Report to Te Taura Whiri i te Reo Māori

Tukua ki te Ao

Progressing the normalisation of te reo Māori in organisations

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'Kia ita!'
Te Taura Whiri i te Reo Māori
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He Mihi

Tēnā koutou e ngā haumi, e ngā tangata hautū me ngā whakatakeretanga o ngā waka o te reo puipuiaki o te Ika-ā-Maui Tikitiki-ā-Taranga, ā, puta atu ki te Waka-ā-Maui ki Rakiura rā anō.

Tēnā koutou e whakaara ake ana i ngā taonga whakamirimiri a ngā tūpuna e whakatangi i a tātou kura whakaingoingo e whakaangi atu nā. He kura i tangihia he kōmuri aroha mō rātou kua heke ki te reinga, moe mai rātou koutou, tiraha, okioki ai.

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Air New Zealand
Microsoft
Spark NZ
Christ's College, Christchurch
King's College, Auckland
Wellington Girls' College, Wellington
Christchurch City Council
Rotorua Lakes Council
Waikato Regional Council

To the 50 participants in this study who work in these organisations, many of whom are passionate advocates of te reo Māori – thank you for sharing your stories of trial and error, stories of success as well as the ongoing challenges. Your collective professional and personal experiences provide a diversity of stories that reflect the everyday joy and struggle of using te reo as Māori and non-Māori in Aotearoa today.

Finally, we acknowlege our ancestors and our responsibility to the world in which they lived whereby te reo Māori was natural, normal and flourishing. This study is funded by Te Taura Whiri i te reo Māori, and follows in the legacy of Māori language speakers, advocates, activists, teachers and learners – who keep our language alive everyday, everywhere and everyway.

About the name of this report

The name of this report 'Tukua ki te ao' draws on the lyrics of the waiata composed by Ngoi Pēwhairangi (Te Whānau ā Ruataupare), "Whiua ki te ao, whiua ki te rangi, whiua ki ngā iwi katoa. Kaua rawatia e tukua kia memeha". As noted by Timoti Kāretu and Wharehuia Milroy (2018), this waiata encourages the release of the Māori language to the world, to all peoples, and to never let it wane.

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Executive Summary

This cross-sectorial study investigates the use of te reo Māori in three types of organisations (local council, secondary schools and companies) with the aim of contributing new knowledge towards the 'normalisation' of Māori language in wider New Zealand society.

This one-year kaupapa Māori research project was led by Professor Jenny Lee-Morgan and funded by Te Taura Whiri i te reo Māori.

Research questions

As per the RFP, this study was guided by the following key questions:

- What motivates these organisations to use and promote te reo Māori?
- What is the value proposition that te reo Māori has with these organisations?
- How does the organisation implement the integration of te reo Māori in their business?
- What are the approaches to the learning and teaching of linguistic components of language revitalisation that are appropriate to the acquisition of te reo Māori?

Nine participating organisations

In consultation with Te Taura Whiri i te Reo, nine organisations that had made significant shifts towards normalisation of te reo in their respective sectors were identified and invited to participate in this project. These organisations were:

Companies:
Air New Zealand; Microsoft; Spark NZ

Secondary schools:
Christ's College, Christchurch; King's College, Auckland; Wellington Girls' College

Local Government:
Christchurch City Council; Rotorua Lakes Council; Waikato Regional Council

Research Methodology

This research used a Kaupapa Māori theoretical and methodological approach that included the use of pūrākau and wānanga as research methods.

Pūrākau, as a kaupapa Māori approach to narrative inquiry, enabled the documentation of case-study-style narratives of each of the nine organisations. More than a descriptor of events, a pūrākau approach sought to understand why and how positive shifts towards te reo Māori occurred.

In total, 50 people were interviewed across the nine organisations. This group consisted of 21 Māori and 29 non-Māori. There was an even split of male (n=25) and female (n=25) participants.

As part of the research process, a wānanga was held on the completion of the interviews with participants from each of the organisations for further collective discussion of some of the key themes emanating from the pūrākau. 17 people participated in the wānanga.
A 'normalisation' approach to Māori language change

This study is located in the current Māori-language discourse, which recognises the work of Māori-language activists, whānau, hapū, iwi and communities to revitalise Māori language, as well as the need to extend the scope of Māori-language activation to the wider civic sphere.

Māori-language revitalisation efforts have largely been focused on improving access and provision of Māori language teaching and learning opportunities to support Māori whānau, and to reinvigorate Māori language in domains such as the home and marae.

An alternative approach to language revitalisation is language normalisation, which focuses on extending te reo Māori to all spheres of New Zealand society.

A normalisation approach promotes language as a part of citizenship, whereby everyone has a responsibility in the promotion and use of te reo Māori.

The Crown's strategy for Māori Language revitalisation Te Maihi Karauna 2019-2023 (Te Puni Kōkiri, 2019), most relevant to this study, is tasked with forwarding te reo Māori at the macro level, across the government sector and society generally.

The ZePA model (Higgins & Rewi, 2014) provides a theory of Māori language change and the framework for analysis for this study. It describes three zones on a Māori-language-use continuum: Zero, Passive and Active. Ideally, the language user would be supported to right shift from Zero, to the right to Passive and then to the Active zone.

Rewi and Rewi (2015) broadly separate people into two groups: those who require the most 'growth' – non-speakers of te reo Māori, constituting 96% of the New Zealand population (who fall within the Zero or Passive zones and have the potential to 'right-shift'); and speakers of te reo Māori, who make up 3% of the New Zealand population and would benefit from 'maintenance' strategies, (positioned in the Active zone).

Using the ZePA approach for normalisation with both growth and maintenance cohorts, everyone is called to take responsibility for Māori language from their respective position.

Aligned to the ZePA model is the importance of language values, which include:

- Intrinsic value
- Social value
- Cultural value
- Educational value
- Intellectual value
- Spiritual value
- Monetary value
- Wellbeing value
- Nation-building value

Language planning elements provide a way of thinking about different dimensions of language health: status, corpus, acquisition, critical awareness and language use.

A Kaupapa Māori methodology also provides a foundation for thinking about theories of change as they relate to organisational shifts towards the inclusion and normalisation of te reo Māori. Kaupapa Māori as a theory of change has been acknowledged as a successful intervention not only in Māori schooling but across the education sector (G. H. Smith, 2013).

A pūrākau approach to organisational stories

Nine organisational pūrākau feature in this study. Each tells multiple stories through the voices of people who work within the organisations; their shifts, their accomplishments, their challenges, and their aspirations as they all seek to normalise te reo Māori.

Within each organisational pūrākau are 3-4 individual pūrākau that provide Māori and non-Māori insights to the personal and professional realities of learning and using te reo Māori and tikanga Māori in their workplaces.

A pūrākau approach enables us to follow some common storylines and patterns to present a broad, high-level analysis of the value proposition and motivations, as well as chart change (as inputs and outputs, processes and outcomes) across all the organisations.

Key Findings

Value propositions
At a very basic level, the value propositions of Māori language for the three organisational typologies are:

- an economic value for the corporate sector
- an educational value for secondary schools in the educational sector
- public and political value for local councils in the state sector

Companies

- The most striking and consistent collective narrative emerging from the study of the companies was the importance of embracing Diversity and Inclusion (D&I) as an organisation.
- In the New Zealand context, D&I includes Māori and encourages staff to bring their 'authentic' selves to work. As such, te reo Māori is acknowledged, and awarded intrinsic, social, cultural and intellectual value.
- The drive for D&I is twofold: diversity acknowledges our differences as people; and inclusion is the act of enabling diversity to exist in the corporate context. Therefore, the intrinsic value of te reo is reinforced in the push to celebrate diversity, and the cultural value of te reo is affirmed in its inclusion.
- Dedicated and passionate people are driving the Māori language initiatives in companies with the support of executive leaders.
- In the D&I setting, Māori language, culture, knowledge and people have the potential to bring added value to the corporate marketplace.
- The commitment to promoting te reo Māori can also be linked to the increasing concern of companies to be 'socially responsible'.
- For all the companies, two of which are distinctive New Zealand corporations, and one a global company in which localisation is expected, te reo Māori is also seen to have an important 'nation-building' value.
- In every company, Māori language is visible, adorning the walls or names of rooms. In some instances, Māori words have become part of the company's lexicon.

Secondary schools

- The implementation of te reo Māori as part of the compulsory curriculum, and a commitment to biculturalism, are prominent features of the three decile 10 schools discussed in this study.
- These schools believe that by providing 'compulsory' te reo Māori they help to build a better understanding of culture and people in the predominantly non-Māori students in their schools.
- Māori language teacher/s are critical to the success of Māori language programmes, events and initiatives.
- The schools provide opportunities for all students to engage in events and programmes that increase their knowledge of te ao Māori, thereby fostering a sense of nation-building.
- As well as students, all staff are also provided with the opportunity to increase their understanding of things Māori, including te reo and tikanga Māori, affirming the educational and cultural value of the language.
- Developing relationships with tangata whenua is considered important in all schools. Māori staff play an integral role in forming and fostering these relationships, thereby schools recognise the intrinsic, social and cultural values of te reo Māori.
- Asserting te reo Māori as part of the compulsory curriculum is seen as a positive point of difference by these schools, providing students with an intellectual, cultural and social advantage over their peers in other schools.

Councils

- The enthusiasm about te reo Māori is coupled with the council's civic responsibility, that falls within a larger Māori political landscape focused on the Treaty of Waitangi.
- The Resource Management Act 1991 and the Local Government Act 2002 are two significant pieces of legislation that have increased the statutory responsibilities of councils to engage with Māori and recognise the Treaty of Waitangi.
- With the requirement for councils to 'engage' with Māori, councils recognise mana whenua, especially those in a post-Treaty settlement phase, as powerful and

complex entities.

- As local and regional councils work to fulfil their statutory requirements regarding consultation with Māori, these requirements can be augmented by more authentic engagements with Māori culture, language, heritage, and processes.
- Hence, one of the value propositions of te reo Māori in the context of the public sector, in particular local councils, is political. Te reo Māori has political value.
- 'Political value' here relates to the value that can be created by ensuring that council partnerships with local iwi and Māori groups are built on respect and an understanding of Māori culture.
- Given the focus on engaging with Māori, staff with expertise in te reo and tikanga Māori are valued in council settings, especially those who have strong connections to mana whenua groups and Māori networks.
- In two of the council organisations the strategic development and engagement initiatives are led by Māori, and in one council this position is held by a Pākehā, fluent in te reo and well connected to local Māori communities.
- Pōwhiri, whakatau and other protocols are not only practised in official proceedings but also internally to welcome new staff and celebrate specific events.
- Similarly, staff grounded in whanaungatanga and able to build good relationships internally are also recognised and valued as being able to 'personalise' te reo, whether they be in customer-based roles or internal operations.
- In this context, te reo and tikanga are, to a certain extent, both legitimised and institutionalised within the culture of the council organisation.
- The spiritual value of te reo is inherent in much of the council work related to the tapu invested in land, water and environment.

Seven success indicators

These indicators, shared by all organisations in the study, provide a useful guide to others looking to advance te reo Māori in their organisation.

1. **Tukua te reo kia ū: The organisational mission**

    - In all of the organisations, te reo Māori is seen to contribute in some way to their value propositions, and therefore is embedded in some way as a part of the mission or purpose of the organisation.
    - Whether it be a part of a strategic goal, school charter, mission statement or legislative requirement, te reo Māori is identified, recognised and resourced as an important part of the organisation's 'business'.
    - For some organisations, it means that there is a clear non-negotiable position about te reo Māori, i.e. as a compulsory subject at school, or a core part of a flight attendant's training at Air New Zealand or part of new staff induction to council.
    - Being purposefully included and implemented in the ethos of the organisation sees the mana and status of the language realised.

2. **Tukua te reo kia arataki: Leadership**

    - This indicator is twofold: firstly, it relates to leaders in positions of authority actively supporting te reo Māori; and secondly, others becoming leaders because of their expertise and/or commitment to te reo Māori.
    - Identifying and appointing passionate people as leaders is critical.
    - All organisations have the most senior manager, CEO or principal actively engaged and supporting right-shifting initiatives, and people (mostly Māori) appointed dedicated to leading the Māori strategy and initiatives in the organisation, as well as having ways to recognise people within the organisation who show leadership in te reo Māori.

3. **Tukua te reo kia rea: Meaningful engagement**

    - Te reo is intrinsically, culturally and socially valued by organisations to facilitate and grow a more meaningful engagement with Māori.
    - Organisations are purposefully developing relationships, forming partnerships and extending their Māori networks in an effort to engage respectfully, and ensure they 'do the right thing'.
    - Showing a commitment to te reo Māori, from ensuring correct pronunciation of names to delivering a mihi, contributes to a positive relational development with Māori stakeholders.

4. **Tukua te reo kia koa: Positive Māori language experiences**

    - There is a clear emphasis on ensuring Māori language learning experiences are positive, supportive and encouraging. Organisations recognised that there is often a fear about learning te reo Māori. For

Māori, sometimes it involves whakamā (you should already know it) and dread of getting it (grammatically) 'wrong'. For non-Māori, there is sometimes a fear of offending Māori through mispronunciation, making a mistake or appearing insincere.

- The majority of Māori-language teaching and learning activities being led by organisations are centred on the 'growth' or beginner cohort; therefore most initiatives are introductory classes (especially within organisations).
- There are fewer opportunities that focus on catering for the 'maintenance' cohort, where huge potential remains to contribute to the development of language corpus and support language quality.

5. Tukua te reo kia kitea: Māori linguistic landscaping

- Making Māori language visible is significant in the often monolingual landscape of organisations. Linguistic landscaping serves to legitimise the status and mana of te reo Māori. In doing so, te reo is accorded social value, as it is put to 'use' (mahi) in a meaningful way in the public domain.
- Prominently positioned te reo Māori used to identify an organisation's mission, provide key information and stories, place names, building names and signage, sends a strong message about the value of te reo within organisations and places.
- The inclusion of te reo in all organisational communication (internal and external) reinforces the everyday use of the language, whether it be via reports, email greetings and sign-offs, or marketing and information materials.

6. Tukua te reo kia auaha: Innovation

- All organisations demonstrated innovation with te reo Māori. Innovation here refers to something that is novel, out of the ordinary or unconventional, that when implemented and integrated at various levels throughout an organisation, sphere of influence and/or society, contributes to the normalisation of the language in 'new' ways.

7. Tukua te reo ki Aotearoa whānui: Our national identity

- The organisations identified te reo Māori as integral to a New Zealand cultural heritage and our national identity.
- In all organisations, Māori Language Week and Matariki were marked dates in the annual calendar to increase and feature specific initiatives and activities to introduce, use and support Māori language.
- Organisations (and people) want to distinguish and identify themselves as local to Aotearoa New Zealand.
- It was common for individuals to speak of the 'modern' New Zealander, who accepts and adopts te reo Māori as part and parcel of their nationality.

Kia mahorahora te reo

The following three Maihi Karauna (Te Puni Kōkiri, 2019) elements also provide a useful framework for discussion and an approach for achieving the Crown's vision, 'kia mahorahora ai te reo'.

Whakanui

- The shared understanding that forms the basis for right-shifting in these organisations is the notion that te reo is a defining and unique feature of Aotearoa.
- These organisations actively (and sometimes cautiously) wish to contribute to the health of te reo Māori as it relates to their core 'business', purpose and activities, for the benefit of Aotearoa New Zealand.

Whakaako

- With very few competent Māori language speakers in any of the organisations, all have invested in learning te reo Māori.
- Whether it be through wānanga held at marae, learning activities and classes during work hours, or support to enrol in and attend evening classes or courses, organisations consider it essential to upskill their workforce.

Whakaatu

- There were multiple and purposeful ways in which organisations and individuals articulated te reo Māori in their respective sectors and specific contexts, both professionally and personally.
- While organisations believe they are still taking small steps (there is still much more to do), each is recognised as making a significant contribution to reo Māori in the public arena.

Complexities of right-shifting change in organisations

- Organisations are influenced by wider societal conventions in which te reo Māori has been marginalised to the point of near-extinction.
- Organisations are determined by their own purpose, structure as well as their distinct internal machinations. For some organisations, the cultural shift to consider the inclusion of te reo Māori requires a mammoth effort and strategic planning to ensure that the value of te reo Māori is accepted and supported by both internal and external stakeholders.
- One of the challenges for organisations, most of which are catering for the 'growth' (beginner) cohort, is to also provide initiatives that support the 'maintenance' cohort that contributes to growing the corpus and quality of te reo amongst speakers.

Tukua te reo kia māori

- The capacity for social change through the progression of te reo in and with organisations in every sector will contribute to the creation of a Māori language ecosystem that establishes and connects domains that value, teach and learn, and use te reo.
- With more reo being used in the public domain every day, there is a right-shifting momentum that will reach a tipping point when the majority moves from the resistant and reluctant zones (of Zero and Passive), and instead is actively engaged in learning and using te reo Māori.

PART 1
RESEARCH SCOPE AND DESIGN

Te Kotahi
Research Institute

TE MATA PUNENGA O TE KOTAHI

Part 1: Research scope and design

Introduction

Beyond the private sphere of the home and specific Māori-language domains such as the marae, there has been a noticeable and increased presence of te reo Māori in the public sphere (Māori Television, 2017a). Today 'kia ora' is a standard greeting in many organisations; a far cry from 1984, when now-Dame Rangimarie Naida Glavish, then a telephone toll-call operator for the Post Office, was threatened with dismissal because she insisted on answering the phone with 'kia ora'. Indicative of the time, Māori language was highly valued by some New Zealanders, primarily Māori, and not accorded any status by most others who made up the general 'mainstream'.

At last, it appears that Māori language has begun to re-infiltrate the civic and public domains. There has been a significant shift in the use of te reo Māori in wider New Zealand society. You can now hear te reo Māori almost every hour of every day, albeit in short phrases, on RNZ National, which 'reaches almost every New Zealander' (RNZ, 2019). You can see non-Māori using te reo Māori as part of their everyday talk onscreen, and the usage of te reo Māori included in a myriad of ways across digital platforms that reach the world. The apparent surge in the uptake of te reo has seen many adult Māori language classes over-subscribed as more non-Māori are joining Māori whānau to learn te reo (Education Central, 2018).

The shift towards a more positive public attitude to te reo Māori is exemplified by Prime Minister Jacinda Ardern naming her daughter Te Aroha and expressing a desire for her to grow up learning te reo Māori, saying, "I certainly want her to learn Māori. We haven't just made that decision though about how that will happen" (Māori Television, 2018a). This statement made headlines even in international news, including the Guardian (Anderson, 2018) and The New York Times (Graham-McLay, 2018). During Māori language week 2018, the Prime Minister said, "I want my generation to be amongst the last who struggles with te reo. I don't want the next generation, your generation, to have the regret that I have over not being able to converse more freely in te reo Māori" (Long, 2017). There is an air of optimism about, and for, te reo Māori amongst wider Aotearoa New Zealand.

The Crown's Maihi Karauna Strategy for Māori Language Revitalisation 2019-2023 (Te Puni Kōkiri, 2019) also recognises that te reo Māori is at a critical juncture, and assumes responsibility for "creating the right conditions across government and Aotearoa New Zealand society for the revitalisation of te reo Māori" (p. 7). To this end, in conjunction with the Maihi Māori Strategy 2017-2040 (Te Mātāwai, 2017), one of the key goals is "By 2040, one million New Zealanders (or more) will have the ability and confidence to talk about at least basic things in te reo Māori" (Te Puni Kōkiri, 2019, p. 2).

Kaupapa Māori research frames this study, which shines a spotlight on the relatively recent phenomenon of the use of te reo Māori by wider society in 'new' domains. Using a pūrākau methodology, this report provides a case-study-type narrative of 'mainstream' organisations that have shifted to include te reo Māori as part of their 'business as usual'. Currently an under-researched area, this study also seeks to contribute new voices to Māori language discourse, especially as it relates to interested others and new learners, many of whom are non-Māori and/or in the context of their organisations. In this regard, Olsen-Reeder (2017) points out, "A key issue in past Māori language research projects is an over-reliance on the speaker population number to inform us about language health" (p. 19).

With the aim of building new knowledge for the 'normalisation' of Māori language in wider New Zealand society, this cross-sectorial study features nine English-medium organisations throughout the country. The quality of the new knowledge and innovation rests largely on the new ideas and success of the organisations involved. These organisations are:

- Local Government: Christchurch City Council, Rotorua Lakes Council and Waikato Regional Council
- Schools: Christ's College, Christchurch; King's College, Auckland; and Wellington Girls' College
- Companies: Air New Zealand, Microsoft and Spark NZ

A narrative approach through the crafting of pūrākau enables common themes to emerge across very different sectors to provide a high level analysis of how te reo Māori is progressed across the diversity of organisations in this study.

Research questions

As per the Request for Proposals (RFP) by Te Taura Whiri i te Reo Māori for Project 1: Subjective Motivation, this research is guided by the following key research questions:

- What motivates these organisations to use and promote te reo Māori?
- What is the value proposition that te reo Māori has in these organisations?
- How does the organisation implement the integration of te reo Māori in their business?
- What are the approaches to the learning and teaching of linguistic components of language revitalisation that are appropriate to the acquisition of te reo Māori? (Te Taura Whiri RFP, 2017, p. 3).

Kaupapa Māori methodology

Kaupapa Māori provides the methodological approach that affects all dimensions of this research. Developed to advocate for the validity of Māori philosophies, understandings and worldviews based on the 'taken-for-granted' position of Māori language, knowledge and culture (Lee, 2008; Pihama, 2010; L. T. Smith, 2012). Kaupapa Māori is highly relevant to this study. Kaupapa Māori also refers to Māori-centred philosophies, frameworks and practices and is asserted by the notion of tino rangatiratanga and the Treaty of Waitangi (Nepe, 1991; Smith, G. H., 1997).

Kaupapa Māori theoretical and methodological approaches locate research as part of a wider struggle by Māori communities to seek ways in which we can contribute to making transformative change in the wider framework of self-determination, decolonisation and social justice. The history of te reo Māori is one of colonial oppression, and the revitalisation of te reo and tikanga Māori has been ongoing for many generations. Kaupapa Māori approaches have grown as a part of the revitalisation movement, strengthened by the determination of Māori to challenge the dominant hegemony that marginalises both te reo and tikanga Māori. As such, the articulation of kaupapa Māori research methodology is a part of a wider Māori affirmation of te reo, tikanga and mātauranga Māori (G. Smith, 1990).

Linda Tuhiwai Smith (1999) states that Kaupapa Māori provides a way to frame and structure our thinking and approaches to research. It enables an analysis of issues within Aotearoa from an approach that is distinctively Māori. In addition, Kaupapa Māori provides

direct affirmation of whanaungatanga, as both relationships and process, in order to connect with the complexity of diverse Māori lived realities (Irwin, 1992; Pihama, 2001).

In this study of mainstream English-medium organisations, the diverse roles of Māori are evident as leaders and staff, customers, clients, students, whānau, marae, hapū, iwi and communities. A Kaupapa Māori approach is critical to ensure that the multiple layers of influence and relationships are recognised as being central in the analysis of values and practices undertaken in relation to te reo Māori within the selected organisations (G. Smith, 1997).

Methods

Kaupapa Māori also informs and shapes the methods employed in this study. Both pūrākau and wānanga methods align with Kaupapa Māori methodology and have been used in this project. These methods also respond to the need articulated by senior Māori scholars for the inclusion of specific mātauranga Māori-based methods with research projects such as this, about te reo Māori (Pihama, Cram, & Walker, 2002; G. Smith, 1997; L. T. Smith, 2012). This study has uses pūrākau methodology (Lee, 2008) that is a qualitative narrative approach to better understand why and how organisations have shifted towards acceptance and active use of te reo.

A pūrākau approach

Pūrākau are popularly understood as traditional Māori stories, and have more recently been theorised, as methodology and method, as a kaupapa Māori approach to narrative inquiry (Lee, 2008; Lee-Morgan, 2019). As a Kaupapa Māori inter-disciplinary tool, a pūrākau method draws on traditional knowledge systems, values and practices to produce new stories about our contemporary lives (Archibald, Lee-Morgan & De Santolo, 2019).

Theorised as 'te pū o te rākau', at the heart of these stories is pedagogical intent (Lee, 2008). Traditional pūrākau not only contain huge amounts of knowledge, but are layered with whakapapa, worldviews, value systems, social expectations and cultural understandings of our place in relation to the tangible and intangible. In a research context, pūrākau are used to provide purposefully crafted cultural narratives as 'storywork' (Archibald, 2008). Coined by well-known Indigenous academic and storyteller Dr Jo-ann Archibald Q'um Q'um Xiiem (Stó:lō and St'at'imc), storywork seeks to "educate the heart, mind, body and spirit" (2008). Similarly, pūrākau tell stories with the intent to educate and ultimately contribute to our cultural sustainability and wellbeing. Highly accessible, pūrākau are not constrained by a format or style but are required to be relevant to the audience so that they are thought-provoking, inspiring and engaging.

In this project, pūrākau document the case-study-style narrative of each of the nine organisations. Each distinct pūrākau provides the organisational context, introduces the informants and their role in the organisation, and gives information to reveal the micro and macro shifts that organisations and individuals have made to promote and normalise te reo Māori. A pūrākau approach to research includes a review of relevant organisational documents and literature to check and/or provide further details. More than a descriptor of what events took place, a pūrākau seeks to understand why and how change occurred.

Organisations and participants

With the directive to include nine mainstream organisations from three organisational typologies (councils, secondary schools and companies), and in consultation with Te

Taura Whiri i te Reo, the research team identified nine organisations that had made significant shifts towards normalisation of te reo in their respective sectors. A range of organisations from throughout Aotearoa, including two from the South Island, were invited to participate. Each organisation gave a positive response, and agreed to support and be involved in the project.

Participating organisations are:

- Councils: Christchurch City Council; Rotorua Lakes Council; and Waikato Regional Council
- Secondary schools: Christ's College, Christchurch; King's College, Auckland; and Wellington Girls' College
- Companines: Air New Zealand; Microsoft; and Spark NZ.

Each organisation described itself as 'still learning' and saw its participation in sharing its story as a 'teaching and learning' opportunity. As well as identifying and/or providing any documentation relevant to their te reo Māori journey, organisations were asked to invite the participation of four or five staff from different parts of their organisation who have been motivated to make positive shifts towards the acceptance and activation of te reo Māori. All staff interviews contributed to crafting the organisational pūrākau, as well as two or three individual pūrākau relating to staff within each organisation. While the organisational pūrākau provide an overview of some of the key macro changes through the professional voices of staff, the individual pūrākau also give voice to their personal experiences and aspirations.

