

Ka whānau mai te reo: Kei tua o te kura

Understanding how tertiary education
organisations are supporting the transitions
of reo Māori learners and speakers

A kaupapa Māori mixed-methods study

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He mihi

Tēnei rā te mihi ake ki ngā whānau i whāngaihia te manu nei kia rere ai ia ki runga. Ka nui te mihi atu ki a koutou te whānau Hammond-Ropata i whakaae mai kia whakaatutia ō koutou whakaahua ā-whānau ki runga i te karere e whakamōhio ake ana i ngā kōrero mo te kaupapa nei ki ngā iwi katoa—tēnā koutou.

Ki a koutou hoki ngā iwi o Te Wānanga o Raukawa mo ā koutou tautoko, ā koutou whakawhitiwhitinga kōrero, me ō koutou whakaaro rangatira, tēnei ka mihi atu—tēnā koutou katoa. Ka mihi atu rā hoki ki a koutou te rōpū hāpai i te kaupapa nei, arā, ko Ani Mikaere, ko Heitia Raureti, ko Huia Winiata, ko Sonya Daly, ko Āneta Rāwiri, ko Kayrn Kee, ko Milton Rauhihi ēnā; tatū anō hoki ki ngā kaiako o Te Tari Reo, ngā kaimahi, me ngā kaiako katoa i tautoko mai i te kaupapa nei—tēnā rā koutou katoa. Nā ērā kupu tautoko me ngā whakawhitiwhitinga kōrero, i taea ai e te manu nei te tipu kia pakari mo te rere ki runga rawa. Nō reira, ki a koutou ngā kākano i ruia mai i Rangiatea, tēnei te mihi atu ki a koutou katoa.

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Te Wānanga o Raukawa and Te Wāhanga have worked in partnership on this project. The project is stronger because of the commitment and expertise of Te Wānanga o Raukawa. We would like to acknowledge their contributions.

To the staff and managers of tertiary education organisations (TEOs) who responded to our call and shared their stories of te reo Māori at their TEO: you have strengthened the project and assisted us to share the wider story of how TEOs support the revitalisation of te reo Māori, and learners and speakers of reo Māori.

We acknowledge the support and dedication of Alex Hotere-Barnes in gathering kōrero, and of Adam Cooper and Parekatene Ropata in making sure that we represented these kōrero accurately. We also acknowledge NZCER staff: Sally Boyd (project sponsor) for her invaluable advice; Melanie Berg and Rachel Felgate for their statistical support; John Huria for editing support; Charles Darr and Jacky Burgon for review support; and Christine Williams for her formatting assistance.

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Preamble

This report is part of the research series *Ka whānau mai te reo*, which supports whānau reo Māori development by focusing on transitions experienced by reo Māori learners and speakers. The series title encapsulates the commitment, motivation, and efforts of whānau to realise their aspirations for te reo Māori.

The word *whānau* relates to birth, origins, and the relationships between people who are joined together through whakapapa, identity, and te reo Māori. In the context of the series title, it refers to the bringing forth of te reo Māori through whānau, and conversely, the bringing forth of whānau through te reo Māori.

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Executive summary

Ka whānau mai te reo: *Kei tua o te kura* is part of the kaupapa Māori research series Ka whānau mai te reo. The series provides information to support whānau making decisions about learning te reo Māori as they move through three key transition points between educational institutions: entering Year 1 at primary school; moving to secondary school; and beyond secondary school. We also provide information to assist educational institutions to deepen their understandings of this complex area, and how they can support whānau to achieve their aspirations for te reo Māori. This report extends the Ka whānau mai te reo series into tertiary education. We present the findings of a research study undertaken by Te Wāhanga (the kaupapa Māori research unit within the New Zealand Council for Educational Research), in partnership with Te Wānanga o Raukawa. The study was funded jointly by the New Zealand Council for Educational Research's (NZCER's) Government Grant agreement with the Ministry of Education, and the Ako Aotearoa National Project Fund.

We know from the Ka whānau mai te reo series that whānau have diverse aspirations for te reo Māori that may range from a desire for basic fluency, to aspirations for high-level fluency and intergenerational transmission of te reo Māori at home. Tertiary transitions are key opportunities for whānau to review these aspirations, and make choices about educational institutions.

A tertiary education organisation (TEO) can make an important contribution to supporting whānau to achieve their reo Māori aspirations beyond compulsory education. This may take a number of forms including providing courses to learn te reo Māori, to learn *in* te reo Māori, or providing a supportive environment where it is normal to hear, see, and speak te reo Māori.

One issue that is faced by whānau who are considering enrolling in a TEO is the diversity of providers, the courses they offer, and the TEO's support, or lack thereof, for te reo Māori, and for transitioning reo Māori learners and speakers. TEOs range from small providers that may be area- or iwi-based, to national providers with thousands of staff members and students across multiple campuses. Finding out about the reo Māori courses that a TEO offers may be easily done before enrolment. However, it can be difficult to find out how a TEO supports te reo Māori and transitioning reo Māori learners



and speakers on a daily basis. Support for transitioning reo Māori learners and speakers may be provided by one staff member who also has other responsibilities, or by a number of staff members based in different locations providing specialised support for transition issues. This diversity within TEOs and the range of whānau reo Māori aspirations makes this a complex area for whānau and for study.

INTRODUCTION TO THE STUDY

There is little research that focuses on tertiary transitions for Māori. The research that is available mostly focuses on students who are transitioning from school to university. However, most reo Māori learners at tertiary are adult learners, which indicates a need to extend research in this field to include tertiary transitions for reo Māori learners of any age.

This kaupapa Māori mixed-methods study aims to benefit TEOs by providing information about the current policies and practices in place to support transitioning reo Māori learners and speakers. It also aims to support whānau to make decisions about their participation in tertiary education, by sharing information about supporting learners and speakers of te reo Māori in TEOs.

The overarching research question for this study was “How well prepared are TEOs to support whānau aspirations for te reo Māori?” We focused on aspirations and preparation rather than outcomes. For the main part of the study we asked Te Wānanga o Raukawa to partner with us because te reo Māori was integral to the establishment and ongoing operation of this TEO, and because of their experience in providing support to reo Māori learners and speakers.

Further research questions, developed together with Te Wānanga o Raukawa, asked how the wānanga is contributing to the achievement of whānau, hapū, and iwi aspirations for te reo Māori and to the survival of Māori as a people.

We used a transformative design that privileges whānau experiences in order to explore the support provided to transitioning reo Māori learners and speakers. The overarching framework used four kaupapa—ngā moemoeā, te reo Māori, rangatiratanga, and whanaungatanga—that were identified by whānau and discussed in *Kia puāwaitia ngā tūmanako: Critical issues for whānau in Māori education* (Hutchings, Barnes, Taupo, & Bright, 2012). These four kaupapa guided our thinking and practices, from the research-design phase through to data collection, analysis, interpretation, and reporting.

We undertook a review of kaupapa sources, where we searched for critical issues for whānau in reo Māori education within TEOs. This review of kaupapa sources included oral and written literature about the health of te reo Māori; kōrero provided by Māori learners and speakers in TEOs; transitions literature; and government strategies and funding support for te reo Māori in TEOs.

Te Wānanga o Raukawa is an exemplar of a tertiary organisation that prioritises te reo Māori. To highlight practices and processes at Te Wānanga o Raukawa, the main part of the study was an in-depth qualitative case study. We employed the data-gathering method of kōrero ā-whānau with 27 reo Māori learners and staff to explore what preparedness could look like for TEOs focused on te reo Māori.

The second part of the study was primarily a quantitative online survey that gathered information from 49 people selected from the staff of 22 TEOs across the sector. These staff members had roles in supporting transitioning reo Māori learners and speakers. The TEO survey focused on the preparedness of a range of TEOs to support whānau reo Māori to achieve their aspirations and to support transitioning learners and speakers of reo Māori.

KEY FINDINGS

Throughout this report we have provided commentary and raised questions that we hope will encourage TEOs to reflect on how their policies and practices support transitioning reo Māori learners and speakers. The key findings of this kaupapa Māori mixed-methods study are presented here in two parts.

Positioning of te reo Māori in TEOs

We have five key findings about how te reo Māori is positioned in the tertiary sector:

- Te reo Māori is more than an academic subject to whānau; it is connected to their survival as Māori. We found that whānau aspirations are broader than wanting to gain a “pass” in a reo Māori tertiary course. Their aspirations were multigenerational and connected to whakapapa and te ao Māori.
- The protection of te reo Māori as a taonga and its status as an official language is enshrined in legislation and government documents. However, there appears to be a mismatch between the intent of education policy, its implementation, and tertiary resourcing for te reo Māori. Our research shows te reo Māori is funded at the same baseline Student Achievement Component (SAC) funding rates as other language or arts subjects, and has not received targeted increases. The findings from this research suggest it is timely for tertiary funding of te reo Māori to be set at a level that reflects its importance for Māori, and its status as a taonga, and official language of Aotearoa.
- Personal and institutional attitudes constrain or provide support for reo Māori learners and speakers. Attitudes towards te reo Māori in TEOs, either positive or negative, have an impact on support for reo Māori learners and speakers. Many TEO staff members said that they had experienced negative attitudes at personal and institutional levels that created barriers for reo Māori learners and speakers.
- The TEO sector does not have a set of common strategies, policies, and practices for supporting reo Māori learners and speakers. We found a wide variety of strategies, policies, and practices to support te reo Māori in TEOs. Our analysis suggested that these activities supported some, but not the full range, of the reo Māori aspirations of whānau.
- A well-prepared TEO needs multiple, inter-related policies and practices. This will help TEOs to support whānau reo Māori and transitioning reo Māori learners and speakers to achieve their diverse aspirations.



Continuum of support for whānau reo Māori aspirations and TEO good practices

The quantitative and qualitative data provided examples of good practices across all types of TEOs. We have summarised these practices in the form of a continuum (see Figure 1) that shows how the practices support whānau reo Māori aspirations. The continuum aims to encourage TEOs to reflect on their own practice in relation to each of the four whānau-identified kaupapa. TEOs could also customise these practices to their setting to enhance their support for te reo Māori and delivery to reo Māori learners and speakers.

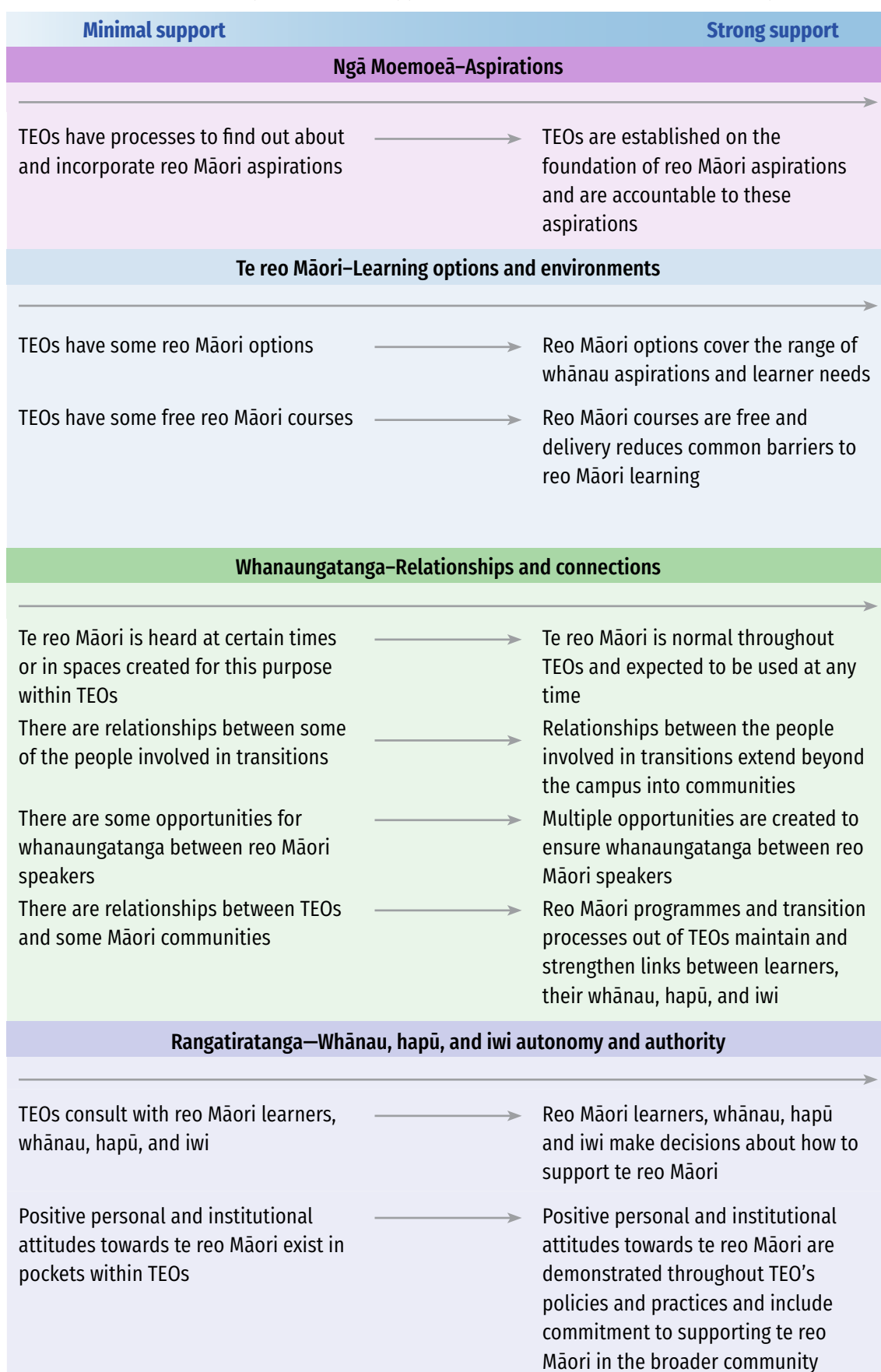
To develop this continuum of practice we drew on the idea of right-shifting practices as described in the Zero–Passive–Active (ZePA¹) model (Higgins, Rewi, & Olsen-Reeder, 2014). Given the focus of Te Wānanga o Raukawa on te reo Māori, their practices mostly appear on the right of the continuum.

Using the ZePA continuum could assist TEOs to consider their practices alongside the range of whānau aspirations for te reo Māori; to consider where their efforts are currently focused, and identify practices that could contribute to a wider range of whānau reo Māori aspirations.

Rather than one stand-alone practice or policy, the continuum indicates that a well-prepared TEO has multiple inter-related policies and practices working together to support whānau reo Māori aspirations, transitioning reo Māori learners and speakers, and te reo Māori. We suggest that if these good practices were more common they would support more TEOs to expand their contribution to te reo Māori beyond assisting to increase the number of speakers with a basic level of proficiency. Contributing to increasing the number of speakers with higher qualifications and proficiency would better suit the range of whānau aspirations for te reo Māori, as well as the government policies and strategies for te reo Māori and tertiary education.

1 Also called KoPA in te reo Māori (Kore–Pō–Awatea).

FIGURE 1 Continuum of TEO practices that support whānau to achieve their reo Māori aspirations



CONCLUDING COMMENT

This report provides commentary and opportunities for reflection on how prepared TEOs are to support whānau reo Māori aspirations, particularly in the context of transitioning reo Māori learners and speakers. A shift in thinking on multiple levels may be required in some TEOs, to reflect on how they are contributing to supporting the range of aspirations that whānau have for te reo Māori, and to include policies and practices that challenge power and decision-making imbalances between TEOs and whānau, hapū, and iwi.

Our research suggests that government funding of te reo Māori needs to adequately support the full range of whānau aspirations. An analysis of government funding support for te reo Māori could help clarify where funding is being allocated and whether it aligns with the full range of aspirations that whānau have for learning te reo Māori. This analysis could also help clarify the extent to which government support reflects the status of te reo Māori as a taonga and official language of Aotearoa.

Overarching kaupapa

Our whanaungatanga methodology relies on three overarching and inter-related kaupapa that emerged from whānau who shared their stories with Te Wāhanga in Hutchings et al. (2012).

Ngā moemoeā—aspirations

Ngā moemoeā, in this report, are the aspirations, hopes, and dreams that learners, speakers, whānau, hapū, iwi, communities, and TEOs have for te reo Māori.

Rangatiratanga—whānau, hapū, and iwi autonomy and authority

Rangatiratanga, in the context of this report, is about strengthening opportunities for learners, speakers, whānau, hapū, and iwi to make decisions that will support reo Māori learners and speakers and the achievement of reo Māori aspirations.

Te reo Māori—learning options and environments

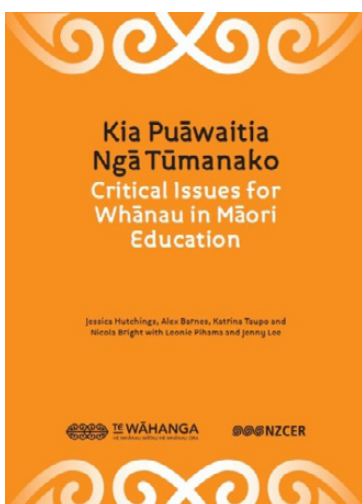
Te reo Māori as a kaupapa in this report is about having accessible te reo Māori learning options and supportive environments.



Ka whānau mai te reo, the series: Some background to this project

Ka whānau mai te reo: *Kei tua o te kura* contributes to the wider series Ka whānau mai te reo. This series explores how whānau are supported to use and learn te reo Māori while participating in the education system. It focuses on key educational transitions when whānau are moving between learning environments, and the role of transition processes in facilitating language learning continuity. In this kaupapa Māori mixed-methods study we have focused on tertiary transitions of reo Māori learners and speakers.

KIA PUĀWAITIA NGĀ TŪMANAKO: CRITICAL ISSUES FOR WHĀNAU IN MĀORI EDUCATION



In this study, Hutchings et al. (2012) used the kaupapa Māori methodology of whanaungatanga and the method of kōrero ā-whānau to work directly with whānau in Māori and Pākehā educational settings.

Key findings

Some key messages from the project were:

- Whānau need high-quality information in order to make informed decisions about Māori education.
 - Whānau are drawn to centres and schools that have a clear educational philosophy they can believe in and where Māori student “success” encompasses academic, cultural, and general life skills.
- Structural racism and a lack of understanding and recognition of Māori world views are continual barriers to Māori education.
 - Whānau want more say over reo Māori initiatives and access to appropriate management and governance processes.



