

Te Ahu o te Reo

Te reo Māori in homes
and communities

Tauranga Moana Community Report

He Pūrongo mō Tauranga Moana



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'Kia ita!'

Te Taura Whiri i te Reo Māori
MAORI LANGUAGE COMMISSION



TE WĀHANGA
HE WHĀNAU MĀTAU HE WHĀNAU ORA
 **NZCER**



A report prepared for the community by the New Zealand Council for Educational Research working in partnership with Victoria University of Wellington.

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PO Box 3237
Wellington
New Zealand
www.nzcer.org.nz
ISBN 978-0-947509-93-4
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Ngā kōrero o roto

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He mihi

E karanga atu nei, e mihi atu nei ki a koutou e ngā iwi, e ngā whānau. E ngā karangatanga maha o Ngāi te Rangī, Ngāti Rangīnui, Ngāti Pūkenga, koutou i awahi i te kaupapa nui nei, te reo rangatira, te reo Māori, te reo hoki o te moana, tēnā koutou.

E ngā pare raukawa o te mate, e kui mā, e koro mā, koutou nō te ao kōhatu, koutou ngā pou o te reo i hinga i te wā o ngā mahi nei, koutou ngā mate, ka mōteatea tonu ki a koutou kua riro atu, haere, haere, hoki atu rā.

Tātou mā, ngā kanohi ora o rātou, kua waiho mā tātou te reo hei hopu, hei pupuri, hei whakaora. Kia kaha tonu ā tātou mahi. Kia rere tonu te mauri me te wairua o te reo Māori, kia rangona tonutia ia ki runga i te mata o te whenua, tēnā tātou katoa.

He kupu whakataki

Introduction

Te Ahu o te Reo

In 2015, Te Taura Whiri i te reo Māori (the Māori Language Commission) contracted NZCER – Te Wāhanga to undertake a study of the health of te reo Māori in homes and communities and to explore how whānau were working towards re-establishing te reo Māori as a secure, living language and a normal means of communication in daily life.

The research was undertaken in nine communities: Kaitaia, Matawaia, West Auckland, South Auckland, Tauranga, Rūātoki, Wairoa, Taranaki, and Christchurch. The purpose was to find out more about:

- Where te reo Māori is being used
- How much te reo Māori is being used
- Who is using it and who they are using it with
- What te reo Māori is being used for
- Why it is being used in particular situations or not
- What is needed to support communities and whānau to use te reo Māori.

A full report¹ gives an overview of the research across all nine communities. In addition, nine community reports focus on the research in each of the above communities.

Te pūrongo mō Tauranga Moana | The Tauranga Moana community report

First and foremost, this report is for the people of Tauranga Moana, and reflects what whānau and pou reo (community leaders and advocates of te reo Māori) shared with us about the health of te reo Māori within the community and its value to whānau from Tauranga Moana.

The report is laid out in six sections. The first is *He kupu Arataki | Setting the scene*, in which the lead community researcher, Waitiahoaho Emery, gives an overview of the research process and who was involved. The second section, *He tino kōrero | Highlights*, gives a brief overview of research findings which address the questions asked by Te Taura Whiri i te Reo Māori, followed by a selection of quotes viewed through the lens of the Zero–Passive–Active (ZePA) model.² The next two sections, *He kaupapa kōrero | Background*, and *He kōrero nō Tauranga Moana | A view from Tauranga*, presents some background on te reo Māori in the 1970s and in the present day. The fifth section, *Te reo Māori i Tauranga Moana | Te reo Māori in Tauranga* presents in full the findings of the research in Tauranga, and includes findings about the community's own questions. The final section presents some key points from the report. Quotes from participants are included throughout the report to illustrate the findings and bring them to life.

1 Hutchings, J., Higgins, R., Bright, N., Keane, B., Olsen-Reeder, V., & Hunia, M. (2017). *Te Ahu o te Reo | Te reo Māori in homes and communities: Overview report | He tirohanga whānui*. Wellington: NZCER.

2 Higgins, R., Rewi, P., & Olsen-Reeder, V. (2014). *The Value of the Māori Language: Te Hua o Te Reo Māori*. Wellington: Huia Publishers.

He kupu arataki

Setting the scene

Te āhua o te rangahau | Research approach

The approach to this research project was that iwi would guide and inform decision making around identifying pou reo and whānau participants, along with community researchers who would conduct the interviews. Initial meetings were held with representatives from key iwi organisations to raise awareness of and support for the project, and to confirm the role of iwi.

Ngā kairangahau | Community researchers

We sought advice at the initial meetings regarding the appointment of community researchers. We identified some necessary qualities and skills, including proficiency in te reo Māori me ōna tikanga, whakapapa connections, strong and active iwi networks, experience in kaupapa Māori research ethics, and time. There were a good number of experienced, qualified and passionate iwi members and this is reflective of the current leadership and drive in Tauranga Moana around the revival and maintenance of te reo Māori. These initial meetings led to the seven key organisations becoming involved: Te Rūnanga o Ngāi Te Rangī, Ngāti Ranginui Iwi, Ngāti Pūkenga Iwi, Te Reo Irirangi o Tauranga Moana, Te Kura Kaupapa Māori o Ōtepeu, Te Kura Kaupapa Māori o Matapihi, and Te Kura Kaupapa Māori o Te Kura Kōkiri. The meetings also led to the selection of pou reo, who were community leaders and advocates of te reo Māori, to participate in the study.

Te kōwhiri i te hunga kōrerorero | Participant selection

Seven hui were held at iwi organisation premises, marae, workplaces and schools and were attended in the main by multiple representatives from each group. The representatives included kuia and koroua (elders), and pākeke (mature and young adults). The interviews with pou reo gleaned a valuable historical and current overview of te reo Māori in Tauranga Moana and a forward glance into the future, when te reo Māori would be in the hands of rangatahi. At this point, pou reo also helped to develop three community questions pertaining to Tauranga Moana for inclusion in the whānau interviews.

Much consideration was given to developing a process to identify whānau to participate in interviews. A wide sweep was essential in order to gain a good indication of the health of te reo Māori in Tauranga Moana. Criteria that guided our selection of whānau included:

- the three iwi Ngāi Te Rangī, Ngāti Rangīnui and Ngāti Pūkenga
- traditional hapū based papa kāinga (dwelling places) and modern-day communities in and around the city of Tauranga
- non-speakers, learners, fluent speakers and native speakers of te reo Māori
- a range of ages from tamariki, to taiohi and rangatahi (youth), to pākeke (adults), to kuia and koroua (elders).

We interviewed 79 participants (46 adults, 33 tamariki and taiohi) from 21 whānau in 23 households. These whānau interviews were complemented by interviews with pou reo, which helped to cover the criteria listed above.

Interviews took place in homes and at workplaces. It was obvious in arranging these interviews that whānau were extremely busy with iwi, hapū and whānau affairs. The time that participants took out of their active lives to contribute to this study is therefore much appreciated.

Te wheako rangahau | The research experience

The response to the research project was positive. Whānau were happy to share their stories, their observations, and te reo Māori hopes and dreams they had for their tamariki. The tamariki shared their own valuable kōrero. In a number of the interviews whānau expressed their appreciation of the opportunity to critically reflect on te reo Māori in their hāpori and in their homes, something they might not have done otherwise, because of their busy lives.

