

Ngā Whakakitenga a Te Kura Roa: Whaihua

**Te Reo Māori  
me te Hapori  
Pūrongo 4**



Rawinia Higgins, Poia Rewi and Vincent Olsen-Reeder

**Published 2017 by Ngā Pae o te Māramatanga**

ISBN 978-0-9941424-5-0

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**This report is part of a series**

Pūrongo 1: He Whenua Haumako – Te Kōhanga Reo, Te Ataarangi

Pūrongo 2: Te Kōrerotia o te Reo Māori

Pūrongo 3: Te Reo Māori me te Whānau

Pūrongo 4: Te Reo Māori me te Hapori

Pūrongo 5: Te Reo Māori me te Wāhi Mahi

Pūrongo 6: Te Reo Māori me te Tuakiri ā-Motu

Pūrongo 7: Te Reo Māori me ōna Ratonga



## He Karanga

Tēnei ka noho, ka whakaaro ake ki ngā mumu reo.  
 Nā rātou i pupuri ngā akoranga rangatira  
 o Te Kōhanga Reo, o Te Ataarangi.  
 I kapohia ngā tikanga tapu a ngā tīpuna.  
 Ka whiua ki te ao, ka whiua ki te rangi,  
 ka whakatipuria rā hei oranga mō te iwi Māori,  
 hei manawataki mō taku reo e tōiriiri atu rā:  
 'Mā wai au e kawē ki ōku whenua haumako?'  
 E hika mā, mā Te Kōhanga tonu, mā Te Ataarangi tonu:  
 He marangai ki te whenua e!

Te Kōhanga Reo, Te Ataarangi, nei rā ō koutou whakaaro, ā koutou kōrero mai i te kaupapa rangahau o 'Whaihua' i tīmata i te tau 2010. Nā Ngā Pae o Te Māramatanga tēnei rangahau i tautoko kia kite mai ai he aha te hua o te reo Māori. He wāhanga a Whaihua nō Te Kura Roa, he kaupapa rangahau i te hua o te reo Māori ki te motu. Ko tōna whāinga nui, ko te rapu i te hua o te reo Māori ki waenganui i ngā whānau o Te Kōhanga Reo, o Te Ataarangi.

Kei ngā pūrongo nei ngā kitenga o te rangahau, e whitu katoa. Ko te tuatahi tēnei, e hāngai ana ki te hua o Te Kōhanga Reo, o Te Ataarangi. Mā koutou ēnei pūrongo e wānanga, ā, me he kōrero, he pātai rānei, tēnā, tukuna mai ki Te Kura Roa: [tekuraroa@vuw.ac.nz](mailto:tekuraroa@vuw.ac.nz).

E mihi ana mātou ki a koutou katoa, ngā whānau, ngā purapura, ngā rohe, ngā poari, ngā whenua haumako o te reo Māori i takahia ai e mātou me tēnei kaupapa rangahau mō te reo Māori te take.

Nā mātou, iti nei, nā,

## Te Kura Roa

Rawinia Higgins, Poia Rewi and Vincent Olsen-Reeder

Here I sit in reflection of silenced voices,  
 Custodians of the vital lessons  
 Of Te Kōhanga Reo, of Te Ataarangi  
 Who grasped the sacred knowledge of the ancestors  
 And cast it to the earth, charged it to the heavens,  
 nurtured it as fruit for Māori people,  
 a heartbeat for the echoes of my language:  
 'Who will carry me to my fertile lands?'  
 Who else but Te Kōhanga Reo, and Te Ataarangi:  
 A land awash, anew!

Te Kōhanga Reo, Te Ataarangi, we present to you the findings from 'Whaihua' a research project initiated in 2010. This research project was commissioned by Ngā Pae o Te Māramatanga to gain insight into the value of the Māori language. Whaihua is a part of a wider investigation into the national value of the Māori language, called Te Kura Roa. The main objective is to investigate the community value of the Māori language among the whānau of Te Kōhanga Reo and Te Ataarangi.

These reports contain the results of the project. There are seven in total. This is the first, reporting on the value of Te Kōhanga Reo and Te Ataarangi. These are for you to share and discuss. If you have any queries please contact Te Kura Roa: [tekuraroa@vuw.ac.nz](mailto:tekuraroa@vuw.ac.nz).

We humbly thank you all, the whānau, the purapura, the communities and boards, vibrant locales through whom we were able to carry out this Māori language project.

## He Mihi

Te Kura Roa: Whaihua acknowledges the whānau members and staff of Te Kōhanga Reo, Te Ataarangi, Te Kōhanga National Trust Board and Te Rūnanga o Te Ataarangi for their support with this project, from completing the survey to administering, collecting and advertising the kaupapa.

We are also grateful to the advisory panel who guided the project:

Dame Kāterina Te Heikōkō Mataira	Dame Iritana Tāwhiwhirangi
Professor Emeritus Bernard Spolsky	Professor Michael O'Reilly
Professor Paul Tapsell	Dr Te Wharehuia Milroy
Dr Timoti Karetu	Te Ripowai Higgins
Professor Piri Sciascia	

Te Kura Roa: Whaihua also acknowledges Ngā Pae o te Māramatanga, without whom this project would not have been possible.

We are also grateful for the support given by Dr Arapera Royal-Tangaere, Andrea Hall and Maureen Muller – who have always been part of the Te Kura Roa project.

Te Kura Roa: Whaihua thanks the staff and students of Te Kawa a Māui, Victoria University and more specifically the students for their commitment to the project as summer interns. Their efforts in analysing the data are seen in these reports. They are:

Paul Edwards	Ani Eparaima
Hinemihia Lardelli	Mikaia Leach
Anton O'Carroll	Meremoana Potiki
Te Wehi Wright	Jamie Yeates

To anyone we have inadvertently missed, we are most humbly grateful for your support.