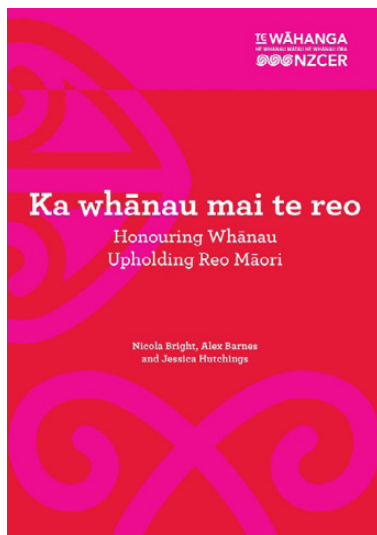
- More kōhanga reo and kura are needed.
- More reo Māori and tikanga Māori support in the home and community is vital.

Three overarching kaupapa connected the many educational issues raised by whānau. These were ngā moemoeā, rangatiratanga, and te reo rangatira. In further work we explored whānau transitions through the lens of these multidimensional kaupapa.

KA WHĀNAU MAI TE REO: THE WHAKAPAPA OF THIS PROJECT

The Ka whānau mai te reo series² provides information to support whānau decision making about learning te reo Māori as they are moving between or within educational settings.

Ka whānau mai te reo: Honouring whānau upholding reo Māori



Ka whānau mai te reo: Honouring whānau, upholding reo Māori (Bright, Barnes, & Hutchings, 2013) used the three kaupapa of ngā moemoeā, te reo Māori, and rangatiratanga (Hutchings et al., 2012) to investigate the relationship between reo Māori development and transitions, as experienced by diverse whānau. Bright et al. (2013) drew on kōrero from whānau and from existing research about reo Māori revitalisation and transitions. The report outlined some of the issues that whānau face as they move between different learning environments.

Key findings

Strong themes coming through the literature and from kōrero ā-whānau enabled Bright et al. (2013) to identify practices that support whānau reo Māori to develop during transitions, as shown in Figure 2.

² The series has been funded through NZCER's Government Grant agreement with the Ministry of Education. The Government Grant supports NZCER to fulfil some of its statutory obligations under the New Zealand Council for Educational Research Act 1972.

FIGURE 2 **Supporting the continuity of whānau reo Māori development during key educational transitions**



Source: Bright et al. (2013, p. 31)

Ka whānau mai te reo: Kia rite!



Ka whānau mai te reo: Kia rite! Getting ready to move. Te reo Māori and transitions (Bright, Hotere-Barnes, & Hutchings, 2015) explores how whānau make decisions about Māori-language development as they prepare to transition. It also looks at what supports whānau to kōrero Māori once they have settled into a new learning environment.

Key findings

- For many whānau, future aspirations for supporting their reo Māori include making sure that their children’s connections with whānau, hapū, iwi, and their home marae stay strong.



- Whānau may have different reo Māori aspirations for each of their tamariki, and tamariki themselves may have different aspirations from their parents.
- Most whānau do not have easy access to all reo Māori education options. Reo Māori learning continuity (learning that keeps building on the learner’s knowledge and skills) can easily be disrupted during transitions or the move from one place to another. If there are no good options for reo Māori education or links between existing reo Māori programmes then reo Māori learning can suffer.
- Factors supporting whānau to kōrero Māori included:
 - positive language environments
 - disposition, skills, and opportunities
 - creating a “need” to kōrero
 - positive attitudes about te reo Māori and being Māori
 - language bonds—reo Māori relationships
 - creating a culture of learning.

Ka whānau mai te reo: Kia tautoko

Ka whānau mai te reo: Kia tautoko. Learning and using te reo Māori within complex support systems (Bright & Broughton, 2017) shares the kōrero from whānau who transitioned into a new learning environment, with a focus on the role that transition processes and te reo Māori had in those moves. It also explores the idea that whānau learning and use of te reo Māori sits within a complex support system unique to each whānau. Using the lens of their own complex support system to illustrate their experiences, we share detailed stories of whānau who had recently transitioned.

Ka whānau mai te reo: Kei tua o te kura

The current study extends the Ka whānau mai te reo series to focus on tertiary education. We bring together quantitative (TEO survey) and qualitative (case study) data, and a review of kaupapa sources, to explore TEO preparedness to support whānau to achieve their reo Māori aspirations within the context of tertiary transitions.

This report is organised into five sections. The first three sections provide the background to this study, discuss the kaupapa Māori mixed-methods research approach, and review the kaupapa sources. The fourth section presents key findings from the TEO survey and the case study at Te Wānanga o Raukawa in the light of ngā moemoeā, te reo Māori, whanaungatanga, and rangatiratanga. Each subsection concludes with commentary where we bring together and interpret the findings from the quantitative and qualitative data. The final section of the report provides conclusions and policy and practice implications.

Kaupapa Māori and mixed-methods research approaches

This study used a kaupapa Māori mixed-methods transformative design. In this section we explain the different aspects of this design and how they interact. We then describe the research methods that we used to collect and interpret data.

KAUPAPA MĀORI RESEARCH APPROACH

A kaupapa Māori research approach allows for exploration of new ideas and ways of working that contribute to the development of “the mātauranga continuum” (Bright et al., 2013). It is a way of conducting research that is connected to who we are as Māori, and our philosophy and principles (Smith, 1992). This approach includes being conscious that, as Māori researchers, we are subjective and connected to the research that we undertake. In line with this approach, we use the first person plural (we) in this report.

Kaupapa Māori research has transformative potential through challenging educational institutions and the way they deliver education. Kaupapa Māori research can also challenge power relationships by privileging voices not usually heard (Smith, 1997). In keeping with this transformative focus, we highlight good practices for TEOs. We provide some reflective questions about how TEOs can support whānau to achieve their reo Māori aspirations, and how they can support transitioning reo Māori learners and speakers.

WHANAUNGATANGA

Whanaungatanga has multiple layers of meaning. In the Ka whānau mai te reo series we use the term *whanaungatanga* to describe and focus on relationships and connections between people who have the potential to support reo Māori development across transitions.

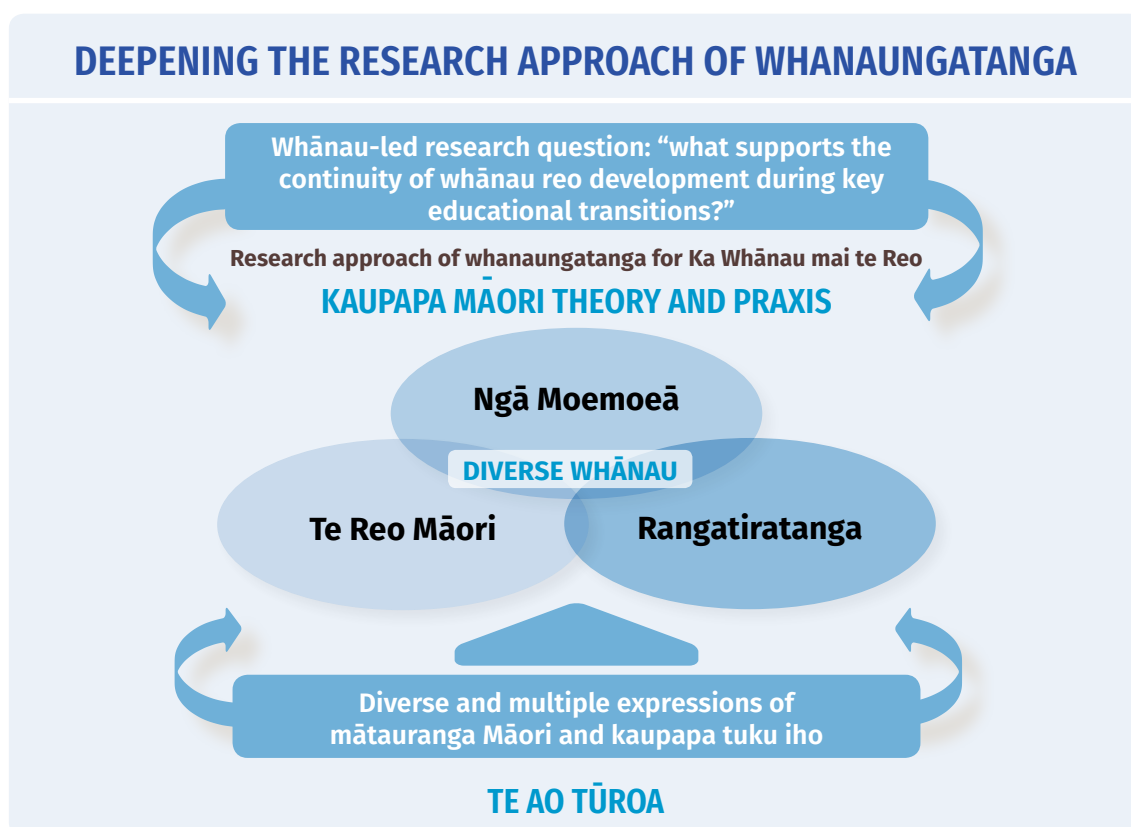


We also use whanaungatanga as a kaupapa Māori methodology that focuses our research on whānau engagement in education (Bishop, 1995). Whanaungatanga acts as a deliberate counter narrative to the negative impact colonisation has had on the concept of whānau (Bright et al., 2015). Dominant colonial categories have incorrectly equated a whānau with a “nuclear family” (Mikaere, 1994). Our research approach, as illustrated in Figure 3 below, places whānau with their diverse realities at the centre. This approach includes an understanding of what makes kaupapa Māori research tika (right or accurate) (Cram, 2000). For example, a whanaungatanga approach places the learners within the context of their wider whānau, rather than viewing them as individuals only. Figure 3 illustrates that the foundation of our approach is te ao tūroa, which locates whānau within Aotearoa. This approach is grounded in kaupapa tuku iho and mātauranga. We describe whānau as groups of people connected either through whakapapa (shared heritage) or kaupapa (commitment to a particular philosophy). This description recognises the importance of the interwoven relationships of whānau and moves away from the limited construct of the nuclear family.

Methodologically, whanaungatanga provides a frame for thinking about why we use different research methods and how we use these methods. Applying this frame, we reflect whanaungatanga in different ways throughout the research design and process. In the Ka whānau mai te reo series, whanaungatanga has been applied to ensure that whānau stories are privileged and whānau aspirations are located at the centre of activities (Hutchings et al., 2012). Through whanaungatanga we enact processes that are authentic for participants; use our relationships and connections to listen to and share the stories of those whose voices are not always heard in research; and give these voices power by centring our research around their stories.

Applying whanaungatanga has meant that, where possible, we have used kōrero ā-whānau (face-to-face group interviews) as well as interviews with individuals to speak with learners, speakers, their whānau, and staff in educational institutions. Quotes have been used to share stories and to anchor the concepts and themes of our reports in practical examples of whānau experiences. We also used whanaungatanga to identify potential participants for the quantitative and qualitative components of this study; and to identify kaimahi to support the translation and transcription of data that were collected in te reo Māori. For this study we also developed our application of whanaungatanga by extending pre-existing relationships and connections between Te Wāhanga and Te Wānanga o Raukawa into a research partnership.

FIGURE 3 Ka whānau mai te reo conceptual framework



Source: Bright et al. (2013, p. 11)

OVERARCHING KAUPAPA: NGĀ MOEMOEĀ, TE REO MĀORI, RANGATIRATANGA, AND WHANAUNGATANGA

Our whanaungatanga methodology relies on overarching kaupapa that emerged from the whānau who shared their stories with Te Wāhanga in Hutchings et al. (2012). Whānau told us that three kaupapa—ngā moemoeā, rangatiratanga, and te reo Māori—were fundamental to a kaupapa Māori analysis of education issues concerning whānau (Hutchings et al., 2012). We have used these kaupapa as the lens to frame the project, determine the TEO survey and case study questions, and to critically analyse and interpret themes that arose from the data. Whanaungatanga (relationships) emerged as a fourth kaupapa during the current project, and is inter-related with the other three kaupapa. It was also discussed by whānau in Hutchings et al. (2012). We have also used these kaupapa to frame the findings in this report and to group the good practices that emerged from the data.

RESEARCH PARTNERSHIP WITH TE WĀNANGA O RAUKAWA

In the Ka whānau mai te reo series, whānau reported that Māori-medium learning environments in the compulsory education sector were more likely to support the ongoing reo Māori development of learners during and after transitions. In line with this finding, we made the assumption that a TEO that offered immersion reo Māori courses would also be well prepared by having policies and practices in place to support learners and their



development as reo Māori speakers. A further assumption was that a TEO established by iwi to support the reo Māori aspirations of their people would provide an interesting model of what it looks like when te reo Māori is being prioritised in a TEO. We further anticipated that an iwi-established TEO could shed light on how Māori have been agents for change in reo Māori revitalisation through tertiary education.

Only a handful of TEOs in Aotearoa shared these characteristics. Te Wāhanga invited Te Wānanga o Raukawa to partner with us because of pre-existing relationships we had, because it is iwi-established, it is focused on the survival of te reo Māori, and it has more than 35 years of experience supporting reo Māori learners and speakers in immersion environments. We anticipated that, given these characteristics, Te Wānanga o Raukawa would be well prepared to support whānau reo Māori aspirations. This partnership included working together to design the research study and instruments for data collection, conduct a case study of Te Wānanga o Raukawa, and interpret the data collected for the study.

The kaupapa of Te Wānanga o Raukawa

This subsection contains a summary of the history and kaupapa of Te Wānanga o Raukawa.

Nā reira, tuatahi ake, ko te hiahia kia ora ai tātou hei Māori e taea ana te kī kua ora hei Māori, e taea e au te pērā, me matatau ki te reo me ōna tikanga.

Therefore, in the first instance, the desire is to maintain our identity as Māori, and we can say that we have survived, in order to say we have done that, people must know the language and customs.

Te Wānanga o Raukawa staff

Te Wānanga o Raukawa was established in 1981 by the Raukawa Trustees for the Confederation of Te Atiawa, Ngāti Raukawa and Ngāti Toa Rangatira or ART Confederation (Te Wānanga o Raukawa, 2003; Walker, 2011). It was registered as a wānanga 12 years after it began its education programme (Waitangi Tribunal, 1999). Te reo Māori is a key focus for Te Wānanga o Raukawa. This focus was driven by an urgent need to revitalise te reo Māori within the three iwi. In 1979, Professor Whatarangi Winiata observed that:

At present there is not one Ngāti Raukawa, Ngāti Toa, or Te Atiawa child in the Raukawa region who is able to converse freely in Māori. Moreover, less than 5 percent of the adult population of Ngāti Raukawa, Ngāti Toa, or Te Atiawa have this capacity. (Winiata, 1979, p. 70)

A brief history of Te Wānanga o Raukawa

Te Wānanga o Raukawa is a component of Whakatupuranga Rua Mano, a 25-year experiment in tribal development that began in 1975. The guiding principles of Whakatupuranga Rua Mano are:

- The people are our wealth, develop and retain.
- The marae is our principal home, maintain and respect.
- Te Reo Māori is a taonga, halt the decline and revive.
- Self-determination (Winiata, n.d., p. 3).

As a reflection of the aspirations of Whakatupuranga Rua Mano, undergraduate and postgraduate students have three compulsory parts to their degrees: te reo Māori; iwi and hapū studies; and a specialisation.

I roto i ngā mahi katoa ka whakatairangahia te reo kei roto i ngā akoranga katoa ko te whai ehara i te mea ka tutuki i ngā wā katoa engari ko te whai kia whai wāhi te reo i roto i ngā akoranga katoa, ahakoa te akoranga, ahakoa te akoranga, ka whai wāhi te reo i roto i ngā akoranga.

In all of the activities at this institution the language will be elevated in importance, it's there throughout the curriculum. It isn't as though we get it right every single time, but the aim is to have the language entwined in all areas of study, no matter what course, the language will be part of study requirements.

Te Wānanga o Raukawa staff member

Te Wānanga o Raukawa has purposefully recreated a tikanga Māori way of learning and teaching. The programmes it offers are firmly grounded in the aspirations of the three iwi, and in a Māori worldview. Marae-based studies also deliver the reo Māori programme on marae throughout Aotearoa. The content and delivery of the programme through marae-based studies has been designed by, and is relevant for, each particular marae.

Learners develop deep understandings of their place in a wider interrelated and interconnected world, with the goal of achieving individual and community wellbeing and wholeness. This perpetuates ways of life through time, so future generations can continue to be instructed on what is valued and important for their survival.

(Rāwiri, 2012, p. 24)

The uniqueness of Te Wānanga o Raukawa is not just reflected in the courses it offers, but also in how it operates. There are 10 kaupapa that guide the operations of Te Wānanga o Raukawa:

- Manaakitanga: Mana-enhancing behaviour.
- Rangatiratanga: The expression of the attributes of a rangatira including acknowledging the rangatiratanga of individuals, whānau, hapū, and iwi.
- Whanaungatanga: Relationships of interdependence.
- Kotahitanga: Unity of purpose and direction.
- Wairuatanga: Understanding there is a spiritual existence in addition to a physical existence.
- Ūkaipōtanga: A place of belonging, where you can contribute.
- Pūkengatanga: Excellence in teaching, preserving, and creating mātauranga.
- Kaitiakitanga: Ensuring the existence of Te Wānanga o Raukawa so it can continue to fulfil its functions.
- Whakapapa: Acknowledging our interconnectedness and interdependence.
- Te Reo: Te reo Māori revival is central to all of the activities of Te Wānanga o Raukawa.

(Te Wānanga o Raukawa, 2016)



This brief history of Te Wānanga o Raukawa shows that reo Māori revitalisation has been a core focus of activity for the ART Confederation for over 40 years. The perspectives presented in the case study from staff and learners highlight the approach of Te Wānanga o Raukawa to supporting whānau reo Māori aspirations.

RESEARCH QUESTIONS

There are many aspects of transitioning into tertiary education that can impact on learners, such as financial support, location, and childcare. In this study we focus on transition issues that impact specifically on te reo Māori, and reo Māori learners and speakers.

The research questions for this study were developed in partnership with Te Wānanga o Raukawa. Our approach to these research questions was to generate information and commentary to deepen our understandings of TEO preparedness to support whānau reo Māori aspirations, through a particular focus on transitions for reo Māori learners and speakers.

