

The attitude of non-Māori second language learners of the Māori language towards Māori language use

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A thesis submitted for the degree of

Master of Arts

At the University of Otago, Dunedin

New Zealand

February 28, 2015

Abstract

Workplaces like government departments have made considerable efforts over the past several years to improve cultural diversity and support of the Māori language. But what have workplaces like universities, the critic and conscience of our society, done to improve support for the workers who want to speak or learn *te reo* (the Māori language)? And how can we help improve workers' attitudes towards *te reo*? This thesis delves into the attitude of non-Māori second language learners of the Māori language working as university staff towards their Māori language use. The workplace is an area where there is a lot of room for growth of the Māori language.

This thesis raises questions in several different academic spaces, drawing on research from adult second language acquisition, teaching pedagogy, language revitalisation, social psychology and Māori studies. The thesis contributes to these spaces by researching an area with a large amount of room for growth in terms of support for the Māori language, the workplace. Even though the workplace is not the first context that needs to be focused on, it is a context that is starting to be explored in New Zealand and hopefully this context will become a space where *te reo* is used regularly in the near future.

He mihi

Kei whea, kei whea, tērā maunga e tū mai rā,

Ahā! Ko Taranaki pea.

Nekeneke mai, nukunuku mai,

Tāku tuarā kikini e hā.

Kekeke noa kekeke noa,

Tihei mauri ora!

Ko Taranaki te maunga.

Ko Kumutoto te awa.

Ko Te Whanganui-a-Tara te moana.

Ko Tokomaru te waka.

Ko Te Ati Awa me Taranaki whānui ngā iwi.

Ko Ngāti Haumiā me Ngāti Tawhirikura ngā hapū.

Ko Te Aro te pā, Ko Pipitea te marae.

Ko Hemi Parae te tīpuna.

Ko Jacob Myhre tōku ingoa.

Ngā mihi nunui ki tō tātou reo rangatira, ko te hā o te Māoritanga. Kia kore ai e ngaro, kia kaha te kōrero me te whakawhiti whakaaro ki tēnei reo.

Ngā mihi nunui ki ngā tāngata mīharo i whakaāe ai kia āpitihia ō koutou whakaaro hohonu e pā ana ki tō koutou wāhi mahi me te reo Māori. He kai tino reka ērā kōrero, ka ora te mauri o tēnei rangahou nā ō koutou aro ki tēnei kaupapa whakahirahira, ki te oranga o te reo Māori hoki. Tēnā koutou katoa.

Ngā mihi nunui rawa atu ki Ngā Pae o te Māramatanga mō te whakautu rawa i tēnei kaupapa. Tēnā koutou katoa.

Ki ōku kaiako, ki ngā kaiawhina, ki ngā hoa ako ki Te Tumu hoki, ka nui te mihi. Nā koutou au i akiaki ki te eke ki tēnei taumata o te tohu paerua. Tēnā koutou e hoa mā.

Tēnā koe tōku kaiārahi, arā ko Poia Rewi me te Whare Wānanga o Otago whānui. Ki te kore koe, kāore he waka hei kawē i tēnei kaupapa.

Ki tōku whānau katoa, ko koutou ngā tino toka mōku i āku wā uaua, i āku wā ngākau nui, tēnā koutou.

Me tuku te tino o ngā mihi ki tāku whaiāipo. Scarlett kei reira koe i ngā wā katoa. Nāu au i akiaki ki te mahi i tēnei mahi, nāu i awhina ki te tiaki i te whare i āku wā pōrangī. Tēnā koe te tau o taku ate.

He tohu tēnei tuhinga ki ōku mātua, ki tōku māmā ki a Mary-Anne Crompton, me tōku pāpā a Stephen Lance Myhre.

Tēnā koutou, tēnā koutou, tēnā koutou katoa.

Acknowledgements

I acknowledge our Māori language, the essence of the Māori culture. Stay strong, continue to speak our thoughts in *te reo* and may it never cease to exist.

Thanks to the awesome participants who gave their thoughts on their workplaces and the Māori language. The ideas and concepts we explored were interesting and without your contribution the life force of this study would not exist. Thank you all so much.

A big thank you to Ngā Pae o te Māramatanga for the funding to do this research. Without your support this would not have been possible.

To all my teachers, tutors and classmates, thank you so much for supporting me in learning the Māori language. It was you that encouraged me to climb to this point of a Master of Arts, thank you all very much.

Thanks to my supervisor, Associate Professor Dr. Poia Rewi and the University of Otago in general. You provided a vessel for this study to go on its journey.

To all of my family, you were the rock that supported me at all times. Thank you.

Most of all I want to thank my partner Scarlett, you were always there for me. You encouraged me to do this work, and helped look after the house in my crazy times, thank you for everything rūū.

I dedicate this thesis to my parents, my mother Mary-Anne Crompton, and my father Stephen Lance Myhre.

Thank you all.

Contents

Abstract.....	i
He mihi.....	ii
Acknowledgements.....	iv
Contents.....	v
Chapter 1: Introduction	1
1.1 Background	1
1.1.1 The Māori Language Landscape.....	2
1.1.2 Māori Language Statistics Since 2000.....	2
1.1.3 Forms of Māori Language Education	3
1.1.4 Te Kura Roa	3
1.1.5 Encouragement of Non-Māori to Speak <i>Te Reo</i>	4
1.1.6 Aim of Thesis.....	4
1.2 Research Questions	5
1.3 Research Process	6
1.3.1 Recruitment	6
1.4 Thesis Organisation.....	7
1.5 Thesis Contribution	8
Chapter 2: Methodology.....	9
2.1 Introduction	9
2.2 Ontological Position	9
2.3 Epistemological Position	9
2.4 Methodological Position	9
2.5 Kaupapa Māori Research	10
2.6 Researcher	11
2.7 Research Strategy	11
2.7.1 Objectives of the thesis.....	12
2.7.2 Participants	12
2.7.3 Methods.....	13
2.7.4 Analysis	15
2.7.5 Theoretical framework.....	15
2.7.6 Information dissemination.....	16
2.7.7 Ethics.....	16

2.8 Summary	17
Chapter 3: Literature review	18
3.1 Introduction	18
3.2 Sociolinguistics	18
3.2.1 Language Revitalisation and Framework	20
3.2.2 Motivation	23
3.3 Action Research	25
3.4 Interview techniques	26
3.5 Qualitative	26
3.6 Kaupapa Māori Method	26
3.7 Māori Linguistics	28
Chapter 4: Contagious Initiative	30
4.1 Introduction	30
4.2 Initiative	30
4.2.1 Participants who took the initiative	32
4.2.2 Participants who were encouraged by initiative-takers	37
4.3 Suggestions	41
Chapter 5: Compulsory versus Encouraged	43
5.1 Introduction	43
5.2 Key Questions	43
5.3 Compulsory	44
5.4 Encouragement	49
5.5 Conclusions and Suggestions	56
Chapter 6: Passive or Active Support	58
6.1 Introduction	58
6.2 Activating the Workers	58
6.3 Activating the University Support	61
6.4 Suggestions	67
Chapter 7: Thesis Conclusions	70
7.1 Limitations	70
7.2 Suggestions	70
7.3 Implications and future research	73
Glossary	74
Sources	75

References	75
Interviews.....	80
Appendices.....	81
Appendix A: Participant Information Sheet	81
Appendix B: Interview Questionnaire.....	85
Appendix C: Participant Consent Form.....	89
Appendix D: Participant Recruitment Flyer	91

Chapter 1: Introduction

This thesis sets out to shed light on the attitudes towards the Māori language of workers for University X, and to investigate the support structures this University has for workers who wish to use or engage with *te reo*. The University will be referred to as University X so that the University and participants are kept anonymous. Encouraging the use of *te reo* in the workplace is one of several stages of language revitalisation, as outlined by the Linguist Joshua Fishman. By interpreting data gathered by way of semi-structured interviews, this study provides an insight to the workers' attitudes towards the Māori language, and an insight into how their workplace supports them to learn or use Māori. The study is also focussed on the University as it is a workplace for many people who have come from all over the country, and all over the world, in order to work within a respected organisation, giving a nice cross-section of people with varying backgrounds. It is also hoped that this thesis will be able to inform the practice of language learners, educational institutions and anyone concerned with language revitalisation.

This chapter is split into three sections; the background and previous research about the subject of this thesis, the research questions that outline the different aspects of the thesis subject, and finally the research process, which discusses the way the research was undertaken.

1.1 Background

Of the 7106 known living languages (Lewis et al. 2014), 1519 are in trouble, and 915 are dying. Language diversity has been decreasing at a very fast rate, and linguists have predicted that within the next 100 years or so, if trends continue, 50% of the world's languages will become extinct (Krauss 1992). The vast majority of these languages that are predicted to become extinct are indigenous languages. In the Ethnologue (Lewis 2014) of the 390 languages listed for Australia, 177 are extinct, 141 are dying and 35 are in trouble, the majority of which are indigenous languages. The Cambridge Handbook of Endangered Languages (2011) talks about the idea of language shift and how users of threatened languages tend to move to using more powerful regional, national or global languages. Linguists are alarmed by the rate of language extinction. Since the writing of *Endangered Languages* (Krauss 1992), multiple initiatives have started with the aim of assisting languages that are threatened. The United Nations also has policies and guidelines for governments declared as safeguarding 'intangible cultural heritage' (UNESCO, 2014a), of which language is a big part.

1.1.1 The Māori Language Landscape

The Māori language became an official language of New Zealand in 1987, but even then, 90% of the country's inhabitants spoke English as their first language and only one in eight Māori were native-speakers of Māori (Benton 1989). This is mostly attributed to urbanisation after World War II, as Māori-speakers moved from their native lands into bigger towns and cities. The distribution of Māori speakers' ages is quite considerable as well; those over 50 years of age (in 1989) were generally bilingual in Māori and English, and those under 5 were only proficient in English, which is worrying because half of the Māori population was less than 20 years old. The formal education system also had a role in the loss of the Māori language. When the population of settlers outnumbered Māori and the Treaty of Waitangi was signed, the New Zealand Government pushed forward with a policy of Europeanisation. Māori were to be taught English manners and the English language (Benton 1989). Due to this, the Māori language was not allowed in the classroom, and in some cases not even in the playground (Waitangi Tribunal 1986). This has since been changed, due to the support of government workers like the then Director of Education, Dr C.E. Beeby (left office in 1960) who effectively laid down the foundations for the Māori language to have a greater place in the school system (Benton 1989). But despite Dr Beeby laying down these foundations, it wasn't until the 1970s that anything began to change in relation to Māori language support in the New Zealand school system. The lack of involvement of the government in Māori language revitalisation led many communities to set up their own educational institutions (*wānanga*), secondary schools (*wharekura*), schools (*kura kaupapa*) and preschools (*kōhanga reo*), which have subsequently received government funding (Bishop & Glynn 1999). These schools use Māori language as the medium of instruction and incorporate Māori customary practices into the way they operate.

1.1.2 Māori Language Statistics Since 2000

In the 2001 Māori Language Survey undertaken for Te Puni Kōkiri (TPK), 25% of the Māori participants said that they were Māori speakers. By the 2006 Survey, 27% of the sample said they could speak the language very well, well or fairly well and around 40% could understand or read it. From these results it appears that the public attitude towards the Māori language is improving because there was a slightly higher percentage of Māori language speakers (Te Puni Kōkiri 2014). However, these results have been critiqued and Bauer put forward a proposition that the number of Māori who spoke 'well' or 'very well' were within margins of error for the survey sample size. Bauer implied that in fact TPK were being a bit optimistic (Bauer 2008). While attitudes may be improving, the latest census in 2013 showed that only 21.3% of Māori can hold a conversation in *te reo*. This is a 4.8% decrease from the 2006 Census. The number of Māori *te reo* speakers aged under 15 decreased by 6.2% from the last census, the 15 to 29 age group decreased by 8.2%, the 30 to 64 age group decreased by 5%, and the

65 years and over age group increased by 11%. Those statistics show that the Māori speaking population is aging, and that young Māori are not learning *te reo* as much as in previous years. This pattern is also due to the fact that the Māori population is increasing, in 2001 526,281 people identified with the Māori ethnic group, in 2006 565,329 did (Statistics New Zealand 2007) and in 2013, 598,605 identified with the Māori ethnic group. So even though the percentages of speakers are decreasing, the number of Māori people is increasing, which complicates the statistics somewhat. However, it may not necessarily be the Māori families that speak the Māori language that are increasing in number (Statistics New Zealand 2013). Perhaps it is the non-Māori that are taking up *te reo* as the value of the Māori language grows in other contexts like the workplace and the education system rather than the traditional family unit.

1.1.3 Forms of Māori Language Education

Despite these statistics, there have been various educational initiatives like *Kōhanga Reo*, *Kura Kaupapa Māori*, *Wharekura*, *Wānanga* (Māori tertiary institutions), immersion and bilingual units in mainstream schools, and tertiary *te reo* courses. These initiatives show how the Māori population and New Zealand society as a whole is becoming more accepting of how important language and culture are to their user's identity and social health and how determined they are to reverse language shift. Māori language revitalisation is important because it is part of the global move to ensure the survival of endangered languages (Tsunoda 2005). Outside of the global context, language revitalisation is even more important, because it is the way in which Māori identify themselves and pass on their culture to the next generations. While much study has been done into the effectiveness of the aforementioned educational initiatives like *wharekura*, there has been very little study into adult language learners. People that have not learned Māori from their family due to a lack of proficiency of their parents or caregivers, are sadly left out of the majority of the research. This study is focussed on the workplace as a space for language revitalisation, and how this institution is implementing policies which support their workers to learn and/or speak Māori in the workplace.

1.1.4 Te Kura Roa

This thesis is based on the study Te Kura Roa that was undertaken over the past few years through the University of Otago and Victoria University of Wellington. Te Kura Roa was a study of various government departments in New Zealand which investigated their workplace support and use of the Māori language. That study was much bigger in scope to this study, mostly due to time constraints on completing this study within the time allocated for a Master degree. The interview for Te Kura Roa was much longer, with more questions than this thesis's interview, and more interviewees as well. Te

Kura Roa was the first study that had looked at the workplace as a viable space to encourage Māori language revitalisation through second language acquisition (Te Kura Roa 2015).

1.1.5 Encouragement of Non-Māori to Speak *Te Reo*

Julia de Bres wrote an article on promoting the Māori language to non-Māori, which is a large aspect of this thesis. In her article she discussed how New Zealand's government agencies, *Te Taura Whiri* (The Māori Language Commission), and Te Puni Kōkiri (The Ministry of Māori Development), have encouraged engagement with the Māori language use by non-Māori New Zealanders. She discussed at length how these Māori language planning agencies have committed to fostering positive attitudes towards *te reo*. However she was also critical of the lack of evaluation of the success of their commitments. The article concluded by saying that only by constantly evaluating the approaches that have been espoused by these institutions can we really see whether the approaches are working (de Bres 2011). This thesis aims to help with the evaluation and analysis of the approaches that this one workplace and institution is using to improve engagement with *te reo*, particularly with non-Māori.

1.1.6 Aim of Thesis

This is a small case study of a university, and how university workplaces are supportive of workers in their aspirations to speak and/or learn Māori in the workplace. Due to the fact that academics and general university staff spend a significant amount of time in their workplaces, it is an appropriate place for a potential increase in Māori language use, especially if there are workers who wish to speak or learn more Māori. This thesis gives an important new perspective on Māori language revitalisation, with a focus on the workplace because apart from the aforementioned project, Te Kura Roa, and articles like Julia de Bres' 2011 article, there has not been much research into workplace attitudes towards the Māori language.

1.2 Research Questions

The primary research question for this thesis is: What are the attitudes towards the Māori language of non-Māori second language learners of the Māori language that work at the University? The thesis question can be broken down into these sub-questions:

1. What are their attitudes towards the Māori language? There are three issues that arise from this question: How do you define attitude? How do you analyse it? And what causes attitudes to change?
2. Why do they want to learn or speak Māori? Which in turn creates two other issues: What implications are there for language revitalisation? And how does their language ability level affect their attitudes?
3. How does their workplace help them to learn and speak Māori? Which creates three different attitudes as well: How does the workplace assist the workers to learn more Māori? How does the workplace encourage the workers to speak Māori at work? And how do the workers improve their own proficiency within the workplace context?
4. What are the contextual factors for learning Māori in New Zealand? This final research question also raises three issues: What affect do these factors have on people improving their proficiency? Is proficiency the ultimate goal of these workers? And what other Māori language goals do the workers have?

1.3 Research Process

By exploring the attitudes and experiences of 15 non-Māori learners of the Māori language, I sought to find answers to the aforementioned research questions. All of the participants had some level of Māori language ability, and all of them worked at the University in various different departments. Through my experiences with Te Kura Roa exploring workplaces in government departments, I saw that there were some really interesting ideas about the importance of workplace support for the Māori language and how it could be improved. The literature review also played a key role by offering other examples of language revitalisation and workplace-implemented support of language initiatives. The experience with Te Kura Roa and the studies outlined in the literature review were very important parts of the research process. Of course the final and most important part of the process was analysing the data from the participants' workplace attitudes and experiences, this formed the foundation for this research.

The major reason that non-Māori were chosen as participants is because Māori are already maintaining the Māori language to a greater extent than non-Māori, but non-Māori are a group that has potential for a lot of growth in terms of Māori language revitalisation. Another reason that non-Māori were chosen as participants was because Māori are much more likely to already be engaged with Māori language than non-Māori. This study is looking for people that have chosen to engage with the Māori language or that have been encouraged by their workplace, not necessarily due to their ethnicity or ancestry. The third reason was that I felt the interview questions should be asked outside of the Māori community in order to get the participants to think about issues that they may not have previously considered, whereas it is very likely that Māori may have already considered a lot of these issues. In this way, the thesis seeks not only to study the attitudes of the participants and the workplace's support of their workers, but also to encourage people to be more proactive with their learning of Māori or to feel more comfortable speaking or learning Māori. The final reason was to narrow down the participants to a sensible number for a Master thesis.

1.3.1 Recruitment

Participants were recruited by sending out a recruitment flyer to all the departments of the University and circulating it around the staff. There were many replies to the recruitment flyer, over 35 people replied. For the sake of time-constraints and also because of the nature of the interviews, the participants were narrowed down to 15. This was done by ensuring that each participant came from a different department, making sure that the participant had some level of Māori language ability, and ensuring that the group was balanced in terms of age, gender and job. There were seven academic

and eight general staff, seven women and eight men, and from age groups of 18-24, 25-33, 34-42, 43-51 and 52-60, therefore giving as even a spread as possible.

The University was chosen as a workplace to ask because it is a large institution with links to government and to young learners. One aspect of universities' academic performance is their role as critic and conscience of society (Jones, Galvin, Woodhouse 2000), and therefore they should be upholding human rights and think critically about cultural boundaries. By this notion, language revitalisation must be supported by these institutions. Māori language revitalisation is what is required as *te reo* is still identified as a threatened language.

Before the interviews the participants were given information sheets (Appendix A) which talked about the thesis and gave a brief idea of what the information from the interviews would be used for. The participants signed consent forms (Appendix C) that emphasised that their name and position would be kept anonymous and that they were free to withdraw from the research at any time if they felt uncomfortable.

Each participant was interviewed for about 45 minutes and all interviews were conducted in English. The interview transcript provided the main results for the thesis. Apart from that, some documents were provided from participants pertaining to their job descriptions and their workplace's formal aspirations for the Māori language. As previously mentioned, the literature review formed the basis for a lot of the concepts that are explored in relation to the participants' attitudes and in relation to second language acquisition and language revitalisation.

