

TE REO MĀORI
MANDATORY REVIEW
OF QUALIFICATIONS

Needs Analysis (Final)

Māori Qualifications Services

June 2014

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1. Executive Summary

- 1.1. This report brings together relevant data, information and evidence in an effort to substantiate the need for a suite of Te Reo Māori qualifications at Levels 1-6 of the New Zealand Qualifications Framework (NZQF). Overall, the analysis has found that the strongest rationale for such a suite of qualifications is their contribution towards ensuring the survival of Te Reo Māori. Quite simply, the existence of Te Iwi Māori as a unique and distinct culture depends on it.
- 1.2. Information however, *quantifying* the need for Te Reo Māori qualifications has been more difficult. This is due mainly to the challenges a minority language faces when: there has already been a break in inter-generational transmission of Te Reo Māori; the perceived socio-economic benefits of the majority language; and factors contributing to the lack of acknowledgement regarding the benefits attributable to speaking Te Reo Māori/being equally competent in two languages (bilingual speaker) for Māori and non-Māori alike.
- 1.3. A summary of key findings include:
 - a) The literature regarding the history of Te Reo Māori, its near-death and on-going struggle for survival is well documented and is an important acknowledgement of the efforts of those who have and continue to advocate for its survival.
 - b) There is an inextricable link between Te Reo Māori and Tikanga Māori. All current qualifications incorporate Tikanga Māori as part of the learning process. At Level 5 and 6 diploma and certificate programmes, the focus is on increased fluency. However, rather than part of the learning process, it is now through Tikanga Māori that the inherent beauty of the language is celebrated.
 - c) Education remains the sector where the benefits, value and importance of Te Reo Māori in terms of the outcomes most valued by learners, whānau, hapū, iwi and hapori are actively supported. However, sustaining the initial success of grassroots language revitalisation initiatives such as Kōhanga Reo and Kura Kaupapa Māori has been disappointing. The focus is now on shifting resources supporting revitalisation efforts away from public sector entities and into the kainga/home as evidenced by the proposed new draft *Māori Language Strategy*.
 - d) There is a dearth of data and information regarding the actual extent of the contribution of Te Reo Māori across sectors like the economy, business and industry. However, evidence shows that Māori businesses/Māori economy provides opportunities for whānau, hapū, iwi and hapori to contribute to the revitalisation of Te Reo Māori.
- 1.4. A suite of eight new Te Reo Māori qualifications are proposed to replace the thirty-nine currently listed on the NZQF. Stair-casing from Level 1 through to Level 6, the suite acknowledges:
 - a) the aspirations, needs and desired outcomes of learners, whānau, hapū, iwi, hapori and other key stakeholders (for e.g., ngā wānanga Māori and whare ako, rūnanga, marae, Māori business, immigrants and ESOL learners) to learn Te Reo Māori
 - b) the opportunities and methods of delivery available to learn Te Reo Māori, including: early childhood, compulsory schooling and tertiary (non-University) sector; bilingual and and rūmaki teaching and learning environments
 - c) the importance of providing education, employment and community/cultural pathways for learners, whānau, hapū, iwi, hapori and other key stakeholders.

2. Introduction

2.1. This report fulfils the requirement under the *Guidelines for approval of qualifications at levels 1-6 for listing on the New Zealand Qualifications Framework* that an application include “credible, valid and adequate evidence that confirms sufficient need for the new qualification, including evidence of stakeholder support.”¹ It details the evidence gathered to:

- e) confirm a clear need for Te Reo Māori qualifications at Levels 1-6 of the NZQF through research and engagement and consultation with key stakeholders, including ākongā, whānau, hapū, iwi and hapori Māori.
- f) consider current and future educational, employment and social (both Māori/New Zealand) trends and prospects for graduates of Te Reo Māori qualifications.
- g) confirm a suite of qualifications that maps out a clear and logical learning pathway through Levels 1 to 6 of the NZQF.
- h) draft qualifications that have been designed to clearly meet the identified needs of ākongā, key stakeholders and mātauranga Māori as a body of knowledge.

Tertiary review of qualifications

2.2. In 2008, NZQA set out to review targeted qualifications at levels 1-6 from the NZQA framework. The Targeted Review of Qualifications (TRoQ) was in response to concerns raised by learners, industry, employers and employees about the clarity and relevance of qualifications on the framework.

2.3. TRoQ raised concerns that the qualifications system was difficult for learners, employers and industry to understand because it:

- was not relevant to some employers and industry
- was not user-friendly, and the status of qualifications was unclear
- contained a large number of similar qualifications which made distinguishing between qualifications and identifying education/career pathways difficult.

2.4. To address these findings, NZQA recommended the following changes:

- a) establish a unified New Zealand Qualifications Framework (NZQF).
- b) require the use of existing quality assured qualifications to allow for more inclusion of local components.
- c) require mandatory periodic reviews of qualifications to determine whether they are still fit for purpose.
- d) strengthen and standardise qualification outcome statement requirements.
- e) introduce mandatory pre-development assessment stage for qualification developers
- f) strengthen industry involvement in qualification
- g) provide clear information about whether a qualification is active, inactive or closed.

2.5. The above recommendations are being implemented with the mandatory periodic review of qualifications (bullet point c) is to be completed over the next three years.

¹ NZQA (2010) *Guidelines for approval of qualifications at levels 1-6 for listing on the New Zealand Qualifications Framework*: p. 14.

Scope

- 2.6. Thirty nine qualifications, ranging from Levels 1 to 6, fall under this review with two qualifications developed and owned by Te Wānanga o Raukawa not being included at their request.

Methodology

- 2.7. This report draws on primary and secondary sources of data and information ranging from research theses, analyses, papers, monographs and reports, surveys, hui notes and minutes and consultation comments and surveys.

3. Te Reo Māori in Aotearoa

Introduction

- 3.1. Anahira-Hill (2010: pp 14-17) states that from an anthropological perspective, the whakapapa (genealogy) of Te Reo Māori derives from a vast language family called Austronesian, which include the languages of Pacific peoples such as Polynesia, Micronesia and Melanesia. More specifically, Te Reo Māori is part of the Proto-Central-Eastern language family, which is a sub-grouping of the Pro-Polynesian family, a larger sub-grouping within the Proto-Austronesian group (Keegan, 2007). Included in the Proto-Central-Eastern language family are languages most closely related to Māori, which began with Hawaiian and moved through Marquesan, Tahitian and Tuamotuan, ending with Rarotongan and finally Māori. Te Reo Māori then, is understood by these historians to be the product of an evolutionary language chain, making it distinct from any other language in the world.

- 3.2. Barlow (1991) describes how te reo Māori is sacred because it was given by the gods so that the Māori people would be able to know the will and power of those higher beings. As with all other living things, language also has a mauri - a life force or living vitality; it has a spirit that gives it a unique structure and function (Barlow, 1991). However, to remain a living language it must be spoken regularly and taught with the appropriate understandings. The various mediums such as proverbs, stories, songs and other knowledge hold hidden meanings and symbolic references for those who understand the history (Pere, 1994). Pere (1994) explains how English translations lack the depth of the information and knowledge of the words or expressions, and may not transmit the several possible meanings that depend on context and even tone. The Māori language is important because it embodies the Māori culture and is part of their unique identity which makes them tangata whenua of Aotearoa-New Zealand. Like other aspects of Māori culture, the arrival of European settlers brought many changes and put the language under threat.

The importance of Te Reo Māori

- 3.3. Timutimu et al (2011: p 39) state language is much more than an abstract set of rules or complex system of knowledge used to communicate an idea, message or purpose. While acquisition involves the learning of these rules, language planners must also be aware of the community, identity and power functions of a language. A living language then, must be actively communicated by its community members and this has a number of implications:
 - language is not an object that can be handed down to future generations
 - language is not a clearly bounded system, but one that is in active interchange with all linguistic and non-linguistic factors that affect it
 - language is not independent of its community of speakers, and therefore their identity, history, values, beliefs, and cultural practices.

- 3.4. Outlining the Sapir-Whorf hypothesis,² Timutimu et al (2011: ibid.) note Van Troyer's (1994) discussion that language is a code, which all members of a specific language group learn and share, and through which a significant amount of what is known about the world is learned. Fishman (2007) similarly argues that:

²² The Sapir-Whorf hypothesis is the idea that differences in the way languages encode cultural and cognitive categories affect the way people think, so that speakers of different languages will tend to think and behave differently depending on the language they use. See *Linguistic Relativism (Sapir-Whorf Hypothesis) vs. Universal Grammar* at <http://www.ontology.co/linguistic-relativity.htm>. Accessed on 14 April, 2014.

The most important relationship between language and culture that gets to the heart of what is lost when you lose a language is that most of the culture is in the language and is expressed in the language. Take it away from the culture, and you take away its greetings, its curses, its praises, its laws, its literature, its songs, its riddles, its proverbs, its cures, its wisdom, its prayers. The culture could not be expressed and handed on in any other way. What would be left? When you are talking about the language, most of what you are talking about is the culture. That is, you are losing all those things that essentially are the way of life, the way of thought, the way of valuing, and the human reality that you are talking about (p.72).

- 3.5. Alternatively, because of the symbiotic relationship of language, when *normal language* is removed, adjusted or tampered with, the corresponding culture, history and identity are radically altered. Timutimu et al (2011: pp 39-40) note how Margaret Noori (2009: p 21) reflects this relationship when she says:

Our words are an epistemology; our grammar is a map. Our stories are our history. Learning is infinite and communal. Diversity is the ability to benefit from multiple perspectives. These are the reasons we speak Anishinaabemowin at our house (p.21)

- 3.6. It is this closeness to, and awareness of who one is through a cultural lens, which gives a sense of why language is so personal, and why language planning is ultimately a political decision. Language planning is contentious in that it entails social change by imparting *knowledge* and *consciousness*, and designating a *value* to a language. Timutimu et al (2011: pp 40) quote Shohamy (2006, p. 167), who states that:

A unique trait of language is that it is so personal; it is so much a part of us, of our bodies, of our souls, of our mouths, of our brains, of our hearts. Controlling language is a way of controlling us. For people though the power of language is also the power to reshape, to protest, to denounce oppression and resist its domination.

- 3.7. In Aotearoa-New Zealand, native speakers from previous generations were well aware of the value and significant role of Te Reo Māori within Māori society. Timutimu et al (2011: *ibid.*) note Reweti Kōhere's statement that it would be a great calamity (*he mate nui*) if English replaced the main stay (*pou tokomanawa*) of Māori culture. Timutimu et al (2011: *ibid.*) also quote from Kaa and Kaa (1994: pp. 49-51), who make a similar point when they state it is through ones knowledge of Te Reo Māori that a Māori person is known as a Māori (*Mā te mōhio o te Māori ki tōna reo ake e kiia ai ia he Māori*). And Sir James Henare during the Waitangi Tribunal (1986) hearing came to a similar conclusion about the value and importance of Te Reo Māori when he stated:

The language is the core of our Māori culture and mana. Ko Te Reo Māori te mauri o te mana Māori (The language is the life force of the mana Māori).

If the language dies, as some predict, what do we have left to us? Then, I ask our own people who are we?

I, and certainly we, don't want to be like the American negro who has lost his culture and has nothing.

Language according to Oliver Wendell Holmes, is a solemn thing, it grows out of life, out of its agonies and its ecstasies, its wants and its weariness.

Every language is a temple in which the soul of those who speak it is enshrined.

Therefore the taonga, our Māori language, as far as our people are concerned, is the very soul of the Māori people.

What does it profit a man to gain the whole world, but suffer the loss of his own soul? What profit to the Māori if we lose our language and lose our soul? Even if we gain the world.

To be monolingual; a Japanese once said, is to know only one universe.³

- 3.8. Timutimu et al (2011: p 42.) citing Kaplan and Baldauf (1997) however, also note the high impact of external influences on a minority language such as Te Reo Māori, stating that:

When a community of minority language speakers is embedded within a larger community using another language; if both languages can serve the same functions and domains, then the minority speakers are often drawn to the majority language because it offers greater access to material rewards, employment, economic opportunities, and status perhaps. Over time as the majority language becomes more dominant, minorities are required to learn and use the majority language. Over time the young have no incentive or opportunity to learn the language, consequently within three or four generations there may be no native speakers, and even the native speakers can only speak in a restricted set of registers (1997, p. 62).

- 3.9. Timutimu et al (2011: 43.) also point to Lewis (2007) who integrates the notion of value and language choice in his thesis about language planning. Language planning in his view is essentially about influencing choice. Success then, depends on both internal and external influences about choice being addressed. In the context of Te Reo Māori, making a choice is problematic if one is not equipped to make a choice, or if the choice is impeded by lack of skill, understanding or knowledge. When this principle is applied to language, it is the language that already holds the value position, or position of dominance that is more likely to be chosen. Choice, in this regard is already pre-empted by the value position made where the least effort is required.
- 3.10. Finally, Timutimu et al (2011: *ibid.*) note that language in the context of *value* is also influenced by the argument that language is more than a set of rules. It is also something that is part of individuals' and groups' identity and cultural beliefs and values. From a literary perspective, there is ample evidence to articulate a well-founded argument for Te Reo Māori to be prioritised throughout all walks of life. However, such efforts can be viewed as too far reaching for many communities in Aotearoa-New Zealand. Even though improvements in knowledge of culture and identity may be some of the benefits associated with language regeneration, the degree to which that is enough of a motivating factor is unclear.