Our overall research question asked: How well prepared are TEOs to support whānau aspirations for te reo Māori? We focused on preparedness by looking at policies and practices that supported whānau to pursue their reo Māori aspirations. We did not seek to focus on outcomes based on student achievement data. One key rationale for this decision is that achievement data and whānau reo Māori aspirations are not necessarily aligned. Whānau aspirations may be for fluency, rather than course completion. Therefore student achievement data do not necessarily provide a measure of how TEOs are supporting whānau reo Māori aspirations.

Further research questions specific to Te Wānanga o Raukawa explored how Te Wānanga o Raukawa is contributing to the achievement of whānau, hapū, and iwi aspirations for te reo Māori and the survival of Māori as a people, through its te reo Māori initiatives.

MIXED-METHODS RESEARCH APPROACH

This study uses a kaupapa Māori mixed-methods approach (see Figure 4 below) to explore how well TEOs were supporting whānau aspirations for te reo Māori, with a focus on support for transitioning reo Māori learners and speakers. The rationale for a mixed-methods approach was an acknowledgement that support for reo Māori learners within TEOs was a complex area of study, and exploring the preparedness of TEOs to support whānau reo Māori aspirations would require bringing together knowledge from different sources.

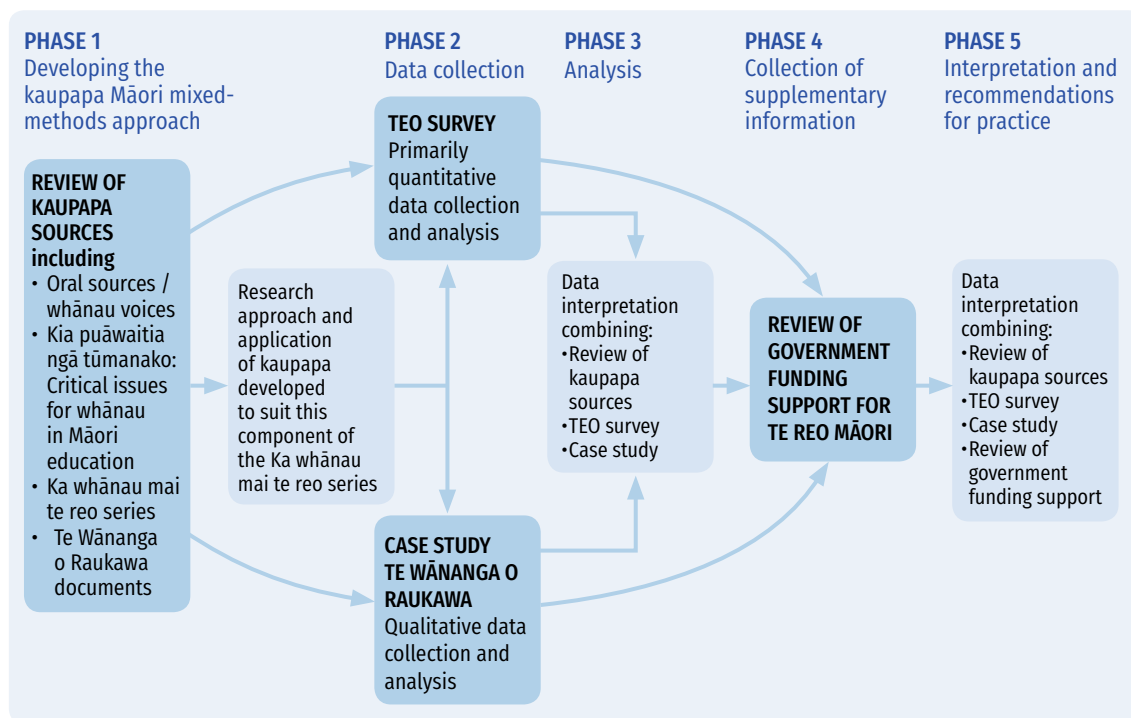
Mixed-methods research has emerged as a field over the past 30 years (Cresswell & Clark, 2011). This research approach commonly uses more than one form of data collection and analysis. Collecting qualitative and quantitative data allows for the strengths of both methods to be used to answer complex research questions.

Mixed-methods research also allows information to be collected in appropriate ways from different groups, especially those who may not commonly have their voices heard (Greene, 2002). Transformative mixed-methods approaches (Cresswell & Clark, 2011) align with kaupapa Māori approaches, which place whānau at the centre of the research.



Both aim to explore critical issues between groups including power imbalances, and to recommend changes to improve social justice. This design used our overarching kaupapa (ngā moemoeā, te reo Māori, rangatiratanga, and whanaungatanga) to guide our thinking and practices from the research design phase through to data collection, analysis, interpretation, and reporting.

FIGURE 4 The kaupapa Māori mixed-methods design of this study



Research methods

This study had a multiphase design. This subsection describes the main methods we used in each phase and their relationship to our kaupapa Māori mixed-methods approach.

Developing the kaupapa Māori mixed-methods approach (Phase 1)

Literature reviews have been criticised as “self-serving”, ensuring that the work of senior researchers creates the boundaries for future research, while elevating their own status as experts (Mikaere, 2011, p. 30). As well as privileging particular authors, literature reviews also privilege knowledge sourced from published writing. This focus on published writing and subjugation of oral sources has excluded many Māori stories—and therefore Māori knowledge—from literature reviews. Applying kaupapa Māori theory in Phase 1 of our research design, we developed an approach to a literature review that acknowledges whānau voices and oral sources as well as literature. We have called this approach a **review of kaupapa sources**. In the first step of Phase 1, we privileged Māori knowledge by reviewing oral material (particularly whakataukī and whakatauākī) relating to our research questions. The project team discussed this material and used it to support our conversations and thinking about the research design and questions. The second step of the review used our kaupapa of privileging whānau voices to search written literature, both published and unpublished, for direct quotes, whānau stories, or other



representations of whānau kōrero. We focused primarily on literature produced in the past 10 years. We also considered the findings and critical issues for whānau in reo Māori education within TEOs from this literature.

The review included previous findings from Hutchings et al. (2012) and the Ka whānau mai te reo series. We also reviewed published and unpublished documents relating to the establishment and operation of Te Wānanga o Raukawa. The initial review of kaupapa sources took place in 2014, and was updated in 2016.

We then searched more broadly for literature that could also contribute to exploring our research questions. Literature was brought together under five themes:

- the health of te reo Māori
- reo Māori learners and speakers at TEOs
- transitions
- government strategies
- government funding support of te reo Māori (added in Phase 4).

Data collection: TEO survey and case study of Te Wānanga o Raukawa (Phase 2)

In Phase 2, qualitative and quantitative data were gathered concurrently and analysed. The main part of the study was an in-depth qualitative case study of practices and processes at Te Wānanga o Raukawa to provide an exemplar of a tertiary organisation that prioritises te reo Māori. The second part was a primarily quantitative online survey of TEOs which enabled us to also collect information from a wide range of TEOs.

Case study of Te Wānanga o Raukawa

Through our research partnership we conducted a case study with Te Wānanga o Raukawa using the research method of **kōrero ā-whānau**. Five kōrero ā-whānau and a few individual interviews were held with a total of 27 reo Māori learners and staff at the Ōtaki campus of Te Wānanga o Raukawa in 2014. The purpose of the kōrero ā-whānau was to look in depth at the transition practices of Te Wānanga o Raukawa, and to explore what preparedness looks like for a TEO that was focused on te reo Māori. Project team members from Te Wānanga o Raukawa used whanaungatanga to identify potential staff and student participants through their existing relationships.

We chose to interview learners in their first year of studying te reo Māori at Te Wānanga o Raukawa as they had recent experiences of transitioning. Some of these learners were speakers of te reo Māori when they transitioned into Te Wānanga o Raukawa, and all were learning te reo Māori as part of their current courses. One kōrero ā-whānau was held with learners who were studying Heke Reo Māori (diploma in te reo Māori). A second kōrero ā-whānau was held with learners and speakers who had to study te reo Māori as a compulsory component of their courses, but did not have te reo Māori as their specialty. Both kōrero ā-whānau were bilingual (te reo Māori and English).

We talked to adult learners who attended kaupapa-based kōrero ā-whānau. The one exception to this was an adult related to one of the learners who attended a kōrero ā-whānau. The kōrero from the adult whānau member has been included with kōrero from learners and speakers so the person is not identifiable. Learners and speakers lived in the North and South Islands, and in Australia. They had whakapapa to a number of different iwi. Some had non-Māori whakapapa.

Three kōrero ā-whānau were held with 12 Te Wānanga o Raukawa staff. One kōrero ā-whānau was held with staff from Te Tari Reo (in te reo Māori), and two kōrero ā-whānau were held with staff from other departments (in te reo Māori and English). We felt that it was important to speak with staff in other departments to explore how teaching and administrative staff (beyond the reo Māori faculty) were supporting reo Māori learners and speakers.

Using our kaupapa to frame our discussions, we asked learners semistructured questions. These covered four areas:

1. **Ngā moemoeā:** We asked learners why te reo Māori was important to them and their whānau; what their whānau aspirations regarding te reo Māori were; about their opportunities to learn and use te reo Māori; and about support for te reo Māori that was available from whānau, hapū, iwi, and the community.
2. **Transitions:** We asked learners about their reasons for choosing to study at Te Wānanga o Raukawa and about their transition into Te Wānanga o Raukawa.
3. **Te reo Māori:** We asked learners how they thought learning te reo Māori may impact on themselves and their whānau.
4. **Final thoughts:** We asked learners about barriers to learning and using te reo Māori, and about what they thought could be done to help whānau reo Māori development.

We also asked Te Wānanga o Raukawa staff semistructured questions, using our research kaupapa as a frame.

1. **Ngā moemoeā:** We asked about the aspirations of the ART Confederation regarding te reo Māori and tikanga Māori; ways that Te Wānanga o Raukawa builds relationships with whānau to find out about their aspirations; how Te Wānanga o Raukawa supports professional learning and development in te reo Māori and tikanga Māori; and how Te Tari Reo supports whānau to achieve their aspirations.
2. **Te Wānanga o Raukawa:** We asked how Te Wānanga o Raukawa provides opportunities for students to learn and use te reo Māori and tikanga Māori; and how students and whānau are involved in decisions about how te reo Māori and tikanga Māori are taught.
3. **Tertiary sector:** We asked about the role of the wider tertiary sector in supporting whānau to achieve their reo Māori aspirations; how whānau reo Māori development is joined up across the tertiary sector; and how funding mechanisms support whānau reo Māori aspirations.
4. **Transitions:** We asked about ways that first-year learners of te reo Māori are supported; and how students are supported to maintain their reo Māori once they leave Te Wānanga o Raukawa.
5. **Te reo Māori:** We asked about barriers to learning and using te reo Māori; and about the most important things that can be done to help whānau reo Māori development.

Participant responses have been reported qualitatively. Themes have been reported where they have been identified. We use the terms “many” or “most” when themes were common across many participants, and “some” when themes were discussed by a few participants.



TEO survey

We designed an online TEO survey to get a broad picture of what diverse TEOs were doing to support reo Māori learners and speakers, particularly during transitions.

We included all universities, wānanga, and institutes of technology and polytechnics (ITPs) as potential participants, since the majority of tertiary-level reo Māori learners study in these TEO types. We also reviewed a list of all private training establishments (PTEs) to find ones that focused on courses for reo Māori learners and speakers. We identified five PTEs with this focus to include as potential participants. In total, the TEO survey was sent out to 32 TEOs. Twenty-two TEOs responded to the survey. Potential participants within each TEO were purposefully chosen to act as key informants. We used purposeful sampling to improve the likelihood that the voices of Māori working in tertiary were heard in this study, as we anticipated that many of the staff who supported reo Māori learners and speakers were also Māori. Purposeful sampling also allowed us to identify potential participants who were working in roles that we thought could shed the most light on the research questions. Participants were therefore selected for their likely knowledge of how their TEO supports transitioning reo Māori learners and speakers, and how it supports whānau to achieve their reo Māori aspirations.

We also used whanaungatanga to identify potential participants and their roles within TEOs. We then used snowballing to conduct a further search for informants across the range of TEOs. TEO websites were searched for positions that indicated staff at operational or management levels who could have a role in teaching or supporting transitioning reo Māori learners and speakers. This strategy gave us a list of 136 potential participants across the 32 TEOs. The number of potential participants depended on the size and focus of the TEO. We identified between one and 14 in each TEO.

In August 2014 we sent a bilingual (te reo Māori and English-language) online survey to potential participants. It asked about TEO practices that support reo Māori learners and speakers to develop and maintain their reo Māori as they moved in and out of TEOs. The survey had four sections:

1. **Whanaungatanga:** We asked about TEO relationships with kura/schools, other institutions, and Māori communities; and how TEOs foster connections and relationships to support reo Māori learners and speakers.
2. **Te reo Māori:** We asked about course provision; assessment of reo Māori proficiency; TEO formal strategies for te reo Māori; and transitions out from TEOs.
3. **Ngā moemoeā and rangatiratanga:** We asked how TEOs find out about reo Māori aspirations, and how these aspirations are incorporated into policies and practices.
4. **Final thoughts:** We asked about the challenges TEOs face and the most important things TEOs do to support reo Māori learners.

Forty-nine staff members from 22 of the 32 TEOs responded.³ The TEOs were: two of the three wānanga; two of the five PTEs; seven of the eight universities; and 11 of the 17 ITPs. Nine responses were received where the respondent chose not to identify their TEO. Over a third of potential participants responded to the survey (49 people, or 36% of the identified staff members). Staff members had a range of roles in their TEOs. Some had

³ A minimum of 69% as nine respondents chose not to identify their TEO.

multiple roles,⁴ including reo Māori lecturers or tutors (39%), Māori academic support (33%), Māori student-support liaison (31%), governance/management (14%), external relations advisers (10%), and other (6%). Supplementary phone interviews were conducted with three respondents from two universities and an ITP to support the survey data and clarify good practices described in the surveys.

We report survey findings for closed questions using percentages or numbers of staff. Where staff members were able to choose multiple responses, the percentages will add to more than 100%. Many closed questions included an “other” option for responses that did not fit in another category. These responses are reported qualitatively.

Analysis, interpretation, and recommendations for practice (Phases 3 and 5)

In keeping with the transformative intent of the design, in Phases 3 and 5, the findings from each method were brought together and interpreted in partnership with Te Wānanga o Raukawa.

Collection of supplementary information (Phase 4)

Phase 4 arose from the results of the data analysis from Phase 2. When we analysed responses from staff about challenges to supporting reo Māori learners and speakers, we found that funding of te reo Māori was a strong theme. However, we needed more information to help us understand what this meant in the context of this study. Therefore, in Phase 4 we gathered data on government funding support of te reo Māori in TEOs.

These data were interpreted in partnership with Te Wānanga o Raukawa to inform Phase 2 (TEO survey and case study of Te Wānanga o Raukawa) and were brought together with that data to inform the overall report findings.

Limitations

Our purposeful sampling strategy focused on potential participants who could tell us the most about practices and policies in their TEOs to support te reo Māori. The individual survey response rate of 36% (49 responses out of 136 potential participants) is acceptable for an online survey, although the number of respondents meant we needed to be cautious about generalising findings from the survey.

The TEO response rate was higher than the individual response rate, with 22 of the 32 TEOs responding. The rate could in fact be higher, as nine respondents chose not to identify their TEO. Across the sector, there is only a small number of people in each TEO with a role in supporting transitioning reo Māori students, and research indicates that the number of TEO staff in Māori-specific roles is decreasing (Potter & Cooper, 2016). Therefore we consider it useful to share survey responses to shed light on transition practices and to highlight good practices.

We also acknowledge the diversity of TEOs, including that some are very large and complex. We understand that staff members, when responding to the survey, were only able to tell us about policies and practices that were known to them. In some cases these would have reflected the entirety of the TEO’s support for reo Māori learners

⁴ This is an example of a survey question where respondents had the option of choosing more than one response, therefore the percentages add to more than 100%.



and speakers. In others, there may have been practices and policies that supported te reo Māori that the respondent was unaware of. However, because we purposefully selected the people who were likely to know about the core policies and practices that supported reo Māori learners and speakers, there was less risk of this occurring. This possible limitation was also countered through viewing information from the TEO survey alongside other sources of information within this mixed-methods study. The combination of information from different sources helped us to deepen our understanding of the research questions.

Review of kaupapa sources

This section presents the findings from the review of kaupapa sources (oral and written literature).⁵

HEALTH OF TE REO MĀORI

Te reo Māori is an integral part of Māori culture and identity. In the Ka whānau mai te reo series, many whānau told us that reo Māori was important to them. Many whānau had aspirations to speak te reo Māori and to have other whānau and community members do that too. However, te reo Māori remains “a language at risk” spoken by a minority of the population (Te Puni Kōkiri, 2008). Only 3% of the total New Zealand population said they spoke te reo Māori in 2013 (Statistics New Zealand, 2013a). Less than one-quarter of Māori (21.3%) could have a conversation in te reo Māori in 2013 (Statistics New Zealand, 2013b). In 2015, a longitudinal study of more than 7,000 New Zealand children found that less than 1% of 9-month-old children had a parent who was mostly speaking te reo Māori to them (Growing up in New Zealand, 2015).

REO MĀORI LEARNERS AND SPEAKERS AT TEOs

The Ka whānau mai te reo series reported that many people were learning te reo Māori through TEOs. In 2013, learners of te reo Māori were spread across the TEO sector, with more than half learning in wānanga (63%) (Ministry of Education, 2015a). There were also reo Māori learners in universities (15%), PTEs (12%), and ITPs (11%) (Ministry of Education, 2015a). This information does not include all speakers of te reo Māori in TEOs as speakers may enrol in TEOs to take courses other than te reo Māori.

The concentration of reo Māori learners in wānanga is meaningful, as wānanga students have particular characteristics. Wānanga students are more likely than other Māori adults to be female, and they tend to be older and be more strongly concentrated in the most deprived neighbourhoods in Aotearoa (Lane & Earle, 2015). In 2013, learners of te reo Māori in TEOs were also most likely to be women (73%) (Ministry of Education, 2015b). Over three-quarters (78%) of reo Māori learners were aged 25 or over, so were not transitioning straight from school into reo Māori learning (Ministry of Education, 2015b).

⁵ For a description of what was involved in the review of kaupapa sources, see Section 2: Kaupapa Māori and mixed-methods research approaches.



