



Te Puni Kōkiri
REALISING MĀORI POTENTIAL

**Te Oranga o te Reo Māori
i te Rohe o Waiariki 2006**
*The Health of the Māori Language
in Waiariki 2006*



**Ko tōku reo, tōku ohooho; tōku reo, tōku mapihi
maurea; tōku reo, tōku whakakai marihi.**

*My language is my inspiration, my special gift,
my precious treasure.*

REALISING MĀORI POTENTIAL



The framework above identifies three key enablers that are fundamental to Māori achieving Te Ira Tangata (improved life quality) and realising their potential. All our written information has been organised within these three key enablers or Te Ira Tangata.

1	<i>Mātauranga – Building of knowledge and skills. This area acknowledges the importance of knowledge to building confidence and identity, growing skills and talents and generating innovation and creativity. Knowledge and skills are considered as a key enabler of Māori potential as they underpin choice and the power to act to improve life quality.</i>
2	<i>Whakamana – Strengthening of leadership and decision-making.</i>
3	<i>Rawa – Development and use of resources.</i>
4	<i>Te Ira Tangata – The quality of life to realise potential.</i>

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FOREWORD

E ngā iwi o te motu, tēnā koutou i ngā tini āhuatanga o te wā. Ka tangi, ka mihi ki te hunga kua whetūrangitia me tēnei taonga kua whakarērea iho mai ki a tātau. Tēnei ka tāpae atu nei i ngā hua o ngā rangahau a Te Puni Kōkiri i roto i ngā tau hei whiriwhiri, hei wānanga mā tātau, e takoto mai ai he huarahi whakamua mō tō tātau reo.

Te Puni Kōkiri's strategic outcome is Māori succeeding as Māori. This outcome highlights the importance of Māori achieving social and economic success within the context of a flourishing culture and secure identity. The Māori language is a critical component of the Māori culture.

"Ko te reo Māori te mauri o te mana Māori".¹

This report presents the results of an extensive research programme into the health of the Māori language that has been undertaken by Te Puni Kōkiri over several years. One of eight regional reports, this report highlights strong gains in the knowledge and use of the Māori language among Māori people, and the status of the Māori language within communities.

These gains provide real momentum in the journey towards achieving the vision and goals of the Māori Language Strategy. That vision is:

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.²

We have established a strong foundation for the revitalisation of the Māori language. There is, of course, more work ahead of us, and we need to coordinate our efforts to ensure we are doing the right things in the right way, at the right time. I am confident that this report provides a strong basis for ongoing planning and implementation of Māori language programmes to support the vision of the Māori Language Strategy. Kia kaha ki a tātau.



Leith Comer
Chief Executive

1. See Sir James Henare in Waitangi Tribunal, 1987.
2. Te Puni Kōkiri and Te Taura Whiri i te Reo Māori, 2003, p. 5.

INTRODUCTION

PURPOSE OF THIS REPORT

This report investigates the health of the Māori language in Waiariki in 2006. For the purposes of this report Waiariki is defined as the Tauranga, Ōpōtiki, Western Bay of Plenty, Kawerau, Rotorua, Taupō, and Whakatāne districts.

This is one of eight reports on the health of the Māori language at a regional level. The aim of the report is to provide an overview of language health for policy makers and language planners, to allow communities to better understand the issues around the use and revitalisation of the Māori language as the basis for their own planning and development.

INFORMATION SOURCES

This report draws on data from a variety of sources¹, including:

- the 2001 and the 2006 Census of Population and Dwellings;
- the 2001 and the 2006 Surveys of the Health of the Māori Language;
- education statistics from the Ministry of Education;
- national research on the Māori language; and
- local knowledge of language issues and initiatives.

Much of the data used to create this report is previously unpublished data from the 2006 Census and 2006 Health of the Māori Language Survey (HML 2006 Survey). Data tables for further analysis can be provided by Te Puni Kōkiri on request.

REPORT STRUCTURE

This report is divided into five main sections;

- a brief history of the Māori language in Waiariki;
- Māori language knowledge and proficiency in the region;
- use of the Māori language within the whānau;
- the provision of Māori language services; and
- summary and conclusion.

Responsibility for the findings expressed in this report lie solely with the Māori Language and Broadcasting Team within Te Puni Kōkiri. The team welcomes discussion on any aspect of this report.

HISTORICAL OVERVIEW OF THE MĀORI LANGUAGE IN WAIARIKI

This section provides a brief history of the Māori language specific to the Waiariki region. This section has been largely reproduced from earlier Te Puni Kōkiri research that was undertaken in conjunction with local iwi. Updated information was received from recent engagement with local communities. For a fuller national history of Māori language changes, refer to 'The Health of the Māori Language in 2006'.

Te Arawa

The people of Rotorua are perhaps one of the few inland iwi who have always had high interaction with non-Māori and therefore high interaction with the English language. Due to the geothermal activity in the region, tourism has always been an important economic base from which the people of Te Arawa could sustain themselves.

As with other iwi, by the turn of the 20th century, all Māori adults within Te Arawa still spoke Māori, however, it is quite probable that many of them also had a competent command of the English language. Guide Rangī and many of the other guides that took visitors through the numerous geothermal attractions are examples of this bilingual ability.

In the 1940s and 1950s, whilst other iwi were experiencing the decline in te reo Māori and opportunities to use it, the people of Te Arawa had an economic link to maintaining their cultural activities and language. The regular performances of Māori culture and other tourist attractions that continue to this day ensure that there is always some level of demand for Māori performing arts skills and knowledge.

One language initiative that is currently occurring in Te Arawa is the running of wānanga by Ngāti Whakāue to teach whaikōrero for the paepae. These wānanga are being run to counter the loss of older speakers. Te Arawa also has a strong kapa haka presence, having run the successful Te Arawa Kapa Haka competition twice, with eight Te Arawa kapa haka teams competing in the last event. Kapa haka is a popular vehicle for the transmission of te reo Māori. Another language initiative, delivered by Te Ātaarangi Trust, is 'He Kāinga Kōrerorero', a one-to-one mentoring service provided to whānau to strengthen their knowledge and use of the Māori language in whānau settings.

Tauranga Moana

In the north western area of the Waiariki region live the people of Tauranga Moana; Ngāti Ranginui; Ngāiterangi; and Ngāti Pūkenga.

By the beginning of the 20th century, much of their land had been confiscated by the Crown following the wars of the 1860s. Hapū lived together in relatively tight-knit communities on pieces of land returned by the Crown. The marae was, and still is, the focal point of these communities.

The experiences of the hapū during the latter part of the 19th century led to withdrawal and isolation such that the development of Tauranga occurred with little participation from Māori and little interaction with the English language. Circumstances changed in the 1960s with the opening and continuing development of the Port of Tauranga. The Port provided jobs for the



local Māori at such proximity that there was no need to move from the communities in which they had always lived. As the Port and its associated industries developed, so too did residential development, encompassing or displacing hapū, and leading to the establishment of urban marae. Because of the Port and the subsequent availability of jobs, Māori from other regions moved to Tauranga, affecting the maintenance of local dialects.

Religion, and in particular, the Rātana and the Catholic churches, played an important role in assisting the retention of te reo Māori. However, the increasing interaction with other communities normalised the use of English, to the point where English has gradually spread into the home and throughout the community as the dominant language.

In the late 1970's, parents recognised the impact of the lack of te reo Māori and their inability to meet cultural obligations, so efforts were initiated to revitalise te reo through kōhanga reo, and later, kura kaupapa Māori.

Today, there is a coordinated approach to language revitalisation between Ngāti Ranginui, Ngāiiterangi and Ngāti Pūkenga. Working alongside Te Mātāhauariki o Tauranga Moana, a Māori education organisation established to seek ways to improve Māori educational outcomes, the three iwi have secured Community Based Language Initiative (CBLI) funding through the Ministry of Education and developed a strategic language plan for the region.

Ngāti Tūwharetoa

Unlike many coastal iwi, the early European influences were limited due to the geographical isolation of Ngāti Tūwharetoa. It wasn't until the development of the main trunk line that cut right through Ngāti Tūwharetoa that colonial traders and missionaries and their English language began to have any influence. The continuation of customary practices dependent on te reo Māori safeguarded te reo Māori amongst the whānau and hapū of the rohe.

Trade and school-based education, however, had a huge impact on the health of the language and marked the decline in Māori language speakers in Ngāti Tūwharetoa.

