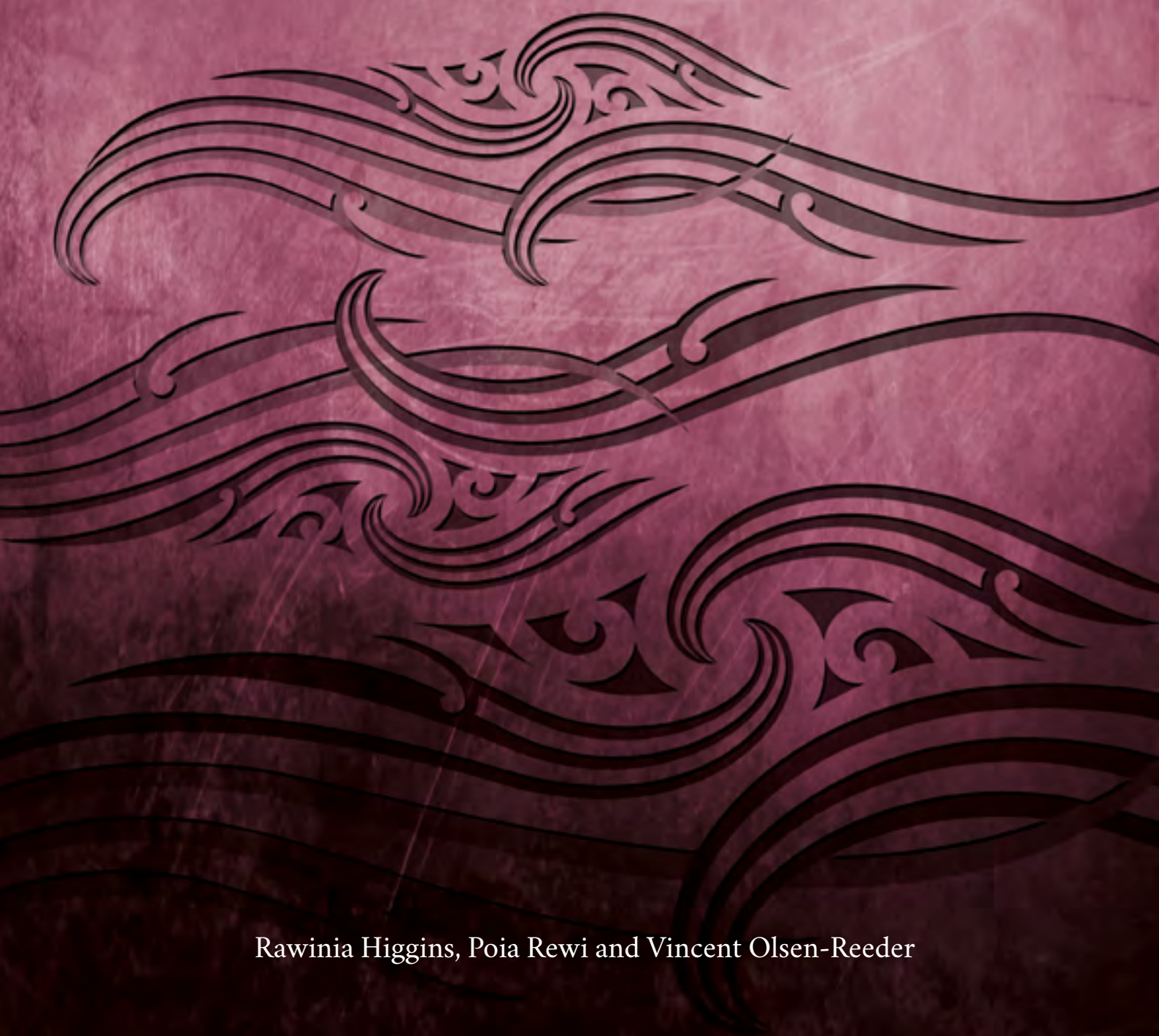


**Ngā Whakakitenga a Te Kura Roa: Whaihua**

**Te Reo Māori  
me te Wāhi Mahi  
Pūrongo 5**



Rawinia Higgins, Poia Rewi and Vincent Olsen-Reeder

**Published 2017 by Ngā Pae o te Māramatanga**

ISBN 978-0-9941424-6-7

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Published with assistance of Ngā Pae o te Māramatanga

**This report is part of a series**

Pūrongo 1: He Whenua Haumako – Te Kōhanga Reo, Te Ataarangi

Pūrongo 2: Te Kōrerotia o te Reo Māori

Pūrongo 3: Te Reo Māori me te Whānau

Pūrongo 4: Te Reo Māori me te Hapori

Pūrongo 5: Te Reo Māori me te Wāhi Mahi

Pūrongo 6: Te Reo Māori me te Tuakiri ā-Motu

Pūrongo 7: Te Reo Māori me ōna Ratonga



## He Karanga

Tēnei ka noho, ka whakaaro ake ki ngā mumu reo.  
 Nā rātou i pupuri ngā akoranga rangatira  
 o Te Kōhanga Reo, o Te Ataarangi.  
 I kapohia ngā tikanga tapu a ngā tīpuna.  
 Ka whiua ki te ao, ka whiua ki te rangi,  
 ka whakatipuria rā hei oranga mō te iwi Māori,  
 hei manawataki mō taku reo e tōiriiri atu rā:  
 ‘Mā wai au e kawē ki ōku whenua haumako?’  
 E hika mā, mā Te Kōhanga tonu, mā Te Ataarangi tonu:  
 He marangai ki te whenua e!

Te Kōhanga Reo, Te Ataarangi, nei rā ō koutou whakaaro, ā koutou kōrero mai i te kaupapa rangahau o ‘Whaihua’ i tīmata i te tau 2010. Nā Ngā Pae o Te Māramatanga tēnei rangahau i tautoko kia kite mai ai he aha te hua o te reo Māori. He wāhanga a Whaihua nō Te Kura Roa, he kaupapa rangahau i te hua o te reo Māori ki te motu. Ko tōna whāinga nui, ko te rapu i te hua o te reo Māori ki waenganui i ngā whānau o Te Kōhanga Reo, o Te Ataarangi.

Kei ngā pūrongo nei ngā kitenga o te rangahau, e whitu katoa. Ko te tuatahi tēnei, e hāngai ana ki te hua o Te Kōhanga Reo, o Te Ataarangi. Mā koutou ēnei pūrongo e wānanga, ā, me he kōrero, he pātai rānei, tēnā, tukuna mai ki Te Kura Roa: [tekuraroa@vuw.ac.nz](mailto:tekuraroa@vuw.ac.nz).

E mihi ana mātou ki a koutou katoa, ngā whānau, ngā purapura, ngā rohe, ngā poari, ngā whenua haumako o te reo Māori i takahia ai e mātou me tēnei kaupapa rangahau mō te reo Māori te take.

Nā mātou, iti nei, nā,

## Te Kura Roa

Rawinia Higgins, Poia Rewi and Vincent Olsen-Reeder

Here I sit in reflection of silenced voices,  
 Custodians of the vital lessons  
 Of Te Kōhanga Reo, of Te Ataarangi  
 Who grasped the sacred knowledge of the ancestors  
 And cast it to the earth, charged it to the heavens,  
 nurtured it as fruit for Māori people,  
 a heartbeat for the echoes of my language:  
 ‘Who will carry me to my fertile lands?’  
 Who else but Te Kōhanga Reo, and Te Ataarangi:  
 A land awash, anew!

Te Kōhanga Reo, Te Ataarangi, we present to you the findings from ‘Whaihua’ a research project initiated in 2010. This research project was commissioned by Ngā Pae o Te Māramatanga to gain insight into the value of the Māori language. Whaihua is a part of a wider investigation into the national value of the Māori language, called Te Kura Roa. The main objective is to investigate the community value of the Māori language among the whānau of Te Kōhanga Reo and Te Ataarangi.

These reports contain the results of the project. There are seven in total. This is the first, reporting on the value of Te Kōhanga Reo and Te Ataarangi. These are for you to share and discuss. If you have any queries please contact Te Kura Roa: [tekuraroa@vuw.ac.nz](mailto:tekuraroa@vuw.ac.nz).

We humbly thank you all, the whānau, the purapura, the communities and boards, vibrant locales through whom we were able to carry out this Māori language project.

## He Mihi

Te Kura Roa: Whaihua acknowledges the whānau members and staff of Te Kōhanga Reo, Te Ataarangi, Te Kōhanga National Trust Board and Te Rūnanga o Te Ataarangi for their support with this project, from completing the survey to administering, collecting and advertising the kaupapa.

We are also grateful to the advisory panel who guided the project:

Dame Kāterina Te Heikōkō Mataira	Dame Iritana Tāwhiwhirangi
Professor Emeritus Bernard Spolsky	Professor Michael O'Reilly
Professor Paul Tapsell	Dr Te Wharehuia Milroy
Dr Timoti Karetu	Te Ripowai Higgins
Professor Piri Sciascia	

Te Kura Roa: Whaihua also acknowledges Ngā Pae o te Māramatanga, without whom this project would not have been possible.

We are also grateful for the support given by Dr Arapera Royal-Tangaere, Andrea Hall and Maureen Muller – who have always been part of the Te Kura Roa project.

Te Kura Roa: Whaihua thanks the staff and students of Te Kawa a Māui, Victoria University and more specifically the students for their commitment to the project as summer interns. Their efforts in analysing the data are seen in these reports. They are:

Paul Edwards	Ani Eparaima
Hinemihia Lardelli	Mikaia Leach
Anton O'Carroll	Meremoana Potiki
Te Wehi Wright	Jamie Yeates

To anyone we have inadvertently missed, we are most humbly grateful for your support.



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## Whānau Members: A Snap Shot

The following table shows some key information about the whānau members that filled out the survey:

	Whānau members (n)	Percentage of total
Total	775	
Gender:		
Males	128	16.5%
Females	634	81.8%
Missing	13	1.7%
Māori language initiatives: (Multiple response selection)		
Te Ataarangi	369	47.6%
Te Kōhanga Reo	516	66.6%
Kura Kaupapa Māori	187	24.1%
Wānanga	268	34.6%
Another initiative	87	11.2%
Missing	1	0.1%
Education:		
Tertiary – Degree	190	24.5%
Tertiary – Certificate / Diploma	262	33.8%
Te Tohu Whakapakari	64	8.3%
Secondary	202	26.1%
Primary	14	1.8%
Missing	43	5.5%
Proficiency:		
Native speakers	116	15%
High proficiency L2ers	155	20%
Good proficiency L2ers	225	29%
Basic proficiency L2ers	185	23.9%
Beginners	54	7%
Missing	40	5.2%

1 L2ers is a linguistic term for second language speakers. An L1er would be a native speaker.

Whānau members are predominantly women. This reflects a trend observed within Māori language revitalisation generally. Most respondents noted participation in Te Kōhanga Reo and Te Ataarangi, though this is not surprising given that data collection actively took place within these groups. Over half of the participating whānau members have a tertiary qualification – either a certificate, diploma, degree or Tohu Whakapakari certification.

They also have a good command of the language. Over half have an intermediate proficiency. 35% are either highly proficient speakers, or native speakers. This high proficiency is testament to the successes of both initiatives.

## Te Reo Māori and The Workplace

An earlier report in this series identified the high use of Māori language in the workplace, and have gestured towards making te reo Māori in the workplace a more focussed effort (Te Kōrerotia o te reo Māori). It makes sense – many people spend a large part of their waking lives at work, and a minimal amount in other areas, such as at home. According to Rewi et. al., “40% of the total Māori-language speaking population were in work...” in 2013.<sup>2</sup> The potential of the workplace to be a key domain for language use should not be understated.

The following questions are directed towards how our whānau uses the Māori language at work – who is using te reo, in what occupations and in what manner. Questions covered here include:

- *Te reo Māori use at work*
- *Necessity for Māori proficiency at work*
- *Impact of te reo on employment*
- *Enhancing te reo Māori in the workplace*
- *Comfort and support in using Māori at work*
- *Māori language benefits for employment, and*
- *Māori language benefits for work colleagues.*

Key findings include:

- *Most whānau members use te reo at work*
- *The more proficient someone is, the more likely they are to have te reo in their workplace*
- *Key reasons for not using Māori in the workplace are that they work in an environment that isn't Māori, or Māori-speaking*
- *The more proficient someone is, the more likely they are to work somewhere where te reo is a necessity*
- *More te reo could be incorporated to most workplaces*
- *Professional development is needed, though it already is implemented to a high degree*
- *Incorporating more te reo into the workplace is not perceived to be hard to do*
- *Te reo is an important skill in gaining employment*
- *Whānau believe te reo knowledge makes their colleagues better at their job.*

Each question is analysed, many including responses from actual whānau members. Where responses were given in Māori, a translation is given in brackets. Single words are translated in brackets the first time they appear. Any attempts to change the responses given are minimal.

It should be remembered too, that since our whānau members are within the Te Kōhanga Reo and Te Ataarangi initiatives, they are likely to work in these areas. It is possible then that many of the following answers about the workplaces are referring to a workplace such as Te Kōhanga Reo and Te Ataarangi. These may have unique traits with regard to Māori language use not present in other workplaces.

---

<sup>2</sup> Rewi et. al., 2015. p. 9.