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## Whānau Members: A Snap Shot

The following table shows some key information about the whānau members that filled out the survey:

	Whānau members (n)	Percentage of total
Total	775	
Gender:		
Males	128	16.5%
Females	634	81.8%
Missing	13	1.7%
Māori language initiatives: (Multiple response selection)		
Te Ataarangi	369	47.6%
Te Kōhanga Reo	516	66.6%
Kura Kaupapa Māori	187	24.1%
Wānanga	268	34.6%
Another initiative	87	11.2%
Missing	1	0.1%
Education:		
Tertiary – Degree	190	24.5%
Tertiary – Certificate / Diploma	262	33.8%
Te Tohu Whakapakari	64	8.3%
Secondary	202	26.1%
Primary	14	1.8%
Missing	43	5.5%
Proficiency:		
Native speakers	116	15%
High proficiency L2ers	155	20%
Good proficiency L2ers	225	29%
Basic proficiency L2ers	185	23.9%
Beginners	54	7%
Missing	40	5.2%

1 L2ers is a linguistic term for second language speakers. An L1er would be a native speaker.

Whānau members are predominantly women. This reflects a trend observed within Māori language revitalisation generally. Most respondents noted participation in Te Kōhanga Reo and Te Ataarangi, though this is not surprising given that data collection actively took place within these groups. Over half of the participating whānau members have a tertiary qualification – either a certificate, diploma, degree or Tohu Whakapakari certification.

They also have a good command of the language. Over half have an intermediate proficiency. 35% are either highly proficient speakers, or native speakers. This high proficiency is testament to the successes of both initiatives.

## **Te Reo Māori and The Community**

The following report provides response whānau members gave about using te reo Māori in the community. In an earlier report (Te reo Māori me te Whānau), whānau use of te reo Māori outside the home was reported on. Here, it was seen that over half (50.82%) of whānau members state they continue to speak Māori outside of the home. Just 9.34% say they do not speak Māori outside of the home. Others provided more than a yes/no answer. 19.34% note they speak Māori sometimes. These are all positive indicators that te reo Māori is used in the community, especially given the overwhelming pressure of English outside of the home. This report elaborates on the use of te reo Māori outside the home, including how the community supports the use of te reo. Questions covered here include:

- *Challenges faced when using te reo Māori in public*
- *Ways in which the community supports te reo Māori, and*
- *Ways in which the community does not support te reo Māori.*

Key findings are:

- *Whānau are often met with challenges when using Māori in public*
- *Lack of comprehension is a key challenge for speaking Māori in public*
- *Those who are not met with challenges are few, don't let anything stop te reo*
- *There is good community support, but idea of community is restricted to one that is actively supportive*
- *Te reo is used in stores by 50% of whānau.*

Each question is analysed, many including responses from actual whānau members. Where responses were given in Māori, a translation is given in brackets. Single words are translated in brackets the first time they appear. Any attempts to change the responses given are minimal.

## Challenges When Using Te Reo Māori In Public

New Zealand society is experiencing an increased acceptance of te reo Māori use in public.<sup>2</sup> Both Māori and non-Māori also support the statement that “it is a good thing that Māori people speak Māori in public places...”<sup>3</sup> In 2013, 67% of Māori speakers surveyed by Te Kupenga spoke Māori outside of the home.<sup>4</sup> While there are many speakers who will speak Māori in public, and while support for te reo use in public is increasing, our whānau members are still met with challenges when using Māori in public (Figure 1, below):

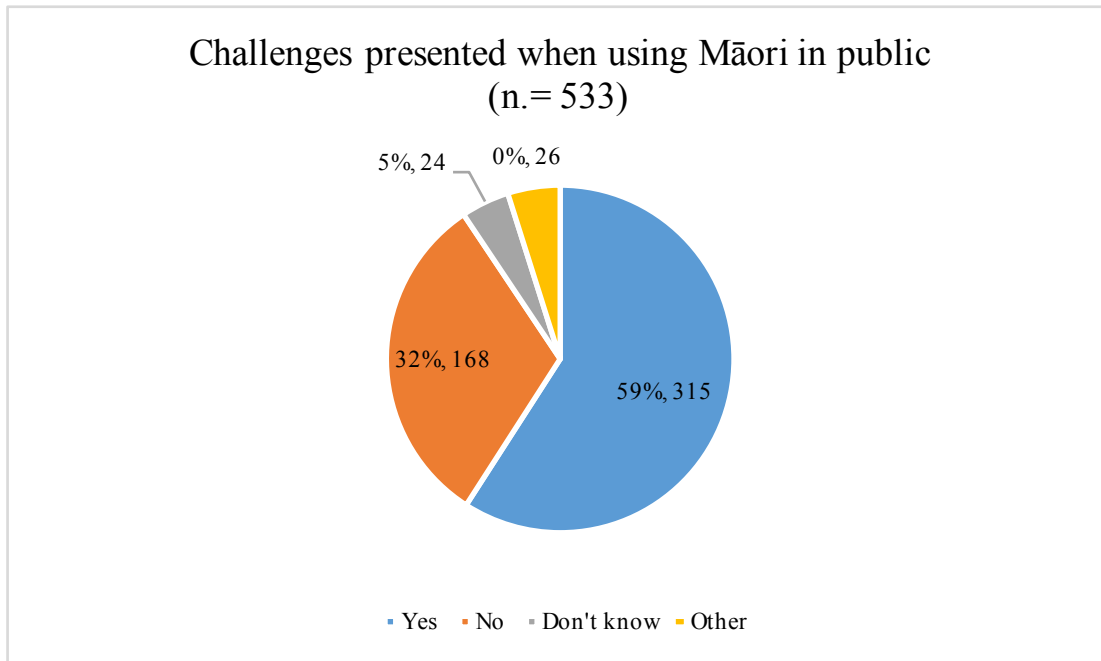


Figure 1. Challenges presented when using Māori in public.