Tikanga Māori

- 3.11. There is an inherent connection between Te Reo Māori and Māori culture: language is embedded in culture and also expresses culture. The nature of this connection is described as follows:

Māori language is the vehicle for Māori cultural practices and thought, enabling the manifestation of all aspects of the Māori world. The Māori language is an inherited treasure, a treasure supported by the Treaty of

³ *Te Reo Māori Report* p. 34

Waitangi. Language is the essence of culture. Each person, each tribal group, each region has its own language, mana, spirituality, beliefs and customs. Ultimately it is through Māori language that the full range of Māori customs can be expressed, practised, and explained. Through the learner knowing Māori language, they can access the Māori world and understand their role in it. (Ministry of Education, 2008: p. 12).

- 3.12. Similarly, the significance of Te Reo Māori me ōna tikanga is expressed by Rangimarie Rose Pere (1991: 3-10) as follows:

Kotahi te tino taonga ki a ngai tāua te Māori, ahakoa te iwi, ahakoa te hapū, ahakoa te whānau, ko tō tātau reo rangatira. Ko Te Reo Māori i heke mai i Rangiātea, te hoki ki ngā rangi tūhāhā i whakaparekereketia ai ki te oneone, i tanumia, ā, mai i te kōhuretanga ake i roto i te oneone nei, i whakatipuria ai, i poipoia ai, i penapenatia ai, i manaakitia ai, i tipu ai, ā, nō te tipunga, ka haumi, ka āwhiowhio tōnā kakara ki ngā pitopito o te ao ā rātau mā. Te Reo Māori rangatira nei, he wairua kaumātua tōnā, he momo huna, kia kore e mōhio a tauīwi ki ōna hōhonutanga, engari te raruraru i tēnei wa, he maha ngā tangata Māori, kaore i te mōhio ki nga hōhonutanga, ngā whānuitanga o Te Reo Māori.

- 3.13. Pere (1991: 9) offers a further insight into Te Reo Māori me ōna tikanga with respect to providing a deeper insight and understanding of oneself as Māori. She writes:

Language is the life line and sustenance of a culture. It provides the tentacles that can enable a child to link up with everything in his or her word. It is one of the most important forms of empowerment that a child can have. Language is not only a form of communication, but it helps transmit the values and beliefs of a people.

- 3.14. Pere emphasises her point by illustrating below (see Diagram 1) the importance of a Kōhanga Reo environment in providing learning experiences based on Mātauranga Māori, which enable tamariki to develop all dimensions of their personality. These learning experiences, including mihimihi, karakia, hīmene, waiata, poi and haka and tākaro Māori impart Māori knowledge through the use of the Māori language. This enables the child to internalise not just the language, but also the Māori culture. In doing so, tamariki are taught to interact with people, the land, environment and spiritual dimensions. However, for this to take place, to access this learning, this knowledge, Te Reo Māori is the key.
- 3.15. In a key note address at the *Kaupapa Māori Theory and Research Workshop 2004* held at Waipapa Marae, Auckland, Kaa Williams spoke of the many layers and depths of Te Reo Māori evident within Māori society; for example: *Te Reo Karakia* (the language of invocation); *Te Reo Pōwhiri* (the language of ritual welcome); and *Te Reo Paki* (the language of story narration).

4. Historical overview

Introduction

- 3.1 Christensen (2001: 13) comments that Te Reo Māori enjoyed an uninterrupted interval as the only language spoken in Aotearoa/New Zealand, until coming into contact with English and other European languages from settler populations in the late 1700s to early 1800s. During this uninterrupted period, the language brought by Polynesian ancestors changed, developed, and in time, became Te Reo Māori; a language (Fishman 1989: 97) calls “the genius of (Māori) nationhood.
- 3.2 At the time of first contact around 1800, it was impossible for Māori to foresee the rapid decline of the language, which was soon to begin in the second half of the nineteenth century. Initially, there was no reason to think that a new language spoken by a relatively small number of explorers, traders and settlers would pose a threat to the continued viability of the dialects of Te Reo Māori, which were the medium of communication, ceremony, trade and commerce, matters spiritual and political used throughout Aotearoa/New Zealand. Indeed, early settlers and missionaries were quick to learn Te Reo Māori and use it in their encounters with Māori.
- 3.3 With the history of the decline of the Māori language well documented in many sources,⁵ Timutimu et al (2012: 26-30) discuss the decline and subsequent efforts to revive Te Reo Māori, which is summarised below.

1840 - 1940: Te Reo Māori the dominant language

- 3.4 Māori was the dominant language of public communication in New Zealand both prior to the Treaty and arguably for some years thereafter. However, the ability to control the language of public domains was lost with the marginalisation of Māori economic, population, military and political power (L. Smith, 1989: 3-4). As a result, what followed was, as Spolsky (2003: 553, 571) describes a period of a long and often painful process of negotiation/accommodation between Māori and non-Māori. English became the normal language for the public arena and institutions and activities that supported Te Reo Māori were forced behind the closed doors of Te Ao Māori (Smith, 1989: 3-4).
- 3.5 The education system is an example of this slow extraction of Te Reo Māori from an important domain. Although many schools were originally established by religious leaders who actively promoted Te Reo Māori, the introduction of the Native Schools Act 1867 demoted the role of Te Reo Māori. First, it became a bridge to the later acquisition of English. Later it was completely abolished and replaced by English as the sole medium of education (Benton, 1996: 3). These policies drew criticism by Māori leaders concerned about their impact on the status of Te Reo Māori language. However, it was argued that Te Reo Māori was still strong in homes, and as a result, the small amount of time spent at school meant that Māori children could switch between Māori and English with relative ease at that time. The negative impact, it was assumed, would not be great (Pihama: 1993; and Smith: 1997).
- 3.6 Unfortunately, the exposure to English and particularly the act of punishing children for speaking Te Reo Māori at school had a tremendous impact when these children grew up. And although they spoke Māori to their parents, they would not speak to their own children, so that those children would avoid the punishment meted out to them in school (Timutimu, 1995).

⁵ See, for example: Benton, 1981; Ka'ai, 2004; Smith, 1993; and Spolsky, 2003.

- 3.7 Despite the more public demise of Te Reo Māori, some arenas remained vibrant such as the Māori newspaper sector through the likes of *Te Puke ki Hikurangi* and *Te Whetu Mārama*. These newspapers became a means of communication throughout Māori communities across the country. A wide range of religious activities were also conducted in Te Reo Māori. Benton (1981) for example states that:

Māori was the principal language of all Māori religious activities at this time. The two prominent Māori denominations of the day, Ratana and Ringatu, both promoted specific practices that were designed to encourage the use of the Māori language, and the mainstream denominations all had Māori missions, serviced by Māori speaking curates (cited in Te Puni Kōkiri, 2004b, p.13).

- 3.8 The last few decades of this first phase, (1900-1940) was a period of co-existence, when English and Māori language coexisted with complementary, albeit unequal, functions (Benton, 1991:14-15). The Māori population was slowly increasing, Te Reo Māori was still the language of communication for the rural Māori settlements where the majority of Māori lived, and Te Reo Māori was used in language domains outside the home, including the agricultural sector.

1941-1980: Intensive decline in the use of Te Reo Māori

- 3.9 The period 1941 - 1980 saw extensive social, political and economic change occur, which accelerated the decline in Te Reo Māori (Te Taura Whiri i Te Reo Māori, 2000). Māori still lived in rural settlements where the medium of communication was almost exclusively in the Māori language. However, the losses of young Māori leadership in World War II and the mass migration of many Māori families to towns and cities for employment undermined the key structures supporting Te Reo Māori; i.e.: cohesive whānau units (Te Puni Kōkiri, 2004). By 1966, sixty percent of Māori were living in urban areas; a trend that would continue on into the 1970s (Te Puni Kōkiri, 1999).
- 3.10 This social dislocation was compounded by assimilative policies, such as *pepper potting*, which reduced the chances of everyday conversations in Māori, as well as English-only education. This meant that, outside of contexts such as the marae or church, Māori children speakers had no public institution where they could extend their knowledge of Te Reo Māori beyond a basic level (Smith, 1997). These policies were justified on the basis that gaining English and losing Māori was necessary to receive the benefits of a modern society.
- 3.11 Given the almost complete dominance of English in urban domains (especially in the workplaces), the introduction of English television into family homes in the 1960s, contributed further to the negative attitudes of non-Māori towards Te Reo Māori. Many Māori families were making a conscious decision to use English rather than Māori as the preferred means of communication to bring up their children (Te Puni Kōkiri, 2003). Te Puni Kōkiri (2004: 14) recounts that:

The linguistic result of the urban migration, and policies of state agencies, was that language was not used in the majority of urban domains despite the fact that, in the first decade of urban migration, virtually all Māori adults and many Māori children could speak Māori.

- 3.12 For the first time, *intergenerational language transmission* of Te Reo Māori had been almost completely broken down and Māori children were being raised primarily as speakers of English (Te Puni Kōkiri, 2001). The percentage of Māori children speaking Māori language had

plummeted from the 1953 figure of twenty-six percent to five percent in 1975 (Benton, 1985 cited in Waitangi Tribunal, 2010). And while 64,000 fluent speakers of all ages remained, with a further 30,000 Māori able to understand Māori quite well, they were not fluent. Benton (1991: 12) illustrates the dilemma:

...only two domains where Māori was still generally secure, the formal aspects of the marae procedures and (less markedly) certain religious observances... It was very clear that Māori was, by the 1970s, playing only a very marginal role in the up-bringing of Māori children, and that, if nature were left to take its course, Māori would be a language without native speakers with the passing of the present generation[s] of Māori speaking parents.

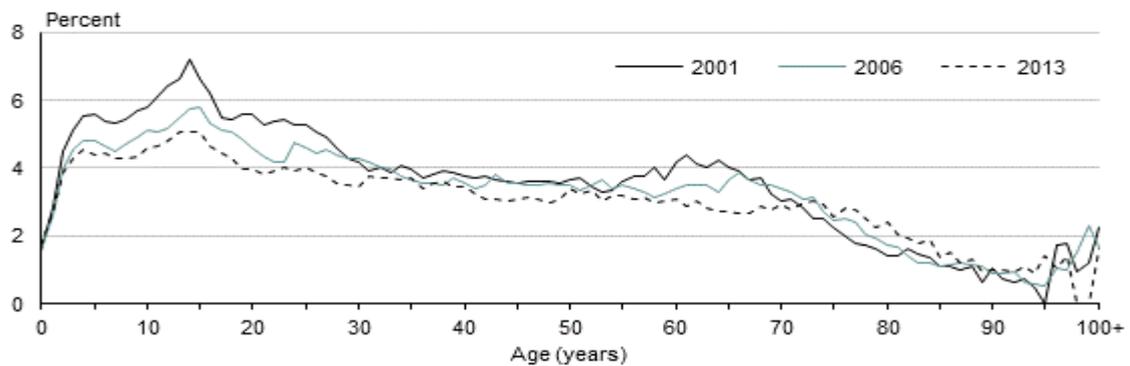
- 3.13 In the mid to late 1970s, the concern that Te Reo Māori was in great danger of becoming extinct led to a groundswell of Māori action (Ka'ai, 2004). Various Māori groups and communities across the country met to discuss what could be done to reclaim the importance of Te Reo Māori within Māori society. The drive to reinstate the *mana* of Te Reo Māori was included within a broader activist movement, which sought to address a number of unresolved Māori concerns. Groups like *Ngā Tamatoa* and *Ngā Kaiwhakapūmau i Te Reo Māori* were inspired not only by a worldwide civil rights movement in the 1960s, but also the failure of Government to honour the Treaty of Waitangi; in particular, the failure to recognise tribal tino rangatiratanga and the protection of Māori taonga (Harris, 2004).

1981-2006: Revitalisation of Te Reo Māori

- 3.14 In the mid-twentieth century, ninety-five percent of Māori households spoke Māori (Ball, 1940: 278). However by 1975, this had dropped to five percent of the Māori population identifying as speakers of the language. A major survey completed in 1979 found there to be 64,000 fluent speakers of Māori, most of them older than 40. However, more worryingly for the health of the language, this probably included only 100 pre-schoolers fluent in Te Reo Māori.
- 3.15 By 1996, Māori participation in kōhanga and Māori medium schooling, and the higher profile given to the Māori language in Crown-funded broadcasting, had begun to turn these figures around.⁶ The national census that year revealed that twenty-five percent of the Māori ethnic group (129,000 speakers) rated themselves able to converse in Māori. This had increased slightly to 25.2 percent in 2001.
- 3.16 In 1999 however, the proportion of Māori school children in Māori-medium education fell from a peak of 18.6 percent in 1999 to 15.2 percent in 2009. In other words, there were 5,700 fewer Māori students learning through the medium of Māori than there would have been had 1999 rates been maintained. The peak in non-Māori participation in Māori-medium education (in terms of the proportion of students) came in 1998. Had that rate been maintained, there would have been in 2009 an extra 1,650 non-Māori students in Māori-medium learning.
- 3.17 By the 2006 census however, the situation had changed with the proportion of Māori who spoke Māori dropping to 23.7 percent; even as the total number of Māori speakers of conversational Māori had grown to 131,600. Officials stated it was evidence of stabilisation after decades of decline, but there were 8,000 fewer speakers than there should have been had numbers truly stabilised.

