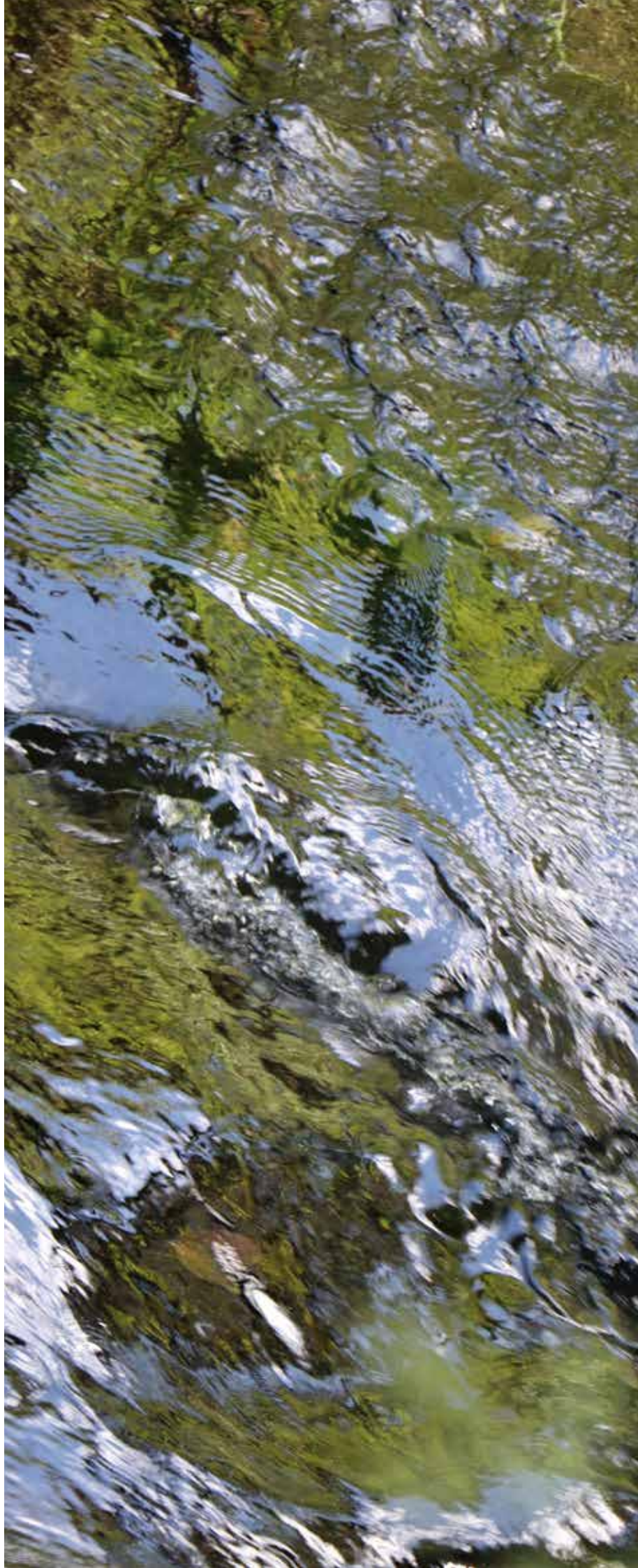


Te Mātārere O Te Reo

*A Foresight Report on the Future State of
Te Reo Māori in the Waikato-Tainui Rohe to 2038*

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Mihi

Ko te mihi tuatahi e wehi ana ki te Atua, e whakahōnore ana i a Kīngi Tūheitia Pōtatau Te Wherowhero Te Tuawhitu e noho mai nā i runga i te ahurewa tapu o ōna mātua tūpuna. Kia tāwharautia ia ki te korowai aroha, ki te korowai atawhai, ki te korowai hauora, Paimārire.

E tangihia ana ngā tini hua mate o te tau. E noho pōhara ana a Tainui waka i te nui o ngā mate i tōia e te waka o Matariki ki tua o Paerau. Nō reira, kei ngā parekawakawa, haere, haere, oti atu ai e.

Tātou te hunga ora ki a tātou, tēnā rā tātou katoa.

Ko Te Mātāreke, he ingoa i tapā i runga anō i te whakaaro ki te āhuetanga o te rere o te awa o Waikato. Ka tīmata i te mātāpuna, arā, te whakatū Kīngi hei pupuru i te whenua, hei pupuru i te toto, hei pupuru i te mana Māori motuhake, hei whakakotahi i te iwi.

I tēnei tau nei, i tū te rā whakanui i te kotahi rau ono tekau tau o te Kīngitanga. Nō reira, kua roa tātou e tere ana i te mātāreke o te awa kia motuhake ai te noho a te iwi Māori me tōna reo, i tōna ao. Heoi, ko te whāinga ia, kia kaua tātou e noho noa i te mātāreke, whaiwhai noa, engari ia, kia puta i pūaha o te awa, ka whakaterere atu ai ki te mātāwai o te ao.

Nō reira e mihi ana ki a Te Mātāwai e ākina ana kia motuhake ai te reo Māori ki roto i ngā iwi, kia ūkaipō ai te reo ki roto i ngā whānau. Koinei te puawaitanga o te whakaaro o ngā mātua tūpuna, 160 tau ki muri.

I a Kīngi Tāwhiao te kōrero, “Ki te kotahi te kākaho ka whati. Engari ki te kapaia, e kore e whati.” Nō reira e rere ana ngā mihi whakamānawa ki ngā ‘kākaho’ e ngākau nui ana ki te oranga tonutanga o tō tātou reo. Mei kore ake koutou, kua ngāwari te whawhati o te kākaho hei kai mā te ahi. Heoi, nā te nui o te aroha ki tō tātou reo, i ea te kaupapa, ā, ka whakarewa ake ki runga ki te mātāwai kia kitea ngā hua e te mātātini.



Executive Summary

This foresight report is prepared for Te Mātāwai and focuses on the future state of te reo Māori of whānau in the Waikato-Tainui rohe to 2038. Te Mātārere refers to the continuous flow and perpetual energy of the Waikato river, as a way of thinking about the future of te reo Māori in this rohe.

‘He piko, he taniwha’ is the approach used to understand te mātārere. Instead of merely ‘going with the flow’ of the current, Māori whānau, hapū, iwi, marae and communities are active in charting the course of reo Māori. Furthermore, we remain cognisant of the achievements and territory already traversed. ‘He piko, he taniwha’ is an approach that brings together the legacy of the past and passion of the present, to envisage the future.

This research project was led by Associate Professor Jenny Lee-Morgan, Te Kotahi Research Institute in collaboration with the National Institute of Demographic and Economic Analysis (NIDEA) and Waikato-Tainui College for Research and Development.

Framed by Kaupapa Māori, this research uses both quantitative and qualitative approaches. All demographic statistical analysis, projections and scenarios were led by Professor Tahu Kukutai (NIDEA). Qualitative approaches include 32 individual and focus group interviews that inform much of the local knowledge in this report. This report features the perspectives of experts and leaders in their respective fields, whom are grounded in their communities within the Waikato-Tainui rohe.

This executive summary presents an overview of five key trends and drivers likely to impact the health of te reo Māori of whānau in the future in the Waikato-Tainui rohe. These have been termed: Demographic impacts; Waikato-Tainui tribal manoeuvres; Māori language education; Technological innovations; and Community Māori-rich organisations. Each of these trends and drivers form distinct chapters. A summary is provided here, followed by Recommendations for Future Focus.



Taupori o te reo Māori:

Demographic impacts on te reo Māori in the Waikato-Tainui rohe



This chapter draws attention to the demographic patterns of Māori speakers of te reo in the Waikato-Tainui rohe that have been shaped by historical policies and trends. This demographic analysis allows us to explore the numbers and proportions of Māori speakers in te rohe. In summary:

Geographical distribution:

- Two thirds of the Waikato-Tainui rohe have a higher proportion of Māori population than the national average.
- Hamilton has the highest number of Māori in the rohe (37,700), alongside Manurewa (24,700) and the Waikato District (18,650).

Māori speakers of te reo:

- The Waikato-Tainui rohe has a slightly higher proportion (22.3%) of Māori speakers than national average (21.3%).
- The areas with a high percentage of Māori speakers were Waikato district (27.6%), Waitomo (24.7%), Hamilton (24.1%) and Mangere-Otahuhu (23.8%).
- By Census Area Unit (CAU), Ngaurawāhia and Huntly are examples of reo-rich communities. In 2013, one third (33.3%) of Māori residents in Ngāruawāhia could speak te reo; in Huntly West the share was even higher at 39.3%.
- The highest number of Māori speakers tend to be in areas with the highest number of Māori residents. For example, Hamilton had the greatest number of te reo speakers (7,970) followed by Manurewa LBA (4,900) and Waikato district (4,608). These areas also had the largest number of Māori residents.

Māori speakers over time:

- The national number of Māori speakers of te reo stayed relatively stable from 2001 (147,378) to 2013 (147,520). However, due to the overall growth of the Māori population, the percentage of speakers dropped significantly to 21.3%.
- The proportion of Māori speakers in the Waikato-Tainui rohe also declined from 25.6% in 2001 to 22.3% in 2013, the greatest decline in the proportion of speakers occurred in Waipa, Waikato and Otorohanga.
- The decline in the proportion of speakers did not always mean a decline in the number; e.g. Hamilton gained an estimated 1,000 speakers between 2001 and 2013.
- The greatest decline in the number of Māori speakers of te reo was in the areas of Otara-Papatoetoe and Mangere-Otahuhu.

Rates for tāne and wāhine:

- There are a higher number and percentage of Māori women 17,692 (23.1%), reported a higher rate than Māori men 15,086 (21.4%) in the rohe who speak te reo Māori.
- Only two of the 12 (TA and LBA) areas in the rohe, Otorohanga and South Waikato had a higher percentage of male Māori speakers.

Age structure:

In 2018, just over one third (37%) of the projected Māori population in Waikato-Tainui rohe were tamariki under 15 years of age, and almost 60% were under 25 years.

- The youthful age structure of the Māori population provides 'great built-in momentum' for future growth.
- In 2038, approximately 29% of the region's Māori population will be under 15 years of age, and 46% of the Māori population will be under 25 years of age.
- In 2038, it is expected that approximately 10% of the Waikato-Tainui rohe Māori population will be aged over 65 years, compared to 5% in 2018.

Rates of Māori speakers of te reo in each age group:

- The share of Māori speakers of te reo in the Waikato-Tainui rohe is higher than the national proportion in all age groups, particularly in the kaumātua age group (age 65+).
- The age groups with the largest absolute numbers of te reo speakers were those younger than 25 years, reflecting the structural youthfulness of the Māori population generally.
- In 2013, there were an estimated 2,632 speakers of te reo in the 0-4 year age group, 3,089 speakers in the 5-9 age group and 3,077 in the 10-14 year age group in the rohe.

The growth of the Māori population:

- The Māori population is projected to increase from 162,550 in 2018 to 226,030 by 2038 in the rohe.
- The Māori share of the total population in the rohe will also increase from 20.9% to 23.3% over this period.

Projections of Māori speakers of te reo to 2038 in the Waikato-Tainui rohe:

- Scenario one: status quo scenario, assumes the age-sex specific te reo rates for Māori recorded at the 2013 Census remain consistent over the next 25 years. Such an approach is likely to overestimate the number of te reo speakers.
- This scenario two, the demographic effects scenario, is based on cohort analysis and takes into account the projected changes in underlying demography. This scenario is a more accurate projection of te reo Māori speakers.
- In scenario two the number of Māori te reo speakers will increase by approximately 35.2 percent from 33,425 in 2013 to 45,195 in 2038.
- In 2038, the proportion of the Māori population aged 65+ speaking te reo is unlikely to be as high as it was in 2013.

Te Aukaha o te iwi: Waikato-Tainui Tribal manoeuvres



Foresight, strategic leadership, collective commitment, and innovative initiatives teamed with co-ordinated manoeuvres make Waikato-Tainui a critical contributor to the foundation and future health of te reo Māori in the rohe. In summary:

- Waikato-Tainui, through their strategies and plans including: Whakatupuranga Waikato-Tainui 2050; Ko te Mana Maatauranga: Education plan 2015-2020; Tikanga Ora Reo Ora (TORO), are intent on activating and supporting te reo within whānau, marae, hapū and iwi in ways that strengthen the Kīngitanga, tribal identity and integrity, and success.
- Waikato-Tainui are committed to instilling the language into the hearts and homes of at least 80% of their members by 2050.
- In 2016, a suite of programmes began and were led by the Waikato-Tainui Education and Pathways Team, catering for beginners to advanced learners; rangatahi to kaumātua; mainstream school students to wharekura

student leaders; and teachers. These programmes are: Te Reo Ūkaipō; Te Reo Kākaho; Te Reo Kāpuia; Te Reo Arataū; Taiohi Kākaho; Te Pae Kākā; and Te Reo Kāpuia kaiako kōhungahunga.

- Waikato-Tainui recognise the participation of the whole whānau, and are aware that encouraging and supporting language learning in those reaching kaumatua stage, is vital.
- Kawenata o te Mana Maatauranga has been established by the Waikato-Tainui Education and Pathways Team in partnership with secondary schools. In 2017, 26 (out of 35 within the rohe) had signed and joined the initiative.
- For Waikato-Tainui, tribal connectedness is key to educational success, of which te reo Māori is a feature.
- Ngāti Haua is an example of an iwi that is distinct and unique and asserts its own rangatiratanga. They have a population of 5,598 with a median age of 23.1 years old.
- The provision of activities that utilise technology to reach Waikato-Tainui members who live outside the rohe is identified as an important future development.
- There are potential opportunities to develop te reo with Tainui Group Holdings, not only within the built environment and structures but to normalise te reo within Waikato-Tainui corporate owned spaces.

Te Reo Whakaako: Māori language education



This chapter discusses the ways in which Māori language education has played, and will continue to play a crucial role in the Waikato-Tainui rohe. Kaupapa Māori te reo Māori revitalisation initiatives such as kōhanga reo and kura kaupapa Māori have been major drivers in Māori language education, alongside a number of innovative reo Māori programmes delivered at tertiary level. Current Māori language education in schooling statistics indicate some key areas for future focus in the rohe. This chapter also features a projected disruptive and aspirational scenario based on the policy (Green Party of Aotearoa, 2017) of compulsory schooling. In summary:

Māori-medium schooling:

- From 2012 to 2017 the total number of students (all ethnicities) in Māori-medium schooling in the Waikato-Tainui rohe increased (from 3,921 to 4,626).
- In 2017, an estimated 4,522 Māori students participated in Māori-medium Education (MME) (level one 13,674 or 9%, and level two 848 or 2%), which comprised 11% of Māori students in the Waikato-Tainui rohe. MME students represent 3.4% of all students in the Waikato-Tainui rohe.
- Māori-medium students represent 3.4% of all students in the Waikato-Tainui rohe.
- Māori-medium schools (levels 1 & 2) in the rohe make up 42% of all Māori-medium schools in Aotearoa.
- Māori-medium students (levels 1 & 2, all ethnicities) in the rohe make up 23.8% of all Māori-medium students in Aotearoa.

Māori Language in English-medium education:

- In 2017, an estimated 10,758 Māori students in the Waikato-Tainui rohe received some te reo Māori education in English-medium schools. Fifteen percent of Māori students (6,186) were in level 5, 6% (2,343) in level 4b, and 2% (883) in level 4a.
- An estimated 3% (1,346) of Māori students in this rohe were engaged in schooling at level 3 where up to 50% of the curriculum is in te reo Māori. These were similar proportions to national levels.

No Māori language in education:

- An estimated 40% (16,254) of all Māori students in the Waikato-Tainui rohe attend schools where there is only 'taha Māori', i.e. there are only some Māori words, greetings or songs in their school curriculum (level 6).
- Just over one fifth (22%, 8940) of the Māori students in the Waikato-Tainui rohe attend schools where there is no Māori language at all. This is higher than the national average for Māori students at the same levels (59%).

Baseline and disruptive scenario projections:

- The disruptive scenario of compulsory Māori language schooling (to year 10) estimates there would be just under 108,000 speakers (all age groups) by 2038. This is double that expected in the baseline scenario (54,576), and a projected increase of almost 230%, or more than triple that of the 2013 estimated number of speakers (33,425)

Whakahihiko i te reo: Technological innovations



This chapter outlines the impact of some of the technological innovations that are occurring at a rapid pace. Māori youth in particular, are highly engaged in digital technologies as part of their everyday lives. People from and within the Waikato-Tainui rohe, such as Te Taka Keegan and others, have been at the 'cutting edge' of technological innovations for te reo Māori. In summary:

- Te reo Māori must be normalised in the digital domain in areas such as social networking sites, to encourage te reo Māori to be used.
- Virtual te reo Māori communities are increasing and providing new te reo opportunities, especially for Māori who may be isolated from Māori-speaking communities.
- These online virtual te reo Māori communities not only provide teaching and learning activities and resources, but different forms of te reo Māori engagement and participation with others across generations (intra-generational transmission).
- Technology, like other changes in society, will contribute to changes in te reo Māori. This is viewed by some as sign that te reo is well and alive.
- Waikato-Tainui are cognisant of the need for continued language archiving to preserve exemplars of the Waikato-Tainui mita, and of the importance of maintaining tribal data sovereignty to protect the mana, quality and ownership of resources.
- Instant te reo Māori translation and transcription technology are identified as critical developments in te reo Māori.
- Waikato-Tainui continue to partner with others to develop technological initiatives to preserve and enhance Waikato-Tainui mita. These include: Arareta Waikato; Westpac ATM; and Kawe kōrero App.
- The profile of myReo Studios led by Kawana Wallace of Huntly is an example of Waikato-Tainui young people creating technological solutions to advance te reo in new spaces.
- Puni Reo, which includes the creation of a bi-lingual app, is helping to normalise te reo Māori in Māori-rich communities.
- Two pūrākau provide creative stories that inspire future thinking about the way in which technology may become part of our everyday te reo Māori lives in our rohe.

Te Pārekereketanga o te reo: Māori-rich community organisations



This chapter highlights three diverse community Māori-rich (high Māori participation) organisations operating within the Waikato-Tainui rohe that have been instrumental in contributing to the revitalisation and maintenance of te reo Māori over the last 30 years. These grassroots community-based Māori-rich organisations serve to demonstrate both the passion of, and the potential for te reo Māori in the rohe.

Te Ataarangi:

- Te Ataarangi, a reo Māori-only community-driven teaching and learning domain, has played a major role in te reo Māori revitalisation in the Waikato-Tainui rohe for more than 30 years.
- Approximately 6,500 people have participated in Te Ataarangi programmes in the rohe.
- Te Ataarangi programmes have included: He Kāinga Kōrerorero; Kura Whānau Reo; Ohu reo; Te Ata Raukura; community reo classes and wānanga reo.
- Some Te Ataarangi programmes have been discontinued due to a reduction in funding.
- Te Ataarangi is developing a new strategic direction for the future.

Kapa Haka:

- Kapa haka is a significant community-based Māori-rich cultural activity that is intrinsically linked to Māori language, culture and identity and is growing in the Waikato-Tainui rohe.
- In 2016 the Tainui Waka Kapa Haka Festival included 663 performers in 17 teams, over 5,000 spectators and an estimated 45,000 online (live streamed) spectators.
- In Tainui, the Secondary Schools' Kapa Haka Festival typically attracts over 400 performers from 15 schools throughout the region.
- Kapa haka is a popular and passionate cultural expression that celebrates and encourages te reo Māori.
- As such kapa haka is a strong and positive influence to learn and help normalise te reo Māori in our communities.

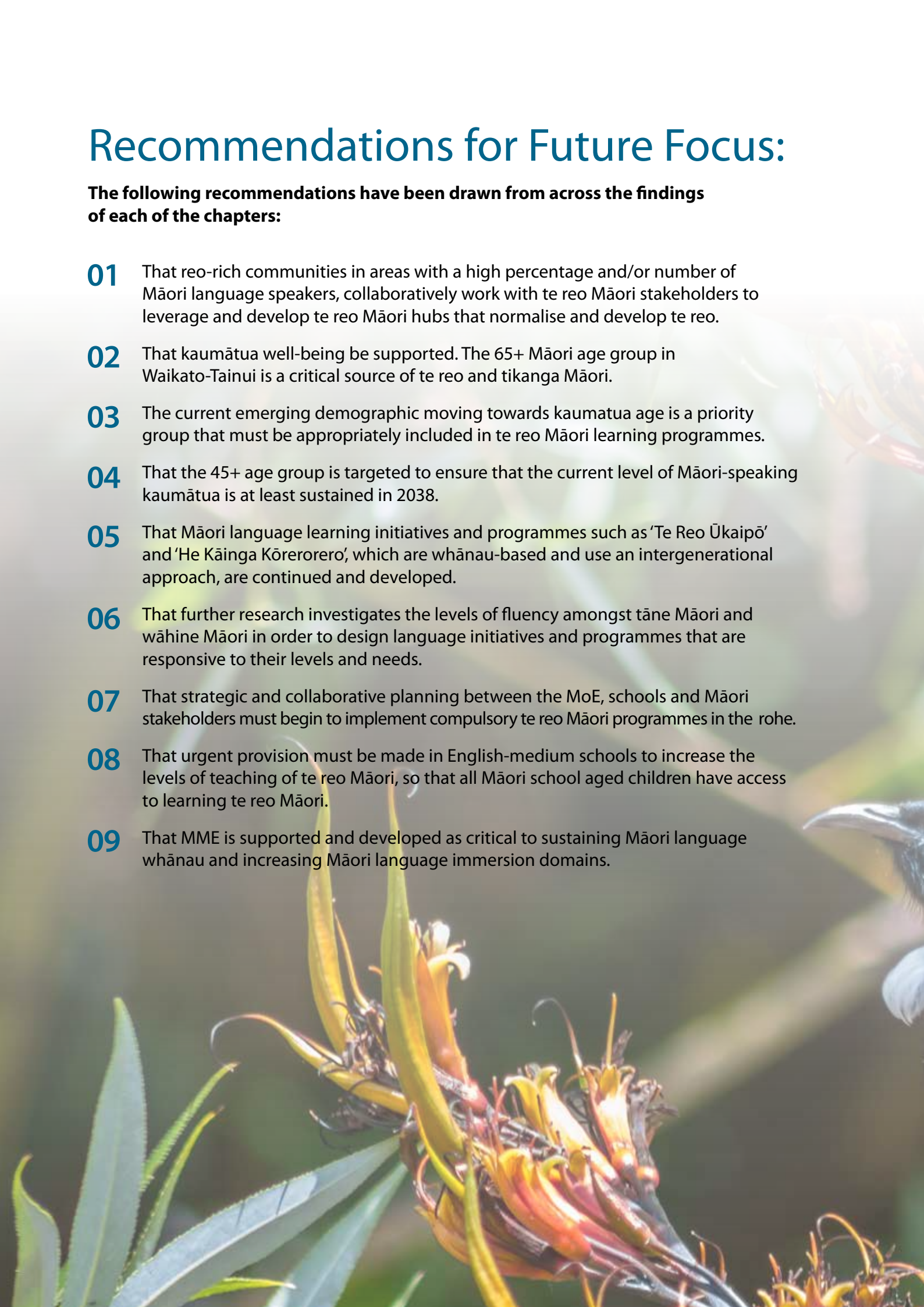
Waka Ama:

- Waka ama is another Māori –rich organisation, that has a national membership of 5,419 (Waka Ama NZ, 2017).
- People such as Hoturoa Barclay-Kerr from Waikato-Tainui have been integral in activating waka ama alongside te reo in the rohe, and nationally.
- Annual waka ama Sprint Nationals are held at Karapiro and consistently attract more than 2,500 competitors ranging from 5 to 75 years of age.
- There are eight registered waka ama clubs within the Waikato-Tainui rohe, with a total of 911 registered members (Waka Ama NZ, 2018).
- Waka ama is an inter-generational whānau and community-based activity, enriched with te reo Māori.

Recommendations for Future Focus:

The following recommendations have been drawn from across the findings of each of the chapters:

- 01** That reo-rich communities in areas with a high percentage and/or number of Māori language speakers, collaboratively work with te reo Māori stakeholders to leverage and develop te reo Māori hubs that normalise and develop te reo.
- 02** That kaumātua well-being be supported. The 65+ Māori age group in Waikato-Tainui is a critical source of te reo and tikanga Māori.
- 03** The current emerging demographic moving towards kaumatua age is a priority group that must be appropriately included in te reo Māori learning programmes.
- 04** That the 45+ age group is targeted to ensure that the current level of Māori-speaking kaumātua is at least sustained in 2038.
- 05** That Māori language learning initiatives and programmes such as 'Te Reo Ūkaipō' and 'He Kāinga Kōrerorero', which are whānau-based and use an intergenerational approach, are continued and developed.
- 06** That further research investigates the levels of fluency amongst tāne Māori and wāhine Māori in order to design language initiatives and programmes that are responsive to their levels and needs.
- 07** That strategic and collaborative planning between the MoE, schools and Māori stakeholders must begin to implement compulsory te reo Māori programmes in the rohe.
- 08** That urgent provision must be made in English-medium schools to increase the levels of teaching of te reo Māori, so that all Māori school aged children have access to learning te reo Māori.
- 09** That MME is supported and developed as critical to sustaining Māori language whānau and increasing Māori language immersion domains.



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- 10 That further research is required to determine whether there are enough Māori-medium schooling (and early childhood) options to cater to te reo Māori aspirations of Māori whānau in the rohe, and whether the proximity of Māori medium schools to whānau in these areas is sufficient.
 - 11 That technology-supported initiatives be used to access and support Waikato-Tainui whānau living outside of the rohe and overseas.
 - 12 That the Education and Pathways Team, Waikato-Tainui, is recognised as critical in the development of te reo Māori, and Waikato-Tainui reo in the rohe.
 - 13 That Waikato-Tainui optimise the unique existing opportunities in the Tainui Group Holdings owned and operated tribal business, commercial, corporate, hospitality and housing sectors to celebrate and normalise te reo.
 - 14 That technology such as Māori translation and transcription be supported to enable te reo to be used with ease in digital technology.
 - 15 That the normalisation of te reo Māori in the digital domain be encouraged and supported.
 - 16 That Waikato-Tainui develop processes to ensure tribal data sovereignty to protect, preserve and sustain the mana of Waikato-Tainui reo and mita.
 - 17 That te reo Māori stakeholders partner with grassroots Māori-rich community organisations to promote and normalise te reo in these activities and spaces.
 - 18 That future-focused pūrākau about te reo be collaboratively crafted and used as a way to prompt and inspire whānau, marae, hapū and iwi language planning.
 - 19 That the extensive networks of te reo Māori community organisations such as Te Ataarangi are recognised and supported as an important part of the Māori language learning landscape in the rohe.
 - 20 That the future provision of te reo Māori in the Waikato-Tainui rohe be context responsive to meet the needs and aspirations of whānau in the rohe.



Kōrero Whakataki

Introduction

Chapter 1:

Kōrero Whakataki: Introduction

Providing a foresight report for te reo Māori is an enormous responsibility, partly because predicting the future is always a tricky, if not impossible business. Recent climatic changes that have seen unprecedented weather extremes in Aotearoa provide a good example of the impact of unforeseen challenges. This summer, immediately following the heat wave, heavy flooding caused unexpected environmental damage in parts of Aotearoa. In turn, this has affected the social, economic and cultural well-being of whānau, communities, towns and cities.

Traditionally, Māori were attuned to the rhythms of the natural environment, the ebbs and flows, and each iwi exercised their authority to plan accordingly. Those people with the power of matakite, the gift of foreseeing the future, were revered and treasured. Therefore, we embrace this work with some trepidation but in the tradition of our ancestors, who understood the power and importance of foresight.

Today, one approach to predicting the future involves the ability to recognise current trends. In Aotearoa New Zealand, Deloitte (2017) identifies the following major future trends to ensure people are 'fit for the future': a transforming global economy; the gig economy and automation; demographic challenges; and climate change. However, in relation to te ao Māori, following (often mainstream) trends to help predict the future is not straightforward. National and international trends sometimes collide with our historical experiences, socio-cultural preferences, economic circumstances and the commitment to Māori cultural survival and self-determination, that chart a slightly different and unknown future. In discussing whānau health and well-being in 2020 and beyond,

Mason Durie explains:

In a future environment where technological innovation, demographic transitions, unexpected catastrophes and epidemics will interact with indigenous aspirations and strengthened Māori capability, outcomes will be difficult to predict (Durie, 2009, p. 2).

With this in mind, we cautiously provide a te reo Māori future forecast for the next twenty to thirty years.

Purpose of this report

This report has been prepared for Te Mātāwai, and is specifically focused on the future state of te reo Māori in whānau in the Waikato-Tainui rohe. Te Mātāwai is responsible for 'Maihi Māori', the new Māori language strategy developed by and for iwi, Māori and Māori language communities/stakeholders. The strategy focus on Māori language use in homes and communities underpins its overarching vision, 'Kia ūkaipō anō te reo', and two high-level outcomes: Tuakiri - te reo Māori use in iwi and communities enhances local identity and community cohesion; and Whakatupuranga - whānau (homes) are supported to re-establish and maintain te reo Māori as a first language (Te Puni Kōkiri, 2017a). Given Te Mātāwai's strategic focus, this report primarily concerns the Māori population and is written for Māori whānau, hapū, iwi, communities and stakeholders.

Any foresight analysis must begin with a clear foundation and connection to the past and present. Therefore, this report is as much about realising what has happened in the past, and in particular, what is happening now, as it is about the future. Significant historic turning points are connected to current initiatives and innovations that signal potential points of change. Our approach to 'the future state of te reo Māori' is premised on the notion that building blocks are being laid down now (often on the foundations of the work of our tūpuna and others) by our whānau, hapū, iwi and communities. In this regard, we have sought to provide and identify some of the key sources and innovations of te reo Māori as signposts for the future. While these regional and local concrete strategic initiatives are experienced in our communities, they are often not visible to the wider public.

Te Mātārere: Our approach to the future

This research is also specifically located in the Waikato-Tainui rohe (see p. 21), and as such, is deeply contextual and intimately bound to Waikato-Tainui space, place and people. Te Mātārere specifically refers to the continuous flow and perpetual energy of the river as a way of thinking about the future, which can only be understood in relation to the past and the present. The Waikato River is the tūpuna from which Waikato-Tainui derives its name; regarded as a taonga and the mauri of Tainui Waka and Ngāti Tūwharetoa. The river is regarded as “a symbol of the tribes’ existence” (Waitangi Tribunal, 1985).

The name of this report, Te Mātārere, gifted by kaumatua Dr Tom Roa (Ngāti Maniapoto), explains the connection between te mātāwai, te mātā-ā-puna and te mātārere in the following way:

Ko te mātāwai tērā, ko ia te mātā-ā-puna e terea ai te wai Māori; inā kote mātārere te terenga, arā te rerenga, o te wai me tōna Māoritanga.

Te mātāwai is the ‘fountain-head’, the source from which ‘fresh-water’ (of Māori identity) flows; te mātārere is the continuous, contiguous flow of the water and its ‘fresh-ness’ (its Māori-ness).

The awa, like te reo, is a rich resource. Te Mātārere, the energy and flow of the river, will provide the momentum into the future. Te Mātārere calls us to be responsible guardians and proactive caretakers to ensure the continuation and everlasting life of te reo Māori.

Rather than seeing the future (trends) as something that we have little control over, the tongi of Kīngi Tāwhiao provides a simple yet clear guide, “Ki te kahore he whakakitenga ka ngaro te iwi” (without foresight or vision the people will be lost). Foresight is highly valued as something that not only helps plan for the future, but provides hope, strength and commitment for the iwi. Such an approach, according to Durie, [means that future makers actively engage with the future; they look for signs of change and then create future spaces where hopes and opportunities can flourish, offsetting potential liabilities. Future makers identify what is possible and work to make it happen](#) (Durie, 2009, p. 9).

This report follows our Waikato-Tainui tradition (as future makers), which has always emphasised our inherent agency and mana motuhake to determine our own lives, including our future.

He Piko, He Taniwha: Understanding the Key Trends and Drivers

This research approach also draws on the inspiration of the well-known pepeha ‘Waikato taniwha rau, he piko, he taniwha, he piko, he taniwha’. As part of an active approach to understanding the future, the journey of te reo is conceptualised as a waka travelling along the deep and winding river Waikato, often navigating the swift currents.

Here the ‘piko’ represents future trends such as demographic shifts, tribal movements, technological innovations, educational developments and community initiatives. Each piko or bend alters the course of the river. Based on the Waikato-Tainui belief that ‘taniwha’, often referred to as ‘chiefs’ or ‘kaitiaki’, rest at each bend of the river, the taniwha represent the drivers, in particular, Māori agency in steering the waka of te reo Māori into the future. Instead of merely ‘going with the flow’ of the current (as would the ‘future takers’), we see Māori whānau, hapū, iwi, marae, and communities as actively charting their course.

‘He piko, he taniwha’ represent each chapter in this report and come together to indicate the intertwined relationship of trends with the drivers - the activities and initiatives of individuals, whānau, marae, hapū, iwi and communities. Māori whānau are simultaneously engaging with trends while responding to, and thereby influencing or driving the trends themselves.

Consistent with this approach, each ‘he piko, he taniwha’ chapter is not only informed by literature, including statistics, but features key Waikato-Tainui experts and leaders in their respective fields, as well as the views and experiences of kaumatua and rangatahi in our communities. While these ‘experts’ are highly regarded in their

He piko, he taniwha

Our approach to the future of te reo
in the Waikato-Tainui Rohe

Ki te kahore he
whakakitenga ka ngaro te iwi
- Kingi Tawhiao -

Te Aukaha o te iwi:
Waikato-Tainui Tribal
manoeuvres



Taupori o te reo Māori:
Demographic impacts on
te reo Māori in the
Waikato-Tainui rohe



Te Reo Whakaako:
Māori language education



Whakahihiko i te reo:
Technological innovations



Future makers identify
what is possible and work
to make it happen
- Durie 2009 -



Te Pārekereketanga o te reo:
Community Māori-rich organisations

Ko te mātāwai tērā, ko ia te mātā-ā-puna e terea ai te wai Māori; inā ko te mātārere
te terenga, arā te rerenga, o te wai me tōna Māoritanga. *Tom Roa, 2018*

respective fields, they are the ‘field’ and on the ‘ground’ - from and in our communities. Their perspectives, which are embedded in the realities of past, present and future thinking, are critical to providing a Waikato-Tainui case-study.

Waikato-Tainui Rohe

Ko Mookau ki runga
Ko Taamaki ki raro
Ko Mangatoatoa ki waenganui
Pare Hauraki, Pare Waikato,
Te Kaokaoroa-o-Paatetere
Ki Te Nehenehenui

Tainui waka is a confederation of tribes whose tribal rohe (territory) is indicated in the above pepeha (Waikato-Tainui, 2018a). The rohe stretches from Auckland in the north to Te Rohe Pōtae in the south, and from Kāwhia on the west coast to the mountain ranges of Hapūakohe and Kaimai in the east.