1.4 Thesis Organisation

The thesis is divided into seven chapters. The first chapter is an introduction to research questions and concepts. Chapter two discusses the methodological aspects of the study and the method of gathering and analysing the data from the 15 interviews. Chapter three reviews the literature associated with language revitalisation and workplace-implemented language initiatives, identifying examples of international and New Zealand based research. Chapter four, five and six describe participant responses to questions and draws on the common themes among them, considering potential implications for future Māori language learners and employees at the workplace. Chapter seven is the final chapter and it summarises the conclusions and implications of the findings.

1.5 Thesis Contribution

The contributions that this thesis makes to research and to the workplace are both practical, and academic. In practical terms, this thesis will enable the participants to question their own attitudes about Māori language in the workplace, and potentially encourage them to be more comfortable speaking Māori, or more willing to learn more Māori through various avenues. Another practical aspect is that the thesis provides research on the University, which the University can then refer to and use to hopefully improve upon the workplace attitudes and inevitably encourage more revitalisation of the Māori language. The academic aspect is that this study interviews a previously unexplored group of Māori language learners: non-Māori academic and general staff of the university.

The thesis contributes to Māori language revitalisation. The participants' responses can be beneficial for universities and other learning institutions, employees of those institutions, and individuals that are learning Māori. For individuals the thesis may offer inspiration or advice. There is a large amount of feedback from the participants that can benefit employees of universities or learning institutions. The learning institutions themselves can benefit from the thesis because the participants are examples of workers who feel more or less comfortable about using Māori and/or learning Māori. Also, knowing what workers think about their workplaces' support of their workers to learn or use Māori can help the institutions to make positive changes to their policies with more of an emphasis on the worker's opinions.

More generally, the results from these interviews contribute to indigenous language revitalisation from a non-Māori perspective. The results show how the language can be learned and appreciated by all New Zealanders, despite the language's threatened status and any socio-cultural differences.

The next chapter describes the methodology underpinning this thesis.

Chapter 2: Methodology

2.1 Introduction

This chapter will outline the ontological, epistemological, and methodological positions adopted for this study. Following which, it will explain how the study has used Kaupapa Māori research values, the researcher's role and the research strategy. The chapter ends with a discussion of the conclusions from these positions and strategies.

2.2 Ontological Position

A constructivist ontology is being employed in this study. Constructivism was chosen because it is about social interaction and relationships, which this thesis is based on. This form of ontology implies that reality is a co-constructed phenomenon, and that it is subjective and relative (Denzin & Lincoln, 2005). The implications of that in this thesis is that people's individual attitudes are most likely defined and expressed differently by different participants, due to their different experiences. However it is still likely that participants will have consensus on some of their attitudes. But it will not be enough to simply account for the attitudes of each participant. Differences between each of the participants' experiences and attitudes will reveal the main themes that bring out positive attitudes towards the Māori language in the workplace, and what encourages these workers to learn and speak more.

2.3 Epistemological Position

The position on epistemology is also constructivist. From this position, knowledge is a social phenomenon that becomes internalised within individuals (Lantolf & Poehner, 2008). So in order to ascertain peoples' attitudes towards workplace Māori language, we must take their socialisation into account. Examples of their socialisation could be their interactions with their whānau, their teachers, and their friends. All of these relationships could have an impact on their attitudes, and therefore their knowledge of the Māori language and its use in the workplace.

2.4 Methodological Position

Again, this study will be taking a constructivist position on methodological practices. Therefore, the focus will be on the perspectives of participants. This study also uses a qualitative research approach, as is common in the social sciences. To briefly outline the roots of qualitative research, the paradigm comes from anthropology and sociology. Often these research projects use exploratory and interpretive approaches. In the grand scheme of things, qualitative researchers are studying the making of meaning (Denzin & Lincoln, 2005). This thesis is seeking to do the same; to explore the experiences and attitudes of the participants in order to produce theory about workplace attitudes.

Also, by interpreting the situations and attitudes of the participants I can include some of my own ideas about what the participants talk about, and show my perspective as a researcher.

2.5 Kaupapa Māori Research

There are some issues with research paradigms, such as constructivist which has been chosen for this thesis, as there are not any that completely fit with the Māori inquiry paradigm (Barnes, 2000; L. T. Smith, 1999). The six elements of kaupapa Māori research (G. H. Smith, 2000) are meant to be principles that are applicable to researchers with Māori participants, but is also applicable with any research regarding Māori people or culture. Despite the fact that it was founded in Māori immersion primary education contexts, it is applicable to all sections of education. These six principles are important parts of this study, and are relevant. The six principles outlined by Smith are; *Tino Rangatiratanga*/Self Determination (Individuals make decisions that affect their political, social and economic futures), *Taonga tuku iho*/Validating culture and identity (Māori language and culture are central to the research process, and participants see the research as culturally relevant), *Ako*/Culturally preferred pedagogy (Interaction between research and participants are governed by Māori codes and practices of conduct), Mediating socio-economic and home difficulties (Using a process that is not culturally foreign to the participants home life, and shared education outcomes), *Whanaungatanga*/Collectivism (Recognise cultural structures that involve collectivism), *Kaupapa*/Collective vision (The initiative is founded in a shared and collective vision).

In more recent times, some kaupapa Māori researchers have added to the kaupapa Māori principles. Te Tiriti o Waitangi/Treaty of Waitangi (Affirmation of *tangata whenua* (indigenous) status of Māori people and their rights as citizens) was added as the seventh principle by Pihama in 2001 (Reilly 2011). And *Ata* (Building and nurturing of relationships) was added as the eighth principle by Pohatu in 2004 (Reilly 2011). This thesis follows all of the eight principles that have been outlined by previous researchers, and does this in order to create theory that is founded on principles that are relevant to the subject matter. Further research has also been done into Kaupapa Māori, which is discussed further in the Literature Review section of this thesis.

The participants were all very interested in revitalising the Māori language and recognised the Māori culture as an important one for New Zealand. For any research to be worthwhile, there must be a benefit to the participants and for their cultures, so this thesis aims to do just that and to help encourage positive attitudes in the participants, and in anyone researching in this subject area.

2.6 Researcher

I am a Māori researcher and I am researching in the Māori studies area. My own attitudes towards the Māori language have been fostered by my upbringing, learning small amounts of *te reo* in pre-school, primary and secondary school, and then truly beginning to learn to speak Māori at the University of Otago in 2008. I have been studying Māori Studies, French, Linguistics, and Computer Science during my time at the University of Otago, but I've continued on to do this research into Māori and Linguistics in my post-graduate years. In 2013 I completed my honours in Māori and Linguistics and decided to go on to do a Master of Arts in Māori studies about the Māori language. During that time I have also been a tutor for Māori language at the University, and I have been involved in research projects relating to Māori studies, such as Te Kura Roa¹, and the Māori Maps² project. I think that my experiences of learning and working at a University give me an insight and an awareness of how workplace attitudes towards *te reo* are addressed and how people form them. Also, as I am a second language learner myself, I can sympathise with the participants as an adult learner of Māori language. I am also interested by how the participants have become successful in learning or speaking Māori through the workplace.

I do have some biases that I bring to the study and these do affect the way that I interpret the information from the interviews. I am someone who would like to see more Māori language being spoken in every context, so I have my own values and ideals that affect the way I interpret people's comments. For me, *te reo* is a big part of my identity. I feel that it plays a role in New Zealand's national identity as well, but it could play a much bigger role if language revitalisation was more supported. Being a Māori interviewer could have also effected the participants' responses, but I have tried to keep these biases in check while doing this research and have aimed for an objective analysis of the themes that arise from the interviews.

2.7 Research Strategy

As has been stated, the strategy for this study is bound within constructivist ontology, epistemology and methodology. The thesis also aligns itself with the eight principles of *kaupapa Māori* research.

¹ Te Kura Roa was a research project about workplace attitudes towards the Māori language in government departments

² Māori Maps is a website that uses Google Maps technology and information about *marae* in New Zealand in order to create an interactive map that people can use to get back in touch with their ancestral lands

The rest of this section discusses the objectives of the thesis, information about the participants, the thesis methods and ethics.

2.7.1 Objectives of the thesis

The main research question outlines the objective of this thesis: “What are the attitudes towards the Māori language of non-Māori second language learners of the Māori language that work at the University?” I particularly wanted to see what attitudes the participants had towards the Māori language in relation to their workplace and how that related to their role in that workplace. I also wanted to see if Māori language revitalisation could be applied well to workplaces, and whether it was beneficial to those wanting to engage with the Māori language. I feel that the question is valid in terms of an academic inquiry, the context of Māori language revitalisation and second language acquisition.

2.7.2 Participants

Fifteen fluent English speaking adult New Zealanders with varying levels of fluency of the Māori language participated in this study. All worked at the University, but each was from a different department or division. The participants consisted of eight men and seven women; seven in academic roles and eight from non-academic roles.

The participants were recruited by a recruitment flyer that was circulated around the University into most departments. I intended from the start to have a maximum of 15 interviews but I received 35 replies from people wanting to be participants. Unfortunately, due to the time constraints of doing a Master of Arts, I could not accept all of the participants in this study. So, I further limited the criteria of the interviewees in these ways: participants needed to work full-time at the University, be New Zealanders, and not work in a department that researches Māori language or Māori studies. Also, I tried to make sure there was an equal balance of male and female participants, that there was the widest-range of departments possible. People that contacted me earliest had the priority. As previously stated, all interviewees were non-Māori second language learners of the Māori language. Following is a table showing the personal attributes of each of the participants.

Participant	Age	Gender	Nationality	Ethnicity	Education
P1	43-51	Male	NZ & USA	Swedish American	Tertiary degree or higher (PhD)
P2	34-42	Male	NZ & USA	NZ European	Tertiary degree or higher (BA)
P3	25-33	Male	NZ	Pākehā	Tertiary degree or higher (Not stated)
P4	34-42	Female	NZ	Samoaan, NZ European	Tertiary degree or higher (PhD)
P5	34-42	Male	N/A	Pākehā	Tertiary degree or higher (MIS)
P6	43-51	Male	UK	NZ European	Tertiary degree or higher (Not stated)
P7	34-42	Female	NZ	Celtic Pākehā	Tertiary degree or higher (Not stated)
P8	52-60	Female	NZ	Pākehā	Tertiary degree or higher (MA)
P9	52-60	Male	NZ	Pākehā	Tertiary degree or higher (Not stated)
P10	52-60	Male	NZ	Pākehā	Tertiary degree or higher (PhD)
P11	34-42	Female	NZ	Pākehā	Tertiary degree or higher (Not stated)
P12	18-24	Female	NZ	NZ European	Tertiary degree or higher (BSc)
P13	43-52	Female	NZ	NZ European	Tertiary degree or higher (PGDip)
P14	43-51	Male	NZ	Pākehā	Tertiary degree or higher (Not stated)
P15	25-33	Female	NZ & USA	Pākehā	Tertiary degree or higher (Not stated)

As can be seen from the table, the majority of the participants had New Zealand nationality and all described themselves as some form of non-Māori ethnicity. All of the participants had completed a Tertiary degree or higher. As has already been mentioned, all participants worked at the University, from various different departments and various different roles. The roles ranged from research assistant, to administrator, to manager, to professor.

The fact that I, as an interviewer, am Māori may have influenced the way that participants responded to the questions. I did try to keep this fact in mind while doing the interviews and attempted to provide an environment where the participants felt free to speak their mind.

2.7.3 Methods

2.7.3.1 Design and Procedure

Before embarking upon the interviews, I did some research into qualitative research and sociolinguistics, mainly focussing on second language acquisition, language revitalisation and Māori-based research. This gave me the theoretical framework to base this research project on. The interview was constructed as an ethical and carefully undertaken interview, using neutral questions and creating as open an environment as possible. Interviews were recorded using a voice recorder, transcribed and analysed by the interviewer. Interviews were either conducted in the Māori department of the University, or in a similar quiet room in the participant's place of work. The choice of interview location was left up to the participants so that they could be as comfortable as possible.

All of the participants' personal information was kept confidential and participants were assured of this before the interview took place, according to the University of Otago ethical guidelines (University of Otago 2013).

2.7.3.2 Materials and Instruments

The questions were asked by way of face-to-face interviews. The format was informal and the interview questions were generally asked in the written order, but sometimes participants made comments that answered more than one question and so the interviewer sometimes changed the order of questions depending on the flow of the conversation. The questions were split into three sections; background and employment information, personal Māori language information, and other Māori language information.

Section One

Background information

The initial section of questions was about their age, gender, ethnicity and language history.

Employment information

This sub-section asked questions about the participants' workplace and what their role is in that workplace.

Section Two

Personal Māori Language Information

This second section was about the participants' own Māori language history, ability and opinions about the Māori language in various contexts.

Section Three

Other Māori Language Information

The third and final section linked the two previous sections together and asked about the participants' Māori language experiences in their workplace, and tries to elicit comments from the participants about their Māori language goals and what they interpret as the barriers to them interacting with the Māori language in the workplace.

The interviews were recorded on a voice recorder and then transcribed so that they could be more easily analysed. The interviews lasted between 30 and 60 minutes and each of the 15 transcriptions took between 2 and 3 hours each to complete. The transcription lengths varied from about 6000 to 12000 words each. I did not include the transcriptions in an appendix because of the sensitive material in the interviews that could be used to find out who the participants are. I also made sure that the

participants remained anonymous in the parts of the transcriptions that were mentioned in the analysis chapters by referring to them as participant numbers instead of by name.

2.7.3.3 Literature Review

Before conducting interviews, I reviewed literature that talked about language revitalisation and Māori language acquisition. Using that review and previous experience with Te Kura Roa, I tried to identify the most important questions needing to be asked about workplace attitudes. Te Kura Roa and the literature review were the foundation of the decision to analyse information from workers who want to learn or speak more Māori language through work. The semi-structured interview questionnaire is loosely based on the Te Kura Roa questionnaire, but with far less questions and a focus on the workplace.

2.7.4 Analysis

Thematic analysis was the type of analysis applied to the interview data in this thesis. The objective of this type of analysis was to bring meaning to workplace involvement with the Māori language, and the attitudes associated with it. By looking at the common and divergent attributes of participants' experiences and attitudes, the phenomenon of language revitalisation and its links to the workplace is shown through the participants' comments and my interpretation (Strauss & Corbin, 1990). Themes are generally decided upon by looking at common responses to the questions, so if several participants responded in the same way, then I analysed what sort of theme was present and attempted to link it with other responses to other questions. The themes are discussed further in chapters four, five and six and come from similarities between participants' responses to the interview. The divergent responses also present some thematic contributions.

2.7.5 Theoretical framework

As there has not been much research into second language acquisition of indigenous languages and the workplace's role in language revitalisation, the study is limited and cannot do much theory testing, and must instead theory build. This is an emerging field and so the lack of empirical evidence is the real limiting factor. So this study gathers the information so that themes or categories can be formed, then a theory or pattern emerges through those themes. It is based partly on the theory developed for Te Kura Roa but is in quite a different setting, being conducted in a different way and interviews a different set of people.

2.7.6 Information dissemination

The findings shall be given to the participants with the intention of improving their language revitalisation efforts, their attitudes and how they feel about the support of their workplace. A summary report and a reference to the final thesis will be sent to each participant. It is possible that the findings will be disseminated at a conference in the form of a presentation, as well as a possible article.

2.7.7 Ethics

Ethical issues are a large aspect of any form of research as the research process creates tension between the research aims of making generalizations for the greater good, and the participants' rights to privacy. The protection of human subjects or participants in any research study is very important as ethics pertains to doing well and avoiding harm. Harm can be prevented or reduced by employing appropriate ethical principles (University of Otago 2013).

Qualitative research's ethical problems are subtly different from ethical problems in quantitative research. For example, potential ethical conflicts exist in regard to how a researcher gains access to a community group and in the effect the researcher may have on participants. That being said, Punch claimed that one hardly ever hears of ethical failures in qualitative research (Orb, Eisenhauer, Wynaden 2000). However, Batchelor and Briggs claimed that the failure of researchers to address ethical issues has resulted in those researchers being ill-prepared to cope with how unpredictable qualitative research can be (Orb, Eisenhauer, Wynaden 2000). These conflicting statements illustrate that qualitative research can be quite unpredictable, but that this does not create many ethical failures and only sometimes do ethical issues arise.

Exploring, examining, and describing people and their natural environments are the focus of qualitative researchers. The concepts of relationships and power between researchers and participants are main factors within qualitative research as well. Participants must be willing to share his or her experience. Dresser said that the administrative burden of ethical reviews and procedures is balanced by the protection of participants (Orb, Eisenhauer, Wynaden 2000). Field & Morse stated that once access to the field has been granted and the first steps of data collection are taken, researchers may experience ethical dilemmas that may not have been anticipated in the research plan (Orb, Eisenhauer, Wynaden 2000). That being said, no ethical dilemmas have arisen in this research.

2.8 Summary

This chapter has shown the way that this thesis finds the main themes relating to workplace attitudes towards the Māori language. Thematic analysis was the logical means of generating theory based on the 15 interviews. Chapter four, five and six will compare and contrast the participants' responses and discuss the emergent themes. Throughout these three chapters I will analyse and interpret the results of these interviews, and reflect on what this implies for further research, and for the workplaces in question.

By analysing the participants' attitudes towards the Māori language and their comments about their workplaces, recommendations can be made to the University, and the workplaces within the University, in the form of a report about how people can be encouraged to speak or learn more Māori language in and outside of work.

The next chapter shows the literature review which leads to the aforementioned research design and lay-out of the study. Throughout the research I continued to add to this review of literature because I soon found that there was much I was still unaware of, and much that I had to do more research into as themes came up.

Chapter 3: Literature review

3.1 Introduction

Te Puni Kōkiri (Ministry of Māori Development) commented in their Health of the Māori Language Report in 2006 on New Zealand society's attitude towards *te reo* as being unengaging and unlikely to change in the immediate future (Te Puni Kōkiri 2014). So one may ask the question: What are the factors that cause speakers to actively use the Māori language in community and workplace forums? Why are people not motivated to use it as their primary language, or as the language of preference? This thesis aims to research the University as a case study to investigate the attitude of second language learners of the Māori language towards their language skills and their workplaces' support. The thesis will investigate how these non-Māori *te reo* speakers use their language both at work and outside of work.

This review builds on the literature from sociolinguistics, action research, interviewing techniques, qualitative research, and Māori studies, the main concepts that underpin the research project. By investigating this literature, the study analyses information about the Māori language and its role in society, particularly Universities. The subjects reviewed in this chapter are all focussed on the Māori language revitalisation and the second language acquisition aspects of linguistics.

3.2 Sociolinguistics

This research has been conducted from a sociolinguistic perspective. This branch of linguistics involves the relationship between languages and the societies that use them, how community has an effect on how languages function, and how people's social identity is affected by their language. Within sociolinguistics there are several theories about possible relationships between society and language. One theory is that social structure may influence or determine linguistic structure and/or behaviour. A second relationship is directly opposed to the first: linguistic structure and/or behaviour may influence or determine social structure. A third relationship is that the influence is bi-directional: language and society may influence each other (Wardhaugh, 2005). Personally I believe that society and language do influence each other and that they go hand-in-hand, like Wardhaugh claimed, because all aspects of life influence each other in one way or another and I believe that the way we speak is directly related to the way our societies operate.

According to Trudgill (1974: 32), sociolinguistics is about language as a cultural and social phenomenon. Social context has a visible effect on the way people talk. People use appropriate language for the situation that they are talking in, who they are speaking to, and the depth of the

relationship with the listeners. So this thesis will look at how the way Māori language is used is affected by the culture of the participants, as well as the social environment of their workplace.