Interviewees recognised that the generation of elders who grew up speaking te reo Māori as their first language had diminished. As they passed on, the distinctive mita and dialects of the respective iwi communities they grew up in went with them. In spite of this, an air of resolution, optimism and action was apparent at the iwi level. Te reo Māori and ngā reo o Tauranga Moana are high on the list of iwi priorities.

Interviewees noted that, whilst there are pockets within the iwi and communities where te reo Māori is strong, these pockets must grow and connect in order for the language to flourish. People pointed to a core group of “te reo Māori warriors”, who were championing te reo Māori and working hard on numerous te reo Māori initiatives in the hāpori. They pointed out that a structured approach was being adopted as a result of the strategic plans that have been put in place by the three iwi of Tauranga Moana. The te reo Māori warriors committed energy, passion, and knowledge to their iwi and their reo. With the support and guidance of the remaining kuia and koroua, they have been entrusted with te oranga o te reo Māori, o ngā reo o Tauranga Moana.

Nō reira ko tēnei tonu te mihi nui ki a koutou e ngā karangatanga maha. Nā koutou te tāhuhu o ngā mahi hāpai i te reo Māori i whakatakoto, nā koutou ngā ara i whiri, ā, nā koutou anō te whakanikoniko. Ko tā mātou te rōpū rangahau te whakaatu noa iho i aua mahi me ōna āhuetanga maha, kia whakaarohia anō hoki e ahu ana a Tauranga Moana, a Aotearoa whānui ki hea, e ahu ana rānei te reo Māori ki hea. E tika ana te kōrero, mā koutou, mā mātou, mā tātou te reo o te iwi e ora ai. Nō reira anō, tēnā koutou, tēnā koutou, tēnā koutou katoa.

Waitiahoaho Emery

He tino kōrero

Highlights

The highlights below give a summary of findings from the interviews conducted with whānau in the community of Tauranga Moana.

Ko wai mā kei te kōrero Māori, ki a wai? | Who is using it and who are they using it with?

The 46 adults and 33 tamariki who were interviewed in Tauranga Moana were all involved in te reo Māori either because they spoke it themselves or because they supported others who spoke it. They ranged in age from under 10 years old to over 65 years old.

Within their whānau, adults were most likely to have used te reo Māori with tamariki and with members of their whānau in the 0–40 years age group. Tamariki were most likely to have used te reo Māori with their parents, and with whānau in the 21–40 years age group. Adults and tamariki used te reo Māori with friends and acquaintances sometimes or all of the time. As one adult put it

When the bros are using it, we all use it.

At marae, conversations between and among generations were most likely to be a mix of Māori and English. Conversations only in te reo Māori were rare and when they did occur, they were more likely to occur with tamariki.

E kōrerotia ana te reo Māori i hea? | Where is te reo Māori being used?

Within their whānau, adults said they were most likely to use te reo Māori at home, whereas tamariki said they used it wherever they happened to be, including at home. Te reo Māori was the main language used at home for 10 adults and nine tamariki. English was the main language used at home for 43 adults and 29 tamariki.

Mēnā kāore koe e [mōhio] ki te reo Māori, ka raru koe i [tōku] kāinga!

In the community, te reo Māori was used in a wide variety of places, mostly at marae and in reo Māori education spaces (Kura Kaupapa Māori, Kōhanga Reo and Puna Reo). It was also used at sports grounds, shops, churches and health providers.

He pēhea te kaha, te rahi o te kōrero? | How well and how much is te reo Māori being used?

The ability of adults and tamariki to use te reo Māori covered a wide range. Around a quarter of the adults who were interviewed in Tauranga Moana said they could speak, write, understand and read te reo Māori very well.

TABLE 1 **Adults' ability to speak, write, understand, and read te reo Māori in Tauranga Moana**

	Productive language skills		Receptive language skills	
	Speak	Write	Understand	Read
Very well	10	12	15	13
Well	8	8	12	10
Fairly well	12	11	11	14
Not very well	12	10	7	7
No more than a few words or phrases	4	5	1	2

TABLE 2 **Tamariki ability to speak, write, understand, and read te reo Māori in Tauranga Moana**

	Productive language skills		Receptive language skills	
	Speak	Write	Understand	Read
Very well	6	14	11	14
Well	12	8	9	8
Fairly well	9	5	7	6
Not very well	1	1	2	1
No more than a few words or phrases	5	5	4	4

Sixteen tamariki and only four adults said they were using te reo Māori as much as they wanted to in everyday life. Thirty-nine adults and 12 tamariki said they were not using it as much as they wanted to. One adult and five tamariki were unsure.

He aha ngā kaupapa e kawea ana ki te reo Māori? | What is te reo Māori being used for?

We asked adults and tamariki what they talked about in te reo Māori with whānau members and what te reo Māori was used for at the marae and at school. Adults said that, with whānau, they talked in te reo Māori about anything and everything rather than being limited to specific topics. Tamariki said they talked in te reo Māori about school and learning, whānau and about te reo Māori.

At the marae, it was karakia, karanga, whaikōrero, and to a lesser extent the formal parts of hui that were most likely to be conducted entirely or mostly in te reo Māori. In contrast, conversations during meal preparation were conducted in Māori only sometimes.

At school tamariki were more likely to use te reo Māori in the more formal classroom setting than informally in the playground.

He aha ngā take e kōrerotia ai te reo Māori, kāore rānei e kōrerotia, i tēnā horopaki, i tēnā horopaki? | Why is or isn't it being used in particular situations?

We asked adults about using te reo Māori in their work, study, and voluntary or community work. They said it was easier for them to do when it was seen as normal, and when particular occasions or kaupapa facilitated te reo Māori use. However, not having other people to talk to in te reo Māori made it difficult for adults to use it, as did feeling that their own ability in te reo Māori was limited. Having speakers at different levels of Māori proficiency also made it difficult.

We asked adults and tamariki why they liked using te reo Māori and when it was easy for them to do so. The main reasons that adults and tamariki liked to use te reo Māori were because it was part of their identity as Māori and because it is a beautiful, complex language. Some adults said they thought of te reo Māori as a good way to communicate, especially with tamariki and mokopuna, and some said they liked using te reo Māori because they were confident speaking it. For adults, particular occasions made it easy to use te reo Māori with friends, as did being in a Māori environment. Tamariki also thought that using te reo Māori was fun or cool.

Some adults noted that it was easier to use te reo Māori when there were other people to talk with, and when other Māori speakers were supportive. Tamariki said that having someone to kōrero Māori with at home was the main thing they felt would help them to use te reo Māori with their friends.

He aha ngā momo tautoko e mātua hiahia ana ki te whakahoki mai i te reo Māori hei reo mataora tonu, hei reo kōrerorero noa o ia rā? | What is needed to further support communities and whānau to normalise the use of te reo Māori in homes and communities?

Adults identified that having someone to kōrero Māori with, or learning more reo Māori would help them to use it more at home, in their friendships, in the community and at work, in study and in voluntary work. Tamariki felt that these same factors would help them to use te reo Māori more at home, in their friendships, at school and in other places they spend their time.

Ko taku māmā, [me taku] kaiako. Ko [rāua] aku tino tāngata e kaha hāpai ana i ahau i roto i aku mahi kia piki ake tōku reo. Ko taku tino hiahia kia rangatira rawa taku reo.

