



# TE MATATAUA O TE REO

A National Research Agenda for the Regeneration and Revitalisation of Te Reo Māori  
Report to He Puna Whakarauora, Te Taura Whiri i te Reo Māori April 2015



*"Kia ita!"*  
Te Taura Whiri i te Reo Māori  
MĀORI LANGUAGE COMMISSION





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## TE MATATAUA O TE REO

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*Ko tēnei kupu 'Matataua' he kupu mō tētahi tangata nō roto i te ope taua. I utaina tēnei kupu ki runga ki te tangata mō tōna pūkenga ki te whakamārama i ngā tohu, ki te ārahi hoki i te ope kia eke panuku. Ehara i te mea ko te matataua te amokapua, i te tohunga rānei o te puni takahi kura, ko tana mahi kē he tūtei, he kaitiaki, he kaiakiaki i ngā hoia. I ahu mai tēnei kupu matataua i te kōrero 'ngā mata o te ope taua'.*

*Ko te pae tawhiti o tēnei kaupapa ko te whakaritenga o tētahi mahere rangahau hei whakaora, hei whakahaumanu i te reo Māori. Ko tana mahi he manaaki i ngā tāngata reo Māori i roto i ngā mahi rangahau reo. Nō reira kua tapaina tēnei kaupapa ki te ingoa 'Te Matataua o te reo'*

The word 'Matataua' is used to describe a particular individual from within a war party. This person was identified for a specific set of skills, usually in reading signs and omens, and they were responsible for leading the group along the journey until they reached their goal. The 'Matataua' was not necessarily the leader of the group, or even the spiritual advisor, rather they played the role of scout, path-finder and supervisor of the group ensuring that others did not stray from their primary goal. Literally 'Matataua' means the eyes of the war party.

The overarching goal of this project is the development of a National Research Agenda for the regeneration and revitalisation of te reo Māori. Its goal is to find a path forward for future research into te reo Māori and to help guide stakeholders along their journey. Hence the name 'Te Matataua o te reo' (the eyes of the te reo Māori movement) was given to this project.

Report prepared for:

### **He Puna Whakarauora - a business unit of 'Te Taura Whiri i te Reo Māori'**

*Stakeholder Engagement related to the National Research Agenda for the Regeneration and Revitalisation of te reo Māori.*

This research project has been commissioned by Te Taura Whiri i te Reo Māori. The objectives of the research are to engage with a diverse range of stakeholders (individuals and groups who are actively involved with te reo Māori revitalisation and regeneration); and to identify their particular research/knowledge needs, interests and priorities in relation to te reo Māori regeneration and revitalisation. This information will be used to inform the development of a National Research Agenda for the Regeneration and Revitalisation of te Reo Māori, which will be posted on the Te Taura Whiri website as a resource for Māori language communities and those involved in Māori language revitalisation initiatives and research.



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## HE MIHI

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Hikohiko te uira, papaki ana te whatitiri ki te rua kōhā, he tohu mate. Kua rere te matakōkiri ānewa ki runga ake o Hikurangi, whakawhiti atu rā ki te tonga ki runga ake o Whakapunaki e kawē i ngā rongo kōrero mō ngā mate o te Tairāwhiti. Nō reira hei te matua e Api, kōrua ko Tama ngā ika hui rua o te wā. Ko kōrua ngā kauika ariki kua mau ki te kupenga a Taramainuku. Mā kōrua ngā mate o te tau e ārahi, nō reira e rehu koutou ki te rua o te mate. Koutou ki a koutou, tītoko ko te ao mārama, tātau ki a tātau.

Hei ngā taunuke kororangi o raurangi mā, ngā ihoiho o ngā maunga o te pō, ngā mana o te motu whānui tēnā koutou katoa. I te tau 2014 i whakarewahia tēnei kaupapa rangahau e Te Taura Whiri i te reo Māori. Ko tōna matū ko te wānanga i ngā whakaaro o te iwi Māori mō ngā kaupapa matua hei rangahautanga mā Te Taura Whiri i roto i ngā tau maha kei mua i te aroaro. Ko te pae tawhiti kia waihanga i te mahere rangahau mā Te Taura Whiri, mā te ao Māori, kia puta he hua e hāngai ana ki tō ngā iwi hiahia ai.

Ki te whakatutuki i tēnei wawata nui i pātata atu a Te Taura Whiri i te reo Māori ki Te Mata Punenga o Te Kotahi, katahi ka rewa ko ‘Te Matataua o te reo’. Nā tēnei rōpū te kaupapa i pīkau i roto i ngā marama o te raumati o 2015. Kua takahi nei te motu ki te uiui i ngā iwi, i ngā tohunga reo, i ngā kāinga Māori, ngā tari, ngā wānanga me te hunga kaingākau nui ki te reo. Kua whakamoanahia e mātau ngā kōrero katoa ki ngā whārangi o tēnei pukapuka.

Nō reira ka whai take atu te mihi ki a koutou ngā uri o ngā maunga whakahī me ngā wai whakaika, i whai wāhi mai ki roto i tēnei kaupapa rangahau a tātau. Kua tuituia wā koutou kupu kōrero ki raro ake nei, ko te tūmanako ia he hinatore whai hua kei roto i ngā kōrero mō tō tātau reo Māori. E kore e ārikarika te mihi ki a koutou hei ngā poutokomanawa o te reo Māori, tēnā koutou katoa.

Hei tō tātau whare tāwharau i te reo Māori, e Te Taura Whiri tēnā koutou. Nā koutou tēnei kaupapa i whakarite, nō koutou te whakaaro nui ki te whakatū anō i te tāhū o te whare rangahau reo Māori, kia tika, kia pai, kia whai hua. Ānei ngā kōrero a te iwi, ānei ngā whakaaro mō ngā kaupapa matua, ngā kaupapa whai take, ngā kaupapa rangahau. Kua waerea te ātea o te marae, kua tū te tāhū o te whare rangahau nei, mā ngā kaupapa rangahau kua tohua e te motu tēnei whakatīhokahoka e whakatutuki.

*“Waerea e Rangī e tū nei*

*Waerea e te papa e takoto nei*

*Waerea te umu pokapoka e hora nei*

*Waerea hei papa whakatū i te whare rangahau reo Māori*

*Kia koi te matapunenga, kia maiangi te matapuihoiho*

*Tūturu whiti whakamaua kia tina*

*Haumi e*

*Hui e*

*Taiki e”*

## GENERAL INFORMATION

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### CO-PRINCIPAL INVESTIGATORS

#### **Associate Professor Leonie Pihama**

*Te Ātiawa, Ngāti Māhanga, Ngā Māhanga a Tairi*

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### RESEARCH TEAM

<b>KAIRANGAHAU</b>	<b>IWI</b>
<b>Associate Professor Leonie Pihama</b> <i>Principal Investigator</i>	Te Ātiawa, Ngā Māhanga a Tairi, Ngāti Māhanga
<b>Associate Professor Rangi Matamua</b> <i>Associate Investigator</i>	Tūhoe
<b>Dr Jillian Tipene</b> <i>Project Manager</i>	Te Rarawa, Ngāti Kahu
<b>Dr Korohere Ngāpō</b> <i>Researcher</i>	Ngāti Tamaterā, Ngāti Maru, Ngāti Paoa, Ngāti Porou, Ngāti Pukenga
<b>Dr Sarah-Jane Tiakiwai</b> <i>Iwi Researcher, Peer Reviewer</i>	Te Rarawa, Waikato, Ngāti Awa, Ngāti Pikiao
<b>Eruera Prendergast-Tarena</b> <i>Iwi Researcher</i>	Ngāi Tahu, Te Whānau-ā-Apanui, Ngāti Porou
<b>Dr Will Edwards</b> <i>Iwi Researcher</i>	Taranaki
<b>Dr Jenny Lee</b> <i>Community Researcher</i>	Waikato
<b>Associate Professor Margie Hohepa</b> <i>Advisor</i>	Te Māhurehure, Ngāpuhi, Te Ātiawa
<b>Te Kahautu Maxwell</b> <i>Advisor</i>	Ngāti Awa, Ngāti Maniapoto, Ngāti Porou, Te Whakatōhea, Ngāi Tai, Te Whānau-ā-Apanui
<b>Herearoha Skipper</b> <i>Contract Management</i>	Ngāti Paoa, Ngāti Tamaterā, Ngāti Hako, Ngāti Tara Tokanui Tawhaki, Ngāpuhi

## OVERVIEW

ITEM	DETAIL
Research Project	<b>Te Matataua o te Reo</b> – <i>Stakeholder Engagement related to the National Research Agenda for the Regeneration and Revitalisation of te reo Māori</i>
Name of Tertiary Education Institute (TEI)	<b>Te Kotahi Research Institute</b> The University of Waikato <i>a body corporate and politic created under the University of Waikato Act 1963 of Hillcrest Road Hamilton</i>
Physical address	Te Kotahi Research Institute, <i>194H Hillcrest Road, Hamilton</i>
Postal Address	Te Kotahi Research Institute, <i>Private Bag 3105, Hamilton 3240</i>
Host website/s	<a href="http://www.waikato.ac.nz/rangahau">www.waikato.ac.nz/rangahau</a>

The research team that undertook ‘Te Matataua o te Reo’ has a strong commitment to the development of a research agenda for the wellbeing of te reo Māori. All are actively involved in both the theorising and practice of revitalising te reo Māori. Expertise in this area is not solely academic but is a part of the daily lived experiences and realities of the team that has been brought together for this project. All researchers have been actively engaged in Māori education within their own whānau, hapū or iwi. In particular there is strong involvement in Kōhanga Reo, Kura Kaupapa Māori, Wharekura, Kura Reo, Te Panekiretanga, Adult language learning, Māori Teacher training and Iwi Development, to name a number of key sites. Revitalisation theory and practical implementation is critical to the roles undertaken both personally and professionally by those involved in this project. Both bilingual and immersion pedagogical practices are implemented by those active in the teaching of te reo Māori both within whānau, hapū, iwi, hāpori and in the context of educational institutions.

The research team has successfully engaged with Māori Language Stakeholders and those engaged in Māori language regeneration and revitalisation initiatives to gather critical information that will enable the creation of a National Research Agenda for the Regeneration and Revitalisation of te reo Māori. As defined in the Request for Proposals document from He Puna Whakarauora a Māori Language stakeholder is:

*“considered to be a person or persons actively involved in te reo Māori. Such persons may be Māori or non-Māori and consider te reo Māori to be either a national language of interest and/or connection, or a ‘taonga tuku iho’ or a heritage language.”*

This report fulfils the deliverables for this project of a comprehensive bilingual (Māori-English) report that details the findings from the stakeholder engagement. An oral presentation of the final project findings has also been provided to the Board of Commissioners of Te Taura Whiri i te Reo Māori and He Puna Whakarauora upon completion of the project

This report may also be found on the Te Taura Whiri i te Reo Māori website as a resource for Māori language communities and those involved in Māori language regeneration and revitalisation initiatives and research.



The **Deliverables** in this report are:

A comprehensive bilingual (Māori-English) report that includes but is not limited to:

- a. Completion of a stakeholder mapping exercise which includes compiling a list of Māori Language Stakeholders throughout Aotearoa/New Zealand based on the definition provided, and preparation of an overview of the demographic characteristics of each stakeholder which includes location, type (of stakeholder), key activities, target audience(s).
- b. Design of a suitable research plan and process for selected stakeholder engagement. Engagement with a diverse range of Māori Language Stakeholders is desirable for the purposes of achieving the research objectives.
- c. Design of a suitable range of open ended research questions that will elicit in-depth discussion that can inform the research.
- d. Design of a method and approach that enables stakeholders to participate in ranking a final list of national research priorities.
- e. Completion of no less than fifty (50) in-depth engagements with individuals and groups who have been identified as Māori Language Stakeholders and selected for further engagement.
- f. Completion of an in-depth analysis of the findings.
- g. Generation of a ranked priority list of research/knowledge needs together with a brief rationale alongside each entry linking the placement of the research priority to the findings of the research.
- h. Provision of a thematic analysis of the findings that in turn will generate a series of high level categories for research concerned with language regeneration and revitalisation.
- i. Provision of a full description of the theoretical underpinnings of the research as drawn from Kaupapa Māori theory and practice. Prepare a full account of the methods employed to fulfil the objectives of the research in alignment to the chosen methodology.
- j. Provision of a detailed section on the ethics approval process that includes full copy of the ethics application, and any feedback and remedies sought or applied.
- k. Completion of an executive summary and presentation brief.

Presentation in person of the final project findings to the Board of Commissioners of Te Taura Whiri i te Reo Māori and He Puna Whakarauora upon completion of the project.

## EXECUTIVE SUMMARY

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Te Matataua o Te Reo is a National Research Agenda developed for He Puna Whakarauora, a business unit of Te Taura Whiri i te Reo Māori.

The research is positioned within a Kaupapa Māori research methodological approach.

The research methods included a range of individual and group interviews conducted across the country and participation in the following hui: Kura Reo (Waimarama), Hui Taumata Reo (Hopuhopu) and a Government agencies workshop (Wellington).

The research team included Māori academics and researchers from Te Kotahi Research Institute, Te Pua Wānanga ki te Ao (School of Māori and Pacific Development), Te Kura Toi Tangata (Faculty of Education) Waikato University, Waikato-Tainui Research and Development College, Rautaki Ltd. (Auckland), Ngā Tapuae o Rēhua (Ngāi Tahu) and Taumata Associates (Taranaki)

Participants for the research were drawn from a list of Māori language stakeholders compiled by the research team in collaboration with He Puna Whakarauora.

The research involved 141 interviews with individuals and groups around Aotearoa. Of the 141 participants 57 per cent were female and 43 per cent male.

135 of the participants affiliated to 75 iwi (listed below) and 6 identified as being Pākehā.

The ages of the participants ranged from 18 years to over 70 years, and with most (50 percent) aged between 30-49 years (50 per cent).

The participants competency in te reo Māori was self identified as follows:

Te Matatau: 40%	He Pai: 32%
He Ahua pai: 19%	He iti noa: 9%

An overwhelming majority of the participants talked about a vision and aspiration for Aotearoa to be a truly bilingual nation where the mana and status of te reo Māori as the Indigenous language of this land is fully recognised and expressed.

Participants identified that in order for te reo Māori to be affirmed as the Indigenous language of Aotearoa there needs to be a commitment by Māori to become proficient speakers.

It was noted that a key requirement is to be focussed on the end goal of moving from speaker communities to speech communities, to a position where the language is sustained naturally through intergenerational transmission.

Participants asserted that the 'normalisation' of te reo Māori requires people to have an awareness of, and to challenge dominant racist discourse that positions the English language as 'superior' and Māori language as 'inferior'.

A broad desire for te reo to be heard across all organisations and sectors of society was advocated by many participants.

A number of participants indicated the need for support to regenerate Iwi specific language use and dialect.

Those interviewed offshore identifies that the strong desire to learn and share te reo Māori is complicated by limited access to support systems and resources.

The Research Priorities identified are located in the following key themes:

**Research Priority 1: Ngā Moemoeā**

Dreams and Aspirations for Te Reo Māori

**Research Priority 2: Building Knowledge Base Around Language Revitalisation**

Pedagogy

Te Kounga o Te Reo

Linguistics

Sociolinguistic Survey

Motivations, Drivers, Challenges and Barriers

Impact of Whakamā

**Research Priority 3: The Role of Research**

Accessing Research

Language Resources

Translation

Utilising Existing Research

Review/Evaluation of Existing Reo Initiatives

**Research Priority 4: Whānau: Te Reo i Roto i te Kāinga**

Intergenerational Transmission

Putting Measures Around Revitalisation Efforts

Engaging Rangatahi

Supporting Māori Women

Whānau Living Offshore

**Research Priority 5: Growing Māori Language Speech Communities**

Tino Rangatiratanga

Iwi Revitalisation

**Research Priority 6: Developing Exemplars of Success Models**

Trailblazers

The Human Experience of Revitalising Te Reo

**Research Priority 7: Positioning Te Reo Māori in Education**

Teacher Training

**Research Priority 8: Understanding the Context**

Normalisation of Te Reo Māori

Status of Te Reo

Attitudes to Te Reo

The Value of Te Reo

**Research Priority 9: The Role of Māori Media in Revitalisation**

Research areas for '**Ngā Moemoeā**' are as follows:

- *Explore how we create a future for a truly bilingual Aotearoa where te reo Māori is acknowledged fully as the Indigenous language of this country.*
- *Investigate what strategies and processes are required to ensure that the mana and status of te reo Māori is fully recognised by all sectors of society as a critical component of national identity, both in Aotearoa and internationally.*
- *Engage with the Crown in regards to a more meaningful recognition and legitimisation of te reo Māori across the Public sector as a mechanism for enhancing the normalisation of te reo Māori within Aotearoa.*
- *Develop deeper understanding and strategies through which to elevate the status of te reo Māori in ways that will encourage people both citizens and visitors to engage in speaking te reo.*

Research areas for '**The Role of Research**' are as follows:

- *Ensure that all research undertaken in regards to te reo Māori has a transformative outcome, whereby the research contributes directly to regeneration and revitalisation efforts and practices.*
- *Create research opportunities for the evaluation of a diverse range of existing Māori language revitalisation initiatives, both regional and national, to highlight key success factors, areas of development and greatest impact features of initiatives in order to inform the planning of future initiatives.*
- *Develop research presentation, sharing, dissemination opportunities and establish a 'Te Reo Māori Clearing House' that ensures ease of access to both existing and future research outputs, reports, resources that will support revitalisation efforts.*
- *Develop a meta-analysis of existing quantitative data that is held across agencies and organisations in order to more deeply engage with information within those data sets and enable them to 'speak' to each other.*
- *Undertake an extensive stocktake and literature review of existing qualitative research related to te reo Māori, regeneration and revitalisation to provide an evidence based synthesis in the area.*

Research areas for '**Understanding the Current Context**' are as follows:

- *Undertake research that explores processes and strategies for the 'normalisation' of Indigenous languages that will provide support for the positive affirmation and recognition of te reo Māori across both private and public sector contexts.*
- *Explore the place of te reo Māori signage within Aotearoa as a process and strategy for the 'normalisation' of te reo Māori.*
- *Investigate mechanisms through which te reo Māori is more actively affirmed as the Indigenous language of Aotearoa and where the government plays a more extensive role in the legitimisation and resourcing of revitalisation efforts.*
- *Explore the economic, social and cultural value of te reo Māori to highlight the benefits of language revitalisation and utilisation.*

- Undertake updated qualitative and quantitative research (building upon the Te Puni Kokiri (2009) Survey of Attitudes, Values and Beliefs towards te reo Māori) that investigates attitudes towards te reo Māori and its use to inform strategies and practices.
- Explore ways in which Pākehā, Pacific Nations communities and other migrant groups may be encouraged to engage in the learning and speaking of te reo Māori.
- Undertake a review of research and literature that highlights the benefits, both personally and collective, of bilingualism and multilingualism.
- Investigate the relationship between knowledge of te reo Māori and identity and wellbeing for Māori.
- Undertake historical research that provides indepth knowledge of the history of te reo Māori and impact on Māori identity.
- Explore, and provide examples of the value of te reo Māori across a range of domains highlighting the potential personal and collective benefits.

Research areas for '**Building Knowledge Base Around Language Revitalisation**' are as follows:

- Investigate a range of national and international models for Indigenous language regeneration and revitalisation that can provide exemplars and innovative approaches for those working in the field of Māori language revitalisation.
- Develop both qualitative and quantitative research opportunities for the definition and measurement of the quality of te reo Māori utilised across a range of sites, and which include both formal and informal language contexts.
- Undertake research which identifies approaches to the learning and teaching of linguistic components of language revitalisation that are appropriate to the acquisition of te reo Māori.
- Undertake comparative research regarding the positioning of te reo Māori from selected communities that participated in the 1970's Māori Language survey to current levels of language use and fluency.
- Investigate the critical elements that drive and motivate people to learn te reo Māori, including social, emotional, intellectual, cultural, political and economic components which contribute to a desire to undertake a pathway of language learning.
- Develop a deeper understanding of the challenges and barriers to learning te reo Māori and how those may be more effectively overcome.
- Examine the role of 'whakamā' in the revitalisation of te reo Māori.

Research areas for '**Growing Māori Language Speech Communities**' are as follows:

- Examine the role of whānau, hapū, iwi and community collective group approaches in the revitalisation of te reo.
- Investigate communal living models for the regeneration and revitalisation of Indigenous Languages.
- Undertake research that provides communities with clear understandings of ways in which to achieve a self-determining approach to language revitalisation, in the context of a Treaty relationship with the Crown and Pākehā involvement in language revitalisation.

- *Provide evidence informed processes for the decolonisation of our thinking and approaches to language revitalisation and language use.*
- *Explore ways in which Māori language spaces can be developed and maintained to enable immersion contexts for language learners and speakers.*
- *Investigate ways by which to strengthen and support iwi dialects and develop repositories to enable iwi distinctiveness within language revitalisation.*

Research areas for '**Developing Exemplars of Success Models**' are as follows:

- *Undertake indepth research exploring the successful processes of language acquisition undertaken by second language learners to achieve fluency.*
- *Identify critical elements for the successful regeneration of te reo Māori within whānau and communities through a range of case study research approaches including the documentation of the challenges and barriers faced, and strategies to overcome those.*
- *Explore whānau processes of intergenerational transmission of te reo Māori.*

Research areas for '**Whānau: Te reo i Roto i te Kāinga**' are as follows:

- *Undertake research to provide baseline information about the number of whānau that are currently actively engaged in maintaining te reo Māori within their homes including the documentation of challenges and strategies for overcoming barriers to language acquisition.*
- *Provide evidence based information on successful pedagogical approaches and strategies utilised by whānau in their homes.*
- *Explore ways by which whānau can be resourced to enable greater language revitalisation opportunities.*
- *Undertake research to model successful hapū and iwi language revitalisation efforts.*
- *Undertake research that investigates processes for intergenerational transmission over 2-3 generations of whānau or hapū.*
- *Examine the impact of Māori Immersion education on whānau and those first generations of graduates from Te Kōhanga Reo and Kura Kaupapa Māori to gain insights into their journeys and the longterm impact of language revitalisation within their whānau.*
- *Undertake longitudinal studies related to language revitalisation, language fluency and intergenerational transmission for whānau, hapū, iwi and communities.*
- *Investigate the views of rangatahi and their needs in regards to language revitalisation and ways by which pedagogical approaches can meet their learning experiences.*
- *Explore the potential for social media and technology to provide platforms for language learning for rangatahi.*
- *Investigate the role of gender in regards to language learning opportunities and use with a particular view to increasing the number of opportunities for Māori women.*
- *Examine ways in which te reo Māori revitalisation may be more fully engaged by whānau who live away from Aotearoa.*
- *Investigate the feasibility of developing language revitalisation initiatives for whānau living offshore, in particular the large number of Māori living on Aboriginal land in Australia.*

- *Conduct a needs assessment of Māori communities living offshore and the most effective ways by which access to te reo Māori learning opportunities can be provided.*

Research areas for '**Positioning Te Reo Māori in Education**' are as follows:

- *Investigate the positioning of te reo Māori in Education to provide research informed decision making in regards to the provision in schooling, including views on compulsory Māori Language.*
- *Undertake extensive research in regards to the provision of te reo Māori teacher training and professional development, both pre-service and post-service, which investigates the approach to language teaching that is being provided.*
- *Examine the motivations of people choose to become Māori language teachers, including developing an understanding of their language proficiency, both prior to and post their teacher training, and explore ideas on how to maintain their retention within the education sector.*
- *Undertake research to highlight the language quality of Māori language teachers across the education sector.*

Research areas for '**The Role of Māori Media in Revitalisation**' are as follows:

- *Undertake research that examines the quality, and appropriateness to audience of te reo Māori being broadcast through Māori media outlets.*
- *Undertake a longitudinal study which examines the role and impact of Māori media, including new technologies, in the regeneration and revitalisation of te reo Māori*
- *Evaluate existing te reo Māori programmes to ascertain the impact and effectiveness of specific programmes.*
- *Explore ways to support and enhance te reo Māori within training and professional development opportunities for Māori journalists.*
- *Investigate how people engage with Māori media as a mechanism for language learning opportunities.*

## BACKGROUND

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The health of the Māori language in Aotearoa has been a focus of revitalisation movements since the mid 1970's and the release of the Benton report. We celebrate the many and wonderful achievements within the last 30 years<sup>1</sup>, however it is still concerning and alarming to hear language experts and language statistics indicate that the Māori language is in a state of decline. According to Statistics New Zealand (2013);

*"The proportion of Māori able to hold an everyday conversation in the Māori language has decreased 3.7 percent between 1996 and 2013".*

The figures also state that;

*"Between 1996 and 2013, the proportion of the Māori population able to converse in Māori decreased from 25.0 percent to 21.3 percent. In all other age groups, the proportion of Māori able to converse in te reo Māori declined".*

Te Puni Kōkiri (2008, p. iv) highlighted that apart from the declining reo Māori speakers within Māori communities, only 4% of all New Zealander's actually speak the language. Alongside these statistics is the positive data recently released as a part of the Te Kupenga survey that highlighted:

- 257,500 (55 percent) Māori adults had some ability to speak te reo Māori; that is, they were able to speak more than a few words or phrases in the language. This compares with 153,500 (42 percent) in 2001;
- 50,000 (11 percent) Māori adults could speak te reo Māori very well or well; that is, they could speak about almost anything or many things in Māori;
- Between 2001 and 2013 there was a large increase in the proportion of younger Māori who reported some ability to speak te reo Māori; and
- 164,500 (35 percent) Māori adults reported speaking some te reo Māori within the home.

These recent surveys related to te reo Māori have produced mixed results which are yet to be fully understood (Statistics New Zealand, 2014). While the 2013 Census revealed both an absolute and relative decline in the number of conversational speakers, comparisons between Te Kupenga 2013 and the 2001 Survey on the Health of the Māori Language suggest that the number and share of fluent speakers have increased. The disconnect reflects methodological differences in the wording of the questions and way in which the data were collected. This is a clear issue that is also raised throughout this research by a number of participants. Given that comparisons between Census NZ data and Te Kupenga are not strictly comparable, there is a need for the development of research in this area that enables a greater level of consistency of data collection so that a more accurate assessment of the state of te reo Māori can be gauged over a longer period of time. With these statistics in mind and alongside anecdotal evidence from those involved in te reo Māori revitalisation, we are of the view that evidence based research which informs a broad range of initiatives remains critical in order to enhance existing efforts for language regeneration

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<sup>1</sup> These include Ngā Tamatoa, the Waitangi Tribunal Māori language claim lodged by Ngā Kaiwhakapūmau i te reo Māori; the creation of the Māori language commission; Māori language being recognised as the official language of Aotearoa; the establishment of Kōhanga Reo, Kura Kaupapa and Wharekura; and the formation of Māori television to name but a few.



and revitalisation and to provide more opportunities for te reo Māori to stabilise and grow. In order to achieve this there is a need for research that will inform effective planning into the future.

The place of te reo Māori in sustaining and affirming Māori ways of being is central to Māori understandings. In the Waitangi Tribunal claim related to te reo Māori, prominent figures of the time advocated strongly that te reo Māori strengthens Māori identity (Wai 262, 1986). The health of the Māori language in Aotearoa has been a focus of revitalisation movements since the mid-1970s and the release of the research by Richard Benton (1978, 1979a, 1979b).

Te reo Māori regeneration and revitalisation prioritises research that focuses on critical factors within the *'Māori Language Strategy: Ka Hikitia – Accelerating Success 2013-2017'* (2013). The provision of evidence based research will inform the aspirations of our people for enhanced Māori language quality, and supporting reo-ā-iwi and educational and pedagogical practices. In order to achieve this there is a need for research that will inform effective planning into the future. The sustained promotion of critical awareness around the Māori language, of the Māori language corpus, status and usage, and the active teaching and acquisition of the Māori language, are all integral to the survival of the Māori language. Although there have been numerous reports, evaluations and financial audits undertaken by government departments in recent years, the overall general health of the Māori language in New Zealand remains fragile. Therefore, fundamental deep-seated strategies are needed to assist and support the revitalisation of the Māori language.

*Te Paepae Motuhake* (2011) advocates a process for the proposed new language organisation 'Te Mātāwai' "to undertake evaluation and research at all levels" (p.23) which will support the sustaining of te reo and the dialects of iwi. *'Ka Hikitia'* (2013) includes discussion of enhancing language quality through language leadership within whānau, hapū and iwi. *'Ka Hikitia'* (2013) highlights the need for connectedness to cultural understandings, te reo, tikanga, and identity as a basis for supporting Māori students to achieve success 'as Māori'. Knowledge gathered from this research agenda can support organisations to effectively partner with whānau, hapū, iwi, community organisations and government agencies to undertake research that will enhance the delivery of learning systems that support strengthening te reo Māori. Language quality also relates to reo-ā-iwi. There is creative potential in te reo rangatira which is expressed through the economic goals in *'He Kai Kei Aku Ringa'* (MBIE, 2012) and identity based strategies such as Māori Inc. The vision of *'Te Kounga o Te Reo'* within the Māori Language Strategy brings forward the aspiration for te reo rangatira to engage with research areas that enhances te reo Māori capability across te ao Māori. What is clear is that there are a range of current policy documents across sectors that indicate a need for support for the regeneration and revitalisation of te reo. For those aspirations to be realised and if we wish to enhance existing efforts for language regeneration and revitalisation and provide more opportunities for the potential to grow and stabilise then we must have robust information and knowledge upon which to base that effort. This will need effective planning within the next two generations and beyond. Preliminary findings from the research (Higgins, Rewi and Olsen Reader, 2014) indicate that Māori youth comprise a critical sector of Māori society that can ensure the wellbeing of te reo Māori. Questions need to be posed as to how we create spaces whereby Māori youth maintain a sense of self through continued engagement with te reo Māori. This means progressive language strategies are committed to not only by its language communities and clusters but also by future generations of New Zealand governments.

The need for research that links educational aspirations for Māori and te reo Māori outcomes is highlighted by the NZCER research agenda development (Hotere-Barnes, Bright, and Hutchings, 2014). The Māori educational initiatives of the 1980s have contributed significantly to the health of te reo Māori. We are now aware that leaving the health and wellbeing of the language to Māori immersion schools, kōhanga reo and institutions alone will not necessarily result in te reo Māori being the language of the whānau or the home. There needs to be a broader critical awareness of the real and present issues that threaten the wellbeing of the Māori language, and all involved in the movement for the revitalisation of te reo Māori should be provided with research informed pathways that are reflective of the context within Aotearoa. That, in our view, is the significance of this work, this report enables a strategic approach to identifying critical issues and questions faced by our people in regards to te reo Māori and to focus research efforts in ways that are most able to address those issues.

The active promotion of the critical awareness of the Māori language, Māori language corpus, Māori language status, Māori language usage and the teaching and acquisition of the Māori language are all integral elements in the revitalisation of te reo Māori. Although there have been numerous reports, evaluations and financial audits undertaken by government departments in recent years, the overall general health of the Māori language in New Zealand remains fragile. Literature indicates that the current state of marginalisation of te reo Māori is a direct consequence of the systemic denial of te reo Māori.

Research related to the history of te reo Māori highlights the process through which te reo Māori has reached the current state in Aotearoa. It is clear that for the Missionaries and early settlers a degree of fluency in te reo Māori was necessary in their contacts with Māori people. Te reo Māori was a basic requirement for survival, it was also a vehicle through which to 'spread the word' of Christianity. For the Missionaries learning the language provided a communication link into the day to day living of Māori people on both a spiritual and intellectual level and the later committing of te reo Māori to paper served further as a means of "infiltrating" Māori society (Smith, L.T. 1986). Within the Missionary schools te reo Māori was the medium of instruction and communication, utilised by the Missionaries as a means by which to ensure their own needs and objectives were met, and was under little threat within the early colonial era (ibid.). Legislation related to colonial schooling provided the 'official' mechanism to undermine te reo Māori. The 1847 Education Ordinance introduced secular interests in the schooling of Māori people, and a significant shifts in colonial practices towards te reo Māori, including requirement for instruction in the English language. This requirement met Greys objective of "speedily assimilating the Māori" and with it commenced a systematic stream of legislation that undermined the positioning of te reo Māori. The 1867 Native School Act further entrenched the ideological attack on te reo Māori through the imposition of the following principle.

*21. No schools shall receive any grant unless it is shown to be to the satisfaction of the Colonial secretary by the report of the inspector or otherwise as the Colonial secretary shall think fit that the English language and the ordinary subjects of primary English education are taught by a competent teacher and the instruction is carried on in English language as far as practicable." (Statutes of New Zealand, 1867:pp. 467-71)*

Section 21 shifted the focus from one of instruction in English to English becoming the mode of instruction. The colonial positioning of te reo Māori at the time was articulated within the Parliamentary debates surrounding the Native Schools Act and is clearly illustrated in the following statement by Carleton:

*"They could never civilise them through the medium of a language [Māori] that was imperfect as a medium of thought. If they attempted it, failure was inevitable; and civilisation could only eventually be carried out by a means of a perfect language [English]." (ibid.)*

English promoted as the 'superior' medium of communication has played a central role of an ethos that was integral to an assimilationist policy (Walker, 1987). With English being established as the language of instruction this 'confirmed' within society its superior status and with it the values, social, cultural and moral belief systems that it carried. According to Linda Tuhiwai Smith (1989) these legislative moves led to te reo Māori being marginalised to an extent that it became a feature of the 'private' domain of Māori homes and the speaking of te reo Māori in the 'public' domain of Pākehā schooling became for many Māori children a punishable act. Physical punishment became a way of removing 'the debilitating influence' of Māori language. The survival of te reo Māori till the present day represents a form of resistance on the part of many Māori people who utilised Māori institutions, in particular the Marae, as vehicles through which to retain the use and transmission of te reo Māori (ibid.). An understanding of the role of the historical marginalisation of te reo Māori is critical when exploring the contemporary context within which the regeneration and revitalisation of te reo Māori is considered. There exist a broad range of theoretical, methodological and pedagogical approaches utilised within Aotearoa. Margie Hohepa (1999) begins her exploration of te reo Māori revitalisation by firstly engaging the term key concepts that frame this research, those of regeneration and revitalisation. Utilising a Kaupapa Māori conceptual framework of 'Te Pā Harakeke' she questions the terminology that dominates the sector. In critiquing the discussion of "Reversing Language Shift' or 'language reversal' termed by Fishman (1991), Margie Hohepa (1999) highlights that such terminology does not fully acknowledge te reo Māori as living. Given the relevance and significance of these concepts to the research proposed it is worth citing her work in depth:

*There is little sense given by the term 'language reversal' of language as living. Another term used by sociolinguists (e.g. Spolsky 1989), 'revitalisation' does reflect notions of life, of the essentiality of language to the existence of human cultures. However, neither conceptualisation reflects a sense of development and growth. As well as playing a fundamental role in our development as humans and the development of cultures, living languages are constantly being developed and re-created. Ensuring the explication of development aspects of language is probably not a fundamental concern for a sociolinguist. (Hohepa, 1999 p. 46)*

Hohepa (ibid.) prefers the term 'regeneration' in that it provides for growth and re-growth, development and re-development and acknowledges the multiple ways in which the regeneration of language may occur. She states *"The goal of language regeneration is to ensure that language and the culture it indexes are a vital part of a people's wellbeing and healthy existence"* (p. 47).

This raises the issue of the need to ensure that language regeneration and revitalisation, whilst informed by international literature, must be grounded within the context of our history and context of our people. Linda Tuhiwai Smith (2014, personal communication) recently stated that we need to move away from prioritising language theories that are grounded in the cultural, social, economic and political context of others, as it is we as Māori who are most expert in understanding and contextualising our experiences. This is not to deny the significance and impact of work by key International authors in regards to Language reversal (Fishman, 1991); Language revitalisation (Spolsky, 1989) and areas of Language management (Spolsky, 2009) rather it acknowledges the broader context and environment within which language regeneration takes place here in Aotearoa and where the wider social and political context and

dominant hegemony surrounding the 'place' of te reo Māori must be included within any research related to te reo Māori. Challenging deficit views of our people as 'lazy' and 'uncommitted' to the revitalisations of te reo Māori needs to be at the forefront in any regeneration and revitalisation movement. That does not mean that we do not, collectively as Māori, have a significant role in the movement rather it ensures that the impact of historical and intergenerational trauma experienced by our people through both forced and ideological removal of our reo, whenua, moana, maunga, taonga by successive governments is not diluted.

Diglossia, in the form of language domains, is advocated by a range of authors (Hond, 2013) and is increasingly utilised within Aotearoa. The utilisation of broader public structures such as education in multiple ways from taha Māori type approaches to bilingual contexts to immersion within English speaking schools to kōhanga reo, kura Kaupapa Māori and Wharekura indicate the diversity of language approaches and contexts. It has been strongly advocated that the affirmation and validation of te reo Māori is critical to a Kaupapa Māori agenda (Smith, 1997; Pihama, 2001), and that the political nature of regenerating and revitalising te reo Māori necessitates broad thinking and approaches that are inclusive of both personal and public domains (Hohepa, 1999). The significance of this is modelled in contexts such as Te Kōhanga Reo that brings together whānau and education in a joint movement for te reo Māori. Margie Hohepa (1999) and Tania Ka'ai (1990) both documented the need for active whānau involvement within Te Kōhanga Reo and the pedagogical approaches that are central to Te Kōhanga Reo such as ako, tuakana-teina. These however are located within a political context that is often operating in ways that are antithetical to the kaupapa and as such Te Kōhanga Reo 32 years after its establishment remains a site of contestation and struggle. The involvement of whānau if we are to gain intergenerational traction has been seen anecdotally over the past 30 years and has begun to be documented in more depth (Hond, 2013). More recently we have seen an increase in research that engages in more depth attitudinal and behavioural processes that, within a colonial context, have implications for the regeneration and revitalisation of te reo Māori in current generations (Higgins, Rewi & Olsen-Reeder, 2014). Our tūpuna have highlighted that the sustainability of our reo and tikanga must be multi-levelled and intergenerational. It must also be nurtured and cared for in ways that enabled growth, it must also have those that act as its guardians, who clear the undergrowth, who protect the rito and who ensure that the knowledge of those essential elements are passed to present and future generations. How that is to be undertaken in regards to te reo Māori is the central goal of this research. The team brought together is purposeful and include researchers both institutional and iwi-based who are committed to the wellbeing of te reo Māori now and for future generations. It is a team that is open-minded, committed to Kaupapa Māori and who have a deep collective knowledge in the area of language regeneration and revitalisation.