In total, 50 people were interviewed across the nine organisations. This group consisted of 21 Māori and 29 non-Māori. There was an even split of male (n=25) and female (n=25) participants. Individuals from different parts of the organisation were interviewed. For example, in the school sector, participants included students (4), senior management, including principals (5), teachers (8) and whānau/BoT members (1).

A further breakdown of the participants within organisations is as follows:

Organisation	Interviews	Māori	non-Māori	Male	Female
Christchurch City Council	5	1	4	2	3
Rotorua Lakes Council	6	2	4	2	4
Waikato Regional Council	5	1	4	3	2
Christ's College	6	3	3	5	1
King's College	5	3	2	5	0
Wellington Girls' College	7	6	1	1	6
Air New Zealand	6	3	3	4	2
Microsoft	5	0	5	2	3
Spark NZ	5	2	3	1	4
TOTAL	50	21	29	25	25

Three research team members were assigned to lead the pūrākau research with each organisation type; this included conducting audio-recorded kanohi-ki-te-kanohi interviews and crafting organisational and individual pūrākau. Each interview was, on average, an hour in duration. One participant, due to a work schedule that meant they were often overseas, completed only one interview, as written answers. Another was conducted via a Skype call, as the participant resided in Wellington.

Each organisation type was led by the following research-team members:

Companies:	Dr Jenny Lee-Morgan with the support of Herearoha Skipper
Secondary schools:	Dr Maureen Muller
Councils:	Dr Joeliee Seed-Pihama

Assigning one (or two in the case of companies) research team member(s) to each organisational typology ensured a consistency of approach, and an opportunity to better analyse common themes and theorise across organisations.

Wānanga

Wānanga was also part of the research process. Adjoined to the pūrākau process, the wānanga provided a specific space for organisations themselves to engage, share, discuss – 'teach and learn' from each other as well as the research team.

Conceptualised by Professor Linda Smith (cited in Pihama, 2015) as a thought space,

a wānanga was held on the completion of the interviews to discuss and build on the themes emanating from the pūrākau. The wānanga was also an opportunity to strengthen networks and collectively respond to challenges that may have arisen in particular organisations.

The wānanga was attended by one or two key participants (17 in total) from eight of the nine organisations.

An important part of the wānanga process also draws on collective knowledge and supports learning as a cohort. The wānanga provided time for the three types of organisations to workshop key ideas separately, and enabled the research team to present draft pūrākau and initial findings for critical reflection. The wānanga also provided an opportunity for collective reflection, and sharing within and across the participating organisations.

Symposium

Another feature of the wānanga was a free evening symposium event that was open to the public, specifically designed to optimise a dissemination and communication opportunity while everyone was together. The symposium aligned with the Kaupapa Māori approach that considers research dissemination via hui such as these as part of the ako process. The symposium also optimised the opportunity for the organisations to directly share their experiences to a wider interested audience in a face-to-face forum, to increase and strengthen networks, and to inform and assist others in their respective journeys towards the normalisation and celebration of te reo Māori.

The research wānanga and colloquium was held at the Holiday Inn Auckland Airport. The symposium was over-subscribed and attended by 74 registered participants from a range of organisations. There were 11 presenters in total: Professor Jenny Lee-Morgan (Te Kotahi Research Institute); Aneta Morgan (Rotorua Lakes Council); Te Kaharoa Manihera (Christchurch City Council); Hannah Bay (Spark NZ); Lisa Paraku (Spark NZ); Anne Taylor (Microsoft); Matiu Jennings (Wellington Girls' College); Mitchell Woodman (Wellington Girls' College); Steve Everingham (Christ's College); Lincoln Savage (King's College); Rihari Wilson (King's College).

Ethical considerations

With the consent of each participant, interviews were audio-taped and transcribed. Each person was able to select whether they wished to be anonymous or identified in this research: only four of 50 participants wished to remain anonymous. Transcriptions were returned to participants for any amendments.

The production of pūrākau requires a collaborative effort with the participants of the organisation itself to ensure the 'story' is right, given the story is largely told through their 'voices'. The integrity of the narrative depends on its legitimacy with the organisation itself. Each lead research-team member re-presented organisational and individual pūrākau, and returned draft pūrākau to each respective group and individual for further amendments and final sign-off. Individuals and organisations were also invited to share any relevant photos that might support the pūrākau.

Formal ethics approval from the University of Waikato Ethics Committee was also sought and granted. This ensured that all participants were provided with an information sheet about the project, including contact details of researchers. All participants were given an opportunity to ask any questions, edit transcripts, and withdraw from the project at any stage. Participants also confirmed in writing their willingness to be part of the research.

PART 2
A 'NORMALISATION' APPROACH TO MĀORI LANGUAGE CHANGE

Te Kotahi
Research Institute
TE MATA PUNENGA O TE KOTAHI

Part 1: A 'Normalisation' approach to Māori language change

Introduction

The history of te reo Māori has been well documented (Higgins & Keane, 2015; Ka'ai-Mahuta, 2011; Waitangi Tribunal, 2011; Simon & Smith, 2001; Waitangi Tribunal, 1986; Walker, 1990): it is a story of suppression to the point of near extinction. The decline of te reo Māori was always part of the purposeful project of colonisation, which included assimilation policies that undermined the status and depreciated the value of the Māori language. The agenda of English language domination went hand in hand with systematic colonising processes most evident in the schooling of Māori children, and legal acts that fleeced Māori homelands, resources and access to cultural knowledge systems. Colonising ideologies also subjugated te reo Māori (and culture) through hegemonic processes that promoted 'common sense' or 'natural' notions such as "it's a waste of time learning Māori because it will not get you a job". Research that centres on progressing Māori language today must understand the historical context that has mistreated and devalued all things Māori, including Māori language, culture and people.

This study is located in the current Māori language discourse that recognises the work of Māori language activists, whānau, hapū, iwi and communities to revitalise Māori language, as well as the need to extend the scope of Māori language activation to the wider civic sphere. This research is focused on the normalisation of te reo Māori beyond the bounds of whānau and Māori communities. Rawinia Higgins and Poia Rewi argue, "It is important to shift away from the ideology that the Māori language is only for Māori to speak, and within confined domains of our society. We need to expand the responsibility to wider society and promote bilingualism and the equity to achieve bilingualism" (Higgins & Rewi, 2014, p. 14).

With some contention, this approach rejects a deficit positioning, rather is premised on the idea that "te reo Māori has been revitalised" (Higgins & Rewi, 2014, p. 30). The recent national Māori language research project Te Ahu Reo: Te Reo Māori in Homes and Communities (Hutchings et al., 2017) supports this position, showing that te reo Māori is frequently used inter- and intra-generationally within whānau and communities in many parts of the country. Therefore, as Higgins and Rewi (2014) argue, a normalisation approach is needed that reaches across all sectors of society and aligns with a ZePA approach (described on page 19) that emphasises the value of te reo Māori and has officially been recognised as "the base foundation for the Maihi Karauna" (Te Puni Kōkiri, 2019, p. 39).

Language revitalisation

Māori language revitalisation efforts have largely been focused on improving access and provision of Māori language teaching and learning opportunities to support Māori whānau, and reinvigorate Māori language domains such as the home and marae. These strategic efforts have been driven mainly by Māori and have resulted in the success of many initiatives, including the establishment of Te Ataarangi, 1979; Te Kōhanga Reo, 1982; Te Kura Kaupapa Māori, 1985; and Wharekura, 1993. Māori have rallied around the intrinsic value of te reo Māori, captured in the well-known saying articulated by Sir James Henare in the Waitangi Claim (WAI 11), "Ko te reo te mauri o te mana Māori" (Waitangi Tribunal, 1986). Māori language is intimately connected with Māori values, beliefs, worldviews, knowledge systems and cultural identity (Te Huia, 2013).

Māori revitalisation leaders have also called attention to Māori rights and Crown responsibilities as signed in the Treaty of Waitangi; in particular Article 2, whereby Māori are guaranteed "te tino Rangatiratanga o ō rātou whenua o ō rātou kāinga o ō rātou taonga katoa" including te reo Māori. Māori language was a critical part of the Māori renaissance of the 1970s; the reassertion of the status of Māori language by Māori went hand in hand with the political call to redress racism and injustice, including grievances and breaches of the Treaty of Waitangi (Rewi and Rātima, 2018). Many of the Māori language revitalisation initiatives were kaupapa-Māori centred, therefore as Rewi and Rātima (2018) write "All were Māori-led and can be seen not just as efforts to revitalise the language but also as efforts to reclaim Māori control over Māori lives" (p. 323).

Despite the ongoing challenges facing the health of the Māori language (Hardman, 2018), research clearly shows that in some communities te reo Māori is still being spoken, albeit in particular domains including the home, kōhanga reo, kura and the marae (Hond, 2013; Hutchings et al., 2017; Muller, 2016). These studies all point to the critical importance of intergenerational transmission for the survival of te reo Māori (Muller, 2016; Spolsky, 2003; Timutimu, Ormsby-Teki, Palmer, Ellis & Johnston, 2011). Higgins and Rewi (2014) and others (Olsen-Reeder, 2017), affirm the efforts of the language revitalisation movements, saying "we believe that the language has been revitalised. We believe it is alive" (original emphasis, Olsen-Reeder, 2017, p. 30). However, while the language revitalisation movement from the 1970s made a substantial positive contribution that is evident in pockets throughout Aotearoa, Hardman points out, "Within a remarkably short time, language shift has been paused" (2018, p. 68).

Joining the efforts to re-engage the language, Higgins and Rewi (2014) propose an alternate approach by making a distinction between a language revitalisation and normalisation, arguing that the latter would enable te reo Māori to extend to all spheres of New Zealand society.

Language normalisation

A language-normalisation approach requires, according to Higgins and Rewi (2014), a reorientation of thinking. A key part of this alternative view is a 'de-prioritisation' of Article 2 of the Treaty of Waitangi whereby Māori language is referred to as a 'taonga', as if it is "an archaic taonga to be preserved" (Higgins & Rewi, p. 31). Rather, the ideology of language normalisation hinges on Article 3, which promotes language as a part of citizenship, whereby everyone has a responsibility in the promotion and use of te reo Māori.

Higgins and Rewi (2014) contend that "Normalising the language…will require much more than the efforts of Māori alone. It needs to be adopted by the nation". A normalisation approach, or what Nelson (2018) refers to as 're-normalisation' to acknowledge Māori as the original language of this land, is "to focus on strengthening and linking up domains where te reo Māori is normal" (Olsen-Reeder, 2017, p. 28).

Te Maihi Karauna

A normalisation approach to regenerating te reo Māori that closely aligns with the Crown's emerging role as clarified in Maihi Karauna: The Crown's Strategy for Māori Language Revitalisation 2019-2023 (Te Puni Kōkiri, 2019) was launched in February this year. Minister for Māori Development, the Hon Nanaia Mahuta, reinforces from the outset that "unless we take a new approach to the protection and revitalisation of te reo Māori, our language will continue to decline" (p. 3).

Historically there was always an expectation that Article 1 of the Treaty of Waitangi, which refers to 'kawanatanga', would be enacted, whereby the government would play a part in supporting te reo Māori. As Mamari Stephens (2014) points out, "Attention must be paid to retaining and growing te reo Māori as a civic language and, despite the Crown's hand in almost destroying the language, the Crown is a necessary partner for this retention and growth to occur" (p. 53). Following the successful 1986 WAI 11 Te Reo Māori Claim to the Waitangi Tribunal, which asserted te reo Māori was a 'taonga' and must be protected, government-led initiatives included the 1987 declaration of Māori as an official language of New Zealand and the establishment in the same year of Te Taura Whiri i te Reo Māori (Māori Language Commission).

In 2010 Te Paepae Motuhake, an independent government-appointed panel, was convened to examine the state of the Māori language. Their inquiry produced a report, Te Reo Mauriora (2011), a review of the Māori language strategy and sector, which included recommendations that clearly separate the roles of the Crown, Te Maihi Karauna, from Te Maihi Māori, iwi-led roles. Te Maihi Karauna, now led by Te Taura Whiri i te Reo (Māori Language Commission) and Te Maihi Māori is led by Te Mātāwai, an independent statutory agency. Seen in complementary roles, Te Maihi Karauna is tasked with forwarding te reo Māori at the macro level, across the government sector and society generally. In contrast, Te Maihi Māori has a micro focus that is community-centric; te reo at the 'flax roots' within homes, whānau, hapū, iwi, marae and communities.

In Maihi Karauna: The Crown's Strategy for Māori Language Revitalisation 2019-2023 (Te Puni Kōkiri, 2019), the first official Māori language strategy completed under Te Ture mō te Reo Māori 2016, iwi and Māori are recognised as "kaitiaki of te reo Māori" (p. 6). The long-term shared vision of Te Maihi Māori and Te Maihi Karauna is 'kia mauri ora te reo' – a state that will be fulfilled when "whānau are acquiring te reo Māori as their first language through intergenerational transmission" (p. 9).

The Crown, on the other hand, takes a normalising approach, and is responsible for advancing Māori language in wider New Zealand society. Acknowledging that te reo Māori is at a critical juncture, the Crown's specific vision is 'kia māhorahora te reo' whereby te reo is used, learnt and valued by New Zealand society. This vision will be reached when "te reo Māori is a normal part of daily life for wider Aotearoa New Zealand where te reo is used by everyone, every day, every way and everywhere" (Te Puni Kōkiri, 2019, p. 9).

In brief, the vision has identified three outcomes and three associate goals. The vision outcomes are:

- Aotearoatanga – Nationhood: te reo Māori is valued by Aotearoa Whānui as a central part of national identity.
- Mātauranga – Knowledge and Skills: Aotearoa Whānui has increased levels of knowledge, skill and proficiency in te reo Māori.
- Hononga – Engagement: Aotearoa Whānui is able to engage with te reo Māori (Te Puni Kōkiri, 2019, p. 10, original emphasis).

In turn, the Crown has identified three 'key elements' as ways of achieving change to reach the set goals. These are: "Whakanui – te reo Māori is valued by Aotearoa Whānui as a central part of the national identity. Whakaako – te reo Māori is learned by Aotearoa Whānui. Whakaatu – te reo Māori is seen, read, heard and spoken by Aotearoa Whānui (p. 15, original emphasis).

In the report Reo Māori, Pākehā voices: The bilingual land our hearts know is possible (Nelson, 2018), Pākehā researcher Melanie Nelson agrees: "Te reo has survived until now, and continues to survive, because of Māori people" (p. 1). Her study explores the role of Pākehā to support the future flourishing of te reo. With regard to recentering Article 3 of the Treaty of Waitangi, she points out: "Absent from this bi-lateral approach [Maihi Karauna and Maihi Māori] was te Maihi-ā-Motu, the role of citizens who could be considered an untapped potential for the language, or alternatively, an unmanaged risk" (p. 9). In our report, the corporate organisations included in this study, as well as many of the non-Māori participants, could be considered to form part of te Maihi-ā-Motu. Most of the non-Māori we interviewed talked about their engagement with te reo Māori as part of their lives, rather than their 'work'.

The ZePA model: A theory of Māori language change

The ZePA model (Higgins & Rewi, 2014) is one way in which to understand, measure and promote a normalisation approach. Furthermore, as a theory of Māori language change, it provides the framework for analysis for this study.

Based on a three-year research programme, Te Kura Roa, led by Rawinia Higgins and Poia Rewi, the ZePA approach foregrounds the value of the Māori language, and is a purposeful departure from the long-standing discourse about Māori language 'revitalisation' to 'normalisation'. The 'Te Kura Roa' study was made up of two parts: 'Whaihua' was a community responsive project in collaboration with Te Kōhanga Reo and Te Ataarangi, with a focus on the success factors of people who were engaged with te reo Māori; and 'Waiaro: was a state responsiveness project in maintaining te reo Māori (Higgins & Rewi, 2014).

Developed by Higgins and Rewi (2014), the ZePA model is an acronym for three zones in a Māori language continuum: Zero; Passive and Active. The Zero Zone, positioned on the left-hand side, refers to people who are averse to Māori language – they are disparaging and resistant. People in the Passive Zone (in the centre) are receptive, but are not yet engaged in te reo Māori. Whereas the Active Zone, positioned on the right-hand side, is the cohort that are using, promoting and supporting the language in different ways.

(Higgins and Rewi, pg. 28)

In short, this theory of change, based on the attitudinal and psychological position of the individual, is based on a conscious right-shifting. This is not to say that people may not regress from right to left, depending on their circumstances, key influences and the perceived value of Māori language. Left-shifting, too, may result in, and be a result of, no active use.
However, with the aim of right-shifting across all of the zones that encompass everyone, "right-shifting can increase the nexus of bilingual speakers and advance the language towards normalisation, through increased awareness and acceptance of the usability of the language in all contexts (Higgins & Rewi, 2014, p. 29).

There are obviously multiple levels within each of the zones; in particular the Active Zone, which will range from 'low active' beginners through to 'high active' such as speakers committed to intergenerational and community-centred Māori-immersion environments.

'Growth' and 'maintenance' groups

In order to plan the most effective language strategies and ensure an equitable distribution of resources within the zones of the ZePA model, Poia Rewi and Tangiwai Rewi (2015) distinguish between two groups: growth and maintenance, and suggest that Te Mangai Paho is an example of understanding the two groups for the basis of funding initiatives that show right-shifting specific to the audience (Te Mangai Paho, 2015)

Rewi and Rewi (2015) broadly separate people into two groups: those who require the most 'growth' – non-speakers of te reo Māori, 96% of the New Zealand population (Rewi & Rewi, 2015, p.150), who fall within the Zero or Passive Zones and have the potential to 'right-shift'; and speakers of te reo Māori, who make up 3% of the New Zealand population (Rewi & Rewi, 2015, p. 142) and would benefit from 'maintenance' strategies, positioned in the Active Zone.

For instance, the Te Puni Reo initiative led by Te Puni Kōkiri establishes temporary Māori language immersion domains based around what could be described as 'Māori-rich community' (Lee-Morgan et al., forthcoming) events such as netball, kī-o-rahi or squash tournaments (RNZ, 2018). With the use of apps designed to support the players, coaches, organisers and spectators, this activity would fall primarily within the 'maintenance' category. Whereas 'Te Ahu o te Reo', a $12 million initiative to upskill teachers to learn and better their Māori language competency (recently announced by Associate Minister of Education Kelvin Davis) will cater for groups of teachers within both the 'maintenance' and 'growth' areas (Marama-McLachlan, 2019).

By differentiating between the two groups it is apparent where the majority of people are positioned, and the largest right-shift needs to occur to forward Māori language normalisation. Higgins and Rewi (2014) argue that shifting people from Zero to the Passive Zone is the most critical zone of change for two key reasons. Firstly, this group will be the most resistant and oppositional to shift, it will require a major change in mindset. Secondly, the acceptance of the Māori language by the Zero cohort will make a "significant difference to the status" of te reo, which will be a pivotal step towards its normalisation. In their view, "This reorientation encourages acceptance and appreciation of the language, which can impact on people's values and attitudes, which, in turn, can impact on every facet of language planning and strategy" (Higgins & Rewi, 2014, p. 28).

While the organisations in this study are in varied positions in the Active Zone, much of the work they do assists in right-shifting the 'growth' cohort. Using the ZePA approach for normalisation with both growth and maintenance cohorts, everyone is called to take responsibility for Māori language from their respective position. Higgins and Rewi (2014) emphasise, "Normalisation promotes the relevance of the language, its use and, more importantly, its value" (p. 30).

The value of te reo Māori

Aligned to the ZePA model is the importance of language value.

Drawing on the 'value of language' in Te Paepae Motuhake: Te Reo Mauriora Report (2011), Olsen-Reeder et al., (2017) provide an extended discussion on the seven language-value types: intrinsic; social; cultural; educational; intellectual; spiritual; and monetary. In addition, Melanie Nelson's study of the experiences of 14 Pākehā participants who are fluent in te reo proposed two more values relevant to this study.

In brief, these nine values of Māori language are outlined here:

- **Intrinsic value:** Considered the 'super' value (Olsen-Reeder et al., 2017), Māori language is seen as foundational to Māori culture and identity. As Olsen-Reeder et al., write, "[it] has a connection to the re-normalisation of te reo Māori because…the language should just be 'in its own right'" (p. 46).
- **Social value:** Based on the value groups in society accord the language, social value refers to an increased status ascribed to the Māori language speaker, and in turn, the status of the language itself. An important aspect of social value is

"directly related to how speakers 'feel' about language choice" (Olsen-Reeder et al., p. 47). Therefore the social value of te reo Māori has changed over time within groups (i.e., Māori and Pākehā), and can differ within and between groups (i.e., Māori who speak Māori and Māori who do not speak Māori).

- **Cultural value:** This value recognises that language cannot be separated from culture, and is best captured in the phrase of linguistic activist Ngugi wa Thiong'o, "each language, no matter how small, carries its memory of the world" (cited in Mikaere, 2011, p. 292). The highly political Māori renaissance of the 1970s bestowed a cultural value on te reo Māori that saw the cultural and linguistic revitalisation go hand in hand.

- **Educational value:** This is the value accorded to one's learning or academic achievement in and through Māori language. Whereas initial state schooling in Aotearoa was dedicated to assimilation policies to rid Māori children of their native language and culture, today many schools and educational institutions, including Te Kōhanga Reo and Kura Kaupapa Māori, have been reclaimed as sites of teaching and learning te reo Māori as well as Māori-medium domains – awarding educational value to te reo.

- **Intellectual value:** As well as identifying the vast knowledge systems contained in the Māori language, the bilingual and bi-cultural ability of Māori speakers is accorded intellectual value. Described by Nelson (2018) as 'bi-cognitive abilities', it is argued that bilinguals are afforded the intellectual capability of an extended and enriched worldview from which to think, analyse and learn.

- **Spiritual value:** This value recognises the uniqueness of Māori language. Māori words have a whakapapa that extends and connects to the ancestors and the metaphysical realm that is not constrained by time or space. Whether it be through karakia, whaikōrero or karanga, te reo Māori brings a spiritual value that deeply connects people to the natural environment, cosmologies, the tangible and intangible worlds around us.

- **Monetary value:** This value refers to the economic worth te reo Māori may accrue, often used in relation to someone's employability in the workforce. Olsen-Reeder et al., (2017) note that monetary value is an important factor for government sectors who want to measure their expenditure. Furthermore, these authors point out, currently "there is a growing demand for the Māori language product which, as it stands, cannot be met by the current supply of language speakers" (p. 72).

- **Wellbeing value:** Based on interviews with fluent Pākehā speakers of te reo Māori, Nelson (2018) reports that this value was a recurring theme, whereby their "overall physical, mental and spiritual well-being were all supported and strengthened by te reo" (p. 50). This value correlates with Māori wellbeing models Te Whare Tapa Whā (Durie, 1985) and Te Wheke (Pere, 1991).

- **Nation-building value:** This is the second value added as a result of the findings of Nelson's (2018) study that relates to better understanding the history and cultural heritage of this country as a New Zealander. This value also includes better understanding the reasons for social inequalities, such as systemic racism.

Central to this study is understanding the language value of organisations, their leaders, and personnel. In sum, Olsen-Reeder et al., (2017) state "Language value is about how people feel about language, how they feel using that language, and how they perceive the status of that language in a given domain or around certain people" (p. 38).

Language planning elements

A language planning model developed by Bernard Spolsky and Tipene Chrisp (cited in Hond, 2013, p. 129), identifies five individual elements that are inherently connected and assist in language normalisation planning. These elements are also supported in Maihi Karauna, and adapted for the context of Aotearoa to provide a way of thinking about different dimensions of language health. These elements are status, corpus, acquisition, critical awareness and language use.

In brief:

- Language status refers not only to the position of the language within society, but also to the value accorded it by its people, its communities and its families. Attitudes of potential speakers, influenced by language status, affect their motivation to acquire and use the language (Hond, 2013). Described as 'mana' in Maihi Karauna, it is expected that "Aotearoa whānui understand the value of te reo Māori and accept it is part of our national identity" (Te Puni Kōkiri, 2019, p. 39).

- Corpus is the body of written and oral material that helps the growth and development of a language. Languages change and evolve and require new vocabulary and forms of expression that consider changes in culture, thought, relationships and means of communication (Fishman, 1991). Referred to as 'puna', Maihi Karauna says "quality new words, terms and standards are developed and available to support the use of te reo Māori" (Te Puni Kōkiri, 2019, p. 39).

- Language acquisition refers to learning and acquiring proficiency in a language and the basis of language planning (Baker, Andrews, Gruffydd, & Lewis, 2011). A significant number of people have acquired the language to a sufficient level of proficiency to be willing and able to use the language on a regular basis: 'ako', in Maihi Karauna, is described as "Aotearoa whānui have increased opportunities to acquire te reo Māori at a level that supports their use" (Te Puni Kōkiri, 2019, p. 39).

- Critical awareness refers to an increase in understanding of the issues that affect an endangered language at both a macro and a micro level (Hond, 2013), and the potential impact of language choice and use (Te Puni Kōkiri, 2008). Referred to as 'mārama pū' in Maihi Karauna, critical awareness means "Aotearoa whānui know that te reo is a threatened language, accept the need for language revitalisation, and understand the roles of individuals and organisations to support revitalisation". (Te Puni Kōkiri, 2019, p. 39).

- Use: in reference to these five elements, language use is considered the significant point of difference, given that people and communities have the potential to influence how it is managed (Hond, 2013). There needs to be a wide range of contexts and domains available so language is associated with meaningful activities of relevance, including leisure pursuits and entertainment activities. Language use within the context of the whānau is important as it assists in the intergenerational transmission of the language. Simply referred

> to as 'mahi' in Maihi Karauna, it means "Aotearoa whānui can speak, listen to, read, write and comprehend te reo Māori at a level that supports their use and have access to reo-rich environments and domains" (Te Puni Kōkiri, 2019, p. 39).

Two other elements have been developed by agencies to better align with policy matters. These are:

- Domains: Te reo Māori is understood and used in many places and contexts, and by many people.
- Quality: Te Reo Māori is valued and of a standard that is fit for purpose (Te Puni Kōkiri, 2019, p. 39).

According to Higgins and Rewi (2014), "Addressing one indicator alone does not create language normalisation; all indicators need to have some focus in order to achieve language stability" (p. 15). Therefore, it is important to take all elements into consideration when progressing language normalisation.

Kaupapa Māori as a theory of change

There is a large body of literature about theories of individual and organisational change that draws differences between 'individual change' and 'organisational change', and also how different types of organisations manage and experience change in unique ways (Todnem, 2005). Traditionally these 'theory of change' practices have primarily dealt with general organisation change - e.g., changing a corporate structure - but increasingly, they are used to promote corporate responsibility, and moving organisations towards for socially responsible business practices (Aguilera, Rupp, Williams & Ganapathi, 2007). In relation to the normalisation of te reo Māori in organisations, Kaupapa Māori is a culturally relevant theory change (Pihama, 2015; G. H. Smith, 1997 that helps to frame the discussion and analysis of findings.