Whilst the geographical isolation initially protected te reo o Ngāti Tūwharetoa from the impact of the English language, it also contributed to the numbers of Māori adults leaving this area. The effect of urbanisation in the 1950s on small tight knit communities like the ones around the shores of Lake Taupō was significant. Although Tokaanu, Tūrangi and Taupō are now thriving communities, the natural beauty of the surroundings mean that these areas are heavily populated by tourists and other non-Māori speaking people.

Tūwharetoa was, in 2003, one of the first iwi to receive CBLI funding. This funding assisted the development of a Tūwharetoa Dictionary and 'Te Reo Kauta', a whānau language development project providing whānau with resources and support (in the form of regular group meetings with a coordinator and kaumātua) to support increased use of the Māori language. Currently Tūwharetoa has an active relationship with Mighty River Power, and through this, are able to fund cultural development projects (including language-related activities).



Mātaatua

At the turn of the 20th century, the people from the Eastern Bay of Plenty were still living in predominantly Māori communities. The English language was limited to use in schools and contact with Pākehā. The roads between these communities were often rough and at times were no more than tracks. This made the Māori communities isolated and therefore somewhat protected from the dominance of the English language.

Further inland, the people of Tūhoe were even more isolated. This limited the movement into the area, and because the people living there had become self-reliant, it limited the need to get support from outside of the area. This aspect of isolation has assisted the people from this area to maintain higher levels of knowledge and use of te reo Māori than almost any other area in New Zealand.

The Ringatū church, with services only in Māori, has also been very influential in terms of maintaining the language across the Eastern Bay of Plenty and the Urewera.

As was the case with many of the other iwi, mass migration to the cities in the 1950s had a major impact by depleting the young adult Māori speaking population within the communities.

Tūhoe, however, did attempt to manage the impact of this migration process and the potential threat of alienation from their Tūhoe language and tikanga by recognising the important link between culture and language. Kaumātua encouraged the formation of incorporated societies like Tūhoe ki Poneke in Wellington and Te Tira Hou in Auckland as a mechanism to allow those Tūhoe people outside of their tribal rohe to maintain their Tūhoetanga of which te reo is a main component. 'Te Ahurei', a biannual event established 30 years ago and still running today, was also initiated to maintain the links between the traditional communities and those that had moved away to urban areas. This popular event attracting thousands of people provides the forum for the daily and natural use of te reo Māori within community settings.

Recognising that schools are key focal points in the community, Tūhoe have developed a strategy for language revitalisation that is pursued through the thirteen schools located in Tūhoe. These schools (ten Māori medium and three mainstream) have given the Tūhoe Education Authority the mandate to advocate for and support them. Five strategic plans have been developed and 'Tūhoetanga' is the plan for identity, culture and language. The first priority is Te Reo o Tūhoe (Te Ahurea o Tūhoe). A curriculum framework has been developed that is more reflective of the Tūhoe reality that draws on local content and stands alongside the national framework.

Across the Mātaatua rohe there are small pockets of language revitalisation efforts taking place. Te Whare Wānanga o Awanuiārangi has a significant presence in the region, providing te reo Māori education in the Mātaatua rohe. Kapa haka is popular in the region, with regular competitions attracting keen participants.

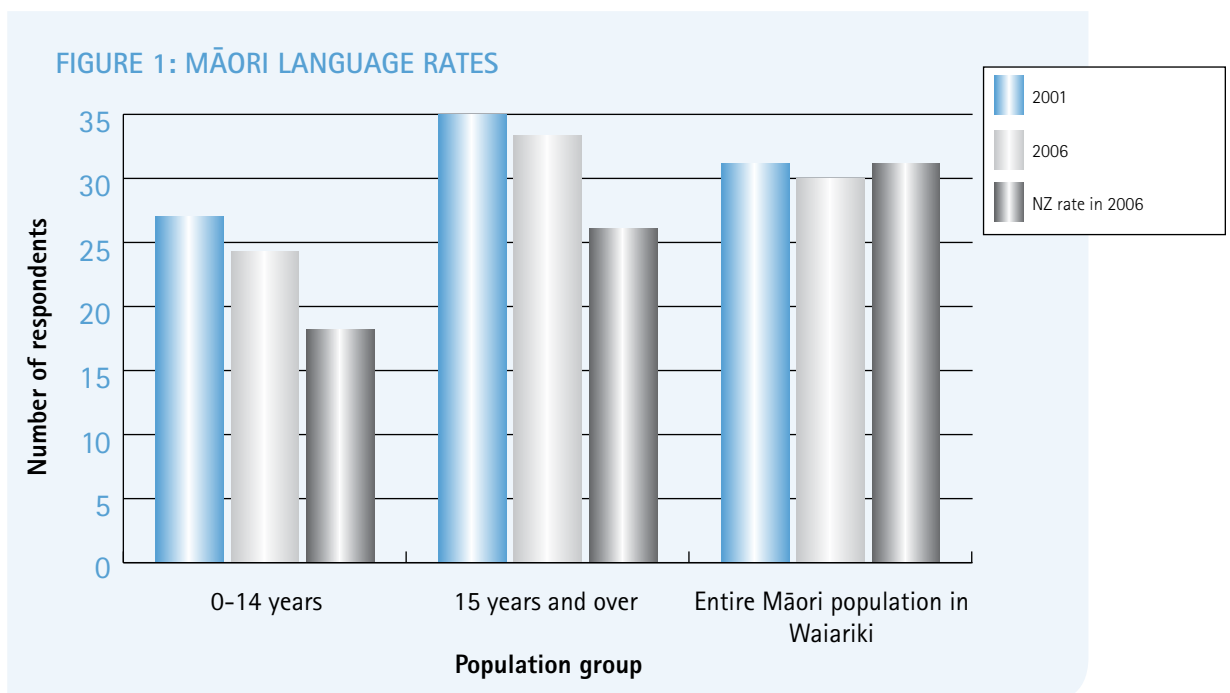
MĀORI LANGUAGE KNOWLEDGE AND PROFICIENCY IN WAIARIKI

This section of the report provides an overview of Māori language statistics for this region including numbers of Māori language speakers and Māori language proficiency levels.

THE NUMBER OF MĀORI SPEAKERS

Information from the Census of Population and Dwellings

In the 2006 Census, 76,026 people living in Waiariki identified as Māori, with 22,863 of this group stating they were able to converse in Māori 'about a lot of everyday things'.² This results in a Māori language rate of 30%, which is above the national rate of 23%. For adults (people aged over 15) the Māori language rate is 33% (or 16,203 people) within the Māori adult population of 49,100 in Waiariki.



Source: HML 2006 Survey

Figure 1 shows the Māori language rate has fallen since 2001. The information available suggests this reflects two demographic trends. First, there is a gradual passing of an older generation of Māori adults that has significantly higher proportions of Māori language speakers than other generations (the language rate of those aged over 55 is about double that of each of the young generations). Second, the Māori population is youthful (the median age in 2006 was 22 years). Because most Māori learn the Māori language as adults, the younger average-age of the Māori population will have the effect of reducing the overall Māori language rate.



Information from the Health of the Māori Language Survey

Te Puni Kōkiri has commissioned two surveys investigating the health of the Māori language, undertaken in 2001 and 2006. The HML surveys provide another means of measuring the number of Māori adults with Māori language skills. The surveys investigated proficiency in the Māori language in more depth than the Census, by considering speaking, listening, writing, and reading skills, and also a combination of these skills, on a proficiency scale. The surveys also investigated how people acquired their Māori language skills, and when and where they use these skills. As the Census and the HML surveys provide information on different aspects of the health of the Māori language, both are drawn upon in this section.

The HML 2006 Survey found 18% (around 9,000 people) of Māori adults in Waiariki have high levels of Māori language speaking proficiency. A further 10% (4,910 people) are able to speak Māori 'fairly well'. For the repeat of the Census 2006 question on conversational abilities, the survey found the Māori language rate was 34% (16,800 adults). The abilities of children and young people were not measured in the survey, so differences between the Census and HML 2006 Survey data can only be considered for the adult population.

The reason there are differences in measuring the number of Māori adults with Māori language skills is that both the HML 2006 Survey and the Census are based on individuals assessing their own language abilities, and at different times people have different views on their Māori language skills. A key factor that is likely to have influenced people in assessing their skills is the different approaches used to collect data for the Census and the HML surveys.