In 2013, Ministry of Education statistics showed that more than half of reo Māori learners (65%) were learning at certificate levels 1 to 4 (Ministry of Education, 2015c). This is in line with a 2007 study, *He tini manu reo*, which found the main contribution of tertiary education to te reo Māori from 2001 to 2005 was to increase the number of speakers with basic or conversational fluency (see Table 1) (Earle, 2007).

TABLE 1 **He tini manu reo**

He tini manu reo identified three distinct groups of tertiary learners of te reo Māori (Earle, 2007). These groups and their characteristics included:

1. Learners taking te reo Māori programmes were:
 - mostly enrolled at wānanga in full-time programmes at level 4
 - more likely to be Māori, female, and aged between 30 and 50
 - likely to have been employed before study and have low or no school qualifications.
2. Those taking te reo Māori as part of other programmes:
 - were spread across ITPs, universities, and wānanga
 - were more likely to be Māori, female, 20–24 or 30–44
 - had a mix of background experiences. Around a third were working, a third were unemployed or not in the labour market, and a third had been enrolled with another tertiary provider or at school
 - mostly have low or no school qualifications.
3. Learners who are taking only one or two courses:
 - were most likely to be studying through community education or with an ITP
 - were more likely to be female and more likely to be non-Māori than students in the other two groups, with the largest numbers aged 20–24
 - had a mix of background experiences. Around half were working, about a quarter were unemployed or not in the labour market, and a quarter had been enrolled with another tertiary provider or at school
 - were more likely to have higher-level school qualifications.

TRANSITIONS

In Bright et al. (2013) we reviewed literature about good practice for managing transitions. Although these practices were largely based on transitions within the compulsory schooling sector, we consider that they apply to tertiary transitions as well. We found that good practice includes:

- actively valuing the knowledge (particularly cultural knowledge and values) that learners bring with them (Peters, 2010; Rivers, 2010)
- promoting learning continuity across the education settings a child is moving between (McGee, Ward, Gibbons, & Harlow, 2003; see also: Hartly, Rogers, Smith, Peters, & Carr, 2012; Rivers, 2010; Wylie, Hodgen, & Ferral, 2006)
- establishing relationships between all those involved in transitions (focusing on centres/school relationships with one another, and with learners and whānau and potentially extending to iwi) (Bishop, Berryman, Cavanagh, & Teddy, 2007; Bishop, Berryman, Tiakiwai, & Richardson, 2003; Education Review Office, 2012; Hutchings et al., 2012; McGee et al., 2003; Wylie et al., 2006)
- sharing information and good practices (Rivers, 2010; Wylie, 2012).

Expanding our review to the tertiary sector, we found that transitions for Māori who are studying a range of courses at tertiary level have received some attention in recent literature (Tertiary Education Commission, 2012). The focus of tertiary transition literature has mainly been on transitions of young Māori from secondary school to universities (Tertiary Education Commission, 2012). However, there is little research focusing specifically on supporting transitions of reo Māori learners and speakers (the majority of whom, as previously mentioned, are not transitioning into tertiary learning from secondary school). Our study contributes to the literature by looking at how te reo Māori learners and speakers in particular are supported by TEOs during tertiary transitions.

GOVERNMENT STRATEGIES

Wai 262 claim states that the Crown has a responsibility to contribute to the survival of te reo Māori as an official language (Māori Language Act 1987) and taonga of Aotearoa (Waitangi Tribunal, 1989). The Tribunal identified four key principles that are components of the Crown's Treaty obligations. These were partnership, wise policy, a Māori-speaking government, and adequate resources. In terms of adequate resources, the Tribunal noted that:

In the context of te reo, the Crown must therefore recognise that the Māori interest in the language is not the same as the interest of any minority group in New Zealand society in its own language. Accordingly in decision-making about resource allocation, te reo Māori is entitled to a 'reasonable degree of preference' and must receive a level of funding that accords with this status. (Waitangi Tribunal, 2011, p. 452)

Given the special status of te reo Māori, we analysed government policies and strategies to see what they could tell us about government expectations of TEOs in relation to te reo Māori, and how these expectations were implemented and resourced.

For more than a decade, teaching and learning of te reo Māori through TEOs has been contributing to the revitalisation of te reo Māori. Teaching and learning of te reo Māori is also a mechanism to support the government vision that Māori enjoy and achieve education success as Māori.

In 2003, the Māori Tertiary Reference Group, chaired by Professor Linda Tuhiwai Smith, published the *Māori Tertiary Education Framework* (Ministry of Education, 2003). Although not formally endorsed by the Government, the framework aimed to act as a starting point to initiate discussions between Māori communities and TEOs. Priority three of the framework specifically discussed the position of te reo Māori in supporting "Māori as sustainable wealth creators", and included the intermediate objective of "Improving the accessibility and affordability of te reo Māori and tikanga Māori in tertiary education" (p. 24), and an action point of "Developing within TEOs tertiary education supporting the preservation, revitalisation and development of te reo Māori and Māori culture" (p. 25).

Ministry of Education strategies (2013a, 2013b) recognise the important role of tertiary education in supporting te reo Māori. One of the outcomes of *Ka Hikitia—Accelerating Success 2013–2017* (hereafter, *Ka Hikitia*) is that "Māori succeed at tertiary education". An associated goal is to "Increase participation and completion in Māori language courses at higher levels..." (Ministry of Education, 2013a, p. 45).



Ka Hikitia identifies a key long-term action for the Ministry of Education and education, business, innovation, and employment sector agencies in relation to te reo Māori. This action is to provide “clear, quality Māori language pathways through tertiary education to support improvement in language proficiency” (Ministry of Education, 2013a, p. 46). The measure the Ministry of Education uses to determine progress for te reo Māori in tertiary education is that “The number of people who participate in, and complete, Māori language qualifications increases” (Ministry of Education, 2013a, p. 57).

Tau Mai Te Reo—The Māori Language in Education Strategy 2013–2017 (Ministry of Education, 2013b) (hereafter, *Tau Mai Te Reo*), builds on reo Māori in education components of Ka Hikitia and recognises the responsibilities of government and the education sector agencies to work with iwi.

The *Tertiary Education Strategy 2014–2019* (Ministry of Education & Ministry of Business, Innovation and Employment, 2014) is a recent government statement relating to the tertiary sector and te reo Māori and is designed to “guide tertiary education and its users (learners and businesses) towards a more prominent contribution to a more productive and competitive New Zealand” (Ministry of Education & Ministry of Business, Innovation and Employment, 2014, p. 2). The Tertiary Education Strategy includes clear government expectations of TEOs concerning te reo Māori:

- In recognising the role of Māori as tangata whenua and Crown partners under the Treaty of Waitangi, TEOs must enable Māori to achieve education success as Māori, including by protecting Māori language and culture, and to prepare for labour market success.
- TEOs have a responsibility to contribute to the survival and wellbeing of Māori as a people (Ministry of Education & Ministry of Business, Innovation and Employment, 2014, p. 7).

Six strategic priorities are identified in the Tertiary Education Strategy. The strategic priority that relates directly to Māori learners is priority three: boosting achievement of Māori and Pasifika learners. According to the strategy, “achieving this priority must be underpinned by TEOs working in partnership with Māori and iwi to support Māori language, tikanga Māori and mātauranga Māori” (Ministry of Education & Ministry of Business, Innovation and Employment, 2014, p. 7). When articulating system expectations, the Tertiary Education Strategy goes on to say that “All parts of the system must support Māori language, tikanga Māori and mātauranga Māori” (Ministry of Education & Ministry of Business, Innovation and Employment, 2014, p. 21).

Together, these government strategies and frameworks provide clear statements of support and expectations of TEOs in relation to te reo Māori. The strategies are working towards more Māori learners achieving higher levels in education.

GOVERNMENT FUNDING SUPPORT OF TE REO MĀORI IN TEOS

Through the course of this study, many of the people we talked with or surveyed said that limited funding for te reo Māori education was a barrier to whānau achieving their aspirations for te reo Māori. For this reason we decided to examine the level of funding for te reo Māori in the tertiary sector.



Ka Hikitia—Accelerating Success 2013–2017 is the Government’s strategy to rapidly change how education performs so that all Māori students gain the skills, qualifications and knowledge they need to succeed and to be proud in knowing who they are as Māori. (Ministry of Education, 2013a, p. 8)

Overall, we would expect to see a high level of cohesion and funding for te reo Māori. The funding structure for te reo Māori is complex and there are different funding sources. Government funding support is given to TEOs in two main ways—through the SAC funding (Tertiary Education Commission, 2016b) and through additional targeted and top-up funding.⁶ Our data analysis of funding support focused on the period covered by the current Tertiary Education Strategy. We found that government provided targeted and top-up funding to support reo Māori learners and speakers during this period. This included targeted funding through the Performance-Based Research Fund for completion of masters’ and doctoral degrees in te reo Māori, particularly in the science and engineering fields (Tertiary Education Commission, 2014a).

We also looked at SAC funding—the Government’s contribution to the costs of tertiary teaching. The Government’s budget determines the amount of SAC funding available.⁷ Our analysis of SAC funding focused on funding at levels 3 and higher. This funding is calculated by taking into account valid domestic student enrolments (measured by equivalent full-time students), and the courses and qualifications that students are enrolled in. TEOs are required to classify courses according to groups, and these groups are funded at different rates. The funding rates for particular groups are dependent on a calculation of how much it costs to provide the course.

Our analysis of SAC funding resulted in four main findings.

1. Te reo Māori is funded at the same SAC rate as other languages

First, we found that te reo Māori is not visible in SAC documentation. We assume that it is located within a large category that includes the arts and languages (Tertiary Education Commission, 2016a). This lack of visibility for te reo Māori is surprising. Also surprising is that te reo Māori is in the same SAC funding category as all other languages (Tertiary Education Commission, 2015). Te reo Māori appears to be treated as any other language or arts subject. With its status as a taonga, official language, and the policy intent evident in Ka Hikitia, Tau mai te Reo and the Tertiary Education Strategy itself, at a minimum we would expect to see te reo Māori funded at a higher rate than other languages or arts subjects.⁸

2. Reo Māori SAC funding is lower than other areas

Secondly, we found that other courses (e.g., science, technology, and engineering) were funded at higher rates than arts and languages—the category in which te reo Māori is situated (see Figures 5 and 6). Some of these other courses have also recently received

6 One source of top-up funding is Equity Funding for courses at Level 5 and above. This is “a Government contribution to help improve access to tertiary achievement of Māori students, Pasifika students and students with disabilities”. Such funding does not necessarily contribute to Māori language learning. See <http://www.tec.govt.nz/funding/funding-and-performance/funding/fund-finder/equity-funding/>

7 For more information, see <http://www.tec.govt.nz/funding/funding-and-performance/funding/fund-finder/sac-level-3-and-above/sac-funding-rates/>

8 Since the 2013 budget, SAC funding for languages (including te reo Māori) has increased at a similar percentage rate between 2015 and 2017.



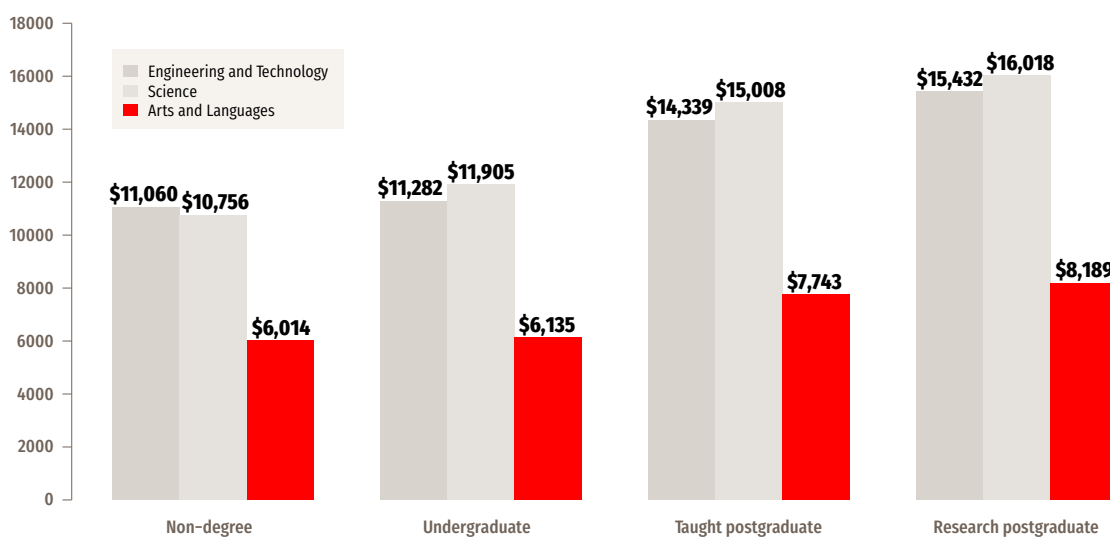
increases in funding. Explanations given for increases in the 2014 Vote tertiary education budget included contributing to government priorities, and in the 2015 budget they included investing in priority areas (Ministry of Education, 2015d, 2015e).

Investing in science continues to be a priority for the Government as it is crucial for innovation, productivity and growth in the New Zealand economy. Targeting additional funding to science contributes strongly to the business growth agenda and the competitiveness of the NZ higher education system because science is associated with high levels of research activity. (Ministry of Education, 2015b, 2015d)

Our argument is that te reo Māori should be a priority for the Government based on its status as a taonga and official language, as an education policy focus, and as a matter of survival for Māori. Then, as a priority, it should also receive funding that reflects this status.

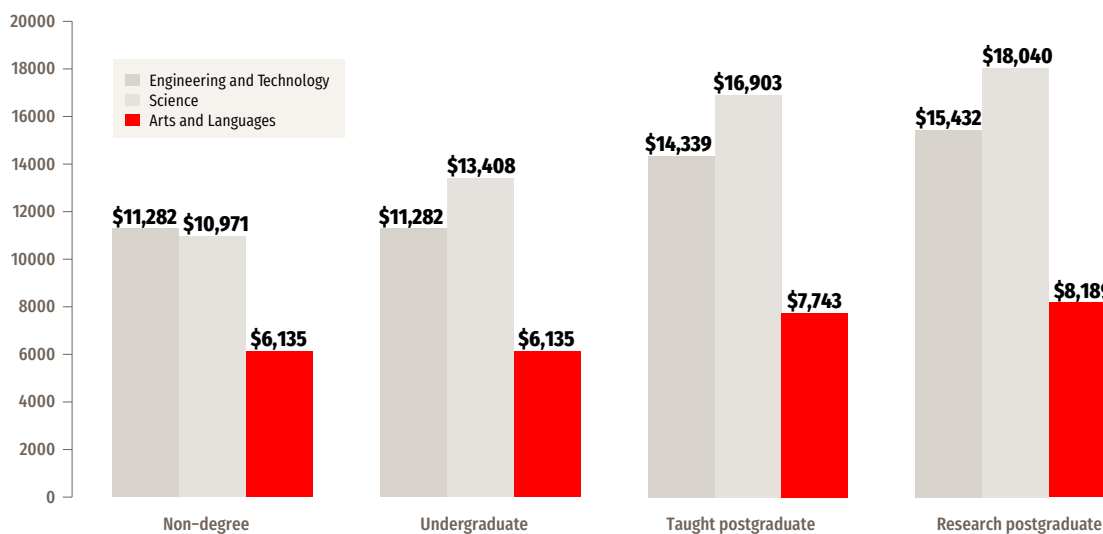
Figures 5 and 6 illustrate the relationship between funding for the large arts and languages category (including te reo Māori) with the funding for subjects that are government priorities. It is important to note that, because areas such as arts and languages (including te reo Māori) are funded at a lower overall rate, they also receive a lower actual increase in terms of total dollars.

FIGURE 5 SAC funding rates for 2015



Source: Minister for Tertiary Education, Skills and Employment (2014)

FIGURE 6 SAC funding rates for 2017



Source: Tertiary Education Commission (2014a)

3. Some areas have received additional SAC funding increases

A summary of funding increases for course classifications 1–4 between 2015 and 2017, in the categories of engineering and technology, arts and languages, and science, shows that:

- All SAC funding in the non-degree classification (category 1) increased by around 2%.
- There was no funding increase for engineering and technology or arts and languages above the non-degree level (categories 2–4).
- For science, there was a 12.6% increase in funding for the undergraduate, taught postgraduate, and research-based postgraduate classifications (categories 2–4).

Budget documents indicate that investment in government priority areas was one of the reasons given for funding-rate increases in some areas, such as science.⁹ Given the status of te reo Māori as a taonga and its visibility in government strategies, we would expect to see an increase in funding for te reo Māori courses.

4. Evidence suggests te reo Māori is underfunded


Finally, we also found some evidence that suggested that te reo Māori was being underfunded as a language, based on the cost of provision. This underfunding was first identified in 2002. At that time a working group recommended that specific areas of potential funding-rate anomalies, including second-language teaching and teaching of te reo Māori, be included in a review (Funding Category Review Scope Working Group, 2003). In 2005, when the funding category review report was released (Tertiary Education Commission & Ministry of Education, 2005), it showed areas of anomalies for second-language teaching and teaching of te reo Māori. Cabinet agreed to funding-rate increases for some areas where anomalies were confirmed, but it did not agree to funding-rate increases for te reo Māori.

⁹ Since 2007, the TEC has “focused on improving educational performance through moving funding from poor performing courses as measured by course completion rates, and progressively directing funding towards higher educational achievement and high-priority areas, such as science, technology, engineering and mathematics” (Tertiary Education Commission, 2014b, p. 7). See, for example, Ministry of Education (2015a).



It is arguable that te reo Māori courses are underfunded. To be more effective, teaching of te reo Māori requires an intensive, immersion focus (May, Hill, & Tiakiwai, 2006) which takes time and is costly. SAC funding rates for te reo Māori are not based on the cost of effective provision. Effective provision of te reo Māori could also include participation in Māori contexts such as noho marae (overnight stays), marae visits, and trips to significant landmarks of the local area. It is not clear whether cost factors such as these, as well as government strategies and policies calling for higher qualifications and proficiency in te reo Māori, have been taken into account when determining the SAC funding rates and potential increases for te reo Māori.

