

He Pā Tūwatawata – Language Vitality Model



Executive Summary

Current Language Revitalisation Model

International language revitalisation models have largely built off Fishman's work around reversing language shift.

Within New Zealand, Māori language policy, planning and revitalisation activities focus on the following on 5 interdependent factors:

- Status – the value that is placed on a language in different social contexts and in society at large;
- Corpus – the lexicon and grammar of a language;
- Acquisition – the ability to learn the language;
- Use – the opportunity and action of using the language across a range of contexts; and
- Critical Awareness – knowledge and understanding about language choices and function within any given context.

Where any single element of this model comes 'under threat' the language vitality is negatively impacted.

In recent years there has been a significant research and theorising around language revitalisation that further expands our understanding of language revitalisation and vitality.

Limitations of Current Model

The works above suggest that there are critical questions about language revitalisation that are not captured by our current model including:

- It does not explicitly reflect the relative importance of certain elements for protecting, sustaining and growing the language;
- It does not reflect how some activities precede or follow others and the nature of dependencies;
- It does not reflect the differences between activities targeted at Māori or non-Māori even though they have very different language revitalisation functions; and
- It does not reflect what parts Māori have greater authority over, so can make more immediate impact.

Refined Model – He Pā Tūwatawata

The proposed model, He Pā Tūwatawata, seeks to address limitations of language revitalisation models by:

- incorporating the insights of international theory and literature;
- address the limitations discussed above; and
- reflect experiences and current context of the Māori language in New Zealand.

The core features of the Pā Tūwatawata model are the Tūāpapa, the scale of influence, and Ngā Tohu Ora

Tūāpapa

The Tūāpapa are as follows:

- **Tūākiri** (Collective Identity)
- **Pātaka Reo** (Corpus)
- **Whakatipuranga** (Intergenerational Transmission)
- **Whakaako** (Education and Literacy)
- **Whakanui** (Community and National Support)

Scale of Influence

The Pā Tūwatawata considers how much influence Māori have over the various tūāpapa as this will determine the authority, control and impact Māori have in language revitalisation activities.

Where the level of influence is high, Māori can direct and implement activities with a greater level of tino rangatiratanga and kaitiakitanga. Where the level of influence is lower, much more effort will need to be exerted to effect change, and there will likely be less control over the implementation and impact.

Ngā Tohu Ora

For each of the Tūāpapa, there are existing and potential indicators of the health of each element.

For each of the existing indicators, a scale of what the data might say and what that might mean in terms of tūāpapa strength is provided for your consideration in the next section of this document.

An additional analysis of the data across Ngā Tohu Ora has also been completed across the Te Mātāwai rohe. This includes discrete analysis of the Wellington, Auckland and Christchurch urban areas. This has been provided as a separate file to Te Mātāwai for your consideration.

Rārangi Kōrero

Executive Summary	2
Current Language Revitalisation Model.....	2
Limitations of Current Model.....	2
Refined Model – He Pā Tūwatawata.....	2
Tūāpapa	2
Scale of Influence	2
Ngā Tohu Ora	2
He Kupu Whakamārama	4
Current Language Revitalisation Model.....	4
Limitations of Current Model.....	5
He Pā Tūwatawata – Language Vitality Model	6
Refined Model – He Pā Tūwatawata.....	7
Tūāpapa	7
Scale of Influence	7
Ngā Tohu Ora	7
Ngā Tohu Ora – Indicator Data and Observation Scales	8
Appendix – Layout Suggestion	13

He Kupu Whakamārama

Current Language Revitalisation Model

International language revitalisation models have largely built off Fishman's work around reversing language shift and the Graded Intergenerational Disruption Scale (GIDS). This tool, and ones that have built from this basis, measure the status of a language based on the terms of endangerment or development. The scale considers how and where a language is used within social contexts as an indicator of language vitality. At the heart of this model is the critical importance of intergenerational transmission for both protecting, acquiring and growing a language.