The HML surveys involved face-to-face interviews, in either Māori or English, specifically focusing on Māori language competencies. The Census involved people completing a questionnaire on their own, and did not investigate the Māori language in detail. Also, the Census question was general in nature and more open to different interpretations.³ Due to these differences, it is likely the HML surveys provide a more accurate picture of the number of people with strong competencies in the Māori language, while the Census captures a wider group of people with some level of conversational Māori language skills.

Overall then, the range of Māori language speakers is between 18% and 34% for Māori adults in Waiariki, with the lower end of this range being perhaps a more accurate indicator of strong proficiency.

Age Groupings

Census 2006 data shows there are significant differences in the proportion of Māori language speakers across age groups. For those aged up to fifty-five, the Māori speaking rate is 28%, whereas for those fifty-five or older the rate is 50%.

While having the highest proportion of speakers, the older generation is a smaller group of around 8,300, with 4,116 Māori language speakers (which is 18% of all Māori speakers in the region). Because of this there are actually more Māori speakers in each of the younger age groupings, as is shown in Table 1.



Furthermore, it should be noted that the age profile of Māori language speakers is gradually changing. In particular, since 2001, the percentage of speakers in the 55 or above age group has fallen by 6 percentage points (from 56% to 50%), reflecting the passing on of older native speakers and the passage of people with lower levels of Māori language proficiency into this age group.

TABLE 1: MĀORI WITH MĀORI LANGUAGE COMPETENCIES BY AGE

Age grouping	No. of people with Māori language competencies	Total population size	Māori language rate	Proportion of all Māori with Māori language competencies
0 - 14	6,588	26,961	24%	29%
15 - 34	6,525	22,485	29%	29%
35 - 54	5,631	18,282	31%	25%
55+	4,116	8,304	50%	18%

Source: Census 2006.

Gender

Māori women are slightly more likely to speak Māori than Māori men, with 52% of Māori language speakers being women in Waiariki. There is little change from this pattern throughout the age groups.

Iwi Kāinga

Māori speakers in Waiariki associate with a wide variety of iwi. Table 2 lists the ten iwi residing in Waiariki with the highest te reo Māori conversant populations.

TABLE 2: IWI AFFILIATIONS OF MĀORI SPEAKERS

Iwi affiliation	Able to converse in Māori
Tūhoe	5,247
Te Arawa	3,102
Ngāti Tūwharetoa	2,955
Ngāti Awa	2,637
Ngāti Porou	2,550
Ngāpuhi	2,361
Ngāiterangi	2,040
Te Whānau-a-Apanui	1,923
Whakatōhea	1,854
Tainui	1,239

Source: Census 2006.



Iwi Affiliations

Another way of looking at Māori language speakers for the iwi of Waiariki is to consider the number of speakers belonging to an iwi from Waiariki that reside across the entire country, as shown in Table 3. Because many people affiliate to more than one iwi, some speakers will be included in a number of iwi groupings.

TABLE 3: TE REO SPEAKERS AFFILIATING TO NGĀ IWI O WAIARIKI

Iwi affiliation	Able to converse in Māori	Total	Māori language rate
Te Arawa/Taupo (Rotorua/Taupō) Region	606	2,142	28%
Ngāti Pikiao (Te Arawa)	2,328	7,386	32%
Ngāti Rangiteaorere (Te Arawa)	156	456	34%
Ngāti Rangitahi (Te Arawa)	429	1,533	28%
Ngāti Rangiwewehi (Te Arawa)	732	2,346	31%
Tapuika (Te Arawa)	552	1,386	40%
Tarāwhai (Te Arawa)	99	240	41%
Tūhourangi (Te Arawa)	849	2,277	37%
Uenuku-Kōpako (Te Arawa)	162	429	38%
Waitaha (Te Arawa)	294	732	40%
Ngāti Whakaue (Te Arawa)	2,031	7,311	28%
Ngāti Tūwharetoa	9,984	34,674	29%
Ngāti Tahu-Ngāti Whaoa (Te Arawa)	330	1,488	22%
Tauranga Moana/Mātaatua (Bay of Plenty) Region	42	162	26%
Ngāti Pūkenga	642	1,785	36%
Ngāiterangi	4,065	12,201	33%
Ngāti Ranginui	2,577	7,644	34%
Ngāti Awa	4,911	15,258	32%
Ngāti Manawa	825	1,938	43%
Ngāi Tai (Tauranga Moana/Mātaatua)	798	2,316	34%
Tūhoe	12,693	32,670	39%
Whakatōhea	3,858	12,069	32%
Te Whānau-a-Apanui	4,647	11,808	39%
Ngāti Whare	489	1,281	38%
Te Arawa	7,146	23,316	31%
Mātaatua	150	366	41%
Tauranga Moana	159	450	35%



Prominence of the Māori Language

The Māori language is still very much a language of a small minority within the entire population of Waiariki. Census 2006 data shows only 9% of the region's total population has conversational abilities in the Māori language. This is comprised of the 22,863 Māori speakers of the Māori language, together with another 2,682 non-Māori who can converse Māori, giving a total of 25,545 within a regional population of around 289,200.

TABLE 4: NUMBERS OF MĀORI SPEAKERS

	Able to speak the Māori language	Total population	% of speakers in population
Māori	22,863	76,026	30%
Non-Māori	2,682	213,180	1%
Total	25,545	289,203	9%

Source: Census 2006.

Regional Variances

There are regional variances in the Māori language rate. Census 2006 data shows that the proportions of Māori speakers are generally highest in the northern regions. Waiariki has the highest Māori language rate of the eight regions.

TABLE 5: TE REO SPEAKERS BY TE PUNI KŌKIRI REGIONS

	Able to speak Māori	Total Māori population	% of speakers in population
Te Taitokerau	12,100	43,500	28%
Tāmaki-Makau-Rau	27,900	140,000	20%
Waiariki	22,900	76,000	30%
Waikato	16,400	65,400	25%
Te Tairāwhiti / Tākitimu	16,500	62,300	26%
Te Taihauāuru	11,300	48,500	23%
Te Upoko o Te Ika / Te Tau Ihu	14,600	67,300	22%
Te Waipounamu	9,900	62,300	16%

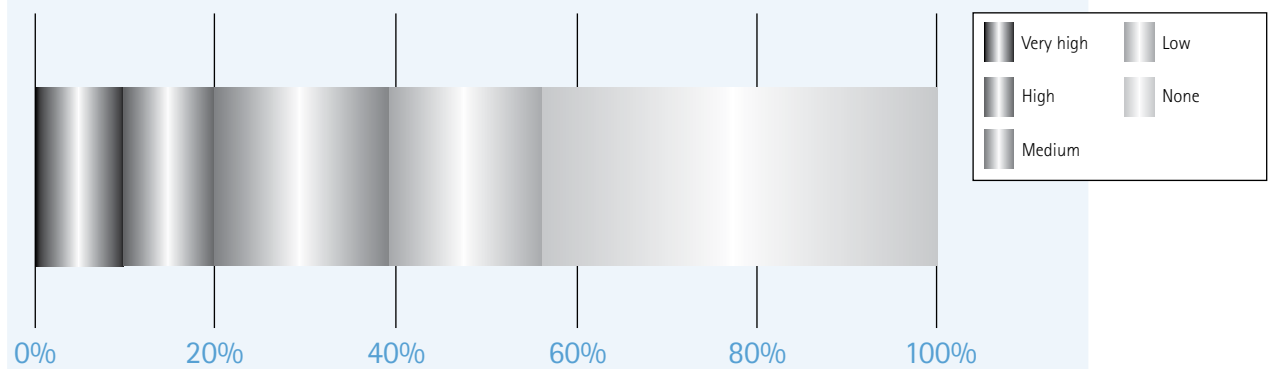
Source: Census 2006.



MĀORI LANGUAGE PROFICIENCY

While the 2006 Census data provides an overall picture of the number of Māori language speakers, and their characteristics, the HML 2006 Survey complements this by looking at Māori language proficiency levels in the four language skills of speaking, listening, reading and writing, together with a derived overall proficiency rating. Of the Māori adult population, approximately 19,300 have an overall proficiency level in the Māori language ranging from medium to very high.⁴

FIGURE 2: OVERALL PROFICIENCY LEVELS OF MĀORI ADULTS



Source: HML 2006 Survey

When proficiency levels in the region were considered by age grouping, it was found that 17% of those with high proficiency were aged fifty-five or over, even though this age group only makes up 7% of the adult Māori speaking population. This means that, on average, younger adults are not as proficient as older adults in the Māori language. Their language skills will need to be developed in order to maintain the quality of language in the region over coming decades.