## RESEARCH METHODOLOGY

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The research has been positioned within a Kaupapa Māori methodological approach. A Kaupapa Māori methodology locates Māori understandings as central to the research process and analysis. Kaupapa Māori Research is a growing field of discussion amongst Māori researchers. There is a critical political project as a part of Kaupapa Māori research which is to develop Māori centred, defined and preferred ways of research and also which seeks to intervene in our historical experiences of colonisation (Smith 1999). Kaupapa Māori research alongside its theoretical counterpart Kaupapa Māori Theory have at their centre the validation and affirmation of te reo Māori and tikanga (ibid., Pihama 2001). This provides a foundation from which we as Māori researchers and academics can locate ourselves, and which supports a desire to research and theorise the world from our own understandings. What it states is that there are clearly Māori ways of exploring and conceptualising issues that face us as Māori people.

Kaupapa Māori Research carries cultural expectations including the active participation of, and control by, Māori within all aspects of the research and a focus on research as transformative. There are a range of elements noted within Kaupapa Māori that are of direct significance to this project, in particular; tino rangatiratanga, whānau, whakapapa, taonga tuku iho, te reo, tikanga are all elements that are critical to the research approach in that each of these elements are directly linked to developing research that is transformative for our whānau, hapū and iwi.

Kaupapa Māori research practices that underpin this research methodology as outlined by a range of Māori researchers have been identified and include (Smith 1999).

- Tikanga Māori (A knowledge of Māori protocols)
- Te reo Māori (The acknowledgement and use of the Māori Language)
- Rangatiratanga (The principle of autonomy)
- Aroha ki te tangata (To show affection to people, greeting)
- Kanohi kitea (Seen face – Be seen, take responsibility for your project)
- Kaua e whakahē te kōrero (Don't refute what is being said)
- Manaaki tangata (Reciprocate, entertain, be the ideal host)
- Kia ngawari tō āhua ki te tohutohu (Give instructions clearly)
- Te mana o te tangata (Acknowledge people as your equals)
- Whakarongo, titiro, kōrero (Listen, observe and then make a comment)
- Whanaungatanga (The importance of relationships-genealogy)
- Kia tūpato (Be cautious always)
- Kaua e whakanui i a koe anō (Remain humble)

Kaupapa Māori provides the methodological approach to this research (Smith 1999) states that the Kaupapa Māori provides us a way through which to frame and structure our thinking and approaches to research (Smith, 1999). It enables an analysis of issues within Aotearoa from an approach that is distinctively Māori (Pihama, 1993). The project leader and the team have been engaged with, and at the cutting edge of, Kaupapa Māori theory, methodology and praxis. Kaupapa Māori methodology must be transformative and provide clear pathways to translation for change within our communities (Pihama, 2001). Kaupapa Māori advocates the validity of Māori epistemological and ontological constructions of the world based on the 'taken for granted' position of Māori language, knowledge and culture (Smith, 1997). Kaupapa Māori often refers to Māori centred philosophies, frameworks and practices and is asserted by the notion of tino rangatiratanga and the Treaty of Waitangi (Nepe, 1991). In addition, Kaupapa Māori provides

direct affirmation of whanaungatanga both as relationships and process in order to connect with the complexity of diverse Māori lived realities (Pihama, 2001). Within a project such as the development of a research agenda for the regeneration and revitalisation of te reo Māori it was critical to ensure that there are diverse voices and views shared to enable this research to be undertaken in ways that would develop a research agenda in relation to te reo Māori that is both diverse and inclusive.

Kaupapa Māori also provides for theoretical and methodological approaches that locate research as part of a wider struggle by Māori communities, academics and researchers to seek ways in which we can contribute to making transformative change in the wider framework of self-determination, decolonisation and social justice. The history of te reo Māori is one of colonial oppression and the struggle to revitalise te reo and tikanga Māori has been ongoing for many generations. Kaupapa Māori approaches have grown as a part of that struggle and have been strengthened by the determination of our people to challenge dominant hegemony in relation to te reo Māori and the marginalisation of both te reo and tikanga. As such, Kaupapa Māori challenges dominant ideologies which serve to both marginalise and invisibilise te reo and tikanga Māori, and seeks to transform an oppressive reality that has led to a context where te reo Māori has been noted as being on the 'brink of extinction' (Benton, 1978). The articulation of Kaupapa Māori research methodology is part of a wider Māori affirmation of te reo. Tikanga and mātauranga Māori, as noted by Graham Hingangaroa Smith (1990):

A Kaupapa Māori base (Māori philosophy and principles) i.e. local theoretical positioning related to being Māori, such a position presupposes that:

- the validity and legitimacy of Māori is taken for granted;
- the survival and revival of Māori language and culture is imperative; and
- the struggle for autonomy over our own cultural wellbeing, and over our own lives is vital to Māori survival. (p. 100)

These positionings provide a clear philosophical base and cultural framework upon which the research approach taken for this research was grounded.

## RESEARCH METHODS

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The research team that has been assembled here have networks and collaborations with a wide range of organisations that are involved in te reo Māori revitalisation. We also have wider whānau, hapū, iwi and community links with our people who are currently not directly engaged in the te reo Māori movement. It is important to note that as a part of a Kaupapa Māori research methodology we have sort to have further discussions with the commissioning body in order to ensure that the final list of individuals, whānau, hapū, iwi and organisations invited to participate will enable the desired outcomes of the project to be met. This process aligns to the notion that any research undertaken needs to meet the expectations and needs of those who will utilise the research findings within their context.

As Kaupapa Māori advocates for research that is defined for and by Māori, and grounded upon mātauranga, tikanga and te reo Māori it is central that those most impacted upon by the research are active in defining all aspects of the research process. In this case He Puna Whakarauora is seen to represent the interests of our people in regards to te reo Māori and therefore the final research plan has been a collaborative one between He Puna Whakarauora and the research team.

The methods employed within this research included, kanohi-ki-te-kanohi interviews with key stakeholders through a range of techniques that included one to one, small group and hui. Hui were held with individuals, whānau, groups and organisations that are directly engaged in the revitalisation of te reo Māori. A key process involved attending Kura Reo at Waimārama and the Hui Taumata Reo at Hopuhopu and we acknowledge the organisers of those hui for enabling our team to be a part of those events. A workshop was held for government agencies in Wellington and was well attended.

Using multiple methods for the sharing of information is important to ensuring that the methods are both appropriate and relevant. Attending hui as method enabled collective knowledge sharing which aligns with Kaupapa Māori approaches that are collaborative and meaningful. As noted it is our view that diverse voices needed to be included in the project and as such the definition of 'stakeholders' extended beyond the dominant definition of key organisational relationships to the inclusion of specific groups within Māori society who are involved in the intergenerational transmission and revitalisation of te reo within their homes and communities, and rangatahi who are utilising a range of technologies within their daily lives to support access to, and use of te reo Māori in a range of contexts.

In order to ensure that appropriate engagement was undertaken the research team met with Dr Wayne Ngata of 'He Puna Whakarauora' to agree upon the final methods collaboratively. Working collaboratively with the commissioning agency in making decisions as to key stakeholders and processes aligns with a Kaupapa Māori methodology where all phases of the research are co-designed and co-produced to ensure the intent of the research is collectively managed and facilitated. Such an approach guarantees that the research meets the expectations of 'He Puna Whakarauora' and enables the development of a research agenda that will clearly identify the research desires and aspirations of our people.

## **ETHICS**

Te Kotahi Research Institute is required by the University of Waikato to ensure that all ethical processes are approved through 'Te Manu Taiko' Ethics committee that oversees all research undertaken with Māori. Appropriate consents and participant information were developed and this process confirmed by 'He Puna Whakarauora' as the commissioning agency.

The research team is conversant with, and committed to a Kaupapa Māori methodology in regards to ethics. This relates specifically to operating within tikanga Māori and kawa as determined by whānau, hapū and iwi within their rohe. Tikanga Māori informs and defines the ethical processes of this project and aligns to the 'Te Ara Tika' (2010) framework as developed by the Health Research Council to provide ethical standards for researchers working with Māori.

The team has included Te Kahautu Maxwell and Associate Professor Margie Hohepa as advisors who are specialists in the area of Kaupapa Māori research and te reo Māori revitalisation, and who have provided feedback on all aspects of the research.



## STAKEHOLDER ENGAGEMENT

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The participants were drawn from a national list of Māori language stakeholders compiled by the research team in collaboration with Te Puna Whakarauora. The team conducted 141 interviews with individuals and groups who have been identified as Māori language stakeholders, those who are actively involved with te reo Māori, and who were available to participate. Potential participants were either contacted initially by phone or email or arrangements were made via organisers of particular hui or events. Where possible, those that agreed in principle to participate were provided with an information pack, including the Research Information Sheet and Participant Consent Form, in advance. In kura reo and hui contexts those participating were taken through the information and consent process prior to discussions. While the majority of people spoken with have chosen to remain anonymous, there are a number of people who opted to be named in the report having selected that as a part of the consent process. For those who are not named we have provided a description of either the location or hui where the information was gathered, or a description of the type of job or position they hold. This enables the reader the opportunity to see the diversity of roles and voices of Stakeholders who participated in the development of this research agenda. The following list and graphs show the demographic makeup of participants, including an overview of hapū/iwi/waka affiliations or ethnic identity, as defined by participants themselves; and numbers in regards to gender, age and self defined levels of fluency in te reo Māori.

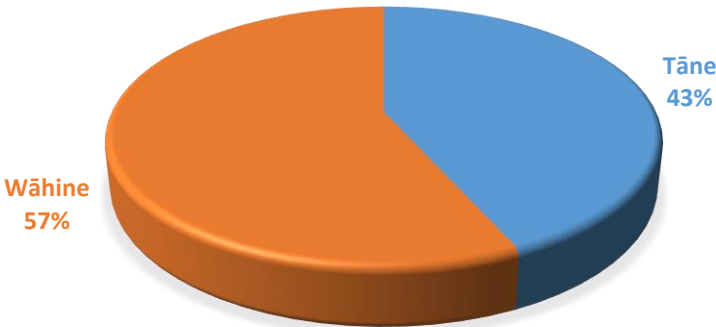
## DEMOGRAPHICS

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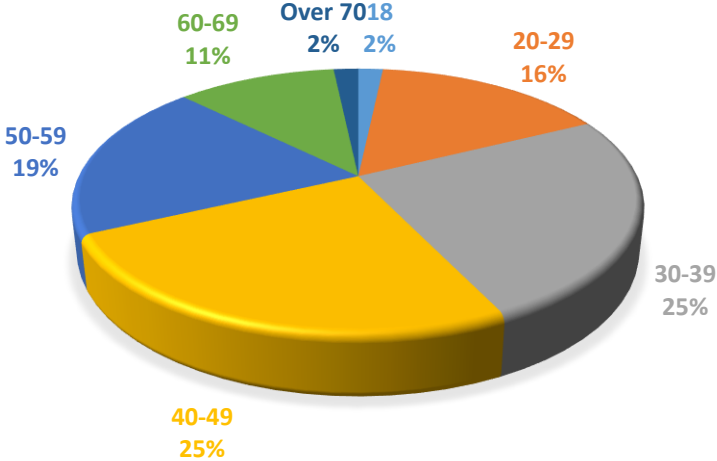
Of the 140 participants 57 per cent were female and 43 per cent male. The participants recognised 75 iwi affiliation listed below and 6 identified as being Pākehā. There were a range of ages, the youngest being 18 years to over 70 years, and most participants were aged between 30-49 years (50 per cent). The competency in te reo Māori was self identified with 40 per cent identified as being fluent in te reo Māori. It is noted that age groupings and iwi affiliations were not collected for those representing government agencies.

- |                             |                               |                           |
|-----------------------------|-------------------------------|---------------------------|
| 1. Tūhoe                    | 26. Uruao                     | 51. Ngāti Tamatea         |
| 2. Ngāti Kahungunu          | 27. Hohou-te-rongo            | 52. Kāti Mamoe            |
| 3. Te Whānau-a-Apanui       | 28. Mataatua                  | 53. Ngāti Hine            |
| 4. Ngāti Wahiao             | 29. Te Ara-i-te-uru           | 54. Te Rarawa             |
| 5. Tuhourangi               | 30. Takitimu                  | 55. Ngāti Kahu            |
| 6. Ngāti Porou              | 31. Kurahaupō                 | 56. Ngāti Tamakopiri      |
| 7. Ngāti Whawhakia          | 32. Te Aitanga-a-Māhaki       | 57. Whanganui             |
| 8. Raukawa                  | 33. Te Aupouri                | 58. Ngāti Apakura         |
| 9. Tūwharetoa               | 34. Ngāti Kuri                | 59. Ngāti Hauē            |
| 10. Maniapoto               | 35. Whakatōhea                | 60. Ngāti Korokī-Kahukura |
| 11. Te Arawa                | 36. Parehauraki               | 61. Ngāti Ira             |
| 12. Kāi Tahu                | 37. Ngā Rihi                  | 62. Ngāti Uepōhatu        |
| 13. Ngāti Pīkiao            | 38. Muaupoko                  | 63. Ngāti Whakaue         |
| 14. Tūkorehe                | 39. Te Atihau-nui-a-Paparangi | 64. Ngāti Rongomai        |
| 15. Ngāti Maru              | 40. Taranaki                  | 65. Ngāti Hikairo         |
| 16. Ngāpuhi                 | 41. Ngāti Mahuta              | 66. Ngāti Ruanui          |
| 17. Ngāti Pukenga ki Manaia | 42. Ngāti Ranginui            | 67. Te Whānau a Karuui    |
| 18. Ngā Rauru ki Tahī       | 43. Te Aitanga-a-Hauiti       | 68. Ngāruahine            |
| 19. Rotoma                  | 44. Ngāi Te Rangi             | 69. Ngāti Rauru           |
| 20. Pākehā                  | 45. Ngāti Mutunga             | 70. Ngaruahine            |
| 21. Ngāti Awa               | 46. Moriori                   | 71. Rongowhakaata         |
| 22. Ngāti Rangi             | 47. Waikato                   | 72. Ngāti Mutunga         |
| 23. Ngāti Ohomairangi       | 48. Ngāti Iti Kahurangi       | 73. Ngāti Whatua o Orakei |
| 24. Ngāti Makuratawhiti     | 49. Te Atiawa                 | 74. Ngāti Paoa            |
| 25. Tainui                  | 50. Ngāti Ruawaipū            | 75. Waitaha               |

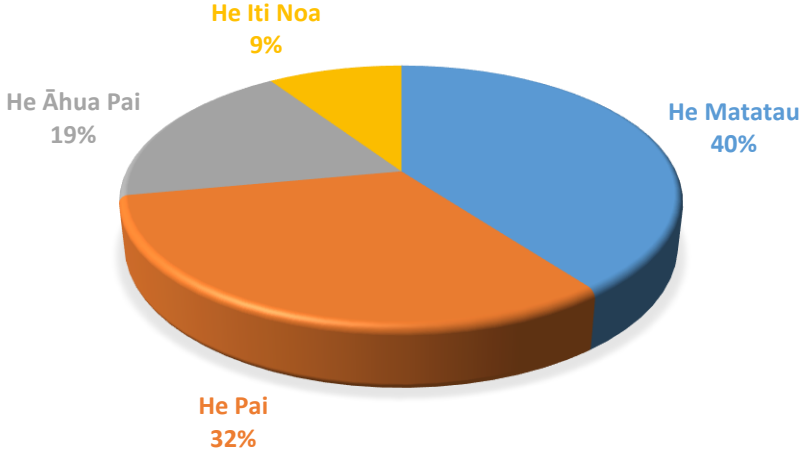
### GENDER



### AGES



### REO



## REFLECTION

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*Ko ōku hoa ka kōrero Pākehā rātou katoa; ko au te tino Māori i waenganui i a rātou. Engari kei reira hoki a Te Wharehuia e noho ana, tērā pea ka haere au ki tōna kāinga i tētahi pō o ia wiki ki te kōrero Māori, kei reira hoki tētahi huarahi hei āwhina i a au. Me ērā tūāhua pai hoki, te noho i raro i ngā rekereke o tētahi koroua, o tētahi kuia rānei hei mokopuna, hei ākonga i wēnei tūāhuatanga . . . Ka tīmata au i korā, a, kia eke taumata kē tōku reo, kia kounga, kia ngaio, kia tika, kia rere, kia Māori, kia tau, kia ū pai ki tō tātou reo Māori. He rawe! Tēnei tau tonu ka hoki atu au ki Te Panekiretanga ki te tutuki pai i tērā kaupapa hoki, ia mārāma. Āe, ka mutu Te Matatini, ka wātea au. Ko au tētahi o te hunga whiriwhiri i ngā whakataetae kapa haka, nō reira, ka haere au ki ngā wāhi katoa ki te whakatwā i ngā taumāhekeheke kapa haka. Ko taua rā mahi he ngākaunui ana au ki tērā āhuatanga. Nā, i ēnei rangi kāore tēnei uri i tū ki te atamira ki te mahi, heoi, te mahi o te hunga whiriwhiri he mahi anō e pā ana ki tērā kaupapa. Nōku hoki te tino maringanui kia uru atu au ki ngā Kura Reo, ki te Panekiretanga. Nā, ka noho motuhake au, ko au anake, kāore kau āku tamariki, kāore kau he hoa, nō reira, kei au te wā ki te haere ki wēnei tūmomo wānanga. I ētahi wā ko te pūtea te take e kore e taea e au te haere. Engari tēnei tau tonu ka 'proactive' au, ka prioritise au, ka kōrero atu ki ngā trusts mō te pūtea āwhina. **Tui Ransfield***

### DREAMS AND ASPIRATIONS FOR TE REO MĀORI

Exploring participants dreams for te reo Māori brought an overwhelming response of positive views and aspirations. It has been argued for some time that having a 'utopian vision' is necessary for us to create transformative spaces (Smith, G.H 1999). This research also affirmed the clear desire across those interviewed to create pathways to a future where te reo is returned to its rightful status as the Indigenous language of Aotearoa:

*Ko te tino wawata kia ora tonu te reo ki ngā whakatupuranga ake tonu atu, ngā mea e whai mai ana i te reo kia ora ake mō ake tonu atu kia kaua te reo e mate atu engari kia mau i ngā uri katoa i roto i Hauraki, e whai ana i te reo. Koirā te tino whāinga. Kaiako, Wharekura*

*Ka ora tonu ai tō tātou reo, kāore au i te hiahia kia huia, kia moa. Wharekura Focus Group*

*Kia kōrerotia whānuitia, kia kitea tōna uara e te tokomaha i Aotearoa nei, te ao whānui, te mea tuatahi e te iwi Māori; kia rere noa i te takiwā, kia reo rua tūturu tēnei whenua. Pērā i te Whare Kararehe, kua ngana mātou ki te akiaki i a rātou kia reo rua ngā tohu nā te mea he aha te mea motuhake, rerekē rānei o tēnei whenua i ērā atu? Stacey Morrison*

*Tuatahi kia rite tonu ai te mana o te reo me ngā tikanga ki ngā wāhi katoa puta noa i Aotearoa. E kite atu ana kia kuhu atu te Māori ki ngā wāhi o kōnei, o Aotearoa nei, kāore e whakamanahia ana te reo e te katoa. Nōnā tata nei ka puta tētahi take, he tauira tēnei, e puta mai tētahi take i te tāone tonu nei o Kapanga. I tohuhungia ētahi o ā mātou nei tamariki o te kāinga nei kia kaua rātou e kōrero Māori i a rātou e mahi atu ana i rō te toa rā. Kei tā te tangata, te wahine nōna taua toa. He tino takahi tērā i a rātou nei tāngata, i ngā tāngata e haere atu ki te hoko i ngā mea i roto i te toa rā, engari ki te titiro atu tātou ki ngā Hainamana, ki ngā Īniana nō rātou ētahi toa, ā, ka kōrero tonu rātou i ō rātou ake reo. Kāore e ahatahi ki te tangata, engari mō ngā mea Pākehā nei, a wai ake rānei, kāore e whakaaetia kia kōrerotia te reo Māori i roto i ō rātou nei toa. Nā reira, tuatahi, me mana te reo, te reo Māori, i ngā wāhi katoa. Koinei tētahi o ōku tino wawata, kia tōpunitia ngā mea katoa mai i te rangi ki te whenua ki tō tātou nei reo rangatira me ngā tikanga. E mōhio ana tātou katoa te Māori, me haere ngātahi ngā mea e rua. Kaiako, Wharekura*

*My dream for te reo Māori in Aotearoa would be that when my babies go to sleep at night that they dream in Māori and wake up and not think anything of it. Māori Broadcaster*

*Ko te tino moemoeā mātuatua pea moemoeā nui kia kōrero Māori te iwi Māori i te tuatahi. Kāore i te pērā rawa te whānui o taku titiro ki te motu katoa i tēnei wā me te wawata kia kōrero Māori te katoa o tātou. Taku hiahia kia kōrero Māori te iwi Māori. Ka kite au i ō tātou uri Māori e kūare katoa ana ki tō tātou reo me te pouri ōku ki tērā āhuatanga, i runga i te mōhio i tōna tikanga kia kōrero Māori rātou, he Māori rātou i tona tikanga kia kōrero Māori rātou. Koirā te reo i homai ai e ngā tūpuna ki a tātou, hei kōrerotanga mā tātou, engari ko te nuinga o tātou kāore i a rātou tērā taonga i tēnei wā. Whakapono pū ana au kei roto i a rātou, katoa, tātou katoa te pitomata kia kōrero Māori tātou, engari te mate kē kei roto taua pito mata i te nuinga o tātou, e pito mata noa ana. Kāore i te āta tauawhiawhi, kāore i te āta poipoia, kāore i te āta whakatipuria kia puāwai i roto i te tangata hei reo kōrero māna. Nā reira koirā te tino wawata ōku, kia kōrero Māori te katoa o te iwi Māori. Rā atu rā mai, i rā atu rā mai auē! Ētahi wā āe ko te nuinga o te wā i roto i ā tātou hui, i roto i ā tātou mahi kapa haka i roto i ā tātou i runga i ngā papa tākaro, i roto i ngā wāhi katoa, mēnā he Māori koe, me kōrero Māori. Scotty Morrison*

*Kua roa nei mātou e kōrerorero ana mō tēnei take o te reo Māori me ngā tikanga, kia kōrerotia te reo, kia rangona i te reo i runga me kī pēnei, ki ia unahi o te ika e hora nei: te taha o te ika, tae*

atu ki te Ika-a-Māui, ki runga anō hoki te Waka-a-Māui, puta noa atu ki ngā tōpito o te ao. Kaua ka noho tonu te reo ki tēnā, ki tērā, ki tēnei o ngā hapori anahe, engari kia puta whānuitia. Koinā ōku wawata mō ngā tau e hia e tau mai nei ki mua i te aroaro, ki tōku nei aroaro. Mā te reo e mōhio nei nō konei koe, ā, he Māori tēnā, he Māori tērā, he Māori ahau. Ki te kore tēnei ārero e kōrero Māori mai, Māori atu rānei ka puta te urupounamu pea, he Māori ahau? Ahakoa kei te parauri, kei te pango taku kiri, wēnā āhua o te Māori, mā te reo tonu e mea ana, e kōrero ana, āe, he Māori. Nā reira, me Māori tātou, me Māori tātou. Mai i te akiaki tonu ēnei o te kāinga, ā, koirā te Whare Tāhuhu Kōrero o Hauraki hoki, ki te whakatō anō tērā ki roto i a tātou, ā tātou tamariki mokopuna. Engari kei te mōhio, he uaua tēnei huarahi. E taea ai te eke, engari te whakapito o ērā kōrero katoa. **Māori Educationist**

*In my ideal world Māori language communities exist. So there are places in NZ where te reo Māori is the primary medium of communication and that's because we've got to such a state with our efforts that people who are speakers of te reo Māori haven't had to do that in a mutually exclusive way, which has really been our generation's experience. So we've either chosen the reo path or we've chosen the working path or we've chosen the university path or the career path. I think for a lot of people learning te reo has come at the expense of many other choices that they've made in their lives, but in my ideal world Māori language communities exist, we know where they are, they're part and parcel of the landscape of NZ in a really ordinary way, but the difference with these communities is that the majority of the community speaks Māori to such an extent where English is really a second option rather than the primary option.* **Whānau Advocate**

*Kia noho mai te reo hei reo kōrero mō te hunga e hiahia ana ki te whakapūaki i ō rātou whakaaro ki te reo Māori, e Māori ai te putanga me te wairua o aua whakaaro. [Māori mai, Pākehā mai] ahakoa ahakoa. Ka ora te reo hei reo kōrero mehemea ka arohatia taua reo. Nō reira, ko te wawata kia tū, whakatūria rānei ētehi wāhi, horopaki e hāneanea ai te noho a te tangata i roto i taua reo, koirā te wawata. Āe, i waenganui te iwi e hiahia ana [ki te reo hei reo matua] kia pērā. Kāore au e whakapono, kāore au e tautoko ana i te kōrero, 'Me kōrero Māori i ngā wā katoa, i ngā wāhi katoa'. Kāore ko tēnei ao nei he ao reo maha, ehara noa iho i te reo rua, ki au. Me piki tātou ki runga ake i tērā whakaaro, me reo tini tātou katoa, me reo tini. Pīrangī ana au ki te kite i ngā tamariki mokopuna e kōrero ana i te reo Pāniora, te reo Hainamana, i te reo Māori me te reo Pākehā. Mā reira ka aroha pea te hunga, ngā whanaunga Māori ki tō rātou ake reo, mā te whakarongo, mā te ako pea i ētehi reo rerekē.* **Te Reo Māori Advocate**

*I think that bilingualism issue is huge for us. For me though the future for us to dream would be that we are a nation where we are balanced bilinguals, we are a nation of balanced bilinguals, with status always. Our languages sit next to each other, there's no big issue, no-one has to argue it and they just sit alongside each other and this big dream that everybody could just switch at will.* **Mereana Selby**

*I just want it to be valued. Not just Māori but highly valued as a national language, as it is, so its mana is upheld. That's my goal.* **Waipounamu Focus Group**

*Kia ora pai [te reo]. Kāore i te ora pai ināianei, kei tana moenga e māuiui ana i tēnei wā, ahakoa he aha te kōrero. Kia noho hei reo ōrite ki te reo Pākehā, ōrite te mana. Kāore i te pērā ināianei. Kia taea ai e au te kuhu ki te toa me te kōrero Māori ki te tangata rā, ki te hoko i aku kai, ki te haere ki te tango moni mai i te pēke me te kōrero Māori ki te tangata ki reira, ko ērā momo. Kia tangata whenuatia, ahakoa, ki ahau nei, kua tangata whenuatia te reo Pākehā engari ko te reo Māori te reo tauhou ināianei. Kia hurirapa tērā ko te reo Māori tērā.* **Pākehā Lawyer**

*The moemoeā would be that te reo was all around us, that te reo was through all media formats ... [where] everybody has te reo, that's the mode of communication. It's like when you're going to France, they don't speak English; and even the signs in Hong Kong, they don't look English to me, but actually when you go down to Queen St the signs look like you're in Hong Kong. So you know in our own country, and you go down town and that's what it looks like. So I'd like it to look like our reo, and that when someone got off the plane they packed a Māori dictionary to go to the*

restaurant to say what they needed instead of picking up a English dictionary to speak English. Our reo is ātaahua - that's what my moemoeā would be. Māori Educationist

The big picture and the big dream is that it's as prevalent as English, that we are as fluent in Māori, and as many of us are as fluent in Māori as we are in English . . . that's the baseline really that I've always aimed for. So that means access for our kids to te reo Māori in the same way that they can access everything in English. Māori Educationist

Kia rongō te ao i te reo Māori. Ka hiahia au ki te rongō i taku ake whānau e kōrerotia ana i te reo i ngā wā katoa, i ngā wāhi katoa, me te kauanuanu o ērā tangata ki te reo me ngā tikanga. Focus Kura Kaupapa Māori

Kei roto i tā tātou tauākī tā te Panekiritanga, 'Te reo kia rere, ko te reo kia tika, ko te reo kia Māori'. Ko te whakawhānuitanga pea o tērā korero, kia tika te reo e kōrerotia ana e te hunga e korero ana, kia taea e rātou ngā teiteitanga, ngā tiketiketanga, ngā hōhonutanga, ngā whānuitanga o te ao te korero. Kia ahu mai hoki ngā kōrero i kōrerotia ana i te whakaaro māori koira ki au taku moemoeā kia kōrero te katoa o te ao Māori i te tuatahi, ā, muri ake o tērā, kia kōrerotia te reo e Aotearoa whānui, i runga i taku whakapono ko tēnei reo, ahakoa nō tātou tēnei reo, nō te Māori tēnei reo, e whakapono ana au he reo tēnei hei reo kōrero mō ngā iwi katoa o tēnei whenua. Leon Blake

Participants were clear that in order to materialise our long-term dreams for te reo Māori that we need to do all that is required to fulfill those dreams:

Taku whāinga matua kia ora ake anō te reo i ngā kāinga me ngā marae me ngā whānau me ngā hapū Māori, koinā. Ka tika hoki ka whakaaro wawata tātou, engari ki au nei, hei aha te wawata, mahia te mahi! Koinei tētahi akoranga nui kei roto i ngā mahi i taku tamarikitanga. Ko te āhuratanga o ōku tūpuna, o ōku mātua e mea mai ana ki a au, he mahi tēnei, ā, tēnā, mahia te mahi. Nāwai, nāwai ka haere mai anō rātou, ānei tō rātou pātai. He aha te patanga o tō mahi? Pātanga? Nā reira ki a au nei, ko tētahi āwangawanga ōku, mēnā ka noho noa iho ki te wawata noa, mō āhea tātou oho ake ai. Nō reira, ki a au nei, oho ake tātou! Kua oti kē i ngā mahi - tērā ko te Ataarangi, tērā ko te Kōhanga Reo, tērā ko ngā kura reo rua, tērā ko te Kura Kaupapa Māori, tērā ko te ture, tērā ko te rautaki reo Māori a te kāwanatanga, tērā mea tuatahi e noho koroheke, koretake nei . . . Nō reira, e tūpato ana au ki tēnei tūāhua o te wawata noa. Māori Educationist

Mai i te akiaki tonu ēnei o te kāinga, ā, koirā te Whare Tāhuhu Kōrero o Hauraki hoki, ki te whakatō anō tērā ki roto i a tātou, ā tātou tamariki mokopuna engari kei te mōhio he uua tēnei huarahi. E taea ai te eke engari te whakapito o ērā kōrero katoa. Āe rawa, kua nui haere ngā mea, ngā tāngata o te kāinga nei e kōrero Māori ana, engari ki te kōrero mai koe mō te taha ki te kounga o te reo, he rerekē anō tērā. Engari kei te ngōki haere kei te timutimu anō te tangata i te reo. He wā anō pea ka piki ake te reo ki tōna taumata e tika ana mō te reo, engari i roto i ngā tau nei, āe, kua piki haere tēnei, ahau nei. Āku huanga e āhua kōrero Māori nei engari he roa tonu te hīkoi kia kounga pai ai te reo Māori i roto i a Manaia nei, te awaawa nei i roto o Pare Hauraki hoki. Ehara i te mea kēi tē kōrerō mō tēnei kāinga anake. Māori Educationist

My vision is a more digital-based strategy, and that allows the iwi and anyone else who wants to have that reo and to do that, allows them to control their own product. It allows them to be more flexible to the things that are actually going on in your rohe and it allows the reo to be freely expressed in dialects if you like. It means that you the iwi, the hapū, can have broadcasting within your neighbourhood, within your rohe, within your iwi. Whetu Fala

My hopes and aspirations for my whānau are that te reo o Ngāti Awa in particular as well as the generic te reo Māori becomes part of our reality, a day to day lived reality. Māori Health & Wellbeing Advocate

*Ko te mea tuatahi, ki ōku wawata, te mea nui e pīrangī ana au ki te rongō i te reo Māori i runga i te pouaka whakaata, ipurangi hoki. Nā te mea he ngāwari haere te ako, te mārama ki te reo Māori. Engari kua i runga i te teihana Māori noa iho, ko ngā teihana katoa. Tērā tōku wawata.*  
**Māori Lawyer**

*Tētahi o ngā mea e koa ana te ngākau i roto i a au ko te kite i te minamina nui kei roto i te hunga e haere mai ana ki ngā kura reo, kia mōhio rātou te hiakai o rātou ki ngā kupu, ki ngā rerenga korero. E hiahia ana rātou ki te ako. Koirā te kaupapa e hokihoki tonu mai nei au ki ngā kura reo nei, nō te mea, ki tōku whakaaro, kia hoki atu au ki te tino pūtake e noho nei au. Ki te mate te reo Māori, ki te ngaro te reo Māori, hei tērā wā he pai ake te kī kua Pākehā tātou. Te Reo Advocate*

It was highlighted that the key is being focussed on the end goal of moving from speaker communities to speech communities, to a position where the language is sustained naturally through intergenerational transmission (Advocate Interview); where language diversity is supported through normal aspirations around language as an expression of identity and the distinctiveness within the shared practice of communities. This was also expressed by a range of participants who hold a vision of te reo Māori being spoken in all places and spaces.

*Ko ētahi o ngā moemoeā mōku ake nei, kia ora te reo Māori ki roto i ngā kāinga katoa puta noa i te motu . . . Nā te mea, ki ōku whakaaro, koirā tētahi o ngā tino mātāpono, ngā tino mea hei hāpai i te reo. I te tuatahi, kia kōrero i te reo Māori ki ngā kāinga katoa, mai i tērā ka ora ai te reo i waenganui i ngā hapori, te hapū, te iwi, te whānau, te motu whānui hoki. Tērā tērā. Ko tētahi anō o ōku nei wawata, ōku nei moemoeā, kia piritahi te reo ki ngā tikanga kia mārama pū ai te tangata i ngā tikanga, kia hāngai atu te reo ki ngā tikanga, ā, kia kōkiri i runga i tōna waka ki tētahi atu wāhi, ki tētahi atu taumata, me kī. Mai i tērā ko tētahi o ngā tino hiahia mō te hau kāinga kia whakakikī ake ngā paepae o te marae, nā te mea te tokomaha o ngā kaumātua e takahi i te ara wairua, otirā kua hoki anō ki te pō. Focus Group, Kura Reo ki Waimārama*

*Kia eke taumata kē tōku reo, kia kounga, kia ngaio, kia tika, kia rere, kia Māori, kia tau, kia ū pai ki tō tātou reo Māori. Tui Ranapiri-Ransfield, Focus Group, Kura Reo ki Waimārama*

*Ko te kōrero i te reo Māori i ngā wā katoa, kia rite tōna hā ki te Pākehā. Koirā i ahau i Ahitereiria hoki, ka rongō ki ngā momo reo o iwi kē, he pai, he maha, he pai ki te rongō. Ka mokemoke, ka pēhea e taea e mātou ko Ngāi Māori te kōrero pērā ai. Tērā pea, kei kōnei hoki, ki te hau kāinga hoki tērā āhuatanga, koirā tētahi tino moemoeā. Kaiako ki Ahitereiria nā Kura Reo ki Waimāra*

*Ko tāku, me tīmata au ki te kōrero i tō tātou reo Māori ao noa, pō noa. I runga i tēnā, nōku te whiwhi tokomaha i roto i tōku whānau e mōhio mārika ki tō tātou nei reo. Nā reira mea ka mōhio au, kei te mōhio tōku whanaunga, kōkā, mātua rānei ki te kōrero me karawhiua, me karawhiu, anā, kia tika, kia rere, kia Māori hoki. Focus Group, Kura Reo*

*Ko te tino moemoeā kia mōhio mai te katoa o ngā tāngata e noho mai ana i roto i Aotearoa ki te kōrero Māori. Kia Māori ai te whenua nei o Aotearoa. Government Stakeholder*

The majority of the participants stated the need for the status of te reo Māori as the Indigenous language to be affirmed by all in Aotearoa.

*Kia tangata whenua te reo ki Aotearoa nei. Ki roto i tēnā, kua whai mana te reo kia reo rua a Aotearoa, a Māori, a Pākehā hoki. Kei reira, ki te reo rua te iwi, te motu whānui, ā, kua hikina te mana o te reo, kua whakamahia, kua kōrerohia kia kua e noho kia tokoiti, engari kia pai kia tokomaha. Māori Academic*

*Engari ko te moemoā matua he whenua reo rua a Aotearoa nei. Kei te matatau te katoa i roto i te reo Māori tuatahi, me te reo Pākehā hoki, engari ko te reo Māori te mea tuatahi ki te katoa,*



*Pākehā mai, Māori mai, Hainamana mai, Hāpanihi mai, te katoa. Ko te moemoeā tuarua, he kūaha pai e pā ana ki ngā pākeke Māori kei te ako i te reo Māori, nā te mea, ki āu nei wheako tēnei tētahi mea uaua. Engari ā te wā . . . Ko te moemoeā tuatoru he pakihi matua, i ia tāone, i ia tāone, ka whai tohu i a rātou e kōrero ana i roto i te reo Māori anake. He tauira, te toa pehine, te pēke, ngā ratonga katoa, te whare hoko maha, te warewhare hoki. Focus Group, Kura Reo*

*He wawata kei roto i au ka hopukina tēnei kaupapa, kia whakawhānuitia, kia kite pēnehini ai te marea nui o Aotearoa i te wāriu o tēnei taonga nui mō tātou katoa, mō Aotearoa katoa. Ka kore, ka mate. E whakapono ana au ka mate i roto i te wā o āku mokopuna, ka mate, mate tonu atu nei. Anō ko te reo o Hawaii, kei te ahu pērā. Kei te kite tātou me tō tātou mahi kore i tērā, atu i te amuamu ki a tātou anō. Judge, Kura Reo ki Waimārama*

*Tāku ake he poto noa, ahakoa te aha kia whakatangatawhenuatia te reo ki Aotearoa. Wharekura Focus Group*

*Well I would see [Aotearoa] as a kind of truly bilingual country where practically everybody, because I don't think you'll ever get a situation where it's 100%, but where practically everybody can speak Māori. Now they don't have to be Māori, I think that's the other thing . . . And I would like to see Māori as a fun language. I think you shouldn't ram it down people's throats, it's too serious. Is this a language you can joke in, yeah; dating language, yes; and you've got interesting stories, you know. The curriculum should be built around interesting things, so that you can learn through the language, you can enjoy it. You learn about the history of a country, you learn about the local narratives and why this mountain is important, what this river means here, and so on, so that you develop a sense of place too through it. Richard Benton*

The positioning of dreams and visions for te reo alongside a need for Māori to become more proficient first and foremost was also noted.