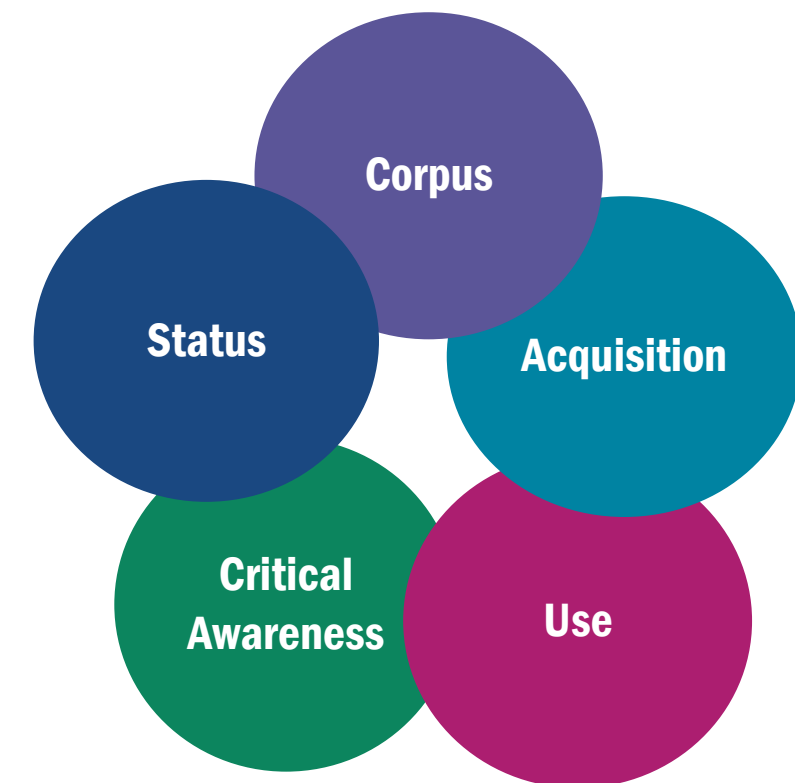
Within New Zealand, Māori language policy, planning and revitalisation activities leverage off Fishman's GIDS and focusses on the following on 5 interdependent factors:

- Status – the value that is placed on a language in different social contexts and in society at large;
- Corpus – the lexicon and grammar of a language;
- Acquisition – the ability to learn the language;
- Use – the opportunity and action of using the language across a range of contexts; and
- Critical Awareness – knowledge and understanding about language choices and function within any given context.

Where any single element of this model comes 'under threat' the language vitality is negatively impacted. For example, if the language is not valued, people will not protect the corpus, learn the language and there will be no one to use the language. Likewise, if you have parents who have language skills but have not been supported with critical awareness about how to navigate the language choices in home, outside of home, academically etc, then their ability to successfully transmit that language to their children will be compromised.

In recent years there has been a significant research and theorising around language revitalisation that further expands our understanding of language revitalisation and vitality.

- Key works include:
 - Landweer: Indicators of Ethnolinguistic Vitality
 - Lewis: Ethnologue vitality categories
 - UNESCO: Language Vitality and Endangerment Factors
 - Lewis and Simons: Expanded Intergenerational Disruption scale (EGIDS)
 - Yamamoto: Language Maintenance Factors
 - Crystal: Prerequisites for Language Progress
 - Brandt and Ayoungman: Phases of Language Planning
 - Hinton and Hale: Steps of Language Maintenance
 - Grenoble and Whaley: Creating a Language Revitalisation Programme
 - Ehala: Ethnolinguistic Vitality and Intergroup Processes
 - Higgins and Rewi: ZePA model



Limitations of Current Model

The works above suggest that there are critical questions about language revitalisation that are not captured by our current model. Of particular note are the following:

- **Relative Importance of critical elements**

Sociolinguistic theory consistently confirms the critical role of intergenerational transmission for language vitality. That is, the use of the target language between parents and children in normal everyday interactions is a significant indicator of language vitality. While aspects of intergenerational transmission could be captured within the 5 language planning elements above (particularly in 'use'), its significance is not explicit.

Likewise, the critical importance of cultural identity in ensuring the language is valued by a group and having corpus to use are essential to protecting and using a language.

- **Sequential and multivariate 'pathways' for reversing language shift**

In language revitalisation, a number of things happen concurrently. GIDS (and similar models) assesses language vitality on a linear scale but doesn't account for the collective impact of activities happening across multiple language areas.

For example, for the Māori language, there is recognition and some use of language in education, work, mass-media and government (Levels 1-2 of GIDS), Māori language education is a significant feature of our education system and is growing (Level 4), however we struggle to solidify intergenerational transmission (Levels 5-7). How do we assess our level and priority response?

The transition from language endangerment to language vitality is not linear, but multivariate. Just because we have not fully met the 'conditions' of one level does not invalidate the need to move on to other language revitalisation areas. The current model does note the interdependence of the critical factors, but does not consistently account for how these activities are sequenced. Are there particular 'priority' activities in terms of language revitalisation that should take precedence?

- **The inter-group processes involved in language revitalisation**

Considering the role of in-group (ie. Māori) and out-group (ie. non-Māori) in language revitalisation is important. Fishman (in particular) consistently notes the importance of self-determination associated with language revitalisation for the in-group. Furthermore, the approach to each of the language planning elements is different when considering either Māori or non-Māori populations.

For example, language status for Māori is closely tied to collective identity, whereas status for non-Māori might be more about social justice, equity or even tourism. Considering these differences is important for how we influence language vitality.

- **Scales of Influence**

Finally, there are 'scales of influence' relating to aspects of language vitality. Some areas are more heavily influenced or 'controlled' by the in-group and vice versa.