TABLE 3 Things that would help adults in Tauranga use more te reo Māori

	Having someone to kōrero Māori with	Learning more reo Māori	Making a personal commitment to use te reo Māori	Promotion and visibility of te reo Māori
At home	√	√	√	
In friendships	√	√		√
In communities	√	√		√
For work/study /voluntary work	√	√		

TABLE 4 Things that would help tamariki in Tauranga use more te reo Māori

	Having someone to kōrero Māori with	Learning more reo Māori	Promotion and visibility of te reo Māori	Using te reo Māori in writing/email/texting/social media
At home	√	√		√
In friendships	√	√		
Other places	√			
At school	√	√	√	

Ngā nekeneke i te reo Māori i Tauranga Moana | Shifts in te reo Māori in Tauranga Moana

The Zero–Passive–Active (ZePA) model identifies factors that impact positively (right shift) or negatively (left shift) on the use of te reo Māori. Right-shifting factors move a community towards an **Active** state and can lead to improvement in the health of the Māori language. Left-shifting factors move a community towards a **Zero** state, and may have a negative impact on the health of the language. Both right-shifting and left-shifting factors can exist in a community at the same time and include attitudes, decisions, behaviours and activities that may impact on the use of te reo Māori. We use the ZePA model here to add to an overall picture of language health in Tauranga Moana. The following are quotes from adults and tamariki that illustrate some of the right- and left-shifting factors occurring in the community.

Ngā nekeneke whaka-te-matau i Tauranga Moana | Right shifts that are happening in Tauranga



When adults and tamariki talked about things that helped or motivated them to speak te reo Māori, their comments reflected some right-shifting factors in the community. For example:

- Me āwhina ngā tāngata mōhio i ērā [kāore e mōhio ana].
- I whiwhi paraehe au kia kōrero Māori au.
- Kāre au i rongo i te reo Pākehā ki te akomanga.
- I listen to the main words that adults and teachers and friends use, then I say them.
- When the bros are using it, we all use it.
- Staff meetings—do little activities for using te reo Māori when meetings have finished to introduce staff to vocab and phrases so they can practice using Māori with each other.
- Singing Māori is something I do often.

Ngā nekeneke whaka-te-mauī i Tauranga Moana | Left shifts that are happening in Tauranga



When adults and tamariki talked about things that made it difficult to speak te reo Māori, their comments reflected some left-shifting factors in the community. For example:

- Nā te kōrero Pākehā a ētahi atu ka kōrero hoki au i te reo Pākehā.
- People are pressuring you, they say hurry up man, quick. You're not going to get it right.

- I don't really like te reo Māori, it's hard to speak it, it's hard to stand up in front of people and you have to do that when you learn Māori.
- Ka whakarongo ki ngā waiata Pākehā, [ka] wareware te pipiri ki te reo rangatira.
- When stressed, angry, or frustrated [I turn to English].
- When I get early morning messages and my brain hasn't switched into the te reo Māori zone.
- When I'm around my Pākehā friends. Sometime [I] get shy to pronounce words correctly.
- Mēnā ka kōrero ia i roto i te reo, ka pīrangī ahau ki te whakautu i roto i te reo, otherwise ka pūkana mai ana kanohi.
- Kāre he tangata e rite ana ki taku mōhio ki te kōrero Māori mai.

Right-shifting factors included attitudes and small acts that were meaningfully worked into daily life. Left-shifting factors tended to place te reo Māori speakers in uncomfortable positions, or isolated them from other speakers of Māori or in situations where Māori use is not seen as normal.

This section shows how attitudes, decisions, behaviours and activities can be viewed as right-shifting factors that identify what works for te reo Māori in Tauranga Moana, or left-shifting factors which are barriers to the use of te reo Māori. Using the ZePA model to look at the many factors that appear in the following section of this report can point to ways forward for Tauranga Moana to improve the use of te reo Māori at different levels, including at home, at school, in workplaces (paid and voluntary), in study settings, and in the community at large.

He kaupapa kōrero

Background

Te whenua

*Mai i Ngā Kurī a Whārei ki Te Waiorooro ko ngā manga ki Otāwhiwhi
Ko Hikurangi maunga ki te awa o Tuapiro, ki Katikati ko Te Rereatukāhia
Ahu atu rā ki Ōmokoroa, ki Whakamārama, ki Te Puna ko ngā maramara o Te Pirirākau
E whakawhiti atu rā ki te awa o Wairoa te nohanga o te taniwha, ki Peterehema ko Te Paki o Matariki
Hīkoi atu rā ki te kōngutuawa o Waikareao ki te kete kai o Tamarāwaho
E titiro kau atu rā ki te waoku ki Pūwhenua, ki Ōtānewainuku
Ki Poike ko Tūtara Wānanga e rere mai rā te awa o Waimapu,
Hipa atu rā i te au o te ahikāroa ki Hairini
E hono atu rā ki te ia o Kaitemako, o Waitao i te tāhuna o Ngā Pāpaka o Rangataua,
Kau atu rā ki Te Matapihi ki te timu o te tai ki Waipū ko Raurukītahi
E mānu atu rā ki te wahapū o Te Awanui ki ngā moutere o Rangiwaea o Matakana te whakaruruhau o te
taiwhenua
Topa atu rā ki runga o Mauao te whakairinga kōrero
Ko Tauranga moana, ko Tauranga tangata
Ko Ngāi Te Rangī, Ko Ngāti Ranginui, Ko Ngāti Pūkenga e tau rā.*

Tauranga city surrounds Te Awanui harbour, with the sentinel mountain Mauao standing guard at the harbour entrance. Tauranga is a city of the sun and the sea; the largest in the Bay of Plenty in populace. The iwi boundaries stretch from Ngā Kurī a Whārei—the rocks north of Waihi Beach, seaward to the islands in Te Moana a Toi—Tuhua and Mōtiti, inland to the Ōtāwā mountain, the eastern boundary, across to the Mangorewa River, the southern boundary, and then to the western boundary on the Kaimai Ranges.

Ngā iwi

Mana whenua within Tauranga Moana are Ngāti Ranginui, Ngāi Te Rangī and Ngāti Pūkenga.

According to the 2013 census, 17,103 people (15% of the population) in the city of Tauranga affiliate with at least one iwi. Of these 3,162 people were of Ngāi te Rangī descent, and 3,075 of Ngāti Ranginui descent.

The other mana whenua iwi, Ngāti Pūkenga have a smaller population of 573 (Census 2013).³ Other major iwi groupings included Ngāpuhi (2,718 people), Te Arawa (2,208 people), Ngāti Porou (1,653 people), Ngāti Kahungunu (1,149 people) and Ngāti Tūwharetoa (1,110 people).

Te taupori | Population

According to the 2013 census, almost 115,000 people usually live in Tauranga City. Māori make up 17% of the population. Those with European ethnicity make up 83% of the population.

Twenty-one percent of Māori speak te reo Māori in Tauranga City. Four percent of the total population speak te reo Māori. Te reo Māori is the second most common language spoken in Tauranga City after English.

Language use in Tauranga City is very similar to the national picture. For New Zealand as a whole, 21% of Māori speak Māori. The most common language spoken apart from English is te reo Māori, which is spoken by nearly 4% of the total population (Census 2013). Māori make up 15% of the national population and Europeans make up 74%⁴ (Census 2013).