## Te Reo Māori Use at Work

Whānau members were asked if the Māori language is used in their workplace. An overwhelming amount said they did (Figure 1, below):

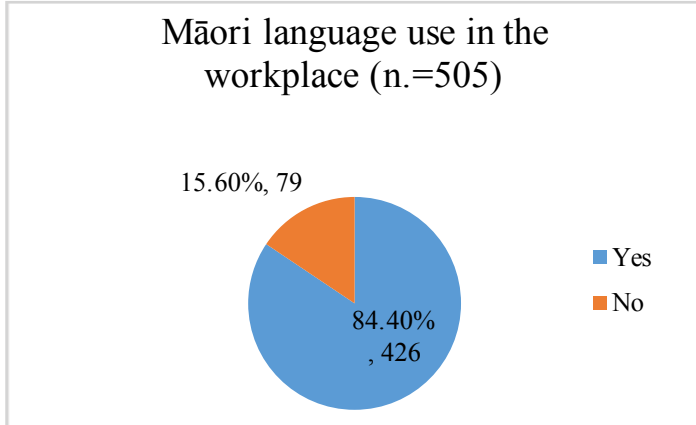


Figure 1. Is the Māori language used in the workplace?

Overwhelmingly, the language is present in 84.4% of workplaces. Te reo is not present in just 15.6% of workplaces. This is a positive sign for the language and its relationship to work, and a sign of just how ripe this domain is for development. Of course, it is fair to assume that most of our whānau members work in Te Kōhanga Reo and Te Ataarangī, so the language is an ever present characteristic of workplaces of our whānau. Indeed Rewi et. al., note in their study that te reo is “... not yet a fully working language in most government workplaces...”<sup>3</sup> Nevertheless, as is explained below, our whānau work in numerous other areas, not just in language initiatives or government. They may be drawing on their language skills in those places as well.

Furthermore, there is a strong link between language proficiency and workplace usage:

	Proficiency				
	Native	High	Good	Basic	Beginner
Yes	93.8%	96%	82.2%	73.8%	53.6%
No	6.2%	4%	17.8%	26.2%	46.4%

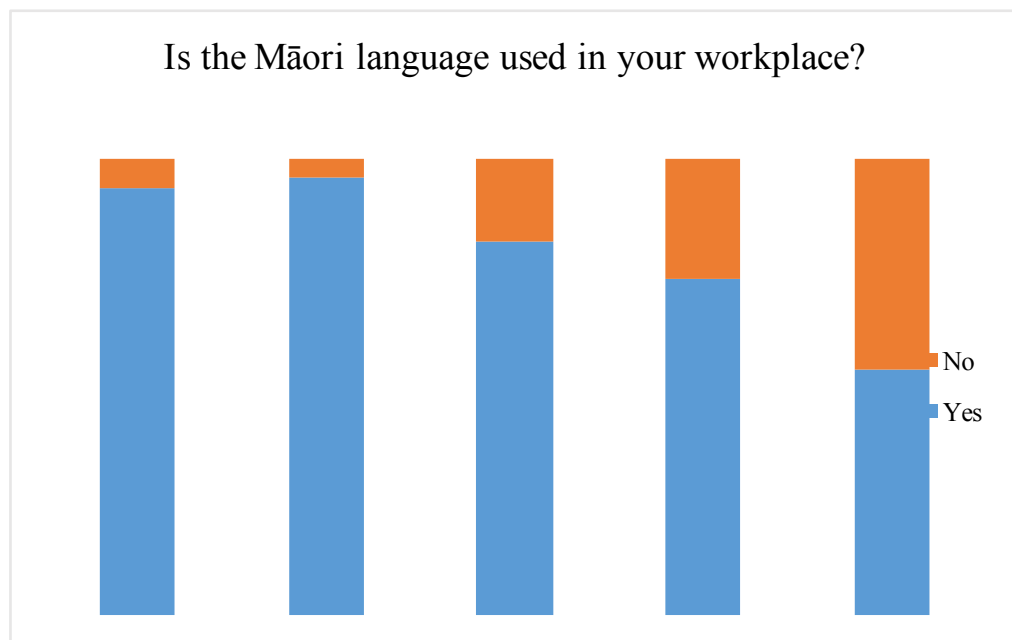


Figure 2. Link between proficiency and workplace use.

<sup>3</sup> Rewi et. al., 2015, p. 35

Figure 2 shows that the more proficient someone is, the more likely their workplace is to use te reo Māori. This is illustrative of the employability of te reo Māori. However, it is also a suggestion that the language is not as highly available within workplaces with colleagues who are at the lower proficiencies. Arguably, there is a greater need for language access for employees of lower proficiencies.

For the small number who do not have language in the workplace, the most likely reasons are that no one there speaks Māori (36%) or that it is not a Māori workplace (39%) (Figure 3, below):

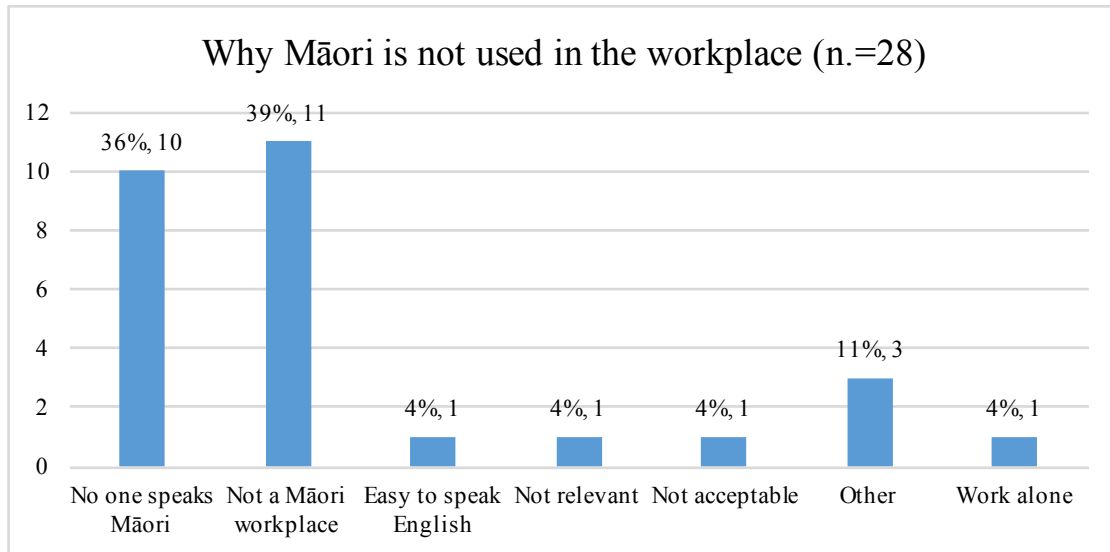


Figure 3. Why Māori is not used in the workplace.

For others (4%), it's simply easier to speak English, not relevant or not acceptable to the workplace. While these are unfortunate results, it is only a very small number of people. The majority still do have a language presence at work, which is positive.

Those whānau members who did have a language presence at work were asked who uses Māori language in their workplace. Whānau members gave a range of answers and this information has been organised in two ways to maximise data use. Some gave measurable answers that can be compared, while other listed actual positions. Rather than exclude one kind of answer, both are analysed separately below. Figure 4 (below) offers answers that can be compared:

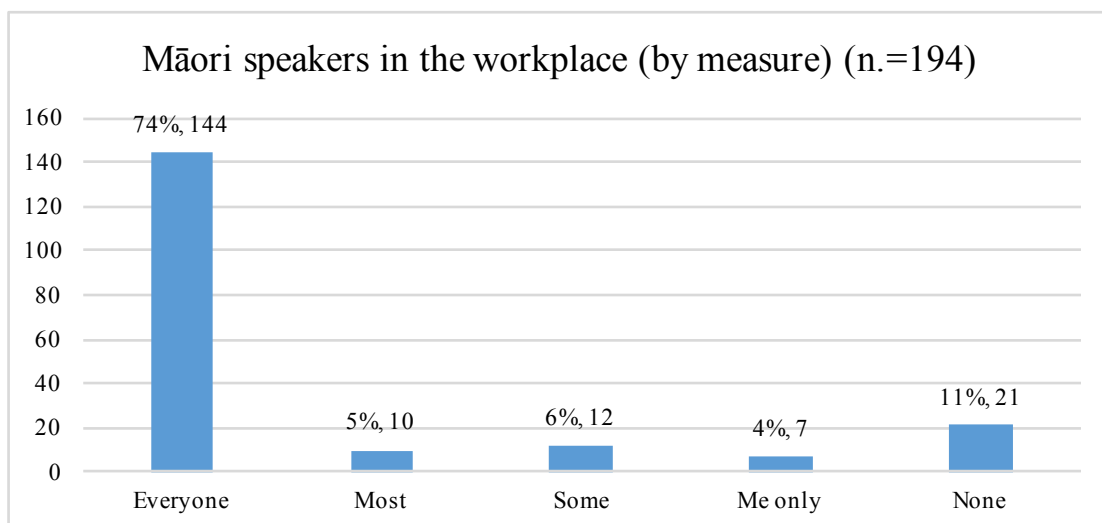


Figure 4. Māori speakers in the workplace (by measure).

For 144 workplaces, everyone uses Māori language in the workplace. 21 signal none, despite suggesting otherwise when they answered 'yes' to the question above, 'is the Māori language use in your workplace?' A small number are in workplaces where most or some of the staff speak Māori. In a few, they participant is the only speaker. Perhaps of more interest are those who listed the different workplace roles of those who speak Māori in the workplace. These are given in Figure 5 (below):

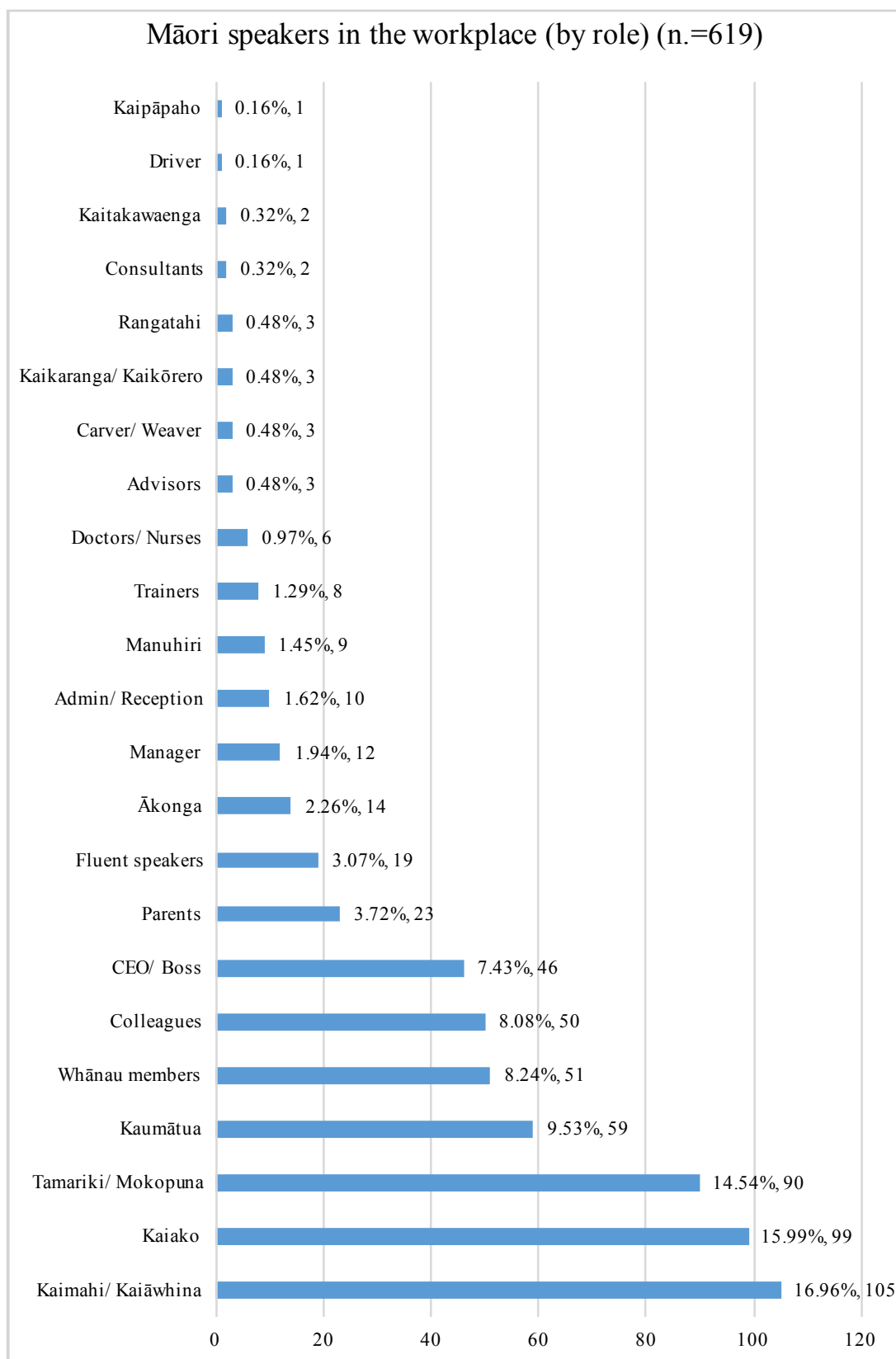


Figure 5. Māori speakers in the workplace (by role).

Kaimahi/ Kaiāwhina are most likely to use Māori in the workplace (16.96%), followed by kaiako (15.99%) and tamariki/ mokopuna (14.54%). This is somewhat indicative of the fact that most of our whānau members work in the education sector, with children. Kaumātua (9.53%), whānau members (8,24%) and other colleagues are also quite present (8.08%). Whānau members here does not necessarily indicate whakapapa connection, but more than likely a connection via the kaupapa of Te Kōhanga Reo and Te Ataarangi. Management positions such as CEOs and bosses are also recognised by 7.43%. A wide range of other roles is also listed.