*Kia noho mai ai ko te reo Māori hei reo matua mō te iwi Māori. Kaua pea mō Aotearoa engari mō te iwi Māori. I roto i ō tātou iwi me ngā whakahaere a te iwi, ngā hui, ērā mea katoa. Ko te reo Māori te reo matua i ngā momo hui katoa a te Māori. Koinā ōku wawata. Tertiary Kaiako, Kura Reo ki Waimārama.*

*He aha ōku wawata mō tō tātou reo? Ko te wawata mōku ake kia kōrero au i te reo, kia whakaaro au i te reo, kia moemoeā au i te reo kia whakapakari au i tōku ake reo kia taea e au te tuku i tōku āwhina ki āku tauira pai hoki kia whakangahau ai i te reo Māori kia noho hei hiki te wairua hei hiki te ngākau i tō tātou reo o roto i au. Wharekura, Focus Group*

*E whakaae ana ahau e kore te reo Māori e noho anō hei reo matua mō Kahungunu nei. E tino whakapono mārika ana ahau ki tērā. Ko taku moemoeā kia kōrerotia te reo Māori e Kahungunu, kia kōrerotia ngā Ngāti kahungunutanga o te reo, kaua ko te mīta, kāore au i te whakapono he mīta tō Kahungunu. Kia tika te reo, kia kounga te reo, kia kitea te reo Māori i ngā wāhi katoa i Kahungunu. Ahakoa kāore e kōrerotia e te marea, engari kia kitea te reo, kia kitea ngā tohu tiriti, ngā tohu rori. Koirā ōku moemoeā mō Kahungunu engari kia tika te reo koirā tētahi mea nui ki au. Jeremy Tātere Macleod*

What is also evident in the interviews is that in order for te reo Māori to be 'normalised' there needs to be an awareness of, and challenge of the discourse which asserts the superiority of English, and racist views that mitigate against te reo being acknowledged and visible throughout Aotearoa.

*Mine is that people's attitudes towards te reo Māori would be better. Like there's a perception, when I talk to people and they say, 'What's your degree in?' and I say, 'Te reo Māori', and they're like, like it's nothing. And you talk to Māori people as well, and they think it's, 'Oh, yep, what are*

*you going to do with that, be a teacher? Why didn't you study law or something?' So, attitudes, attitudes towards te reo Māori. Māori Graduates Focus Group*

Representatives from government departments and agencies indicated a desire for their organisations to make more of a commitment to te reo Māori in their daily activities, to provide the opportunity for the affirmation and normalization of the language within their work. This aligned to a broader desire for te reo to be heard across all organisations and sectors of society.

*... that [te reo] becomes normalized within government organizations, particularly government organizations. That's what I would like to see, is te reo Māori is normalised. Government Agency Workshop*

*Me kaha rā mātou ngā Māori e mahi ana i roto i te tari nei ki te kōrero Māori. Kōrero Māori kei waenganui i a mātou nei, ngā Māori. Kia kaha ki te kōrero i roto i te reo, kia kaha ai te mahi i ngā tikanga. Government Stakeholder*

*E tautoko ana au i ngā kōrero o taku Pāpā kia kite ai te ngākau o mātou hoamahi te ātaahua o te reo. Mā te kite i te ātaahua o te reo, tērā pea ka toko ake i roto i ā rātou te hiahia ki te ako i te reo. Kia tika ai te whakahuahua i te reo, kia kaha tā rātou akiaki, ngarengare, kia kōrerotia te reo i roto i te tari nei. Kia noho tangata whenua te reo, kia ōrite te reo Māori ki te reo Pākehā i roto i tēnei tari. Koinā hoki tētahi āhuatanga i roto i ēnei tari kāwanatanga katoa kua kite e te kāwanatanga i te hua o te mahitahi me te Māori. Government Stakeholder*

*Ko tā mātou, kia whakatinana, ko tērā te mea i ngā kōrero ki ngā kaunihera, ki te Karauna, ērā atu. Kāore mātou i haere ki wāhi kē, ka noho mai tēnei wā mō ake tonu atu, kei kōnei a Ngāti Maru. Ko te tino hiahia kia mōhio ai, kia rongō ai te reo o Ngāti Maru me kī, o Hauraki rānei te reo Māori i roto i ngā kāinga o mātou whānau, i te tiriti, kei ngā pakihī, ngā toa o te tāone kite i ngā āhuatanga o ngā Tari Tōrangapū, pērā ki te kaunihera ērā atu. Te Reo Advocate*

A part of that vision for agencies, and within wider society, was for the correct use of te reo and pronunciation of Māori words and names across the public sector.

*I roto i tō mātou tari nei kia tika ai te whakahua o ngā kupu Māori; kia tika ai te takoto o ngā kōrero i roto i te reo mō ngā tāngata katoa e mahi nei i roto i tō mātou tari nei. He 2,500 – 2,600 pea ngā tāngata e mahi ana i te tari nei, he maha. Tērā tētehi o tōku tino hiahia kia mārama ai tātou katoa ki tēnā. Pai rawa atu mehemea ka taea ai e tō mātou tari kia whakatū ai tētehi rautaki, tētehi akoranga pea kia mārama ai te katoa e mahi ana i roto i te tari nei ki ngā tikanga me ngā kawa o tātou te Māori. Pēnā i taku kōrero i te wā i mahi ahau mō te Ministry of Fisheries i Te Papa Atawhai, kia kua e pā mai te whakamā ki runga i a rātou i runga i tō rātou kūaretanga. Ka haere ki ngā hui, ka haere ki ngā marae, ā, me ngā hui kei kōnei, i roto i tā mātou tari nei. Government Stakeholder*

*That the bastardisation of our language through mispronunciation and misspelling is reduced. Taranaki Focus Group*

A desire for te reo to be accessible to all was another area that participants saw as an important part of the vision for a bilingual Aotearoa. Within that context the appreciation for commitment to te reo Māori can be fully expressed.

*Taku wawata kia hoki ake ki ngā reo o te kāuta - conversational reo. I ēnei wā, kei ngā marae kua āhua structured, he āhua ōkawa te reo o te marae. Engari he āhua rerekē te reo ōkawa ki tērā te reo o te kāuta, pēnei i ā mātou e noho nei, e kōrero nei. He momo reo anō tā mātou e taupatu nei, aha rānei i ngā kaupapa nei. Hāunga, ka puta atu i konei ko te kōrero kāuta kei te*

*haere. Koirā tāku e tino manako ana mō ngā tau kei te haere ake. Kia kua e noho te reo ki roto i te ōkawa, pēnei i te ākomanga, pēnei i te marae. Government Agency Workshop*

*Ngā moemoeā kia ora te reo; ka pai, kia ora te reo engari me pēhea? He aha te āhuatanga e ora ai te reo, e ū pūmau ai te reo mō ake tonu? Nō reira taku whakapono me kōrero, me mōhio te katoa o Aotearoa ki te reo Māori. Pākehā Te Reo Advocate*

*Ahakoā kei hea ahau e haere ana i roto i Aotearoa nei, e taea e au te mahi āku mahi, kōrero ki te tangata i roto i te reo Māori. E kīa nei he whenua reorua tēnei. Wharekura Focus Group*

The desire to strengthen te reo within whānau and across generations was clearly articulated. Many noted that their dream was for their whole whānau to be able to communicate in te reo Māori. It was also noted that to achieve a vision for Māori speaking whānau there needs to be multiple pathways, opportunities and resources made available to support that journey.

*Āe, e hoa mā, kua kōrerohia he wawata; tuatahi, mō te whānau, mō taku whānau, mō te kāinga nei, e kōrero Māori ana mātou i ngā wā katoa. Focus Group, Kura Reo ki Waimārama*

*Ko ōku wawata ki te ako i te reo, ki te whakapiki te ora o te reo me ōna tikanga ki roto i tōku whānau. Focus Group, Kura Reo ki Waimārama*

*Kua tūtuki kē ētahi o ōku moemoeā ko te Wharekura o Manaiā tērā engari mō tōku whānau ake kia kōrero Māori te katoa o tōku whānau tokorua noa iho o mātou e kōrero Māori ana i tēnei wā engari koirā noa iho tāku i tēnei wā. Focus Group, Kura Reo ki Waimārama*

*Te Kāinga Kōrerorero, ki te tae atu māua ki ngā whare he rerekē tērā whānau ki tērā whānau, he rerekē te moemoeā, kei reira te hiahia kia reo Māori, kia whakaora te reo, kia whakawhitiwhiti i roto i te reo Māori, ērā momo kei reira. Engari ko ngā kaupapa he rerekē ki ia whānau, rerekē ngā horopaki. Ko ētehi o ngā whānau tino kaingākau ki te hākinakina nō reira, me whāngai atu ērā rerenga, ērā kupu hei āwhina i a rātou. Ko ētehi ko te pūoro, me whāngai atu ērā. Ko ētehi ko te kai, me whāngai atu ērā mea o te kāuta, ngā kai rerekē, ngā momo tohu kai, ngā mea katoa. Kaiako, Kura Kaupapa Māori*

*Tuatahi, me pēnei te kōrero, me whakatika au i au anō, kia tika te whakatauiria i te reo i roto i tōku whare. Otirā i a Pāpā, i āku tamariki. Taihoa a Māmā kei te eke tonu i te waka. Otirā he whakarau ora i te reo i tō mātou hāpori. Mō tōku whare tuatahi, to tātou hāpori hoki. Koinā ōku wawata kia arohatia ā tātou tamariki te reo, kia kua e pēhi engari kia puta anō te aroha, te mana o tō tātou reo i roto i ngā tamariki. Kaiako, Kura Kaupapa Māori, Kura Reo ki Waimārama*

*Tuatahi rā, mōku ake, kia whai wāhi ia tamaiti Māori ki tōna reo. Kāore au i te mōhio mā hea pea, kāore anō kia whakatau mā hea tērā i oti ai, heoi anō, tuatahi rā kia whai wāhi ia tamaiti Māori ki tērā taonga, i te mea, e tika ana nōna te taonga. Ka mutu, ka puare atu ki te hunga e kaingākau ana ki te reo, kia kua tērā hunga e whakaitia e ētahi kē, e whakaiti i tō rātou whai i te reo. Kia tū rangatira hoki anō tō tātou reo i te ao hei reo motuhake mō te ao. Koirā taku hiahia. Wharekura Focus Group*

A number of participants talked about Iwi dialect and the need for support to regenerate words, expressions and specific regional dialectics as a part of a broader aspiration for te reo Māori.

*Āku moemoeā mō Tauranga nei, kia kōrero te hāpori katoa i te reo. Kia mōhio rātou 'Āe, haere mai ki te kai' Pākehā hoki. Ki ahau nei, tērā te taiao. Mā mātou e whakahōhonu ana i te reo kōrero, i te reo. Pai ana tērā āhuatanga, a ngā Pākehā ki te kōrero ētahi pakupaku reo. Pai mā mātou e hiahia ana kia tino matatau, kia tino pakari, kia rangona te reo ahakoā kei hea koe e haere ana, Pākehā, Māori ahakoā. Ngareta Timutimu*

*Ko tāku, ki te tuku te huruhuru kia rere te manu o te whakarauora reo kia tuku hoki ngā tāngata hei poi, hei āwhina atu i te whānau, i te marae, i te hapū, i te iwi. Nō reira, tērā pea ka kimi Te Taura Whiri ērā tāngata, ka tuku te huruhuru kia rere rātou ki ngā tōpito o te motu, ki ngā marae, ki ngā whānau, kia whai wā i te taha o te whānau, o te hapū, o te iwi, o te marae, kia rapu mai e rātou, tērā pea he kaha te reo. Engari kua tīmata te mimiti haere. Me pēhea te aukati tērā? He aha te moemoeā o tērā iwi? Ā koinā ko tāku, kia rere atu ngā tāngata, kia poi atu i ērā e kimi ana i te huarahi, e rapu ana i te mōhiotanga me pēwhea te whakarauora te reo. Kaiako, Kura Kaupapa Māori*

Some participants spoke directly to their aspirations for their organisations, particularly in regards to education.

*I puta atu tētahi whakaaro i tā mātou hui-ā-pouako tonu, kei te ānga Te Wānanga Takiura ki hea? He aha ngā moemoeā, ngā wawata mō Te Wānanga Takiura mō te reo, me haere tonu te reo, me te whakatū i tōna ake whare, i tōna ake whenua. Ko te pūkoro kē tērā, mā te huruhuru ka rere te manu. Me te whakatū pea i tō mātou ake Kura Kaupapa Māori me tō mātou ake Wharekura Māori, me te haere tonu o tēnei wānanga whakangungu tauira hei kaiako. Me tētahi Kōhanga Reo. Ākene pea, ko te aronga o ēnei korero, ko te ia o ēnei korero, h'ohā tonu mātou ki wētahi o ngā mahi a ngā Kura Kaupapa Māori. Kāore tonu i te eke atu ki ngā taumata. Māori Educationist*

*Hiahia ana ahau kia uru te reo Māori ki roto i ngā kura. Whakaae ana ahau ki tērā, ngā kura katoa. I roto i ngā kura katoa kia taea e te tamaiti Māori te ako i te reo ahakoa kei hea ia, engari ki a ahau nei, ko ngā tamariki katoa o Aotearoa me whai i te reo. Ngareta Timutimu*

Having non-Māori value and speak te reo Māori was also noted as a part of the vision of entrenching te reo Māori as the Indigenous language of Aotearoa. In order for Aotearoa to be truly bilingual, both tangata whenua and manuhiri need to engage in speaking te reo.

*Ko taku moemoeā kia whakatinanahia e tātou katoa Pākehā mai, Māori mai i tā te iwi e hiahia ai. Kaiako, Kura Kaupapa Māori*

*Mēnā he tūruhi koe ka tae mai ki tēnei whenua, he aha tana mana motuhake? Ko te reo Māori, ko ngā kaupapa Māori. Nā reira i roto i wā māua ko tōku hoa mahi katoa i te reo irirangi, te pouako whakaata, ngana ana māua ki te whakawhānui i te aroha nui ki te reo, kia mārāma te tokomaha ki te Take, te uara o te reo, me te aha, ka whai hua ngā whānau? Koinā tō māua whakapono, ka whai hua tēnei reo ki te tokomaha. Tāku ki te hunga Pākehā hoki mēnā kua tipu ake koe i tēnei whenua, kua rongo rānei koe te wairua o te haka i a koe e mātaki ana te Kapa Ō Pango, kua rongo koe te wairua o te reo Māori, kei roto i a koe tēnā wairua. Nōu hoki taua reo, koinā taku whakapono. Kei te ratarata ki ngā kupu 'mana,' 'aroha,' 'whānau' kei te mōhiotia whānuitia wēnā kupu engari atu i wēnā tāpiri ki wēnā inā te maha o ngā kupu ka whai hua, ka whai wāhi ki te ao o te marea. Stacey Morrison*

While the majority of research participants are domiciled here in Aotearoa, the research team was able to also interview a number of Māori living in Sydney. It is clear that for those interviewed offshore that the desire to learn and share te reo Māori is complicated by the limited access to support systems and resources. The experiences were linked to broader issues of what it means to live on another land and the impact of that in terms of identity and culture.

*People who are teaching te reo are able to get resources like [from] TKI, and how when you're a teacher in New Zealand you can get wall charts and resources sent [to] you, or your institution gets them. It would be really nice for that to happen here. Te Ātaarangi are well established. Kōhanga Focus Group, Sydney, Australia*

*We need a marae, as it is the main form of accommodation or the centre for gatherings where you can run to and feel at home. Start running Māori programmes from a Māori establishment rather than from a church or a hall, sometimes even basketball courts. Would be nice to have a centre that's Māori, based on Māori, done by Māori.* Kōhanga Focus Group, Sydney, Australia

*Have an opportunity for children to have reo classes in schools [in Australia]. Very limited here in Australia, trying to filter through what actually applies to you for what you need for your family in [terms] of Māori resources.* Kōhanga Focus Group, Sydney, Australia

*Would like to see Māori television [broadcast] here. Very limited on television can only access shows like Kōrero Mai and Ako on internet. A lot of shows on te reo and Māori television channels benefit not only adults but also tamariki.* Kōhanga Focus Group, Sydney, Australia

*And now for these guys [the tamariki of the kōhanga], I have been asking the Wollongong whānau if we are going to have kapa haka for the kids. And I would love for them to be involved in it also, to experience it, to know that it's just who they are from the beginning. I don't want them to have to learn it when they are like 15 or 16 and be like 'Oh, whats that?' I just want them to know it now.* Kōhanga Focus Group, Sydney, Australia

*Te nuinga o ōku moemoeā e pā ana ki, 'Ka pēhea te whakarauora i te reo', kia kōrero i te reo o roto Poihākena. Nō reira, koirā tāku e whiriwhiri: wānanga reo ki tāwāhi, engari ko te tāwāhi i kōrero nei ko Ahitereiria, ko te Pāpaka Nui ā Māui tērā. Koirā te mea tuatahi. Ko te mea tuarua, he kaiwhakaako anō pea e hiahia ana kia whakawhiti atu ki Poihākena mō Te Ataarangi. I think, kei reira ētahi atu, engari pakupaku noa. Koirā tētahi tino moemoeā. Ko te mea tuatoru, ahakoa kei reira ērā whakaaro, engari me whakatūria he Wānanga, he Wharekura, he Kura Kaupapa, Kōhanga Reo, ērā momo . . . kei tēnei taha, Whakaata Māori. Koirā tāku e kite ai ki reira, te uauatanga ki te whakaako, ki te ako i te reo i reira. Kāore he mea tautoko pēnei i ēnei [Kura Reo] kāore he marae hoki i reira. Tērā pea me whakatūria he marae hoki. Kaiako ki Ahitereiria, Kura Reo ki Waimārama*

Overwhelmingly, the prevailing desire of participants was for Aotearoa to be 'truly bilingual'. That entails a process where te reo Māori is fully acknowledged, affirmed and validated in all areas of society. Such an aspiration includes meaningful implementation of the legal status of te reo Māori as an 'official' language and moves beyond that form of legitimation to a process of Māori as being self-determining in the use of te reo Māori. This means that te reo Māori is acknowledged and recognised both nationally and internationally as the indigenous language of Aotearoa.

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## RESEARCH PRIORITY: NGĀ MOEMOEĀ

### Research areas:

1. *Explore how we create a future for a truly bilingual Aotearoa where te reo Māori is acknowledged fully as the Indigenous language of this country.*
  2. *Investigate what strategies and processes are required to ensure that the mana and status of te reo Māori is fully recognised by all sectors of society as a critical component of national identity, both in Aotearoa and internationally.*
  3. *Engage with the Crown in regards to a more meaningful recognition and legitimisation of te reo Māori across the Public sector as a mechanism for enhancing the normalisation of te reo Māori within Aotearoa.*
  4. *Develop deeper understanding and strategies through which to elevate the status of te reo Māori in ways that will encourage people both citizens and visitors to engage in speaking te reo.*
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## REFLECTION

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*And then I taught in Te Kao, in Motatau, and Te Kao was great because it was, in those days, 100% [Māori]. And I was teaching Māori, can you imagine? Māori District High School. And then, it was a bit ludicrous really, but if you walked across the playground you wouldn't hear a word of English, and in fact you wouldn't be able to communicate with 5 year olds unless you could speak Māori, then. So, I had a couple of terms at Motatau, which was one of those communities that was in the transition. There were Māori speaking families, but the language was being lost and that sort of sparked my interest too. I could see the need to incorporate Māori in the school program and, well actually it had come to me the year before that. The reason I got into the Māori District High School, well I started off in Bay of Islands College and no Māori in the curriculum, about half the kids, or more perhaps, were of Māori ancestry, many of them from Māori speaking homes. I was put in charge of a class called *Five Remove*, and I think [I had] 19 Māori and 1 who was possibly part Māori too, but didn't identify as Māori, and they were removed from the options, but almost all Māori speaking. So I asked Pat [Hohepa] if I could have, because in those days the lesson, the readings for the Māori 1 course were all cyclostyled off, they didn't have a book yet, if I could have a set please, 19 copies or whatever of the Stage 1 materials. I can remember getting this suitcase, literally, you know on a train from Auckland. And so I distributed these and, I had them for English you see, so our English lessons often consisted of, 'Well, here's your tape, stories, so sit around outside, discuss it and come back and we'll translate it into good English.' And they loved it of course, and it was a chance for them to actually use Māori. Well the head of the English department found out about it unfortunately, and really hit the roof, you know, 'We don't teach Māori at this school! You're supposed to be teaching them English.' And I said, 'Well I am.' So, we continued to do it but I warned them if they saw anybody coming to bring out their 'Plain Sailing'. But I had a lot of support from \_\_\_\_ who was the art teacher at the time, so yeah, that was really fun. **Richard Benton***

## RESEARCH FINDINGS AND ANALYSIS

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### THE ROLE OF RESEARCH

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Those involved in this research were asked to talk about their involvement with te reo Māori; dreams for te reo Māori regeneration and revitalisation; what they consider to be pressing research needs in relation to te reo; and, if possible, to identify key research priorities. The majority of participants, articulating, views about both their dreams and needs related to te reo Māori revitalisation was easy. What was clear, however, is that many participants found it more difficult to translate those ideas into research priorities and research questions. As such a key role of the research team has been to identify areas of research needs from the discussion and analysis of the key theme areas and highlight the research priority(ies) that arise from each theme.

The role of research was discussed by a number of stakeholders. In particular the highlighted need to ensure that any research has transformative outcomes that will translate into meaningful contributions to the regeneration and revitalisation of te reo.

*I a au e kohikohi ana i ōku whakaaro, ka hoki mai ēnei kupu a Te Heikōkō mō taua wawata, mō taua pae tāwhiti, mō ēnei kaupapa rangahau ka whāia pea. Ko tāna i taua wā, 'Ehara tēnei i te awatea, kua whiti kē te rā. Kua noho te rā i tōna riu. Āpōpō ka ao ake te rā. Tērā pea ka tino awatea'. Ahakoa te roa o ngā tau o taku rongoi a ia e kōrero ana tēnā, kei reira tonu tātou: kāore anō kia tino awatea te oranga tonutanga o tō tātou reo. Māori Educationist*

*Koirā tētahi raru o te rangahau, kei te tuku pūtea ki a wai ake rānei kia rangahau i te aha rānei, hei whakatutuki i ngā hiahia o te kāwanatanga mō ngā pūtea reo Māori e tohatohaina atu e rātou. Ki ahau nei, mēnā kei te rangahau, koe me rangahau i runga i te whakaaro kia whakamahi i ngā hua o te rangahau. Scotty Morrison*

*I think that research should be a guide to action. You should be doing something, you find this out, it's not enough to say, 'Oh, this is the result'. What are you going to do about it? What does it mean? And so publicity too is also important. And I think that our research in the 70s did have that effect, it galvanized people into doing something, because we announced what we had and we said, 'Well, you know, this isn't good enough.' Richard Benton*

*Me whai niho, me whai take ēnei rangahau. Kei te mōhio tāua ko te nuinga o ngā rangahau kua rangahaua e ngā mātauranga o te ao, kei roto i ngā whare pukapuka e puehutia ana. Nā, ki a au, me rerekē te āhua o tēnei rangahau: tuatahi, āe, me whai take, e taea ai e te tangata ngā kōrero te tiki atu, te kawae atu ki tana kāinga, ki tana hapū, ki tāna rōpū, ki a wai rānei; kia taea ai hoki e ia te whakamahi i ngā kōrero, kia taea e ia te whakamahi ērā hei painga mō tana iwi, mō tana hapū, mō tana kura mēnā he kaiako, mō tana rōpū, mō tana wānanga, mō wai, mō hea rānei. Ki a au, kāore he hua o te rangahau mehemea kāore e taea e te tangata ērā kōrero te whāwhā, te tiki atu, te kawae atu hei painga mōna, mō wai rānei, he kupu noaiho, he tuhituhi noa iho. Ki ahau, he nui ake te waru o te wherū i tērā, ka taea te wherū te whakamahi. Engari anō ētahi o ngā rangahau e rangahautia nei, he kōhi puehu noa iho. Leon Blake*

*I think a lot of the research that [has been] done in the past . . . will inform lots of stuff also. Not just the research in the now, and the research of learning. One thing that I like the benefit of is having heaps of people in the room. that have heaps of cool ideas of what people have learnt [about] how to get there, and to know and to measure are we there yet, and where is 'there', find out where 'there' is. But I think there's research that, you know, while you've got the olds around, that needs to be done urgently because of natural reasons of course. And there's research around rangatahi and their modes of communication and what they would like to be, what they would*



*see as being beneficial for them and te reo Māori. And the ones that I think that need to contribute are the ones that have been through Kura and Kōhanga, because they've got a different, their minds are different, they're wired differently than most. But there's kind of three, I think three tracks – hunga rangatahi, ngā mea waenganui and ngā mea pākeke – to find out what revitalisation looks like . . . But you know, like if you said to a whole bunch of people that we have to do research, to have a buzz group to think about it instead of . . . individually thinking about [it]. Say, like, I come up with an idea, someone else might sharpen that idea and someone else might refine it even more. So that's the beauty of having a group of people that, not that I've got the sharpest mind but there are other sharper minds, sharper pens in the pencil case. Māori Educationist*

There is also a desire for research in this area to be diverse and to explore across Māori community needs. This aligns to the overall findings in this project which indicate that there are multiple needs and research areas that encapsulate individual, whānau, hapū, iwi, Māori community, broadcasting, national and international aspirations.

*I would hate for research priorities only to be focused on us at our end, and I don't want to call it the 'high' end, but at that academic end, because I think there's so much that goes on in our communities, with our whānau themselves. Even whānau who just decide that they want to make reo a priority for their household, they have to rangahau themselves . . . because they're trying to make it relevant for their situation, because it's not a one size fits all . . . that in itself is a priority that I'd like to put out there, for the non-conventional forms of rangahau. So it's not just the report end, it's the people, or finding ways to capture what those people who are actively researching and trialling their strategies, and making a difference amongst their people. Academic Researcher*

*Most of the research tends to focus on macro-level quantitative analysis to inform Government expenditure and policy development. Universities received funding for that type of research. Governments and Universities collaborate in a shared perspective that meets their mutual needs and objectives, but very seldom recognises the core intent of language revitalisation as being a community-driven project. What is often most important for communities is what works well, why it works, and understanding their unique circumstances to inform their practice. Te Reo Advocate*

## **ACCESSING RESEARCH**

The ability to access research is an issue of concern across many sectors and disciplines, including te reo Māori regeneration and revitalisation. Participants referred to the need for ease of access to research reports and outputs related to te reo and voiced frustration at the difficulty in accessing research that has been completed by a range of agencies. This highlights the need for the instigation of processes of dissemination, both in terms of presentations of research findings and also the potential for the establishment of some form of research clearing house that enables those working in the area to be informed by evidence-based research.

*My other thing, and this is for [Te] Taura Whiri, is around research, . . . making the reports, the work that they commission, accessible to the public . . . How are researchers supposed to do research if it's not, ka noho kua rāhuihia wēnā korero? . . . As a researcher, having access to that stuff is [crucial]. What's the point of commissioning it ki te kore e tae atu ki te marea. So, rather than prioritising research, make your research accessible so people can use it. Academic Researcher*

*Ko te mea tuatahi, ki ahau nei, e hiahia ana mātou he tino kaupapa ruruku, arā, he coordinated research agenda me te critical analysis tērā. Rangahau Kaupapa Māori e pā ana ki te reo Māori.*

*Nā te mea, ka kimi au i ngā hua o te rangahau e pā ana ki te reo Māori, he uaua! Kei hea te kimi, kei hea te kite o tērā mātauranga ināiane? He aha te whakarāpopoto o ngā hua? Nā te mea ka haere au ki tētahi tūmomo rangahau i waenga pea i te rangahau e pā ana ki te reo me te rangahau hauora Māori – i te mea he pai tērā interface ki au – engari kore kau. Kāore e kore he ripoata kei Te Whare Wānanga o mea, o mea, o mea, engari me whakakotahi ngā mea . . . The state of te rangahau, me tūmatawhānui, kia kua e tūmatawhāiti, kei roto i tētahi tari, i tētahi rōpū rangahau rānei. Me tūmatawhānui. Focus Group, Kura Reo ki Waimārama*

*Ko te tuarua, me māmā te reo. Ki a au, me māmā te reo. Nā, kei te mōhio tāua ko ngā rangahau e tuhia ana e te hunga mātauranga, te nuinga o ērā rangahau kei tētahi reo mātauranga, me . . . te take e pērā ai . . . nā te mea me eke ki tētahi taumata. Engari ki a au, ngā rangahau mō te reo me mārāma, me mārāma ki te tangata, nā te mea ko tēnei . . . rangahau mō rātou, mā rātou, nā reira, e māmā ai tā te tangata tiki atu, tana whāwhā atu, tana kawē atu. Me mārāma te reo. Leon Blake*

*[There should be] a bi-annual conference hosted by the academy to present its latest research findings to the motu is likely to be popular. Te Reo Advocate*

## LANGUAGE RESOURCES

Participants spoke about the need for resources to be available to support revitalisation efforts. This brings to the fore a need for research undertaken to have clear outputs that will support learning and teaching processes. It is important from this conversation that all research has clear processes of knowledge translation and exchange to ensure that the research has transformative impact.

*Kua roa au e whakaaro ana ko ngā rauemi tini e puta ana i a Te Taura Whiri, Mā te Reo. He nui tonu, engari kāore aua rauemi e kaha whakamahia ana i roto i ngā hapori. Ka mutu, ko taku mahi mō te reo ia rā, ia rā, kāore anō au kia mōhio e hia, kei hea e takoto ana me pēhea te whātoro atu [ki ērā rauemi]. Nō reira, ki a au, tuatahi, me whakatōpū i aua rauemi ki te wāhi kotahi ā-ipurangi nei. Me arotake: he aha te mahi? He aha ngā pūkenga e hāngai ana? He aha ngā hua ka puta? Kei tēhea taumata o te reo, mō tēhea momo ākongā o te reo - tamariki, pakeke, tīmatanga, intermediate, aha rā, advanced, aha rā? Me pēhea e tiki atu ai? Ka nui ngā hua o tēnā. Te Reo Māori Advocate*

*Development of a centralised reo Māori language resource development, cataloguing and distribution, and user to user interaction system. Resource templates would be developed and localisation facilitated. Taranaki Focus Group*

*Me maha kē atu ngā writers o ngā pukapuka me te film industry, ngā composers, authors, researchers, illustrators, designers. Tuarua - me hanga pukapuka Māori me ngā rauemi Māori. Tui Ranapiri-Ransfield, Kura Reo ki Waimārama*

*He nui ōku whakaaro i tēnei wā. Ko tētehi ko te rauemi ki rō kura kia hāngai tonu ngā rauemi i roto i ngā kura ki ngā akoranga. Kei te kōrero au mō tēnei rohe ake, ruarua noa iho ngā pukapuka; he uaua te whakakaupapa i a mātou marautanga ki ngā kōrero o konei. Mō te kaiako, mō te tangata e ngākaunui ana, e rimurere ana ki te reo, kotahi anake te mea hei whakangungu i a ia, ko te Whare Tāhūhū [o konei] tērā. Nā, ka mutu tērā ka aha ia? Kore kau he whare wānanga mō tēnei rohe ake; kore kau he peka, me kī, he peka mō te whai i te hākinakina, te whai i te mahi. Ngā mea puta atu i ēnei tāngata i waho o Hauraki me pēhea tātou e pupuri tonu i ērā momo tāngata, i a tātou rangatahi? Focus Group, Kura Reo ki Waimārama*

*I te mea he kaiako ahau i roto i Te Wharekura o \_\_\_ – ko tētahi wāhanga he kura tuatahi, ko tētahi wāhanga he kura tuarua – kua kite atu au i te huhua o ngā pukapuka Pākehā nei mō te*

*pāngarau, mō te pūtaiao. Ka tika noa iho te pouaka pāngarau i tētahi pukapuka, ētahi pukapuka rānei, ehara ngā mahi mō te tau katoa, mō ngā reanga katoa mai i te tau 9 ki te tau 13. Engari ka nanao atu ki te ringa ki tētahi rauemi pērā mō te reo Māori kore kore rawa e kitea. Nā reira koirā tētahi wāhi kāore anō kua whakatūtukihia. Mehemea ka whakatūtukihia tēnā wāhanga, he tino āwhina tēnā ki ngā pouako Māori katoa o te motu hei whakangungu i te reo e whāngai te reo ki ngā akonga, arā tētahi. Kaiako, Wharekura*

## TRANSLATION

Although not a research priority, a number of stakeholders provided cautionary comments in regards to translation processes. In particular the need to ensure that the fundamental values underpinning te reo Māori are not compromised or distorted through translation between English and Māori. What is clearly articulated is that the revitalisation of te reo Māori must be done in ways that are consistent with tikanga.

*Ka haere ngatahi te reo me ngā tikanga a kei mā a koro mā – ka kōrero ngā tangata katora ki te kōrero ā ki te whai tīkanga hōki. Kura Reo Focus Group*

*And speaking Māori, not just the language but Māori kōrero. So that comes back to that metaphor thing, it's not just because I like being waffly, the idea of metaphor. And I think I spoke about it today but I hadn't thought about it like that before, that our language in its essence was not a written language. So the use of metaphor to paint pictures in people's minds that can be transferred is the basis of our language. So we're highly metaphorical, and that old thing of Te Rangihau says, 'No speaking Māori if you've got nothing Māori to say', and that otherwise it's just a translation of English. Waipounamu Focus Group*

*It's a philosophical issue. Western society, western thinking tends to adopt an approach . . . it's a mechanistic way of thinking about the world where everything is knowable, everything's available for dissection and the world is made up of parts, the machine, and that each part can be moved in and out of the machine, interchangeable without losing its integrity or changing it. And so I think that without meaning to we've started to go down that path, and so we are putting our Māori words and concepts into this broad English Western context thinking that they are able to maintain their integrity, and I don't think they can. And I'm concerned about that, I'm concerned also about our thinking, that we think that this can happen . . . And so this notion of bilingual education in schools, where they have English and Māori language, it doesn't work. So anyway those are some of the philosophical issues that concern me, in terms of the long term wellbeing of te reo Māori. Māori Health and Wellbeing Advocate*

## UTILISING EXISTING RESEARCH

A number of the research participants felt that in order to develop a national research agenda relating to the regeneration of te reo Māori, a fundamental prerequisite would be to have a thorough understanding of our current position in terms of existing research information and data. Within this, it was noted that a comprehensive review of existing literature to date, including international Indigenous literature on language revitalisation and regeneration, would be useful:

*Me tētahi atu mea, tērā pea kua mahi kē, pērā i te 'literature review' o ngā rangahau kua mahi kē. I ngā wā katoa ko tērā te tīmatatanga mō ngā mahi tākuta, mēnā ka hia koe ki te mahi tētahi mahi . . . [me titiro ki ngā rangahau kua oti kē] . . . o te ao [whānui] hoki. Tērā pea ngā reo taketake o ērā atu whenua, engari kei kōnei hoki. Nā reira, titiro ki ngā rangahau. Focus Group, Kura Reo ki Waimārama*

Gaining more clarity on what existing data sets are telling us was raised consistently within the research. This includes utilising the multiple quantitative data sets that are held across a range of agencies as a basis for the development of a meta-analysis that will enable deeper understanding of issues related to te reo Māori and particularly, seeking ways to engage with the information where the data sets are able to be seen alongside each other and in relationship to each other:

*[We need] to take what has been researched and do proper analysis of it. That's where I would if I was channeling money into research it would be to find a way to get a hold of all the data sets and do a proper analysis of them . . . So what [the existing data sets are] not showing is actually, anei te hua o ērā kaupapa, Kōhanga, Kura Kaupapa, that mei kore rātou our stats would be worse based on the demographics and how the older generation who didn't have Kōhanga. So already in that set you could re-analyse that and say – in a positive way rather than saying, 'Oh well, look at this demise of the language' – well actually, in this age group bracket, if it wasn't for things like Kōhanga and Kura Kaupapa we'd actually be in a worse state . . . I think all research is valuable and should be prioritised mō te reo. It's just the way it's been researched I think is . . . my biggest concern. Academic & Researcher*

*Mō te taha ki te rangahau, ki au nei, pea, te mate o ngā rangahau kua puta e pā ana ki te reo kei te hē ngā tatauranga, ngā rangahau kua whakahaerehia e Te Puni Kōkiri, e te Taura Whiri, Te Kupenga ērā mea katoa, nā te mea ka riro mā te tangata anō tōna mātau ki te reo e whakataua. Nā mōhio tonu au ki te nuinga, ka kī rātou, āe, he mōhio, engari taku mōhio ki a rātou ehara i te mōhio. He pakupaku noa iho pea, takitaki noa rānei ngā kupu ka makere mai i ō rātou waha. Kua kore au e kī, he mōhio ki te reo, engari ko te nuinga ka mea 'Oh mōhio ana au ki ētahi kupu Māori,' ā, 'Matatau' -tick, ā, waitohu i te pouaka, anā 'Matatau'. Ka puta mai ngā tatauranga e kī ana, 'Oh 25% o te iwi Māori e kōrero Māori ana. Kei te hē pai hoki te reo Māori, me kī, anā ki te kounga whakahirahira o te reo. Scotty Morrison*

The prioritisation of a critical re-examination of existing quantitative data sets was raised particularly by those people that are actively working in the area of language revitalisation, a key reason being that there is concern in regards to how notions of fluency and level of competency have been measured. Undertaking research that brings together these data sets would provide an opportunity for a meta-analysis process that could potentially produce new knowledge about the state of te reo Māori. It would also inform the development of future longitudinal studies and designs where a more consolidated and consistent approach can be taken.

