

Te Ahu o te Reo

Te reo Māori in homes
and communities

Christchurch Community Report

He Pūrongo mō Ōtautahi



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and with Rachel Felgate and Cathy Wylie

'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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Ngā kōrero o roto

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He mihi

Papaki kau ana ngā tai o Mahaanui, e rere ana a Roimata me Hupe mō ō tātou pou reo kua hinga i ngā tau o mua, ngā pōua, ngā taua, nāia te tangi, nāia te matapōrehu mō koutou. Ko ngā mate tuatinitini, tuamanomano o te wā, hanatu rā koutou ki te kāinga wairua i te rangi, ki te kāinga tūturu o te tangata, okioki mai rā. Ko tātou te hunga ora, ngā kaikawe o te reo me ōna tikanga nei rā te whakamiha ki a koutou.

Tēnei te mihi o Ngāi Tūāhuriri, Ngāi Tahu whānui ki a koutou ngā whānau reo Māori o Ōtautahi i tautoko i tēnei kaupapa, Te Ahu o te Reo. He kaupapa whakahirahira e mātai ana i te ora o te reo Māori i te hāpori nei i Ōtautahi.

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: Kaitiāia, 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 Ōtautahi | The Christchurch community report

First and foremost, this report is for the people of Christchurch, 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 Christchurch.

The report is laid out in six sections. The first is *He kupu arataki | Setting the scene*, in which the lead community researcher, Lynne Harata Te Aika, 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 model.² The next two sections, *He kaupapa kōrero | Background*, and *He kōrero nō Ōtautahi | A view from Christchurch*, presents some background on te reo Māori in the 1970s and in the present day. The fifth section, *Te reo Māori i Ōtautahi | Te reo Māori in Christchurch*, presents in full the findings of the research in Christchurch, including findings about the community's own questions. The final section presents 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., and 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

Our approach to the research was from a positive paradigm that would tell our story about the health of our language and how we are using it in communication today. Iwi leaders were involved from the start. We enlisted their support for the study and their help to co-construct the methodological framework for our work in Christchurch. Getting iwi support was paramount to the success of the project itself and we were able to establish good relationships with mana whenua Ngāi Tūāhuriri, Ngāi Tahu and with pou reo who were Mātā Waka. They supported us to identify and engage with whānau who were speakers of te reo.

Ngā kairangahau | Community researchers

In selecting community researchers we looked at language proficiency, experience working with Māori whānau, and knowledge of communities of speakers within the greater Christchurch area. We selected two community researchers, Te Pononga Tamati-Eliffe and Rhea Waretini. They were young parents who had recently graduated from language immersion programmes. Their experiences gave them insight into the younger generation of te reo Māori speakers. The lead community researcher has many years of experience in teaching, language revitalisation and immersion education initiatives in the community and with iwi.

The Kotahi Mano Kāika (KMK) team from Te Rūnanga o Ngāi Tahu were helpful in identifying participants who represented a mix of local iwi and mātā waka and at least two generations of speakers. Additional community questions were added to gauge awareness of the Ngāi Tahu KMK te reo activities.

Te kōwhiri i te hunga kōrerorero | Participant selection

First we identified pou reo, who were community leaders and advocates of te reo Māori, to give us their perspectives, and assist in identifying whānau to participate. There appeared to be two generations of pou reo, those with a native speaking proficiency who were mainly 65 years and older, and those second-language learners in the 35–50 year age range who have raised their tamariki to speak te reo Māori as their first language.

The seven pou reo we chose represented immersion education, iwi, broadcasting, and tertiary organisations. Iwi representation amongst the seven pou reo included Ngāi Tahu, Ngāti Porou, Ngāpuhi and Tainui. Interviews were held in homes, in workplaces and on the marae. Interviews with pou reo provided an historical overview of language revitalisation activities in the greater Christchurch area

spanning three or more generations, and valuable narrative around key drivers for language shifts in the community and intergenerational transfer of the language in the community and home.

We interviewed 80 whānau participants, of whom 41 were female and 39 were male. Half had Ngāi Tahu whakapapa as their iwi or one of their iwi. The others had a range of iwi affiliations. Half of the 80 participants were under the age of 40. Factors that guided the selection of whānau were:

- Intergenerational transfer (two or more generations of the whānau spoke Māori)
- Intermediate to advanced proficiency of speakers.

We interviewed some participants who were at a beginner level of learning Māori, because they were part of an extended Māori-speaking whānau.

Te wheako rangahau | The research experience

Overall the research experience was very enlightening. The three generations of families we interviewed gave us rich data about language repression and language revitalisation within individual whānau and in the wider community. They told us about language learning opportunities, enablers and barriers. More importantly they told us their personal stories of the passion and drive within whānau to reinvigorate te reo Māori as a language of communication and an aid in reconstructing their identity as Māori in a large urban-based community.

The main group of participants were parents and grandparents who were mainly second-language learners with only a few native speakers over 65. A smaller group of second-language learners had also led revitalisation activities in the community. There was also a strong youth representation among our participants, who gave us clear messages that te reo Māori needs to be exciting and relevant to meet their current needs as well as the needs and aspirations of their parents and grandparents.

This study provides a snapshot of whānau in the Ōtautahi Māori speaking community. We talked to a mix of generations and they gave clear messages that the language is alive and is being spoken. They told us of the huge effort has been expended to revitalise te reo Māori in Ōtautahi in the past 30 years or more on the wave of national and regional initiatives. Ngāi Tahu has led a strong language campaign to produce speakers of te reo Māori in the past 15 years through implementing their strategy Kotahi Mano Kāika, Kotahi Mano Wawata. However there is still a strong risk of continued language decline if younger generations do not carry forward the legacy of Māori language advocacy, language planning and the passion and drive to raise their tamariki as speakers of te reo Māori.

Nō reira, nei rā te owaha ki ngā whānau reo Māori o Ōtautahi, kia kamakama kia kurapa. Mā koutou, mā tātou te reo ka ora! Tēnā koutou, tēnā koutou, tēnā koutou katoa.

Lynne Harata Te Aika

He tino kōrero

Highlights

The highlights below present a summary of findings from the interviews conducted with whānau in the community of Ōtautahi.

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

The 54 adults and 26 tamariki who were interviewed in Christchurch 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 their tamariki, their mothers, or their partners. Tamariki were most likely to have used te reo Māori with their parents, siblings and grandparents. Adults and tamariki used te reo Māori with their Māori-speaking friends and acquaintances, but only some of the time.

At marae, conversations between and among generations were most likely to be in a mix of Māori and English. Adults noticed that conversations between adults and tamariki were somewhat more likely to be all or mostly in te reo Māori than for other groups.

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

Most adults and tamariki lived in households where both te reo Māori and English or another language were used. Thirteen adults and 14 tamariki said that Māori was the main language they used at home. Three adults and six tamariki were connected to a second household, and of these, one adult and two 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.

In the community te reo Māori was used most often at Kura Kaupapa Māori, followed by education settings generally and at marae, as well as in a range of other places.

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

Around two-thirds of the adults and tamariki interviewed said they could speak, write, understand and read te reo Māori well or very well. More adults understood and read te reo Māori well or very well than spoke or wrote it. Most of the tamariki said they could speak, write, understand and read te reo Māori well or very well.