Within the field of sociolinguistics, there is linguistic ecology, which investigates interaction between languages and the places within which they are spoken (Steffensen, 2007). It also compares endangered biological species and endangered languages, and uses the argument for conservation of species as a valid reasoning for the conservation of endangered languages. Another connection between these two endangered groups is that local ecological knowledge is part of local languages, and if those local languages become threatened by other languages then that knowledge about the ecology is threatened too (Mühlhäusler, 1995). Language ecology (or linguistic ecology) is argued to be a part of either sociolinguistics or ecolinguistics, depending on the aim of the research. If the aim of the research is about preservation of the ecosystem, then it is said to be a part of ecolinguistics, but if language diversity is the aim, then it is a part of sociolinguistics (Stibbe, 2010). This thesis is focussed on researching the language revitalisation potential of workplaces and so it takes linguistic ecology into account because the study aims to improve language diversity within this workplace context.

Within sociolinguistics there is the idea of language policy. Bernard Spolsky wrote about the idea of language policy in his 2003 article *Reassessing Māori Regeneration* within the journal *Language in Society*. Within this article he discusses New Zealand's Māori language policy and why having a language policy is vital when exploring sociocultural practices and how language policy incorporates knowledge from all sectors of research (Spolsky 2003). This thesis looks at the language policy of the workplace by analysing workers' attitudes and experiences. Therefore it is helpful to talk about why language policy is created. Language policy is designed to encourage or discourage the use of a language or group of languages. In the past there has been a lot of effort to promote one language over another, but more recently language policy has been used to try to promote threatened or endangered languages. In New Zealand there was a good example of this shift from when children were discouraged from speaking Māori at school, all the way to present day where Māori language must be offered at least as an optional class at each secondary school (Higgins & Rewi 2014). The main language policy is typically decided by a government, but organisations and companies may have their own language policies depending on where in the world they are based, who works for them or what their business involves. Most modern linguists favour the idea that indigenous languages should be encouraged in all countries and that the government and organisations should make an effort to promote native language rights and encourage linguistic diversity and sustainability (Bastardas-Boada, 2007).

Because this study interviews people that are second language learners of the Māori language, this literature review also includes literature about second language acquisition (SLA). SLA is the way that people learn a second, third or subsequent language, as well as the study of that process. Principally it is about what second language learners do to learn. SLA research has resulted in many different theories, but none of these theories is by themselves a complete explanation. This is mostly due to the fact that SLA is a multi-discipline field of research; it is definitely a part of applied linguistics, but is also a part of psychology and education (VanPatten & Benati, 2010). SLA differs from first language acquisition in that adult and child learning are quite different. Firstly, adults are more conscious than children, and already have a base language that they use to orient themselves. Secondly, children's brains are still developing. People's first language affects the way they learn second languages, so it is important to keep this in mind when analysing people's second language acquisition (Cook, 2008).

3.2.1 Language Revitalisation and Framework

This thesis is a contribution towards language revitalisation. Language revitalisation involves efforts to counteract the decline of the use of a language. These efforts can involve linguistics researchers, communities, or governments. For successful language revitalisation, multiple groups should be involved (Tsunoda, 2005). Revitalisation has become more and more necessary as linguistic diversity decreases at an alarming rate. Linguists estimate that more than 2000 languages are already extinct. Not only that, but of the languages that are still around, more than half are spoken by less than 10000 people, and a quarter have less than 1000 speakers (UNESCO, 2014b). Linguists have also hypothesised that if there isn't more of an effort made to protect them these language will be extinct within the next 100 years (UNESCO, 2014b). Language revitalisation also has cultural and social implications as any community's language is a significant part of their culture. Therefore the movement for revitalisation is tied to the idea of keeping cultures alive and maintaining cultural practices (Grenoble & Whaley, 2006).

A very well-known linguist, Joshua Fishman, made a model for reviving threatened languages and making them sustainable. In his 1991 article he outlined his model; an eight-stage process which gave a framework of steps that could be taken to improve the language status (Fishman 1991). It is implied that the earlier steps are to be completed first, and then move down the list. The Graded Intergenerational Disruption Scale (GIDS) is primarily a way of analysing endangered languages, and a way of grading to what level the language is endangered. By analysing these levels one can then focus on appropriate strategies to increase numbers of speakers of that language. Fishman also views the

scale as directions on ways of reversing language shift (Fishman 2001) and that the scale can be advice for how to help improve endangered languages' levels of use.

Fishman's Graded Intergenerational Disruption Scale:

Level 1: The language is used in education, work, mass media, and government at the nationwide level

Level 2: The language is used for local and regional mass media and governmental services

Level 3: The language is used for local and regional work by both insiders and outsiders

Level 4: Literacy in the language is transmitted through education

Level 5: The language is used orally by all generations and is effectively used in written form throughout the community.

Level 6: The language is used orally by all generations and is being learned by children as their first language.

Level 7: The child-bearing generation knows the language well enough to use it with their elders but is not transmitting it to their children

Level 8: The only remaining speakers of the language are members of the grandparent generation.

Fishman 2001

Since Fishman's creation of the GIDS much more linguistic research has been carried out into endangered and extinct languages. UNESCO brought out their own criteria for levels of endangered languages, which focuses on generational transmission, and how many speakers there are in younger and older generations. Here is their list:

UNESCO Framework:

Safe: The language is spoken by all generations; intergenerational transmission is uninterrupted

Vulnerable: Most children speak the language, but it may be restricted to certain domains (e.g. Home)

Definitely Endangered: Children no longer learn the language as mother tongue in the home

Severely Endangered: The language is spoken by grandparents and older generations; while the parent generation may understand it, they do not speak it to children or among themselves

Critically Endangered: The youngest speakers are grandparents and older, and they speak the language partially and infrequently

Extinct: There are no speakers left

UNESCO 2014b

Also, some linguists created the Ethnologue Vitality Categories, which views language vitality in terms of first-language speakers. It looks at proportions of first-language and second-language users.

Ethnologue Vitality Categories:

Living: Significant population of first-language speakers

Second Language Only: Used as second-language only. No first-language users, but may include emerging users

Nearly Extinct: Fewer than 50 speakers or a very small and decreasing fraction of an ethnic population

Dormant: No known remaining speakers, but a population links its ethnic identity to the language

Extinct: No remaining speakers and no population links its ethnic identity to the language

Lewis 2014

By combining all of these new categories into Fishman's original scale, an Expanded Graded Intergenerational Disruption Scale (EGIDS) was created. It was created with the hope that all languages of the world could be included in the scale, including extinct languages. The linguists were M. Paul Lewis (Editor of Ethnologue: Languages of the World) and Gary F. Simons (Executive Editor of Ethnologue). The new 13-level scale is quite extensive. Here is a graph that shows the levels, their associated labels (Like in the Ethnologue category system), descriptions and the UNESCO framework level of endangerment.

Expanded Graded Intergenerational Disruption Scale (adapted from Fishman 1991)			
LEVEL	LABEL	DESCRIPTION	UNESCO
0	International	The language is used internationally for a broad range of functions.	Safe
1	National	The language is used in education, work, mass media, and government at the nationwide level.	Safe
2	Regional	The language is used for local and regional mass media and governmental services.	Safe
3	Trade	The language is used for local and regional work by both insiders and outsiders.	Safe
4	Educational	Literacy in the language is being transmitted through a system of public education.	Safe
5	Written	The language is used orally by all generations and is effectively used in written form in parts of the community.	Safe
6a	Vigorous	The language is used orally by all generations and is being learned by children as their first language.	Safe
6b	Threatened	The language is used orally by all generations but only some of the child-bearing generation are transmitting it to their children.	Vulnerable

7	Shifting	The child-bearing generation knows the language well enough to use it among themselves but none are transmitting it to their children.	Definitely Endangered
8a	Moribund	The only remaining active speakers of the language are members of the grandparent generation.	Severely Endangered
8b	Nearly Extinct	The only remaining speakers of the language are members of the grandparent generation or older who have little opportunity to use the language.	Critically Endangered
9	Dormant	The language serves as a reminder of heritage identity for an ethnic community. No one has more than symbolic proficiency.	Extinct
10	Extinct	No one retains a sense of ethnic identity associated with the language, even for symbolic purposes.	Extinct

Lewis & Simons 2010

If one measures the Māori language on these scales, then it is safe to say that Māori is an endangered language. On Fishman's original scale Māori would probably be in-between levels 5 and 6. In the UNESCO Framework Māori is declared a vulnerable language. In the Ethnologue Vitality Categories Māori would be in-between Living and Second Language Only. Which means that in the new EGIDS the Māori language would be on level 6b (Threatened). However, the Māori language is also being used in written form in parts of the country, the language is being transmitted through education, therefore showing signs of levels 4 and 5. So there are definitely efforts being made by the country to reverse the language shift in regards to Māori language and attempting to raise the level of the endangered status. According to Fishman if you don't have inter-generational transmission then efforts at higher levels have limited effect. However, one of the levels that I feel Māori could play a larger part in is level 3 on the EGIDS, Trade. The Māori language could have a much bigger presence in the workplace and I feel it could contribute a lot to New Zealand's cultural capital if the Māori language had a useful context in the working world. Even if the effect would be limited, I personally believe that there would be a positive effect on the amount of people being supported to learn or speak *te reo*. That is why I have chosen to research into this area of Māori language use.

3.2.2 Motivation

Abraham H. Maslow was a psychologist who did research into motivation. By reading his book *Motivation and Personality* (1970) one can see that there are 5 key factors when it comes to motivation: Self-actualisation, Esteem, Belongingness, Safety, and Physiological factors. These are general psychological terms relating to motivation but these can be applied to the motivation for learning a language, other similar skills or needs. If we take a look at these key factors in relation to learning an indigenous language like *te reo* we can see that motivation itself is a key factor for language revitalisation. By analysing these key factors, we can see how people can be motivated or how people

can motivate themselves to learn a language, and thereby be encouraged or comfortable with speaking or learning a new language.

Self-actualisation can be defined as becoming capable of being (King 2013), or the more familiar Māori language term of *tino rangaitiratanga*³. This is a very important part of Māori culture as well as an aspect of why learning *te reo* or becoming more in touch with the Māori culture can be beneficial to a person. If people are motivated to be self-actualising or self-determining then learning *te reo* can be a really liberating and great thing for them to do.

The motivational factor esteem means to attain competence or reputation (King 2013). A new language can enable people to become competent or to attain a reputation for their ability with that language, which can be a great motivation for learning a language like *te reo*. If people can be informed of the competencies they could attain or what their ability to speak the Māori language may do for their reputation, they may be more inclined to try to speak *te reo*.

Belongingness is another important motivational key factor. It can be defined as an ability to belong to a group, being a member of a group or attaining membership in a group (King 2013). Learning *te reo* can help people to feel like they are a part of a group, that could be the group of learners they learn with, or with a group of speakers of *te reo*, or they could even feel more connected to a particular group of friends or family. This motivation is key for many second language learners of *te reo* and could motivate them to learn *te reo* in order to feel more in touch or have a deeper understanding of other Māori people that they know.

Safety is another important motivation. A new language can enable someone to maintain their security either economically, socio-politically or spiritually (King 2013). Learning *te reo* in some circumstances can provide one with socio-political safety or even spiritual safety, depending on the world-view of the learner, so safety can be a really positive motivator for some. Economic safety could be used as a motivating factor if workplaces provided financial incentives for people that speak or are learning *te reo*, and that would motivate even more people to learn *te reo*.

³ Self determination

The final key factor of motivation is physiological. The definition of this key factor can be to maintain physical life (King 2013). So if someone chooses to learn a language, that can enable them to help in their day-to-day life. Perhaps because *te reo* is not widely used in people's day-to-day lives, such as at the shops or in workplaces, there is no motivational force that makes people learn *te reo* because they have to in order to survive, such as with French in certain parts in Canada. However, by normalising Māori language use in other contexts like stores and workplaces this motivation could be used.

Motivation is an important factor when it comes to language revitalisation, especially with indigenous languages that are not used in certain contexts. Attitudes towards the Māori language are intrinsically linked to peoples' motivations for learning and speaking the language. Therefore, while we analyse people's attitudes towards the use of *te reo* in the workplace, we are looking at what motivates them to speak it, and how motivated they are to engage with *te reo* in general.

3.3 Action Research

As has been stated in the introduction, the Māori language is in need of continued revitalisation efforts, as the numbers of Māori speakers per capita are still declining. With that in mind, I have based this thesis on the theories of action research; research that is undertaken to solve a problem or a process of problem solving led by people working within teams of others or as part of a "community of practice" to improve the way that problems are solved, or issues are addressed. Denscombe (2010, p.6) states that the purpose of action research is to solve a particular problem and to produce guidelines for best practice in the future. Participatory action research is a quite popular form of action research within social sciences. Participatory action researchers aim to integrate the three basic aspects of their work: participation (life in society and democracy), action (engagement with experience and history), and research (soundness in thought and the growth of knowledge) (Chevalier and Buckles, 2013). In other words, action research tries to gain an understanding of the world by attempting to change it for the common good, and society as a whole. This involves not only research but active participation from the individuals to change and to improve their ability to create positive change.

This thesis aims to help the participants to think more about their Māori language use, and be more questioning of their social interactions, therefore encouraging them to be more comfortable using Māori, as well as feel empowered to speak or learn more Māori.

3.4 Interview techniques

As this thesis involves qualitative interviews, it is important to use proper interview techniques, so that the comments made are not swayed by the interviewer's 'ideal' answer. Interviewer and researcher, Irving Seidman, devotes an entire chapter of his book, *Interviewing as Qualitative Research*, to the use of proper interviewing technique and interviewer etiquette. Seidman states that listening is the hardest as well as the most important skill in interviewing. Irving states that Interviewers must be prepared to listen on three different levels: they must listen to what the participant is actually saying, they must listen to the "inner voice" or subtext of what the participant is saying, and they must also listen to the flow of the interview and remain aware of how interested the participant is, as well as remembering how much time has passed and how many questions are remaining. The listening skills required in an interview require more focus and attention to detail than what is typical in normal conversation, therefore it is often helpful for interviewers to take notes while the participant responds to questions or to tape-record the interviews themselves so they can be accurately transcribed later. This research project takes these guidelines into account when conducting interviews, and along with a Kaupapa Māori research plan, aims to not only gather data from the participants and their workplaces, but help improve their relationship with the Māori language.

3.5 Qualitative

For this research, I use a qualitative research method. Before the interviews I studied the main differences between qualitative and quantitative research. Qualitative researchers aim to gain an understanding of particular human behaviours and the reasons behind why such behaviour exists. Qualitative method research generally uses smaller and more focused samples of participants than large broad samples. The qualitative method is not only concerned with the what, where and when of decision making, but also investigates the why and how. These methods discover information about the particular cases studied, but does tend to make conclusions as general propositions. Despite the difference from quantitative methods, quantitative methods are sometimes employed to find information that can support the research hypotheses (Denzin, Lincoln 2011).

3.6 Kaupapa Māori Method

Kaupapa Māori theory was initially based within the sphere of education. Over time, 'Kaupapa Māori' has been used by many academics, in many different fields. While there have been quite a few academics that have outlined the principles of Kaupapa Māori research as they see them, the key principles tend to be different to each researcher, due to their differing areas of study. Graham

Hingangaroa Smith (1990) outlined six key principles to do with Kaupapa Māori education research; these were called key intervention elements (Smith 1997). The key elements for him were; *Tino Rangatiratanga* (Self-determination), *Taonga tuku iho* (Cultural aspirations), *Ako Māori* (Culturally preferred pedagogy), *Kia piki ake i ngā raruraru o te kainga* (Socio-economic), *Whānau* (Extended family structure), and *Kaupapa* (Collective Philosophy). As this thesis has to do with Māori language and educational institutions, Kaupapa Māori research is an important part of how it is conducted. I will outline these six key Kaupapa Māori education principles below, as stated by Smith (1997), and show how they relate to this study.

Tino Rangatiratanga, or the self-determination principle, comes from the Treaty of Waitangi and is in reference to the article that promises Māori people *tino rangatiratanga* to practice their culture and use their *taonga* (treasure). This principle is talking about autonomy, independence and sovereignty. It is about seeking more control over one's cultural well-being and life. *Tino Rangatiratanga* is a part of this study and research because it is investigating Māori language support from within a non-Kaupapa Māori institution. Although the University does have principles that it upholds, such as its commitment to the Treaty of Waitangi and Māori rights. However it is important to keep in mind that working within these institutions are people that may identify with the Māori part of their New Zealand culture, despite their lack of Māori ancestry. The language plays a big part in the culture, and the way in which people interact with the culture.

Taonga tuku iho, or the cultural aspirations principle, acknowledges the emotional and spiritual factor within Kaupapa Māori. Also *Tikanga*, *Mātauranga* and *Te Reo* are all actively validated and legitimised. Because *te reo* is a *taonga* that has been passed down through the generations, it is something that must be protected, like *tikanga* and *mātauranga*. For this study, *te reo* is the main issue and so one must remain conscious of how we can best protect *te reo*, and reverse language shift through these workplace contexts.

Ako Māori, or the culturally preferred pedagogy principle, promotes Māori ways of teaching and learning. Simply put, Māori should be able to choose their own pedagogies (ways of learning and teaching) and should not have to simply use the pedagogy that is enforced. Within this thesis, many different ways of learning, including learning through work and learning through speaking, are discussed with respect to *te reo*, so it is important to make sure that people can choose the way in which they want to learn or participate with *te reo*.

Kia piki ake i ngā raruraru o te kāinga, or the socio-economic mediation principle, is more to do with how Māori are over-represented in disadvantaged socio-economic groups and the negativity that this puts onto them in the education environment. Despite the fact that all of the participants were Pākehā, many of them came from varying socio-economic groups, however, they were all working for the University full-time and therefore had stable work. Still, it is important to consider collective responsibility on all communities, especially the Māori community.

Whānau, or the extended family structure principle, is central to Kaupapa Māori. Māori identity and culture has the *whānau* as its foundation. *Whānau* support crosses over into this thesis because if *te reo* is learned by a child then the *whānau* support around that language plays a big role in how it flourishes. Also, outside of the workplace, the family is the most talked about supporting factor for the participants, that enabled them to learn *te reo*. If the family is supporting, then that ‘collective responsibility’ can cross over into the workplace and people can be supportive of their workplace ‘whānau’.

Finally, *Kaupapa*, or the collective philosophy principle, which is about the collective vision and aspiration of Māori communities. This principle is about more than just the main subject of the research, it is about how the research contributes to the subject and how it contributes to the people that the research is about. *Kaupapa* is a very important principle for this study because language revitalisation relies on the communities that are involved with the language, namely the Māori and New Zealand communities. So during the study I have tried to remain aware of how the research will help the communities affected in the end.

3.7 Māori Linguistics

The revival of the Māori language is something that is being fought for on many different platforms, and these principles of Kaupapa Māori have been big contributors to that language revitalisation. Another contributing factor has been from mainstream. One example would be of initiatives that are set up to revive the language through educational institutions like universities. So while the Kaupapa Māori approach comes from the “flax roots” level, the mainstream does support through governmental and other non-Māori institutions (Timms 2007).

Māori Studies departments of universities often have a big focus on the language component of their courses because of their dedication to language and cultural revitalisation. For example, at the

University, students that are taking certain courses are required to take the Introduction to Māori Language paper, and are encouraged to continue on with the language. All students undertaking a BA in Māori studies are required to take language papers throughout their study (Te Tumu 2014).