<sup>2</sup> Te Puni Kōkiri, 2010.

<sup>3</sup> Te Puni Kōkiri, 2010, p. 34.

<sup>4</sup> Te Kupenga, 2014, p. 8.



Over half (59%) said they were confronted with challenges when speaking Māori in public. This is contrasted with a fairly large cohort who are not met with challenges (32%). Whānau who did experience challenges were asked what kinds of challenges they faced. The majority (30.50%) are challenged by a lack of understanding by others (Figure 2, below):

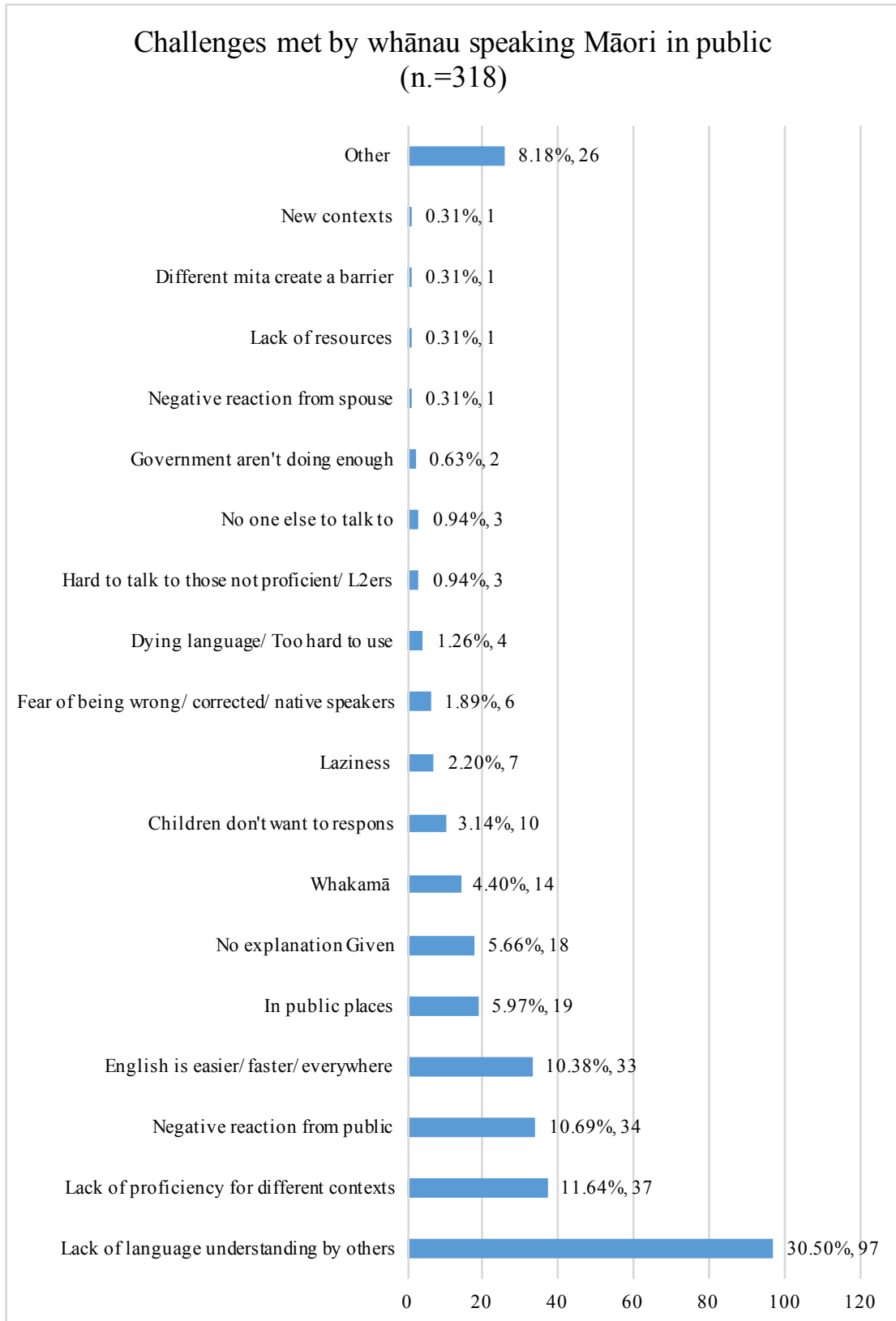


Figure 2. Challenges met by whānau speaking Māori in public.

Unfortunately, New Zealand society is quite secure in its monolingual, English-speaking identity. In fact, it has been described as “doggedly monolingual” in the past.<sup>5</sup> This has a number of flow on effects for active Māori speakers. Challenged by an inability of a largely monolingual, English-speaking public to speak English and not Māori, even the most active speakers can’t find it tough to remain in the language they might otherwise choose to use.