⁶ Waitangi Tribunal (2010) *Ko Aotearoa Tēnei - Te Taumata Tuarua*: Chapt. 5. Waitangi Tribunal: Wellington.

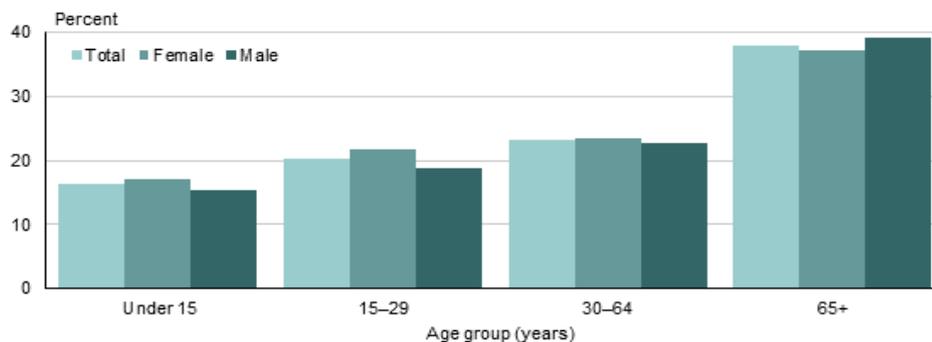
Speakers of te reo Māori as a proportion of the census usually resident population
By age
2001, 2006, and 2013 Censuses



Source: Statistics New Zealand

3.18 While part of this loss could be attributed to the death of older native speakers a decade earlier, this had been offset by the rise of the kōhanga generation. By 2006 however, ground was now being lost at both ends. From 1996 to 2006, the percentage of Māori children under 10 (excluding those for whom ‘no language’ was recorded) who spoke Te Reo Māori declined from 22.1 percent to 18.5 percent - a deficit of more than 4,000 tamariki.

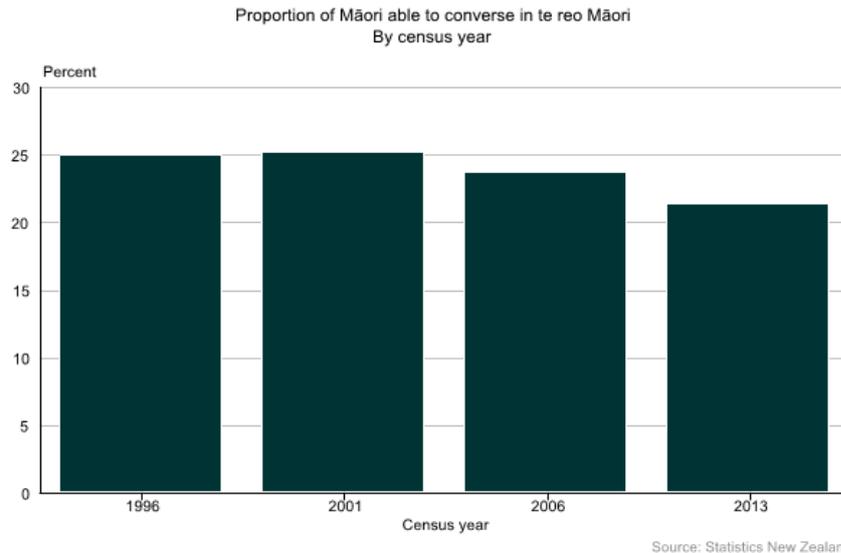
Speakers of te reo Māori as a proportion of the total Māori population
By age and sex
2013 Census



Source: Statistics New Zealand

3.19 The 2006 Census figures for the younger speakers also reflected a consistent decline in the number of Māori children attending kōhanga reo. By 2009, there were 5,200 fewer children attending nearly 350 fewer kōhanga than in 1993 - less than a quarter of all Māori children in pre-school. If the 1993 rate of Māori participation in kōhanga had been maintained, the number of Māori tamariki at kōhanga reo in 2008 should have increased to 18,300.

3.20 However, enrolments in 2008 at kōhanga numbered only 9,200, including 8,700 Māori children. With approximately 9,600 fewer Māori children than there would have been had the 1993 rates been maintained, kōhanga have lost ground rapidly.



- 3.21 Another worrying trend was that tamariki in kōhanga were also more likely to be learning Te Reo Māori from second language learners than from older native speakers. This meant that the rich diversity of tribal dialects was not being passed on in kōhanga to the same extent.
- 3.22 In the face of this decline, the next section looks at the initiatives implemented, initially at the grassroots, as part of efforts to rescue Te Reo Māori from “language death”.⁷

⁷ In linguistics, language death is a process that affects speech communities where the level of linguistic competence is decreased, eventually resulting in no native or fluent speakers of the variety. Language death may affect any language idiom, including dialects and languages. See Fishman, 1991.



4. Language Revitalisation in Aotearoa/New Zealand

Introduction

4.1 Timutimu et al (2012: 25) state that language regeneration is a part of language planning established as a response to language decline. Commentators have come to recognise that while institutional approaches to language development have achieved degrees of success, informal spaces for language use and the importance placed on nurturing these sites have sometimes been overlooked (Spolsky, 2003: 571). Fishman (1991) also asserts that the accomplishment of *intergenerational transmission of language* (stage six of the *Graded International Disruption Scale for Threatened Languages* is the fundamental priority for language regeneration.⁸

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

4.2 The literature relating to Aotearoa - New Zealand activities, programmes, projects and institutions, which have influenced or are influencing Māori language use and comprehension shows:

- the absence of Māori language usage in the home and restricted use to a few formal domains like education and formal processes of the marae are critical impediments to restoring the usage of the language to self-sustainable levels.
- if people with the capability to speak Te Reo Māori reserve their language for only formal occasions, then the competence to communicate satisfactorily in these crucial contexts is reduced and Te Reo Māori remains endangered.
- if there are no locations where informal language use is stable, there will be a substantial problem ahead in the fight for language regeneration.

Revitalisation of Te Reo Māori

4.3 Revitalisation work in Aotearoa-New Zealand started in the late 1970s and continued in earnest during the 1980s. During this time, Te Reo Māori continued to decline as the growing number of activities was yet to have an impact on the status of Te Reo Māori. In addition, debates about effort, efficacy, context and focus were also prevalent themes throughout this period.

⁸ Table sourced from Tsunoda, 2005: 177-78.

Within this context, the Māori renaissance movement was getting underway and the potential impacts of those efforts were now occupying the attention of Te Reo Māori advocates across the public sector.

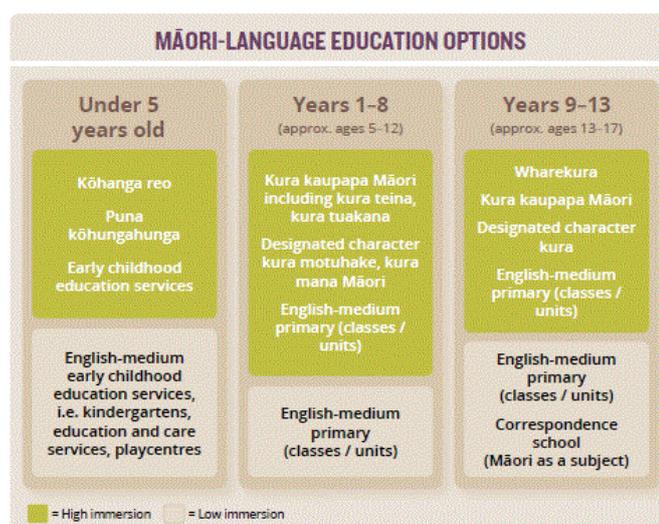
- 4.4 The development of Māori education initiatives have made arguably the most significant contribution to language revitalisation to date. These initiatives such as Te Kōhanga Reo, Te Ātaarangi, Kura Kaupapa Māori, and Wānanga Māori were based on the principle that the most effective way of increasing the numbers of Māori language speakers is to focus on young learners (Ka'ai, 2004; Te Puni Kōkiri, 2003). Ka'ai (2004) for example, states that:

...Kaupapa Māori educational initiatives such as Te Kōhanga Reo, Kura Kaupapa Māori and Wharekura have played a critical role over the last two decades in contributing to the establishment of a platform to support a generation of growth and development of the Māori language for the next 25 years (p.213).

- 4.5 The Kura Kaupapa Māori system began in the 1980s at the same time as the Te Kōhanga Reo movement emerged. A natural alignment saw the two approaches to Te Reo Māori advancement for Māori children covering early childhood and the compulsory schooling sector. Māori language, culture, and values thrive in these schools and despite the difficulty in gaining government approval between 1992 and 2008, the number of kura kaupapa and kura teina increased from 13 to 72 (Statistics New Zealand, 2008). Between 1997 and 2008, the number of students increased by 55 percent, from 3,926 to 6,104. The 1990s also saw kaupapa Māori education extended to the tertiary education sector, with the establishment of Te Wānanga o Raukawa, Te Wānanga o Aotearoa and Te Whare Wānanga o Awanuiārangi (Waitangi Tribunal, 1999).

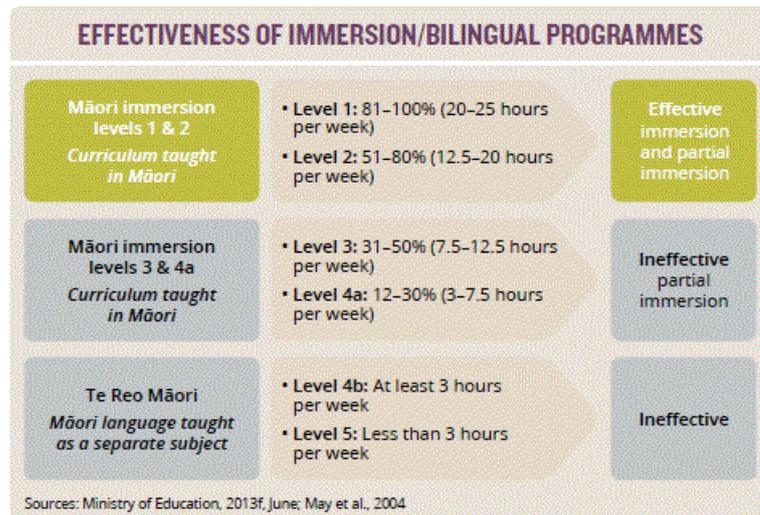
Māori language in education

- 4.6 Whānau have the choice of participating in high immersion Māori-language education in Māori medium, or in high or low immersion in English medium. They can also move between high- and low-immersion programmes. The illustration below provides a basic illustration of the options up to Year 13.



- 4.7 The term “level of immersion” is used to describe the percentage of reo Māori used in a classroom. According to May, Hill, and Tiakiwai (2004), kura or schools with the highest levels of immersion (level 1 programmes are the most effective in terms of supporting reo Māori

acquisition. Partial-immersion schools can also be effective, as long as at least fifty percent of the teaching is in Māori (level 2 programmes).



Kōhanga Reo

4.8 The Te Kōhanga Reo (TKR) movement opened its first centre in 1982. With grassroots energy and eventual government support, the movement peaked 11 years later at 14,514 attending children - approximately half of all Māori children attending pre-school (Ka'ai, 2004; Waitangi Tribunal, 2010). Advocates of the Te Kōhanga Reo movement aimed to restart intergenerational transmission of Te Reo Māori by enabling grandparents who had retained Māori customs to pass them on to their grandchildren. Reedy (2000, p. 159) explains:

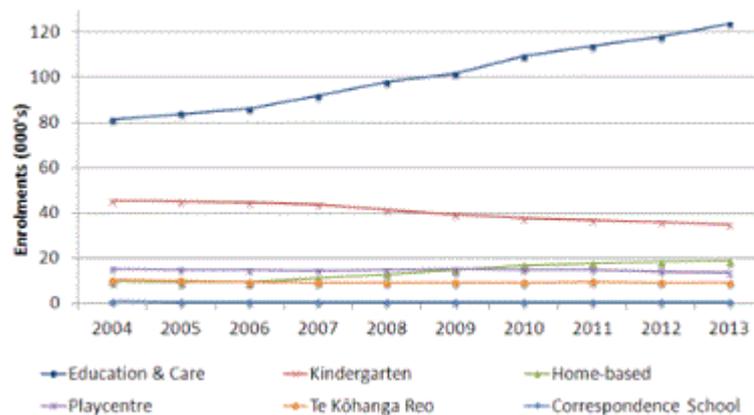
Kōhanga Reo encapsulates what Māori perceive as the best theoretical foundations of learning for the child: a holistic approach, interwoven with cultural ethos, and the calling upon of the most important resource for cultural and language transmission, the surviving kaumātua (elders) whose knowledge is deemed essential in the learning environment of the Kōhanga Reo [...] [Its] basic principles are: learning is empowering the mokopuna (grandchild); learning takes place through human interaction (the whānau [extended family]); learning occurs in a community; learning is holistic.