In conclusion, we understand that an increase in SAC funding is not a total panacea, and that the government is contributing to realising its strategies to support Māori learners through targeted and top-up funding. We also acknowledge that we were unable to investigate what happens to SAC funding once it is received by TEOs, and whether funding for te reo Māori is ring-fenced within each TEO to benefit reo Māori learners. However, our analysis does show a mismatch between government strategies relating to te reo Māori and how the Government is prioritising, or rather “not prioritising” te reo Māori through its core SAC funding. An increase in SAC funding could assist TEOs to expand their contribution towards increasing the number of te reo Māori speakers with higher qualifications and proficiency. An increase in funding would also assist TEOs to better meet the full range of whānau aspirations for te reo Māori. Increased SAC funding may also support TEOs to consider offering fee-free or low-fee courses, which may reduce one of the barriers for whānau to participate in the study of te reo Māori through tertiary education.



Te Wānanga o Raukawa case study and TEO survey findings

This section highlights key findings from the analysis of the qualitative data (Te Wānanga o Raukawa case study) and quantitative data (TEO survey). Findings are reported under the research kaupapa of ngā moemoeā, te reo Māori, whanaungatanga, and rangatiratanga. Under each kaupapa we suggest good practices for TEOs to support reo Māori learners and speakers that have emerged from the data. We also provide questions to encourage TEOs to reflect on their practices and policies. Each subsection concludes with a commentary that combines and interprets these findings alongside the review of kaupapa sources.

NGĀ MOEMOEĀ

Ngā moemoeā refers to aspirations for te reo Māori, at individual and collective levels. As noted in other Ka whānau mai te reo reports (Bright et al., 2013), whānau aspirations are as diverse as whānau themselves. Transitions are a key time for whānau to think about their reo Māori aspirations and how educational institutions can support them. Finding out about aspirations can provide direction for TEOs to support reo Māori learners. This subsection focuses on whānau reo Māori aspirations, the processes TEOs use to find out about aspirations, and how aspirations are being incorporated into TEO policies and practices.



Good practices that support whānau to achieve their aspirations (ngā moemoeā):

- use a mix of formal and informal processes to find out about learners, speakers, whānau, hapū, and iwi aspirations for te reo Māori
- incorporate the aspirations of learners, speakers, whānau, hapū, and iwi into TEO practices, policies, reo Māori programmes, and course design.

Good practice example

Mā te whakatuwhera i tō mātau whare ki te whānau, ki te hapori. Mā te haere ki ngā marae ki te rongō i ō rātau hiahia. Ki te tuku pānui ki ngā marae, ā, mā rātau e whakautu ngā pātai.

Through opening our house to whānau and the community. Through going to marae to listen to their wishes. Through sending notices with questionnaires to our marae.

PTE lecturer/tutor

Reflective questions for TEOs about ngā moemoeā

- Does your TEO have a mix of formal and informal processes to find out about the reo Māori aspirations of learners, speakers, whānau, hapū, and iwi?
- How does your TEO act upon the information it receives from these processes?

Aspirations of reo Māori learners, speakers, whānau, hapū, iwi, and TEO staff

Perspectives from Te Wānanga o Raukawa

First, we focus on the aspirations of whānau and staff at Te Wānanga o Raukawa, to give a sense of the range of aspirations held by learners and speakers of te reo Māori that might be found in a TEO. It is important to note that whānau, hapū, and iwi aspirations underpinned the establishment of Te Wānanga o Raukawa in 1981. Te reo Māori is a key focus for Te Wānanga o Raukawa. This was driven by an urgent need to revitalise te reo Māori within the three iwi.

Tāku mōhio ko te moemoeā nui ki a Māori tātou, Māori ō tātou, ka taea e mātou o te kotahitanga te kī ake he Māori ... Mā te reo e taea ai e te tangata te whakaaro i roto i te hinengaro Māori kia hinengaro Māori ngā whakaaro. Nā reira, tuatahi ake, ko te hiahia kia ora ai tātou hei Māori e taea ana te kī kua ora hei Māori e taea e au te pērā, me matatau ki te reo me ōna tikanga.

As far as I know the main aspiration [within the ART Confederation] is we continue to be Māori, so that we of this confederation of iwi can truthfully say 'We are Māori' . . . It is through language that people can think with a Māori mind, so the mind thinks with Māori thoughts. Therefore, in the first instance, the desire is to maintain our identity as Māori, and we can say that we have survived, in order to say we have done that, people must know the language and customs.

Te Wānanga o Raukawa staff member

FIGURE 7 Some of the aspirations of whānau at Te Wānanga o Raukawa



Learners and students at Te Wānanga o Raukawa had diverse aspirations for te reo Māori that reflected the diversity seen across the Ka whānau mai te reo series (Figure 9). Their aspirations were multigenerational across learners and speakers, their children, grandchildren, and other whānau members, and changed over time as whānau grew. Some aspired for their children and grandchildren to be bilingual; others wanted te reo Māori to be their children's first language or for their children to be able to make decisions influenced by their exposure to te reo Māori. In some cases learners expressed an urgent desire for their personal reo Māori development, to “catch up” with the reo Māori of other whānau members (both older and younger).

Aspirations were broader than just learning te reo Māori as a subject. Learners talked about the link between te reo Māori and being Māori, why they wanted to learn, and what te reo Māori meant to them. For many, learning te reo Māori was part of a journey to learn more about themselves, their whakapapa, and te ao Māori.

Learners had thoughts about how they wanted to be supported by TEOs. Learners and staff talked about how the guiding kaupapa of Te Wānanga o Raukawa supported them, especially the prioritisation of a Māori world view and te reo Māori, whanaungatanga, and kotahitanga. Staff who were fluent in te reo Māori talked about their aspirations to become even stronger speakers, and about future courses that Te Wānanga o Raukawa could develop to support this.

Learners and staff wanted their communities to get involved in supporting reo Māori revitalisation, and in normalising te reo Māori. Learners' aspirations included hearing more te reo Māori in their communities, beyond the annual Te Wiki o te Reo Māori. Learners wanted positive attitudes towards being Māori, te ao Māori, and te reo Māori to be reflected within their communities and their own whānau. Some learners and staff saw a need to address oppression and negative stereotypes and to challenge racism and the dominance of non-Māori cultural values.

Perspectives from TEO survey

The focus of ngā moemoeā in the TEO survey was on how TEOs found out about and incorporated the reo Māori aspirations of learners and speakers of te reo Māori. Although we did not specifically ask TEO staff about their reo Māori aspirations, some information did emerge from the survey data. These aspirations included increasing the opportunities to learn te reo Māori through their TEO, particularly through degrees specialising in te reo Māori (rather than, for example, degrees with te reo Māori as a component). Not all staff who responded felt that their reo Māori aspirations were backed by other staff or management within their TEO. This is explored further in the rangatiratanga subsection.

Good practice: Use a mix of formal and informal processes to find out about learners', speakers', whānau, hapū, and iwi aspirations for te reo Māori

Perspectives from Te Wānanga o Raukawa

Te Wānanga o Raukawa staff used a range of processes to find out about, and keep up to date with, the aspirations of learners and speakers, and of the ART Confederation. Staff told us that formal processes (such as hui with rūnanga and kura) were combined with informal processes (such as conversations with learners and speakers) to find out



about the aspirations of local iwi, and those around Aotearoa. Both formal and informal processes were valued by many staff.

Even over a cup of tea in the wharekai you listen and develop empathy towards the students because you see the journey they have come along. So informal processes—kanohi ki te kanohi—can still make a difference. You get a different story doing it in a different way.

Te Wānanga o Raukawa staff member

Perspectives from TEO survey

TEOs used informal practices (conversations with learners, local iwi, and local hapū) and formal practices (hui, surveys, or calls for written submissions) to find out about whānau, hapū, and iwi aspirations. Of the 37 staff who responded to this question, 21 were using a mix of formal and informal practices, six were only using informal practices, and four were only using formal practices. Five staff did not know how their TEO found out about aspirations or noted that this knowledge was not applicable to their role, and one staff member said their TEO met with knowledgeable people from around Aotearoa.

Informal conversations with learners and their whānau was the most common practice (51%), followed by conversations with local iwi (43%), and local hapū (41%). Hui with learners and their whānau were also common (41%). Some TEO staff also attended specific events such as Te Matatini to find out more about aspirations, conducted annual surveys, had class discussions, and spoke with nonlocal iwi and hapū.

This mix of practices suggests that staff in many TEOs have a range of strategies to find out about the aspirations of whānau, hapū, and iwi. This is a prerequisite to designing transition processes and reo Māori programmes that support these aspirations.

Good practice: Incorporate the aspirations of learners, speakers, whānau, hapū, and iwi into TEO practices, policies, reo Māori programmes, and course design

Perspectives from Te Wānanga o Raukawa

Staff told us how Te Wānanga o Raukawa has refined its reo Māori programme over 35 years to ensure it is relevant, effective, and responsive to changing whānau needs and reo Māori aspirations. Staff said that a range of courses have been developed to respond to particular aspirations to specialise in te reo Māori (so te reo Māori is the focus of a programme, rather than just a component), and for students to learn on their own local marae.¹⁰ Staff told us that, to reflect the aspirations of the three iwi, undergraduate and postgraduate students have three compulsory parts to their degrees: te reo Māori; iwi and hapū studies; and a specialisation.

Perspectives from TEO survey

Staff said that their TEOs supported whānau to achieve their reo Māori aspirations in a range of ways and to different degrees. This was most commonly done through course delivery (51% of staff members said this), course design (45%), and strategic planning (41%).

¹⁰ More information about these courses is in the section, Te reo Māori, on the following page.



Some staff members felt that whānau aspirations were taken seriously by their TEO as a whole, and saw genuine attempts to support whānau to achieve these aspirations. Others raised concerns about whether reo Māori aspirations were taken into account.

E ngana ana ngā tari Māori me ngā kaimahi Māori te mahi tahi me te iwi. Ko wai ka hua ina ka whai ngā tumuaki matua o tēneki whare wānanga nunui rawa i ā mātau tonotono. Engari, kei te mōhio ngā kaiwhakahaere nei me mahi tahi me ngā iwi kei memeha noa hei ngā tau e tū nei.

The Māori departments and all of the Māori staff are striving to work with iwi groups. Who really knows whether the senior management of this institution are paying real attention to our requests to them? But the leaders of this institution do know they have to work closely with iwi in order for the university to thrive in years to come.

University student–support staff member

Commentary on ngā moemoeā

The case study showed that whānau at Te Wānanga o Raukawa had a range of reo Māori aspirations, which reflects previous Ka whānau mai te reo findings. The TEO survey indicated that the reo Māori aspirations of staff were not always shared by others in their TEOs. The case study and TEO survey found that TEOs used a range of processes to find out about aspirations. Informal processes, such as conversations, were the most common. The case study showed multiple ways that aspirations were addressed by Te Wānanga o Raukawa. The survey indicated that there were mixed views about whether aspirations were informing practices, policies, programmes, and course design in all TEOs.

From this data, we suggest that good practices that support ngā moemoeā use a mix of formal and informal processes to find out about reo Māori aspirations and use aspirations to inform TEO policies and practices. Formal and informal processes can support TEOs to understand the range of whānau aspirations for te reo Māori. Informal processes enable TEOs to activate and develop relationships with communities and to keep in touch about whānau aspirations and how they change over time. At the same time, there is a risk that relying on informal processes alone could place an extra burden on an already busy TEO workforce. Responses to informal processes also tend to be individual rather than institutional, and ad hoc. There is therefore a risk that these responses have limited longevity beyond the employment of an individual staff member. Formal processes, such as regularly scheduled hui, can help TEOs to ensure longevity of processes and outcomes. Making processes formal so they are integrated into the normal routine of the TEO can help to ensure that responsibility for finding out about aspirations and for making use of the information is ongoing and shared among staff.

TE REO MĀORI

In this subsection we focus on learning options and environments that support a range of reo Māori aspirations and abilities. Although the focus of this study is on TEO preparedness to support reo Māori aspirations, we recognise that there is a link between preparedness and provision, as part of being prepared is having courses for reo Māori learners and speakers.



Supporting transitions also involves TEO staff being aware of and recognising the reo Māori that learners and speakers bring with them and enacting strategies to support their reo Māori to develop further when they transition into a TEO. We also recognise that providing accessible and supportive learning options and environments can reduce barriers for reo Māori learners and speakers.

Good practices that support te reo Māori:

- provide reo Māori options at the right level to cater for the range of learners' and speakers' abilities and aspirations
- provide accessible and supportive reo Māori learning options and environments.

Good practice example

Te reo Māori teaching staff at this university told us that they used a range of strategies to support transitioning reo Māori learners. Given that class time was limited to 5 hours per week, staff members chose a strong grammar focus to give learners confidence in the accuracy of their reo Māori and understanding of how structures operate. Staff also told us that they supported learners by speaking te reo Māori to them in class and out of class to encourage kōrero in less-formal settings.

Engari ko tāku ki tāku karaehe tuatahi ka kī nei, 'Ko te reo matua ko te reo Māori' he āhua ohore te nuinga o ngā tauira. Ahakoa ko tāku, kāore he āhua waia rātou ki tēnā āhuatanga, heoi anō, he āhua matakū kē ... ki ōku nei whakaaro mehemea ka uru mai rātou ki te whai mai i te reo, tēnā pea, ka tautoko au i tēnā whakaaro, nō reira koia tō mātou kōrero i roto i ngā karaehe anō, ina ka puta atu mātou i te karaehe nei, tēnā pea ka whai tātou tēnei mea, momo mea, te kōrero i te reo.

I say to my class, 'the Māori language is our main language'. Most of the students are quite startled by that assertion. Despite my insistence, and the fact they become used to that stance, there is still some fear ... I think if they have enrolled here to pursue the language, perhaps I can support them in that goal, so that is what we do in classes, and when we leave the classroom, perhaps they will follow that practice, using Māori to communicate.

University lecturer/tutor

Reflective questions about te reo Māori for TEOs

- Does your TEO provide courses to support a range of reo Māori aspirations including courses teaching te reo Māori and courses that are taught in te reo Māori?
- How do you identify reo Māori speakers, including wharekura students, who are entering your TEO and what learning options and supports do you provide for them?
- Does your TEO provide free courses or scholarships for learners of te reo Māori across the range of whānau aspirations?
- How does your TEO provide a supportive learning environment and reduce common barriers to learning and speaking te reo Māori such as whakamā or embarrassment?



Good practice: Provide reo Māori options at the right level to cater for the range of learners' and speakers' abilities and aspirations

Reo Māori learners and speakers need TEOs to provide a range of courses to support them to achieve their diverse aspirations, and to suit their different levels of language proficiency. Understanding and recognising the reo Māori knowledge of learners, speakers, and their whānau can assist staff to support the continued development of learners' reo Māori as they transition into a TEO. Learners can also benefit from having different options for learning te reo Māori (bilingually or through immersion). Having the option to learn other subjects in te reo Māori is particularly relevant for students who are fluent in te reo Māori, and who may wish to continue their learning in te reo Māori.

Perspectives from Te Wānanga o Raukawa

Te Wānanga o Raukawa provides a range of courses specialising in te reo Māori, from certificate to master's levels. Staff told us that courses are offered for learners where te reo Māori is taught bilingually and through immersion. For speakers of te reo Māori there are courses to develop their reo Māori further and courses such as teaching where te reo Māori is the language of instruction. Most learners told us that the range of courses suited their aspirations and abilities. A few learners told us that they had thought when they first enrolled that they were "in-between" course levels. These learners said that staff had worked with them to make decisions about which course levels to enrol in. After 6 months at Te Wānanga o Raukawa, the learners indicated that the course they had enrolled in was helping them to develop their reo Māori ability.

Te Wānanga o Raukawa provides courses for wharekura students, who study with support from their wharekura. Staff told us that when wharekura students begin study with Te Wānanga o Raukawa, they are already proficient in te reo Māori and generally have a critical awareness of reo Māori revitalisation. Although we initially anticipated speaking with some of these students, we were unable to do so for a number of logistical reasons. We note that previous Ka whānau mai te reo studies reported on the positive relationships between wānanga and kura, noting that "links between their kura and the local wānanga provided ākonga with opportunities to get tertiary qualifications, new skills, more experience and opportunities while still at kura" (Bright et al., 2015, p. 21).

Perspectives from the TEO survey

Almost half of the staff who responded to the survey (45%) said their TEO used face-to-face interviews to assess proficiency of first-year students who want to learn te reo Māori or study courses that require reo Māori proficiency. About a quarter of staff indicated that their TEO used a language proficiency test (27%). A small number of staff said their TEO had no courses that required proficiency in te reo Māori (10%). These responses indicate that, mostly, TEO staff are aware of the importance of understanding the reo Māori knowledge that transitioning learners and speakers bring with them, and they are taking steps to assess this knowledge.

Just over half of the staff who responded said that their TEO offered courses where te reo Māori was taught bilingually and 49% had courses where te reo Māori was taught through immersion. A smaller number of staff said their TEO had courses where te reo Māori was used as one of the languages of instruction (33%) and courses where te reo Māori was the sole language of instruction (29%). A small number of staff said their TEO did not teach te



reo Māori or in te reo Māori, but that their TEO was undergoing a process of introducing te reo Māori courses. This tells us that reo Māori course provision is not standard across TEOs. Although TEOs are providing courses in various forms, not all TEOs are teaching te reo Māori, or teaching in te reo Māori.

Good practice: Provide accessible and supportive reo Māori learning options and environments

There is a range of challenges for those learning te reo Māori in tertiary settings. It is critical to identify and, where possible, remove, barriers that prevent whānau from learning te reo Māori. One barrier is created when tertiary institutions charge fees for te reo Māori courses. These fees can create financial barriers for whānau who want to participate in tertiary education.

There are also barriers specific to second-language learners. Teachers need a working knowledge of second-language acquisition pedagogy in order that they can teach and support these learners. In a Māori-medium learning environment, this pedagogy can include helping learners overcome feelings of whakamā, and reluctance to kōrero Māori.

Perspectives from Te Wānanga o Raukawa

Many learners we spoke with felt that all reo Māori courses should be free to tertiary students because te reo Māori was a right, because it belongs to Māori, and because it is a taonga. An example given by staff of a free course at Te Wānanga o Raukawa was Poupou Huia te Reo, an online reo Māori course. Scholarships were also important to learners. Some of the learners at Te Wānanga o Raukawa we spoke with said their hapū had paid for their fees for the Heke Reo Māori (Diploma in Te Reo Māori).

Learners also told us that supportive reo Māori learning environments were important to them. Many learners and staff acknowledged that transitioning into hui rumaki reo (immersion learning) had its rewards and its challenges. Staff told us that they supported transitioning into hui rumaki reo by requiring learners to attend weekly reo Māori classes (on campus, marae-based, or distance), and complete regular self-directed learning. Staff also told us that they supported learners by speaking Māori to them.