Te reo Māori i Tauranga i ngā tau 1970 | Te reo Māori in Tauranga in the 1970s

The community reports for Tauranga, Mt Maunganui and district from the 1970s Māori language survey undertaken by Richard Benton and his team provide an historical insight to the issues around te reo Māori in the Tauranga, Mt Maunganui and district community four decades ago. The following material is from the Tauranga report.

Community report: The Māori language in Tauranga⁵

At the time of the surveys (1976) the largest iwi affiliation of those interviewed in Tauranga was Ngāi Te Rangi (around half). Affiliations to over 20 major iwi were noted.

Use of the Māori language in the household

English was the main language used in nearly all the households visited. All 101 households with dependent children used English as their main or only language for everyday conversation. In households without children English was used most of the time and Māori was the main language in three.

Many parents were unable to teach their children Māori because of their own lack of knowledge, but even those who were fluent speakers were encountering difficulties in teaching their children. As one man said, "It is difficult to learn Māori because to learn it properly you have to live in a Māori environment."

Many people mentioned the influence of television as being a barrier to their children learning Māori. Consequently, there was a great deal of support for the teaching of Māori in schools. Opinions varied as to how this should be implemented, with some people saying it should be compulsory for all New Zealanders to learn Māori. ... [One person] said that Māori in schools would be good for building confidence, in both children and parents, that schools have something to offer and are just as much for Māori families as for other people.

The majority of people wanted their children to learn and many also wanted to learn or relearn the language themselves.

³ For the census, more than one iwi could be selected.

⁴ For the census, more than one ethnicity could be selected.

⁵ Martin, P. (1986). *The Māori language in Tauranga City, Mount Maunganui and district*. (Pānui whakamōhio information bulletin 104). Wellington: New Zealand Council for Educational Research. Note that excerpts are as per the original reports and current orthographic conventions have not been applied.

It seemed ... that the majority of people we spoke to, felt that the Māori language was an essential part of their existence, identity and whole way of life. Several people expressed the feeling that knowledge of Māori was necessary to participate fully and feel at home in hui, tangi and other occasions, and to be accepted by elders.

There was certainly a very strong feeling amongst the parents and kaumatua that we spoke to that the Māori language was worth holding onto and much support was given for the idea of young people learning Māori in schools.

Māori language acquisition and use in homes and schools were key concerns for the community in the 1970s and, as the 2015 survey shows, they remain so today.

He kōrero nō Tauranga Moana

A view from Tauranga

This overview of te reo Māori in Tauranga Moana is collated from interviews with pou reo who included kaumātua, researchers, iwi and community leaders, te reo experts, and tumuaki. They included Ngareta Timutimu (Ngāi Te Rangī, Ngāti Ranginui), Hauata Palmer (Ngāi Te Rangī), Tui Rolleston (Ngāi Te Rangī, Ngāti Ranginui, Ngāti Whakaue), Vianney Douglas, Maia Wharekura, Tawharangi Nuku (Ngāti Ranginui) and Marama Furlong (Ngāi Te Rangī, Ngāti Ranginui).⁶ Below are some of the whakaaro and aspirations that they shared with us about te reo Māori in Tauranga Moana.

Iwi in Tauranga Moana have a proud tradition of standing up to sustained pressure designed to relieve them of land, tikanga and language. The influence of those pressures and of the English language is reflected in the low visibility of te reo Māori in key Tauranga City locations. Nevertheless, Ngāti Ranginui, Ngāi Te Rangī, and Ngāti Pukenga have re-grouped again to develop and implement te reo Māori strategies across the rohe.

The important role that marae played in maintaining te reo Māori arose in many interviews. Pou reo described te reo Māori and tikanga as intrinsic to hui. They said it was used, “Ahakoa te kaupapa o te hui ka timata – karakia, mihimihi i roto i te reo. Mutu ai i roto i te reo.” Specific occasions and places included wānanga, “hui mō ngā kuia me ngā koroua”, Hāhi Rātana, Kura Reo, and kapa haka, and also a range of Māori-medium and English-medium kura and schools. Pou reo said that they tried to speak te reo as much as possible so that their support of it would be obvious, “Kia mōhio mai te tangata e ngākau nui ana ahau ki te reo.” One pou reo noted that people who had learned te reo Māori together would speak to each other when they met. “Kei waenga i ngā tātanga i haere ki waho ki te ako i te reo; ka hoki mai ka tūtaki tētahi i tētahi. E mōhio ana tērā ki te kōrero, ka kōrerorero i te reo.”

Ngā āhuatanga matua kei te kōkiri i ngā kaupapa reo Māori i Tauranga | Key drivers for te reo Māori initiatives in Tauranga Moana

Pou reo experiences indicated that, in Tauranga, te reo Māori had been heavily affected by destructive school policies and practice. Several related how they had been raised in te reo and then had to cope at school with next to no English, while being punished for speaking te reo Māori. Other pou reo related their parents' experiences.

⁶ Not all pou reo wished to be named.

Ko te reo anake te reo i ahau e tamariki ana ... I te tino ora te reo i aua wā. Taku haerenga ki te kura, ko te reo Pākehā e mōhiotia ana e ahau ko te yes, no.

These policies had led to some parents not speaking Māori to their children and grandchildren in order to protect them from being hit at school.

I ako iti noa nei, kua koe e kōrero ki ngā kuia me ngā koroua. Ka mea ō taringa – whakahīhī. I pātai atu ki taku Pāpā [grandad], he aha kāore a ia i kōrero Māori ki a mātou. I kite ia i āna tamāhine e patua ana i te kura, [ka kī mai] “Me tupu koutou i roto i te reo Pākehā”.

Pou reo noted that, despite Māori education opportunities being on the rise, many parents still insist on sending their children to English-only schools. In addition, pou reo talked about the loss of older native speakers and the impact that had on local marae, as well as on local mita and dialectal variation.

He rautaki, he kaupapa hoki i whakakaha ake i te rere o te reo Māori i te rohe | Local strategies and activities that have increased the use of te reo Māori

Pou reo talked about iwi and hapū strategic plans to revitalise te reo Māori across the rohe, and a raft of initiatives that have been, or were being implemented in Tauranga Moana. At governance levels, significant funds were being tagged to supporting greater learning and use of te reo Māori for all ages and areas. The governance-level strategies recognised the importance of education and learning language at a young age.

Ko te reo Māori te reo o te kura. Ngā mahi a ngā iwi Ngāti Ranginui me Ngāi Te Rangī. Mā te reo, Kura Reo.

Iwi strategies, such as those of Ngāti Ranginui, Ngāi Te Rangī and Ngāti Pūkenga, include Community Based Language Initiatives (CBLI). These initiatives involved increasing access to Māori education options by establishing more reo Māori programmes and “staircasing” tamariki (and adults) through every level of schooling and adult learning. This including Kōhanga Reo, Kura Kaupapa Māori (including Wharekura), te reo Māori classes in secondary schools, and adult learning options such as Whare Wānanga and wānanga on marae to learn te reo Māori, whakapapa, history and waiata.

Pou reo were clear that different generational groups, including kaumātua/kuia and tamariki/rangatahi were essential to revitalising te reo Māori in Tauranga Moana.

Whāngaia ki ngā whakatipuranga.

Thus, marae were implementing succession plans targeting young people to be mentored into whaikōrero and kaikaranga roles.

Kei te puta mai ētahi taiohi tino matatau e whakaitia ana e ētahi nā runga i te whakaaro e tū wahakahīhī ana. Kāore. Tukua rātou kia tū mai.