*Kua toko ake tēnei i waenganui i ngā wānanga anō i te hau kāinga. I mea mai a [x] he āhua hē ngā tatauranga e hāngai ki te reo Māori, me taku whakapono ki tērā. Nā te mea, ka hoki ōku mahara ki te hau kāinga anō, ehara ko te reo Māori te reo e tino rere ana ki ngā hāpori katoa. Me taku waimārie ko taku papa kāinga ko Manaia tētahi o ngā hāpori e kaha ana ki te ako i te reo Māori. Kei reira hoki tētahi o ngā wharekura, Te Wharekura o Manaia. I tīmata rātou, tō mātou nei whānau, ki te whakatū i tētahi Kōhanga ki te awaawa o Manaia. Nā reira mīharo katoa au ki tērā, i tōku papa kāinga. Nā reira, tētahi o ngā pātai kei waenganui i ahau he aha ngā tatauranga tika e hāngai ana ki te reo Māori. Otiā ngā tatauranga e hāngai ki te hunga kāore anō i a rātou te reo, te hunga āhua kōrero i te reo, otirā te hunga mātau i te reo Māori. Focus Group, Kura Reo ki Waimārama*

*Me pēhea tā tātou whakahaere rangahau kia puta mai ai ngā tatauranga tika mō te tokomaha o tātou e kōrero Māori ana, me te kounga o te reo e kōrerotia ana e tērā tokomaha. Ko te huarahi pea hei whai kia whoatu tērā whārangi ki te tangata, e pēhea ana tō matatau ki te reo - āhua ngoikore, āhua mōhio, tōna mōhio nei, mōhio, matatau, panekiretanga, tērā momo. Anā, ka waitohu te tangata i te pouaka tika mō tōna matatau hei tāna, ka tahi. Okay, anei te whakamātautau; mahia te whakamātautau kia kite ai mātou mehemea kei tērā taumata reo koe. Hei reira ka mārāma, ka mōhio tātou pēhea ana te kounga o te reo o te iwi Māori; pēhea*

*rawa te ōrau o te iwi Māori e mōhio ana ki te kōrero i te reo Māori. Nā reira, kāore au i te tino whakapono ki ngā rangahau kua puta e pā ana ki te hunga Māori kōrero i te reo. Scotty Morrison*

*Tētehi atu: i roto i ngā tatauranga a TPK mā, ko wai mā te hunga e kōrero ana i te reo, tokohia ngā mea matatau, tokohia ngā mea āhua mōhio. Ki au, he iti noa iho ngā tatauranga e pā ana ki ngā tamariki, te hunga tamariki kua tipu i roto i ngā mea rūmaki. Nā te mea ki te tatauhia ērā, ki tāku whakapae ka piki te tokomaha e kōrero ana i te reo. Te nuinga o ngā Census o ērā mea e tatau ana i ngā pākeke, kāore e tatau ana i te hunga i raro i te tekau mā ono, engari whakapae ana au kei reira te tokomaha e kōrero ana i te reo Māori. Nō reira he rangahau tamariki i roto i ngā kura, he rangahau i ō rātou reo, te kounga o ō rātou reo, me ngā momo kiānga e puta ana i a rātou mā. Te Reo Māori Advocate*

*Kua roa ahau e pīrangi ana ki te mōhio tokohia ngā tāngata i roto o Kahungunu e mōhio ana ki te kōrero Māori, engari ki a au nei he uaua tērā kaupapa rangahau . . . E rua pea ngā mea tino hiahia nei au ki te mōhio: tokohia ngā mea o roto o Kahungunu e mōhio ana ki te kōrero Māori; ka mutu, pēhea nei te kounga o ngā reo - he quality indicators, koirā tētahi wāhanga . . . Quality indicators, so that we can actually measure the success of the strategy. At the moment we are not. I mean, we have people like Tīmoti Kāretu, who is saying that it is a successful strategy because he sees a hundred dedicated rangatahi are coming to kura reo. But that doesn't indicate that the language is thriving or dying. Jeremy Tātēre Macleod*

*I think it's difficult because working for an iwi organization we basically depend on the Census, and I think the Census statistics are way too ambiguous, obtuse. I mean the questions are too ambiguous, 'Can you speak Māori?' 'Yes'. My uncle ticks that, he knows how to say 'Kia ora', 'Kei te pēhea'. So suddenly you're [recorded as being] fluent. So, you know, you have to do a really good quality research and that's the thing, in Kahungunu we've tried to do the research but we haven't got the power, we haven't got the knowledge, we haven't got the know how. Jeremy Tātēre Macleod*

*Be interesting to do a rangahau on teachers those who are teaching the reo within all institutions whether it's primary, secondary or tertiary and see how many of those are first language, are native speakers, second language learners and of those how many are still coming to these kind of kaupapa to develop their skills - professional development. Tertiary Kaiako, Kura Reo ki Waimārama*

## **REVIEW/EVALUATION OF EXISTING REO INITIATIVES**

Consistent with the view that there is a need to make use of existing research is also a view that evaluation of existing te reo initiatives need to inform revitalisation developments. This is linked to an idea that we need be more informed about what 'successful' processes of revitalisation are already in place within Aotearoa and how these can support those engaged with te reo Māori. A broad range of existing programmes, wānanga and other initiatives were discussed, with participants eager to know what elements work, or do not work within those developments and how we can get the greatest impact for the wellbeing of te reo:

*Engari ētahi atu mea . . . ko ngā evaluations. He maha ngā momo mea engari kāore tētahi arotake ki ērā mea kia mōhio tātou he hua. Kei te mōhio tātou he hua hoki, engari kāore kau he rangahau kia tautoko i tērā e mōhio ana . Nā reira ko tērā, evaluate, evaluate, evaluate ngā mea katoa. Kia kaua e whiu pūtea noa ki te mea. Rata/Roia Focus Group, Kura Reo o Waimārama*

*Kotahi Mano Kāika obviously is a big one. Like you said we haven't reflected enough on it and seen where we need to, like, I don't even know how many whānau are involved now, you know. That kind of stuff, which we should all know. Waipounamu Focus Group*

*I think the other thing that we should be researching is the effectiveness of current programmes, like, people say that Te Ataarangi is very successful but I am interested to know, is there actually research that proves that? Is there research that proves that Te Panekiretanga has made a change? We know it has but has there been [any formal evaluation?]* **Jeremy Tātere Macleod**

*Tirohia ngā wero i mua i ngā whānau whakahaere kōhanga reo. Kua roa au, 13 tau, e tautoko ana i ngā kōhanga reo. E hia kē ngā wā kua tata hinga ō mātou kōhanga i runga anō i ngā wero, ngā haepapa ka riro i ngā mātua. Ahakoa ngā pūkenga i waenganui i ngā mātua, ka uaua rawa atu te whakahaere kōhanga reo. Ka riro mā ngā mātua tērā haepapa engari he uaua rawa atu. E kore mātou e whai wā kia ako i te reo, i te mea kei te whakapau kaha ki te taha HR, te taha pūtea, te taha whakatairanga . . . Koinā tētahi mea nui, he aha te huarahi hei whai kia reo Māori ngā kaiako hou katoa – kei te kī au reo Māori, kāore au i te kī kua noho mō te rā kotahi hei wānanga i te reo, engari e āhei ana te whakawhiti kōrero, tērā momo taumata, āe. Wharekura Focus Group*

*Another thing is looking at where we know there have been interventions that have appeared to have been successful. [Te Wānanga o] Raukawa is one I was thinking of, but also the Wānanga o Aotearoa, they've been doing very good work with their Māori language courses. Well, what have the effects of this been? We don't know really, and as far as I know, no really hard research on it. [They haven't done it themselves but] another research institution could go in and follow up some of their own [evaluations], talk to the people that have been through their courses: 'What are you doing with it? Are you speaking Māori at home? Do you feel better about the language?' Because I think they played a very important role in . . . the 'normalizing' of Māori. I mean at least spreading the word and having more people who take an interest in the language, and that needs to be highlighted too. And also it might help [the Wānanga], encourage them to do more. Richard Benton*

*Ko tētahi atu wāhanga, e hia ngā mea kei runga i ngā marae e mahi ana i te whaikōrero me te karanga, nā te mea e mōhio ana tātou kua roa e whiua ana te kōrero, 'Kei te mate haere te reo, kei te mate . . .' Engari ko te mate rā, kāore he tatauranga. Nō reira, ko tētahi mate nui o Te Rautaki Reo a Kahungunu, i te tau 2006 i kīia ai te kōrero kei te mate te reo. I arotakehia i te tau 2003 engari kāore he tatauranga, kāore e mōhioitia mēna kei te whai hua te rautaki. He aha nei he success indicators, which all depends on quality, the quality of the language, the usage of the language. And you need some really good statistical data to show any success within iwi strategy, and that's where Kahungunu has failed severely since the inception of this strategy, we haven't had any success indicators, so we have no idea of knowing whether or not this strategy has had any impact apart from a small dedicated band of a hundred or so who always attend kura reo, and that hardly gives you a good overview. Jeremy Tātere Macleod*

*A review, analysis and synthesis of the Whakatupuranga Rua Mano experience and other tribal language revival programmes. The language revitalisation work of the Raukawa Trustees is referred to by many language teachers and experts as one of the important examples of iwi activity around the language. This whole experience needs documenting, reviewing and the lessons learned articulated. Te Reo Advocate*

*What programmes or influences appear to be having the greatest positive effect in either the acquisition and/or the preservation, retention and development of the reo? For example, Stats NZ has recently produced a report saying that Kōhanga Reo & Kura Kaupapa Māori in particular have had a significant impact on the survival of te reo Māori, but to what extent? Those organisations aside, then: What other programmes, initiatives etc. are having the NEXT greatest positive effect on the survival and rejuvenation of te reo Māori? Māori Educationist*

*To develop a way in which community-level language revitalisation progress can be measured in order that whānau, hapū, and communities are better informed in their decision making, and thereby increasing their motivation. Importantly, this reframes the intent of language*

*revitalisation towards the end game of language vitality (unisolated self-priming native speaker communities). Te Reo Māori Advocate, Taranaki*

*More research required around whether the Zepa model is the definite Māori language revitalisation model. Te Reo Focus Group, Tāmaki*

*Research the use of funding for te reo in government departments; and use it for community group [Māori] language courses. Educationist, Hui Taumata Reo*

Many stakeholders interviewed agreed that the revitalisation of te reo in Aotearoa requires the sustained efforts of a broad range of groups and entities. However, they also felt that efforts to date have been disparate and isolated to particular 'silos' or domains – government, organisations and agencies, Māori communities, and so on, and that there is a need for a more consolidated, more cooperative approach to a national agenda of te reo revitalisation and regeneration:

*What you need is a whole variety of people really, but in a coordinated way so that the pedagogical people can talk to the ones who are into the sociology of it, and the pragmatics like signage and all that kind of stuff. Richard Benton*

*Where it makes sense to do so, agencies and organisations [need to be] working together in a more coordinated, collaborative approach to research. The benefits . . . would include: alignment of how language outcomes are measured, for example the wording of questions, and interpretation, and preventing contradicting outcomes; and pooling of research resources and expertise. Māori Researcher*

*I'm interested in language strategy that can bring iwi together and work across iwi boundaries. Te Reo Focus Group, Tāmaki*

*E mea ana au ki ngā iwi, ki ngā rūnanga ā-iwi te whakapau i ētahi i ō rātou tahua, i ō rātou pūtea i tēnā kaupapa, kia kua ai e riro mā te kāwanatanga te katoa e kawe. Mehemea ka riro i a ia te katoa, ka riro i a ia te mana. Ka rua . . . he wāhanga ki te kāwana he moni tōna, he pūkenga tōna, me ngā whare wānanga hei āwhina takitahi nei i ngā iwi me ngā mātua i tēnei kaupapa. E kore te reo e ora ki ngā mahi a te iwi Māori anahe; e kore te reo e ora ki ngā mahi a te kāwanatanga anahe; e kore te reo e ora ki roto i ngā mahi rūnanga anahe; engari mā te mahi ngātahi o ēnei ranga e toru tērā pea ka whai chance tātou te whakahauora mai i tēnei reo matemate. Nōku ake ēnei whakaaro. Māori Judge, Kura Reo ki Waimārama*

Several of those interviewed referred to the State's role in the revitalisation of te reo Māori. For some, there needs to be a clear distinction between the role of the State and the role of Māori communities, the impact of their revitalisation initiatives, and the outcomes achieved in relation to te reo revitalisation.

*One of the big things is the differentiation between the role of government and the role of the state, and the role of communities. In particular, what are the impacts of what the state delivers or provides, and the activities undertaken by communities. So, this focuses on what are the outcomes that are achieved. Currently there is a lack of Professional development for Government agency staff, and funding universities' language programmes. These types of initiatives are seen as types of language revitalisation, but they don't necessarily have an impact on the ground for communities in terms of developing normalised language use environments in homes and communities. It's also observed in universities that there are very few programmes that offer language revitalisation as a focus or topic, and even then, when language revitalisation is covered it is misunderstood and misrepresented. Te Reo Māori Advocate, Taranaki*

*Me mōhio hoki te kāwana, ngā tāngata e wero atu ki te kāwana me ngā tāngata whakamana i tō tātou reo, me pēwhea te kōrero, me pēwhea te whakaputa tēnei whakaaro ki te motu kia whakarauora te reo. Anō, ka hoki atu pea ki te kōrero ko te 'Critical Discourse', mehemea ka kī atu ki te katoa o te motu, 'Ko te reo Māori te reo rangatira o tēnei motu, me ako, ahakoa ko wai, ahakoa nō whea', mehemea kei te kōrero, he taonga tēnei reo, mō te iti, mō te nui, ahakoa ko wai, ahakoa nō whea, he tino taonga, ka whāngai atu kia ora ai, aua, mā te kōrero ka rata pai te tangata. Mā te kōrero ka rata pai te tangata ahakoa ko wai. Kaiako, Kura Kaupapa Māori*

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## **RESEARCH PRIORITY: THE ROLE OF RESEARCH**

Research areas:

- 1. Ensure that all research undertaken in regards to te reo Māori has a transformative outcome, whereby the research contributes directly to regeneration and revitalisation efforts and practices.*
  - 2. Create research opportunities for the evaluation of a diverse range of existing Māori language revitalisation initiatives, both regional and national, to highlight key success factors, areas of development and greatest impact features of initiatives in order to inform the planning of future initiatives.*
  - 3. Develop research presentation, sharing, dissemination opportunities and establish a 'Te Reo Māori Clearing House' that ensures ease of access to both existing and future research outputs, reports, resources that will support revitalisation efforts.*
  - 4. Develop a meta-analysis of existing quantitative data that is held across agencies and organisations in order to more deeply engage with information within those data sets and enable them to 'speak' to each other.*
  - 5. Undertake an extensive stocktake and literature review of existing qualitative research related to te reo Māori, regeneration and revitalisation to provide an evidence based synthesis in the area.*
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## REFLECTION

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*He tauira noa iho au e ako ana i te reo, and at various times there are people who can speak Māori in the organization. And usually there's not many, we're sitting in different places. But there have been times where there have been a couple of us in the same team and we've had the ability to be able to be at work, to be able to speak Māori together, to be able to have that connection and do that as a normal part of our daily life and work life, and I just don't think there's any idea in the wider organization about how important that is for people to be able to do that. And so then if [that person] leaves, you know, then you're just kind of back in the void of not having that ability to kōrero at work anymore. Or someone with the reo leaves and the organization doesn't even see that that's what's happened, they don't even notice that that's a loss of capacity, or a loss of rights of the people that probably want to speak the reo. So for me a big part of it would be that if the organization could actually realize that . . . people having skills in the reo is important not just for if they're working in the reo, but important in the wider sense, and that that's something that is recognised and . . . acknowledged and planned for, not just . . . an aside. **Government Stakeholder***

## UNDERSTANDING THE CONTEXT

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### NORMALISATION OF TE REO MĀORI

The stakeholders we spoke to felt strongly that te reo Māori needs to be an embedded, natural feature of everyday life in Aotearoa. They envisaged te reo being seen, heard and spoken in all domains – homes, workplaces, businesses, schools and throughout the public sector – by both Māori and Pākehā:

*But it should be everywhere. Richard Benton*

Normalising the reo in homes, workplaces, daily life. Ruki Tobin

*Ko te pātai ināianei, me pēhea? . . . Kei te whakaaro au . . . me whakatū te reo i roto i ngā reanga katoa, i ngā wāhi katoa, i ngā peka katoa - Māori mai, Pākehā mai. Kei te pai ngā Kura, ngā Whare Wānanga, i reira he akoranga, engari i roto i ngā ūmanga, i roto i ngā kaunihera, i roto i ngā . . . He nui ngā wā kua whakaako au i roto i ētahi wāhanga pērā i te Kaunihera me ētahi rōpū i te hāpori. Me whakatū te reo i roto i ērā wāhanga katoa . . . Koinei te pai o Te Ataarangi, ka taea te kawē i ngā kokonga o te motu. He rerekē mō ngā akoranga pērā i Te Whare Wānanga nei, ka noho motuhake ki Te Whare Wānanga, kore e taea te kawē ki tētahi atu wāhi. Engari me whai huarahi tātou mō tō tātou nei reo kia puāwai i ngā wāhi katoa. Māori Educationist*

*I think that the world of work needs to be investigated as spaces where reo can be promoted. Workplaces, the workplace. Well, there's the government itself, [and] for example hospitals, you know, all of the schools. I mean mainstream schools should be, me huri rātou ki te reo, ngā kura auraki. So the government, and I think there needs to be a big rangahau on that. Ngareta Timutimu*

Sometimes the desire for a 'normalised' te reo Māori landscape was expressed in terms of there being fewer barriers to interaction between reo Māori domains and mainstream domains:

*Identification of strategies to support Māori-medium schools to take part in inter-school sport and other activities with mainstream schools. Taranaki Focus Group*

In the context of public sector workplaces, Māori employees noted the need for their departments to provide avenues for all staff who wished to learn te reo – preferably within the workplace and working hours. They felt that Māori staff should not be expected, by default, to provide that training:

*Koirā tētehi o ngā tino wero pea mō tēnei tari, ko te whakamāmā i tērā huarahi mō te hunga e hiahia ana ki te ako i te reo, kia kaua e riro mā rātou, kia noho tērā taumahatanga ki runga ki a rātou, engari me kaha tonu te tari ki te manaaki i a rātou, ki te kimi i te huarahi whakamāmā i tērā hiahia o rātou: karaehe pō, wānanga rumaki . . . Government Stakeholder*

Many of the participants felt that prioritising Māori language signage was an important initial step towards the ultimate goal of a truly bilingual Aotearoa:

*I think that looking at what's happened in places like Ōtaki would be interesting, and also what more could be done there. Because as I was saying, I went along and I didn't see any Māori signage in the shops, and that's one of my big things, because the Graham Report . . . stressed that . . . Yeah . . . that treasury report on the Māori language . . . And he recommended the signage as one thing that could be concentrated on right away because it has a big effect on making people aware of the language. And I think this is one of the problems in New Zealand now, especially*

*with 50,000 immigrants coming in every year. You wouldn't know Māori language existed; in fact, walking around Auckland, it looks more Chinese than [anything].* Richard Benton

*I thought they could do that in the banks too, require [them to have] Māori speaking tellers and so on, do that, and signage. You put up the signs and you employ one or two Māori, at least, Māori tellers . . . with a badge or something, 'Māori spoken here' – they have 'Chinese is spoken here'. And if [the banks] don't do that, well [they] don't get any government business. The BNZ now have Māori language as an option on their ATMs, and they've just done an internship with Waikato-Tainui . . . a trial internship of bringing two young people into the bank who speak Māori. So there are little movements. And that's a gain for the bank, I mean, that's a big tribe to be having banking with you! . . . And you can research the effects of this, and how to widen the ripples.* Richard Benton

*Ērā mea katoa, me ngā tohu, arā, ngā signage [ki] ngā wāhi katoa. Ka kitea te tangata i te reo Māori, [kāore hoki i raro iho], kāo, he rite tonu ki te mea Pākehā. Engari kei ngā wāhi Māori, me nui ake te reo Māori i te reo Tauīwi, ka tika! Tui Ranapiri-Ransfield, Kura Reo ki Waimārama*

## STATUS OF TE REO

A major area of research need identified by several of our Māori language stakeholders related to the status of te reo Māori in Aotearoa, and how that status influences society's perception of the value of te reo. Many felt that in order for society in general to appreciate the value and benefits of te reo for all New Zealanders, the status of te reo needs to be elevated:

*He aha e pōhēhē ai tō tātou papori he mana kore tō te reo? Me pēhea aua pōhēhē e mutu? Koinā tētahi tino pēhitanga i ahau e haere ana ki te wānanga ki te ako i te reo, he rahi ngā tāngata i pātai, 'He aha te take kei te moumou koe i tō wā, i tō pūtea?' E kore e kite i te ātaahua me te mana o te reo. Koinā te ahurea whānui o Aotearoa. He aha ngā take e kore ngā whānau Māori, Tauīwi hoki e whakauru i ā rātou tamariki ki te kōhanga, ki te kura kaupapa? Focus Group, Wharekura*

*Ka mutu, ka tino tautoko [au i] te tukunga iho o te reo, te intergenerational transmission, arā, ko Te Reo Mauriora, Kāinga Kōrerorero. Koia te mea nui. Engari ko te raruraru tērā, i ngā tau 50 o tērā rautau i te kōrerotia te reo i roto i ngā whare? Mōhio katoa ngā whaea, ngā mātua i aua wā, engari kāore i tuku. He aha ai? I kore te reo i whai mana ki tā rātou titiro. Ka mutu, he aha te mea nui mō te whakaora i te reo, ko te whakamana. Ehara i te mea koia anake, kāo. He mea nui kia whakamahi kē, kia kōrero te reo kia ora te reo, engari kia ū pūmau te reo mō tētahi wā roa rawa me whai mana, arā, me whai wāhi ki ngā kamupene, ki ngā wāhi e whiwhi hua ai te tangata, kia whiwhi moni ai te tangata . . . Me whai wāhi te reo Māori i roto i ngā wāhi tūmatawhānui o te motu, nē, ā, ahakoa reo rua ētehi tāima, me whai take hei whakamana ake. Pākehā Te Reo Advocate*

It was observed by some that complacency around the status of te reo has meant that te reo remains undervalued and under-resourced, with the effect that many revitalisation efforts have lost momentum or become tokenistic:

*One other thought is just to touch again on what I said about Te Wiki o te Reo Māori. I think that there's a real risk that people are going to treat it as tokenism because there hasn't been an improvement. Te reo is still spoken on a weekly basis, people talk about the weather, but there hasn't been a lift [in the prevalence and status of te reo]. So something needs to be done about that. Focus Group, Kura Reo ki Waimārama*

*Ko te kounga, ka hiki te reo Māori ki tōna kounga. Koinā tō māua whai. Nā reira, ko te tūāpapa kei reira kē; ngā tino raru, ki a māua, kāore e tika ana ngā whakarite rautaki reo. Anō rā, he uaua ki te whakahaere mehemea kāore i reira te pūtea. Kāore, ki tō tātou whenua nei, kāore te*

*reo Māori e tino whai mana, he kupu noa iho ka rere engari ki te hiahia tautoko, ā-pūtea, ā-rauemi, ā-aha, kāore kau. Focus Group, Wharekura*

Despite asserting that the revitalisation and regeneration of te reo Māori should be primarily driven and directed by Māori, some stakeholders saw the government as having a key role in elevating the status of te reo. Part of that role would involve the government drafting legislation and policy that endorses and promotes the value of te reo for all New Zealanders:

*He tino kaupapa tōku kia whakaora anō i te reo Māori, kia whakamana tō tātou reo, te hāpori, ngā whānau. Nā te Karauna, nā ngā tari o te Karauna i whakaatu mai ngā kupu – pērā ki taua mea, 'he kōrero ki runga, he raruraru ki raro'. Nā te mea, pai ngā kupu, engari kāore rātou i whakatinana i ngā kupu, nā reira, kāore rātou i whakamana i tō tātou reo. Ko tērā te mea e hiahia ana mātou, kia whakamau i raro i te kaupapa o te ture o te whakataunga, ngā take o te Tiriti, i waenganui i te Crown me ngā iwi o Hauraki. Te Reo Advocate*

*Ki ōku whakaaro, me pēhea te whakaora i tētahi reo mai i tētahi whakatipuranga ki tētahi atu? Me pēhea te tuku i te reo kia rangona ki te huhua o ngā takiwā i roto i tētehi wāhi? Ko tētahi mea tino nui taioreore hoki ko te taha tōrangapū. Me kuhu atu tētahi mea mō te reo ki roto i te, me kī, te Whare Mīere o Aotearoa, e huri ai te titiro o Tauīwi, o te hunga noho nei ki Aotearoa ki tō tātou reo rangatira. Nō te mea, kei reira e whakarite ana ngā ture, mehemea ka uru anō tētahi ture mō te reo e whai oranga anō te reo. Ā, koirā, ko te Whare Mīere tētahi wāhi tino nui whai mana mō te oranga o te reo ki au nei. Kaiako, Wharekura*

It was felt, however, that the government tends to pay lip service to the issue, but has yet to display with any conviction its commitment to ensuring the sustained vibrant health of te reo Māori going forward:

*Ko tētahi wāhanga, nā te mea e tino whakapono ana ahau – ahakoa e whakaae ana ahau ki te kōrero 'ehara i te mea mā te moni e ora ai i tō tātou reo'; 'ehara mā te kāwanatanga, mā wai rānei' – e whakapono ana ahau, ki te hiahia tātou kia hōrapa te reo ki te motu whānui me kite i te tuatahi te motu whānui i te mana, me rongu hoki rātou te mana o te reo, te pai rānei o te reo . . . ki ahau, e kore te Māori, a wai rānei, te iwi Māori whānui, e kore rātou e kite, e rongu rānei i te mana o te reo ki te kore e tautokona, e whakatairangatia rānei e ngā mana nui o te motu . . . engari ki te whakatinana nei te kāwanatanga i tana kī, 'he taonga te reo'. . . ki te āta whakatinana rātou i ēra kōrero mā te āta kuhu ki te ako, mā te āta whakatairanga i te reo, mā te huri ngā tāone i ngā ingoa Pākehā ki ngā ingoa Māori me ērā atu āhuatanga, ka tīmata pea te iwi whānui ki te rongu, āe pea, he mana tō tēnei reo. . . Me pēhea hoki e whai mana ai te reo i roto? Mai i runga, mai i te kāwanatanga heke iho, heke iho. Leon Blake*

*Me tika rā te āhua o te kāwanatanga. E mea mai ana, ki au, he mārō rawa mō ētahi atu āhuatanga o tēnei whenua . . . Auahi kore tēnei whenua, e whakaae ana au ki tērā. He wahine kai paipa ahau, engari whakaae ana au ki tēnā whakatau. Me pērā rawa tā mātou mārō mō te reo Māori, engari kāore he aha ki a rātou. Ka tuku pūtea mai i ētahi wā, ka tuku pūtea ki ngā iwi kia hoihoi, kia mutu te amuamu, kia hoihoi [tātou]. Focus Group, Wharekura*

Encapsulated in the overall status of te reo is also the potential for New Zealanders to gain employment or pursue a career that involves having te reo Māori as an essential skill:

*The other thing is media and employment. I think research around that needs to be, what effects does it have now? And it's mostly negative, I think, as far as employment. There's very few avenues for employment that require Māori language skills now. What can you do to change that? Richard Benton*

Similarly, the status of te reo influences the perceptions of powerful corporate businesses who may or may not be cognisant of the value of te reo Māori as part of their international branding:

*Tētahi atu, he rangahau i te aronui, i te arokore rānei o ngā ranga tōpū, o ngā ranga ngaiotanga, pēnā i a Air NZ, ngā rangapū nui tonu. Te nuinga ka whai mana i waho atu i te motu nei, Fletchers, ērā momo. Māori Educationist*

## ATTITUDES TO TE REO

An area that was clearly indicated by a majority of participants to be a priority research need was attitudes towards te reo. Many of the comments pertained to the attitudes of both Māori and Pākehā:

*When I talk to people and they say, 'What's your degree in?' and I say 'Te reo Māori', and they're like, like it's nothing. So, [it's about] attitudes, attitudes towards te reo Māori. Graduate Focus Group*

*How can peoples' – Māori themselves and others' – attitudes be changed to be more positive towards Te Reo Māori? Taranaki Focus Group*

*How do you change people's attitudes towards te reo Māori so it becomes a valued and normal part of their lives, especially Māori? Māori Researcher*

*There's this perception . . . when I talk to people and they say, 'What's your degree in?', and I say 'Te reo Māori', and they're like, like it's nothing. And you talk to Māori people as well and they think, 'Oh yep, what are you going to do with that, be a teacher? Why didn't you study law or something?' Graduate Focus Group*

*What would make people want – and commit – to learn and speak te reo? Te Reo Māori Advocate, Hui Taumata Reo*

*How do we stimulate people to think differently about the reo? How do we change mindsets and attitudes about the reo? Te Reo Focus Group, Tāmaki*

*Normalising the reo in homes, workplaces, daily life. Ruki Tobin, Hui Taumata Reo*

Some of the comments, however, pertained specifically to the attitudes of Māori ourselves towards te reo. An issue that was posed in relation to Māori attitudes to te reo is whether or not there is a significant difference in attitudes between those who live, or have moved away from their home areas, and those who remain in their papakāinga.

*Entice all Māori to learn te reo. Raheera Shortland, Educationist, Hui Taumata Reo*

*Ko tētahi o ngā tino pātai i roto i au, me pēwhea? Me pēwhea te whakangākaunui nei i ngō tātou tamariki mokopuna, me kī, ko tātou katoa? . . . Me pēwhea te whakangākaunui nei ka whai wāhi ai te reo Māori i roto i ngō tātou mahi i ngēnei rā? Nā, i roto i te tari kāwanatanga ko au anō tērā e whakarite rautaki ana i roto i tō mātou tari kia whērā, kia tiro atu ki ngā kaimahi Māori i roto i ngā tari me te akiaki kia whakangūngū haere ko te reo me ōnā tikanga kia whakapā atu ki ngā kaupapa katoa i roto i te tari. Māori Educationist, Kura Reo ki Waimārama*

*He maharahara tērā nōku, ahakoa ngā mahi rangahau – kei te mihi au ki te hunga e ngana ana ki te rangahau i ngā huarahi hei whakaora ake i tō tātou reo Māori, engari . . . kotahi tonu te kōrero kei roto i a au: te iwi Māori, maranga! Ehara i te mea mā te whaiwhai i te kāwanatanga*

*kia homai he pūtea e ora ai i tō koutou reo. Mā tō koutou mina, mā tō koutou hiahia anake e ora ai i te reo. Te Reo Māori Exponent*

*Mō te reo Māori i waho o [te kāinga], he nui ake te aroha o te hunga noho tāone, o te hunga noho tawhiti i ō rātou kāinga, ō rātou iwi, ō rātou marae. He nui ake te aroha o te iwi manene ki te reo Māori, ngā mea haere nei ki te kura ki te ako i te reo, he nui ake tō rātou aroha tēnā ki te hunga kei runga i te marae e noho ana . . . Haere koe ki ngā kura, ahakoa kei . . . ngā kura o te tāone, ngā whare wānanga Pākehā, ka rongo tonu koe e pakepake ana te reo Māori, e kōrerohia ana te reo Māori. Engari ngā mea o [te kāinga], kia whaikōrero rānō i runga i te marae, kia āta noho rānei ngā pīata tōpū, te noho a ngā pākeke, ka rongo koe i te reo. Engari mō ngā mea pēnei, ngā mea noho i te tāone, oh, mīharo ki au! He aroha nō rātou ki te reo Māori . . . Me rangahau e tātou he aha a [Iwi name] tāngata e whakaiti ai tō rātou reo. Ākene, kei reira he oranga mō te reo Māori whānui, mehemea rangahauhia ana he aha i pērā ai, he aha i mate ai, i hē ai, i kino ai. Rangatahi, Hāhi Ringatū*

Other participants' comments pertained specifically to the attitudes of Pākehā. In this context, stakeholders envisioned that Pākehā embracing and learning te reo would contribute significantly towards better understanding of Māori culture and society, and potentially build valuable alliances between Māori and Pākehā:

*Ki au anō . . . mō tauīwi ki te tino aro atu ki a tātou, me te āwhina i a tātou, me te manaaki i a tātou, me te whakatikatika i ngā hara o tērā rautau, o te wā whakataiwhenuatanga, me whakaako tātou i a rātou te reo Māori, i te mea, ko ngā hua kei roto i te reo. Mā te ako i te reo . . . ka taka te kapa ki a [tauīwi] te hōhonu o ō tātou nei tikanga me ō tātou nei mātauranga Māori. Mā tēnā ka aro atu ki a tātou me ō tātou nei hiahia, me ā tātou nei āhua nawe, ērā momo āhua. Nā te mea, he noho kūare rātou, korekore rawa . . . e paku mārāma ana ki ā tātou nei hiahia, me ā tātou nei whakaaro, me ā tātou nei hītori. Engari mēnā ka ako reo, i te mea, e kore e taea te tangata ki te ako i te reo mēnā kāore anō kia ako i te hītori o te reo me ā tātou nei whakataiwhenuatanga. Mā tēnā, ka whakapūare te tatau ki a tātou. Koinei taku tino whakapono. Māori Educationist*

*Gaining insight into how 'mainstream' New Zealand society can be co-opted into the Māori language revitalisation movement. Taranaki Focus Group*

*Mā kōnei [te whai wāhitanga mai o iwi kē ki te reo Māori] ka ngākaunui ake pea tātou. Pai tēna ki au kia whakamātauhia, engari ko tāku āwangawanga ka pēwhea nei pea te kounga? Ka pēwhea nei hoki ngō mātou tikanga ake? Āe, ka pēwhea nei ka ora tonu? Ka takatakahia rānei? Māori Educationist, Kura Reo ki Waimārama*

Some stakeholders believed that fostering allies and building a critical mass to sustain the te reo revitalisation movement was critically important. They felt, therefore, that developing ways to encourage Pākehā and Pacific Nations communities and colleagues to embrace te reo is important.