The Waikato-Tainui population is determined by the number of people who whakapapa to these 68 marae. According to the Waikato-Tainui tribal register administered by the iwi, current tribal membership is 72,000 members (Waikato-Tainui, 2018a). Therefore, statistically speaking, the population of Waikato-Tainui is not determined by location or Tainui waka affiliation, but by whakapapa connection to these specific 68 marae.

One of the features of this report is that it is the first time statistical information about te reo Māori has been provided specifically for the Waikato-Tainui rohe, which is based on the collective of 68 Marae and 33 hapū within the Tainui rohe.

These 68 marae spread from South Auckland in the north, to Te Kuiti in the south, Tahaaroa in the west and Putaruru in the East. Waikato-Tainui does not include Pare Hauraki, nor does it include the majority of Te Nehenehenui. These statistics are different from statistics gathered about the Waikato Region as defined by Statistics New Zealand.

For statistical purposes we have taken the lead from the Waikato-Tainui Education and Pathways Team, and used the 68 marae within Waikato-Tainui to indicate a rough boundary guide. Therefore, we have the following Auckland Local Board Areas (LBA) and Territorial Authority (TA) areas (12) that make up the Waikato-Tainui rohe:

- Mangere-Otahuhu LBA

- Otara-Papatoetoe LBA

- Manurewa LBA

- Papakura LBA

- Franklin LBA

- Waikato District

- Matamata-Piako District

- Hamilton City

- Waipa District

- Otorohanga District

- South Waikato

- Waitomo District

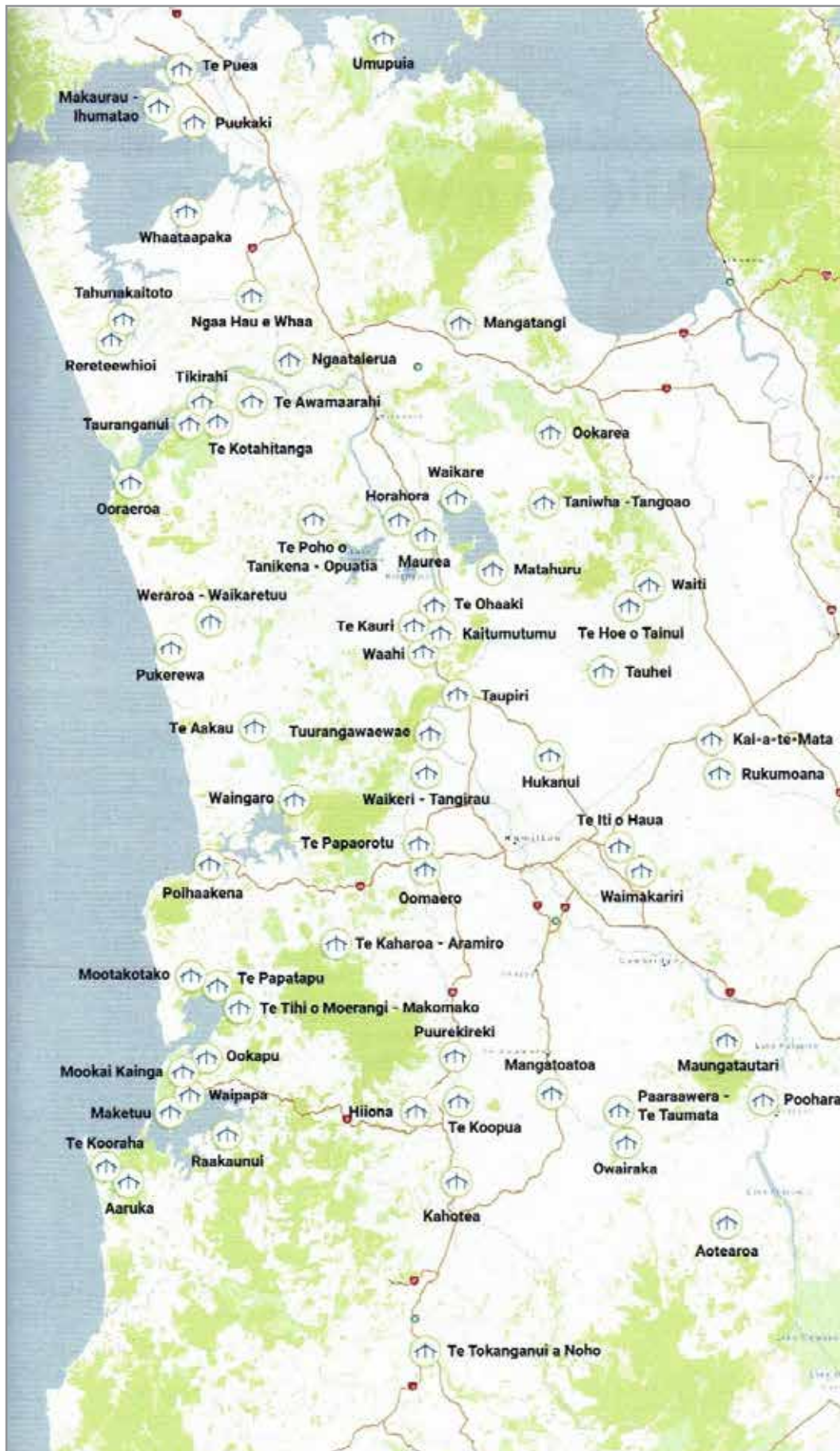


Figure 1: Waikato-Tainui Marae | Source: Waikato-Tainui Business Plan 2018/2019



Figure 2: LBA and TA areas within the Waikato-Tainui boundary | Source: Statistics New Zealand (Kukutai & Pawar 2018)

Structure and stakeholder contributions to this report

This report is presented in eight chapters. Following the next chapter entitled 'Research methodology', chapters three to seven cohere around the idea of 'he piko, he taniwha', each representing a key driver and its impacts on te reo Māori for the future. These are: Demographic impacts; Waikato-Tainui tribal manoeuvres; Māori language education; Technological innovations; and Community Māori-rich organisations.

Given the importance of language value and understanding the reality of te reo Māori in our communities, each chapter is informed by key experts and leaders specific to its themes. Most chapters also contain an exemplar of innovative initiatives as they relate to that key driver in the Waikato-Tainui rohe. Chapter eight concludes the report, with a list of recommendations for future focus.

Chapter three:

Taupori o te reo Māori | Demographic impacts on te reo Māori in the Waikato-Tainui rohe

This chapter provides a demographic analysis of the Māori speakers of te reo in the Waikato-Tainui rohe. Using statistical census information from the 12 individual TAs/LBAs the following characteristics are discussed: current population; geographical distribution; Māori speakers of te reo; Māori over time: 2001 and 2013; rates for tāne and wāhine; age structure; rates of Māori speakers of te reo in each age group; the growth of the Māori population; and two scenario projections (status quo scenario and demographic effects scenario) of Māori speakers of te reo in the rohe.

All demographic statistical analysis, projections and scenarios were completed by Professor Tahu Kukutai and Shefali Pawar, National Institute of Demographic and Economic Analysis (NIDEA), The University of Waikato. Supporting analysis has been provided by Shirley Simmonds.

Chapter four:

Te Aukaha o te iwi | Waikato-Tainui tribal manoeuvres

This chapter outlines the tribally-led te reo initiatives in the rohe. A number of people were interviewed in relation to Waikato-Tainui developments.

The Waikato-Tainui Māori language strategy is currently driven by the Waikato-Tainui Education and Pathways Team. Raewyn Mahara (Waikato-Tainui, Taranaki, Te Ati Awa, Ngāti Ruanui), the current General Manager Education and Pathways, provided an important overview of current initiatives. Raewyn has been a Māori-medium educator in Kirikiriroa (Hamilton) for 20 years and had a pivotal role in producing *Ko te Mana Maatauranga: Waikato-Tainui Education Plan 2015-2020*.

Interviews were also undertaken with leading reo advocates: Pānia Papa, (Waikato-Tainui, Ngāti Korokī-Kahukura); Parāone Gloyne (Waikato-Tainui, Raukawa); and Kīngi Kiriona (Ngāti Ruanui, Ngāti Kahungunu, Ngāti Apa); as well as Maimoa Wallace and Kotukureregatahi Tuterangiwhiu; two Waikato-Tainui taiohi who are graduates of Te Reo Aratau; and nine taiohi who attended the Waikato-Tainui Youth Summit 2017. Although not directly involved in the development of te reo initiatives in his professional capacity, Pierre Tohe (Waikato-Tainui), Tainui Group Holdings General Manager–Engagement, was also interviewed to gain another perspective of te reo in the wider Waikato-Tainui setting.

Chapter five:

Te reo whakaako | Māori language education

This chapter discusses the impact of Māori language education in the rohe. It begins by outlining the broader historical context for Māori language education before focusing primarily on statistics on schooling related to Māori language learning in the Waikato-Tainui rohe.

Interviews were also undertaken with three key stakeholders: two from the Ministry of Education Waikato - Rowan Brickell (Ngāti Awa, Tūhoe), Education Manager, and Merepaea Manukau (Ngāpuhi, Ngāti Toa, Ngāti Raukawa), Strategic Advisor Māori - and the other from Te Kōpuku High, Principal Cath Rau (Ngāti Awa, Tūhoe), who is also the chairperson of Kia Ata Mai Educational Trust.

This chapter also features a projected disruptive and aspirational scenario based on the policy (Green Party of Aotearoa, 2017) of compulsory schooling.

Chapter six:

Whakahihiko i te reo | Technological innovations

This chapter is about the rapid development and potential for technology to support and enhance te reo Māori teaching and learning, and usage in everyday contexts.

Dr Te Taka Keegan (Waikato-Maniapoto, Ngāti Porou, Ngāti Whakaue) was interviewed as a key informant and expert in this field. A Senior Lecturer in Computer Science at the University of Waikato, Te Taka has worked on a number of projects involving Māori language and technology, including the Māori Niupepa Collection, Te Kete Ipurangi, the Microsoft keyboard, Microsoft Windows and Microsoft Office in Māori, Moodle in Māori, Google Web Search in Māori, and the Māori macroniser. In 2009 Te Taka spent 6 months with Google in the USA, assisting with the Google Translator Toolkit for Māori. This chapter also features Kawana Wallace (Ngāti Uenuku, Tūwharetoa, Tainui), a young Māori programmer, app developer and tech educator, with his whānau-owned and run company, myReo Studios.

This report uses a kaupapa Māori approach to research, and as such, also includes the age-old pedagogical tradition of pūrākau (see Research Methodology chapter). Pūrākau are purposefully positioned in this chapter to creatively reimagine the impact of technology on the future as it pertains to te reo and tikanga Māori in our lives, in a way that is culturally relevant and accessible.

Chapter seven:

Te Pārekereketanga o te reo | Māori-rich community organisations

This chapter features three community-driven initiatives that have made a positive impact on the revitalisation and maintenance of te reo in the Waikato-Tainui rohe: Te Ataarangi; Kapa haka; and waka ama. Since the 1980s they have been, and continue to be implemented in communities within the Waikato-Tainui rohe, in ways that are relevant to the specific context of Waikato-Tainui people, whenua and te reo Māori.

For this chapter, stakeholder interviews were conducted with Erana Brewerton (Ngāti Porou, Ngāti Kahungunu) and Makere Roa (Ngāti Maniapoto, Waikato, Raukawa), two very experienced senior facilitators from Te Ataarangi who joined the Waikato rohe as learners in 1986.

Kīngi Kiriona (Ngāti Ruanui, Ngāti Kahungunu, Ngāti Apa), a kapa haka exponent, reo Māori champion and co-founder/kaitātaki tāne of the haka group Te Iti Kahurangi, was interviewed in relation to the role of kapa haka in te reo Māori revitalisation.

Finally, Hoturoa Barclay-Kerr (Tainui) was also interviewed about how Waka Ama contributes to the strengthening and normalising of te reo Māori within the rohe of Waikato-Tainui. Hoturoa sails, paddles, teaches and 'lives waka', and is the founder of Te Toki Voyaging Trust.



Research Methodology

Ngā tukunga rangahau

Chapter 2:

Research Methodology | Ngā tukunga rangahau

Kaupapa Māori

A Kaupapa Māori approach to research advocates the validity of Māori philosophies, understandings and world views based on a 'taken for granted' position of Māori language, knowledge and culture. Kaupapa Māori often refers to Māori-centred philosophies, frameworks and practices as asserted by the notion of tino rangatiratanga and the Treaty of Waitangi (Nepe, 1991; Smith, G., 1997). In addition, Kaupapa Māori research provides direct affirmation of whanaungatanga both as relationships and process in order to connect with the uniqueness of whānau, hapū and iwi, as well as the complexity of diverse Māori lived realities (Irwin, 1992; Pihama, 2001). Linda Tuhiwai Smith (1999) states that Kaupapa Māori provides us a way to frame and structure our thinking and approaches to research. Kaupapa Māori enables an analysis of issues that is distinctively Māori, and in this case, Waikato-Tainui.

A political dimension of Kaupapa Māori is its decolonising intent. In part, this recognises the destructive impact of colonialism on our lands and our people, which is also evident in the state of our language. A kaupapa Māori approach not only identifies the colonial practices and processes Waikato-Tainui were subject to, but recognises acts of resistance, resilience and strength of survival. In this regard, te reo Māori is viewed as a marker of Māori mana motuhake and is deeply connected to the cultural survival of Māori people. Māori language is a critical part of our Māori social system, an inherent feature of our landscape, and intrinsic to the process of decolonisation and self-determination.

Kaupapa Māori also recognises the demographic circumstances of Māori in the analyses of Māori statistical data (Robson, Purdie, Cram, & Simmonds, 2007; Simmonds, Robson, Cram & Purdie, 2008). The Māori population has several unique features, such as its youthful age structure, varied geographical distribution, and the way it is projected to change over time. The impact of these factors on te reo Māori in the Waikato-Tainui rohe will be taken into consideration in this study. Underlying this analysis is our right as an Indigenous people to exercise sovereignty over our data (Jansen, 2017). We have the right to critique its use and applicability and to ensure our data is appropriate and meaningful (Reid & Robson, 2007). This is a right derived from our status as tangata whenua (UNDRIP, 2008) and reinforced in the Treaty of Waitangi (CERD, 2007). The Treaty of Waitangi also provides us with the imperative to monitor inequitable differences between the two Treaty partners; Māori and Tangata Tiriti.

Finally, this report is shaped by the Kaupapa Māori principle of ako (Smith, 1997). Acknowledging the reciprocal relationship 'to teach and learn', this research draws on and contributes to the learning and teaching of people leading the way in our communities. A feature of this report is the addition of pūrākau; creative, future-focused stories related to the ways in which 'gig economy and automation' developments in particular, may impact on our lives and language.

Research Team

This research project was led by Associate Professor Jenny Lee-Morgan, Te Kotahi Research Institute in collaboration with the National Institute of Demographic and Economic Analysis (NIDEA) and Waikato-Tainui College for Research and Development.

All demographic statistical analysis, projections and scenarios were completed by Professor Tahu Kukutai and Shefali Pawar, National Institute of Demographic and Economic Analysis (NIDEA), The University of Waikato. Supporting analysis has been provided by Shirley Simmonds.

Research team: Associate Professor Jenny Lee-Morgan (Waikato-Tainui), Dr Maureen Muller (Ngāpuhi), Te Kotahi Research Institute; Dr Raukura Roa (Waikato-Maniapoto), Waikato-Tainui College for Research and Development; Dr Jillian Tipene (Te Rarawa, Ngāti Kahu), Te Kotahi Research Institute; Professor Tahu Kukutai (Ngāti Tiipa, Ngāti Kinohaku and Te Aupōuri), Shefali Pawar (Tauīwi) and Shirley Simmonds (Raukawa, Ngāpuhi), National Institute of Demographic and Economic Analysis (NIDEA); and Tammy Tauroa (Ngāti Kuri), Te Kotahi Research Institute.

Research Methods

Framed by kaupapa Māori, this research uses both quantitative and qualitative approaches. This report brings together mixed methods that have drawn on the collective strengths and expertise of the research team.

Demographic Analysis

There are three parts to this analysis. Firstly, we have aggregated the census counts for the 5 LBAs (Mangere-Otahuhu, Otara-Papatoetoe, Manurewa, Papakura and Franklin) and 7 TAs (Waikato, Matamata-Piako, Hamilton, Waipa, Otorohanga, South Waikato and Waitomo) to make up the Waikato-Tainui Rohe. Secondly, we drew on data from the Population Census to provide a high-level baseline snapshot of the current status of Te Reo Māori within this rohe. This includes the identification of high potential 'reo communities' at the Census Area Unit (CAU) level. Thirdly, using Estimated Resident Population estimates for Māori in the Waikato-Tainui rohe we have projected the future number of Māori speakers of te reo in five-yearly periods from 2013 through to 2038.

Māori Speakers of Te Reo

The Māori ethnic group (MEG) is made up of people who stated in the census that Māori was either their only ethnic group, or one of several ethnic groups. In this report, we focus on measuring the proportion of the MEG who stated in the 2013 Census that they are able to have an everyday conversation in te reo Māori.

We have termed this group 'Māori speakers of te reo'. The measure of 'Māori speakers of te reo' in this report is derived from the Census question that asks 'in what language(s) can you hold an everyday conversation'. As such, this provides a self-rated level of reo for each respondent. From this data we are unable to distinguish variations in the level of fluency, attitudes to te reo, how often, when and where the language is being used, and other factors that are important in language regeneration. The indicator excludes people who don't know, who refused to answer the census question related to ethnicity and/or languages spoken, or whose response was unidentifiable, outside scope, or not given.¹

For 2013, the percentage of Māori speakers of te reo was calculated by dividing the number of Māori who indicated they could have an everyday conversation in the 2013 census by the number that provided a valid answer to the language question (multiplied by 100). It excludes census respondents who did not answer the question or provided an invalid response.

The estimated number of Māori speakers of te reo in 2013 was calculated by applying these rates to the Māori Estimated Resident Population (ERP) of each area. The ERP is based on the 2013 Census but updated to account for the estimated Māori census undercount, those temporarily overseas on census night, natural increase and net migration.

To project the number of Māori speakers of te reo in Waikato-Tainui rohe, and in each of the 12 component areas, we applied the percentage of te reo speakers observed in each area in the 2013 census, to the projected number of Māori in each area at each five-year interval, from 2018 to 2038. The latter figures were provided by Statistics New Zealand, which produces sub-national ethnic projections for the 16 Regional Councils and 67 Territorial Authorities (TA).

Population Data

Data used in the demographic analyses have been sourced from Statistics New Zealand. Because the data come from different collections and small cell sizes have been rounded by Statistics New Zealand to protect the confidentiality of individuals, tables may show different totals.² Where rates are computed, the denominator excludes those who did not give a response (not stated).

¹ This language question has only been asked in the Census since 1996, and therefore we have limited time series data. In addition to the census, two key surveys can also provide us with information on te reo; Te Kupenga (2013), and the Health of the Māori language survey (2001); however, they may be subject to sampling error, particularly when broken down by region. Therefore we draw our statistical information on te reo from the Census data for the purpose of the report.

² Further detail on confidentiality and rounding at this link www.archive.stats.govt.nz/Census/2013-census/methodology/confidentiality-how-applied.aspx

The following census data were used:

1. Māori Ethnic Group Census Usually Resident Population (URP) for 2001 and 2013 Census years disaggregated by Region and TA of residence, and Languages spoken (Māori, Other languages, No language).
2. Māori Ethnic Group URP for 2013 Census year disaggregated by Region and TA of residence, sex (male, female, total), age group (5-year age groups), Languages spoken (Māori, Other languages, No language) and Highest Qualifications (No Qualification, School or Vocational Qualification, Bachelor's Degree or Higher).
3. Māori Ethnic Group URP for 2013 Census year disaggregated by Census Area Units (CAUs) and Languages spoken (Māori, Other languages, No language).
4. Projected population numbers, medium series, for Māori ethnic group in 2018, 2023, 2028, 2033 and 2038 (2013 Census based, 2016 update) disaggregated by Territorial Authority (TA) area, sex (male, female, total) and age (5-year age group).

This report uses data on the Māori ethnic group, which is derived from the Census question 'Which ethnic group do you belong to?' This is therefore a measure of cultural affiliation. A further question in the Census asks 'Are you descended from a Māori' and respondents who answer yes are then asked whether they know the name of their iwi, and are given the opportunity to list their iwi. This report does not use descent or iwi data from the Census.

Scenario projections

The projections to 2038 were generated under three scenarios:

1. Status quo scenario. This assumes that age-specific te reo speaker rates observed for Māori in Waikato-Tainui rohe in 2013 will remain constant over the next 25 years.
2. Demographic effects scenario. This assumes that age-specific te reo speaker rates for Māori in the Waikato Region will be affected by strong cohort effects over the next 25 years. It takes account of the differential opportunities successive generations have had (and will have moving forward) in acquiring and sustaining te reo.
3. Aspirational disruptive scenario: Compulsory Schooling. This assumes that age-specific te reo speaker rates for Māori in Waikato-Tainui rohe will increase substantially should te reo Māori be made compulsory in schools.

The statistical analysis generated from the first two scenarios form the basis of chapter three 'Taupori o te reo Māori: Demographic impacts on te reo Māori in the Waikato-Tainui rohe'. The third scenario contributes to chapter five 'Te Reo Whakaako: Māori language education'.

Education data

Data were also sourced from the Indicators and reporting team of the Ministry of Education; (www.educationcounts.govt.nz), and include student participation in te reo Māori education, primary and secondary level, by ethnicity and by region (TA/LBA).

Interviews

In total 32 people participated, 21 in individual interviews and 11 in focus group interviews.

The interviews can be categorised into four groups:

1. Experts and/or leaders in the key driver areas
2. Leaders of organisations and/or initiatives profiled
3. Rangatahi
4. Pūrākau interviews

Interviews were usually one to two hours in duration, and occurred in places agreed to by the participants; i.e., at work or at home. Within the time frame of this project, most interviews took place between November 2017 and January 2018.

The semi-structured interviews with groups one and two were based on four main questions, tailored to the expertise and experience of each person. The general questions were:

1. *In your view what is the most significant... trend(s) that will enhance and/or ensure the flourishing of te reo Māori in the future (20-30 years)?*
2. *Similarly, what do you consider the most significant... trend(s) that will impact negatively on te reo Māori in the future (20-30 years)?*
3. *In your view, what is a current successful or exciting te reo Māori initiative that will impact on a large or significant population in Waikato region (and/or nationally)?*
4. *Any other comments?*

Interviews with experts and/or leaders in the key driver areas

The people who participated in these interviews were:

- Professor Tahu Kukutai (Demography expert, NIDEA, University of Waikato)
- Raewyn Mahara (Waikato-Tainui, General Manager - Education and Pathways)
- Pānia Papa (Waikato-Tainui Te Reo Advisor)
- Parāone Gloyne (Māori language advocate)
- Pierre Tohe (Tainui Group Holdings General Manager - Engagement)
- Rowan Brickell (Education Manager, Ministry of Education)
- Merepaea Manukau (Strategic Māori Advisor, Ministry of Education)
- Te Taka Keegan (Senior Lecturer in Computer Science, University of Waikato)

Interviews with leaders of organisations and/or initiatives profiled

The people who participated in these interviews were:

- Cath Rau (Principal - Te Kōpuku High)
- Kawana Wallace (Programmer and Tech innovator, myReo Studios)
- Erana Brewerton and Makere Roa (Te Ataarangi)
- Kingi Kiriona (Leader of Te Kapa Haka o Te Iti Kahurangi, Coordinator of Ngāti Hāua Reo Summit)
- Hoturoa Barclay-Kerr (Waka expert and community leader)
- Patara Berryman (Radio Tainui announcer)

Interviews with Rangatahi

Focus group 1: Te Reo Aratau graduates

- Maimoa Wallace (Waikato-Tainui Te Reo Aratau graduate)
- Kotukureregatahi Tuterangiwhiu (Waikato-Tainui Te Reo Aratau graduate)

Focus group 2: Attendees of the Waikato-Tainui Youth Summit

- Nine (9) Rangatahi who attended the Waikato-Tainui Rangatahi Summit 2017 at Waahi Pā on 14 December 2017

In the context of the participation of rangatahi in the Waikato-Tainui Youth Summit, the focus group was organised like a workshop and included students being asked to create an artwork, poem, waiata or rap in response to the question: "When I'm a kuia/koroua te reo Māori will be....?" The Guidelines document for the Rangatahi Youth Summit workshop is Appendix 4 (p. 114).

Pūrākau Interviews

Pūrākau have always been an integral part of Māori knowledge systems. They are crucial to cultural sustainability, imbued with information, values and beliefs that shape our world views and identities (Lee, 2008). More recently, pūrākau have been developed to encompass a kaupapa Māori approach to narrative inquiry (ibid.) to provide a creative voice for traditional and contemporary stories that span the cosmos, human and metaphysical realms, as well as time and space. At the heart of pūrākau is a pedagogical intent; carefully crafted narratives fit for their audience, and inherently rich with teaching and learning opportunities.

The pūrākau were informed by in-depth interviews, each lasting two to two and a half hours, undertaken by Raukura Roa.

The interviews were conducted with:

- Dr Tom Roa (Kaumatua, Waikato University, Te Whakakitenga rep for Puurekireki Marae)
- Robyn Roa (Kaumatua, Ministry of Education, Te Whakakitenga rep for Kaiatemata Marae)
- Hariru Roa (Waikato-Tainui Education and Pathways team member)
- Rahui Papa (Waikato-Tainui leader and former Te Arataura Chairperson)
- Mariana Papa (Head of the English Department, Otorohanga College)

Each interview was prompted by three open-ended questions that were designed to get people to think critically and creatively about the future.

These questions were:

1. Can you imagine a day in the life of your child or mokopuna in 20 years' time?
2. What do you think their challenges will be in using te reo Māori on a daily basis?
3. What do you think will be the key forces influencing their lives?

In this research project, several pūrākau were creatively crafted by Dr Raukura Roa aligned to the Waikato-Tainui context. Raukura discovered during the interview process that while it was easy for the participants to think about their current needs, struggles and daily dilemmas in the 2018 te reo Māori realm, it was important to shift their gaze beyond present day realities.

To focus on a kind of 'futuristic aspirational forecasting' of daily life for our people required questions that helped people shift their thinking to their legacies. When the participants broadened their foresight beyond themselves and their context, they became much more animated, creative and optimistic in their responses, and felt free to talk about their aspirations for their 'mahuetanga iho', their descendants.

A common theme in the interviews, and therefore the pūrākau, was the perceived future force of technology and the implications technological advancements might have on daily activities, our health and well-being, our environment, our relationships, and our language. To this end, two pūrākau are included to provoke deeper thinking about the future impact of technology and the implications for our whānau, hapū, marae and iwi in relation to te reo and tikanga Māori.

He piko, he taniwha Taupori o te reo Māori

*Demographic impacts on te reo Māori
in the Waikato-Tainui rohe*



Chapter 3: He piko, he taniwha

Taupori o te reo Māori | Demographic impacts on te reo Māori in the Waikato-Tainui rohe

This chapter provides an overview of the current demographic structure of te reo Māori in the Waikato-Tainui rohe and describes the considerable intra-rohe variation that exists. It shows that both the number and percentage of te reo Māori speakers vary substantially across the 12 TAs and LBAs that constitute the Waikato-Tainui rohe, and that important age and gender differences exist.

This chapter also highlights the ongoing effects of historical policies and events that have made it more or less difficult for successive cohorts of Māori to acquire and sustain te reo Māori, and the future implications for te reo as those cohorts continue to age and the number of older Māori increases rapidly.

In order to situate these demographic trends within a broader historical context, we begin with a brief background of Māori population history.

Historical Background

In Aotearoa, as in other colonial settler states, colonisation resulted in the absolute and relative demographic decline of the indigenous people. At the time of Te Tiriti, the ratio of Pākehā to Māori was about one to 40. By 1860 both groups were roughly comparable in number and by 1874 the situation had firmly reversed, with Pākehā outnumbering Māori by about 10 to 1 (Pool & Kukutai, 2011). The decline in the number of Māori was due primarily to increased mortality as a result of exposure to introduced diseases and the marginalisation that accompanied the dispossession of Māori land and culture. The number of Māori reached a low point of around 42,000 at the end of the 19th century (Statistics New Zealand, 2015; Te Puni Kōkiri, 2017b), prompting widespread (and ultimately misplaced) speculation that Māori were a 'dying race' (Pool & Kukutai, 2011). The low Māori population share was not only the result of declining numbers due to increased mortality but also demographic 'swamping' by successive waves of British migrants. To put this in perspective, the net gain of 38,000 migrants in 1874 was the largest annual increase until 2002 (Phillips, 2015).

From the mid-1890s, Māori demographic decline reversed, slowly at first and then, from 1945, at a much higher rate. Exceptionally high rates of Māori population growth in the 1950s and 1960s were due to high birth rates and improved life expectancy through reduced mortality (Statistics New Zealand, 2015; Te Puni Kōkiri, 2017b). Despite a rapid decline in fertility from the mid-1960s onwards, the Māori population continued to increase substantially, albeit at a slower rate. The estimated resident Māori population in 1991 was 468,400, increasing to an estimated 734,200 in 2017 (Statistics New Zealand, 2017). This growth has been primarily due to natural increase (far more Māori births than deaths) but also reflects changing patterns of identification and an increased propensity to identify as Māori.

Current Population

This section provides an overview of the projected geographic distribution of Māori within the Waikato-Tainui rohe in 2018. Statistics New Zealand does not provide sub-national estimates for ethnic groups outside of census years, thus we had two options: use the 2013 census counts which are

nearly five years old, or use projected numbers for 2018 developed by Statistics New Zealand. Here we use the latter.

In 2018 the total number of Māori in Aotearoa was projected to reach 766,000, with approximately one in five (162,550) residing in the Waikato-Tainui rohe (48% male, 52% female). In 2018 just over one fifth (20.9%) of the Waikato-Tainui rohe is projected to identify as Māori, which is substantially higher than the projected national average of 15.7%.

Geographical distribution

The uneven spatial distribution of Māori within Aotearoa is well documented and reflects both historical settlement patterns, as well as more recent dynamics of population growth and mobility. In the Waikato-Tainui rohe, **only four of the 12 component areas (TAs and LBAs) have Māori population shares below the projected national average (15.7%), highlighting the significant demographic opportunities that exist within the rohe to enhance the presence and mana of te reo.**

As Table 1 shows, the demographic visibility of Māori varies significantly within the Waikato-Tainui rohe. For example, the projected Māori population share is very high in Waitomo (42%) and South Waikato (34.5%) but below the national average in Waipa (14.6%) and Franklin (13.9%).

The concentration of Māori in particular areas does not necessarily translate into a high population share. This is because areas with large Māori populations are typically highly urbanised areas that also attract large numbers of non-Māori. Thus, while Hamilton has, by far, the highest projected number of Māori in the rohe (37,700), Māori only comprise 22.3% of the city's overall population. Manurewa and Waikato district also have high projected numbers of Māori residents at 24,700 and 18,650 respectively. In the case of Manurewa this also translates into a relatively high Māori population share at 25.5%.

Otorohanga has the lowest projected number of Māori (2,900) but because the overall district population is relatively small, this means a projected population share of 28.2%. Likewise, Waitomo also has a relatively small projected Māori population (4,130) but a high Māori population share (42%).

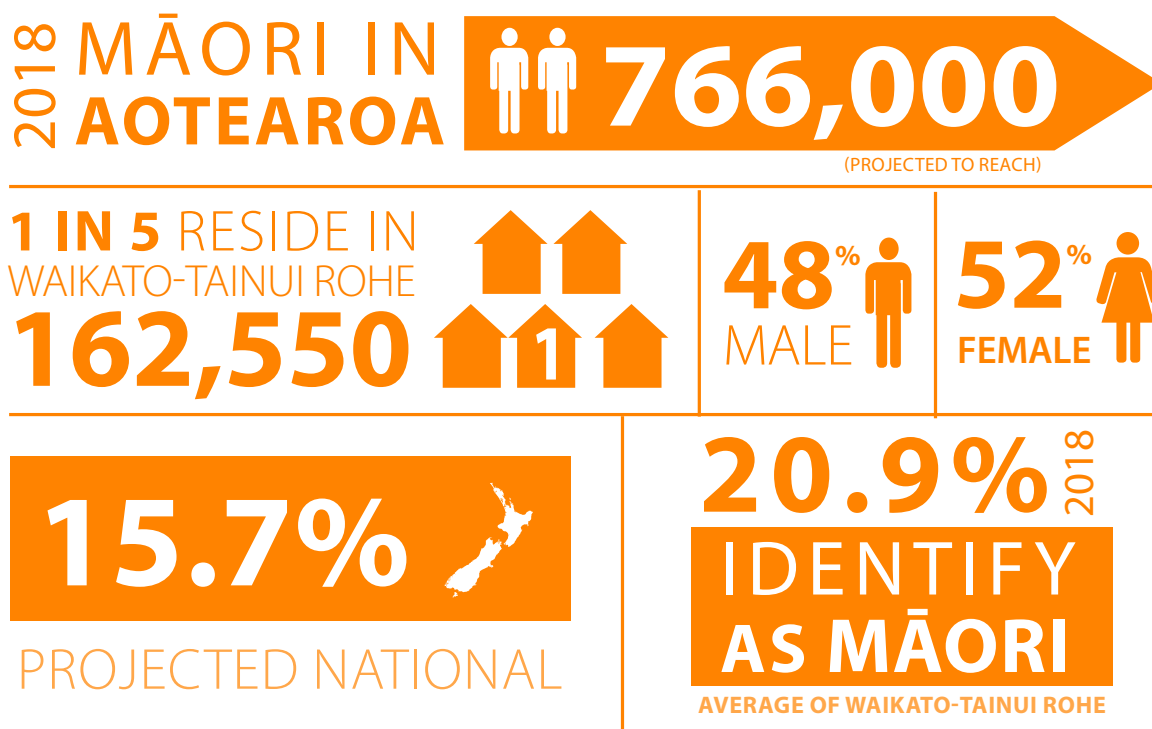


Table 1:
Projected number of Māori and Māori population percentages in the Waikato-Tainui rohe, 2018
(2013 base, 2016 update).

	NUMBER	(%)		NUMBER	(%)
Mangere-Otahuhu LBA	13,100	(15.8)	Hamilton city	37,700	(22.3)
Otara-Papatoetoe LBA	13,300	(15.0)	Waipa district	7,860	(14.6)
Manurewa LBA	24,700	(25.6)	Otorohanga district	2,900	(28.2)
Papakura LBA	15,450	(27.5)	South Waikato district	8,270	(34.5)
Franklin LBA	10,700	(13.9)	Waitomo district	4,130	(42.0)
Waikato district	18,650	(24.8)	Waikato-Tainui Rohe	162,550	(20.9)
Matamata-Piako district	5,790	(16.5)	New Zealand	766,000	(15.7)

Māori speakers of te reo

Since 1996, the five-yearly national Census has included a question on languages, asking respondents *'In what language(s) could you have a conversation about a lot of everyday things?'* While the question does not permit insight into aspects such as language fluency, usage or attitudes to te reo, it does provide us with the numbers and percentages of those who can have a conversation in the Māori language, thereby enabling us to track change over time.