TABLE 1 Adults' ability to speak, write, understand and read te reo Māori

	Productive language skills		Receptive language skills	
	Speak	Write	Understand	Read
Very well	16	18	21	20
Well	19	18	21	22
Fairly well	12	9	9	10
Not very well	7	7	3	2
No more than a few words or phrases	0	1	0	0

TABLE 2 Tamariki ability to speak, write, understand and read te reo Māori

	Productive language skills		Receptive language skills	
	Speak	Write	Understand	Read
Very well	10	10	13	13
Well	8	10	8	10
Fairly well	7	5	4	2
Not very well	1	1	1	1
No more than a few words or phrases	0	0	0	0

Eleven adults and 26 tamariki said they were using te reo Māori as much as they wanted to in their everyday life. Forty adults and 11 tamariki said they were not using te reo Māori as much as they wanted to. One adult and one tamaiti 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 were likely to talk about anything and everything, including about their day and about particular topics. Tamariki said they were likely to talk about anything and everything, or about particular topics.

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

At school, tamariki were more likely to use te reo Māori in the classroom than 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, or voluntary or community work. They said it was easier to do so in some contexts than in others. For example, it was easier when te reo Māori use was seen as normal, when there were other reo Māori speakers to talk with, and when there were fluent speakers around. However, when there was no one speak te reo Māori with, or when adults felt their ability in te reo Māori was limited, they found it more difficult to use te reo Māori. Adults also found it

difficult to use te reo Māori when they were in English-language environments, or when adults thought topics or kaupapa were difficult to talk about in te reo Māori.

We asked adults and tamariki when they liked using te reo Māori and when it was easy for them to do so. The main reasons adults liked to use te reo Māori were because it was part of their identity as Māori, because they thought it was a beautiful, complex language, and a good way to communicate, particularly with tamariki and mokopuna. Māori occasions, kaupapa and environments, or having other reo Māori speakers at their own level were the main factors that made it easy for them to use te reo Māori with their Māori-speaking friends and acquaintances.

The main reasons tamariki liked to use te reo Māori were because they thought it was part of their identity as Māori, because they wanted to help revitalise te reo Māori, and because they saw it as fun or cool. For tamariki, having people to kōrero Māori with was the main thing they felt would help them to use te reo Māori with their friends.

He aha ngā momo tautoko e mātua hiahiatia 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 in Ōtautahi identified that having someone to kōrero Māori with and learning te reo Māori were the main things that would help them to use te reo Māori more in their homes and friendships and also in their communities, and in work, study and voluntary work. Tamariki said that having someone to kōrero Māori with was the main thing that would help them to use te reo Māori at home, in friendships, at school and in other places.

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

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

TABLE 4 **Things that would help tamariki in Christchurch to use more te reo Māori**

	Having someone to kōrero Māori with	Learning te reo Māori: access to Māori education resources
At home	√	√
In friendships	√	
At school	√	
Other places	√	√

Ngā nekeneke i te reo Māori i Ōtautahi | Shifts in te reo Māori in Christchurch

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 Ōtautahi. 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 Ōtautahi | Right shifts that are happening in Christchurch



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:

- Having culturally supportive people around. They accept and encourage te reo even if they don't speak it.
- I know how passionate and dedicated they are so it influences me. It would almost be unnatural to speak English with them.
- My kids—hearing them speak in reo with others makes me want to carry on and speak reo.
- It's good for keeping secrets from people that can't understand us.
- It's good for sharing a joke, it's fun!
- I like using it with my friends because I can. There's no pressure, and it being exclusive makes it cool.
- Making the conscious decision to only speak te reo (like at home).
- Mahi ako ki te puna wānaka.
- Attending special events—Manu Kōrero, Matatini.
- Kei aua wāhi te reo Māori i ngā wā katoa.

Ngā nekeneke whaka-te-mauī i Ōtautahi | Left shifts that are happening in Christchurch



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:

- Kāore ia i te whakahoki i te reo Māori.
- Having different levels of te reo between us.
- He ruarua noa iho ngā tāngata e mōhio ana ki te reo.
- Ko te reo Pākehā te reo matua.
- Sometimes I can't put Māori words to my whakaaro.
- I want to! But I find it hard to keep up with the ability of others at times. I've also got lots of non-reo speaking friends.
- My friends, cos they mostly whisper and talk in English, especially if there's no adults around.
- Environment things—it's less natural or unusual to speak reo here in the south, so it's all about the situation. That can make it hard to keep reo in your everyday life.
- Te kore mātau o ngā tāngata ki te reo Māori (ki taku kura). E tino hiahia ana au kia kōrero Māori ki te kura, engari kāore e maha ngā tāngata e mātau ana.

Right-shifting factors included opportunities for reo Māori speakers to gather together—some of which were being provided through the reo Māori revitalisation strategy Kotahi Mano Kāika. Left-shifting factors highlight some of the difficulties the relatively small reo Māori speaking community in Ōtautahi are experiencing. For example when reo Māori speakers are in uncomfortable or isolated positions away from other speakers of Māori and 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 Ōtautahi, 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 Ōtautahi 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 te pae maunga o Aoraki

Ki Kā Pākihi Whakatekateka a Waitaha

Tae atu ki Ōtautahi, Ko Horomaka

E karapotia e Te Tai o Marokura, e Te Tai o Mahānuī.

Ōtautahi/Christchurch is the largest city in the South Island. It is on the east coast of the South Island, on the Canterbury plains. The urban area is on the coast, north of Banks Peninsula.

Ngā iwi

Mana whenua within Ōtautahi is Ngāi Tūāhuriri, a hapū of Ngāi Tahu. Banks Peninsula also has other Ngāi Tahu hapū, Ngāti Irakehu and Ngāi Te Ruahikihiki.

According to the 2013 census 25,548 people (7% of the population) in Christchurch affiliate with at least one iwi. The main affiliations were: 9,408 Ngāi Tahu / Kāi Tahu descent, 3,828 people of Ngāpuhi descent and 3,012 people of Ngāti Porou descent. Other significant iwi groupings present included Ngāti Kahungunu (2,433 people), Ngāti Tūwharetoa (1,356 people), Waikato (1,251 people) and Ngāi Tūhoe (1,095 people) (Census 2013).³

Te taupori | Population

According to the 2013 census, a total of 341,500 people usually live in Christchurch. Māori form 9% of the population. Those with European ethnicity make up 84% of the Christchurch population.

Sixteen percent of Māori speak Māori in Christchurch. Two percent of the total population in Christchurch speak Māori (Census 2013).

In comparison, Māori make up 15% of the national population and Europeans 74%⁴ (Census 2013). 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).

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

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

He kōrero nō Ōtautahi

A view from Christchurch⁵

This overview of te reo Māori in Ōtautahi is collated from interviews with pou reo who included: Anaru Ruawhita Pokaia (Tainui, Waikato, Ngāti Maniapoto; Manukura, kanohi me te māngai o Rehua marae; Kaiako Wharekura), Hana O'Regan (Kāi Tahu, Kāti Mamoe, Waitaha; Dean of Te Puna Wānaka and Kaiarahi), Charisma Rangipunga (Kāi Tahu, Taranaki, Ngā Rauru, Ngāti Kahungunu; Manager at Te Rūnanga o Ngāi Tahu and member of Te Taura Whiri i te Reo Māori), Eruera Tarena (Ngāi Tahu; Kaihautū/Chief Executive at Te Tapuae o Rehua), Melanie Riwai-Couch (Rangitāne ki Wairau, Ngāti Kuia, Ngāti Apa ki te Rā Tō; Tumuaki Te Kura Kaupapa Māori o Te Whānau Tahī), Tihi Puanaki (Ngāti Hine ki Ngāpuhi; Te Wānanga o Aotearoa), and Hukere Ruwhiu (Ngāti Porou, Ngāpuhi; kaumātua).⁶ Below are a few of their many whakaaro and aspirations that they shared with us about te reo Māori in Ōtautahi.