Hui rumaki is always great, because when we all go on lockdown, the whole campus is locked down because we know that we are here to support our students and that's how we support them, they speak to us in Māori and we return the favour.

Te Wānanga o Raukawa staff member

Te Tari Reo told us that they worked towards a supportive learning environment by paying particular attention to the process of learning te reo Māori. Staff noted that tikanga which expressed the guiding kaupapa of Te Wānanga o Raukawa were enacted to create successful learning environments that maximised reo Māori learning while learners and speakers were on campus. For example, the first day of hui rumaki reo focused on whanaungatanga to create supportive learner–teacher and learner–learner relationships from the outset of the course.

To maximise learning potential while students are at hui rumaki reo there needs to be manaakitanga. We are not expressing manaakitanga for the sake of it; it's about how students learn. If you don't, it makes it so much harder for them to come back.

Te Wānanga o Raukawa staff member



Te Tari Reo was also aware that, for some students, it can be stressful to return to an education setting if they had had previous negative experiences of the education system. Te Tari Reo told us that they strived to create an environment of support and healing.

Nō reira koia tētehi ko te whakatairanga i te reo engari ko te waihanga i te whare kāre e whakaitingia te mana o te tangata, ka whakanuitia te mana o te tangata i a ia e ako ana.

So that is one of the main priorities, learning the language, and also building the house of the human being so that no one's mana is damaged in that process, but rather elevating the mana of the person during that process.

Te Wānanga o Ruakawa staff member

Learners told us that the use of humour and whakataukī supported their transition into hui rumaki reo. Although some learners had at first thought hui rumaki reo were challenging, there was general agreement that hui rumaki reo were effective for reo Māori development.

Perspectives from the TEO survey

Making reo Māori courses free or providing scholarships to reo Māori learners was also a strong theme from TEO staff, and many identified this as one of the most important things that their TEO did to support reo Māori learners and speakers. A second clear theme was that TEO staff also used manaakitanga as a strategy to transition reo Māori learners into the immersion environment. Staff told us that manaakitanga reduced embarrassment, or whakamā, and fear, which were common barriers to learning reo Māori. Staff also expressed manaakitanga by speaking te reo Māori to learners, both inside and outside classrooms. Staff told us that they used this strategy to show their support for the decision that learners had made to pursue learning te reo Māori.

Ka kōrero Māori mātou ngā kaiako ki a mātou anō ki waho o te karaehe. Ka kōrero Māori anō mātou ki ngā ākonga ahakoa ō rātou taumata reo.

We Māori language teachers speak only te reo to one another outside the classroom. And we speak Māori to the students no matter what their level.

University lecturer/tutor

Commentary on te reo Māori

The case study showed that Te Wānanga o Raukawa offered multiple learning options to support a range of reo Māori abilities and aspirations. The TEO survey found a range of reo Māori learning options courses being offered by TEOs. Some TEOs had a wider range of options than others but provision of reo Māori courses is not standard across TEOs. The survey also indicated that teaching in te reo Māori is less common than teaching te reo Māori. This limits options for students who are already fluent in te reo Māori (such as those from wharekura) to continue their reo Māori development when they transition into a TEO.

These findings indicate that good practice for TEOs to support te reo Māori includes providing reo Māori options at the right level for learners' and speakers' abilities and aspirations. Increasing participation and completion of te reo Māori courses at higher levels is a goal of Ka Hikitia (Ministry of Education, 2013a) and whānau have told us that they have aspirations beyond basic reo Māori ability (Kia Pūāwaitia—Critical issues in Māori education, and Ka whānau mai te reo). Therefore, providing only lower-level reo

Māori courses is not enough to support the diverse aspirations of all learners, speakers, whānau, hapū, and iwi, or to address government strategies and policies. Lower-level courses are only one step in the journey of learners who aspire to fluency in te reo Māori, or who wish to specialise in te reo Māori (e.g., through a Bachelor of Te Reo Māori). Lower-level courses are also unlikely to suit the abilities or aspirations of learners, such as wharekura students, who are already fluent in reo Māori when they enter a TEO. Providing courses that are taught in te reo Māori may better suit the aspirations and abilities of these learners. Both types of courses (teaching te reo Māori, and teaching in te reo Māori), are important for reo Māori revitalisation (Earle, 2007). Having a range of reo Māori options supports learners and speakers to transition into courses that best suit their abilities and aspirations.

The case study and TEO survey indicate that whānau and staff felt strongly about the important role that free courses and supportive learning environments played in supporting reo Māori learners and speakers, and reducing common barriers to learning te reo Māori. Therefore, we also suggest that good TEO practices include providing accessible and supportive reo Māori learning options and environments. Providing free courses and scholarships reduces the barrier of cost and makes courses more accessible to a wider range of potential reo Māori learners. Upholding the mana of learners as they transition into new reo Māori learning environments is important because learners are then encouraged to continue with their reo Māori development, even when they encounter challenges.

WHANAUNGATANGA

Whanaungatanga, in the context of reo Māori tertiary transitions, is about supportive relationships between all those involved in transitions. This subsection looks at connections that support reo Māori learners and speakers, both within and outside the campuses of TEOs.

Good practices that support whanaungatanga:

- create a reo Māori-speaking campus or spaces and times where te reo Māori use is normal and expected
- share information and connect with reo Māori learners, speakers, their whānau, other institutions, and Māori communities
- identify and create opportunities for whanaungatanga between reo Māori speakers
- design reo Māori programmes and transition processes that strengthen links between learners, their whānau, hapū, and iwi.



Good practice examples

A PTE focused on te reo Māori

This PTE was focused on te reo Māori and employed strategies to support learners who might not have other speakers of te reo Māori in their own homes.

Ko te raru nui kāore he tangata i te kāinga e mōhio ana ki te reo. Ko tā mātau i tēnei wā ko te whakawhānui i tō mātau whānau, hei whānau kōrero Māori. Tēnei pō tonu, ka mauria mai e ia whānau tētahi atu whānau kia kai tahi, kia tīmata ai te whānau hou ki te pīrangī ki te ako i te reo. I a rātau e kai ana ka hoatu ētahi kupu kai, kia whakamahia e rātau i te kāinga. Ka mutu te kai, ka pātai atu ki a rātau he aha ngā kupu e pīrangī ana rātau ki te kōrero. He tīmatanga tēnei.

The problem here is that for students there is no one at their home who can speak Māori. Just tonight each whānau is inviting one other family to have a meal together, to encourage whānau to start learning te reo. While they are eating they offer some words related to food that they can use at home. When the meal is over, they are asked which words they would like to start using. This is a beginning.

PTE governance/manager, lecturer/tutor

An ITP that incorporates te reo Māori into its English-language programmes

This ITP did not offer te reo Māori courses. However, it still had processes in place to connect learners with their local communities to support whānau aspirations for te reo Māori.

... because a lot of our learners don't come with that kind of foundation of te reo. They can say hello and give very short sentences. So once we have identified that, we will go through and over time build up a fuller picture of who they are and where they want to go ... So we are quite often referring them to rūnanga and stuff for their own iwi. Some of the conversations, although semiformal, they are a bit of whakawhanaungatanga and finding out who they are and our connections with them and saying these are people in your area that you might want to have a chat with.

ITP adviser

Reflective questions about whanaungatanga for TEOs

- Is te reo Māori normal or expected to be used by staff and students throughout the campus of your TEO, or only in specific spaces?
- How does your TEO share information and connect with others involved in transitions for reo Māori learners and speakers?
- How does your TEO create opportunities for whanaungatanga between reo Māori speakers?
- In what ways does your TEO's reo Māori programme strengthen links between learners and their whānau, hapū, and iwi, to support a learner's reo Māori development to continue once they finish their course?

Good practice: Create a reo Māori-speaking campus or spaces and times where te reo Māori use is normal and expected

TEOs play an important role in facilitating whanaungatanga by connecting those involved in transition processes and supporting reo Māori-speaking relationships, times, and spaces. Relationships between reo Māori speakers are critical to supporting reo Māori development across transitions.

Perspectives from Te Wānanga o Raukawa

Te reo Māori courses are compulsory for all students undertaking degrees at Te Wānanga o Raukawa. Staff told us that all staff members are encouraged to develop their own reo Māori, whether they are teaching te reo Māori, other subjects, or are supporting teaching staff. They gave examples of how their reo Māori development was supported, such as through reo Māori courses or through attending kura reo (some of which are hosted by Te Wānanga o Raukawa), or through being encouraged to learn from their own whānau, hapū, or iwi outside Ōtaki.

E taea ana te hokihoki ki te kāinga, ki ngā wānanga, hapū, ara ā iwi rānei kei reira te mita, nē, te mita mō te tangata.

We can go home frequently to our own areas, to wānanga, hapū and iwi gatherings and courses; at these kinds of events one can replenish knowledge of one's own dialect.

Te Wānanga o Raukawa staff member

Staff said that, during hui rumaki reo, te reo Māori is the expected language for students and staff on the Ōtaki campus and marae-based studies. Some students and staff told us that this could be challenging, but that it supported their reo Māori development. As a result of these policies and practices, staff and students told us that te reo Māori is a normal part of everyday communication at the Ōtaki campus of Te Wānanga o Raukawa and for marae-based study sites.

You know you can speak freely, you can kōrero, you can hapa, make mistakes. You can seek to be better and you're challenged to be better too, that's a good thing. So I like how this place makes te reo safe and that you can speak it and are encouraged to speak it and in fact we are forced to speak it.

Te Wānanga o Raukawa staff member

Perspectives from TEO survey

Only a few staff members said that te reo Māori was compulsory for learners at their TEO (6%) which indicated that te reo Māori was normal on their campus. Others told us that te reo Māori was normal in some, but not all, spaces on campus. Some staff provided examples of how they were working to create, strengthen, and promote reo Māori-speaking spaces on their campus, with one saying:

Kei te pīrangi mātau kia mōhiotia he whare kōrero Māori tēnei. Whakamōhio atu ki a rātau ngā wāhi, me ngā tāngata kōrero Māori.

We want them to know that this is a Māori-speaking institution. We show them the Māori-speaking sectors/places here.

PTE governance/management



Many TEO staff members indicated that having reo Māori spaces was a positive contribution that their TEO was making to the reo Māori development of learners. However, some considered that TEO responsibilities extended beyond reo Māori spaces, and that TEOs should normalise te reo Māori use throughout their campuses.

Good practice: Share information and connect with reo Māori learners, speakers, their whānau, other institutions, and Māori communities

Perspectives from Te Wānanga o Raukawa

Te Wānanga o Raukawa staff talked about their whānau, hapū, and iwi connections, and indicated that they had well-developed relationships with the ART Confederation, kura, and marae throughout Aotearoa. They said that the relationships they have with communities is a key support for reo Māori learners. Some staff members gave us examples of where they had been able to connect learners with their whānau, hapū, or iwi.

We have had people come in with no reo or hardly any. One person came in with no reo. We made connections with whanaunga in their area, rang them and let them know that she needed support. We established support networks within her own cohort and her own community so when she comes here she is relaxed. That's the type of foundation that we can create for people and it's life changing for her.

Te Wānanga o Raukawa staff member

Perspectives from the TEO survey

TEO staff told us how they connected with reo Māori learners and speakers who were thinking about entering their TEO, and their whānau. Less than a third of TEO staff said that their recruitment programme was tailored to reo Māori speakers and learners (27%), and 14% said they do not do anything different to recruit reo Māori learners and speakers. This indicates that practices vary, but TEO staff members are making efforts before enrolment to focus on connections with reo Māori learners and speakers. Some said that identifying reo Māori learners and speakers also helped staff to be in a position to provide wider support services, with one saying that:

I'm a little concerned about the fact that we do maybe have kura kaupapa students coming through our system and we don't necessarily know about them. A lot of kura kaupapa students are really capable kids ... but still it would be nice for them to have that support.

ITP support staff member

We asked staff who they worked with in kura or schools and other TEOs to support the transitions of reo Māori learners into their TEO. These connections are important opportunities to share information between those who are involved in transitions. Some staff had established relationships with other TEOs and communities that could support transitions. The most common relationship was with local secondary schools (33%). Staff also worked with local wharekura (20%), other local TEOs (20%), and local bilingual units in secondary schools (16%). Just under a quarter of staff said that their learners and speakers of reo Māori came from too many places for them to work closely with each place to ensure a good transition (22%). Within institutions, many TEO staff members had established relationships to support reo Māori transitions with key operational staff. Liaison officers (37%) and teachers or tutors (33%) were common key points of contact.

Some staff members also had relationships with the community to support transitions. Some were working with iwi (41%) and hapū (31%). A quarter of those surveyed did not know who their TEO was working with in the community.

Good practice: Identify and create opportunities for whanaungatanga between reo Māori speakers

In this subsection we talk about reo Māori speakers along with learners, as some students may be able to speak te reo Māori prior to enrolment, but they may not be taking a course in te reo Māori at the TEO they enrol in. For ongoing reo Māori development, it is important to connect learners to a wide range of reo Māori speakers, whether those speakers are taking courses in te reo Māori or otherwise.

Perspectives from Te Wānanga o Raukawa

The focus of Te Wānanga o Raukawa on the reo Māori development of all staff and students creates multiple opportunities for whanaungatanga between reo Māori learners and speakers, as they are not siloed into a particular space. Students and staff talked about te reo Māori being normal, and therefore opportunities for whanaungatanga being available in many areas on campus. These included the wharekai, classrooms, the library, offices, emails, and on the phone when learners and speakers call Te Wānanga o Raukawa.

Perspectives from the TEO survey

Isolation of reo Māori speakers was an issue identified by many TEO staff, including within TEOs that offered online and extramural courses, and those with reo Māori learners and speakers at multiple campuses. Isolation was identified as an issue during the course of study (on campus, at home, and in communities) and once learners finished their reo Māori courses.

He hoa kōrero Māori. That's a biggie really. That can be an issue when you finish and you're away from the teaching environment if you don't have someone in your life that can perform that role.

Wānanga lecturer/tutor

We asked staff how they connected reo Māori speakers with one another when they arrived at TEOs. Less than a third (27%) of TEO staff told us that they had a specific orientation programme for reo Māori speakers. A few staff members (8%) told us that their TEO did nothing different at orientation for reo Māori speakers. For a small percentage of staff who worked at TEOs where reo Māori was compulsory (6%), orientation programmes automatically connected reo Māori speakers with one another.

We also asked how TEO staff provided ongoing opportunities for reo Māori speakers to connect with one another. More than a third of staff (37%) told us that their TEO created opportunities for reo Māori speakers to connect with others who could support their learning and use of te reo Māori. However, some staff said their TEO did not do anything different to connect reo Māori speakers (10%). This indicates that, in some TEOs, reo Māori learners and speakers may need more support to connect with one another.

A few TEOs had specific strategies extending beyond their campus to connect reo Māori learners with other reo Māori-speaking or learning whānau in their communities. For example, one TEO had established a programme connecting reo Māori-speaking whānau



with one another in their home environments. A few teachers also told us about strategies they used to connect reo Māori learners and speakers, with the aim of strengthening whanaungatanga, with one commenting:

Ko tōku whakaaro anō kia waihanga mai pea he hapori reo, he hapori reo. Koia te take kia whakawhitiwhiti kōrero mātou i roto i ngā karaehe, mehemea ka mōhio te tangata, āe, e mārama ana tēnei te reo, kua kōrero anō hoki rāua ki a rāua, i roto i te reo.

My ambition is to help establish communities of speakers, to create a language community. That is why we converse in class, if a person thinks, gosh, he or she speaks Māori, they speak to each other in Māori.

University lecturer/tutor

Good practice: Design reo Māori programmes and transition processes out of TEOs that strengthen links between learners, their whānau, hapū, and iwi

Connecting learners with reo Māori-speaking communities can be an important way of supporting their reo Māori development during their course, and when they finish their course and transition out of TEOs.

Perspectives from Te Wānanga o Raukawa

Iwi hapū studies are a compulsory component of all undergraduate and postgraduate degrees at Te Wānanga o Raukawa. These studies establish or build on whanaungatanga between the learner and their whānau, hapū, and iwi. Staff told us that these relationships can provide a natural support for ongoing reo Māori development, as learners study and move back and forth between Te Wānanga o Raukawa and the communities in which they live or whakapapa to. One commented:

I think the studies students complete at Te Wānanga o Raukawa, especially their iwi and hapū and reo papers, is the motivation for them to engage more with their hapū and iwi, and pursue more opportunities to develop their reo.

Te Wānanga o Raukawa staff member

Staff also told us about points where the iwi, hapū, and reo Māori programmes intertwine, which enables learners to consider the state of the reo Māori, and to learn te reo Māori from their whānau, hapū, and iwi. An example of this is the Reo Ōpaki course, where learners are required to research informal reo Māori phrases that are specific to their whānau, hapū, and iwi. Staff said that, as learners undertake iwi hapū studies, opportunities are created for them to connect with relatives who can support their reo Māori development. Staff indicated that this approach can create and strengthen relationships that can continue past the time that learners finish study and transition out from Te Wānanga o Raukawa.

Perspectives from the TEO survey

We asked TEO staff who they worked with to support reo Māori learners to transition out from their TEO. We found that relationships to support reo Māori learners to transition out were less common than relationships supporting learners to enter TEOs. The most common relationships were with local iwi (25%), other TEOs that teach te reo Māori (25%), and local hapū (21%). Staff in some TEOs said the reo Māori learners who studied with them transitioned out to too many places for their TEO to work with each place to ensure a good transition (18%).

A small number of staff members told us they supported transitions out from their TEOs by connecting learners with their whānau, hapū, or iwi, or facilitating relationships between learners and local hapū or iwi. For example, one staff member told us that his TEO supported learners' reo Māori development by connecting them with iwi in their local area.

Commentary on whanaungatanga

The case study showed how Te Wānanga o Raukawa has created a reo Māori-speaking campus where te reo Māori is normal at all times, with a further expectation that te reo Māori be spoken by all during hui rūmaki reo. The TEO survey indicated that some TEOs were also creating spaces where reo Māori relationships could be established and strengthened and where te reo Māori was normal.