Table 2 shows the percentages of Māori te reo speakers in the different TAs and LBAs within the Waikato-Tainui rohe, as well as the estimated number of speakers in 2013. The methods used to derive these figures (which use both actual census counts and census-based estimates) are described in the foregoing chapter.

In the 2013 Census, there were an estimated 147,520 Māori speakers of te reo in Aotearoa and just over one in five (32,783) lived in the Waikato-Tainui rohe. In the Waikato-Tainui rohe overall, the proportion of the Māori ethnic group that could hold an everyday conversation in te reo in 2013 was 22.3%, which was slightly higher than the national proportion of 21.3%.

As with Māori population share, the prevalence of te reo Māori speakers varies widely within the Waikato-Tainui rohe. The areas with a high percentage of Māori speakers in 2013 were Waikato district (27.6%), Waitomo (24.7%), Hamilton (24.1%)

and Mangere-Otahuhu (23.8%). With the exception of Waitomo, these were not the areas with the highest Māori population shares (Table 1).

Unsurprisingly, the areas with the highest number of Māori speakers also tend to be those with the highest number of Māori residents. In the 2013 Census, Hamilton had the greatest estimated number of te reo speakers (7,970), followed by Manurewa LBA with (4,900) and Waikato district (4,608). As Table 1 showed, these areas also have the largest number of Māori residents within the rohe.

Given that the use of te reo occurs within whānau, hapū, iwi and community settings, it is useful to consider the extent with which te reo prevalence varies at the community level. The closest approximation we have to community is the Census Area Unit (CAU). CAUs are non-administrative geographic areas that are in between meshblocks and TAs in size. Area units within urban areas normally contain a population of 3,000–5,000 people. Figure 3 shows that large parts of the Waikato-Tainui rohe consist of reo-rich areas where between 20 and 30 percent of the Māori population in each CAU speaks te reo. There are also areas where te reo speakers are very marginal (10 per cent or less of resident Māori), and areas where te reo Māori is flourishing (where at least 30 percent of resident Māori in the CAU speak te reo).

SPEAKERS OF TE REO

2013 CENSUS

MĀORI SPEAKERS
OF TE REO IN AOTEAROA

147,520

22.3%

WAIKATO-TAINUI ROHE
CAN HOLD EVERYDAY
CONVERSATION
IN WAIKATO TAINUI ROHE



32,783
IN WAIKATO TAINUI ROHE

HIGHEST % OF SPEAKERS
IN WAIKATO-TAINUI ROHE

27.6%

WAIKATO DISTRICT

WAITOMO

24.7%

HAMILTON

24.1%

MANGERE-OTAHUHU

23.8%

MĀORI WAIKATO-TAINUI ROHE RESIDENTS

RESIDENT
SPEAKERS

7,970

HAMILTON TE REO
SPEAKERS

4,900
MANUREWA

4,608

WAIKATO
DISTRICT

Table 2: Proportion of the Usually Resident Population (URP) speaking te reo as recorded at the 2013 Census and estimate of Estimated Resident Population (ERP) speaking te reo in 2013.

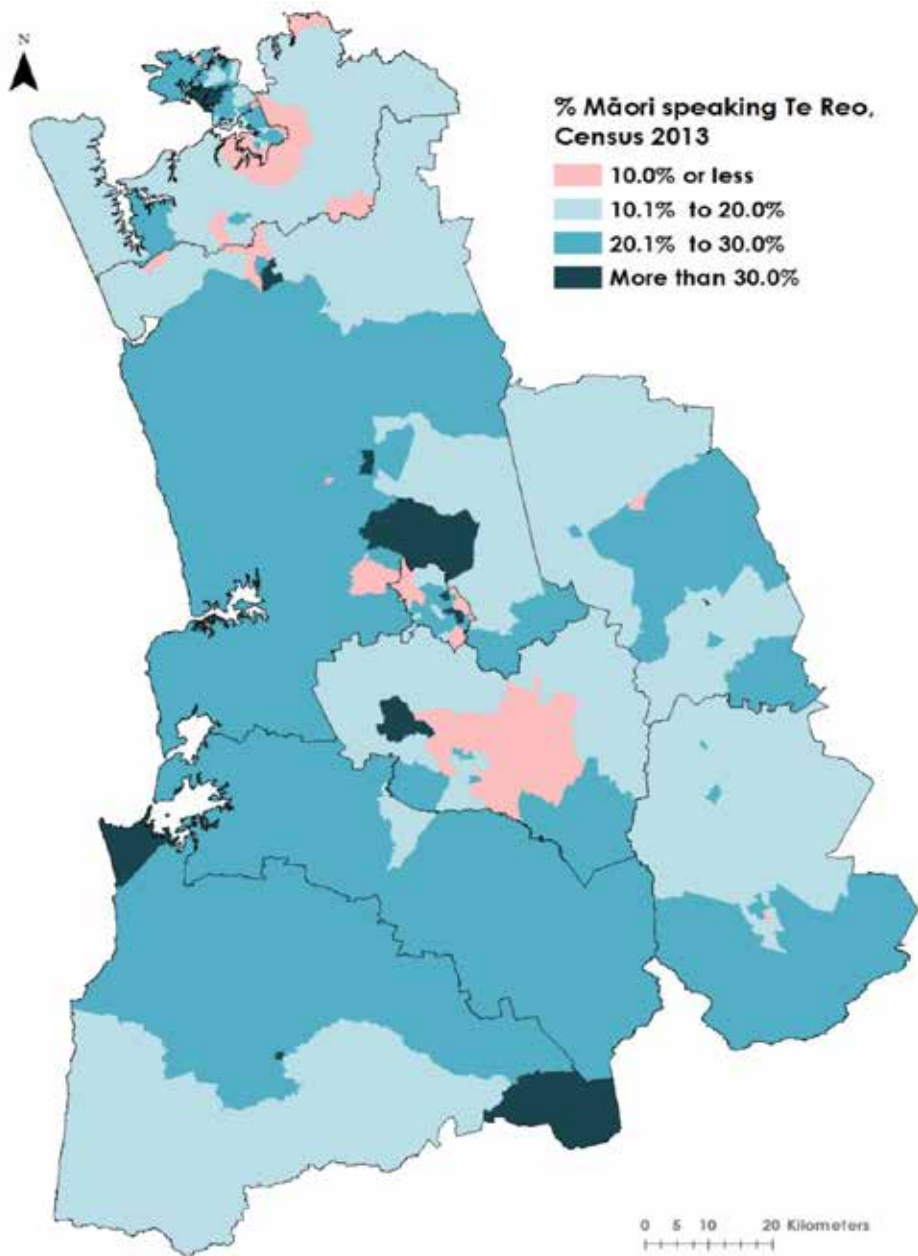
	NO. OF MĀORI SPEAKING TE REO CENSUS 2013	NO. ANSWERING THE CENSUS QUESTION	% SPEAKING TE REO	ESTIMATED RESIDENT MĀORI POPULATION ERP 2013	ESTIMATED NUMBER OF MĀORI SPEAKING TE REO 2013
Mangere-Otahuhu	2,412	10,137	23.8	12,350	2,939
Otara-Papatoetoe	2,241	10,608	21.1	12,900	2,725
Manurewa	4,131	18,630	22.2	22,100	4,900
Papakura	2,313	11,682	19.8	13,650	2,703
Franklin	1,239	8,067	15.4	9,470	1,454
Waikato	3,870	14,025	27.6	16,700	4,608
Matamata-Piako	939	4,395	21.4	5,120	1,094
Hamilton	6,789	28,194	24.1	33,100	7,970
Waipa	1,086	6,036	18.0	7,080	1,274
Otorohanga	531	2,304	23.0	2,640	608
South Waikato	1,314	6,555	20.0	7,650	1,534
Waitomo	852	3,447	24.7	3,940	974
Waikato-Tainui Rohe	27,717	124,080	22.3	146,700	32,783
New Zealand	125,352	588,267	21.3	692,300	147,520

Source: Statistics New Zealand

The Waikato townships of Ngāruawāhia (a single CAU) and Huntly (comprising Huntly West and Huntly East CAUs) are examples of reo-rich communities that have significant potential to be hubs for the revitalisation of te reo. In 2013 one third (33.3%) of Māori residents in Ngāruawāhia could speak te reo; in Huntly West the share was even higher at 39.3%. At the heart of both townships are prominent Waikato-Tainui marae, Tūrangawaewae and Waahi, and in both communities mana whenua are likely to comprise a high share of resident Māori.

Reo-rich Waikato-Tainui heartland communities such as Ngāruawāhia and Huntly are important because they already have strong reo foundations which whānau, marae, iwi, te reo advocates, local government and businesses can collaboratively leverage to normalise and sustain te reo. Such initiatives might also generate beneficial learnings for other communities that have relatively high rates of te reo Māori speakers.

Figure 3: Percentage of Māori speakers of te reo in the Waikato-Tainui rohe disaggregated by Census Area Unit, 2013 Census.



Source: Statistics New Zealand, Census 2013 (Kukutai & Pawar, 2018)

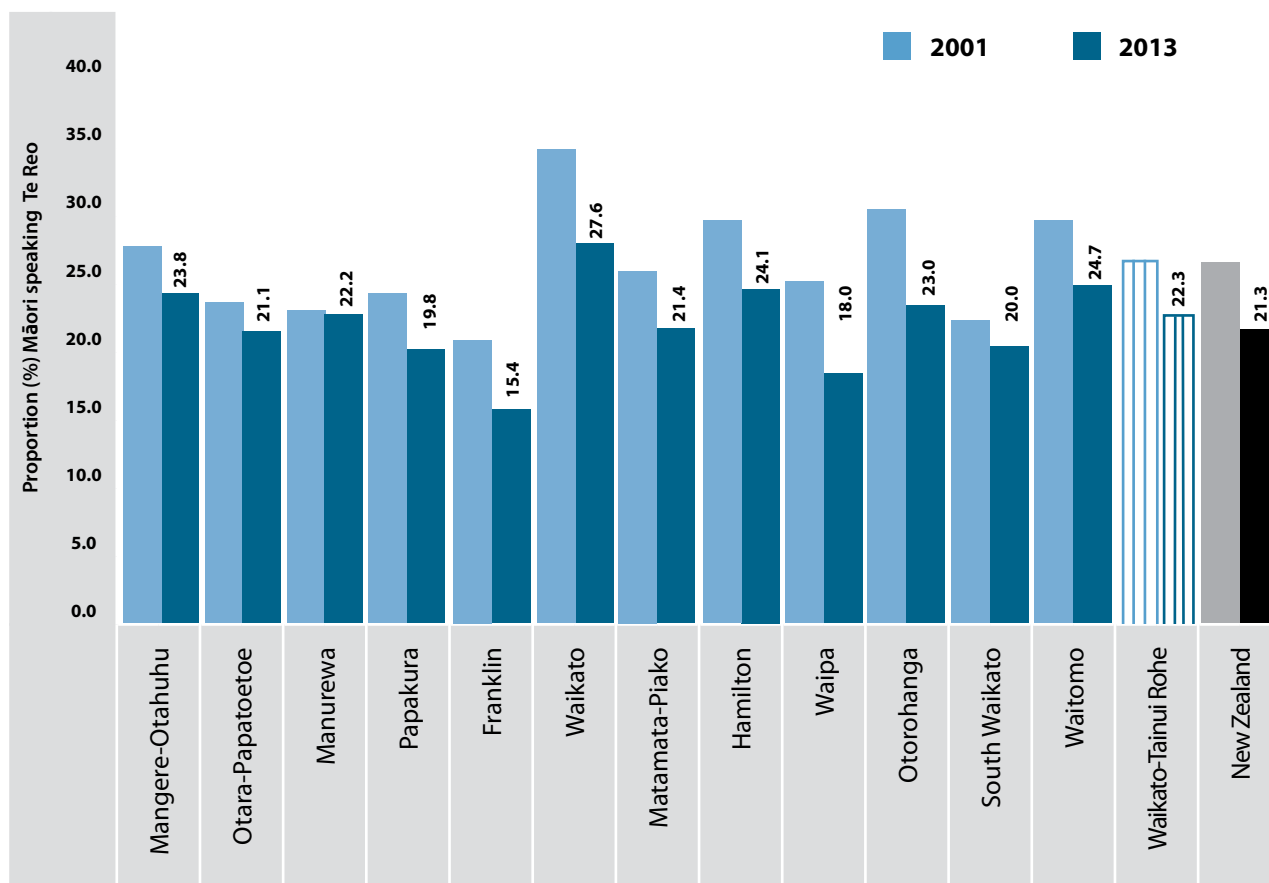
Māori speakers of te reo over time: 2001 and 2013

Previous census-based analyses have already shown an absolute and relative decline in the number and percentage of Māori speakers of te reo nationally between the 2006 and 2013 censuses (Kukutai, Rarere & Pawar, 2015). Figure 4 below expands the analysis to compare te reo prevalence rates for the LBAs and TAs in the Waikato-Tainui rohe between 2001 and 2013. The percentage point decline (the difference between the 2001 and 2013 rates) is also shown in Table 3, along with the percent increase or decrease in the actual number of speakers.

At the 2001 census, 25.2% of Māori nationally reported speaking te reo, and the estimated number of te reo speakers was approximately 147,378. In 2013, the estimated number of Māori speakers of te reo increased marginally to 147,520 in 2013, but because the overall Māori population grew at a much faster rate, the percentage of speakers dropped significantly to 21.3%.

Figure 4 and Table 3 clearly show: **the share of te reo speakers in the Waikato-Tainui rohe also declined, from 25.6% in 2001 to 22.3% in 2013. Within Waikato-Tainui the greatest decline in the share of Māori speakers of te reo occurred in Waipa, Waikato and Otorohanga**, all of which declined by at least six percentage points.

Figure 4: Percentage of Māori speakers of te reo, usually resident population, in the Waikato-Tainui rohe constituent TAs/LBAs and total New Zealand; Census 2001 and 2013.



Source: Statistics New Zealand Census 2001 and 2013 (Kukutai & Pawar, 2018)

It is important to note that the decline in the share of te reo speakers did not always mean an absolute decline in the number. Hamilton, for example, gained at least an estimated 1,000 speakers between 2001 and 2013 but the share of Māori speakers of te reo dropped by 4.4 percentage points because the growth in speakers did not keep pace with the growth in the overall Hamilton Māori population.

The areas with the greatest decline in the estimated number of Māori speakers of te reo between 2001 and 2013 were Otago-Papatoetoe and Mangere-Otahuhu.

The overall decrease in the number of speakers nationally has been attributed, in part, to the impact of migration. Between 2001 and 2013, an estimated 10,000 speakers moved to Australia.³ The rapid growth of Māori migration to Australia has happened over the last four decades (Te Puni Kōkiri, 2017b). This poses challenges for the retention of te reo both for whānau in Aotearoa, and for those who relocate to Australia and other countries.

Waikato-Tainui has 4,476 registered tribal members living in Australia. The associated challenge for Waikato-Tainui is to strategise ways to support all their tribal members, including those living overseas, to access te reo Māori.

³ <http://www.tetaurawhiri.govt.nz/maori-language/about-te-reo-maori/facts-about-te-reo-maori/>

Table3: Percentage point difference in the proportion of Māori speaking te reo at the 2001 and 2013 Census and change in the estimated number of Māori te reo speakers 2001-2013

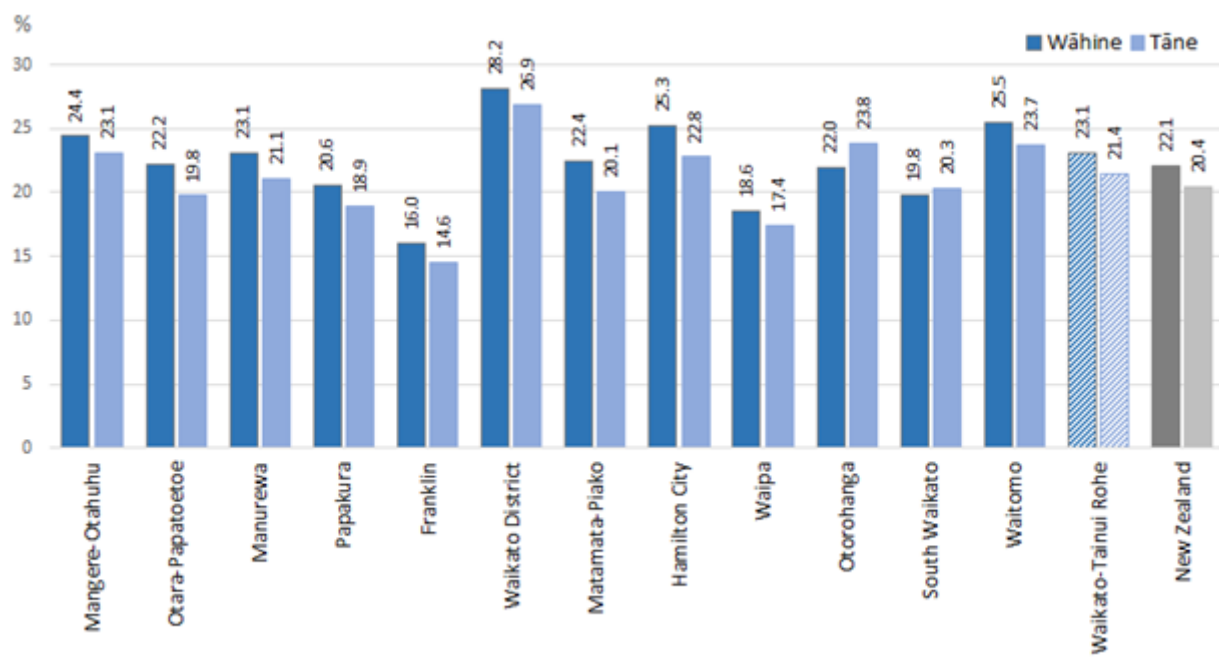
PERCENTAGE POINT DIFFERENCE IN THE PROPORTION OF MĀORI SPEAKING TE REO, CENSUS 2001 AND 2013		CHANGE IN ESTIMATED NUMBER OF TE REO SPEAKERS, 2001-2013
Mangere-Otahuhu	-2.9	-488
Otago-Papatoetoe	-2.2	-533
Manurewa	-0.4	+417
Papakura	-4.3	+236
Franklin	-4.9	+31
Waikato	-6.1	-138
Matamata-Piako	-3.8	+53
Hamilton	-4.4	+1,052
Waipa	-6.9	-113
Otorohanga	-6.0	-213
South Waikato	-1.8	-113
Waitomo	-3.8	-118
Waikato-Tainui Rohe	-3.6	+73

Rates for tāne and wāhine

Previous analysis has shown that there are some significant gender differences in the prevalence of te reo speakers, with higher rates for wāhine Māori up to age 50 (Kukutai & Rarere, 2017; Kukutai, Rarere & Pawar, 2015). Figure 5 and Table 4 show that there are also gender differences in te reo rates within the Waikato-Tainui rohe.

In 2013 both the estimated number (17,692) and percentage (23.1%) of Māori women in the rohe who reported that they could have an everyday conversation in te reo was higher than that for Māori men (15,086, 21.4%). Only two of the 12 areas in the rohe – Otorohanga and South Waikato - had a higher percentage of male than female Māori speakers, and only Otorohanga had a higher estimated number of male speakers (321 compared to 284 females).

Figure 5: Percentage of Māori speakers of te reo, usually resident population by sex, in the Waikato-Tainui rohe constituent TAs/LBAs and total New Zealand, Census 2013.



Source: Statistics New Zealand Census 2013 (Kukutai & Pawar, 2018)

Table 4: Percentage of Māori te reo speakers (Census 2013) and the estimated number of te reo speakers among the Māori resident population in 2013 disaggregated by sex.

	Wāhine		Tāne		Total	
	% MĀORI SPEAKING TE REO CENSUS 2013	ESTIMATED NO. OF MĀORI SPEAKING TE REO CENSUS 2013	% MĀORI SPEAKING TE REO CENSUS 2013	ESTIMATED NO. OF MĀORI SPEAKING TE REO CENSUS 2013	% MĀORI SPEAKING TE REO CENSUS 2013	ESTIMATED NO. OF MĀORI SPEAKING TE REO CENSUS 2013
Mangere-Otahuhu	24.4	1,600	23.1	1,341	23.8	2,939
Otago-Papatoetoe	22.2	1,523	19.8	1,195	21.1	2,725
Manurewa	23.1	2,743	21.1	2,176	22.2	4,900
Papakura	20.6	1,480	18.9	1,221	19.8	2,703
Franklin	16.0	773	14.6	676	15.4	1,454
Waikato	28.2	2,381	26.9	2,221	27.6	4,608
Matamata-Piako	22.4	579	20.1	510	21.4	1,094
Hamilton	25.3	4,369	22.8	3,623	24.1	7,970
Waipa	18.6	670	17.4	604	18.0	1,274
Otorohanga	22.0	284	23.8	321	23.0	608
South Waikato	19.8	781	20.3	753	20.0	1,534
Waitomo	25.5	517	23.7	453	24.7	974
Waikato-Tainui Rohe	23.1	17,692	21.4	15,086	22.3	32,783
New Zealand	22.1	78,587	20.4	68,870	21.3	147,520

Source: Statistics New Zealand Census 2013 (Kukutai & Pawar, 2018). **Note:** See methods section for explanation of how the speaker numbers are estimated; there may be discrepancies in totals due to rounding during calculations.

The higher number and proportion of female speakers indicates the importance of wāhine Māori as nurturers of te reo (Kukutai, Rarere & Pawar, 2015). Gender differences in the prevalence of te reo may also indicate the need to ensure language advancement programmes and strategies are inclusive of tāne Māori, particularly in the younger age groups, and that their needs are met in such programmes.

It is interesting to note that gender differences have also been found with respect to patterns of iwi identification in the census, with Māori women far more likely than Māori men to report an iwi affiliation. And in the Māori Social Survey, Te Kupenga, Māori women were also more likely to report knowing key aspects of their pepeha including their hapū, waka, maunga and awa, and to be involved in exploring their whakapapa (Kukutai & Rarere, 2017).

Age structure

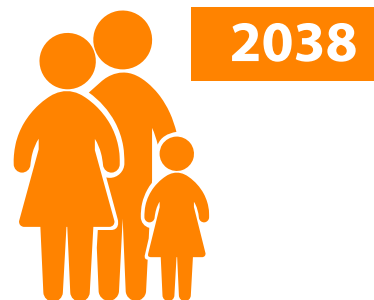
The Māori population is structurally youthful compared to the overall national Aotearoa population, with median ages (the age at which exactly half of the population is older and half is younger) of 24.4 and 37 years respectively in 2017 (Statistics New Zealand, 2017). These large differences in median age and overall age structure are the result of the different demographic transitions that Māori and Pākehā have experienced (Pool & Kukutai, 2011), as well as the higher fertility rates of Māori women.

The relative youthfulness of the 2018 projected Māori population in Waikato-Tainui rohe is evident in Figure 6, with higher proportions in the younger age groups, and lower proportions in the older age groups. **In 2018, just over one third (37%) of the projected Māori population in Waikato-Tainui rohe were tamariki under 15 years of age, and almost 60% were under 25 years of age.**

Consistent with the national pattern, the population of Māori in the Waikato-Tainui rohe will age in the next 20 years, with declining proportions in the tamariki and rangatahi age groups, and larger proportions in the kaumātua age groups.

In 2038, approximately 29% of the region's Māori population will be under 15 years of age, and 46% of the Māori population will be under 25 years of age. By this time it is expected that approximately 10% of the Waikato-Tainui rohe Māori population will be aged over 65 years, compared to 5% in 2018.

MĀORI IN WAIKATO-TAINUI ROHE

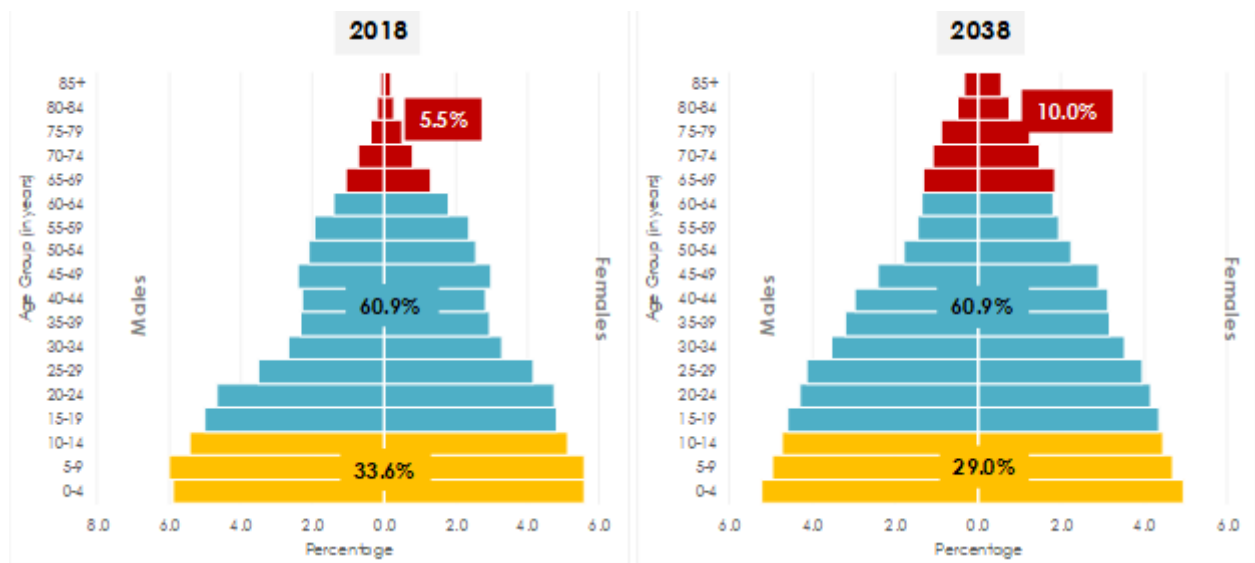


29%
UNDER 15
YEARS OF AGE

46%
UNDER 25
YEARS OF AGE

10%
AGED OVER 65
YEARS OF AGE

Figure 6: Age-sex profile of the Māori population in the Waikato-Tainui rohe, population projections 2018 and 2038 (2013 base).



Source: Statistics New Zealand population projections.

At a national level, the projected change in the Māori age structure over the next 20 years reflects historical factors, namely the rapid decline in fertility that occurred from the mid-1960s onwards due to the widespread uptake of effective contraception, as well as recent fertility and mortality levels. Although Māori fertility is currently just above replacement (2.32 in 2017 compared to 1.79 nationally),⁴ it is still a long way from the very high levels of fertility that prevailed between 1920 and 1965 when Māori women had, on average, between six and seven children. Improvements in life expectancy have also contributed to higher proportions of Māori reaching older ages. To illustrate, a Māori baby boy born in 1950-52 could expect to live, on average, to 54 years; for a Māori baby boy born in 2012-2014 average life expectancy was 73 years (Statistics New Zealand, 2015).⁵

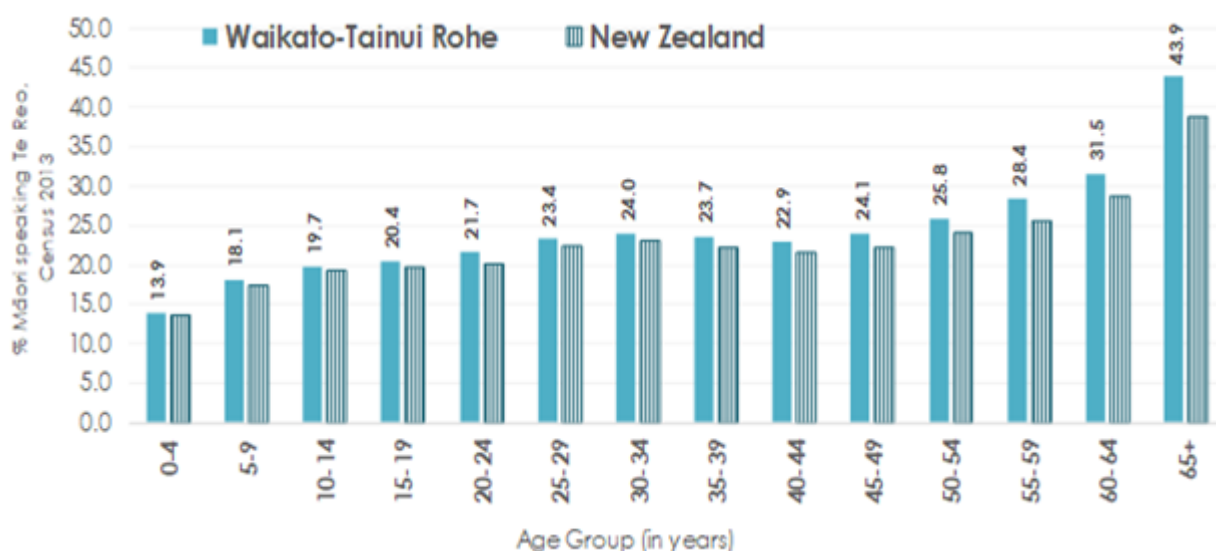
Rates of Māori speakers of te reo in each age group

Te reo speaker rates vary by age and cohort. Figure 7 shows the percentage of Māori speakers of te reo in each age group for the Waikato-Tainui rohe, and nationally. **The share of Māori speakers of te reo in the Waikato-Tainui rohe is higher than the national proportion in all age groups, particularly in the kaumātua age group (age 65+).**

⁴ Fertility data can be downloaded from the Statistics New Zealand website using the Infoshare tool: <http://archive.stats.govt.nz/infoshare/Default.aspx>

⁵ For non-Māori baby boys the figures were 68.3 years and 80.3 years respectively, illustrating the persistence of major ethnic inequities in mortality and morbidity.

Figure 7: Percentage of Māori speakers of te reo, usually resident population, by five-year age group, in the Waikato-Tainui rohe, and total New Zealand, Census 2013.



Source: Statistics New Zealand, 2013 Census (Kukutai & Pawar, 2018). **Note:** the 0-4 year age group includes in the denominator those too young to speak.

The age-specific rates of te reo speakers generally increase with age (apart from the 35-49 year age group). This pattern is partly to do with age, as language competency increases with longer exposure to language environments, education, and greater opportunities to exercise language over the course of time. However, the patterning is also shaped by strong cohort effects.

The youngest of the kāmātua aged 65 years or older at the time of the 2013 census were born in the late 1940s, when the rapid movement of Māori from rural communities to urban centres began to get underway (Haami, 2018; Walker, 1990; Williams, 2015). Those who were aged in their 70s and 80s in 2013 were born well before the urban migration and were probably raised in homes where te reo Māori was spoken by at least one parent.

It was the Māori cohorts born in the 40s, 50s and 60s that experienced strong pressures to assimilate, hostility, and isolation from daily contact with whānau, hapū, iwi and a community of Māori speakers (Te Taura Whiri, 2018). These cohorts also had the least opportunity to learn te reo, being sandwiched between the generations that were raised in rural areas with access to te reo in the kāinga, and the Gen Y/Millennials (born in the 1980s-1990s) who had access to te reo through kōhanga reo and kura kaupapa.

The different barriers and opportunities that successive generations of Māori have faced with respect to acquiring and sustaining te reo partly explain the changes over time in age-specific te reo rates. In 1996 a very high proportion of Māori nationally aged 65 years or older indicated being able to have a daily conversation in te reo. For example, for Māori aged 65-69 years in 1996, more than half could speak te reo. However, by 2013 it had dropped to just one third. As older generations of te reo speakers passed away, they have been succeeded by cohorts with much lower levels of te reo (Kukutai, Rarere & Pawar, 2015). These histories continue to work their way through the age structure, resulting in declining rates over time, which are most marked at older ages.

Finally, Table 5 expands the analysis in Figure 7 to show the estimated number of Māori speakers of te reo for each five-year age group in 2013. The age groups with the largest absolute number of te reo speakers were those younger than 25 years, reflecting the structural youthfulness of the Māori population generally. In 2013 there were an estimated 2,632 speakers of te reo in the 0-4 year age group, 3,089 speakers in the 5-9 age group and 3,077 in the 10-14 year age group. Tamariki and rangatahi attending Māori Medium Education would make a considerable contribution to this group. Students participating in reo education are discussed more fully in the Māori language education section.

Table 5: Estimated number and percentage of Māori speakers of te reo in the Waikato-Tainui rohe, by five-year age group, Census 2013.

	% MĀORI SPEAKING TE REO, CENSUS 2013	ESTIMATED NO. OF MĀORI SPEAKING TE REO, 2013
0-4 years	13.9	2,632
5-9 years	18.1	3,089
10-14 years	19.7	3,077
15-19 years	20.4	3,037
20-24 years	21.7	2,817
25-29 years	23.4	2,301
30-34 years	24.0	2,057
35-39 years	23.7	1,967
40-44 years	22.9	2,024
45-49 years	24.1	1,903
50-54 years	25.8	1,924
55-59 years	28.4	1,572
60-64 years	31.5	1,324
65+ years	43.9	2,896
Total all ages	22.3	32,770

Source: Statistics New Zealand. Note that the 0-4 year age group also includes those too young to speak, which results in the appearance of a lower proportion in this age group.

One of the threats to our reo is loss through mortality, including the future possibility of epidemics (Ministry of Health, 2017). These have severely and detrimentally impacted our people in the past. The possibility of such an event highlights the importance of Waikato-Tainui having an intergenerational approach to te reo revitalisation initiatives. This would help ensure that the numbers and rates of reo speakers are strong at every stage of the age structure - as a 'safety net'.

The growth of the Māori population

Looking ahead to the next 20 years, the Māori population in the Waikato-Tainui rohe is projected to increase from 162,550 in 2018 to 226,030 by 2038. The Māori share of the total population in the rohe will also increase from 20.9% to 23.3% over that period (see Table 6). At younger ages the demographic visibility of Māori will be even higher. By 2038, Māori are projected to comprise 34 per cent of the overall tamariki population (0-14 years) in the Waikato-Tainui rohe.

The projected increase in both numbers and proportion is consistent with the national trend, which indicates that the country's total Māori population will grow from 766,000 (15.7%) in 2018 to an estimated 1,059,400 (18.4%) in 2038. Nationally, the Māori and Pacific ethnic groups will grow at a similar rate over the next 20 years; their projected growth is significantly higher than for the ageing, low fertility European population, but slower than for the Asian population, whose growth will be driven largely by net migration.

The projected increase in the Māori population has a bearing on the growing critical mass of Māori that can contribute to developing language communities. Consideration needs to be given to population growth in the development of language initiatives in the Waikato-Tainui rohe.

Table 6: Māori ethnic group population projections, 2018-2038 (2013 base).

	PROJECTED MĀORI POPULATION (2013 BASE)				
	2018	2023	2028	2033	2038
Waikato-Tainui rohe	162,550	177,610	192,760	209,040	226,030
%	(20.9)	(21.2)	(21.7)	(22.5)	(23.3)
New Zealand	766,000	835,500	905,300	979,800	1,059,400
%	(15.7)	(16.2)	(16.8)	(17.5)	(18.4)

Source: Statistics New Zealand, population projections.

