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

Key Findings and Tools Summary

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Introduction

This summary presents key findings from the study, *Ka whānau mai te reo: Kei tua o te kura* (Broughton, Hutchings, & Bright, 2017), and also presents a set of tools developed from the study findings. Tools for tertiary education organisations (TEOs) assist TEOs to consider how they contribute to whānau reo Māori aspirations. Tools for whānau assist in decision making about tertiary study in relation to their aspirations for te reo Māori.

HOW WELL PREPARED ARE TERTIARY EDUCATION ORGANISATIONS TO SUPPORT WHĀNAU ASPIRATIONS FOR TE REO MĀORI?

TEOs can make an important contribution to supporting whānau 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.

TEOs range from small to national providers with staff and students across multiple campuses. Finding out about the reo Māori courses that a TEO offers can often be easily done prior to enrolment. However, it can be difficult to find out how a TEO supports te reo Māori, and reo Māori learners and speakers, on a daily basis.

Ka whānau mai te reo: Kei tua o te kura is a research project that looked at how well prepared TEOs were to support whānau aspirations for te reo Māori. *Kei tua o te kura* is part of the wider Ka whānau mai te reo series that 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.

Why tertiary transitions matter for reo Māori learners

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 can be particularly challenging, as whānau review their decisions about reo Māori development and attempt to find institutions that have a good fit with their aspirations.

Te reo Māori in the tertiary sector

This study explored the support offered to reo Māori learners and speakers as they transition into and out of tertiary institutions. The main focus of this qualitative case study is the practices and processes at Te Wānanga o Raukawa. We wanted to take an in-depth look at the transition practices of this TEO, given its focus on te reo Māori and programmes that meet whānau aspirations.

This case study employed the method of kōrero ā-whānau with 27 reo Māori learners and staff members to explore what preparedness could look like for Te Wānanga o Raukawa. 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 TEOs to support whānau reo Māori to achieve their aspirations and to support transitioning learners and speakers of te reo Māori. These data were brought together and interpreted alongside a review of kaupapa sources (including literature and oral sources), including findings from *Kia puāwaitia ngā t*ūmanako: Critical *issues for whānau in Māori education* (Hutchings, Barnes, Taupo, & Bright, 2012) and previous Ka whānau mai te reo studies (Bright, Barnes, & Hutchings, 2013; Bright, Hotere-Barnes, & Hutchings, 2015).

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 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.

Tools to support tertiary education organisations

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

We wanted to provide a framework to assist TEOs to consider their contribution to supporting whānau reo Māori to achieve their aspirations. 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 (ZePA[1]) model (Higgins, Rewi, & Olsen-Reeder, 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) and encourage movement to an **Active** state. ZePA also identifies factors that impact negatively (left-shift) on the use of te reo Māori.

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. 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.

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.

The following framework is designed to assist TEOs to consider their practices alongside the range of whānau aspirations; to 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 their policies and practices.

2. Reflective questions for TEOs

Figure 2 contains a set of reflective questions that aim to support TEOs to consider how their current practices are contributing to supporting whānau reo Māori aspirations, as well as identify practices that could contribute to a wider range of whānau reo Māori aspirations.