As well as asking whānau members who used Māori in the workplace, they were also queried about the purpose for which it is used. As is the case above, whānau members gave a range of answers and this information has been organised in two ways to maximise data use. Some gave answers that can be compared, while other gave answer by theme. Comparable answers are given below (Figure 6, below):

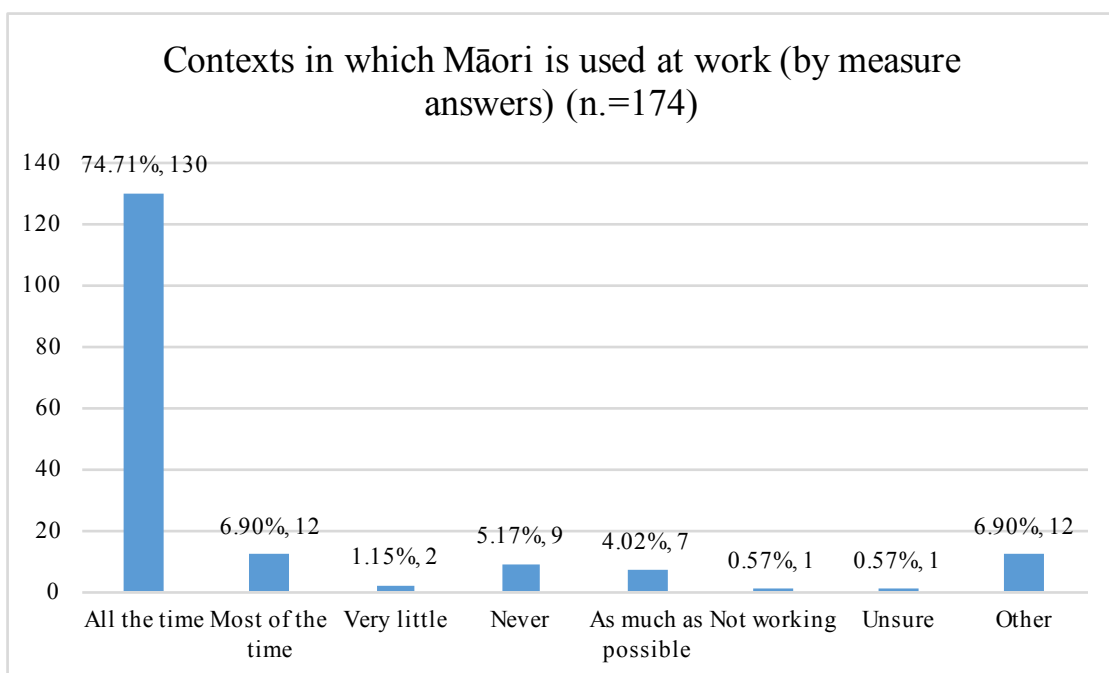


Figure 6. Contexts in which Māori is not used at work (by measure).

For the overwhelming majority, te reo Māori is used at work all of the time (74.71%). Only a handful of whānau members use te reo less than that. That is indeed a positive outcome to see such high usage among our active speakers. Other whānau members listed contexts of language use by type (Figure 7, below):

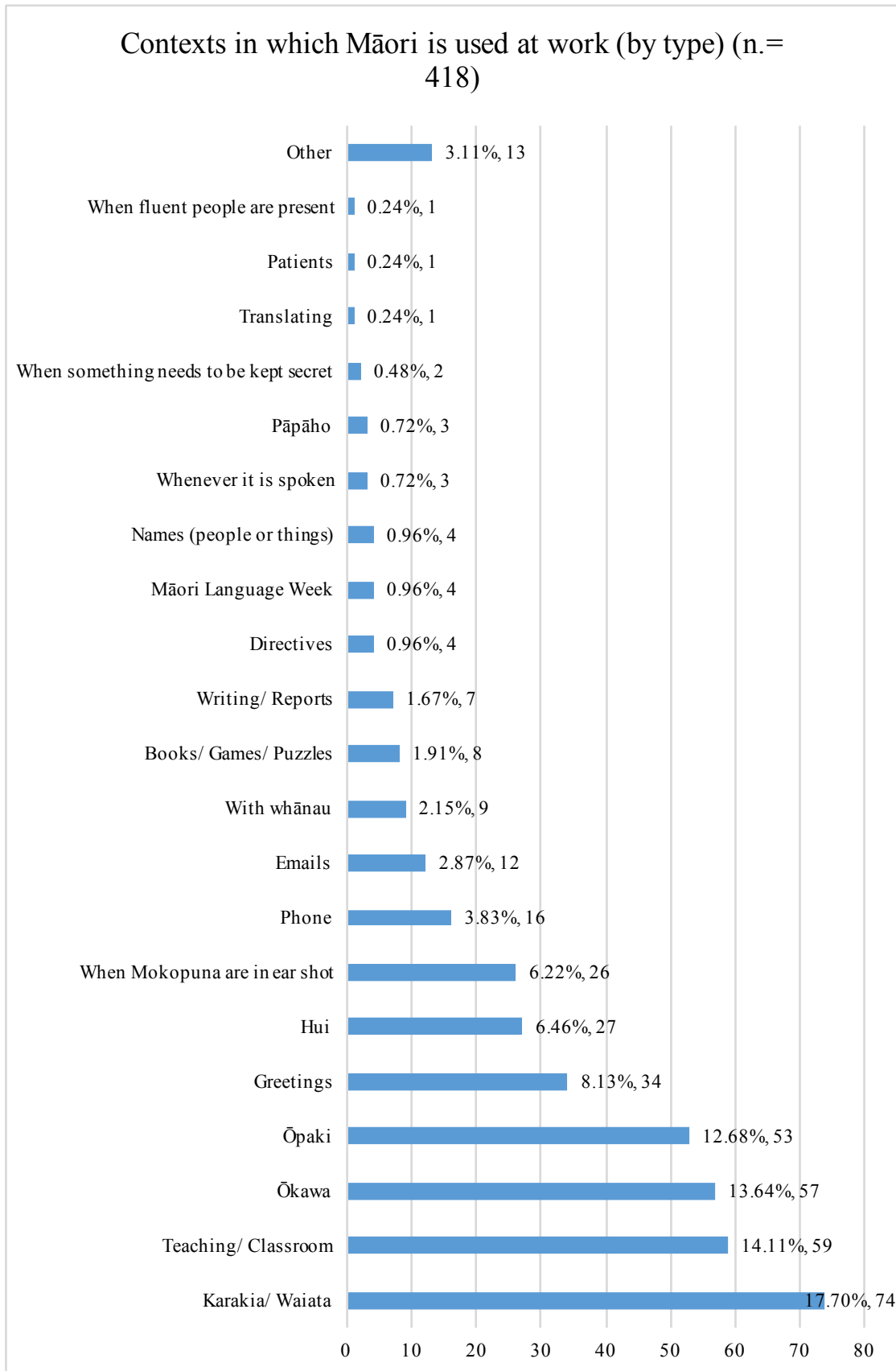


Figure 7. Contexts in which Māori is used at work (by theme).

Interestingly, the language is used most often for karakia and waiata (17.70%) and classroom teaching (14.11%). This could be a cause for some concern as it is suggestive of language use purely for instruction. Instructional language does not necessarily mean that spontaneous conversation is occurring, which is arguably a key goal. The same is true of wrote, learnt instances, such as karakia and waiata. This is somewhat supported by those that note te reo ō-kawa features prominently in language use at work (13.65%). Answers of this variety constituted things such as whaikōrero, karanga, mihi and poroporoaki. These kinds of speeches are usually reserved to certain people and certain occasions, and are not indicative of the natural, spontaneous language use desired in language revival. A small consolation is seen in the 12.68% who use te reo ōpaki (informal language).

Of particular interest is the 6.22% who use te reo Māori when the mokopuna (kōhanga children) are within earshot. Though a positive in that language is being transmitted to young people, it is a little concerning that the children be a necessary precursor for Māori language communication. This has two possible effects. Firstly, there is the potential to signal to children that the language is peculiar only to interactions with them, and that the language of adults in English. Secondly, if adults are not using the language to communicate on an intragenerational (as opposed to intergenerational) basis, these children may adopt the same habits of speaking English amongst themselves when they are older.

## Necessity For Māori Proficiency at Work

It is necessary to ascertain whether language use at work is expected by the workplace or initiated by speakers. Whānau members were asked whether their workplace required them to have some Māori language proficiency (Figure 8, below):

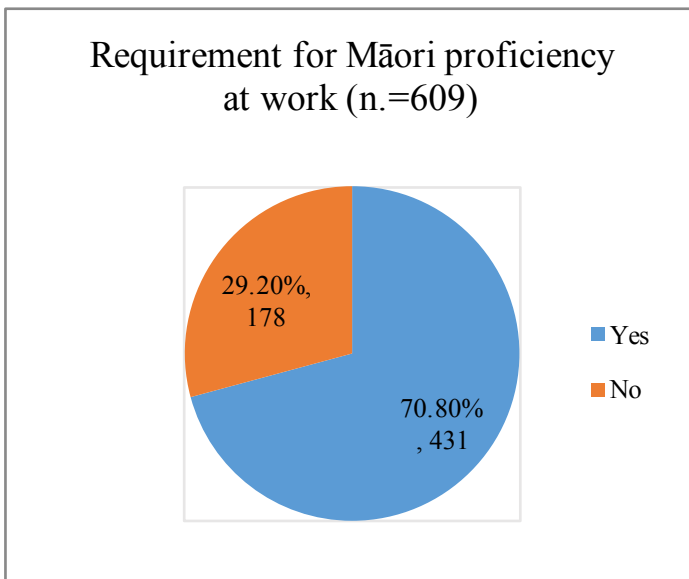


Figure 8. Requirement for Māori proficiency at work

It can be seen here that most of our whānau members are required to have some language proficiency. It is not necessarily an action initiated by whānau members. This is, perhaps, not surprising given that a high number of whānau members will be working in Te Kōhanga Reo and Te Ataarangi. There is a link between Māori language proficiency and the requirement for Māori language at work (Figure 9, below):

	Proficiency				
	Native	High	Good	Basic	Beginner
Yes	87%	92.8%	72%	49.3%	23.8%
No	13%	7.2%	28%	50.7%	76.2%

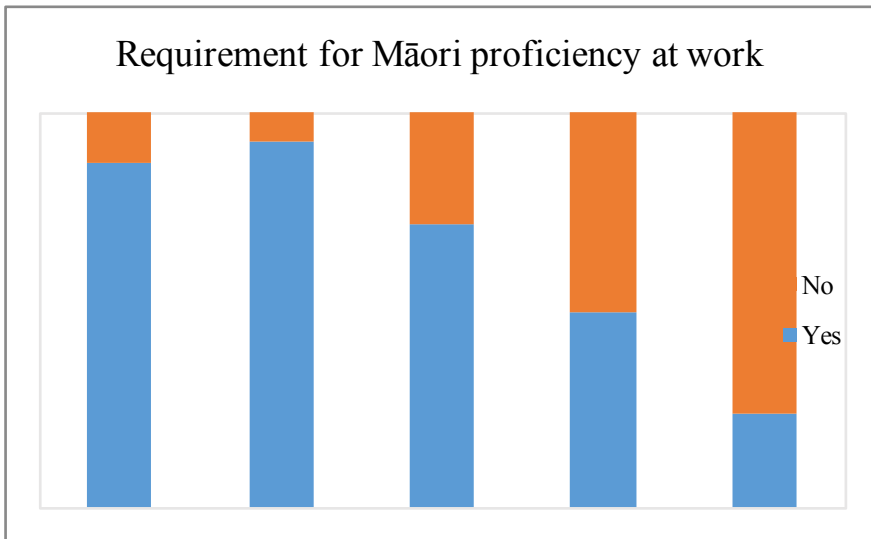


Figure 9. Requirement for Māori proficiency at work.

This means that the higher the reported proficiency, the more likely whānau members are to need Māori language in their jobs. This is testament to the fact that Māori language proficiency is a highly employable skill.

Whānau members who stated they needed language proficiency for their jobs were also asked to give their profession. 392 whānau members answered this question:

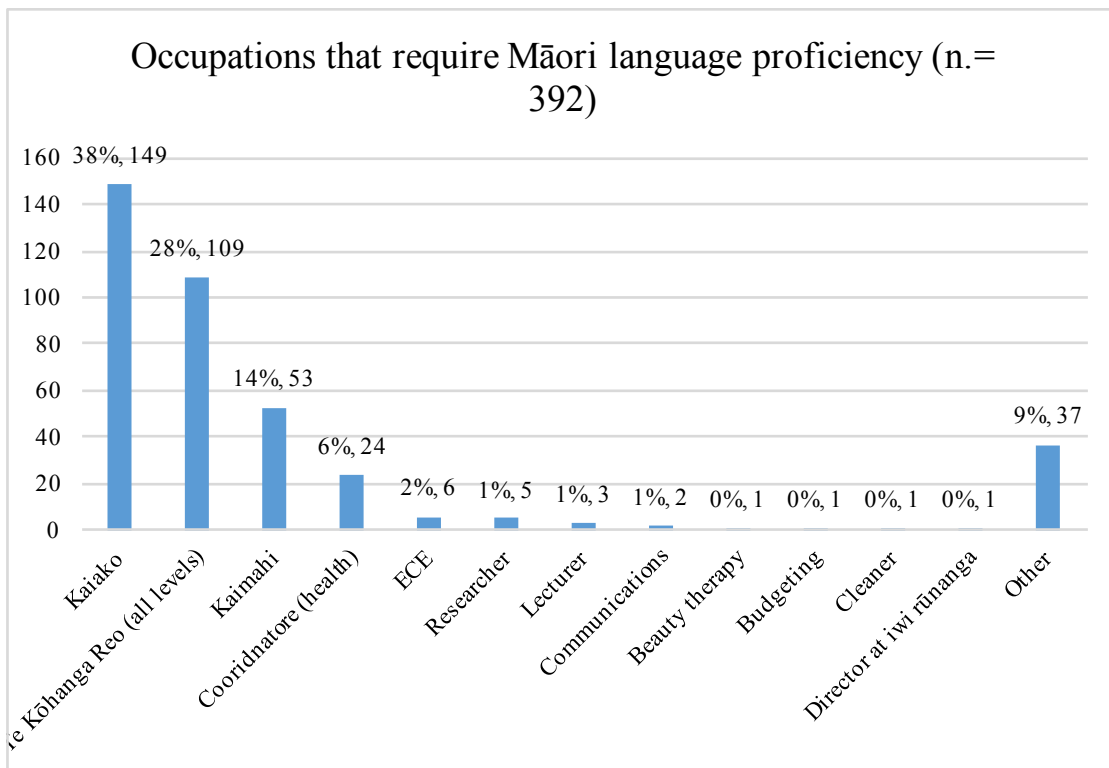


Figure 10. Occupations that require Māori language proficiency.