Kaupapa Māori as a theory of change has been acknowledged as a successful intervention in not only Māori schooling but across the education sector (G. H. Smith, 2013). This same success with the use of Kaupapa Māori as a theory of change and therefore as an intervention in structural and cultural issues such as the revitalization of te reo Māori in schooling, has also brought about change across other sectors as well (G. H. Smith, 2004).

As previously mentioned, critical to both Kaupapa Māori theory and methodology is a focus on transformative processes and outcomes. This aligns with the broader definition of what constitutes a theory of change, as defined by Breuer, Lee, De Silva and Lund (2016), as "an approach which describes how a programme brings about specific long-term outcomes though a logical sequence of intermediate outcomes" (p. 2). This programme logic approach, developed primarily through the construction of theory-based evaluation, argues that theories of change serve to provide a system for mapping change processes by working 'backwards' from defined preferred outcomes (Breuer et al., 2016).

This logic change approach seeks to understand how individuals or organisations produce inputs or activities and outputs that create and enhance the possibilities of change. In this study, the inputs can be understood as the internal activities of the organisation to advance te reo Māori with staff, and the outputs are those activities and initiatives that are produced for the people the organisation serves; i.e., students, whānau, the public and customers, in normalising the use of Māori language.

James (2011) notes the development of theories of change have been influenced by radical Brazilian educator Paulo Freire, based on his analysis of the causes of poverty and notions of empowerment of individuals and social change. Freire (1972) strongly

advocated combining theory and action, reflecting, naming their reality and taking action. This pedagogical approach to social change affirmed the knowledge that people bring to any given context. In doing so, Freire (1972) critiqued the dominant notion of deficit-based 'banking theories' that assume for change to occur there must be a 'depositing' of knowledge into the minds of people, who are treated fundamentally as empty vessels. Such deficit views attribute little if any value to the ability of individuals to think critically about their context and in doing so contribute to change (Pihama, 1993).

Similarly, Kaupapa Māori advocates that change occurs through collective contribution and co-production. Notions of whanaungatanga and whakapapa provide a clear tikanga-based approach that underpins a culturally framed notion of collective responsibility that allows collective and therefore organisational change to occur through the contributions of all. Such change is considered relational.

Tuck and Yang (2013) also argue that the linear nature by which many organisations define theories of change does not enable a reflective and more complex relational way of understanding how change occurs. They state "We're not ready to cede the term to those other evocations – instead, we want to deepen the notion of theory and deepen the notion of change in our use of the term. Reflecting or imagining a theory of change is an ontological and epistemological activity, related to the core questions of being and knowing" (p.254). This raises questions about the nature of change and how it emerges to enable and provide opportunities for change processes and actions in particular contexts. This second approach to theories of change, to which Tuck and Yang (2013) contribute, explores a more complex contextual and systemic view of development.

Central to Kaupapa Māori is transformational change, both at the levels of agency (individuals and collectives) and organisations (structural) (Pihama 2001; G. H. Smith, 1997). Graham Hingangaroa Smith (2015) locates transformation as a process of praxis, where people can enter into a change process through multiple actions or motivations. This, he states, requires us to "move beyond project type responses to theoretically informed transformation" (G. H. Smith, 2011).

In line with Tuck and Yang's (2013) critique of the linear nature of dominant theories of change, Linda Smith (1999) advocates for transformative approaches being interrelated and circular in nature. A kaupapa Māori praxis requires an understanding of the relationship between notions of conscientisation, resistance and transformative action, each of which is informed by an ongoing relationship that is shaped through reflection and practice. This cyclical process results in a more engaged theory of change, recognising that change occurs in both process and outcome rather than transformation being solely outcome-related.

One of the lessons pointed to by Graham Hingangaroa Smith, (2015) from what he terms the Kaupapa Māori transforming revolution is the need to move from 'rhetoric' to 'enactment'. The change that is enacted by right shift from Zero, to Passive and Active as per the ZePA model, reveals and explores the way both organisations and individuals move from the space of rhetoric to action.

A Kaupapa Māori methodology provides a foundation for thinking about theories of change as they relate to organisational shifts towards the inclusion and normalisation of te reo Māori. This critique is implicit in the analysis is embedded in the pūrākau that follow in Part 3, and the discussion and findings in Part 4. Aligned to Graham Smith's (2015) kaupapa Māori theory of change, the pūrākau tell both organisational and personal stories of 'enactment'.

PART 3
STORIED ORGANISATIONAL SHIFTS TO NORMALISE TE REO MĀORI

Te Kotahi
Research Institute
TE MATA PUNENGA O TE KOTAHI

Part 3: Storied organisational shifts to normalise te reo Māori

Introduction

Pūrākau are stories, traditional and contemporary cultural narratives. In this study, a pūrākau approach provides storied organisational shifts to normalise te reo Māori. Pūrākau are used as a culturally relevant narrative inquiry method to better understand the experiences of organisations and the individuals associated with them who incorporating te reo Māori in their work and lives. Pūrākau as methodology is a cultural narrative process that is relational, contextual, social, political and pedagogical (Lee-Morgan, 2019). Underpinned by Kaupapa Māori, pūrakau privilege storytelling, story listening and story making from a Māori perspective.

Nine organisational pūrākau are presented here. Primarily based on the narrative experiences of four or five individuals interviewed in each organisation, the pūrakau seek to storytalk the organisational right-shifts that are embodied and embedded in the culture of the organisations. These nine pūrākau are interwoven with two or three personal pūrākau that provide an insight into the ways people influence the normalisation of te reo in organisations, and simultaneously the way the normalisation of te reo affects them.

Pūrākau as pedagogy

To best appreciate the pūrākau that follow, a brief explanation of pūrākau as pedagogy is useful here. Pūrākau are fit for purpose and produced not only to provide a narrative account or description but also to represent a narrative analysis. Pūrākau are carefully crafted storylines that contain both explicit and implicit teaching and learning opportunities for the adept story reader.

Each pūrākau is deeply contextual, dependent on the history, purpose, structure, size, location, resources, people and opportunities of each organisation. However, the pūrākau also resonate together to present a collective portrait of organisations progressing the normalisation of te reo Māori. The pūrākau of each organisational typology have been grouped together so that while each is distinct, there are thematic echoes across them.

Despite the diversity between and within the three types of organisation, a pūrākau approach enables us to follow some common storylines and patterns to present a broad high-level analysis of the value propositions and motivations, and to chart change (as inputs and outputs, processes and outcomes) across all the organisations. A pūrākau approach provides a storied snapshot that comprises multiple individual stories, some of which may clash, but which illuminate the attitudes, values and motivations of the people themselves.

The aforementioned language values are often tricky to measure, especially across organisations with sometimes competing narratives. To follow Olsen-Reeder et al,'s (2017) notion that, ultimately, language value is about how people feel about language, the benefit of a pūrākau narrative approach is the ability not only to listen to, and for, the story, but to feel the story told.

The stories shared by participants were often highly emotive; people were anxious, passionate, excited, frustrated, or tentative, but always interested in supporting the kaupapa of te reo Māori. In turn, that emotion can to some extent be described and expressed in the pūrākau to indicate the depth of the value. In sum, pūrākau, like Indigenous storywork, are inherently pedagogical and therefore are premised on a theory of change that is culturally grounded to shift the 'mind, intellect, spirit' (Archibald, Lee-Morgan, & De Santolo, 2019). In this way, pūrākau story the strategic (right) shifts and innovative initiatives, as well as the challenges and organisational realities in our everyday lives. Pūrākau also have the pedagogical potential to inspire people with the courage to make individual and organisational change.


AIR NEW ZEALAND

COMPANY PŪRĀKAU

by Jenny Lee-Morgan with Herearoha Skipper


Spark
ĀWHINATIA | NGĀ TANGATA KATOA O AOTEARO
KIA MATOMATO TE TIPU | I TE AO MATIHIKO
To help all of New Zealand grow, stand strong
thrive in a digital world.

COMPANY PŪRĀKAU

SPARK NZ

Pūrākau of Spark NZ

The company

Operating Revenue: $3,649m

Chair of the Board: Justine Smyth

Managing Director: Simon Moutter - Jolie Hodson will take over the MD role in July 2019 and remain the Executive Sponsor of the Spark Māori Business Strategy (Te Pou Arataki 2017-2020)

Leadership squad: Jolie Hodson (Customer Director)
Mark Beder (Technology Director)
Tessa Tierney (Product Director)
Melissa Anastasiou (General Counsel)
Matt Bain (Marketing Director)
Joe McCollum (HR Director)
David Chalmers (Finance Director)

33% of Spark leadership squad is female
50% of Board is female

kupu

Kia ora.

Take a photo, learn a language.

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Spark NZ | Te Aka Māori Dictionary

BUILT WITH Google

Ahakoa he KUPU, he pounamu.

KUPU, one of the most technologically advanced Māori language learning apps, was launched by Spark at the start of Māori Language Week this year. An interactive picture-to-Māori-language translation app, KUPU is free to download, easy and fun to use. Sponsored by Spark, KUPU was developed in collaboration with Te Aka Māori Dictionary, written by the late Professor John Moorfield, and uses Google-powered iterative learning technology. KUPU is an exciting and innovative app on the Māori language learning landscape, and signals Spark's bold approach to embracing te reo Māori in the company.

In the rapidly changing technological world, Spark is one of the main digital service companies in New Zealand, with the explicit ambition to "to help all New Zealanders stand strong, grow and thrive in the digital world through amazing technology". Its Foundation also has an ambition "that no New Zealander is left behind in a digital world" (Spark, 2019). In relation to te reo Māori, the KUPU app is a case in point. Spark's relatively recent recognition and promotion of te reo Māori coincides with the realignment of Spark as a 'home-grown' New Zealand company. (Originally part of the New Zealand Post Office, it was rebranded as Telecom New Zealand in 1987 and the name changed again in 2014, to Spark.)

Today, Spark proudly identifies itself as a New Zealand company dedicated solely to the New Zealand market. Lisa Paraku (Māori Strategy Lead) explains that this is the premise for the inclusion, promotion and celebration of te reo Māori for Spark. Lisa (Ngāti Tamaterā, Ngāti Porou) is clear: "We are in this land, and we are about this land". Similarly, Jolie Hodson, of the senior Leadership Squad (Customer Director) reinforces, "It [Māori language] is part of our national identity. I feel like it's really important as a New Zealand company investing for New Zealand". She adds "If not us, who?"

Spark's commitment to reo Māori is encompassed in its purpose, "to help all of New Zealand win big in a digital world" (Spark, 2018, p. 21). Spark's Annual Report 2018 explains, "to truly live this purpose, we must do the right thing by our shareholders, our people, our customers and ultimately by all New Zealanders" (emphasis added) (Spark, 2018, p. 21). These sentiments were articulated in various ways by the five staff who were interviewed to provide their perspective of Spark's journey in te reo Māori: Lisa Paraku (Māori Strategy Lead); Jolie Hodson (Customer Director – will be Managing Director from July 2019); Riki Hollings (Product & Propositions); Melissa Anatasiou (General Counsel); and Hannah Bay (Brand Lead Partner, Brand Marketing)

The tide of change: The Agile transformation

The growing momentum of te reo Māori within Spark is described by Jolie Hodson as "perfectly matched" with a major organisational change - to Agile. The shift from the traditional hierarchical organisation to an Agile approach involves the creation of multifunctional teams in a flat structure aimed at better engaging staff and collectively delivering better service to customers. Key to an Agile approach, according to Jolie Hodson, is "hearing more than one voice, not just the dominant one". This is not to say that te reo Māori emerged with the switch to the Agile business organisational mode; rather it was part of the changing tide in Spark that created space for te reo Māori to be accepted and included.

Diversity and Inclusion

Melissa Anatasiou (General Counsel), of the senior Leadership Squad, explained that part of facilitating the transformation to an Agile model is not just shifting to new systems and processes but making a cultural shift. As the sponsor responsible for the culture change workstream for Agile, Melissa took seriously Simon Moutter's (Managing Director) lead to make Spark more inclusive. Working with Head of Diversity and Inclusion, Rhonda Koroheke (Ngāpuhi), Melissa recalls that the initial focus was on gender diversity but soon grew to include cultural identity and other voices and groups such as the LGTBQI communities and Māori. For Riki Hollings (Ngāti Ranginui), a Spark Māori language ambassador, it was Spark's Pride initiative that helped pave the way for him to officially celebrate and participate in Matariki and Māori Language Week at Spark's Auckland Office in 2016.

Among a range of initiatives focused on diversity and inclusion, the 'Blue Heart Pledge' was launched. In brief, the Blue Heart Pledge is described by Melissa Anatasiou as "everyone making a commitment in terms of what they all do to make the environment more inclusive, diversity being an outcome". Spark's 2018 Annual Report records that 2,704 people had signed the Blue Heart Pledge, including all members of the Board and Leadership Squad (Spark, 2018, p. 24).

Aligned with the shift to working in an Agile structure, Jolie Hodson emphasises the culture of acceptance and inclusion the Blue Heart Pledge helps create. She says, "There are lots of different ways of being and we need to create an environment [where] people feel they can bring their whole self to work and feel safe". While Jolie Hodson also describes Spark as a learning organisation, she wants to create a workplace where everyone has "the courage to speak up".

For Riki Hollings, the Blue Heart Pledge focus on your 'authentic self' has been instrumental in creating a supportive and inclusive culture for te reo Māori in the company. He says "The drive behind that [Blue Heart Pledge] is being your authentic self, and there are some really good synergies with all the cultural things that we do. Part of it is we had to make pledges about how we would … be supportive of other people in being their authentic selves … I pledged to come to work as my authentic self and recognize that in others." In doing so, Riki Hollings (and other Māori staff) has felt a renewed sense of belonging to the Spark community, and has felt encouraged to express himself as Māori. For him, this includes sharing Māori language and culture with others - "it is a really nice thing to come to work, embrace your whānau, have a kai, waiata and laugh".

Passionate People

While the cultural shift in Spark, generated in part by the Agile model, which itself focuses on the collective, has helped create a conducive setting for increased interest in Māori language and culture, according to all the interviewees, it is undoubtedly the passion of key people in Spark that has enabled this kaupapa to be positively progressed.

Lisa Paraku, described by her colleagues as "a driving force", "special" and a "gifted storyteller", who will make the time to engage with anyone who is interested in te ao Māori, is credited as one of these passionate people leading many of the Māori language initiatives. However, Lisa's conviction about, and subsequent leadership of the Māori Business Strategy, began while she was 'on leave' from Spark. She explains,

> *I'd worked at Spark for a few years and in ICT for over a decade and at one point I felt like I needed to make a change, 'bank account full, heart empty' I wanted to go do some of my volunteer stuff on a more permanent basis and earn zero dollars to ensure I wasn't addicted to 'the paper and privilege'. So I tried to resign and Spark kindly offered a year unpaid sabbatical instead, in which I was grateful for. During that time, I did five or six different initiatives, went home, did some land stuff, continued learning the reo, a lot of different community initiatives - but it all centred on the same thing, standing with our people to see what we can do.*
>
> *At the end of that I went home and spoke to some of my elders about whether I could do community stuff on a more permanent basis, and the answer … was 'no'. We talked a lot about our people, what we were seeing, and what we can do within our sphere of influence. One of my aunties rocks out her mobile phone, and she said "it's about kanohi ki te kanohi and coming home to heal, but in this day and age it's about kanohi ki te ao hangarau" (so face to face, and face to technology). Then one of my nannies set the tono, "can you go back to where you are, and give voice to 'kanohi kitea' for our people to be seen, connected and empowered through whatever it is that you do". They didn't really know what I did, they knew I worked in a big building in Wellington somewhere. So I rocked back into Spark and said to my boss "I've been asked to do something and I'm pretty passionate about it".*

Although many of her trusted colleagues advised her against pursuing such an aspiration, she said "at the end of the day I'm more scared of disappointing my aunties and my nannies than anything else … so I wrote a pitch and I took it to the executive". While Lisa might make it sound easy, it was thoughtfully considered, following purposeful meetings with Māori experts including Associate Professor Leonie Pihama (Director, Kotahi Research Institute, The University of Waikato). She also posed a simple question to over 80 rangatahi, "if Spark were your business, what would you do to make your whānau proud"? The voices of experts, along with the wishes of our young people, were considered in the development of Te Pou Arataki, Sparks Māori Business Strategy 2017 – 2020.

She presented her proposal to Jolie Hodson (Former CEO and soon to be Managing Director), who marks Lisa's "passionate strategy" as a beginning point in the company's commitment to te reo Māori. Jolie Hodson made a decision to invest in the strategy articulated by Lisa, because she recognised that Māori language and culture were part of being proud of our national identity. Jolie also recognised Lisa's skill and expertise; in particular, her passion and engagement with others. Spark created a specific role for Lisa Paraku to develop and promote a Māori Business Strategy across the organisation, which began, in Jolie Hodson's words, a 'movement'. By necessity, the movement requires a number of key people from different parts of the organisation and across the country.

These people include: Stacey Morrison (Spark Foundation Board Member and Mentor for the SMBS), Rhonda Koroheke, Te Arepa Morehu, Riki Hollings, John Hamlin, Kelly French, Kororia Tirikatene, Heni Sharp, Anaru Tuhi, Hannah Bay, Kylie Manuel and many others. Jolie Hodson reiterates. "It's now got such momentum that I don't think it's something that falls away … sometimes you get those things where it's a programme and everyone is rolling out the programme; this has actually come from a different place. It's come from people that are really passionate about it".

For Lisa Paraku, there are three parts to sustaining momentum, which also apply to the progression of te reo Māori in the company. These are the experts; people with lived experience; and allies. Each group is critical to the dynamic; in particular, the people with lived experience who are often the ones imbued with passion. In Spark, these include the role of te reo Māori champions (some of whom are not Māori), ensuring the momentum is continued on the ground through supporting and leading initiatives. For example, kapa haka, Matariki celebrations and Spark's own corporate values translated, draw people together from different parts of the company, igniting the interest and commitment to take te reo and tikanga Māori to their own areas of work. Lisa explains: "Different people have different passions that drive them within te ao Māori, and so I look for those passions and then I let them lead those passions, which has been really, really good and really helpful… A pretty proud moment was when, during an internal workshop, I sat at a table with 9 colleagues from 6 different ethnicities, when asked what the Spark values were, my colleagues spoke of the te reo version of the values first before connecting them to their own cultures. It was like te reo was the invitation to connect all of our respective cultures together as a Spark whānau and as New Zealanders". This approach is vital in implementation in Spark's overarching strategy

Riki Hollings - Te Puawaitanga

Riki (Ngāti Ranginui) is a one of the highly valued 'Māori language champions' at Spark's Auckland Office. Having been with the company for more than twenty years, he has witnessed many changes, but refers to this stage at Spark as Te Puawaitanga (the blossoming). He is genuinely excited to be part of a corporate organisation that enables its space to be authentic, to be Māori, and encourages te reo Māori.

Riki grew up in the South Island township of Timaru, with few other Māori children. When he was 12 years old his whānau shifted to what he describes as 'the polar opposite' environment of Whangarei. Like most Māori kids in the 1980s, Riki disliked high school and left at the age of 15. He joined the Post Office in 1985. Today, he works in the product propositions group developing customised solutions for customers at Spark.

Celebration is at the heart of Riki's approach to invigorating te reo and tikanga Māori in the workplace. From the initiation of Spark's kapa haka group, to dishing out 450 hangi in the Auckland Spark office so that "the entire complex smells of hangi", the company has engaged in activities key to awakening the senses and encouraging others to participate in te reo Māori. Riki considers the pōwhiri, in particular, to be particularly powerful; "it really touched people" and signalled how important te reo and tikanga are in beginning Spark's new era.

The inclusion of te reo Māori at Spark, which he has helped drive, has had a significant and positive impact on his own and others' Māori identity at work. Growing up away from his tribal territories of Tauranga Moana, there were few opportunities to connect with his iwi and learn te reo Māori. Although he pursued te reo through Te Ataarangi classes for several years, it had always been challenging to find others to kōrero with on a daily basis.

Since Spark has begun to embrace te reo Māori, Riki speaks most of his Māori at work. He says "when I started doing stuff here, it all [te reo Māori] came back again and it gave me that space where I could grow again, and that really motivated me … so it's made me want to come to work". Riki's enthusiasm for te reo Māori is infectious. Renowned for enthusiastically greeting everyone in the office with 'kia ora', he courageously embodies 'te puawaitanga'.

Māori Business Strategy

Primarily developed by Lisa Paraku, the Māori Business Strategy was signed off by Spark's CEO on a 'prove and progress' basis in April 2017. Spark's MD signed off in September 2017 and the Board signed off in Dec 2017. The Strategy includes the mission, the vision, the strategic imperatives, the action plan and the values. Thoughtfully crafted, the strategy is deliberately laid out as a 'one page document' where each word, image, and even the Māori-designed font, counts. With advice from Lisa's nannies to represent a Māori face, the strategic imperatives are articulated under the mantle of 'kanohi kitea: for our people to be seen, empowered and connected', and begins with the first directive 'Spark in Partnership with Māori' (emphasis added).

Acutely aware of the different worldview such a Māori Strategy presents, Lisa wanted to ensure that the one-page Māori Business Strategy could be absorbed in what she describes as "[the] almost foreign environment of the corporate". Two maps of Aotearoa New Zealand, one with the South Island at the top and the other with the North Island at the top, are watermarked in the centre of the Strategy as a poignant reminder of the different worldviews and our ongoing journey to find the 'shared space' in between.

Lisa's attention to the meaning of each word (English and Māori) in the Strategy also reflects an understanding of the Māori experience of colonisation and context. She says:

> *In the mission statement it's the words that are important. There are operative words in there, like 'trusted'. First and foremost, we had to start on the basis of historical trauma [of Māori]. We are a corporate in New Zealand, so we have to earn the right to be trusted. Often in the corporate world we assume that we have a seat at the table because we are a major company, but in this context, in this worldview - we aren't actually. So 'trusted' became key.*

Aligned with commitment to authenticity, the cultural integrity of the Māori Business Strategy is also paramount.

Similarly, when Lisa participated in the development of the Spark values, and "paired them" with the values expressed in the Māori Business Strategy, she was again conscious of the meaning of Māori words and concepts in the corporate context. For instance, Lisa discusses the idea of what it means to 'connect'. She explains:

> *So connect for us [as Māori] is all about whānau and whanaungatanga, but in the context of a corporate environment or my work environment tūhono becomes a safe way that we can translate it, and be in a shared space where it makes sense to our Māori community and it makes sense to corporates - standing strong in a relationship. That's what we do here at Spark; it's also what we do in our Māori communities with our families.*

Tūhono (tū - to stand, and hono to connect and a derivative of hononga, to stand in relationship), like all the other words, has been carefully chosen to make cultural sense while remaining conscious of the corporate context.

A key part of enacting the strategy, as indicated in its first kaupapa, is "growing our Māori talent". Internally, growing Māori talent means explicitly recognising staff as Māori. In Lisa's words,

Kaupapa 1 is about setting a foundation, accelerating Māori - all things Māori in this organisation. Showing the value of our indigenous culture in general, attracting more Māori into our space and making it safe for when they arrive. It's one thing attracting Māori into a corporate, and whole other thing whether they stay, and why they leave. So what we were looking to do is make it safe for that [Māori] pōtae to stay on.

Such an approach has seen increasing numbers of staff identifying as Māori because, as Lisa says "we become more safe to open our real selves". Recently, more staff are beginning to reveal that they are Māori, and identify themselves as "I'm Kāi Tahu, I'm Ngāpuhi, or I'm Kahungunu", says Lisa, " which is just a really unexpected, but a really beautiful benefit of what's happened". Hannah Bay (Ngāti Kahungunu), Spark's Brand Lead Partner, is one of these people who has been given her opportunity via the initiatives at Spark (read her story below).

The Māori Business Strategy has been brought to life through a multitude of internal and external initiatives and processes. One of the most significant, as identified by all five of the Spark staff we interviewed, were the pōwhiri that provided a ceremonial flip day to the Agile structure. Pōwhiri were held in the four main Spark offices, and involved more than 700 people across the country, with the whole company able to watch and participate virtually in the event online. The impact of the teaching, learning about and then experiencing pōwhiri in all its fullness, including karakia, karanga, whaikōrero, waiata, hongi and hariru, was a profound experience for many staff, and marked an important shift for the company. It was especially powerful to see the Senior Leadership Squad take a lead in the pōwhiri process and say their mihi in te reo Māori. Melissa Anatosiou refers to the pōwhiri as "a celebration manifestation of where we [Spark] had gotten to, and it's absolutely a very big thing", because it enacted a commitment to inclusion and embraced Māori culture.

Making a stand and making a start

One of Spark's values expressed in the Māori Business Strategy is 'Maia' (bravery). It was one of things that all the staff we interviewed identified as crucial to making changes such as the normalisation of Māori language and culture. For each person this was expressed in different ways.

Melissa Anatasiou described the power of 'making a stand' as 'making a space'; not just for te reo but for learning conversations to occur that enable attitudinal shifts to be made. Jolie Hodson emphasised the importance of understanding what we [Spark] are standing for, hence the investment in Lisa Paraku's role dedicated to leading the Māori Business Strategy. Jolie reiterates, "so that we are authentic in what we are doing … we wanted to be really thoughtful about how we did this, and respectful - that requires focus and understanding". In turn, Lisa Paraku is also clear that the success of her role is dependent on her "ability to influence the executive, show [Māori] value across our business and encourage a collective worldview is taken to the mahi we do". Sometimes, this work is not easy, it's heavy and requires facing implicit or explicit bias, breaking down the barriers and working to find the elusive 'shared space'.

In the new Agile world of Spark, making a stand as one's authentic brave self is valued. Whether it be Riki Holling's positivite 'kia ora' greetings in the office every day, Melissa Anatasiou practicing and participating in the pōwhiri, or Hannah Bay's contribution to the development of the KUPU app, a culture of inclusion and celebration of Māori language and culture has begun. While Jolie Hodson acknowledges that "we can still do a lot more", and Lisa Paraku emphasises that "there is still a long way to go", the timing is right to make a new start.

As one of the largest household-known NZ companies, the impact of Spark's internal and external Māori initiatives, which are being undertaken with good heart, will be widespread. Like the technologically advanced KUPU app that epitomises the way in which Spark understands its sphere of influence to "thrive in a digital world", Spark has given new meaning to its campaign 'a little can be huge' in the Māori language world.

Hannah Bay - Tihei Mauri ora

Hannah joined Spark in February 2017, and she is Spark's Brand Lead Partner. Largely responsible for where Spark heads as a brand, in relation to both strategy and execution, Hannah works primarily in marketing and advertising. Her manifesto includes the well-known and impressive 'A little can be huge' campaign.