Projections of Māori speakers of te reo to 2038 in the Waikato-Tainui rohe: Two scenarios

The projected number of Māori speakers of te reo in 2013 and 2038, and the projected percentage change over the 2013-2038 period for the Waikato-Tainui rohe are presented here based on two scenarios. Both scenarios present the Māori speakers of te reo by each five year birth cohort for males and females.

Scenario one: Status quo scenario

This scenario is based on the assumption that the age-sex specific te reo rates for the Māori ethnic group recorded at the 2013 Census will remain consistent over the next 25 years. All changes in the estimated number of speakers will be solely due to the demographic changes projected to occur in the Māori population of the rohe over the 2013-2038 period.

Table 7: Estimated number of te reo speakers in 2013 and 2038 among the Māori population of Waikato-Tainui rohe and projected percentage change over the 2013-2038 period: Scenario one.

WAIKATO-TAINUI ROHE									
Age group (in years)	Females			Males			Total		
	2013	2038	% change 2013-2038	2013	2038	% change 2013-2038	2013	2038	% change 2013-2038
0-4	1,299	1,593	+22.6	1,334	1,609	+20.6	2,633	3,202	+21.6
5-9	1,433	1,895	+32.3	1,395	1,856	+33.0	2,828	3,751	+32.6
10-14	1,591	2,121	+33.2	1,342	1,864	+38.9	2,934	3,985	+35.8
15-19	1,516	2,054	+35.4	1,155	1,848	+60.1	2,671	3,902	+46.1
20-24	1,246	2,065	+65.7	897	1,896	+111.3	2,143	3,961	+84.8
25-29	1,226	2,025	+65.1	771	1,654	+114.4	1,998	3,679	+84.2
30-34	1,122	1,758	+56.6	870	1,695	+94.9	1,992	3,454	+73.3
35-39	1,184	1,713	+44.6	903	1,562	+73.1	2,087	3,275	+56.9
40-44	966	1,467	+51.9	847	1,297	+53.2	1,813	2,765	+52.5
45-49	946	1,179	+24.6	847	1,012	+19.5	1,793	2,191	+22.2
50-54	771	1,101	+42.8	659	868	+31.7	1,429	1,968	+37.7
55-59	2,264	2,888	+27.6	2,606	3,327	+27.6	4,870	6,215	+27.6
60-64	687	1,230	+78.9	631	997	+58.0	1,318	2,227	+68.9
65+	1,591	5,805	+264.8	1,324	4,198	+217.0	2,916	10,004	+243.1
Total	17,844	28,894	+61.9	15,581	25,682	+64.8	33,425	54,576	+63.3

Source: Kukutai & Pawar, 2018

This scenario assumes that the te reo rates recorded at the 2013 census will remain the same over the 2018-2038 period for each male and female five-year age group. Therefore, the number of te reo speakers under the assumptions of this scenario will increase by approximately 63.3% from 33,425 in 2013, to 54,576 in 2038. The biggest numerical increase in te reo speakers is expected among 55+ year olds with around 9,341 additional speakers likely by 2038.

This scenario however does not take into account the 'cohort effect' on the te reo speaking rates of the Māori population. For example, the 1971-1981 birth cohort aged 30-39 years in 2013 is unlikely to experience an increase in the rate of te reo speaking in 25 years' time when aged 55-64 in 2038. So applying the Census 2013 recorded te reo

speaking rate to this birth cohort in 2038 is likely to overestimate the number of te reo speakers.

Scenario two: Demographic effects scenario

This scenario is based on cohort analysis. This scenario takes into account the projected changes in underlying demography as well as the different opportunities that successive cohorts of Māori have had with respect to acquiring and retaining te reo. These effects are largely historical in nature and are challenging to alter, see Appendix 1 for an explanation of the methodology used in this scenario.

Table 8: Estimated number of te reo speakers in 2013 and 2038 among the Māori population of Waikato-Tainui Rohe and projected percentage change over the 2013-2038 period; Scenario two.

WAIKATO-TAINUI ROHE									
Age group (in years)	Females			Males			Total		
	2013	2038	% change 2013-2038	2013	2038	% change 2013-2038	2013	2038	% change 2013-2038
0-4	1,299	1,593	+22.6	1,334	1,609	+20.6	2,633	3,202	+21.6
5-9	1,433	2,028	+41.5	1,395	1,888	+35.3	2,828	3,916	+38.4
10-14	1,591	1,984	+24.6	1,342	1,831	+36.4	2,934	3,815	+30.0
15-19	1,516	1,891	+24.7	1,155	1,714	+48.5	2,671	3,606	+35.0
20-24	1,246	1,801	+44.5	897	1,651	+84.0	2,143	3,451	+61.1
25-29	1,226	1,601	+30.6	771	1,421	+84.2	1,998	3,023	+51.3
30-34	1,122	1,447	+28.9	870	1,278	+46.9	1,992	2,724	+36.7
35-39	1,184	1,486	+25.5	903	1,245	+38.0	2,087	2,732	+30.9
40-44	966	1,491	+54.3	847	1,065	+25.8	1,813	2,557	+41.0
45-49	946	1,239	+30.9	847	838	-1.1	1,793	2,076	+15.8
50-54	771	1,093	+41.8	659	738	+12.1	1,429	1,832	+28.1
55-59	2,264	2,593	+14.6	2,606	2,612	+0.2	4,870	5,205	+6.9
60-64	687	952	+38.5	631	727	+15.3	1,318	1,679	+27.4
65+	1,591	3,085	+93.9	1,324	2,293	+73.2	2,916	5,379	+84.5
Total	17,844	24,285	+36.1	15,581	20,911	+34.2	33,425	45,195	+35.2

Source: Kukutai & Pawar, 2018

This scenario is a more accurate projection of te reo Māori speakers. It takes into account not only the projected changes in underlying demography but also the different opportunities that successive cohorts of Māori have had with respect to acquiring and retaining te reo. The underlying assumption is that the reo speaking ability of any particular age and sex cohort is unlikely to experience any significant change as it ages.

The number of te reo speakers in the rohe under the assumptions of scenario two will increase by approximately 35.2 percent from 33,425 in 2013 to 45,195 in 2038. The increase in te reo speakers at older ages is not as significant as in scenario one. This is because although the number of older people is set to increase substantially, the cohorts that will reach these older ages over the next two decades currently have much lower te reo rates and it is expected that their ability to speak the language is unlikely to change over time.

In 2038 the proportion of the Māori population aged 65+ speaking te reo is unlikely to be as high as it is in 2013 (assuming no intervention to increase rates for people who were aged 40+ years in 2013 is implemented over this period). However, the biggest numerical increase in te reo speakers is still expected to be among 65+ year olds with around 2,463 additional speakers likely by 2038 (compared to the additional 7,088 expected in scenario one).

Summary

This chapter draws attention to the demographic patterns of Māori speakers of te reo in the Waikato-Tainui which, that have been shaped by historical policies and trends. This demographic analysis allows us to explore the numbers and proportions of Māori speakers in te rohe. In summary:

Geographical distribution:

- Two thirds of the Waikato-Tainui rohe have a higher proportion of Māori population than the national average.
- Hamilton has the highest number of Māori in the rohe (37,700), alongside Manurewa (24,700) and the Waikato District (18,650).

Māori speakers of te reo:

- The Waikato-Tainui rohe has a slightly higher proportion (22.3%) of Māori speakers than national average (21.3%).

- The areas with a high percentage of Māori speakers were Waikato district (27.6%), Waitomo (24.7%), Hamilton (24.1%) and Mangere-Otahuhu (23.8%).
- By Census Area Unit (CAU), Ngaurawāhia and Huntly are examples of reo-rich communities. In 2013, one third (33.3%) of Māori residents in Ngāruawāhia could speak te reo; in Huntly West the share was even higher at 39.3%.
- The highest number of Māori speakers tend to be in areas with the highest number of Māori residents. For example, Hamilton had the greatest number of te reo speakers (7,970) followed by Manurewa LBA (4,900) and Waikato district (4,608). These areas also had the largest number of Māori residents.

Māori speakers over time:

- The national number of Māori speakers of te reo stayed relatively stable from 2001 (147,378) to 2013 (147,520), however due to the overall growth of the Māori population, the percentage of speakers dropped significantly to 21.3%.
- The proportion of Māori speakers in the Waikato-Tainui rohe also declined from 25.6% in 2001 to 22.3% in 2013. The greatest decline in the proportion of speakers occurred in Waipa, Waikato and Otorohanga.
- The decline in the proportion of speakers did not always mean a decline in the number e.g. Hamilton gained an estimated 1,000 speakers between 2001 and 2013.
- The greatest declines in the number of Māori speakers of te reo were in the areas of Otara-Papatoetoe and Mangere-Otahuhu.
- The decrease in the number of speakers nationally has been attributed, in part, to the impact of migration, with an estimated 10,000 speakers moving to Australia.

Rates for tāne and wāhine:

- There are a higher number and percentage of Māori women 17,692 (23.1%), reported a higher rate than Māori men 15,086 (21.4%) in the rohe who speak te reo Māori.
- Only two of the 12 (TA and LBA) areas in the rohe, Otorohanga and South Waikato had a higher percentage of male Māori speakers.

Age structure:

- In 2018, just over one third (37%) of the projected Māori population in Waikato-Tainui rohe were tamariki under 15 years of age, and almost 60% were under 25 years of age.
- The youthful age structure of the Māori population provides 'great built-in momentum' for future growth.
- In 2038, approximately 29% of the region's Māori population will be under 15 years of age, and 46% of the Māori population will be under 25 years of age.
- In 2038, it is expected that approximately 10% of the Waikato-Tainui rohe Māori population will be aged over 65 years, compared to 5% in 2018.

Rates of Māori speakers of te reo in each age group:

- The share of Māori speakers of te reo in the Waikato-Tainui rohe is higher than the national proportion in all age groups, particularly in the kaumātua age group (age 65+).
- The age groups with the largest absolute number of te reo speakers were those younger than 25 years, reflecting the structural youthfulness of the Māori population generally.
- In 2013, there were an estimated 2,632 speakers of te reo in the 0-4 year age group, 3,089

speakers in the 5-9 age group and 3,077 in the 10-14 year age group in the Waikato-Tainui rohe.

The growth of the Māori population:

- The Māori population is projected to increase from 162,550 in 2018 to 226,030 by 2038 in the Waikato-Tainui rohe.
- The Māori share of the total population in the rohe will also increase from 20.9% to 23.3% over this period.

Projections of Māori speakers of te reo to 2038 in the Waikato-Tainui rohe:

- Scenario one: status quo scenario, assumes the age-sex specific te reo rates for Māori recorded at the 2013 Census remain consistent over the next 25 years. Such an approach is likely to overestimate the number of te reo speakers.
- Scenario two, the demographic effects scenario, is based on cohort analysis and takes into account the projected changes in underlying demography. This scenario is a more accurate projection of te reo Māori speakers.
- In scenario two the number of Māori te reo speakers will increase by approximately 35.2 percent from 33,425 in 2013 to 45,195 in 2038.
- In 2038, the proportion of the Māori population aged 65+ speaking te reo is unlikely to be as high as it is in 2013.

He piko, he taniwha Te Aukaha o te iwi

Waikato-Tainui Tribal manoeuvres



Chapter 4:

He piko, he taniwha Te Aukaha o te iwi | Waikato-Tainui Tribal manoeuvres

Waikato-Tainui, inclusive of iwi, hapū and marae, are currently shaping some of the most significant te reo Māori transformations amongst whānau, which are clearly linked to a collective and powerful vision for the future, and the struggles and successes of the past. The Waikato-Tainui tribal register has a current membership of 72,000 (Waikato-Tainui, 2018a). This chapter outlines key te reo Māori developments that are currently being implemented by Waikato-Tainui, termed ‘tribal manoeuvres’, to highlight the purposeful and strategic nature of tribal initiatives that will have a profound impact into the future.

Background

The establishment of the Kīngitanga and the anointing of Pōtatau Te Wherowhero as the first Māori King in 1858 was in itself perhaps the first significant Waikato ‘tribal manoeuvre’ post-Treaty of Waitangi. The King Movement was established to halt the alienation of Māori land, stop inter-tribal warfare, and provide a springboard for the preservation of Māori culture in the face of Pākehā colonisation. The strategic goal was to unite all tribes under the leadership of Pōtatau Te Wherowhero in order to maintain Māori mana motuhake (Waikato Raupatu River Trust, 2018). However, the unjust confiscation in 1865 of 1.2 million acres of some of the most valuable Waikato land radically changed the trajectory of the Waikato iwi. The raupatu was catastrophic for Waikato, economically, socially and culturally (Waikato Raupatu River Trust, 2018).

A critical turning point was the Waikato Raupatu Claims Settlement, signed at Tūrangawaewae Marae on 22 May 1995 under the mantle of Te Arikinui Dame Te Atairangikaahu. More than 20 years on, the raupatu settlement has provided resources that have enabled Waikato-Tainui to progress the cultural, social and economic advancement of its people (Waikato Raupatu River Trust, 2018), including specific initiatives that support the revitalisation and maintenance of te reo and tikanga Māori.

After the signing of the settlement, the Tainui Māori Trust Board was dissolved and Te Kauhanganui o Waikato-Tainui was re-established. Today, Te Kauhanganui is referred to as Te Whakakitenga o Waikato. This is the tribal governance group, made up of two marae representatives from each of the 68 Waikato-Tainui marae (136 representatives in total). Eleven members from within the governance

group are elected to the Te Whakakitenga executive, Te Arataura, along with one additional member elected by King Tūheitia (12 Te Arataura members in total). **In 2017, Te Arataura committed \$5 million to Tikanga Ora Reo Ora, the Māori language and tikanga strategy, over the next five years.**

Whakatupuranga Waikato-Tainui 2050

In 2007 Waikato-Tainui published Whakatupuranga Waikato-Tainui 2050 (Te Kauhanganui o Waikato Inc, 2007), a 50-year plan that serves as the tribal blueprint for cultural, social and economic advancement, to which te reo and tikanga are central. This future-focused plan is driven by the aspiration to be deliberate, resourceful and self-determining as a tribal group, and to build the capacity of iwi, hapū and marae as a legacy for future generations. The vision of Whakatupuranga 2050 is drawn directly from King Tāwhiao’s tongikura:

Maaku anoo e hanga i tooku nei whare. Ko ngaa pou o roto he maahoe, he patate. Ko te taahuhu he hiinau. Me whakatupu ki te hua o te rengarenga. Me whakapakari ki te hua o te kawariki (p. 2)

That vision is supported by the mission statement, “Kia tupu, kia hua, kia puaawai” drawn from the tongikura of Te Puea Herangi (p. 2). Both tongikura articulate the innate ability of the tribe to succeed, as well the developmental stages of success.

Whakatupuranga 2050 sets out three strategic objectives: Kīngitanga; Tribal identity and integrity; and Tribal success. The second objective, Tribal identity and integrity, aims to undertake strategic developments toward the protection of Waikato identity and reo, with a focus on providing maximum support for kaumātua. As ‘the caretakers of our maatauranga, and experts of our reo and

tikanga' (p. 4), a core strategy designed specifically for and by kaumātua is seen as a priority. The 'Ngāa Marae Toopu Election Booklet 2017' clearly sets out a collective vision, mission and objectives of our kaumātua (Waikato-Tainui, 2017a).

Ko te Mana Maatauranga: Education Plan 2015-2020

The Waikato-Tainui education strategy; Ko te Mana Maatauranga: Education plan 2015-2020 (Waikato Raupatu Lands Trust, 2015) is directly informed by and aligned to Whakatupuranga 2050, and identifies the importance of te reo and tikanga in achieving educational success for whānau. The five year plan articulates three priorities, the first of which is: "All Waikato-Tainui tribal members are fluent in Waikato reo me oona tikanga" (p. 12). To this end, Waikato-Tainui have identified specific achievement signposts for reo and tikanga that increase incrementally. The Education plan sets out:

In 2015, 30% of Waikato-Tainui are fluent in te reo. By 2025, this will increase to 45%. In 2035 fluency will reach 60% and in 2045 this number will increase to 75%, 2050 80% (Waikato Raupatu Lands Trust, 2016).

Tikanga Ora Reo Ora

Tikanga Ora Reo Ora (TORO), the tribe's reo strategy, was launched in February 2016 at the Waikato-Tainui Games. Developed collectively by tribal kaumātua and the Waikato-Tainui Reo Advisory Group, TORO outlines how Waikato-Tainui will support iwi members to become confident and fluent te reo Māori speakers.

The Key Principles of the Waikato-Tainui Tikanga Ora Reo Ora that encourage the use and preservation of te reo and tikanga Māori within iwi are:

- The language echoes in the walls of our houses;
- Cultural practices are held in high regard;
- The language and cultural practices are etched in the hearts of the people in 2050;
- The language and cultural practices are strong within homes, marae, schools and communities;
- The Waikato-Tainui dialect thrives;
- The cultural practices of Waikato-Tainui are upheld (Waikato Raupatu Lands Trust, 2016, p. 10).
- These principles are captured in the call to action, "Whakahokia te reo ki ngā tarāa-whare. Haapaingia te tikanga ki te tuanui o te whare."

The Goal

As Waikato-Tainui works towards its ambitious goal of instilling the language into the hearts and homes of at least 80% of its members by 2050, there is a current drive to provide a broad suite of language and cultural programmes and resources, both print-based and digital, to cater to the various needs of each age group within Waikato-Tainui (Papa, 2018, p. 5). Key to the development of these initiatives is the ability to be self-determining.

Waikato-Tainui are determining for ourselves our needs, and fulfilling them ourselves. We are not relying on government handouts, nor are we influenced by government priorities. Our reo initiatives are all self-determined.⁶

The language initiatives developed are grounded in the needs of the whānau, hapū, marae, iwi and communities.

At the heart of these initiatives is the understanding that te reo is a key cultural marker of identity. Rāhui Papa, Former Chairperson of Te Arataura, reinforces the role of te reo Māori in developing tribal identity: With the implementation of these initiatives, we aim to reach a level where our tribal reo is embedded as an everyday language in our whānau and marae. Not only will its regular use ensure our tribal reo is preserved for future generations, but our people will develop a stronger sense of self, tribal pride and a deeper understanding of who they are. (Scoop Media, 2016).

According to Raewyn Mahara, General Manager Education and Pathways, te reo programmes that include learning about the Kingitanga and Waikato-Tainuitanga are critical and often most popular with participants.

She explains:

One of the most exciting things is to be able to provide (the programmes) in a context that they'll learn the reo by learning about a tikanga. So they learn about Kingitanga, but they are learning the reo while they are learning about who they are. So it's all totally connected, but in a kind of strategic way.⁷

Ultimately, as Raewyn Mahara describes, Waikato-Tainui understand that the "reo has to be relevant" to Waikato-Tainui whānau. Whether whānau want to begin learning te reo through working on their māra, cooking kai, poukai, waka ama or rugby league in the Waikato-Tainui context - the programmes are customised to meet the needs of the whānau and particular groups. In Raewyn Mahara's view, "Reo is

6 Interview, Pānia Papa, 14 December 2017

7 Interview, Raewyn Mahara, 24 November 2017

the vehicle to transmit identity and that is the most exciting thing to be able to provide.”⁸

A brief description of five current te reo programmes supporting Waikato-Tainui whānau directly, as well as teachers of te reo Māori in the Waikato-Tainui rohe include: Te Reo Ūkaipō; Te Reo Kākaho; Te Reo Kāpuia; Te Reo Aratau; and Taiohi Kākaho.

Te Reo Ūkaipō

Launched in 2017, Te Reo Ūkaipō is open to registered Waikato-Tainui tribal members. This programme is delivered over a period of 10 months and is designed for families with basic to intermediate levels of te reo fluency. In 2017 there were 40 families registered for this programme, with a reach of up to 100 tribal members.⁹

Driven by the strategic objectives of Whakatupuranga that prioritises kaumātua, and cognisant of the aging Māori demographic cohort, emerging kaumātua are a priority group. However, as discussed in the previous chapter, historically these cohorts had limited access to te reo Māori learning opportunities during the height of government-driven assimilation and integration policies that had begun to impact te reo in the homes. Today, there is a cultural expectation that this elderly age group will fulfill the role of kaumātua, including their roles on the paepae.

Raewyn Mahara explains,

There are a lot of ringa raupā, they never went to school to learn te reo and they never learnt te reo growing up, it wasn't even part of their education. And they were always doing the work There are a lot of whānau that are just coming out of the kitchen and they are at an age [where] they are expected to go to the pae, so there is this dilemma.¹⁰

However, it is important to recognise that many of the people in this group who do not consider themselves 'fluent' in te reo Māori, have become the stalwarts of whānau, hapū, iwi and marae activities and the workers in the kitchen and/or behind the scenes.

Te Reo Ūkaipō is one of the most important programmes because of its inclusive and

supportive intergenerational focus. It is critical that te reo teaching and learning environments are conducive to the whole whānau, including this age demographic.

In Raewyn Mahara's view:

The most exciting initiatives are the ones where we can provide a safe place for whānau to learn te reo, because there are so many inhibitions around speaking te reo ... I've seen whānau come in so nervous, but they are put at ease because of the way Te Reo Ūkaipō is run ... those are the most exciting because they will start to build the confidence in these people to understand or even to feel that they can converse.¹¹

One of the ways is to ensure the learning environments are underpinned by tikanga, and values such as manaakitanga are central, to provide “an atmosphere where people feel comfortable.”¹²

Pānia Papa also considers Te Reo Ūkaipō as one of the most innovative tribal reo initiatives due to the contextually based nature of the programme; the relaxed structure may focus on activities around food, economics, mātauranga Māori, and 'Māoriness in homes'. The objective is to “grow self-sufficiency in whānau” - for instance, one reo learning activity involves providing whānau with Te Māra Kai packs, which contain a planter bucket with Māori potato seeds.¹³ Te Reo Ūkaipō connects with the whole whānau in a relevant, fun and supportive way; this makes the initiative exciting and innovative for its time. Taught by highly experienced and skilled kaiako, the unstructured and somewhat organic nature enables the programme to be responsive to, and determined by, whānau themselves.

Te Reo Kākaho

Te Reo Kākaho is a wānanga reo programme that aims to build fluency in Te Reo o Tainui for those with little to moderate levels of reo. Piloted in 2016, with 120 Waikato-Tainui tribal members aged 15 years and over, Te Reo Kākaho was developed into 15 one-day wānanga spread over 3 years (Waikato-Tainui, 2017b). Te Reo Kākaho is Waikato-Tainui's flagship language learning programme; the focus on general language acquisition - te reo ōpaki me ngā kōrero o ia rā, as well as tikanga and kawa, means that this is the 'go to' course for tribal entities such as Tainui Group Holdings (TGH). In 2017, 100

8 ibid

9 Raewyn Mahara, personal communication, 27 February 2018

10 Interview, Raewyn Mahara, 24 November 2017

11 ibid

12 ibid

13 Interview, Pānia Papa, 10 December 2017

tribal members were registered on the Te Reo Kākaho programme.¹⁴

Te Reo Kāpuia

This programme is designed specifically for kaiako. Initiated in 2016, Te Reo Kāpuia is open to all kaiako within the Waikato-Tainui rohe, from primary through to tertiary levels, who want to develop their expertise in the area of te reo me ngā tikanga o Waikato.¹⁵

Raewyn Mahara explains:

We also look after the kaiako for Te Reo Kāpuia, and they don't have to be from Waikato. If they are in front of our kids and they are working with the reo, then they are welcome to come ... and we take them on the Kingitanga trail to show them sites of significance, so it's connected. Te nuinga he kaiako Māori.¹⁶

Delivered once a year over a three-day period during the school holidays, the programme caters to people with basic through to advanced levels of fluency. In 2017, 115 people registered for Te Reo Kāpuia.¹⁷

Te Reo Aratau

Launched in 2016, Te Reo Aratau was created to develop and nurture Waikato-Tainui rangatahi, aged 16-19, in wharekura. The focus was not just those who are able to speak te reo, but those who are identified as being really committed to te reo, and potential future leaders of te reo for the iwi. This programme is delivered over four weekend wānanga throughout the year, and features kōrero tuku iho me ngā hitori o Tainui ake.

One of the key objectives is to give these rangatahi a breadth of understanding and broader experience of the diversity of the Tainui rohe.

Raewyn Mahara explains:

We have Te Reo Aratau because I knew that there were kids in wharekura who were really committed to the reo but they were very kind of like isolated . . . and so we wanted to create a program for those to come together, to extend them and to look after them as the future leaders of the reo within our rohe . . . It's about getting these kids exposure outside . . .

of their own area, so getting them outside of Huntly, getting them outside of Maniapoto and taking them around the rohe so that they understand and learn the diversity within our own rohe, while they are practicing and learning and extending the reo in a real concentrated group.¹⁸

This programme is purposefully about capability and capacity building. As Raewyn Mahara goes on to say, "These ones, actually they come back and do projects for us . . . and so it's about succession planning". In 2017, there were 20 rangatahi registered for Te Reo Aratau.¹⁹

We interviewed two of the rangatahi graduates of the course, Maimoa Wallace and Kōtukurerengatahi Tuterangiwhiu, who both expressed their appreciation for the programme:

“ Te Reo Aratau was the best thing we ever did . . . and we want to be future teachers for the Te Reo Aratau course. ”

It gave them the opportunity to meet new people, visit different marae, see and learn different mita, waiata and kai within Tainui, and to connect to different histories across the rohe.

Te Reo Aratau also provided a pathway to job opportunities and internships with the tribe, and access to wānanga and symposiums, such as the Tuurongo, Mahinaarangi Leaders by Design Summit where entrepreneurs could apply mātauranga Māori to business models and create a product and a business plan. However, the biggest highlight of participating in Te Reo Aratau for these two graduates was meeting te reo Māori role models and kapa haka icons, including Parāone Gloyne, Kingi Kiriona, Pānia Papa, Leon Blake and Doug Ruki, "just hanging out with them and having a good time."²⁰

Both Maimoa and Kōtukurerengatahi believe "we just need the right people in the right places", so that there can be more wānanga, more Waikato-Tainui mita, and even mita unique to individual marae. We need to "create experiences that lift the mana and status [of the reo]," such as making corporate businesses bilingual, having more reo signage in our towns, and having more te reo Māori products, including gaming products. For these taiohi who are passionate about their reo, It would be so cool to be able to walk down the street and "have Māori conversations with randoms."²¹

14 Raewyn Mahara, personal communication, 27 February 2018

15 ibid

16 ibid

17 ibid

18 Interview, Raewyn Mahara, 24 November 2017

19 Raewyn Mahara, personal communication, 27 February 2018

20 Interview, Maimoa Wallace and Kōtukurerengatahi Tuterangiwhiu, 13 December 2017

21 ibid

Taiohi Kākaho

With a continued focus on youth, this programme was launched in 2017, and is open to Waikato-Tainui taiohi between the ages of 15-18. Unlike Te Reo Aratau, this programme is designed for taiohi with very basic to intermediate levels of fluency in te reo.

Raewyn Mahara explains:

So then you have got a group of rangatahi who come from mainstream schools and Māori medium who needed support around reo, so that's called Taiohi Kākaho. All these programmes are run at marae and this one was at Maketū just recently. It was a group of taiohi and they just had intense wānanga reo over a week that incorporated reo, hiitori, tikanga and haerenga to key sites of significance in Kaawhia.²²

Delivered once a year over a 4-day wānanga, 15 taiohi registered for this programme in 2017.²³

Kawenata o te Mana Maatauranga: Establishing a partnership with schools

As well as tribally led te reo programmes, another significant initiative led by Waikato-Tainui Education and Pathways Team is the official formation of partnerships with schools in the form of a Kawenata (covenant). Tribal connectedness is identified as a critical element in Waikato-Tainui educational success, along with te reo me ōna tikanga, and meaningful pathways (Waikato Raupatu Lands Trust, 2016). Recognising that the majority of Waikato-Tainui students are located in English-medium schools, and that most of these schools had not formally engaged with their local iwi before, Raewyn Mahara was intent on raising awareness about Waikato-Tainui and clarifying expectations. She reflects on what she said to the schools:

This is not a tick the box ERO exercise, we are going to expect data of our students. You need to get them on your system, not just focus on 'Māori' but to realise that some of these students are Waikato-Tainui - a recognised subset.²⁴

Raewyn Mahara describes the Kawenata with schools as a relationship that is "embedded in reciprocity, so that it's very clear about what [the schools themselves] needed to bring to the table."²⁵

Without any Ministry of Education involvement, in just two years the majority of schools in the Waikato-Tainui rohe have voluntarily engaged with the Kawenata o te Mana Maatauranga offered by Waikato-Tainui. Begun as a pilot in 2015, five schools were initially involved: Papakura High School; Melville High School; Fairfield College; Hamilton Girls' High School; and Raglan Area School. In August 2016, the Kawenata was signed between Waikato-Tainui and 14 secondary schools across the Waikato-Tainui rohe. By the end of 2017, 26 secondary schools (of the 35 within the rohe) had joined the initiative.²⁶

In brief, the Kawenata o te Mana Maatauranga seeks to establish a region-wide commitment to working together to achieve mutual education objectives (Waikato-Tainui, 2017b). Based on the tongi 'Kia tupu, kia hua, kia puaawai', Raewyn Mahara and her team developed guiding principles for working with schools, including a matrix to assess progress. The matrix is made up of two key strands - evidence and planning - which ultimately aim to hold schools accountable to Waikato-Tainui success criteria, within which 'Te reo and tikanga' is a priority.

As part of the programme, schools use the framework as an evaluation and monitoring tool in terms of where they are in regarding tribal aspirations.

The framework consists of:

He Kākano (seed, potential) - a place of having no record of Waikato-Tainui aspirations in their strategic direction, practices and school culture; developing through to *Kia Tupu* (to grow); and *Kia Hua* (to bear fruit), to *Kia Puāwai* (to sustain) - a point where the strategic direction, practices and school culture are 'integrated seamlessly' with Waikato-Tainui aspirations, and the schools have systems in place to sustain success (Waikato-Tainui, n.d).

Kawenata schools are also required to share data with the tribe about how Waikato-Tainui students are achieving (or not) in terms of the tribe's education priorities.

In 2018, schools reported back on how many Waikato-Tainui students were enrolled in a reo Māori or tikanga course at school, across each year level. An analysis of just over half of the schools' data, showed that "only a handful" of Waikato-Tainui students are

22 Interview, Raewyn Mahara, 24 November 2017

23 Raewyn Mahara, 27 February 2018

24 Interview, Raewyn Mahara, 24 November 2017

25 ibid

26 Kimai Huirama, 17 May 2018

enrolling in reo courses at Year 12 and 13. Even more disappointing to the Waikato-Tainui Education and Pathways Team, is the lack of Kawenata schools that have reo Māori as a compulsory subject at any level.²⁷

Profile: Ngāti Hauā initiatives

It is important to include in this report the dynamic nature of the Waikato-Tainui marae and iwi collective. Ngāti Hauā is an example of an iwi that is distinct and unique and asserts its own rangatiratanga and Ngāti Hauātanga, but remains inextricably linked to Waikato-Tainui.

The Ngāti Hauā Marae are Kai-a-te-mata, Raungaiti, Rukumoana, Tauwhare/Te Iti o Hauā, and Waimakariri. The Ngāti Hauā region includes Hamilton, Morrinsville, Te Aroha, Matamata and Cambridge. According to the 2013 Census, the Ngāti Hauā population was 5,598, with a median age of 23.1 years old. Of this total:

- 2,110 (37.7%) identified that they were able to hold conversations in te reo Māori;
- 694 (32.9%) were under the age of 15;
- 1,278 (60.6%) were aged 15 - 64; and
- 141 (6.7%) were 65 years and over (Ngāti Hauā Iwi Trust, 2017, p. 10).

Their future-focused language strategy is working towards the goal, “E hoki ana ki te tōnuitanga”, and the aspiration to achieve 75% te reo proficiency for tribal members by 2040 (Ngāti Hauā Iwi Trust, 2017). They also aim to enable Ngāti Hauā uri to learn Ngāti Hauā tikanga in a Ngāti Hauā context.

The Ngāti Hauā ‘Reo Symposium’ exemplifies a grassroots initiative involving iwi, hapū and marae. In September 2017, the inaugural Ngāti Hauā reo symposium ‘Kōkōia, e ara!’ was held to bring Ngāti Hauā together to co-create a language strategy for themselves.

The mission of the symposium was to return to a state of tōnuitanga, of abundance.²⁸ Those attending the symposium indicated that they wanted Ngāti Hauā-centric reo. Participants made the following comments: “iwi learning not national learning ... apps for kinesthetic learners ... kura reo Ngāti Hauā ake ... Ngāti Hauā dictionary online ... online interactive experiences ... whānau wānanga” (p. 17).

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Kimai Huirama, personal communication, 21 May 2018
Interview, Kingi Kiriona, 1 October 2017

Future flows: Looking ahead

In order to cater for the range of te reo Māori requirements in the rohe, the Waikato-Tainui Education and Pathways Team have begun two new programmes this year. First, Te Pae Kākā, specifically targeted towards people with high levels of reo fluency, with the aim of building capacity to fulfill roles on the paepae of our marae. Second, Te Reo Kāpuia Kaiako Kōhungahunga, open to all tribally registered Kōhanga Reo and ECE kaiako.

An area that has been identified for further resourcing and development is activities for those that live outside the rohe, including those who live abroad (as identified in the previous chapter). Raewyn Mahara suggests that multi-media platforms and the use of digital technologies will be useful in this regard:

We are moving to a digital space . . . technology is a vehicle that is going to give us more reach to access those people, like in Aussie, who may have become disconnected.²⁹

For Waikato-Tainui, technology affords new opportunities that can not only ensure better reach and access, but can be harnessed to create learning and teaching tools for te reo, such as the 'Arareta Waikato' interactive apps, a multi-sensory learning tool aimed at tamariki aged 2-5 years (see the 'Technological innovations' chapter for more details, p. 75).

While Waikato-Tainui are leading a full complement of programmes that are inclusive, organic and engaging, as Raewyn Mahara reiterates, the approach is clear: We are not the centre mothership, but building the capacity too of our marae and hapū.

The future of te reo Māori teaching and learning must be grounded in the whānau, marae, hapū, iwi and communities themselves. Like the developments of Ngāti Hauā, programmes and initiatives must be relevant and customised to ensure they are meaningful, productive and of high quality.

As well as supporting whānau, hapū, iwi and communities to embrace te reo Māori, there is also the opportunity to develop te reo with Tainui Group Holdings (TGH), the corporate-business arm of Te Whakakitenga o Waikato. According to Pierre Tohe (TGH General Manager - Engagement), their reo and tikanga plans include building the reo and

tikanga capacity, enrolling staff in Te Reo Kākaho; and continuing to produce bilingual marketing resources, such as the te reo Māori inland port video promo, and te reo Māori video reports for Te Whakakitenga.