Catriona Timms, a student at the University of Otago, wrote a paper (2007) comparing Kaupapa Māori and mainstream institutions and showed how their approaches differ considerably, but are both operating under the Tertiary Education Commission, they are both committed to the Māori pedagogy of Kaupapa Māori, and they are both up-skilling their staff into higher degrees. The main difference however is quite considerable, while Te Wānanga-o-Raukawa is an *iwi*-based (tribal-based) institution which aspires for the growth of *te reo* and *reo ā-iwi* (dialects), the University has a Māori Language Policy that speaks on behalf of language revival, but it does seem to be ultimately up to the people that use the policy to think about language revival themselves. Timms concludes by saying that these two institutions offer different approaches to language revitalisation, but both are committed to it. She goes on to say that the greatest strength of the institutions is that they both provide platforms for achieving language revival, and together they create environments for a lot of potential students to engage in that revival (Timms 2007).

De Bres wrote an article in 2009 about their research into non-Māori people's attitudes towards *te reo* and concluded that the attitudes of non-Māori were an important aspect of reversing language shift in New Zealand. They also commented about the lack of data in this area and that the attitudes of non-Māori would be just as diverse as the attitudes of Māori towards non-Māori speakers (de Bres 2009). That being said, it is safe to assume that there will be some evident themes in peoples' attitudes due to their workplace's or corporation's vision.

This thesis is an attempt to study the ability of the educational institution of the University to participate in language revitalisation, particularly looking at the staff's engagement and attitudes. Using all the aforementioned research, I have formed a view of how the Māori language is being revived and have determined that these educational institutions are vital to the language's growth, and the workplaces that exist within the institutions are opportune environments for this to take place. I have taken all of this on board while analysing the data from the participants in the interviews.

Chapter 4: Contagious Initiative

4.1 Introduction

This chapter begins by describing how participants who have taken the initiative to learn Māori through work or speak Māori at work can influence other workmates to do the same as well as outlining how participants have been influenced by their workmates that have taken the same initiative. The section that follows on from that discusses the different ways that people can and have taken initiative and how effective or ineffective it was from the perspective of the participants. I then offer some suggestions on how workplaces could improve engagement with the Māori language by acknowledging these workers that take the initiative, thereby ensuring there are engaged employees in each workplace that can help even more of their workmates to engage. The employees are those mentioned in section 2.7.2 (Page 13). We begin by focusing on the two key words: contagious and initiative.

What is contagious?

For this chapter I talk about how people who take initiative influence others to act in a similar way. So for this theme of 'contagious initiative' the definition of contagious is that people who have workmates that are engaged with the Māori language are more likely to become engaged as well.

What is initiative?

Workmates that actively decide to speak Māori with their workmates, even if only a few words, are taking initiative. This type of engagement with the Māori language can be defined as taking initiative because they are making an effort to use Māori in a typically non-Māori context, and at times without any direct encouragement from their managers.

4.2 Initiative

I asked the 15 participants two key questions relating to the contexts which have affected their motivation to learn or speak Māori: 'Were there any key factors that have enabled you to actively use the Māori language? If so what are they?', and 'Were there any key factors that have prevented you from actively using the Māori language? If so what are they?' Most responses from the participants indicated that their upbringing or the resources available to them from their workplaces as the key factors that enabled them to use *te reo*, ranging from teachers in their primary schools, interested parents and guardians, communities that were supportive of the language and culture, and free courses offered by their workplaces or Te Wānanga o Aotearoa. Five participants mentioned how their

colleagues had been very interested in Māori culture or language and supportive of its use. In each of these accounts from participants, the recurring theme was that if there was at least one person in the workplace who was engaged with the Māori language in some way, then their other workmates felt encouraged and were much more likely to engage as well. Each of the five interviewees are engaged with the Māori language, and have played this role of encourager to their workmates. Some also indicated that they had someone in their workplace that had inspired them as well, either to learn more Māori or to speak more Māori at work. This discussion concludes by offering suggestions to the University about how to improve engagement with *te reo* in their workplaces as well as workplaces in general.

Another two key questions for this section were included in the questionnaire: 'Do you support others in your workplace who are learning or speak Māori?' and 'Are you and your colleagues supported by your workplace to learn or speak Māori?' These questions gave very positive answers. All of the participants responded by saying yes to the first question, and quite a few continued with examples of how they had done so. This really shows how when someone is already engaging with the Māori language, they almost always encourage others to do the same. The form of support that participants mention ranges from sharing lists of Māori greetings with people so they can be used in meetings or emails, to telling their workmates how successful and fun initiatives like *café reo* are. One participant even had six or seven of their workmates who had decided to do the free Māori language courses through work after they had seen the participant's improvement with *te reo*. One other question from the interviews has really emphasised this common theme: 'What impact has your active participation and use of Māori language had in your workplace?' This question has brought out both positive and negative responses, but each time it shows how the participants think their engagement with the Māori language has affected their workplace. In the majority of cases, the participants think it has been positive, which shows how contagious taking initiative can be.

According to some of the interviewees, when they are working in predominantly English-speaking workplaces, using *te reo* can require a bit of an effort from them. Even those that engage with *te reo* at home or outside of work may not consider their workplaces to be a space in which they feel comfortable speaking *te reo*. However if there is at least one other person in that workspace that is already using Māori in their workplace, participants felt much more comfortable with using the Māori language that they know in that space as well. One of the interviewees was influenced by their Māori workmates that used Māori greetings when meeting people or saying farewell, and another interviewee was influenced by non-Māori workmates who were learning Māori through courses either

at the University or outside of work. The initiative that was taken by either the participants or the participants' workmates could be as simple as calling out "*Kia ora*" down the corridor when you get to work, or helping people with their pronunciation or as advanced as encouraging *waiata* (to sing) to be sung at work or completing a diploma in Māori language through their workplace.

4.2.1 Participants who took the initiative

This section includes analysis of the comments made by participants who have taken the initiative and encouraged others at their work to speak or learn Māori. These appear to be the participants that really want to speak Māori at work or improve their Māori language, what they do by simply taking that initiative can really help other workers who do not find it easy to act in that way.

Participant 9 answered the question about key factors that encouraged him from speaking Māori by saying:

Certainly it helped to do that Māori language paper because it gave me a little bit more confidence in what I was doing and it made me think about it and it also said to, in a sort of trite way, I'd made the effort to do it. (P9 2014)

This shows how the courses that are offered to full time staff are really beneficial, and it also shows how they became more confident in using the *te reo*. The participant went on to say that he had been using Māori at work but had had mixed reactions to it, for example, he said:

People said who the hell do you think you are to use speak Māori or something like that I could say well, actually I know a little bit of it so sorry it just slips in occasionally. (P9 2014)

Not only did participant 9 take the initiative to speak Māori, he also defended his use of *te reo* to his workmates. This sort of interaction is probably not uncommon, but the participant's workmates could feel encouraged by their initiative, and their support of their own use of the Māori language, showing how initiative can be contagious. Participant 9 answered the enabling key factors question by saying:

My work involved me in this initiative to roll this stuff out across the university, the framework, some of the objectives are there in the framework. Working with people like [workmate], who are really positive. (P9 2014)

So even the participants who took the initiative themselves have been inspired by other workmates who were encouraging and thoughtful about the use of the Māori language. They even mentioned that

doing work that involved Māori culture in some way was a really good way of encouraging them to make more of an effort, once again their initiative-taking was quite contagious. Participant 9 goes on to say in a question from section 3; 'Do you support others in your workplace who are learning or speak Māori?' that:

Yeah yeah, I mean I have a team of six or seven people, I can't remember, a couple of them have gone away and done study, three of them at their own choosing, I haven't imposed it on anybody. (P9 2014)

So whether directly or indirectly, this participant has been very encouraging to their workmates and the initiative they have taken has had a tangible, contagious, effect on those around them. Participant 9 continues to talk more generally about the workplace of the University and how the Māori language has become a solid part of the University's system:

I think there is a significant proportion of the University particularly the general staff who accept that it is part of the university. OK it's not a prominent part. You don't walk across campus and hear people conversing in Māori, but I think there's a general level of acceptance that the university has made it quite clear that it is part of us as an organisation and you know. If that's not acceptable to you then possibly you need to explore other opportunities of employment. (P9 2014)

Clearly, this participant is very hopeful that they, and the rest of their colleagues, will be encouraged more and more by their workplace, which is a great outlook to have. The initiative that they have taken seems to be because of the support the workplace has been working on. So it's not just individuals taking initiative that encourage workers to speak or learn more Māori, it's the initiative being taken by the workplace itself.

Participant 4 also made it very clear that her engagement with the Māori language was encouraged by her workmates and friends who were initiative takers. She even mentioned beforehand how she hadn't been exposed to it much as a child, but once she started working at the university, she had been using it more and more.

It's just that there is I don't know there is an attitude of "Why would you learn that language? What good is it?" And I just keep going back and saying "Well first of all it's always good to have two languages." Good for your brain. But also if you want to work for government or as an academic what a wonderful gift to give your kids that they're not starting from scratch as a grown up going: Started in this new organisation and someone said I have to sing and I don't know. WHATS GOING ON!? Which you know for my generation is, has sometimes been the experience. It allows you to do your job and in a Māori context. (P4 2014)

In reference to the participant's family's reaction to their use of the Māori language with their children, the participant outlined their opinion on why learning the language is important, which is a great example of them taking initiative, even though it was outside the workplace. Many other participants said that they were learning the Māori language because their children are learning the Māori language in school and they did not want to fall behind them, which is an interesting aspect in itself. Answering the question: 'Were there any key factors that have enabled you to actively use the Māori language? If so what are they?' Participant 4 said:

People around me who use words, who use phrases who . . . just as naturally as breathing. There's a large Pacific community from [a town in New Zealand] who also clearly acknowledge their role as *Tauīwi* (foreigner). . . So we're staunch supporters of Māori language as well. So among my Pacific peers yeah lots of use of language and concepts within that space. (P4 2014)

So for this participant it was their involvement with a group of workmates that encouraged their involvement with the Māori language and culture, their workmates initiative-taking is definitely contagious in this example. So despite the participant's upbringing, lack of support from their family, and their lack of knowledge about Māori language, they have still been influenced by people they work with who have taken the initiative to either learn or use the Māori language in that work setting.

Participant 4 went on to talk more about their workplace's support in reference to the question 'Are you and your colleagues supported by your workplace to learn or speak Māori?' she talked about their unit at work and the work that they have done to improve their understanding of Māori culture and, to a certain extent, the language, referring to activities that were encouraged by the workplace:

Within our unit we are . . . At all our unit meetings, we have monthly meetings, we start with our *mihi* (speech of greeting) and *karakia* (prayer) and . . . When we welcome people we have *waiata*. We go to Māori grad if we have some of our people graduating and we sing . . . We used to have *waiata* practice every week. That's kind of dropped off a little bit now but . . . Yeah and so we have our sort of unit songs but we also know a few more that . . . backup songs and that sort of stuff. And that's been really . . . big learning too because . . . We are, you know, fairly quiet academics. When we started a couple of years ago I'd never heard myself sing before because I've always been so quiet. Whereas, now I can lead *Purea Nei* if I need to, in an emergency. As a *waiata* emergency. I am there! (P4 2014)

So not only has Participant 4 learned to sing *waiata* because of their work involvement, but they are now willing to lead the singing of *waiata*. Truly, this participant is an initiative taker, and it appears that the positive work environment that they are in has helped them to increase that engagement,

and encouraged those other people in the workplace that have found it more difficult to learn. When asked the question ‘What impact has your active participation and use of Māori language had in your workplace?’ Participant 4 continued discussing the other benefits.

Team building is a really cheesy word but . . . Yeah it’s learning to sing waiata together . . . That’s been really team building. The full immersion stuff we did . . . Incredibly team-building . . . *Mihī*’s [have] been really important because we know a lot more about each other because of that process. Make connections. (P4 2014)

It seems like the workplace has improved a lot because of the simple action of working together with the Māori language and learning more about the language and culture. Hopefully more initiatives like this can be undertaken in the years to come, so that workmates can work together more closely and thoughtfully.

Not all initiative-takers have an easy time in their workplaces, however, Participant 1 was one of only two participants who had taken on the free Māori language papers through the University up to 300-level (third year). While answering the question ‘Are you and your colleagues supported by your workplace to learn or speak Māori?’ he said this:

I’m supported much more by management than I am by my colleagues. Management has no issue with me . . . basically being able to schedule going to classes. I schedule everything around being able to take the *te reo* papers. So I know what the schedule when the papers are being taught so I schedule all my classes so they don’t clash. That has caused problems with some colleagues who think my priorities are not in the right place, that they’ll see it as professional development for me. At the expense of other things I ‘should’ be doing more. Management has never had an issue. Colleagues have said I need to re-evaluate my priorities. I’m thinking, I would have thought management would have had the issue. Not my colleagues. (P1 2014)

Their workplace supported them to learn Māori but their colleagues hadn’t been as supportive or as understanding as the management in general. This participant is undertaking these *te reo* classes during their normal work hours, but is making the effort to make sure that the classes don’t clash with any meetings. But as someone who has taken the initiative, P1 has been quite unable to encourage workmates to learn more Māori, in this way their initiative-taking hasn’t had a contagious effect. This may perhaps have more to do with an issue with the free courses, which are not included as work-time hours and instead the hours must be made up by the workers outside of their normal work hours. The issue worth mentioning is that this participant’s workmates feel that there aren’t enough work hours in a week to complete their tasks, and so the idea of having to do another 4 hours of lectures

per week that are not included as work time is almost inconceivable. The participant explains this later on in the interview:

It's probably been more detrimental than positive. Only because the fact is we all have the same workload. We all do more than what we really should. But the fact that I still put it into the schedule and still did it really makes it difficult for other people to say they don't have time. And so that's possibly made it a bit more animosity going; one person is doing it so yes it can be done. So now is it just because people don't want to do it? And that's a little bit of a, alright I don't really want to admit I don't want to do it, I'd much rather say I don't have time to do it. (P1 2014)

So in this case, it appears that the initiative-taking participant has not been able to encourage other workers because of differences in opinion over how they are going about learning *te reo*. Participant 1 went on to talk more about the support of the Māori language in their workplace, and answered the question 'Do you support others in your workplace who are learning or speak Māori?' by saying:

We used to have more people and the programmes were bigger and we had more . . . There were more people in [the free course] who spoke. But with all the downsizing and the management changes the only other staff members who did take any *te reo* have moved on. We only have the one lady who's actually that's the main part of her job now. Is she's got to deliver the language component. She's the only one now who can actually . . . who is able to speak. Her speaking's much better than mine. But she would be the only one that I could talk to. (P1 2014)

So perhaps this lack of initiative-takers is a contributing factor to the lack of interest and encouragement in their workplace. This participant seems to be a great initiative-taker and I'm sure that they still have a positive influence on their workmates, despite the lack of Māori speakers.

All of the participants mentioned in this section are initiative takers and they have made a positive influence on their workmates to varying degrees. This part of the thesis outlines how when initiative-taking people are put into workplaces, those workplaces engagement with the Māori language can improve drastically. This underlying theme can go even further as well, as it seems that workplaces become more supportive once people know that they are encouraged to engage with Māori culture and language. Perhaps this is due to the way that Māori language is related to the family group, and this is why workmates can become closer through the learning and sharing of this language and this culture.

4.2.2 Participants who were encouraged by initiative-takers

Many other participants mentioned inspiring workmates who encouraged them to speak more Māori language or just simply made it easy for them to engage with Māori culture in some way. This section includes some quotes from the interviews focusing on their workmates and how they were encouraged by their initiative.

Participant 13 was a great example of someone who is or was encouraged by workmates who were initiative-takers. Even though the participant didn't really know much Māori language themselves, they felt much more comfortable about using it or engaging with it when they knew they had someone in their workplace who did, and who was politely encouraging. They talked about their workplace in reference to the question whether there were any key factors that prevented them from actively using the Māori language and if so what they are; by saying that their workplace doesn't have anyone that really engages with the Māori language, whereas it did previously.

But for me I need to be able to have a purpose. If I knew for example that I had a Māori colleague, if we'd employed somebody who was going to be in the centre for ever and they were a Māori speaker, I might say right well it would be really nice to have enough language that I could engage a little bit more than I am now . . . And who was really encouraging and accepting of how rubbish we were, But you know who encouraged us to maybe add a phrase or two or . . . just a little bit more vocabulary or pronunciation gently . . . and [workmate] was great with that. She really did encourage people to use the little bit that they had and just to extend it gently. (P13 2014)

So this participant obviously engages with the Māori language to an extent, and all it would take for her to be more engaged would be another workmate who has a higher level of understanding of the Māori language, and then they would be on their way to learning more Māori language and engaging more with Māori culture in general. In the previous question in the interview regarding key factors that have enabled to active use of the Māori language, the participant gave a really nice description of what has enabled them to speak more and learn more in the workplace context:

Again I think it's just a willingness to try. In the opportunities when it is available. So singing something in Māori for example. Or greeting someone or returning the greeting. Those would be the predominant reasons . . . I mean I might say "*Kia ora*" to people who are just friends or something, and particularly if there was an impetus like Māori language week. (P13 2014)

So while Participant 13 isn't necessarily an initiative taker, she is definitely susceptible to how initiative can be contagious. They really want a reason to be able to use the Māori language, and they have a willingness to try, but they just need a few more opportunities. That being said, the participant did go

on to say that they have a very supportive Head of Department (HOD) and that they do feel supported by their workmates. In reference to the question 'Are you and your colleagues supported by your workplace to learn or speak Māori?' they said:

Well as I've said two of us out of the seven have done the 110 paper . . . as a staff that is encouraged. Our HOD is very encouraging and is trying hard himself . . . well he certainly has the intention, to be able to use Māori when appropriate, in his own position. I'm sure he would love to be able to stand up in front of a group and introduce himself in a bilingual sort of way at least. (P13 2014)

There definitely seems to be room for improvement in their workplace as it appears to be a really supportive environment, with just an unfortunate lack of people with sufficient proficiency to help the other workmates to learn or speak in the workplace. They went on to answer the question about the impact their engagement has had by talking about the group once again:

Well I think the more people who try to use some language, even a small amount on an infrequent basis it all just adds to it being a more natural, more normalised way of interacting with each other. So you know my personal use might have very little impact. But if everybody does a little bit then it can have quite a big impact. So I'm just trying to do I guess my share of that communal responsibility. (P13 2014)

So it appears that even though the participant do not have a very high proficiency of Māori language and even though they do not feel like they have much ability to influence others, they still take a small amount of initiative to uphold the "communal responsibility".

Participant 3 is just a beginner when it comes to learning to speak Māori but he was encouraged by the workplace to learn more Māori and so has started doing a Māori language course outside of the University. An initiative-taker was mentioned when the Participant answered the question 'Do you support others in your workplace who are learning or speak Māori?'

But like people are definitely making an effort coz like for example one guy. Because he knows I'm learning it, he'll always try and use the few things he knows. And he'll ask questions if he hears me say something, or someone say something. He'll ask. He wants to know what it is; what the word is. So yeah I think people are definitely supportive of it. And I'm supportive of them if they're interested. (P3 2014)

During the interview he said many times that he didn't know many people that could speak Māori too, but he did mention one person who encouraged him to speak Māori. This participant also spoke quite positively about the support they got from their workplace and their workmates from the use of Māori

in emails and newsletters, all the way to practising pronunciation and learning new words with a co-worker. Here's a quote where the participant was talking use of the Māori language at work.