Spark's pioneering advertising, entirely in te reo Māori, also falls within Hannah's domain. In 2017, supported by the CEO and Chief Marketing Officer at the time, Spark made a bold move to directly swap out of English to Māori across TV and digital AV media to mark Māori language week. This year they did so again, and also included a te reo Māori advertisement celebrating Matariki featuring Scotty Morrison.

Hannah Bay has also been integral in the development of the exciting KUPU app, as te reo became increasingly recognized in the company as important to Aotearoa NZ, or in her words, "front of mind". She explains:

> *So we actually had a brief where we were looking at technology, and how it might solve something for New Zealand or help New Zealand in some way. We were working with Google and their cloud vision technology. We got onto the topic of te reo and how important it is as our indigenous language, and the revitalization of the language. And that is sort of I guess where Kupu was born.*

KUPU, like other te reo Māori technological developments by Spark (such as the Tuia Te Ako language learning app) serves to encourage, promote and normalize te reo Māori in everyday domains.

The move to incorporate te reo more explicitly in marketing and advertising in Hannah's professional life mirrors her own journey with te reo Māori in her personal life. While her father ensured she always knew she was a descendant of Ngāti Kahungunu, she grew up in Auckland and Dunedin, with little exposure to her wider Māori whānau, some of whom could speak te reo. Schooling provided few opportunities to learn the language, or even identify as Māori.

Through her work at Spark, Hannah feels "it's time" to learn te reo Māori. So, on first meeting Hannah, she takes the initiative and begins her interview by reciting her pepeha.

> *Ko Whakapunaki te maunga*
> *Ko Te Wairoa te awa*
> *Ko Ngāti Kahungunu ki Wairoa te iwi*
> *Ko Takitimu te waka*
> *Ko Hannah Bay ahau*

It is a nervous but proud moment for Hannah in her te reo Māori journey. It is a brave statement of reclamation of her whole self. Tihei mauri ora.


Our Mission:
Empower every person and every organisation on the planet to achieve more.
Ko tā mātou whāinga kia whakamana i ia tangata, i ia tōpūtanga hoki i te ao kia eke kairangi
Microsoft

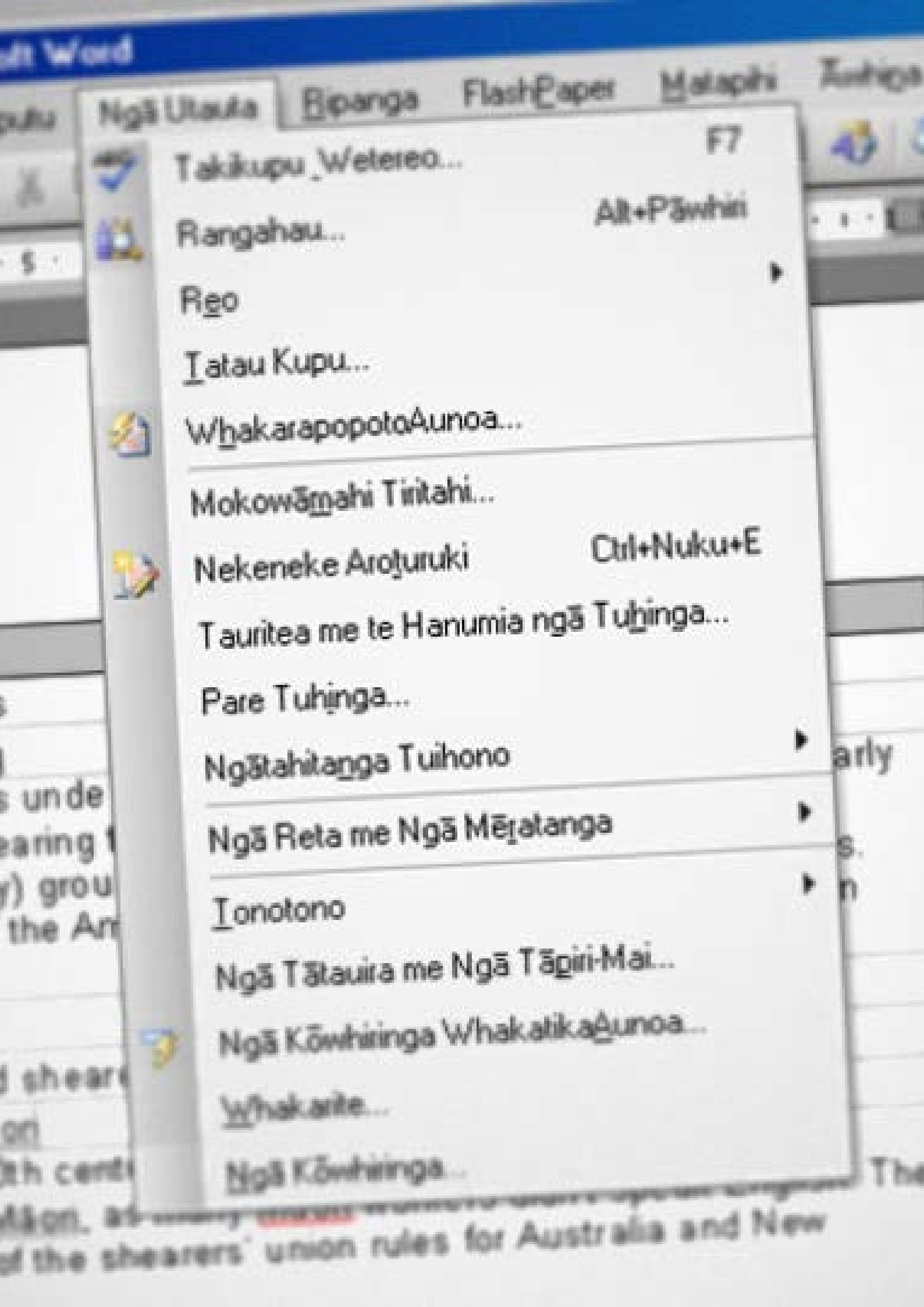
COMPANY PŪRĀKAU

MICROSOFT

Pūrākau of Microsoft

The company

Founded::	Founded in 1975
Chair of the Board:	John W. Thompson
Chief Executive Officer:	Satya Nadella
Revenue:	$30.6 billion
Operating income	$10.3 billion
Net income	$8.8 billion
Locations:	World wide
NZ Managing Director:	Barrie Sheers
NZ Leadership team:	Barrie Sheers Jeff Healey Vanessa Sorenson Vanessa Cope Nicola Ferguson Ebeny Firth Sarah Bowden Donna Wright
Number of staff in NZ:	160 approx.
Number of Māori staff:	Three staff working at the NZ subsidiary who identify as Māori
Te reo speaking staff:	One new staff recruitment who is a fluent speaker


Ngā Utauta
Takākupu Wetereo... F7
Rangahau... Alt+Pāwhiri
Reo
Tatau Kupu...
WhakarapopotoAunoa...
Mokowāmahi Tiritahi...
Nekeneke Aroturuki Ctrl+Nuku+E
Tauritea me te Hanumia ngā Tuhinga...
Pare Tuhinga...
Ngātahitanga Tuihono
Ngā Reta me Ngā Mētatanga
Tonotono
Ngā Tātauira me Ngā Tāpiri-Mai...
Ngā Kōwhiringa WhakatikaAunoa...
Whakarite...
Ngā Kōwhiringa...

Sending a strong message

Vibrant and bold, behind the front desk of the New Zealand office of Microsoft, the company's mission statement reads: Empower every person and every organisation on the planet to achieve more. Ko tā mātou whāinga kia whakamana i ia tangata, i ia tōpūtanga hoki i te ao kia eke kairangi. It is a strong Māori language welcome that reflects the genuine enthusiasm for Māori language, culture and a desire to better engage with Māori, expressed by the four Microsoft staff that we interviewed.

Anne Taylor - Change maker

Anne Taylor has been at Microsoft New Zealand for 17 years, and is passionate about her work as Education Lead, especially as it relates to te reo Māori. For most of her career at Microsoft, part of her work has involved leading the Māori language translation work in collaboration with Māori language and Māori technology experts such as Dr Te Taka Keegan. Over this period, she has developed some strong relationships with Māori, and a better understanding of the issues related to the intellectual property of Māori language in technology, and the need to revitalise the language.

For Anne, her genuine enthusiasm and commitment to Māori language initiatives at Microsoft stems from knowing that this work is supported as part of the company's mission and the difference that Microsoft can contribute. She explains "I'm passionate about it [te reo Māori] because I am a New Zealander, and Microsoft is an amazing multi-national company but we are essentially New Zealanders working in New Zealand. And this is my history, this is my future, this is everything that I'm passionate about. I have no Māori in me but I honestly believe that if this country is to be successful we need to be inclusive and we need as a country do amazing things. We can't leave people behind ..."

Having grown up and been schooled in Auckland at a time when the children of both richer families and poorer families attended the same school, Anne witnessed the disadvantages poorer families experienced through a lack of opportunities. Anne gets emotional when she speaks about the need for an inclusive approach for the betterment of Aotearoa. She says "it's actually about this country and it's about those people who don't have the same opportunities. If we can support with the language then that's a start, so that's big, deep, political, social, really hard stuff. So what can we as a corporate in New Zealand do?"

Anne demonstrates her passion for te reo in the large projects she's involved in, including the Māori Translator Hub, as well as in her everyday practices at Microsoft. Whether it is beginning an internal meeting with a Māori introduction, or attending an external meeting at The University of Auckland and greeting everyone with 'kia ora', she is acutely aware she is modelling professional behaviour as a leader at Microsoft.

Speaking Māori in these corporate settings is not easy though; it takes courage and practice. Anne recalls having to speak on behalf of Microsoft as a sponsor at one of the Māori Language Awards. She had spent hours practising and memorising the Māori part of her speech but, overcome with anxiety when she stood up in front of the 400-strong, mainly Māori-speaking audience, she only managed a few sentences. However, Anne remembers and appreciated the support she received. "I was absolutely petrified and I did a shocking job, but no one said oh god you were useless, I had people come up to me and say 'thank you for making the effort'. And to me that was just again the essence of what this is about, they respected that I had tried and they also acknowledged and respected the investment that we as an organisation had made in the language". It is the opportunity that Microsoft provides 'to give back' that sustains Anne's passion and drive to continue to make change.

Building blocks for change

Donna Wright, Marketing and Operations Director, has been with the company for the past eight years and has seen the way te reo Māori has become increasingly valued in Microsoft New Zealand. In her view, a 'perfect storm' provided the optimal conditions for change that became the building blocks for promoting the use of Māori language in the company.

A key catalyst was the appointment of the third CEO to Microsoft in 2015. CEO Satya Nadella brought about a new mission statement and philosophy to the company. The new goal is "to empower every person and every organisation on the planet to achieve more" (Statt, 2015), including an emphasis on the importance of the company's diversity initiatives. In the new mission statement, he wrote, "We will be open to learning our own biases and changing our behaviours so we can tap into the collective power of everyone at Microsoft … We don't just value differences, we seek them out, we invite them in. And as a result, our ideas are better, our products are better and our customers are better served" (Statt, 2015).

Managing Director of Microsoft New Zealand, Barrie Sheers, writes in a recent article "Diversity is not just a moral issue, it's a business imperative. Diversity enhances business. Few things are as powerful as a fresh perspective and diversity offers new points of view" (Sheers, 2018). Acknowledging the power of technology to connect, he says "Technology has connected nations, dissolved borders, encouraged empathy across great divides, and yet, the technology industry itself is still sorely lacking in diversity … with only 1% of Māori studying IT" (Sheers, 2018). In his view, diversity and inclusion will not be achieved by a few campaigns, but will require "the hardest thing – change our thinking".

Anne Taylor, Education Lead at Microsoft, who has worked at Microsoft for the past 17 years, agrees. She considers Satya Nadella's statements a 'fundamental shift in thinking' because the focus became about the people; in particular, acknowledging the local distinctiveness and diversity of the people of your country. Such an approach meant Microsoft New Zealand reviewing its Diversity and Inclusion initiatives. While there was a celebration of some cultural activities, Donna Wright felt at that time there was nothing to really 'anchor' this work. Subsequently, four pillars were identified to provide a clearer focus and more robust programme: gender diversity; Māori and Pasifika; LGBTIQ; and generational.

While working on the Māori and Pasifika pillar, the absence of Māori and Pasifika cultural knowledge, expertise and people, not only at Microsoft but in the NZ tech sector generally, became glaringly apparent. With only 1% of Māori studying IT and only 2.5% working in the IT industry, Donna and her colleagues asked "How do we attract more Māori … as our Indigenous people … we need to talk to iwi, we need to talk to some people who actually know what the challenge is, understand the culture". Donna describes this realisation as the second piece of the perfect storm.

The last part, which was pivotal to building the Māori momentum in Microsoft, was the visit of Satya Nadella to Aotearoa in November 2016. Involved in setting his agenda, Donna included a pōwhiri at Orākei Marae as part of his introduction to the Microsoft subsidiary in this country. In preparation, Ngāti Whātua were engaged to teach Microsoft staff to understand and participate in the pōwhiri process for the CEO, which Donna describes as "an awesome experience".

It was a powerful moment too for Satya Nadella, who acknowledged the event the following year in his opening keynote at Microsoft's annual conference in America attended by thousands of people. Inspired by the whaikōrero of Te Aroha Morehu (Ngāti Whatua) who explained "We face two challenges. The dilemma of growth … and there's another G-force – the G of guardianship. If it's not sustainable – it's not strategic" (Glancy, 2018), Satya reflected on the philosophy of Microsoft in the same way, noting that "in everything we do, we strive to strike a balance where the old – guardianship – and the new – growth – weave into something strong and sustainable" (Glancy, 2018).

Donna reflects, "For me, I think that was sort of the perfect storm that kind of built a place for us to build from".

A voice at the table

Like Donna Wright, Vanessa Sorenson is a Director, and also one of the ten who make up the Microsoft Leadership team. As the Enterprise Director, she leads the dynamic team (software), technical sales team and licensing team. She is also passionate about leading the Māori and Pasifika pillar of Diversity and Inclusion Council. She's excited about the Council, and describes its members as "an amazing group of people that make all the magic happen". The group meets monthly and has developed a full plan of work that is structured around wanting to make a positive difference in communities and in the lives of Māori and Pasifika people. Vanessa believes in order to make a difference, "you need somebody that's got a voice at the table … in terms of setting the strategy, where are we going to invest, where are we putting our efforts, is it making a difference … all those sorts of things".

Joel Holmes, Commercial Device Sales Manager, is part of the Diversity and Inclusion council, and is excited about the opportunity to encourage more Māori and Pasifika individuals to join the broader Microsoft and technology table. One of the initiatives he has led was a type of Careers Day, which brought over 100 Māori and Pasifika tertiary students together with a group of businesses in the Viaduct Village to share their business journey. According to Joel, it was a really successful day, with the aim of providing more opportunities for Māori and Pasifika students to consider and to be encouraged to enter the Tech sector, and perhaps even work for companies like Microsoft. Like his colleagues, Joel sees these sorts of initiatives as 'almost a responsibility' if Microsoft is going to take seriously the notion of 'diversity and inclusion'. In Joel's words, 'the whole IT industry should encourage all kids'.

Barrie Sheers - A curator of culture

Note: This pūrākau is based on Barrie's written feedback to interview questions, and therefore is written in the first person.

My name is Barrie Sheers. I have been the Managing Director of Microsoft New Zealand for almost four years. I was born in Tauranga but was raised for the first five years of my life in Murupara.

After I finished my education, I left NZ and spent 30 years traveling and working in Europe and Asia in the IT industry. I returned home in 2014 with a vast international experience of growing businesses across EMEA, Asia Pacific and Japan.

The main thing I have learned over all that time is that my job is to be a curator of a great productive culture. Because once you have established a great culture, you can achieve anything. And in everything I do I look to further our journey towards greater diversity and inclusion. Diversity is not an option, it's an imperative, and I am very proud that our New Zealand Senior Leadership team is now sixty percent female.

Te reo and technology

The outward-facing te reo Māori initiatives that Microsoft is leading reflect this commitment to making a difference. Some projects have now been running for a decade. Anne Taylor began a te reo Microsoft project 15 years ago. She credits the country manager at the time, Ross Peat, as being the 'voice' with the foresight to apply for Microsoft funding for a localisation project that centred on the revitalisation of Indigenous language. This became the first Māori language project, which led them to work with Dr Te Taka Keegan, Professor John Moorfield and others on a translation app.

Anne Taylor describes the project as a "massive piece of work … and what it would mean is that you could, on your device, change everything within Windows to te reo". Such a task is far from easy. Anne recollects the amount of work they undertook, including work with the Māori Language Commission, iwi and others to source new words like 'click' 'internet' and 'HTML'. Approximately 2000 new words had to be created (or as Anne says, crowdsourced) as part of a dictionary project. As a result of collaborating with Māori experts, Microsoft made available free te reo Māori interfaces for the technology, which can be used every day in the home, at school, and in the office. These include Windows 8, Office 2013, Outlook.com, and Internet Explorer 10. Free te reo Māori language packs have also been developed for other Microsoft products including Windows XP, Windows Vista, Windows 7, Office 2003, Office 2007, Office 2010, and these Windows 8 apps: Mail, Calendar, People, Music, Camera, Video, Maps, Weather, News Reader, Store etc. This is part of Microsoft's effort to ensure consumers can communicate and work in te reo Māori (and many other languages).

Iterations of the translation project have developed with the technology that is now at the stage of thinking about machine learning and business intelligence. Anne explains: "The Translator Hub is essentially a machine learning piece of software where we need to put large bodies of translated work into the machine … and then the machine learns, and it can then be used wherever". The Translator Hub is another free translation tool, powered by Microsoft technology, which can translate any text or website (see http://www.bing.com/translator/), in order to enable te reo Māori communication and collaboration and empower communities. In the process of working on the Translator Hub, some aspects of which she describes as "contentious", Anne says "We very quickly realised that the language is a taonga and precious, and there are all sorts of intellectual property concepts around it". As a result, Microsoft NZ facilitated the establishment of a new charitable

I am a Kiwi and therefore te reo Māori is part of me and my life. I am so thrilled that there has been a renaissance of te reo Māori and I want to be a part of that and play a part in fostering and amplifying it within Microsoft. Māori language gives us greater understanding of ourselves. It also means we can work properly with many Māori organisations. To work with someone, you need to be able to understand what they need and want, so that is a core value to understand our customers at a deeper level.

And it is not simply about language but about our relationship with Māori generally. It is not simply trying to ensure we are diverse; it is not even about the amazing technology we implement; it is about a shared philosophy. We used to be a company of know-it-alls, but we have changed our culture to a learn-it-all one. We are so open to both new and ancient ideas and that is where our relationship with Māori is so critical.

foundation in New Zealand with Chapman Tripp acting as the guardian of the 'treasures' of translated bodies of work. Barrie Sheers is clear that "as a result of that foundation Microsoft had no ownership of the work or words".

A raft of innovative and exciting projects, both led and supported by Microsoft, demonstrate the commitment expressed in the mission of the company and the staff interviewed in this study. In the company's submission on the Māori Language Strategy (Microsoft 2014), Microsoft is purposeful about its projects. The submission states, "This [Translator Hub] capability further demonstrates how te reo Māori can be used in modern contexts, like Tweets, and support the revitalisation of the language. In other parts of the world, evidence shows that the Translation Hub is being used to help preserve and promote indigenous languages. Microsoft New Zealand is proud to support the foundation and bring te reo Māori translations to the Internet" (Microsoft, 2014). In Anne Taylor's words, "we need to make sure that however an individual wants to interact with our technology, with the internet, they have the option of choosing what language they want to engage with".

Vanessa Sorenson recognises the passion and commitment of Anne Taylor and others over a sustained period, and is proud of the te reo Māori work Microsoft has invested in. She says, "but that [work] takes real money, real funding. There's no commercial payback but it's what we should do. And that to me is the responsibility that Microsoft can help do with our partners, and real money needs to be spent, there is no return and it's not for a PR thing. It's actually for the right reasons, but we have to do it respectfully; it's not our language to take over". Part of being respectful was establishing relationships and partnering with Māori individuals and iwi who could provide appropriate guidance.

Internal activities

Vanessa Sorenson, previously at Spark, was initially keen to duplicate some of the activities that had been initiated there but realised the alignment had to be right. She says, "When I first came in I thought right what we've got to do is give everyone an app … but we actually didn't ask our people what they wanted … and I could see it becoming a hit and miss, because we would spend all this money, and the usage wouldn't be there, because we hadn't brought people on the journey". Therefore internal Māori activities are strongly oriented to the purpose of the company, so the Diversity and Inclusion Council have a clear 'road map' that begins to chart that journey.

As well as the unmissable mission statement at the Microsoft Auckland office reception, the most visible evidence of te reo Māori is the names of all the meeting rooms. Used on a daily basis by staff, such an initiative necessitates regular engagement with the language in the workplace. People like Anne Taylor and others also try and make 'kia ora' their usual greeting, use their mihi as a meeting starter, and email greeting and sign off - thereby leading by example and giving others, in Anne's words, 'permission' to do the same.

Microsoft NZ has also renamed its 'kick off' (start of the financial year) 'Kia rite', which began last year at Orākei Marae. Out of the office and in the environs of the marae, all staff were provided with a Māori cultural learning experience that provided not only a Māori

Joel Holmes - We want culture in our business

Joel Holmes is the Commercial Device Sales Manager and has been with Microsoft for the past four years. He introduces himself, however, in terms of his background - someone who "scraped through sixth form certificate, flunked bursary … and not tertiary qualified". It's important because he values the ability to be "your authentic self", and it is clearly integral in his drive and interest to encourage potential Māori and Pasifika recruits in particular, to the technology sector.

Joel's own trajectory from secondary school to working at Microsoft wasn't a linear pathway that moved from success to success. Rather, he describes his journey as "a different type of education" that included living overseas and owned a bar with some friends, which didn't go well. Despite this, his skills and abilities in sales were recognised, and positioned him well for employment at Microsoft.

Similarly, Joel does not want students underestimating their skills or lowering their aspirations because, as he says, "they couldn't spell … or understand the meaning of a word - they think they are not good enough. Really spelling and understanding the meaning of a word is such a small piece of experience. They've got broader experience, broader perspectives and a broader understanding that most of us don't have. And their life will teach them more stuff, and even if at the end they still can't spell the word, who really cares? We want passion, and we want culture in our business, and they can bring that. Everyone can bring that". In his view, such an approach enables everybody to bring their authentic selves to work, which in turn will better serve all the communities Microsoft touches and serves.

His conviction about diversification at Microsoft is also fuelled by his three young daughters, whom he does not want to see disadvantaged or excluded in the Technology sector because of their gender. For all kids, "the core reason I am here … is all kids need to have that opportunity to choose what they want to do and they should be able to go after it".

In Joel's view, Māori language and culture is intrinsically valuable, but also foundational to delivering on the larger diversity and inclusion goals, in which Māori language and culture is considered a strength of New Zealand". While Joel only remembers one opportunity to learn Māori language for short time at secondary school, he is pleased his six-year-old daughter is already learning some Māori already at school, including a mihi. For her, he hopes te reo Māori will become part of her everyday norm.

perspective of Aotearoa, but a local iwi context for Auckland. GM, Barrie Sheer describes the day: "It was an incredible experience and I hope it acted as a spark for many of the staff to use their own time to explore more about this beautiful language". The general approach to increase the 'cultural competency' of staff is to have a range of events and initiatives, to include language (and cultural aspects associated with te ao Māori) as much as possible in the everyday life and practices of the office, and offer pathways and support for people who want to increase their confidence and knowledge.

Māori language week was also another opportunity to celebrate Māori language and culture in the office. Events included a celebrations with a local school kapa haka performance, hangi and mihimihi that saw some of the staff deliver their pepeha in te reo Māori..

Letting go of the fear

Anne Taylor and Donna Wright feel very fortunate to have participated in 'Te Kaa', a one-day-a-week intensive course for six weeks, led by Precious Clarke, to strengthen their cultural competencies, including learning a mihi and pepeha. Anne Taylor describes it as "a fairly significant investment move … but it was just absolutely amazing". For Donna, the reo Māori she learnt provided an opportunity for her to share it with her daughter, who attends the local mainstream primary school where te reo Māori is well integrated into the curriculum. In turn, her daughter confidently and with ease shared her mihi.

One of the things that Donna really appreciated about the course was the encouragement to overcome the fear of getting it wrong. She explains, "I think … for non-Māori it's this getting over this barrier of 'I don't want to say the wrong thing, I don't want to be insulting, I don't want to blow it' … and Precious would say … "Māori are appreciative that people give it a go", and it was almost like giving permission to give it a go".

Māori Minecraft

In December 2018, Microsoft released a Minecraft Hour of Code tutorial in te reo Māori - one of the many programs that Anne Taylor has been working on. 'Voyage Aquatic' was part of a global campaign that aimed to inspire children all over the world to learn coding skills. It is the fourth year Microsoft has supported this event, and is indicative of its innovation and commitment to te reo Māori; it exemplifies the sort of change Microsoft wants to make - bringing together the value of te reo Māori and the power of technology.

Michael Brick, Corporate Affairs Director at Microsoft New Zealand, says ensuring the Hour of Code tutorials were available in Māori was hugely important to his team, "We want to make sure all children have equal access to a quality future-ready education to help accelerate digital transformation in our classrooms. That's why Minecraft: Education Edition is free to all New Zealand schools. When everyone has the chance to reach their full potential, we will all benefit" (Microsoft NZ News Centre, 2018).

Minecraft in Māori exemplifies the Microsoft approach to their contribution to te reo Māori, and echoed in the words of GM Barrie Sheers who cites and endorses Satya Nadella's understanding of Microsoft as the 'curators of culture'. For Barrie, "Beyond profit and loss, I see myself as a curator of culture and it would be remiss of me to not encourage greater understanding of te reo Māori."

COMPANY PŪRĀKAU

AIR NEW ZEALAND

Pūrākau of Microsoft

The company

Chair of the board:	Tony Carter
Chief Executive Officer:	Christopher Luxon
Leadership team:	Jeff McDowall (Chief Financial Officer) Jodie King (Chief People Officer) Cam Wallace (Chief Revenue Officer) Nick Judd (Chief Strategy, Networks & Alliances Officer) Mike Tod (Chief Marketing & Customer Officer) Captain David Morgan (Chief Operations Integrity & Standards Officer) John Whittaker (Chief Air Operations & People Safety Officer) Carrie Hurihanganui (Chief Ground Operations Officer) Jennifer Sepull (Chief Digital Officer)
Operating revenue:	$2.9 billion
Earnings before tax:	$211 million
Locations:	20 Domestic and International
Number of staff:	12,000
Number of Māori speaking staff:	15 confident reo speakers with an extra 10 that have basic conversational level.