Easily identifiable Te Kōhanga Reo staff (“kaupapa kaimahi”, “DM”, “purapura kaimahi”) have been grouped together for ease of comprehension by Te Kōhanga Reo Whānau members.

The majority of our whānau members were utilising their language proficiency were kaiako (38%). This cohort also includes other teaching staff such as relief teachers, kaiāwhina and teacher aides. Many were also kaimahi (14%). This includes administration staff. A number of other professions were mentioned – ECE, researchers, lecturers, communication staff, beauty therapists, budgeting workers, cleaners and rūnanga work. This provides just a snap shot of the range of professions in which Māori is utilised by whānau members.

### Impact On Employment

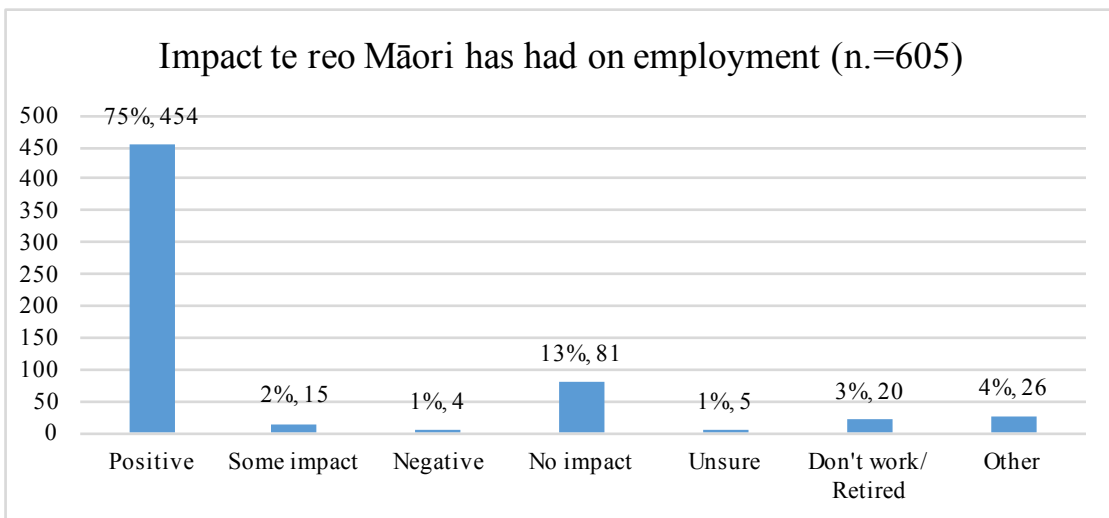


Figure 11. Impact te reo Māori has had on employment.

For most of our whānau members (75%), te reo Māori has a positive impact on their employment. This is testament to the fact that the Māori language opens up opportunities for gainful employment. Dr Gianna Leoni also found that in workplaces where provisions for te reo were made, staff were happier in their employment.<sup>4</sup> For a small cohort (13%), it has no impact at all. For just a few, te reo has a negative impact, possibly owing to negative treatment for speaking Māori at work.

### Enhancing Te Reo Māori In The Workplace

Whānau members were asked if more language could be utilised into the workplace (Figure 12, below):

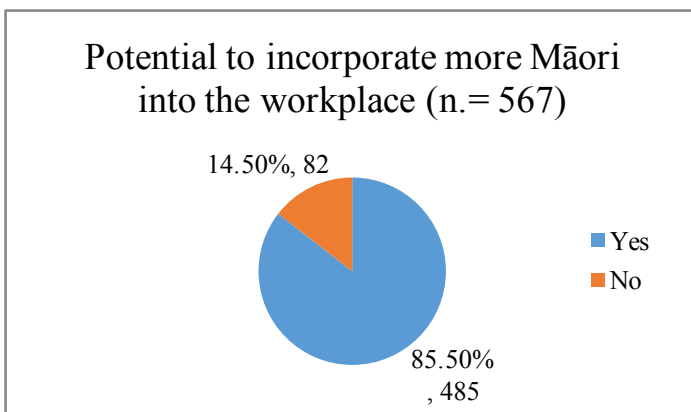


Figure 12. Potential to incorporate more Māori language into the workplace.

<sup>4</sup> Leoni, 2015, 164.



Most whānau members stated that more Māori could be incorporated into the workplace. This is perhaps an illustration that they see the potential for the workspace to be considered as a key domain for language transmission.

A small amount of people said that no more Māori could be incorporated into the workplace. They were asked why not (Figure 13):

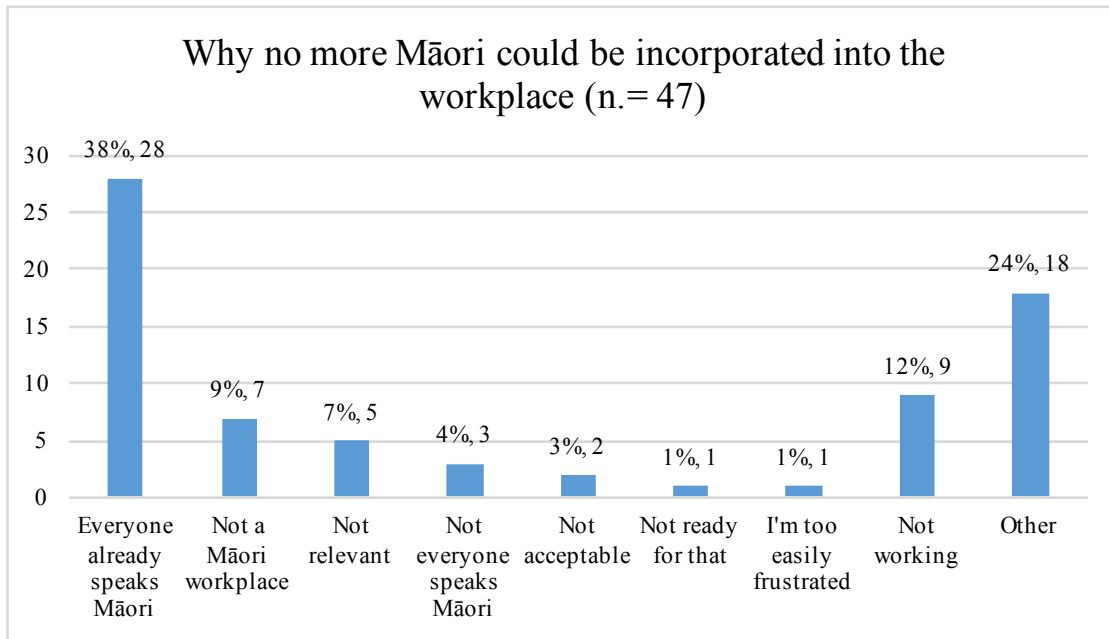


Figure 13. Why no more Māori could be incorporated into the workplace.

A positive sign is that 38% of this group said that no more Māori could be incorporated into the workplace because they workplace is already Māori-speaking. Others noted that no more Māori could be incorporated into the workplace because they did not work in a Māori workplace (9%), that it was not relevant for their workplace (7%), that not everyone speaks Māori (4%), that Māori was not acceptable for the workplace (3%). Whānau members were further asked how more Māori language could be incorporated into the workplace (Figure 14):

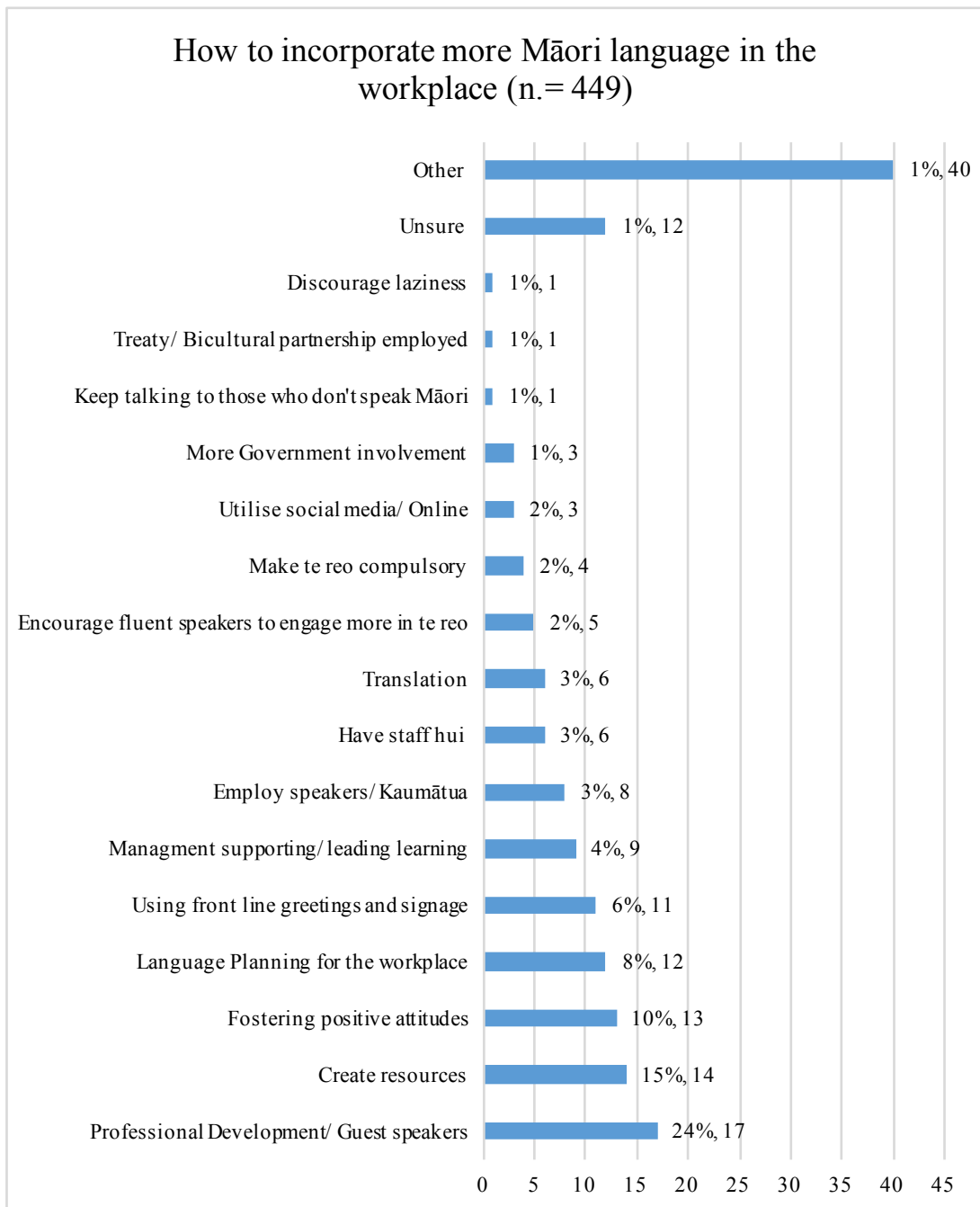


Figure 14. How to incorporate more Māori language into the workplace.

Workplaces could do more to create resources (15%) and foster positive attitudes towards the language (13%). Many noted the need for a proper Māori language policy for the workplace (12%). Others wanted mandatory use of greetings and signage at the front line (6%). A range of other suggestions were also noted, such as management leading the way for language use, the employment of expert speakers and kaumātua, translating all work material and making te reo compulsory.

Interestingly, the majority noted that Māori could be part of professional development (24%). This signals several things. Firstly, the Māori language is desired by the workplace. Secondly, that Māori language is desired enough to suggest that formal professional development arrangements would be the most ideal avenue to incorporate it to a greater extent.<sup>5</sup> A later question confirms this (Figure 15):

<sup>5</sup> More on this topic can be found in Leoni (2015).