Yep and I've noticed people start to use greetings in their emails where they weren't previously. And they've kept it up all the time. And when I see it, I'm like, "oh!" And then I'll make sure to at least respond with it . . . (P3 2014)

It seems that this participant really appreciates it when their workmates make an effort to take initiative when it comes to *te reo*. Sometimes there are people who have a very good relationship with Māori culture and the language, but they're not encouraged to take the initiative. Participant 3 goes on to talk about a workmate that they know can speak Māori and they discussed how they feel a bit embarrassed about using Māori with them and also how the workmate doesn't actively use the language with them either:

Yeah and to be honest I actually work with a guy and... Actually I'm pretty sure that he does speak pretty good Māori. But yeah maybe it's just the context, it just never . . . Well 1, it doesn't occur to me to try and use it, I could and he would... I'm sure he'd appreciate it and try to respond. Maybe it's also a confidence thing. I mean I can ask him how he is . . . And where he's from. Except, in the context at work maybe it's not that appropriate to ask those things. Like I need to be able to ask those things. (P3 2014)

Another common theme that has come out of these interviews is that quite often people know that they could take the initiative and speak to someone who has the ability to speak Māori or has a higher proficiency than they do, but a lack of confidence or a certain amount of embarrassment prevents them from interacting with them. Perhaps these types of people just need a bit more encouragement, or perhaps it would be made easier if people were comfortable with others using the language. It's quite often hard to maintain a balance with this, but if there was more active encouragement of workers in general, then people would feel more comfortable with interacting with each other and perhaps initiative could be allowed to be a bit more contagious (this issue is discussed more in-depth in chapter six).

Participant 3 continued on from this to talk about the factors that prevented them from using the Māori language by saying:

Yeah I think just having people to speak with is the biggest thing . . . Even as much as you want to use it . . . It has to be in use . . . It'd be a lot easier if I was studying with people I was living with . . . It would be easier to put it in practise at home . . . like once I leave Māori class

I don't probably encounter anyone except the guy at work, who I could just sort of practise with. (P3 2014)

It really seems like having people to speak to is the main factor that has prevented the participants from engaging with the Māori language, and this quote really shows how this participant would be much more comfortable if they had more people to speak to.

Participant 8 was another person who had a positive experience with people who took the initiative in terms of engaging with Māori language and culture. In discussing the key factors that enabled them to engage with *te reo* they said:

Those few years of working directly with *He Kupenga*, and doing work that was specifically in *te reo*. Communicating with people who, that was work. And the great thing that came back from them, and my language wouldn't have been very strong back then, was just to say for them what a relief it was to have somebody who . . . Understood. (P8 2014)

For this participant, working with people on something that was for Māori people, that used the Māori language in some ways, was the most encouraging experience for them. It seems that if there were more opportunities for everyone to be involved with these sorts of projects, then they could all feel as encouraged. Sometimes it is as simple as working with some people for which Māori is a normal thing, they do not necessarily need to be 'initiative-takers' but they do engage with the Māori language in some way. Participant 8 went on to talk more about their work experiences and how they had become the person that gets asked all the tricky Māori questions.

So really, the key factor was actually having *te reo* in the work I was doing. I mean it pops its head up. I'm the person people will come and see, because we run on tasks so . . . they'll say "have I spelt this right?", or "are we saying this right?" or that kind of thing. And when we're training . . . the only time it would really come up for me in the work place is "so we're off taking groups of teachers for training in a week's time in Auckland." So I'll be the person who'll do a *karakia* and kind of make sure that we do those things . . . And do them properly and well. (P8 2014)

So now they have become somewhat of an initiative taker through the work that they have done and the courses that they have taken. So the journey of someone who is influenced by an initiative-taker, becoming a person who takes initiative themselves, is more or less shown in this interview. But they still have some issues, in the question about factors that prevent them, the participant talks about how there are so few other people to speak to. Participant 8 just needs a few colleagues to speak to, but it seems like she is finding it quite hard to find the people that are already speaking it. Perhaps by

just distributing some more information about the groups that meet up to speak Māori through the university, and a bit more support for those groups, could improve the way that workers can engage with the Māori language during their average workday.

4.3 Suggestions

This section has shown quotes from 6 participants' which have discussed how *te reo* is supported by their workplaces, how they support their workmates and how they are supported by some of their workmates. Whether people take the initiative to speak Māori at work, or they take the initiative to learn more Māori through work, and whether they feel comfortable with using Māori with their co-workers or not, there is a way for them to feel more engaged, more encouraged to engage, or there is a way for them to learn more Māori. The contagious factor of initiative-taking can be more harnessed by increasing the amount of initiative takers and by increasing support of those that take initiative. This final section will gather together all of the contexts from these 6 participants, in order to create some helpful suggestions for any workplace that is trying to improve its workplace engagement with the Māori language.

First of all, all of the participants have mentioned how having another Māori language speaker in the workplace has helped them so much to engage more deeply with *te reo*. So whether it's making sure that you hire at least one person who has proficiency with the Māori language for each workplace, or it's making sure that at least one person in the workplace is increasing their proficiency, anybody who takes that sort of initiative should be encouraged and supported as much as possible. The suggestion that I would make, and which a few of the participants have already alluded to, is to create events or groups that can help these people to meet up and converse in *te reo*. I feel that even if it was just the fifteen people that I interviewed had shared their stories with each other like they did with me, then they would all, at the very least, feel a bit more comfortable with using the Māori language with their workmates because they would know they weren't alone. This would go a long way to encourage people to speak Māori with each other too, because the event or group would be a setting that encourages the use of *te reo*. The atmosphere from that group could spread into each of the individuals' workplaces.

My second suggestion for this chapter has to do with the group known as *café reo*, which is a casual meet-up for workers at the University so that they can practice speaking Māori with their co-workers. *Café reo* already exists, but some of the participants I spoke to didn't know about it, or were not sure what it was all really about. So perhaps having an induction or information meeting about groups like

café reo would get more people to come along and would promote the right type of support for people to learn and speak. According to one of the participants the organisation of café reo did not work out well for them, so perhaps a bit more structure or organising of the group could be carried out so that the 'streamed' groups were organised a bit better.

My third and final suggestion for this chapter is really more of an observation. It seems like when the participants I have spoken to are really supported by their workmates to speak Māori with them, it's because they have been learning together and working together using the Māori language and to a certain extent the culture. As I've already mentioned briefly in this chapter, there is definitely a connection between *te reo* and the family unit. Perhaps this is why a few of the participants have said that they really enjoyed getting to know their workmates more by just learning *waiata* or *mihi* together. I would suggest that the Māori language could be a great way for all New Zealanders to connect with each other. There is a lot of room for growth in the workplace in that area and the more connected that people are with their workmates the better.

So perhaps if the Māori language is actively encouraged by management and administration of workplaces like Universities, then people will feel more connected to their workmates, happier in their work and ultimately more efficient. Also those that take initiative would have a greater chance of encouraging their workmates (increasing how contagious their initiative is) as the workmates would be more supported by their management. In this way, the initiative takers could be even more contagious.

The next chapter talks about another key theme that came about from the interviews: whether *te reo* should be compulsory or not. Initiative-takers were divided in their opinions on this theme, but the majority of them did think that there should be more of a requirement for people to learn Māori.

Chapter 5: Compulsory versus Encouraged

5.1 Introduction

This chapter discusses the idea of making Māori language training compulsory and participants' reactions to that idea. It begins with descriptions of the participants' responses to the idea of making Māori language compulsory and their suggestions for encouragement. The section that follows discusses how people who do not think it should be compulsory think that the issue could be managed. We conclude by making some suggestions to workplaces on how they might encourage people to learn more Māori or speak Māori at work. The final section compares *te reo* with countries that have made their indigenous languages compulsory and the differences between those contexts and the New Zealand context of the Māori language.

5.2 Key Questions

In the questionnaire I asked the 15 participants about their opinion on making the Māori language compulsory: 'Should the Māori language be made compulsory in all sectors?' Most of the participants' responses were positive, but just under half stated that they didn't like the idea of 'compulsory' for various reasons. Their reasoning varied from fear of a backlash from those that didn't want to learn Māori or those that would not engage with the culture or language, to beliefs in freedom of expression and choice.

Another key question for this theme was the following question from the interview: 'How do you think New Zealanders might place more value on the Māori language?' The majority of the responses to this question were positive ideas and only a few participants couldn't think of anything that may help Kiwis improve their Māori language. This question also gave the participants another chance to say how they think New Zealanders might engage in new ways with the Māori language. Apart from the great suggestions that they give, there are also good arguments for their answers to the previous question about compulsory Māori language.

As well as these two questions, there was another set of two questions that brought up the idea of compulsory Māori language, or required Māori language, with specific focus on the workplace of the participants. The two questions were; 'Is it a requirement to have Māori language proficiency in your job/role?', and 'If so, when do you use it? If not, do you think it should be?' The majority of participants said that it was not a requirement, but when asked if it should be there was a clear division between those that thought it should be required and those that thought it should be 'actively encouraged'.

These two questions also gave the participants an opportunity to come up with some quite interesting arguments because it discusses how they feel personally about being required to do something.

5.3 Compulsory

Making indigenous language compulsory in all sectors has been a great way of encouraging language revitalisation in some countries, Wales being the best example. In Wales they made sure that everyone that worked for the Government could speak and understand Welsh or were beginning to learn it. They saw huge changes to the amount of people that spoke the language after that. Will making *te reo* compulsory in New Zealand have the same effect? Interviewees were quite divided about this, and for various reasons. Those that weren't in favour of compulsion or the word 'compulsory' all agreed that it should be 'encouraged'. Perhaps this aversion to the compulsory is left over from that part of New Zealand history where Māori were forced to speak English in schools, and people not wanting to feel like the opposite was happening, as one interviewee stated. Or perhaps it is to do with the fact that Māori language is seen as more of an ethnicity-based language rather than a national language, as another interviewee alluded to, or perhaps it is because of numerous reasons. This section will discuss the arguments for and against making Māori language compulsory in all sectors, and more specifically in the workplace, in order to make suggestions on how this issue could be approached.

This section of the chapter is focused on those participants that did think it should be compulsory, and their reasoning behind that. Participant 1 was very supportive of the idea of making the Māori language compulsory in all sectors.

It is part of the curriculum, it should be compulsory. It's in the curriculum, but it's not made a LEGAL compulsory part. The government did not make it mandatory that it was to be taught in primary and secondary school, they just basically made it highly recommended. They made it a viable option, but they didn't make it a requirement. If they'd gone that one further step, it would have started a change... It'll take you 20 years to make a change. But you need to start that 20 years somewhere. If you start the change, 20 years down the track we will be like "what was the big deal?" But that's 20 years hindsight. (P1 2014)

This shows one of the reasons for making *te reo* compulsory in schools, in that it has to change sometime if we are really going to uphold the idea of Māori language revitalisation. Participant 1 continued to show their reasoning for this argument in the question as to how they think New Zealanders might place more value on the Māori language.

They need to be able to speak it. But they also need to know why they need to be able to speak it. They need to know that. To change your society you need to start with the kids. If kids don't see it, they won't see it as adults. If they don't like it when they're kids . . . You're very unlikely to get it as an adult. They have to see the value of it and why it's there and the importance of it as a child . . . It's so much harder as an adult, because you won't get most people doing it. You have to start with the children. It's the same reason why cults start with kids. Basically you just keep 'em around as a cult long enough and then you don't have to worry about the next generation, you've already got 'em. Like with anything, if you start with the children first, that's where you'll make societal changes. (P1 2014)

He gave good arguments for making a change at least in the education sector. Participant 1 really feels strongly about making the language compulsory and makes a great argument for why it is important to focus on the younger generation to make change, but didn't offer many comments about how difficult this idea would be for the parents or adults involved in these children's lives.⁴

Participant 1 did not support the idea of the Māori language being a requirement in his job/role and further explained that:

This country will never do what Ireland and Wales did. When they decided that they were actually going to take bilingualism and make it realistic. They gave all their teachers to become bilingually fluent or get out of the profession. But then they did a massive amount of language development. So in Ireland and Wales teachers are required to teach half the day in either Gaelic or Welsh. As the idea to keep that language alive. It would take a very bold government to make that a nationwide policy here. But the idea is that unless it happens it will never happen. There is no language requirement of any staff member here other than those that deliver the *te reo* component. (P1 2014)

So despite the fact that he thinks it would be quite difficult to make the Māori language compulsory in New Zealand, he still thinks it would be the only way to make it happen. Still, Participant 1 admits that there aren't any requirements on the workers in their workplace at all. He also states that it would take "a very bold government" to make this happen. The participant then continues to talk about their own work place and the roles that they and their workmates may have to use *te reo* in.

I would be the only staff member available to teach [the *te reo* component]. Because I was the only one that had the qualifications to be in it. That would be an insult. My language does allow me to do it. But I'd be the only one who would actually have the qualifications to do it. Which is shocking. In effect the difficulty is you can hire someone with that language capability with a teaching capability to teach on a small contract without having the student's population. Very financially difficult to make that work. I kind of said there's no way I'm delivering that component. It would be an insult to the language with my pronunciation. (P1 2014)

⁴ Other participants have discussed the adult's possible reactions to this so have a look in the 'Encouraged' section of this chapter for more.

In these comments the participant makes a very valid point, regarding the financial cost to hire in someone who has language capability as well as a teaching capability to teach as contractors are quite expensive. It does seem like it would be far better to have more people in this workplace, and other similar workplaces, with better Māori language skills so that this would not be so much of an issue. Perhaps this comment lends weight to the argument for making it a requirement for multiple employees to have *te reo* skills.

Participant 4 also had quite a lot of comments for why the Māori language should be compulsory in all sectors.

Yeah I think the Māori language should be made compulsory. I think it's done nothing but add value to our unit, our research. The way we're regarded by our funders . . . Yeah and the people we've had here and done that have gone on to work in other places and found it really valuable too so it's a transferable skill. And I do think in a tertiary institution where we're teaching post-grads and . . . In a very volatile research funding situation we need transferable skills. That's something that we should have. That we should provide as an employer for the people who work with us. So it's something that we consciously think about for our Masters/PhD students that it's actually something that . . . Once you learn your mihi here with us, when you go out and work for the ministry of health or you work in community organisations this is a skill that you'll take with you and we see it as a value we can give to them. (P4 2014)

First off, she talked about why they valued learning it for themselves and their workplace, and then continued to talk about New Zealand as a whole. She thinks that it should be compulsory for all and argues that it is a valuable skill in other workplaces. She even commented on how it had added value to the research that the participant's workplace was involved in. Participant 4 continues on in the question as to how New Zealanders might place more value on the Māori language:

We place a lot of emphasis on the Māori Strategic Framework because that was something that was valued in the University system and that we use that as an umbrella to . . . sneak in all these things that we just kind of intuitively knew were important to us ethically as researchers. So some of those key strategic documents are important . . . Within a sector or a university . . . Even within the ministry. If you've got some of those key documents that say "this is important, this is valued" it will be lived out to different degrees, but it gives people like me . . . a flag to wave and say hey! You've said this is important I've got this idea . . . It's not going to cost you anything. (P4 2014)

By stating that what needs to be focused on, the hearts and minds part of the equation and by outlining how the key strategic documents like the Māori Strategic Framework are important, the participant has shown how she justifies learning and speaking Māori throughout their workplace. The

participant continued to talk about the University context after this and offered some quite interesting insight into the logistics of encouraging more engagement with Māori in the University:

I guess in terms of the need, [it] is massive you know. You could be running things in every department in every unit around supporting *reo*, supporting *tikanga*. And yet you've got a really hard-working core of people trying to keep things safe and . . . For more movement we need more people in those roles . . . And across the different divisions and schools and . . . So university schools . . . Because the people we have are amazing . . . But there's only so much time that they have. And they have other responsibilities as well. (P4 2014)

What the participant is really trying to put across here is about having more people with Māori language and culture proficiency, and making sure that people that do aren't too thinly stretched across all the different departments and school within the University. This seems to be good advice so long as the financial reality can support it. In any case, this advice is really more support for the idea of Māori language proficiency requirements at work.

Participant 4 responded to the earlier question of requiring Māori language proficiency in their job/role by saying "No it's not though... I think there's a lot more that should be done in research. Where it is a requirement to have an understanding of our responsibilities as researchers." (P4 2014) They continued to discuss this idea in the next question, which was 'If not, do you think it should be?'

But that said I guess in terms of the workplace our HR guidelines do now include support of the Māori strategic framework as a promotion thing so . . . I went for a promotion this year. It's still under consideration at the moment . . . And it had a lot in there about support for Māori strategic framework and Māori staff development etc. And it's kind of test case really . . . I was kind of like "OK you've got it in there but is it counted as much as papers?" I don't think it is but I'm going to try. Because part of it is making sure those discussions are being had and challenged. It's not just nice to do it's actually . . . This could actually be a central part of your work and a really important contribution to workforce development. (P4 2014)

The interesting part of their answer to this question was discussing how they feel the Māori language is valued by their employer, and how they have used the Māori strategic framework to show that they are a valuable skilled member of their workforce. So this participant has clearly made a lot of effort to take the initiative when it comes to speaking Māori at work, learning more Māori when they can, and encouraging her workmates to do the same. Participant 4 has really offered some valuable ideas for why making the Māori language compulsory or required may be a good idea and what positive influences it could have in different ways.

Participant 8 was another supporter of the compulsory idea, although she did have some reservations about how it would be implemented in various different workplaces. In reference to the question of whether Māori should be made compulsory in all sectors they said that it should.

Well if you don't make them do it then nothing will happen either. It's kind of like the stone wall, no one ever patches it up and eventually it falls down. And so there's a price to pay and I think . . . (P8 2014)

The participant clearly knows that it would be a difficult proposition, but has expressed their fear of nothing happening if it is not made compulsory. The analogy of the stone wall is used by one other participant and it really does seem like the idea of the Māori language being an integral part of New Zealanders' lives, and, to a certain extent, a part of the workplace, is an idea that is out of grasp because of this stone wall in the way. Thankfully, people like these participants and other initiative-takers have been breaking down this wall little by little. Participant 8 continues to say that she's not entirely sure how making it compulsory in the workplace would work, but makes some valid points about how it could be arranged.

If you've got a group of people for which for all of them there is no relevance, or no, they don't perceive the relevance. I don't know what you'd do about that. But I would really like to think that each workplace could at least support one person. But that's got to come from leadership. (P8 2014)

It would take would be more initiative-takers in each workplace and then these people could be supported in order to uphold the University's Māori Strategic Framework. According to this participant, the real worry is with people that couldn't perceive the relevance of the Māori language to them and their workplace, so perhaps this is where more effort should be made. While making sure there is at least one person who engages with the Māori language in each workplace is a great first step; making sure that those people and what those people are trying to do is appreciated by most if not all of their workmates is very important.

When I asked Participant 8 whether Māori language proficiency was a requirement for their job she said no, but they had an interesting perspective on why they thought it should be.

I just keep it alive because I insist that someone in the department, somebody has to have it. That's what I think. And I mean, in an ideal world we'd have an employee, you know a Māori employee but we don't. And even then I don't think the language . . . It's not a good model for the language just to sit with someone who was Māori. I don't . . . I mean yeah

that's great but I don't think that's growing the proficiency, it's not growing the national . .
 .. No it's got to be wider than that. (P8 2014)

So this participant is already the person in their workplace with some Māori language proficiency, because they had some exposure in childhood and adolescence and has continued to learn through courses at the University. The interesting part of these comments is that it is not required of this participant to be proficient in the Māori language, but they are happy to be the one in their workplace that people can come to and ask questions about it.

5.4 Encouragement

Despite the supportive reasoning in favour of the Māori language in the workplace, the aforementioned interviewees and how they feel about the issue, there were still quite a few other participants who felt quite strongly that the Māori language should not be compulsory in all sectors, or at all. As previously stated, their reasoning was varied from an aversion to the word 'compulsory', fear of a backlash from those that do not want that sort of change to happen, and well held ideals. Some even indicated the preference for actions that encourage workers to learn or be able to speak Māori, such as increases in salaries for workers that have the ability to use *te reo* or work-loading the hours that people undertake their courses, so that they have more time to achieve their Māori language goals.