Kia ora

Today, it is not uncommon for an Air NZ flight attendant to greet you with 'kia ora' and farewell you with 'mā te wā'; in fact it is so routine that for many of us, now, it is expected. However, when 'kia ora' was officially incorporated by Air NZ as the greeting of choice in 2014, it marked a pioneering shift in the corporate world that coincided with the rise and emphasis on 'Diversity and Inclusion'. Former employee, Cultural Development Manager, Andrew Baker (Ngāti Whakaue), is credited by staff at Air NZ as leading many of these Māori language initiatives that have become part of the corporate culture of Air NZ.

While greeting customers with 'kia ora' may seem like a simple step, and common sense for a company that is our national carrier and is branded with the iconic Māori koru symbol, Henare Johnson, Manager of Māori Projects, acknowledges the amount of effort that was required to make the 'kia ora' campaign a systemic change within the organisation. Henare says the journey really began at least 10 years ago, and the main motivation was 'customer focused'. Air NZ was seeking to provide a service that was distinct and unique to New Zealand, and te reo Māori was an obvious part of this approach. However, faced with the need to increase capacity and capability, the company had to begin with something manageable, like 'kia ora'.

"It took Andrew two years to get that [kia ora] across the line ... you've got to make the change from the top down, from the bottom up, and from the inside out", Henare recalls. However, once the line had been crossed, Henare says it was only six months later that Air NZ staff were asking, "If 'kia ora' is our preferred greeting, what is our preferred farewell? And then it snowballed from there". According to Henare, the uptake and success of 'kia ora' was ensuring the staff felt "comfortable, confident and safe to use the language".

To Henare, the cultural shift in the organisation led by the 'kia ora' initiative was spurred on by the positive response from customers to Air NZ staff. Anecdotal evidence suggests that there was a measure of pride often felt by NZ customers in hearing te reo Māori, a language distinct to Aotearoa. 'Kia ora' served to strengthen identity as a New Zealander, and ties to 'home' – especially for travellers returning back to Aotearoa after a prolonged stay overseas. This response aligned precisely to Air NZ's customer-centric approach, which aims to provide a service that is unique to New Zealand.

Nau mai, haere mai!

Megan Alatini, an Aircrew Trainer, is excited about the way in which Air NZ has made a shift and commitment to the teaching of te reo Māori. On day one of the five-week full-time initial training for flight attendants, recruits begin learning te reo Māori before they get into customer service, emergency procedures and the specifics of the role. While Megan considers te reo Māori acquisition as 'non-negotiable', she is purposefully positive and encouraging. From her experience, she says, "the key is not to make it an issue ... we've taken such a friendly warm approach to it, that there hasn't been any tension or adversity, where anyone has said, oh no we don't want to be a part of this". Rather, the emphasis is on making te reo Māori learning interactive and fun, creating a 'warm and inviting' environment so that staff are able to practice and make mistakes.

Megan acknowledges that everyone comes to learning te reo Māori at a different stage, with many of the new staff having not grown up in Aotearoa and often being second language speakers of English. One of the tools that have been particularly useful is the Te Kete Tikanga Māori App launched in 2012 by New Zealand Trade and Enterprise, which is an internal comprehensive cultural learning resource for all 12,500 Air NZ employees, available for smartphone and tablets. The app contains useful Māori phrases, vocabulary and place names, as well as cultural information including marae protocols, whakatauki and waiata. One of the most useful features of the app is the ability to tap to hear the word, double tap to hear each letter sound, and swipe to hear the sentence.

Megan recognises that the technology of the app helps alleviate resistance, which she believes often comes from fear, "Because we don't know and especially as adults, we don't want to come across incompetent. I know what it's like, I don't want to make a mistake or get it wrong, so sometimes it's easier to not try at all rather than be embarrassed and a bit whakamā. Something like this app that we have, what it does is it gives you the opportunity to then go and learn and muck up in your own time, if you don't want to do it in front of your peers or in front of professional corporates then practice it at home". The focus is to provide a supportive and fun learning environment for all.

Tom Tukiri (Ngāti Awa from Kokohinau Marae, Te Teko) is an Inflight Service Manager and Trainer, and has been part of Air NZ for the past 11 years, since he made a career change at the age of 52. Like Megan, he is excited about the way in which te reo Māori is becoming increasingly used by flight attendants. One of the aspects of training that both Megan and Tom considered important in instilling a commitment to te reo was the graduation ceremony. Te reo Māori not only marks the beginning of aircrew training, but is also validated at the end when the graduation is held at Te Manukanuka Marae in Mangere (Te Manukanuka Marae is a collaboration between Waikato-Tainui and the Airport Authority, a local marae closest to the airport).

Megan recognises the way in which the marae setting enables the extension of te reo into tikanga Māori and provides a meaningful and authentic context in which to begin to think more deeply about Māori culture. Described by Megan as a "beautiful, warm ceremony", Tom credits the marae environment as critical to creating this context. He says, "the marae environment is so warm ... you can see it, you can even feel it. You can't get that in any kind of sterile environment, it doesn't matter how hard you try and or how many props you have". Tom calls the 'crowning glory' of the graduation, the opportunity for whānau and friends of the graduates to speak at the end. Tom says, "every single time we do that there are lots of tears, there's lots of songs, there's lots of heartfelt speeches

... and I've been to many corporate events, but I've never been to one that allows this volume of feeling and this togetherness, and this aroha". At the most recent graduation Megan attended, she said "every single person made mention of how grateful they were to have the opportunity to be on the marae ground - every single one of them, and there was such a warmth and this energy that was felt in the building that comes from culture and language".

Megan Alatini - A Cultural Awakening

Megan has star quality. She is naturally engaging and has an embracing, positive vibe. Five years ago, Megan began with the company as a junior cabin crew member for short haul flights. Today, she has a permanent role as an Aircrew Trainer across the Air NZ fleet and is deeply enthusiastic about the development of te reo Māori at Air NZ.

Megan is of African, German and English descent. Her family immigrated from South Africa in the 1980s, from what Megan describes as "a very politically disruptive society in South Africa, with the Apartheid system". She considers her parents very fortunate to have received invitations to work in New Zealand. Both of her parents were part of the ANC movement, and Megan is acutely aware of the significance of ethnicity and 'race', having been referred to as 'coloured' in South Africa. She is, however, infinitely proud of her ethnic background.

One of the things that struck Megan on her arrival to Aotearoa in the early 80's was the cultural pride expressed by Māori and Pasifika groups, which served as a point of reflection for Megan about the gaps in her knowledge about her own ethnic and cultural background. She says, "Really early on what I learnt was, when you don't have cultural identity, when you have not been privy to what should be normal, your language, your family tree, there is a real sense of feeling loss ... for us, it was a massive rude awakening in the most beautiful sense". As she began to grapple with the pronunciation of Māori place names, it also became apparent to her that there was a varied knowledge and commitment in New Zealand to Māori language.

After living in Japan, more recently, where there is no question about how Japanese places, names or words should be pronounced, Megan was determined to become more familiar with the Indigenous culture of Aotearoa. She exclaims, "I came back to New Zealand with this real sense of urgency again wanting to be involved more in the scope of language and culture".

Currently, Megan is well positioned as an Aircrew Trainer to directly make a difference to others' understanding, appreciation and confidence in te reo Māori. Her personal background enriches her professional work in a considered, genuine and optimistic manner. She understands the power of making te reo 'normal' and genuinely cares about issues of 'Diversity and Inclusion', especially as someone who is not Māori. "It's something that I'm so invested and passionate about ... I can be a face value to another non-Māori speaker or another foreigner, for lack of a different word, to encourage them to come along and let's learn more".

Megan is one of Air NZ's 120 self-identified Māori language ambassadors. She is not only involved in prioritising te reo Māori in the training of aircrew, participating in their graduations at Te Manukanuka Marae and attending wānanga as part of her work, but also in her own time she is part of the Air NZ Māori kapa haka group 'Te Aranui'. She also reminds us, with a smile, that Te Aranui won the last corporate kapa haka competition!

Waha Tohu

The Waha Tohu pin is another customer-facing initiative developed in 2016 in partnership with NZ Māori Arts and Crafts and the Māori Language Commission, to identify the wearer as a fluent Māori speaker. Air NZ identifies speakers of other languages with the pin of the flag of the respective country; e.g., a Japanese flag for Japanese language, therefore the Waha Tohu adds a distinctive Māori pin to promote the use of te reo. The aspiration is for the tohu to inspire more people to learn te reo, and in turn, help preserve Māori culture. Te Taura Whiri i te Reo Māori acts as the guardian of the tohu, awarding it to eligible te reo Māori speakers who meet the criteria for fluency. The Waha Tohu is not limited to Air NZ but is worn by Māori language speakers in all domains throughout Aotearoa.

Internal promotion of te reo Māori

Embedding te reo throughout the organisation is one of the challenges for an organisation the size of Air NZ, with 12,500 employees spread throughout Aotearoa and around the world, working in a wide range of jobs from airport & airline operations to HR. Henare describes the demographics of the company as mirroring the wider New Zealand society, as the staff come from a diversity of ethnic, cultural, personal and professional backgrounds, and have different experiences and careers in the company. For instance, Tom Tukiri told us that he had just met a flight attendant who had just completed his 44th year in Air NZ!

One of the first internal initiatives was the establishment of Air NZ Māori Ambassadors, which "came from a vision and desire to build a sustainable way for the Māori culture and language to grow" within the company. Via voluntary, self-elected positions, Ambassadors encourage the use of te reo Māori and champion ways to increase levels of cultural competence and confidence. Modelling the use of te reo, participating and often leading activities around Matariki and Māori language week is the role of the 120 ambassadors today, most of whom are non-Māori (reflective of the make-up of employees).

The staff who form the ambassador group come from throughout the organisation, so the promotion is driven by staff in context to their work. This approach ensures it is aligned, but sometimes uneven throughout the organisation.

Renei Bailey (Te Āti Haunui ā Pāpārangi), an ambassador and flight attendant, acknowledges the increased participation in Māori language and cultural activities in Wellington, where she is based. She also notes, however, that access to these opportunities is better in some Air NZ centres than others. Recognised by her colleagues for her cultural knowledge and competence in te reo Māori, she is often called on for advice and assistance with translations. While she appreciates the opportunity provided by Air NZ that enabled her to achieve her Waha Tohu, which formally recognises her as a te reo Māori speaker, she is sometimes frustrated by people who request translations without any deeper thought about or interest in the cultural meanings attached to the words. Despite this, Renei is still enthusiastic about helping people to learn te reo Māori, and strives to recognise and value the qualities that potential Māori recruits can contribute to the company.

In a different part of the organisation, Klaas Blokker has worked at Air NZ for the past 14 years, (Manager Payroll & People Solutions), and considers the progress the cabin crew have made as impressive and "very inspirational for the rest of Air NZ". The use of te reo Māori with an external customer focus has led to many working internally to think about the relevant inclusion of te reo Māori within their own work spaces. For example, Klaas

manages 37 people in his team, as well as a wider Group Shared Services that he is a part of and that includes about 170 employees. This group facilitates, amongst other things, an internal call centre that services a broad range of HR functions from recruitment, payroll, and travel benefits to internal health care schemes. While Klass has also embraced 'kia ora' as his usual greeting in emails and telephone calls, the challenge is "making sure that your team has the same sort of respect for the language ... so simple things, like just learning how to pronounce the words properly".

In an effort to model good practice as a team leader, Klaas volunteered to become a Māori language ambassador with a group of others, and asked Henare Johnson to lead a workshop at Te Manukanuka Marae that included language learning as well as cultural explanations such as the haka. Such practices have become part of BAU at Air NZ, who now deliver regular 'Māori cultural and language awareness workshops' to teach staff some te reo Māori and introduce basic cultural values and practices. According to Air NZ, in 2018, 800 employees participated in workshops, noho marae or marae-based training.

This was the beginning of monthly initiatives to support the development of te reo, whether it be organising morning tea and singing waiata, or the opportunity to practice and deliver a mihi. Klaas explains "I guess what we are trying to do is to kind of normalise it [te reo] as much as possible and just keep pushing that message that it's actually part of who we are as New Zealanders, and it's actually something we should be proud of because it actually makes us unique and distinct". In this regard, one of the latest things Klaas and his team are trying to make Māori language visible by putting up Māori language signage. He says, "signage for the bathroom, in the kitchen area, the dining area, and maybe signs for the computers and printers ... just to keep it in the people's minds, to say 'look we are a bilingual country – and if you do want to learn some language then we will give you every opportunity".

While the ambassador model encourages everyone to become a leader, participation and promotion by senior managers, right through to the CEO, in Māori language activities, was duly noted by the staff we interviewed. Whether it be the CEO, Christopher Luxton, beginning his presentation with a mihi or attending a graduation at the marae, or an executive member delivering a pepeha, or manager participating in the Air NZ kapa haka group, Te Aranui, it sends a strong message to staff. Role modelling by senior leadership through doing is much more powerful, according to the staff, than if staff were mandated to say, for example, 'kia ora'.

The story of the traveller

Like Klaas and Megan, Clinton Cardozo is non-Māori and a relatively recent new settler in Aotearoa. He has lived here now for the past eleven years, and has worked at Air NZ as a Senior Manager - Digital Learning for the past two years. A large number of Air NZ employees like Clinton speak several languages. Having grown up, lived in and travelled to many different countries, multilingualism is usually the norm, and often an expectation. As such, Clinton is slightly perplexed about why the uptake of te reo Māori by the wider public has been slow. Clinton understands the closely intertwined nature of language and culture; he says, "languages are a big deal to me because inherent in a language is the meaning of culture. Some things you can only say in that language … like the word mana, it's really hard to transpose that in any other language".

Along with Klaas and other middle management leaders in Air NZ, Clinton is involved in the Mahi Rangatira course, an internal leadership course led by senior Air NZ leaders. A key component of the course is based on Māori cultural values and beliefs, drawing particularly on the navigational expertise and experience of Hoturoa Barclay-Kerr, captured in the book 'Wayfinding Leadership: Groundbreaking wisdom for developing leaders' (Spiller, Barclay-Kerr & Panoho, 2015). For Clinton and Klaas this course has provided a deeper appreciation of Māori knowledge, culture and language, as well as the opportunity to enhance their leadership style in the corporate world. This course, like wānanga and marae-based experiences, has strengthened the connection between Māori language and culture for Megan, Klaas and Clinton. For Clinton, the leadership course deepened his interest in the language as he reflected on the meanings and worldviews held within each word.

Similarly, Clinton sees the alignment between te reo Māori and the business of Air NZ as an airline company. In his view, the value of te reo Māori aligns with the story of the traveller. He explains, "That's what we do right as a company, we are travelling, we are making people go from one place to the other. There is a different life on the other side of the opening those doors … there's new beginnings, new land and the history is in the language, I think".

Tom Tukiri - Humble and Passionate

At the age of 52, Tom Tukiri decided "you are never too old to follow or chase your work dreams" – and changed his career. He left the Bay of Plenty to be based in Auckland, and fly with Air NZ. Today, eleven years later, Tom remains passionate about his work as an Inflight Service Manager and Trainer.

Tom comes from a strong whānau. His mum is from Kokohinau Marae in Te Teko, and his dad is from Poihakena Marae in Raglan. Both of his parents were fluent speakers of te reo Māori. However, Tom was born in Whakatane and grew up in Edgecumbe in what he describes as "a Pākehā world ... in the climate of the 1970s". While there was a strong focus on academic achievement at school, there weren't any opportunities to learn te reo Māori.

The death of his parents was a turning point towards a better appreciation of te reo and tikanga Māori in his whānau, and the richness that Māori language and culture can bring to his work. That's precisely one of the reasons Tom he loves working for Air NZ, "the company allows you to be quite an individual ... an do my own thing when I am taking care of my passengers".

In this context, Tom was able to share his passion and his ideas about the ways Māori language and culture could become part of the Air NZ culture. In extended talks with key Māori and other staff, he was able to contribute and trial innovative ideas that included marae-based Māori cultural workshop, the graduation of Inflight staff at the marae, and the establishment of the Air NZ kapa haka group. For Tom the shift in the organisation has been "powerful", right through to witnessing the CEO include a brief welcome or mihi in his speeches and/or communications.

Tom also acknowledges the ways other Māori and others in the different parts of the organisation take the initiative to promote te reo Māori in their own time. For example, one of his Māori colleagues is a ground operator based in Queenstown who has developed a 25 minute introductory workshop that included the story of the koru (the mangopare), which was "a huge success".

Conscious of the particular demands on staff who work in this context of air travel, Tom remains relentless in his encouragement to all staff to take up the challenge, and passionate in support of te reo.

Reflecting on identity

The shift to deliberately and cautiously incorporate te reo Māori in Air NZ has been part of, as Henare Johnson mentioned, not only understanding the distinctiveness of the company but also the identity of New Zealand. In turn, the inclusion of te reo Māori has enabled both external customers and Air NZ employees (referred to as 'internal customers') to take a moment to reflect on issues of identity at both a national and personal level.

For Megan Alatini and Clinton Cardozo, the emphasis on Māori language and culture has identified gaps in their own knowledge about their family genealogies, which Clinton describes as a "muddy lack of identity" that can be a "deeply lonely place". However, te reo Māori offers a positive way to connect to this land, this place and gain a sense of belonging to the cultural heritage of Aotearoa. As a Pākehā, Klaas Blokker appreciates the opportunity to connect. He says "There are a lot of Pākehā in our organisation who will never have had any interaction with Māori or te reo Māori growing up or anything, and I would count myself. There was never any occasion where I would have had that interaction … there's this whole other side of New Zealand which unless you go looking for it, you don't see it as a Pākehā".

For the Māori staff members, Tom Tukiri and Renei Bailey, it provided an opportunity for their cultural selves to contribute and continue to learn. The impact of a history of exclusion of te reo Māori is most evident in Māori experiences, where the gap in Māori language and culture is lamented and felt most deeply for themselves, their whānau and generations to come. It is that depth of feeling that is also the driver for them to ensure that Māori language and culture is progressed, positively experienced and respected.

While Henare Johnson is proud of the initiatives Air NZ has led, he reiterates that Air NZ is still at the beginning of its journey and it is important to progress respectfully. He is, however, pleased to announce that the Air NZ Māori Development Strategy 2019-2021 has recently been approved, meaning that "The Māori language will remain as Air NZ's underpinning Māori engagement initiative". With a range of projects identified to continue to contribute to the "internal and external normalisation of the language" (ibid.), Air NZ is committed to increase te reo Māori as a spoken and visual language through activities such as the Air NZ Quiz (part of the domestic traveller's journey).

While the Māori Development Strategy charts a clear pathway forward for te reo, Henare believes that getting the basics right, like spending time developing correct pronunciation, is foundational to growing confidence, and for many, a passion for wanting to learn more. Henare smiles as he talks about the huge demand from excited customer-facing staff wanting to say more than just 'kia ora', from karakia and mihi to talking about the weather, and flying altitudes in te reo Māori. As supportive as he is, Henare is cautious about ensuring people get the reo right. He explains, "We'll teach you [Air NZ staff] a mihi as long as you can commit to correct pronunciation, otherwise it's not worth your or my time to teach you a mihi, if it's not going to be received from the audience in a genuine way". He admits that Air NZ is still relatively new in this space, and that there is still much to learn and do. In his view, "If you just have the reo by itself then it is tokenistic, that's why we are starting at a really basic level, correct pronunciation. And the tikanga is kia tika te whakahua o te kōrero, so basically we start from there. Once we get that foundation set up then we earn the right to move to the next step."

SECONDARY SCHOOL PŪRĀKAU

By Maureen Muller

SECONDARY SCHOOL PŪRĀKAU

CHRIST'S COLLEGE

Pūrākau of Christ's College

The school

Principal:	Garth Wynne
Teaching staff:	71
Students:	658
Decile:	10
Rohe:	Christchurch
Kaiako Reo Māori:	1
Māori students:	2%
Māori BOT:	1
Te Reo Māori students:	130 (Y9)

Introducing Christ's College

Christ's College is a long-established traditional private secondary school for boys from Years 9 to 13, located in the inner city in Christchurch. Founded in 1850, Christ's College is an independent Anglican school that promotes a culture of excellence in all aspects of education. The School supports and inspires students to always aim high and achieve their best (Christ's College, 2018). Boarding for 164 students is offered at Christ's College with the aim of developing a strong sense of community amongst the students and an allegiance to the school. Steve Everingham, teacher of te reo Māori at Christ College, describes the general makeup of the boarders at the school; "they are more rural, they are more farming based so there are a lot more conservatives amongst that community". In the latest ERO report for Christ's College, staff are acknowledged for their focus on meeting the needs and aspirations of each student whilst maintaining a safe and positive learning environment (ERO, 2013).

In 2016 Garth Wynne, Executive Principal, was appointed to Christ's College. He came to the position with 16 years' experience as a Principal in Perth, and had worked in a number of schools across Australia. Garth has an interest in and commitment to what he describes as working bi-culturally. An example he gives is of a former school in Perth where he introduced a scholarship programme that increased the number of aboriginal children attending the school.

Garth's vision for Christ's College is to "educate boys to be virtuous men who make a positive contribution to society" (Christ's College, 2018). In his view, there was a particular direction the board was looking to take following his appointment.

> *There was an expectation that emerging from a new style of board that our engagement in the bi-cultural reality of New Zealand became more overt and more effective than previously. The intention was to become over time a more bi-cultural and modern independent New Zealand school.*

One initiative that has came out of these early discussions was the establishment of the school's bi-cultural committee. This committee membership is made up of staff and students who are tasked with providing strategic direction and advice on any bi-cultural issues at the school. As a part of the school's strategic direction this committee is working on building and strengthening its relationship with Ngāi Tahu, who are considered influential in the current business domain, while also recognising the need to develop a relationship with the local hapū, Ngāi Tūāhuriri. Wiremu Gray (Ngāi Tahu), Guidance Counsellor at Christ's College, has been pivotal in establishing and progressing the relationship with local iwi and has arranged for some members of the bi-cultural committee to attend a one-day workshop at the local marae to foster relationships and learn more about the local history.

Garth recognises that fostering these relationships is important and requires a level of bi-cultural sensitivity, competency and awareness. He was also aware that if you wanted to understand Māori culture then making te reo compulsory at the school was a good place to start.

Compulsory te reo Māori

Prior to 2017, all Year 9 students were required to take compulsory foreign language study (usually French, German, Spanish and Japanese). With regard to Māori, the school delivered an introductory course about Māori culture to all year 9 and 10 students. For the past 15 years, end-of-year marae cultural appreciation experience has included a focus on skills such as kapa haka, waiata, raranga, moko toi and mau rākau delivered by external tutors. Steve says the programme is about building tuakana-teina relationships between the Y9 and Y10 students. Unfortunately, the programme will be discontinued from 2019 due to current budget constraints and a feeling that the full year course in Y9 has taken over as the school's platform for the instruction of te reo, tikanga and biculturalism at Christ's College.

In 2017, the bicultural team at Christ's College chose to deliver the compulsory reo classes to all year nine students Classes are delivered twice weekly (50 mins) for the whole year. There are six class groups, with 18-22 students in each group and a total of 125 students.

Executive Principal, Garth Wynne, has been pleased by the positive response and overwhelming acceptance by parents of the inclusion of te reo Māori as a compulsory subject. He says:

> *It's great to see and absolutely no negative feedback whatsoever. It's an amusing thing for me that people thought oh well you will get some feedback from old boys; but I have received not a single thing but positives. I believe that the boys and parents at Christ's College are fully aware of the need to be culturally sensitive and language aware in a modern New Zealand.*

It is a bold step for the school and a significant commitment. Following on from here is looking at how the school will be able to offer te reo Māori at NCEA levels. As Garth commented, "once you [begin to] offer it you are promising it all the way through."

Steve Everingham, the reo Māori teacher at Christ's College, also teaches Japanese and coaches rugby and sailing. Steve, who is non-Māori, is a second language learner of te reo and is passionate about advancing te reo Māori at the school.

Joe Eccleton, Assistant Principal (Curriculum), shared his thoughts about Steve's approach to teaching te reo at the school and how far things have progressed.

> *What Steve does is he tries to bring in the language infused with the tikanga and things like points of a mihi or a waiata tautoko … he brings that into the class. When I first came it was the first time they had done a pōwhiri in the whole history, 160 years of school and so now we have a pōwhiri at the start of the year.*

Steve Everingham - Honouring the Language

Steve Everingham has been a teacher at Christ's College for more than two decades. Currently he teaches Japanese, and coaches rugby and sailing. Steve is also the sole te reo Māori teacher.

A self-described New Zealand European with Australian ancestry, he grew up in Auckland in the 1970s and attended Pakuranga College. Steve has lived in the South Island for 45 years. Two male Māori teachers who left a lasting impression on him while he was at primary school in South Auckland enabled him to first connect to Māori culture. However, it wasn't until Steve was in his 40s that he enrolled in reo classes at Te Wānanga o Aotearoa after his return from living in Japan, where he acquired the Japanese language.

Steve would like to see te reo Māori being widely used and accepted by all New Zealanders. He feels that if Christ's College, which has a reputation of "being a very conservative, very white, very upper class, very elite" school, can do it, then it's possible for anyone to do it.

According to Steve, Christ's College has come a long way in incorporating te reo Māori into the curriculum and making it compulsory for all Year 9 students, something that came out of an ERO report. The impact on the school has been largely positive, with students gaining an understanding that they have a role to play in embracing and respecting te reo.

Steve's relationship with te reo continues to grow and for him it is an ongoing journey. He feels motivated to use and promote te reo in an effort to normalise the language at school. Personally, Steve says that he feels good when he speaks te reo Māori: "It feels like I am honouring the tangata whenua and honouring the language and honouring the principles of our treaty … you know, which is the beginnings as a country."

All public communications have an aspect of te reo and staff are using more te reo in their greetings and interactions. The school would like to offer te reo classes to staff and is in discussions with a possible external tutor from a neighbouring school. Garth comments:

> *There is a real goodwill from the general staff to start to move along this journey, there's an acceptance and a realisation that we have been very much old fashioned and behind the times and that we need to move on … so there's quite a good momentum in the sense of what that means.*

Deanne, the International Student Manager, considers the way that te reo Māori has been introduced into the school, as part of the compulsory curriculum from the start of year 9, is a positive move as it gives maximum exposure from the beginning. She agrees with her colleagues that the introduction of te reo Māori at Christ's College has gone without question and students coming into Year 9 are aware that te reo is a part of the curriculum. For her what the school has done is crucial as "language is key to understanding culture." In her role managing international students she thinks this also applies equally to international students and helps them understand about living in New Zealand.