The Base and Te Awa (owned and operated by TGH and Waikato-Tainui) already have visible expressions of Māoritanga and Waikato-Tainuitanga in the design features, as well as bilingual signage in the food courts, restrooms, car parks and trolley stations; affirming the cultural and symbolic value of te reo, and normalising the use of te reo in commercial spaces (Simmonds, Kukutai & Sykes, 2016). Similarly, it is intended that Waikato-Tainuitanga will be incorporated in the built environment and structures of the proposed inland port at Ruakura.

While the current focus of TGH lies with the physical structure of the complexes, Pierre Tohe recognises that there is a unique opportunity to inject te reo into the Waikato-Tainui business spaces and normalise te reo in the tribal business, commercial, corporate and hospitality sectors. Such an innovation could potentially be supported through te reo and tikanga training workshops and programmes.

The inclusion of Waikato-Tainui reo on Westpac ATM machines throughout the Waikato Rohe is one example of initiatives that contribute to socialising te reo in daily activities. Westpac engaged Pānia Papa and Rāhui Papa, Waikato-Tainui Reo Advisory Group leaders, to translate the English using Waikato-Tainui reo specifically. According to Karen Silk (Westpac General Manager) this is the first time a bank has offered a language option distinct to one iwi (Waikato-Tainui, 2018b). While it is a small start, Pānia Papa is encouraged: "Hopefully this will prompt more banks and their customers to speak Māori more in their banking interactions" (Waikato-Tainui, 2018b, p. 18).

Pānia Papa (Waikato-Tainui Te Reo Advisor) and Parāone Gloyne (Māori language advocate) both agree that attitudinal change is critical to the longevity of te reo in the rohe. Parāone Gloyne believes that "The status of our reo determines our attitudes towards the reo."³⁰ Therefore normalising te reo in all aspects of our lives, so that, as rangatahi Maimoa Wallace and Kotukureregarahi Tuterangiwhiu envisage, "Māori conversations with randomness" and distinct 'mita of marae' will be not only possible, but a feature of the rohe.

29 Interview, Raewyn Mahara, Raewyn Mahara, 24 November 2017
30 Interview, Parāone Glyone, 11 December 2017

Waikato-Tainui are also conscious of ensuring the critical role of kaumātua continues into the future. Raewyn Mahara, Pānia Papa and others appreciate that for many in this age bracket their attitudes towards te reo are reflections of personal fears and vulnerabilities which often pose barriers affecting language learning, and thereby need to be addressed with compassion. One of the biggest challenges is helping kaumātua and pākeke in their learning of te reo Māori in supportive ways, in particular learning the roles and the language needed to maintain the paepae of our marae. In this regard, Parāone Gloyne believes that the most innovative Raukawa initiative is the Raukawa Whare Kōrero, which was established to build the capacity of Raukawa marae (with 90% Ngāti Raukawa descendants), especially the paepae.³¹

Finally, it is clear that just as Waikato-Tainui are self-determining their own Māori language initiatives, the language is also a critical part of strengthening the mana motuhake of Waikato-Tainui. In relation to te reo Māori, Parāone Gloyne states “We are no longer mourning its loss, nor are we in a doom and gloom space about its endangerment. We have accepted our role and responsibility in its survival and are now ready to steer the waka into a self-determined future.”³² Similarly, Kīngi Kiriona is optimistic about te reo and the uniqueness it offers our future generations; he says “Ko te reo me te ao Māori tōna motuhenga, kāore he ritenga - the world is going to embrace that about our people.”³³

Te Rangiāmoa of Ngāti Apakura composed one of our most famous waiata tangi, *E pā tō hau*, to mourn the loss of her people and her land when Rangiaowhia was sacked by British Imperial troops before the battle of Ōrākau in 1864.³⁴ The final line of the first verse, *ka raungaiti au ... i* (I am left bereft) sums up the state our people during the violence and war of colonisation. Mindful manoeuvres, with future mokopuna always in view, show Waikato-Tainui shifting away from ‘te raungaititanga’ and moving ‘back’ towards ‘te tōnuitanga’, a state of abundance and self determination.

Summary

Foresight, strategic leadership, collective commitment, and innovative initiatives teamed with co-ordinated manoeuvres make Waikato-Tainui a critical contributor to the foundation and future health of te reo Māori in the rohe.
In summary:

- Waikato-Tainui, through their strategies and plans including Whakatupuranga Waikato-Tainui 2050; Ko te Mana Maatauranga: Education plan 2015-2020; and Tikanga Ora Reo Ora (TORO), are intent on activating and supporting te reo within whānau, marae, hapū and iwi in ways that strengthen the Kingitanga, tribal identity and integrity, and success.
- Waikato-Tainui's goal is to instill the language into the hearts and homes of at least 80% of their members by 2050.
- In 2016, a suite of programmes began and were led by the Waikato-Tainui Education and Pathways Team, catering for beginners to advanced learners; rangatahi to kaumatua; mainstream school students to wharekura student leaders; and teachers.
- These programmes have developed to include: Te Reo Ūkaipō; Te Reo Kākaho; Te Reo Kāpuia; Te Reo Aratau; Taiohi Kākaho; Te Pae Kākā; and Te Reo Kāpuia kaiako kōhungahunga.
- The inclusion of the whole whānau, particularly encouraging and supporting those reaching kaumatua stage to participate in language learning is vital.
- Kawenata o te Mana Maatauranga has been established by the Waikato-Tainui Education and Pathways Tea in partnership with secondary schools. In 2017, 26 (out of 35 within the rohe) has signed and joined the initiative.
- For Waikato-Tainui, tribal connectedness is key to educational success, of which te reo Māori is a feature.
- Ngāti Haua is an example of an iwi that is distinct and unique and asserts its own rangatiratanga. It has a population of 5,598 with a median age of 23.1 years old.
- The provision of activities that use technology to reach Waikato-Tainui members who live outside the rohe is identified as an important future development.
- There are potential opportunities to develop te reo with Tainui Group Holdings, not only within the built environment and structures, but also to normalise te reo within Waikato-Tainui business and corporate spaces.

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ibid

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ibid

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Interview, Kīngi Kiriona, 26 January 2018

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Tom Roa, personal communication, 20 March 2018

He piko, he taniwha Te Reo Whakaako

Māori language education



Chapter 5:

He piko, he taniwha

Te Reo Whakaako | Māori language education

Māori language education as discussed in this chapter primarily refers to state-funded educational organisations that specifically teach te reo Māori and/or are Māori-medium settings. While the education sector does not strictly fall within the purview of Te Mātāwai, research shows that Māori language education, in particular Māori-medium education (MME), has been one of the strongest drivers of Māori language revitalisation throughout Aotearoa (Smith, 1997). Furthermore, kaupapa Māori educational initiatives such as Te Kōhanga Reo and Te Kura Kaupapa Māori (TKKM) originated from and continue to be deeply connected to whānau and our communities. These kaupapa Māori educational initiatives are considered to be some of the most significant developments in Māori language schooling (Waitangi Tribunal, 2010). In this regard, it is important to review the domain of Māori language education as a significant and developing platform for the future, particularly kaupapa Māori and MME.

While education as a sector ranges from ECE to tertiary learners, the focus on this chapter is the compulsory schooling sector, with specific reference to Māori-medium schooling. This chapter also features a projected demographic scenario based on the disruptive policy of 'compulsory schooling' (promoted by the Green Party in 2017). This chapter begins by outlining the broader historical context for Māori language education before focusing on educational statistics related to Māori language speakers (disaggregated by qualification) and Māori language learners.

Background

Māori education sites in the Waikato-Tainui rohe have been forerunners in the provision of te reo Māori from ECE to tertiary levels. In 1982, the first kōhanga reo in the Waikato-Tainui rohe opened at Tūrangawaewae Marae,³⁵ which was the same year the first kōhanga reo in Aotearoa was established at Pukeatua in Wainuiomata. This was followed by one of the first Te Kura Kaupapa Māori (TKMM) in the Waikato rohe, TKKM o Mangere, which opened in 1991.³⁶ This was followed two years later in 1993 by TKKM o Bernard Fergusson in Ngāruawāhia (Te Kura Kaupapa Māori o Bernard Fergusson, 2018) and TKKM o Te Ara Rima in Hamilton.³⁷

Today there are 86 kōhanga reo operating in the Waikato-Tainui region, with a total of 1,690 children enrolled.³⁸ There are also Māori-medium early childhood centres in the rohe, such as Raroera te Puawai Early Childhood Centre (ECE) based at the Raroera Campus of TWOA in Te Rapa, Hamilton; this ECE has over 60 children enrolled.³⁹ Te Puna Reo o Te Kōhao, in Hamilton, is another Māori immersion ECE recently opened in 2017.

At a tertiary level, The University of Waikato is "nationally recognised for its development not only of immersion teaching in Māori, but for offering whole degrees to students in te reo Māori" (Reilly, 2012 p. 7). Originally appointed as the sole part-time lecturer in Māori language in 1970, Timoti Karetu was later joined by P.J. Cleave (1975-1977), John Moorfield in 1976, Wharehuia Milroy, in 1978, and Hirini Melbourne in 1979. Soon after, an equally impressive group of Māori women including Te Rita Papesch, Aroha Yates-Smith, Ngahuia Dixon, Te Haumihia Mason, Haupai Puke and others became part of the team. In a study of the development of Māori Studies in universities, Reilly (2012) describes the Māori Department (as it was formerly known), as "the country's leading language and culture programme, attracting Māori students from throughout the country" (p. 9).

The Māori Studies department provided undergraduate and then postgraduate Māori language papers (beginning in 1977) via the medium of Māori. By 1992, Te Tohu Paetahi, a total immersion Māori language undergraduate degree pathway, was initiated (Waikato University, 2018).

35 Hinemanu Enoke, personal communication, 19 February 2018

36 Anna Houston, personal communication, 17 April 2018

37 Makere Stevens, personal communication, 17 April 2018

38 Linnie Henry, personal communication, 11 March 2018

39 Tracy Ani, personal communication, 12 March 2018

At the tertiary level, The University of Waikato continues to teach 11 undergraduate reo Māori papers, with beginning papers delivered bilingually. At the postgraduate level the option is available for students to submit their Master's and Doctoral theses in te reo Māori.⁴⁰ Since Te Tohu Paetahi began, 322 students have graduated.⁴¹

Established in 1984 in Te Awamutu by Rongo Wetere, Te Wānanga o Aotearoa (TWoA) was founded to provide training and education for those who were being failed by the mainstream education system (Te Wānanga o Aotearoa, 2018). During the early 2000s TWoA experienced a huge growth in student numbers, increasing from 3,127 in 2000 to 66,756 in 2004. Now one of the largest tertiary providers in the Waikato-Tainui rohe (Te Wānanga o Aotearoa, 2018), TWoA has the largest number of students learning te reo Māori nationally. The total number of learners of te reo Māori at TWoA nationally in 2015 was 5319, which increased in 2016 to 5719 (Te Wānanga o Aotearoa, 2017).

TWoA has a goal for all staff to be conversant in te reo Māori by 2027 and in addition they develop and implement a large number of initiatives that encourage all New Zealanders to speak Māori (Te Wānanga o Aotearoa, 2017). TWoA also delivers Te Panekiretanga o te Reo Māori (Institute of Excellence in the Māori Language). Beginning in 2004, this advanced reo programme was developed for those

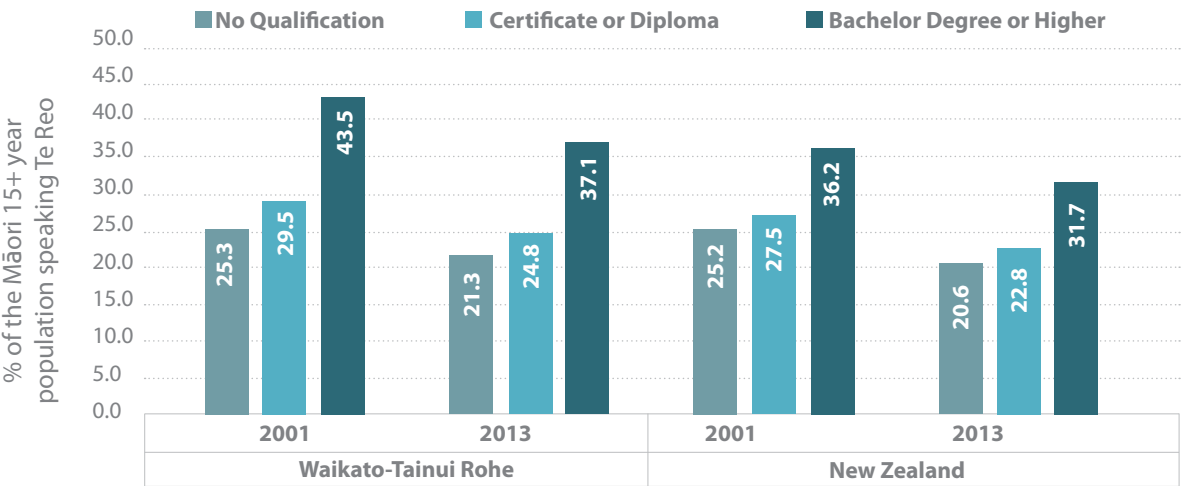
who already had a high level of proficiency and wanted to further advance their Māori knowledge and language skills. Over the past 12 years the programme has had an estimated 120 graduates.⁴² TWoA continues to have a strong presence in the Waikato region with campuses in Mangere, Manurewa, Otara, Papakura, Pukekohe, Huntly, Hamilton and the head office based in Te Awamutu.

From 1991, Wintec (formerly Te Kuratini o Waikato) was also a significant provider of reo Māori programmes in the Waikato region via Te Ataarangi, which attracted students from all around the country. Wintec offered mostly full-time reo programmes, which enabled students to more intensely build proficiency and confidence. In addition, Wintec offered the Ataarangi teacher training programme (see Te Ataarangi section in the following chapter).

Māori speakers of te reo by qualification in the Waikato-Tainui rohe

The following table shows the proportion of Māori speakers of te reo disaggregated by highest qualification in the rohe.

Table 9: Proportion of te reo speakers among the Māori 15+ year population of Waikato-Tainui rohe and total New Zealand disaggregated by highest qualification; 2001 and 2013 Census.



Source: Kukutai & Pawar, 2018

This table shows that irrespective of the level of highest qualification, the rates of te reo speaking amongst Māori in the Waikato-Tainui rohe have declined over the 2001- 2013 inter-censal period across both the Waikato-Tainui rohe as well as nationally across New Zealand. It is also significant to note that the rates of te reo increase as the level of qualification increases. This pattern is evident in both censuses, locally (Waikato-Tainui rohe) and nationally.

40 Louise Tainui, personal communication, 17 April 2018
 41 ibid
 42 Darlene Carol, personal communication, 16 March 2018

Therefore, education continues to play an important role in the development of the Māori population in the rohe who are language speakers.

Schooling: An overview of Māori primary and secondary students

In the Waikato-Tainui rohe, as at 1 July 2017, there were an estimated 40,474 Māori students at primary and secondary level.

In schools, MoE define Māori language in education in three categories:

1. Māori medium
2. Māori language in English medium
3. No Māori language in education

The proportions of students at each level of Māori language education are shown in Figures 8 and 9.

Māori-medium

There are two levels of Māori-medium education in schools:

- Level one indicates 81-100% immersion in te reo Māori, in which the curriculum is taught in Māori for between 20-25 hours per week.
- Level two indicates 51-80% immersion, with the curriculum taught in Māori between 12.5 and 20 hours per week.

Level 1 schooling is delivered by Kura Kaupapa Māori and total immersion Kura-a-iwi. To enter a level one MME setting, learners will typically have come from Te Kōhanga Reo and/or other Māori-medium ECEs.

In 2017, an estimated 4,522 Māori students participated in MME (levels 1 and 2), which comprised 11% of Māori students in the Waikato-Tainui rohe, slightly higher than the national proportion of 10%. In 2017 in the Waikato-Tainui region, 3,674 of these students were in level 1 immersion schooling (9%) and 848 were in level 2 (2%).

Profile: Te Kōpuku High School

While there are a number of innovative and successful te reo Māori kura and wharekura tuarua in the Waikato-Tainui rohe, including Te Kura Kaupapa Māori o Rakaumangamanga and Te Wharekura o Ngā Taiātea, the most recently established is Te Kōpuku High (Level 2 and 3). It is a new schooling initiative underpinned by kaupapa Māori that grows vibrant futures with technological, creative and digital pathways through personalised learning (Te Kōpuku High, 2016). Te Kōpuku is a Kura Hourua (Partnership School) based in Hamilton, which began delivering education to its foundation students in 2017. At Te Kōpuku students are grouped according to their Māori language abilities as there is a range of te reo abilities among the students. This approach allows for certain learning to continue in te reo for the fluent speakers while developing the language and cultural needs of other students through the accelerated methodology of Te Ataarangi.

An essential element of the school's curriculum is to acknowledge the mana whenua of the region and to recognise and commit to the strategic vision of Waikato-Tainui. The first priority in linking to local iwi goals is fluency in Waikato reo and tikanga and they acknowledge that the identity, history and continuity of Waikato-Tainui are captured within its reo, tikanga and places of special significance. Therefore this priority focuses on lifting fluency in the Waikato dialect from 31 percent in 2015 to over 80 percent by 2050 (Te Kōpuku, 2016). The number of students enrolled at the school in 2018 was 164, with a waiting list. They are currently taking children from years 7-10 and envisage reaching year 13 by the year 2021. The Principal of Te Kōpuku, Cath Rau (Ngāti Awa, Tūhoe), who was interviewed for this project, shares her vision for their kura. She emphasises that it is important "that our kids leave here strong in their Māori identity and with a self-belief that they can make choices to help create meaningful lives for themselves."⁴³

Māori language in English medium

In English medium schools, Māori language in schooling is categorised in the following levels:

- Level 3 (31-50%): The curriculum is taught in Māori for between 7.5 and 12.5 hours a week
- Level 4a (12-30%): The curriculum is taught in Māori for between 3 and 7.5 hours a week.
- Level 4b: Students are learning te reo Māori as a separate subject for at least 3 hours a week.
- Level 5: Students are learning Te Reo Māori as a separate subject for less than 3 hours a week.

In 2017, an estimated 10,758 Māori students in the Waikato-Tainui rohe received some te reo Māori education in English-medium schools. Fifteen percent of Māori students (6,186) were in level 5, 6% (2,343) in level 4b, and 2% (883) in level 4a.

An estimated 3% (1,346) of Māori students in this rohe were engaged in schooling at level 3 where up to 50% of the curriculum is in te reo Māori. These were similar proportions to national values, although

nationally there was a higher proportion in the level 5 category (15% compared to 18%).

No Māori language in education

This category refers to schools that have:

- Level 6: Taha Māori (simple words, greetings or songs in Māori), or
- No Māori language learning

Forty percent of Māori students (16,254) were in a school that only offered te reo Māori level 6 (taha Māori) in their curriculum. This was slightly higher than the national proportion of 36%.

The remaining 22% of Māori students in the Waikato-Tainui rohe attended institutions where there was no Māori language at all. This equated to an estimated 8,940 individuals in 2017. Overall, a considerable number of Māori students received little or no reo in their schooling - over sixty percent (25,194) of the school age students were in these last two groups.

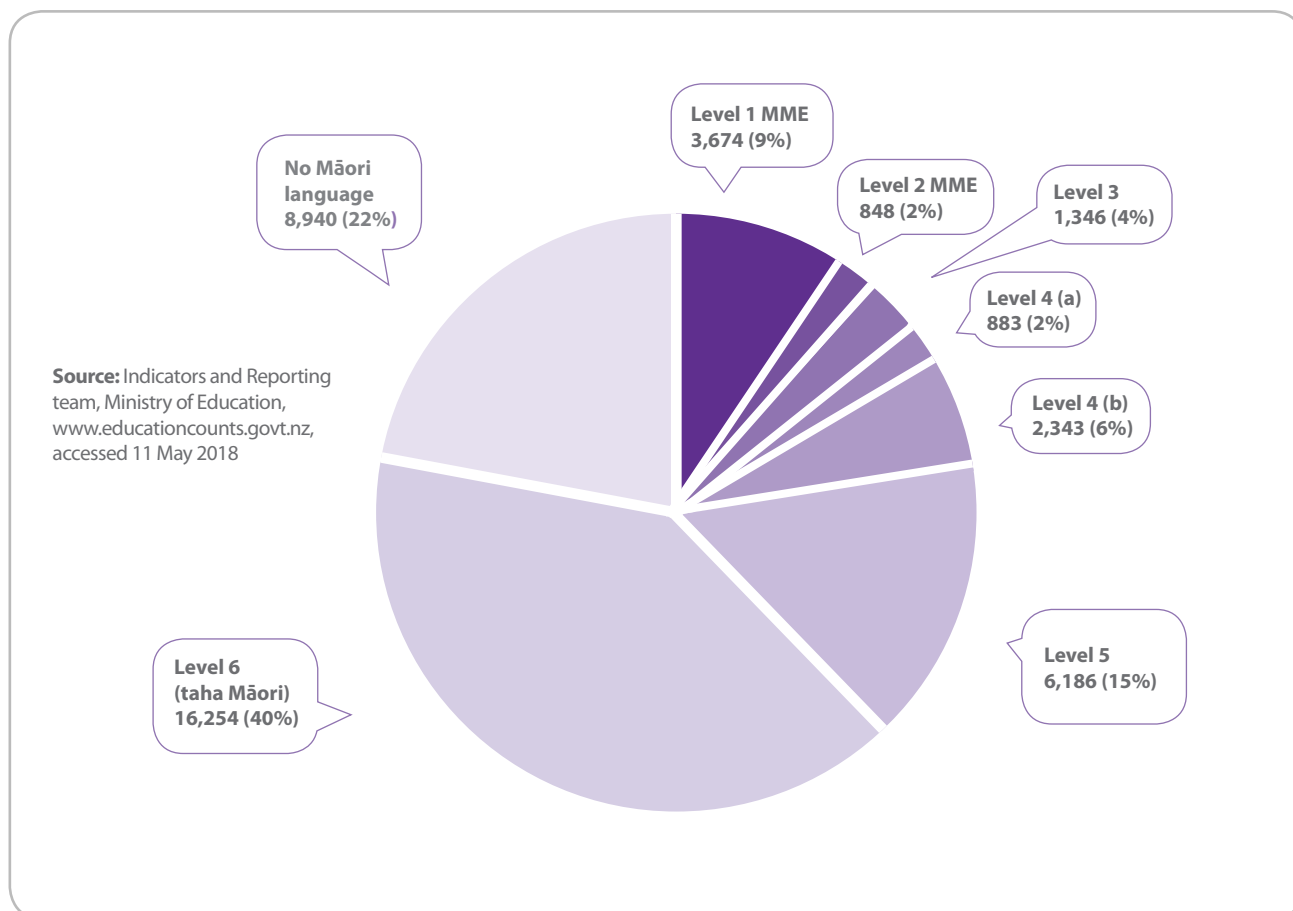


Figure 8: Māori students and Māori language level in education in the Waikato-Tainui Rohe, 2017.

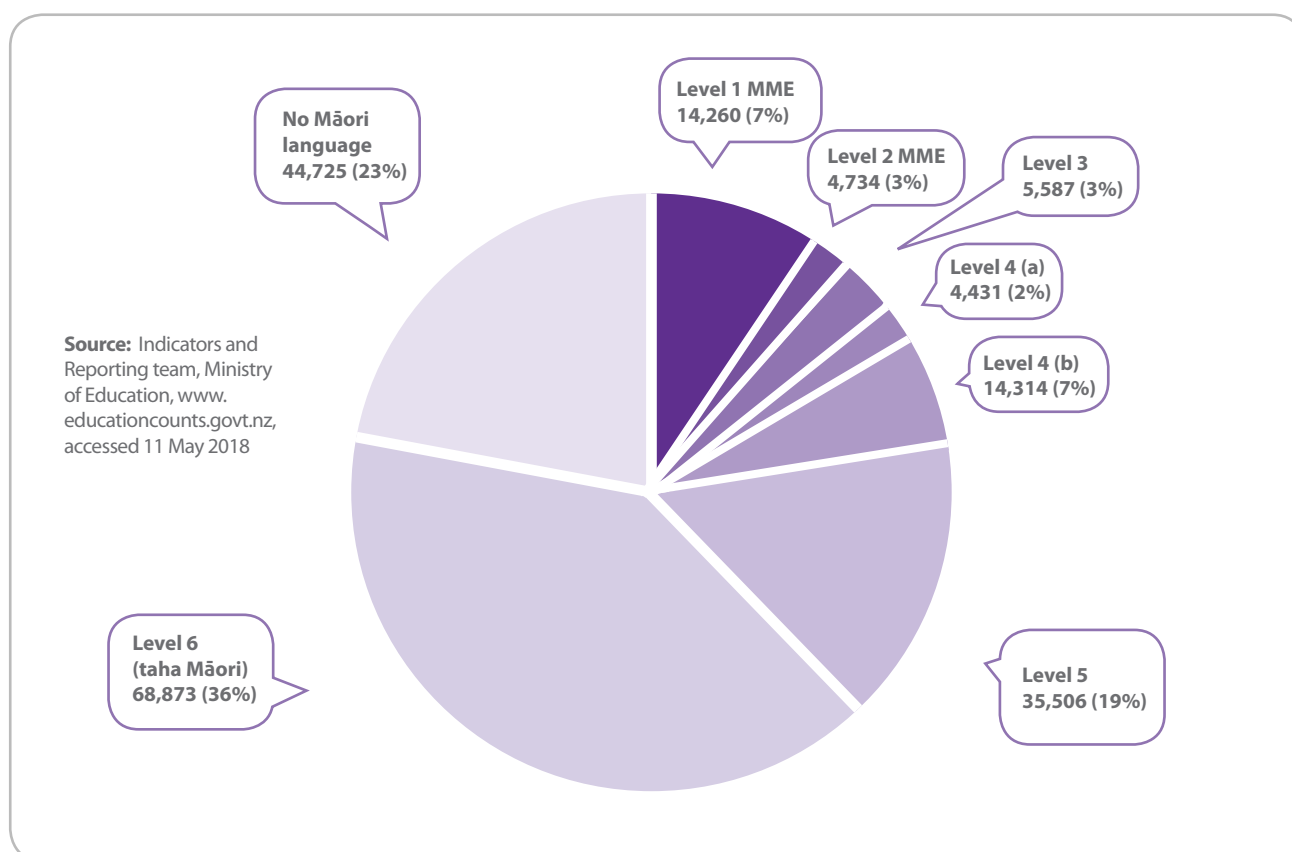


Figure 9: Māori students and Māori language level in education in New Zealand, 2017.

Māori-medium schooling in the Waikato-Tainui rohe

In the Waikato-Tainui rohe in 2017, there were 47 Māori-medium schools operating, of which 37 provided level 1 reo education, and 10 provided level 2. This number of schools has fluctuated slightly in the time period 2012-2017 (see Table 10); however at present it represents 42% of the country's Māori-medium schools a considerable contribution to the nation's immersion schooling. A list of Māori schools in the Waikato-Tainui rohe is provided in Appendix 2.

During the six-year period from 2012 to 2017, the total numbers of students (both Māori and non-Māori) in MME levels 1 and 2 in the Waikato-Tainui rohe have increased overall, although there was a slight drop in numbers in 2015 and 2016 (see Table 10).

In 2017, 4,522 students, both Māori and non-Māori, were enrolled in MME. Of this group, 3,702 were in level 1, and 924 were in level 2. This number represents 3.4% of the total number of primary and secondary students (of all ethnicities) in the Waikato-Tainui rohe (136,178 students).

The majority of students engaging in MME are Māori. In 2017 in the Waikato-Tainui rohe, 99.2% (3,674) of the students at level one identified as Māori (therefore approximately 28 students did not identify as Māori), and 91.8% (848) at level 2 (approximately 76 non-Māori students). The proportions of Māori students in MME were relatively constant over the six-year time period, and similar to the national proportions. Increasing the number and proportion of students engaging in MME is dependent on the capacity of schools, and the availability of teachers proficient in te reo.

Of the total number of students of all ethnicities enrolled in MME nationwide as at 1 July 2017, 23.8% of them reside in the Waikato-Tainui rohe. This proportion has remained generally constant over the 6-year period, although in 2014 almost a quarter (24.9%) of the country's MME students were in the Waikato-Tainui rohe. Over this time period, the total number of students increased from 3,921 in 2012 to 4,626 in 2017. The high proportion of the national share, and increasing numbers, indicate that the Waikato-Tainui rohe is a significant contributor to the population engaging in MME in Aotearoa.

Table 10: Māori-medium schools and numbers of students, Waikato-Tainui Rohe, 2012-2017.**Source:** Indicators and Reporting team, Ministry of Education, www.educationcounts.govt.nz, accessed 22 March 2018

	2012	2013	2014	2015	2016	2017
Waikato-Tainui Rohe						
Total number of Māori-Medium Schools	47	48	50	47	45	47
Level 1: 81-100%	36	36	36	37	36	37
Level 2: 51-80%	11	12	14	10	9	10
Total number of students (Māori and non-Māori) in Māori-Medium education (levels 1 and 2)	3,921	4,210	4,418	4,304	4,302	4,626
Total number of students at level 1	3,003	3,054	3,329	3,433	3,444	3,702
Number of Māori students proportion of total (%)	2,986 (99.4)	3,030 (99.2)	3,302 (99.2)	3,407 (99.2)	3,421 (99.3)	3,674 (99.2)
Total number of students at level 2	918	1,156	1,089	871	858	924
Number of Māori students proportion of total (%)	871 (94.9)	1,089 (94.2)	1,021 (93.8)	817 (93.8)	829 (96.6)	848 (91.8)
Waikato-Tainui proportion of national MME student total (%)	(23.4)	(24.3)	(24.9)	(24.1)	(23.3)	(23.8)

Table 11: Māori-medium schools and number of students, national, 2012-2017.**Source:** Indicators and Reporting team, Ministry of Education, www.educationcounts.govt.nz, accessed 22 March 2018

	2012	2013	2014	2015	2016	2017
Total number of Māori-Medium Schools	105	111	114	115	107	112
Level 1	196	200	201	197	197	201
Level 2	80	83	81	82	82	76
Total number of students in MME (levels 1 and 2)	16,792	17,343	17,713	17,842	18,444	19,438
Total number of students at level 1	11,816	12,028	12,704	12,958	13,473	14,373
Number of Māori students at level 1 proportion of total (%)	11,710 (99.1)	11,930 (99.2)	12,568 (98.9)	12,842 (99.1)	13,364 (99.2)	14,260 (99.2)
Total number of students at level 2	4,976	5,315	5,009	4,884	4,971	5,065
Number of Māori students at level 2 proportion of total (%)	4,643 (93.3)	4,945 (93.0)	4,695 (93.7)	4,541 (93.0)	4,690 (94.3)	4,734 (93.5)

Nationally, the total number of students, of all ethnicities, in MME increased in this 6-year time period, from 16,792 in 2012 to 19,438 in 2017, with the proportions of Māori in MME remaining the same. Over this time, the number of schools increased from 105 to 112 as seen in Table 11, although there was a decrease in numbers in 2016.

Location of MME schools and proportion of Māori speakers of te reo in the Waikato-Tainui rohe

MME schools can be either primary, secondary (Wharekura) or composite (primary and secondary combined). Figure 10 shows the location of MME

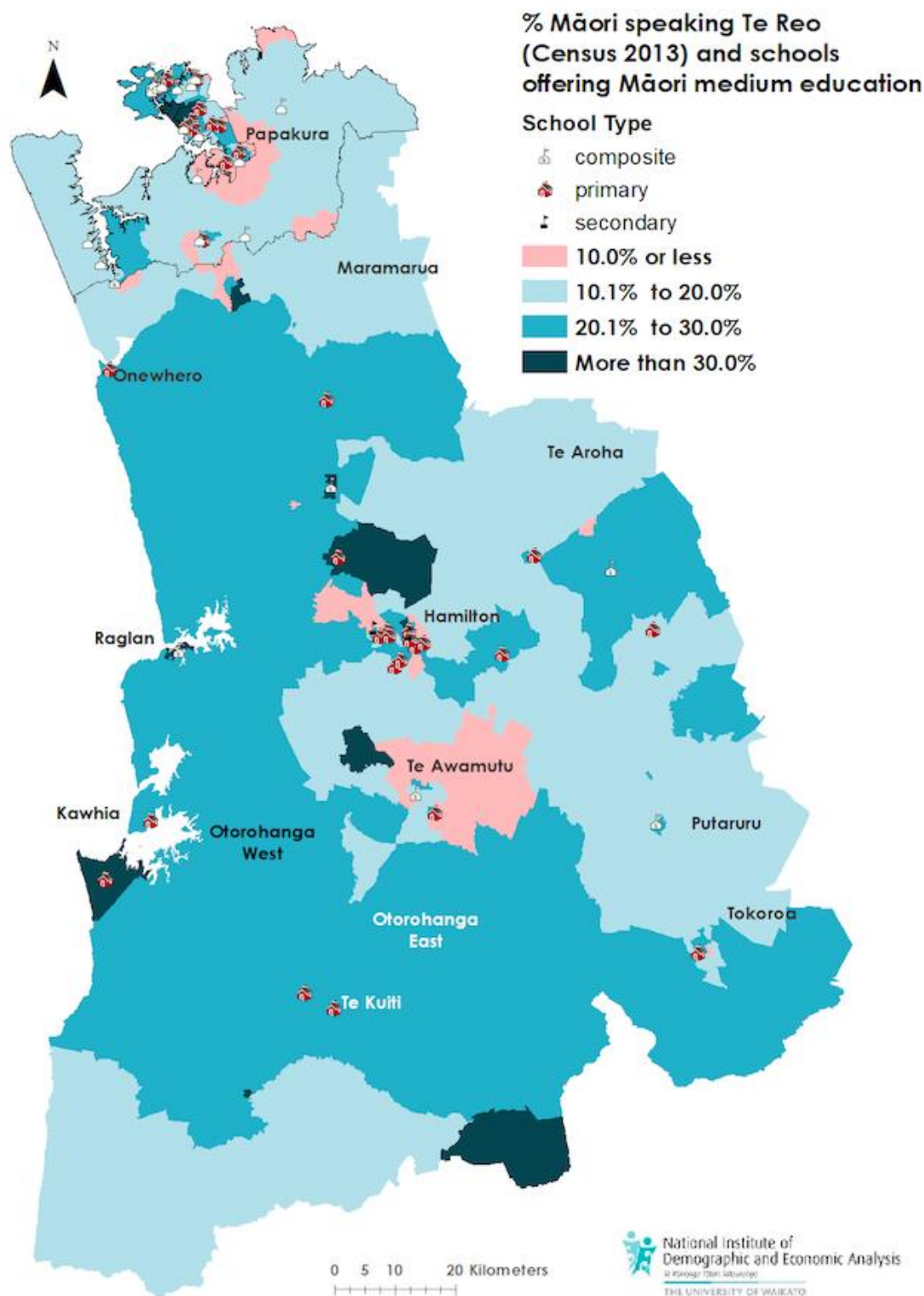
schools in the Waikato-Tainui rohe, in relation to the density of Māori speakers of te reo by Census Area Unit.