Participant 3 was one of the several participants that did not support and the idea of making *te reo* compulsory.

I just because I don't like the term "compulsory". I don't think "compulsory" is the right way to approach it . . . It just makes me think of like . . . if you make it a rule . . . People are going to revolt against it. Like they made it a rule that you couldn't speak Māori in schools, it was compulsory not to. They could have said we don't care either way so if you go and swing in the opposite direction and say you must use Māori . . . Most people will probably be fine with it: "Great that's a great opportunity to do it" But if you come at it that it's compulsory rather than just we're encouraging you to do this then I'm just not sure that that's the right approach to get people to use a language is to make it compulsory. (P3 2014)

His thoughts were that the idea of making it compulsory would be sure to cause problems because people don't like the idea of being told to do something. This shows one of the reasons for encouraging people to speak and learn Māori rather than making it compulsory. So according to him and a couple of other participants, a certain group of people would not like the idea of having a rule that you had to learn or have a certain proficiency with the Māori language. The participant does admit however

that the majority of people would probably be fine with it. This admission does show that, at least in Participant 3's groups of friends and family, there are a lot of people that would still be supportive of making it compulsory, but many more people could be supportive if it was more of an 'encouragement' than a compulsion.

In the next question during the interview, 'How do you think New Zealanders might place more value on the Māori language?', Participant 3 said:

I think maybe making it a bigger part of the education system and curriculum. I think would be quite a big step . . . So that you're not just taking kids through words. So that by the time they get to intermediate they're expected to . . . To you know actually use the language and engage in Māori culture and things . . . Yeah . . . But then I guess you've also got to make it applicable outside of school because . . . If you just do it in School then you don't really see . . . Well kids don't really use this anywhere so what's the point? Yeah . . . I guess I don't know I mean maybe having more public events and things where the Māori language is celebrated. (P3 2014)

He mentioned some ways that people could be more encouraged to learn or speak more Māori as well as mentioning some contexts that would be good places to grow the exposure of the Māori language. The two main ideas that the participant seems to be putting across is more of an emphasis on teaching the language in the education system, and making sure that those who do learn it have positive contexts where it is useful to be able to *kōrero* (to speak). Once again it does seem that the education sector is where these participants think there needs to be more of an emphasis, even if this participant is not for making it fully compulsory.

Participant 3's role at the University had no requirement for some level of proficiency in speaking Māori. So for this participant, not only was it not a requirement for their job but the idea of Māori language skills had not even been mentioned. It is interesting to note that during this participant's interview they did not know about café reo meet-ups and were not entirely aware that they could take Māori language courses through the University free of charge. Perhaps this shows that there needs to be a bit more communication throughout the different departments about what options are out there for employees that want to learn or engage with *te reo*. Despite the fact that they did not know about their options, they are still sure that at least encouraging Māori language use is important.

He continued to talk about his ideas of how it could be encouraged with the next question about whether they thought it should be a requirement for their role:

A requirement seems a bit tough. I think it should be a requirement to work towards improving . . . I think it should be yeah . . . If the university has overarching goals of improving use of Māori language then I think it should be written into everyone's contract that . . . As part of working for the University . . . you'll strive to improve your ability with the Māori language. Just to . . . And maybe all that is to say you know . . . Upon working here you should start to use "*Kia ora*" and "*Ngā mihi*" with your colleagues . . . You know ideally you should get . . . Maybe you should start to get an understanding of like the Māori names of departments and things. (P3 2014)

I felt that this was a great idea and it is a way of encouraging people to learn more rather than just requirement. The participant seemed to think that anyone that wanted to engage with the Māori would feel more encouraged by this action and anyone else that previously had no interest in Māori culture or language could consider it. He went on to talk about how this could be implemented.

It would be an easy thing to set up workshops. Right, these are workshops that all staff have to attend. And it's kind of a . . . You know to place a little bit more of an expectation on staff. Because really at the moment regardless of whatever they're doing I don't have to do any Māori language. At all. And I'm . . . There's no expectation on me to do any Māori language or use any Māori language. And there could be a little bit of an expectation . . . I think it should be required to you know make an attempt to use it and improve it. Like . . . As part of your agreement for working here you agree that you know you're at least willing. (P3 2014)

From listening to the interview of this participant, I can tell that they personally would have benefitted a great deal from having more encouragement to learn a bit of Māori language through work, and it seems as though they think others would benefit as well. At the end of the interview with the participant they said they were definitely going to look in to taking the Māori language courses that the University provides free of charge to full-time employees.

Participant 5 had a lot to say about the idea of making the Māori language compulsory, they stated that making it compulsory would be similar to how Māori language was banned in schools and other sectors.

I think the word compulsory scares me . . . But should reo be an unavoidable of all aspects of our life, in all sectors of like our working life and our home life and our exposure to media life then . . . Yes absolutely. But that process of how we get there, I'm not so sure about. I think that active encouragement and creating that culture of korero as well as providing you know institutional and governmental support for programmes . . . But I think any sort of compulsion will immediately bring about a certain amount, if not a huge amount, of resistance. And I think it doesn't . . . Compulsion doesn't acknowledge the complexities of people's lives. For some people I suspect that if you compel them to do something it may undo the goodwill that they might have towards the reo say . . . Because I think that one of the things that I see that colonisation has done in Aotearoa is to seek

to destroy reo Māori for *whānau*, *hapū* (sub-tribe) and *iwi*. But it's also about removing all recent immigrants, Pākehā, *Tauīwi* from their own roots of their own languages and cultures and their own kind of indigeneity. Wherever they're from. And even if that's generations back, so I think there's generations of grief and loss that we just don't get to deal with. And when you're talking about compulsion you're trying to address all of that grief and loss with the wrong tools. (P5 2014)

Participant 5 really wanted to get across their reasoning for why making the Māori language compulsory could undo some of the good will that has already been won for the Māori culture. They obviously have some well-held beliefs about colonisation but that's not the main issue. The participant doesn't want the language to be made compulsory because they can see that there would be resistance from both sides, not just from Pākehā but from Māori as well.

I think that you could do some things around requiring development in reo Māori, with a view to it being an expected part. So like actively incentivising sort of thing. Without, because for me compulsion means, if you don't do it we're going to punish you. But and that may just be my kind of overlays of the word but certainly you know actively incentivising both in terms of resources and socially . . . You know if people are developing or have capacity in *reo* and *tikanga* then that could be taken as you know a reason for them going up a step in the PDR if they need to, in their salary or something like that. And that being made clear about how important it is and maybe you know some recognition for staff and students, Māori and non-Māori, who are learning speaking. (P5 2014)

As Participant 5 continued on to talk about how you could 'incentivise' people rather than just making it compulsory, they came up with some great ideas. These ideas are very similar to the ideas that Participant 3 made, but this time the participant focuses on professional development incentives and salary increases as ways of showing that the workplaces are supportive of their workers to learn and develop this valuable skill. Perhaps the professional development review systems that are already in place could have more of an emphasis on *te reo* or there can be more information distributed to workers about their opportunities to learn or speak the language in the setting of the workplace.

In the question about how they think New Zealanders might place more value on the Māori language participant 5 came up with some quite deep concepts around how we could value the language more, and in a way those suggestions are also ways of encouraging people to learn or speak more Māori. Not just in the workplace setting but throughout New Zealand, there does need to be more encouragement of this type of learning.

One thing I see is people's fear of their own ignorance and fear of being embarrassed or being criticized for not doing it right or for doing it inappropriately or . . . doing as much as possible to remove the fear for people but then that's tricky if you've got Māori seeking to educate Pākehā because there's all of those cultural dynamics of you know historical

cultural dynamics around colonisation and again that grief and loss. It's totally understandable for people to be you know angry and frustrated that people can't *kōrero* in a way that's *tika*. But I think that making it fun, introducing it earlier in education, focusing on the spoken word rather than the written word. Because certainly in my family it was much easier for me to read and write than it was to speech. Because there's that fixation within academia, well European culture, on the written word. I think also connecting it to our journey as a nation, as a country, to address the consequences of colonisation and maybe connecting it to people's own journeys of reclaiming their own languages. That may be *reo* Māori for them or it might be other languages. But if people can connect to people's, their own, what's important to them it might open them up to the more genuine support of *reo* Māori. And I think also that fact of . . . Aotearoa is the only place where Māori is spoken and has a place and so it is a part of our unique identity and should be valued and treasured in a way that English doesn't need to be. And you know that thing about it being a *taonga*. (P5 2014)

This part of the interview seemed to cut deep into the ideas and concepts such as inter-generational grief from colonisation and about the way forward for all New Zealanders. As the interviewer, I felt that the participant really wanted there to be more support for *te reo* around the country, but also in their own workplace. So these types of support structures while applicable to the country as a whole, can also be applied in the University workplace, or just workplaces in general.

Earlier on in the interview I asked about Participant 5's role and whether they were required to be able to speak Māori.

I wouldn't say it's a requirement. So . . . In job descriptions at the [department] now, in the last few years they've started putting a preference for an awareness of *reo* and *tikanga* Māori, as I remember it. So it's not required, it's not essential but it would be an advantage I would think. Yeah and then there's the initiative through the professional development process that all general staff have to go through where the office of Māori development have introduced the different, they call it, competencies. There are five competencies around things like, skills and experience in various things and then two years ago I think they introduced competency in *reo* and *tikanga* Māori, as a requirement . . . So that's for general staff wide, not for academic staff so . . . In that sense, in a general sense as an employee of the University there's kind of an underlying requirement that I should be developing some knowledge, or I should have some knowledge and be developing a little more. (P5 2014)

So clearly, there is already an emphasis on learning or speaking Māori as a 'cultural competency'. Perhaps this type of information could be more widely circulated though because not all participants knew about this, or perhaps this is only applied to some departments. In any case, if these competencies were made more obvious and accessible then more of the workers at the University would have the chance to consider learning or speaking Māori as part of their professional development reviews. The interesting point that the participant makes is that this is not a requirement for academic staff. I can understand this to a certain extent, due to the fact that many of the academics

that work for the University are from another country. In some cases the academics are from non-English speaking countries and so, if the Māori cultural competency was required of them, they would have to be competent with two new languages, as well as be conducting research in their own area. However, it could still be a good idea to give these academic staff members the chance to learn about a part of the culture of the country they are living in, and they could really benefit from it if it is in any way related to their area of research. Perhaps this competency could be extended to all full-time staff to give more people the option.

The final part of the interview that relates to this theme of compulsory versus encouragement is from the next question proposing the Māori language be a requirement.

Yep I think if the university was really committed to the reo. There would be basic proficiency requirements. I mean when [job descriptions] say things like must be a good communicator that should be specified in the language that they're talking about. I mean do they mean English? But yeah I think that there should be some sort of requirement. It's just difficult to know because I don't. You know compelling people to do things is not something that I'm supportive of. But doing things in a way that is encouraging and cultural encouragement around the use of things. Because I think cracking the whip and saying you have to do this, you should. For some people that'll be . . . And for some it'll just be "OK I've really just got to do it" and for other it'll just create resistance. And so yeah . . . But no. in a short answer to your question I do think there should be some requirement for learning the reo. But it also means that people probably need to be doing, be learning tikanga as well. (P5 2014)

Participant 5 does not really like the idea of compulsion, they still think that there should be a requirement for there to at least be an expectation that people will try to get more of an understanding of *tikanga* as well as the language.

Participant 6 also had a few interesting points about why it should not be made compulsory, and some constructive ideas of requirements that they thought should be enforced.

Made compulsory in all sectors. I don't really know what that means to be honest. It can't mean anything good honestly. Making anything compulsory is very negative . . . It shouldn't be compulsory to use a language. It shouldn't be compulsory to understand the language. But it should be compulsory for the formal operation of the university to handle people that do speak in *te reo*. So If you're only going to speak in *te reo* and I have to operate with you officially and I don't know the language it's not compulsory for me to learn, it's compulsory for us to provide an interpreter. I think that's completely reasonable. (P6 2014)

Participant 6 is of the opinion that making people learn a language was not a good idea. But he was very supportive of the fact that Māori is a national language and there are situations where government departments and other organisations within New Zealand must provide some sort of proficiency when it comes to dealing with people that have *te reo* as their first language.

But it does have value with saying this is our language from home, these are the lessons you can learn from your own home that will help with everybody. Not just the Māori. These are lessons that will help you certainly easily across the pacific, but the more fundamental lessons will help you with everything. And the example is at home. You don't have to go and specifically learn it all you have to do is just be a little bit more welcoming of your neighbours. (P6 2014)

In the above quote, Participant 6 continued to talk about how non-Māori could value the Māori language more, and what benefits there could be for people who learned more about *tikanga* and *te reo*. I think most of the participants that I spoke to would agree that everyone can learn a lot from learning another language, and that *te reo* has several great ideas and morals that people could learn if they had a bit more exposure to *te reo* and *tikanga*. This participant certainly has learned something from their engagement with *te reo* and hopes that others could too, but they are definitely not for forcing others to learn these lessons through the compulsory learning of *te reo*.

When asked about whether the Māori language was a requirement for their role he said no and that he did not have much proficiency when he started the job. But he did have something interesting to offer on the idea of encouraging people to speak rather than requiring them.

I think it should be a positive score at the job application time. If you're capable of . . . Well from a purely technical perspective, if you're capable of using two languages well then you're already a flexible thinker, and we want flexible thinkers so it would be a good sign on the job application that you hold another language but I would say that. (P6 2014)

The language is quite a new part of the participant's life, but they still see the benefits that it could have. They made a good point on emphasising the ability when people are applying for a job in the University's workplaces. Perhaps adopting the idea of preference for people with Māori language proficiency in job applications could increase the amount of initiative-takers in workplaces. In the end, this participant was very supportive of people learning Māori, but very against the idea of compulsion, much like the other two participants that were mentioned.

5.5 Conclusions and Suggestions

The question of whether the Māori language should be compulsory or not is quite a complex debate, and is one that divides people from all the different parts of society and people from all sorts of contexts and workplaces. From analysis of the few interviews that I have undertaken in just this one workplace, many different ideas have emerged around how and when the Māori language should be encouraged. I use the word encourage here rather than required or compulsory because even though there were several participants that did think that the Māori language should be compulsory, the participants' ideas around how this could be implemented were all still to do with encouraging people to engage with Māori language and Māori culture. This is just a small study of only one set of workplaces within a University setting but it seems that these ideas could be similar in many different workplaces across New Zealand. The following suggestions that I will make are only suggestions, and ultimately it will always still be up to the government of New Zealand how they want to approach Māori language revitalisation, but these suggestions could help improve people's overall view of the culture and language, especially for those that do not engage at all.

The common suggestion from all of the participants, whether they were for or against compulsory Māori language, is that there should be more incentives for people to speak or improve their Māori language. Some of the ideas that the participants came up with were great suggestions, such as; making sure that the Māori competencies are an important part of the job application process; that all full-time workers are subject to those competencies; ensure that everyone knows about their opportunities to speak or learn Māori through their workplace by way of workshops or information handed out when people begin their new role; incentivise the workers by potentially including promotions or small salary increases for those that have Māori language proficiency; and making sure that workers' professional development processes have a large emphasis on improving their cultural awareness of Māori *tikanga* and encouragement of workers to learn Māori while working.

Again, these are just suggestions and I will reserve judgement on whether the Māori language should be made compulsory or not, but I thought that this question from the interviews brought up some very interesting ideas and the majority of participants seemed to think that this debate needed to happen, one way or another. Every participant agreed that learning about the Māori language and culture should be more actively encouraged, and the main thing that needed to improve this within the workplace was the amount of information that is provided to workers in regards to their options.

Finally, making *te reo* compulsory in schools, government departments and businesses we could be giving the country a whole new way of operating, more bilingualism, a transferable skill, and it could have implications as far reaching as improving cross-cultural relationships between Pākehā and Māori. Participants came up with all of these reasons for making Māori compulsory and more, so there are definitely many arguments for the regulation of these workplaces and education spaces in regards to the language despite the fear of backlash. The most interesting results were from people who said that they weren't required to but thought that they should be. Clearly showing that more encouragement will be beneficial for the majority of people, whereas making it compulsory may have a negative effect on some, while still being beneficial for others.

The argument of whether the Māori language should be compulsory or just encouraged is a complex one, and the suggestions above outline the various options. The next chapter is related because it refers to the support structures that could encourage more engagement with *te reo* and talks about whether people are actively or passively supported by the University to speak or learn *te reo*, and the difference between people that are actively or passively engaged with *te reo* on a day-to-day basis.

Chapter 6: Passive or Active Support

6.1 Introduction

This chapter has two main sections, the first outlines the difference between passive and active support of *te reo* by workplaces and participants' comments relating to how they have been supported by their workplace to speak or learn more Māori. The second section discusses individual workers' support of the Māori language through their goals and actions. By making reference to the ZePA model (Higgins & Rewi 2014) this section discusses how workers can become more active in their engagement with Māori language and how the workplaces that they are in could attempt to assist them in that. The chapter concludes with a number of suggestions to the University, and workplaces in general, about how they can be more active in their support of their workers to learn more Māori or speak more Māori.

6.2 Activating the Workers

I asked the 15 participants two key questions that related to Māori language goal-setting, and, therefore, the way that they try to be more active in their engagement with the Māori language: 'Do you have personal Māori language goals? If so what are they?' and 'What are your workplace's Māori language goals?' In reference to the first question, most of the participants said that they wanted to be able to speak Māori, to various degrees and in various contexts, or to feel more comfortable in certain settings where the Māori language is used. Another question that I asked them that pertains to the actions that they take that support *te reo* was: 'What impact has your active participation and use of Māori language had in your workplace?' Responses to this question were quite diverse. Some participants didn't really know if they had made any impact on their workplace, and others gave stories of people that they had supported or suggestions they had made that had become a regular activity in their workplace. Two more key questions that align with this theme were: 'Are you and your colleagues supported by your workplace to learn or speak Māori?' and 'Does your workplace support the use of the Māori language in the workplace?' These questions also gave mixed responses, but many participants mentioned the way that they were supported, as in whether it was passive or active support.

A new Māori language improvement model was created by Higgins & Rewi (2014) called the ZePA model. The aforementioned ZePA Model relates to how individual workers can move from having Zero engagement with the Māori language to being a passive engager with the Māori language, therefore making it easier for them to become an active supporter of *te reo* (Higgins & Rewi 2011). This model

is a great system which can help to activate workers that do not engage with the Māori language in a way that doesn't scare them away from learning more and in a way that encourages them to do what they can but not more than they can. In this section I will be referring to the ZePA model as a way of mitigating some of the issues that people mentioned in reference to their own experiences with engaging with the Māori language. The three positions in the ZePA model are Zero (Ze), those that do not engage with *te reo* at all and are oppositional to it, Passive (P), those that engage with *te reo* but do not go out of their way to use or learn it, and Active (A), those that actively engage with *te reo* regularly and actively promote and support others to use or learn it too. The ZePA model is useful because it gives a method of shifting people that are part of each position towards becoming more active, the Zero position towards Passive and the Passive position towards Active. In this way, when people become more engaged with *te reo* they are not scared away because they are not expected to run before they can walk, and those that are already somewhat engaged can feel empowered to be more engaged, and become active.