In recent years, strong support from iwi has seen the development and implementation of a wide-ranging language strategy in the South Island, called Kotahi Mano Kāika (KMK). In Ōtautahi, the movement to revitalise te reo Māori has increasingly gathered pace in the past decade. Pou reo noted that te reo Māori speakers were still sometimes hard to find, and that many were from outside the area, “Ngāi Tāngata nō iwi kē. Ahakoa iti ko ngā mea i ako i te reo”. However, they observed that a younger generation had taken up the challenge.

Ko te mea kē me rapu, me kitea he tangata kōrero Māori. Ka kaute au i runga i taku ringa aku hoa matatau. Te reanga o āku tamariki. He huihuinga rangatahi. Mēnā e hāngai ana ki te kaupapa Māori ka kōrero Māori.

Tau tata nei kua rongō au tētahi huka kaha ki te kōrero. Ka ū ki te reo. E mōhio ana rātou ki a rātou. Kā wāhi e tūtaki ai te huka e matatau ana ki te kōrero. Ko te Kura Kaupapa Māori me kā Kura Reorua, kā marae.

As well as kura, pou reo mentioned a variety of groups, organisations, and spaces where te reo Māori was actively used, including Te Rūnanga o Ngāi Tahu, individual whānau, whare wānanga, and surf life-saving clubs.

Ko tōku whānau. He whare, he marae, he wāhi ka huihui ai ngā whānau. Whare wānanga. Kura reo Māori. Ngā kāinga o ngā whānau reo Māori, me ngā hui reo Māori.

⁵ The other eight communities involved in Te Ahu o te Reo in 2015 were involved in the Māori language survey undertaken by NZCER in the 1970s. However, this survey was only undertaken in the North Island, so we cannot provide a similar perspective for Christchurch.

⁶ Not all pou reo wished to be named.

Whānau; homes and marae where whānau meet, university, Kura Reo and homes of Māori language families.

Surf life-saving: Te nuinga o te wā kei reira ētahi tāngata reo Māori.

One pou reo felt fortunate to work at Te Rūnanga o Ngāi Tahu where, “Tekau [ngā tāngata] o taku wāhi mahi e matatau ana ki te reo.”

Pou reo agreed that the number of speakers of te reo Māori in Christchurch had grown since the 1990s.

I nuku mai au ki konei i te tau 1997. I taku taeka mai me uaua ka kite i tētahi ka kōrero ana.

1995—Rua tekau tau ki Ōtautahi, tē nuku atu. Hunga iti i aua rā e kawea ana i te reo.

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 were interested in Ngāi Tahu reo and noted the importance of the Kotahi Mano Kāika initiative in growing the number of speakers.

Kua mōhio tātou mō Kotahi Mano Kāika. He rawe tērā. He whakakitenga whakamua.

Another emphasised connections between language and identity.

Ka mōhio te iwi o Kai Tahu ki tō rātou tuakiri Kai Tahu. Me te mana o te reo i tērā tuakiri. ... Ka noho tērā anō nei he wāhaka Māori tonu o tō tātou noho hei iwi Kai Tahu. Ka arohaina tō tātou reo e te katoa.

Pou reo highlighted the importance of the local Kura Kaupapa Māori for te reo Māori in Ōtautahi, and talked about a community of whānau growing around the kura.

Te Kura. Te nuinga o te wā nā te whānau o te kura. Ngā kaiako Māori. He hāpori anō ki roto i te hāpori whānui o Ōtautahi.

Ko āku tamariki kei te Kura Kaupapa Māori. Ka kōrero Māori ahau ki ngā kaiako ākongā. Ko ngā mahi hākinakina: karapu whutupaoro, tākarō waka ama.

One pou reo observed that the language-learning landscape had changed significantly, and that lately, technology was featuring in the transmission of te reo Māori.

I mua rā mā te taringa kē te kōrero e rapu! Engari ināianei mā te ripene, mā te kōpae, mā te whakaaturanga e whakatau te tino kōrero. Te hunga kua tipu mai i roto i taua āhua mā te waha me te wairua hei kawea. Ko te taringa noa iho te mea hopu reo. Ko ia hoki te rerekētanga! Ināianei ko te katoa o aua rongo ko te karu, te ihu, ngā tohutohu ao hangarau.

Pou reo observed that new initiatives had changed things for the better since the 1990s.

Nā reira ka āhua mau au i te ohore i taku kiteka atu i te reo e rere kaha nei.

Kua tino piki taua āhuatanga [te ako i te Māori].

He moemoeā | Aspirations

The pou reo shared their visions for te reo Māori in Ōtautahi. They clearly communicated their desire for te reo to be heard in the whole community, as well as at Kōhanga Reo, kura and marae. They also wanted te reo to be accessible in English-medium schools.

Te whakatūturu i te reo Māori | Normalisation

Normalisation of te reo Māori in Christchurch was seen as an important focus for the community. Pou reo wanted to see te reo Māori taking a more prominent place in the community, and for all people to be able to speak it. They also wanted to see greater support for te reo Māori through legislation, and through greater emphasis in the curriculum of all schools.

He take nui kia ako ngā tangata katoa i te reo Māori. Kei ia whānau ōna ake kaikōrero, kaikaranga. Kia noa te kōrero Māori.

Kia noho matua te reo, kia noho mārama i roto i ngā taumata katoa.

Ko te reo e manangia ana i te Tiriti, kia mana ā-Ture; kei ngā kura katoa, i ngā wāhi katoa.

One pou reo observed that marae was a cornerstone of te reo, and another noted the importance of having proficient speakers to learn from.

Me tīmata i roto i te marae.

Kia 20 ōrau ngā tāngata o tētahi iwi ka ora te reo.

Ngā tūmanako mō ngā rā e heke mai nei | Vision for the future

Pou reo visions for the future included a broad vision for Christchurch as a whole which would see te reo Māori having a strong place within the community and a first language of future generations.

Kia noho tākata whenua te reo i roto i kā whakapaparaka o te whānau mai i te timataka.

Ērā tamariki e ako ana i te reo ka whakatipu ā rātou tamariki i te reo Māori.

Pou reo hoped that te reo Māori would spread ever more quickly so that its vibrancy would be heard throughout the Ōtautahi community.

Ko taku wawata kia whakakaha, kia oriori mai te iwi, roa tātou e kōrero ana kia whakatairanga, me te whakaatu i te reo, kia kite ā tātou tāngata (tōna whānuitanga). He tino kaupapa te reo Māori, kia tino muia e te tangata. Kua pakari ētahi, engari mō te oranga ruarua noa iho. Mahi whakahikaka mai te pēpitanga. Me kōrero Māori ki ngā tamariki.