We suggest from these findings that good practice to support whanaungatanga focuses on creating a reo Māori-speaking campus, or spaces and time where te reo Māori use is normal and expected. TEOs can provide important support for reo Māori learners and speakers by designating spaces where they know they can speak te reo Māori, and where they will be supported by and connected with other speakers. However, there is a danger that te reo Māori could become siloed in pockets within TEOs. Siloing would create mini-transitions, when learners and speakers leave the space and would have to transition quickly back into English-speaking environments. These mini-transitions can interrupt reo Māori development. Establishing te reo Māori as normal and expected at all times across an entire TEO campus would avoid issues of siloing and mini-transitions.

The case study indicated that Te Wānanga o Raukawa has well-developed relationships across Aotearoa with other institutions and Māori communities involved in transitions. The survey found many TEO staff members were making an effort to connect with others, particularly secondary schools, to support transitions of reo Māori learners transitioning from secondary school into tertiary. However, demographics indicate that the majority of te reo Māori learners are not transitioning directly from secondary schools.¹¹ We suggest a good practice for supporting whanaungatanga between those involved in transitions is for TEOs to form good connections with reo Māori learners, speakers, their whānau, other educational institutions (including schools), and Māori communities.

In the case study we found that there were multiple opportunities for whanaungatanga between reo Māori speakers at Te Wānanga o Raukawa, as te reo Māori was not siloed into any particular space. The TEO survey indicated that many staff were supporting whanaungatanga between reo Māori speakers. Reo Māori speakers connected with one another in orientation programmes, and staff members were providing ongoing opportunities for whanaungatanga. However, the survey indicated that these connections were not being made in all TEOs and they were not always being made by TEOs in a planned way. Given these findings, we suggest that good practice includes identifying and creating opportunities for whanaungatanga between reo Māori speakers. This will ensure that this important support for reo Māori speakers is not left to chance.

The case study noted that the reo Māori and iwi hapū programmes at Te Wānanga o Raukawa were complementary, and created and strengthened links between learners

¹¹ For more information on the demographics of reo Māori learners, see Section 3: Review of kaupapa sources.



and their whānau, hapū, and iwi that could support learners' reo Māori development during and after their courses finished. Although there were few similar examples that emerged from the TEO survey, some TEO staff indicated that they had relationships with communities to support reo Māori learners to transition out from their TEO. From these findings we suggest that good practice for whanaungatanga includes a focus on designing reo Māori programmes that strengthen links between learners, their whānau, hapū, and iwi. These links can support reo Māori learning and development during reo Māori courses and when learners finish their course and transition out of TEOs.

RANGATIRATANGA

Rangatiratanga is the term we have used in the Ka whānau mai te reo series to talk about whānau, hapū, and iwi autonomy and authority. Rangatiratanga is at the core of achieving Māori aspirations. For TEOs, supporting rangatiratanga may go much further than just looking at what reo Māori courses they offer or whether resources for these courses are adequate. It may also involve carefully considering who makes the decisions about support for reo Māori learners, who the TEO serves, and the commitment of the TEO to the revitalisation of reo Māori. Rangatiratanga is promoted when TEOs have formal strategies that enable decision making by whānau, hapū, and iwi and that promote and support te reo Māori use.

Good practices that support rangatiratanga:

- enable whānau, hapū, and iwi decision making about how te reo Māori is supported in TEOs
- demonstrate a commitment to reo Māori revitalisation on campus and in the broader community.

Good practice example

A reo Māori-focused PTE

This PTE involves whānau, hapū, and iwi in decision making about transition processes for reo Māori learners.

Mā te kōrero ki ngā whānau, mā te whakahuihui mai i a rātau ki te kai tahi. Mā te hui i te taha o ngā marae, kōhanga me te kura kaupapa.

Through speaking with whānau, getting them all together to have a meal together. Meetings with the marae, with the kōhanga, the kura kaupapa.

Reflective questions about rangatiratanga for TEOs

- How does your TEO involve whānau, hapū, and iwi in decision making about te reo Māori?
- In what ways does your TEO contribute to reo Māori revitalisation and support rangatiratanga in its community?



Good practice: Enable whānau, hapū, and iwi decision making about how te reo Māori is supported in TEOs

Perspectives from Te Wānanga o Raukawa

Staff told us that rangatiratanga is built into the way that Te Wānanga o Raukawa operates, and iwi are the ultimate decision makers in all areas, including how te reo Māori is supported.

We know what accountability is . . . if our iwi is not happy we're gone . . . this place has no reason to be here, you could tell us we're fantastic, we're the best thing you've ever seen, but if the iwi is not happy we're gone.

Te Wānanga o Raukawa staff member

However, some staff members also noted that Te Wānanga o Raukawa is still subject to government funding and accountability requirements, and experiences the constraints of government funding support for te reo Māori.

Perspectives from the TEO survey

Some TEOs had established processes and relationships to involve whānau, hapū, and iwi in decision making about transitions. These processes were often the same formal processes TEOs used to find out about reo Māori aspirations. Examples of these processes included advisory boards and formal hui. Processes where whānau, hapū, and iwi were the decision makers were less common with TEOs.

This is an area where we are particularly institutionally weak, in my view. Probably not unusual for a Pākehā university. Having said that, there are individuals who give an extraordinary amount of service to the Māori communities, these individuals are well placed to understand the needs of those communities and they strive as individuals to meet those needs through course design, delivery and service to the university via community outreach.

University lecturer/tutor

Formal strategies also support rangatiratanga by providing a framework and processes for te reo Māori within a TEO. TEOs had a range of formal strategies for te reo Māori. According to our survey, the five most common formal strategies for supporting te reo Māori were:

- promoting te reo Māori and tikanga (57%)
- enabling use of te reo Māori in assessments (51%)
- having a reo Māori advisory group (47%)
- having a reo Māori policy (45%)
- participating in forums (45%).

The least common, and arguably more important, formal strategies were:

- compulsory use of te reo Māori in assessments (20%)
- recruiting more staff fluent in te reo Māori (22%)
- having student information in te reo Māori (31%)
- having processes for increasing the number of reo Māori learners and speakers (33%)
- incorporating whānau, hapū, or iwi aspirations into course design or delivery (35%).



Many TEOs used a mixture of different strategies to support te reo Māori. Some staff were positive about their TEO's strategies and others identified opportunities for a more cohesive approach to these strategies. For example, one staff member said that having a policy that enabled the use of te reo Māori in assessments in their TEO was limited in practice by the capability of staff to mark specific papers submitted in te reo Māori.

Good practice: Demonstrate a commitment to reo Māori revitalisation on campus and in the broader community

Rangatiratanga in the context of this report includes TEOs going beyond their campus gates to see how they can contribute to reo Māori revitalisation and the enactment of rangatiratanga in their communities.

Perspectives from Te Wānanga o Raukawa

Staff at Te Wānanga o Raukawa told us they have seen Ōtaki transformed from a community where reo Māori has not always been normal into a supportive environment for te reo Māori. Staff and learners talked about how comfortable they were speaking te reo Māori in public places in Ōtaki, and how it was a normal part of everyday lives. Examples that staff and learners gave of reo Māori normalisation in Ōtaki included being able to go to the supermarket and into cafés, and being able to walk down the street in Ōtaki and to hear te reo Māori being spoken.

You go to Countdown and they do understand that even though they can't speak Māori you'll be standing there putting your things through and you're having a conversation with someone behind you in Māori and it's just a normal thing to do.

Te Wānanga o Raukawa staff member

Staff noted that there has been, and continues to be, a concerted effort to make sure that normalising te reo Māori in Ōtaki has not been left to chance. Some staff considered that the community, including local businesses, had responded to the economic reality of having a customer base with a clear goal of revitalising te reo Māori. Staff felt that this had led to a breakdown of racism and negative attitudes in the community, and expanded the supportive space for reo Māori learners beyond the campus of Te Wānanga o Raukawa into Ōtaki and the communities in which marae-based studies are held.

Staff and students also indicated that hui rumaki reo have played a part in extending the reo Māori-speaking space beyond the Ōtaki campus and marae-based studies sites. As staff explained, while learners are on hui rumaki reo they move from campus into their communities to undertake their normal everyday interactions but are still required to speak te reo Māori at all times, whether they are on or off campus.

Perspectives from the TEO survey

We asked TEO staff about any challenges their TEOs faced in supporting reo Māori learners and speakers to build and maintain their reo Māori (Figure 8). Their replies indicated that TEO staff had experienced personal and institutional attitudes that influenced how they provided support for transitioning reo Māori learners.

FIGURE 8 Examples of TEO staff experiences of personal and institutional attitudes within their TEO

Ko wai ka hua inā ka whai ngā tumuaki matua o tēneki whare wānanga nunui rawa i a mātau tonotono

Kaha tiaki ngā kaimahi reo Māori i a mātau anō, ka whakawātea ētahi o mātau te uru ki ngā mahi whakapakari reo

Ko ētahi o ngā taniwha nō te hunga Pākehā e kaha whakahē tonu ana i te ao Māori

Tē taea e au te kōrero kei te aro nui te katoa o te whare wānanga ki ngā moemoeā o ngāi taua, engari he ope kaha e kawē ana i aua āhuatanga kei te whare wānanga nei

Ko ngā rauemi me ngā pūtea whakahaere, pērā ki te motu he matenga nui te torotoru noa o ngā tāngata mōhio, ngā ihu onoone ngākaunui ana ki ēnei momo mahi

A small number of staff indicated that they worked in TEOs that were established with a focus on te reo Māori. In these TEOs, staff indicated that there was an alignment between staff aspirations and their TEO's aspirations and attitudes towards te reo Māori. Some of these TEOs were working in their local communities to support reo Māori revitalisation.

One of the things you get used to when you are here . . . you are in an environment where being Māori is normalised, speaking Māori and all the other associated tikanga are just normal. You're not so conscious after a while . . . [Here], and at the marae, and at kura kaupapa Māori it's more than normalised, it's an expectation. That supports us subconsciously, without us actually being aware of it . . . All that underlying racism business isn't there when you are here and that helps, that's part of the safe environment.

Wānanga support

In TEOs that staff indicated were not established with a reo Māori focus, many staff perceived there to be a lack of alignment between the aspirations of staff that supported reo Māori learners and speakers, and the aspirations and attitudes of other staff in their TEO. Staff in many TEOs identified individual and institutional attitudes that hindered their ability to support transitioning reo Māori learners and speakers. Some individuals had negative attitudes towards te reo Māori and te ao Māori. Institutional barriers, reflected in policies and practices, were constraining support for reo Māori learners and speakers. Staff talked about the work they had to do to counter these attitudes and promote te reo Māori within their own TEOs, and how this could sometimes take their time away from providing support for reo Māori learners and speakers. In some cases staff named these attitudes and barriers as racism. Staff told us that they saw a relationship between the attitudes of staff and managers within their TEO towards te reo Māori, and the provision of support for reo Māori and reo Māori learners and speakers.

[One challenge is] its poor attitude in general to matters Māori and its own interpretation (as opposed to that of Māori staff, students, and community) of what its responsibilities are under Te Tiriti o Waitangi. As a result there is a serious lack of resources being made available to support learners and speakers of te reo Māori. For example, there is no Bachelor of Māori Studies with a compulsory te reo Māori component [here].

University lecturer/tutor



A common barrier identified by staff was inadequate resourcing of reo Māori departments and programmes. Phase 4 of this study (Review of government funding support for te reo Māori) was undertaken in response to this finding.

Commentary on rangatiratanga

The case study of Te Wānanga o Raukawa is one example where iwi have rangatiratanga and are the ultimate decision makers of the TEO. In general, however, there are tensions inherent in interactions between wānanga and the Government that can impact on this rangatiratanga. As Greenwood and Te Aika (2008) said, “the institution sees itself as having a constant and difficult task of negotiation with governmental agencies to ensure that iwi priorities remain uncompromised by mainstream expectations of compliance” (p. 96).

The TEO survey indicated that some TEOs, through a range of processes, involve whānau, hapū, and iwi in the design of, and in decision making about, transition processes that are useful to Māori learners and their whānau. Given these findings, we suggest that enabling whānau, hapū, and iwi decision making is a good practice that supports rangatiratanga. TEOs could perhaps also consider whether their policies and practices for decision making about te reo Māori are sufficient in light of rangatiratanga. Māori decision making about te reo Māori, which is an expression of rangatiratanga, is a strategy that could be implemented across all TEOs. Winiata (1979) articulated this as follows:

In the immediate future there are ways in which the Pākehā decision makers could help give recognition to the Māori point of view. One is to give the Māori people more freedom and the resources to make decisions which are in harmony with their own values and beliefs. (p. 70)

The case study has also shown how enacting rangatiratanga has positive effects on normalising te reo Māori and breaking down negative attitudes in the community. In the TEO survey, staff told us about individual and institutional attitudes that positively and negatively affected their ability to support transitioning reo Māori learners and speakers. In some cases, there were small groups of staff members or individuals who were working hard to support reo Māori learners and speakers within their TEOs. However, these individuals or groups were not always supported by the attitudes of other staff members or management, or by their TEO's practices and policies.

Based on these findings, we suggest that demonstrating a commitment to reo Māori revitalisation on campus and in the broader community is a good practice that supports rangatiratanga. Reo Māori learners and speakers, their whānau, hapū, and iwi are all part of the communities that TEOs have been established to serve. TEOs and communities could benefit from considering how TEOs are supporting rangatiratanga as a catalyst for positive community change, so that the positive effects of rangatiratanga may be seen in these TEOs and in more communities.

To create sustainable change for Māori learners, TEOs need to take a whole-of-organisational approach (Apanui & Kirikiri, 2015). Focusing on te reo Māori across campus can assist a TEO to think about how its whole organisation is supporting te reo Māori, not just the departments or staff members who are tasked with teaching te reo Māori or supporting reo Māori learners or speakers. This can also assist TEOs to think about how their attitudes (that are reflected in practices and policies) are supporting or constraining



te reo Māori. Institutional and social norms can result in conscious or unconscious racism and limits on rangatiratanga (Moewaka Barnes, Taiapa, Borell, & McCreanor, 2013). A survey on attitudes towards te reo Māori found that Māori generally hold very positive attitudes towards te reo Māori (Te Puni Kōkiri, 2010). It found that non-Māori also have positive attitudes, but to a lesser extent. However, non-Māori attitudes towards te reo Māori have become increasingly positive since 2000. Positive attitudes towards te reo Māori are strengthened when they go beyond support for the language itself, to recognising rangatiratanga as being beneficial to supporting reo Māori learners and speakers and for the survival of Māori as a people. As attitudes in society change, we may begin to see these attitudes reflected in the experiences of staff inside their TEOs. This requires an environment of positive personal and institutional attitudes towards te reo Māori.



Conclusions

TEOs can make an important contribution to supporting whānau to achieve their reo Māori aspirations of beyond compulsory schooling. This study suggests that some TEOs are well prepared to support transitioning reo Māori learners and speakers and many others are not.

KEY FINDINGS

The main focus of this study was a qualitative case study at Te Wānanga o Raukawa—an institution that prioritises te reo Māori in its philosophy and practices. The second part was a largely quantitative survey of TEO staff who were selected for their knowledge of how their TEO supported reo Māori learners and speakers. These two sets of data were brought together and interpreted alongside a review of kaupapa sources (oral and written), including findings from Hutchings et al. (2012) and previous Ka whānau mai te reo studies. Here we present the key findings of this study in four parts.

Positioning of te reo Māori in TEOs

There are five key findings about how te reo Māori is positioned in the tertiary sector that emerged from our interpretation of our different data sources.

- Te reo Māori is more than an academic subject to whānau. It is connected to their survival as Māori. Whānau aspirations were broader than wanting to gain a “pass” in a reo Māori tertiary course. Their aspirations were multigenerational and connected to whakapapa and te ao Māori.
- The protection of te reo Māori as a taonga and its status as an official language is enshrined in legislation and government documents. However, there appears to be a mismatch between the intent of education policy, its implementation, and tertiary resourcing for te reo Māori. Our research shows te reo Māori is funded at the same baseline SAC funding rates as other language or arts subjects and has not received targeted increases. The findings from this research suggest it is timely for tertiary funding of te reo Māori to be set at a level that reflects its importance for Māori, and its status as a taonga, and official language of Aotearoa.
- Personal and institutional attitudes constrain or provide support for reo Māori learners and speakers. Attitudes towards te reo Māori in TEOs, either positive or negative, have an impact on support for reo Māori learners and speakers. Many TEO staff said that they had experienced negative attitudes at a personal and institutional level that created barriers for reo Māori learners and speakers.

- The TEO sector does not have a set of common strategies, policies, and practices for supporting reo Māori learners and speakers. However, we found a wide variety of strategies, policies, and practices to support te reo Māori in TEOs. Our analysis suggested that these activities supported some whānau reo Māori aspirations but by no means the full range.
- A well-prepared TEO needs multiple, inter-related policies and practices. These inter-relations assist TEOs to support whānau reo Māori and transitioning reo Māori learners and speakers to achieve their diverse aspirations.

Good practices for TEOs

In combination, evidence from all the data sources suggests that TEOs can develop and customise practices to support reo Māori learners and speakers, and whānau, hapū, and iwi aspirations. Following on, we have grouped the support practices we identified under our four whānau-identified kaupapa to encourage TEOs to reflect on their practice in relation to each kaupapa. We have also included reflective questions for TEOs in the key findings section of this report, and in the appendix. Together, the reflective questions and continuum of support presented in the next section are reflective tools that we hope can assist TEOs to expand the contribution of tertiary education to te reo Māori.

FIGURE 9 Summary of good practices

Kaupapa	Good practice
<p>Ngā moemoeā—Aspirations</p>	<ol style="list-style-type: none"> 1. Use a mix of formal and informal processes to find out the aspirations of learners, speakers, whānau, hapū, and iwi for te reo Māori. Informal processes (such as conversations with learners and speakers) and formal processes (such as scheduled hui with hapū) can support TEOs to understand the range of aspirations that whānau, hapū, and iwi have for te reo Māori. Formal processes are especially important as they can be integrated into the routine of a TEO and ensure staff share responsibility both for finding out about aspirations and for incorporating them. 2. Incorporate the aspirations of learners, speakers, whānau, hapū, and iwi into TEO practices, policies, reo Māori programmes, and course design. Reo Māori learners and speakers are best supported when the diversity of reo Māori aspirations is clearly reflected in TEO practices, policies, and reo Māori courses.
<p>Te reo Māori—Learning options and environments</p>	<ol style="list-style-type: none"> 3. Provide reo Māori learning options at the right level to cater for the range of learners’ and speakers’ abilities and aspirations. A diverse range of reo Māori learning options are required to support learners and speakers to transition into courses that best suit their aspirations and abilities. This includes providing some courses that build proficiency and others that use te reo Māori as the main teaching language. A range of options will enable fluent speakers, as well as first-time learners, to continue their reo Māori development.