Types of Language Skills

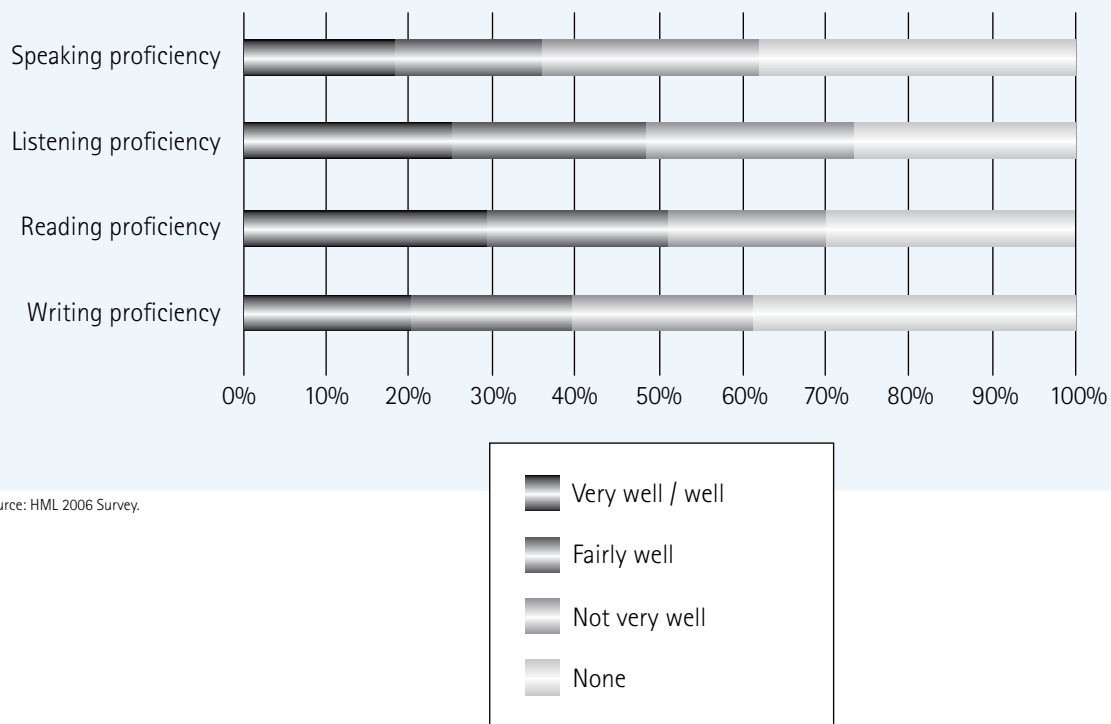
There are four types of language skills: speaking; writing; reading; and listening. Speaking and writing can be described as active skills, while reading and listening can be described as passive skills.

While the skill types are connected, often language proficiency is considered only in terms of speaking proficiency. It is useful to consider the other skills, however, as passive skills (reading and listening) can often be stronger than active skills (speaking and writing). As can be seen in Figure 3, this is the case in Waiariki – where there are more people able to listen and read in the Māori language than able to speak or write in the Māori language. The HML 2006 Survey also brings these individual skills together to gauge 'overall proficiency' – rather than just relying on speaking or conversational abilities, which are often used as indicators of overall ability.



The finding that higher levels of passive skills exist suggest there is likely to be a level of latent Māori language ability in the region – people who comprehend the Māori language but are perhaps not able to easily express themselves in the language. This may be due to childhood exposure to the language, and/or opportunities to maintain or develop passive skills through listening to Māori television and radio, which is discussed further in another section of this report. It is possible these passive skills could be ignited to increase speaking proficiency levels in the region. This is an issue for language planners to consider when looking to develop Māori language proficiency in Waiariki.

FIGURE 3: MĀORI LANGUAGE PROFICIENCY LEVELS IN 2006



Source: HML 2006 Survey.

Shifts in Māori Language Proficiencies from 2001 to 2006

Data from the HML surveys indicates that from 2001 to 2006 there have been significant improvements in Māori language proficiency levels within Waiariki, as set out in tables 6 and 7.



TABLE 6: CHANGES IN SPEAKING AND LISTENING PROFICIENCY BETWEEN 2001 AND 2006.

Proficiency level	Percentage of Māori adults ⁵					
	Speaking			Listening		
	2001	2006	Shift	2001	2006	Shift
Well/Very well	13%	18%	+5	21%	25%	+4
Fairly well	10%	17%	+7	18%	24%	+6
Not very well	16%	26%	+10	26%	25%	-1
None	61%	38%	-23	35%	27%	-8

Source: HML 2001 Survey, HML 2006 Survey.

TABLE 7: CHANGES IN READING AND WRITING PROFICIENCY BETWEEN 2001 AND 2006.

Proficiency level	Percentage of Māori adults ⁶					
	Reading			Writing		
	2001	2006	Shift	2001	2006	Shift
Well/Very well	17%	29%	+12	14%	20%	+6
Fairly well	15%	22%	+7	14%	20%	+6
Not very well	21%	19%	-2	16%	22%	+6
None	46%	30%	-16	56%	39%	-17

Source: HML 2001 Survey, HML 2006 Survey.

The results indicate that since 2001 there has been an increase of:

- twelve percentage points in the number of Māori adults who can speak Māori fairly well, well or very well;
- ten percentage points in the number of Māori adults who can understand spoken Māori fairly well, well, or very well;
- nineteen percentage points in the number of Māori adults who can read Māori fairly well, well, or very well; and
- twelve percentage points in the number of Māori adults who can write Māori fairly well, well or very well.

Overall, Tables 6 and 7 show significant improvements in language proficiencies in all four language skill areas.

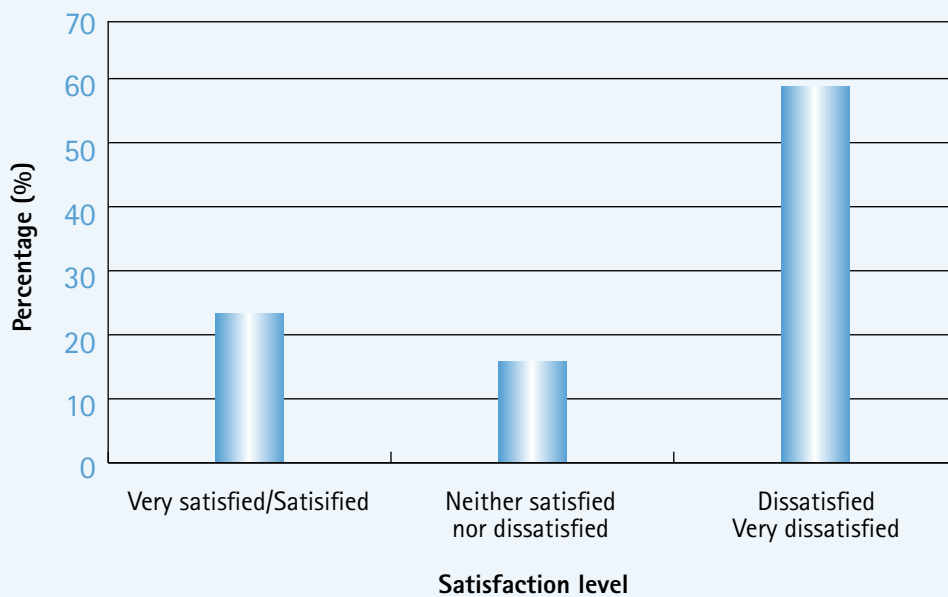


Satisfaction with Proficiency

The HML 2006 Survey also looked at how satisfied people were with their levels of proficiency in the Māori language. Overall the survey found that 59% of Māori adults were dissatisfied with their level of proficiency. Most of these people had low or very limited Māori language skills - only 10% of those with limited Māori language skills were satisfied with their skills. These findings point to positive attitudes towards the Māori language across the local Māori community. Amongst people who could speak 'fairly well', 58% were dissatisfied with this.

These findings suggest there is likely to be a sizeable pool of people wishing to improve their Māori language skills in the region, including people with very limited skills and people with moderate skills.

FIGURE 4: SATISFACTION OF TOTAL MĀORI ADULTS WITH MĀORI LANGUAGE SKILLS



Source: HML 2006 Survey.