The highest number of Māori-medium schools 11 (9 primary and 2 secondary) are located in the Hamilton TA, which also has the highest number of Māori speakers (37,700). See Figure 11, for further details of the Hamilton City region.

Similarly, Manurewa LBA has the second highest number of Māori-medium schools 9 (7 primary, 1 composite, 1 secondary) and the second highest number of Māori speakers (24,700). Waikato TA has the third highest number 6 (4 primary and 2 composite) and third highest number of speakers (18,650). See Figure 12 for locations for Māori medium schools in Auckland region LBAs.



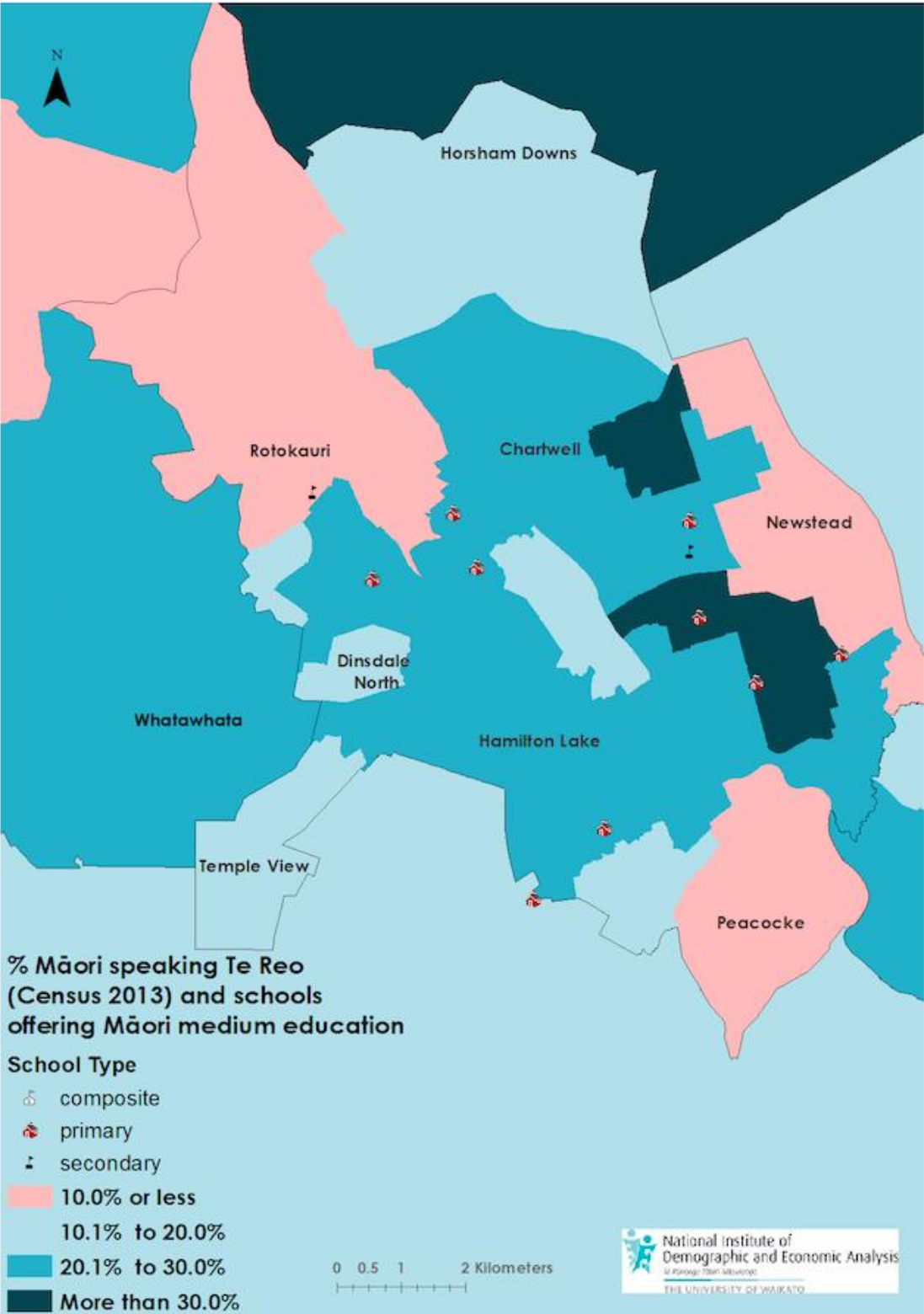
Figure 10: Proportion of speakers of te reo Māori by CAU and schools offering MME in the Waikato-Tainui rohe, 2017.



Source: National Institute of Demographic and Economic Analysis (Kukutai and Pawar 2018).

Note: Composite schools are those that combine primary and secondary (Wharekura).

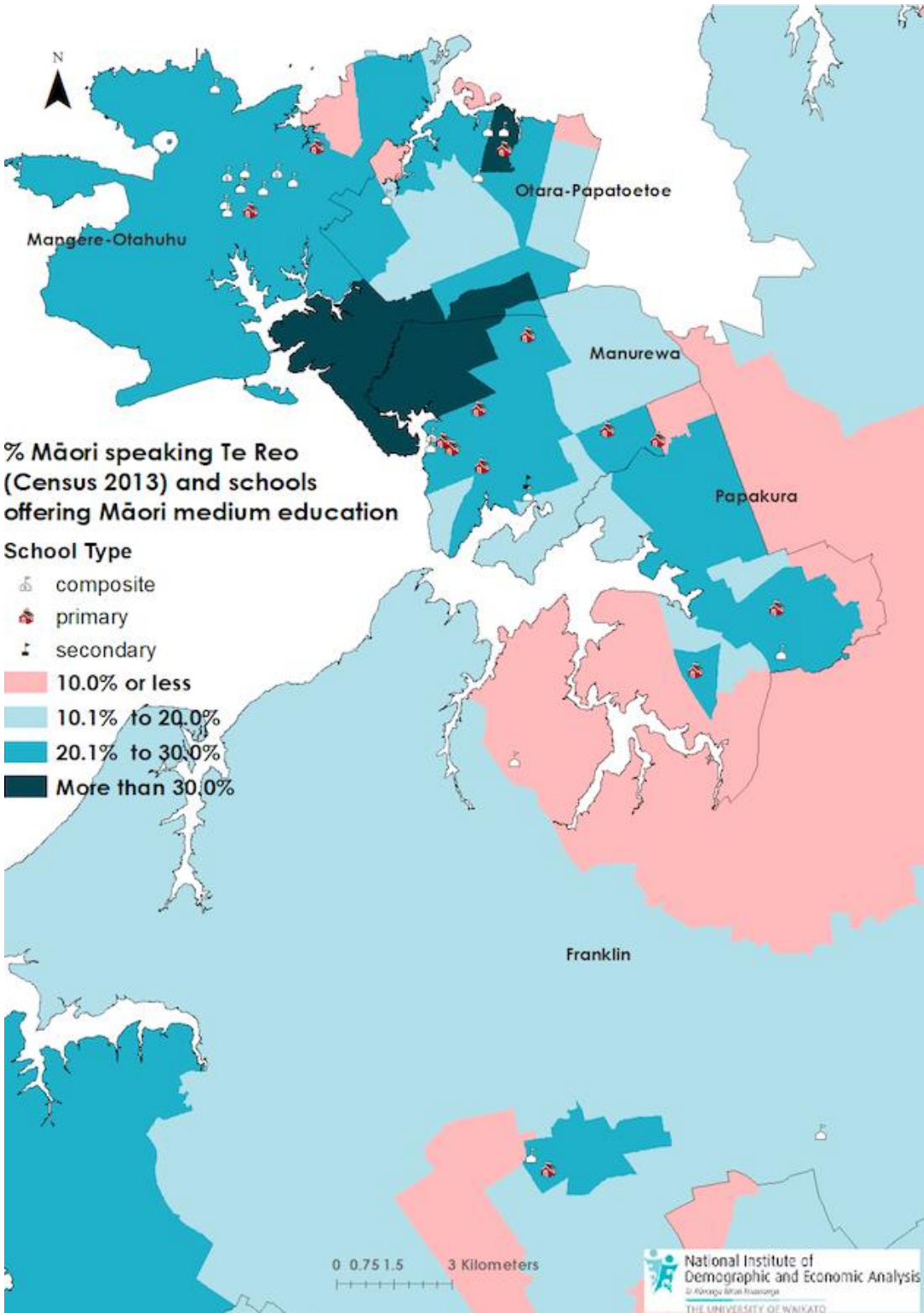
Figure 11: Proportion of speakers of te reo Māori by CAU and schools offering MME in Hamilton City, 2017.



Source: National Institute of Demographic and Economic Analysis (Kukutai and Pawar 2018).

Note: Composite schools are those that combine primary and secondary (Wharekura).

Figure 12: Proportion of speakers of te reo Māori by CAU and schools offering MME in the Auckland LBAs, 2017.



Source: National Institute of Demographic and Economic Analysis (Kukutai and Pawar 2018).

Note: Composite schools are those that combine primary and secondary (Wharekura).

Ministry of Education: Supporting Māori-medium education

In relation to MME, Rowan Brickell (Education Manager) and Merepaea Manukau (Strategic Advisor Māori) of the Ministry of Education (MoE) consider Māori-medium pathways a priority in the Waikato region. One of the ways in which the MoE Waikato Region is strengthening Māori-medium settings within the rohe is by working more closely with iwi (and kōhanga reo), in a way that recognises iwi as the kaitiaki of te reo Māori. In this regard, Merepaea Manukau describes the importance of schools understanding the role of iwi. She says,

“**Schools don’t realise ... the principal will come and go, the kids will come and go, but the iwi will always remain with that kura.**”⁴⁴

“**Schools also need to be aware of, and able to respond to, iwi-driven educational priorities.**”

Key themes that emerged from MoE Waikato discussions with iwi were: te reo Māori, including a targeted focus on Māori-medium schooling; iwi partnering with Kāhui ako; and whānau engaging with education and pathways (Ministry of Education, 2017). As a result of various related forums, Te Rāngai Kāhui Ako ā-Iwi was established. This is a framework that is designed to support sustainable MME while recognising the unique nature of each iwi and rohe. According to the MoE, iwi partners articulate their priorities and work together with other iwi, stakeholders and the MoE to an agreed plan of action. A key strategy is to start iwi partners thinking about iwi leaders’ forums, making education and te reo Māori a priority at those levels, and articulating what it is they want around language revitalisation so the Ministry can support iwi in their growth and development.

The Kāhui Ako model is also being supported/ fostered by the MoE Waikato group. Rowan considers the most successful kaupapa are the grassroots ones, because it’s by Māori for Māori and they decide what works best for them. Rowan states that working in this area is exciting and innovative because, “they are being driven by the kura leaders ... designed by them for their particular purpose.”⁴⁵ The Kāhui Ako has the potential to positively impact on Māori-medium pathways, whereby Māori-medium schools are working collectively to enable learners to be able to pursue

the pathway from kōhanga through to wharekura (Ministry of Education, 2017). Rowan Brickell says, “It’s a transformational approach for state schooling because it’s very much like how the marae works ... on the marae the kids belong to everybody.”⁴⁶

Māori Language in English-Medium Education

Schools that provide te reo Māori as a language subject, or teach curriculum subjects in the Māori language for up to fifty percent of the time are termed Māori Language in English-Medium Education.

In 2017 there were 1,346 Māori students participating in level 3 Māori language education (31-50%) in the Waikato-Tainui rohe, as seen in Table 12. Māori students made up 86% of total students in this level, only slightly higher than the national proportion of 84%.

Similarly, there were 883 (53%) and 2,343 (56%) Māori students in immersion levels 4a (12-30 %) and 4b (less than 3 hours a week) respectively. There were approximately 6,186 Māori students attending institutions that offered less than three hours of te reo Māori in their weekly curriculum (level 5). This number represented 35% of the total number of students in level 5 in the Waikato-Tainui rohe.

44 Interview, Merepaea Manukau, 25 January 2018

45 Interview, Rowan Brickell, 25 January 2018

46 ibid

Table 12: Māori language in English-Medium Education levels 3-5, number and proportion of Māori students, national and Waikato-Tainui rohe, 2017.

	Level 3: 31-50%		Level 4 (a): up to 30%		Level 4(b): At least 3 Hours		Level 5: Less than 3 Hours		Level 6: Taha Māori	
	n	%	n	%	n	%	n	%	n	%
Waikato-Tainui rohe	1,346	(85.8)	883	(53.1)	2,343	(56.2)	6,186	(35.0)	16,254	(24.3)
National	5,587	(83.5)	4,431	(67.8)	14,314	(61.1)	35,506	(27.5)	68,873	(19.8)

Source: Indicators and Reporting team, Ministry of Education, www.educationcounts.govt.nz, accessed 22 March 2018. **Note:** percentages show Māori students as a proportion of the total students at this level (non-Māori numbers not shown).

No Māori Language in Education

Educational institutions that provide 'Level 6 taha Māori', include simple words, greetings or songs in their curriculum. In 2017 an estimated 16,254 Māori students in the Waikato-Tainui rohe were attending schools that provided level 6 taha Māori. This represented 24.3% of total students in this group, a higher proportion than the national proportion of just under 20% (see Table 12). This is a considerable proportion of the Māori school-age population in the Waikato-Tainui rohe.

This category also includes schools that provide no Māori language education at any level, or are 'not eligible for MLP funding', which includes alternative education, international fee-paying students and secondary-tertiary programme students.⁴⁷

A large number of students in the Waikato-Tainui rohe (39,556 individuals of all ethnicities) attended institutions where there was no Māori language learning (see Table 13 below). An estimated 22.6% of these students were Māori (8,940 individuals), a higher proportion than nationally (16.8%).

Table 13: No Māori language in education or not applicable, number and proportion of students, national and Waikato-Tainui rohe, 2017.

	Māori n (%)	Total (all ethnicities)
Waikato-Tainui rohe	8,940 (22.6)	39,556
National	44,725 (16.8)	266,930

Source: Indicators and Reporting team, Ministry of Education, www.educationcounts.govt.nz, accessed 11 May 2018.

A disruptive scenario: Compulsory te reo Māori in schools

This disruptive demographic scenario was devised around the aspiration of te reo Māori becoming a compulsory part of the curriculum in English-medium schools in 2018. Based on the idea that te reo Māori would be 'compulsory' to year 10 (as proposed in the Green Party's policy - Te Reo Māori in School, Arohata te reo, 2016), existing Ministry of Education data is used to project the impact of the number of Māori speakers of te reo Māori in the Waikato-Tainui rohe.

If compulsory te reo Māori in schools was to occur, ideally students would have completed the Te Reo Māori curriculum levels 3 & 4 by year 10. According to the Curriculum Guidelines for teaching and

⁴⁷ Secondary-Tertiary Programmes (or 'Trades Academies') are programmes at year 11-13 level that allow students to gain NCEA qualifications while gaining work experience in an appropriate field. These programmes are developed through partnerships between schools, tertiary and industry organisations.

learning te reo Māori (Ministry of Education, 2009), the proficiency target statement of Levels 3 & 4 states:

By the end of level 4, students can cope with a variety of routine situations when talking to speakers of te reo Māori. They can use familiar language with some flexibility and pick up some new language from its context. They can read and write simple notes and short letters and fill out simple forms. They can use and respond to language, including directions and requests, that is likely to occur in familiar Māori settings. They are becoming more confident in using a range of language learning strategies (Ministry of Education, 2009, p. 45).

If students achieved this level of te reo Māori, they would be able to converse in te reo Māori in a range of common, everyday settings.

While the shortage of Māori language teachers and teachers competent in te reo Māori is well known (Collins, 2018;) with no singular or straightforward immediate solution, this scenario sets out the impact of the success of such a model.

Baseline and disruptive scenario projections

The following data illustrates the effect of compulsory te reo Māori in schools on the number of Māori in the Waikato-Tainui rohe. Two scenarios are presented here as a comparison. The baseline scenario assumes that age-specific rates of te reo Māori remain constant over the next 25 years for the Māori ethnic group (as previously projected in scenario one p. 42). Any change in the estimated number of speakers in 2038 will be due to projected demographic changes in this 25-year period.

This disruptive scenario estimates changes in speaker populations if te reo Māori had been made compulsory in New Zealand schooling for years 1-10, starting in 2018. This scenario impacts on the school-age groups in particular, and makes the following assumptions:

- Cohorts with 0-4 years of learning te reo will attain a level of 60% speaking te reo
- Cohorts with 5 years of learning te reo will attain a level of 65%
- Cohorts with 10 years of learning te reo will attain a level of 80%

All other cohorts will have the same age-specific rate as that recorded at the 2013 Census.

Table 14 shows the age-specific numbers of Māori speakers of te reo in the Waikato-Tainui rohe in 2013, taken from the census data. There is a total estimated number (all age groups) of 33,425 Māori speakers of te reo in the Waikato-Tainui rohe.

The baseline scenario data shows the expected increases in age-specific rates if the proportion of reo speakers remains the same in the next 25 years. Obviously, all age groups gain te reo speakers but the relative gain is highest in the 20-24 and 25-29 year age groups (an increase of about 84% on 2013). This is solely due to underlying demographic changes in the number of Māori at those ages.

Overall the projected number of te reo speakers will increase from 33,425 in 2013 to approximately 54,576 in 2038, an increase of around 63%. These projections assume that at least 44% of future generations of kaumātua in Waikato-Tainui will be able to speak te reo (i.e, the same as in 2013). This situation is highly unlikely, given the cohort effects that have already impacted age-specific te reo rates over the last 20 years and which will continue to do so for at least another 20 years.

The disruptive scenario estimates the number of Māori speakers in each age group if compulsory te reo Māori in years 1-10 had been implemented in 2018. Note in Table 14 that the age-specific te reo rates for 0-4 year olds and 35 years and older are the same as those observed in the 2013 Census. However, we apply very different rates for the 5-year age groups from 5 to 34 years, who would be exposed to compulsory te reo education for varying durations.

The main point to be noted from the results in Table 14 is that compulsory education in te reo could dramatically increase the number of te reo speakers in the Waikato-Tainui rohe. By 2038 the projected number of speakers would be around 108,000 (all age groups) which is approximately double that projected in the baseline scenario (54,576) and more than triple the 2013 estimated number of speakers (33,425). These disruptive projections should be seen as 'high' scenarios given the aspirational assumptions of fluency (e.g., 60% speaking te reo after 0-4 years schooling), and the use of 2013 age-specific te reo rates at older ages. As noted earlier, the rates of te reo speaking at the older ages are likely to decline in the foreseeable future, rather than remain stable.

Table 14: Predictive modelling of rates of Māori speakers of te reo in the Waikato-Tainui rohe in 2038.

AGE GROUP	2013	2038					
		Baseline scenario: rates of Māori speakers of te reo remain constant			Disruptive scenario: compulsory schooling in te reo (years 1-10)		
	Estimated number of Māori speakers of te reo	Number of Māori speakers of te reo	Proportion of Māori population (%)	% increase in number of speakers since 2013	Number of Māori speakers of te reo	Proportion of Māori population (%)	% increase in number of speakers since 2013
0-4	2,633	3,202	(13.9)	+21.6	3,202	(13.9)	+21.6
5-9	2,828	3,751	(17.2)	+32.6	12,456	(57.1)	+340.5
10-14	2,934	3,985	(19.2)	+35.8	13,143	(63.3)	+348.0
15-19	2,671	3,902	(19.3)	+46.1	15,280	(75.6)	+472.1
20-24	2,143	3,961	(20.8)	+84.8	14,632	(76.7)	+582.8
25-29	1,998	3,679	(20.1)	+84.1	11,200	(61.2)	+460.6
30-34	1,992	3,454	(21.6)	+73.4	9,373	(58.5)	+370.5
35-39	2,087	3,275	(22.7)	+56.9	3,275	(22.7)	+56.9
40-44	1,813	2,765	(20.0)	+52.5	2,765	(20.0)	+52.5
45-49	1,793	2,191	(18.3)	+22.2	2,191	(18.3)	+22.2
50-54	1,429	1,968	(21.6)	+37.7	1,968	(21.6)	+37.7
55-59	4,870	6,215	(81.3)	+27.6	6,215	(81.3)	+27.6
60-64	1,318	2,227	(31.3)	+69.0	2,227	(31.3)	+69.0
65+	2,916	10,004	(43.8)	+243.1	10,004	(43.8)	+243.1
Total	33,425	54,576	(24.1)	+63.3	107,929	(47.7)	+222.9

Source: Statistics New Zealand, (Kukutai & Pawar, 2018).

The exposure times for each cohort at each 5-year projection period and the corresponding assumptions for te reo fluency are shown in Table 15. In 2018, the age groups 5-9 and 10-14 would begin compulsory lessons in te reo, attaining 65% speakers by 2023. The 5-9 year age group would undergo another 5 years of schooling, and after 10 years of learning te reo, would attain a level of 80% speakers, and so on. It is assumed that the level of reo remains constant once schooling is over.

Table 15: Disruptive scenario; compulsory te reo in schools for each age cohort 2018-2038.

		2018	2023	2028	2033	2038
Cohort A	Age group	5-9	10-14	15-19	20-24	25-29
	Years of Māori learning		5 yrs learning	10 yrs learning	10 yrs learning	10 yrs learning
	% speaking Māori		65%	80%	80%	80%
Cohort B	Age group	10-14	15-19	20-24	25-29	30-34
	Years of Māori learning		5 yrs learning	10 yrs learning	(10 yrs learning	10 yrs learning
	% speaking Māori		65%	80%	80%	80%
Cohort C	Age group		5-9	10-14	15-19	20-24
	Years of Māori learning		0-4yrs learning	5 yrs learning	10 yrs learning	10 yrs learning
	% speaking Māori		60%	65%	80%	80%
Cohort D	Age group			5-9	10-14	15-19
	Years of Māori learning			0-4 yrs learning	5 yrs learning	10 yrs learning
	% speaking Māori			60%	65%	80%

Source: (Kukutai & Pawar, 2018).

In this model, the ambitious assumption is made that the level of reo remains constant once schooling is over.

Summary

Chapter five discusses the ways in which Māori language education has played, and will continue to play a crucial role in the Waikato-Tainui rohe. Reo Māori revitalisation initiatives like kōhanga reo and kura kaupapa Māori have been major drivers in Māori language education, alongside a number of innovative reo Māori programmes delivered at tertiary level. Current statistics of Māori language education in schooling indicate some key areas for future focus in the rohe. This chapter also features a projected disruptive and aspirational scenario based on the policy (Green Party Aotearoa, 2017) of compulsory schooling. In summary:

Māori-medium schooling:

- Māori-medium schools (levels 1 & 2) in the rohe make up 42% of all Māori-medium schools in Aotearoa.
- Māori-medium students (levels 1 & 2, all ethnicities) in the rohe make up 23.8% of all Māori-medium students in Aotearoa.
- From 2012 to 2017 the total number of students (all ethnicities) in Māori-medium schooling in the Waikato-Tainui rohe increased (from 3,921 to 4,626).

- Māori-medium students represent 3.4% of all students in the Waikato-Tainui rohe.
- Of students attending Māori-medium schooling in Waikato-Tainui, 97.8% are Māori (4,626 Māori students in 2017).

Māori Language in English-medium education:

- Eighty six percent of Māori students in the Waikato-Tainui rohe attend English-medium schools where the curriculum is taught in Māori for 3 to 12.5 hours a week (levels 3 & 4a).
- Twenty-one percent of Māori students in the Waikato-Tainui rohe attend English-medium schools where Māori is taught as a separate subject for 3 hours or less (levels 4b & 5).

No Māori language in education:

- An estimated 40% (16,254) of all Māori students in the Waikato-Tainui rohe attend schools where there is only 'taha Māori', i.e. there are only some Māori words, greetings or songs in their school curriculum (level 6).
- Just over one fifth (22%, 8940) of the Māori students in the Waikato-Tainui rohe attend schools where there is no Māori language at all.

Baseline and disruptive scenario projections:

- The disruptive scenario of compulsory Māori language schooling (to year 10) estimates there would be just under 108,000 speakers (all age groups) by 2038. This is double that expected in the baseline scenario (54,576), and a projected increase of almost 230%, or more than triple that of the 2013 estimated number of speakers (33,425).



He piko, he taniwha Whakahihiko i te reo

Technological innovations



Chapter 6:

He piko, he taniwha Whakahihiko i te reo | Technological innovations

Digital technologies are increasingly changing the way that we live our lives. Recent internet usage statistics report 4,021 billion, global users (Internet World Stats, 2018), with 3.2 billion monthly active social media Facebook users, and 5.13 billion mobile daily active phone users (Kemp, 2018; Zephoria Digital Marketing, 2018). Continued digital development is influencing the way we interact with each other, including in te reo Māori. With online environments including social media, messaging, discussion forums, gaming, blogs and encyclopedias, technologies innovations are generating new possibilities for te reo Māori each day.

In Aotearoa, the last census data reported that four out of five homes had internet access (Statistics New Zealand, 2013). The Māori ICT Report (Ministry for Business, Innovation and Enterprise, 2015) states that while only 68% of Māori households have access to the internet (approx. 438,000), as opposed to the 83% national average, Māori household and individual access to a cell phone is 'on a par or above the national average'. With a significant young Māori demographic, digital platforms present a compelling language domain for the future. Today te reo Māori technological innovations are occurring at a rapid pace.

Background

In the Waikato-Tainui rohe (and at a national level), Te Taka Keegan and colleagues have been critical in enabling te reo Māori to be used within technology, specifically via the development of software applications and web resources.⁴⁸ These innovations began in the early 1990s, including the teaching of the first computer science paper in the medium of te reo Māori (which required many computer terms to be created, that would be used in later interface translations), to developing the first software produced with an interface totally in te reo Māori and an online Māori-English-Māori dictionary.

The speed of technological te reo Māori developments in digital and online space was swift. A survey conducted in 1998 found there were 48 online sites primarily in te reo Māori, ranging from government sites to personal websites. Four years later, the number of websites in te reo had doubled to 100, while webpages in te reo had increased a hundredfold, from 304 to 30,346 (Keegan & Cunliffe, 2014). Sixteen years on from that, the number of websites in te reo Māori has grown exponentially and continues to grow, to the extent that it would be difficult to define the current number.⁴⁹

Despite more Māori being engaged in technology than ever before, and the efforts that have been

made to introduce te reo Māori in the digital space, there are still relatively few opportunities on the internet to use te reo Māori. For the activities that rangatahi most engage in; i.e. social media and networking, downloading or listening to music, and obtaining education or training information, the options are limited (Keegan & Cunliffe, 2014).

Normalising te reo Māori in the digital space

While Te Taka Keegan considers the ability to type a macron on a computer or phone to be one of the most the successful initiatives in digital technology to support te reo Māori revitalisation, it is the use of this technology that is also critical. For Te Taka, it is not so much the technologies themselves that are exciting, but seeing them being used in creative everyday ways. For instance, on Air New Zealand in-flight presentations and on banks' ATM machines, where you not only have the option to make your transaction in te reo Māori but also, at some banks, in different Māori dialects.⁵⁰

Therefore it is Te Taka's conviction, that for te reo to thrive into the future, it must be embedded in technology and its use normalised in everyday whānau and community settings. Just as the

⁴⁸ See Keegan and Cunliffe (2014) for significant te reo Māori technological software and web resource developments, p. 390
⁴⁹ Te Taka Keegan, personal communication, 22 April 2018
⁵⁰ Interview Te Taka Keegan, 30 November 2017

prevalence and dominance of English is a constant challenge to the normalisation of te reo in homes and communities (Hutchings, Higgins, Bright, Keane, Olsen-Reeder et al., 2017; Mahuta, 2017), te reo Māori must inhabit digital spaces to increase the opportunities for speakers of the language to hear, use and see the language (Mahuta, 2017).

To do otherwise, Keegan and Cunliffe (2014) warn, means a “lack of penetration of te reo Māori” in the wider sphere of digital services, that may negatively impact young people’s more general desire to use the language (p. 392). It is critical that technology does not inhibit or prevent the use of te reo in the digital world. Furthermore, the low visibility of te reo Māori in the digital space reinforces rangatahi perceptions, in particular, that Māori language use is only relevant in school settings and Māori cultural activities – rather than being an everyday language of communication in social situations and interactions (ibid).

Rangatahi will be more inclined to use te reo Māori if they see it normalised in the domains that relevant to them; i.e., social networking sites. Keegan and Cunliffe (2014) go further, suggesting that through an association with technology, the potential is that te reo Māori “may be perceived as relevant, modern, cool or even sexy and young people may be more inclined to use it” (p. 388).

Virtual te reo Māori communities

Technology enables people to connect and extend their networks across the globe, space and time (Keegan & Cunliffe, 2014). The phenomenon of virtual Māori language communities has been growing over the last five years on digital platforms such as Facebook (Pukamata), Twitter (Pae Tihau), Instagram (Paeāhua) and YouTube (TiriAta) (Mahuta, 2017), and similar forms of digital virtual hapori media are sure to develop into the future.

Te Taka Keegan has noted a considerable shift by Māori language speakers in recent years to engage with each other online, and a sharp rise in the number of people willing to tweet in te reo Māori:

If you have a look at Facebook, there are now 5 groups that are specifically dedicated to communicating in te reo Māori at different levels of fluency . . . Te Mana o te Reo Māori, Māori 4 Grown Ups, He tamariki kōrero Māori, Kapa Kōrero and Mahuru Māori . . . There is even a chatbox now, called Reobot, that will respond to you in Māori if you

message it using Messenger.⁵¹

Virtual te reo Māori communities are an exciting development. For Māori who have become disconnected from Māori-speaking whānau and friends, or want to engage with more competent Māori language speakers, technology is potentially pivotal in providing instant connection to other Māori language learners, teachers and speakers (Keegan & Cunliffe, 2014; Mahuta, 2017). In doing so, participants are able to generate their own learning communities and relevant resources.

One of Te Taka Keegan’s doctoral students, Paora Mato (2018), explores this growing phenomenon of te reo Māori in virtual communities as an emerging paradigm. In his recently completed PhD thesis, Paora coined the term intra-generational transmission to explain the transmission of te reo Māori that is not vertical in nature, as in inter-generational transmission, but rather horizontal. Such an approach provides the opportunity for literally hundreds to learn, participate and respond, instead of the one-to-one teaching-learning model.

Te Taka Keegan explains:

It can be seen through the medium of Facebook. There may be a number of people conversing - of different generations, of different whānau, of different hapū, of different iwi, of different locations, but the platform is allowing them to break down barriers and converse directly, in a horizontal manner.⁵²

According to Te Taka, intra-generational transmission is new for te reo Māori and requires further research to determine how this is affecting te reo, and in turn, how we can best use intra-generational transmission for the long term health and vitality of our language.

The creation of virtual hapori is also identified by Pānia Papa⁵³ as presenting ‘amazing possibilities’ through which to communicate, teach and learn, and share te reo Māori resources.

Raewyn Mahara agrees:

The technology is definitely a vehicle that is going to give us more reach to access those people, the ones who went to Aussie and actually have become quite disconnected, and generations of it. So how do we get that over there? And also technology is a learning tool, so put up some webinars and some tutorials and a series of things . . . So definitely

51 Te Taka Keegan, personal communication, 22 April 2018

52 ibid

53 Interview, Pānia Papa, 10 December 2017

support technology as a vehicle for transmission.⁵⁴

The online community also enabled the participation of Māori language celebrities, and rangatahi (who we interviewed) pointed out that the ability to access 'te reo Māori icons' inspires and sustains their commitment to Māori language.

Acknowledging language changes

While Pānia Papa is excited about the possibility that innovative technologies may assist with increasing the use of te reo Māori, she is also aware that a possible outcome of resource sharing through virtual hapori is that dialects may further merge and consolidate. As a consequence, in spite of the tribe's ongoing efforts to strengthen their reo ā-iwi and maintain their distinctiveness, they could instead become, as she describes it "dialectal chameleons through iwi hybridity."⁵⁵ The issue of dialectal retention, however, is not new, and has been identified as a complexity of Māori teaching and learning as Māori teachers (and/or books and resources) from other tribal groups enter the rohe (Olsen-Reeder, Hutchings & Higgins, 2017).

Te Taka takes a broader view; he believes languages change because the world changes, and we need language to describe those changes. In his view, change is inevitable.

He explains:

In 20 or 30 years our language . . . will still be te reo Māori but it will be different. If you look back to how people were speaking 20 or 30 years ago, they were speaking a slightly different Māori ... Our language will change ... otherwise it's dead ... 'cause the world changes, technology changes . . . so our language has to change to incorporate that . . . But that's a good thing, it means our language is alive.⁵⁶

Changes in te reo Māori, Te Taka advocates, is a sign of a healthy language. Just as Peter Keegan (2017) has tracked the changes in his article, 'Māori Dialect Issues and Māori Language Ideologies in the Revitalisation Era', te reo Māori needs to be part of this new world if it is to survive (Mahuta, 2017).

Language archiving and data sovereignty

Looking at the issue of language change from another perspective, Pānia Papa and Raewyn Mahara

identified tribal data sovereignty as a priority for Waikato-Tainui.

Pania explains:

We need to figure out a way to create digital language resources for our people that are easily accessible to everyone, including our overseas taura here. However, we need to be able to monitor the quality of those resources and protect the mana of that data.⁵⁷

In their view, it is critical that a collective tribal monitoring maintains the quality and protects our resources and data from commercialisation.

In this regard Te Mana Raraunga, the Māori data sovereignty group, identifies data as "a living taonga and is of strategic value to Māori". As such, data is subject to the rights articulated in the TOW and UN declaration on the rights of Indigenous Peoples ... Māori data refers to data produced by Māori or that is about Māori and the environments we have relationships with ... Māori Data Sovereignty supports tribal sovereignty and the realisation of Māori and Iwi aspirations (Te Mana Raraunga, 2015, p. 1).

Similarly, Pania and Raewyn understand the importance of the tribe having the technological capability to store and maintain archival language resources, including those that are currently held in government archives, so that tribal mātauranga and exemplars of the Waikato-Tainui mita are preserved within the tribe for future generations.

Archiving is an important aspect of the 'documentation' of an endangered language. One of nine criteria that make up the 'Language Vitality' framework developed by UNESCO to determine the vitality of a language, the 'type and quality of documentation' criterion recommends sustainable development in literacy and local documentation skills, including training local language workers to develop orthographies, read, write, and analyse their own languages, and produce pedagogical materials. In addition, the establishment of local research centres where speakers of endangered languages are trained to study, document and archive their own language materials, is recommended (UNESCO Ad Hoc Expert Group on Endangered Languages, 2003).

54 Interview, Raewyn Mahara, 24 November 2017

55 Interview, Pānia Papa, 10 December 2017

56 Interview, Te Taka Keegan, 30 November 2017

57 Interview, Pānia Papa, 10 December 2017

Instant translation and transcription technology

According to Te Taka Keegan, two future developments in technology that have the potential to enhance te reo Māori revitalisation are instant translation and transcription through voice recognition.

In the case of translation, the capability to get instant and reasonably accurate translations through Google Translate on a laptop, smartphone or other device is a current reality, but only for the major languages, such as English, Spanish and French. For a minority language like te reo Māori, there is not yet a large enough pool of te reo Māori text on the internet to provide examples to 'teach' the technology.