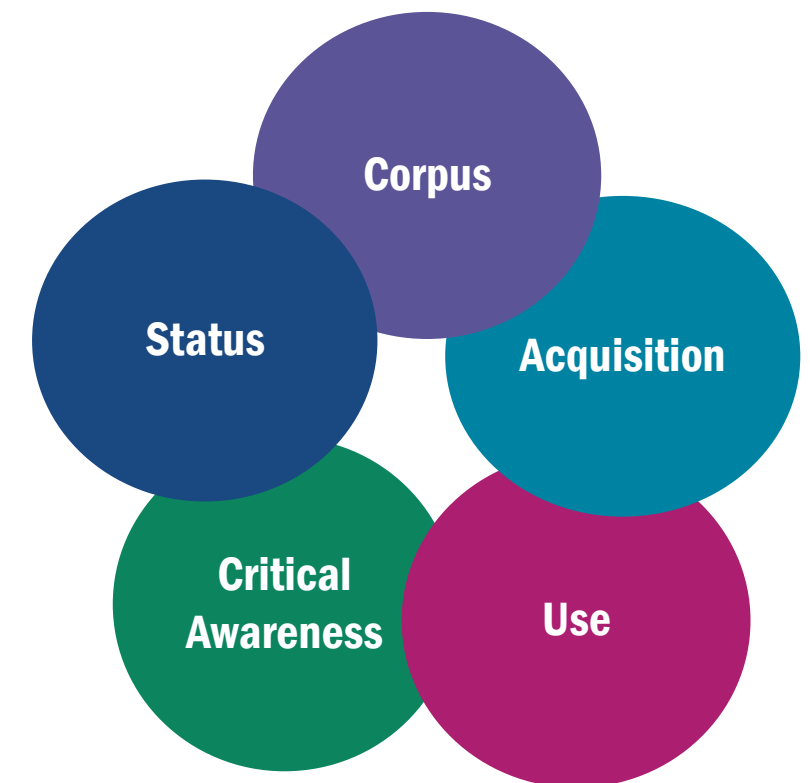
For example Te Mātāwai's proximity to Māori communities, whānau, hapū and iwi perhaps lends it greater influence in those domains. It is important to consider what opportunities provide the best 'value' for money in those domains. However, through 'Te Whare o te Reo Mauriora' Te Mātāwai may also want to consider what are the opportunities to influence wider society and how can it work with the Crown to influence those domains.

Does not explicitly reflect the relative importance of certain elements for protecting, sustaining and growing language

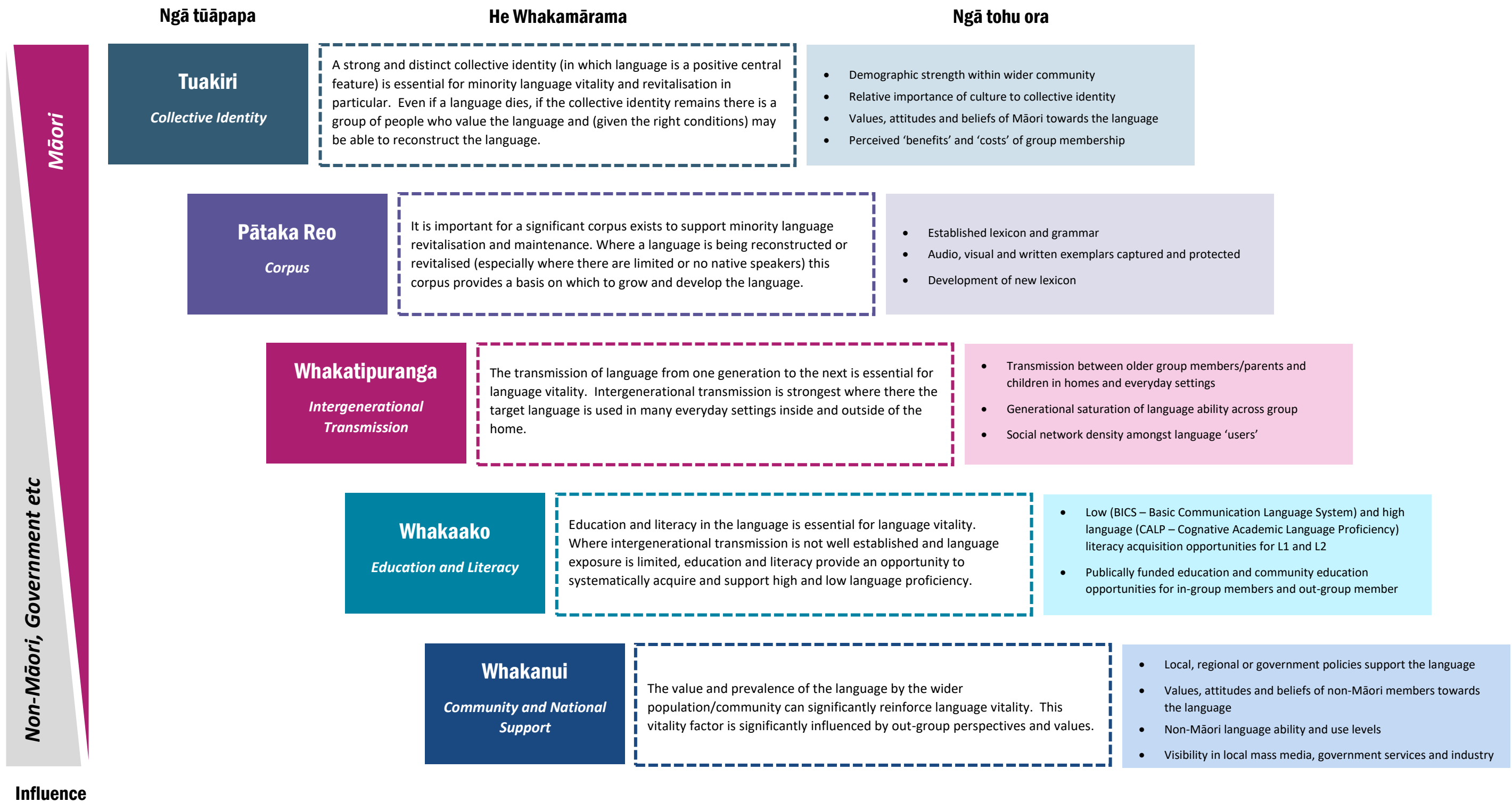
Does not reflect how some activities precede or follow others and the nature of dependencies