*Kei te pai ki te Pirimia, ki ngā kaitōrangapū, ki ngā rangatira o ngā pakihia kia whakamahi ētahi kupu Māori i ētahi wā, pērā i te 'tēnā koutou katoa', kei te pai tēnā, engari me kaha ake tā tātou whakatenatena āwhina kii a rātou kia mārāma ki ētahi atu kupu whānui, ki te Māoritanga ki roto i wēnā kupu, i wēnā tikanga. Ngā rangatira o taku wāhi mahi kua kī, 'Kei te kite māua i te uara o ngā tikanga Māori, nā te mea, kei te whai kaha ki te rongo mātou i te wairua.' Nā te mea, i tū au ki te poroporoaki atu ki tētahi o āku hoa i te wehe atu i te mahi. Rātou katoa i pakaru mai ngā roimata! He wairua tō te reo Māori, nē, he wairua kāore i te rangona i te reo Pākehā. A muri tēnā . . . i tonu rātou kia kimi au i tētahi kapa haka hei tīmatanga mō tā mātou hui nui. Stacey Morrison*

*Well, I think that we need to, and I struggle with this myself, to actually go further out than just our Māori people, because even at this stage we are only 15% of the population . . . I'd like to see the research on how the other people in our country are trying to get those numbers [of reo speakers] up, and I did a little kind of 'tutu' if you like with the Pacific Island communities, which is my daddy's side, and crunched the numbers. And if I combined their 9% and our 15% we are getting up to 24%. It's kind of like you need a force . . . But then I would probably go further and go, well, actually . . . what we probably need to do is get that buy in of 25% of White people, I would hunt for the 25% of White people . . . see what their habits were and find out what is the key to them . . . what do they need in their everyday lives, and then we could tailor our Māori language use to that. And I think that that's the research that I'd be interested in doing. And then I would trial it. [So] buy-in from the rest of the country to make [a critical mass], you know, because we just need force of numbers. Whetu Fala*

From another perspective, it was acknowledged that a more open and willing attitude from Pākehā would facilitate that process. It was also noted that immigrants to Aotearoa can be more appreciative of te reo Māori as the indigenous language, than New Zealanders themselves:

*Kia rangahautia he aha e kaikiri mai ai te ao Pākehā ki te reo Māori, ā, me pēwhea te whakaratarata. Māori Broadcaster*

*First one was around institutional racism, and I think it something that's worth looking at particularly in government organizations in terms of the visibility of te reo and projection of te reo and of course recognition and acknowledgment in the same space at the same time, because it becomes very challenging for Māori within government organizations to be, not only for themselves to be visible, but also to project the reo in the same space. Government Stakeholder*

*He rangahau mō ngā tāngata i haere manene mai engari kua kāinga noho mai ki Aotearoa nei mō ngā tau rua teka mā rima neke atu. Tirohia ngā aukatinga o te tahuri mai ki te reo Māori o Aotearoa nei. He āhua 'smarty pants' wētahi o ngā iwi manene. Tērā tētahi, he Iniana o Whītī, ki tētahi takiwā ki Waitākere, ka kōrero Māori ia, ahakoa mihi noa iho, engari ka kōrero Māori ia. Tētahi rā i pātai nei au ki a ia, nā te aha i mihi Māori mai. [Ko tāna:] 'Nō koutou tēnei whenua, koinei taku aroha ki a koutou'. Māori Educationist*

In relation to the diverse population that now exists within Aotearoa several stakeholders referred to the limitations of a predominantly monolingual society in Aotearoa, in terms of the accompanying mindset and inability to appreciate the benefits of other languages and cultures. Conversely, they noted the advantages – cognitive as well as attitudinal – of being conversant in two or three or more languages, as is the case in many other parts of the world:

*E whakaaro ana ki te whenua o Huiturangi, kei reira tētahi reo pēnei i te reo Māori, he reo ake o reira . . . Tokoiti noa iho ngā kaikōrero; me kī, kei te āhua hemo haere. Ko rātou anō nō rātou te reo e tarai ana ki te . . . whakaora anō i te reo. Kua raruraru tonu, engari ko te whenua o Huiturangi, ngā tāngata o reira, he reo rua, he reo toru rānei. Kua waia rātou katoa ki te noho o ētahi atu reo i waenganui o rātou. Mātou o Aotearoa, ko te nuinga o tāua he reo tahi . . . he kore e mārama ki te tikanga o tētahi atu reo, ki ngā kaikōrero o taua reo. He pōhēhē kotahi anake te painga o te reo, hei whakaputa whakaaro. He kore rātou e mārama ki ērā atu mahi, ērā atu āheinga, me kī, o tēnei mea, o te reo hei wakahuia mō ngā tikanga, mō ngā korero, mō ngā hitori, hei tohu hoki mō te iwitanga. Kore te mārama ki a rātou. I runga i tēnā, kāore te nuinga o ngā mea o Aotearoa, ahakoa he paku aroha pea ki te reo Māori, kāore i te mōhio tūturu ki tēnei mea te reoruatanga, te reoruatanga o te tangata, te reoruatanga o te whenua. Kāore i te mārama, koinā. Pākehā Linguist*

*Kāore au e whakapono, kāore au e tautoko ana i te korero, 'Me kōrero Māori i ngā wā katoa, i ngā wāhi katoa'. Kāore ko tēnei ao nei he ao reo maha; ehara noa iho i te reo rua, ki a au. Me piki*

*tātou ki runga ake i tērā whakaaro, me reo tini tātou katoa, me reo tini. Pīrangi ana au ki te kite i ngā tamariki mokopuna e kōrero ana i te reo Pāniora, i te reo Hainamana, i te reo Māori me te reo Pākehā. Mā reira ka aroha pea te hunga o ngā whanaunga Māori ki tō rātou ake reo, mā te whakarongo, mā te ako pea i ētehi reo rerekē. Te Reo Māori Advocate*

*I've come across people who think that our capacity to speak a language is, you know, you have this capacity, they conceptualize it as a space. And at the moment it's filled with English language, and so if you put Māori in there then you are reducing the space for English. But in fact it's not like that, and if only they had some experience overseas they'd see that people speak 4 or 5 languages. And I've seen myself the richness, in terms of thinking, conceptual abilities, that children who are truly bilingual have, and it's an enormous advantage. Māori Health and Wellbeing Advocate*

*He kūare nō tātou nā te āhua o ngā kura whānui o Aotearoa, koinā tāku. Nā te mea, kāore tātou i te whakaakona ki ngā reo e rua, e toru, pērā i a Ūropi. He koretake hoki ngā tikanga whakaako reo. Kāore tātou i te mārama, ki te kore koe e kōrero i tētahi reo e kore rawa e mau i a koe. Stacey Morrison*

Particularly with regard to education and broadcasting, it was felt that too often the concept of bilingualism is perceived as a threat to the objective of Māori language revitalisation, and that the 'reo Māori only' approach has excluded many Māori from learning and participating in the revitalisation of te reo:

*So I really think you need to research . . . bilingual teaching, and bilingual broadcasting as opposed to reo Māori anake. I think we need to get some clear evidence on that. I fought with the Māori Affairs Select Committee . . . when I was in Parliament, over Māori Television. They wanted reo Māori anake . . . No one wanted to hear it in terms of bilingualism, and I think we need to have some sort of acknowledgement in terms of the benefits of bilingual teaching, bilingual broadcasting. I'd like to see some real strong research in that area to quantify that, because there's this obsession that it's got to be reo Māori only . . . I think there's a big chunk missing out in terms of the reo, and so I think you need a way to entice them in, and I . . . have never thought that bilingualism has been treated properly, seriously. And no one quite knows how to do it . . . So I think that that area is tremendously important. Māori Broadcaster*

## THE VALUE OF TE REO

An area of research need associated with attitudes to te reo was identified by several of those interviewed, around how te reo Māori is valued. Many of the participants' responses regarding areas of research need acknowledged the importance of te reo in relation to identity, and how identity relates to health and wellbeing:

*I'm thinking of my daughter [X] who is . . . unemployed, no qualifications and all of those sorts of things. So if you look at that . . . [you could] ask her about how she understands reo in her life and how it makes her feel about herself, because I think that would still be quite powerful . . . It's huge for her in terms of understanding who she is. So now she's living with a Samoan family who speak Samoan most of the time, but she's got a really strong sense of herself in terms of her reo and I think that's still really critical in understanding [identity and wellbeing]. Māori Educationist*

*Ka mutu, he tākuta Māori ahau, me taku whakapono he rongoa tō te reo Māori. Nā reira, inā ka mōhio te tangata ki tōna reo, ki tōna ahurea, tērā pea ka tahuri ngā whakaaro, ka tau te tangata, ka timata te piki o tōna whare tapawhā ā hinengaro, ā wairua, ā tinana, ā whānau anō hoki. Nō reira, mō te hunga e mātau ana ki te reo, e pēwhea ana te hauora o te tangata? Māori Doctor, Focus group, Kura Reo ki Waimārama*



*The health of the reo is also an indication of the health of the community and the health of the people. And if the health of the reo is strong, the community and the people are strong too. That's the pāpori me te hapori... It's an important part of our wellbeing as a people and as a community.*  
Government Agency Workshop

*I think we may need some more research to demonstrate the benefits of compiling those repositories [of traditional knowledge and reo for each iwi] and then implementing them, the benefits for Māori in terms of improved wellbeing. So it's sort of some outcomes research.* Māori Health and Wellbeing Advocate

*What are the hononga between the social determinants of health and those who speak reo at home with their tamariki and mokopuna?* Te Reo Māori Advocate, Hui Taumata Reo

*How [can] the resilience of Māori people... be increased so they undertake Māori language activities from a position of strength, and any gains made are sustainable and lead to other positive life outcomes?* Taranaki ki te Tonga Focus Group

*Determining the role of resilience in aiding people to become speakers of Māori.* Taranaki Focus Group

*How does [te reo and] tikanga Māori impact on [the] reoffending [of] criminals?* Kōhanga Focus Group, Sydney, Australia

While most of these responses focused on identity in relation to cultural and social wellbeing, one of the stakeholders also connected these to economic wellbeing:

*To explore the possible opportunities [offered by te reo] for New Zealand in terms of national identity in a globalised world; [being] a nation of the South Pacific in the 21<sup>st</sup> century; social and community cohesion; and [the] economic benefit.* Taranaki Focus Group

The immense value of te reo in terms of identity was particularly keenly felt by Māori whānau who are domiciled in Australia:

*Te reo Māori, my taha Māori always has been very important to me because it's who I am and it's who we are. And I find, like I've been here [in Sydney] 20 years and I find that there are so many of our people that are disengaged and so far removed from who they are as Māori. I guess I've found, for myself, especially here being in a foreign land, that knowing who I am, knowing what we do and knowing our ways and stuff like that is very important, because it gives us that sense of identity.* Kōhanga Focus Group, Sydney, Australia

*Been over here [in Australia] 15 years from 1999. It was always there, the hungriness to get out there and learn. The reason why we left New Zealand was because of the area, moving over here was a better start for our family. So we've been here 15 years and now our mokos have turned up I just want to get them into that environment of the reo and tikanga, especially the tikanga, and not forgetting where they're from, even though they are exposed to it now in kōhanga. The other one at school, we teach him when we're at home and that's how we [inter]generate. Also going out to different hui and getting the information. That's why I am here, and to awahi, help out where I am needed.* Kōhanga Focus Group, Sydney, Australia

Some stakeholders believed that it is difficult for many Māori to see the value of te reo or its relevance to their lives. This is not surprising given the historical experiences of the marginalisation of te reo and the often negative views of the place of Māori language and culture in society.

*Mēnā he wairua ngahau, te nuinga o te wā he ngāwari ake te ako. Engari kei te tino aroha au ki a tātou, tātou kua whakapau kaha ki te ako, engari i te mutunga iho, kua kite ehara i te huarahi māmā. Ka kore wēnā momo e mārama ki te whawhai, kua mate te nuinga o mātou ki te whawhai taua momo pakanga. Ehara i te mea he mahi mā te hinengaro anake te ako i te reo, he mahi mā te wairua hoki, ā, ki au nei, ki taku whakapono, ka rongo tātou i te mamae o ō tātou tūpuna, rātou i patua mō te kōrero Māori, rātou i kite te reo Māori e ngarongaro haere ana. Nā reira, ka tū ana tātou ki te wānanga, ki te mihi, i ētahi wā ka taka mai ngā roimata. Kāore tātou i te mōhio nā te aha; ki au nei, nā taua mamae kei roto tonu i te tinana. He mea tuku iho. Stacey Morrison*

*To put the record straight. What was the greatest period of loss of te reo Māori? Much has been said and supposed about the post-war urban migration period of Māori to towns and cities, as if it was the period of greatest loss of te reo Māori, but I dispute that. That may not be the most 'pressing' research, but I believe it would help us to better understand our own sense of loss and to see the impact of colonisation in a different light – a light that reveals it for the devastating impact it had – socially, culturally, linguistically and spiritually. Māori Educationist*

Examining the value of te reo Māori on all levels is seen as critical if we are to decolonise our ways of seeing te reo and its relevance to our lives and the lives of future generations.

*I think there's a real conversation that has to happen amongst ourselves as Māori around not just our attitudes to te reo Māori but our kind of thinking around its relevance to us, now and in the future. The value of te reo Māori is still something that people struggle to articulate, and again that's because it's so difficult to see. It's so difficult to articulate because it's difficult to see. When you're a minority population, and when reo speakers are a minority within that population, it's very, very difficult to find. So I think there is a value question that needs to be asked around our own people. Whānau Advocate*

*Me pēwhea te whai i ngā tāngata kāore e kite ana i tērā [hua o te] reo? Me rangahau pea, ehara i te mea he aha te hunga kāre e whai hua ana i te reo Māori, engari me rangahau he aha i whērā ai, he aha i whakaaro ai kāre he hua o te reo Māori. He . . . hua ki a tātou, e mōhio tātou ki tēnā – ko te oranga ngākau, te oranga wairua, te oranga ā Māori nei, engari anō mātou kāore e kite ana i tērā hua, kāore e whakahāngai mahi ana ki tērā hua, kāore i te mōhio he hua tō te reo Māori. Government Stakeholder*

*The third [priority] would be the value question – and I don't mean monetary value, I just mean the way that we consider the reo to be important to us as Māori. I think that's a conversation that needs to be had more broadly, because often it's one that's had in [te reo] Māori on the marae, and it excludes all the people [who are not conversant/proficient in te reo] who ought to be involved in the conversation. Whānau Advocate*

*I actually think remembering the value thing [is important]. To me, [the reo]'s not going to be sustainable unless we treasure it and that's what you've got to risk. We've already seen people who speak te reo or learnt it through kōhanga and kura kaupapa who aren't teaching their kids in te reo . . . So it has to be . . . at the core of us, and then it has to be good, and it has to be relevant. Waipounamu Focus Group*

The view was also expressed that workplaces, and government departments in particular, need to value the place of Māori language and promote and facilitate access to te reo, including tuition for employees, both Māori and Pākehā, that want to learn:

*Koirā tētehi o ngā tino wero pea mō tēnei tari ko te whakamāmā i tērā huarahi mō te hunga e hiahia ana ki te ako i te reo, kia kaua e riro mā rātou, kia noho tērā taumahatanga ki runga ki a rātou, engari me kaha tonu te tari ki te manaaki i a rātou, ki te kimi i te huarahi whakamāmā i tērā hiahia ō rātou – karaehe pō, wānanga rumaki. Government Stakeholder*

*I was saying to the Rūnanga . . . what we need is actually people who can come to our work and actually try to bring the reo to us in our locations, because it's not lack of desire, it's lack of ability to [leave work] and attend [classes]. So, is there a way of bringing that in to our workplace, roving tutors that come in? And even if they're doing one hour a week and saying 'Right, you, you've got to do this by next week, and you, you've got to do this', just to keep the movement going forward. And setting little challenges or something, like a personal trainer-type model. Cheryl Smith*

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## RESEARCH PRIORITY: UNDERSTANDING THE CONTEXT

Research areas:

1. *Undertake research that explores processes and strategies for the 'normalisation' of Indigenous languages that will provide support for the positive affirmation and recognition of te reo Māori across both private and public sector contexts.*
  2. *Explore the place of te reo Māori signage within Aotearoa as a process and strategy for the 'normalisation' of te reo Māori.*
  3. *Investigate mechanisms through which te reo Māori is more actively affirmed as the Indigenous language of Aotearoa and where the government plays a more extensive role in the legitimisation and resourcing of revitalisation efforts.*
  4. *Explore the economic, social and cultural value of te reo Māori to highlight the benefits of language revitalisation and utilisation.*
  5. *Undertake updated qualitative and quantitative research (building upon the Te Puni Kokiri (2009) Survey of Attitudes, Values and Beliefs towards te reo Māori) that investigates attitudes towards te reo Māori and its use to inform strategies and practices.*
  6. *Explore ways in which Pākehā, Pacific Nations communities and other migrant groups may be encouraged to engage in the learning and speaking of te reo Māori.*
  7. *Undertake a review of research and literature that highlights the benefits, both personally and collective, of bilingualism and multilingualism.*
  8. *Investigate the relationship between knowledge of te reo Māori and identity and wellbeing for Māori.*
  9. *Undertake historical research that provides indepth knowledge of the history of te reo Māori and impact on Māori identity.*
  10. *Explore, and provide examples of the value of te reo Māori across a range of domains highlighting the potential personal and collective benefits.*
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## REFLECTION

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*My daughter, my middle child attends Te Ātaarangi here in Hamilton, in Waikato and so I am very proud of her and she will continue to learn te reo, but all 3 children went to Kōhanga Reo as little children and I attended with them and it was a great opportunity for me to learn, you know because I felt, I guess somewhat less pressure because I was learning amongst children, however a lot of the reo that was spoken was what I, I don't know if the term for this, but it is what I'd call directional language, so it's 'kaua e', instructional language, 'kaua e', 'mahia te'. If I think about it, I am a very competent English language speaker, I want my children to have the depth, I want them to be able to delve into ideas, concepts . . . And so my aspiration for our country is that te reo Māori is once again, for Māori, our preferred language, our preferred medium. But there must be a depth to that reo, we must be able to explore ideas and concepts as deeply as we have in the past . . . I'd like us, as part of regenerating and revitalising te reo Māori, to be not as if we were sitting outside the wharenuī looking through a window at something which was happening, which we were disconnected from in some way, but I'd like us to be in the whare, and to close that gap . . . because I think . . . that if we settle for anything less, then we are not really bringing te reo Māori back. **Māori Health and Wellbeing Advocate***

## BUILDING KNOWLEDGE BASE AROUND LANGUAGE REVITALISATION

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A key area of priority is the building of an extensive knowledge base that supports language revitalisation and brings together a range of models and exemplars, both nationally and internationally, that may be utilised in the revitalisation movement. A key focus is to inform and target resources and processes that are considered successful.

*We need to know what are other Indigenous models for language revitalisation. Te Reo Focus Group, Tāmaki*

*He mea nui whakaharahara tēnā, nō te mea kei te mōhio au he nui ngā reo o te ao whānui kei te manawa kiore, arā, kei te mate haere atu. Arā hoki ngā mātanga whakarauora reo o ngā hau e whā, o te ao whānui tonu e matatau ana ki tēnei mea ki te whakarauora reo, inā kua roa rātou e rangahau ana i tēnei tūāhuatanga mō te taha mate haere o tētahi reo. Tikina atu ngā kōrerorero hei āwhina i a tātou i Aotearoa nei kia whakaora anō i te reo Māori, nō te mea, ahakoa te reo, ahakoa te reo ko ngā mātāpono rānei o ērā rangahau he mea e hāngai tonu ana ki ā tātou mahi, ki te hunga e whakarauora ana te reo. Nā reira, he mea nui whakaharahara te rangahau. Kaiako, Wharekura*

*The first priority would be effective community-based strategic activities (this does not refer to high level strategic planning, but practical actions) that can be carried out on the ground by communities and will be of tangible value to whānau, hapū and community groups/initiatives ... A second important priority is building the knowledge base behind language revitalisation, for example understanding the theory and micro and macro language planning approaches), and the associated knowledge translation. This is to inform more effective resource allocation and effective use of those resources in practice. Te Reo Māori Advocate*

*He aha i rerekē nei te hinengaro o te kaikōrero Māori i tēnā o tētahi kāore e pīrangī ki te kōrero. Actually he rerekē, nē, ko ētahi, kei a rātou te reo engari kāore tonu e pīrangī ki te kōrero. Paraone Gloyne, Hui Taumata Reo*

*It would be excellent I think to understand where that [kind of shift in thinking] has been achieved elsewhere in the world and amongst other Indigenous communities; what have been the trade-offs and what kind of effort over what period of time has it taken to create such spaces. There's a lot of work that's been done in other countries with other minority languages who have kind of struggled to manage their . . . relevance in an English dominated world, and there's the communities in Ireland that come immediately to mind. They have a very deliberate economic development underpinning, but the purpose of that development is to retain Gaelic language and culture, associated culture, history. But they, too, struggle to be forward-looking in that context. So often Indigenous languages or languages other than English are constructed as irrelevant for the future, as kind of past-looking rather than future/forward-looking. I think it's worthwhile looking to see where they exist at the moment and really understanding the elements in that. Whānau Advocate*

*Iwi Māori and Indigenous peoples worldwide are engaged in language revitalisation work. There is no doubt we can learn a lot from their work and experiences. Not a lot has been written by Indigenous people about our collective experience regarding language revitalisation. Te Reo Māori Advocate*

*Ko taku nama tuatahi kia rangahau he aha ngā mahi a ētehi atu whenua i aronui mai ai [tō rātou] kāwanatanga ki a rātou. He aha te anga pai rawa atu mō te kōkiri i ngā kaupapa mō te reo Māori? Te Reo Māori Advocate*

## PEDAGOGY

The teaching and learning of te reo Māori was raised by a large number of stakeholders. It is clear from the contributions in this area that there is a need to identify approaches and pedagogy for teaching and learning te reo in order to inform the field and enable access to the most effective ways of advancing te reo revitalisation.

*What is the most effective ways of teaching language and so on, which is another thing that educational researchers might head into, because again . . . we know that some things do appear to work more than others. Richard Benton, Pākehā Linguist*

*A good research question like, what are the things that influence your pedagogical approach to teaching i roto i te reo and teaching te reo, because I know that's hugely limited by your level of fluency. So we see lots of, in Kōhanga Reo in particular... when they're speaking te reo Māori it's all directional stuff, it's like, 'E noho', 'E tū', 'Haere ki te wharepaku', 'Hoki mai', 'Kaua e' whatever, those kinds of things, rather than conversations that extend children's play and imagination and creativity and all of that. Because they haven't got sufficient language. Māori Academic*

*As a result of work on language acquisition, new teaching strategies may be developed that can then be tested and refined in various reo programmes offered by tertiary institutions... Hui Rumaki was a major innovation but is now 40 years old. New techniques will no doubt have been developed that we need to investigate and assess. This would be very exciting work... International insights and innovations in language acquisition. Te Reo Māori Advocate*

*He rangahau e pā ana ki te ako reo tuarua, Māori nei. He uaua te kimi i ērā atu rangahau. Kātahi ko te tautau ki te wai māori, nō te mea he tapu, he mana, he motuhake tō ia reo. Nā, ko Kānata tēnā, ko tōna reo Wīwī me te reo Pākehā; ko Wēra tēnā ko tōna reo ake me te reo Pākehā tēra. Ina tirotiro tātou kei hea, kei hea. Māori Educationist*

*Ānei tāku hei tāpiri mai . . . ākene pea ka whāia tonu ēnei i roto i tētahi PhD pea ā tōna wā. mēnā ka whai wā . . . He aha ngā rautaki pai, he aha ngā āhuatanga pai hei whakaako i te tāngata Māori, ki te tamaiti Māori, kia puāwai mai? Ngā rautaki whakaako i te Māori kia puāwai mai te Māori ā-Māori tonu. Māori Educationist*

## TE KOUNGA O TE REO

The standard and quality of te reo Māori is a significant area of dialogue amongst those engaged in the revitalisation movement. A range of concerns were raised in regards to language quality, however the focus of these discussions were primarily about seeking ways to increase quality and enhancing the depth of language being learnt, taught and spoken.

*Me pēhea tātou e arotake i te kounga o te reo e whakaako ana ki ngā kura auraki. Kua kōrero kē au i roto ahau i tētahi kura auraki me tō rātou whakahihī kei te ako mātou i te reo engari he koretake rawa atu! E hē ana, e hē ana te reo i te whakaako ai rātou, engari i te mea i uru te reo Māori ki roto i te NZ Curriculum i whai rātou engari kāore he whai hua, he tikihia noa iho i te pouaka. Focus Group, Wharekura*

*Pēhea te taumata reo o ngā kaiako ki ngā kura. Te Reo Māori Advocate*

*He tīmatanga pai pea te āta whakaaro mō ngā kura reo kua whakaritea kia ora anō, kua ko te reo noa iho, engari ko te kounga o te reo. Te kounga. Kia hiki pea te kounga, a kua noa iho o mātou ngā pouako, kei te whakaaro pouako au ināiane, kua noa iho mātou ngā pouako, otirā ko te kounga o te reo a ā tātou tamariki. Kia kua tātou e pōhēhē he matatau te pouako i te reo me ōna tikanga. Nō reira, ākene pea ko te rangahau... he āta rangahau he aha te tino pūtake e*

*whakaako ana mātou ngā pouako i ngā tamariki, otirā, me pēhea tātou e tino, e āta āta tautoko ā tātou tamariki kia kounga anō te reo? Kaiako, Kura Kaupapa Māori, Kura Reo ki Waimārama*

*Me waihanga whakamātautau hei arotake te kounga o te reo o te tangata. Scotty Morrison*

*I would want to know how many homes have te reo as their first or only language, and what the quality of that language is. Kaiako, Tertiary, Kura Reo ki Waimārama*

*Ensuring Māori language excellence – focusing on high quality te reo rather than just quantity (more people speaking Māori) to ensure the survival. Te Reo Focus Group, Tāmaki*

*He hua e puta ana i ngā kura kaupapa, i ngā kura Māori? Kia pono nei tōku kōrero, āe, he hua, he momo hua ka puta ki ngā tamariki Māori, heoi anō ka kite ki te, koia nei tētahi mea kua āhua wānanga au i ēnei rangi, pēnā e ōrite ana te hua o te tamaiti Māori e ako ana ki te kura Māori ki tō te tamaiti Pākehā e ako ana ki te kura Pākehā. Hei tauira ake: he taha Hainamana hoki tōku; ia Kirihimete, ia New Year ka haere mātou ki Pōneke, ka nohotahi āku tamariki i te taha o ō rātou whanaunga Hainamana. Kei te kōrero Pākehā rātou; ka rongu au i tō rātou reo, he kounga. He koretake rawa te reo Pākehā o āku tamariki; ka rongu au i te reo Māori ā āku tamariki kāore he tino kounga pērā i tō rātou reo Pākehā. So, whakaaro ahau ki te momo mātauranga e akona i ā tātou tamariki; ko taku whakaaro, he aha tērā mea e ngaro ana e kore rawa e rite te kounga o te reo o ā tātou tamariki Māori ki tō te kounga reo Pākehā o ngā tamariki Pākehā? Māori Educationist, Kura Reo ki Waimārama*

*Ki au kei te tawhiti haere tātou i te reo o kui mā, o koro mā i te ngarohanga o te reo i waenganui i tērā reanga, ō tātou pākeke, Pāpā, a Māmā, tērā reanga. Ko te reo o Wharehuia mā, o Tīmoti mā, o tērā reanga, ō koutou koroua, kuia o roto o Tūhoe, kei te ngarongaro haere. Tokoiti noa iho tērā momo e kitea whānuitia ana, e rangona whānuitia ana i runga i ngā marae. Nō reira ko tētahi mea e hiahia ana au kia rangahaua e wai rānei ko te kounga o ngā whakaaro Māori e puta ana i roto i te reo māmā, i te ruarua o te kupu, ngā kupu whakarite, te ātaahua o te reo Māori, me ērā momo whakapuakanga e ngaro nei i a tātou i te mea e tawhiti ana tātou i ērā wheako. Te Reo Māori Advocate*

*Ki ahau he āhua rite tēnei pātai [Ko tēhea te mea nui ki a koe: kia tika, kia rere, kia Māori te reo?] ki te pātai: 'He aha te mea tuatahi, ko te hēki, ko te heihei rānei? Ki au, kāore he mea nui ake o tētahi i tētahi; ki au, me haere ngātahi ngā mea e toru. Ki te tika te reo engari kāore he wairua Māori o roto, he kupu noaiho; ki te Māori te reo engari kāore he tika o roto i tērā reo, he kōrero nanunanu, he reo nenekara noaiho; ā, ka mutu, ki te kore e taea tērā reo te piki ki ōna teiteitanga . . . te ruku rānei ki ōna hōhonutanga... te hora rānei ki ngā whānuitanga o te ao, he reo whāiti noa iho tērā reo. Ehara tērā i te reo korero. Leon Blake*

*Kua tīmata māua ko \_ \_ \_ ki te whakangungu i ētehi o ngā kaiako. Me pono taku kōrero, e āwangawanga ana māua tahi ki te kounga o ngā reo o ngā kaiako e whāngai ana i te reo, e whakatauirā ana i te reo hē ki ngā tamariki. Nō reira e kite ana māua i roto i ngā mahi, ngā wānanga reo, ko ngā wāhanga hei whakapiki ko te whakarongo me te kōrero. Nō reira ko ngā rangahau e pā ana ki ngā pūkenga reo me te taumaha o te aro ki tēnā pūkenga, ki tēnā pūkenga. Me rangahau ki hea whakapau ai te kaha o te kaiako ki te whakarongo rānei, ki te titiro rānei, ki te tuhituhi rānei, ki te pānui rānei, nē. Tērā tērā. Te Reo Māori Advocate*

*Quality indicators. I don't know if Taura Whiri's developed that. So how do we actually measure quality of the language, the proficiency? Or is it proficiency testing? . . . Proficiency testing, language usage and just the health of the language, because we keep throwing it around that it's dying. Jeremy Tātere Macleod, Te Reo Māori Advocate*

Connected to the discussion of language quality is also the desire for ensuring conversational language that is grounded in daily experiences and use. A number of people highlighted a need



to ensure that when looking at language quality that we ensure that there is a focus on both formal and informal language contexts and environments.

*Ka tīmata au i ngā mahi o te whare wānanga nei, kei reira anō ētahi mahi e pā ana ki te kāuta me ērā momo āhuatanga. E ruarua noa iho ngā horopaki ka puta mai i roto i ngā rauemi whakaako, anā, he maha, taku nei titiro, maha ngā tauira ka riro i a rātou, ka whai hoki e rātou te reo ōkawa me ngā kupu teitei, ngā rerenga tiketike, engari kāore, anā, taua whakaaro anō, kāore rātou e mau ana ki te reo kāuta, ki te reo kua wetewete, nā reira, kāore e rangona ia rā, ia rā. Ki au nei, he mea whakaako tērā, kei te whakaako, rātou, mātou, tātou i te reo, kāore e kore ko ngā reo e rua, engari ko te mana o te reo ka utaina ki runga i te taha ōkawa. Graduate Focus Group*

*So the everyday-ness [of te reo], making Māori language, finding that trigger to make it like water and like bread, or . . . like Coca-Cola, a must-have in your home is the research that I would like to see happen. Whetu Fala*

*Kei te tautoko au i ngā mea e rua: āe, me tiaki tātou i te kounga o te reo, arā, te Panekiretanga o te reo, engari mō te oranga o te reo, ko te reo o te kāuta te mea nui rawa atu. Āe, kei te raru ngā paepae, ehara i te mea me kōwhiri tātou ko tēhea te mea nui, engari kia rongona ai te reo i ia rā, āe, ko te reo o te kāinga, te reo o te kāuta. Stacey Morrison*

*There is a danger that our language could become too formal or academic, rather than conversational in everyday contexts. Te Reo Focus Group, Tāmaki*

## LINGUISTICS

Stakeholders spoke of a range of research areas that are related to linguistic aspects of te reo Māori revitalisation. It was noted that whilst learning and speaking te reo Māori is not necessarily driven by a linguistic approach there is a place for comprehending specific linguistic elements to provide a greater understanding, particularly for second language teaching and learning.

*[Research] around the teaching of the language and trained linguistics, Māori linguistics experts. So we've got a lot of people who can speak the language now to varied levels and can teach to varied levels, but [we need] an actual understanding of the structure, semantics. We are realizing that we've got a whole lot of language teachers, but when you break it down to what do they understand about language structure, they don't. They can tell you a whole lot of whakatakoto, they can tell you whether this is correct or not but often they actually don't know technically why. So I'm talking about technical language experts – there are not many of them. Mereana Selby*

*Ināianeī he rerekē te reanga ako i te reo. Kua nui ake ngā pātai i roto i te ākongā - he aha i pēnā ai? Nō reira, kua rerekē rawa atu i te wā i ō tātou koroua, kuia. Ka heke te reo, te tika o te reo, te tauira tika o te reo, ka heke mai tētehi whakatipuranga ki tētehi. Ināianeī me whāngai tātou i ngā whakautu mō ngā 'he aha ai?' katoa a ngā ākongā. Nā reira, me mōhio ngā kaiako katoa ki te wetereo. Koinā anō tētahi mea hei rangahau, he aha i kore ai e whai wāhi te wetereo i roto i ngā marautanga kura kaupapa? He take tērā, ki o māua ko Hikitu whakaaro, e patu ana i te tika o te reo i roto i ngā kura. Kāore i te whakaaronuitia, nā te mea, kāore i te whakaakona. Kāore hoki ngā kaiwhakaako i te mōhio me pēhea te whakaako, nā te mea ehara i te marautanga, ehara i te wāhanga o te marautanga. Te Reo Māori Advocate*

*Research around the role of 'code-switching' and how this can be harnessed as a strategic stepping stone for learners to progress to higher levels of competency. Māori Educationist*

Some were concerned with research into more modern linguistic features that have become standardised features of te reo.

*Tētehi atu kaupapa, ko te tohutō i puta mai i Te Matatini inakuanei. Ko ētehi e ū ana, 'Kāore he tohutō i roto i te reo o ō mātou koroua, kuia, nō reira kāore mātou e whakapono ana he mana tō te tohutō'. Tērā takunga tērā. Ki tāku titiro, i kite ai i roto i ngā mahi whakawā i te reo i roto i Te Matatini, nō reira, hiahia ana au ki te rangahau i te tīmatanga mai, te orokohanga mai o te tohutō ki roto i te reo ā-tuhi me ētahi atu kaupapa e pā ana ki te pūnaha reo tuhi, i ahu mai i hea, ā, i a wai? Ko wai mā ngā ringaringa i whai wāhi atu me ngā rā, he tuhinga, he kōrero hei kiri mā tētehi. E mōhio ai tātou he aha, nōnahea i tīmata ai ngā tūpuna ki te whakamahi mēnā rā nei i, nā te hangarau ngā perehi o ngā niupepa o mua nā ērā āhuatanga i kore ai e whakaurua te tohutō ki roto i te reo tuhi, ērā āhuatanga. Me ngā whakaaro o te hunga wetereo, pērā i a Biggs mā, i a Harlow mā, me ā rātou rangahau mō ngā ture e pā ana ki te reo tuhi. Te Reo Māori Advocate*

*Ākene pea mō te reo ko tōku tino hiahia ko te rangahau i te taketake o te reo, ā, me pēhea kei te whakaaro tonu, te taketake o te reo . . . kei te tīmatanga i hea, nā te mea kei reira te tīmatanga o te pēpi ki te kōrero kei reira anō te tīmatanga o te reo ake. Kei te kite ahau i tētahi he pai mō te whakaako tamariki, te mea o te pēpi, he aha i neke ai te ārero te pēpi, he aha ai i nekeneke ai tuatahi i roto i te whenua, i tōna whenua tonu. He aha i pērā ai? Arā, ko te ngote o te miraka tētahi, ka taea ia te ngote i te waiū i te ū o tana whaea, kia taea anō e ia te whakaaro mai i ētahi oro, nā te mea, nā te neke o te ārero ka puta mai he oro. Ki te kore e puta mai he oro āhua uaua ia ki te tīmata ki te kōrero. Māori Educationist*

## **SOCIOLINGUISTIC SURVEY: 'THEN AND NOW' REVISITING MĀORI COMMUNITIES**

As a part of discussing quantitative research a number of people referred to the 'Benton survey' and the necessity of revisiting that work and examining the current context in comparison to those earlier findings.

*The other thing we thought was interesting about some of the research needs was looking at a report, Richard Benton did a sociolinguistic survey in the 70s and 80s and it was an interesting piece of research. And it would cost a lot of money to implement but there's a lot you could gain out of doing a sociolinguistic survey . . . You could also perhaps look at some of the socioeconomic stuff around a survey like [that] when you're looking at communities, because communities today are different. And that could probably pick up on some of those . . . areas, could pick up on some of the institutional racism issues. Government stakeholder*

*Something similar to the Benton [research] of the 70s, another one of that. But I mean without going from door to door it's going to be very difficult, especially with how many Māori are in Australia now. That adds to the dilemma. Jeremy Tātēre Macleod*

*Me rangahau i ngā whānau . . . pērā ahau i te taha o Richard Benton. Kua tīmata ki roto i ngā whare i te tau 75 ki te 80, ki roto o Tauranga Moana, ki roto o Waikato, kuhu atu mātou ki te rangahau i te reo o roto i te whare. Pai ngā rangahau a Richard Benton. Kei te hiahia kia pēra anō, kia kuhu anō ki roto i ngā whare . . . Kei reira te oranga o te reo, kei roto i ngā whare. Koirā. Government Stakeholder*

*Ki tāku nei whakapono, kua piki haere te reo i roto i ngā whare mai i tērā o ngā rangahau [o te rautau 70], i te mea kua tīmata te Kōhanga Reo. Ko ngā rangahau i mua mai o te tīmatanga o te kōhanga reo me ngā kura, ki tāku nei whakapono, kua piki haere tērā o ngā āhuatanga. Kei te kite ake i runga i te pouaka whakaata, ko te nuinga o ngā kaikawe kōrero nō roto mai o ngā kura kaupapa me ngā wharekura. Ko rātou kei te pīkau, kei te kawē i te reo i roto o wā rātou whare, ki wā rātou tamariki, tērā reanga āhua 30, 35 pea, koirā e whakapono ana kei te piki te reo i roto i ngā whare. Government Stakeholder*

*Probably how many people are actually using te reo in the home with their children because we all know that the home is where the language will survive. That would be a huge task because it would not involve self-identifying, like the Census or a questionnaire, but rather, it would involve a researcher actually going to their homes and finding out for themselves. [Te nui o te reo me te kounga o te reo], ngā mea e rua, because the problem with the Census is that people self-select and you don't know how fluent they actually are. So I would want to know how many homes have te reo as their first or only language, and what the quality of that language is. Kaiako, Tertiary, Kura Reo ki Waimārama*

## **MOTIVATIONS, DRIVERS, CHALLENGES, AND BARRIERS**

Understanding more deeply what drives people to learn te reo Māori was raised on many occasions throughout the research. Stakeholders talked about wanting to have more information on what motivates and inspires some people to seek out opportunities for language learning and to understand “... the inner processes that spark a person's deep commitment to the reo.” (Taranaki Focus Group).