Te reo Māori i Ōtautahi

Te reo Māori in Christchurch

This section collates information collected from whānau in Christchurch, specifically, from 54 adults and 26 tamariki who were interviewed in late 2015 about te reo Māori in their community. This group is not representative of the entire Christchurch population. However, the findings presented here do provide an interesting snapshot of the use of te reo Māori in Christchurch 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 Christchurch**

ADULTS		TAMARIKI	
Number of adults and tamariki interviewed			
54		26	
Language used in interview			
24 adults completed the interview in te reo Māori or mostly in te reo Māori		17 tamariki completed the interview in te reo Māori or mostly in te reo Māori	
30 adults completed the interview using some, a little or no te reo Māori		9 tamariki completed the interview using no te reo Māori	
Gender			
Male	23	Information on gender was not collected for tamariki	
Female	29		
Age			
Age groups	n	Age groups	n
16–20 years	6	Up to 10 years	5
21–40 years	27	11–12 years	10
41–65 years	16	13–14 years	6
Over 65 years	3	15–16 years	3
		17–18 years	2
Composition of households			
15 of the adults interviewed were living in with up to three others, and 23 were living in households with four or five others.		Tamariki were most likely to be living with their parents and siblings, and some also lived with their grandparents.	

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

Two-thirds or more of the adults and most of the tamariki interviewed said they could speak, write, understand and read te reo Māori well or very well. More adults and tamariki understood te reo Māori well or very well (42 adults and 21 tamariki) than spoke it (35 adults and 18 tamariki).

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

	Speak	Write	Understand	Read
	n	n	n	n
Very well	16	18	21	20
Well	19	18	21	22
Fairly well	12	9	9	10
Not very well	7	7	3	2
No more than a few words or phrases	0	1	0	0

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

Thirty-five out of the 54 adults said they were able to speak te reo Māori in day-to-day conversation well or very well, and 36 said they were able to write in te reo Māori well or very well.

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

Forty-two adults said they were able to understand te reo Māori well or very well or read te reo 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	10	10	13	13
Well	8	10	8	10
Fairly well	7	5	4	2
Not very well	1	1	1	1
No more than a few words or phrases	0	0	0	0

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

Eighteen of the 26 tamariki said they were able to speak te reo Māori in day-to-day conversation well or very well and 20 tamariki were able to write in te reo Māori with understanding well or very well.

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

Twenty-one tamariki said they were able to understand spoken Māori well or very well and 23 said they were able to read te reo Māori well or very well.

Te ako i te reo Māori | Learning te reo Māori

Half of the adults (27 adults) said they had learnt te reo Māori as children. Most had (also) learnt te reo Māori as an adult. The most common ways adults had learnt te reo Māori as an adult were through wānanga, courses in tertiary education, alongside whānau and in Kura Reo.

I tīmata ki te ako i te taha o ngā tamariki. Nā konā i kitea ngā painga – mā te whānau katoa.

The following table presents ways adults learnt te reo Māori both as tamariki and as adults. Many learnt te reo Māori in more than one way.

TABLE 8 Most common ways adults learnt te reo Māori

Way of learning	n
Through wānanga as adults	35
In tertiary education	21
Alongside my whānau	20
At Kura Reo	18
At secondary school (te reo Māori as a subject)	17
In Kōhanga Reo/Kura Kaupapa Māori	15
At home with at least one native speaker	10
Through traditional activities ⁷	9
With tamariki in Māori-medium environments	9

The most common reasons adults gave for learning te reo Māori were “it is key to my identity” (30 adults), “it is my birthright” (18 adults) and “my parents wanted me to” (16 adults).

Nearly a quarter of the adults (12 adults) described their mita or dialect as being Ngāi Tahu/Kai Tahu and one as Te Waipounamu. Two talked about speaking a mix of dialects and one about the “normal dialect” spoken around them. The others described their mita or dialect as being Te Whānau-ā-Apanui, Ngāpuhi, Waikato, Ngāti Awa or Ngāti Porou.

The most common ways tamariki had learnt te reo Māori were from their parents and through Māori-medium education.

When I was a baby I was spoken to in te reo Māori – surrounded by te reo.

More than half the tamariki had participated in Kōhanga Reo and nearly all had participated in te reo Māori education either at Kura Kaupapa Māori or in a te reo Māori immersion environment within a mainstream school. When asked the name of their school or kura, nearly half the tamariki (12 tamariki) named a Kura Kaupapa Māori, seven named primary schools and one an intermediate. Four tamariki named a secondary school, and two named a pā wānanga. The tamariki who had attended Kōhanga Reo came through eight different Kōhanga Reo.

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

TABLE 9 Most common ways tamariki learnt te reo Māori

Way of learning	n
From my parents	21
In Kōhanga Reo	14
In Kura Kaupapa Māori	13
In bilingual/whānau unit mainstream/rumaki	10
Through traditional activities	8
I te kāinga	7
From my brothers and sisters	5
In te reo Māori classes in English-medium school	4

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 their tamariki, their mothers, or their partners at home or wherever they were together. Adults were most likely to be speaking te reo Māori with younger members of their whānau in the 0–40 years age group.

Tamariki were most likely to have used te reo Māori with their parents, siblings and grandparents at home or wherever they were together. Tamariki were also most often speaking te reo Māori with whānau in the 0–40 years age group.

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

When speaking te reo Māori, adults were most likely to talk about anything and everything, about their day and about particular topics. Tamariki who used te reo Māori were most likely to talk about anything and everything, or about particular topics.

[Te reo Māori is used] anywhere that I am with my grandchildren.

Adults and tamariki most often communicated in te reo Māori face-to-face and, to a much 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. The most common reasons adults gave for not speaking te reo Māori with whānau members were “they don’t understand or speak Māori” (13 adults) or “it makes the listener uncomfortable” (seven adults). These whānau members were likely to be aged between 21–40 years old and living in different households. Adults said they were likely to only see them sometimes.

Most of the tamariki (22 tamariki) said that there was someone in their whānau with whom they rarely used te reo Māori, if at all. Ten tamariki said that those whānau members lived with them all the time, five said they lived with them sometimes and eight said they did not live with them.

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

Adults noted that some whānau members who rarely or never used te reo Māori with them personally, still supported their aspirations to use te reo Māori. They did so through passive means, for example, by “not being negative or discouraging” and active means, for example by using Māori words with tamariki.

Ka ngana ki te kōrero ki ngā tamariki i ētahi wā. Ka tautoko i aku haerenga ki ngā kura reo me ērā momo.

Twenty tamariki said whānau members who rarely or never used te reo Māori with them, still encouraged them by not being negative or discouraging, by using occasional Māori phrases with them and through active or passive support.

Kāore ia e whakahē i tō mātou reo Māori.

Ka kī mai “ka pai”, he kōrero tautoko i ahau.

Main language used at home

Most adults and tamariki lived in households where both te reo Māori and English or another language were used. Thirteen adults and fourteen tamariki said that Māori was the main language they used at home. Three adults and six tamariki were connected to a second household, and of these, one adult and two 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 who used te reo Māori as their main home language did so because they had made a conscious decision to speak te reo Māori (six adults), they wanted to support whānau reo Māori development (four adults) or it was the natural language of their relationship with a person (four adults).

The most common reasons given by adults for using English as their main home language were that it was easier or faster to use (17 adults), when they felt they were being “lazy” (12 adults), or when there were non-reo speakers present (nine adults). Of the adults who said both te reo Māori and English were the main languages they used at home, three said they used a specific language for particular contexts.