Does not reflect the difference between activities targeted at Māori or non-Māori even though they have very different language revitalisation functions

Does not reflect what parts Māori have greater authority over, so can make more immediate impact



He Pā Tūwatawata – Language Vitality Model



Refined Model – He Pā Tūwatawata

The proposed model, He Pā Tūwatawata, seeks to address limitations of language revitalisation models by:

- incorporating the insights of international theory and literature;
- address the limitations discussed above; and
- reflect experiences and current context of the Māori language in New Zealand.

The core features of the Pā Tūwatawata model are the Tūāpapa, Ngā tohu ora, and the scale of influence.

Tūāpapa

The core feature of the Pā Tūwatawata model is its tūāpapa or levels. The tūāpapa reflect the important elements for language vitality.

Where all of the tūāpapa are strong, the language will be healthy. This model assigns greater importance to those elements (1) that are required to regenerate the language when significantly endangered; (2) that sustain the normal, everyday use of the language; (3) where Māori whānau, hāpori, hapū and iwi have greatest authority, control and agency.

In the analogy of the pā, the strength of each level can be protected and reinforced by the strength of each subsequent level. The most critical elements are placed at the top or centre of the pā to ensure that they have the greatest level of protection against ‘threats’ to the language. From the highest vantage point, where Māori have greater control and authority, language revitalisation efforts can be coordinated so that the impact is more immediate and effective.

The Tūāpapa are as follows:

- **Tūākiri**
A strong and distinct collective identity (in which language is a positive central feature) is essential for minority language vitality and revitalisation in particular. Even if a language dies, if the collective identity remains there is a group of people who value the language and (given the right conditions) may be able to reconstruct the language. This element includes the status of the language within Māori whānau, hāpori, hapū and iwi.
- **Pātaka Reo**
It is important for a significant corpus exists to support minority language revitalisation and maintenance. Where a language is being reconstructed or revitalised (especially where there are limited or no native speakers) this corpus provides a basis on which to grow and develop the language.
- **Whakatipuranga**
The transmission of language from one generation to the next is essential for language vitality. Intergenerational transmission is strongest where there the target language is used in many everyday settings inside and outside of the home. This element also includes critical awareness of the Māori around normalising language in every day interactions.

Reflects the relative importance of certain elements for protecting, sustaining and growing language

Reflects how some activities precede or follow others and the nature of dependencies

- **Whakaako**

Education and literacy in the language is essential for language vitality. Where intergenerational transmission is not well established and language exposure is limited, education and literacy provide an opportunity to systematically acquire and support high and low language proficiency. This includes critical awareness of both the in-group and out-group around language choices and use outside of the home.

Reflects the difference between activities targeted at Māori or non-Māori even though they have very different language revitalisation functions

- **Whakanui**

The value, prevalence and use of the language by the wider population/community can significantly reinforce language vitality. This vitality factor is significantly influenced by out-group perspectives and values.

Scale of Influence

The Pā Tūwatawata considers how much influence Māori have over the various tūāpapa as this will determine the authority, control and impact Māori have in language revitalisation activities.

Where the level of influence is high, Māori can direct and implement activities with a greater level of tino rangatiratanga and kaitiakitanga. Where the level of influence is lower, much more effort will need to be exerted to effect change, and there will likely be less control over the implementation and impact.

This is not to say that Māori should not endeavour to effect change in areas where the influence is low. It is, however, a material consideration to what you do, with whom, and how.

Ngā Tohu Ora

For each of the Tūāpapa, there are indicators of the health of each element. While the overview diagram provides a summary of these, an analysis has been undertaken to outline:

- Existing indicators that demonstrate the relative strength or vitality of the tūāpapa;
- Potential indicators that do not exist but may be developed in the future.

For each of the existing indicators, a scale of what the data might say and what that might mean in terms of tūāpapa strength is provided for your consideration in the next section of this document.