A further 11.64% lack the proficiency they believe is necessary for speaking Māori in public and 10.38% note that English is easier and faster than Māori. Given the fact that communication is largely about speed and effectiveness of delivering and understanding messages, it is not surprising that this is the case. 10.69% are confronted with negative reactions from the public, highlighting that even for active speakers of te reo, negative statements and attitudes from are still a challenge. A range of other challenges were also given. In contrast to this are the reasons whānau continue to use te reo Māori in public (Figure 3, below):

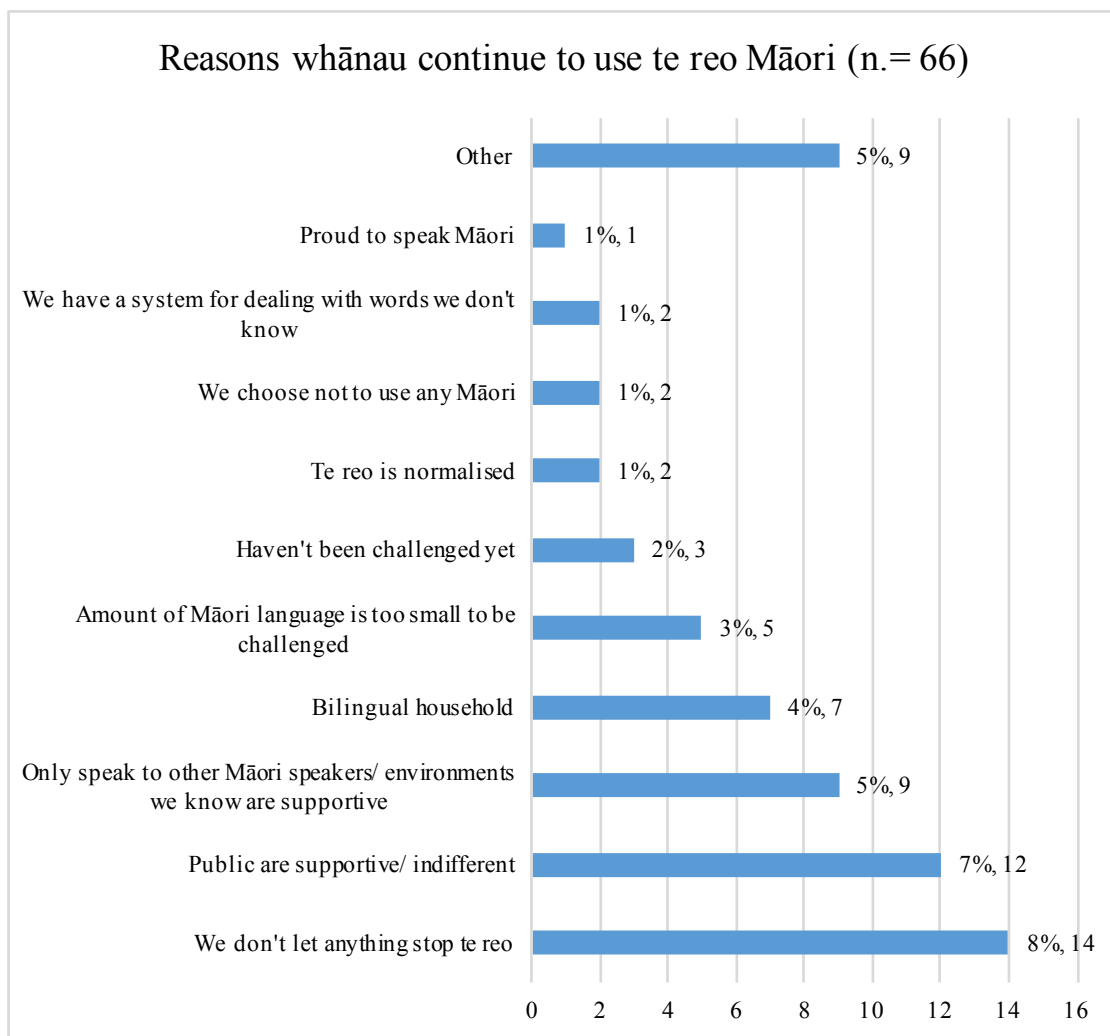


Figure 3. Reasons whānau continue to use te reo Māori in public.

Only a few people gave a reason as to why they are not challenged when using Māori in public. For 14%, nothing stops them. A further 7% note their communities are supportive of te reo Māori so it’s easy to do. 5% state that they continue to use te reo but note that they restrict themselves to Māori language communities. It is possible they may feel challenged if they were

<sup>5</sup> Harlow, 2005, p. 145.

to enter another community they perceived as a non-Māori language one. 4% say they are bilingual households and this carries across into the public space. A range of other reasons are provided.

## Community Support for Language Use

Following on from the challenges that affect our whānau and their use of te reo in public, the following questions relate to the ways in which communities value and support te reo Māori.

Figure 4 (below) shows most of our active Māori speakers believe there is community support for Māori language use (66.08%). A small number (26.22%) feel their community does not support such use:

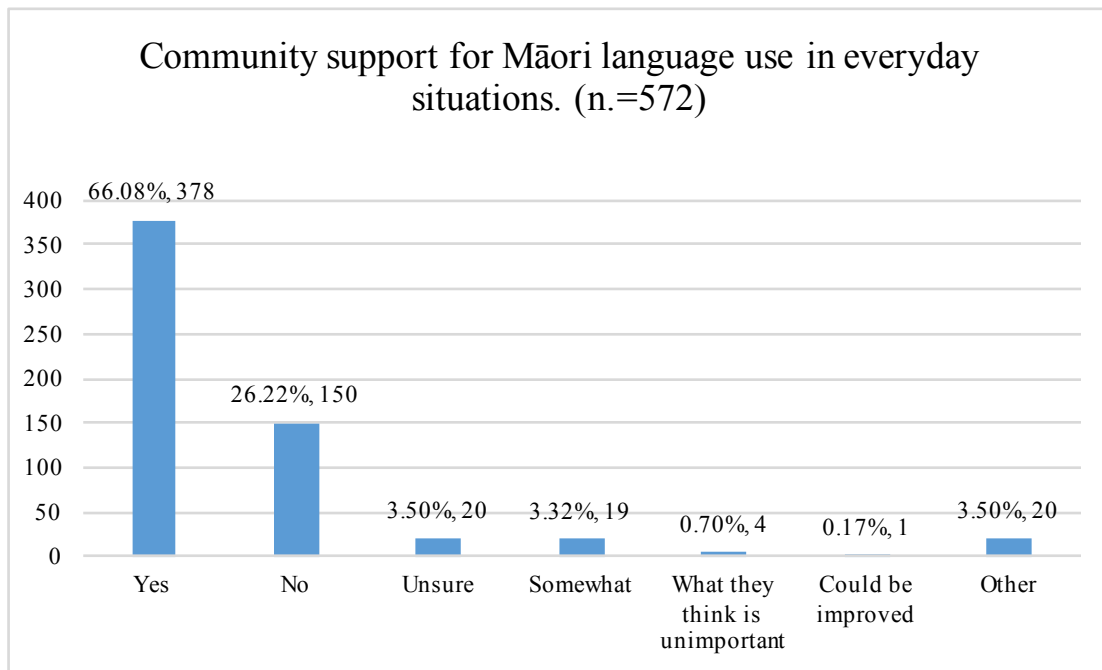


Figure 4. Community support for Māori language use in everyday situations.

## Ways in Which The Community is Supportive

Of course, there are a myriad of ways in which the community is supportive, or unsupportive of the use of te reo Māori. Most of our whānau opted not to provide an explanation about how the community is supportive, simply noting that it was. Over half (57.14%) did not provide a reason (Figure 5, below):

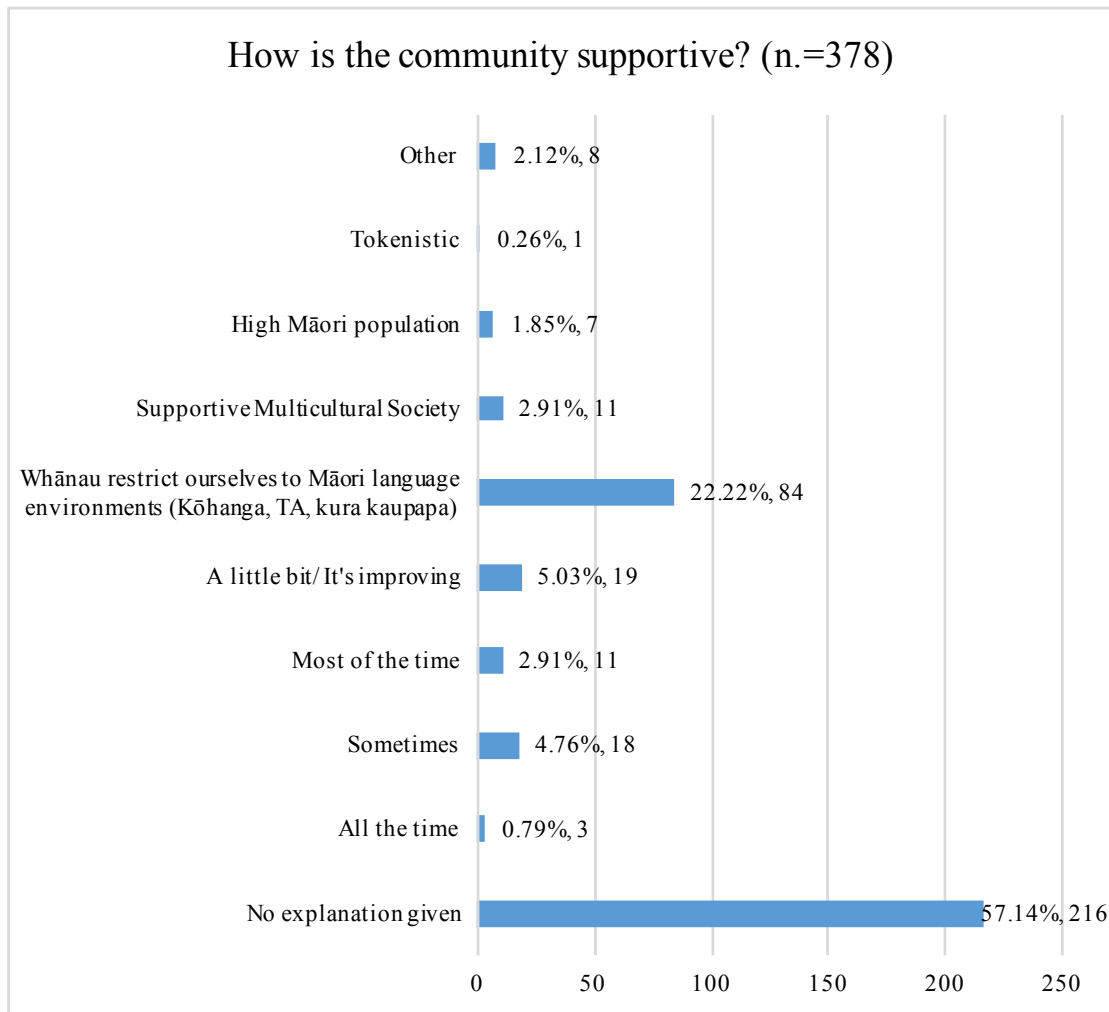


Figure 5. How the community is supportive of Māori language use.