If the amount of te reo Māori text being developed on the internet continues to increase, Te Taka predicts it might be possible to have Google Translate available for te reo Māori in the next 20 years. More translated pairs online (pairs of high quality Māori - English language data) will enable the development of such a tool more quickly.

He explains:

So the future for our language is that we can also jump online and type something in te reo Māori, the translations instantly appear. At the moment it can't happen because . . . we haven't got enough examples. I used to think maybe we would never get enough but now I think there will be an opportunity sometime in the future, certainly within 20 years, where every kind of translation checking technology. . . will be available for te reo Māori.⁵⁸

Furthermore, Te Taka believes such a technological innovation will be able to identify dialects, and provide the most appropriate word for you in relation to your tribal affiliations.

In relation to transcription, the development of speech recognition technology is accelerating. In Te Taka's view, before long the keyboard will become obsolete; rather than typing, we will simply speak into our devices and text will be produced automatically. Or we will speak into our smart phone and it will be projected to an audience. Māori transcription will be a future reality for te reo Māori.

While these new developments in technology are exciting, they could be perceived as having the

potential to dis-incentivise people from learning te reo. However, Te Taka disagrees. In his view, te reo Māori is not just about being able to converse or understand, it's about identity, and therefore will always remain important to Māori.

Waikato-Tainui exemplars of te reo Māori technological innovations

The aspirations of Waikato-Tainui to be the leaders of change (i.e. future makers) to ensure the revitalisation, regeneration and flourishing of te reo o Waikato can be seen in the growth of technological developments within the tribal rohe over the last two to three years, most of which have been instigated or partnered by the tribe. When viewed collectively, they give a sense of Waikato-Tainui rohe being at the 'cutting edge' of digital technology that aims to promote and normalise te reo Māori.

The following are three examples of Waikato people developing reo technology that is being used to enhance Waikato-Tainui mita.

Arareta Waikato

In February 2016 the Waikato-Tainui Education team launched Arareta Waikato, two interactive apps that are reo Māori multi-sensory learning tools aimed at tamariki aged 2-5 years. Developed in collaboration with digital education specialists, the apps encourage tamariki to be innovative and creative: singing along to waiata, learning the alphabet and parts of the human body (Arareta Waikato: Tinana) or different items of clothing (Arareta Waikato: Pakikau) in te reo Māori, tracing the letters, then drawing the picture that goes with each letter. They can also use the camera to take a photo and send their drawing to members of the whānau (Google Play, 2018a, 2018b). The apps can be downloaded for free from Google Play, or the Waikato-Tainui Facebook page, Ko Waikato Te Awa, Ko Waikato Te Iwi. According to the Waikato-Tainui 2017 Annual Report (Waikato-Tainui, 2017b, p. 39), there were 3200 resource downloads for the Arareta Waikato apps in 2017.

Westpac ATM

In September 2017, to coincide with Te Wiki o te Reo Māori, Westpac New Zealand launched a Waikato-Tainui reo option on more than 90 percent of its

58 Interview, Te Taka Keegan, 30 November 2017

ATMs throughout the motu. The bank partnered with the Waikato-Tainui Reo Advisory Board to have the narrative on its ATMs translated not just into te reo Māori, but the Waikato dialect (Westpac New Zealand, 2017).

Kawe Kōrero App

Also in Te Wiki o te Reo Māori 2017, Waikato Regional Council launched Kawe Kōrero, a free app to help upskill Waikato Regional Council staff in te reo and tikanga Māori. Specifically developed to help staff, councillors and other councils to communicate more

effectively in partnerships with iwi and Māori, the Kawe Kōrero app focuses on basic Māori language, pronunciation and protocols. The app prepares users to attend hui or step on to a marae, teaching contribute (Scoop Media, 2017). Features include waiata, mihi and karakia and video. In its first six months, the app video had been viewed more than 50,000 times and shared more than 7,000 times. In April 2018, Kawe Kōrero was the recipient of the supreme award at the annual Local Government Excellence Awards (Tyson, 2018). The app is available to the general public by downloading from iOS or Google share platforms (Scoop Media, 2017).



Profile: myReo Studios Profile - Kawana Wallace

“We just want our language, our culture to be in the mainstream.”

Based in Rāhui Pōkeka (Huntly), myReo is a whānau-owned Māori game development studio that is all about Māori language revitalisation and acquisition. The creative force behind myReo is 26-year-old programmer and educator Kawana Wallace (Ngāti Uenuku, Tūwharetoa, Tainui), along with a team of three programmers, plus Kawana’s wife and parents. Having returned to Aotearoa after several years living overseas, Kawana and other members of his whānau wanted to learn te reo Māori. He decided to apply his technology skills to developing apps and games to teach himself te reo, and to make them accessible to other ‘everyday urban Māori who want to reconnect’ with their language. The games range from apps that help you learn basic concepts and kupu in Māori, like telling the time, or the components and symbolism of a wharenuī; to puzzle games, like Dodgy Waka, where you navigate a waka down the awa, dodging rocks and taniwha; and even board games, so that schools that can’t afford the devices don’t miss out.

myReo are “trying to do our culture before other people from overseas do it. So getting on that boat early and being the leaders in that space.” Based on market research, the games and apps myReo Studios develop are mostly bilingual. They believe that giving people the choice to use the games in Māori or English is key to their goal of taking te reo ‘mainstream’ and fostering a wider appreciation for the language.

In his role as a programming educator, Kawana is focused on developing bilingual resources with Māori components to teach coding to kids of all ages. The tech game ‘Kiwi Code’, features a programmer, Kiwi, who is guided by a programming patupaiarehe named Patu. Kawana wanted to highlight ‘the strong cultural dynamics of Māori tribalism’, and specifically that we have always had strong female leaders. One of the challenges of the New Zealand tech industry is that coding programmes are produced overseas, mostly in America, so they are not so relevant to our context: “The tech industry now is . . . mostly male, 40s and Pākehā . . . they have a particular worldview and they know how to solve their worldview problems . . . But that means our minority groups and our wāhine, their problems aren’t being solved. Only 8% of the industry is female, and way less than that are Māori. For Māori women to get into the industry would be huge.”

While completing ‘Kōkiri’, a 6-month accelerated Māori business course for entrepreneurs offered through Te Wānanga o Aotearoa, Kawana discovered there are “quite a few Māori that are on the same [innovation] journey too, and that’s cool. I don’t think there’s any of us that are in competition. We can support each other.”

In collaboration with Te Puni Kōkiri, myReo Studios released a bilingual app as part of Puni Reo, aimed at normalising te reo through (in this case) sport, using technology. The Te Reo Puni Poitarawhiti app encourages the use of te reo Māori on the netball court and the sidelines. As Eruera Lee-Morgan (Te Arawa, Tainui) of Te Puni Kōkiri explains, “We’ve put our reo efforts into this space because our reo is already doing well on our marae, in our schools, high schools and Māori tertiary institutes. It’s outside of those spaces that our reo is left behind.” Te Reo Puni Poitarawhiti provides idioms, words and directions in te reo pertaining specifically to netball for players, coaches, referees and supporters, and teaches through ‘gamification’. myReo Studios plans to extend the app to include more sports in the coming months (Tipene-Allan, 2018).

Other initiatives Kawana is involved in include partnering with iwi to develop VR (virtual reality) games for tamariki and rangatahi; and establishing ‘in the bush’ tech hubs, called ePou, in small towns like Raetihi or Ohakune, with a population of 1,140 people. The ePou offers tech classes and support for everyone from kaumātua and kuia to young mums: “We know technology can be a gateway to better economics, better development, more opportunities . . . Not just about programming, it could just be learning how to type up a Word doc.” All the resources are donated, and the standard of the technology “rivals anything in Hamilton.”

The sky’s the limit and the future looks bright for this prolific, entrepreneurial whānau company based in the Waikato: “We’ve got 7 games coming out in the next 2 months. We just want to saturate the market so that when people search up New Zealand games, BOOM!”

Pūrākau:

Creative storied futures

These two pūrākau are future scenarios created to imagine the world in 2038. As fictitious, future-focused pūrākau they aim to open our thinking and feeling about how our lives might be for the next generations. These creative stories are intended to stimulate our senses, prompt deeper thinking and even provoke controversial discussions about what our whānau and communities might look like.

While the focus of this report is on te reo Māori, the pūrākau also allude to potential changes in tikanga, that have implications for the way we will interact in te reo. Imbued with humour, these pūrākau aim to illuminate the ways in which technology may influence, impact and/or collide with our attitudes, values and tikanga, and ultimately our aspiration for the normalisation of te reo Māori in our everyday lives.

Pūrākau 1: Te waka hiko

Written by Raukura Roa

Kui and Rau need to return to Pirongia for a very important Hui-ā-Tau at the Marae. The hapū and whānau are returning from all around the world to be at this hui.

Kui: Kia tere e Rau, we need to get to the Marae! Did you order our car for us?
Rau: Āe Nana, I just need to input all our information for the driver.

A black Tesla pulls up outside the front door of Nanny Kui's house.

Kui: Wī e kare, kia kino mai hoki tēnei waka! I hope it's not too expensive and it gets us to the Marae on time.
Rau: Don't worry Nana, ZUBER promises that the cars are user friendly and will get us to our destination on time every time or your money back guaranteed! We should be in Pirongia in about two and a half hours - three hours max.
Te Tesla: Tēnā koe e kui. Kuhu mai. Ko Waka Hiko tōku ingoa. E haere ana kōrua ko tō mokopuna ki te Marae i te rā nei, nēhā?
Kui: Wī kare! The car is empty and it just spoke to me ... IN Māori! Wow, it's like that Night Rider program with that handsome fulla, what's his name ... David Hasselhoff - but Māāāāāāori ...
Rau: David who Nana? Never heard of him or the movie! You just showing your age now Nana!
Kui: I am not that old! I am still working and am due to retire in two years.
Rau: Wow, has it been three years already since your 80th birthday? Time flies alright.
Kui: Tell me about it. Things have changed so much over the past 30 or so years. When your Nana Ata lived down here, way back in 2017, we had to drive one and half hours to Auckland airport, wait for at least an hour for the plane, then fly two hours to Dunedin because the Cook Strait bridge wasn't built in those days. The flight and gas cost at least \$600. That would be like \$1500 these days. It was so expensive.
Rau: Really?
Kui: Yup, and when your Nana Ata would drive home, it would take her a couple of days to get back because she had to drive 6 or 7 hours to Picton, then catch the ferry to cross Cook Strait to Wellington, which was another couple of hours. Rest there the night, then drive another 6 hours to get home to Te Kowhai.
Rau: OMG, that just sounds absolutely crazy. I would go bonkers sitting in a car for six hours. Did they have Netflix in the cars? In the Airports? On the planes? On the Ferry?
Kui: No, no, no and no! We only had Netflix on our computers and phones at that time and we could only use our own data to access the internet because wifi was limited. As for the cars - we had to drive ourselves!
Rau: Whaaaaaat? Drive yourself? No access to universal wifi? How did you survive? OMG I would totally die of boredom!
Kui: Well I survived well enough. We all drove in those days. We also had these amazing inventions that didn't require electricity or internet access ...
Rau: Really Nana, what was that?
Kui: Books!

Pūrākau 2: Ngā reo o te marae

Written by Raukura Roa

Kui and Hine arrive at the Marae. The car drives up the back gate to the kitchen. They both get out and walk over to where everyone is waiting for instructions from Koro Hare.

Koro Hare: Tēnā rā tātou katoa. Kua tae mai te manuwiri nō reira me whakariterite tātou i a tātou anō. Nā, kia mōhio mai koutou, kāore tātou i te whakamahia ngā karetao-ā-hiko i te rā nei mō te pōwhiri. Nō reira e karangahia ana kia tū ngā rūruhi karanga ki mua i te whare, ko ngā koroheke ki te paepae. Tamariki mā, kāti te kori, me hoki koutou ki muri ināianei

Kaumātua: Kia ora e Hare, ka pai!

Kura: He aha tērā? What did he say babe, I couldn't hear over all the kids running around.

Moana: He said you gotta go do the karanga Nana Kura, they not using the karetao-ā-hiko today.

Kura: What?! No karetao, hmmm, well I better make sure that Rob stays off the paepae! His reo is worse than those dumb machines!

Mere: Mm-hmph! He's the reason why we needed the karetao in the first place!

Kura: Tika! At least those karetao know the difference between passive and active sentence structures!

Mere: Yes! And they're programmed to use Waikato-Tainui dialect and nothing else!

Moana: Āe, it's a shame though, because since the karetao took over the paepae, no one has been learning to karanga and whaikōrero. That's why we had to send for Nana Kui to come up from Dunedin especially for this hui.

Kura: What? Who got her? She doesn't even use Waikato-Tainui reo anymore! Been in Kaitahu land too long!

Kui: Tō tero e Kura. E ai kī te kōrero, ko te reo kia tika, ko te reo kia rere, ko te reo kia Māori. You fullas get too precious about dialect! We all speak Māori - Full stop!

Moana: Kia ora Nana Kui, kia ora e Hine, nau mai hoki mai.

Kui: Kia ora babe! Always good to see you.

Koro Hare: Āi e Kui, nau mai hoki mai. Kuuuua roa rawa te wā!

Kui: Kia ora e Hare, he orange ngākau te kite hoki i a koe. Te āhua nei e ora pai ana koe tungāne (she pats his tummy).

Koro Hare: Āe rā e kui, he nanakia ngā umutārua hōu nei. E taea ana te tunu kai Māori nāianei!

Kui: Wī - kia pai mai hoki!

Koro Hare: E Kui, mā kōrua pea ko Kura ngā karanga mō te pōwhiri i te ata nei?

Kui: Āe, ka pai tērā!

Kura: E Kui, don't forget, this is Waikato-Tainui, not Kai Tahu!

Kui: Tō tero!

The pōwhiri is over and Kui is chatting with her mokopuna, Moana.

Kui: What is up with all the karetao! I went to the kitchen to say hello and there was no 'person' in sight! Just machines everywhere!

Moana: Āe Nan, unfortunately, without those machines, we would have nobody here to mow the lawns, tend to the gardens and keep the Marae clean and tidy. We have the ones with holographic capabilities to look after the paepae because the kaumātua either don't speak Māori, refuse to learn, or their reo isn't up to Nana Kura's standards.

Kui: Aia! That sounds both sad and silly. I know our generation missed out on the compulsory reo education initiative - but that just meant we had limited access to reo, it didn't limit our access to good sense!

Moana: Āe Nan. That's why I rang you to come back for our big hui-ā-tau.

Kui: The kaumātua flats are looking good, Moana.

Moana: Yeah, the Waikato-Tainui kaumātua housing initiative has been a great help in housing our kaumātua. But we still seem to be struggling with the increased aging population.

Kui: How many kaumātua flats have we got on the Marae now?

Moana: Honestly Nan, not enough and that's the truth. We had to put up some partitions in the wharenuī for the overflow of kaumātua. Our oldest is Nana Kore and she is

pushing 130. She has her own flat. The youngest is Nana Tuti who will be 86 next month. We recently had a couple of umutārua installed in the kitchen. They were designed by the Keegan boys to prepare kai Māori for our old people.

Kui: Āe, I understand that's why your Koro Hare has such a big puku eh! But I bet you anything they can't beat my takakau bread!

Kura: Humph! Anyone can beat your takakau bread Kui. It's just flour and water for goodness sake!

Kui: Yes, and that's the point. It is flour and water, not that stupid pea protein powder rubbish pretending to be flour and water!

Summary

This chapter outlines the impact of some of the technological innovations that are occurring at a rapid pace. Māori youth in particular, are highly engaged in digital technologies as part of their everyday lives. People from and within Waikato-Tainui rohe, such as Te Taka Keegan and others, have been at the 'cutting edge' of technological innovations for te reo Māori. In summary:

- Te reo Māori must be normalised in the digital domain in areas such as social networking sites, to encourage te reo Māori to be used.
- Virtual te reo Māori communities are increasing and providing new te reo opportunities, especially for Māori who may be isolated from Māori speaking communities.
- These online virtual te reo Māori communities not only provide teaching and learning activities and resources, but different forms of te reo Māori engagement and participation with others across generations (intra-generational transmission).
- Technology, like other changes in society, will contribute to changes in te reo Māori. This is viewed by some as a sign that te reo is well and alive.
- Waikato-Tainui are cognisant of the need for continued language archiving to preserve exemplars of the Waikato-Tainui mita, and of the importance of maintaining tribal data sovereignty to protect the mana, quality and ownership of resources.
- Instant te reo Māori translation and transcription technology are identified as critical developments in te reo Māori.
- Waikato-Tainui continue to partner with others to develop technological initiatives to preserve and enhance Waikato-Tainui mita, these include: Arareta Waikato; Westpac ATM; and Kawe kōrero App.
- The profile of myReo Studios led by Kawana Wallace of Huntly is an example of Waikato-Tainui young people creating technological solutions to advance te reo in new spaces.
- Two pūrākau provide creative stories that inspire future thinking about the way in which technology may become part of our everyday te reo Māori lives in our rohe.





He piko, he taniwha

Te Pārekereketanga o te Reo

Māori-rich community organisations

Chapter 7:

He piko, he taniwha Te Pārekereketanga o te Reo | Māori-rich community organisations

The success and regeneration of te reo Māori is 'in many hands', in language pockets across the nation (Higgins & Rewi, 2014). On a day-to-day basis, the implementation of te reo revitalisation occurs within the context of community (Kukutai et al., 2015). Community responses to the challenges of revitalising and maintaining te reo Māori are diverse and intrinsically linked to the people, the whenua, and the community's priorities for te reo (Hutchings, Higgins, Bright, Keane, Olsen-Reeder, et al., 2017).

This chapter features what we have referred to as Māori-rich community organisations, to denote organisations that are either Māori-led or have a high participation of Māori within them. The three organisations that are included here, Te Ataarangi, kapa haka and waka ama, have all made a positive impact on the revitalisation and maintenance of te reo in the Waikato-Tainui rohe, providing a way to think about the potential of community Māori-rich organisations into the future.

Te Ataarangi ki roto o Tainui

Te Ataarangi has played a major role in reo Māori revitalisation in the Waikato rohe for more than 30 years and has supported an estimated 6500 people to speak Māori in homes and communities. The initiatives that have been developed and delivered by Te Ataarangi can be seen as playing a significant role in strengthening the position of the Māori language within whānau and communities in the Waikato region.

Te Ataarangi is a language revitalisation movement developed by Ngoingoi Pēwhairangi and Dame Kāterina Mataira, which is committed to the survival of the Māori language and is epitomised by its well-known whakataukī, 'Kia kore koe e ngaro taku reo rangatira' (you will never be lost my noble language). Based on the Silent Way Method developed by Caleb Gattegno, the kaupapa flourished in marae, kōhanga and communities around the country (Muller & Kire, 2014).

The local region, Te Ataarangi ki roto o Tainui (TAKROT) that extends from Waikato in the north, to Maniapoto in the south and Hauraki to the east, has a history that spans more than 30 years. TAKROT is one of the eleven Te Ataarangi rohe and has played an important role in the growth of the kaupapa that was developed from Kāterina Mataira's Master's thesis, completed at Waikato University (Mataira, 1980). Hamilton has been home to the central operations office for more than 15 years.

Te Kuratini o Waikato was the site of several Te Ataarangi-based programmes from 1991 to 2004, including the Ataarangi teacher training programme (Te Kura Pouako). It is estimated that over 2000 adult Māori language learners attended these programmes, many of whom purposely moved to Waikato from other regions around the country. Other programmes in the region included those delivered through partnerships with Te Whare Wānanga o Awanuiārangi from 2001-2009 and Te Wānanga o Aotearoa in 2010, in which there were an estimated 850 students in the Waikato region. These institutions all delivered formal certificate, diploma and degree-based programmes. Reo in the Workplace was a service delivered by Te Ataarangi in the Waikato region to a number of organisations (government and private sector) for their staff, with an estimated 250 learners.

Erana Brewerton and Makere Roa talked about the large number of kuia who were a part of Te Ataarangi when they started as learners in 1986. One of these kuia was Pētiwaea Manawaiti (Maniapoto), an influential community advocate for the Māori language in Tainui and a leading practitioner for Te Ataarangi who worked alongside others such as Nganehu Turner (Ngāti Maniapoto, Waikato) and Hema Parsons (Te Tai Tokerau). These women were highly committed to their communities and to strengthening te reo Māori in the rohe (Te Rūnanga o Te Ataarangi, 2009). They had the ability to inspire large numbers of new graduates, such as Erana and Makere, to begin teaching. Erana believes Pētiwaea

was instrumental in growing Te Ataarangi in the rohe. He tino pou a ia me wāna hononga tonu ki te Kāhui Ariki me Te Atairangikaahu. Ko te hunga pēnei ki ahau nei nō waho kē, mauria atu ki ngā poukai katoa. Ko tāna tonu ko te tuku i a mātou ki te mahi i ngā hāpori tonu, i ngā hāpori kōhanga reo, kāore kau he kura kaupapa i kōnei nē, kōhanga reo me ngā marae. Koirā tāna tino hiahia kia ora ake ko te reo i reira, i waenga tonu i ngā whānau.⁵⁹

A defining characteristic of Te Ataarangi is the ability to deliver its programmes in an immersion environment that is safe and nurturing. Five key guidelines that both learners and facilitators must abide to establish a safe learning environment and acknowledge the spiritual dimension in learning are:

1. Kaua e korero Pākehā (no speaking English)
2. Kaua e poka tikanga (don't be disrespectful of others' customs or beliefs)
3. Kaua e akiaki tētahi ki tētahi (don't prompt one another)
4. Kia ahu atu te pātai ki a koe, kātahi anō koe ka āhei ki te whakahoki (only answer questions that are directed to you)
5. Kia ngākau māhaki tētahi ki tētahi (be humble and respectful) (Muller & Kire, 2014).

According to Rangihau (Browne, 2005), these ture go hand in hand with the philosophies of Te Ataarangi and assist in bringing out the wairua in learners.

Within Te Ataarangi, learning te reo is more than an intellectual exercise and the wairua (the spiritual dimension) is recognised as an essential element to be tapped into, in order to receive the full benefit of the learning situation (Browne, 2005).

Erana shares her experience as a facilitator:

Ki au nei hoki ko tētahi mea i tino rerekē nei Te Ataarangi i taua wā, ko te oranga wairua tonu. Rerekē ai ki ērā i whakahaere ki te whare wānanga, te aha rānei. Koirā i tino rata ai te ngākau o te tangata ki tēnei kaupapa.⁶⁰

The recent language learning programmes with whānau and communities being delivered by Te Ataarangi in the Waikato region were He Kāinga Kōrerorero and Kura Whānau Reo (see below). In 2005 He Kāinga Kōrerorero (HKK) began delivery

in the region and since then has provided support to an estimated 270 whānau (1674 people) in the Waikato. HKK is a home-based programme delivered by Te Ataarangi and sponsored by Te Taura Whiri i te Reo Māori. HKK uses Pouārahi (language mentors) to encourage inter-generational and intra-generational transmission of te reo in the whānau. Makere Roa explains “Ko tētahi o ngā mahi o te HKK ko te whāngai i ngā horopaki o ia rā, ia rā kia mau tonu ko te reo i roto i te kāinga, ki roto i wā rātou mahi katoa ia rā, ia rā.”⁶¹ A recent evaluation of the programme confirms that it is a successful model that is: **highly efficient and effective in its personalised approach to whānau language planning and support, the resources and promotion and inclusion of immersion events for whānau to participate in speaker communities (EvalStars, 2017).**

Te Ataarangi Programmes

Over the 10 years from 2008 to the present, the following Te Ataarangi programmes and courses have been offered in the Waikato-Tainui rohe.

Kura Whānau Reo

In 2014, Te Kura Whānau Reo (KWR) was developed by Te Ataarangi and funded by Te Taura Whiri i te reo Māori and the Ministry of Education. Based on HKK, KWR strengthens te reo in school children by supporting whānau to establish their homes as immersion language environments. Over the past 4 years there have been an estimated 105 whānau (630 people) participating in the KWR programme in the Waikato-Tainui region. An evaluation of the KWR programme undertaken by the Ministry of Education in 2016 showed that the programme “had a significantly positive impact on education, language acquisition and use, cultural identity development and affirmation, as well as having an impact on community and iwi relationship development” (Te Huia, Muller & Waapu, 2016).

These two whānau language development programmes, HKK and KWR, have been instrumental in developing speaker communities and increasing the use of te reo Māori in the home. Both programmes were developed with the critical understanding that intergenerational language

⁵⁹ Interview, Erana Brewerton, 22 December 2018

⁶⁰ ibid

⁶¹ Interview, Makere Roa, 22 December 2018

transmission is essential to language revitalisation and reversing language shift (Muller, 2016).

Ohu Reo

The concept of Ohu Reo (language hubs) was developed with a focus on supporting communities, whānau, hapū and iwi to build a mix of tailor-made immersion language programmes, contexts, strategies and activities appropriate for their communities. The Ohu Reo in the Waikato region started in 2017 and has been working in the Otorohanga region with around 30 people.

Te Ata Raukura

Te Ata Raukura is a partnership between Te Kōhanga Reo and Te Ataarangi to support te reo and tikanga of kaimahi, kaiāwhina and whānau within Kōhanga Reo and began delivery in 2014. There is one kura in the Waikato region delivering to 15 students per year and a total of 60 students to date. Makere Roa agreed that Te Ata Raukura was a successful initiative and one that brought two major players in the language revitalisation domain together. “Kua roa tēnei moemoeā ... me kī i tīmata mai i te timatanga o te Ataarangi kia riro mā Te Ataarangi e whakaako i te reo ki ngā mātua o ngā tamariki e haere ana ki te Kōhanga Reo.”⁶²

Community reo classes/wānanga reo

In addition to all the programmes delivered by Te Ataarangi throughout the years, one of the mainstays of the kaupapa has been the provision of informal language classes and wānanga reo in the community, from marae, kōhanga and kura, to community centres. These classes continue in the Waikato region with an estimated 1000 students over the past 10 years.

Future flows: Looking ahead

Due to a major shift in funding sources, some Te Ataarangi programmes have been discontinued. This presents an opportunity for Te Ataarangi to reassess its priorities and develop a new strategic direction for the future. Erana suggests that the future for Te Ataarangi is once again in developing strong relationships with communities, marae, hapū and iwi.

He wāhi tonu tō Te Ataarangi i waenga i ngā hapori, ngā marae, waenga tonu i te iwi. Engari ehara i te mea mā Te Ataarangi e tohutohu he aha tāna ki a rātou, me mārara anō wā tātou tangata ehara ko te reo anake ... Koinā te pai o Te Ataarangi taea e ia te whakaratarata tangata ahakoa ko wai engari me toro Te Ataarangi ki tētahi tino tangata o tērā hapori e rata ai ko ērā tangat.⁶³

Through the formation of relationships, those who previously have not had an interest in te reo may become receptive to the possibility of learning.

Kapa Haka

Within Waikato-Tainui, kapa haka is a significant community-based cultural activity that is obviously Māori-rich, and intrinsically linked to Māori culture and identity. Kapa haka relies on te reo Māori as its form of oral expression; the two are inextricably linked. Kapa haka serves as a prominent vehicle for the revitalisation and retention of Māori language and culture (Papesch, 2015; Pihama, Tipene, & Skipper, 2014; Te Matatini, 2017).

Waikato has a strong historical and political link to kapa haka through Te Puea Herangi who in the late 1910s to early 1920s began composing waiata, as part of the cultural revival of traditional Māori performance practices and creative arts. At a time when te reo and tikanga Māori were subject to colonial suppression, Te Puea established Māori concert parties with her haka group, Te Pou o Mangatawhiri. Her aim was to generate funds to build a marae to house the orphans she had rescued from Mangatawhiri, who had been struck down with influenza. She was able to achieve that dream with assistance from Apirana Ngata, who invited Te Puea and Te Pou o Mangatawhiri to perform concerts on the East Coast as a way of raising funds for her marae (Papesch, 2015).

Today, the Waikato-Tainui rohe is home to several highly acclaimed haka groups that perform at the highest level on national and international stages. These groups include Te Iti Kahurangi, Te Pou o Mangatawhiri, Ngā Pou-o-Roto, and Mōtai Tangata Rau. They are exemplars of Māori cultural performing arts and are active in the celebration and revitalisation of te reo Māori. Within their ranks and among their leaders are many of Waikato-Tainui's reo Māori 'champions'.

For haka exponent, tutor and composer Kingi

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ibid
Interview, Erana Brewerton, 22 December 2017

Kiriona, there are many ways kapa haka assists te reo revitalisation. The power of kapa haka is that it draws people, firstly, into te ao Māori - a part of te ao Māori that is centred on te reo.

Ko te hua o te kapa haka, he whakrarata i te tangata ki tētahi kaupapa ewaiatatia ai, e hakahia ai, e wānangahia ai . . . (ka hua) ko te tipu o te hiahia ki te reo.⁶⁴

Over time, through learning by repetition, immersion in te reo Māori and the ideology implicit and inherent in each composition, a seed is planted in them to want to learn te reo Māori.

While Kingi does not consider himself to be a language revitalisation expert, he is fully committed to promoting te reo Māori. He talked about the strength of the Te Iti Kahurangi community (the kapa) to positively influence members who come in with very little confidence in te reo and become so passionate about the language that they attain fluency within 2-3 years. For example, one whānau, through being part of Te Iti Kahurangi, made the decision to transition their three children from mainstream schooling to MME:

When people come to our kapa haka they don't necessarily come to learn te reo, they come to share in our passion for te reo, our passion for kapa haka, our passion to be with one another as a whānau. But that doesn't stop me from using kapa haka as a vehicle to teach them te reo. (Kiriona, 2017)

Kingi promotes te reo most effectively, he believes, through the composition of waiata and haka. Te Iti Kahurangi has in excess of 75 compositions in their repertoire, many of which promote te reo Māori, and some of which are intensely political and deliberately provocative, intended to challenge an event, social injustice or other area of concern to the group.

While kapa haka performers directly benefit from the teaching and learning of te reo that occurs within the rōpū, so too does the wider whānau, as well as those who are touched by the passion expressed in their kapa haka performance.

Kingi explains:

I believe in the law of attraction; if you put it out, you get it back. You put out passion for te reo, that's exactly what you get back. And as a result we've got a group who, 90 percent of them, he mōhio ki te kōrero Māori. 70-80 percent, he kaiako whakaako i

te reo Māori . . . 8 of our members, 25 percent of the team, are Panekiretanga graduates, and all of them are kaiako reo Māori. . . One of the biggest outcomes is our tamariki. All of our tamariki (20) he mōhio ki te reo Māori . . . So it does have an effect, being in a community and singing waiata does have an effect. (Kiriona, 2017)

For many haka groups throughout the diverse kapa haka communities of Aotearoa, their training wānanga have become reo Māori-only domains as they fully commit to the revitalisation of their particular mita, kīrehu, mōteatea, haka and the histories behind those expressions of identity.⁶⁵ (Tipene, 2018).

The biennial Tainui Waka Kapa Haka Festival is the largest Māori cultural event in the Tainui region, with an expected audience in 2016 of over 5,000 spectators at the venue itself - including 663 performers from 17 competing teams (including rangatahi, pākeke and kaumātua), and an estimated 45,000+ tuning in to watch on Māori Television and via live streaming. Currently, the teams who gain the top five positions at Regionals go through to represent Tainui Waka at the National competition.

Similarly, the biennial Tainui Secondary Schools' Kapa Haka Festival is the biggest event on the secondary schools calendar for Tainui. The festival typically attracts over 400 performers from 15 different schools over the region. In 2015 over 3500 participants, volunteers and spectators took part in the event. The top four teams who place at the festival qualify to represent Tainui at the National Secondary Schools Kapa Haka Festival. The national competition is the pinnacle of Māori cultural excellence for secondary schools, involving 42 schools, over 1600 performers, and tens of thousands of spectators (Tainui Waka Cultural Trust, 2016). Among the purposes of the Tainui Secondary Schools' Kapa Haka Festival, the revitalisation and sustainability of te reo and tikanga Māori is foremost (Tainui Waka Cultural Trust, 2016).

Other activities that nurture and support the growth and development of kapa haka and, intrinsically, te reo Māori within the Tainui region include: kapa haka training wānanga and noho; tribal events, such as Tangihanga, Hura Kōhatu, Pō Whakanui, Poukai, Koroneihana, Rātana Pā, Ngā Maramara o Rāhui Pōkeka Marae Games, Waikato-Tainui Games, Paimārire, Tūrangawaewae Regatta, Raupatu Commemorations, Marae Kaupapa, as well as numerous community events, fundraisers and festivals (Tainui Waka Cultural Trust, 2016).

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Interview, Kingi Kiriona, 17 April 2018
ibid

The future of kapa haka is dependent on succession - sustained, intergenerational interest and participation. The current trend of haka performers breaking away from urban-based pan-tribal haka groups they have been involved with, to reconnect with hapū and iwi based groups (Pihama et al., 2014; Tipene, 2018), their own reo, tikanga, mōteatea, haka and histories, bodes well for the ongoing intergenerational revitalisation and maintenance of te reo Māori in rohe such as Waikato-Tainui.

Waka Ama

Waka are part of the culture and life of Pacific peoples. In Waikato-Tainui, waka have been integral everyday life beside the river. Over time, although waka continued to be important in Māori ceremonial and official contexts, their use in everyday life declined, including waka as a leisure pastime.

The revival of Waka Ama in Aotearoa began in 1985 when Matahi Whakataka-Brightwell, who had been inspired by watching waka ama racing while living in Tahiti, founded Aotearoa's first Waka Ama club, the Māreikura Canoe Club in Gisborne (Waka Ama New Zealand, 2016).

Currently, Waka Ama in Aotearoa is another Māori-rich community organisation that has a registered national membership of 5,419 people (a 98% increase in membership since 2012) (Waka Ama New Zealand, 2017). As well as the officially registered members, there are an estimated 5,000+ additional paddlers who are unregistered. Waka Ama is also the fastest-growing team sport in secondary schools, with 1870 paddlers from 112 schools competing at the 2017 Secondary School Nationals (Waka Ama New Zealand, 2017). The sport provides a unique whānau atmosphere, with parents, grandparents, children and mokopuna all able to paddle at the same event.

Waikato-Tainui rohe are an important part of the waka ama landscape. The annual Waka Ama Sprint Nationals are held at Lake Karāpiro in the Waikato-Tainui rohe, and consistently attract upwards of 2500 competitors, ranging in age from 5 to over 75 years (Waka Ama New Zealand, 2016). The 28th Sprint Nationals held in 2017 was the biggest to date, with an increase of nearly 300 paddlers from the previous year and an audience of more than 10,000 people over the week-long event. Aside from being the host region for the Waka Ama Nationals, Waka Ama features strongly on the annual Waikato-Tainui events calendar, including Koroneihana Hoe Waka, Tūrangawaewae Regatta, and the Waikato-Tainui Games.