*We were thinking that it would be good not only to capture why people learn te reo but also why they teach te reo and what would make them, what are their motives or what would induce them to teach in te reo. What are people's motives to then encourage more Māori [into] teaching. I've got a nephew who's actually head of a te reo department in Christchurch, I'm very proud of him cause he's only young, but I think he's a great example. He's younger than me, he's in his 20's, but I think it would be great if there were more people like that. Focus group, Kura Reo ki Waimārama*

*I actually think you've got to look at motives as to why people [learn te reo]. Cheryl Smith*

*Tētahi atu mea hei rangahau, ko [te reo Māori] te tomokanga, te tino kūaha [ki te ao Māori]. He kaupapa, he rich tērā tūmomo rangahau, kia āta whakarongo ki ngā pūrākau, ki te rerekētanga o ngā kōrero o tētahi whānau kore pai te reo, engari tētahi atu whānau, ā, pai, pai ake te reo, me Te Matatini, me ērā atu momo mea o te ao Māori. Māori Doctor, Focus Group, Kura Reo ki Waimārama*

*Te hinengaro: He aha i matekai ai te tangata ki te reo? Ko au tētahi tauira, i pakeke mai i tāwāhi, i haere mai ki te ako i te reo i runga i taku hiakai, kua mātau ki te reo. Jeremy Tātere Macleod*

*He aha te take e ako ana te reo Māori ki te hunga kāore anō te reo kia rere? He aha te tikanga kāore rātou e tino hiahia ana ki tēnei reo o tātou, te reo Māori? Otīā, he aha te tikanga ka haere, ka whakapeto ngoi te hunga e hiahia ana ki reo Māori, he aha ngā tino mātāpono kei waenganui i a rātou kia ū tonu, ahakoa ngā piki me ngā heke, ahakoa ngā taero a Kupe, ka ū tonu, ka hoki tonu ki te reo Māori? Nā reira, tērā ētahi o ōku whakaaro e hāngai ki tērā pātai. Māori Doctor, Focus group, Kura Reo ki Waimārama*

The focus was on understanding those processes in order to better inform ways to encourage more involvement by a broad spectrum of people, in terms of commitment to learning te reo:

*How to assist/inspire latent speakers into being active speakers. Māori Educationist*

*Clear and robust understanding of the drivers and barriers (emotive and functional) to language learning and particularly learning te reo Māori. Research that can then measure the success or lack of, and strategies that can help remove barriers and incentivise learning Māori Researcher*

An area of concern highlighted by a range of stakeholders, as an area of research priority, was the difficulties associated with learning te reo Māori. In order to advance the revitalisation of te reo it was clearly expressed that we need to identify both challenges and barriers to learning te reo:

*He aha te take i kore ai ētahi o ō tātou whanaunga i te ako i te reo Māori? Better understanding of the barriers and drivers to learning te reo / language uptake* Māori Doctor, Focus group, Kura Reo ki Waimārama

*What are the key barriers to learning and speaking te reo Māori?* Te Reo Focus Group, Tāmaki

*Tuatahi me utu rātou [te hunga kore mōhio ki te reo Māori] kia haere ki te ako. Koirā tētehi mea nui, me utu rātou. Pērā i Denmark, ka utua ngā tāngata o reira kia haere ki te kura. Me pēnā hoki tātou o kōnei, me utu tātou i te mea, he whānau ō tātou, he tamariki, me āta tiaki ērā. Nā reira me haere ki te mahi i te mahi. Koirā tētehi mea nui, koirā te mea nui e aukati atu ana i a tāua nei whanaunga kia haere ki te ako i te reo, ko te pūtea te take. Koia nā tētahi mea, tētahi rautaki.* Kaiako, Wharekura

*He aha ngā wero i mua i te tangata e hiahia ana te ako i te reo: Kua korero kē mō tērā . . . te utu i te tangata e ako ana i te reo, kāore e kore he wero anō e pā ana ki te itinga o ngā wāhi ako reo Māori, ērā momo tūāhua.* Kaiako Focus Group, Wharekura

*Me pēhea te whakakipakipa i te hunga me kōrero Māori? Koirā tētahi āhuatanga pea me āta rangahau, kia taunaki i te hunga kua matatau kē, engari tērā pea he āhua māngere, he māharahara kāore i te tino reka tō rātou reo, ērā momo āhuatanga.* Māori Broadcaster

*Mōhio au ki ētahi ka pai ki te kōrero ki ngā tamariki, engari ka pukuriri ka hoki ki te reo Pākehā. Mōhio au ki ētahi, Pākehā katoa te kōrero engari ka pukuriri, ka kohete i te reo Māori ka hoki ki te reo Pākehā. Mōhio au ki ētahi, kātahi ka taea tētahi kōrero he uaua te whakatākoto ki te reo Māori, ehara i te uaua engari he uaua ki te kaikōrero, . . . tahuri ki te reo Pākehā engari kāore i te hoki anō ki te reo Māori i te wā kua whiua ērā whakaaro. Tērā pea me mau i te kōrero, āe, ētahi, te wā e kōrero Māori ana me te kimi, he aha te wā i roto i tērā kōrero kua huri? He aha te take? . . . Ka pērā hoki tātou katoa i te reo Pākehā, ka kōrero mā te ringaringa [mā te tinana]. Pai ana tērā ki a au, engari me kimi ngā rautaki mō te tangata, me aha? A te wā ka hiahia ki te huri ki te reo Pākehā?* Pākehā Lawyer

*Ko ngā rangahau e whakamārama [mai] he aha ngā wero ki ngā momo tāngata e whai i te reo Māori.* Kepa Morgan, Kura Reo ki Waimārama

*Identification of the barriers to speaking te reo Māori in everyday life, then the design and implementation of strategies to overcome those barriers.* Taranaki Focus Group

*One kaupapa rangahau could be: what are the barriers. Someone's probably already done it, but what are the barriers to accessing te reo Māori, and how do we reduce those barriers.* Graduate Focus Group

*Me arotake, me hōmiromiro i ngā kaupapa . . . Kaiako, error correction. E whakaaro nei māua he 'cultural' here i roto i te tangata e kōrero ana i te reo. Ko ēnei wā nei, 'Kāore au i te pīrangī te kōrero i mua i a koe, ki a māua tahi', nē; 'kāore au i te pīrangī te kōrero i mua i a kōrua, nā te mea ka rongō kōrua i ōku hapa. Ka whakatika koe i tōku reo'. Nō reira kua tipu tētehi whakaaro i roto i ētehi kaikōrero, 'Kāore au mō te hapa. Kāore au he pai ki te hapa. Kāore au he pai kia whakamā au i tāku kūare'. Nō reira, he kaupapa tērā, he nui tērā kaupapa e hāngai ana ki te kaikōrero me ōna wheako, me ōna kare ā-roto e pā ana ki te reo. Ki te taea e tātou tērā te muku, te whakarerekē rānei, ērā whakaaro, 'Kei te pai te hapa; mā te hapa ka ako', ka rerekē te āhua o te reo. Koinā ngā mea me rangahau, ngā 'internal voices'. . . Te Reo Māori Advocate and Exponent*

## IMPACT OF WHAKAMĀ

Another specific issue raised for investigation is that of the role of whakamā as a barrier to someone's language learning journey. Whakamā is noted as not only an obstacle to learning but also as a barrier to speaking the language that one already has, in particular when there are more fluent speakers present. Those participants that talked about needing to explore the impact of whakamā did so with the view that this is a cultural concept that has a direct impact on our ability to move forward and push beyond existing language levels:

*Ko tētahi atu e pā ana . . . ki taku mahi wheako, he rōpū rahi, he rōpū nui o te hapori Māori he tāngata tino whakamā, kāore he whai mana, kāore he whai hua i roto i te ako i te reo Māori. He nui ngā pūtake o tērā, engari ki au nei, he rongoā [te reo Māori] ki a tātou katoa. Nō reira, he aha ngā pūrākau o ērā tūmomo tāngata? Me āta whakarongo ki a rātou, kia whai hua, kia manaaki, kia aroha rātou ki ngā pūkenga pai ka whiwhi i a rātou. Engari, kei te evidence ināiane, kei ngā Kura Reo, kei ngā mea ātaahua o Te Kura Reo, Te Ataarangi hoki, kāore he pai ki te marea, ki te tini me te mano; he tino wero tērā. Māori Doctor, Focus Group, Kura Reo ki Waimārama*

*I was listening to Tariana the other day . . . she's 70 years of age, and she said, 'You know, so many of our people have got insecurities over the reo.' And I said, 'Tari, they should never have [to feel] that, they should be appreciated. You should be appreciated for your kaha in terms of advancing the reo, that's more important' . . . These kids can carry the reo and all that, but there's something that's got out of sync where in terms of this whole fight for the reo, that the only, the best people to advance it are those who are matatau. Bullshit. Māori Broadcaster*

*Addressing the whakamā of children to speaking Māori. Taranaki Focus Group*

*What is the role of whakamā . . . and the fear of learning. And so I'll talk from my own experiences growing up in the 60s there was a bus that went past a lot of my generation at that time and that bus was the reo bus . . . I was fortunate, but my parents, i kōrero rāua i roto i te reo i ngā wā katoa, and so it always was in here, it always came out, but there were those who at home just totally missed that bus. And what I remember at school was learning about Henry the 8th and other people overseas, but never anything about te reo Māori or tikanga Māori or Māori worldview, other than there were seven waka somewhere. So in growing up a lot of my relations, and they're still Tūhoe, they don't have their reo. And that whakamā weighs very very heavy on them, because there's another pressure that sits on top and that's [this perception]; mēnā nō Tūhoe koe ka mōhio, ka matatau koe ki te reo me ōnā tikanga. And that's a hell of a burden for those who are born in the 60s who missed that bus. And so that's still there today, and not to say it's only in Tūhoe, but it also puts pressure on . . . Whakamā is a big one. So it would be good to get a sense of understanding of what's going on there, and what kind of teaching works for kids to keep te reo relevant for them. Government Stakeholder*

*Tētahi mea kua kitea e au, he tokomaha pea te hunga e pīrangi ana ki te ako [i te reo] engari ka pakeke ana rātou ka whakamā, ka kore e whai wā, kāore i te mōhio me pēhea. Kātahi ka tae atu ki ngā akomanga ka tino taka ā-roto ki te uaua o te ako. Ka pōhēhē rātou ka māmā ake te ako i tā rātou e whakaaro ai. Te tokomaha ka kī, 'Oh, kei te wehi atu au i te mahi mō te kotahi tau, ka mau i au te reo.' Kī atu au, 'Kia kaha!' Ka kore au e whakahē [engari] i roto i au ka whakaarohia au, 'Mēnā ka mau i a koe te katoa o te reo, kātahi te mātanga ko koe! . . . Ka whakamā engari . . . ka rongo tonu rātou i te pouri. Nā reira, i te mutunga iho . . . me whai whakaaro ki ngā taero, ki ngā uauatanga ki te ako, ki ngā momo rautaki whakaako. me te taha wairua, te taha o te ngākau. Stacey Morrison*

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## RESEARCH PRIORITY: BUILDING KNOWLEDGE BASE AROUND LANGUAGE REVITALISATION

### Research areas:

- 1. Investigate a range of national and international models for Indigenous language regeneration and revitalisation that can provide exemplars and innovative approaches for those working in the field of Māori language revitalisation.*
  - 2. Develop both qualitative and quantitative research opportunities for the definition and measurement of the quality of te reo Māori utilised across a range of sites, and which include both formal and informal language contexts.*
  - 3. Undertake research which identifies approaches to the learning and teaching of linguistic components of language revitalisation that are appropriate to the acquisition of te reo Māori.*
  - 4. Undertake comparative research regarding the positioning of te reo Māori from selected communities that participated in the 1970's Māori Language survey to current levels of language use and fluency.*
  - 5. Investigate the critical elements that drive and motivate people to learn te reo Māori, including social, emotional, intellectual, cultural, political and economic components which contribute to a desire to undertake a pathway of language learning.*
  - 6. Develop a deeper understanding of the challenges and barriers to learning te reo Māori and how those may be more effectively overcome.*
  - 7. Examine the role of 'whakamā' in the revitalisation of te reo Māori.*
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## REFLECTION

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Mōhio koe mehemea kei te rangahaua e tētahi te awenga o te ao wairua, o ngā mātua tūpuna? Kei te kōrero tātou mō tēnei i ngā wā katoa. Kei te karanga tātou ki a rātou kia hoki mai – ‘Hoki wairua mai, e kui e!’ Engari tokohia o tātou e whakapono ana, āe, kei te hoki mai rātou? Kei te tono tātou i ngā wā katoa, kei te kī ētahi – te nuinga pea: ‘Mā te ātua koe e manaaki e tiaki’; ētahi atu, kei te kī, pēnei i ahau: ‘Mā te wāhi ngaro koe e tiaki e manaaki’. Anā, rua tekau tau pea taku pakeke, nā ēnei whakawhitihiti ki a Te Rita, ki a John Rangihau, ki a Uncle Api, ki a Kāterina Te Heikōkō, aku pākeke i taua wā, i tīmata au ki te tuhi, ‘Mā te wāhi ngaro tātou e manaaki, e tiaki, e ārahi’. Kāore au i te mōhio mehemea kei te pērā te tuhi a ētahi atu, te whakapono a ētahi atu, engari te ao wairua. Hei tauira tēnei: taku koroua i te tau 1883, i titoa e ia he haka e akiaki ana i te iwi Māori kia kaua tātou e kaipaipa. I tīmatahia ki kōnei, he kura āwhina i te hunga kei te momi paipa. Kei te rite ki te ōhākī, ngā taonga tuku iho, ngā taonga kua tukuna mai, nā reira, he take nui o te tuku ihotanga. Engari ko tātou tonu kei te āta whiriwhiri nē, ko ēwhea ngā tuku ihotanga mai kei te kawea ki tēnei ao. Engari i tuhi pepa hoki taku Pāpā, ‘The Case for Māori Oral Arts’. Kāore anō tērā kia tino whāia, kia rangona: ‘Kia kōrerotia te reo, kia rangona te reo’. Kua whai kē tātou i ngā tikanga o ngā whare wānanga Pākehā, ko te pānui me te tuhituhi te mea nui, tuhituhi me te tohutō te mea nui. Engari ki kōnei, kei te ākingia e mātou ki kōnei ki roto i te marautanga o kōnei, pērā au i Te Matatini, ko tērā te kaupapa tika. Kāore au i te kī hei aha te pānui me te tuhituhi, engari ko ngā haka me ngā waiata ā-ringa me ngā mōteatea, ngā whaikōrero, ngā mea kei te puta i te waha o te Māori, kei te rangona e te taringa, e te ngākau, koia kē te mea tika. Ngā taonga tuku iho. **Māori Educationist**

## GROWING MĀORI LANGUAGE SPEECH COMMUNITIES

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Several of the stakeholders' responses addressed a major area of research need around establishing and growing Māori language speech communities, rather than communities of speakers:

*Creating safe Māori language domains for language to flourish, and promoting positive role models of the language. Te Reo Focus Group, Tāmaki*

*How to meet the needs of iwi who have already proven their commitment developing te reo Māori amongst their communities. Māori Doctor, Focus group, Kura Reo ki Waimārama*

*Investigation into communal living models as language revitalisation hubs. Identification of pros and cons of various models. Pilot selected models in various regions. Taranaki Focus Group*

*A clearer understanding on the role of communities in the revitalisation of te reo Māori. Taranaki Focus Group*

*I think we need to start imagining at a whole community level and thinking about what that means in terms of mahi and business and services and offerings, and beginning to imagine on a much wider scale. I think we struggle to imagine a life beyond that kind of little life we've created for ourselves, either in a home environment or a schooling environment. We haven't been imagining community-wide and I think it's because of that that many of the jobs don't exist for our graduates coming out of kura kaupapa and kōhanga at the moment. They seem to leave [kura] and either go in to Māori medium broadcasting or education, and after a time have nowhere to grow beyond that space, and so end up stepping across into the much wider sparkly world of English dominance. So I think if we can start to imagine at a community wide level what that kind of a system might look like and what it might take, what that underpinning might be, what kinds of services, what kinds of industry, what kind of business, then we might be able to create these communities. Whānau Advocate*

*Research into community creation and development, where the reo moves from a 'nice, ceremonial role' to being a core, essential mode of communication. [And then] how to connect speech communities together to create critical mass. Māori Educationist*

*Kei hea ngā kaupapa whai angitu, kei hea ērā kaupapa? Ko wai kei te wini i tēnei kaupapa, ko wai? Ko Raukawa? He aha ngā mahi a Raukawa? Kāore ngā iwi e mōhio he aha te mahi a tērā iwi, a tērā iwi, a tērā iwi, tērā whānau, tēnā hapori, tēnā hapū. I think tērā, kei hea ngā kaupapa tino pai . . . Āe. Me tū ētahi o ngā kaiwhakahaere o aua kaupapa hei kaiāwhina i wētahi atu iwi ki te, mēnā e hiahia ana ngā iwi, kia āwhinatia atu. Ngareta Timutimu*

It was made explicit by some that we already have communities in Aotearoa that have been successful in developing and refining models of te reo Māori revitalisation and regeneration over many years, models that can be replicated or adapted for other communities:

*Āe, kei te kī au me whakarongo noa iho ki a mātou, ko mātou te hunga mōhio, kua roa e takahi ana te huarahi. Anā, kei te puta mai he kaupapahere mō tēnei, he tohutohu a te Kāwanatanga mō tērā, kei te moumou taku wā ki te ātete i a rātou kei te tohutohua mai. Kāore i te tika te nuinga o ā rātou mea, kaupapa. Me whai whare oranga ia kura, ko tēnei tā Tahuna. Ko tana moemoeā ko te marae, e tika ana kei reira he wharenuī, he wharekai, he whare oranga hoki, he kōhanga, he kura, he kāinga mō te reo hei kura Ataarangi. Rite tonu ō māua whakaaro me pērā. . . Ko tā te Māori he whakaaro whānui, kāore kau he wetewete i ngā kaupapa ki tēnei tari, ki tērā tari, ki tērā tari. Māori Educationist*



*Tētahi atu o āku kaupapa ko te ihirangaranga me te hono ki ngā ia rere. Nā reira ko te ngao o te tangata me ngā ihirangaranga – te ngao, te ‘energy’, me ngā ihirangaranga, ngā ‘vibrations’ – ko te ngao o John Rangihau i pā mai ki ahau. Kua rangahaua tōna whānau, me te tukuihotanga o te reo ki tōna whānau. Kei te rangahaua e . . . tāku irāmutu ināiane ko te tukuihotanga o te reo ki te whānau o Te Kapunga Dewes. Nā te mea he ngao tōna me ngā wawata me ngā āki, anā, kua tuku iho mai ki a mātou, kei te tuku iho ki ā mātou tamariki. Kei whea ērā whānau? . . . Whata Winiata, anō ko ia, te katoa o tōna whānau he tohunga reo. Kāore au i te kī me tohunga te tangata engari me matatau ki te reo, kia mātauhia ki ngā tikanga . . . Kāterina Te Heikōkō, katoa o tōna whānau, tukuna iho ki ngā uri whakatipu. Nā reira i ahau e whai ana i tēnei kaupapa, arā, ko te whakaora i te reo, ko rātou ngā pou, me kī, i whakakaha i ahau, whakamanawa i ahau kia haere tonu, haere tonu. Nā rātou i whakatauirā, ko rātou ngā tauira pai. Nā reira he ia rere, he frequency tērā, kei te tukuna ngā ihirangaranga nei. He hononga pai e ai ki ētahi rangahau kua rangona nei e au, engari he take nui o te whakapapa me te hononga ā-whanaunga, ā-whakapapa, te tangata ki te tangata. Tērā tētahi atu take . . . Kei ngā whakapapa, kei ngā ira he hononga-ā-ira - genetic link, kei te tuku i te ngao, kei te rongo i te ngao. Māori Educationist*

Even within those experiences of communities who have modelled successful outcomes, however, the need for research around the challenges faced by whānau, as well as the benefits experienced was identified:

*Kāore e taea te whakaora i te reo mā tērā whakaora i te reo; engari me whakaora i te whānau. Mā te whānau e whakaora i a ia tonu. Nā te mea, i roto i ngā whānau, āe, ētahi he tino pai, tino kaha, engari ētahi, he wero kei roto i ngā whānau. E kōrero ana tātou mō te aroha ki te tangata me te manaaki, koirā taku whakapono, mā te aroha me te manaaki tangata ka taea e tātou te whakaora i te reo . . . Ka whakapono atu au ki tērā, mehemea e aroha ana ngā mea matatau ki ngā mea e whai atu ana i te reo, he hua ka puta mai i tērā. Ngareta Timutimu*

## **TINO RANGATIRATANGA**

The theme of self-determination featured in several of the participants’ responses. These ranged from communities needing to upskill themselves in order to effectively challenge the revitalisation objectives set by the government and re-orient the focus of revitalisation efforts to the role of communities in meeting their own needs, to the need for conscious decolonisation of our thinking around our language, including the role of our Pākehā allies in the revitalisation of te reo:

*Communities also need the ‘language’ [terminology] and the evidence base in order to be well positioned to make compelling and what are considered to be ‘robust’ arguments that challenge the status quo of Government-dominated objectives. In the past, communities and language ‘experts’ have needed to promote a perspective of the value of Māori language framed in terms of economic arguments – for example, around employment and qualifications – in order to secure funding for initiatives, though this perspective is at odds with the concept of language revitalisation. Now that this investment has been made, the role of communities is the greatest priority. Te Reo Māori Advocate*

*Koirā tētahi āhuratanga, [it would] be really good to compare where people have done something kore pūtea, how would that, and it's driven by what people want and there's no strings attached, ka whai tonu rātou i tō rātou e tino hiahia ai. Ngareta Timutimu*

*Kind of a decolonizing of our reo . . . So I think that's something to be addressed as well, like ‘what if. .?’ We've all had lots of talks about things like words that are now commonly part of health or education research discourse, like ‘wairua’ and things like that, and how their meaning changes as those words are dropped into health discourse but only talked about [in a particular context]. And we commonly say that now . . . mate wahine . . . [but] we've got those other [terms of*

reference], which completely shifts the way that you frame yourself and think of yourself as a woman during that time, and . . . talking about 'he awa atua', which is a whole different way of conceptualizing that part of ourselves. **Māori Academic**

*How do we decolonise our thinking to revitalise the language? How do we repair the damage of colonisation on our language/s, our reo a-iwi?* **Te Reo Focus Group, Tāmaki**

*How do we make te reo Māori a priority in the social development of our people in a post Treaty settlement era?* **Te Reo Focus Group, Tāmaki**

*I think that there's very definitely a place for our Pākehā allies, but te reo Māori is ours . . . [And] if we have limited spaces and places and limited resources, then the priority, for me, must be Māori. And then part of Pākehā people's role is to understand that te reo is not [just] a medium of communication . . . it carries much more than that, and . . . it's connected to identity as Māori, our families, our history in this country. **Māori Health and Wellbeing Advocate***

Tino rangatiratanga was also framed in relation to ensuring the continuation of spaces where we can be immersed in and nourished by the distinct cultural richness of our language and, by extension, the obligation to ensure the transmission of te reo as an essential element of identity and wellbeing for future generations:

*Koirā te kaupapa e hokihoki tonu mai nei au ki ngā kura reo nei, nō te mea ki tōku whakaaro, kia hoki atu au ki te tino pūtake e noho nei au. Ki te mate te reo Māori, ki te ngaro te reo Māori, hei tērā wā he pai ake te kī kua Pākehā tātou. Kāore au e whakaae kia taka ki roto i tērā āhuatanga, ko taku hiahia kia noho Māori tonu tātou. Mā te reo Māori anake tātou e ārahi haere i roto i te wairua Māori, i roto i te whakaaro Māori, i roto i te kaupapa Māori; mā tō tātou reo Māori anake e pupuri tātou kia mau ki runga i taua ara rā. . . Ahakoa kua aupēhia tō tātou reo i ngā āhuatanga o te ao Pākehā, he huarahi tonu kei roto i tēnei wā mā tātou hei whakatikatika i a tātou. Ko ngā kura reo nei ētahi . . . E riro ana mā tātou anō tātou e whāngai, arā, mā tātou anō e whakatūtū ngā wānanga . . . ētahi huarahi e taea ai te whāngai i te reo ki ngā tamariki, ki ngā mokopuna. Kei te pai ngā kaumātua, waiho ngā kaumātua, engari ko ngā tamariki, koirā te hunga kia whāngaitia. Ki te kore e whāngaitia, he mate nui haere ka pā mai ki a tātou i roto i ngā tau ka heke mai. **Te Reo Māori Exponent***

*Tuatahi, me pēnei te kōrero, me whakatika au i au anō, kia tika te whakatauiria i te reo i tōku whare. Otirā i a Pāpā, i ōku tamariki – taihoa a Māmā, kei te eke tonu i te waka, otirā he whakarauora i te reo i tō mātou hapori. Mō tōku whare tuatahi, te hapori o tō tātou hoki, koinā ōku wawata kia arohatia ā tātou tamariki i te reo, kia kaua e pēhi engari kia puta anō te aroha, te mana o tō tātou reo i roto i ngā tamariki. **Kaiako, Kura Kaupapa Māori, Kura Reo ki Waimārama***

## **IWI REVITALISATION**

Many of the responses from stakeholders addressed the importance of maintaining the distinctiveness of different dialects, and the need to research and develop iwi specific revitalisation strategies and initiatives:

*Waimārie rātou [e noho tonu ana ki tō rātou tūrangawaewae], nā te mea kei te noho tonu ki te pūtake o tā rātou iwi, ki te pūtake o tā rātou hapū. Nā reira, te tūmanako, te tikanga, mā ngā iwi e kawē nei i ō rātou ake reo kia puāwai i roto i ā rātou nei iwi, hapū rānei. Nā reira, koinēi tētahi whakaaro pea, mā ngā iwi e kawē nei i ō rātou ake reo ka tika, i runga i te mōhio, kāore au i te tino mōhio mēnā he pukapuka reo mō tērā iwi, he pukapuka reo mō tērā iwi. Me hanga mai he reo mō ia hapū, mō ia iwi. **Māori Educationist***

*The other thing I should say about dialect is it's connected to tikanga and connected to location so connected to whenua so and the environment so it's quite interesting because I think that te reo in relation to place is really, that's a whole area which really needs to be examined. Cheryl Smith*

*Me pēwhea e whakatairanga i te reo ake o te iwi? He aha ngā huarahi whakapakari te reo ake? Graduate Focus Group*

*Ko Hauraki, ko Raukawa, ko [Kahungunu], ko Ngāi Tahu, kua roa au e kī ana ki te kāwanatanga me nui ake ngā moni e homai ana ki ngā iwi. Mā ngā iwi e whakahaere ngā kaupapa hei tiaki i ngā Ngāti Kahungunutanga o te reo, the dialectal variations, mā ngā iwi anake tērā mahi. Kua roa au e pātai ana: he aha te wāhi ki ngā iwi? So what's the role of iwi in language revitalisation? Ki a au, ko ngā wānanga reo, ko ngā kura reo, he pai wēnei. He whānui te rohe of Ngāti Kahungunu; ko taku tino whāinga kia tū he kura reo ki ia rohe ia rua mārama. Engari ko te moni, koinā nei te mate. Jeremy Tātere Macleod*

*Is there too much emphasis on te reo Māori (in general) and not enough on reo-ā-iwi? Te Reo Focus Group, Tāmaki*

*Whatever is there, whatever we can find in written material and everything that we can identify as ours, I'd love to see some work going towards the creation of the [storage] bank that just identifies we're Raukawa. It's wonderful to hear all the different mita in a place like this. It's an identity issue. Mereana Selby*

*I think we're losing that diversity of language. I mean it's debated, because even locally here [in Whanganui], you'll get debates over the 'h' and so yeah, definitely more research. Cheryl Smith*

*Ko te tino hiahia kia mōhio ai, kia rongo ai te reo o Ngāti Maru, o Hauraki rānei, te reo Māori i roto i ngā kāinga o ō mātou whānau, i te tiriti, kei ngā pakihi, ngā toa o te tāone. Kia kite ngā tari tōrangapū, pērā i te kaunihera me ērā atu, i te āhuatanga o Ngāti Maru, o ngā Māori katoa kei waenganui e tuitui ai i ngā reanga katoa o ērā o ngā tari o te tāone. Te Reo Māori Advocate*

*Reo ā-iwi; iwi meter that identify variations on words [of each iwi]. Ruki Tobin*

*How do we strengthen iwi dialect? Te Reo Focus Group, Tāmaki*

*Ki ahau nei, tuatahi ko te reo ā-hapū, ā-iwi, me rangahau aua wāhanga rā, me ngā tikanga e haere ngātahi atu ana, i te mea, rerekē ngā tikanga ki tētahi iwi, i tētahi atu. Kaiako, Wharekura*

*Me mōhio tātou, kua oti ngētahi o ngā tātou . . . iwi te tono atu, te whakatau i ngā kerēme, nā reira, ko ngā kaupapa pea hei akiaki i a mātou katoa, i a tātou katoa, ka tiro atu ki ngā momo kaupapa e taea ai e mātou te whakaora i te reo, te whakaora hoki i ngā tikanga o tēnā iwi, o tēnā iwi i roto i te tēnei ao, i te taiao, me kī, ki ia o ngā iwi. Nā reira, āe, ko te whai hauoratanga pea, koinā tētahi o ngā kaupapa matua ki a au. Māori Educationist, Kura Reo ki Waimārama*

In relation to the need to acknowledge the importance and distinctiveness of tribal dialects, several stakeholders identified the need to create repositories of te reo and knowledge of each tribal area, to preserve that distinctiveness for future generations:

*I know that for Ngāti Awa, we began many years ago compiling resources for the future, sort of stockpiling te reo o Ngāti Awa. So interviews with kuia, koroua, knowing that they were the last of the generation who'd be born with te reo Māori as their first language. So that's a wonderful thing, but we have difficulty gaining the resources to continue that work. And then the next difficulty is moving that resource into schools, into our whānau and our hapū, implementing it, if you like, so that te reo o Ngāti Awa becomes something which is much more accessible. So I'd like*

*to see much more government resourcing for our different iwi, not just Ngāti Awa, but across the country in terms of compiling repositories of knowledge and reo; and then being able to implement those for ourselves. Māori Health and Wellbeing Advocate*

*Preserving the mita, histories and whakapapa of Kahungunu kaumātua; creating a repository of Kahungunu reo and mita as a resource for uri whakaheke; papāho atu mā te reo irirangi o Kahungunu. Focus Group, Kura Reo ki Waimārama*

*I whakahaere i ētehi o ngā mea o mua kia kohikohi ai, kia whakamārama ai, kia whakaraupapa . . . kia 'catalogue' rānei i ngā kōrero o ngā tūpuna o Hauraki. Kia kohikohi ai, kia whakaritea pērā ki te motu, ngā iwi o te motu, kohikohi ai ngā kōrero, ko ngā rerenga kōrero, ngā kiwaha, ngā kupu hei papakupu rānei, engari nui ake i te papakupu. Ki a au nei te nui o ō mātou nei whānau, iwi, kei waho kē o Hauraki. Nā, ka puta ki waho, kei tāwāhi, kei te ao katoa. Engari, he mea 'database', mā te ipurangi rātou e inu. Āe. Te Reo Māori Advocate*

*Conduct research specific to each hapū/iwi into their particular mita, histories. How can we assist iwi to create repositories of knowledge? Focus Group, Kura Reo ki Waimārama*

*Me kohikohi i ngā kōrero, hītori, te mita o te reo o ngā mātāpuputu [o tēnā iwi, o tēnā iwi], pērā i te mahi a Quinton Hita mā. Focus group, Kura Reo ki Waimārama*

*[I was] just thinking about how so many of our kaumātua, kuia are passing away, and that it's really important to capture their stories and not only their stories, but also just the way they speak and the reo that they use, as a learning resource. Focus group, Kura Reo ki Waimārama*

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## RESEARCH PRIORITY: GROWING MĀORI LANGUAGE SPEECH COMMUNITIES

Research areas:

1. *Examine the role of whānau, hapū, iwi and community collective group approaches in the revitalisation of te reo.*
  2. *Investigate communal living models for the regeneration and revitalisation of Indigenous Languages.*
  3. *Undertake research that provides communities with clear understandings of ways in which to achieve a self-determining approach to language revitalisation, in the context of a Treaty relationship with the Crown and Pākehā involvement in language revitalisation.*
  4. *Provide evidence informed processes for the decolonisation of our thinking and approaches to language revitalisation and language use.*
  5. *Explore ways in which Māori language spaces can be developed and maintained to enable immersion contexts for language learners and speakers.*
  6. *Investigate ways by which to strengthen and support iwi dialects and develop repositories to enable iwi distinctiveness within language revitalisation.*
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## REFLECTION

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*The thing is that, I think, learning te reo Māori as an adult, it's the most beautiful journey you can have. And when I was at Rūia Mai, everyday I'd go to work and, it's like being born deaf, and then you start learning te reo Māori and someone gives you like a hearing aid. And every day the hearing aid, the volume goes up a little bit more and a little bit more, and you're like, I know that word, I know that word, and . . . I know that sentence, and then you realise that you are understanding everything that's going on around you. For me, comprehension is the easy side; my challenge has always been that I feel quite vulnerable and whakamā when I kōrero Māori in front of other people. And . . . it's not because I think that other people are judging me, it's me judging myself. Because when you do have good comprehension, when you learn to speak Māori and you can comprehend, and you can hear who has beautiful reo and who doesn't, you have become quite self-conscious about your own. So . . . you have to make yourself vulnerable when you're learning the reo; you have to be prepared to say stupid things in front of people and suffer a bit of embarrassment. So I think that there is value in looking at how to support people that have begun their reo journey, or have their reo, but still perhaps have some self-consciousness or laziness around speaking Māori, or they think, like, for a long time with my kids I thought I don't want to speak Māori at home because I'm going to teach them all wrong, and they're going to have all my mistakes. But I think that's sort of an interesting area because there's more and more of us, and especially as te reo starts to infiltrate the education system and Māori TV, there's more people who are aware of the reo, and can kind of comprehend it but aren't necessarily speaking it as much as they could be. Or should be. **Māori Broadcaster.***

## DEVELOPING EXEMPLARS OF SUCCESS MODELS

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### TRAILBRAZERS

Participants proposed that certain whānau and individuals who are considered to be ‘trailblazers’ and who provide exemplars of successful language recovery strategies for us to follow. They identified a range of research needs in relation to pragmatic understandings of how to go about revitalising and regenerating te reo within our own whānau and communities:

*How successful whānau who have recovered the reo have been successful and even how they define that . . . There's a huge body of research to be done within and between whānau Māori who have managed to recover language over generations. I think as whānau more broadly we need to understand how they've managed to do that, what have been the success factors, how have they grown themselves up, what have been the expectations of themselves, how have they supported, resourced and enabled themselves as whānau, particularly where you're getting recovery over one or two generations now. I think that's a significant shift against all of those odds . . . And we actually need to understand intimately in order to plan properly for the future, because at the moment too many people think it can't be done. But actually, there are heaps of whānau around who have just done it, so we need to understand that: the hows, the whys, the wherefores. Whānau Advocate*

*Rangahaua he kōrero mō ngā tāngata, ngā rōpū he tauira i a rātou mā tātou mō te ū ki te reo Māori, ao noa, pō noa, pērā i [te kapa haka] Te Iti Kahurangi. Focus Group, Kura Reo ki Waimārama*

*I think what we need to know is . . . probably the stories of . . . those sorts of people who have come through to now. And they have very strong convictions about te reo, they are completely committed, they have political understandings. So what is it about them and what happens to them that they are like that, and they're contributing so effectively and are so committed and producing some great stuff. Those kind of stories would be really useful. Māori Academic*

*The other thing is when learning te reo is women not only need to learn te reo we need to also learn how do we claim that space in a Māori way, and that's why I absolutely love because time and time again I've seen her just assert [her] space and do it in the most beautiful way . . . So she knows how to lay down that pathway to then stand up there and do that role, and often it's just the way you phrase something. So as women we also need to be told that this is what you say when you stand up, because there's no males there and you're the only woman left standing there, but you've got a group of manuhiri standing there, so this is how you handle it. And I think that's the other thing about the reo is we, more and more, because we're losing people who can cover all sorts of roles, we need to know what are those things that we say which clears the pathway and allows us to stand there confidently . . . that would be awesome! Research those women who know how to do it. I think the other thing is it's important not to do it in an aggressive way, but to do it in a way that is a tikanga . . . Just look around the motu and see who the women are that are doing that. Cheryl Smith*

### THE HUMAN EXPERIENCE OF REVITALISING TE REO

Taking another perspective on drawing from the experiences of those whānau and individuals who have successfully managed to revitalise and regenerate te reo, it was identified that there is a need to document the challenges and harsh realities involved in that process, and how those challenges are negotiated:

*I think very little's been done around the human experience of recovering the reo and what it feels like. We've done some general stuff around people's general attitude to te reo Māori, but*

*actually we haven't done a lot of work really understanding what that experience of recovery is like, what it's like to then minoritize yourself even further within your own community. . . The stats tell us 1 in 5 Māori speak Māori, well that makes you as a Māori person a minority, even within your own family often, and we don't really understand the impact of that at a time when as Māori we're trying desperately to hang onto each other, hang on to our whanaungatanga, hang on to those things that we have in common. Sometimes there's a reticence amongst people to demarcate themselves any further, lest they become ostracized or make themselves too different from their own herd. So I don't think we've done a lot of work really understanding the realities of what it's like to be involved in a language recovery, the cost of those decisions for Māori and how we actually work through that and generate and grow community. Whānau Advocate*

*Mēnā he wairua ngahau, te nuinga o te wā he ngāwari ake te ako. Engari kei te tino aroha au ki a tātou, tātou kua whakapau kaha ki te ako, engari i te mutunga iho, kua kite ehara i te huarahi māmā. Ka kore wēnā momo e marama ki te whawhai; kua mate te nuinga o mātou ki te whawhai taua momo pakanga. Ehara i te mea he mahi mā te hinengaro anake te ako i te reo, he mahi mā te wairua hoki, ā, ki au nei, ki taku whakapono, ka rongo tātou i te mamae o ō tātou tūpuna, rātou i patua mō te kōrero Māori, rātou i kite te reo Māori e ngarongaro haere ana. Nā reira, ka tū ana tātou ki te wānanga, ki te mihi, i ētahi wā ka taka mai ngā roimata. Kāore tātou i te mōhio nā te aha; ki au nei, nā taua mamae kei roto tonu i te tinana. He mea tuku iho. Stacey Morrison*

*[Let's] put the record straight. What was the greatest period of loss of te reo Māori? Much has been said and supposed about the post-war urban migration period of Māori to towns and cities, as if it was the period of greatest loss of te reo Māori, but I dispute that. That may not be the most 'pressing' research, but I believe it would help us to better understand our own sense of loss and to see the impact of colonisation in a different light – a light that reveals it for the devastating impact it had – socially, culturally, linguistically and spiritually. Māori Educationist*

*If I think about us here in Auckland and our kura for example, I think I think there's some just really basic practical things that need to change . . . The fact that you do an hour long trip every morning in order to get your child to a kura kaupapa. And doing an hour drive every morning and every night makes it really difficult, I mean that's beyond so many parents. And I've talked to parents who just can't make that commitment, either because of the cost of just petrol . . . or the time cost, or both . . . So those kinds of barriers still exist in very much the same way, and so therefore . . . access . . . is extremely limiting, and it makes for very stressful kinds of parenting situations when that's what you've got to do just to get them to and from school. And so we need to do things that are really supportive for parents and communities that are making those choices, you know . . . like make it easy, make it work, make it not such a compromise. Māori Academic*



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## RESEARCH PRIORITY: DEVELOPING EXEMPLARS OF SUCCESS MODELS

Research areas:

1. *Undertake indepth research exploring the successful processes of language acquisition undertaken by second language learners to achieve fluency.*
  2. *Identify critical elements for the successful regeneration of te reo Māori within whānau and communities through a range of case study research approaches including the documentation of the challenges and barriers faced, and strategies to overcome those.*
  3. *Explore whānau processes of intergenerational transmission of te reo Māori.*
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## REFLECTION