Deanne appreciates the positive impact te reo Māori has had on the school. "Isn't it great it can happen even in these traditional systems … it needs to be done respectfully in the way that the Māori culture and people want us to do it".

Joe sees the progress that the school has made in regard to te reo as relative to where they have come from and an ongoing journey. He recognises that one of the major challenges of any school is to "create a vehicle to drive diversity and empathy".

Bi-culturalism/Modern New Zealanders

Garth credits the Chaplain at Christ's College, Reverend Bosco Peters, as being instrumental in promoting te reo Māori through the use of te reo in the church services, which the entire school attends twice a week. Bosco, who has been at the school for over

Wiremu Gray - It's good for well-being

From Ngāi Tahu, Wiremu Gray recently joined Christ's College as a Guidance Counsellor and rugby coach. His family has strong connections to the region. His grandparents were native speakers of te reo, but endured the education policies of the time, which saw his grandfather strapped for speaking te reo at school. As a result, te reo Māori wasn't handed down to the next generation because there was a belief that it wasn't valued in society. While there were karakia and some te reo Māori, Māori language was not the dominant language at home. However, at 17 years of age, Wiremu learnt the art of whakairo under the tutelage of two master carvers. Whakairo is a skill he still uses today, encompassing the learning of tikanga Māori, such as the notion of tapu.

Wiremu learnt some reo Māori growing up, and later while attending boarding school, where he remembers being challenged by the reo Māori teacher on his pronunciation, something he recalls had a huge positive impact on him. Wiremu has attended courses at Te Wānanga o Aotearoa and refers to his language learning journey as "a work in progress". Wiremu is part of a small group of teachers learning te reo twice weekly at the school. Their tutor, an external contractor, uses games and waiata (among other methods) to teach te reo, something that Wiremu finds beneficial for his well-being. He is hoping that this service can be extended to include all interested staff.

Wiremu feels his understanding of and expertise in Māori culture is appreciated at Christ's College. He has been instrumental in changing the school haka, while providing students with a better understanding of its meaning. Wiremu has a son who also attends the school; he has come from a bilingual school so has a good level of fluency in te reo. The challenge for the school has been to support his son's reo Māori development.

Wiremu also has the opportunity to present and promote to staff a holistic well-being model that he created in 2017. The model he has developed focuses on understanding Māori beliefs, values and principles and the way in which the school acknowledges and reflects the history of Māori in the region. As Wiremu shares, his model has the ability to provide support for both teaching and non-teaching staff to increase their cultural understanding of tikanga Māori practices, in particular the importance of Māori students developing a strong cultural identity to self and place.

20 years, has been proactive in normalising the use of te reo. As Garth explains, "he's led a bit of the journey in many ways." There is a huge contrast from when Bosco first arrived at the school and was "confronted by staff, old boys and parents when he started speaking and praying in te reo."

Joe sees that a lot of what is happening at the school can be credited to a new generation of parents who are coming through the school. These parents are helping to drive this initiative and it is a reflection of the change in general, "and I think that's society changing, society is changing so much and it's more acceptable".

Garth explains the school's motivation for wanting to promote and use te reo Māori.

> *I think that the motivation is that we want to become a more contemporary independent New Zealand school … we want to better represent what's modern New Zealand and that's definitely a part of our strategy … I also think we are motivated that if we are preparing our boys for the future of New Zealand they need to be bi-culturally competent so it's bi-cultural competence and part of that is language awareness and understanding.*

Joe shares his thoughts about why he considers learning te reo is important, especially for the students of Christ's College.

> *I think it's a great bridge into bi-culturalism, language is the core. I think of any culture but particularly of Māori … so I think that is really important. Also I think for me I think that language is really important … it's a cognitive thing, it's the same as you learn math for problem solving, you learn history to think critically, you learn language … it is the cognitive thing, it develops the mind.*

Garth hopes that they can educate their students to value the importance of being modern New Zealanders.

> *We are educating the next generation of young New Zealanders about the significance of language and identity for them as individuals but also for the community in which they were a part. Based on its traditions and histories that sense of place is very important and understanding that the total sense of place inclusive of a Māori perspective in the way that you think and feel as a New Zealander is very important and that's the value. The value is that if you want to be a modern New Zealander or you want to live in New Zealand or if you are in New Zealand, being bi-culturally competent is a consequence of that choice to be here. It means you've got to be … that's the thing … so as a young person you've got to get your head around the fact that this is what this country is about, it's based on. There's a Treaty, there's things that are important in the way that we are, and you can't ignore that any more.*

Deanne sees that the motivation of the school to promote te reo is part of a wider vision.

> *…from the board and certainly with our executive principal having a much greater vision about bi-culturalism in the school. That is actually one of our graduate attributes that we want for our graduates and we live in a bi-cultural country so it's coming from the top and from the wider strategy of the school.*

Joe would like to see a change in the way the school views te reo Māori, and that it's not just about wanting to get into business or as being good for business, and would like a realisation that it is more about understanding what it means to be a New Zealander, "and that's a different ball game … a different mindset I think."

Initiatives

In addition to compulsory reo Māori for all Year 9 students, Christ's College has a number of other initiatives that add value to te reo in the school environment.

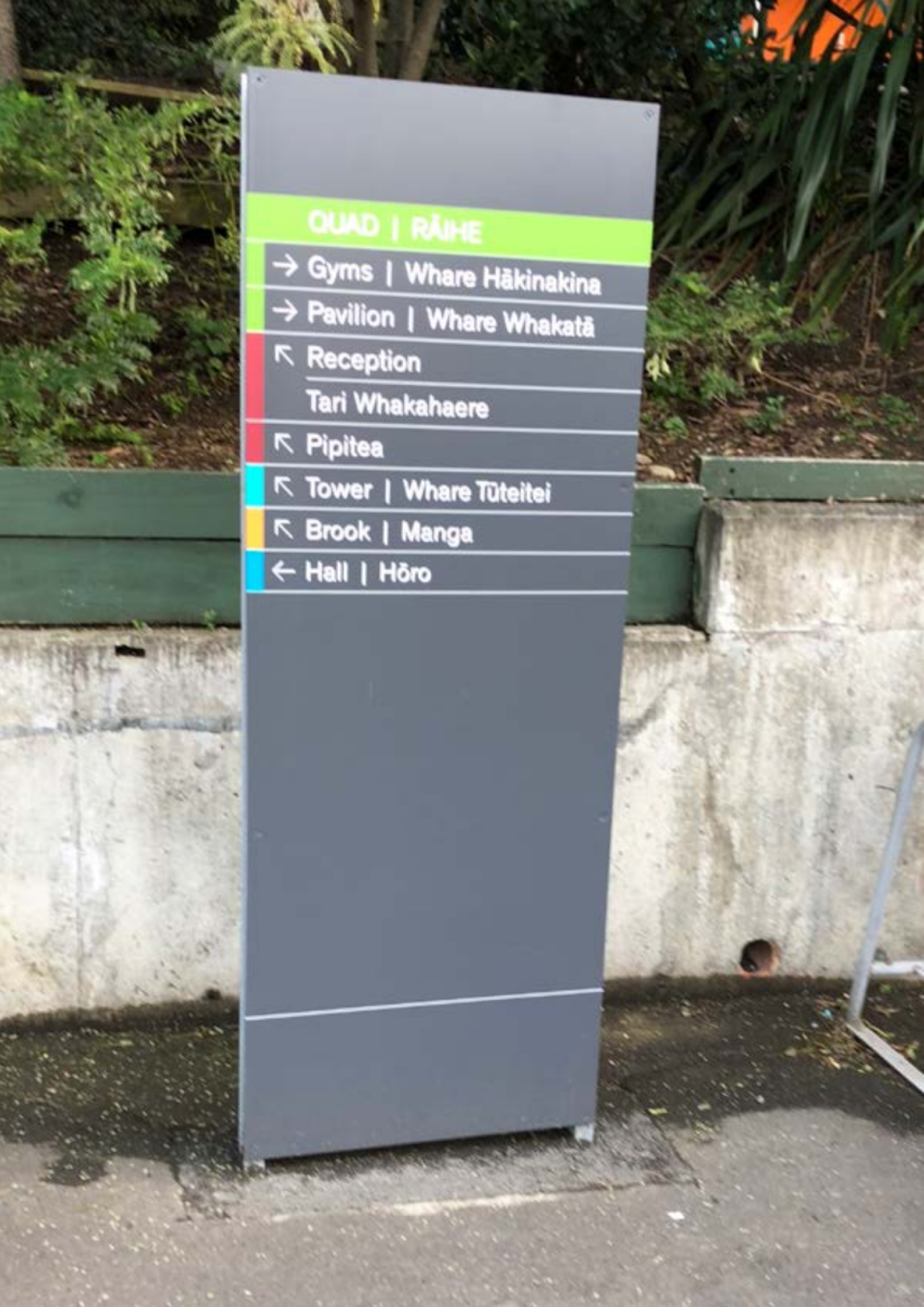
Wiremu is passionate about helping staff and students understand a more bi-cultural perspective. He was responsible for writing the school haka, which is performed at all pōwhiri. He has also developed a well-being programme for staff.

In addition, a new waiata has been introduced this year by the school choir, which the whole school has learnt and sings together during chapel services. The school has a kapa haka group and they partner with a local girls' school, Rangi Ruru; however, as Steve explains, they struggle to get enough boys to make it a real success.

Some of the senior students at Christ's College have been learning te reo with students from St Margaret's College over the last two years.

Garth also mentioned that the school is looking at providing te reo classes for those teachers who are interested.

The value of te reo in the school has been growing since te reo Māori was introduced as a compulsory subject for year nine students. Prior to my visit, Steve had a discussion with a group of his students on to their thoughts about the compulsory reo Māori at the school. Although the majority were positive, one did ask why it was necessary to learn te reo if you weren't going to be a lawyer or a doctor. One of the other students answered him by saying "It's part of our New Zealand culture … we cannot ignore it in this country."


QUAD | RĀIHE
→ Gyms | Whare Hākinakina
→ Pavilion | Whare Whakatā
↖ Reception
Tari Whakahaere
↖ Pipitea
↖ Tower | Whare Tūteitei
↖ Brook | Manga
← Hall | Hōro

SECONDARY SCHOOL PŪRĀKAU

WELLINGTON GIRL'S COLLEGE

Pūrākau of Wellington Girls' College

The school

Principal:	Julia Davidson
Teaching staff:	140
Students:	1471
Decile:	10
Rohe:	Te Whanganui-ā-Tara
Kaiako Reo Māori:	2
Māori students:	8% (about 20 students out of 300 in each year level)
Māori BOT:	1

About Wellington Girls' College

"We are acknowledging the language and the culture and we are wanting that to live on in the school" (Principal, Wellington Girls' College)

Wellington Girls' College (WGC) is a public girls' secondary school, catering for years 9 to 13, which is located in the heart of the Wellington CBD. Established in 1883, WGC currently has a roll of 1471 students with 8% identifying as Māori and 3% of Pacific heritage (Education Review Office, 2018). There are more than 140 staff members and the school is governed by a board of trustees, one of whom is Māori. WGC is a decile 10 school and since 2012 has increased from one Māori staff member to five. These staff members include HOD Māori, te reo Māori teacher/Tiriti resource advisor, assistant HOD English, deputy principal and Māori academic advisor.

WGC's vision statement has been widely adopted throughout the school and is an integral part not only of the curriculum but also of the wider school ethos. Taken from the school waiata, the whakataukī, 'Mā te kahukura ka rere te manu, ka rere runga rawa' has become the school's vision statement and is underpinned by Aroha. As one of their key objectives, WGC acknowledges its commitment to the Treaty of Waitangi. The following illustration gives an overview of the school's strategic goals.


BROOK
MANGA

The turning point

In 2018, WGC made the bold move to introduce compulsory te reo Māori for all year nine students. According to the Principal, Julia Davidson, this was the outcome of a number of years of planning and preparation. Starting in 2012 the principal began surveying parents and year 13 students regarding their learning experiences at WGC and asked what they would have liked to have done more of. The response she received was that many students and their parents wished they had taken the opportunity to learn te reo, with some even suggesting making te reo Māori a compulsory subject.

Julia raised the issue of compulsory te reo with the then te reo Māori teacher, who thought it was possible; however, she cautioned that such an initiative would require adequate staffing. There was unanimous support for the initiative from all staff across the school. Julia was adamant that they would wait until they had the capacity and capability in their teaching staff to ensure the initiative was a success. Despite advertising regularly, it wasn't until the te reo teacher left the school that WGC was able to employ more than one te reo teacher. Two te reo Māori teachers were employed, Matiu Jennings and Mitchel Woodman, who by their third year at WGC (2018), were confident and ready to begin delivering the initiative of compulsory te reo Māori for all year nine students. Julia adds that the response from students and parents at WGC has been overwhelmingly positive, with some parents commenting that it is "about time".

Charlotte Montu - I wish I was Māori

A year 13 student at WGC, Charlotte is of Fijian and Pākehā descent. She has been learning te reo since she was in year 9 and remembers doing kapa haka at primary school. At school she is a cultural leader, who helps Māori and Pasifika students to feel welcome and comfortable within the school, helps these students with academic studies, and facilitates study centres and weekend study wānanga.

She talks about her interest in te reo Māori.

> *I just think it's really cool and I wish I was Māori … I just love the language so much and the feel and the students in my class … it's just so fun and everyone is just always laughing and happy and I think that's just what Māori is you know … it's everyone and all the marae we go to everyone is so welcoming and it's just a culture that's not like any other, so I really always treasure that …*

Charlotte has a real love of Māori culture, which she experiences as very welcoming. She really enjoys kapa haka, especially the whanaungatanga that accompanies being a part of a group. She finds learning te reo quite hard sometimes; however, through her involvement in kapa haka she finds this helps her learning and pronunciation.

> *It was awesome at our last regionals campaign because obviously all the kura always place … but them seeing us, like we are just a mainstream school, but we've got a huge passion for kapa haka … everyone is just happy to be a part of it and it is real awesome to see people learning and asking questions*

Charlotte likes the way that Julie, the Principal, is very supportive of te reo at the school and how she uses te reo at assembly and at other times, with help from Mitchel. She sees the importance of everyone having an awareness of te reo and that making te reo compulsory at the school has definitely added value within the school. Others are not so sure that learning te reo is such a good idea, but Charlotte has a message for them.

> *It's like people from the outside are like why are you learning Māori? Like you can't use it anywhere else apart from New Zealand. It's just like … we should know, everyone should know this language … it's a gift to us; honestly, we should be grateful that we are learning it.*

Charlotte met the previous te reo Māori teacher at WGC and thought she was amazing. However she and her peers at WGC consider Whaea Mitchel as their best friend, who loves them, and she provides a nice environment and inspires them all to continue with te reo Māori.

> *Whaea is a huge part of why everyone is drawn to the culture, she is just so caring in every environment, every student they are always like oh my gosh Whaea is so nice, like she should get paid more she is so nice and I think the teachers are a huge part in how te reo is seen at our school as well but definitely teachers try to use it whether it's like in form time for the roll they'll say like kia ora or something … it'd be cool if everyone could speak Māori in our school, hopefully one day.*

An earlier initiative led by senior management was to realign the school values using Māori concepts. The four values: manaakitanga, manawaroa, ngākau pono and whakarangatira are only in te reo, as there is an acknowledgement that the Māori terms embody so much more than their English translations. Workshops were held with staff to ensure they fully understood these concepts and how to implement them into their teaching and wider school life. Students who were interviewed commented on how helpful it was to have these values clearly explained and reinforced for them throughout their learning at the school. Melissa Denzler (Deputy Principal) considers this a big victory for the school, in being able to express their values using Māori concepts.

Matiu Jennings, HOD Māori, shared his thoughts about the school's motivation to use and promote te reo. The staff teaching criteria explicitly refer to bi-cultural partnerships and valuing the cultural heritage and language of the treaty partners, and therefore there is an expectation that staff will weave these elements into their practice. He feels that for staff at WGC, "there is a real receptiveness to things Māori … a willingness to be a part of the ground swell and that of sea of change" and he acknowledges the support he has received from management and how this contributes to his feeling valued at the school.

There have been a number of key people who have been supportive of te reo Māori initiatives at WGC. One of those who has been instrumental in developing the growth of te reo Māori at WGC is the Principal, Julia Davidson. Julia, who trained as an English teacher, has been the Principal at WGC for ten years. Prior to this, Julia was principal of Aotea College in Porirua for seven years. Julia, who is Pākehā, grew up in Taranaki and remembers a high proportion of Māori students at the primary school where her father was principal, and the close relationship her family had with the Māori community.

Julia contributes to increasing the value of te reo Māori at the school "by encouraging it, using it correctly, by giving it a place and voice … and by funding it." As Principal, Julia holds an influential position and her support of te reo Māori in the school is a key factor in ensuring its continued value within the school.

Hinerangi Barr who is from Ngāi Tahu and Ngāti Porou and is the whānau representative on the school's board of trustees, has seen a huge shift in attitude towards tikanga and te reo Māori at WGC since 2012, when her eldest daughter Hinepounamu enrolled at the school. Hinerangi believes a combination of factors have led to the change, including having a critical mass of whānau and Māori students advocating strongly for the recognition and greater practice of tikanga and te reo Māori.

An example of this is the use of pōwhiri to welcome new students and staff at the beginning of the year. When her eldest daughter first started in 2012 the school advertised that there would be a pōwhiri for new students but no pōwhiri was held. With guidance from whānau and kaiako Māori, the pōwhiri is now well-established in the school calendar. All kaiako attend and support the speeches with waiata; the number of whānau members, Māori and non-Māori, who attend the pōwhiri seems to grow every year.

She sees the implementation of te reo in the curriculum as raising awareness and understanding of te ao Māori amongst students and staff. She believes it also sends a strong signal to Māori students that their culture and identity are valued. It means simple things like pronouncing a student's Māori name correctly are more likely to happen.

Kaiako Māori, whānau, Māori students and other teachers have also raised the status of te reo Māori by competing in Ngā Manu Kōrero every year. Her daughter Hinepounamu competed in the Māori language sections for three years before entering the English

Mitchel Woodman - Walking the talk

Mitchel (Ngāpuhi) is one of the two te reo Māori kaiako at WGC, where she has been a teacher for the past three years. In addition to teaching te reo Māori, Mitchel teaches Social Studies, Geography, is the Treaty resource advisor, and also organises the kapa haka group.

Mitchel has a young son who attends a Puna reo and Mitchel wants him to attend the immersion unit at Otari school next year when he turns five. It is important for her to ensure her son is exposed to te ao Māori and learns the values she learnt growing up of manaakitanga and whanaungatanga. Valuing te reo for her is about 'walking the talk', so whatever she is teaching, promoting or encouraging others to do, she ensures she does it herself.

Seeing the change in attitudes in society toward te reo Māori has been inspirational for Mitchel and she refers to the momentum that she has seen developing with things Māori, especially with the government's discussions around te reo. Michelle is encouraged by what she sees happening generally around te reo.

> *I think it's really cool to see changes in attitudes of people who have always had a negative attitude on things Māori, and then them starting to change those attitudes and I think that that's a really big motivator for me because I think people aren't born to have negative connotations towards something, so if we give them enough education, if we give them enough resources to understand why it's important, then they can change their mind.*

Her love for te reo stems from the "whānau feel" that is intrinsic in all things Māori, especially as they incorporate those important values of manaakitanga and whanaungatanga. Mitchel is motivated by her aspiration to ensure more people are aware of Māori history as she recognises that this will help to raise awareness and support a shift in people's attitudes.

section and winning the National competition. Another student, Waimirirangi Lee-Reiri came second in the English section the following year. The school's regular involvement in this competition, in both the Te Reo Māori and English sections, has also helped to lift the value of te reo Māori at the school.

Asked about what the motivations are for WGC to use and promote te reo Māori, Hinerangi considered that it was about preparing students for life beyond WGC and ensuring they have a basic understanding and appreciation of te ao Māori – its values, cultural practices and language.

Melissa Denzler, who is Deputy Principal at WGC, felt that the school had made significant strides towards promoting the use of te reo Māori by employing staff who have been able to help champion the cause. Melissa explains:

The openness of the principal to do this and the acknowledgement of our place in Wellington, our obligations, our responsibility; we always knew we needed to do it … things just had to be put in place to give it justice really.

Melissa confirmed that the idea of compulsory te reo Māori had been talked about for some time, but that getting it right was an important factor. The previous te reo Māori teacher, someone who was highly respected throughout the school, had supported the idea but could not manage it with her workload. Melissa acknowledges the huge role Māori teachers play at the school: "They are pulled in all directions and are all things to everyone … they play all the different roles."

The overwhelming response from the school community has been very positive. Melissa attributes that to some of the parents who are employed in the government sector and who understand the importance of such a relationship. Students have also been very supportive and Charlotte (Year 13 student) thinks it's awesome having compulsory te reo for all the year nine students, many of whom would not have even considered doing te reo. She attributes its success to the fun way in which the teachers run the classes and are able to keep things interesting.

Although still only in its infancy, Melissa sees that the compulsory reo Māori programme has already been a success and again acknowledges that when the kaiako have the skills and a love for what they do, that shines through and students are positively impacted. Other initiatives at the school have involved staff learning more about te ao Māori through the delivery of a Tiriti workshop, giving them an understanding of the historical context and the school's commitment to te reo. Regular reo workshops are held for staff, which include pronunciation and pepeha. Melissa stressed the importance of making the school a "safe place for us to use te reo". TWoA is delivering a year-long reo course at the school and several staff members have signed up.

An effort award system previously used at the school has been replaced with Te Tohu Raukura, an award given at the end of each year, acknowledging students' efforts and their part in displaying the school's values, which are underpinned by aroha. The school is very close to Pipitea Marae and although used infrequently, they had their teacher-only day there this year; Melissa said it was an opportunity for staff to hear about the marae and local iwi connections. The kapa haka group at WGC has joined with Wellington College and they currently have external tutors who liaise with Mitchel at the school. The kapa haka members are often invited to openings and events for government agencies. Pōwhiri is performed at the start of each year for all year nine students, their whānau and new staff, to welcome them into the school community and Matiu explains that for him it's about making the process an authentic experience.


WELLINGTON GIRLS' COLLEGE
Te Kāreti Kōtiro o Te Whanga-nui-a-Tara

The decision was made to run the compulsory te reo Māori classes for all year nine students in half year blocks, with the first cohort of students in the first half of the year and the second cohort in the second half of the year. With around 300 students in the year nine cohort, the reo teachers decided to co-teach classes, with some 60 students per class. Students attend three te reo Māori classes per week, for two terms.

Mitchel was really pleased with the positive attitude of the first cohort of students and how they had participated fully in all activities. As she explains, "I was kind of readying myself for some kind of push back from students … we didn't get anything. The students were really lovely, they were really into it." Matiu Jennings (HOD Māori) also acknowledged the success of the programme for the first cohort, saying the kids and whānau were very responsive. Mitchel did have to overcome barriers with regard to co-teaching such a big group. Another difficulty she found was trying to cover all the curriculum in such a short timeframe and incorporating tikanga as well. She was keen to look at how they could improve things with the second cohort.

Mitchel was a beginner teacher when she started at WGC three years ago. In addition to her role as reo Māori teacher, she also teaches some social sciences, is in charge of the kapa haka group and was appointed as the school's treaty resource advisor in 2016. In her first year at WGC Mitchel identified a gap in terms of what was being taught and the attitudes of teachers, and put forward a proposal for the position which was accepted. Her role includes professional development for staff around Te Tiriti and delivering basic te reo lessons for staff. Mitchel recognises that she is lucky to have another reo Māori teacher to work with at the school, as reo Māori teachers can easily become burdened and isolated. Sustainability and how to keep or attract new te reo teachers is a major issue in secondary schools and something senior staff at WGC are aware of.

The impact that this initiative has had on the school has only been positive. Timing has been crucial and they have worked hard to ensure it would be done well. Melissa was asked what impact te reo had within the school and she responded that she thought some Māori students now carried themselves with confidence and pride, something they didn't do before. Melissa recognised that there were many advantages in having te reo in the school, including a greater awareness and acceptance of things Māori among both the students and the staff.

Melissa's mother, who is Māori, and her father, who is Pākehā, both speak te reo. She says she has some reo ability, but feels "a little bit embarrassed that I can't kind of sit and talk to my parents the way that they are kind of chatting to everyone else". However, her role at the school with Māori students' success and achievement gives her a sense that she is still contributing. She uses the reo she has at every opportunity she can, with staff, students and in school assemblies. Melissa describes her current relationship with te reo as a 'fleeting relationship', in that if she has to give presentations she will always start with te reo but is very conscious of getting it right so she will check first with one of the reo teachers. The connection she feels when she introduces herself in Māori is immeasurable, something she says can't be achieved with a 'hi'.

The impact of te reo Māori on the school for Matiu has been about "diversity of perspective and understanding the Māori voice" and ultimately "an acceptance of that … essentially creating a diverse mindset and just creating that understanding".

Other initiatives have been implemented at the school include hui ā whānau, which are held each term at WGC and are a helpful way to bring parents together, developing relationships and networks that are long-lasting and extend beyond the school. At the end of each year, a poroporoaki is done for the year 13 te reo students to celebrate their achievements. They invite inspirational guest speakers to speak with the students about their experiences and to open their eyes to other possibilities. Other initiatives they have for Māori students are weekend study wānanga providing help in the curriculum areas they may need assistance with. In addition a study centre is held every Thursday after school for both Māori and Pasifika students.

SECONDARY SCHOOL PŪRĀKAU

KING'S COLLEGE

Pūrākau of King's College

The school

Established:	1896
Principal:	Simon Lamb
Teaching staff:	90
Students:	1077
Decile:	10
Rohe:	Ōtāhuhu, South Auckland
Kaiako Reo Māori:	2
Māori students:	11%
Māori BOT:	Nil
TRM students:	340 students - 170 (Y9) and 170 (Y10)

King's College

King's College, an elite private secondary school situated in Ōtāhuhu, South Auckland caters for boys in Years 9 and 10, and is co-educational in Years 11 to 13. Of the students at the school, 81% are male and 19% are female. Thirty nine percent of students live onsite in college boarding houses.

Notwithstanding the many changes that have occurred at the school since it opened in Remuera in 1896, King's College remains committed to "providing an excellent all-round education and to developing the mind, body and spirit of our students" (King's College, 2018). ERO describes the school in its most recent report as being "future focused while building on the school's strong tradition" (ERO, 2017).

Compulsory te reo Māori

Bishop John Patterson (an ex-student himself) is considered pivotal in the start of te reo Māori at the College. Now retired, John began learning te reo while at University in Auckland and although he had passed Māori at university, he still could not speak te reo. His proficiency developed during his seven-year curacy in the northern rural community of Waimate North, among the Māori community there (Moyes, 2010). As recounted by Lincoln Savage (Te Arawa) Teacher in Charge (TIC) of te reo Māori, John returned to the College with the idea that "te reo Māori needs to be incorporated into the school". This was in the early 1970s and at that time, his message was not well received. It did, however, ignite a spark that facilitated a shift in opinion and attitude towards te reo Māori at the school.