The most common reasons given by tamariki for using te reo Māori as their main language were that te reo Māori was the language of their household (nine tamariki) or that they were fluent and were brought up with it (5 tamariki).

Reasons for using English as their main home language included “that’s just the way it is” (five tamariki), or it was the language they were brought up with (three tamariki). Two tamariki who gave both te reo Māori and English as their main home language said they would use a specific language for particular contexts.

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

Just under a third of the 54 adults and just under a quarter of the tamariki used te reo Māori with their Māori-speaking friends and acquaintances all or most of the time.

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

	Adults (with friends and acquaintances)	Tamariki (with friends)
Frequency	n	n
All/most of the time	16	6
Only some of the time	32	19
Hardly or never	5	1

Māori occasions, kaupapa and environments, or having other reo Māori speakers at their own level were the main factors that made it easy for adults to use te reo Māori with their Māori-speaking friends and acquaintances.

Te wā ka tū ki te wāhi Māori.

The four main barriers that made it difficult for adults to use te reo Māori with their Māori-speaking friends and acquaintances were: lack of confidence, their own ability in te reo Māori (for example, not being able to respond in te reo Māori because of limited vocabulary), the desire not to make others feel uncomfortable, and the reo Māori ability of a friend or acquaintance, if it was either more or less advanced than their own.

Ētahi wā he uaua te whai kupu reo Māori hei whakaputa ngā whakaaro.

Being in wāhi Māori, having other reo Māori speakers to talk with, their friends and classmates speaking Māori, and knowing someone understood the language were the main factors that made it easy for tamariki to use te reo Māori with their Māori-speaking friends.

Ko tōku whānau. Ko tō tātou reo matua ko te reo Māori, nā reira, mēnā i konei aku hoa ka kōrero Māori mātou katoa.

Tamariki were more likely to regularly use te reo Māori in the classroom than in the playground. The main factors that made it easy for tamariki to use te reo Māori at school were when kaiako supported them, friends and classmates spoke Māori, and te reo Māori was compulsory.

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

Thirty-nine of the 54 adults interacted with people who would only speak te reo Māori to them. Of these 39 adults, ten described feeling obligated to speak te reo Māori or simply responded in te reo Māori, ten said they found this encouraged or inspired them to speak te reo Māori, and six said it helped with their understanding.

He momo reo anō tō ngā hoa Panekiretanga, ka mokemoke ki tērā momo, tērā kounga o te reo ki te kore e kite i a rātou mō te wā roa.

Ko te reo Māori te kaupapa, te taketake o tō maua hononga / whanaungatanga.

Other people or things that helped or motivated adults to speak Māori were tamariki (17 adults), being in wāhi Māori/Māori environments (12 adults) and having others speak to them in te reo Māori (9 adults).

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

Most adults (44 adults) were in paid employment. Of these, more than half were in full-time employment. Twenty-four adults were studying and 25 adults did regular voluntary or community work.

Te reo Māori was used somewhat more for study, voluntary, or community work than in workplaces.

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

	Work (44 adults)	Study (24 adults)	Voluntary/ community work (25 adults)
Frequency	n	n	n
I use te reo Māori most or all of the time	10	9	8
I can talk about anything in te reo Māori there	14	10	9
I used te reo Māori in the interview for my job	13	NA	NA
We/I conduct a lot of our work/study/activity in te reo Māori	20	10	13
I use te reo Māori only for some topics	15	9	14
I use te reo Māori only in formal greetings	12	5	6
I use only some te reo Māori words or phrases	13	5	5
I hardly ever or never use te reo Māori there	8	5	3

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

Thirteen adults said it was easy to use te reo Māori in their work, study, or voluntary or community work when reo Māori use was seen as normal in that context. For ten adults it was when there were other reo Māori speakers to talk with, and for eight adults it was when they were surrounded by fluent speakers.

Incorporating te reo throughout the job in such ways as waiata, karakia, tikanga.

Some adults said it was easier to use te reo Māori in Māori contexts – seven mentioned Māori environments and six, kaupapa and Māori occasions. Four adults said that resources made it easy to use te reo Māori.

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

Twenty-five adults felt that not having anyone to speak te reo Māori with made it difficult for them to use te reo Māori in their work, study or voluntary or community work. Other barriers included adults' own limited ability in te reo Māori ability (nine adults), being in English-language environments (nine adults), or when adults thought topics or kaupapa were difficult to talk about in te reo Māori (four adults).

The communication needs to be short, sharp and quick, so English is easier to speak in

Ngā marae

Most adults and tamariki had been to a marae within the last year. Twenty-six adults and nine tamariki had visited within the last month. Adults were most likely to have visited a marae for tangihanga, hura kōhatu, kawē mate (12 adults) or wānanga tikanga (8 adults). Other reasons for visiting marae included for study, Kura Reo, celebrations, hui, or Manu Kōrero. Tamariki were most likely to have visited a marae for tangihanga, hura kōhatu, kawē mate (nine tamariki) or Kura Reo / wānanga reo (five tamariki). Other reasons for visiting marae included for other wānanga, their parent's work, whānau reunions, kura/school or kapa haka.

Formal and informal communication on the marae

Formal communication on the marae including karanga, whaikōrero, karakia and to a lesser extent the formal parts of hui was most likely to be conducted entirely or mostly in te reo Māori. Forty-nine adults noted this was the case for karakia, 48 for karanga, 42 for whaikōrero, and 31 for formal parts of hui.

In contrast, when observing conversations during meal preparation 19 adults said all or most of the conversation was in te reo Māori, 13 said some conversation was in te reo Māori, and nine said a little was in te reo Māori.

Conversation between and among generations

Conversations between and among generations on the marae were most likely to be in a mix of Māori and English. Adults noticed that conversations between adults and tamariki were somewhat more likely to be all or mostly in te reo Māori than for other groups.

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

	Between adults	Between kaumātua and tamariki	Between adults and tamariki	Between tamariki
Amount of reo Māori	n	n	n	n
All in te reo Māori	12	12	11	3
Mostly in te reo Māori	6	5	10	12
Some in te reo Māori	21	9	12	5
A little in te reo Māori	8	5	3	5
No te reo Māori /all English	4	7	7	10
Don't know	1	4	2	7

Tamariki most often noticed adults chatting to each other in te reo Māori most of the time (mentioned by ten tamariki) or all of the time (5 tamariki). Five tamariki noticed this happened sometimes. They noticed adults and tamariki speaking to each other in te reo Māori sometimes (mentioned by 11 tamariki), or all or most of the time (mentioned by four and seven tamariki respectively). They most often noticed conversations between tamariki happening sometimes (11 tamariki), followed by most of the time (seven tamariki). Only two tamariki said they heard these conversations happening in te reo Māori all of the time.

Twelve tamariki said that they spoke te reo Māori with other tamariki all or most of the time at the marae. Nine tamariki said they sometimes used te reo Māori with other tamariki, and only three said they never or hardly ever did so.

Te hapori nei | Local community

According to adults, te reo Māori is being heard in a wide variety of places within the Christchurch community including community spaces such as sports grounds, kapa haka and Matatini venues, and local businesses (especially at supermarkets, shops and cafes). It is also being heard at marae, Kura Kaupapa Māori, educational institutions and a variety of other places.

Te puna wai – haere ai ngā kaumātua ki reira kōrero Māori ai.