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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**
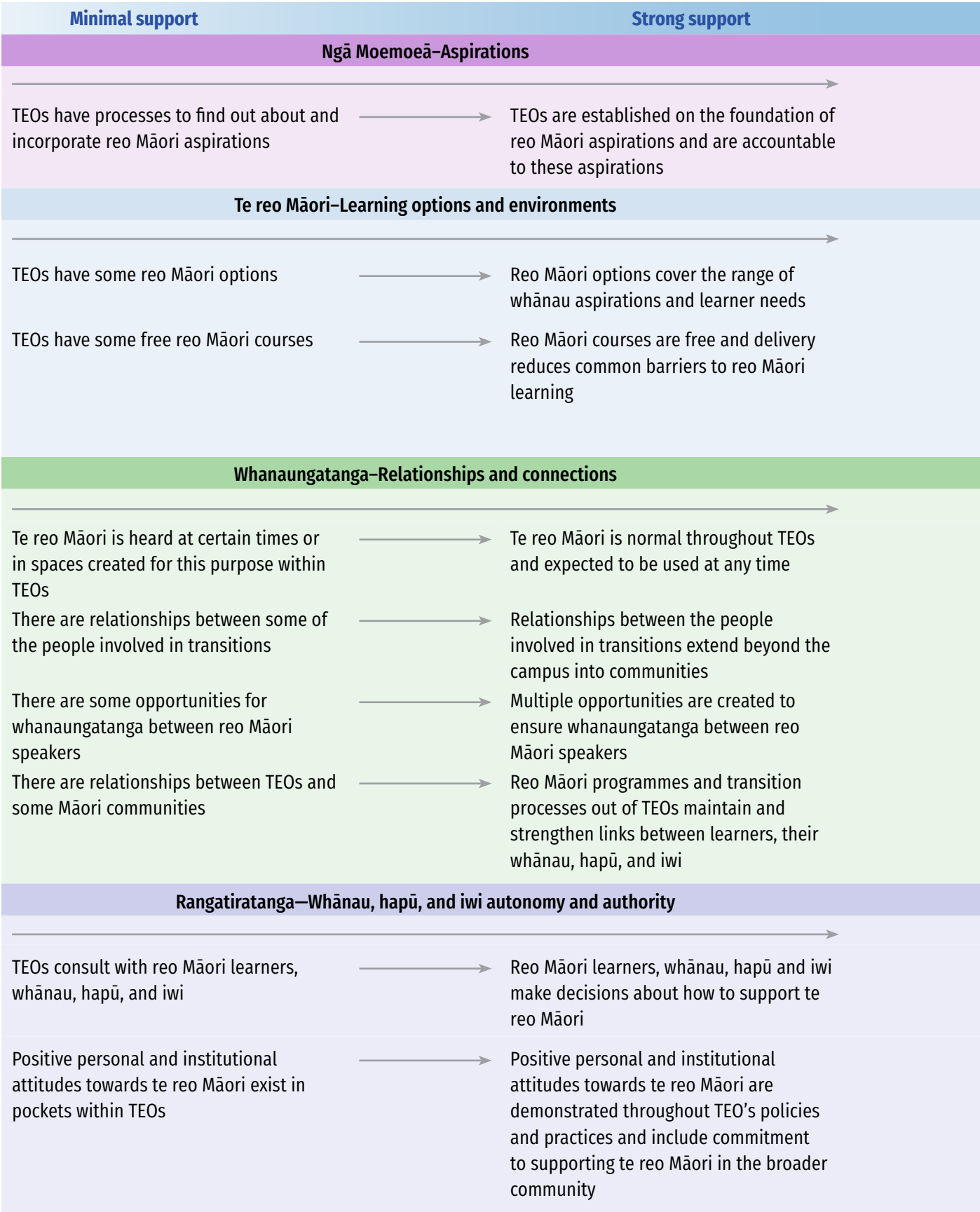
Minimal support	**Strong support**
Ngā Moemoeā–Aspirations	
TEOs have processes to find out about and incorporate reo Māori aspirations →	TEOs are established on the foundation of reo Māori aspirations and are accountable to these aspirations
Te reo Māori–Learning options and environments	
TEOs have some reo Māori options →	Reo Māori options cover the range of whānau aspirations and learner needs
TEOs have some free reo Māori courses →	Reo Māori courses are free and delivery reduces common barriers to reo Māori learning
Whanaungatanga–Relationships and connections	
Te reo Māori is heard at certain times or in spaces created for this purpose within TEOs →	Te reo Māori is normal throughout TEOs and expected to be used at any time
There are relationships between some of the people involved in transitions →	Relationships between the people involved in transitions extend beyond the campus into communities
There are some opportunities for whanaungatanga between reo Māori speakers →	Multiple opportunities are created to ensure whanaungatanga between reo Māori speakers
There are relationships between TEOs and some Māori communities →	Reo Māori programmes and transition processes out of TEOs maintain and strengthen links between learners, their whānau, hapū, and iwi
Rangatiratanga—Whānau, hapū, and iwi autonomy and authority	
TEOs consult with reo Māori learners, whānau, hapū, and iwi →	Reo Māori learners, whānau, hapū and iwi make decisions about how to support te reo Māori
Positive personal and institutional attitudes towards te reo Māori exist in pockets within TEOs →	Positive personal and institutional attitudes towards te reo Māori are demonstrated throughout TEO's policies and practices and include commitment to supporting te reo Māori in the broader community

FIGURE 2 **Reflective questions for TEOs**

Ngā Moemoeā–Aspirations

- 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–Learning options and environments

- 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–Relationships and connections

- 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—Whānau, hapū, and iwi autonomy and authority

- 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?

3. Good practices for TEOs

The study findings suggest that TEOs are developing and customising some practices to support reo Māori learners and speakers and whānau, hapū, and iwi aspirations. We have grouped support practices under four whānau-identified kaupapa to encourage TEOs to reflect on their practices in relation to each kaupapa. We hope that these tools will assist TEOs to broaden the range of practices they use and expand their contribution to te reo Māori development.

FIGURE 3 **Summary of good practices**

Kaupapa	Good practice
Ngā moemoeā –Aspirations	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.
Te reo Māori –Learning options and environments	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. 4. **Provide accessible and supportive reo Māori learning options and environments.** 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.
Whanaungatanga –Relationships and connections	5. **Create a reo Māori-speaking campus or spaces and times where te reo Māori is normal and expected.** 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.

Kaupapa	Good practice
	6. Share information and connect with reo Māori learners and speakers, their whānau, other institutions, and Māori communities, particularly at times of transition. 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. **7. Identify and create opportunities for whanaungatanga between reo Māori speakers.** 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. **8. Design reo Māori programmes and transition processes out of TEOs that strengthen links between learners, their whānau, hapū, and iwi.** 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 *out* of their TEO, than *into* 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.
Rangatiratanga —Whānau, hapū, and iwi autonomy and authority	**9. Enable whānau, hapū, and iwi decision making about how te reo Māori is supported in TEOs.** 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. **10. Demonstrate a commitment to reo Māori revitalisation on campus and in the broader community.** 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.

KEY QUESTIONS FOR WHĀNAU

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 conversations with TEO staff to find out about their support for te reo Māori on a daily basis.

FIGURE 4 **Questions for whānau to ask TEOs about their support for te reo Māori**

Ngā moemoeā—Aspirations	• 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?
Te reo Māori—Learning options and environments	• 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?
Whanaungatanga—Relationships and connections	• 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)?
Rangatiratanga—Whānau, hapū, and iwi autonomy and authority	• 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?

Our research suggests that many TEOs are sufficiently prepared to contribute to increasing the number of people with low-level fluency in te reo Māori. However, whānau and government strategies and frameworks aspire to higher levels of qualifications and language proficiency.

TEOs are part of a complex support system for the reo Māori aspirations of learners, speakers, their whānau, hapū, and iwi. 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 do not have whānau, hapū, and iwi aspirations for te reo Māori as a foundation, the question is whether they can take on board these aspirations and create transition processes and everyday practices that work within this complex system. A clear 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

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ABOUT THIS RESEARCH

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