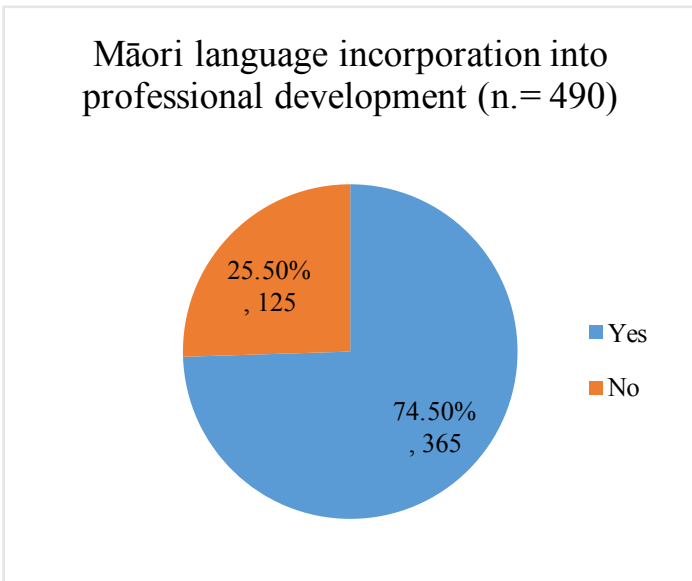


Figure 15. Incorporation of Māori language into professional development.

While Māori language is incorporated into the majority of workplaces, it is clear that significantly more could be done to facilitate the language at work from a professional development perspective. It would seem that te reo Māori in professional development is more than a matter of language revival, but about increasing the overall capabilities of the workplace and meeting consumer/ client demand.

There is a significant association between language proficiency and professional development. This means that the more proficient someone is, the more likely they are to have access to professional development focussing on te reo Māori. The less proficiency they are, the less likely they are to have access:

	Proficiency				
	Native	High	Good	Basic	Beginner
Yes	86.4%	81.3%	77.5%	61.2%	46.4%
No	13.6%	18.7%	22.5%	38.8%	53.6%

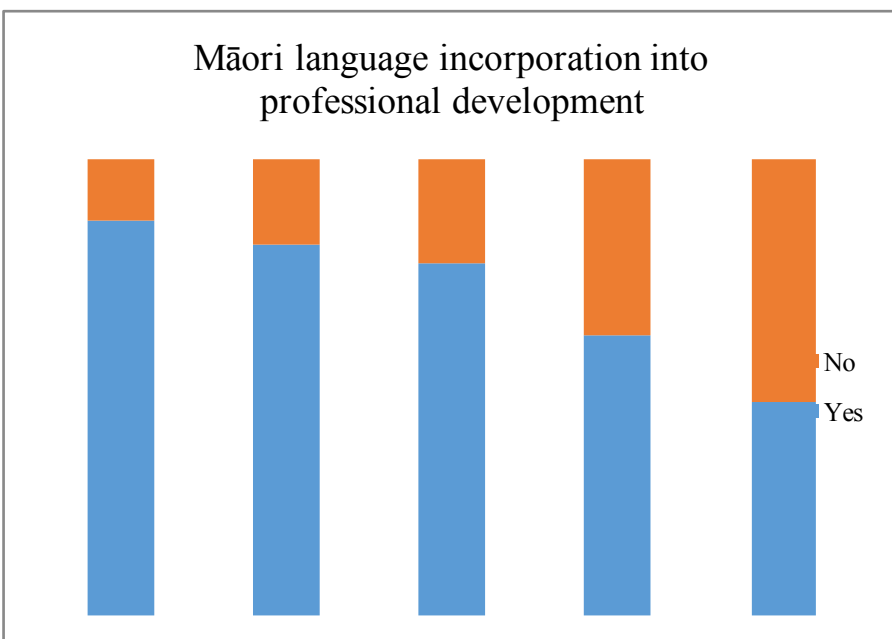


Figure 16. Māori language incorporation into professional development.

It is perhaps desirable to have things the other way around. Arguably, those at a lower proficiency need more access to professional development than those at the native speaker end. There is a need for further research to inform us about professional development and te reo Māori.

Of course, incorporating more language use in some work spaces may require a concerted effort. In others it may be easy. Whānau members were asked about how difficult it would be to incorporate more Māori language into the workplace (Figure 17, below):

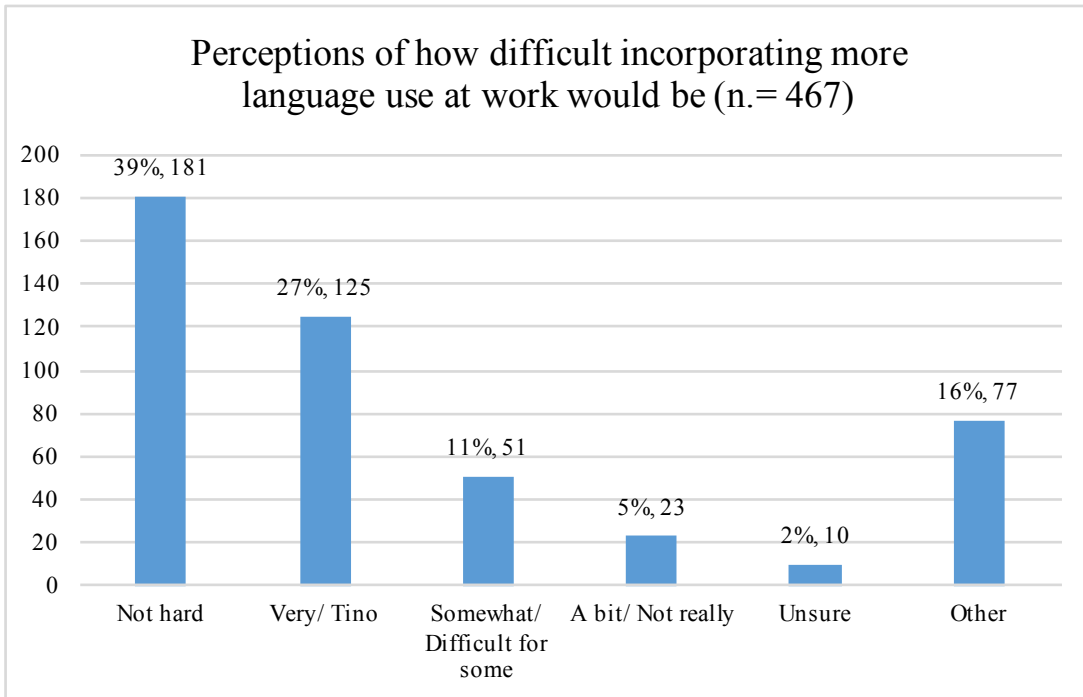


Figure 17. Perceptions of how difficult incorporating more language use at work would be.

For 39% of whānau members, it would not be hard. This should be seen as a positive outcome. 27%, however, would find it very difficult. A certain number of people would find it somewhat difficult along the continuum. Some were unsure.

Our whānau members were asked whether their workplace celebrated Māori Language Week:

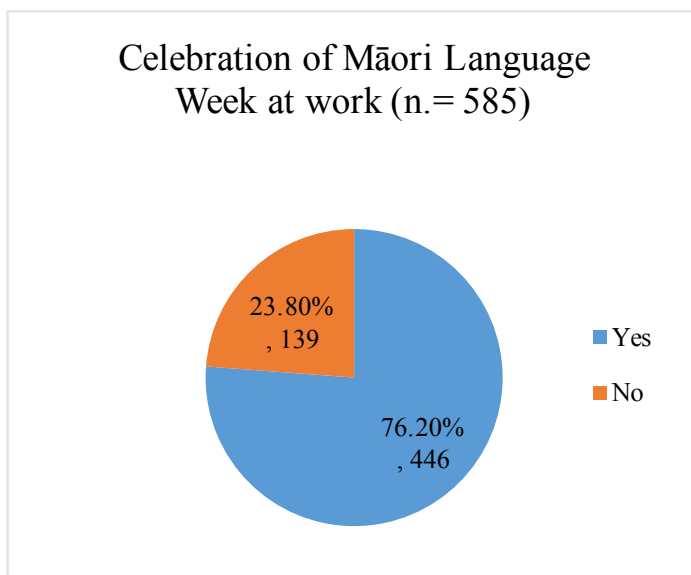


Figure 18. Celebration of Māori Language Week at work.

Most of the workplaces did. There is, perhaps, a tendency to think the celebration is for non-speakers. These results would go against that thinking as our active speakers do celebrate the week. There is a significant association between language proficiency and Māori Language Week celebration, in that the more proficient one is, the more likely they are to celebrate Māori Language Week at work (Figure 19):

	Proficiency				
	Native	High	Good	Basic	Beginner
Yes	85.9%	87%	75.8%	67.2%	45.9%
No	14.1%	13%	24.2%	32.8%	54.1%

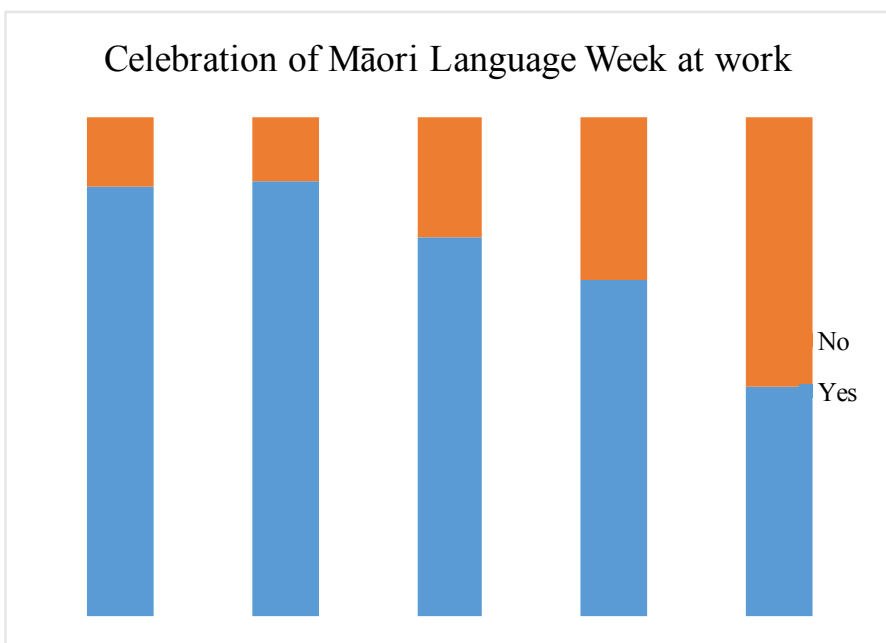


Figure 19. Celebration of Māori Language Week at work.

Whānau members were asked if their celebration of Māori Language Week was a consequence of your active use of the language (Figure 20):

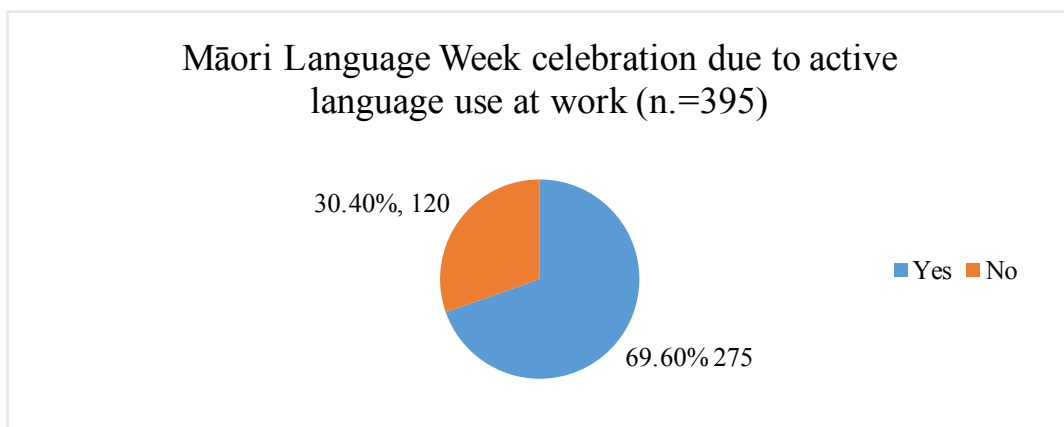


Figure 20. Māori Language Week celebration due to active language use at work.

Most whānau members said yes. There is a significant association between language proficiency and celebrating Māori Language Week as a consequence of active language use at work (Figure 21):

	Proficiency				
	Native	High	Good	Basic	Beginner
Yes	72.6%	76.4%	66.7%	68.6%	40%
No	27.4%	23.6%	33.3%	31.4%	60%

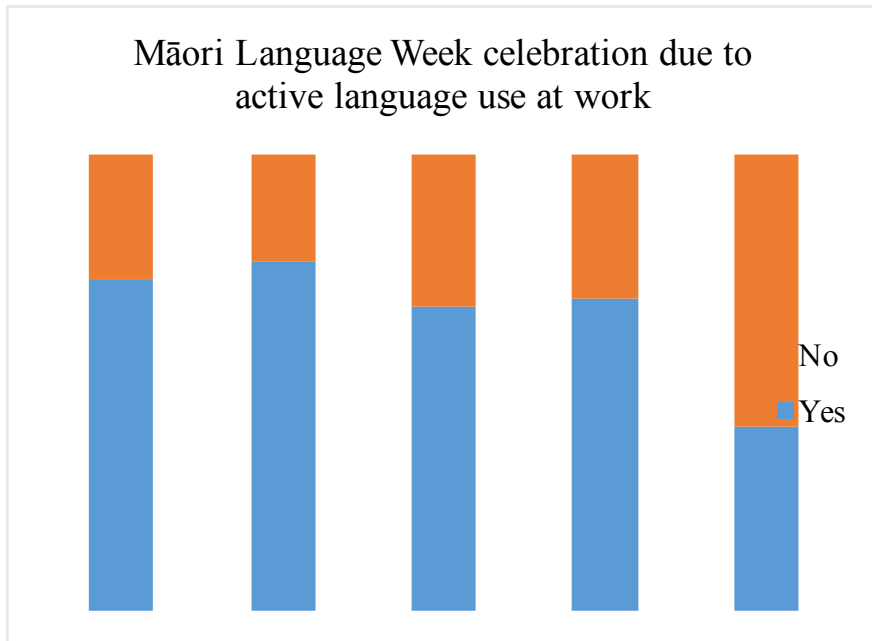


Figure 21. Māori Language Week celebration due to active language use at work.