Kaupapa	Good practice
	<p>4. Provide accessible and supportive reo Māori learning options and environments.</p> <p>Whānau and TEO staff members told us that accessibility of reo Māori courses was really important to them. This included providing free courses and scholarships. Staff and whānau also said that supportive reo Māori learning environments, including those where staff enacted manaakitanga to support learners, could help to reduce barriers to learning te reo Māori.</p>
<p>Whanaungatanga— Relationships and connections</p>	<p>5. Create a reo Māori-speaking campus or spaces and times where te reo Māori is normal and expected.</p> <p>Reo Māori-speaking spaces and times can be an important support for learners and speakers. However, there is a risk that te reo Māori only becomes normal in pockets within TEOs. TEOs where te reo Māori is normal or expected across the campus provide more opportunities for learners and speakers to use te reo Māori.</p> <p>6. Share information and connect with reo Māori learners and speakers, their whānau, other institutions, and Māori communities, particularly at times of transition.</p> <p>TEOs play an important role in facilitating information sharing between all those involved in transitions, and in connecting those involved in transition processes. Although staff members frequently included reo Māori speakers and learners in these processes, it was often by default, rather than by a concerted effort to ensure that people who had a role in supporting speakers and learners were connected and informed.</p> <p>7. Identify and create opportunities for whanaungatanga between reo Māori speakers.</p> <p>Staff and whānau identified the importance of whanaungatanga in supporting reo Māori learners and speakers. Having a friend to speak reo Māori to and to learn with was identified as particularly important for reo Māori learners. However, opportunities for whanaungatanga were sometimes ad hoc, or the responsibility to make these connections was left to the learners to arrange. Planning for whanaungatanga can help ensure that creating and strengthening these important relationships is not left to chance.</p> <p>8. Design reo Māori programmes and transition processes out of TEOs that strengthen links between learners, their whānau, hapū, and iwi.</p> <p>Whānau and staff identified that learners' isolation after their TEO courses finished was a major barrier to their reo Māori development. Staff identified a lesser number of relationships supporting transitions <i>out</i> of their TEO, than <i>into</i> their TEO. Linking learners with their whānau, hapū, and iwi during or at the end of their reo Māori course is one strategy to support learners' ongoing reo Māori development, even after a course finishes.</p>

Kaupapa	Good practice
Rangatiratanga —Whānau, hapū, and iwi autonomy and authority	<p>9. Enable whānau, hapū, and iwi decision making about how te reo Māori is supported in TEOs.</p> <p>It is important for TEOs to support rangatiratanga. One way TEOs can show this support is through implementing strategies that enable Māori decision making about te reo Māori. Many TEOs have formal processes in place that could be activated to support Māori to decide for themselves how reo Māori support for learners and speakers will be provided.</p> <p>10. Demonstrate a commitment to reo Māori revitalisation on campus and in the broader community.</p> <p>Reo Māori learners, speakers, their whānau, hapū, and iwi are all part of the communities that TEOs have been established to serve. TEOs can contribute to the survival of Māori as a people when they recognise their role in supporting the revitalisation of te reo Māori and actively support the enactment of rangatiratanga by Māori communities. This involves looking beyond the gates of a TEO to the communities this TEO serves (which include whānau, hapū, and iwi), and involving these groups in decision making. Enacting rangatiratanga can be a catalyst for positive change that supports reo Māori revitalisation on campus and in communities.</p>

Continuum of TEO practices that support whānau to achieve their reo Māori aspirations

We wanted to provide a framework for TEOs to reflect on how they are contributing to supporting the reo Māori aspirations of whānau. From the study findings we developed a framework in the form of a continuum that can be used as a reflective tool. To the left of the continuum are practices that the study suggests provide a minimum level of support. To the right are practices that can provide stronger support for reo Māori learners and speakers.

This continuum is aligned with the Zero–Passive–Active (ZePA¹²) model (Higgins et al., 2014). The ZePA model helps to describe the ways in which te reo Māori is valued by communities at a certain point in time. It highlights a range of factors, including attitudes, decisions, behaviours, and activities that may impact on the use of te reo Māori. ZePA identifies factors that impact positively (right-shift) or negatively (left-shift) on the use of te reo Māori. Right-shifting factors move a community towards the **Active** state and can lead to improvement in the health of the Māori language. Left-shifting factors move a community towards the **Zero** state and may have a negative impact on the health of the language.

To provide tertiary institutions with a summary of practices they could move towards we focused mostly on the right-shifting practices to support institutions to move to an Active state in terms of supporting te reo Māori learning and use. The mandate of Te Wānanga o Raukawa is to support the survival of te reo Māori in their community so, as we would expect, they exhibited practices on the right side of the continuum.

¹² Also called KoPA in te reo Māori (Kore–Pō–Awatea).

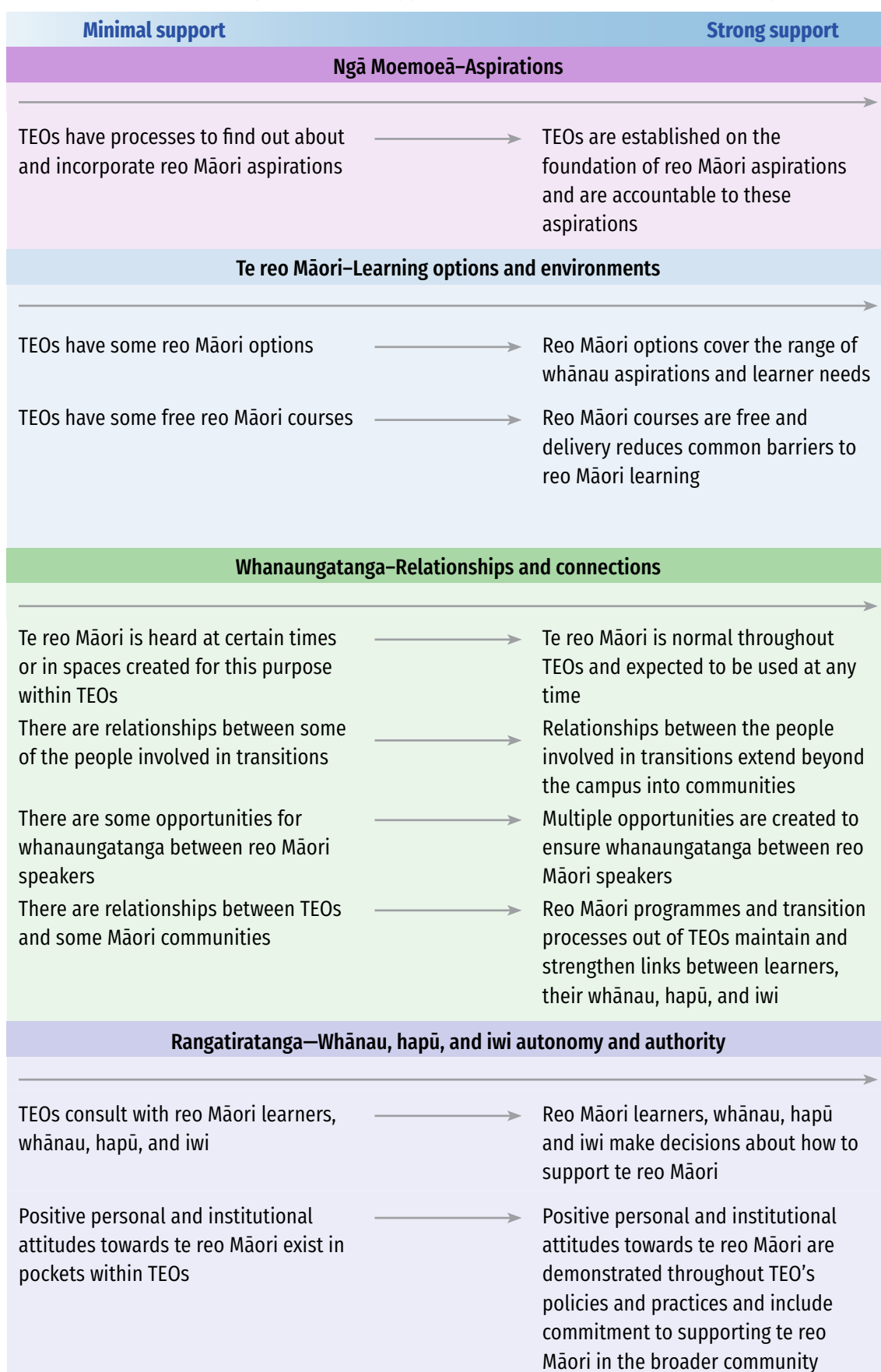


Rather than one stand-alone practice or policy, the continuum indicates that a well-prepared TEO will have multiple inter-related policies and practices to support whānau reo Māori aspirations, transitioning reo Māori learners and speakers, and te reo Māori.

Using the framework

This framework is designed to assist TEOs to consider their practices alongside the range of whānau aspirations, consider where their efforts are currently focused, and identify practices that could contribute to a wider range of whānau reo Māori aspirations. We suggest that it is used as a reflection and discussion tool that could accompany strategic planning for te reo Māori. We encourage TEOs to identify their current practices on the continuum, talk with whānau and those who support transitioning reo Māori learners and speakers, and customise and prioritise these policies and practices. For each section, a TEO could reflect on their current position on the continuum, the aspirations of reo Māori learners and speakers and how these may change over time, and the TEO's vision for the future. We have included reflective questions in each subsection within the report to support TEOs to consider how their practices may need to move, in order to contribute to supporting the diverse range of reo Māori aspirations.

FIGURE 10 Continuum of TEO practices that support whānau to achieve their reo Māori aspirations



Questions for whānau to ask TEOs about their support for te reo Māori

From the key findings of this report we have developed questions for whānau to ask TEOs about their support for te reo Māori. Whānau may wish to use these questions to make decisions about participating in tertiary study of te reo Māori, and to guide their conversations with TEO staff to find out about their support for te reo Māori on a daily basis.

FIGURE 11 Questions for whānau to ask TEOs about their support for te reo Māori

<p>Ngā moemoeā— Aspirations</p>	<ul style="list-style-type: none"> • How does this organisation use formal ways such as hui, and informal ways such as conversations, to find out about whānau hopes and dreams for te reo Māori? • How does this organisation make changes based on what they find out from whānau about their hopes and dreams for te reo Māori?
<p>Te reo Māori— Learning options and environments</p>	<ul style="list-style-type: none"> • Does this organisation have reo Māori programmes and environments that will support my reo Māori goals? Are there staff members whose role it is to support reo Māori learners and speakers? • Before I enrol, will the people who run the reo Māori courses talk to me about my reo Māori knowledge and goals? Will they tailor their courses to build on what I already know? • Does this organisation have a support system and courses that suit fluent speakers of te reo Māori (e.g., courses tailored for wharekura students, or allowing students to complete assignments in te reo Māori)? • Are there free te reo Māori courses or scholarships for learners and speakers across all learning levels? • How does this organisation create learning environments that help reo Māori learners move past barriers like whakamā?
<p>Whanaungatanga— Relationships and connections</p>	<ul style="list-style-type: none"> • Is it normal to hear staff and students using te reo Māori throughout this organisation? Is there an expectation that te reo Māori be used regularly? • What relationships does this organisation have with whānau, hapū, and iwi to support reo Māori learning and use? • What relationships does this organisation have with other organisations to support reo Māori learning and use (e.g., if coming from a school, does the organisation have a relationship with the school to support reo Māori learners and speakers moving into tertiary study)? • How does this organisation bring reo Māori speakers together (e.g., are there orientation activities designed for reo Māori learners and speakers)? • How does the reo Māori programme support learners to continue their reo Māori journey once they leave the organisation (e.g., what focus does the reo Māori programme have on connecting learners with their whānau, hapū, and iwi)?
<p>Rangatiratanga —Whānau, hapū, and iwi autonomy and authority</p>	<ul style="list-style-type: none"> • How does this organisation involve whānau, hapū, and iwi in making decisions about reo Māori support? • How important is it for this organisation to contribute to reo Māori revitalisation and rangatiratanga in the community?

WHERE TO NEXT?

Government funding support for te reo Māori

Research suggests that many TEOs are contributing to increasing the number of people with lower level fluency in te reo Māori (Earle, 2007). However, the whānau involved in this study have been clear that they have aspirations beyond basic reo Māori ability. Therefore, tertiary institutions that only provide lower level reo Māori courses are not supporting the diverse aspirations of all learners, speakers, whānau, hapū, and iwi.

However, government strategies and frameworks indicate that the Government wants to see movement for Māori and reo Māori learners into higher levels of qualifications and language proficiency. This movement towards higher levels is in line with findings from the Ka whānau mai te reo studies that indicate that there is a range of whānau aspirations for te reo Māori, which include aspirations for high levels of reo Māori proficiency.

However, without a significant change in baseline SAC funding to support TEOs to resource this movement towards producing speakers of te reo Māori with higher level fluency and qualifications, TEOs are reliant on targeted or top-up funding which is not guaranteed. An analysis of whether government funding and strategies are aligned to support the range of whānau reo Māori aspirations and to produce speakers at high levels of proficiency and qualifications may help determine whether there needs to be further consideration of government funding support for te reo Māori.

Further research

Suggestions for further research areas that have arisen from this study include exploring:

- support for wharekura students transitioning into tertiary organisations
- partnerships between TEOs and iwi to support te reo Māori
- the journey of reo Māori learners and speakers as they enter tertiary organisations, through to when they leave, to see how tertiary education has supported their reo Māori aspirations
- the alignment between whānau aspirations, government strategies, and funding support for te reo Māori.

Customising good practices

TEOs are part of a complex support system for the reo Māori aspirations of learners, speakers, their whānau, hapū, and iwi. Other aspects of the system that support language revitalisation include kōhanga reo, kura, wharekura, marae, whānau, hapū and iwi initiatives, national initiatives such as Māori language week, Māori events and celebrations such as Te Matatini and matariki, and Māori television and radio. What happens at home, in TEOs, and in communities can either enable or constrain reo Māori development. Each part of this complex support system for te reo Māori needs to be strong to provide the best possible support for the range of whānau aspirations.

For TEOs that have not been created from whānau, hapū, and iwi aspirations for te reo Māori, the question is whether they can take on board these aspirations and create transition processes and everyday practices that work within this complex system. This study suggests a shift in thinking will be required for some TEOs.



Te mea nui, ka tōkia ki te ngākau o te tangata he kaupapa nui te reo, ka tōkia, koia te āhuatanga, koia te putanga o te noho mai ki tētehi kaupapa Māori, nē, ehara i te mea he akoranga noa iho, ka tō i tērā āhuatanga ki ō rātou ngākau.

The main thing is the seed of language learning is sown in the hearts of people, the idea that language is a very major thing, that realisation is the result of spending time living within a culturally and linguistically Māori situation, that people realise it's not just course work, so we must sow that thought in their hearts.

Te Wānanga o Raukawa staff member

Glossary of key terms

Kaupapa sources are whānau voices and oral sources as well as literature.

Kōrero ā-whānau is a kaupapa Māori research method that privileges whānau voices, aspirations, and priorities at the centre of research. This method emerged from kaupapa Māori principles theorised by Graham Smith, Rose Pere, Leonie Pihama, and Margie Hohepa (Smith, 1997; Pere, 1982; Pihama, 2001; Hohepa, 1999). The kōrero ā-whānau method enables whānau to share their stories as whānau or as individuals.

Reo Māori learners and speakers include TEO students who are either enrolled to learn te reo Māori or who speak te reo Māori and are enrolled to learn other subjects. This term also includes staff members who are either learning, or speak, te reo Māori.

Review of kaupapa sources: an approach to a literature review that acknowledges whānau voices and oral sources as well as literature.

Tertiary education organisation is an umbrella term for wānanga, universities, ITPs, and private training establishments (PTEs).

Transition is the term used to talk about learners' and speakers' movement from one environment to another. For example, a reo Māori learner or speaker might have been working before studying, so the transition is from work to study. A transition is often described as a process of change that takes place over months. We also talk about mini-transitions, where learners and speakers move between different language environments (such as between a designated reo Māori space and a predominantly English-language space on a TEO campus). Depending on whether te reo Māori is normal in those environments, mini-transitions may support or interrupt reo Māori development.

Whānau are defined in this report as a group of people who are connected by whakapapa (shared heritage) or kaupapa (commitment to a particular philosophy). We include learners, their whānau, and Māori staff at TEOs as whānau. For this project we spoke with Māori and non-Māori who had a connection to reo Māori learners and speakers experiencing transitions.

Whanaungatanga—relationships and connections: *whanaungatanga* is a kaupapa Māori methodology that focuses on, and is driven by, whānau. We also use *whanaungatanga* as a term to describe and focus on relationships between people who have the potential to support reo Māori development across transitions.



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APPENDIX 1

Reflective questions for TEOs

NGĀ MOEMOEĀ

Does your TEO have a mix of formal and informal processes to find out about the reo Māori aspirations of learners and speakers, whānau, hapū, and iwi?

How does your TEO act upon the information it receives from these processes?

TE REO MĀORI

Does your TEO provide courses to support a range of reo Māori aspirations including courses teaching te reo Māori and courses that are taught in te reo Māori?

How do you identify reo Māori speakers, including wharekura students, who are entering your TEO and what learning options and supports do you provide for them?

Does your TEO provide free courses or scholarships for learners of te reo Māori across the range of whānau aspirations?

How does your TEO provide a supportive learning environment and reduce common barriers to learning and speaking te reo Māori such as whakamā or embarrassment?

WHANAUNGATANGA

Is te reo Māori normal or expected to be used throughout the campus of your TEO, or only in specific spaces?

How does your TEO share information and connect with others involved in transitions for reo Māori learners and speakers?

How does your TEO create opportunities for whanaungatanga between reo Māori speakers?

In what ways does your TEO's reo Māori programme support learners' reo Māori development by strengthening links between learners and their whānau, hapū, and iwi?

RANGATIRATANGA

How does your TEO involve whānau, hapū, and iwi in decision making about te reo Māori?

In what ways does your TEO contribute to reo Māori revitalisation and support rangatiratanga in its community?