The most frequently noted answer was that the whānau restrict themselves to Māori speaking environments in public – environments which are supportive of language use (22.22%). This is supported by Te Kūpenga, who note “Ko te kōrero i te reo i waho i te kāinga i tino mahia i te wā ka haere ki tētahi karapu, rōpū rānei, te āwhina i te kura, me te haere ki ngā hui.”<sup>6</sup> A range of other answers was given, such as time statements (supportive all the time, sometimes etc) and themed (high Māori population, tokenistic support etc).

<sup>6</sup> Te Kūpenga, 2014, p.8.

## Ways in Which The Community is Unsupportive

In contrast to the above are the ways in which the community is unsupportive of te reo Māori use in everyday contexts (Figure 6, below):

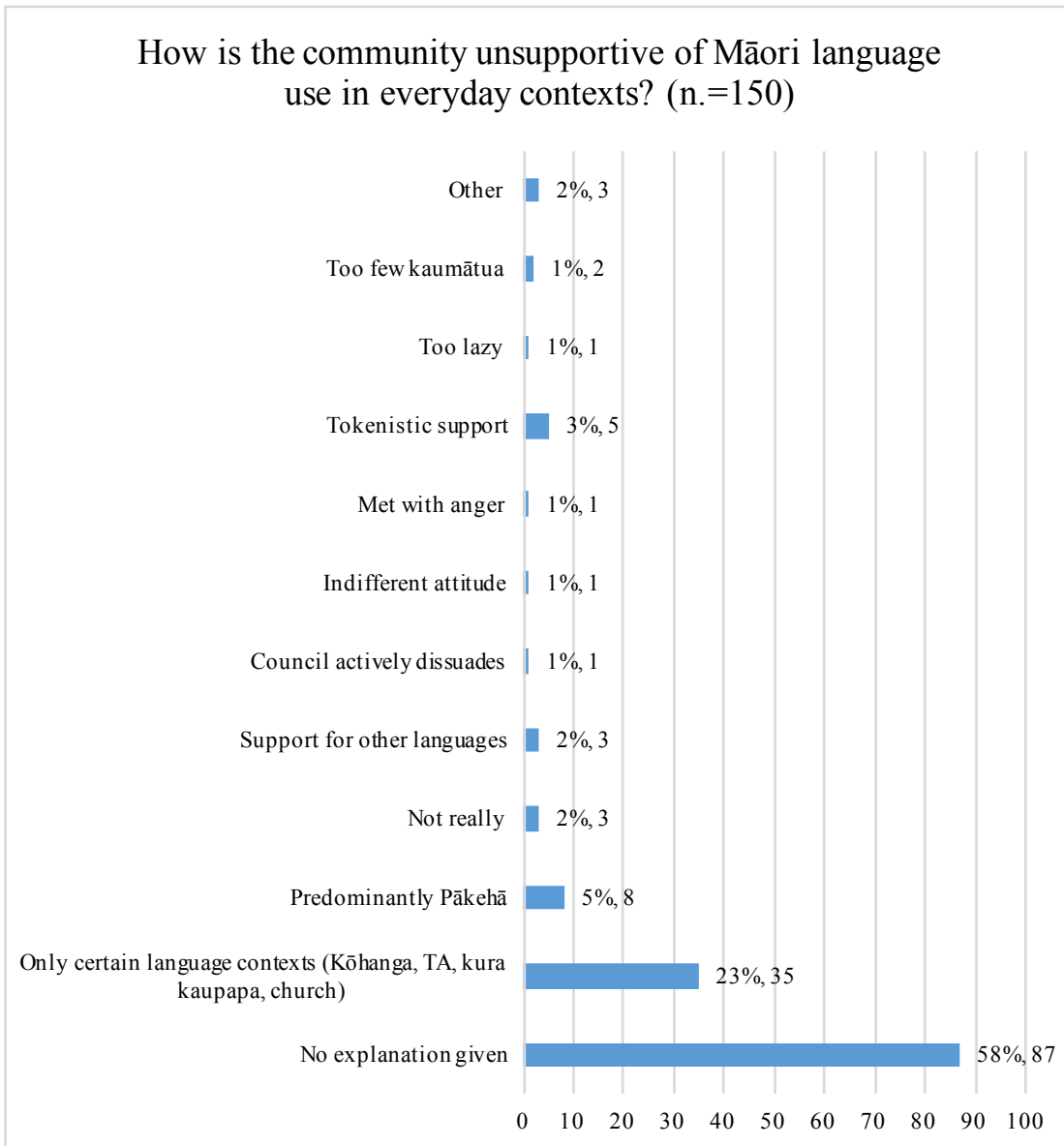


Figure 6. How the community is unsupportive of Māori language use.

As with the question above, it is interesting to speculate as to why most (59%) of our whānau opted not to provide an explanation about how the community is unsupportive, simply noting that it was not. 23% note that they only feel supported in kōhanga, Te Ataarangi classes, a kura kaupapa or at church – everywhere else is unsupportive. While it is sad that our whānau members feels so unsupported, it is a testament to the importance of those initiatives. A range of other reasons is also provided by whānau members, such as active dissuasion from the council, a desire to support other languages or tokenistic support.