Ko ētahi o ngā tino pākeke o ētahi o ēnei marae kua mate. Kua haere mai he whakatipuranga anō kia whakīkī i te pae, aua tūranga.

Kia nui ake ngā tāngata e mōhio ana kia kōrero i te reo, e whakakī ana i ngā tūranga ki te marae.

Pou reo described how iwi and hapū approached some young people who were still at school, to help out with their research programmes.

He moemoeā | Aspirations

Pou reo shared their aspirations and hopes for the future of te reo Māori in Tauranga. They talked of their hope that successive generations would cherish the language and would continue to be use it widely in the community:

Kia rere te reo Māori o āku tamariki.

Ka aroha ngā tamariki i te reo. Ka mōhio rātou he taonga.

Tuku tonu i ngā tamariki ki te ako kia nui ake kia kaua e heke.

They also recognised the need for a succession plan for roles on marae, which included careful mentoring and guidance for the young.

Me whakakī i ngā whāwhārua o te pae.

Kua kitea ētahi o ā tātou tama. Kua wātea ki te haere mai ki tō mātou taha i runga i te pae. A te wā ka hoatu te rākau ki a rātou. Ko te mana o tō tātou nei marae hei piki ake ki runga.

Kaua e poka noa i te tamaiti ki te haere ki te pae, ki muri i te tuatahi. Ko te manaaki tangata te mea nui o te marae. Me ako i ērā tikanga i te tuatahi. Ki muri i te tuatahi.

Te whakatūturu i te reo Māori | Normalisation

In Tauranga, hapū and iwi recognised that activities such as sport and kapa haka play a role in normalising te reo Māori. They talked about the local Māori radio station, Te Reo Irirangi o Tauranga Moana, and its active promotion of te reo Māori across Tauranga Moana, even in the face of opposition by some members of the Pākehā community.

Further, one pou reo felt that immigrants and non-Māori should learn te reo and te reo should be heard and seen within the community.

Ka tae ētahi atu i whenua kē ki Aotearoa, ka ako i te reo Māori.

Ka haere tonu te Pākehā ki te ako.

Ka ākona te reo Māori i ngā kura katoa.

Some pou reo felt hopeful that the use of te reo in all places in the community was growing.

Kua kaha tātou ki te kōrero Māori i ngā wāhi katoa.

Ko ngā kupu Māori e rangona i te hapori whānui, kia waia haere te hapori ki te kite i te reo Māori.

Ka kite koe i ngā kupu Māori i te hapori.

Pou reo also wanted to see te reo Māori celebrated “Whakanuia ake te reo Māori”. One pou reo hoped, “Kia haere au ki waho, ka rongo au i te tangata e kōrero Māori ana kāore au e mōhio ana ki a ia.”

Pou reo had visions for the future that included strengthening te reo Māori in Tauranga Moana as a whole, and wanted to see and hear te reo Māori as an integral part of life in Tauranga Moana:

Kia noho Māori ngā Māori o konei.

Ko te reo Māori te reo o Tauranga Moana.



Te reo Māori i Tauranga Moana

Te reo Māori in Tauranga

This section collates information collected from whānau in Tauranga Moana, specifically, from 46 adults and 33 tamariki who were interviewed in late 2015 about te reo Māori in their community. This group is not representative of the entire Tauranga Moana population. However, the findings presented here do provide an interesting snapshot of the use of te reo Māori in Tauranga Moana at that time. Quotes from participants have been included throughout the report to illustrate some of the findings through the voices of the people living in the community.

TABLE 5 **Adults and tamariki interviewed in Tauranga**

ADULTS		TAMARIKI	
Number of adults and tamariki interviewed			
46		33	
Language used in interview			
15 adults completed the interview in te reo Māori or mostly in te reo Māori		18 tamariki completed the interview in te reo Māori or mostly in te reo Māori	
31 adults completed the interview using some, a little or no te reo Māori		15 tamariki completed the interview using no te reo Māori	
Gender			
Male 18		Information on gender was not collected for tamariki	
Female 28			
Age			
Age groups	n	Age groups	n
16-20 years	4	Up to 10 years	8
21-40 years	15	11-12 years	6
41-65 years	25	13-14 years	7
Over 65 years	2	15-16 years	4
		17-18 years	7
		Age was not recorded for one tamaiti	
Households involved in interviews			
23 households			
Composition of households			
24 adults were living in households with four or five others, 18 were living with up to three others, and four were living in households with seven or eight others.		Tamariki were most likely to be living with one or both parents, with their Kuia, or with their siblings.	

Te whakamahi i te reo Māori | Ability to speak, write, understand and read te reo Māori

The ability of adults and tamariki to use te reo Māori covered a wide range. Around a quarter of the adults who were interviewed in Tauranga Moana said they could speak, write, understand and read te reo Māori very well.

TABLE 6 Adults' ability to speak, write, understand and read te reo Māori

	Speak	Write	Understand	Read
	n	n	n	n
Very well	10	12	15	13
Well	8	8	12	10
Fairly well	12	11	11	14
Not very well	12	10	7	7
No more than a few words or phrases	4	5	1	2

Te whakaputa reo | Productive language skills (speaking and writing)

Eighteen of the 46 adults we spoke to said they were able to speak Māori in day-to-day conversation well or very well, and 20 said they were able to write in Māori well or very well.

Te rongō reo | Receptive language skills (understanding and reading)

Twenty-seven adults said they were able to understand spoken Māori well or very well and 23 said they were able to read Māori well or very well.

TABLE 7 Tamariki ability to speak, write, understand and read te reo Māori

	Speak	Write	Understand	Read
	n	n	n	n
Very well	6	14	11	14
Well	12	8	9	8
Fairly well	9	5	7	6
Not very well	1	1	2	1
No more than a few words or phrases	5	5	4	4

Te whakaputa reo | Productive language skills (speaking and writing)

Eighteen tamariki said they were able to speak Māori in day-to-day conversation well or very well and 22 tamariki were able to write in Māori with understanding well or very well.

Te rongō reo | Receptive language skills (understanding and reading)

Twenty tamariki said they were able to understand spoken Māori well or very well and 22 said they were able to read Māori well or very well.

Te ako i te reo Māori | Learning te reo Māori

Twenty-four adults said they had learnt te reo Māori as children. The most common ways adults had learnt te reo Māori were alongside their whānau and through wānanga as adults.

The following table presents ways that adults learnt te reo Māori either as a child or as an adult, or both, since many learnt in more than one way.

TABLE 8 Most common ways adults learnt te reo Māori

Way of learning	n
Alongside my whānau	23
Through wānanga as adults	21
At home with at least one native speaker	16
In Kōhanga Reo or Kura Kaupapa Māori	16
Through traditional methods ⁷	15
At secondary school (te reo Māori as a subject)	13
In both Māori-medium and English-medium education	12

The most common reason that adults gave for learning Māori was that it was key to their identity (29 adults). This was illustrated by statements such as, “it is an important part of my whānau interactions” (21 adults), “it’s my birth right” (20 adults) and “I need it to take part in my culture” (19 adults).

Need to learn to keep the traditions going, I want my 2 ½ year old to know the reo.

My mum wanted me to because I’m Māori.

Half of the adults interviewed said that they spoke a particular dialect of te reo Māori. Of these, the most frequent dialect identified was Tauranga Moana, the mita of 18 adults. A further two spoke a Te Arawa/ Taupō dialect.