4.9 By 2009, numbers had declined to 9,288, due in part to increasing competition in the childcare sector and also the philosophical tensions between Te Kōhanga Reo and the Ministry of Education regarding: the role of the whānau; the pressure to adapt to the bureaucratisation of the early childhood sector; and the changing needs of an emergent Māori middle class (Te Kōhanga Reo National Trust, 2003; Waitangi Tribunal, 2010). However, despite its decline, the success of this initiative has inspired other indigenous peoples to adopt the Te Kōhanga Reo model for their own language revitalisation strategies (Te Puni Kōkiri, 2004).

4.10 Figures for 2009 to 2012 continue to show only slight improvements in enrolments. In July 2012:

- a) 12-13 percent of ECE services provided high immersion programmes
 - 463 kōhanga reo and 10 ECE services provided 81-100 percent immersion
 - 21 ECE services provided 51-80 percent immersion
- b) 9,366 tamariki were enrolled in kōhanga reo
- c) 21 percent of all children enrolled in ECE services were recorded as being Māori

- d) 22 percent of all tamariki recorded as being Māori were enrolled in kōhanga reo
- e) 5 percent of all children enrolled in ECE services were enrolled in kōhanga reo.



Kura Kaupapa Māori

- 4.11 The establishment of Kura Kaupapa Māori schools in New Zealand followed a 1971 report by researcher Richard Benton that the Māori language was in a critical near-death stage. By the 1980s Māori communities "were so concerned with the loss of Māori language, knowledge and culture that they took matters into their own hands and set up their own learning institutions at pre-school, elementary school, secondary school and tertiary levels" (Smith 2003:6-7).
- 4.12 The establishment of Kōhanga Reo, Māori-language pre-schools triggered a series of initiatives in schooling and education by Māori, initially outside of the mainstream education system. The need for Māori language primary/secondary schools arose when parents were concerned that their children who had finished Kōhanga Reo quickly lost their language once they started at mainstream primary/secondary schools.
- 4.13 Te Kura Kaupapa Māori o Hoani Waititi, Henderson, West Auckland is generally credited as being the first Kura Kaupapa Māori to be established in 1985. Soon, Kura Kaupapa Māori became another important part of a series of Māori-led initiatives aimed at strengthening the language, affirming cultural identity, and encouraging community involvement (Smith 2003:8-11).

Te Aho Matua

- 4.14 In 1987, a working party was established to investigate an alternative schooling model, which would better meet the aspirations of Māori communities in New Zealand.⁹ The party adopted Te Aho Matua as the founding set of principles, would guide the operations of a Kura Kaupapa Māori.
- 4.15 Tākao et al (2011: 10) describe Te Aho Matua as the "foundational document and driving force for Kura kaupapa Māori". The document showcases a kura kaupapa collective within an alternative and unique type of education methodology, clearly distinguishable from mainstream schools (Smith, 2003). Nepe (cited in Pihama, Smith, Taki & Lee, 2004: 16) also believes that as a philosophy, Te Aho Matua provides clear structures for the raising and education of the Māori child by: operating from a kaupapa Māori knowledge base; Māori values are deeply embedded; Te Reo Māori me ōna tikanga are integral components; and while tamariki are the central focus, whānau are pivotal in ensuring the success and therefore well-being of tamariki.

⁹ The working party consisted of Dr Katerina Mataira, Dr Pita Sharples, Dr Graham Smith, Dr Linda Smith, Cathy Dewes, Tuki Nepe, Rahera Shortland, Pem Bird and Toni Waho.

Māori medium education

4.16 Ministry of Education figures above show that students being taught the curriculum in Māori language for 81-100% of the time (Māori Language Immersion Level 1), increased slowly between 2009 and 2012.¹⁰ In 2013 however, the number of students increased sharply by 212 from 11,815 to 12,028.

Māori Language Immersion Level	2008	2009	2010	2011	2012	2013	Change 2012-13
Level 1: 81-100%	11,772	11,834	11,738	11,818	11,816	12,028	212
Level 2: 51-80%	5,157	5,161	4,587	4,729	4,976	5,315	339
Māori Medium Total	16,929	16,795	16,325	16,547	16,792	17,343	551

4.17 Similarly, for students being taught the curriculum in Māori language for 51-80% of the time (Māori Language Immersion Level 2), numbers dropped below 5,000 from 2010 to 2012. In 2013 however, numbers increased by 339 from 4,976 to 5,315. In both cases, the increases can be attributed to an increase in the number of secondary schools from 276 in 2011 to 283 in 2012 enrolling students in Māori medium.

4.18 The data above in terms of years of schooling also identifies another clear trend. The number of students enrolled in Māori Language Immersion Level 1 almost halves from Year 8 to Year 9. For example, in 2012, the total number of students enrolled in Māori medium Level 1 was 1,008 at Year 8, but then dropped to 618 at Year 9 in 2013. The drop is even more pronounced at Māori Language Immersion Level 2. For example, from a total number of 655 students in 2011, the number drops to 180 students continuing through to Year 9 in 2012. The ratio improves somewhat for the 2012-2013 cohort.

Immersion Level	Year of Schooling	2008	2009	2010	2011	2012	2013
Level 1: 81-100%	Year 1	1,440	1,364	1,468	1,517	1,509	1,595
	Year 2	1,380	1,318	1,308	1,373	1,434	1,432
	Year 3	1,309	1,291	1,236	1,246	1,291	1,367
	Year 4	1,272	1,270	1,259	1,201	1,188	1,249
	Year 5	1,174	1,171	1,183	1,191	1,144	1,149
	Year 6	1,167	1,115	1,091	1,094	1,065	1,119
	Year 7	1,209	1,206	1,191	1,100	1,083	1,075
	Year 8	1,047	1,102	1,121	1,060	1,008	1,084
	Year 9	571	552	645	616	632	618
	Year 10	456	534	467	605	537	528
	Year 11	353	271	338	340	414	349
	Year 12	235	244	241	280	295	255
	Year 13	152	184	177	188	201	205
	Year 14	6	10	13	7	11	2
	Year 15	1	2			4	1

4.19 One contributing factor for the consistent and dramatic drop off in students numbers from Year 8 to Year 9 is that there are more schools offering Māori Medium Education at Years 1 to 8, then there are for Year 9 and above. A major reason for the lack of offerings in Māori Medium Education at Year 9 and above may be attributed to critical resourcing issues, including qualified teachers with the necessary Te Reo Māori competencies.

¹⁰ Data sourced from Māori Language in Education page at [Education Counts website](#).

4.20 In 2012, forty percent of Māori learners (Year 1 and above) were participating in some form of Māori-language education. Twenty-four percent (16,355) of these learners were involved in Māori-medium education in either immersion or bilingual settings. Seventy-six percent (52,700) of these were involved in reo Māori learning in English medium. Sixty percent of all Māori learners were not enrolled in Māori-language education.

Wānanga Māori

4.21 Wānanga are given statutory recognition under section 162 of the Education Act 1989 (as added by section 36 of the Education Amendment Act 1990). As such, wānanga are regarded as the peers of universities, polytechnics, and colleges of education. Section 162(4)(b)(iv) states that:

A wānanga is characterised by teaching and research that maintains, advances, and disseminates knowledge and develops intellectual independence, and assists the application of knowledge regarding āhuatanga Māori (Māori tradition) according to tikanga Māori (Māori custom).

4.22 This definition places a statutory responsibility upon wānanga to teach and conduct research within traditional Māori social structures. Three wānanga are currently recognised as tertiary education institutions under the Education Act. Te Wānanga o Raukawa and Te Wānanga o Aotearoa were established in 1993, and Te Whare Wānanga o Awanuiārangi was given statutory recognition in 1997.

4.23 In 1998, a claim was filed with the Waitangi Tribunal concerning the failure of the Crown to, in comparison with other tertiary education institutions (TEIs), equitably fund the three wānanga under the Education Act 1989.¹¹ As part of the claim, it was recognised that, while each wānanga was distinctive in its own right, some general observations could be made regarding how wānanga differed from other TEIs, including:

- a) wānanga have been established by iwi as independent institutions to meet the developmental needs of iwi and, through iwi, Māori generally
- b) each wānanga enjoys the participation of all sectors of the iwi, from young members as students through to elders as teachers
- c) mātauranga Māori, and its maintenance, development, and dissemination, are central to wānanga activities
- d) each wānanga operates according to the tikanga of the founding iwi, and is identifiably Māori in its environment and operations
- e) the majority of the wānanga student body are described as being ‘second chance’ learners, whose experience of education prior to arriving at the wānanga was not satisfactory
- f) the development of spiritual strength and depth among the students is an integral part of the wānanga programme
- g) the wānanga, as a whole, is guided, directed, and controlled by Māori people.

4.24 Wānanga have been successful in creating opportunities for attracting many Māori (and non-Māori) into tertiary study. This success was evident in Te Wānanga o Aotearoa introducing over 60,000 new learners into certificate and diploma study between 2000 and 2004. This

¹¹ See Waitangi Tribunal, 1999.

made the wānanga New Zealand's largest in terms of head count, and second largest in terms of the number of equivalent full-time students.¹²

- 4.25 However, the wānanga came under increasing scrutiny, and in 2005, the government announced a package of actions, including the appointment of a Crown observer, in response to concerns raised about its financial management and governance.¹³
- 4.26 The impact saw an overall decline in EFTS for wānanga from 33,804 in 2003 to 22,300 in 2007. From 2008, EFTS began to increase reaching 25,800 in 2010 before relatively stabilising in 2011 (24,623) and 2012 (24,553). In 2011, sixty percent of students enrolled at wānanga were Māori, followed by twenty-nine percent European, twelve percent Asian and nine percent Pasifika.
- 4.27 The largest proportion of EFTS in the wānanga sector in 2011 was in Society and Culture (56%), followed by Management and Commerce (20%) and Creative Arts (9%). These shares did not change substantially from 2010.¹⁴

Community language initiatives

- 4.28 There is a growing awareness amongst iwi to refocus their attention towards the revitalisation of their own distinctive reo.¹⁵ Sixty-four iwi language activities have been initiated through such programmes like the Ministry of Education's *Community Based Language Initiatives Project* (CBLI),¹⁶ and Te Taura Whiri i Te Reo Māori's *Mā Te Reo Māori*.¹⁷
- 4.29 Other examples of significant language activity taking place within Māori whānau, marae and other community forums are those strategies initiated by the ART confederation of tribes (Te Āti Awa, Ngāti Raukawa and Ngāti Toa) and Kai Tahu to assist with the regeneration of Te Reo Māori.
- 4.30 In 1975, *Whakatupuranga Rua Mano*, a 25 year iwi development plan and language revitalisation strategy emerged showing that practically no young speakers possessed any significant knowledge of the Māori language.¹⁸ *Whakatupuranga Rua Mano* - unique for its time, was the first iwi developed and managed plan of its type to address language decline. It was large scale and spanned over a relatively long period of time. The four guiding principles of the *Whakatupuranga Rua Mano* programme were:
- a) the principle that the Māori language is a taonga
 - b) the principle that people are our greatest resource
 - c) the principle that the marae is the principal home of the iwi
 - d) the principle of rangatiratanga.
- 4.31 The programme included marae-based wānanga reo that focused on placing young people in total immersion reo environments and eventually resulted in one of the most significant developments in Te Reo Māori revitalisation, *Te Wānanga o Raukawa* (Te Puni Kōkiri, 2004b; Winiata, 1996). Writing twenty one years into the plan, Winiata (1996) stated that there are

¹² Tertiary Education Commission, 2010: 38-43.

¹³ See also Waitangi Tribunal, 2005.

¹⁴ Tertiary Education Commission, 2011: 54-61.

¹⁵ *Iwi Education Partners Hui*, 17-18 July 2013, Auckland.

¹⁶ *Ibid.* As at 2013 there were 64 formal iwi education partnerships with the Ministry of Education.

¹⁷ Te Puni Kōkiri, 2010. Approximately \$11.3 million invested between 2001-2009 in a range of reo Māori activities.

¹⁸ See Winiata, 1979.

approximately 700-800 Māori speakers under the age of 30 and 25 active marae (an increase from 19 marae in 1975). Critical success factors included good leadership and its ability to connect with the local context. Thus, for example, the *participation of several kaumātua* positively influenced the attitudes of people in the wider community towards the goals of the ART confederation. Furthermore, Winiata (1996) states that while the overall plan was centrally conceived, *whānau, hapū and iwi* were the main drivers and funders of activities, meaning control of the programmes remained in the hands of the local community.