An additional analysis of the data across Ngā Tohu Ora has also been completed across the Te Mātāwai rohe. This includes discrete analysis of the Wellington, Auckland and Christchurch urban areas. This has been provided as a separate file to Te Mātāwai for your consideration.

Reflects what parts Māori have greater authority over, so can make more immediate impact

Ngā Tohu Ora – Indicator Data and Observation Scales

Tuakiri (Collective Identity)

INDICATOR	Description	Observation	Description	Observation	Description	Observation
	GOOD		DEVELOPING		LOW	
1. Māori Population Source: Census 2013	Māori make up more than 20% of the population	Māori are the largest ethnic minority in New Zealand	Māori make up over 10% of the population	Māori are one of the large ethnic minority groups in New Zealand	Māori make up less than 5% of the population	There are other ethnic minorities within New Zealand with significantly larger populations
2. Engagement in Māori Culture Source: Te Kupenga 2013	Over 60% of Māori adults believe it is very or quite important to be engaged in Māori culture	Many Māori place a high value on cultural identity	Over 75% of Māori adults believe it is very, quite or somewhat important to be engaged in Māori culture	Māori place some value on cultural identity	Over 25% of Māori adults believe it is a little or not important to be engaged in Māori culture	A significant portion of Māori place minimal importance on cultural engagement
3. Tribal Identity Source: Te Kupenga 2013	Over 90% of Māori adults feel very strongly, strongly or somewhat connected to their ancestral marae	Tribal identity plays a significant role in collective identity for most Māori	Over 75% of Māori adults feel very strongly, strongly or somewhat connected to their ancestral marae	Tribal identity plays a significant role in collective identity for many Māori	Over 25% of Māori adults feel weakly, very weakly or not at all connected to their ancestral marae	Tribal identity does not play a significant role in collective identity for many Māori
4. Attitudes, Values and Beliefs of Māori Towards the Māori Language Source: Survey of Attitudes, Values and Beliefs Towards the Māori Language 2009	Over 90% of Māori were classed as cultural developers or Māori only by the survey of attitudes, values and beliefs	Most Māori believe that Māori language plays an important role in Māori collective identity	At least 50% of Māori were classed as cultural developers or Māori only by the survey of attitudes, values and beliefs but there was an increase in over the 9 year period between 2000-2009	Many Māori believe that Māori language plays an important role in Māori collective identity and this is increasing	At least 50% of Māori were classed as cultural developers or Māori only by the survey of attitudes, values and beliefs but there was a decrease in over the 9 year period between 2000-2009	Many Māori do not believe that Māori language plays an important role in Māori collective identity
5. Perceived 'Benefits' of Māori Collective Identity <i>NEW – To be developed</i>	TBD	TBD	TBD	TBD	TBD	TBD
6. Perceived 'Costs' of Māori Collective Identity <i>NEW – To be developed</i>	TBD	TBD	TBD	TBD	TBD	TBD

Pātaka Reo (Corpus)

INDICATOR	Description	Observation	Description	Observation	Description	Observation
	GOOD		DEVELOPING		LOW	
1. Māori Lexicon and Grammar Exists <i>NEW – To be developed</i>	TBD	TBD	TBD	TBD	TBD	TBD
2. Lexicon and Grammar for Regional Variations Exist and Are Used <i>NEW – To be developed</i>	TBD	TBD	TBD	TBD	TBD	TBD
3. Māori Language Exemplars Are Captured, Protected and Maintained <i>NEW – To be developed</i>	TBD	TBD	TBD	TBD	TBD	TBD
4. Exemplars of Regional Variations Are Captured, Protected and Maintained <i>NEW – To be developed</i>	TBD	TBD	TBD	TBD	TBD	TBD
5. Ongoing Development of Lexicon <i>NEW – To be developed</i>	TBD	TBD	TBD	TBD	TBD	TBD

Whakatipuranga (Intergenerational Transmission)