In 1994, kapa haka was introduced at the school and in early 2000, te reo Māori became a correspondence subject. During that time a number of external reo Māori tutors came into the school, including Te Kepa Stirling. Lincoln also credits some former Māori parents, such as Willie Jackson and Moana Maniapoto, as being instrumental in providing momentum in the push for te reo Māori at the school through their challenges to have it included as a curriculum subject.
In 2009 the board of trustees agreed to allow te reo Māori to be taught as a subject at King's College. The HOD of Modern Languages at the time expressed his concern that very few students would take te reo Māori as a subject because of the large number of subject options, so his suggestion was to make te reo compulsory for all year nine students. This was accepted and the school began its implementation of compulsory te reo Māori in 2010, a bold move at the time which caused a stir nationally with remarks such as 'Te reo Māori is finding a home in one of the country's most prestigious schools' (NZ Herald, 2010).

Following the introduction of te reo Māori as a compulsory subject for all year nine students, the push was made by Lincoln to have compulsory te reo Māori continued for all year ten students as well. He was successful and teaching to all year ten students began in 2012, alongside employing a second te reo Māori teacher. King's College is effectively the only private secondary school in Aotearoa to provide compulsory te reo Māori for all students in years 9 and 10. Te reo Māori at King's College sits under the Modern Languages Department alongside French, Spanish and Latin. In addition to being compulsory for years nine and ten, te reo Māori is offered as an optional subject from Years 11 to 13 (NCEA levels 1-3).

Insight into how te reo Māori became a compulsory subject at King's College was provided by Simon Curnow (HOD Modern Languages) and Phil Coombe, (Deputy Headmaster), both of whom were crucial members of the team championing this initiative. Other members of this team who have since left the school were Ken Carrington, Bishop John Patterson, Reverend Warner Wilder and Richard Stead. Phil gave some context to how this came about and why he considers this to be an important initiative at the school. "Essentially it was some like-minded individuals who were in senior positions who really drove the change and that was because of a mix of things … a voice of conscience, being a New Zealander and supporting language education."

Since Lincoln started at the school in 2010 the number of Māori students has increased from 4% to 11%, a significant shift for a predominately Pākehā school. Lincoln credits the increase in Māori students primarily to the compulsory te reo Māori policy and subsequently to the high profile of the kapa haka group, as well as the increasing availability of scholarships. A number of Māori parents have shared with Lincoln their reasons for sending their sons to King's College. One example is as follows: "I wanted a top academic

school, excellence and everything but when I saw they had te reo Māori it was like yup, I'm bringing my son here".

The delivery of compulsory te reo Māori at King's College has been a challenge for the reo Māori teachers. Currently classes are delivered in 3 periods out of 60 in a two-week cycle, with an optional extension reo class in years 9 and 10. Previously classes were delivered for half a year with one period per day, allowing for a continual flow and more consistency for both students and teachers. This is something that the reo Māori teachers are working to remedy; however, they are having to compete with all the other subject options that are available to students.

Prior to his employment at King's College, Lincoln was contracted as an external tutor to assist a small group of students who were doing te reo Māori by correspondence. Although he has witnessed a shift towards te reo Māori at the school since he started, Lincoln shares his aspirations for te reo Māori at the school: "Our reo department … the hope is that we can make it grow, we can expand it … the ideal scenario would be for te reo Māori to be its own department". As TIC reo Māori, Lincoln has ensured that relationships with local iwi are acknowledged and fostered through Rihari Wilson, the other reo Māori teacher, who has whakapapa connections to mana whenua and who ensures formalities at the school are supported by his kuia and kaumātua. Another area of support for mana whenua has been the implementation of a scholarship for students from Ngāti Whatua, which has been offered for four years.

Initiatives

In addition to compulsory reo Māori for years 9 and 10, King's College offers optional extension reo Māori classes. Students receive a more in-depth look into te reo and tikanga Māori. Rihari talked about the impact these classes have on students. Both Rihari and Lincoln have made the decision that they will only speak Māori to these students so that these students have the opportunity to develop their fluency and confidence and gain a sense of pride.

King's College has developed a highly successful kapa haka group that has attended the National Kapa Haka Competitions twice. This is a major achievement for King's College and there is understandably a lot of pride throughout the school in regards to the group's success. Some of the previous tutors have included Tapeta Wehi, Reverend Popata and Reverend Warner Wilder.

Moving up in the divisions at the ASB Polyfest is not an easy task and something that has required a lot of time, energy and commitment both from the tutors and boys in the group. Part of the reason they were able to progress from Division 3 to Division 2 to Division 1 at Polyfest was because it was agreed to have only boys in the group. Previously they had allowed girls in the group but due to the relatively small number of girls joining who were new to kapa haka it was decided to only have boys in the group. This decision was made in consultation with all those involved and also took into account comments received from the judges.

The school has written and performs the school haka with honour and pride on numerous occasions, including pōwhiri, and sports tournaments.

Another initiative that has been introduced at King's College has been to give Māori names to a number of the buildings around the school. One of these is the Year 9 boarding facility, which carries the name Te Pūtake. This name signifies that the students at that level are the foundation and that "they will grow and become role models and leaders within the school and the community". Another example of naming buildings is the Medical Centre,

Lukas Halls - Helping to open minds

Lukas is a year 13 student at King's College and has been a boarder at the school since 2014, when he started in Year 9. Lukas is from Taranaki (Ngāti Ruanui) and chose to attend King's College to follow his passion for rugby.

His future ambitions include attending university and studying for a social work degree. He would like to include te reo Māori in his studies and build on the learning he has gained at King's College.

A big motivating factor for Lukas wanting to learn te reo Māori and embrace his culture has been the influence of his koro, a native speaker. He would try to help Lukas and his siblings to learn words and phrases in te reo when they were younger. Now when Lukas returns home to Taranaki he is able to initiate conversations with his koro, something that has surprised and delighted his koro.

He thinks it's great that the school offers te reo Māori and for him it has been an eye-opening experience, giving him more of a connection to his culture through te reo and kapa haka. He also sees that in a small way, making te reo compulsory for year 9 and 10 students is helping to open minds and ultimately increase the spread of the language.

Lukas has ambitions to continue his rugby career; something he chose above being a part of the kapa haka group.

Asked what motivates King's College to use and promote te reo Māori, Lukas thought that it was because of the history that it has in New Zealand.

Lukas agrees that the reo Māori teachers are very important in progressing te reo and tikanga Māori at the school. He says they make learning fun, which means that it becomes an enjoyable experience for all students.

which has been given the name Whakaora Cottage. Signage outside these places provides a visual presence of te reo Māori in the school. This has been a good start; however, Lincoln thinks more could be done and would love to see a visual presence outside each of the whare in the form of pou whakairo.

Both Lincoln and Simon Curnow are supportive of staff members who have begun sending emails "using mihi, using tuku whakaaro, they're using mā te atua koe e manaaki, ngā mihi, nāku noa, ngā mihi, tēnā koutou e te whānau, they are using those sorts of things; one teacher sent an email and her reply was simply ka mau te wehi". Lincoln adds that although these are seemingly small steps, in the context of the college he considers them to be huge steps and each one assists in normalising te reo Māori within the school.

There are a number of initiatives that Lincoln and Rihari Wilson (Tainui, Ngāti Whatua, Ngāti Rongomaiwahine, Ngāi Tāmanuhiri), reo Māori teacher, would like to be able to implement within the school, but they are restricted in their time and resources. One of those initiatives is providing PD workshops for staff and teaching whakataukī, kīwaha and haka to students in the boarding houses. Requests from alumni of King's College for assistance in relation to things Māori (such as having a Māori group come to them or a university student requiring assistance with his studies), place yet another strain on the workloads that Lincoln and Rihari are expected to carry.

Lincoln reminds us that with a staff of only two, these things will take time and they will do what they can but avoid burning themselves out. Lincoln recognises that people do not generally see the workload Māori teachers have to carry, as "they are always the port of call for anything Māori." Lincoln raises an important point, which is something that Professor Jenny Lee discussed in her PhD thesis. Jenny notes that the multiple roles Māori teachers are expected to fulfil often results in extreme workloads (Lee, 2008)

Impact

Phil Coombes (Deputy Headmaster) shared his thoughts about the impact te reo Māori has had on the school. He sees the impact as "positive because it has made people go oh yeah we are New Zealanders and we should do something and yes I'm happy to learn about it and I can see some advantages in learning about it." He also makes the comment,

> *Let's say that the Māori language dies … that would be a terrible thing in a country that promotes protecting endangered species, protecting our waterways, clean green … protecting our culture; that would be a terrible thing … and I think there is a subconsciousness around that … the preservation of what makes us New Zealanders.*

Asked what he thought motivated the school to promote and use te reo Māori, Simon Curnow (HOD Languages) responded that the school has a responsibility to produce competent citizens of Aotearoa, who have an understanding of bi-culturalism and Māori culture, as well as providing an opportunity for the school to market itself.
Although te reo Māori has become more normalised at King's College and more accepted, Lincoln explains that Māori students often find it hard trying to learn their language as they "feel whakamā about not knowing the language, not knowing the culture … but somehow feel that they should; we use the word tino rangatiratanga to have our own independence of the modern languages." For those Māori who take up learning te reo, this process can be a highly emotive experience, leaving the learner with feelings of anxiety and whakamā, as ultimately their identity is intrinsically connected with their language and culture (Rātima, 2013; Te Huia, 2013). Rihari described his current relationship with te reo. For him it incorporates a Māori world view and that means "it's more than just a language you speak, it's a language you feel".

Lincoln Savage - Kōrero Māori with my nan

Lincoln Savage is the Teacher in Charge (TIC) of te reo Māori at King's College. He has been a teacher for some 18 years and was part of the inaugural intake of Huarahi Māori at the Auckland College of Education, where his language learning journey began in 1997. His main inspiration for learning te reo was his grandmother; he wanted to be able to speak with her in te reo Māori. He grew up with his grandmother who spoke Māori, but she only conversed with her peers in Māori, never with her children or grandchildren.

Lincoln remembers asking his grandmother, when he was about 14, why she never spoke Māori to him and his siblings. Her response shocked him.

> *She said, I was six years old, I was in school. I only knew how to speak Māori. I went to school and I spoke Māori to my cousins … the teacher pulled me up and was going to give me a cane and she [my grandmother] said my big brothers, my older brothers they stood up walked over, pulled me to the side bent over and then took the cane. She was wondering why her brothers got caned. Apparently, it happened quite often … that she just couldn't stop speaking Māori and so her brothers were caned … that's when she sort of said right, I am going to learn how to speak English … that whole generational thing we now know [happened] quite often.*

He remembered being surprised hearing similar stories while he was at Training College and recognised how widespread the effect of banning te reo in schools had been. Lincoln's ultimate goal for learning te reo and consequently achieving a teaching degree was not primarily about language revitalisation but more about reclaiming the ability to converse with his grandmother in her native tongue, "I got to do that, sit down and have a kōrero … and made her proud."

As a teacher and father Lincoln is motivated to use and teach te reo because of the impact it has on 'his' kids, both personally and professionally. He sees the importance of passing on te reo to his 'kids' who can then pass it on to others. He is motivated by the thought that "one teacher can teach between 30-100 kids" and therein lies the ability to pass on our language and traditions. Te reo has given him so much in his life and he is passionate about sharing what he has learnt with others.

He describes his relationship with te reo as 'life changing'. He gave up a career as a promising rugby player to pursue his career in te reo. A Māori boy from Onepu, a little town near Kawerau, is now teaching at an elite Pākehā school. He says that for those who say te reo Māori has no value he is proof that it can take you around the world. "In fact", he says, "what can't it get you?"


NGĀ
TOHU
REO
MĀORI
2018
TE TOA REO MĀORI
KĀWANATANGA
Te Amorangi
mua Te Hāpai
Ō ki muri
ORUA LAKES COUNCIL

COUNCIL PŪRĀKAU

By Joeliee Seed-Pihama


TE RAU AROHA KITE TANGATA

COUNCIL PŪRĀKAU

CHRISTCHURCH CITY COUNCIL

Pūrākau of Christchurch City Council

The council

Whiria ngā whenu o ngā papa, honoa ki te maurua tāukiuki!

Bind together the strands of each mat, and join together with the seams of respect and reciprocity!

This catch phrase is used to express the joining of mana whenua with the Council in their relationship agreement. The Council signed this relationship agreement in 2016, with the six Papatipu Rūnanga of Canterbury: Te Ngāi Tūāhuriri Rūnanga; Ōnuku Rūnanga; Te Rūnanga o Koukourārata; Te Hapū o Ngāti Wheke;Te Taumutu Rūnanga; and Wairewa Rūnanga.

The principal iwi in the area covered by Christchurch City Council is Ngāi Tahu. The Council enjoys a strong working relationship with Ngāi Tahu through Te Hononga Council - Papatipu Rūnanga Committee. As a result, Ngāi Tahu and Christchurch City Council co-own Te Hononga – Civic Building, the main hub for Council services and contact. Te Hononga Council - Papatipu Rūnanga committee is comprised of representatives from the Rūnanga, the Mayor, the Deputy Mayor, and the chairs of Council committees, including the Multicultural Working Party. Fundamentally, this Committee enables the Council to strengthen relationships and communication with mana whenua and improves Māori capacity to contribute to decision-making. The Council also has a relationship with Mātāwaka, or Māori whose tribal affiliations are from outside of Christchurch but are part of the wider Māori community as residents and ratepayers. Situated at Ngā Hau e Whā Marae, Te Rūnanga o Ngā Maata Waka is a valuable stakeholder.

Governance

Lianne Dalziel is the current mayor of Christchurch City Council, which has 16 councillors who cover 16 wards. While the mayor of Christchurch is female, only five of the sixteen council members are female. Unfortunately, none of the elected council members are Māori.

Executive:

The Executive Leadership Team consists of Dr Karleen Edwards, Chief Executive, and 6 managers who oversee the management of the seven Council directorates. This team is made up of 5 women and two men, none of whom are Māori, to provide advice to the Council's elected members regarding their respective areas of management.

Current Strategic Priorities of the Council (over next three years):

- Enabling active citizenship and connected communities
- Vibrant, prosperous and sustainable 21st century city
- Climate change leadership
- Approaches to natural hazard risks
- Increasing active, public and shared transport
- Safe, sustainable water supply and waterways

Service Centres:
Akaroa, Beckenham, Civic Offices (Christchurch Central), Fendalton, Hornby, Linwood, Little River, Lyttelton, Papanui, Riccarton, Shirley, Te Hāpua: Halswell Centre

Rates Revenue:
$490.1 million (excluding GST) over 2018/2019

Staff
Total no. of staff: 3,000+
No. of Māori staff: 200 approx.
No. of Māori-speaking staff: Approximately 10 proficient speakers of te reo Māori, 20 with medium level fluency and 100 who have a basic level of understanding.

No. of te reo Māori Speakers in Christchurch:
The number and proportion of te reo speakers in Christchurch City has been declining since 2001, when 2.1% of the City's population could have a conversation about a lot of everyday things in te reo. In 2013, 1.8% of the City's population (5,900) could speak te reo. This compares with 3.7% nationally. Around 72% of the City's te reo speakers identified with the Māori ethnic group (Christchurch City Council, 2018).

Key relationships/ partnerships

- Mahaanui Kurataiao Limited is a resource and environmental management advisory company established in 2007 by the six local Rūnanga.
- Matapopore Charitable Trust is an advisory group established to advise on Ngāi Tūāhuriri and Ngāi Tahu knowledges, aspirations and stories for integration into the built environment of Christchurch during its post-earthquake recovery.
- Network Waitangi Ōtautahi supports the development of a multicultural, Treaty-based society and runs workshops that explore what it means to live in this country, what Te Tiriti o Waitangi says, and the Treaty as a framework for the future.

Key Māori Language Initiatives:
External:

- The council has collaborated with Anton Matthews, the owner of Fush, a restaurant located in Wigram, Christchurch, to provide free te reo Māori classes.
- Waitangi Day commemorations
- Citizenship ceremonies at local marae.

Internal:

- Reo 101: Free te reo classes
- Ngā Manu Tīoriori: Waiata group
- Ngāi Tahu 101: Marae-based Ngāi Tahu one day workshop
- Māori 101: Māori protocol experience at a local marae
- Ngāi Tahu team clinic held every Tuesday for staff to discuss any aspects of their projects that involve Māori
- Te Tiriti o Waitangi workshop provided by Network Waitangi Ōtautahi

Ko te Reo Kia Kitea: Language in the Landscape

The rebuild of Christchurch after the 2011 earthquakes presented an opportunity for the identity of Ngāi Tūāhiri and Ngāi Tahu and their connections to land, waterways and other taonga to be represented and reinforced in the recovery and rebuild of the city. Project teams from Matapopore Charitable Trust work together with Christchurch City Council and others on city rebuild projects to integrate the identity of mana whenua into the built environment.

One such example in which the Christchurch City Council and Matapopore have worked together is the new Christchurch central library, named Tūranga. Several cultural values, aspirations and narratives were integrated into the design of the building. The Library Leadership Team (Council staff), in particular, were very supportive of a dual language approach to signage and naming. This is evidenced in the naming of the library building, key spaces within the library itself, and bilingual wayfinding signage throughout.

Anton Matthews, the owner of Fush, a restaurant located in Wigram, Christchurch, has recently partnered with the Christchurch City Council to offer free te reo Māori classes at the newly-opened central library, Tūranga. When Anton first offered the classes at his restaurant, he was overwhelmed by the response and had to move to Christchurch Boy's High School to cater for the numbers of interested people. The numbers registering for the classes scheduled to commence in November, 2018 continued to grow and the council offered the library as a venue free of charge. For the first round of free classes, Anton reported in excess of 2,000 interested persons.

This desire for te reo Māori is also prevalent within the Council as articulated in various ways by the five staff who were interviewed to provide their perspective on Christchurch City Council's journey with te reo Māori: Kaharoa Manihera (Senior Advisor); Di Keenan (Public Information and Participation); Amy Harrington (Visitor Services Manager); Michael Ryan (Senior Procurement Specialist); and Alice Perkins (Te Reo Māori Educator).

Te Hononga: A Relationship Agreement

When Kaharoa Manihera, the Senior Advisor in the Ngāi Tahu relationships team, was asked what motivates the Council to use and promote te reo Māori, he responded that one of the primary factors was the thirst that staff already have for te reo Māori: "i te tuatahi, ko te hiangongo o ngā kaimahi, ko tērā tētahi o ngā mea matua". This hunger for te reo has been sown and nurtured in a relationship agreement between Ngāi Tahu and Christchurch City Council that saw both the iwi and the Council move into co-ownership of the main Civic Building in Christchurch, called Te Hononga. This is the same name given to the relationship agreement and to Te Hononga Council–Papatipu Rūnanga committee, which enables the Council to strengthen relationships and communication with mana whenua and improves Māori capacity to contribute to decision-making.

It is this treaty-based relationship and shared space that mana whenua and Council have used to launch several key initiatives. One of the first was the establishment of the Ngāi Tahu Relationships Team within the Council, in 2016, which consists of two positions - a Principal Adviser, Gabrielle Huria, and a Senior Advisor, Kaharoa Manihera. Specifically, these two positions provided the critical mass of Māori staff with the appropriate capabilities to establish initiatives that would greatly improve not only this relationship but also the Council's wider capability to engage with mana whenua. These activities include: Ngā Manu Tīoriori: Waiata group; Ngāi Tahu 101: Marae based Ngāi Tahu one-day workshop; Māori 101: Māori protocol experience at a local marae; Ngāi Tahu team clinic for staff to discuss any aspects of their projects that involve Māori; and a Te Tiriti o Waitangi workshop provided by Network Waitangi Ōtautahi.

Interviewees noted a general shift in society that they felt has influenced the growing desire amongst staff to learn more about not just the language but Māori culture as a whole. One staff member stated this simply, "I think the organisations use of te reo is part of its wider desire to better engage with Māori culture and Māori community" (MR, p.1). With the growing prevalence and usage of te reo in the media and in public events, it was

noted that staff are genuinely interested in what is being said and done in te reo Māori and why. Some staff members we interviewed pointed out the increased awareness among new staff, due in part to the Treaty of Waitangi workshops provided by Network Waitangi Ōtautahi. Staff commented on the transformative and decolonising impact of that specific workshop, with some colleagues telling one interviewee that, "their eyes had been opened", and they were now open to learning more about Māori in their professional mahi. Importantly, the Council has had more than 400 of its staff attend these workshops.

Di Keenan, the Manager of Public Information and Participation, noted that all 50 of her staff self-selected to do the eight-week te reo course provided by the Council. She says that all of her staff loved the classes and in fact, several of them went on to request support to attend refresher courses so they could keep their learning momentum going. Alice Perkins sees the thirst for te reo on a regular basis and comments that leaders using te reo Māori drives staff to want to learn more. She states:

> *"...once they feel that kind of power of, I've got what that one little tiny part meant, it felt good and they want more. They want to know, what's the mayor saying, what's the mayor saying, when she says all that stuff at the beginning."*

He Aha te Mea Nui o Tēnei Ao? He Tangata!

Amy Harrington - Te hiakai mō te reo

Amy's whakapapa connects her to England, Ireland, Scotland and France, but her family have been in Aotearoa for several generations, and she is very proud to be of this place. Amy is Te Kaiwhakahaere Kaitiaki Manuhiri (Visitor Services Manager) at Te Puna o Waiwhetū, the Christchurch Art Gallery. Following the earthquakes in 2011, the gallery was closed for several years, and Amy began her current role two weeks before the gallery re-opened to the public.

One of the key requirements of the gallery is to showcase and care for the artwork it exhibits in a way that engages the community and appropriately expresses the messages connected with the art works. The gallery has works that are by Māori and of Māori and as such they have some te reo Māori signage and promotion on their walls and in the design of the building. Amy has been instrumental in getting her staff into te reo Māori classes. The hope is that this will improve their confidence in bringing the written te reo Māori all around them to life. The correct pronunciation is a good step, but Amy aspires to take it further and enable their gallery visitors to have more of a bilingual experience. Amy found that although "kei te hiakai mātou mō te reo" (we are hungry for the language), holding the te reo Māori classes for staff in the main civic building was a barrier to attendance. In advocating for the gallery's professional development budget to be used, Amy has successfully seen classes being held for her staff in their own place of work and therefore has directly contributed to the creation of a more bilingual workplace.

Having trained as a primary school teacher prior to her position at the gallery, Amy had some previous exposure to te reo Māori. A subsequent OE and a stint working for an Australian company consolidated her desire to go back to te reo classes. In 2018, she enrolled in Te Ara Reo Māori, Level 3 at Te Wānanga o Aotearoa. Amy believes that learning te reo has helped her to learn about tikanga and te ao Māori, but more importantly perhaps, that te reo Māori is "an important part of the way that we can and should all exist together in this country with principles of te ao Māori. If you lose the language, you lose the conversations around all of that and you lose opportunities to think in alternative ways."

Michael Ryan - Migrating towards Te Reo

Michael immigrated to Aotearoa six years ago, from, as he says, Peretānia (Britain), where he grew up in a "melting pot" of cultures and peoples and was surrounded by diversity. Having arrived in Christchurch, Michael craved the richness of diversity that had nourished him in his earlier life. Keen to better understand his surroundings, he was surprised by how few people knew the history of the land and places around them, including the Māori place names they used every day.

After a couple of years, Michael decided to take things into his own hands and enrolled in Te Ara Reo Māori, Level 2 at Te Wānanga o Aotearoa. Serendipitously, his wife had just finished a six-week te reo Māori course with her employer, so they decided to enrol together and have been on this journey together ever since. Michael is a Senior Procurement Specialist at the Christchurch City Council. From a professional point of view, Michael believed that his position in the public sector would benefit from learning more about the Indigenous people of his new community, city and country. Not surprisingly, Michael has found learning te reo Māori a privilege, and has opened up so many more friendships and engagement with the Māori community.

Michael is still on his te reo Māori journey, currently enrolled in Te Aupikitanga ki te Reo Kairangi at Te Wānanga o Aotearoa. His commitment to te reo has extended into his professional work practice and he endeavours to use te reo wherever possible. Michael and other colleagues have established a regular coffee catch up to practice speaking Māori with each other. As manuhiri, he is enjoying learning more about Kai Tahu history and customs, and says te reo Māori has enriched him personally and professionally.

Leaders Who Build Relationships

According to the interviewees, their strong connection with the Ngāi Tahu Relationships Team has made all the difference for them in terms of developing and staying motivated to keep learning te reo Māori and tikanga Māori in their jobs. Gabrielle Huria and Kaharoa Manihera, the only two Māori staff members in that team, have been truly instrumental in the positive shift that the Council has been experiencing. One colleague in particular was very complimentary, and highlights in the following quote the results these two individuals have gained in using a relationship-based approach in their mahi:

"I love them and I love going and talking to them and I love every morning if I see Kaharoa I say "mōrena". He always makes me practice and I like that… I think they have not only brought the, sort of, organisation closer to the culture but I think they've actually brought individuals in the organisation closer to it too.

It was clear across all the interviews that having people such as Kaharoa Manihera and Gabrielle Huria in positions of influence has been integral in driving te reo Māori, Ngāi Tahu and tikanga Māori initiatives. Interviewees were frank and honest that since the establishment of the Ngāi Tahu Relationships Team the progression has been swift and real. Individuals throughout the council leading and championing te reo Māori within their buildings and areas of work was also recognised as significant.
Several key staff were mentioned, highlighting the importance of collaborative and strategic leaders who maintain and enable relationships in order to progress the kaupapa of te reo Māori across the Council. Alice Perkins, a Pākehā speaker and teacher of te reo Māori, illustrates the value and benefit in learning te reo Māori for all New Zealanders and is the current te reo Māori educator for Council staff. Making staff feel safe and able to make mistakes is something she is renowned for. Alice is loved by the council staff and is talked about as doing "a fantastic job". She is a strong leader and champion of te reo Māori within the Council. Another leader, Amy Harrington, the kaitiaki whakahaere manuhiri at the Art Gallery, was identified as "te kei o te waka" or the stern of the canoe, for her team. In her interview, Amy also led the way in terms of her aspirations and vision for the Council in its te reo journey. She said:

> *"I think that when people come in here and they see that we have bilingual labels and that our badges will say, bilingual badges or bilingual welcomes or if they hear us using, even between ourselves you know like, "ka haere au ki te office", you know things like that and we might not be talking to them but they can hear us speaking and then it's just like, this is Christchurch, this is how we talk and this is how we present our people and our place, that's our normal."*

Given the current hiangongo or thirst for te reo Māori throughout the motu, Christchurch City Council is certainly on the waka with a strengthening critical mass of capable people ready for a new cultural, political and physical landscape in Christchurch, in which te reo Māori is not only used and promoted but is normalised.