- 4.32 *Kotahi Mano Kaika* is another iwi language revitalisation initiative, which aims to have at least 1000 Kai Tahu families speaking Te Reo Māori within their homes as the everyday language of communication (Te Rūnanga o Ngāi Tahu, 2005).¹⁹ The project stems from the view that out of all iwi, Kai Tahu suffered the greatest loss of language. Te Rūnanga o Ngāi Tahu's recognition of this situation prompted the launch of the *Kotahi Mano Kaika, Kotahi Mano Wawata* - Māori Language Revitalisation Strategy in 2001. The main components of the strategy includes the development of Kai Tahu dialect language resources for the home; cluster initiatives involving weekly language lessons, kura reo, kapa haka, wānanga, hīkoi, fun nights for whānau, the establishment of a website with online resources, information about upcoming events and language tests were all part of the project.
- 4.33 In addition to the use of new technology such as the internet, the KMK project incorporates a number of innovative strategies to language revitalisation at an iwi level. One of those features is the development of new language resources customised to meet the needs of the learners e.g. Kaumātua resources and language cards for various settings within the home and social contexts.

Broadcasting and television

- 4.34 A Māori presence in the mainstream broadcasting sector was virtually non-existent until the mid-1980s (Te Puni Kōkiri, 2004). As part of wider efforts, it was asserted by Te Reo Māori advocates that increasing the prominence of Te Reo Māori required a presence in the public domain. Although the first Māori radio stations were started without government funding, pressure was placed on the Government to open up broadcasting channels and to support the broadcasting in Te Reo Māori (Te Puni Kōkiri, 1999). This included the 1985 Waitangi Tribunal Claim (WAI 11) for Te Reo Māori and court litigation (Broadcasting Assets Case and the Airwaves Case).
- 4.35 The Waitangi Tribunal claim brought about significant changes in the way that the Government view Te Reo Māori. In reference to the broadcasting sector, the Tribunal recommended that broadcasting legislation and policy have regard to the Crown Treaty obligation to recognise and protect the Māori language (Te Puni Kōkiri, 2004). This recommendation provided the impetus for the development of a range of government initiatives including a Royal Commission of Inquiry into broadcasting and related telecommunications and the establishment of the Aotearoa Māori Radio Board in 1987 (Te Puni Kōkiri, 2004). The establishment of this Board enabled the first government-funded radio stations to begin broadcasting in both Māori and English. Radio frequencies were then reserved for the use of Māori groups and by mid-1989 four Māori stations were in operation and in receipt of operating grants from Radio New Zealand.
- 4.36 The Māori broadcasting sector today is made up of a variety of organisations, including: broadcasting funders Te Māngai Pāho/NZ on Air; Māori Television; 21 iwi radio stations; and

¹⁹ See Te Rūnanga o Ngāi Tahu, 2005.

approximately 34 production houses. These organisations rely on a total annual distribution budget of \$51m, with funding split between television (\$40.8m) and radio (\$11.8m). Māori Television Service and the 21 iwi radio stations receive \$16.1m and \$10.1m respectively from Te Māngai Pāho for the provision of Māori language programming. The remaining funds are available to broadcasting programmers via a contestable process.

- 4.37 In terms of broadcasting, current language revitalisation theory proposes that increased language use in high profile domains such as broadcasting will increase the status of a language and have a flow-on effect of generating more language use by those exposed to it (Te Taura Whiri i Te Reo Māori, 2001). International research shows the following benefits that broadcasting offers to the revitalisation of a language (Strubell, 2001):
- a) helps to create a sense of community among those who consume such media
 - b) provides a formal model of language that may well help to improve levels of competence in the community
 - c) helps to generate discourse within the community
 - d) offers considerable job opportunities to speakers of the language (as has happened in Ireland, Scotland and Wales, following the setting-up of television channels in the respective languages).
- 4.38 Speakers of the target language in high profile domains, such as broadcasting, provide language models that are likely to be adopted by audiences. Where these are the only models accessible to audiences, they have a critical impact on the language standards and language development of other speakers or potential learners. This does not mean that broadcasting can, or should take the place of the language experiences and skills that can only be gained through intergenerational transmission. However, it does acknowledge that for a large group of people, broadcasting is the primary means of interaction with the language, and so best efforts should be made to ensure that it is a positive learning experience (Fishman, 1991: 175).
- 4.39 The quality and standard of language in broadcasting becomes particularly important when, for many, the only language models available to them are via the television, radio or other forms of broadcasting. As a high profile domain that provides easily accessible Māori language models to a large audience the Māori broadcasting sector is critically important. The nature of broadcasting media means that language models are made available to audiences in their homes on a daily basis and this can potentially have a significant impact on the rates and quality of Māori language use.

5. The Government's response

- 5.1 Throughout the 1980s there was sustained pressure on the Government to acknowledge their responsibilities to the Māori language including a Waitangi Tribunal Claim, which resulted in the passing of the Māori Language Act 1987 (The Waitangi Tribunal, 1987). This Act recognised Māori as an official language of New Zealand and established a dedicated language planning body for Te Reo Māori called the Māori Language Commission.
- 5.2 While the official status of Te Reo Māori potentially provided a stronger platform for government support for language regeneration, it gave no direction about what this new status meant. Except for some use in courts, Te Reo Māori speakers were in effect not afforded clear rights of use within various public domains, despite the official status of Te Reo Māori.
- 5.3 The establishment of the Māori Language Commission was a direct outcome of the Waitangi Tribunal hearing on Te Reo Māori. Its roles and responsibilities as set out in the Māori Language 1987 Act included:
- initiating or developing policies and practices to give effect to Māori being an official language of New Zealand
 - promoting Te Reo Māori as a living language
 - advising the Minister of Māori Affairs on matters relating to the Māori language.
- 5.4 While under-resourced and lacking any statutory powers, the Māori Language Commission has initiated and supported many language projects. Initially focused on promotional activities and language standards, the Commission shifted its focus to improving the status of Te Reo Māori and community language planning; for example: the preparation of iwi language development plans with Te Reo Māori as a central focus; sponsorship of wānanga reo targeted at Māori parents; the kura reo- ā- motu for reo excellence; and establishment of positions for community language planners (Te Puni Kōkiri, 2004b).

Māori Language Strategy

- 5.5 In 2003, the Māori Language Commission, in conjunction with other government organisations with areas of responsibility for the Māori language, published the *Māori Language Strategy 2003*, which aimed to coordinate the sector within the following objectives:
- a) To increase the number of those who know the Māori language
 - b) To improve proficiency levels in Māori
 - c) To increase the number of situations in which Māori can be used
 - d) To ensure the Māori language can be used for the full range of modern activities and
 - e) To foster positive attitudes towards the language so that Māori-English bilingualism becomes a valued part of NZ society (Te Taura Whiri i Te Reo Māori and Te Puni Kōkiri, 2003).
- 5.6 The vision stated that:
- By 2028, the Māori Language will be widely spoken by Māori. In particular, the Māori Language will be in common use within Māori whānau homes and communities. All New Zealanders will appreciate the value of the Māori language to New Zealand society (Te Taura Whiri i Te Reo Māori and Te Puni Kōkiri, 2003, p. 5).*

- 5.7 However, there have since been two reviews of the strategy in recent years: *Te Reo Māori Mauri Ora* (2011) produced by an independent panel appointed by the Minister of Māori Affairs; and *Ko Aotearoa Tēnei* (2011), the Waitangi Tribunal's report of the WAI 262 claim Chapter on Te Reo Māori. The Office of the Auditor-General also published a performance audit of the *Māori Language Strategy* in 2007.
- 5.8 The reviews all indicated that the strategy has become outdated over time and needs to be overhauled and updated. Some common themes were also identified including: the fragile state of the Māori language requires urgent attention; there is a need for intensive support on an ongoing basis; there is a need to strengthen Crown-iwi and Māori relationships in this sector; there is a need to make provision for greater opportunities for iwi and Māori leadership; and the importance of support for whānau, hapū and iwi language development.
- 5.9 The performance audit also identified various difficulties with the implementation of the *Māori Language Strategy* by government agencies, while the reviews expressed concerns about what they perceived as the: overly-bureaucratic nature of the *Māori Language Strategy*, the lack of ambition among agencies; and the related failure to provide sufficient priority for Māori language programmes and services.
- 5.10 As a result, the Government is currently consulting on a new Māori Language Strategy, which proposes a suite of changes including:
- a) strengthened focus on whānau, hapū and iwi language development
 - b) establish a representative iwi entity to:
 - assume ownership and management of Te Taura Whiri i Te Reo Māori and Te Māngai Pāho
 - assume the roles and responsibilities of Te Pūtahi Paoho with regard to the Māori Television Service
 - c) strengthen Crown-iwi and Māori relationships
 - d) some planning, implementation and reporting requirements for government agencies that deliver Māori language programmes and services
 - e) changes to the *Māori Language Act 1987* to strengthen its provisions in line with the New Zealand Sign Language Act 2006.
- 5.11 The outcomes expected under the new strategy are described under four result areas:
- a) *Te Ako i Te Reo Māori*: increased number of whānau Māori (and other New Zealanders) who can speak Māori
 - b) *Te Mana o Te Reo Māori*: increased status of the Māori language among whānau Māori and other New Zealanders and globally
 - c) *Te Kounga o Te Reo Māori*: increased quality of Māori language use and support with a focus on iwi dialect maintenance and transmission
 - d) *Te Kōrerotanga o Te Reo Māori*: increased use of the Māori language among whānau Māori (and other New Zealanders) in a range of domains, with a particular focus on intergenerational language transmission in the home.
- 5.12 Last year, the Ministry of Education released the Government's *Tau Mai Te Reo Māori - the Māori Language in Education Strategy 2013-2017*. The strategy sets the direction for the Ministry of Education and education sector agencies such as the New Zealand Qualifications Authority and the Tertiary Education Commission. It provides a way for increasing the value of the Government's investment in Māori language in education over the next five years.

5.13 *Tau Mai Te Reo Māori* reflects some of the key parts of the proposed new Māori Language Strategy, by focusing on:

- a) the central importance of the child and young person being successfully immersed in and learning the language;
- b) the important role of iwi, hapū and whānau in the learning and revival of the Māori language, particularly their support for their children;
- c) the value of good research and information about the state of Māori language in education and how this is critical for both planning and reporting purposes;
- d) the need to have good investment advice and information to make better decisions about how to expand both the numbers and value of Māori language in education;
- e) the importance of a strong and capable professional workforce supported and backed by all education agencies, and the community.

The future of Te Reo Māori

- 5.14 There remains an on-going concern with the low number of actual fluent Māori speakers. Census and Te Reo Māori surveys of Te Reo Māori all show fluent Māori speakers to be between 6% and 11% of the total Māori population. While having increased from the estimated 5% in 1975, it is not enough to suggest that the language is out of danger.
- 5.15 In addition, the majority of fluent Māori speakers tended to be grouped within the older age bracket. In 1995, seventy-three percent of fluent Māori speakers were forty-five years of age and older. The survey conducted by Te Puni Kōkiri in 2001 identified a similar issue; i.e.: forty-two percent of Māori aged 50-54 years and fifty-eight percent of Māori elderly (aged 55 years+) could speak Māori.
- 5.16 Older Māori are considerably more likely than younger Māori to be able to converse about everyday things in Māori. In the 2006 Census, almost half (49 percent) of Māori aged 65 years and over and more than one-third (36 percent) of Māori aged 55–64 years reported being able to converse in the Māori language, compared with less than one-fifth (18 percent) of Māori aged under 15 years. Census figures between 2001 and 2006 also indicated that while the decline in Te Reo Māori occurred among both young and older Māori, the loss was most pronounced amongst the 55–64 year old age group.
- 5.17 It is important then, that for Te Reo Māori to survive, a large number of young Māori need to become fluent speakers. As this generation age, they in turn will be able to revive intergenerational language transmission. However, serious questions must be asked about how long Te Reo Māori can survive when the break in transmission between generations has already taken place.

Language regeneration

- 5.18 Timutimu et al (2012) citing Kaplan and Baldauf (1997) state that successful language regeneration depends on the following factors:
- a) there must be a large, vibrant and expanding pool of speakers
 - b) the willingness of the speakers to pass the language inter-generationally
 - c) the opportunities to use the language in a large number of registers and functions
 - d) the language must serve key communicative functions in the community
 - e) the availability of economic benefits in the language.