The most common ways that tamariki had learnt te reo Māori were with their whānau and through Māori-medium education.

When asked the name of their school or kura, a third of the tamariki (11 tamariki) named a Kura Kaupapa Māori (16 tamariki had attended Kura Kaupapa Māori at some point) and four named a wharekura. Eight tamariki named primary schools and five named intermediate schools. Two tamariki named colleges and two named Te Wānanga o Aotearoa. Twenty-seven of the 33 tamariki had attended Kōhanga Reo or Puna Reo.

TABLE 9 Most common ways tamariki learnt te reo Māori

Way of learning	n
From my parents	22
From kapa haka	18
At Kura Kaupapa Māori	16
In Kōhanga Reo	15
From my tīpuna	14
In te reo Māori classes in English-medium school	13

⁷ Language forms are acquired naturally through participation in traditional activities such as weaving, whakairo, hoe waka, and gathering and preparing kai.

Te kōrero Māori o roto i te whānau | Speaking te reo Māori within the whānau

Who is speaking te reo Māori to whom and where?

Within their whānau, adults were most likely to have used te reo Māori with tamariki. Adults were most likely to be speaking te reo Māori with members of their whānau in the 0-40 years age group. They were most likely to have used te reo Māori at home

Tamariki were most likely to have used te reo Māori with their parents. Tamariki were most likely to speak te reo Māori with whānau in the 21-40 years age group. They used it anywhere they happened to be.

What do whānau talk about in te reo Māori and how?

When speaking Māori, adults were most likely to talk about anything and everything rather than being limited to specific topics. Tamariki were most likely to talk about school and learning, whānau and about te reo Māori.

Adults and tamariki most often communicated in te reo Māori face-to-face and, to a lesser extent, by other means such as phone, texting and online.

Who is not speaking te reo Māori and why

Adults were least likely to use te reo Māori with their siblings or their father. The most common reason adults gave for not speaking Māori with whānau members was that “they don’t understand or speak Māori.” These whānau members were likely to be in the 41-60 year age group. More often than not, they would not be living in the same household as the adults interviewed and they would not see each other very often.

Most of the tamariki (29) said that there was someone in their whānau with whom they rarely, if ever, used te reo Māori. Over half said that they lived with these whānau members.

How did those who rarely or never used te reo Māori support others to use te reo Māori?

Adults and tamariki noted that some members of their whānau rarely or never used te reo Māori with them personally, yet still supported their aspirations to use te reo Māori. Adults said they did so by, for example, encouraging them and actively supporting them to use te reo Māori. Tamariki said that these whānau members were encouraging, or showed positive interest and listened to them:

They listen and asks what things [are].

[He] lets kids kōrero to him.

Main language used at home

Many of the adults and tamariki lived in households where both te reo Māori and English were spoken. Nine adults and 3 tamariki said that Māori was the main language they used at home, and 30 adults and 26 tamariki said te reo Māori was used in their home (as well as English or another language). Seven adults and eight tamariki were connected to a second household, and of these, one adult and three tamariki identified Māori as the main language used at home. Most of those who said te reo Māori was the main language at home also reported the use of English or another language at home.

Those adults who used te reo Māori as their main language at home did so because they made a conscious decision to speak it (three adults), and that it was the natural language for home relationships (three adults). Tamariki said that te reo was the main language at home simply because they lived in a Māori-speaking home (three tamariki), because it was a taonga (two tamariki), or because they were brought up with te reo, or they had a commitment to kura or to te reo (one tamaiti in each case).

The most common reasons given by adults for using mainly English at home were that it was faster or easier to use (16 adults) or that English was the language they were brought up with and fluent in (9 adults). Others felt that it was the language most easily understood by all and that there were often non Māori-speaking whānau members present. The most common reason given by tamariki for primarily using English was that it was their first language, and therefore easier and faster to use (11 tamariki), while a few (four tamariki) said they used English through force of habit.

A few adults and tamariki gave two main languages that they used in the home, and said that they used each language for particular contexts.

Other languages that were present in Tauranga Moana homes included Samoan, Korean, New Zealand Sign Language and Tokelauan.

Te kōrero Māori ki ngā hoa | Speaking te reo Māori with friends and acquaintances

Most of the adults and tamariki used te reo Māori with their Māori-speaking friends and acquaintances at least some of the time.

TABLE 10 Frequency of te reo Māori use by adults and tamariki

	Adults (with friends and acquaintance)	Tamariki (with friends)
Frequency	n	n
All/most of the time	15	17
Only some of the time	28	10
Hardly or never	2	6

For adults, Māori occasions and environments made it easy to use te reo Māori with friends.

[It is easy to kōrero Māori] when we're on the marae, when the conversation is in te reo.

Being around whānau and kaumātua [make it easy to kōrero].

Two main factors made it difficult for adults to use te reo Māori with their Māori-speaking friends and acquaintances. The first related to their own reo Māori ability (for example, not being able to respond in Māori because of limited vocabulary). The second related to whakamā or a lack of confidence.

When they speak too fast.

Whakamā. If I get it wrong a few times I shut down.

For tamariki, being in wāhi Māori or having other Māori speakers to talk to made it easy to use te reo Māori friends.

E mārama mātou me pēhea te kōrero i te reo, nō reira he māmā te kōrero Māori i ō rātou taha.

To be with friends, Māori classes [makes it easy].

Tamariki were much more likely to use te reo Māori in the classroom than in the playground. Twenty-one said they used te reo Māori all or most of the time in the classroom, while only seven said they used it all or most of the time in the playground. The main factor that made it easy for tamariki to use te reo Māori at school was having kaiako who encouraged tamariki to speak te reo Māori.

He poipoi i te reo Māori | Encouraging te reo Māori use

Twenty-eight out of the 46 adults interacted with people who would only speak Māori to them. Of these 28 adults, nine said they found this encouraged or inspired them to speak Māori and five said it helped them to understand Māori better.

Āe, because it makes me that much more hungry to learn.

Āe, ka whai wāhi koe ki te kōrero Māori.

Other people or things that helped or motivated adults to speak Māori were whānau, being in wāhi Māori, and tamariki.

Te mahi, te mahi ako, me te mahi mō te aroha noa | Work, study, and voluntary work

Over half the adults (28) were in paid employment, of whom 17 were in full-time employment. In addition, 16 adults were studying and 30 adults did regular voluntary or community work.

Adults noted a wide range of ways they used te reo Māori at work, in study and in voluntary work. More used it in work and study than in voluntary or community work.

TABLE 11 Adults' use of te reo Māori in the workplace, in study, and in regular voluntary work

	Work (28 adults)	Study (16 adults)	Voluntary/ community work (30 adults)
Frequency	n	n	n
I use te reo Māori most or all of the time	9	6	5
I can talk about anything in te reo Māori there	8	4	6
I used te reo Māori in the interview for my job	6	NA	NA
We/I conduct a lot of our work/study/activity in te reo Māori	8	5	7
I use te reo Māori only for some topics	12	8	13
I use te reo Māori only in formal greetings	12	7	16
I use only some te reo Māori words or phrases	11	8	17
I hardly ever or never use te reo Māori there	2	2	1

What makes it easy to use te reo Māori in work, in study, or in regular voluntary or community work?

Nine adults said that it was easy for them to use te reo Māori in their work, in study or in voluntary or community work when it was seen as normal, and others (8 adults) talked about the occasion or kaupapa making it easier.