This means that the more proficient a person is the more likely they are to celebrate Māori language week as a consequence of their active use of te reo. A key finding here is that Māori Language Week, though touted as a week for non-speakers, is still very much an important week for active speakers.

### Comfort And Support In Using Māori at Work

It is important to know not just whether Māori language is present in the workplace and to what capacity, but also whether speakers feel comfortable using the language at work. The following (Figure 22) shows that, on the whole, speakers do feel comfortable using te reo at work:

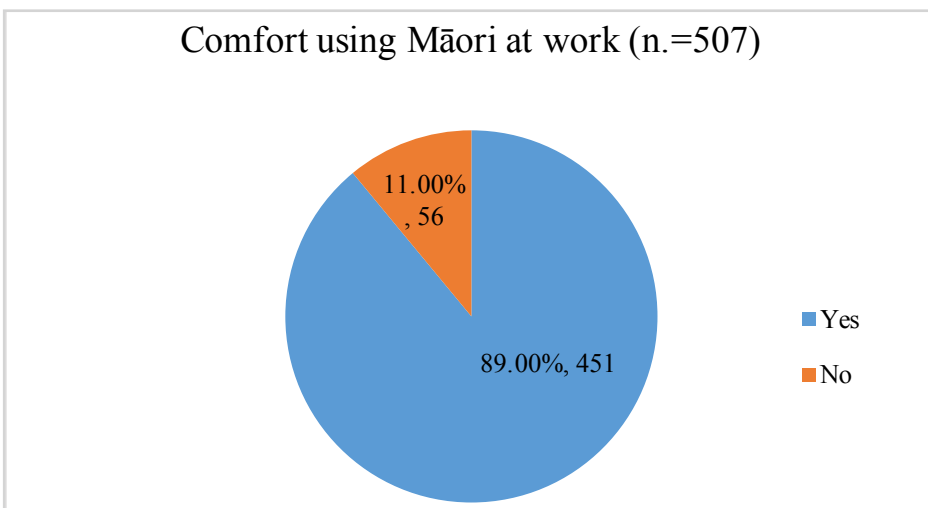


Figure 22. Comfort using Māori at work.

Chi-square test revealed a significant association between language proficiency and comfort using Māori at work. The more proficient one is, the more likely they are to feel comfortable using Māori at work:

	Proficiency				
	Native	High	Good	Basic	Beginner
Yes	96.1%	96.9%	91.8%	78.8%	59.4%
No	3.9%	3.1%	8.2%	21.2%	40.6%

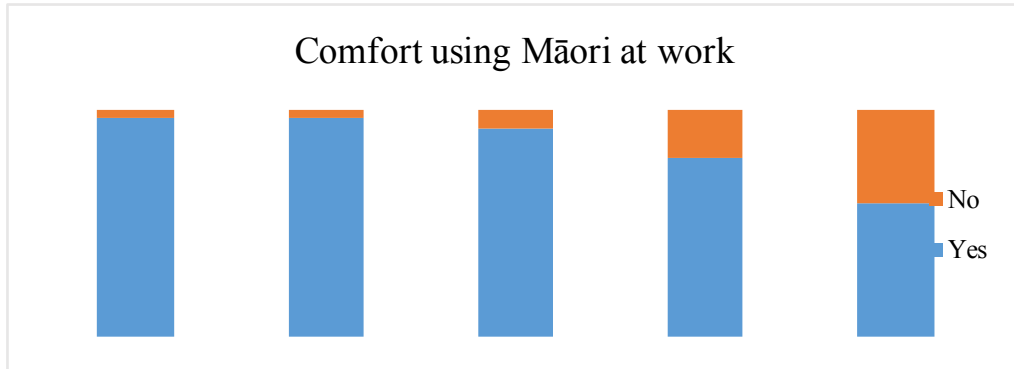


Figure 23. Comfort using Māori at work.

Furthermore, those whānau members who said they did not feel comfortable at work were asked why that is the case (Figure 24):

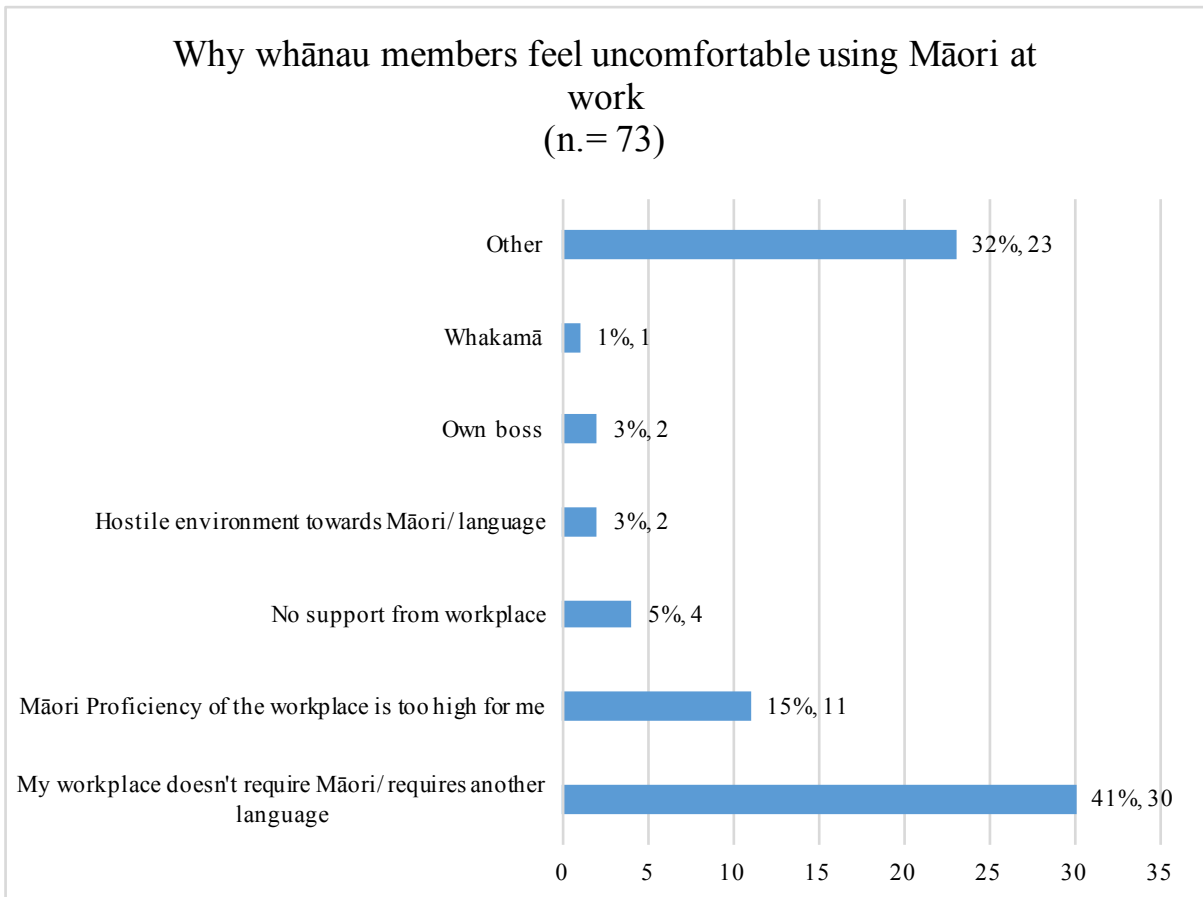


Figure 24. Why whānau feel comfortable using Māori at work.

Here, it can be seen that 41% of active speakers do not feel comfortable using Māori at work because their workplace does not require Māori or the workplace requires another language such as English. For 15%, Māori proficiency at the work place is too high for their own, and this makes them uneasy. A small number do not have workplace support and 3% have a workplace that is hostile towards the Māori language. This is sad, as some active speakers are clearly still facing negative language attitudes in their daily lives.

Language in the work place can only thrive if support networks are sufficient. Whānau members were asked whether they supported their colleagues learning and speaking te reo at work (Figure 25, below):

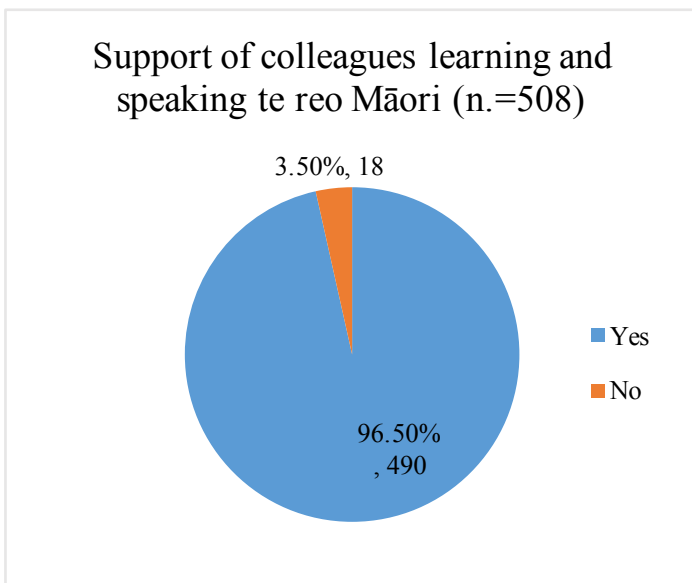


Figure 25. Support of colleagues learning and speaking te reo Māori.

There is a strong link between supporting colleagues learning and speaking te reo Māori, and language proficiency (Figure 26):

	Proficiency				
	Native	High	Good	Basic	Beginner
Yes	97.4%	99.2%	97.6%	95.1%	80.6%
No	2.6%	.8%	2.4%	4.9%	19.4%

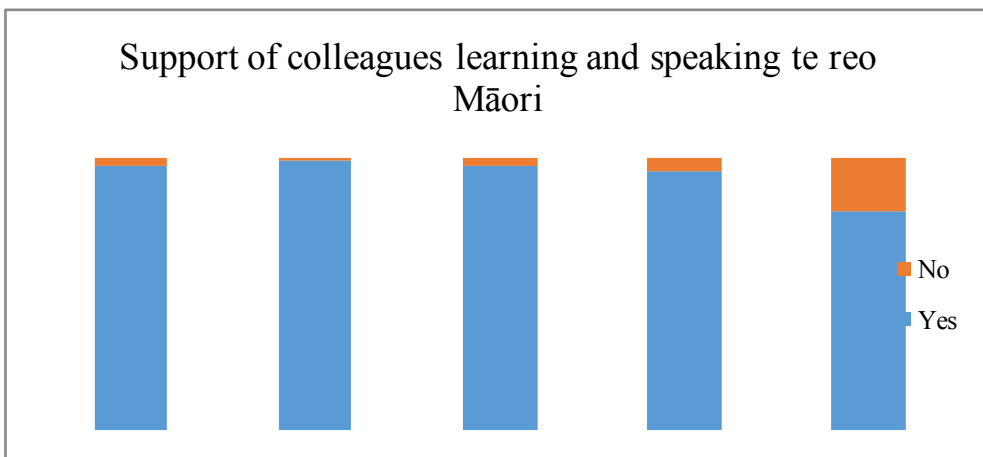


Figure 26. Support of colleagues learning and speaking te reo Māori.



This means that the more proficient a speaker is the more they are likely to support the colleagues to speak and learn te reo Māori.

Those whānau members who do not support their colleagues using Māori at work were asked why not (Figure 27):

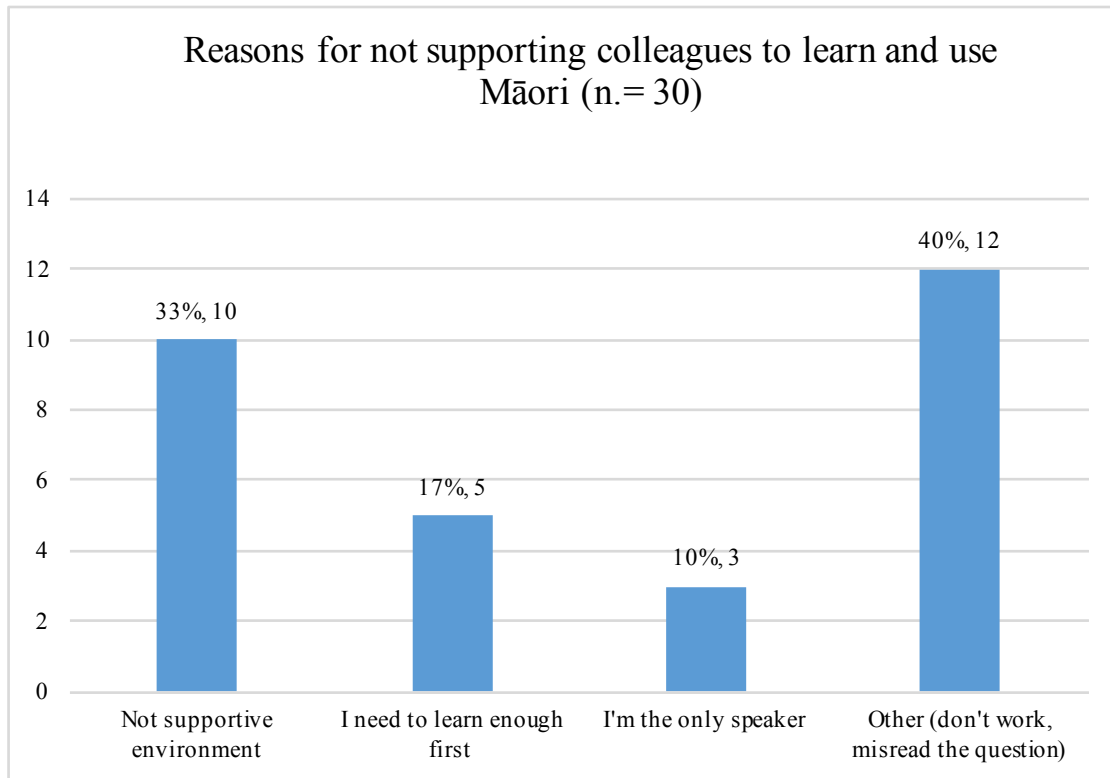


Figure 27. Reasons for not supporting colleagues to learn and use Māori.