- f) conditions that caused the dominant language to be imposed on to the minority language must be eliminated
- g) functional registers must not only be retained but new ones for new domains created and used (pp.273, 308).
- 5.19 For example, if someone is learning to understand Te Reo Māori, an obvious observation is that every word, sentence and expression helps fill a void amongst many people that is currently not filled. Every time, a koroua or kuia speaks the language, he or she is filling a cultural void that is not able to be filled by others. Every statistic or fact or point or act that is spoken in Te Reo Māori is therefore able to be translated into an opportunity to gain from the expression of building's one language.
- 5.20 In reference to connecting language acquisition to whānau, kainga and community, the AIATSIS and FATSIL report (2005) recommended Intergenerational Language Transmission as the first criteria of assessing language endangerment because it:
- Is the most reliable and accurate measure of the vitality of languages... This is because if there is no uptake of languages by the younger generations, the language will be lost. If the process of language shift occurs abruptly and throughout the community, the language will disappear within two to three generations - fifty years roughly from the first on-set of language shift (p.68).*
- 5.21 The report also noted that the relationship between *knowledge* and *use* is also a key to transmission, because if a language is not used, it will not be transmitted (ibid). Second language learners who are scattered in different communities are more likely to forget and not pass on their language, and the effect of attrition gets worse when there are only very few speakers left (ibid).
- 5.22 In addition, while fast decline involves children and teenagers knowing nothing of the language, slow decline involves a much more gradual loss where the younger people speak a mixed code (both languages), with a limited range. A clearer understanding that the home is the key domain where Te Reo Māori needs to be re-established as the main language of communication is now recognised as an imperative. The urgency with which language regeneration must focus its efforts upon whānau, the home and the community is reflected in the following statement:
- The community, and only the community, can preserve a living language. If the community surrenders its responsibility to outsiders, or even to a few persons within the community, the language will die (Crystal, 2002).*
- 5.23 The role of the whānau and in particular whānau members is therefore central to the progression of Intergenerational Language Transmission and by association language recovery and growth. Fishman (1991) argues that the revitalisation of the target language is severely restricted without the transmission of language from parents to children.
- 5.24 So while initiatives like kōhanga reo, kura kaupapa and wānanga Māori support the revitalisation of Te Reo Māori, there is no substitute for Māori being the first language in the home. Māori who live in areas with a high proportion of Māori residents are the most likely to be Māori language speakers. In 2006, the regions with the highest proportions of people with conversational Māori skills were Gisborne (32 percent), the Bay of Plenty (31 percent), Northland (28 percent) and Waikato and Hawke's Bay (each 26 percent).

- 5.25 As a result, while the Crown and the community have a responsibility for ensuring the survival of the language, Māori themselves must also play the major role and continue to speak Māori within their homes. Katerina Te Heikōkō reiterates the importance of establishing Te Reo Māori in the home, when she comments (Te Puni Kōkiri, 2011: 21):

...the future of the Māori language is far from secure, and it is a worrying sign that Te Reo Māori is not embedded as a language of daily use in New Zealand. The current focus on institutions, which is where much of the resources dedicated to Te Reo Māori are directed to, will not secure Te Reo Māori into the future. The future of Te Reo Māori lies in the hands of whānau and community.

- 5.26 Professor Timoti Kāretu also shares his thoughts about what would happen if the language dies (Matamua, 2006: 79):

For me, the language is central to my mana [prestige, power, authority]. Without it could I still claim to be Māori? I do not think so for it is the language which has given me what mana I have and it is the only thing which differentiates me from anyone else.

- 5.27 So why revitalise the Māori language? Perhaps the simplest answer is to ensure the survival of Māori as a people. Language is the most significant aspect of culture. It is central to the identity of an individual, a family, a community, a tribe and a nation. People's perceptions about themselves and the world in which they live are transmitted through language. It is the medium through which ideals, beliefs, understanding, values and norms are shared. In essence the language is the people. Who they are and how they understand themselves is woven into the language that they speak.

6. Education and Qualifications

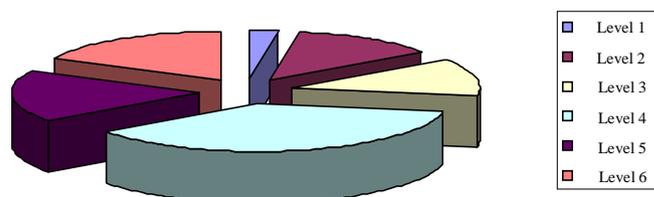
Education

- 6.1 There is a strong link between higher level qualifications and potential earnings. Investing in skills and training provides an opportunity to improve the historical legacy of low qualification levels, which has an adverse effect on Māori employment during periods of economic volatility (such as the current economic recession).
- 6.2 Māori have shown a steady increase in educational attainment in recent years, with nearly 200,000 Māori holding secondary or tertiary qualifications in 2006 (196,335 or 60.1 percent of the Māori population aged 15 years or older). More than 90,000 Māori hold tertiary qualifications: 21,153 or 6.5 percent of the Māori population aged 15 years or older hold tertiary level 1 to 3 qualifications, 47,016 (14.4 percent) hold level 4 to 6 qualifications and 23,070 (7.1 percent) hold qualifications at level 7 or above.
- 6.3 Māori with higher levels of qualifications are more likely to be employed. This is illustrated by trends in the employment rate, which reflects both the willingness to participate in the labour force and the ability to gain employment. The employment rate was significantly higher for Māori with tertiary qualifications than for those with fewer or no qualifications: 76.2 percent of working age Māori with tertiary qualifications were employed, compared with 66.8 percent of those with school qualifications, and 51.7 percent of those with no qualification in 2006.
- 6.4 The proportion of Māori students enrolled in tertiary organisations has increased marginally over recent years, with 20 percent of tertiary enrolments in 2010 being Māori students. In contrast, the proportion of Māori enrolments in industry training has steadily decreased since 2008, with Māori accounting for 17 percent of total industry trainees in 2010.
- 6.5 Māori enrolments were predominantly at Levels 3-4 (38 percent of total Māori EFTS), although the number of Māori students enrolled at degree level and above increased by 11 percent from approximately 14,500 EFTS in 2009 to 16,100 EFTS in 2010. Māori educational achievement improved across all sectors, measured by strong course and qualification rates in 2010.

Te Reo Māori review of qualifications: Analysis

- 6.6 Thirty-seven qualifications from Levels 1-6 on the NZQF have been identified as being within the scope of this review. Of these: one is at Level 1; five at Level 2, four at Level 3; fourteen are at Level 4; six at Level 5 and seven at Level 6.

Diagram 1: Te Reo Māori Qualifications by Level



- 6.7 Summarised in Table 1 (see Appendix 1), there are a total of thirteen developers across the thirty-seven qualifications. Twenty-four qualifications are worth 120-122 credits (equivalent to a full year of study). For the remainder, one is worth 42 credits; five are worth 60 credits, three between 80-85 credits, one is worth 156 credits and three at 240.

- 6.8 Thirty-four of the thirty-seven Te Reo Māori qualifications are locally developed and delivered, indicating that Te Reo Māori learning and delivery is being tailored to meet regional needs and variations.
- 6.9 Available usage data shows that between 2009 and 2011, a total of 135,972 students were enrolled in local qualifications in this review (see Appendix 2 and 3 respectively). Of those enrolled, 97,767 students successfully completed their programme, including 10,273 EFTS. For Te Reo Māori national qualifications, a total of 441 students completed their programmes for the period 2010 to 2012.
- 6.10 Overall, while the trend from year-to-year indicates a decline in enrolments, there is a wide degree of variability from provider to provider.²⁰ For example, Te Wānanga o Aotearoa enrolments generally increased from year-to-year. Smaller providers in more isolated locations like the Western Institute of Technology however, saw general declines in enrolments across all programmes being offered with the exception of the Pōkaiitahi Kāpunipuni Reo programme. Other providers like Whitireia were able to maintain relatively stable numbers.
- 6.11 The completion figures for the national Te Reo Māori qualifications show that, other than the 329 completions recorded by Te Wānanga o Aotearoa in 2010 for the National Certificate in Te Reo Māori, there has been a consistent decline in take-up, with the exception of Te Kura Motuhake o Te Ataarangi.
- 6.12 The low up-take in part, can be attributed to the design of the Level 5 and 6 National Reo Māori qualifications, which were amended in 2013. The amendments allowed providers to design programmes using optional unit standards from across Field Māori, rather than only Te Reo Māori unit standards.

Strategic purpose statements

- 6.13 Summarised in the table attached to this report as Appendix 4, an analysis of the strategic outcome statements for the qualifications under this review found evidence of:
- a) some stair-casing between levels
 - b) initial through the Levels 1-2, a focus on preparing students for learning in immersive environments
 - c) specialisation in terms of employment pathways beginning at Level 3 and consolidating at Level 4
 - d) in some cases, there is an explicit focus on Te Reo-ā-Iwi (Whanganui, Taranaki and Ngāpuhi Nui Tonu)
 - e) all programmes incorporate Tikanga Māori as part of programme learning. However, at Levels 5 and 6, Tikanga Māori becomes more assumed with a stronger focus on Te Reo Māori
 - f) qualifications at Levels 5 and 6 either further build on Te Reo Māori and tikanga Māori knowledge, skills and understanding to an advanced level or prepare graduates for study at degree level.
- 6.14 In general, the qualifications in this review show a two-fold focus on language acquisition and entry into education, employment and community pathways. In this regard, the Te Reo Māori qualifications at Levels 1 to 6, provide an important opportunity for learners to participate and contribute to the maintenance and revitalisation of Te Reo Māori *and* Tikanga Māori.

²⁰ Note also, data was not available for two qualification developers covering three qualifications.

7. Māori Participation in the Aotearoa-New Zealand Economy

Introduction

- 7.1 *The New Zealand Sectors Report 2014* is the first ever comprehensive overview of the economic performance of all the sectors that make up New Zealand’s economy. The defining theme of this report is change. New Zealand, like many developed countries, is witnessing a transformation in its economy and in employment opportunities. A number of themes are highlighted in the report including:
- a) The sectors employing the most people are retail trade, health and professional services - these three sectors employ 27% of all workers
 - b) Sectors adding the most jobs in the ten years 2002-2012 were health, professional services and construction - a total of 153,000, or 46% of all additional jobs (390,000 in total)
 - c) Petroleum and minerals, utilities and property, rental and hiring services have the highest labour productivity. The majority of workers are employed in labour intensive, lower labour productivity sectors such as accommodation and restaurants, retail trade, administration and construction. But all sectors have high performing and low performing firms.
 - d) New Zealand exported a total of \$62.4b in 2013, \$46.3b of goods and \$16.1b of services. Taking a sector view, food and beverage manufacturing accounted for 38% of exports, while agriculture, forestry and fishing accounted for 8%.

Māori labour force participation

- 7.2 In March 2013, 444,100 Māori were aged 15 years and over, of whom 65.4% were in the labour force while 34.6% were not in the labour force, due to such reasons as child rearing, retirement or studying. Those employed and unemployed are discussed in further detail below.
- 7.3 The labour force participation rate for Māori stood at 65.4% for the year to March 2013, which represents a 0.9 percentage point decrease over the past year and a 2.0 percentage point decrease over the past five years. Compared with the participation rate for all people, which was 68.0% in the year to March 2013, the Māori rate has decreased more sharply over the past year.

Māori unemployment

- 7.4 The unemployment rate for Māori was 14.1% in the year to March 2013, which was 0.8 percentage points above its level a year ago, and 6.2 percentage points higher than its level five years ago. Compared with the unemployment rate for all people, which was 6.8% in the year to March 2013, the Māori rate has increased more sharply.
- 7.5 The NEET rate is a key measure of youth disengagement. Among 15-24 year olds, in the year to March 2013, 17.6% of Māori males and 27.7% of Māori females were NEET, compared with 10.4% of all males and 16.2% of females in this age group. The NEET rate for total females experienced the highest rate of growth over the past year.

Employment

- 7.6 In the year to March 2013, 249,500 Māori were in employment. Over the last five years, the employment rate of Māori decreased 5.8 percentage points from 62.0% to 56.2%. The rate is below that for the total population, which stood at 63.4% in March 2013.

Māori employment by occupation March 2013

<i>Industry</i>	<i>(000)</i>
Agriculture, Forestry, Fishing and Mining	19.6
Manufacturing	36.7
Utilities and Construction	25.0
Wholesale and retail	31.8
Accommodation & Food Services	15.8
Transport, Warehousing & Communications	18.2
Financial & Insurance	5.5
Other Business Services	19.2
Public Admin & Safety	15.1
Education & Training	22.7
Health Care & Social Assistance	25.8
Other Services	12.8
Total Employed (including Not Specified)	249.5

7.7 In the year to March 2013, the leading industries in which Māori worked were manufacturing (36,700 workers), and wholesale and retail (31,800 workers). In the year to March 2013, the most common occupational groups for Māori were labourers (51,300 workers), and professionals (40,500 workers).

Māori employment by industry March 2013

<i>Occupation</i>	<i>(000)</i>
Managers	30.6
Professionals	40.5
Technicians & Trades Workers	27.2
Community & personal service workers	28.4
Clerical & administrative workers	26.0
Sales workers	19.4
Machinery operators & drivers	25.0
Labourers	51.3
Total Employed	249.5

Māori labour market forecast

- 7.8 A Department of Labour report (2009) identified four key forces that will significantly affect the New Zealand labour market by 2020: demographic shift; globalisation; changes to technology; and resource pressures. These forces will impact on Māori and non-Māori alike. Emphasis is placed here on highlighting, where possible, the anticipated impacts on Māori.
- 7.9 Demographic change in the form of an aging population will have a growing influence on both the size and composition of New Zealand’s workforce. By 2021, Māori are projected to represent around 16% of the New Zealand population, due to their higher birth rates. In 2006, the median age of Māori was 22.9 years, some 13 years younger than the median age of the total population (35.8 years old). The median age for Māori will increase to 24.6 by 2021, 14 years below the median age for the total population.
- 7.10 Because the Māori population profile is younger, an increasing proportion of new entrants to the workforce will be Māori over the next 20 years. Māori will also become more prominent in the older population. By 2021, 7% of Māori will be aged 65 years and over, compared with 4% in 2006, but this is lower than the rate for the total population (17%).
- 7.11 While labour force growth has been a prime driver of prosperity (the New Zealand labour force grew by 500,000 between 1991 and 2006), population ageing will result in a gradual slowdown in growth. Slower labour force growth is likely to exacerbate skill and labour shortages, but

new employment opportunities will emerge. One key example will be the growing demand for aged care. In the next 30 years, the number of paid caregivers needed to meet the likely future demand for paid care is predicted to treble over from the current 17,900 to 48,200 in 2036.