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

Place	n
Marae	44
Community spaces	38
Māori-medium: Kura Kaupapa Māori	33
Businesses	31
English-medium education settings	18
Tertiary	18
Public services and transport	14
Māori-medium: Kōhanga Reo / Puna Reo	13
Iwi organisation	11
Whānau gathering places / Iwi festivals / Māori events	7
Education not specified	5
Other people's homes	3
Māori medium: Wānanga reo / Kura reo	2
Church	2

Adults said te reo Māori was used the most at Kura Kaupapa Māori (33 adults), followed by education settings generally (17) and at marae (15). Eleven adults talked about community spaces, and eight talked about Kōhanga Reo or Puna Reo. Some (seven or less) mentioned tertiary institutions, whānau gathering places, iwi festivals, Māori events, wānanga reo or kura reo, and other people's homes as the community places where they had heard te reo Māori used the most.

Tamariki noticed te reo Māori being used in many places in the community including marae, Māori-medium education settings (Kōhanga Reo / Puna Reo, Kura Kaupapa Māori and Wānanga reo/Kura Reo), English-medium education settings, local businesses and community spaces such as sports grounds.

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

Place	n
Marae	19
English-medium	15
Businesses	13
Community spaces	13
Māori medium: Kura Kaupapa Māori	14
Public services and transport	10
Tertiary institution	6
Kōhanga Reo / Puna Reo	5
Other people's homes	4
Public places	2
Parent's workplace	1
Church	1

Tamariki said that te reo Māori was most often used at Kura Kaupapa Māori (mentioned by four tamariki) and marae (four tamariki). Single responses included businesses, community spaces, wānanga reo or kura reo, public services and transport and Kōhanga Reo or Puna Reo.

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

Adults and tamariki were most likely to have noticed opportunities to read or write in te reo Māori in education settings, libraries, and local businesses including supermarkets and shops. Adults were also likely to have noticed these opportunities in government agencies and local authorities and at automatic teller machines (ATMs). Some examples include DHB health forms, Joe's Garage (café), council signs around the city, and signs in te reo Māori at the supermarket (Pak n Save and Countdown).

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

Thirty-six adults and 16 tamariki said they had spoken or written te reo Māori to someone they did not know in the past year. Twenty-two of these adults had done so within the past month, 13 within the past year and one did not respond to the question. Six tamariki said they had done so in the past month and 10 within the last year.

Thirteen adults said they had spoken or written in te reo Māori to someone they did not know when te reo Māori was the expected language of use, and 12 said for formal communications with businesses or government. Eight adults had done so for work and eight for education generally. A few (six or less) had done this on Māori occasions or in Māori environments, when communicating informally and for greeting people. Eighteen adults had done this online, 14 in their local community, and five somewhere else outside their community.

[I] spoke to a woman in te reo because she's a new staff member at work.

It was for a Māori funded scholarship by email and in the interview process (skype).

Three tamariki said they had spoken or written in te reo Māori to someone they did not know because it seemed appropriate, three said it was for a kaupapa Māori or Māori occasion, and two because the person spoke to them in Māori first. Two tamariki said they did so to greet people. Other reasons to do so included feeling that there was an expectation that they speak te reo Māori, knowing the other person can speak te reo Māori, being in wāhi Māori or in Māori medium contexts, and being in a formal learning situation. It was likely that this would have happened within their own community.

Manu kōrero – talking to another student that I didn't know, who needed help. Mō te akiaki / tautoko i tōnā reo, kia kaua ia e rongō i te whakamā, āwangawanga rānei, kia tū pai ai ki te kauhau.

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

Only 11 of the 54 adults said they were using te reo Māori as much as they wanted to in everyday life. Forty 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 were lack of motivation or confidence or a feeling of being māngere or whakamā, their own limited reo Māori ability or having no one to speak te reo Māori with.

Kāore e mōhio ngā tāngata ki te reo engari mōhio ki te whakarongo.

[What gets in the way of using te reo Māori as much as I would like is the] lack of reo speakers around me!

[What gets in the way of using te reo Māori as much as I would like is] not having enough knowledge to express what I'm trying to say

TABLE 15 Main barriers to adults using te reo Māori

Barrier	n
I am not motivated or confident / he māngere, he whakamā	20
My own reo Māori ability is limited	18
I have no one to speak te reo Māori with	17
Ngā tāngata kore mōhio ki te reo - The reo Māori ability of others is limited	4
I lack time or resources	4

Fourteen of the 26 tamariki said they were using te reo Māori as much as they wanted to in their everyday life. Less than half (11 tamariki) said they were not using te reo Māori as much as they wanted to in their everyday life and one was unsure.

The main barriers tamariki saw to using te reo as much as they would like were others using English/ Pākehā or their own ability to speak Māori. Also mentioned were a lack of motivation or confidence or a feeling of being māngere or whakamā, or having no one to speak Māori with.

Ētehi hoa ki te kura, ētehi kaiako hoki ka kōrero Pākehā mai rātou.

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 and in their friendships were having people to kōrero Māori with, and learning more Māori.

[It is easier to use te reo Māori] when it's used by peers and whānau both [at] home and [in the] workplace.

The main things that adults felt would help them to use te reo Māori in their community were having people to kōrero Māori with, promotion and visibility of te reo Māori, and learning more Māori.

[Have] more presence of written reo, for example on public buses. Signage, like they do in airplanes – a more visual presence!

In relation to work, study, and voluntary or community work the two main things adults thought would help them to use te reo Māori were having people to kōrero Māori with and learning more Māori. Adults suggested a range of things that would help with their reo Māori learning including having access to resources, classes and wānanga.

There should be more things like kura reo and funding towards such things so they happen more often.

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	15	14	19	11
Learning te reo Māori: access to Māori education and resources	12	7	9	8
Making a personal commitment to use/learn te reo Māori	9	3	1	3
Choosing Māori media	3	-	-	-
Promotion and visibility of te reo Māori	-	2	13	-

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	10	8	6	6
Learning te reo Māori: access to Māori education and resources	3	3	4	5
Choosing Māori media	3	-	-	2

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, followed by seeing it as a beautiful complex language, and for communication—particularly with tamariki and mokopuna.

It gives me a sense of identity. It makes me feel good. I enjoy learning it whenever I can.

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

Reason	n
It is part of my identity / He Māori ahau	42
It is a beautiful, complex language ²	16
It is a good way to communicate, especially with tamariki and mokopuna	12
I want to help revitalise and/or normalise te reo Māori	7
I am confident speaking Māori	7
I use te reo Māori as a code language	3
It is cool/fun	3

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 home and at school, and also at events such as Manu Kōrero and Te Matatini.

[E koa ai au ki te kōrero i te reo Māori] i te wā ka kite i ētehi kaiako, ētehi hoa kōrero Māori hoki i ētēhi wāhi atu i te kura.

They liked to use te reo Māori because they thought it was part of their identity as Māori (seven tamariki), to help revitalise te reo Māori (six tamariki), and because they saw it as cool or fun (five tamariki).

He tino motuhake ki a au. Koirā te reo a te tangata Māori.

A few tamariki (four or less) said they like to use te reo Māori because they felt confident speaking te reo Māori, it was their first language, they were able to communicate with other Māori speakers, and they could use it as a code language.



Ngā pātai ā-hapori

Community questions

The following three questions were developed by the lead community researcher based on conversations with pou reo in Christchurch. 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. The responses from adults and tamariki are presented in separate tables.