For some of these people, they work in an environment that does not allow them to be supportive (33%). 17% didn't feel they knew enough Māori language to be helpful. For three, they were the only speaker in their workplace. Though a small number of people, their feelings and beliefs towards Māori and the language are still very valid.

For the majority that do support their colleagues to learn and speak Māori at work, they were asked how they delivered those support mechanisms (Figure 28):

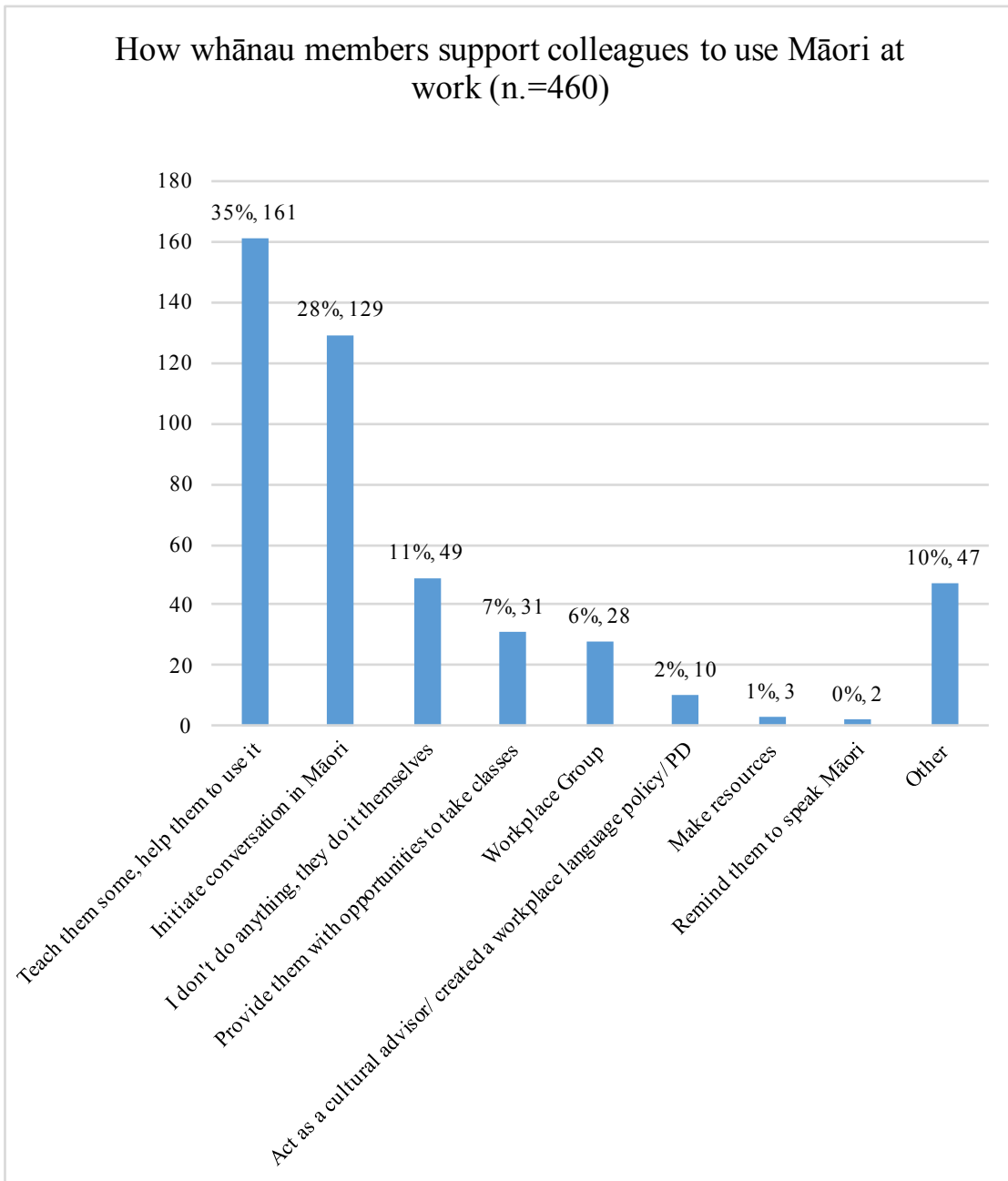


Figure 28. How whānau members support colleagues to use Māori at work.

Many (35%) simply teach their colleagues and help them to use more Māori. A further 28% initiate conversation in Māori to create avenues for use. Some noted that although they did support colleagues to use more Māori, they did not necessarily actively facilitate any kind of initiative, and that the workplace generally did that by nature. Some (7%) opened avenues to classes such as Te Ataarangī, or ran a class themselves (6%).

## Māori Language Benefits For Employment

Whānau members were asked if there were Māori language benefits for employment. Just 14% said there were not, the far majority (86%) said that there were such benefits (Figure 29, below):

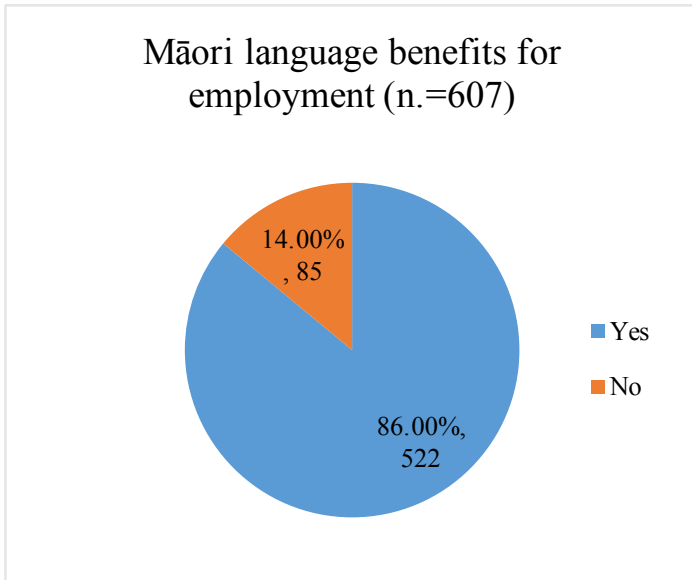


Figure 29. Māori language benefits for employment.

Furthermore, there is a strong link between age and believing that there are Māori language benefits for employment, in that the older one is, the more likely they are to believe so (Figure 30):

	Age (years)				
	16-25	26-35	36-45	46-55	56+
Yes	75%	83.2%	88.8%	90.5%	87.7%
No	25%	16.8%	11.2%	9.5%	12.3%

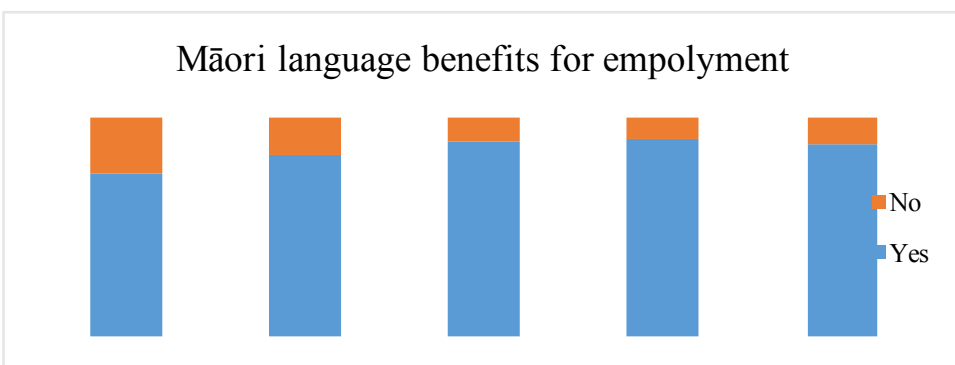


Figure 30. Māori language benefits for employment.

There is also a strong link between proficiency and believing that there are Māori language benefits for employment, in that the more proficiency someone is, the more likely they are to believe there are such benefits (Figure 31):

	Proficiency				
	Native	High	Good	Basic	Beginner
Yes	95%	97.1%	86.8%	74.4%	60.5%
No	5%	2.9%	13.2%	25.6%	39.5%

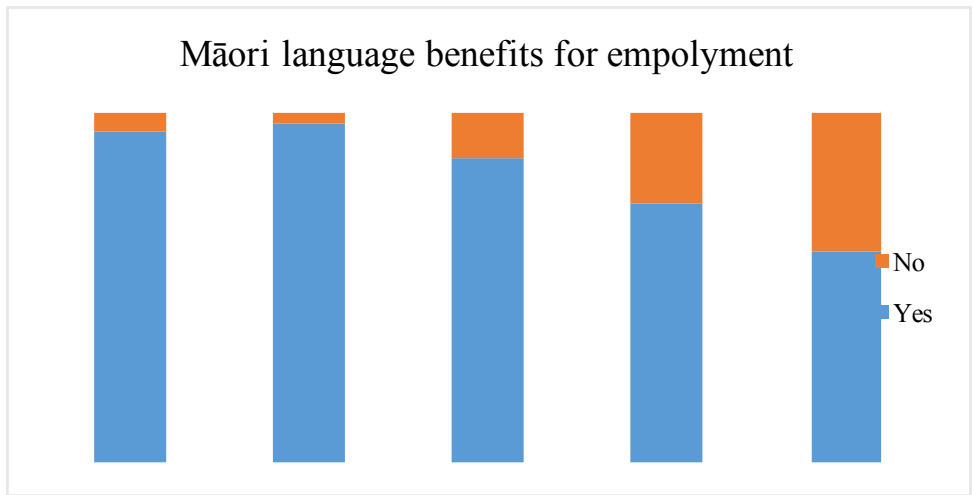


Figure 31. Māori language benefits for employment.

Whānau members were asked what the benefits of the Māori language were in terms of employment. A range of answers were provided (Figure 32, below):

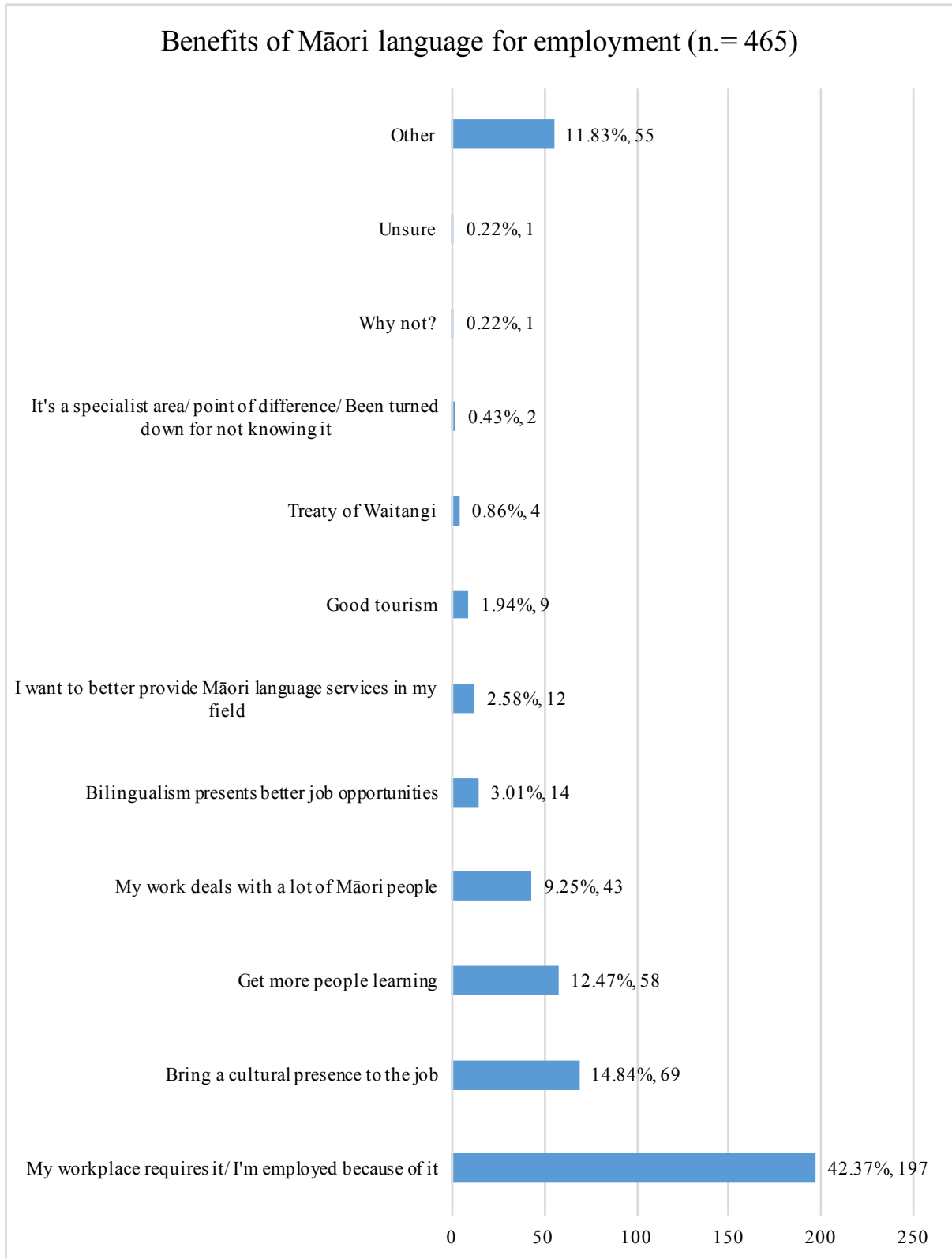


Figure 32. Benefits of Māori language for employment.