- 7.12 New Zealand is highly influenced by what happens internationally, and is thus exposed to both the benefits and costs of globalisation. Globalisation affects the New Zealand labour market by changing the demand for jobs and changing the supply of workers through migration, creating both employment opportunities and risks depending on sectors and regions.

Māori economy

- 7.13 The Māori economy is made up of all individuals, households, businesses and collectives that self-identify as Māori. This includes Māori entrepreneurs active in individually owned businesses or small to medium enterprises, as well as the contribution of Māori employees' earned incomes. While the Māori economy is highly integrated into the New Zealand economy, there are features, which make the Māori economy unique, including:
- The Māori population is young and is predicted to grow by 20% over the next fifteen years from 2011 to 2026. In the future, Māori will make up a larger proportion of the workforce. To realise this potential, Māori need to be equipped with necessary skills and education, which enable them to participate in New Zealand's future workforce.
 - Cultural values are a unique feature of the Māori economy with the potential to influence growth. Māori culture generates assets, such as skills and products, as well as insights, which contribute to the social, environmental and economic well-being of not only Māori communities, but the whole economy.
 - The intergenerational focus of iwi and Māori collective organisations and the fact these organisations have strategic goals, which encompass a multiplicity of outcomes. Iwi and Māori business collectives may also be more inclined to focus their portfolios on domestic assets and enterprises located in their rohe or areas of influence.
- 7.14 BERL (2010) research estimates the size of the asset base, income, expenditure and GDP of the 2010 Māori economy was at least \$36.9 billion in asset value. Much of this value lies within privately-owned Māori business enterprises, highlighting their important role in influencing the growth of the Māori economy.
- Māori enterprises are estimated to have generated more than \$10.3bn in value added in New Zealand
 - The \$10.3bn represents 5.9 percent of the total value added arising from all enterprises in New Zealand
 - Within the \$10.3bn value added from Māori enterprises, nearly \$1.2bn is attributable to Māori enterprises in the agriculture, forestry and fishing industries, with a further \$1bn in manufacturing (including food processing) sector.

- 7.15 The extent however, to which Te Reo Māori is a contributing factor to this economy is less clear.

Māori businesses

- 7.16 Every business has a reason for being. Many Māori businesses exist for the same reason as other businesses; that is, they are there to provide goods or services at a profit and to enrich the business owner(s). A significant number, however, have very different reasons for being – reasons that are associated with collectively-owned resources (such as land, tribal estates) and/or whakapapa-based groupings, such as whānau, hapū and iwi. Such businesses can

encounter legal, cultural, and business complexities that are not experienced by mainstream businesses.

- 7.17 A Māori business may initially be formed to hold, manage, develop, and/or grow profit from Māori resources such as people (for example, youth or older people or whānau, hapū, or iwi groups), land, water (lakes, rivers), farms, forestry, or other collectively owned resources. Later, other entities such as companies or trusts may be created to manage and grow specific ventures under the umbrella of the original business or entity.
- 7.18 Many Māori businesses focus on a 'multiple bottom line', where social, cultural, environmental, spiritual, and economic goals are identified in mission statements and annual reports alongside profit-related goals and reporting and incorporated into everyday business operations.
- 7.19 Some Māori businesses are formed to provide an avenue for cultural expression and/or to foster pride and maintain Māori culture, language, and arts. Such enterprises may relate, for example, to tourism, Māori arts and crafts, design, clothing, or kaupapa Māori / Māori-focused education, music, or performing arts.

Te Reo Māori and Māori businesses

- 7.20 Williams and Cram (2012) undertook a literature review to answer the question of how key Māori values can enhance business practice and performance. In determining what constitutes a Māori business, the review adopted Durie's broad criterion (Durie 2002; Harmsworth 2005):
- a) contributes substantially to Māori development and advancement
 - b) adopts Māori values in governance and management
 - c) adopts principles and goals that underpin a Māori business ethic
 - d) is part of a Māori network
 - e) recognises Māori diversity and realities
 - f) creates choices for Māori consumers.
- 7.21 The review found that the scope of Māori business organisations is immense, as is the potential for further growth and development. The general strategy for success is to adopt best business practice, which is supported by the distinctive holistic philosophy and principles of Māori culture. Inherent to this approach are principles of practice which include: *kaupapa* (collective philosophy); *whānau* (extended family concept); *taonga tuku iho* (cultural heritage and aspirations); and *tino rangatiratanga* (self-determination). Consequently, there was a greater emphasis on tikanga Māori in terms of guiding a business "to do the right thing".
- 7.22 The review however, did identify Te Reo Māori as an important factor in the areas of:
- education: a key attribute of a successful Kura Kaupapa Māori; coupled with tikanga, a critical teacher competency in an adult learning environment; and enabled Māori staff to assist non-Māori colleagues to work effectively with Māori students
 - whānau and wellness: as a culturally relevant form of expressing thoughts and feelings, promotes positive taha hinengaro; and a valuable competency for personnel in the sport and physical recreational fields.
- 7.23 Te Puni Kōkiri (2013) also identified culturally relevant factors in entrepreneurial activities, which are conducive to/influence Māori business success. Tikanga Māori and Māori values were evident in nearly all of the participating businesses in this research. Furthermore, business owners were able to describe and justify instances of tikanga Māori and Māori values and articulate their importance in their businesses. It was also evident that most business owners

were secure in their identity, and incorporating Māori values and Māori practices into their business was described as seamless.

- 7.24 Almost all participants spoke of and described the whānau values and tikanga that were imparted to them through their upbringing and lives, and how they were reflected in their business practices. In cases where participants were not raised in their tribal domain, on their marae, or were raised without the Māori language being spoken, particular cultural constructs, such as whānau, aroha, tikanga, manaakitanga, kaitiakitanga and others were nonetheless described as being inherent and incorporated into their businesses.
- 7.25 However, like Williams and Cram (2012), Te Reo Māori was not identified as a culturally relevant factor in entrepreneurial activities. Te Reo Māori also did not feature as a key attribute of a “Māori entrepreneur”. Tino rangatiratanga though, was identified as a common feature across many of the businesses studied, being described in the report as characteristic of “a drive towards a self-determined future”. The significance of this kaupapa was further succinctly expressed by the CEO of *Whale Watch Kaikoura* when replying to the question “What does being Māori or indigenous mean to you as an organisation?”:
- Everything. We are not owing to anyone and have control over ourselves, spiritually and economically (tino rangatiratanga). We can make decisions without seeking permission from anyone else ... This has been achieved by empowering our own people with a vision of the future (Harmsworth, 2005, p. 57).*
- 7.26 Those Māori businesses and entrepreneurs then, adopting best business practices, supported by a distinctive holistic philosophy and values from Te Ao Māori, are contributing to valued outcomes like more Te Reo Māori speakers by: providing opportunities for learners, whānau, hapū, iwi and hāpori to learn Te Reo Māori; contributing towards the revitalisation of Te Reo ā iwi; and promoting Te Reo Māori within their businesses.
- 7.27 As examples, *Te Tapuae o Rehua* is a unique partnership forged between shareholders Christchurch Polytechnic Institute of Technology, Lincoln University, Otago Polytechnic, Te Rūnanga o Ngāi Tahu, the University of Canterbury and the University of Otago. First established in 1998, Te Tapuae partners have worked together to develop standards, projects and programmes, which contribute to Māori educational success. Te Tapuae also collaborates with like-minded community agencies and sponsors to develop opportunities, which support taurira Māori to learn successfully, pursue educational opportunities and complete their studies with confidence.
- 7.28 *He Toki ki te Rika* is a Māori Trades Training programme and was re-established after the Canterbury earthquakes to ensure Māori are able to play a distinguished role in the Canterbury rebuild. The programme is a collaboration between CPIT, Te Tapuae o Rehua, The Office of Te Rūnanga o Ngāi Tahu, and the BETA cluster of Industry Training Organisations with support from Te Puni Kōkiri. The programme places a high value on whanaungatanga and Māori culture, with opportunities for trade trainees to also learn Te Reo Māori, their whakapapa and connect with their Māori heritage.
- 7.29 *Kura Productions* (a joint venture with South Pacific Pictures) offers a range of programmes and programming services to the Māori Television Service and other broadcasters in New Zealand. Quinton Hita manages the company and determines its scope and direction, including being a company where Te Reo Māori is the principle language of use and the crew are fluent speakers. Hita has executive produced or produced over 250 hours of television, much of them

for Māori Television. The shows include *Pukoro* and multiple seasons of both bilingual game show *Kupuhuna* and five-nights-a-week language series *Tōku Reo*. Hita also fronted *Kōwhao Rau*, a series where he speaks to kaumātua about lives lived far from the beaten track.

- 7.30 Finally, the mobile company *2degrees* is a business with Māori as a majority shareholder. The company came to fruition in 2009 as a result of a claim tabled with the Waitangi Tribunal regarding the allocation of the 3G range of radio frequencies. The 3G spectrum allows faster transfer of data for mobile phones.
- 7.31 While the Crown rejected the claim, it awarded some rights for over a quarter of the frequencies, with Māori to choose a commercial partner. The Huarahi Tika Trust was formed and awarded \$5m, which it used to start *2degrees*. The company offers a full Te Reo Māori language smartphone and also offers scholarships encouraging Māori to work in the telecommunications industry.

The value of Te Reo Māori

- 7.32 With the advent of Kōhanga Reo, Kura Kaupapa Māori, Wharekura and Te Ātaarangi, bilingual education (of which immersion education is a key form) is a relatively familiar concept and practice in Aotearoa-New Zealand.²¹ However, having acquired bi-literate skills (the ability to read and write well in Te Reo Māori and English), the benefits learners enjoy moving into the employment sector is less clear.
- 7.33 Nonetheless, the ability to speak two or more languages is increasingly being seen nationally and internationally as an asset. In tourism, marketing, retailing, airlines, public relations, banking, performing arts, media, information and communications technology, accountancy, business consultancy, secretarial work, hotels, law and teaching for example, bilingual and multilingual employees often have the competitive edge when considering employment opportunities. At the very least, a bilingual offers *value add* to a business or company; not just in terms of language, but also an understanding, knowledge and experience of Te Ao Māori.
- 7.34 For example, Pitama et al (2011) undertook a small research project to explore the value of Te Reo Māori in primary health care. The project found that Te Reo Māori was recognised as an important cultural competency. Study participants noted that it contributed to the development of appropriate doctor-patient relationships and feelings of being valued within a practice. Patient-led use of Te Reo Māori was also identified as most appropriate, an indicator of quality of care.
- 7.35 Careers NZ also identifies potential pathways for Te Reo Māori graduates across the NZQF:
- a) *Certificates Levels 1-4*: Moko Artist; Tour Coach Driver; Tour Guide; Call Centre Operator; Security Officer; Outdoor Recreation Guide; Travel Consultant; and Interpreter; event Manager; Radio Broadcaster; Television Presenter; Training Consultant; Actor.
 - b) *Diplomas Levels 5-6*: Linguist; Archivist; Historian; Sociologist; Psychiatrist; Clinical Psychologist; Educational Psychologist; Educational Advisor; Review Officer; and Tertiary Lecturer.
 - c) *Degrees Level 7*: Curator; Conservator; Librarian; Public Health Nurse; Mental Health Nurse; Midwife; Nurse; Counsellor; Minister of Religion; Social Worker; Education Officer; Kaiwhakaako i Te Reo Māori Māori; School Principle; Early Childhood

²¹ See May, S., Hill, R., and Tiakiwai, S. (2004). *Bilingual/Immersion Education: Indicators of Good Practice. Final Report to the Ministry of Education*. Wellington: Ministry of Education.

Teacher; Primary School Teacher; Secondary School Teacher; Career Consultant; Translator; and Policy Analyst.

- d) *Post-graduate Levels 9-10*: Linguist; Archivist; Historian; Sociologist; Psychiatrist; Educational Psychologist; Educational Advisor; Review Officer; and Tertiary Lecturer.

Profile of a public health nurse²²

Corey Pia (Ngāpuhi) is a public health nurse working mostly with children from pre-schoolers to 18-year olds. He is based at *The Pulse* – a one-stop youth health centre where he has access to a number of participating agencies including Child, Youth and Family Service, Community Health Workers, a school for pregnant mums, a GP clinic and a Community Constable.

Programmes he is involved with include child immunisations (within a school-based programme), dental hygiene in kōhanga reo and kindergartens, sexual health education for high school students, monthly injections for those with rheumatic fever, vision and hearing testing, well child checks and his weekly health clinics at Whangārei Boys High School.