Some participants were really quite supportive of the Māori language and engage with it when they need to, but were not actively learning or speaking Māori with other people in the workplace. Within the ZePA model, these participants could be put into the position of being 'passive' engagers. This does not mean that they do not engage with the Māori language at all, it means that they do not go out of their way to learn it, and do not necessarily speak it except in contexts where they have to. One example of a passively engaging participant is Participant 6. He is very supportive of people learning Māori if they want to, but he does not go out of his way to use Māori words in the workplace when they are not prompted to. When I asked Participant 6 whether his workplace supports the use of the Māori language he explained their situation:

It's supported. And certainly if I wanted to go and spend work time on learning Māori I'm pretty sure that'd be no problem at all. It wouldn't be so trivially easy to go off and learn a completely random language, there wouldn't be . . . That would be as a personal goal. "Oh you want to go off and learn Japanese, that's just a personal goal . . ." Like if I said "Oh I'd like to take an hour off every week to go to a Māori course." They'd be like "Yeah, cool, I can see how its work related." That's the same as you taking an hour a week to go and do databases or go and do something else. (P6 2014)

This comment is talking mostly about how active or passive the University is in supporting workers to speak Māori, but if one looks at the words that the participant chooses to use in regards to their own engagement with *te reo*, it is clear that they do engage with it to an extent, but they do not actively support the use of the Māori language with their workmates. For example "I'm pretty sure that..." implies that they have not explored this avenue yet, but they assume that it would be fine. Perhaps

this participant could be considered a passive engager with Māori language. That being said, they are willing to correct people's pronunciation if they think that will be well received:

I don't know that I do use it at work. I try and name things with Māori words but I don't expect everybody else to. When I come across someone I try and certainly fix pronunciation. The earliest opportunity the better because once someone's said a word three or four times they're fixed and if you can hear them the first time and correct it you've got a chance of them always getting it right after that so. Um yeah I feel comfortable about using it for those purposes certainly. Nobody would mind. No because it's done from a spirit of, let's do things the right way, not because let's do it because you should do it. (P6 2014)

So they are definitely engaged, but they do claim that they don't really use it at work at all, which shows that there is definitely room for language growth in their specific workplace. In fact when I asked them how often they would use it in the workplace they said that they did not use it for employment purposes. But when I asked them whether they think their engagement has had an effect on their workplace, they said:

I would hope it's encouraged a few of the more stuck-in-the-mud conservative people to not open their mouths about something ignorant and . . . Hopefully getting their pronunciation fixed up. Just one step at a time. (P6 2014)

Participant 6 couldn't cite any specifics, but they were quite positive in their hypothesis of what they think their engagement has helped. Another participant that was quite limited in how they engaged with the Māori language was Participant 9, he was very keen to do more but at the moment was quite unsure of how to increase his use or how to learn more. In this way he's a passive engager. When I asked whether he felt comfortable about using *te reo* at work they brought up an interesting issue:

Yes . . . The only issue I have with it is when the odd spattering I use when I use it is. That it is token and I'm acutely aware of my limitations. Doing that paper it made me very aware of my limitations. But I think it's important and the Māori staff I encounter, as I said earlier, are supportive of that. So that makes it easier. (P9 2014)

So they have done a course but they were very aware of the fact that they are a Pākehā that is using Māori language, and they feel like it is tokenistic to use Māori. I feel that the fact that they use *te reo* is fantastic and that they should use it as much as they feel comfortable, but the issue of feeling tokenistic comes up a lot when you talk to Pākehā about using *te reo*. It is good to notice however that the Māori staff they have talked to are very supportive and that helps to prevent people feeling like they are being token. So perhaps if they had more initiative-takers in their workplace they could feel

more comfortable using it rather than just the one ‘token’ user of Māori. Then he could become an active engager.

When asking participant 9 about their workplace he claimed that he was quite supported if he wanted “If somebody showed any inclination I would encourage it and I would give them time off work to do it.” So this leads into the next section of this chapter, where the workplace support could be more active in encouraging people, even those that do not choose to go out of their way to apply to learn or speak it at work. Participant 9 does use *te reo* infrequently at work, when I asked them about it he said:

Probably, I mean it turns up reasonably frequently in emails. From a day-to-day conversation, probably once or twice a week, very . . . Well obviously I’m working at the moment, last week was frequently, because I was working on a particular issue which involved the office of Māori development, so it was slightly different . . . once or twice a week and [it] turns up on emails and stuff . . . But you know there are people who regularly use Māori in their emails or communications and things like that. (P9 2014)

So Participant 9 uses Māori in a work setting in their emails, because that has been suggested by their workplace, and they use Māori words more often when they are working on Māori issues, which they have been told to by their workplace. This phenomenon suggests that if their workplace offered more opportunities and was more active in their support then the participant would engage more. This leads nicely into the next section of this chapter, how the University can be more active in its support.

6.3 Activating the University Support

When I asked the 15 participants the second question: ‘What are your workplace’s Māori language goals?’ many of the participants did not know whether their specific workplace had any Māori language goals, and some of them were quite unsure about the University’s Māori language goals. In addition, five of the participants did not know about some of the available Māori language training options that were available to them, free of charge, at the University, which is worth noting. Perhaps there are other workers at the University who are in a similar position and just simply don’t know what they can do to learn more Māori, or speak more Māori at work. Many of the participants noted that there is support for people to learn Māori but it isn’t actively advertised or encouraged, or at least not as much as it could be. This section will discuss how the participants feel about the University’s support, along with some of their suggestions on how they think it could be improved.

The first participant to mention the University's support was Participant 2. He was quite positive about the courses that he had been on and they were well supported by their manager. But what he said about the frequency of the support made me think about how active the University really was in offering that support.

We had a session with [Mr. X], and he basically taught us some simple Māori customs, language, it was probably about a two hour session but it was a professional training day, we all had to attend so that was cool. So we're, we do feel supported from a divisional sense . . . Yeah I think we're supported yeah, but yeah that session we had about 3 years ago . . . We probably won't have another one of them for a long time I'd say . . . If you ever want to do a Māori culture course, you can do it. Not necessarily a paper at University, but like there's awareness courses all over the place. (P2 2014)

The way that participant 2 talks about the courses that they undertook is always 'I think that...' or 'probably'. While this is most likely just the way that he speaks, it does make me think that perhaps this information is not quite so easily available as it might seem. Another point that seems to be a common theme is that "If you ever want to..." part of the conversation. This is something that other participants have talked about as well, if you want to engage with the Māori language, then you can apply and will be supported 100%. This support is great, and the University should be commended for being so supportive with the free language and culture courses. However the fact that people have to want to have that information before they receive it could be improved. Perhaps if workplaces could offer these courses and distribute this information to all staff members then more people will be willing to engage.

However, Participant 2 does admit that although their manager is supportive of them to learn Māori if they want to, the workplace itself is not an environment where the Māori language is heard.

But I don't feel that speaking the language in this [workplace] is supported. Awareness yes, cultural stuff yes, but speaking the language, I don't think it would be frowned upon but I just don't think people would welcome it. (P2 2014)

So perhaps there could be more of an effort from the workplace itself to have the Māori language as an everyday part of their lives, at least with signage or with greetings, so that there is more acceptance among this participants' workmates. When asked about whether he supports his colleagues he said:

No one else is doing it so . . . If someone else did I would love it! It would actually be fantastic having someone who's learning the language alongside me. That would just be great! (P2 2014)

In the quote above he continued to emphasise how few people there were that were willing to engage. So maybe if there was more active support of all employees, there would be more colleagues for this participant to converse with. Despite the lack of employees who also engage with it the participant is still sure that it has had a positive impact on their workplace:

I actually think it actually has had a little bit of an appreciation from my colleagues around me and the students. Umm... Like last year when I was studying it. Because I was just starting to learn I would um... Kind of when I was making a post on our Facebook page I might say a word and put it in brackets what the translation is. And I was learning with another couple of students in my classes who are here as well. They thought it was quite cool that I was studying with them . . . We'd do a bit of study together and there was another fluent speaker. People would see us studying together . . . I actually did a Māori greeting to the college at the start of this year because [Mr. X] usually does it before I . . . He was due to do it so I kind of had to fill in and write something down, it probably wasn't even grammatically correct but it probably sounded alright. (P2 2014)

So there are obvious benefits for the workplace from this participant learning the language, they have someone that can do the welcomes, there seems to be a good relationship between the participant and some of the students from their department. In general, they feel like their colleagues are accepting. Imagine if there was even more support of the participant's colleagues though, then there would be even more positive influence on the colleagues as they would feel that it was something they could be involved in.

Participant 8 was another participant that had something to say about how active the support from their workplace:

Well the university at large. I mean I think the initiative of no fees for staff members to learn language, I just think that's great. I really do. I don't think enough people take it up. I think it would be good if departments actually were more active in encouraging. Because it's there, it's written into policy, it sits there . . . But it's quite under the lid. And through café reo I realised that there were people that were accessing it but they weren't well... You know the release was difficult for them or, you know, it was made a bit more difficult. (P8 2014)

While the participant really appreciates the free courses and the initiatives that are available for any department, she thinks that the departments could be more active in their encouragement of workers to get involved with these courses and initiatives. Also the café reo initiative could be supported a bit more actively, making it easier for people to get time off work to go and do that. So perhaps for both of these issues, making sure that people can do their courses by making them part of their normal

work-load hours, and ensuring that time spent at *café reo* was the equivalent of time spent at the desk. She continued to talk about the management support:

No I'm fairly critical of the support from the top. And I think it's to do with . . . Personal . . . This person's personal . . . Oh you know there's some fear around . . . You know personal fear around . . . Oh I might not get it right . . . But you know when you're in a position of responsibility, senior responsibility, you work at a university that has a Māori strategic framework policy, you work on a research project that has a commitment. . . And actually I think that if you're uncomfortable with it you have to front up and do something about it. And that hasn't happened. So this cultural competency that kind of sits inside the PDRs for general staff . . . That's one thing but I'm really critical of what is the equivalent for academic staff? You know? And for academic staff, PDRF is it, then that is not enough. (P8 2014)

She makes a good point; there is a strategic framework which general staff have to adhere to, but academic staff do not have to live up to the same standards. As I've previously touched on though academic staff are not always New Zealanders and English is not always their first language, so perhaps this would have to be approached gently, but I do not see why it would be a problem to at least encouraging academic staff and offering them incentives to speak or learn Māori. When asked whether the use of the Māori language is supported in the workplace she said:

When *café reo* came along and I could see people were feeling like "I have to go" and I actually just came back and said "you know I'm providing *tautoko* (support) for this group here, so I could make it really easy for you guys and just have one morning a week, where you know morning tea, I could run over some things.." And you can see again that what that needed was endorsement from the director . . . And there was quite a bit of 'mmm' from some staff members. She just didn't provide any support. At all. So I thought right ok, I just stopped you know? I was pretty disappointed with that, I was disappointed on the part of *te reo*, you know for *te reo* and from a leadership perspective I thought it was pretty poor. So I have to actually say in a formal sense no. Not supported. (P8 2014)

Unfortunately the participant does not feel that they are supported to speak Māori at work because all the efforts they have made as an initiative taker have not been taken up to the extent they would have hoped. It's unfortunate that this has happened but perhaps workers' ideas can be more accepted in the future, especially those that are just trying to adhere to the University's framework.

Obviously when I asked 'Do you think your workplace should support the use of the Māori language?' Participant 8 answered: "Absolutely I do. More strongly, much more strongly. I think yep, I think senior managers and academics need to be held accountable for that." This answer speaks for itself I think.

I think that the university provides that opportunity but I think they need to go just that extra step of. You know you go but you have to make up the time. I think you're actually covered with *Te Kakano*, I think you get two hours a week release or something. But that's ok, but I think that if someone's... Like as soon as you hit *Te Mahuri* and *Te Kohure*, you know, the commitment goes up. And I think the release time should match it. (P8 2014)

In the above quote Participant 8 and I continued on to talk about professional development and they reiterated her idea of work-loading courses. Within this *korero* we discussed that when workers went to their *te reo* courses, the hours spent in the class were not counted as their work hours. The implication of this was that the worker would have to make up the hours spent in class outside of their usual working times. If courses were work-loaded, then I think more workers would be encouraged to take the course, and more encouraged to learn Māori in general. Work-loading courses would also give workers more time outside of work to engage with *te reo* and complete any homework from their courses. As we can see, this participant has very strong views on how things could change in their workplace, which is great to see. The participant's ideas are shared by several other participants but this participant makes a concerted effort to express these ideas. When I asked them whether they thought their engagement had made an impact on their workplace they were confident that it had.

I don't have any doubt that it's raised awareness. If I hadn't . . . I don't know where it would be. There's no question, there are two other people who are committed but just not to the same extent I suppose. So one of them is committed so when we go off to training and I say, actually we do have to start with a *karakia*, and I don't expect us to do a *karakia* over food every time but at the start of the week we need to and you know... A reasonable welcome. And we've talked about what our own rituals look like. There are those things. So I don't know where it would be if I hadn't showed the commitment, so I think it's raised awareness quite a lot and I think people are more careful and just a lot more conscious that they have to get it right. Or that it's important to get it right, not just because they need to, or because someone's going to hit them over the head with a stick, it's that they should . . . it's important to get it right. (P8 2014)

So the participant feels like they are making a difference, have raised awareness and encouraged language use in their workplace.

Participant 11 had similar ideas about the divisional support for the Māori language. When asked 'Are you and your colleagues supported by your workplace to learn or speak Māori?', she said:

I'd say we're supported but we have to be proactive yourself. And then it's supported . . . They ran a session, since I started, one of the [Human Resources] you know introduction to Māori language . . . You know so that everyone met the basic [Professional Development Requirements] but . . . But beyond that it's definitely supported, but not kind of promoted . . . Where someone shows an interest then it's definitely supported. I mean it . . . It sounds really trivial, but our divisional manager always starts his emails and

signs off in Māori. So I think . . . You know there's that kind of passive . . . Support I guess . . . To show that this is, you know being led by the top to some degree, some small degree. (P11 2014)

So this participant feels like it's being passively supported but could be more actively encouraged and promoted. When we continued on to the question about support of the actual use of the Māori language in the workplace Participant 11 had this to say:

So as a workplace as a whole I would say so . . . As I know my colleague who's been learning, she's put the date in Māori in minutes and things like that and . . . As far as I know that hasn't caused a problem, which is great so . . . But I think at a . . . You know when I greet people in the morning, you still get kind of a surprised look if you're greeting people in Māori . . . Yeah, you tend to get that first sort of stunned reaction, apart from my group who kind of expect it a little more I guess. (P11 2014)

It appears that use of Māori in emails and other written media is accepted but the speaking of Māori at work is still a bit hard for some of this participants' workmates. However, they continued on to say:

Yeah, but I think there's probably been quite a shift over the last year, year and a half. There's more acknowledgement, because part of what we do here is all the signage. And just about the importance of the correct use of macrons and... So, which is really good to see... Because I think the... Yeah. But we were a little slow and I haven't noticed on anybody else's signatures that even to get our division a translation for the division which... We only sort of chased up after café reo where we had to ask, where do you work. (P11 2014)

So the participant does feel that there have been positive shifts in their workplace over the past couple of years, but there does seem to be an inconsistency across the departments. Perhaps a more active encouragement of all departments and cross-departmental support is required. If different departments could be exposed to initiatives that other departments have developed, then perhaps there's more of a chance of the Heads of Department encouraging similar initiatives in their own departments.

When we continued on to talk about whether the participant supports their workmates to speak Māori she mentioned the café reo initiative and had interesting comments about it.

Again I think that's something that you need to chase up . . . Because people haven't heard about it and didn't know that anyone could go either. So I think that wouldn't hurt. And at a university level just making it really obvious. (P11 2014)

It seems like there just needs to be more obvious communication about what is going on and how people can be involved. This participant really wants to include their workmates as well but does not want to force anything on them so perhaps having more obvious information about employees' options would be a way for them to be included without the participant having to bring it up.

I think at a university level just make it a bit more obvious when things are going on and that anyone's welcome. Whether it's through something in the bulletin or... Have some stories or whatever. I think it would be really great to, if as a division we did have a clear goal and things to work towards. That would be really awesome. (P11 2014)

In this quote the participant nicely sums up what the rest of the participants in this section have been alluding to, how this information is provided and in what medium is a different issue but just having it available by bulletin, newsletters or within job descriptions and professional development could make a huge difference.

The following section discusses this issue and others by giving suggestions to the University and workplaces that are trying to improve Māori language engagement in general.

6.4 Suggestions

This theme brought up many great ideas of how to increase engagement with the Māori language and how to improve attitudes towards *te reo* in the workplace. The first section of this chapter talked about to what extent the different participants and their workmates were engaging with the Māori language, either passively or actively. The second section discussed how active the workplaces themselves and different departments of the University were with their support of Māori language initiatives and Māori speakers or learners. Both sections bring up great ideas on how to improve the engagement with the Māori language of individuals or groups of people.

In reference to shifting people that engage with the Māori language in a passive way into active engagers with the Māori language, there were a few participants that felt embarrassed when using Māori because of their ethnicity as a Pākehā. A couple of the participants said that they felt if they used the Māori language that they were being tokenistic. This opinion is shared by many of the participants and those participants that did mention this took one of two ways of dealing with this. Those participants that were actively engaged with the Māori language but still felt that their use was tokenistic just decided to use the language that they had anyway, and to make mistakes and learn from them. The more passive Māori language engagers were very reserved and seemed to limit their

use of the Māori language to certain contexts (such as emails) or with certain people (possibly only with their family or non-Māori co-workers) because of their reservations about being tokenistic. One suggestion that I would make here is to have lectures or speeches from people that are non-Māori but speak Māori and talk about why they are so active in their engagement.

Another idea would be to encourage the café reo group members that are more proficient to speak with those that are less proficient, as a form of encouragement. Café reo is a great initiative that the University has developed. It offers a relatively comfortable environment for *te reo* speakers of all levels to converse, exchange ideas and learn new words to develop each other's *te reo* speaking ability, and offers them another context to speak *te reo* in. It happens once a week in a communal area of the University and includes staff, post-graduate students and other *whānau*. The café reo idea and these other suggestions could make people that feel tokenistic in their Māori language use be more confident in their speaking of *te reo* and feel that their workplace is a safe place for them to speak or learn Māori.

The main suggestion raised by the participants in this section were related to the availability of information. The great opportunities that the University offers its full time workers could be more actively encouraged by increasing the amount of information shared with the workers. If the free courses were advertised in bulletins, and new employees were all notified of their options for making the Māori language part of their professional development when they began, then there could be much more workers who engage with the Māori language. Also, ensuring that this is done across the departments could make sure that no workers that are interested miss out. Another inconsistency is the difference between support of academic and general staff, while general staff are fully funded to take the courses at the University, academic staff have to pay a proportion of the fees. As already explained, this could be because some academic staff are international employees and English may not be their first language, so maybe expecting them to learn another language on top of that would be too much. With that being said, at least offering the courses for free would not be requiring it of them. So perhaps a good suggestion to make here is to supply the Māori strategic framework to both academic and general staff but ensure that academic staff are not forced to adhere to it, but are actively encouraged to engage with it.

Another suggestion that a few of the participants mentioned was encouraging workers to participate in initiatives like café reo. The main issue that participants have talked about in regards to the café reo is that it wasn't supported as well as they felt it could have been. Namely, people who were

participating in the café reo didn't feel like it was the best use of the time because of the organisation of the class, and they thought that it was not advertised as well as it could have been. Because of the organisational and advertisement issues there were a group of workers who either did not know that it existed, or they stopped going. In the future these sorts of initiatives could be encouraged by mentioning them in bulletins, organising speeches by people that are involved in the organisation of them that any staff member can go along to, or just sending out invitations to all staff members. The office that provides institutional support for Māori throughout the University would have all of the required resources and information to make café reo into something great, it just seems that it needs a bit more emphasis from across the University administration.