[It is easy to use te reo Māori when] when others acknowledge the use of te reo.

People working with the knowledge / capability to converse.

Some adults noted that it was easier to use te reo Māori when there were other people to talk with (six adults), and when other Māori speakers were supportive (five adults), being in a Māori environment such as a marae or kura (five adults), and having the ability to understand and speak te reo Māori (four adults).

What makes it difficult to use te reo Māori in work, in study, or in regular voluntary or community work?

Twelve adults said that it was difficult to use te reo Māori when there was no one to speak it with. Some talked about their own limited ability, and about having speakers at different levels of Māori proficiency. Two adults said that English-language environments made it difficult to use te reo Māori, and whakamā was also mentioned.

Embarrassment in mispronunciation of words makes it difficult.

When you need to pass on a clear message quickly, my te reo isn't great so I use English.

Ngā Marae

In Tauranga Moana, 44 of the 46 adults and 26 of the 33 tamariki had been to a marae within the past month. All of the interviewees had been to a marae within the past year. Adults and tamariki were most likely to have visited a marae for tangihanga, hura kōhatu or kawē mate (26 adults and 12 tamariki). Adults were also likely to have visited marae for celebrations, hui and kapa haka. Seven tamariki said they visited marae for kapa haka. Tamariki also said they visited marae for celebrations, for kura or school trips, or for wānanga.

Formal and informal communication on the marae

Many adults observed that formal communication on the marae was conducted entirely or mostly in te reo Māori. Thirty-nine noted that this was so for karakia, 34 for karanga, and 30 for whaikōrero. Twenty-four said that the formal parts of hui were likely to be conducted entirely or mostly in te reo Māori.

By contrast, adults talked about conversation in the informal context of meal preparation being a mix of English and Māori. Seven noted that conversation in this context was all or mostly in te reo Māori, whereas 31 said some or a little te reo Māori was spoken in this context. Only three said conversation in this context was all in English, and one did not know.

Conversation between and among generations

Adults said that informal communication between and among generations on the marae was most likely to be a mix of Māori and English. Communication only in te reo Māori was rare, although when it did occur, it was most likely to occur between kaumātua and tamariki.

TABLE 12 Adults' observations of the use of te reo Māori in conversation

	Meal preparation	Between adults	Between kaumātua and tamariki	Between adults and tamariki	Between tamariki
Amount of te reo Māori	n	n	n	n	n
All in te reo Māori	3	5	8	6	3
Mostly in te reo Māori	4	12	8	9	5
Some in te reo Māori	19	18	19	17	14
A little in te reo Māori	12	6	6	7	12
No te reo Māori /all English	3	5	2	2	6
Don't know	1	-	1	1	1

Tamariki most often noticed adults chatting to each other in te reo Māori most of the time (mentioned by 11 tamariki) or sometimes (mentioned by 10 tamariki), and four said this happened only all of the time at the marae.

Te hāpori nei | Local community

Adults heard te reo Māori in a wide variety of places in the Tauranga Moana community including at sports grounds, marae, shops, education spaces, churches and health providers. They also heard it in iwi organisations, at community markets, and other places such as:

Guy Fawkes celebration with whānau.

Taking moko to kura, beach.

TABLE 13 Places in the community where adults have heard te reo Māori

Place	n
Community spaces	43
Marae	40
Businesses	38
English-medium education settings	35
Church	34
Public services and transport	33
Māori-medium: Kōhanga Reo/Puna Reo	30
Iwi organisations	30
Tertiary institution	24
Māori-medium: Kura Kaupapa Māori	23

In answer to the question “Where is te reo Māori used the most?” adults identified marae and Māori-medium education settings. Thirty-three talked about marae, 26 said Kura Kaupapa Māori, and thirteen said Kōhanga Reo or Puna Reo. A few adults (five or less) identified other community spaces, church, and tertiary settings as the places te reo Māori was used the most.

Tamariki said they heard te reo Māori at marae, in education settings, in community spaces, businesses, at their parents’ places of work and in other peoples’ homes.

TABLE 14 **Places in the community where tamariki have heard te reo Māori**

Place	n
Marae	25
English-medium education settings	19
Community spaces	18
Businesses	17
Māori-medium: Kura Kaupapa Māori	16
Māori-medium: Kōhanga Reo/Puna Reo	13
Church	12
Public services and transport	9
Parent’s workplace	9
Other people’s homes	7

Tamariki identified marae and Māori-medium education settings as places where te reo Māori was used the most. Eleven talked about marae, ten said Kura Kaupapa Māori, and four said Kōhanga Reo or Puna Reo. A few tamariki (three or fewer) identified community spaces and English-medium schools as places where te reo Māori was used most.

Te pānui me te tuhituhi i te reo Māori | Reading and writing te reo Māori

Adults noticed opportunities to read and write at the library, in shops, in education settings, at ATMs and in Māori health providers. Tamariki noticed opportunities to read and write at school, in community centres, in libraries, ATMs and in advertising.

Te whakamahi i te reo Māori ki ngā tāngata tauhou | Using te reo Māori with new people

Thirty-six adults and 19 tamariki said they had spoken or written te reo Māori to someone they did not know. Twenty-four of these adults and eight tamariki had done so within the last week.

The most common reason for adults to speak or write te reo Māori to someone they did not know was to greet them (10 adults), or because they were in a Māori-medium context (nine adults), or because te reo Māori was the expected language of use (eight adults). A few adults (five or fewer) said that they used te reo Māori in formal communication, for work, to comment on social media, or for whanaungatanga. Twenty-three had done this in their local community, 10 did it somewhere else outside their community and eight online.

Tamariki said they used te reo Māori with someone they did not know when talking to a new person at school, when a stranger initiated a conversation in Māori, to greet people in Māori, or because they were in a Māori-medium or Māori environment at the time.

Helping another student out because he was new and having trouble translating Māori.

Te kōrero i te reo Māori ia rā, ia rā | Using te reo Māori in everyday life

Only four of the 46 adults said they were using te reo Māori as much as they wanted to in everyday life. Thirty-nine adults said they were not using te reo Māori as much as they wanted to and one was unsure. The main barriers adults saw to using te reo as much as they would like was lack of confidence or feeling whakamā, their own limited reo Māori ability or having no one to speak Māori with.

Not sure if others understand te reo.

TABLE 15 Main barriers to adults using te reo Māori

Barrier	n
I am not motivated or confident / He māngere, he whakamā	17
My own limited reo Māori ability	17
I have no one to speak te reo Māori with	16
The reo Māori ability of others is limited	4
I lack of time or resources	2

Sixteen of the 24 tamariki said they were using te reo Māori as much as they wanted to in their everyday life. Twelve tamariki said they were not using te reo Māori as much as they wanted to in their everyday life, and five were unsure.

The main barriers tamariki saw to using te reo as much as they would like were their own limited ability in the language, and lack of motivation or confidence or feeling whakamā. Some mentioned that their friends or family members do not speak Māori.

Ngā mea tautoko i te reo Māori | Things that would help te reo Māori use

The main things that adults felt would help them to use te reo Māori at home were having someone to kōrero Māori with, making a personal commitment to use te reo Māori, and learning reo Māori.

In-home reo programme.

Small steps with the moko.

In their friendships, adults mainly felt that having people to kōrero Māori with would help them use te reo Māori.