## Māori Language Use in Stores

Where these initial questions have generally been about whānau experiences, the following questions pertain directly to actual use of te reo Māori in public. Whānau members were asked if they use te reo Māori in stores. Figure 7 (below) shows that half do, and half do not:

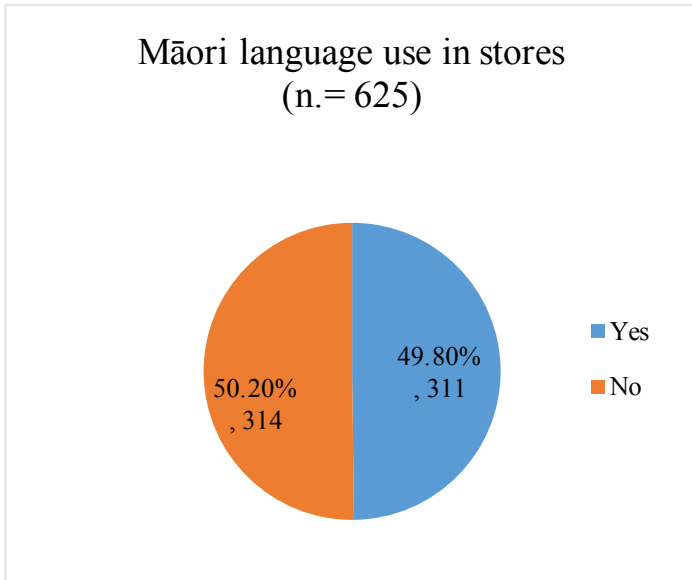


Figure 7. Māori language use in stores.

By separating this data into proficiency groups, it was revealed that the more proficient someone is in te reo Māori, the more likely they are to use te reo Māori in stores (Figure 8, below). However, even the most proficient speakers only use te reo Māori in stores half of the time. At the lower proficiencies, less Māori is used in stores. This highlights the strong link between at least some proficiency and public use of te reo Māori. Having said that, native speakers are not necessarily more likely to actually use te reo Māori in stores. This is interesting, given the attitudes of both proficient and non-proficient speakers towards using Māori in public places is about the same.<sup>7</sup>

	Proficiency				
	Native	High	Good	Basic	Beginner
Yes	50%	67.7%	51.6%	39.5%	20.9%
No	50%	32.3%	48.4%	60.5%	79.1%

<sup>7</sup> Te Puni Kōkiri, 2010, 26.



Figure 8. Māori language use in stores.

Whānau who do use te reo Māori in stores were asked to list some of the stores in which they did use te reo. Some whānau members gave actual stores, while some gave store types. Both kinds of answers are included here (Figure 9, below):

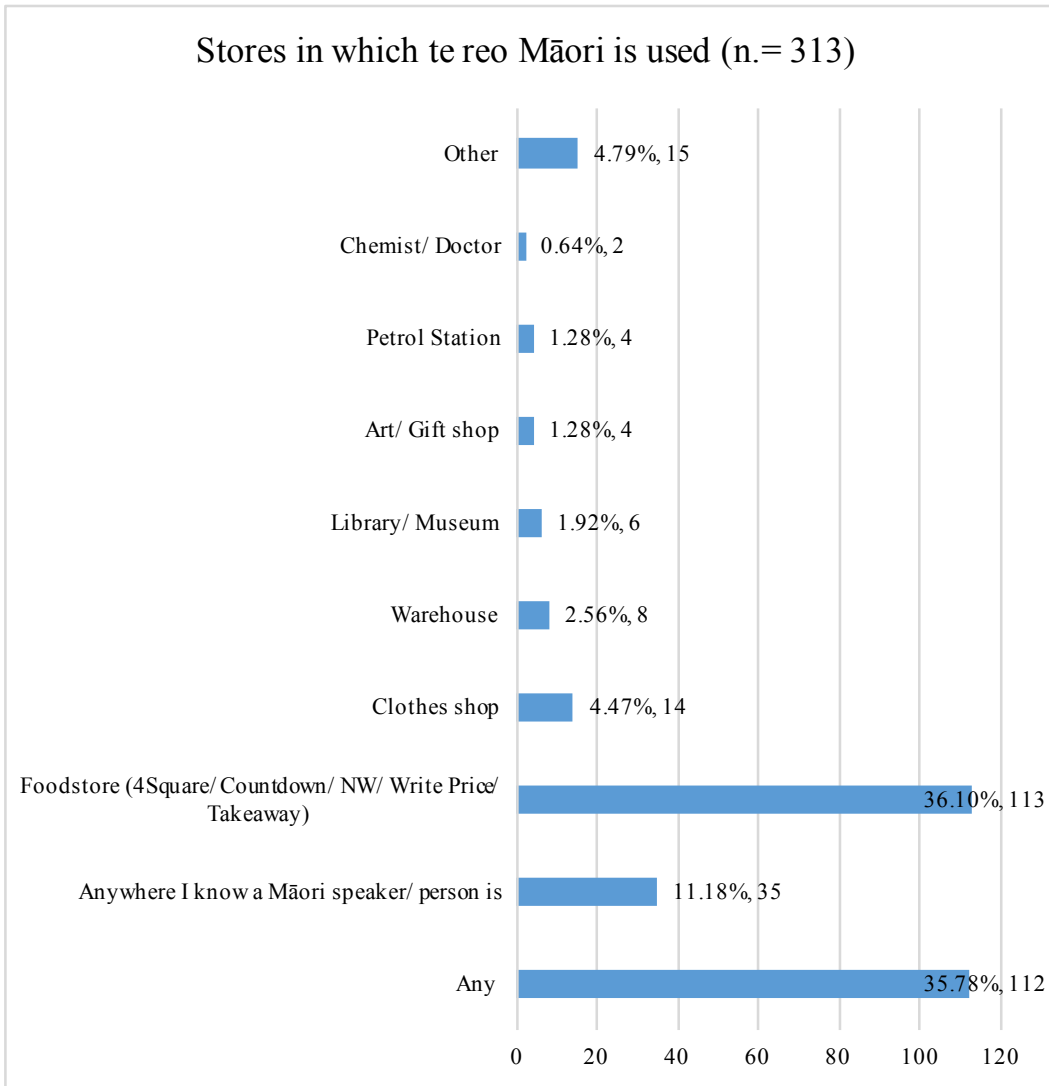


Figure 9. Stores in which te reo Māori is used.