Findings relating to satisfaction with Māori language skills accord with national research on attitudes, values and beliefs about the Māori language. This national research found most Māori (98%) believe more Māori being spoken in the home or at the marae is a good thing, and that many Māori (66%) consider learning the Māori language is a high priority for them.⁷

These findings indicate a positive disposition toward the Māori language within the Māori community. The challenge ahead for language planners is to continue to create opportunities for people to actively pursue their desire to improve their language skills. It is continually important to ascertain the type of language that people wish to learn, for example: conversational or formal. Another important matter to consider is iwi dialect. Anecdotal evidence suggests that those people who already have Māori language skills place increasing value on knowledge of iwi dialect. An example of this is Ngāti Whakaue who is running whaikōrero wānanga that focus on the use of iwi dialect on the marae.



KEY FINDINGS FROM THIS SECTION

- The two measurements (Census and HML 2006 Survey) provide a Māori language rate for Māori adults that range from 18% through to 34% with the lower end perhaps a more accurate indicator of strong proficiency.
- Out of the eight Te Puni Kōkiri regions, Waiariki has the highest Māori language rate.
- There are significant differences in the proportion of Māori language speakers across age groups. For those people aged up to fifty-five, the Māori speaking rate is 28%, whereas for those people aged fifty-five or over the rate is 51%. Yet the population of Māori speakers aged over fifty-five is small compared to the population in younger age bands. Older speakers are also more proficient in the Māori language than young adult speakers.
- Since 2001 there have been significant improvements in Māori language proficiency levels within the Māori population. In this region, passive skills (listening and reading) are stronger in terms of numbers of people and proficiency levels, than active skills (speaking and writing). This indicates a level of latent Māori language ability. To increase speaking proficiency levels in this region, these passive skills will need to be ignited.
- Fifty-nine percent of Māori adults are dissatisfied with their level of proficiency in the Māori language and desire to learn and use more of the language.

Tūwharetoa Initiatives

The Tūwharetoa Trust Board has developed (with the assistance of Community Based Language Initiative (CBLI) funding in 2003), a Tūwharetoa dictionary that includes local mīta, proverbs, and colloquialisms. Tūwharetoa worked closely with kaumātua to collect the kupu, established a Reference Group, consulted with local hapū, as well as employing the services of a lexicographical advisor. 'Tūwharetoa Papa Kupu' was launched in 2005 and was distributed to all kura and kōhanga reo, and many whānau, in the rohe. 'Te Reo Kauta Tūwharetoa' was another iwi-initiated programme launched in 2004. This whānau based language programme was designed to help parents with children at kōhanga reo or kura kaupapa to use more te reo Māori in the home. The programme established groups of whānau to meet on a regular basis. A language teacher and kaumātua supported learning and discussion about issues related to increasing te reo usage. 'Te Reo Kauta Tūwharetoa' also provided learning resources to whānau, such as wall charts, handbooks, and a CD.

MĀORI LANGUAGE WITHIN THE WHĀNAU

This section of the report looks at the use of te reo Māori at a whānau level. It describes the use of the language by the Māori speaking population in the home and in the community.

Language use is an important aspect in understanding the health of the language. International research on language revitalisation suggests that for minority languages like Māori to survive, intergenerational transmission is required. Intergenerational transmission is the passing on of Māori language skills from generation to generation through regular and normal use within families.⁸

MĀORI HOUSEHOLDS

Census 2006 data shows that the Māori population of Waiariki lives within 27,531 households. Many people, 59%, live in households comprising of one whānau with adults and children in the household⁹. A further 35% live in households with adults only, either as couples, sole occupants, or groups of adults (e.g. flatmates).¹⁰ Around 7% of Māori live in households comprising multiple whānau¹¹.

Households with Māori Speakers

Table 8 shows where the Māori speaking population is located within household groupings. As shown, 44% of Māori households have at least one Māori speaker (12,051 of the total 27,531 households). This means that within the remaining 56% (15,480) of Māori households there is no possibility of Māori language use in normal household life.

TABLE 8: MĀORI SPEAKERS IN HOUSEHOLDS

Household type	No. of households with a Māori speaker	Total number of households	% with a Māori speaker
Adults only	3,660	9,603	38%
Single whānau	7,233	16,122	45%
Multiple whānau	1,158	1,806	64%
Combined – all household types	12,051	27,531	44%

Source: Census 2006.

Census 2006 data also shows the percentage of Māori speakers who live with other speakers of the Māori language. This is important because in order to maintain the language through regular



household use there needs to be at least two people able to converse in Māori within a household. The data shows that for Waiariki, 44% of Māori speakers (16,716 people) do not live with other speakers of the Māori language, meaning there is no opportunity for Māori language use in the normal home environment.

Household Compositions

Another way to look for potential opportunities for the intergenerational transmission of the Māori language is considering households where there are younger and older speakers of the Māori language.¹²

Census 2006 data shows that in households with adults and children/young people, 46% (15,474) of adults can speak Māori. Or from another perspective, 37% (11,022) of children or dependants live in a household with at least one adult speaker of Māori. This indicates some children and young people may have an opportunity to acquire the Māori language through intergenerational transmission from parents or other adults.

Table 9 brings together data for whānau households (but excludes adult only households), to show those households with Māori speakers aged 18 and over, and those under 18.

TABLE 9: MIX OF ADULT AND CHILD SPEAKERS OF TE REO MĀORI IN HOUSEHOLDS

	Young people (less than 18) able to speak Māori language in the household	No young people (less than 18) able to speak Māori language in the household
Adult speakers of Māori language in the household	13%	21%
	2,328	3,849
	households	households
No adult speakers of Māori language in the household	8%	58%
	1,380	10,371
	households	households

Source: Census 2006.

As shown in Table 9, only 13% of these households have both children/young people and adults who are able to speak Māori. Also shown is the finding that in 21% of these households only adults can speak Māori. This may reflect the fact that adults able to speak the Māori language are not primary care-givers (perhaps grandparents), or that other adults (perhaps spouses) do not speak Māori, making it difficult to use the Māori language in household activities. A further finding in relation to household composition is that 8% of households have children/young people able to speak Māori, but no adults in the household who are able to reciprocate. This



shows that some children/young people are learning the Māori language outside of their normal home environment, through formal education. How education provision supports acquisition of the Māori language is discussed in another section of this report.

CHILDHOOD ACQUISITION OF THE MĀORI LANGUAGE

The results of the HML 2006 Survey show there is a link between proficiency in Māori and learning the Māori language in childhood. For those people aged over fifty-five with high proficiency in the Māori language, all acquired their language skills in childhood; and for those under fifty-five, 80% with high proficiency acquired their Māori language skills in childhood. Related to this is the finding that nearly all highly proficient speakers acquired their Māori language skills from their parents or other family members, with other inputs (i.e. hui, schooling) being much less influential. These findings again show the importance of intergenerational transmission as the key to language acquisition and quality.

USE OF THE MĀORI LANGUAGE

Speaking Māori in the Home

The HML surveys also looked at who speaks Māori to whom, and how often. This is called the interlocutor relationship. That is, how many Māori people speak to parents, spouses, children, and friends in the Māori language, and how regularly compared to English.

The HML surveys sought to identify three categories of household usage:

- whānau settings where no Māori language is used with various interlocutors;
- whānau settings where some Māori language is used with various interlocutors (but it is not the prevalent household language, and is used in less than 50% of household communications); and
- whānau settings where the Māori language is used in most (50% or more), or all communications with various interlocutors.