By far the most noted response was that the person had found gainful employment because of their language skills – it was their 'bread and butter' language (42.37%). 14.84% note it brings a cultural presence to the job. 12.47% note it helps to get more people to learn. 9.25% see the benefit in that they work with a lot of Māori people. A range of other answers was also provided, include Treaty of Waitangi commitment benefits. These kinds of responses are all supported by Rewi et. al., which includes a range of personal success attributes that the knowledge of te reo Māori provides in the workplace. This study noted that having Māori clients makes knowledge of te reo a benefit, that providing services to Māori makes language a core part of the business and that the value of the language enhances the contribution people make to their workplace.<sup>6</sup> Whichever the reason, this is fantastic rebuttal to comments that te reo is not a desired skill in employees, and not a language that contributes to the economic power of New Zealand.

### Māori language benefits for work colleagues

Whānau members were asked if there were Māori language benefits for their work colleagues (Figure 33, below):

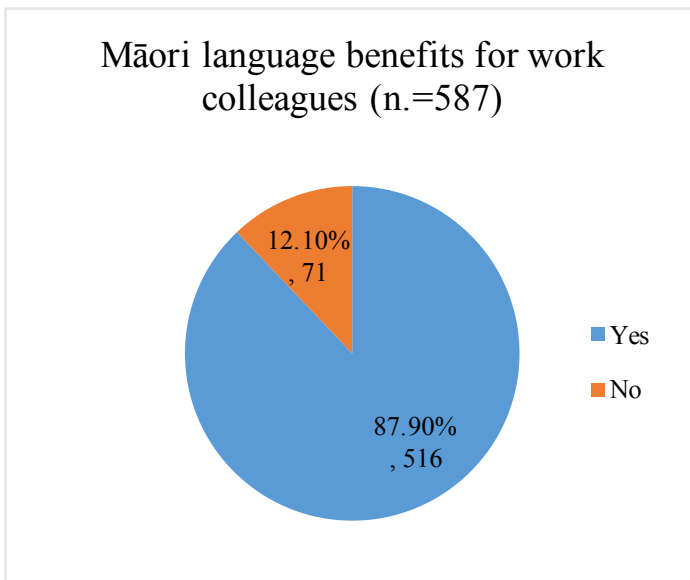


Figure 33. Māori language benefits for colleagues.

Whānau agreed (87.9%) there were such benefits. Only a small numbers (12.1%) said there were no benefits for work colleagues. There is a significant link between age and believing there are Māori language benefits for work colleagues. The older one is, the more likely they are to believe so (Figure 34, below):

	Age (years)				
	16-25	26-35	36-45	46-55	56+
Yes	75.6%	83.6%	89.3%	94.5%	91.3%
No	24.4%	16.4%	10.7%	5.5%	8.7%

<sup>6</sup> Rewi et. al., 2015.

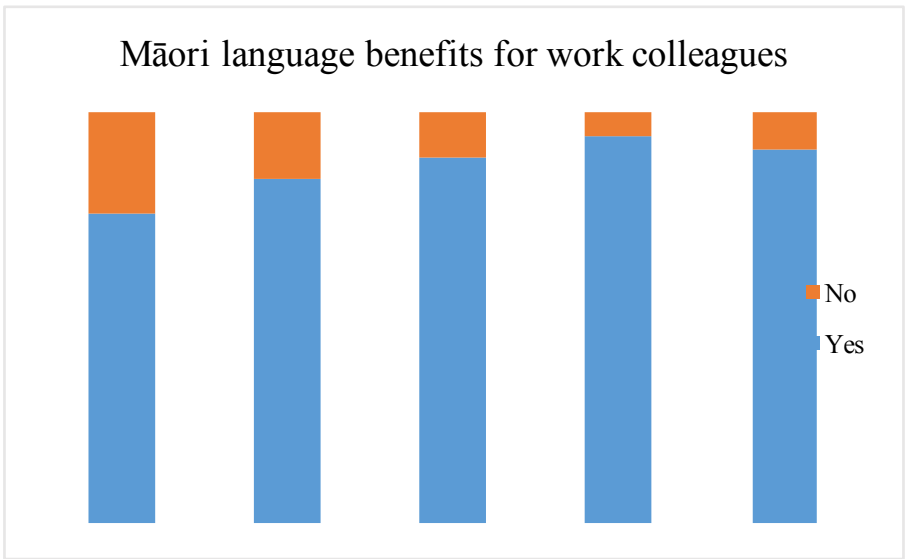


Figure 34. Māori language benefits for work colleagues.

Those in the 56+ age group were almost always likely to say that there are benefits for their work colleagues in te reo Māori. Conversely, those in the 16-25 age band were least likely to suggest the same. Having said that, three quarters of this cohort still say that there are benefits for their work colleagues in knowing te reo Māori, so this is still a clear majority.

There is also a significant link between proficiency and believing there are Māori language benefits for work colleagues. The more proficiency one is, the more likely they are to believe there are such benefits for colleagues (Figure 35, below):

	Proficiency				
	Native	High	Good	Basic	Beginner
Yes	92.8%	98.5%	87.6%	81.5%	59%
No	7.2%	1.5%	12.4%	18.5%	41%

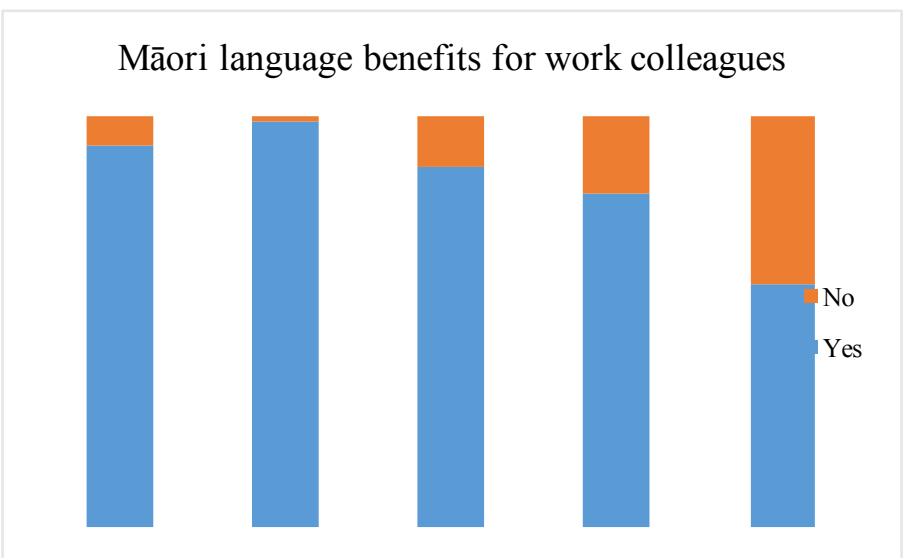


Figure 35. Māori language benefits for work colleagues.

Native speakers (92.8%) and those with a high proficiency (98.5%) are more likely to say that there are benefits for colleagues in te reo Māori. Beginners are less likely to suggest the same, with just 59% of that proficiency type agreeing with the statement. It is possible that those in the lower proficiency have not yet developed to their full language potential, and thus were not able to say with certainty that there could be benefits for the colleagues in the language. It is also likely that those in this proficiency group aren't working in Māori language environments yet, so are less likely to be exposed to those benefits.

Whānau members were asked what kinds of benefits there were for work colleagues. A range of answers were provided, shown in Figure 36 (below):

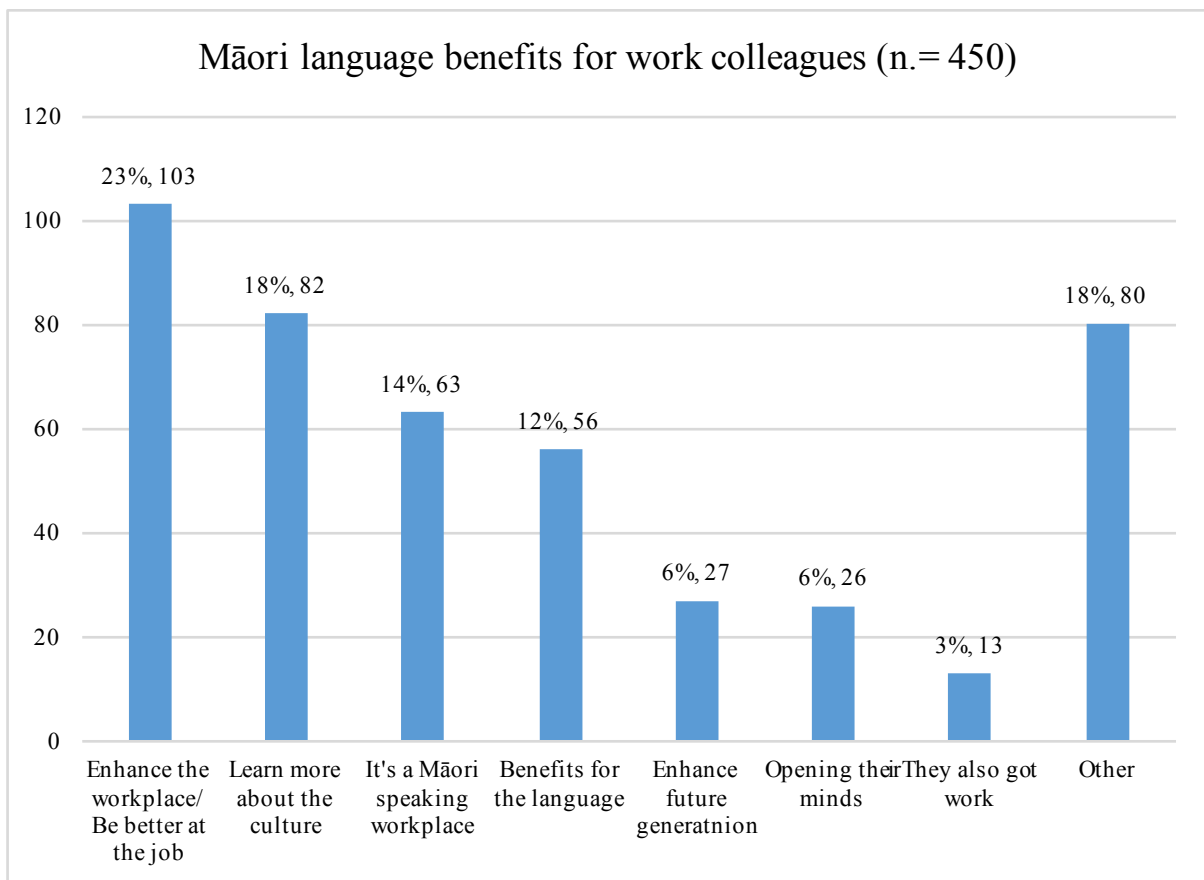


Figure 36. Māori language benefits for work colleagues.

The most noted benefit was that it made that colleague better at their job, and enhanced the workplace to provide better services (23%). Many also said it helped their colleagues to learn more about the culture (18%). Some (14%) also said it was a Māori speaking workplace, and thus the benefits are clear. A further 12% also said there were linguistic benefits for the language of their co-workers. A range of other answers were also given – that it enhances future generations, that it opens the minds of their colleagues, and that they found employment through knowing te reo Māori. A number of other responses were recorded that could not be analysed.



## Conclusion

This short report has outlined the responses whānau members gave to questions relating to the use of te reo Māori in the workplace. Key findings illustrate:

- *Most whānau members use te reo at work*
- *The more proficient someone is, the more likely they are to have te reo in their workplace*
- *Key reasons for not using Māori in the workplace are that they work in an environment that isn't Māori, or Māori-speaking*
- *The more proficient someone is, the more likely they are to work somewhere where te reo is a necessity*
- *More te reo could be incorporated to most workplaces*
- *Professional development is needed, though it already is implemented to a high degree*
- *Incorporating more te reo into the workplace is not perceived to be hard to do*
- *Te reo is an important skill in gaining employment*
- *Whānau believe te reo knowledge makes their colleagues better at their job.*

This data (and Te Kura Roa - Waiaro) is one of the first examinations of the use of Māori in the workplace, and the insights they provide into the work sphere are important. The use of te reo Māori at work has been discussed at length, as has the necessity for using te reo at work. Enhancing the status of te reo Māori has been documented, as well as support mechanisms that allow the language to exist in the work sphere. Future work in this area is necessary, with a minimal amount of literature touching on the workplace. However, given the amount of time we spend in these spaces, it makes logical sense to put more attention into our workplaces to better support the health of te reo Māori.



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