Chapter 7: Thesis Conclusions

Māori language revitalisation can only be achieved by a multi-faceted approach reaching across many different contexts. The workplace is an important context for language revitalisation in New Zealand as there is a lot of room for growth in this area. Also, people spend a large amount of time in their workplaces, which could be a great opportunity for them to use Māori. If people were more encouraged and supported by their workplace and colleagues to speak Māori then this context of the workplace could be an excellent opportunity for the employees to engage with Māori language, and would improve their general attitude towards *te reo*.

The aim of this thesis was to shed light on how the University supports their employees to speak or learn Māori, and in so doing show the general attitudes of the workers in general. Beginning with the question 'What is the attitude of non-Māori second language learners of the Māori language that work at the University towards their Māori language use?' the thesis attempts to help revitalise the Māori language in a context that has not been completely explored yet. This study's findings are important because they provide an insight into language revitalisation and give advice to workplaces that want to increase their engagement with speakers and learners of the Māori language. The advice is taken from the suggestions of people that work in a workplace that already encourages their employees to learn Māori or speak Māori at work.

7.1 Limitations

There are limitations to the type of analysis and data collection that have been used in this thesis. Qualitative data analysis such as that which is used in this thesis cannot be generalised to speak for entire populations. Because of this limitation the themes that are outlined in this thesis by analysing 15 participants' answers to the questionnaire cannot be held to speak for all Māori-speaking Pākehā workers or all similar workplaces. However, the information gathered has created an insight that could not have been gathered in another way. Despite this limitation the information is still compelling because the data is reliable and comes from authentic sources. Notwithstanding the limitations, the thesis has achieved what it set out to achieve; some insight into workplace attitudes towards the Māori language and insight into workplace support of *te reo*.

7.2 Suggestions

The three main themes that were shared by the participants were: a positive influence by initiative-takers can help encourage workmates that want to engage more with *te reo* but are not prepared to

take initiative without that support, an aversion to the idea of compulsory Māori language at work but support of more encouragement and incentives to speak or learn *te reo* at work, and a hope for more active support from the University so that people are better informed on how they can increase their engagement with *te reo* in their day-to-day work lives. These themes brought out several suggestions that could be relatively inexpensive to implement, and that would help employees to engage with *te reo* as well as potentially improving their work lives on many different levels.

The contagious initiative theme outlined three different suggestions: to ensure that there is at least one initiative-taking Māori speaker in a workplace could improve the chances of other employees engaging with the Māori language, that having more information readily available to employees about their options for learning more Māori language or how they can use *te reo* at work could encourage people to choose to do so, and having initiative takers within workplaces who encourage people to speak *te reo* through doing *mihī*, or singing *waiata* can really improve the workplace atmosphere by helping employees to get to know each other better and become a better team. Any or all of these suggestions could help universities to have a better work environment, and to improve their employees' cultural understanding.

The second theme about whether *te reo* should be compulsory or just encouraged created a couple of interesting suggestions that came either directly from the participants or were inferred by their comments. The first suggestion was that there should definitely be more encouragement of speaking or learning *te reo* in their workplace. This being said, the participants were divided about whether this should go as far as making *te reo* compulsory to learn. Because of this, the suggestion that seems to be the most helpful for all employees is that there should be more active encouragement from University administration, managers, and from information avenues such as bulletins and newsletters. The second suggestion was that emphasising how learning and being able to speak *te reo* is like giving employees a transferrable skill for if they work somewhere else in New Zealand later on, which is always a good thing, and that this idea should be expressed to employees.

The third and final theme was double sided as it talked about whether the support of the University for its employees to learn and speak *te reo* was active or passive, as well as talking about how to activate the employees' engagement with *te reo*. Again, the main suggestion was to do with the availability of information, if there was more information provided to all employees about what their options were to study *te reo* at work and suggestions of how they could use *te reo* in their day-to-day working life then they would feel much more encouraged. This type of support makes the difference

between employees feeling like they are supported to speak the Māori language if they feel like it, and employees feeling like they are supported to speak the Māori language even if they had not previously considered it. Really this suggestion is about whether the support is active or passive support. The second suggestion is related to the first, and is about the ongoing support of speakers of *te reo* by holding events where employees can meet up during the work day and speak and learn Māori in a safe environment, like the café reo event. If these sorts of events could be more actively supported and organised in a way that people feel comfortable going to, even if they have differing levels of proficiency in *te reo*, then all employees could feel more encouraged, and might even see learning *te reo* as a fun, social, activity.

One thing that connects all of these themes together is the idea of motivation. Initiative-takers motivate their co-workers to learn or speak more Māori language because they see how these initiative-takers have attained a certain level of competence or a reputation to speak. Also the more people that take initiative there are in a workplace, the more of a sense of belonging can be developed, which motivates their workmates to belong to that group. Also, encouragement motivates people to learn or use skills because it shows that it is valued. The attitudes that people have about whether it should be compulsory or whether it should be encouraged are all similar in that they are different ways of motivating people. Both are beneficial, whether it be financial incentives for people to attain financial safety, or encouraging a workplace to have a reputation for their support of language revitalisation. The difference between active and passive support is again an issue of motivation. Some people need to see how their lives can be enhanced by learning or speaking *te reo* in their workplaces, and without active support, they may find it hard to see the motivating factors. Therefore, workplaces should actively encourage all employees, especially their initiative-takers, by giving them something that will motivate them.

All of these suggestions are made purely by using the information from these interviews and information from the University administration. They are not meant to be critical of the current situation, but aim to identify areas which could be further supported so that any University or workplace can encourage more Māori language speakers to feel comfortable, and ultimately to increase the number of Māori language speakers. The workplace is a space where there is a lot of room for growth in the Māori language, which is why these improvements are so important. If the Māori language can become an even more important and useful part of the workplace environment then that will help with the language's revitalisation, as well as giving employees a new skill and sense of confidence that they may not otherwise be able to achieve.

7.3 Implications and future research

The thesis has set out to find out how the University supports its employees to speak and learn the Māori language, and analyse the participants' comments in order to come up with suggestions for how there could be more support and how *te reo* can become an even more important part of the workplace environment. The results from this thesis can be used to gain perspectives from people that use Māori language and work within the university system on the value of the Māori language in their workplaces.

The theoretical implications of the thesis contribute towards Māori studies, linguistics and most significantly, reversing language shift. The suggestions that have been outlined through the analysis of participants' responses contribute to an emerging area of research. Research into the workplace's role as an agent of reversing language shift. The hope is that through this thesis and research like it Trade could become a viable agent of language shift for *te reo*. The fact that the University has already started to encourage engagement with *te reo* through its free courses and café reo shows that the workplace is already contributing to reversing language shift. I think there is much more room for further study into comparing other workplaces, or other universities, and developing a comprehensive set of tools for encouraging people to engage with *te reo* in multiple contexts.

By extending the questions raised in this thesis to talk about different workplaces within the education sector, a bigger contribution could be made to the revitalisation of the Māori language. Do these findings hold true in other workplaces, other universities, or even in the private sector? The research methodology could even be extended to other successful indigenous second language learners from other countries. How do other countries' indigenous language revitalisation contexts differ from *te reo*? The movement to revitalise indigenous languages could move into another context by focusing on the workplace as a place where growth is possible. How does this study benefit the global efforts of language revitalisation?

This thesis hopes to establish a policy for more investigation into workplace language revitalisation initiatives. The policy bases itself upon the three main themes of contagious initiative, the disagreement between the ideas of compulsion and encouragement, and the activating of support structures instead of just having passive support.

Glossary

<i>ako</i>	to learn
<i>iwi</i>	tribe
<i>hapū</i>	sub-tribe
<i>karakia</i>	prayer
<i>kaupapa</i>	topic
<i>kia ora</i>	be well (greeting)
<i>kia piki ake i ngā raruraru o te kāinga</i>	socio-economic issues
<i>kōhanga reo</i>	Māori immersion preschool
<i>kōrero</i>	to speak
<i>kura kaupapa</i>	Māori immersion primary school
<i>mātauranga</i>	knowledge
<i>mihi</i>	speech of greeting
<i>ngā mihi</i>	acknowledgements (greeting)
<i>reo ā-iwi</i>	dialect
<i>tangata whenua</i>	indigenous people
<i>taonga</i>	treasure
<i>taonga tuku iho</i>	gifts that have been passed down
<i>tauīwi</i>	foreigners
<i>tautoko</i>	to support
<i>te reo</i>	the Māori language
<i>tikanga</i>	customs
<i>tino rangatiratanga</i>	self determination
<i>waiata</i>	to sing
<i>wānanga</i>	Māori tertiary education institution
<i>whānau</i>	family
<i>whanaungatanga</i>	relationship
<i>wharekura</i>	Māori immersion secondary school

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Interviews

Participant 1, Male, 43-51, Swedish American. Interviewed on 30 June 2014

Participant 2, Male, 34-42, New Zealand European. Interviewed on 1 July 2014

Participant 3, Male, 25-33, Pākehā. Interviewed on 2 July 2014

Participant 4, Female, 34-42, Samoan New Zealand European. Interviewed on 2 July 2014

Participant 5, Male, 34-42, Pākehā. Interviewed on 2 July 2014

Participant 6, Male, 43-51, New Zealand European. Interviewed on 3 July 2014

Participant 7, Female, 34-42, Celtic Pākehā. Interviewed on 3 July 2014

Participant 8, Female, 52-60, Pākehā. Interviewed on 4 July 2014

Participant 9, Male, 52-60, Pākehā. Interviewed on 4 July 2014

Participant 10, Male, 52-60, Pākehā. Interviewed on 7 July 2014

Participant 11, Female, 34-42, Pākehā. Interviewed on 7 July 2014

Participant 12, Female, 18-24, New Zealand European. Interviewed on 7 July 2014

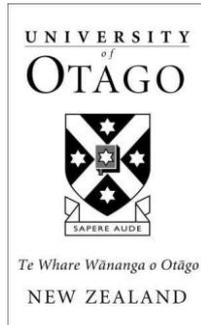
Participant 13, Female, 43-52, New Zealand European. Interviewed on 8 July 2014

Participant 14, Male, 43-51, Pākehā. Interviewed on 9 July 2014

Participant 15, Female, 25-33, Pākehā. Interviewed on 9 July 2014

Appendices

Appendix A: Participant Information Sheet



MA Thesis - What is the attitude of non-Māori second language learners of the Māori language towards their Māori language use?

INFORMATION SHEET FOR PARTICIPANTS

Thank you for showing an interest in this project. Please read this information sheet carefully before deciding whether or not to participate. If you decide to participate we thank you. If you decide not to take part there will be no disadvantage to you and we thank you for considering our request.

What is the Aim of the Project?

The aim of this project is to see the attitudes of Māori language speaking employees and whether they are supported to value their ability to speak Māori. It proposes to research what the success factors of Māori language maintenance and revitalisation are, and the value of and attitude towards the Māori language in New Zealand.

What Type of Participants are being sought?

I would like to interview you about the use of, value and attitude of employees at the University towards the Māori Language in your workplace. I would like to get a small group of employees from any department of the University, apart from Te Tumu, that are non-Māori and are able to speak Māori or have taken some type of Māori language course. There will be approximately ten participants in this thesis. All personal information will be confidential and will not be used in the final thesis. All information and recommendations made in the final thesis will be available for all participants involved, to encourage positive changes in the support of the Māori language in their workplaces.

What will Participants be Asked to Do?

Should you agree to take part in this project, you will be asked to...

Take part in a short (45-60 minutes) face-to-face interview that consists of several survey questions which focus on current Māori language practices with your employ, and the value that the Māori language has for you. This data will be analysed and recommendations will be developed in order to increase Māori language use and receptivity in the workplace.

We will ask you questions about Māori language use within the work environment.

As a participant you will have access to information you have provided and the final report (upon request).

If you feel uneasy as to what the results may reveal in terms of your role/influence on Māori language use and/or your responses about the universities practice regarding the Māori language, you may withdraw from the research at any time, up until finalisation of the final report.

Please be aware that you may decide not to take part in the project without any disadvantage to yourself of any kind.

What Data or Information will be Collected and What Use will be Made of it?

The raw data (interview information you provide) will be recorded on digital recorder, transcribed by the researchers, and analysed for the purposes of developing recommendations to assist with increasing the usability of Māori within the workplace, and for employees in general.

The data will be used to give feedback to universities about possible workplace models to increase the usability of the Māori language. These reports may be presented as conference presentations, as reports, and as a thesis. The student involved with this thesis will be involved in gathering this data as data for a thesis, and presentations.

The recordings will be retained for the duration of the research after which they will be deleted (unless specified otherwise by you). Only those involved in the research or involved in the examination process of the student researchers' work will have access to the raw data (if requested).

The data collected will be securely stored in such a way that only those mentioned below will be able to gain access to it. At the end of the project any personal information will be destroyed immediately except that, as required by the University's research policy, any raw data on which the results of the project depend will be retained in secure storage for five years, after which it will be destroyed.

We will endeavour to protect your anonymity as much as possible.

You will not be identified in this research (unless you prefer to be named). On the Consent Form you will be given options regarding your anonymity. Please be aware that should you wish we will make every attempt to preserve your anonymity. However, with your consent, there are some cases where it would be preferable to attribute contributions made to individual participants. It is absolutely up to you which of these options you prefer.

The results of the project may be published and will be available in the University of Otago Library (Dunedin, New Zealand) and the Te Tumu e-prints repository, and subsequent conferences/publications, however, every attempt will be made to preserve your anonymity.

You will have the opportunity to correct or withdraw the data/information at any time prior to final report writing

You will be given the opportunity to view the data or information that relates to you.

If you prefer that the raw information you provide be retained beyond the timeframes stipulated, please make this known on the consent form.

If you would like to see the results of the study, please confirm this, and we will endeavour to contact you.

This project involves an open-questioning technique. The general line of questioning includes Māori language use, barriers and enablers within the workplace. The precise nature of the questions which will be asked have been semi-determined in advance, but other questions may arise depending on the way in which the interview develops.

Can Participants Change their Mind and Withdraw from the Project?

In the event that the line of questioning does develop in such a way that you feel hesitant or uncomfortable you are reminded of your right to decline to answer any particular question(s) and also that you may withdraw from the project at any stage without any disadvantage to yourself of any kind.

What if Participants have any Questions?

If you have any questions about our project, either now or in the future, please feel free to contact either:-

Jacob Myhre

and/or

Poia Rewi

Te Tumu

Te Tumu

Telephone Number 022-6821704

University Telephone Number 03-4798955

Email Address myhja225@student.otago.ac.nz

Email Address poia.rewi@otago.ac.nz

This study has been approved by the Department stated above. It has also been reviewed and approved by the University of Otago Human Ethics Committee. Reference: D14/149. If you have any concerns about the ethical conduct of the research you may contact the Committee through the Human Ethics Committee Administrator (ph 03 479-8256). Any issues you raise will be treated in confidence and investigated and you will be informed of the outcome.

Appendix B: Interview Questionnaire



MA Thesis - What is the attitude of non-Māori second language learners of the Māori language towards their Māori language use?

Questionnaire

MĀORI LANGUAGE ATTITUDES IN THE WORKPLACE SURVEY FOR University Employees

This survey is about the general attitude of the workplaces at the University to the Māori Language to ascertain the following:

- How much the Māori language is valued in the workplace?
- Your attitude toward, experience with and aspirations for the Māori language in the workplace

There are **THREE** sections.

The survey should take **45-60 minutes**.

If you feel uncomfortable about any question, you need not answer.

Every effort will be made to ensure your anonymity (unless you specify otherwise).

Every effort will be made to ensure the anonymity of your workplace (unless you specify otherwise).

Section one: Part 1 - Background information

- 1) Where were you born?
- 2) Where did you spend most of your childhood?
- 3) What age group are you in? 18-24 25-33 34-42 43-51 52-60 >60
- 4) What gender do you identify with? Male/Female/Other
- 5) What nationality are you?
- 6) What ethnic group(s) do you identify with?
- 7) What is your HIGHEST Education Qualification?
 - Tertiary Education – Degree or Higher
 - Tertiary Education - Certificate/Diploma
 - Secondary Education
 - Primary Education
- 8) Do you speak other languages? If so what are they?

Section one: Part 2 - Employment information

- 1) What is the name of the department you work in?
- 2) What is your position within that workplace?
- 3) What amount do you work? Full Time, Part Time, Contract
- 4) How long have you been employed there?

Section two: Personal Māori language information

- 1) Were you exposed to any Māori language during childhood?
- 2) In your adult life?
- 3) When did you begin speaking Māori?
- 4) How well are you personally able to speak Māori in day-to-day conversation?
- 5) If you do, who do you speak the most Māori language to during any given week?
- 6) Do you have personal Māori language goals? If so what are they?
- 7) Does your family have Māori language goals? If so what are they?
- 8) Were there any key factors that have enabled you to actively use the Māori language? If so what are they?
- 9) Were there any key factors that have prevented you from actively using the Māori language? If so what are they?
- 10) What value does the Māori language have for...?
 - a) You and your family?
 - b) Your workplace and colleagues?
 - c) New Zealand as a nation?
 - d) Our national identity?
 - e) The world?
- 11) What does the Māori language mean to you?

Section three: Other Māori language information

- 1) What are your workplace's Māori language goals?
- 2) Is it a requirement to have Māori language proficiency in your job/role?
- 3) If so, when do you use it? If not, do you think it should be?
- 4) Are you and your colleagues supported by your workplace to learn or speak Māori?
- 5) Does your workplace support the use of the Māori language in the workplace?
- 6) Do you feel comfortable about using Māori at work? Why or why not?
- 7) Do you support others in your workplace who are learning or speak Māori?

- 8) Do you think your workplace should support the use of the Māori language?
- 9) Is learning the Māori language provided as professional development in the workplace?
- 10) How often do you interact with people inside your employment that use some degree of Māori language?
- 11) What impact has your active participation and use of Māori language had in your workplace?
- 12) Should the Māori language be made compulsory in all sectors?
- 13) How do you think New Zealanders might place more value on the Māori language?

Appendix C: Participant Consent Form

MA Thesis - What is the attitude of non-Māori second language learners of the Māori language towards their Māori language use?

CONSENT FORM FOR

PARTICIPANTS

I have read the Information Sheet concerning this project and understand what it is about. All my questions have been answered to my satisfaction. I understand that I am free to request further information at any stage.

I know that:-

1. My participation in the project is entirely voluntary;
2. I am free to withdraw from the project at any time without any disadvantage;
3. Personal identifying information and interview audio recordings will be destroyed at the conclusion of the project but any raw data on which the results of the project depend will be retained in secure storage for at least five years;
4. This project involves an open-questioning technique. The general line of questioning includes Māori language use, barriers and enablers within the workplace. The precise nature of the questions which will be asked have not been determined in advance, but will depend on the way in which the interview develops and that in the event that the line of questioning develops in such a way that I feel hesitant or uncomfortable I may decline to answer any particular question(s) and/or may withdraw from the project without any disadvantage of any kind.
5. If I feel uneasy as to what the results may reveal in terms of my role/influence on Māori language use and/or my responses about the departments practice regarding the Māori language, I may withdraw from the research at any time, up until finalisation of the final thesis.
6. The results of the project may be published and available in the University of Otago Library (Dunedin, New Zealand) and the Te Tumu e-prints repository, and subsequent conferences/publications, however every attempt will be made to preserve my anonymity.
7. I, as the participant:

a) agree to being named in the research,		OR;
b) would rather remain anonymous		

I agree to take part in this project.

.....
(Name of participant)

.....
(Signature of participant)

.....
(Date)

Appendix D: Participant Recruitment Flyer