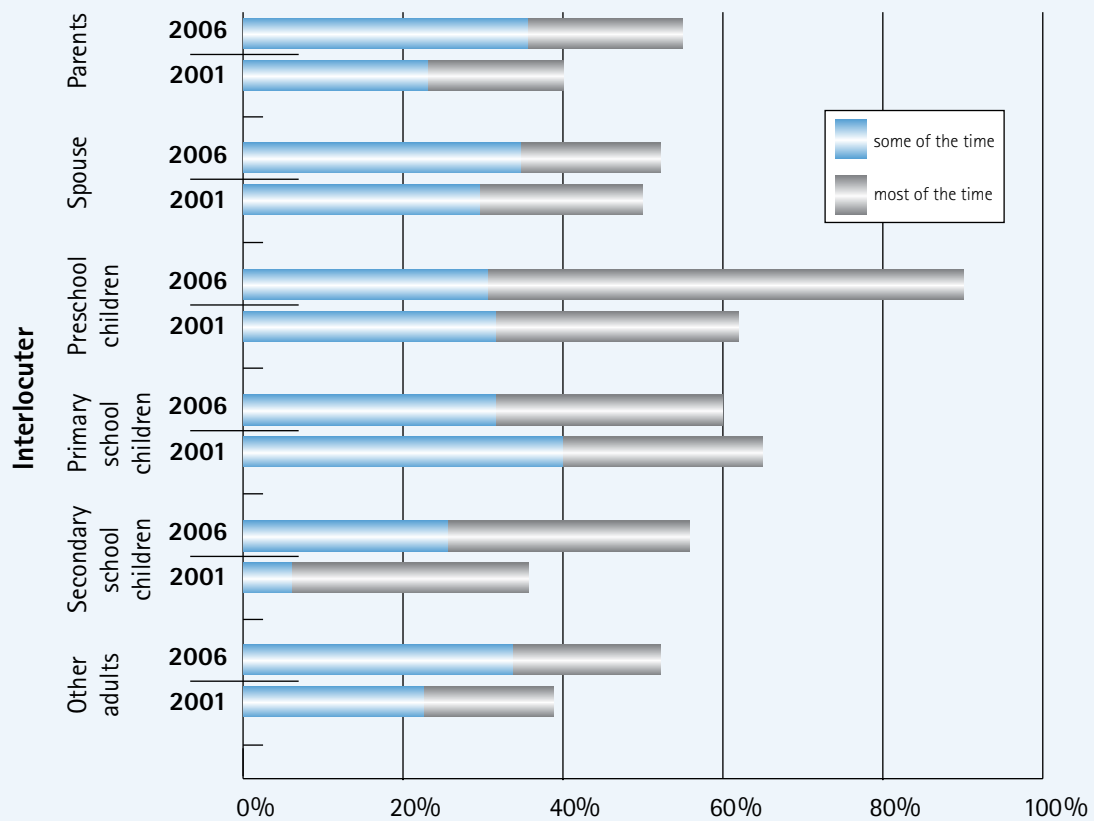
Results of the HML surveys indicate that since 2001 there has been an overall increase in Māori language use within household settings (see Figure 5). Of particular significance in this region are the increases seen in the amount of Māori language use by adults with their children and with parents in the home, as follows:

- In 2006, 59% of Māori adults used the Māori language as a significant language of communication with their pre-school children. A further 31% made some use of the Māori language when interacting with their infants. This is an overall increase of 30 percentage points since 2001.
- In 2006, 30% of Māori adults used the Māori language as a significant language of communication with their secondary school-aged children. A further 26% made some use of the Māori language when interacting with their secondary school-aged children. This is an overall increase of 20 percentage points since 2001.
- In 2006, 19% of Māori adults used the Māori language as a significant language of communication with their parents. A further 36% made some use of the Māori language when interacting with their parents. This is an overall increase of 15 percentage points since 2001.



These findings are a positive indication in terms of re-establishing intergenerational transmission. However, these interactions need to increase further before the Māori language can be considered a primary means of communication for Māori whānau. Language planners may be interested in investigating the reasons behind the increases described.

FIGURE 5: MĀORI LANGUAGE USE BY MĀORI ADULTS IN THE HOME



Source: HML 2001 Survey, HML 2006 Survey.

Speaking Māori in the Community

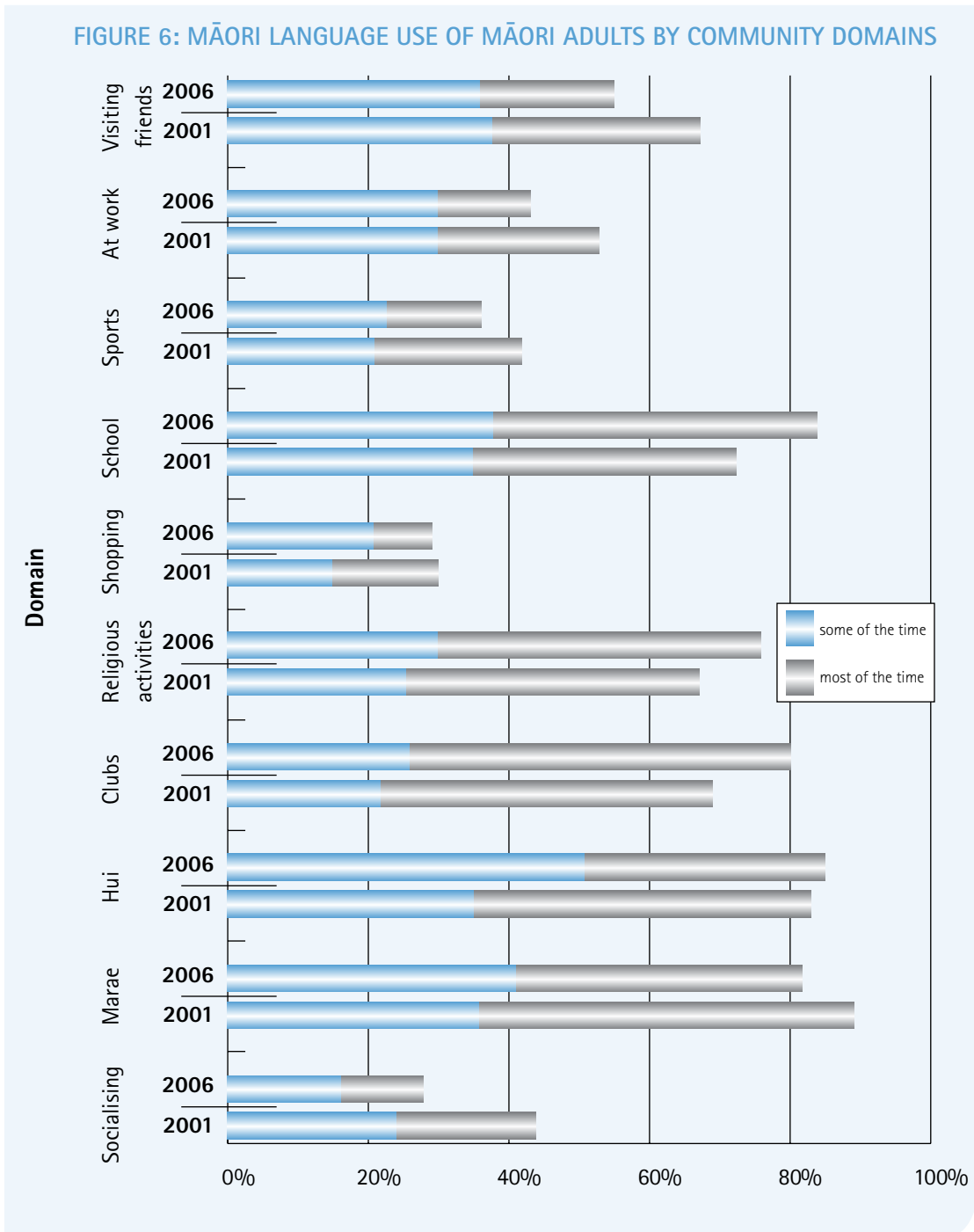
Outside of the home, there have also been positive shifts with more Māori language being spoken overall in community domains within Waiariki in 2006 than in 2001 (see Figure 6). As in 2001, results of the HML 2006 Survey indicated high levels of Māori language usage in domains where Māori culture and protocols are dominant (such as at marae, or during hui, or religious activities). For example, in 2006:

- 46% of people with Māori language abilities spoke Māori half or more of the time while taking part in religious activities.
- 34% of people with Māori language abilities spoke Māori half or more of the time at meetings or hui.
- 41% of people with Māori language abilities spoke Māori half or more of the time while attending other activities at the marae.



In contrast to the activities above, in 2006 fewer people spoke Māori for half or more of the time while shopping (8%), at sports (13%), while socialising (12%), or at work (13%). This information suggests that the most use of the Māori language in community settings is in cultural practices and on formal occasions. More instances of Māori language use outside of these settings are needed until normalisation of the language is achieved.

FIGURE 6: MĀORI LANGUAGE USE OF MĀORI ADULTS BY COMMUNITY DOMAINS



Source: HML 2001 Survey, HML 2006 Survey.