Kei te mōhio koe ki te rautaki reo a Ngāi Tahu, arā Kotahi Mano Kāika? | Are you aware of Ngāi Tahu's Kotahi Mano Kāika (KMK) strategy?

Forty-five of the 54 adults and 18 of the 26 tamariki said that they were aware of the Kotahi Mano Kāika strategy.

Me he 'āe' te whakautu. Kōrerohia mai ō mōhiotanga mō Kotahi Mano Kāika | If yes, can you detail what you know?

The main things that adults and tamariki knew about Kotahi Mano Kāika (KMK) were the name of the strategy itself and its focus on supporting whānau to speak Māori. They were also aware of the many activities and support provided through Kotahi Mano Kāika such as kura reo, resources, and funding for activities.

TABLE 19 Things that adults knew about Kotahi Mano Kāika

	Pakeke
	n
Purpose of Kotahi Mano Kāika	
Kotahi mano kaika, Kotahi mano wawata - 1000 homes 1000 wawata 2025. He rautaki whakaora reo	28
It is about intergenerational transmission, supporting whānau to kōrero Māori in the home (Ngāi Tahu reo)	10
They have many initiatives/strategies in place to support whānau speak Māori	10
I was a kaimahi/supporter for KMK (past or present)	5
It began in 2000	4
He tumanako o Ngāi Tahu. Nō Ngāi Tahu, mō Ngāi Tahu	4
Ngā whāinga o te rautaki hei whakaora i te reo, (1) kā manukura o te reo, (2) whānau reo, (3) kaika reo	3
There are strong links between whānau who are in it – whakawhanaungatanga	3
I am registered with KMK	2
There are lots of people involved	1
Ko tētahi whakaaro i ngā rā o mua kia whakarite i tētahi hapori reo Māori	1
They take te reo into the community – not just home, marae and school	1
There are activities for all ages	1
Activities and support provided through KMK	
Wānanga reo / reo rumaki / Kura Reo	9
Resources	7
Funding for activities	5
Events for whānau	4
Tutors come to homes	2
Puna Reo	2
Haerenga for whānau – to deepen knowledge about the rohe	2
Comfortable environments for learning Māori	1
Education grants	1
Online KMK resources	
Café Reo	3
Website	3
New app	1
Facebook page	1

TABLE 20 Things that tamariki knew about Kotahi Mano Kāika

	Tamariki
	n
Purpose of Kotahi Mano Kāika	
Kotahi mano kaika, Kotahi mano wawata - 1000 homes 1000 wawata 2025. He rautaki whakaora reo	6
It is about intergenerational transmission, supporting whānau to kōrero Māori in the home (Ngāi Tahu reo)	2
They have many initiatives/strategies in place to support whānau speak Māori	4
There are activities for all ages	1
Activities and support provided through KMK	
Resources	1
Puna Reo	1
Comfortable environments for learning Māori	1

Kura uru koe ki ētahi mahi a Kotahi Mano Kāika? Have you engaged in any KMK activities?

Thirty-eight of the 54 adults and 14 of the 26 tamariki said that they were had engaged in Kotahi Mano Kāika activities.

Me he 'āe' te whakautu. He aha aua mahi? | If yes, tell us which activities you have been involved in

Adults had been involved in a wide range of activities. Some of the most popular were the Kura Reo, whānau haerenga and Kia Kurapa.

TABLE 21 Kotahi Mano Kāika activities that adults had been involved in

Activities	Pakeke n
Kura Reo (Kāi Tahu)	18
Whānau haerenga	14
Kia Kūrapa	13
Whutupōro	7
Aoraki Matatū	6
Whānau hui (Tito Waiata, wānanga, history, mahinga kai)	6
Manawa hou – kaupapa rangatahi	5
Poiuka – softball	5
Kotahi Mano Kāika symposium	4
Kotahi Mano Kāika reo Māori awards	4
Puna reo	4
Ngā kaupapa katoa	4
Wānanga reo	3
Café reo	3
Easter event	3
Workshops/wānanga at CPIT	2
Reo rumaki	1
Pūkoro	1
Rōpu whakāri reo Māori ki te kura	1
Hikoi	1
Checked out website	1
Kotahi Mano Kāika cadetship (Te reo Māori)	1
Ka Manukura o te Reo	1
Te Tuangāhurutanga	1
Stall at Matatini	1
Hui ā-iwi	1

Tamariki had also been involved in a wide range of activities, particularly whānau haerenga and Kura Reo.

TABLE 22 **Kotahi Mano Kāika activities that tamariki had been involved in**

Activities	Tamariki n
Whānau haerenga	12
Kura Reo (Kāi Tahu)	8
Whutupōro	5
Wānanga reo	3
Kia Kūrapa	2
Aoraki Matatū	2
Puna reo	1
Te retireti hukapapa	2
Hikoi	2
Te Tuangahurutanga	1
Hui ā-iwi	1
Te Whare Taonga	1

He aha ngā mahi e tautoko ai i tō whānau kia kaha ake te kōrero i te reo? | What activities would help your whānau to speak more in te reo?

Adults identified a wide range of activities to help whānau speak more in te reo, particularly activities with a rangatahi focus. Other strong activity themes were resources, education opportunities, fun / sporting events, and being around other Māori speakers.

TABLE 23 Activities to help whānau speak more in te reo Māori

	Pakeke
Activities	n
Rangatahi focus	
Activities for rangatahi	6
Translations of what's cool with youth, such as Minecraft, Monopoly	5
Wānanga for rangatahi	3
Rauemi for pre-teens	3
Hui for rangatahi	1
Resources	
Resources that are current (kōpae, pukapuka, board games, posters, cards)	8
Phone apps (reo games)	7
Education	
Puna reo / Kōhanga Reo / Kura Kaupapa Māori	4
Kura reo / wānanga reo Māori	3
Hui panekiretanga / Te Pinakitanga	3
Waiata / kapa haka (hold competitions for whānau to compose waiata / wānanga)	2
He kura Kai Tahu	1
Birthing wānanga for young Mums in te reo	1
Hākinakina / Takaro / Mahi ā-Rēhia	
Hākinakina / sports	5
Fun activities we can do ourselves	5
Sports events	2
Ngā takaro mō ngā whānau	1
Ngā mahi ā-Rehia	1
Māori speakers	
Being around other Māori speakers – kōrero!	5
Whakarite he hapori reo Māori	2
Kāinga kōrerorero	2
Ngā hui Māori	2
Mena he take e hui ai ngā tāngata, kōrero Māori	1
Ngā hoa kōrero Māori	1
Have community groups with a reo focus	1

	Pakeke
Activities	n
Māori language programming	
Māori dubbing of mainstream movies/tv/cartoons	3
Whakaata Māori	2
Māori subtitles	1
Writing with te reo Māori	
Provide Government forms in te reo Māori	1
Have Council signage and instructional signs in Māori	1
Have te reo Māori visually all around us	2
Events	
Māori community events	4
Planning and promotion	
A whānau language plan	3
People knowing the benefits of learning, using and speaking te reo	1
Technology	
A centralised place to download waiata	1
Technology that's easy to use	1
Te reo Māori environments and activities	
Ngā haerenga	1
Ngā hīkoi	1
Māori activities	1
A café that has reo all the time	1
Tīmata he rōpū reo Māori	1
Safe spaces to use te reo Māori	1
Other	
Texting to motivate whānau to attend events/hui	1
Incentives for whānau to kōrero, such as gym membership or Māori speaking gym-instructors	1
The KMK model being more available to non-Ngāi Tahu whānau	1
Improve relationship between tertiary and te ao Māori	1

For rangatahi, being around other Māori speakers was the main activity they said would help whānau speak more in te reo Māori.