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*E pā ana ki ngā moemoeā...ngā wawata, ko Aotearoa he whenua e rua, ā, ka kōrero ngā tāngata katoa o Aotearoa i ngā reo e rua i ngā wāhi katoa o tēnei whenua, pērā i ērā atu whenua o te ao nei, Wīwī - kei te kōrero rātou i ō rātou reo me te reo Pākehā hoki. Āe he maha ngā whenua pērā i tērā. Nā reira ka pērā, nā te mea ki ahau nei he rongoa te reo. Mēnā ka tino mārama, ka ako ngā tamariki katoa, ngā tāngata katoa o tēnei whenua i te reo Māori he rongoa tērā mō te ao tūroa, mō ngā tāngata katoa, mō ngā momo tangata pērā i te Pākehā me te Māori hoki, i waenganui i a rāua he māramatanga ki roto, āe, mō ngā Māori, mō tātou katoa, ngā Pākehā hoki. Kia kounga ai te reo, kia rere te reo, kia tika te reo, kia Māori te reo, ērā momo. Kei te matemate haere mātou Ngāi Māori, nā reira ki ahau, nā, ko tērā tētahi ara kia whakaora i te iwi, ērā momo me. Nā te mea ka haere ngātahi te reo me ngā tikanga ā kui mā, ā koro mā ko tērā tētahi take he rongoa te reo, ehara i te mea he mea mō te kōrero noa, mō te whakawhitiwhiti whakaaro. He rongoa ki roto, he tikanga ki roto mēnā ka kōrero koe te reo. He wawata kua kīki ngā paepae me ngā marae i ngā manu kōrihi me ngā manu kākā, āe, nā te mea kei te mimiti haere te puna. I tuhi au i ngā mea e pā ana ki te rangahau ngā mea i toko ake i te whakaaro, he whakaaro noa engari he maha ngā whakaaro. Te mea nui ki au ko te whānau ora, kia ora ai ngā whānau, kia ora ai te reo i roto i ngā whānau i ngā kāinga nā te mea ki au he moumou wā ki te whakapau pūtea ki te whakakoi ngā tāngata ki te kōrero Māori mēnā kāore i te kāinga te reo. Nā te mea mēnā ka ako ā whānau tērā momo 'intergenerational transmission' ka ora ai te reo. Ehara i te mea ia tau, ia tau ka whakaako ētahi tāngata nā te mea ka rere te reo i waenganui te whānau. Nā reira ki ahau nei ko te whānau ora me te whakaako i ngā whānau i te reo i ngā kāinga ko tērā te rangahau pai rawa atu, ko te 'intervention'. Nā reira, ehara i te mea me tiro tiro ki ēnei mea, he aha, pēhea te whakaako i ngā tāngata, te mea, te mea, mō ake tonu, kāo, he mātanga i ēnei momo mahi. Me tū tētahi mahi interventional me tiro tiro, tērā pea mō ngā tau tekau, rua tekau, tētahi mea mō te wā roa kia kite pēhea. **Focus Group, Kura Reo Ki Waimārama***

## WHĀNAU: TE REO I ROTO I TE KĀINGA

Many of the stakeholders interviewed acknowledged the critical importance of te reo being spoken consistently in the home. This translated into a critical need for research that helps us gain an accurate picture of the number of families currently active in maintaining te reo environments within their households on a daily basis, as well as the benefits and challenges associated with that activity:

*E hia ana au ki te mōhio tokohia ngā whānau kōrero Māori ia rā, ia rā. Koirā tētahi o āku hiahia, nā te mea, mōhio tonu . . . tātou katoa, te hunga rangahau, te hunga e aronui ana ki te oranga o te reo me ngā kaupapa whakaora reo, ko te pou o ngā kaupapa whakaora reo katoa, ahakoa he aha te reo, ahakoa nō wai te reo, ko te reo tuku i roto i ngā whānau. Koirā te pou o ngā momo kaupapa whakaora reo katoa. Mēnā kāore ngā whānau e kōrero Māori ana, he reo tērā e takahi ana i te huarahi i takahia e te moa me te huia. Nā reira ahakoa tā tātou whakatū i te kōhanga reo, te kura kaupapa, ngā wānanga-ā-Iwi, ērā mea katoa, ki te kore ngā whānau e kōrero Māori ka uaua tonu te whakaora, . . . kia toitū ai te anamata mō te reo Māori. Scotty Morrison*

*Te reo o te kāinga . . . Nā reira, he aha te rangahau hei kohikohi i ngā hua, ngā hua pai, ngā hua kore rānei o te reo o te kāinga? Nā te mea i a au e whakaaro ana ki ōku ake [whanaunga] tonu, ko te reo kōrero tētahi oranga o te tangata i a ia e whitiwhiti whakaaro ana. Nā, ko taku pātai i roto i au mō ngā kāinga o ōku ake, he aha te hāpai mā rātou kia tahuri mai rātou ki te reo Māori anake? He uaua, me taku manawanui ki a rātou. Nā reira, āku mihi ki wērā kāinga e kawea nei ngā whakapaipai kai, kawea nei ngā kupu whakahau iti noa iho, kia waia te taringa o te hunga hou mai, kua ko ngā tamariki anahe. Ko ngā tamariki ngā mea ngawari noa iho, ko te mea ka rongō koia ka mau, engari ko ngā tāngata ka hou mai ki taua tūwhai kāinga, ka pēhea tērā? Māori Educationist*

*Me pēhea tā tātou whakahoki i te reo ki roto i ō tātou kāinga. He mea nui tērā ki au, nā te mea he moumou tāima ki au te whakatū i ngā kura kaupapa, i ngā kōhanga reo, i ngā kura ko te reo Māori te reo whakaako mehemea kāore te reo i te kōrerotia i waho mai o ērā wāhi. Ko te reo kōrero o ngā tamariki i te kāinga ko te reo Pākehā; ka mutu, e whakapono ana ahau, te nuinga o ngā tamariki o ngā kura kaupapa Māori o ēnei rā nei, o ngā kōhanga reo hoki, ko tō rātou reo pakari ake ko te reo Pākehā. Nā te mea, koirā te reo e kōrerotia ana i te nuinga o te wā, ahakoa ko tōnā tikanga me kōrero Māori anake i roto i ngā kura kaupapa me ngā kōhanga reo . . . Me pēhea tā tātou whakapakari i ngā whānau e Māori ai te reo i te kāinga, e noho Māori ai te reo i te kāinga. Leon Blake*

*Mōhio au ko te mea nui, ko te reo o te kāinga tētahi mea nui, ērā āhuatanga. Educationist, Kura Reo ki Waimārama*

*There must be a strategy in terms of getting [te reo] to them in the homes. That's a big one isn't it, how do you actually do that, how do we get to them in the homes. Māori Broadcaster*

For some, that activity was conceptualised as synonymous with whānau wellbeing. As such, it was deemed important to initiate and disseminate research that documents successful strategies and models of reo initiatives in the home that could benefit all hapū and iwi:

*Whānau ora: how to develop te reo Māori within families and in the home. What works, what has worked for other iwi and hapū. Māori Doctor, Focus Group, Kura Reo ki Waimārama*

*Heoi anō mō tēnei taha, ki a au nei, he rangahau ā-whānau, ā-hapū ki te tautuhi i ngā papaitanga me ngā hēmanawatanga o te ako i te reo, tae atu ki te takahuri o te kāinga ki te reo kore kōrero. Ko tātou tonu, kua mīharo ki ngā reanga o te kaupapa tonu, ā, kua tīmata rātou ki te whānau tamariki me te rongō i ō rātou whakataunga kia reo Māori ō rātou kāinga. Rangatira! Ki ahau*

*nei he tohatoha pūtea tautoko i te mahi kia whakahaerehia e ngā rūnanga ā-iwi, ā, mā tētahi atu e whakatōpūtōpū i ngā ōritenga me ngā rerekētanga hoki. Māori Educationist*

While fostering te reo in the home was seen as a priority in terms of revitalisation and regeneration, an associated area of research need identified was understanding the challenges experienced, and support needed by whānau who are on that journey, at every stage:

*We haven't really looked at whānau-level learning – and I mean whānau in the broadest possible sense. So often when you make a choice to learn the language it's a journey you take alone, sometimes leaving your partner and your children behind you, never mind your sisters, your brothers, their children, your cousins, their children, you know, your broader whānau. And . . . if we can understand that those kind of elements are basic human needs, that they're basic underpinning needs of whanaungatanga, and what it takes to keep that strong, and design our learning opportunities around that, we can grow communities rather than growing individuals who then kind of struggle to fit anywhere really. I do think we ostracize ourselves a lot. Whānau Advocate*

*I think that there is value in looking at how to support people that have begun their reo journey, or have their reo, but still perhaps have some self-consciousness or laziness around speaking Māori . . . I think that's sort of an interesting area because there's more and more of us, and especially as te reo starts to infiltrate the education system and Māori TV, there's more people who are aware of the reo and can kind of comprehend it, but aren't necessarily speaking it as much as they could be. Or should be. Māori Broadcaster*

*Support for couples with significant difference in fluency levels. North Taranaki Focus Group*

This same need was identified in relation to hapū and iwi revitalisation initiatives:

*Nō reira, ko te rangahau, tukua ngā tāngata te kimi ērā tāngata kia āwhina i a rātou te whakatinana i tō rātou māherehere mō taua marae. Me whakatakoto hoki au tēnei, i wero au ki taku hoa i te hiahia au ki te noho āku tamariki ki te kāinga ako ai, kia wātea mātou te hoko i tētahi pahi nui, ā, whakarauora reo ki te taha, kia haere ki ngā marae o te motu me te pātai, me te rapu kei whea ngā tāngata, me te whakaatu ki a rātou i tō mātou māherehere o Whakamārama, o tō mātou maherehere o Raukawa, i te māherehere o Kai Tahu, i te māherehere o Ngāiterangi, aua, kia kite rātou i te rerekētanga. Engari kei reira tonu te tangi o te ngākau, te auē o te ngākau, te aroha ki te reo kia whakarauora te reo. Nō reira, tukuna ngā tāngata, rātou e hiahia ana te whakaora i te reo, rātou e kaingākau ana ki tō tātou reo, koinā. Kaiako, Kura Kaupapa Māori*

Stakeholders also noted that aside from examples of successful strategies to inspire the maintenance of te reo in the home, there are many complex issues affecting whānau and ongoing support is needed to enable them to sustain that activity in the long term:

*Ki ahau nei, ki te titiro atu ki te kāinga, kua tātou e titiro atu noa iho ki te kaha o te reo e kōrerotia ana, me titiro atu ki ngā momo take ā hāpori nei e whakapā atu ana ki ō tātou nei whānau Māori. Kua kitea tērā i roto i te kura, ahakoa e whāngai atu ana i te reo, i ngā tikanga, i ērā mea, ngā mōhiotanga ki ngā tikanga, kua hoki atu rātou ki te kāinga tē aro ki ērā mea kua whakaakona atu ki a rātou, tuatahi. Kāore he mātua e mōhio atu ana ki te kōrero Māori, tuarua. Ko aua mātua kāore i te pīrangī ki te ako i te reo Māori, tuatoru. He aha rātou e kore ai e pīrangī ki te ako i te reo Māori? I te mea ko rātou [aronga] kē pea, te nuinga, ki te waipiro, ki te tarutaru, ki ērā mea. E pēwhea hoki tā tātou patu atu i ērā ngārara e ngau kino atu ana i ō tātou nei whanaunga? Kaiako, Wharekura*

*I tēnei kaupapa i [tō mātou marae], i kite ahau i te reo e whakakotahi ana i te whānau, nā te kaha o te whānau. Kāore ngā whānau o runga i ngā marae e tino noho kotahi ētahi wā, engari . . . ko te reo, nā te reo i tino, 40 ngā tāngata o te marae kaha haere ki ngā wānanga . . . Āe, engari kāore kau i te tangata kotahi te 'solution'. Ki ahau nei, me whakakotahi i ngā tāngata e hiahia ana ki te reo, ahakoa matatau, ahakoa tipu tonu, ahakoa korekore, he mana kei tēnā tangata korekore, he mana ki te whakamārama atu i āna ake whakaaro mō te reo . . . I ētahi wā, kāore ngā mea matatau e tino mārama me pēhea te āwhina atu i tērā tangata me tōna reo. Ngareta Timutimu*

*How to support parents to raise good reo speaking children, regardless of their own reo capabilities: what support they can be given? What are the sort of things that they can do? Māori Broadcaster*

One particular area of assistance that was mooted was to prioritise the allocation of funding to those who demonstrate a commitment to te reo in the home, to both incentivise and mediate some of the barriers to sustaining te reo Māori only households, but also to acknowledge those whānau who have achieved that goal over a prolonged period of time:

*Mēnā kei te rangahau koe i ngā whānau kōrero Māori, ki au nei me tautoko, me whiu pūtea ki a rātou. Mēnā kei te whiu pūtea ki tētahi whānau mō te kōrero Māori, oh, ka kite koe kua piri mai ngā whānau maha ki te kaupapa . . . Ka aroha kē tērā āhua, engari mēnā he pūtea kei reira koirā tā rātou taumatua e huihui ai ngā manu. Ko ngā whānau ngā manu, ko te pūtea tā rātou taumatua e hui ngā manu. Mēnā kei reira te pūtea ka hui ngā whānau, ka mea rātou, 'Me tīmata te kōrero Māori! Nā te kōrero Māori tātou, kotahi mano tāra ka homai ki a tātou ia tau, ki te hoko rauemi, te aha rānei.' Tērā momo. Nā te mea, koirā te hunga pīkoko. He aha te hua o te whakapau pūtea ki te hunga kāore i te rata mai? Koirā te pātai. Scotty Morrison*

## **INTERGENERATIONAL TRANSMISSION**

A primary area referred to by many of the participants as essential to revitalisation and regeneration efforts, and integral to the aim of growing Māori language within the whānau, is the intergenerational transmission of te reo:

*Everything's around sustainability of language, and that . . . it's naturalised, and that, don't mind if it's Fijian, Chinese or Russian that they marry . . . as long as they speak Māori, I'm okay. But you know, the next generation, that would be aspirational for me. Waipounamu Focus Group*

*Definitely I'm seeing changes, when I return back to Taranaki I can see a real change there because we've now got the children that we taught as babies 25 years ago, now have their babies in the same Puna Reo and so we have 1, 2, 3 generations of Māori speakers there now. And there's a real ease of speaking in social settings and conversations amongst 3 generations. It's really quite stunning. Māori Academic*

*Ko te mea hoki, ehara ko te tangata e kōrero ana te reo engari ko te whānau e kōrero ana te reo. Mehemea kua mōhio koe tokohia ngā whānau e kōrero ana te reo, tokohia ngā whānau kei roto i tētahi marae e kōrero ana te reo, kei reira ka mōhio koe ka ora te reo, ka mate rānei kei roto i a rātou. Mehemea he maha ngā whānau e whai ana te reo, kāore e kore ko te reo ka ora tonu kei roto i a rātou; mehemea tokoiti ngā mea kei roto i te whānau, kei roto i te hapū e kōrero ana te reo, kei roto i te whānau hoki ko te āhua he uaua rawa kia whai tūāpapa mō āpōpō, mō ātahirā. Mehemea ko ngā mātua, ko ngā tamariki, ko ngā mokopuna e kōrero ana te reo kei reira te oranga. He wawata nō ngā tūpuna, he wawata nō tātou tonu tērā āhuratanga . . . kia tuku iho, kia tuku iho tērā āhuratanga, ngā hiahia, ngā whāinga ki a rātou, kia whai tonu rātou i ngā tapuwae o ō rātou nei tūpuna. Dobbie Martin, Kura Reo ki Waimārama*

A number of research needs were identified, from the general to the specific. The following might be classified as general research needs around intergenerational transmission:

*Intergenerational language transmission research – domestic and international. Te Reo Māori Advocate*

*More research required on the current language transmission. Te Reo Focus Group, Tāmaki*

Other research needs expressed were more specific, such as how we can support whānau who are at the very beginning stages of establishing a process of intergenerational transmission within their whānau:

*Like having a whānau that I know really closely go through [a process of wānanga] and just have a look, and having probably, out of 100: 1 person matatau-ish – and I'm talking 'ish', and another one conversational-ish. That was the saddest point for me to see, that a whānau had been desecrated that much and that they wanted to get te reo back. And how they were going to do it was to try and get those with te reo to come and kōrero [to them]. Māori Educationist*

A need was also identified for research into whānau who have successfully regenerated te reo within their whānau over three generations or more, and the occurrence or current 'trends' of that phenomenon in Aotearoa:

*My maternal grandfather was a native speaker of Māori, but he did not pass it on to his children [including] my mother amongst them. His parents were also native speakers of Māori and my grandfather was perhaps fortunate in that he was an only child, so he too was brought up speaking Māori. My father was a second generation New Zealand European, so there was no Māori there but he did, however, attempt to learn Māori and to use whatever little Māori he had with us as children. There are eight children in our family but only my younger sister and I speak Māori with any fluency. However, six of mine and my wife's eight – combined – tamariki speak Māori fluently. For the five youngest, it is their first language. I have never spoken English directly to those five tamariki, and our mode of communication is Māori. Six of our 10 mokopuna speak Māori, so we now have three generations of Māori speakers in our whānau. So the research question might be: How many three generation-plus whānau are there in Aotearoa at present, and what is the trend? Is it trending up, down or flat-lining? Māori Educationist*

An area of research need referred to by several participants was around investigating the prevalence among young adults who have graduated from kōhanga, kura and wharekura to immerse their own children, whether through the same institutions or alternatives, in te reo Māori and to provide intergenerational transmission in the home:

*I think it would be interesting to know how many people who have graduated from wharekura actually go on to use te reo in their everyday lives, but especially in the home because that is where it will survive. Once they graduate from wharekura, go live their lives, and then have tamariki, are they actually going to be speaking to them in te reo or are they going to rely on sending them to kōhanga and kura? . . . In terms of the graduates of kura kaupapa and wharekura, the reason why I think it's so important is because I feel like the whole point of kōhanga and kura is to ensure that the next generation don't have to rely on kōhanga and kura to learn the reo, but rather it's an educational option available to reinforce what they are already getting at home from their parents, who are graduates of kaupapa Māori education. Isn't that the main point of kōhanga and kura, to create speakers who will pass the language on to their own children in the home? Kaiako, Tertiary, Kura Reo ki Waimārama*

*More research! A longitudinal study looking at ex-Kura Kaupapa Māori students or current students and whether they continue to speak reo – and value it as a first language – as they grow, develop and become parents. Te Reo Māori Advocate*

From other participants' perspectives and experiences, research is needed into the reasons why kura and wharekura graduates, those who are highly proficient in the language, are opting not to engage in intergenerational transmission of te reo for their whānau:

*I would like to find out what the triggers are [for young people who have come through kōhanga and kura], why are they switching off from us? I would really like to know that. I spoke with our whanaunga [X] . . . 2 years ago, and he was absolutely beside himself because they had carefully raised these tamariki in a beautiful and loving and 100% te reo Māori home environment, and they were finding that now that [their tamariki] are in their mid-20s that they were turning away from our reo, that they were choosing not to raise their own children in the Māori language. There's many reasons for that and I think that [research] would certainly be a way for us to find out. I mean as a broadcaster I can tell you why there's so much competition for our babies hearts and minds, but the research would need to include why as a fluent Māori speaker you are not raising your own children in that [environment]. Whetu Fala*

*Tāku mātāmua [he] ōrite, [he] kaiako i te kura. Ko ia te kaiako matua o te kura teina, engari . . . ko tana marau mō te kura katoa ko te reo Māori, te whakakaha i tērā. Engari kāore i te kōrero Māori ia ki āna tamariki i te kāinga. Engari ko ōna tēina], pai te kōrero. Pākehā Lawyer*

Another research need related to intergenerational transmission was around the limited access for young people to teaching around such arts as whaikōrero, if they are not getting it from their own kaumātua:

*That's the other thing . . . actually, there's no formal training. I guess it's just you learn on the job. It might start out as a little kaupapa, bit of a whakatau or whatever and then you start to sort of find your own rhythm but [Te Panekiretanga] is a place where there's an actual formal instruction on how to do [whaikōrero], what are the rules, what can you do, what can't you do, what are the expectations. But . . . personally for me, it was based on observation, and a lot of koroua don't move so, you know, you're scared to move, because you're not exactly sure where are your parameters, what are you allowed to do. It's quite limited in terms of what you get to see, so the good thing about kaupapa like Panekiretanga is that it's an actual formal way of being taught like how it would have been back in the day. Graduate Focus Group*

Finally, participants who have lived away from Aotearoa for an extended length of time demonstrated that it is never too late to aspire to the dream of intergenerational transmission of te reo for your whānau:

*For me it has taken me 40 years to come back around to learning te reo again. The last 12 to 18 months I have felt this, you know, taku ngākau just wanting to reconnect. As I was growing up, I was brought up around te reo like kura Māori, but my taringa weren't interested, worked poorly, and I wonder now why has it taken me so long to come back. People have said, 'It's your kāinga, don't worry. You're ready now'. My kids and mokos are all here [in Sydney] and I hope one day to pass something on. I hope that te reo will be revitalised through my youngest moko and hopefully I can share it with the rest of my whānau. Kōhanga Focus Group, Sydney, Australia*

## **PUTTING MEASURES AROUND REVITALISATION EFFORTS**

Some stakeholders identified the need for research around revitalisation efforts, in terms of progress, successes and achievement to date, including the measurement of intergenerational

transmission. It was acknowledged that this kind of research would require a committed source of designated funding:

*The reliable measurement of progress made in Māori language revitalisation and regeneration. Measuring intergenerational transmission would need to employ a longitudinal research approach, which then leads to major considerations of long term security of funding. [Also,] determining relevant qualitative measures to determine language revitalisation/regeneration achievement, and the success of language revitalisation/regeneration strategies and initiatives.*  
Taranaki Focus Group

*How do we measure the success or the development of the language? What are the key success indicators and what is the appropriate tool?* Te Reo Focus Group, Tāmaki

One participant in particular addressed the need for more future-oriented research into devising a set of measures that would indicate when language revival had been achieved – within whānau as well as at a wider societal level:

*Many whānau have been predominantly language-less for more than four generations and are only just entering their first generation of language revival. Given that there has been no recent history of te reo Māori in their whānau, conceivably, how long might it take for that whānau to be assured the language was once again strong within their whānau grouping? What might the conditions or measurements be that tell that whānau and the country that the language has been 'revived' amongst them?* Māori Educationist

There was also a call for more detailed, more accurate research on the current numbers and proficiency levels of te reo speakers:

*It's the only question we've got, 'Can you have a conversation about everyday things in te reo Māori?' 'Yes'/'No'. That's pathetic really. That's the only measure we've got. So, no, we don't know how people feel about te reo Māori; we don't know how competent they feel; we don't know what their story or relationship has been with te reo Māori; we actually don't ask enough in depth questions of ourselves about te reo, and we certainly need to dig deeper than what we've got in Te Kupenga. You know those questions come from the Māori language surveys that were conducted in 2001 and 2006! And so at least begin to ask people if they do speak Māori, who do they speak to? So you kind of get a sense of the relationships and connections within that whānau.*  
Whānau Advocate

## **ENGAGING RANGATAHI**

Many of the responses from participants addressed the need to focus research on rangatahi. Of highest priority was understanding the needs of this cohort in relation to language revitalisation and regeneration, and how to grow their engagement with te reo:

*He aha ngā tino pīrangī a ngā rangatahi kia tahuri mai ki te reo.* Government Stakeholder, Hui Taumata Reo

*How can we make the language relevant to our people, in particular, our rangatahi? How do we value it in a modern era?* Te Reo Focus Group, Tāmaki

Research on reo interest from youth 6-18 years. *Ruki Tobin, Hui Taumata Reo*



*Ko te kaupapa matua mōku ake ko ngā rangatahi: kia aro atu ki ngā rangatahi me ō rātou hiahia me ō rātou whakaaro, e pā ana ki te reo me tana oranga hoki.* Focus Group, Kura Reo ki Waimārama

*But also we've got to capture the rangatahi, like the babies, and once we've got the babies . . . you will get the parents, and if you get the parents then that will regenerate even more.* Māori Educationist

A particular group that featured in the participants' areas of research need were kura kaupapa and wharekura graduates, where they are with their lives currently – in terms of employment opportunities, for example – and their needs and aspirations into the future:

*I really think we need to really talk to those kura kids around their experiences . . . not as an expectation of how well we've done, but really. . . ask them future directed questions about where are you placing your children, and why; what are the strengths that you see, because they actually do have a love and a passion of te reo. And if you look at them, most of them have chosen Māori partners, for example, that's really good . . . but . . . what is it about the opportunities [for them] now that things have unfolded?* Cheryl Smith

In relation to the relevance of te reo to rangatahi, issues were identified around the limitations inherent in second language learning and how kura and wharekura graduates could be supported to build on their reo foundations to attain greater language proficiency:

*There's an issue about . . . children who have been brought through [kura kaupapa and wharekura] . . . like my children, speaking Māori but . . . their language models were all second [language] learners. So there's a lack of complexity and nuance, kīwāha, all that kind of stuff. They were talking to people like me. [And] there's something about capturing those [young] people who are now adults – and some of them are already going and doing their Panekiretanga thing and Kura Reo thing – but capturing them, because the building blocks are there, and bringing them to a level that they can operate in te reo Māori at any level in their lives and not default to English. Because they actually hadn't got the complexity, the sophistication in the language to be able to do that. because I'm finding that my kids have got to that age in their 20s where they are defaulting to English for certain things. Unless they're in a Māori speaking place, English is now the better language. And that breaks my heart, but that's because so much English is around them. Osmosis has occurred and it's one of language.* Mereana Selby

*Wānanga mō ngā kaumātua me ngā kuia and that rangatahi were present, not as participants in the hui but kaiwhakarongo i ngā kōrero; [and] wānanga rangatahi e matatau ana i te reo and those rangatahi that i waenganui te matatau me te ao Pākehā, because those are the ones that need scaffolding really quickly into te reo tūturu.* Māori Educationist

A related area of need identified was research around those graduates who no longer speak te reo, and how we go about creating contexts where te reo has more relevance and is enjoyable:

*A lot of those ones we talk about that have been through kōhanga and that sort of thing that no longer speak te reo, when I talk to them . . . the message that comes back is that it was always forced, formal. It was never that area for the fun, the fun and the light-hearted and all that sort of thing. So their association with the language was always too instructive.* Waipounamu Focus Group

Within this area of the relevance of te reo to rangatahi and their engagement with te reo, the issue of whakamā was raised as significant:

*So it would be good to get a sense of understanding of what's going on there [with whakamā], and what kind of teaching works for kids to keep te reo relevant for them. Government Stakeholder*

*Because I know for rangatahi, they feel that . . . they don't quite fit into the Māori category because they don't think they're fluent enough or whatever. But then when they come into . . . this Pākehā category, their whakaaro is different because . . . they're in te ao Māori, and so they don't quite fit over here either. And it's like an identity thing . . . so they get stuck into this rut of, well, who am I? Where do I belong? And I'm too whakamā to . . . go into that [Māori] pathway because I can't speak as much as them, or I didn't get brought up in a marae. But then coming back into the other side where it's Pākehā . . . they get whakamā to speak at all. They say 'I went to a hui last week', you know, so it's this sort of in the middle where it doesn't quite fit either side. So that's an issue. Waipounamu Focus Group*

Another further area identified as relevant to this cohort was research into the potential of technology and social media to both enhance the engagement of rangatahi with te reo and extend the reach of te reo to rangatahi communities offshore:

*Kāore anō tāua kia kōrero mō te reo tuhituhi, mō te reo - pēhea te rorohiko hei āwhina atu? Koirā tētahi taha kāore au i te tino [mātau], koirā te pai o te kōrero ki ngā rangatahi. Me pēhea te skypeing, wēnei, ngā hangarau, e pēhea te hangarau e whakapiki [i te reo Māori] So, pai te kōrero ki ngā rangatahi me pēhea, cellphones, mobiles all the hangarau, me pēhea? Ka tere te rangatahi ki te huri ki te kaupapa mēnā he hōtaka pai i runga i ngā hangarau. Ngā mātua rangatahi [hoki]. Ngareta Timutimu*

*Ki tāwāhi tuatahi, kawea te reo ki reira ahakoa kei ngā hōtaka kei runga i te ipurangi ērā mea e taea ai te whāwhā atu mā te rorohiko ahakoa ka noho te tangata ki whea o runga noa i te ao nei me kawea ā kanohi, ā waha, ā tinana ki roto i ērā hunga. Te tini hoki o rātou ki Ahitereiria, kei te tautoko au i tērā, i te mea ko te nuinga o te hunga Māori he taiohi nē, tokohia kei raro i te 25, 30 tau? Nā reira, me tirohia anō taua wāhanga o Ngāi Tāua, i te mea, mehemea ko rātou te nuinga, ko rātou te nuinga, me rangahau he aha ā rātou rānei hiahia mō te reo Māori. Inā he hōtaka he aha rānei ka whakaata mai ki runga i te pouaka whakaata rā, tēnā, me hāngai pū ki tāna ki taua rōpū rā hiahia. Māori Educationist*

## **SUPPORTING MĀORI WOMEN**

The following area of research need emerged from comments of a number of participants regarding the ability of women to fully engage in te reo revitalisation efforts, given their many other roles and responsibilities – and the difficulty of Access to what is perceived as primarily a male dominated:

*How can we support whānau – and women and mothers in particular – to be major players in the reo Māori revitalization movement? Tui Ransfield*

*I'm really keen on is gender in the reo and how women, and it goes with tikanga and the ways in which women and men operate and even their kōrero, now we haven't, no ones really explored it, I remember \_\_\_\_ talking about it saying, he said when you talk about someone who has died, he gave this example for a male you always, ka hinga te rākau, but here woman are always described in terms of waka. But we've merged that and today everyone says, kua hinga te rākau, it doesn't matter if it's a woman or a man, but his thing was, no, that's not how it was expressed in the old days, womans mana was expressed in this way. And so ... is how is the mana of the woman expressed? We talk about roles for women but in terms of actions and kōrero there's a whole revival area there that hasn't happened. Cheryl Smith*

A part of the discussion of barriers to learning te reo includes engaging with access for greater numbers of Māori women being able to access opportunities.

*I think a really important [question] probably to go on to the research agenda is how do we raise the level of quality reo of our wahine in particular, because you are right that if you look at who our top speakers are there's by far a majority of men, and we need to look at what are the issues for us as women. I think there's several things: what are the issues for us with te reo, but in particular looking at that shift up from a level of conversational Māori to being those top speakers, to being the Wharehuia. And we need more women, I think, at that level in order for our girls to be aspiring to that. You look at Te Panekiretanga, it's been quite male dominated, and in relation to that you know not just the how but the where and the whys. So having those sorts of wānanga . . . inevitably include tikanga so that we are growing, women leadership, women, us, who speak Māori but do it as part of. . . you know the politics of it has to be addressed in learning to speak reo Māori at that level, so that we can be more pro-active I suppose and model, and thinking about the sorts of language we use. So it might be you know, I suppose talking about aspirations . . . developing a new genre . . . or a way for Māori women to speak in places that we have not traditionally spoken for the last 100, 150 years, you know, re-learning that, re-growing that. That sort of stuff . . . just like waiata and mōteatea. Māori Educationist*

## **WHĀNAU LIVING OFFSHORE**

For Māori living in Australia there were significant concerns with regard to how whānau could ensure the maintenance of identity or 'living as Māori'. Te reo is a key component of Māori identity, and the ability to sustain te reo Māori in a foreign country is a priority area of research interest for those we interviewed:

*How do you do the revitalisation of te reo in a different country? Kōhanga Focus Group, Sydney, Australia*

*You will pick up something where it's not balanced. We can't compare it to back home because we are in a different country and everything is so different. How are we going to work that out? Kōhanga Focus Group, Sydney, Australia*

*Not many other Ātaarangi classes. Up in Brisbane, going up there, they do run a few, but they don't run as much as we do here. We may research how to, like, because they are doing [reo Māori courses] without certificates or diplomas, so, no credits towards the classes. No qualifications in some cases. Kōhanga Focus Group, Sydney, Australia*

*Are there avenues whereby whare wānanga, kāwanatanga, iwi in Aotearoa can support the cultural learning needs of Māori living in Australia? Tawera Paringatai, Focus Group 2, Kura Reo ki Waimārama*

*Is there actually a need for Māori education here in Australia? Considering that there are many Māori who have relocated there. Kōhanga Focus Group, Sydney, Australia*

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## RESEARCH PRIORITY: WHĀNAU: TE REO I ROTO I TE KĀINGA

### Research areas:

1. *Undertake research to provide baseline information about the number of whānau that are currently actively engaged in maintaining te reo Māori within their homes including the documentation of challenges and strategies for overcoming barriers to language acquisition.*
2. *Provide evidence based information on successful pedagogical approaches and strategies utilised by whānau in their homes.*
3. *Explore ways by which whānau can be resourced to enable greater language revitalisation opportunities.*
4. *Undertake research to model successful hapū and iwi language revitalisation efforts.*
5. *Undertake research that investigates processes for intergenerational transmission over 2-3 generations of whānau or hapū.*
6. *Examine the impact of Māori Immersion education on whānau and those first generations of graduates from Te Kōhanga Reo and Kura Kaupapa Māori to gain insights into their journeys and the longterm impact of language revitalisation within their whānau.*
7. *Undertake longitudinal studies related to language revitalisation, language fluency and intergenerational transmission for whānau, hapū, iwi and communities.*
8. *Investigate the views of rangatahi and their needs in regards to language revitalisation and ways by which pedagogical approaches can meet their learning experiences.*
9. *Explore the potential for social media and technology to provide platforms for language learning for rangatahi.*
10. *Investigate the role of gender in regards to language learning opportunities and use with a particular view to increasing the number of opportunities for Māori women.*
11. *Examine ways in which te reo Māori revitalisation may be more fully engaged by whānau who live away from Aotearoa.*
12. *Investigate the feasibility of developing language revitalisation initiatives for whānau living offshore, in particular the large number of Māori living on Aboriginal land in Australia.*
13. *Conduct a needs assessment of Māori communities living offshore and the most effective ways by which access to te reo Māori learning opportunities can be provided.*

## REFLECTION

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*Kua roa au e whakaaro pēnei ana. . . e hāngai ana ki te tuku ihotanga o te reo mai i tētahi whakatipuranga i tētahi atu. Mehemea ka hoki anō au ki te ao mātauranga ko te āhua o te reo ka whakaakohia i roto i ngā karaehe reo Māori i te whare wānanga, ki whea ake, kei te hāngai ki tētahi horopaki ako. Nō reira, ko te reo o te tamaiti, ko te reo o te akonga kua noho whāiti i roto i ngā rohenga o taua horopaki. Nō reira ko tētahi taurua pea, ka puta ngā akonga i wētahi o ngā pepa reo Māori, wētahi o ngā whare wānanga, ka taea e rātou te tū, te kōrero mō tō rātou marae, tō rātou waka. [Heoi] te hōroi rīhi, tae mai ki tētahi tēpu kai ki te kōrero, kāore i te mōhio me pēhea te kōrero Māori ā-waha noa iho nei, kīwaha nei, kāore i te mōhio. Nō reira ko tāku, i au e pānui ana i ētahi o ngā kōrero nā Te Wharehuia i tuhi, ko tāna, i a ia e tipu ana i whai wāhi te hapū ki te hoki ki te marae ki ngā hui. Ehara i te mea he hui kaupapa engari ia pō o te wiki ka hui te hapū, ka whakatakoto rātou i ō rātou whakaaro mō tētahi kaupapa. Nā, ko te painga atu o tēnā ka noho ngā tamariki ki te whakarongo i te reo ake o tēnā tangata, o tēnā tangata, ehara i te mea kei te noho whāiti ki tētahi whānau anake engari kei te rongō i ngā whakaaro rerekē o tētahi, te reo rerekē o tētahi, te whakatakotoranga rerekē o tētahi. Koirā ki au te oranga o te reo, i te mea he whānui rawa. Kei reira te pā harakeke o te reo, te mea kāore i te noho whāiti ki ngā horopaki ako o te akomanga; kei reira ka rangona ngā kupu ake mō ētahi āhuatanga pēnei nei: kāore e kore ō tātou kuia ka puta rātou ki te māra, arā ngā kōrero, ngā kupu, ngā whakataukī, ngā aha mō te māra. Ka puta ki ngā wāhi rerekē kei reira e ora ana i tō rātou horopaki. Engari ki te kore tātou e torotoro atu ki wērā momo horopaki, ka mate haere wērā kupu, ka mate haere wērā horopaki, ka noho noa iho tātou ki ngā āhuatanga o te karaehe, whare wānanga, wharekura rānei. **Māori Graduate Focus Group***

## POSITIONING TE REO IN EDUCATION

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Education is seen as critical to the revitalisation of te reo Māori and as such the role of teachers, teacher training, Te Kōhanga Reo, Kura Kaupapa and schools is central. Some people talked of the need to look at compulsory te reo in schools, which is an area that aligns to discussions earlier in the research about attitudes and ways of motivating people to learn and speak te reo Māori.

*Ultimately if you asked me how we save, improve the reo I would say we need to change the law and make te reo compulsory. I've said that always and that's my view. I don't know how you put that as a question and that's why I didn't put it as a question. But maybe one way you could frame it is, what are the advantages and disadvantages of what's happened in Wales where they have made it compulsory in schools. I have spoken to someone who is Welsh – I'm Welsh, not that that makes a difference – and his thoughts were that, when they were about to introduce it, that it was a bad idea because if you tell someone to do something they won't like it. That was when he was an adult and it was about his kids, but now his experience has been positive, and I think Welsh people are positive that they know their reo, be it that they are Welsh or be it that they just live in Wales. So they've explained what are the advantages and disadvantages from their experience.*  
Focus group, Kura Reo ki Waimārama

*Research around how we put pressure on schools everywhere to provide te reo Māori so that Māori parents with fuck all money because they have shit jobs and they get paid less than their Pākehā colleagues aren't having to drive across halfway across Auckland to try and get their kids a good reo Māori education. So research on . . . what can be done to put pressure on all types of schools to provide some sort of reo for the students in their community.* Māori Broadcaster

Research about te reo in schooling was seen as a priority area with a range of focus areas related to decisions to become language teachers, second language learning and teaching and broader pedagogical issues.