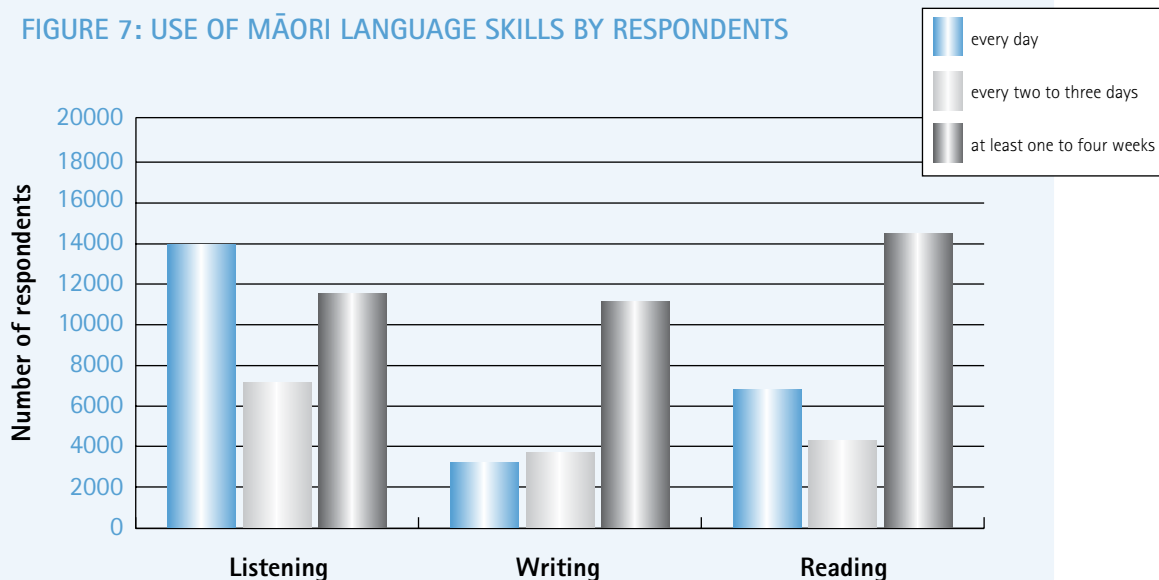
Reading, Writing, and Listening in Māori

Alongside speaking Māori, many people also draw upon their listening, writing and reading skills on a regular basis.

Of these language skills, listening is the most frequently used, with an estimated 32,500 people listening to the Māori language at least once a month, and of these, 13,800 listening to the Māori language every day. This possibly reflects the easy opportunities to listen to the Māori language on television and radio.

An estimated 25,600 people read in Māori regularly, although only 6,800 read in Māori language every day. Writing is the least used skill, with only around 18,200 people using this skill at least once a month.

FIGURE 7: USE OF MĀORI LANGUAGE SKILLS BY RESPONDENTS



Source: HML 2006 Survey

KEY FINDINGS FROM THIS SECTION

- International research on language revitalisation suggests that for minority languages like Māori to survive, intergenerational transmission is required.
- Māori speakers are clustered together and are not spread evenly throughout the Māori population. Forty-four percent of Māori households have at least one Māori language speaker. In just over half of these households there is only one speaker, limiting the possibility of language use in the home.
- Thirty-seven percent of children or dependants live in households where there is at least one adult speaker of te reo, meaning that acquisition through intergenerational transmission is possible.



- For people with Māori language skills, use of te reo Māori in the home has increased since 2001, especially in communications by adults with their children and with parents in the home. Whilst this is a positive indicator of the occurrence of intergenerational transmission, communication patterns in the home have not yet reached a level where the Māori language is considered the primary means of communication.
- The use of the Māori language in the community remains most common in cultural domains. The Māori language is not the primary means of communication in other everyday activities within the community setting.

A Strategic Approach to Language Revitalisation

In Tauranga Moana, Te Mātāhauariki alongside Ngāiterangi, Ngāti Pūkenga and Ngāti Ranginui coordinates a strategic approach to language revitalisation in the region. A language plan "Te Whare Reo o Tauranga Moana" has been developed. From this document, several initiatives have been implemented by iwi for whānau and hapū based on their own iwi language plans. These plans guide iwi initiatives and contribute towards the bigger strategic plan for the region. Within Ngāti Pūkenga one focus is on te reo o te kauta; practical language for use in the home. This initiative involves Ngāti Pūkenga whānau and provides them with phrase lists and resources to support use of te reo in everyday situations and environments. Developed with the help of kaumātua, resources will be based on local dialect and contribute to the pool of lexicography. Within Ngāiterangi one focus is providing a forum for speakers with high proficiency. This initiative involves highly proficient kaumātua of Ngāiterangi coming together to wānanga and impart knowledge to transfer to less proficient speakers and contribute towards succession planning. Within Ngāti Ranginui one focus is on the development of language plans for marae. This initiative involves support for each of the nine marae to develop a plan that contributes to the overall iwi language plan. In addition to these iwi-specific initiatives, Te Mātāhauariki will continue to coordinate kura reo that focus on language acquisition, and lead the implementation of the communication plan that focuses on raising the status of te reo locally.

THE PROVISION OF MĀORI LANGUAGE SERVICES

The ability of people to use and develop their skills in the Māori language depends not just on their desire to do so, but also on the availability of opportunities to access the Māori language. This section of the report looks at provision of the Māori language in Waiariki, and opportunities to learn the language.

MEDIA SOURCES OF MĀORI LANGUAGE

Māori-Medium Radio and Television

The HML 2006 Survey gathered information on Māori-medium radio and television. The survey findings show that access to Māori radio in Waiariki is high, with around 82% of Māori adults in the region having access to a Māori radio station. With the establishment of the Māori Television Service in 2004 and free digitally-based television in 2006, all New Zealand households (with the right receivers) can receive Māori language television. Data from the HML 2006 Survey found that these services are well used, with an estimated 67% of Māori (with access) listening to Māori radio, and 80% of Māori viewing Māori television programming.

OPPORTUNITIES TO LEARN THE MĀORI LANGUAGE

Opportunities for Adults

Of the adult Māori population in Waiariki, the HML 2006 Survey found 14% (6,700 people) were learning the Māori language in some form. This is the same percentage as in 2001. People were undertaking a wide mix of programmes, from very short programmes of a few hours, to full-time programmes lasting over 12 months.

It is difficult to estimate the number and location of adult opportunities to learn the Māori language because of the variety in provision available. That is, Māori language learning is provided by a mix of formal and informal learning institutions and people. Formal locally-based providers include the Waiariki Institute of Technology, the Bay of Plenty Institute of Technology, Te Wānanga o Awanuiārangi, and a number of Private Training Establishments including Te Pū Wānanga o Anamata.

In addition to these nationally recognised providers, there are also a number of other organisations and individuals providing Māori language learning opportunities to adults in Waiariki – for example Te Ātaarangi, and marae-based activities funded through the 'Mā Te Reo' fund administered by Te Taura Whiri i te Reo Māori.

Opportunities for Children

Outside of the whānau, children can learn the Māori language through immersion or bilingual education in early childhood education and through schooling.



In Waiariki there are 86 Māori language immersion early childhood services (mainly kōhanga reo) caring for and educating approximately 1,800 infants (aged from zero to five).¹³ There are eight less Māori language immersion early childhood services in 2006 than there were in 2001, and 100 less children participating in this type of education.

There are 74 schools (down from 79 schools in 2001) in Waiariki that provide opportunities for students to undertake some of their education through the Māori language. Schools with students learning through the Māori language range from full immersion kura kaupapa Māori where all teachers and children use the Māori language (14 schools), to bilingual classes in mainstream schools where a minority of students are taught in Māori (60 schools)¹⁴.

Schools in Waiariki provide for 5,700 Māori students learning through the Māori language, which is 28% of Māori students in this region. In 2001, the same percentage of students were learning through the Māori language.

Most school students learning in Māori do so for a minority of their time in school. Ministry of Education data shows only (13%) of all Māori students (2,600 students) learn in the Māori language for over 80% of the time during the regular school year. A further 4% (810 students) learn in the Māori language for 51-80% of their time at school during a regular school year. Overall, the 2006 figures are only slightly less than the 2001 figures.

Students who learn in Māori are also unlikely to do so for every year of their schooling. Learning in the Māori language is more popular in the younger years of schooling. Of those learning Māori, 87% were enrolled in the school year levels 1 – 8 (approximate age ranges of 5 to 12 years). Anecdotal evidence suggests that a shift to English-medium education is due to increased opportunities at secondary level schooling in subject areas and sports, a lack of quality and accessible Māori-medium education pathways in some communities, and is also dependent on the ability of parents to support the level of the Māori language required of secondary school level schooling.

The shift to English-medium education means that while the Māori language is now used for part of formal schooling, it is not used exclusively by whānau and learners – a significant number of Māori language learners will necessarily need to learn through English as well, meaning they will need to be bilingual to succeed in schooling.