INDICATOR	Description	Observation	Description	Observation	Description	Observation
	GOOD		DEVELOPING		LOW	
1. Māori Language Proficiency of Māori Source: Census 2013	Over 50% of Māori population are able to have a conversation about everyday things in Māori	Significant language skill within Māori population	At least 25% of Māori are able to have a conversation about everyday things in Māori	Some language skill across Māori population	Less than 25% of Māori are able to have a conversation about everyday things in Māori and proportional decrease since 2008	Low (and decreasing) language skill across Māori population
2. Māori Language Proficiency Levels (Māori Adult) Source: Te Kupenga 2013	At least 75% of Māori adults can speak more than a few words or phrases in Māori and at least 25% with high proficiency	Most Māori adults have some speaking proficiency, many with high proficiency	At least 50% of Māori adults can speak more than a few words or phrases in Māori	At least half of Māori adults have some ability so speak Māori	Less than 50% of Māori adults can speak more than a few words or phrases in Māori	Most Māori adults speaking proficiency is limited
3. Māori Language Use in the Home (Māori Adult) Source: Te Kupenga 2013	At least 50% of Māori adults report that Māori is used regularly or is the main language used at home	Many Māori adults normalising language use in homes	At least 25% of Māori adults report that Māori is used regularly or is the main language used at home	Some Māori adults are normalising language use in the home	Less than 25% of Māori adults report that Māori is used regularly or is the main language used at home	Few Māori adults are normalising language use in the home
4. Māori Language Homes with dependent children	At least 50% of homes with at least one Māori resident have at least one adult and one child that can speak Māori	Significant potential for intergenerational transmission to be normalised	At least 50% of homes with at least one Māori resident have at least one resident who can speak Māori	Potential for intergenerational transmission with targeted support for homes	Less than 50% of homes with at least one Māori resident have at least one resident who can speak Māori	Stimulating intergenerational transmission will require significant support
a. Summary						
b. Support with parent/adult focus	TBD	TBD	At least 10% of homes with at least one Māori resident have a Māori language speaking child but no Māori language speaking parents or grandparents in the home	Significant demand for increased support targeted at parents/grandparents of Māori language speaking children	At least 5% of homes with at least one Māori resident have a Māori language speaking child but no Māori language speaking parents or grandparents in the home	Some demand for increased support targeted at parents/grandparents of Māori language speaking children
c. Support with tamariki focus Source: Census 2013	TBD	TBD	At least 10% of homes with at least one Māori resident have a have Māori language speaking parents or grandparents but no Māori language children in the home	Significant demand for increased support targeted at children of Māori language speaking parents/grandparents	At least 5% of homes with at least one Māori resident have a have Māori language speaking parents or grandparents but no Māori language children in the home	Some demand for increased support targeted at children of Māori language speaking parents/grandparents
5. Māori Language Proficiency Levels (Māori Child) <i>NEW – To be developed</i>	TBD	TBD	TBD	TBD	TBD	TBD
6. Māori Language Use in the Home (Māori Child) <i>NEW – To be developed</i>	TBD	TBD	TBD	TBD	TBD	TBD
7. Māori Language Use Outside the Home (Māori Child) <i>NEW – To be developed</i>	TBD	TBD	TBD	TBD	TBD	TBD
8. Māori Language Network Density <i>NEW – To be developed</i>	TBD	TBD	TBD	TBD	TBD	TBD

Whakaako (Education and Literacy)