The main things that adults felt would help them to use te reo Māori in their community, and also in work, study or voluntary work were having people in the community they could speak te reo Māori with, and to learn Māori.

More interaction among all members of our hapū.

Increased use of te reo by the community.

TABLE 16 Main things that would help adults to use te reo Māori

	At home	In friendships	In their community	In work/study/voluntary work
Enabler	n	n	n	n
Having someone to kōrero Māori with	12	10	14	10
Making a personal commitment to use/learn te reo Māori	10	1	10	1
Learning te reo Māori: access to Māori education and resources	8	-	8	1
Promotion and visibility of te reo Māori	2	1	2	

For tamariki, having people to kōrero Māori with was the main thing they felt would help them to use te reo Māori both at home and in their friendships.

[It would be easier for me to use] if it was used more.

[It is difficult because my] parents don't speak Māori.

Tamariki felt that access to learning te reo Māori at school and having people to kōrero Māori with would best allow them to use it more Māori at school. One tamaiti thought that they might be more inclined to speak Māori if their friends spoke Māori outside of school or home.

TABLE 17 Main things that would help tamariki to use te reo Māori

	At home	In friendships	At school	In other places they spend time
Enabler	N	n	n	n
Having people to kōrero Māori with	18	9	7	1
Learning Māori: access to reo Māori education and resources	4	3	8	-
Communicating online	3	-	-	-

Why adults like to use te reo Māori

The main reason adults liked to use te reo Māori were because it was part of their identity as Māori. Other reasons were that they found it to be a beautiful complex language, to communicate, especially with tamariki and mokopuna, and because they were confident speaking Māori.

It's my cultural right.

Because I identify as Māori and should be able to speak my own reo.

I want to speak like my tūpuna.

TABLE 18 Main reasons why adults like to use te reo Māori⁸

Reason	n
It is part of my identity as Māori / He Māori ahau	37
It is a beautiful, complex language ²	8
It is a good way to communicate, especially with tamariki and mokopuna	7
I am confident speaking te reo Māori	6
I want to help revitalise and normalise te reo Māori	3
It is cool/fun	2

When tamariki like to use te reo Māori

Tamariki said they liked to use te reo Māori in the places they spent the most time: at school, with friends, at home and at kapa haka.

Class, kapa haka, waiata.

When I'm with my mates.

The main reasons tamariki liked to use te reo Māori were because they thought it was part of their identity as Māori. Others thought using it was fun or cool.

It makes me feel happy because I feel unique.

Because it makes me feel like I'm connected to my tīpuna koroua.

TABLE 19 Main reasons why tamariki like to use te reo Māori

Reason	n
It is part of my identity as Māori	18
It is cool/fun	4
It is a beautiful, complex language	3
I am confident speaking Māori	3
It is a good way to communicate with other Māori speakers	1
I want to help revitalise te reo Māori	1
I use reo Māori as a code language	1

⁸ As used here, the term "complex" describes the capacity of the language to reflect profound and multifaceted human concepts of its speakers and their culture.

Ngā pātai ā-hapori

Community questions

The following three questions were developed by the lead community researcher based on conversations with pou reo in Tauranga Moana. Each of the communities involved in Te Ahu o te Reo was offered the opportunity to add up to three additional questions to the survey about areas of interest to the community. Only adults were asked this set of questions.

Ka whakarongo koe ki Te Reo Irirangi o Tauranga Moana? | Do you listen to Te Reo Irirangi o Tauranga Moana?

Me pēhea te reo irirangi o Tauranga Moana awhi ai, tautoko ai i a koe ki te hopu, ki te kōrero i te reo Māori? | How could Te Reo Irirangi best help you in developing and speaking your te reo Māori?

Thirty-two adults said that they listened to Te Reo Irirangi o Tauranga Moana, and gave a variety of answers as to how Te Reo Irirangi o Tauranga Moana could help them in developing and speaking their reo Māori. Their responses to the second part of the question were collated under the following categories:

TABLE 20 Ways that Te Reo Irirangi o Tauranga Moana could help te reo Māori development

	Pakeke
	n
Reo Māori use	
Use more Māori and/or less English	7
Use/explain kiwaha and whakataukī	3
Programming	
Play clips of early, local kaumātua e kōrero ana i te reo Māori	4
Play different music	4
Have more audience interaction	3
Technical and promotion	
Extend frequency range	1
Update their presence	1

Kua rongō koe, kua tautoko koe i ngā mahi a Ngāti Pūkenga hei whakaora i te reo Māori? | Have you attended any of the Ngāti Pūkenga language revitalisation initiatives?

Ka pēhea tō hiahia kia ako i ngā kōrero mō Ngāti Pūkenga? | How interested are you in Ngāti Pūkenga language revitalisation initiatives?

Twelve adults had heard of, or said they supported the revitalisation efforts of Ngāti Pūkenga. Thirty had not heard of or had not attended the initiatives. Six made positive comments such as “it’s great for Ngāti Pūkenga”, “I support any reo initiative” or “I would like to [support]”.

Of those who had not heard of or attended Ngāti Pūkenga language revitalisation initiatives some said they would do so if they knew about them, and some were not interested.

Mehemea he tamariki āu, e tuku ana koe i ō tamariki ki te kura Māori? | If you have kids, do you send them to Māori-medium schools?

He aha te take e tuku ana koe i ō tamariki ki te kura Māori, kāore rānei | Why did you make that decision?

Twenty-one adults said they sent their tamariki to a kura Māori, and eight said they did not.

Three said they chose to send their tamariki to Māori-medium because they wanted a strong Māori identity for their tamariki. Two made the choice so that their tamariki could learn te reo Māori, and two said for tikanga and cultural reasons.

Of those who did not send their tamariki to kura, three said this was because they were living in Australia at the time.

He meka

Key points

In this report we have presented results from interviews with whānau in Tauranga about their use of te reo Māori. Below are some key points from those results.

- In 2015, adults interviewed in Tauranga as part of Te Ahu o te Reo covered a wide range of proficiency in te reo Māori, while most tamariki interviewed were proficient in te reo Māori.
- Intergenerational transmission is occurring in some homes in Tauranga.
- People said they liked using te reo Māori with tamariki
- Te reo Māori is used most at home, at marae, and in Māori-medium education settings.
- Te reo Māori was the main language used at home for around a fifth of adults and a third of tamariki.
- At the marae, it was karakia, karanga, whaikōrero that were most likely to be conducted in te reo Māori.
- At school tamariki were more likely to use te reo Māori in class than in the playground.
- People said that it was easiest to use te reo Māori when there were other Māori speakers around them who were supportive.
- Tamariki liked using te reo Māori at school, with friends, at home and at kapa haka
- Less than one in ten adults and around half the tamariki said they were using te reo Māori as much as they wanted to.
- The loss of native speakers has had an impact on local mita.
- The most common reason that adults gave for learning Māori was that it was key to their identity.
- Tauranga has a slightly higher percentage of Māori (17 percent) than the national average (15 percent). It also has a greater percentage (83 percent) of Europeans than the national average (74 percent), and this may mean further challenges in normalising te reo Māori use.
- Te reo Māori initiatives and strategies, included:
 - Kōhanga Reo and Kura Kaupapa Māori
 - Succession planning for kaikōrero and kaikaranga on several marae.
 - The iwi radio, Te Irirangi o Tauranga Moana was considered important for language revitalisation.
 - Hapū and iwi community based language revitalisation initiatives.