### TEACHER TRAINING

A number of participants spoke about the role of Māori language teachers in the transmission of te reo Māori. The need to gain more information about what motivates people to become Māori language teachers, as well as research related to where and how kaiako learn to teach were identified:

*It would be good to know how Māori teachers in schools are teaching Māori because it often depends on training, and in teacher training of te reo Māori . . . it's a one year course, so you don't really have time to teach anyone about a communicative approach to language teaching, or an 'ako' approach or whatever it might be, you just give them a curriculum, say this is what you've got to do, this is how you're going to assess. You've got 32 hours in a year, that's all you've got. So where do they get their, how do they learn how to teach Māori?* Māori Educationist

*Language quality in wharekura - an analysis of language quality, depth and comprehension amongst immersion students and/or teaching staff.* Graduate Focus Group

*Me te kounga o ngā reo o ngā kaiako, nā wai rātou i whakaako, te whakapapa o tā rātou ako i te reo, nā wai rātou i whakaako, nō whea ō rātou wheako ki te reo, he aha ngā whāruarua, ngā wāhanga e hiahia ana rātou ki te whakapakari, i runga i te ngākau hiahia, ki te whakapakari i ō tātou reo, mēnā ka pērā. Mōhio ana au ka uua ki ngā kaiako i tērā āhuatanga o te tohu, 'Oh, koretake taku mōhio ki tēnei'. Kāore rātou e pīrangī ki te whakahua i ērā āhuatanga. Nō reira mā roto mai pea i tētehi rangahau kua āta waihangahia ki te tiaki tō rātou mana me te tohu i ngā wāhanga e hapa ana . . . ko te rangahau i te kounga o te reo o ngā kaiako o ēnei wā nei, kaua*

ko ngā mea kāore anō kia whai rēhita, engari ko ngā mea kua roa e whakaako ana. **Te Reo Māori Advocate**

*Ki au, mehemea he wāhi hei āta tiroiro mā tātou ko te wāhanga ki te hunga whakaako i te reo. Nā te mea ko te reo e whakaakona ana ki ā tātou tamariki, koirā te reo ka kōrerotia i ngā rā e tū mai nei. Nā reira, ki a au, me taku mōhio kei te whakaae mai anō ētahi, me tīmata ki reira, me āta tīmata: Kei te pēhea te reo o ngā kaiako o nāianeī? Kei te pēhea ngā kaupapa hei āwhina i tērā hunga? Me pēhea e taea e tātou ngā kaiako rā te āwhina? He aha ngā uauatanga, he aha ngā taumahatanga ki ngā kaiako e whakaako ana i te reo o nāianeī? He aha ngā uauatanga, ngā taumahatanga rānei kei runga i te hunga e whakaako ana, e hiahia ana rānei ki te whakapakari i ō rātou mōhio ki te reo? **Leon Blake***

Investigating the training of Māori language teachers was further commented on in regards to professional development of teachers both pre-service and post-service. This would provide insights into strategies to both recruit and train te reo teachers within the education sector.

*The possibility of setting up training centres for Māori medium teachers in all schools offering reo Māori – Kura Kaupapa Māori, Wharekura, and all mainstream schools. Set up development courses for school teachers. **Māori Educationist, Hui Taumata Reo***

*Potential development needs and how to meet them for those teaching (te reo) at all levels – Kōhanga, Kura, Whare wānanga, Polytechnics. **Focus Group, Kura Reo ki Waimārama***

*There's also about training people who have a mind for that, to be able to teach from that perspective, you know. We grew up learning English, we knew how to speak English but we learnt English everyday at school. Just cause we could speak English doesn't mean we got away, we had to pass it and . . . even though we've got schools teaching in te reo, I don't know that we have that compulsory language learning going on with schools everyday. **Mereana Selby***

*E mōhio ana tātou ko te mahi a te kaiako he mahi taumaha, otirā, ngā kaiwhakaako i te reo, nā te mea i tua atu i te whakaako i te kaupapa e whakaakona ana, pēnei i te Pāngarau, i te Toi, i te aha rānei, ko te reo tētahi atu anō kaupapa e whakaakona ana e rātou. He rerekē i ngā kaiwhakaako Pākehā e whakaakona ana i te reo, i ngā kaupapa ki te reo Pākehā, nā te mea kāore rātou i te whakaako i te reo Pākehā ki ā rātou ākongā . . . Ko ngā Kaiako Māori hoki kei te whakaako i te reo, ki te reo. Nā reira, ki au, he wāhanga nui tērā, me titiro e te hunga rangahau me pēhea tā tātou āwhina i a rātou? **Leon Blake***

*Teacher education – improving te reo Māori of teacher trainees, and appropriately preparing and resourcing te reo Māori teachers. **Te Reo Focus Group, Tāmaki***

*Te Reo Māori needs to be a priority in teacher training, for example Huarahi Māori programmes. **Te Reo Focus Group, Tāmaki***

*He rangahau mā te hunga whakaako i te reo, kei kōnei te mea uaua, anā, ko te kaupapa te rerekē. E ai ki a Wī Kaua, ko te rerekē o te Kōhanga Reo ko te whānau te pūtaka o te whakahaere. Kāore au i te tino mōhio i te Puna Reo engari e hia nei ngā rarau o ērā, ko ngā Kura-ā-Iwi, 26; ngā Kura Kaupapa, 64; ko ngā Wānanga Māori, e 3. Otirā he rangahau mā te hunga whakaako i te reo Māori, engari tirohia ngā aupiki me ngā auheke o te whakapiki reo me te mahi akoako tonu i tōna kura kia hoki rawa tētahi hua o te rangahau ki a ia anō i roto i tōna kura . . . Kua roa a Tīmoti e wawata ana mō tērā mea, engari kāore ia e hiahia te rangahau noa iho, ko tana hiahia he whakatū i taua momo kura . . . Engari kua kite au, nā te mea ko au tētahi pia o [Te Panekiretanga ki te reo Māori], nā runga i te whakariterite kia tūtaki anō i tētahi wīkene ia marama, ia marama o te tekau mā rua marama, kotahi wīkene mō te reo, kotahi wīkene mō te tikanga, hore kau he wāhanga mō te whakangungu kaiwhakaako. He mea anō tērā kei tua atu.*

*Mārama kau ana te momo o Pania Papa mā, engari ko taua uauatanga anō ko ngā kura kei tuawhenua, ka pēhi i ngā kaiako, he utu nui kei runga i a rātou ki te hāereere ake ki ngā wānanga, ki te mahue ō rātou whānau. Ko taku tūmanako kei te ao hangarau ētahi huarahi. Ko te āhua o te kauhau, hei tohatoha, hei akoranga ai hei tōna wā. Engari ko te kimi i ngā rautaki, te kimi i ngā āhua hei mahi, koinā. Māori Educationist*

The cost of training and retention of teachers was also noted. Some stakeholders expressed a need for greater resourcing for te reo teacher training and acknowledgement of the expertise that is needed to teach in te reo Māori.

*Ko ngā kaiako. Me mōhio pai te kaiako ki te reo Māori, me mōhio hoki ia ki te whānuitanga o te reo Māori, kua e noho hāneanea ki ētahi kupu ruarua noa iho nei. Hei tauira, pēnei i te 'ātaahua', nui tonu ngā kupu mō te ātaahua nē, engari ka rongo tonu atu au te 'ātaahua' i te ao, i te pō, i te ao, i te pō. Hongehongē! Nā reira, me huhua ngā momo kupu, ngā momo whakaaro o te kaiako kia pai ai tana whakaako atu ki ngā tamariki. Pai kē te Māori ki te whakatika atu i te reo Pākehā, engari mō tōna ake reo, auare ake. Kaiako, Wharekura*

*The big issue for me is that all of our matatau speakers are taking high profile jobs, which is understandable, but not feeding directly where it's needed. So they're doing all the policy stuff about te reo but not realising that we actually need certain people in the classrooms and it's hard because it comes [down to] pūtea, you know, and all that kind of thing as well. But that's the thing, we're sending our tamariki from various hapū that are amazing to other kaiako that haven't got the same passion or pedagogy, so . . . well it breaks down, and if you want it to work it needs to flow, it's got to flow. Waipounamu Focus Group*

*Mō tēnei o ngā Kura ā-Iwi . . . ko te mea tuatahi ko ngā kaiako ka haere mai ai, ka whai mahi i roto i a tāua. Mehe ka noho a ia ki ngā, taua kōrero anō, te kāuru o ngā rākau teitei o te ngahere nei, me whai pea i ngā tohu, pēnei i Te Panekiretanga, kia tika anō te reo, kia rere pai ai [ko te reo Māori] o ēnei rā. Mutua, kia nui anō te utu mō ngā tāngata kua whai i aua tohu rā. Kia kua e noho a ia ki te taumata ōrite ai ki ngā mea o Tauwiwi i whai anō i te BA, te aha rānei, te DipTeach rānei, engari ko ngā mea kua whai i aua tohu, arā, karawhiu anō te moni ki a ia, kia hoki mai ki ngā kura, kia kua a ia e tāmi atu ki te Kāwanatanga ki reira mahi ai, ki reira waikura ai. Moumou tāima te haere ki reirā. Māori Educationist*



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## RESEARCH PRIORITY: POSITIONING TE REO IN EDUCATION

Research areas:

- 1. Investigate the positioning of te reo Māori in Education to provide research informed decision making in regards to the provision in schooling, including views on compulsory Māori Language.*
  - 2. Undertake extensive research in regards to the provision of te reo Māori teacher training and professional development, both pre-service and post-service, which investigates the approach to language teaching that is being provided.*
  - 3. Examine the motivations of people choose to become Māori language teachers, including developing an understanding of their language proficiency, both prior to and post their teacher training, and explore ideas on how to maintain their retention within the education sector.*
  - 4. Undertake research to highlight the language quality of Māori language teachers across the education sector.*
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## REFLECTION

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*I have always been I guess surrounded by te reo Māori via kapas. I went to Queen Vic for four years, I went there to eat my lunch, I didn't learn te reo Māori. That's why I had to come to Australia and come to these classes... When I first came here my Māori ways and language and that went out the door and I found myself really struggling here in Australia. This is, for me, te reo Māori me ona tikanga is an anchor for me in a foreign land, and I keep saying that but that's exactly what it is. I've got three children and their dad is Australian and it's interesting because I look at my children, my daughter A is like a sponge when it comes to te reo Māori; my youngest son he's like, 'I'm not Māori mum, I am Australian.' And we have these interesting debates, you know, 'Just because you're not in New Zealand doesn't necessarily mean you're not Māori'. Even when I was younger here in Australia I did struggle, not only that I struggled, this is what some people may come across is I was really into church for so long. My Nan called it 'the White man church' and I was immersed in that, and also having my Māori side as well, I guess at times I found it very hard to reconcile the two or to bring the two together. But you know, there is a time and place for everything and if you just put in the time. . . I think a lot of people don't go to reo classes because of the cost and it would be really good if we got the funding from New Zealand, and recognition for the classes that we do here. Really important for kōhanga, and haka groups, you know, we have all these pockets of communities where people can hook into. Some mothers say that their kids are usually screaming and now they are just so good. It's because they are with whānau. They may not know we're whānau but it's the environment that we created together. So it's not just me and the children, it's about us as a whānau with the children. **Kōhanga Focus Group, Poihākēna (Sydney)***

## THE ROLE OF MĀORI MEDIA IN REVITALISATION

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Māori media is considered to be a major vehicle for the dissemination of te reo Māori into our homes and communities. This section explores stakeholder views on the role of Māori media platforms including Māori television, radio and social media and associated research priorities.

A priority that spanned each of these media outlets is that of needing to ensure that there is quality te reo Māori being broadcast and exploring ways in which to strengthen and enhance te reo Māori use. This includes a need to investigate the appropriateness of the reo that is broadcast, including exploring such areas as translations of news stories from other sources and how those reflect tikanga Māori, and what reo is appropriate for specific genre, and age-defined programming.

*I guess that'd be interesting to have some research around what type of language is appropriate for what sort of programming. I personally think that for news and current affairs that, like mainstream, we should be writing for it to be comprehended by everyone but I think you know programmes like Waka Huia and that, they can afford to have that beautiful reo. And it's hard because you don't want to argue to be dumbing down the reo that's definitely not what it should be, but I think some research about how we write for different styles of programme and then to have the best impact with that target audience would be very interesting to have. Māori Broadcaster*

*I get concerned that although, with Māori TV, for example, although the medium of communication, of broadcasting, is te reo that the style and the values that are transmitted are not ours. So, confrontational, sound bites, ahistorical – so without any context, and apolitical, those are not ours. So I'm not sure where the research comes in with that, but our reo carries our values and our principles, but if it's used in a particular way, i.e. it's just straight translation from English to Māori, or it's in a format which is in conflict with our values then I can't see it contributing what we hoped for and aspired for all those years ago. Māori Health and Wellbeing Advocate*

*I think one of the things that's interesting in terms of news and current affairs, as opposed to other programmes, like . . . perhaps Whare Taonga or Waka Huia or Tautohetohe, is what sort of reo is appropriate to use . . . For example, in English news the adage is that you write for a 7 year old to be able to comprehend. You write scripts so that a 7 year old watching the programme could actually understand what's going on. And . . . for a long time there's been a debate going on in Māori broadcasting about, some of the language that's used in some news bulletins is so almost Shakespearean in nature that even an excellent speaker of te reo Māori doesn't necessarily know what's going on. Māori Broadcaster*

## THE IMPACT OF MĀORI MEDIA ON REVITALISATION

Another general area of discussion related to needing to get a greater understanding of the role of media, both conventional and new technologies in the revitalisation of te reo Māori and the impact of Māori media in engaging audiences and the wider community to engage with te reo:

*I was just wondering what the effects are of all the new technologies and social media, and whether that can tautoko te reo or whether there are any negatives about it, or what are the [positives]. Māori Lawyer, Focus group, Kura Reo ki Waimārama*

*How do we use new technology to assist the [learners of te reo], like social media and Facebook and Twitter and all those things. And are they helping, there could be some rangahau surrounding that sort of thing, because everyone these days is on Facebook and stuff like that.*

*Yeah, it's like an instant audience. So there's got to be some more things maybe that we could be doing around that . . . Pēwhea te whakamahi i te technology ki te whakaora i te reo Māori. Graduate Focus Group*

*Tuatahi: te ao rorohiko, arā, social media, te ao o te rangatahi hei tautoko i te whakaoratanga o te reo, tautoko i te whakamahi o te reo, te whakaako i te reo, te whakamana i te reo, ērā mea katoa. Pākehā, Te Reo Māori Advocate*

*[Anei] tētahi, pēnā he hua pai kei roto i te whakahangarau i wā tātou korero, tāonga, rauemi Māori; pēnā ka mau i aua rangahau te wairua Māori. Hei tauira; te uhunga o Api Mahuika i whakatairangahia i runga i te ipurangi. I te kāinga māua ko taku hoa e mātaki ana i runga i te ipurangi, te uhunga o Api Mahuika. E whakaeke ana te ope, kua rongo tonu koe i te wairua, anō nei i reira māua. Nā, ko te kōrero pea, ko te tikanga Māori pea te haere ki te uhunga ki te here atu te ngākau mamae me te ngākau pōuri. I taku mātakitaki i runga i te ipurangi i rongo taku wairua i te mamae, i te pōuri, nō reira. i tae ā-wairua noa te ngākau mamae, te ngākau pōuri. Nā . . . te hangarau i rongo au i te wairua. Koirā pea hei titiro mā tātou, pēnā ka whai hua ō tātou tikanga Māori i roto i ngā hangarau, pēnā ka mau te wairua Māori. Rangatahi, Te Hāhi Ringatū*

*So I think every announcer on television should be required to at least have a Māori greeting. I mean it's done on national radio, they do it now quite naturally, [pronunciation is still substandard] but you can fix that. In a way you need to make a commitment . . . you should have people who can quietly tap these people on the shoulder and say, better give you a pronunciation lesson. Because I think . . . you have to let people make the attempt and then give them the means to improve. But you do need to normalise this, and it should be something that's just done as a matter of course. Richard Benton*

*I think the priority would be the use of Māori speakers and Māori language speakers, their use of media that would be number 1. Then from there, you could figure out a strategy of how to increase that usage, but here's the kicker: it has to be a regular [ongoing] research, it can't just be we do this whole, big effort and then five years and nothing happens. It's got to be maybe we do the foundation research for it and while we're doing that we figure out a way to make it easy. Whetu Fala*

This aligns to the need to evaluate existing te reo Māori programming in order to ascertain the impact and effectiveness of specific programmes.

*Me kōrero e au tētehi rangahau e pā ana ki te whai hua o ngā hōtaka reo Māori kua puta i te ao pouaka whakaata. Pēnā anō hoki ngā rangahau i ngā rauemi i a hōtaka: mō wai? Tēhea taumata? He aha ngā momo kōrero ka rangona mō ngā kupu whakarite, kōrero i ia rā, i ia rā, kōrero kāuta, aha, aha? Te Reo Māori Advocate*

*In terms of examining broadcasting models, we've got very little research about how Māori use media and that's the research that we need. So we know they're using texts and phones and all of that, using data, data usage like that, now we need to really nail that and figure out the flow and then also it's going to be an ongoing thing. Whetu Fala*

*Television content and the impact it has on a passive learner versus an active learner. By 'active' we mean people who are actively looking to improve their reo capabilities and 'passive', viewers who are not actively engaged with learning but will watch Māori content for its entertainment value. . . Television and Online programming - how do they contribute to te reo Māori becoming a valued and normal part of New Zealanders lives especially Māori? When it is at its most effective, what factors are in play and how much does the demographic and genre play in the effectiveness? Māori Researcher*

Given the prominence of Māori media within our whānau, hapū, iwi and communities it was noted that some research that explores the pathways and challenges for Māori journalists and presenters who broadcast in te reo Māori would be useful:

*He whakaaro anō, he rangahau i ngā kanohi rongonui o ngā kaupapa whakapāoho. Tirohia ā rātou hāpai me ā rātou raru mō te ako tonu i te reo kia tika ai te reo ki mua i te aroaro o te iwi whānui. Ina noho ki te whakarongo, kei reira tonu ētahi tapepe, iti noa, engari mehemea ko koutou ngā whetū . . . Māori Educationist*

*Mō te pouaka whakaata Māori, me tika te reo . . . Kāore au i te whakaiti i ērā kaupapa, i te mea kua kitea he nui tonu ngā hua kua puta. Heoi anō, kia noho atu au ki taku karaehe reo Māori, akomanga reo Māori, ka mea atu ki a rātou ānei ka mātakitaki atu tātou i tēnei karere. Mea rawa ake, ka kōrero mai te tangata rā, hē katoa te reo. Ka mea mai āku tamariki, 'Hey i mea mai koe me pēnei kē te kōrero', anō nei kua rūpahu atu au ki a rātou . . . Te kounga o te reo, ki ōku nei whakaaro he māngere pea nō wērā tāngata te whakangungu atu anō i te reo ki tētehi kounga, ki te kounga e tika ana, tuatahi. Tuarua, kei reira ētahi tāngata e mōhio atu ana ki te reo, e mahi atu ana ki ērā wāhi, kāore e kore kua whakatikahia ērā hapa, ērā hē kua rangona i roto i te reo. Heoi anō tērā pea kāore te tangata i te āta whakarongo. Kaiako, Wharekura*

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## RESEARCH PRIORITY: THE ROLE OF MĀORI MEDIA IN REVITALISATION

Research areas:

1. *Undertake research that examines the quality, and appropriateness to audience of te reo Māori being broadcast through Māori media outlets.*
  2. *Undertake a longitudinal study which examines the role and impact of Māori media, including new technologies, in the regeneration and revitalisation of te reo Māori*
  3. *Evaluate existing te reo Māori programmes to ascertain the impact and effectiveness of specific programmes.*
  4. *Explore ways to support and enhance te reo Māori within training and professional development opportunities for Māori journalists.*
  5. *Investigate how people engage with Māori media as a mechanism for language learning opportunities.*
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## REFLECTION

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*E whakapono au, i a mātou e tipu ake i te tāone he āhua uaua kia whai huarahi mātou, kia whai oranga kei waho o ā mātou nei kāinga tūturu. Engari ahakoa he uaua, kei roto i te uauatanga, he nui ngā hua kua puāwai. Nā reira, he nui ngā kaupapa e kawē nei i ngā tāone pērā i a Tāmaki. I te ao, i te pō, he kaupapa, mēnā he mau rākau, he hoe waka, he kapa haka. Ēnei mea katoa, kei reira te reo hei tūāpapa mō ēnā kaupapa katoa. Nā reira, me 'capitalise' hoki i roto i ērā momo toi Māori, ahakoa he aha te tūmomo toi. Kei reira te reo, me uru te reo kei roto i ngā mahi. I a koe e ako ana i tērā momo āhua, mēnā he mau rākau, he kapa haka, me tāpiri mai te reo hoki hei kīnaki i tō ako i tō reo. You know, I think we can, I mean kapa haka is huge now, and we need to capitalise on that as much as we can. Having a group of people come together several times a week for months, we need to capture that, and you can utilize that resource in so many different ways. And we need to hit them with the reo. **Māori Educationist***

## SUMMARY AND RESEARCH PRIORITIES

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‘Te Matataua o Te Reo’ is a National Research Agenda for the Regeneration and Revitalisation of Te Reo Māori prepared for He Puna Whakarauora, Te Taura Whiri i te reo Māori. It provides an overview and analysis of engagements with a broad spectrum of Māori Language Stakeholders, identifying their particular research/knowledge needs, interests and priorities in relation to te reo Māori regeneration and revitalisation.

As per the deliverables for this project the Research Priorities identified have been ranked in order of most commonly discussed areas of interest and priorities. Each of the research priorities and the subthemes within each priority area are discussed in depth in the report. Research Priorities and related theme areas are as follows:

### **Research Priority 1: Ngā Moemoeā**

Dreams and Aspirations for Te Reo Māori

### **Research Priority 2: Building Knowledge Base around Language Revitalisation**

Pedagogy

Te Kounga o Te Reo

Linguistics

Sociolinguistic Survey

Motivations, Drivers, Challenges and Barriers

Impact of Whakamā

### **Research Priority 3: The Role of Research**

Accessing Research

Language Resources

Translation

Utilising Existing Research

Review/Evaluation of Existing Reo Initiatives

### **Research Priority 4: Whānau: Te Reo i Roto i te Kāinga**

Intergenerational Transmission

Putting Measures Around Revitalisation Efforts

Engaging Rangatahi

Supporting Māori Women

Whānau Living Offshore

### **Research Priority 5: Growing Māori Language Speech Communities**

Tino Rangatiratanga

Iwi Revitalisation

### **Research Priority 6: Developing Exemplars of Success Models**

Trailblazers

The Human Experience of Revitalising Te Reo

### **Research Priority 7: Positioning Te Reo Māori in Education**

Teacher Training

### **Research Priority 8: Understanding the Context**

Normalisation of Te Reo Māori  
Status of Te Reo  
Attitudes to Te Reo  
The Value of Te Reo

## **Research Priority 9: The Role of Māori Media in Revitalisation**

### The Impact of Māori Media on Revitalisation

Stakeholders were extremely forthcoming and generous with their views and provided a range of research areas that align to the key research priorities identified above. The rationale and discussion for each area are clearly articulated in the Research findings of this report.

Each of the Research Priority areas are interconnected by the desire for the revitalisation and regeneration of te reo Māori. Stakeholders clearly articulated that there is a dire lack of research informed and evidence based knowledge to support those who are working for the revitalisation of te reo Māori for current and future generations. The paucity of research in this area makes it difficult to ascertain which research priorities are 'more' of priority than others. As such the research team has developed this 'ranking' by the level of interest and discussion around a specific theme area.

It is clear that there is much work that needs to be done to support the regeneration and revitalisation of te reo Māori. It is also clear that those working in this area are deeply committed to finding pathways through which to make the journey to revitalise te reo Māori an easier one for future generations.

Research areas for '**Ngā Moemoeā**' are as follows:

- *Explore how we create a future for a truly bilingual Aotearoa where te reo Māori is acknowledged fully as the Indigenous language of this country.*
- *Investigate what strategies and processes are required to ensure that the mana and status of te reo Māori is fully recognised by all sectors of society as a critical component of national identity, both in Aotearoa and internationally.*
- *Engage with the Crown in regards to a more meaningful recognition and legitimisation of te reo Māori across the Public sector as a mechanism for enhancing the normalisation of te reo Māori within Aotearoa.*
- *Develop deeper understanding and strategies through which to elevate the status of te reo Māori in ways that will encourage people both citizens and visitors to engage in speaking te reo.*

Research areas for '**The Role of Research**' are as follows:

- *Ensure that all research undertaken in regards to te reo Māori has a transformative outcome, whereby the research contributes directly to regeneration and revitalisation efforts and practices.*
- *Create research opportunities for the evaluation of a diverse range of existing Māori language revitalisation initiatives, both regional and national, to highlight key success factors, areas of development and greatest impact features of initiatives in order to inform the planning of future initiatives.*



- *Develop research presentation, sharing, dissemination opportunities and establish a ‘Te Reo Māori Clearing House’ that ensures ease of access to both existing and future research outputs, reports, resources that will support revitalisation efforts.*
- *Develop a meta-analysis of existing quantitative data that is held across agencies and organisations in order to more deeply engage with information within those data sets and enable them to ‘speak’ to each other.*
- *Undertake an extensive stocktake and literature review of existing qualitative research related to te reo Māori, regeneration and revitalisation to provide an evidence based synthesis in the area.*

Research areas for **‘Understanding the Current Context’** are as follows:

- *Undertake research that explores processes and strategies for the ‘normalisation’ of Indigenous languages that will provide support for the positive affirmation and recognition of te reo Māori across both private and public sector contexts.*
- *Explore the place of te reo Māori signage within Aotearoa as a process and strategy for the ‘normalisation’ of te reo Māori.*
- *Investigate mechanisms through which te reo Māori is more actively affirmed as the Indigenous language of Aotearoa and where the government plays a more extensive role in the legitimisation and resourcing of revitalisation efforts.*
- *Explore the economic, social and cultural value of te reo Māori to highlight the benefits of language revitalisation and utilisation.*
- *Undertake updated qualitative and quantitative research (building upon the Te Puni Kokiri (2009) Survey of Attitudes, Values and Beliefs towards te reo Māori) that investigates attitudes towards te reo Māori and its use to inform strategies and practices.*
- *Explore ways in which Pākehā, Pacific Nations communities and other migrant groups may be encouraged to engage in the learning and speaking of te reo Māori.*
- *Undertake a review of research and literature that highlights the benefits, both personally and collective, of bilingualism and multilingualism.*
- *Investigate the relationship between knowledge of te reo Māori and identity and wellbeing for Māori.*
- *Undertake historical research that provides indepth knowledge of the history of te reo Māori and impact on Māori identity.*
- *Explore, and provide examples of the value of te reo Māori across a range of domains highlighting the potential personal and collective benefits.*

Research areas for **‘Building Knowledge Base Around Language Revitalisation’** are as follows:

- *Investigate a range of national and international models for Indigenous language regeneration and revitalisation that can provide exemplars and innovative approaches for those working in the field of Māori language revitalisation.*
- *Develop both qualitative and quantitative research opportunities for the definition and measurement of the quality of te reo Māori utilised across a range of sites, and which include both formal and informal language contexts.*

- *Undertake research which identifies approaches to the learning and teaching of linguistic components of language revitalisation that are appropriate to the acquisition of te reo Māori.*
- *Undertake comparative research regarding the positioning of te reo Māori from selected communities that participated in the 1970's Māori Language survey to current levels of language use and fluency.*
- *Investigate the critical elements that drive and motivate people to learn te reo Māori, including social, emotional, intellectual, cultural, political and economic components which contribute to a desire to undertake a pathway of language learning.*
- *Develop a deeper understanding of the challenges and barriers to learning te reo Māori and how those may be more effectively overcome.*
- *Examine the role of 'whakamā' in the revitalisation of te reo Māori.*

Research areas for '**Growing Māori Language Speech Communities**' are as follows:

- *Examine the role of whānau, hapū, iwi and community collective group approaches in the revitalisation of te reo.*
- *Investigate communal living models for the regeneration and revitalisation of Indigenous Languages.*
- *Undertake research that provides communities with clear understandings of ways in which to achieve a self-determining approach to language revitalisation, in the context of a Treaty relationship with the Crown and Pākehā involvement in language revitalisation.*
- *Provide evidence informed processes for the decolonisation of our thinking and approaches to language revitalisation and language use.*
- *Explore ways in which Māori language spaces can be developed and maintained to enable immersion contexts for language learners and speakers.*
- *Investigate ways by which to strengthen and support iwi dialects and develop repositories to enable iwi distinctiveness within language revitalisation.*

Research areas for '**Developing Exemplars of Success Models**' are as follows:

- *Undertake in-depth research exploring the successful processes of language acquisition undertaken by second language learners to achieve fluency.*
- *Identify critical elements for the successful regeneration of te reo Māori within whānau and communities through a range of case study research approaches including the documentation of the challenges and barriers faced, and strategies to overcome those.*
- *Explore whānau processes of intergenerational transmission of te reo Māori.*

Research areas for '**Whānau: Te reo i Roto i te Kāinga**' are as follows:

- *Undertake research to provide baseline information about the number of whānau that are currently actively engaged in maintaining te reo Māori within their homes including the documentation of challenges and strategies for overcoming barriers to language acquisition.*

- *Provide evidence based information on successful pedagogical approaches and strategies utilised by whānau in their homes.*
- *Explore ways by which whānau can be resourced to enable greater language revitalisation opportunities.*
- *Undertake research to model successful hapū and iwi language revitalisation efforts.*
- *Undertake research that investigates processes for intergenerational transmission over 2-3 generations of whānau or hapū.*
- *Examine the impact of Māori Immersion education on whānau and those first generations of graduates from Te Kōhanga Reo and Kura Kaupapa Māori to gain insights into their journeys and the longterm impact of language revitalisation within their whānau.*
- *Undertake longitudinal studies related to language revitalisation, language fluency and intergenerational transmission for whānau, hapū, iwi and communities.*
- *Investigate the views of rangatahi and their needs in regards to language revitalisation and ways by which pedagogical approaches can meet their learning experiences.*
- *Explore the potential for social media and technology to provide platforms for language learning for rangatahi.*
- *Investigate the role of gender in regards to language learning opportunities and use with a particular view to increasing the number of opportunities for Māori women.*
- *Examine ways in which te reo Māori revitalisation may be more fully engaged by whānau who live away from Aotearoa.*
- *Investigate the feasibility of developing language revitalisation initiatives for whānau living offshore, in particular the large number of Māori living on Aboriginal land in Australia.*
- *Conduct a needs assessment of Māori communities living offshore and the most effective ways by which access to te reo Māori learning opportunities can be provided.*

Research areas for ‘**Positioning Te Reo Māori in Education**’ are as follows:

- *Investigate the positioning of te reo Māori in Education to provide research informed decision making in regards to the provision in schooling, including views on compulsory Māori Language.*
- *Undertake extensive research in regards to the provision of te reo Māori teacher training and professional development, both pre-service and post-service, which investigates the approach to language teaching that is being provided.*
- *Examine the motivations of people choose to become Māori language teachers, including developing an understanding of their language proficiency, both prior to and post their teacher training, and explore ideas on how to maintain their retention within the education sector.*
- *Undertake research to highlight the language quality of Māori language teachers across the education sector.*

Research areas for ‘**The Role of Māori Media in Revitalisation**’ are as follows:

- *Undertake research that examines the quality, and appropriateness to audience of te reo Māori being broadcast through Māori media outlets.*

- *Undertake a longitudinal study which examines the role and impact of Māori media, including new technologies, in the regeneration and revitalisation of te reo Māori*
- *Evaluate existing te reo Māori programmes to ascertain the impact and effectiveness of specific programmes.*
- *Explore ways to support and enhance te reo Māori within training and professional development opportunities for Māori journalists.*
- *Investigate how people engage with Māori media as a mechanism for language learning opportunities.*

# Te Matataua o te Reo National Research Agenda



# REFLECTION

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*Ki au, he moumou tāima te whāngai i te katoa i te reo Māori mēnā ko ngā moni e homai ana hei whakarauora i te reo Māori i roto i ngā kura, ahakoa he wānanga, he aha rānei, kei te whakapaungia ki ētahi kaupapa kē atu, kāore i te whakapaungia tūturu ki te reo Māori. He maharahara tērā nōku, ahakoa ngā mahi rangahau, kei te mihi au ki te hunga e ngana ana ki te rangahau i ngā huarahi hei whakaora ake i tō tātou reo Māori, engari kotahi tonu te kōrero kei roto i a au 'te iwi Māori, maranga!'. E hara i te mea mā te whaiwhai i te kāwanatanga kia homai he pūtea e ora ai i tō koutou reo, mā tō koutou mina, mā tō koutou hiahia anake e ora ai... Kei roto tonu i ngā ringaringa o te iwi Māori te ora o te reo. Nā reira, poto noa iho tāku whakautu ki tērā pātai mā te iwi Māori me tōna hiahia ki te whakarauora ake i te reo, e horapa i tēnei ki roto i o tātou whare, ki runga i o tātou marae, i roto i o tātou hīkoinga katoa. Koirā anake te huarahi e kite ana au e ora mai ai tō tātou reo. Ki te ngoikore ngā whakaaro o tō tātou iwi Māori, kāore e ora te reo. Engari kāore au e whakaae ka mate tūturu te reo. Ka mōhio au kei roto i a tātou ētahi e ngana ana kia ora te reo, e kore rātou e whakaae kia mate te reo. Ka mahi rātou ahakoa iti ngā mea e kōrero ana ka ora tonu te reo i a rātou, engari ki a au ko te tino ora o te reo kia kōrero katoa te nuīnga o te ao Māori i tēnei reo hei reo mō ia rā, hei reo mō roto i o tātou kāinga, mō runga i o tātou marae, mō roto i te mahi, mō roto i ngā toa, mō roto i ngā wāhi e tūtaki ai tātou ki a tātou anō. Koirā tō tātou reo i ngā wā katoa, koirā tōku tūmanako. Nā reira ka hoki au ki tāku kōrero... mā koutou, mā te iwi Māori anake e ora ai te reo. Kāore e taea ētahi atu engari mā tō koutou kaha, mā tō koutou hiahia kia ora te reo he hoki mai ai te wairua ki roto i ngā kupu e whakapūakina ana e tātou ā-waha, ā-tuhituhi rānei, koirā āku. **Te Reo Exponent***

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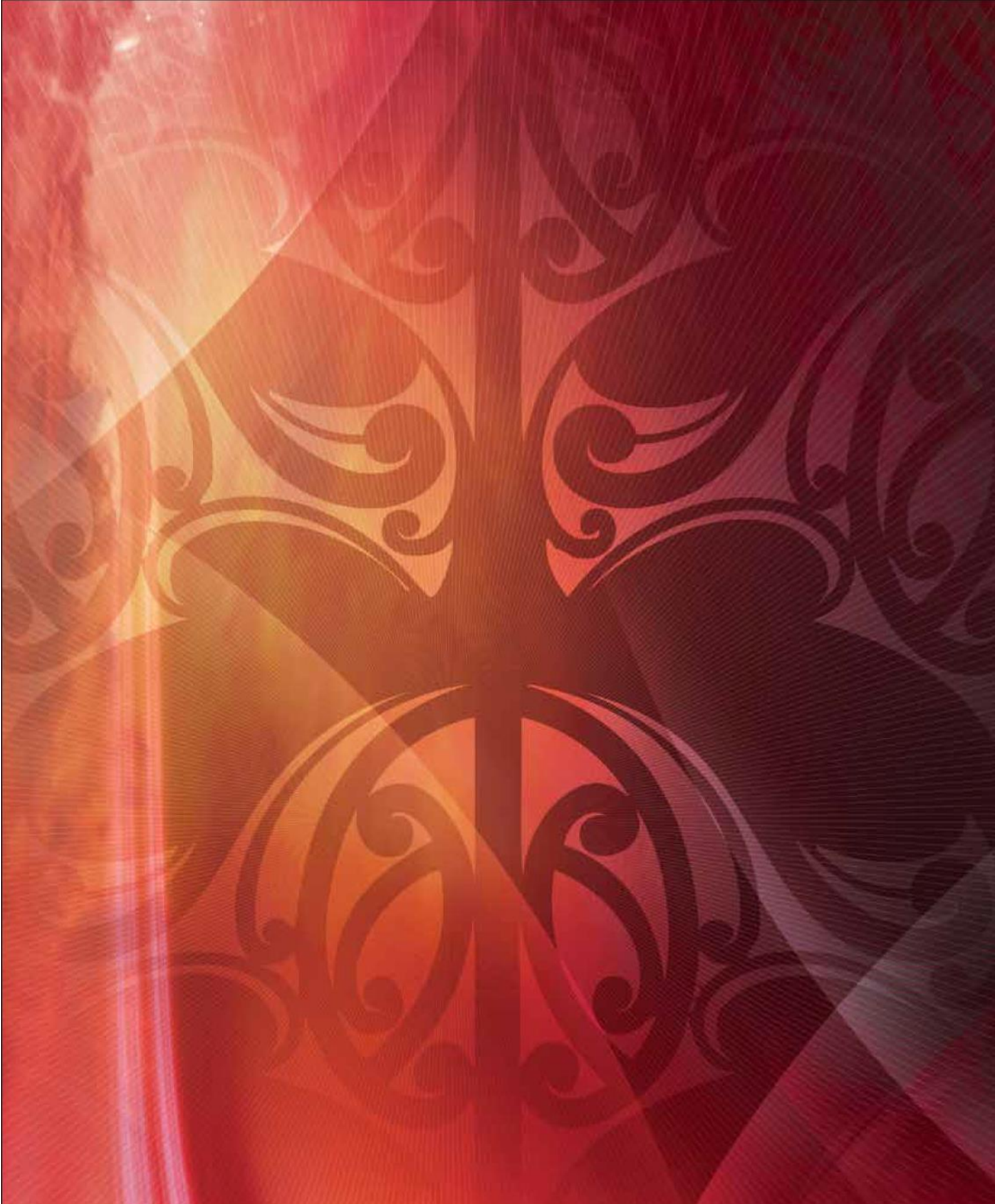
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*'Kia ita!'*

*Te Taura Whiri i te Reo Maori*  
MAORI LANGUAGE COMMISSION