INDICATOR	Description	Observation	Description	Observation	Description	Observation
	GOOD		DEVELOPING		LOW	
1. Māori Language Education Settings for First Language Learners						
a. Early Learning	At least 50% of early learning settings deliver Māori medium education	Significant proactive support of bilingual outcomes in early learning	At least 25% of early learning settings deliver Māori medium education	Some proactive support of bilingual outcomes in early learning	Less than 25% of early learning settings deliver Māori medium education	Limited proactive support of bilingual outcomes through early learning
b. Primary Schooling	At least 50% of primary school settings deliver Māori medium education with at least 50% of these being dedicated settings	Significant proactive support of bilingual outcomes in primary schooling	At least 25% of primary school settings deliver Māori medium education with at least 50% of these being dedicated settings	Some proactive support of bilingual outcomes in primary schooling	Less than 25% of primary school settings deliver Māori medium education and less than 50% of these are dedicated settings	Limited proactive support of bilingual outcomes through primary schooling
c. Secondary Schooling Source: Education Counts	At least 50% of secondary school settings deliver Māori medium education with at least 50% of these being dedicated settings	Significant proactive support of bilingual outcomes in secondary schooling	At least 25% of secondary school settings deliver Māori medium education with at least 50% of these being dedicated settings	Some proactive support of bilingual outcomes in secondary schooling	Less than 25% of secondary school settings deliver Māori medium education and less than 50% of these are dedicated settings	Limited proactive support of bilingual outcomes through secondary schooling
2. Māori Language Education Settings for Second Language Learners Opportunities						
a. Early learning	At least 90% of early learning centres (that are not already providing MME) provide Māori language education	Significant proactive support of language acquisition/awareness in early learning	At least 50% of early learning centres (that are not already providing MME) provide Māori language education	Some proactive support of language acquisition/awareness in early learning	Less than 50% of early learning centres (that are not already providing MME) Māori language education	Limited proactive support of language acquisition/awareness through early learning
b. Primary School	At least 90% of primary schools (excluding dedicated MME schools) provide Māori language education (MLIL 1-5)	Significant proactive support of language acquisition/awareness in primary schooling	At least 50% of primary schools (excluding dedicated MME schools) provide Māori language education (MLIL 1-5)	Some proactive support of language acquisition/awareness in primary schooling	Less than 50% of primary schools (excluding dedicated MME schools) provide Māori language education (MLIL 1-5)	Limited proactive support of language acquisition/awareness through primary schooling
c. Secondary School Source: Education Counts	At least 90% of secondary schools (excluding dedicated MME schools) provide Māori language education (MLIL 1-5)	Significant proactive support of language acquisition/awareness in secondary schooling	At least 50% of secondary schools (excluding dedicated MME schools) provide Māori language education (MLIL 1-5)	Some proactive support of language acquisition/awareness in secondary schooling	Less than 50% of secondary schools (excluding dedicated MME schools) provide Māori language education (MLIL 1-5)	Limited proactive support of language acquisition/awareness through secondary schooling
3. Māori participation in Māori Language Education – Early Learning and Schooling						
a. Early learning	Over 90% of Māori tamariki and mokopuna are participating in Māori language education with at least 25% are participating in Māori medium education	Most Māori tamariki/mokopuna are learning about, in and through te reo	Over 75% of Māori tamariki and mokopuna are participating in Māori language education with at least 15% are participating in Māori medium education	Many Māori tamariki/mokopuna are learning te reo	Less than 75% of Māori tamariki and mokopuna are participating in Māori language education and/or less than 15% are participating in Māori medium education	Some Māori tamariki/mokopuna are learning te reo
b. Primary School	Over 75% of Māori tamariki and rangatahi are participating in Māori language education with at least 25% are participating in Māori medium education	Most Māori tamariki and rangatahi are learning te reo with many progressing to higher proficiency levels	Over 50% of Māori tamariki and rangatahi are participating in Māori language education with at least 15% are participating in Māori medium education	Many Māori tamariki and rangatahi are learning te reo with some progressing to higher proficiency levels	Less than 50% of Māori tamariki and rangatahi are participating in Māori language education and/or less than 15% are participating in Māori medium education	Some Māori tamariki and rangatahi are learning te reo with few progressing to higher proficiency levels
c. Secondary School Source: Education Counts	Over 50% of Māori tamariki and rangatahi are participating in Māori language education with at least 25% are participating in Māori medium education	Most Māori tamariki and rangatahi are learning te reo with some progressing to higher proficiency levels	Over 50% of Māori tamariki and rangatahi are participating in Māori language education with at least 10% participating in Māori medium education	Many Māori tamariki and rangatahi are learning te reo with few progressing to higher proficiency levels	Less than 50% of Māori tamariki and rangatahi are participating in Māori language education and less than 10% are participating in Māori medium education	Some Māori tamariki and rangatahi are learning te reo with few progressing to higher proficiency levels
4. Non-Māori participation in Māori Language Education - Early Learning and Schooling						
a. Early learning	Over 90% of non-Māori tamariki are participating in Māori language education	Many non-Māori are learning some Māori language	Over 50% of non-Māori tamariki are participating in Māori language education	Some non-Māori are learning some Māori language	Less than 50% of non-Māori tamariki are participating in Māori language education	Few non-Māori are learning some Māori language
b. Primary School	Over 50% of non-Māori tamariki are participating in Māori language education	Many non-Māori are learning some Māori language	Over 25% of non-Māori tamariki are participating in Māori language education	Some non-Māori are learning some Māori language	Less than 25% of non-Māori tamariki are participating in Māori language education	Few non-Māori are learning some Māori language
c. Secondary School Source: Education Counts	Over 25% of non-Māori tamariki are participating in Māori language education	Many non-Māori are learning some Māori language	Over 10% of non-Māori tamariki are participating in Māori language education	Some non-Māori are learning some Māori language	Less than 10% of non-Māori tamariki are participating in Māori language education	Few non-Māori are learning some Māori language

INDICATOR	Description	Observation	Description	Observation	Description	Observation
	GOOD		DEVELOPING		LOW	
5. Tertiary Māori language education <i>NEW – To be developed</i>	TBD	TBD	TBD	TBD	TBD	TBD
6. Iwi or Community Māori Language Wānanga (Medium to High Proficiency Target) <i>NEW – To be developed</i>	TBD	TBD	TBD	TBD	TBD	TBD
7. Iwi or Community Māori Language Wānanga (Low Proficiency Target) <i>NEW – To be developed</i>	TBD	TBD	TBD	TBD	TBD	TBD
8. Māori Language Literacy Resources <i>NEW – to be developed</i>	TBD	TBD	TBD	TBD	TBD	TBD

Whakanui (Community and National Support)

INDICATOR	Description	Observation	Description	Observation	Description	Observation
	GOOD		DEVELOPING		LOW	
1. Māori Language Proficiency of non-Māori Source: Census 2013	Over 10% of non-Māori population are able to have a conversation about everyday things in Māori	Significant language skill within non-Māori population can strengthen language vitality	At least 5% of non-Māori are able to have a conversation about everyday things in Māori	Some language skill across non-Māori population can support language vitality	Less than 5% of non-Māori are able to have a conversation about everyday things in Māori and proportional decrease since 2008	Low language skill across non-Māori population and decreasing over time
2. Attitudes, Values and Beliefs of non-Māori Towards the Māori Language Source: Survey of Attitudes, Values and Beliefs Towards the Māori Language 2009	Over 90% of non-Māori were classed as passive supporters by the survey of attitudes, values and beliefs	Most non-Māori are supportive of Māori language	At least 50% of non-Māori were classed as passive supporters by the survey of attitudes, values and beliefs	Many non-Māori are supportive of Māori language	Less than 50% of Māori were classed as passive supporters by the survey of attitudes, values and beliefs	Less than half of non-Māori are supportive of Māori language
3. Community Based Māori Language Revitalisation Activities <i>NEW – To be developed</i>	TBD	TBD	TBD	TBD	TBD	TBD
4. Local Government Investment In Māori Language <i>NEW – To be developed</i>	TBD	TBD	TBD	TBD	TBD	TBD
5. Central Government Investment in Māori Language <i>NEW – To be developed</i>	TBD	TBD	TBD	TBD	TBD	TBD
6. Māori Language Visibility in Local Media and Community Services <i>NEW – To be developed</i>	TBD	TBD	TBD	TBD	TBD	TBD
7. Social Justice and Equity in Communities <i>NEW – To be developed</i>	TBD	TBD	TBD	TBD	TBD	TBD