TABLE 24 Activities to help whānau speak more in te reo Māori

	Tamariki
	n
Te reo Māori environments and activities	
Being around other Māori speakers – kōrero!	5
Activities for the whole whānau	3
Have community groups with a reo focus	1
Having a 'reo speaking time'	1
Activities that link my whānau into the reo community	1
Hākinakina / Takaro / Mahi ā-Rēhia	1
Hākinakina / sports	1
Events (Te wiki o te reo Māori)	1
Education	
Kura reo / wānanga reo Māori	1
Whakaako i ngā tangata	4
Rangatahi focus	
Activities for rangatahi	1
Translations of what's cool with youth, i.e Minecraft, Monopoly, Māori scrabble	2
Rauemi for pre-teens	1
Resources	
Resources that are current (kōpae, pukapuka, board games, posters, cards)	3
Māori language programming	
Māori dubbing of mainstream movies/tv/cartoons	2
Written Māori: Having reo visually all around us	1

Te Ahu o te Reo online survey

In addition to the interviews of adults and tamariki that were undertaken in Christchurch, people also had the opportunity to respond to the Te Ahu online survey.

Sixty-two females and 21 males from the Christchurch community responded to the online survey. Most (69) were aged between 21-40 years old.

Sixty of these people said they were currently living in their community, and 23 were not. Only one was living overseas. More than three-quarters identified themselves as being of Māori ethnicity. A high number of people also identified with other ethnicities as well as Māori, particularly Pākehā.

TABLE 25 **Online survey demographics**

Online Survey respondents	
Number of respondents	
83	
Gender	
Female	62
Male	21
Age groups	
	n
Less than 15 years	1
15-20 years	6
21-40 years	69
41-65 years	7
Over 65 years	0
Ethnicity	
	n
Māori	62
Pākehā	50
Samoan	6
Indian	3
Tongan	1

Results of the online survey showed some similarities to the results of adults interviewed face to face. For example, the receptive language skills of the online respondents were stronger than their productive language skills. However, they differed in that the online respondents were less likely to speak or write te

reo Māori. Those adults who were interviewed were more likely to be able to speak, write, understand and read te reo Māori than not.

TABLE 26 **Adults' ability to speak, write, understand and read te reo Māori (Online survey)**

Ability level	Productive language skills		Receptive language skills	
	Speak	Write	Understand	Read
	n	n	n	n
Very well or well	29	23	35	32
Fairly well	14	20	20	25
Not very well or no more than a few words or phrases	40	40	27	26

Many of the online respondents (similarly to those adults interviewed) had learnt te reo Māori in more formal ways including through tertiary education, secondary school, wānanga, and te Kōhanga Reo and Kura Kaupapa Māori.

Just over a quarter of the online respondents had learnt te reo Māori through wānanga as an adult compared with nearly two-thirds of the adults who were interviewed.

TABLE 27 **Most common ways of learning te reo Māori (Online survey)**

Way of learning	n
In tertiary education	36
At secondary school (te reo Māori as a subject)	26
Through wānanga as adult	23
In Kōhanga Reo / Kura Kaupapa Māori	19

Nearly two-thirds of the online respondents said that little or none of their day to day conversation with whānau was in te reo Māori. More than half said the same about their day to day conversation with their Māori speaking friends and acquaintances.

TABLE 28 **Frequency of te reo Māori use in day-to-day conversation (Online survey)**

Frequency	With whānau	With friends and acquaintances
	n	n
All	0	1
Most	8	4
Some	24	31
A little	29	38
None	22	9

Most online respondents (67 people) were in paid employment, 36 were studying, and 33 were doing regular voluntary or community work. More online respondents reported using te reo Māori for study than for work or voluntary work.

TABLE 29 Adults' use of te reo Māori in the workplace, in study, and regular voluntary work (Online survey)

	Work (n=67)	Study (n = 36)	Voluntary/ community work (n=33)
Frequency	n	n	n
All or most of the time	9	11	2
Most of the time	10	10	2
Some of the time	14	5	12
A little of the time	15	5	9
None of the time	19	5	8

Only eight of the 83 online respondents said they were using te reo Māori as much as they wanted to in everyday life. Sixty-nine said they were not using te reo Māori as much as they wanted to and six were unsure.

The main barriers were having no one to speak Māori with, followed by respondents' own limited ability in reo Māori ability, the limited ability of others in te reo Māori, a lack of confidence or a feeling of whakamā.

TABLE 30 Main barriers to adults using te reo Māori (Online survey)

Barrier	n
I have no one to speak te reo Māori with	31
My own reo Māori ability is limited	18
The reo Māori ability of others is limited	14
I feel whakamā	8
I do not feel motivated or confident / He māngere, he whakamā	8

The main things that online respondents and adults interviewed felt would help them to use te reo Māori were having people to kōrero Māori with, and learning more Māori.

TABLE 31 Main things that would help adults use te reo Māori (Online survey)

Enablers	n
Having people to kōrero Māori with	
Having people around who can speak te reo Māori	18
Normalising te reo Māori	7
If whānau members learnt Māori	4
Having someone to speak te reo Māori with at home	2
Learning te reo Māori: access to Māori education and resources	
Learning more reo Māori	7
Access to reo Māori learning / classes	6
Access to resources (Boardgames, apps, cookbooks, dictionary, internet)/ Kia mahi ake ngā rauemi Māori	5

He meka

Key points

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

- In 2015, about two thirds of the adults and tamariki we interviewed were highly proficient speakers of te reo Māori.
- The number of speakers had grown dramatically in Christchurch since the 1990s, and intergenerational use of te reo Māori had been reinstated in some whānau in Christchurch.
- Around a quarter of the adults and just over half the tamariki said that te reo Māori was the main language they used at home.
- Around one fifth of the adults and nearly all the tamariki said they were using te reo as much as they wanted to.
- Use of te reo Māori was closely connected to identity as Māori and positive attitudes towards the language.
- Adults liked using te reo Māori with tamariki and mokopuna.
- Tamariki found it easier to use te reo Māori when they had other people to speak it with.
- Te reo Māori was used most in education settings and at marae.
- At marae, the practices that were most likely to be conducted in te reo Māori were karanga, whaikōrero and karakia.
- There was significant interest in Kāi Tahu reo and identity and nearly a quarter of the adults said they spoke with a Ngāi Tahu dialect. The regeneration of te reo Māori has been significantly assisted by proficient Māori-speaking kaumātua from other iwi who have settled in the area, or who are kaiako at Kura Reo in Te Waipounamu.
- Christchurch had a greater percentage (84 percent) of Europeans than the national average (74 percent), which could create challenges in normalising te reo Māori in Christchurch.
- Local language revitalisation strategies and initiatives included:
 - Iwi support for locals to attend at Te Panekiretanga and Kura Reo
 - Kōtahi Mano Kāika, which facilitates a large number of language initiatives such as Kīa Kūrapa, Café Reo, Aoraki Matatū, Kotahi Mano Kāika reo symposium, reo Māori awards, cadetships, and Kā Manukura o te Reo
 - Kura Kaupapa Māori and Kōhanga Reo.