Waikato-Tainui rohe fall within the largest of the six national waka ama regions, Te Puku o Te Ika, comprising Waikato/Bay of Plenty, New Plymouth, Hamilton, Taupo, Rotorua and Tauranga. As at 2017, there were 25 registered Waka Ama clubs within Te Puku o te Ika, with a total of 1774 members, the majority being aged from 5 years (Midget grade) up to 19 years (J19). Eight of those registered clubs are located within the Waikato-Tainui rohe, with a total of 911 registered members (Waka Ama New Zealand, 2018).

Waka Ama is distinct from many other sports, in that it is steeped in the history and traditions of Pacific waka voyaging, making it an effective vehicle for building identity, pride and community (Waka Ama New Zealand, 2016), as well as being a platform for leadership development (Spiller, Barclay-Kerr & Panoho, 2015). This is reflected in the values and tikanga that underpin it: Manaakitanga, Hauora, Whanaungatanga and Tū Tangata (Waka Ama New Zealand, 2017), and the strategic outcome identified in Waka Ama New Zealand's Four Year Strategic Plan: 'maintaining the unique cultural identity of Waka Ama that sets the sport apart'. Performance measures for this objective include: Mana whenua is celebrated in each rohe/region; and Te Reo Māori is promoted throughout our activity (Waka Ama New Zealand, 2016).

Therefore, te reo and tikanga Māori are celebrated as an integral part of the culture of waka ama events and in many clubs and kura in the Waikato-Tainui rohe (Barclay-Kerr, 2013), including karakia, commands on the waka and haka tautoko at prize giving. Many of the people who set up the earliest Waka Ama clubs in Waikato, e.g. Ngā Tai Whakarongo and Te Toki Voyaging Trust, and who are still active in waka sports, are acknowledged tohunga in terms of waka navigation and are te reo Māori champions.⁶⁶ It is important to note that many of the tamariki and rangatahi who participate in Waikato-Tainui Waka Ama events are students of MME. As a result, te reo is strong 'in pockets' throughout the rohe. Te reo is also evident at Nationals through televised live race commentary usually provided in te reo Māori. Māori Television always features interviews in te reo Māori with tamariki, rangatahi and pākeke from the winning teams.

An intergenerational, whānau and community-based, culturally-enriching activity that is hugely popular in the Waikato rohe, Waka Ama provides an ideal environment for the normalisation of te reo Māori.

66 Ngā Tai Whakarongo initially performed at the first Waka Ama Nationals in 1989 as Taheretikitiki. In 1990 they became Ngā Tai Whakarongo and affiliated to Tatou Hoe o Aotearoa, the sport's national governing body, which later became Ngā Kaihoe o Aotearoa (Hoturoa Barclay-Kerr, personal communication, 11 April, 2018).

Summary

This chapter highlights three diverse community initiatives operating within the Waikato-Tainui rohe that have been instrumental in contributing to the revitalisation and maintenance of te reo Māori over the last 30 years. Grassroots community based Māori-rich organisations and initiatives serve to demonstrate both the passion of, and the potential for te reo Māori in the Rohe.

Te Ataarangi

- Te Ataarangi, a reo Māori-only community driven teaching and learning domain, has played a major role in te reo Māori revitalisation in the Waikato-Tainui rohe for more than 30 years.
- Approximately 6,500 people have participated in Te Ataarangi programmes in the rohe.
- Te Ataarangi programmes have included: He Kāinga Kōrerorero; Kura Whānau Reo; Ohu reo; Te Ata Raukura; community reo classes and wānanga reo.
- Some Te Ataarangi programmes have been discontinued due to a reduction in funding.
- Currently Te Ataarangi is developing a new strategic direction for the future.

Kapa Haka

- Kapa haka is a significant community-based cultural activity that is intrinsically linked to Māori language, culture and identity and is growing in the Waikato-Tainui rohe.
- In 2016 the Tainui Waka Kapa Haka Festival included 663 performers from 17 teams, and over 5,000 spectators and an estimated 45,000 online (live streamed) spectators.
- The Tainui Secondary Schools' Kapa Haka Festival typically attracts over 400 performers from 15 schools throughout the region.
- Kapa haka is a popular and passionate cultural expression that celebrates and encourages te reo Māori.
- Kapa haka is a strong and positive influence to learn and help normalise te reo Māori in our communities.

Waka Ama

- Waka ama has a national membership of 5,419 (Waka Ama NZ, 2017).
- People such as Hoturoa Barclay-Kerr within Waikato-Tainui have been integral in activating waka ama alongside te reo in the rohe, and nationally.
- Annual waka ama Sprint Nationals are held at Karapiro and consistently attract more than 2,500 competitors ranging from 5 to 75 years of age.
- There are eight registered waka ama clubs within the Waikato-Tainui rohe, with a total of 911 registered members (Waka Ama NZ, 2018).
- Waka ama is an inter-generational whānau and community based activity, enriched with te reo Māori.



Kōrero Whakakapi

Conclusion

Chapter 8:

Kōrero Whakakapi | Conclusion

In many ways the future of te reo Māori, Te Mātārere, rests on our ability to understand the critical turning points as well as the many tributaries that contribute to the flow in motion. While the future is not crystal clear, the language of our tupuna casts the past as 'i mua'; in full view. The strength of the currents has been determined by past and present te reo Māori leaders, whānau, hapū, iwi, marae, and communities. These include: purposeful tribal strategies and initiatives embedded in the diversity of our whānau, hapū, iwi and marae; Māori language education, in particular, MME classes, papers, degrees, schools and institutions; technological developments that enable te reo Māori to be used and accessible in online contexts; and te reo and tikanga-led community organisations.

A core part of the work has been to create te reo and tikanga Māori space, whether it be physical structures, demarcated zones, invisible boundaries, or online domains that make teaching, learning, and speaking Māori safe, comfortable and inspiring. Creating space also refers to shifting mindsets, clarifying expectations, articulating aspirations, re-assessing values, and just speaking and using te reo Māori in meaningful ways that normalise our language.

Historically Māori have been adversely affected by disease, dispossession of land and the influx of settlers. These effects are visible in our demographic changes over time, and they affect our reo communities today. A closer examination of the unique characteristics of the Māori population in the Waikato-Tainui rohe allows us to consider current and projected demographic impacts on te reo Māori in the region.

Today, approximately one fifth of the nation's Māori population live in the Waikato-Tainui rohe, and the region has a higher proportion of Māori, and of Māori speakers than the national rates. There are reo-rich communities within the rohe that have a significant number and/or proportion of te reo speakers, and are pockets of potential to normalise te reo in everyday domains. Our youthful age structure provides impetus for population growth; therefore, it is important to ensure our tamariki and rangatahi are provided with language learning opportunities that will strengthen future generations of adults and kaumātua. Our population is ageing; in the near future the proportion of kaumātua will increase and consideration must be given to how we support our kuia and kaumātua in their language journeys. Strengthening te reo in all age groups ensures intergenerational strength in our native language.

The demographic analysis shows that the future of te reo Māori cannot be thought about in isolation from the future of Māori whānau. Therefore, while we have concentrated on future key trends and drivers, the strength of Māori whānau will be also be affected by future government policy, socio economic pressure, health and well-being, housing and migration patterns.

Just as whānau will be a significant determinant of te reo Māori, the purposeful 'manoeuvres' of Waikato-Tainui iwi, hapū and marae show that the language is also considered a function of Māori determination, as well as a source of Māori knowledge and inspiration. The culmination of past strategic manoeuvres, combined with present-day resources energised by Waikato-Tainui te reo Māori champions, continues to influence the trajectory towards growth, abundance, and sustainability. Waikato-Tainui have a goal of achieving 80% fluency in te reo Māori by 2050, enacted through a multi-pronged approach that includes a suite of language initiatives centred on the whānau, marae, hapū, iwi and communities. Shortly, whakarauora reo wānanga for Waikato-Tainui marae will begin, with the aim of creating language plans for themselves that are specific to the needs and aspirations of each marae. In addition, Waikato-Tainui extend their reach to schools in the rohe through the creation of formal partnerships in the form of Te Kawenata o te Mana Maatauranga. Exemplifying mana motuhake, Waikato-Tainui are determining for themselves their own te reo Māori goals and aspirations, and manoeuvring to ensure there are strategies and pathways to achieve them.

The Waikato-Tainui rohe is a significant part of the wider Māori language education landscape. Innovative community-driven and immersion reo programmes have been a feature of Māori language education options in the rohe. The schooling sector continues to play a critical role in Māori language revitalisation, in particular Māori-medium schooling. Acknowledging the importance of this pathway, the MoE in Waikato is trying to unify stakeholders to ensure learners and their whānau can transition from ECE to tertiary in MME. However, the large

majority of Māori learners remain in mainstream schools with access to either little more than a few words, greetings and songs in te reo Māori, or no te reo Māori at all. The disruptive and aspirational demographic scenario of compulsory te reo Māori in schools shows that it would make the single largest impact (a predicted increase of 230%) on the total number of Māori speakers (approximately 108,000 predicted) in 2038.

Technological advances have been rapid and have affected our lives, particularly those of rangatahi. In order to stay relevant to our rangatahi, the future guardians of our reo, te reo Māori must be widely used in technology applications. Creating te reo and tikanga Māori space online requires us to infiltrate English language dominated spaces and build critical mass, so that te reo becomes normalised and our wider whānau are inspired to use it as the primary medium of communication in their everyday online interactions. Within the Waikato-Tainui rohe, technological innovation and developments that champion te reo Māori are breaking new ground and building a foundation that bodes well for the future. Technology is a powerful connector, able to mediate the tyranny of distance between Waikato-Tainui based iwi members and taura here outside the rohe. It provides the virtual space to connect 'pockets' of reo Māori speakers to form Māori language communities, and to archive exemplars of the distinctiveness of Waikato reo and mita as a legacy to inspire and sustain younger generations into the future. It is clear that within the Waikato-Tainui rohe we have the foresight and capability to embrace technology and harness it to help in the navigation of our te reo waka along the awa, on our own terms.

The pūrākau that are included in the 'Whakahihi i te reo: Technological innovations' chapter serve as a touch point for imagining a future outside the conventions of today. Rather than simply providing positive and negative stories, the pedagogical intention of pūrākau is to engage readers to connect with the unknowns of the future and the content of the report, in relation to the specificity of our own lives and diversity as Māori within the Waikato-Tainui rohe. The pūrākau are stories of future Māori whānau, engaged in everyday activities, in which te reo Māori is an important part. It reminds us that while te reo Māori is the focus of this report, it cannot be separated from our tikanga, our whenua and our whānau realities. The way in which we choose to live our lives in the future will influence the ways we use te reo Māori.

Many of the most powerful movements for Māori wellbeing and development, including te reo, started out as grassroots initiatives fuelled by the aspirations of Māori communities and whānau. Māori-rich community organisations that nurture and seek to normalise te reo Māori within Waikato-Tainui such as Te Ataarangi, kapa haka and waka ama, are driven by the same aspirations for self-determination and collective wellbeing. Viewed as organisations that are Māori-rich, they have the potential to play a significant role in strengthening the position of the Māori language within whānau and communities in the Waikato-Tainui rohe, whether by providing reo Māori-only domains within which beginner learners of te reo feel safe and nurtured, or providing activities within which learners become passionate about te reo through enacting the cultural practices of our tūpuna. We are fortunate in the Waikato-Tainui rohe to have so many reo champions within our communities; charismatic Māori language exponents whose passion for te reo makes a deep impression on our rangatahi and inspires them to pursue the language as an integral component and powerful expression of their Waikato-Tainuitanga.

Recommendations for Future Focus:

The following recommendations have been drawn from across the findings of each of the chapters. While each of the key trends and drivers have been discussed separately in this report, there are several key themes and multiple points of convergence that cannot be confined one key area. Therefore, with a focus on the future of te reo Māori amongst Māori whānau in Waikato-Tainui, the following recommendations are made:

- 01 That reo-rich communities within areas with a high percentage and/or number of Māori language speakers collaboratively work with te reo Māori stakeholders to leverage and develop te reo Māori hubs that normalise and develop te reo.** The areas with high percentages of Māori speakers are: Waikato District (27.6%); Waitomo (24.7%); Hamilton (24.1%) and Mangere-Otahuhu (23.8%). The areas with high numbers of Māori speakers are: Hamilton (7,970), Manurewa (4,900) and Waikato district (4,608). Ngaruawahia and Huntly-West are examples of reo-rich communities.
- 02 That kaumātua well-being be supported. The 65+ Māori age group in Waikato-Tainui is a critical source of te reo and tikanga Māori.** Mortality is a threat to te reo and tikanga Māori. Currently the highest rates recorded for the Māori speaking population by age cohort in the Waikato-Tainui rohe are aged 65 years or more.
- 03 The current emerging demographic moving towards kaumatua age is a priority group that needs to be appropriately included in te reo Māori learning programmes.** This age demographic endured the height of past government assimilationist policies and the hegemony and oppression that rendered te reo of low status and of little future value. In 2013 only 31.5% of Māori aged 60-64 years old were speakers of te reo, whereas the rate for 65+ years old was 43.9% in the rohe.
- 04 That the 45+ age group is targeted to ensure that the current rate of Māori speaking kaumatua cohort is at least sustained in 2038.** In 2038, the Māori population aged 65 years and over will have doubled to 10%, from 5% in 2018. However, the demographic effects scenario predicts that in 2018 the proportion of the Māori population aged 65+ speaking te reo is unlikely to be as high as it was in 2013.
- 05 That Māori language learning initiatives and programmes such as 'Te Reo Ūkaipō' and 'He Kāinga Kōrerorero' are whānau-based and use an intergenerational approach are continued and developed.** This approach will ensure the numbers and percentages of te reo speakers are strong at every stage of the age structure.
- 06 That further research investigate the levels of fluency amongst tāne Māori and wāhine Māori in order to design language initiatives and programmes that are responsive to their levels and needs.** It is important that tāne Māori are encouraged to participate in Māori language learning initiatives, and wāhine Māori too are recognised and catered for as a significant repository of reo nurturers. Higher proportions of wāhine Māori speakers indicated that in 2013, both the number and percentage of te reo speakers was higher for women than men in the rohe.
- 07 That strategic and collaborative planning between the MoE, schools and Māori stakeholders must begin to implement compulsory te reo Māori programmes in the rohe.** The disruptive scenario that is modeled on the aspiration for compulsory te reo Māori in English medium schools projects a 230% increase of total Māori language speakers in the Waikato-Tainui rohe in 2038.
- 08 That urgent provision must be made in English-medium schools to increase the levels of teaching of te reo Māori, so that all Māori school-aged children have access to learning te reo Māori.** Over a third (37%) of the Māori population in the rohe are under 15 years old. If this critical mass of school-aged children acquires te reo Māori, there will be a 'great built-in momentum' for te reo. Currently, 89% of all Māori students attend English-medium schools in the Waikato-Tainui rohe. More than two-thirds of these students (or 60% of all Māori students) either have no access to learning te reo Māori, or no access beyond some Māori words, greetings and songs (taha Māori).
- 09 That Māori medium education is supported and developed as critical to sustaining Māori language whānau and increasing Māori language immersion domains.** Māori te reo speakers younger than 25 years of age make up the largest absolute number of te reo speakers. Māori-medium education makes a significant contribution to this group (2013 there were 2,632 aged 0-14 years old).

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- 10 That further research is required to determine whether there are enough Māori-medium schooling (and early childhood) options to cater to te reo Māori aspirations of Māori whānau in the rohe, and whether proximity of Māori medium schools to whānau in these areas is sufficient.**
Māori-medium schools in the Waikato-Tainui rohe make up 42% of the total number of Māori-medium schools nationally, and are located primarily in the more densely populated Māori-speaking areas such as Hamilton, Manurewa and the Waikato District. However, Māori-medium students only represent 3.4% of all students in the rohe.
 - 11 That technology-supported initiatives be used to access and support Waikato-Tainui whānau living outside of the rohe and overseas.** The overall decrease in the number of speakers nationally has been attributed, in part, to the impact of migration. Between 2001 and 2013 an estimated total of 10,000 Māori te reo speakers nationally moved to Australia. Waikato-Tainui has 4,476 registered tribal members living in Australia.
 - 12 That the Education and Pathways Team, Waikato-Tainui are recognised as critical in the development of te reo Māori, and Waikato-Tainui reo in the rohe.** This team will continue to build momentum and strategically develop the suite of te reo Māori programmes and partnerships such as the Kawenata o te Maatauranga, and target priority groups in an effort to achieve the goal of 80% fluency of tribal members by 2050. It was outside the scope of this report to provide a statistical demographic analysis of Waikato-Tainui te reo speakers, this research would further assist Waikato-Tainui in their iwi language planning.
 - 13 That Waikato-Tainui optimise the unique existing opportunities in the Tainui Group Holdings owned and operated tribal business, commercial, corporate, hospitality and housing sectors to celebrate and normalise te reo.** For instance, while bilingual signage and Waikato-Tainuitanga may already be included the physical design and structures of some of these spaces, there is a great potential to bring te reo to life in these non-traditional Māori language domains.
 - 14 That technology such as Māori translation and transcription be supported to enable te reo to be used with ease in digital technology.** If te reo is not able to be incorporated in the latest technology it will become a deterrent to the normalisation of te reo Māori in the digital domain.
 - 15 That the normalisation of te reo Māori in the digital domain be encouraged and supported.** For instance, virtual te reo Māori communities are pioneering new ways (ie. intra-generational approach) to teach, learn and sustain te reo Māori across generations, time and space.
 - 16 That Waikato-Tainui develop processes to ensure tribal data sovereignty to protect, preserve and sustain the mana of Waikato-Tainui reo and mita.**
 - 17 That te reo Māori stakeholders partner with grassroots Māori-rich community organisations to normalise and promote te reo in these activities and spaces.** For instance, in addition to kapa haka and waka ama, there are a large number of Māori-led and/or dominated organisations such as sports teams and clubs. The Puni Reo approach (alongside the app) is an example of the way in which te reo Māori can be encouraged and normalised in an existing organisation with strong Māori membership and participation.
 - 18 That future-focused pūrākau about te reo be collaboratively crafted and used as a way to prompt and inspire whānau, marae, hapū and iwi language planning.**
 - 19 That the extensive networks of te reo Māori community organisations such as Te Ataarangi are recognised and supported as an important part of the Māori language learning landscape in the rohe.**
 - 20 That the future provision of te reo Māori in the Waikato-Tainui rohe be context responsive to meet the needs and aspirations of whānau in the rohe.** The demographic analysis shows that the future of te reo Māori cannot be thought about in isolation from the future of Māori whānau.

Closing comments

The tongi of Tāwhiao, 'Ki te kahore he whakakitenga ka ngaro te iwi', urges us to be accountable for the future survival of our people. This way of thinking also engenders hopefulness through the recognition of our own agency, our mana motuhake. This perspective is evident in the work and experiences of the experts, leaders, kaumātua, rangatahi, and whānau we have interviewed in this project. Future thinking for successive generations has become not only a way of thinking, but also a way of living.

Ultimately, Te Mātāreere signals the way we value te reo and tikanga Māori in the Waikato-Tainui rohe as we move into the future. Intrinsically te reo is a critical identity marker that has high cultural and social value in whānau, hapū, iwi, marae and communities. Extrinsically, te reo must be valued and therefore used in all fora if it is to be socialised, normalised and celebrated in all dimensions of our lives. Like our awa, our reo is us. It is, however, more than a source of our traditions, knowledge systems and wisdom - te reo is, and must continue to be valued as a signifier of self-determination in the Waikato-Tainui rohe. Approaching the future with cautious excitement, Te Mātāreere is about our active and collective responsibility to remember, strengthen and create new streams of legacy of te reo and tikanga Māori in the Waikato-Tainui rohe.

Te Aukaha o te iwi:
Waikato-Tainui Tribal
manoeuvres



Taupori o te reo Māori:
Demographic impacts on
te reo Māori in the
Waikato-Tainui rohe



Te Reo Whakaako:
Māori language education



Whakahihiko i te reo:
Technological innovations



Future makers identify
what is possible and work
to make it happen
- Durie 2009 -



Te Pārekereketanga o te reo:
Community Māori-rich organisations

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Appendices

Appendix 1: Scenario 2

Projections of Māori speakers of te reo 2038 in the Waikato-Tainui rohe

There are three steps in the methodology underpinning this scenario two:

Step 1:

The te reo rate for the Māori population in each five year age group cohort (0-4, 5-9, etc) was calculated to look at the changes occurring over 1996 - 2013 in the te reo rates for each cohort as it ages. To illustrate – looking at Table A, the cohort born in the period 1991-1996 were aged 0-4 years in 1996 and had a te reo speaking rate of 15.5 per cent. This birth cohort were aged 5-9 years at the 2001 census where the recorded rate was 21.7 percent and a rate of 21.1 per cent at the 2006 Census (when they were aged 10-14 years). As there was a seven-year gap between the 2006 and 2013 censuses (instead of the standard five years) the 1991-1996 birth cohort would be aged 17-21 years at the 2013 Census and not 15-19 years. To adjust for this, we took an average of the te reo rates for the 15-19 and 20-24 age groups, which was 21.0 per cent.

Step 2:

Based on the cohort analysis carried out in step 1 (disaggregated by sex), the te reo rates for each cohort were estimated for each successive 5 year projection period (2018, 2023, 2028, 2033 and 2038) with the underlying assumption that, as a birth cohort moves through time, its te reo speaking rate is likely to experience very little change. Therefore, the average of the rates recorded at the 2006 and 2013 censuses was taken for each birth cohort and held constant over the 2018-2038 period. To illustrate: for the female cohort aged 30-34 years in 2018 (see Table B, shaded cells), the estimated te reo rate of 25.0 percent was calculated taking the average of the recorded rate for this cohort five years back in 2013 (cohort aged 25-29 with a recorded rate of 25.0 per cent, see Table 16) and in 2006 (recorded rate of 25.1 percent, see Table A). This estimated rate of 25.0 in 2018 was then held constant over the successive five-year projection years of 2023, 2028, 2033 and 2038 with the assumption that as it ages, this cohort is likely to experience very little change in terms of its te reo speaking rate.

The only exception to the above methodology is the change in te reo rate when a birth cohort moves from the 0-4 year age group to 5-9 years. The 0-4 year group includes children who are too young to speak, so the te reo rate for this age group is relatively low. Therefore the rate for these two age groups was estimated to be same as that recorded at the 2013 Census.

Step 3:

The te reo rates estimated for each of the five projection years (Table B) were applied to the projected male and female Māori population of the Waikato-Tainui Rohe to get an estimate of the number of te reo speakers over the next 25 years (2013-2038).

Table A: Te reo rates for each five year birth cohort (Māori female population) over the last four censuses (1996 - 2013).

Birth Period	Māori Females, age group (in years)													
	0-4	5-9	10-14	15-19	20-24	25-29	30-34	35-39	40-44	45-49	50-54	55-59	60-64	65+
2006-2013	14.2													
2001-2006	14.1	20.1												
1996-2001	15.7	20.2	21.7											
1991-1996	16.2	22.1	23.0	22.4										
1986-1991		26.7	27.3	24.9	24.1									
1981-1986			30.1	27.4	25.1	25.0								
1976-1981				29.3	24.4	24.6	24.3							
1971-1976					25.0	23.9	23.4	23.2						
1966-1971						24.1	23.9	23.7	22.8					
1961-1966							26.0	25.3	26.4	24.2				
1956-1961								25.8	25.9	28.1	26.1			
1951-1956									30.8	29.6	32.2	28.5		
1946-1951										34.1	33.4	34.8	38.5	
1941-1946											43.4	44.0	43.0	43.7
1936-1941												54.2	52.1	55.7
1931-1936													58.0	61.1
1926-1931														65.6

Colour Key: 1996 2001 2006 2013

Table B: Estimated te reo rates for each five year age group disaggregated for Māori males and females; 2018, 2023, 2028, 2033 and 2038.

	Waikato Tainui Rohe - Māori Females					Waikato Tainui Rohe - Māori Males				
	2018 (estimated)	2023 (estimated)	2028 (estimated)	2033 (estimated)	2038 (estimated)	2018 (estimated)	2023 (estimated)	2028 (estimated)	2033 (estimated)	2038 (estimated)
0-4	14.2	14.2	14.2	14.2	14.2	13.6	13.6	13.6	13.6	13.6
5-9	20.1	20.1	20.1	20.1	20.1	17.7	17.7	17.7	17.7	17.7
10-14	20.1	20.1	20.1	20.1	20.1	17.7	17.7	17.7	17.7	17.7
15-19	20.9	20.1	20.1	20.1	20.1	18.4	17.7	17.7	17.7	17.7
20-24	22.7	20.9	20.1	20.1	20.1	19.5	18.4	17.7	17.7	17.7
25-29	24.5	22.7	20.9	20.1	20.1	20.7	19.5	18.4	17.7	17.7
30-34	25.0	24.5	22.7	20.9	20.1	22.5	20.7	19.5	18.4	17.7
35-39	24.5	25.0	24.5	22.7	20.9	23.3	22.5	20.7	19.5	18.4
40-44	23.3	24.5	25.0	24.5	22.7	23.8	23.3	22.5	20.7	19.5
45-49	23.2	23.3	24.5	25.0	24.5	24.1	23.8	23.3	22.5	20.7
50-54	25.3	23.2	23.3	24.5	25.0	26.7	24.1	23.8	23.3	22.5
55-59	27.1	25.3	23.2	23.3	24.5	28.0	26.7	24.1	23.8	23.3
60-64	30.3	27.1	25.3	23.2	23.3	31.5	28.0	26.7	24.1	23.8
65+	36.7	30.3	27.1	25.3	23.2	39.2	31.5	28.0	26.7	24.1

Appendix 2:

Schools providing te reo Māori in the Waikato-Tainui rohe

List of schools providing learning in te reo Māori in the Waikato-Tainui Rohe and estimated population of 0-14 year olds, 2018.

School Name	Type	TA/LBA	Estimated Māori population of 5-14 year olds, 2018
Te Kura Maori o Nga Tapuwae	composite	Mangere-Otahuhu	2,730
Te Kura Kaupapa Maori O Mangere	composite	Mangere-Otahuhu	
Sutton Park School	primary	Mangere-Otahuhu	
Nga Iwi School	primary	Mangere-Otahuhu	
Te Kura Kaupapa Maori O Otara	primary	Otara-Papatoetoe	2,780
Te Wharekura o Manurewa	composite	Manurewa	5,440
Te Kura Akonga O Manurewa	primary	Manurewa	
Wiri Central School	primary	Manurewa	
Roscommon School	primary	Manurewa	
Clendon Park School	primary	Manurewa	
Finlayson Park School	primary	Manurewa	
Manurewa East School	primary	Manurewa	
Te Kura Kaupapa Maori O Manurewa	primary	Manurewa	
James Cook High School	secondary	Manurewa	3,080
Kelvin Road School	primary	Papakura	
Kereru Park Campus	primary	Papakura	
TKKM O Waikuku	composite	Franklin	2,280
Pukekohe North School	primary	Franklin	4,190
Raglan Area School	composite	Waikato	
Te Wharekura O Rakauamangamanga	composite	Waikato	
TKKM o Bernard Fergusson	primary	Waikato	
Te Kura o Rangiriri	primary	Waikato	
Te Kura Kaupapa O Te Puaha O Waikato	primary	Waikato	
Ngati Hava School	primary	Waikato	
Te Wharekura o Nga Purapura o Te Aroha	composite	Matamata-Piako	1,360
Te Kura O Waharoa	primary	Matamata-Piako	
Morrinsville School	primary	Matamata-Piako	
Melville Primary School	primary	Hamilton	8,200
Maeroa Intermediate	primary	Hamilton	
Peachgrove Intermediate	primary	Hamilton	
TKKM O Toku Mapihi Maurea	primary	Hamilton	
Te Kura Kaupapa Maori O Whakawatea	primary	Hamilton	
Te Kura Kaupapa Maori O Te Ara Rima	primary	Hamilton	
Forest Lake School	primary	Hamilton	
Knighton Normal School	primary	Hamilton	
Nawton School	primary	Hamilton	
Nga Taiatea Wharekura	secondary	Hamilton	
Tai Wananga	secondary	Hamilton	
Te Kura O Te Rau Aroha	composite	Waipa	1,680
Kihikihi School	primary	Waipa	
Kawhia School	primary	Otorohanga	610
Te Wharekura o Te Kaokaoa o Patetere	composite	South Waikato	1,910
Te Kura Kaupapa Maori O Te Hiringa	primary	South Waikato	
Centennial Park School	primary	Waitomo	900
Te Kura o Taharoa	primary	Waitomo	
Te Kura Kaupapa Maori O Oparure	primary	Waitomo	

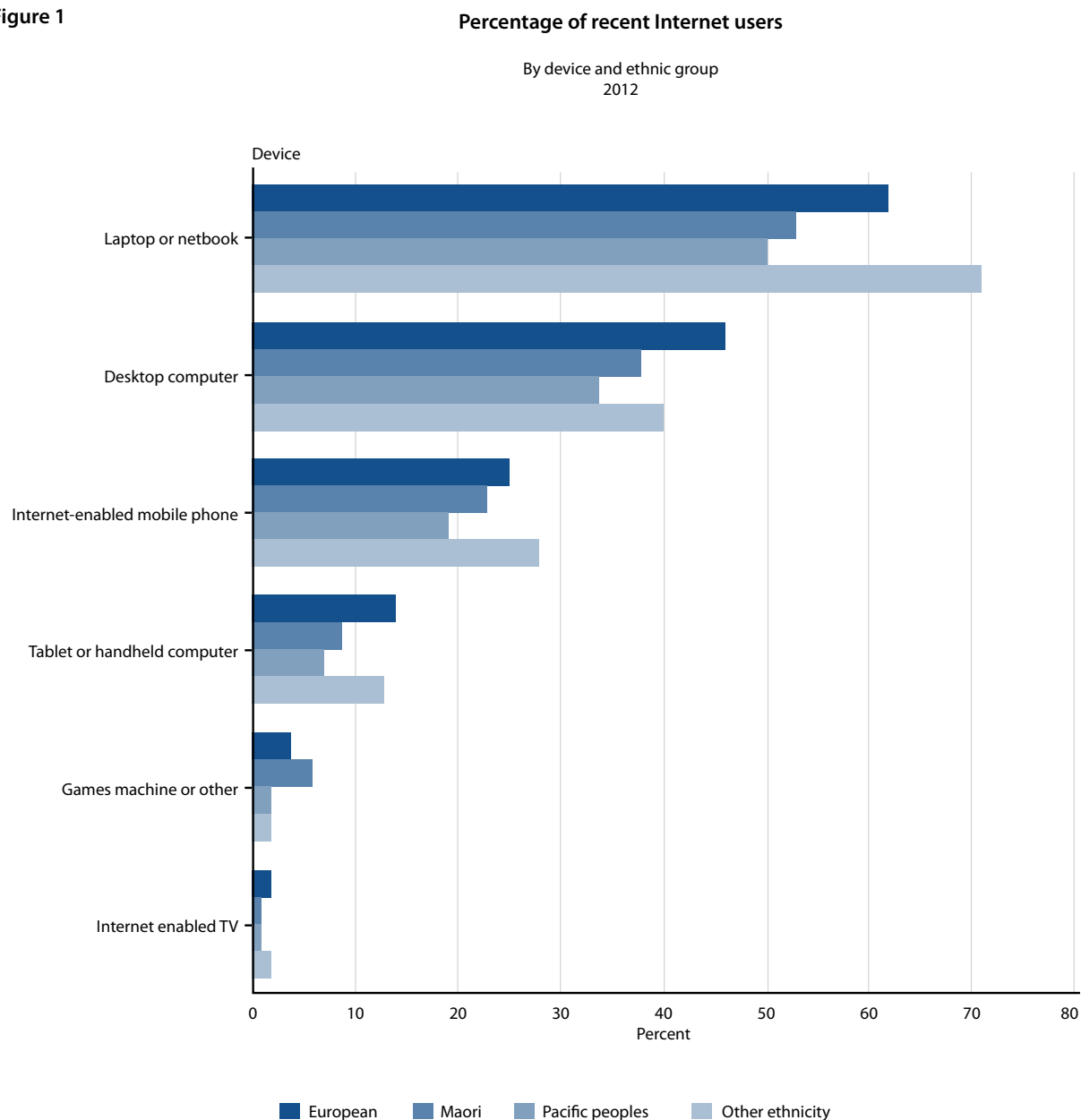
Source: Kukutai & Pawar 2018

Appendix 3:

Technological development data

Background data figures for technological developments chapter

Figure 1



Source: Statistics New Zealand, 2012. Telephone and Internet access in the home. **Note:** 'Recent users' are those who have used the Internet in the past 12 months.

Table C: People in households with no access to telephone, mobile/cell phone, internet, or any telecommunications, Waikato DHB, 2013

Mode of tele-communications	Māori households			Non Māori households			Māori/Non-Māori ratio (95% CI)		Difference in percentage
	Number	%	(95% CI)	Number	%	(95% CI)			
No mobile/cell phone	13,017	13.3	(13.1, 13.6)	32,391	10.5	(10.3, 10.6)	1.27	(1.25, 1.30)	2.9
No telephone	28,665	32.3	(31.9, 32.6)	26,526	13.5	(13.3, 13.6)	2.39	(2.36, 2.43)	18.8
No internet	32,151	34.7	(34.3, 35.0)	41,088	12.8	(12.6, 12.9)	2.71	(2.67, 2.75)	21.9
No telecommunications	3,492	3.8	(3.7, 3.9)	2,331	1.0	(1.0, 1.1)	3.74	(3.53, 3.96)	2.8

Source: 2013 Census, Statistics New Zealand

- **Note:** A Māori household is a household with at least one Māori resident. Non-Māori households have no Māori residents.
- % is age-sex standardised to the 2001 Māori population.
- Ratios in **bold** show a statistically significant difference between Māori and non-Māori.

In 2013, 35% of people in Maori households had no access to the internet, 32% had no landline, 13% did not have a cell phone, and 4% had no access to any telecommunications in the home. The largest absolute gap between Waikato Māori and non-Māori households was in access to the internet.

Source: Robson et al., 2015. Note: this reference is for the Waikato DHB region (not Waikato-Tainui rohe).

Appendix 4

Rangatahi Summit Workshop - Key activities

01	Introductions including Te Mātārere; in particular, the aim of including a strong rangatahi voice and vision. (5 mins)
02	Introduce task and sign consent forms (10mins). We are interested in each person/pair's vision of te reo Māori in their lives 30 years in the future.
	Things to think about: What will it look like or sound like in 30 yrs? Who will be speaking te reo? How will te reo Māori live in your homes, marae, workspaces? Will your children speak Māori? If so, how and why?
03	Task (20 mins) Each person (or working in pairs) to write/complete a short story/spoken word/rap/ picture/paragraph/ song, etc. - be creative! - about te reo Māori 30 years in the future (in English or Māori).
	Prompts for Rangatahi: This piece is not just visionary and aspirational but is real. It might also be cautionary and highlight your concerns about te reo.
	A possible starter: <i>When I am a kuia / koroua, te reo Māori will be . . .</i> Try to include your ideas about how future education, futuristic life (including technology) and the iwi will play out in the usage of te reo Māori.
04	Present pieces back to group (15 mins). If this group is large split into two groups?