Appendix - Layout Suggestion

Aotearoa



Tuakiri

1.1 Māori Population

Māori are one of the large ethnic minority groups in New Zealand

1.2 Engagement in Māori Culture

A significant portion of Māori place minimal importance on cultural engagement

1.3 Tribal Identity

Tribal identity plays a significant role in collective identity for most Māori

1.4 Attitudes, Values and Beliefs of Māori Towards the Maori Language

Most Māori believe that Māori language plays an important role in Māori collective identity

2.1 Māori Lexicon and Grammar are Captured

?

2.2 Lexicon and Grammar for Regional Variations are Captured and Used

?

2.3 Māori Language Exemplars are Captured, Protected and Maintained

?

2.4 Exemplars of Regional Variations are Captured, Protected and Maintained

?

2.5 Ongoing Development of Lexicon

?

Pātaka Reo

Whakatipuranga

3.1 Māori Language Proficiency of Māori

Low (and decreasing) language skill across Māori population

3.2 Māori Language Proficiency Levels (Māori Adults)

At least half of Māori adults have some ability so speak Māori

3.3 Māori Language Use in the Home (Māori Adults)

Few Māori adults are normalising language use in the home

3.6 Māori Language Proficiency Levels (Māori Children)

?

3.7 Māori Language Use in the Home (Māori Children)

?

3.5a Māori Language Homes - Summary

Limited potential for intergenerational transmission that requires significant support for homes

3.5b Māori Language Homes - Support With Parent/Adult Focus

Some demand for increased support targeted at parents/ grandparents of Māori language speaking children

3.5c Māori Language Homes - Support With Tamariki Focus

Significant demand for increased support targeted at children of Māori language speaking parents/ grandparents

3.8 Māori Language Use Outside the Home (Māori Children)

?

3.9 Māori Language Network Density

?

Whakaako

4.1a Māori Language Education Settings for First Language Learners – Early Learning

Limited proactive support of bilingual outcomes through early learning

4.2a Māori Language Education Settings for Second Language Learners – Early Learning

Significant proactive support of language acquisition/awareness in early learning

4.3a Māori Participation in MME and MLE – Early Learning

Many Māori tamariki/mokopuna are learning in and through te reo

4.1b Māori Language Education Settings for First Language Learners – Primary School

Limited proactive support of bilingual outcomes through primary schooling

4.2b Māori Language Education Settings for Second Language Learners – Primary School

Limited proactive support of language acquisition/awareness through primary schooling

4.3b Māori Participation in MME and MLE – Primary School

Some Māori tamariki and rangatahi are learning te reo with few progressing to higher proficiency levels

4.1c Māori Language Education Settings for First Language Learners – Secondary School

Limited proactive support of bilingual outcomes through secondary schooling

4.2c Māori Language Education Settings for Second Language Learners – Secondary School

Some proactive support of language acquisition/awareness in secondary schooling

4.3c Māori Participation in MME and MLE – Secondary School

Some Māori tamariki and rangatahi are learning te reo with few progressing to higher proficiency levels

Whakaako

4.4a Non-Māori Participation in MME and MLE – Early Learning

Some non-Māori are learning some Māori language

4.4b Non-Māori Participation in MME and MLE – Early Learning

Some non-Māori are learning some Māori language

4.4c Non-Māori Participation in MME and MLE – Early Learning

Few non-Māori are learning some Māori language

4.5 Tertiary Māori Language Education Participation



4.6 Iwi or Community Māori Language Wānanga (High Proficiency)



4.7 Iwi or Community Māori Language Wānanga (Low Proficiency)



4.8 Māori Language Literacy Resources



5.1 Māori Language Proficiency of Non-Māori

Low language skill across non-Māori population and decreasing over time

5.2 Attitudes, Values and Beliefs of Non-Māori Towards the Māori Language

Many non-Māori are supportive of Māori language

5.3 Community Based Language Revitalisation Activities



5.4 Local Government Investment in Māori Language



5.5 Central Government Investment in Māori Language



5.6 Māori Language Visibility in Local Media and Community Services



5.7 Social Justice and Equity in Communities



Whakanui