KEY FINDINGS FROM THIS SECTION

- The ability of people to develop their Māori language skills depends in part on opportunities to access te reo. The HML 2006 Survey gathered information on Māori-medium radio and television, which shows that access rates and listening rates are high. Nearly all Māori adults have access to Māori radio and television.
- Fourteen percent of Māori adults are learning te reo to some degree. This is a high percentage, and reflects the positive disposition Māori have towards the language.
- There are around 1,800 Māori children attending te reo based early childhood services.



- Schools in the region provide for around 5,700 Māori children learning in te reo to some degree. This is 28% of the Māori student population in the region.

Tūhoe Education Authority

Within the Tūhoe rohe, the Tūhoe Education Authority (TEA) is spearheading a collaborative initiative with thirteen schools that acknowledges the important role of education in language revitalisation. In terms of language, the top priority for the Tūhoe nation is Te Reo o Tūhoe. This commitment is captured in one of the five strategic plans of TEA, Tūhoetanga. In working with the local schools, a Tūhoe curriculum framework has been developed that provides teachers with content that captures distinct Tūhoe tīkanga, reo and mātauranga. The framework comprises of four types of language learning: Te Reo o te Kauta for young children; Te Reo o te Marae for secondary school students; Te Reo o Ngā Tōhunga for tertiary qualifications through TEA's Anamata Private Training Establishment; and Te Ahurea o Tūhoe that uses the environment as the basis in exploring identity and culture. Central to the implementation of the framework is the input of whānau and kaumātua. The strong community approach ensures that the distinct language of each Tūhoe community is captured.

SUMMARY AND CONCLUSION

The purpose of this report is to assess the health of the Māori language in Waiariki in 2006. A variety of research has been drawn upon to provide a composite picture of the Māori language in the region; including Census data, HML survey data, education statistics, observations from national research, and information from language planners and community representatives working in Waiariki. This section of the report summarises the key findings.

MĀORI LANGUAGE KNOWLEDGE AND PROFICIENCY

- The two measurements (Census and HML 2006 Survey) provide a Māori language rate for Māori adults that range from 18% through to 34% with the lower end perhaps a more accurate indicator of strong proficiency.
- Out of the eight Te Puni Kōkiri regions, Waiariki has the highest Māori language rate.
- There are significant differences in the proportion of Māori language speakers across age groups. For those people aged up to fifty-five, the Māori speaking rate is 28%, whereas for those people aged fifty-five or over the rate is 51%. Yet the population of Māori speakers aged over fifty-five is small compared to the population in younger age bands. Older speakers are also more proficient in the Māori language than young adult speakers.
- Since 2001 there have been significant improvements in Māori language proficiency levels within the Māori population. In this region, passive skills (listening and reading) are stronger in terms of numbers of people and proficiency levels, than active skills (speaking and writing). This indicates a level of latent Māori language ability. To increase speaking proficiency levels in this region, these passive skills will need to be ignited.
- Fifty-nine percent of Māori adults are dissatisfied with their level of proficiency in the Māori language and desire to learn and use more of the language.

These findings suggest that with the inevitable passing of kaumātua who are highly proficient in their tribal dialects, it will be important to capture and archive authentic exemplars of these tribal dialects over the next five years, to create a permanent record that can contribute to the Māori language knowledge of future generations. Many iwi in the Waiariki region have already recognised the importance of this and have started collecting information from their kaumātua.

The Māori language is valued among the Māori communities within the Waiariki region. For many people the desire to learn Māori is strong, but due to competing commitments, that desire is not always able to be realised. There are also relatively high levels of passive Māori language skills in Waiariki (for example, nearly 50% of the Māori population understands Māori 'fairly well' or better). This indicates a latent pool of Māori language ability that could be unlocked.

The challenge for language planners is twofold; it is necessary to raise the critical awareness among whānau about their role in Māori language revitalisation, and strategies they can use to support this; and it is necessary to create opportunities for whānau to practice and use their Māori language skills in 'safe' situations. Several iwi have indicated that the Kāinga Kōrerorero programme delivered by Te Ātaarangi Trust is yielding positive results in this regard.



MĀORI LANGUAGE USE

- International research on language revitalisation suggests that for minority languages like Māori to survive, intergenerational transmission is required.
- Māori speakers are clustered together and are not spread evenly throughout the Māori population. Forty-four percent of Māori households have at least one Māori language speaker. In just over half of these households there is only one speaker, limiting the possibility of language use in the home.
- Thirty-seven percent of children or dependants live in households where there is at least one adult speaker of te reo, meaning that acquisition through intergenerational transmission is possible.
- For people with Māori language skills, use of te reo Māori in the home has increased since 2001, especially in communications by adults with their children and with parents in the home. Whilst this is a positive indicator of the occurrence of intergenerational transmission, communication patterns in the home have not yet reached a level where the Māori language is considered the primary means of communication.
- The use of the Māori language in the community remains most common in cultural domains. The Māori language is not the primary means of communication in other everyday activities within the community setting.

These findings suggest that ongoing work is required to further stimulate intergenerational transmission among whānau, and throughout community domains where Māori set the language norms. Given the relatively low starting levels, it will be important to a) promote an incremental approach that values and supports the contributions of all whānau, no matter how small or large; and b) target some key domains and relationships to develop a critical mass of Māori language use.

PROVISION OF MĀORI LANGUAGE SERVICES

- The ability of people to develop their Māori language skills depends in part on opportunities to access te reo. The HML 2006 Survey gathered information on Māori-medium radio and television, which shows that access rates and listening rates are high. Nearly all Māori adults have access to Māori radio and television.
- Fourteen percent of Māori adults are learning te reo to some degree. This is a high percentage, and reflects the positive disposition Māori have towards the language.
- There are around 1,800 Māori children attending te reo based early childhood services.
- Schools in the region provide for around 5,700 Māori children learning in te reo to some degree. This is 28% of the Māori student population.

There is a high level of take-up of Māori language services among the people of Waiariki, particularly among Māori children, where over one in four is receiving some education in te reo Māori. Over the next five years, it will be important to ensure that these services are targeted towards, and tailored for, the interests and circumstances of local iwi. As has been demonstrated by some of the local iwi, there are particular opportunities to promote the use of tribal dialects through these services. This requires service providers to engage and support tribal authorities.

A common issue, identified by language planners in the Waiariki region, is the need for coordination of language revitalisation efforts. The success of Te Mātāhauariki, working alongside three iwi of Tauranga Moana, is testament to this.



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ENDNOTES

1. Further information about these information sources is available in The Health of the Māori Language in 2006, www.tpk.govt.nz
 2. Census respondents were asked, "In which language(s) could you have a conversation about a lot of everyday things:
 - English;
 - Māori;
 - Samoan;
 - NZ Sign Language;
 - Other languages.
- All Census language data for Māori speakers is derived from this core question. It is also important to note that the data used for this report refers to those people resident in this region on Census night.
3. For more information about the questions and methodology of the survey refer to the reports published in 2002 and 2008 at www.tpk.govt.nz.
 4. Overall proficiency is an aggregate of proficiency levels for speaking, reading, writing and listening in Māori.
 5. Component percentages do not add up to 100% because of rounding.
 6. Ibid.
 7. Refer to Te Puni Kōkiri, 2006.
 8. For example refer to Fishman, J. 1999. *Handbook of Language and Ethnic Identity*. Oxford University Press: Oxford.
 9. Includes sole-parent households.
 10. Note a very small number of persons less than 18 are recorded in this group.
 11. Component percentages do not add up to 100% because of rounding.
 12. For this part of the report children or dependants are those younger than 18 living in a household with adults.
 13. There may also be a small number of te reo based early childhood centres in the general stream of providers. Enrolments in early childhood services are not exclusive or full-time, so the 1000 enrolments may actually comprise a smaller group of children and/or a group of children who spend a relatively limited amount of time in Kōhanga.
 14. The Ministry of Education classifies students according to the amount of te reo immersion education they receive. The categories are:
 - Level 1: 81%-100% in te reo;
 - Level 2: 51% - 80% in te reo;
 - Level 3: 31% - 50% in te reo;
 - Level 4(a): up to 30% in te reo;
 - Level 4(b): at least 3hrs in te reo;
 - Level 5: Less than 3 hours;
 - Level 6: Taha Māori.

In the classifications in this report students participating in te reo levels 4a and above are included as students learning Māori.



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