Most members note that they use te reo in supermarkets and food places (36.10%). Many of these members use te reo in any store (35.78%). Some will use te reo in any store in which they know a Māori speaker is present (11.17%). A range of other stores are noted, such as clothes shops, The Warehouse and such.

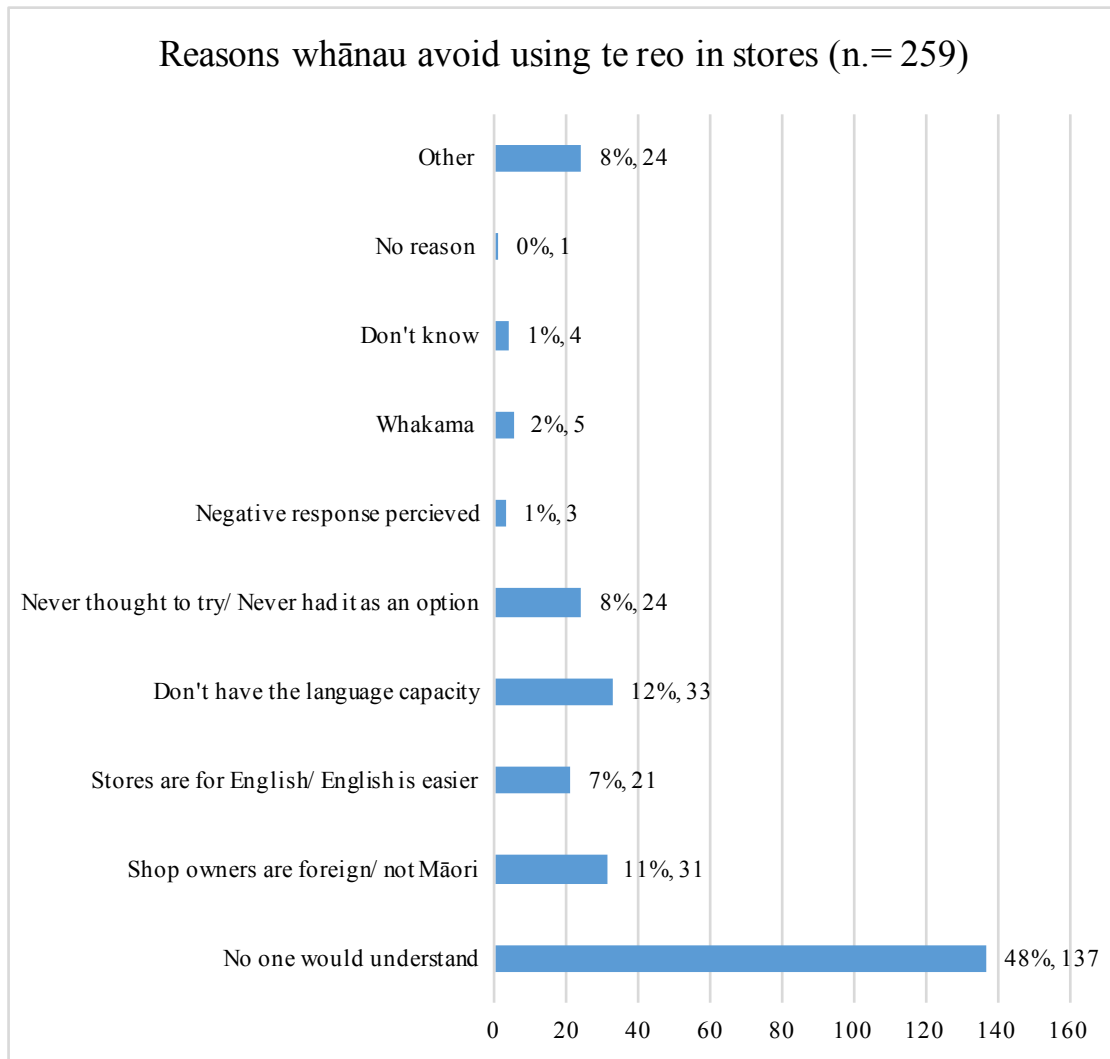


Figure 10. Reasons whānau avoid using te reo Māori in stores.

Those who do not use te reo Māori in stores were asked why they did not do so (Figure 10, above). Overwhelmingly, most (48%) said that they didn't think anyone would be able to understand them. 12% said they did not have the language capacity to do so. 11% noted that shopkeepers were not Māori and thus they did not use Māori. Some (8%) had never tried to speak Māori in public and for 7%, English was simply easier. These results show there is a general perception amongst our active speakers that using te reo Māori in public is not an easy task to achieve and even if it was, the likelihood of someone replying in Māori is certainly unlikely.



## Conclusion

This short reported has provided the results from Te Kura Roa: Whaihua questions relating to te reo Māori and community use. Key findings are as follows:

- *Whānau are often met with challenges when using Māori in public*
- *Lack of comprehension is a key challenge for speaking Māori in public*
- *Those who are not met with challenges are few, don't let anything stop te reo*
- *There is good community support, but idea of community is restricted to one that is actively supportive*
- *Te reo is used in stores by 50% of whānau*

If we are to hear te reo Māori spoken in all places and at all times, we must create avenues for our active speakers to be active in public. This includes normalising the language outside of restricted communities of New Zealand where te reo Māori is already acceptable, and continuing to posit the idea that te reo Māori is normal in public. Planning at the regional and national levels must also take steps to ensure an increased presence of te reo Māori within their spaces, to ensure active speakers feel safe in their communities. All of these things are instrumental in raising the profile and status of te reo Māori in our communities.

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