Corey loves working in the community and says it’s incredibly rewarding watching kids develop from primary school children into wonderful young adults. There are times when you have to be tough, but mostly you have to build trusting relationships so that people know they can rely on you.

He feels that as a male Māori public health nurse he is able to make a particular difference through his work at the high school where he can mentor boys and provide neutral, caring advice - especially around sexual health issues. He says being bilingual is a real asset for his work.

Corey works with other stakeholders including local iwi health providers, the Asthma Society, the Cancer Society and primary health organisations. His dental hygiene education in local kōhanga has been well supported by a manufacturer who supplied free toothbrushes and toothpaste for the children in the education sessions.

Corey has a Bachelor of Applied Science and a Diploma in Nursing. He was working at Bay of Islands hospital when a friend encouraged him to follow a public health nursing career and Corey says he’s never looked back.

- 7.36 In relation to the analysis of strategic outcome statements in the previous section, there is scope for developing Te Reo Māori qualifications, which cover the diverse range of employment options available. However, other than a focus on revitalisation, other factors are possibly at play when one considers the added value bilingual speakers bring and the expectation of Te Reo Māori being heard across a wider range of environments and contexts.
- 7.37 Unfortunately, there is a dearth of information on the actual benefits and value of Te Reo Māori. Olsen-Reeder and Higgins (2012) initial findings on the community value of Te Reo Māori found that native speakers were highly confident to speak Te Reo Māori anywhere. Other level of speakers indicated that not knowing enough of the language and feeling inadequate in using what they knew created anxiety. Places such as Kōhanga Reo, Te Ataarangi, kura kaupapa and wānanga however, encouraged the most language activity, and also contributed most to language learning and participation. The findings provide valuable clues regarding the factors required to realise aspirations such as “Kōrero Māori i ngā wā katoa, i ngā wāhi katoa”.
- 7.38 While beyond the scope of this analysis, gaining a clearer understanding of the value of Te Reo Māori in a variety of settings will require engaging with what Rewi and Higgins (2011) describe as the wider societal factors impacting adversely on revitalising Te Reo Māori,

²² See the Public Health Workforce Development website at: [Public Health Workforce Development](#). Accessed 13 May, 2014.

including “hegemonic ideals of the perceived lack of benefit or value of Te Reo Māori, which should be attributed to the language.”

8. Appendices

Appendix 1: Te Reo Māori Qualification Developers, Qualifications, Levels and Credit Values

	Provider	Qualification	Level	Credit Value
1.	Nelson-Marlborough Institute of Technology	Certificate in Te Rito o Te Reo	1	60
		Certificate in Te Tuarā me Te Tīnana o Te Reo	4	120
2.	Eastern Institute of Technology	Certificate in Reo Māori Level 2 - Te Pae Aka	2	42
		Certificate in Reo Māori	4	122
3.	Southern Institute of Technology	Certificate in Te Ara Reo Māori	2	120
4.	Te Wānanga o Aotearoa	Certificate in Te Ara Reo Māori	2	120
		Certificate in Advanced Te Ara Reo Māori	4	120
		Te Putaketanga o Te Reo	4	120
		Diploma in Te Ara Reo Māori	5	120
		Te Aupikitanga ki te Reo Kairangi	6	120
5.	Te Whare Wananga o Awanuiarangi	Certificate in Te Ara Reo	2	120
		Certificate in Te Ara Reo (Advanced)	3	120
		Certificate of Matauranga Māori	4	120
		Te Awa Tuapapa	4	120
6.	Whitireia Community Polytechnic	Certificate in Reo Māori - Tenei Au	2	60
		Certificate in Reo Māori - Te Ara Piko	4	121
7.	Christchurch Polytechnic Institute of Technology	Te Haeata / Certificate in Māori Foundation Studies	3	60
		Te Ata Hou, Certificate in Māori Studies	4	120
		Akona Te Reo (Certificate in Māori Language)	5	60
		Te Hapara, Diploma in Māori Studies	5	120
		He Tohu Reo Rumaki (Certificate in Māori Language Total Immersion)	6	60
		Te Atatu, Diploma in Māori Studies	6	240
8.	NorthTec	Te Pokaitahi Ngapuhi-Nui-Tonu	3	120
		Te Pokairua Ngapuhi-Nui-Tonu	6	240
9.	Aronui Technical Training Council	Certificate in Te Reo Whakapaoho: Broadcasting	3	85
		Certificate in Te Reo Me Ona Tikanga	4	120
10.	NZQA Māori Qualifications Services	National Certificate in Reo Māori	4	120
		National Diploma in Reo Māori	5	80
		National Diploma in Reo Māori	6	80
11.	Te Wananga Takiura O Nga Kura Kaupapa Māori O Aotearoa Incorporated	Rūmaki Reo	4	156
12.	Universal College of Learning (UCOL)	Pokaitahi Nga Muka Te Reo Whanganui - Certificate in Whanganui Reo (Oral)	4	120
13.	Western Institute of Technology at Taranaki	Pokaitahi Kapunipuni Reo (Certificate in Taranaki Oral Language)	4	120
		Te Tohu Maramatanga (Certificate in Māori Language)	4	120
		Te Tohu Mohiotanga (Diploma in Māori Language)	5	240
		Pokairua Hopuapua Reo (Diploma in Oral Taranaki Language) Level 6	6	120
14.	Unitec New Zealand	Diploma in Te Reo me na Tikanga	6	120
15.	Waiariki Institute of Technology	Diploma in Te Reo Māori	5	120

Appendix 2: Te Reo Māori Review - Usage Data for Local Qualifications 2009-2011

	Provider	Qualification	Enrolments	Completions	EFTS
1.	Nelson-Marlborough Institute of Technology	Certificate in Te Rito o Te Reo	74	50	160
		Certificate in Te Tuarā me Te Tīnana o Te Reo	536	367	65
2.	Southern Institute of Technology	Certificate in Te Ara Reo Māori	3901	2731	286
		Certificate in Advanced Te Ara Reo Māori (Level 4)	592	587	143
3.	Te Wānanga o Aotearoa	Certificate in Te Ara Reo Māori (Level 2)	60,307	45,881	5432
		Certificate in Te Ara Reo Māori (Level 4)	28,943	29,190	1,544
		Te Pūtaketanga o Te Reo ²³	1419	904	215
		Diploma in Te Ara Reo Māori	13,413	10,445	872
		Te Aupikitanga ki te Reo Kairangi ²⁴			
4.	Te Whare Wananga o Awanuiarangi	Te Awa Tūāpapa	619	500	83
5.	Whitireia Community Polytechnic	Certificate in Reo Māori - Tenei Au ²⁵	566	292	40
		Certificate in Reo Māori - Te Ara Piko	517	41	16
6.	Christchurch Polytechnic Institute of Technology	Te Haeata / Certificate in Māori Foundation Studies	341	220	21
		Te Ata Hou, Certificate in Māori Studies	186	152	21
		Akona Te Reo (Certificate in Māori Language)	0	0	0
		Te Hapara, Diploma in Māori Studies	303	225	28
		He Tohu Reo Rūmaki (Certificate in Māori Language Total Immersion)	0	0	0
		Te Atatu, Diploma in Māori Studies ²⁶	30	19	2.5
7.	NorthTec	Te Pōkaitahi Ngāpuhi-Nui-Tonu	1880	1158	136
		Te Pōkairua Ngāpuhi -Nui-Tonu	524	272	65
8.	Te Wananga Takiura O Nga Kura Kaupapa Māori O Aotearoa Incorporated	Rūmaki Reo	791	531	109
9.	Western Institute of Technology at Taranaki	Pokaitahi Kāpunipuni Reo (Certificate in Taranaki Oral Language) ²⁷	544	430	52
		Te Tohu Māramatanga (Certificate in Māori Language) ²⁸	336	206	26
		Te Tohu Mōhiotanga (Diploma in Māori Language)	2912	1907	239
		Pōkairua Hōpuapua Reo (Diploma in Oral Taranaki Language) Level 6 ²⁹	280	193	24
10.	Universal College of Learning	Pōkaitahi Ngā Muka Te Reo Whanganui – Certificate in Whanganui Reo (Oral) ³⁰	446	306	38
11.	Waiariki Institute of Technology	Diploma in Te Reo Māori	1508	846	108

²³ Programme not delivered in 2009.

²⁴ Programme not delivered during this timeframe.

²⁵ Programme not delivered in 2011

²⁶ Programme not delivered in 2010.

²⁷ Programme not delivered in 2010.

²⁸ Programme not delivered in 2009 and 2010.

²⁹ Programme not delivered in 2009.

³⁰ Programme not delivered in 2011.

Appendix 3: Te Reo Māori Review - Usage Data for National Qualifications 2010-2012

	Provider	Qualification	Strand	2010	2011	2012	
1.	Te Kura Motuhake o Te Ataarangi	National Certificate in in Te Reo		0	10	4	
			Core section	10	0	0	
		National Diploma in in Te Reo (Level 5)		0	7	0	
			Core section	12	7	5	
		National Diploma in in Te Reo (Level 6)		0	7	3	
			Core section	4	17	9	
2.	Eastern Institute of Technology	National Certificate in in Te Reo		0	7	0	
3.	Tairāwhiti Polytechnic	National Certificate in in Te Reo		9	0	0	
4.	Whitireia Community Polytechnic	National Diploma in in Te Reo (Level 5)	Core section	1	0	0	
5.	Te Wānanga o Aotearoa	National Certificate in in Te Reo	Reo Māori	329	0	0	
				<i>Sub-total</i>	365	55	21
					<i>Grand total</i>	441	

Appendix 4: Analysis of Strategic Outcome Statements Te Reo Māori Qualifications Levels 1-6

Qualification Level	Summary
<i>Levels 1-2</i>	<ul style="list-style-type: none"> • Introductory level programmes • Understanding and knowledge of basic sentence structures • Correct pronunciation • Comfortable in participating in an immersion setting • All programmes have tikanga strands woven throughout the learning • Designed to enable a graduate to proceed to higher levels of learning • National Certificate offers strands in: Te Reo; Reo Māori Media; Te Whakamahi Whenua; Māori Performing Arts; Whakairo; Ngā Mahi a Te Whare Pora; Marae Catering • Credits from National Certificate may also be used to count towards other mainstream NZQF-listed qualifications.
<i>Level 3</i>	<ul style="list-style-type: none"> • Extended introductory level programmes • Increased understanding of Te Reo Māori • Developed listening, writing and speaking skills • Extended vocabulary • All programmes have tikanga strands woven throughout the learning • Evidence of specialisation <ul style="list-style-type: none"> ○ One programme a bridging course for academic study ○ One offers opportunity to enter broadcasting ○ Another specialises in Te Reo a Ngāpuhi Nui Tonu
<i>Level 4</i>	<ul style="list-style-type: none"> • Further develop proficiency and fluency in Te Reo Māori across the areas of listening, speaking, reading, writing and presenting • Graduates demonstrate ability to bring together Te Reo Māori / Tikanga Māori knowledge and skills in different settings • All programmes have tikanga strands woven throughout the learning • Evidence of preparation for entry into education, employment and community pathways <ul style="list-style-type: none"> ○ Level 5 qualifications ○ public sector ○ education ○ broadcasting ○ Māori development and iwi-based initiatives ○ Teaching ○ Health ○ Social services ○ Tourism • Two programmes have a strong focus on Te Reo-ā-Iwi (Whanganui / Taranaki) • National Certificate offers strands in: Te Reo; Reo Māori Media; Te Whakamahi Whenua; Māori Performing Arts; Whakairo; Ngā Mahi a Te Whare Pora; Marae Catering; Hauora; Māori Business and Management; Tourism • Credits from National Certificate may also be used to count towards other mainstream NZQF-listed qualifications.
<i>Level 5</i>	<ul style="list-style-type: none"> • Graduates able to participate and contribute across a wide variety of settings and contexts using Te Reo Māori • Demonstrate competency in speaking, listening, reading and writing in Te Reo Māori in both formal and informal settings • Familiar with Māori customs, protocols and practices • Contributors to specific industry sectors of language maintenance and revitalisation • Focus more on Te Reo Māori with Tikanga Māori becoming more implicit • Further evidence of skills, knowledge and abilities to enter education, employment and community pathways <ul style="list-style-type: none"> ○ Level 6 qualifications ○ Māori media ○ Tourism ○ Broadcasting ○ Language maintenance and revitalisation ○ Māori development and iwi-based initiatives

<p>Level 6</p>	<ul style="list-style-type: none"> • Graduates demonstrate advanced knowledge, skills and ability to: <ul style="list-style-type: none"> ○ speak Te Reo Māori confidently and at an appropriate level across a diverse range of contexts ○ read, write, analyse and critique written Māori texts ○ demonstrate behaviours appropriate in most social situations and interactions with native speakers • Focus on Te Reo Māori with Tikanga Māori already assumed • Demonstrate advanced knowledge • On-going evidence of skills, knowledge and abilities to enter education, employment and community pathways <ul style="list-style-type: none"> ○ Degree level programmes ○ Māori media ○ Māori education ○ Māori health and welfare ○ Tourism ○ Broadcasting ○ Language maintenance and revitalisation ○ Māori development and iwi-based initiatives
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