COUNCIL PŪRĀKAU

ROTORUA LAKES COUNCIL

Pūrākau of Rotorua Lakes Council

The council

Te Tatau o te Arawa

After the 2012 decision of the Environment Court, which recognised the Council's need to improve iwi consultation, the incoming Council and Te Arawa committed to developing a new partnership model. This finally came to fruition when the Mana Tū Whakaaetanga or Partnership Agreement was signed on 18 December 2015, between Te Tatau o Te Arawa and Rotorua Lakes Council.

Te Tatau o Te Arawa is a board of 14 members, made up of Te Arawa iwi and hapū (6 seats), Koeke (1 seat), Ngāti Whakaue (2 seats), Land Trusts & Incorporations (2 seats), pan Te Arawa entities (1 seat), and Rangatahi (2 seats). This board was established to guide and strengthen the partnership with Rotorua Lakes Council and represent a range of Te Arawa voices. The makeup of Te Tatau o te Arawa's board is crucial in providing the diversity needed to best represent Te Arawa (Rotorua Lakes Council, 2019a).

Te Amorangi

Te Amorangi is an operational unit designed to build, strengthen and grow the Council's bicultural capability, ensure integrated responsiveness to Māori and excellence of engagement in the Te Arawa Partnership. Only one year later, Rotorua Lakes Council was named as the winner in the 2016 Local Government New Zealand Excellence Awards.

Governance

The Rotorua Lakes Council has a mayor, Steve Chadwick, and 10 elected council members. All general members cover the entire local area, as it is not divided in to wards. There are seven men and three women on this Council, with two of the three women being Māori. Importantly, one of the Councillors, Tania Tapsell, is also a previous youth councillor whose skills and experience with the council contributed to her being elected as the youngest city Councillor in Aotearoa in 2016.

Executive

The management of the Council is covered by 5 key areas: Chief Executive's Group, Business Support Group, Operations Group, Infrastructure Group, and Strategy Group. Included in the Chief Executive's Group are both a Kaitiaki Māori and a Kaiwhakahaere Māori/Group Manager Māori; essentially providing two positions within the executive for Māori. However, there are currently 3 Māori staff members in this team, including Craig Tiriana, the Manager of the CE's office. Overall, there are 8 men and 1 woman in this executive team and together they provide advice to the Council's elected members regarding their respective areas of management.

Tatau Tatau - We together

The Rotorua Lakes Council's vision for 2030 is entitled "The Rotorua Way" and focuses on what makes Rotorua special – in particular, its strong Te Arawa culture and manaakitanga. This document guides the way forward for the Rotorua district and drives everything related to Council. This Vision begins with an expression of how integral Māori culture and people are to the region and reinforces this by expressing this statement in both English and Te Reo Māori:

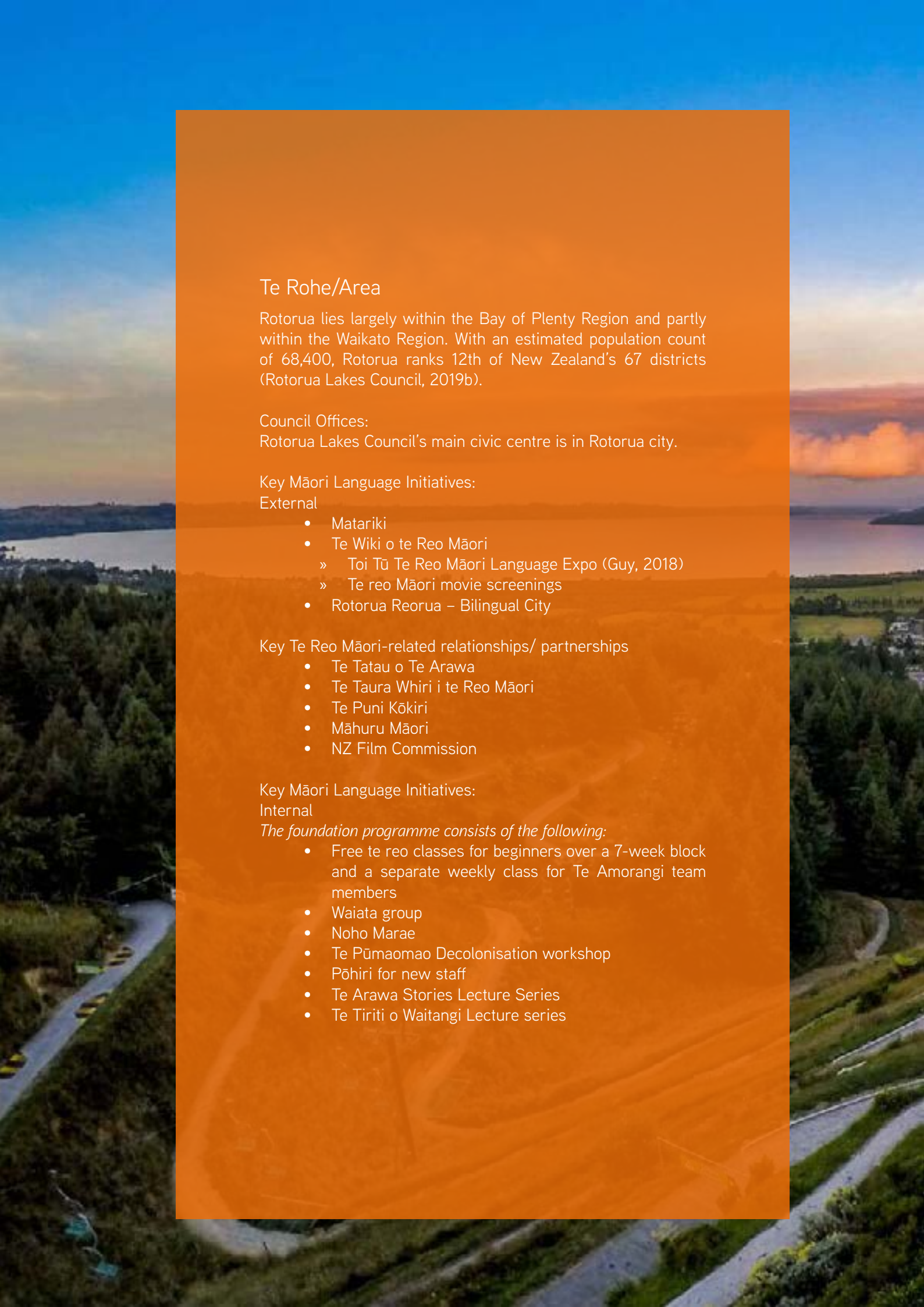
> Vision 2030 – The Rotorua Way
> *This is our home, we are its people.*
> *We're the heart of Te Arawa and a centre for Māori culture and expression.*
> *We're innovative and we share what we learn.*
> *We're driving opportunity, enterprise and diversity.*
> *We're supporting a legacy of sustainability for our environment.*
> *Rotorua is a place for everyone...*
>
> Tatau tatau - We together
> *Koinei tō tātau kāinga. Ko tātau ōna tāngata.*
> *Nā tātau tonu i ora ai te ahurea*
> *Māori me ōna āhuatanga katoa.*
> *He iwi auaha tātau e tuku nei i tā tātau e ako nei.*
> *E kokiri nei tātau i te angitu, i te hihiri me ngā rerekētanga maha.*
> *E kaha tautoko nei tā tau i whakapūmautanga o te taiao.*
> *Mō te katoa a Rotorua...Tatau tatau*

Vicki Cawte - Generational Growth

Vicki is proud to have been born and raised in Springfield, Rotorua. Vicki's father started at Rotorua Lakes Council when she was just a baby and therefore Vicki feels right at home in the council as a second generation staff member. Vicki began with the council at 16 years of age, working at the local Museum after school and during the weekends, and then in the customer centre some years later. However, for the past two and a half years Vicki has held the role of communications advisor; in total, she has almost 9 years of service with Rotorua Lakes Council.

Vicki considers it a professional responsibility to advocate for te reo Māori. Since the establishment of the partnership agreement between Te Arawa and The Rotorua Lakes Council, Vicki has seen a real shift in terms of the Council's relationship with iwi, and subsequently, to te reo Māori me ngā tikanga. In 2010, Vicki started working in the customer centre, where her only te reo-related instruction was to say "kia ora" on the phone. However, currently, it is expected that new staff attend noho marae, learn the language and disseminate Rotorua Reorua documentation. For Vicki, it is not just that te reo Māori is a part of our community but that te reo Māori "is us".

Seeking opportunities to use sentences and phrases in te reo Māori is also important to Vicki who has a 'real want and desire to learn' and progress past the words she has learnt thus far. As a result of the Te Arawa Lecture Series provided by the council, Vicki has also gained a deeper awareness and appreciation for Te Arawa dialect, histories and priorities, which have influenced her own personal view of Rotorua as a place. Despite being nervous and scared at several points on her journey, Vicki has pushed through to find more connection, pride, responsibility and awareness. She often wears a 'kōrero mai' pin as part of her work attire, even though she "probably couldn't have much of a conversation", as an outward symbol of her commitment to learning and using more te reo Māori into the future.



Te Rohe/Area

Rotorua lies largely within the Bay of Plenty Region and partly within the Waikato Region. With an estimated population count of 68,400, Rotorua ranks 12th of New Zealand's 67 districts (Rotorua Lakes Council, 2019b).

Council Offices:
Rotorua Lakes Council's main civic centre is in Rotorua city.

Key Māori Language Initiatives:
External

- Matariki
- Te Wiki o te Reo Māori
  - » Toi Tū Te Reo Māori Language Expo (Guy, 2018)
  - » Te reo Māori movie screenings
- Rotorua Reorua – Bilingual City

Key Te Reo Māori-related relationships/ partnerships

- Te Tatau o Te Arawa
- Te Taura Whiri i te Reo Māori
- Te Puni Kōkiri
- Māhuru Māori
- NZ Film Commission

Key Māori Language Initiatives:
Internal
The foundation programme consists of the following:

- Free te reo classes for beginners over a 7-week block and a separate weekly class for Te Amorangi team members
- Waiata group
- Noho Marae
- Te Pūmaomao Decolonisation workshop
- Pōhiri for new staff
- Te Arawa Stories Lecture Series
- Te Tiriti o Waitangi Lecture series

Te Tatau o Te Arawa: A Ground-Breaking Relationship Agreement

Te Tatau o Te Arawa represents an agreement between Rotorua Lakes Council and Te Arawa for an enduring partnership that strengthens Te Arawa's participation in Council decision-making and the Council's delivery of its obligations to Māori. In forming this relationship, the Council and Te Arawa seek to work together on projects of significance for the district and to benefit the community as a whole in its combined efforts for the future.

This relationship was described by staff at the Council as a "win, win" for both parties and has led to a higher likelihood of the Council "getting it right" and improving outcomes. This success was also recognised in the Local Governance NZ Awards in 2016, winning the Martin Jenkins Judges' Choice Award for Outstanding Value and Service Delivery. Furthermore, in 2018, Rotorua Lakes Council was recognised in two separate awards, which emphasised the collaborative approach and meaningful engagement Rotorua Lakes Council has with iwi LGNZ (2018).

In bringing the iwi and Council together, staff talked about key people such as Gina Rangi, a Kaiwhakahaere Māori who not only comes well qualified but who, due to her seat on the Executive, is also well positioned to effect and empower the change needed across Council. She is also able to talk directly to Te Tatau o Te Arawa and keep the lines of communication open between parties. Building "bi-cultural capabilities" as it was termed by one staff member, Aneta Morgan, became particularly crucial after signing the agreement and Gina immediately set about establishing a foundation programme that would not only build and broaden capability and capacity in te reo Māori and tikanga but also educate and inform staff about Te Arawa, Māori and New Zealand history and context.

Noho marae were indicated as being particularly important for staff in terms of their journeys. A decolonisation wānanga called Te Pūmaomao is run by Takawai Murphy and his wife during these are recognised as powerful sites of learning and consciousness raising for staff who attended. One staff member testified to its transformative potential in the following statement: "it wasn't a case of beating you about the head cause you weren't doing the right things but it was saying, well, had you considered this, or, you know, that, and that was fascinating... It made me think a little bit about how I looked at things. I had never considered myself to be biased in any particular way, but, there were some things that I thought about and I thought, oh well, maybe I should."

Rotorua Reorua: Creating Te Reo Māori Zones

On 11 August 2017, this partnership, with support from Te Puni Kōkiri, launched the highly successful Rotorua Reorua initiative, declaring Rotorua as the first bilingual city in Aotearoa. Rotorua Reorua allows Te Tatau o te Arawa and the Council to build and develop the unique cultural value proposition of the city, which lies at the heart of the Te Arawa peoples and is a centre for Māori culture and expression. Te reo Māori is front and centre in this relationship and one of its core aims - to make Rotorua bilingual. To date, the council has introduced several great te reo Māori "zones" such as a te reo Māori playground called Taikākā, with several other playgrounds in the pipeline (Rotorua Lakes Council, 2018).

Another fantastic initiative, which is underway, in agreement with NZTA (New Zealand Transport Authority), is the introduction of bilingual road signage. NZTA was quoted by the media as saying that "they respect and value the importance of te reo Māori and are working with local councils to incorporate bilingual road signage" (Māori Television, 2018b). Jane Gilbert, Library Director, believes in the power of bilingual signage: "I think it's important to say this is who we are and this is the way that we behave. I think the signage tends to do that." However, there are many complexities and challenges to such an initiative and financial resourcing is one. The human resources needed to establish a group or body to deal with language issues such as translation, dialect, strategy, frameworks and policy, for example, are very important. Aneta Morgan also told us that while the Council can and should be a champion for te reo Māori, the Te Arawa people and their representatives on Te Tatau o Te Arawa are the appropriate leaders of such a cause.

Lastly, the new library and child health hub, Te Aka Mauri, has also made a concerted effort to inject more Māori culture and te reo Māori into the built landscape and design, with bilingual signage throughout (Rotorua Library, 2017). Eventually, the Council hopes to develop a city that supports and promotes both te reo Māori and the English language. Vicki Cawte, Council Communications Adviser, commented that in her opinion, moving to becoming a bilingual city marked "a real shift and a commitment to acknowledge that our Māori people and the language is part of our community, so you know, it wasn't just acknowledging that we should do it, it was just that… it is us."

Ko Te Reo Kia Rangona: Talking the Walk

On the day the Rotorua Reorua initiative began, a new kōrero Māori pin was also launched in support of the kaupapa. This pin is designed around Te Pitau a Manaia and represents an active voice (Rotorua Daily Post, 2017). People wear this pin as a symbol of pride and to show their willingness to kōrero and be spoken to in te reo Māori, no matter their fluency. This positive attitude was exhibited by one staff member in particular, Vicki Cawte, who wore hers on the day of her interview for this research.

In the lead up to Te Wiki o te Reo Māori, in 2018, Rotorua Lakes Council was concentrating its efforts on some staff members in the customer service team in order to fast-track their learning in te reo Māori so they could better serve te reo Māori speakers who come to the service counter for assistance. Prioritising the importance of speaking the language and of demonstrating the council's commitment to te reo Māori continues to be a key focus. This commitment was exemplified by Te Tatau o Te Arawa, who led a march for te reo Māori during Māori language week; with the catch cry, "Kia kaha te reo Māori, tātau o Rotorua Reorua", "Let's all continue to speak Māori here in Rotorua Reorua." (Rotorua Daily Post, 2018a). Another amazing initiative run by the Council during te wiki o te reo Māori was the Toitū te Reo Māori Language Expo. This event was organised in order to highlight the language resources, programmes, classes and other services that are available within the district for speakers, learners or interested parties (Rotorua Post 2018b). This kind of community approach is also evidenced by the offering of te reo classes not only for staff but also for the wider community of Rotorua through Toi Ohomai, who run the classes on Council premises.

Making te reo both seen and heard is also a clear objective of Te Aka Mauri (the library and child health hub), which runs 'He Aka Pikirangi', a weekly total immersion reo Māori session for pre-schoolers. Jane Gilbert told us that she and her staff at the library are particularly keen to use and promote more te reo Māori, and consequently the Library is actively "encouraging staff to use Māori greetings to people as they walk through the door. In her view, ultimately, it's about encouraging all staff to have fun with it.

Alex Cookson - A spiritual change

Alex's full name comes from her mother's Tainui whakapapa and is an important ancestral name. Alexandra or Arekahānara refers to a renowned prophetic saying of the second Māori king, Tāwhiao. Alex is proud to carry this strong name with honour and to belong to another mighty waka, Te Arawa, through her father's whakapapa.

Born and raised on the North Shore, in Devonport, Alex was one of perhaps 5 Māori students at her local high school where, despite this, she studied te reo Māori up to level 2 NCEA. After leaving Aotearoa at just 16 years of age, she lived in several countries in Europe, and became fluent in Spanish. However, around 7 years ago, Alex came home to visit her Dad in Rotorua and decided to stay on. Alex started in the contact centre at the council only a few months before Rotorua was hit by extensive flooding in early May 2018, at which time she was quickly moved into the flood recovery office as a kaiārahi or community support officer. In Alex's role, she engages with people of all ethnicities, for which she finds her strengths in te reo Māori and Spanish invaluable. Her appreciation for the importance of correct pronunciation and her trilingual knowledge has been a great tool in developing strong relationships, quickly. The results are powerful; as she says, "I think when you walk into a room and someone uses the correct way of saying your name, you instantly have more of a bond".

Attending a noho marae during her first week of work as part of a suite of staff initiatives was pivotal in building relationships with other staff. The dynamics of the marae enabled free and equal conversation, with many people coming from different backgrounds and stages of life, to learn more about Te Tiriti o Waitangi and our history in a safe environment. Alex came out of the noho feeling proud of being Māori and wanting to find out even more. Te reo classes provided through the council also provided her with open access to explore her language and culture in a non-judgmental environment.


Waikato
REGIONAL COUNCIL
Te Kaunihera ā Rohe o Waikato

COUNCIL PŪRĀKAU

WAIKATO REGIONAL COUNCIL

Pūrākau of Waikato Regional Council

The council

Ngā Mana Whenua o te Rohe nei

The principal iwi in the Waikato region are Waikato, Maniapoto, Raukawa, Hauraki, Te Arawa and Tūwharetoa. There are many Māori authorities and tribal entities with which the Council engages. The Council has identified approximately 208 iwi and hapū and 187 marae.

Co-governance in the council is enacted through four co-governance standing committees, each specific to an iwi partnership: Waikato Raupatu; Te Arawa River Iwi; Raukawa; and Ngā Wai o Waipā. These co-governance relationships originate from provisions in Treaty settlement legislation requiring iwi participation in natural resource management decision making. Due to the provisions within iwi-specific Treaty Settlement legislation, Waikato Regional Council has five Joint Management Agreements and one Co-Managed Lands Agreement with iwi of the Waikato rohe.

Ko te Waka o te Kotahitanga, He Waka Ngāwari te Rere

A canoe of collaboration and mutual beneficial partnerships for all is the mission statement of the iwi relationships team, Tairangawhenua (to weave the land and the sea). This team provides cross-council advice, guidance and support on iwi and Māori cultural matters, and is tasked with building, maintaining and strengthening the Council's relationships with tāngata whenua in the region at operational, technical and governance levels.

Leah Wyatt - The Courage to Change

Leah's tribal affiliations are to Ngāti Maniapoto; she comes from the very heart of Te Kuiti. Leah spent her younger years in Putaruru and Cambridge respectively and graduated from the University of Waikato with a Master's degree. Leah is currently an environmental educator with the Waikato Regional Council and says she enjoys working for the council as it has a culture and a way of doing things that is based on respect.

In Leah's view, te reo Māori and Māori ways of doing things are part of what makes Aotearoa unique. She also believes that respecting both the Māori and Pākehā history of this land forms the very fabric of our society. Leah applies this same passion to the learning of te reo Māori and sees the normalising of te reo as part of her vision for the future, personally and professionally. A vision, she says, that is also important to the Council, and is evident in the initiatives developed to grow more confident and capable te reo Māori speakers in the workplace.

Being involved in the roopū waiata, a key initiative at the Waikato Regional Council, has turned out to be thoroughly enriching for Leah. Roopū waiata is a whānau-focused and welcoming initiative and Leah's own tamariki often attend with her. Leah says that she always feels safe at practices and has built up a genuine camaraderie with other staff members who attend. A milestone for Leah was being able to take the knowledge she has gained at roopū waiata and sing with her whānau on the marae.

Leah and her husband, who is also a council staff member, have attended the Te Ataarangi classes offered for staff and subsequently, they have been able to feed more te reo Māori to their children. Leah also set herself the goal of being involved in Māhuru Māori, a language initiative established to encourage speakers to only speak te reo Māori either all or some of the time during the month of September. This is a courageous step in her drive to make change, both personally and professionally.

Governance:

The Waikato Regional Council has 14 elected council members; 12 general and 2 Māori. The general members cover 6 wards, and each Māori seat holds a ward, making 8 wards in total. These representatives work in committees, and their decisions and/or recommendations are reported to the full council on a monthly basis. While Waikato Regional Council has two Māori seats and wards and Māori women hold both of these seats, there are currently no Māori in the general seats. Of the 14 Council members, 9 are male, and 5 are female. Importantly, one councillor who holds a general seat is learning to speak te reo Māori.

Executive:

The Executive Leadership Team consists of Vaughan Payne, Chief Executive, who is from the Whakatōhea and Ngāi Tai iwi, and 6 non-Māori directors/managers who oversee 5 key directorates and the CE's office. There are 4 men and 3 women in this executive team and together they provide advice to the Council's elected members regarding their respective directorates and areas of management.

Waikato Regional Council has seven priority areas for 2016-2019:

- Support communities to take action on agreed outcomes
- Forge and strengthen partnerships to achieve positive outcomes for the region
- Positively influence future land use choices to ensure long term sustainability
- Manage freshwater more effectively to maximise regional benefit
- Increase communities' understanding of risks and resilience to change
- Enhance the value of the region's coasts and marine area
- Shape the development of the region so it supports our quality of life (Waikato Regional Council, 2018a).

Te Rohe/Area:

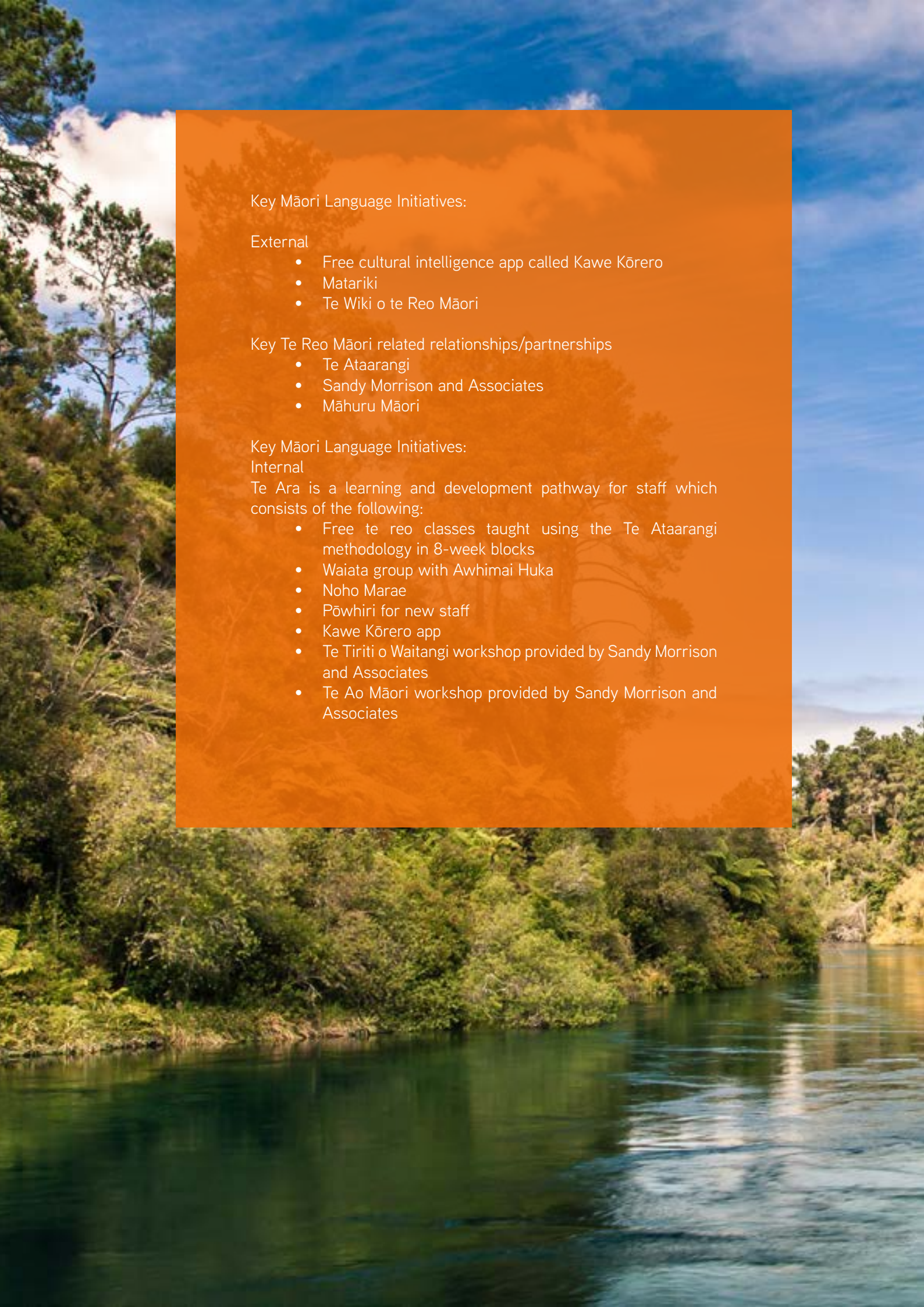
The Waikato region is the fourth largest in Aotearoa and stretches from the Bombay Hills and Port Waikato in the north, down to the Kaimai Ranges and Mt Ruapehu in the south, and from Mokau on the west coast across to the Coromandel Peninsula in the east. (Waikato Regional Council, 2018b).

Council Offices:

Waikato Regional Council's main office is in Hamilton. WRC also has offices in Taupō, Paeroa and Whitianga, and works depots in Tuakau, Te Aroha and Gordonton.

Number of te reo Māori Speakers within the Waikato Region:

The number and proportion of te reo speakers in the Waikato Region has been declining since 1996, when 6.3% of the region's population could have a conversation about everyday things in te reo. In 2013, 5.3% of the region's population could speak te reo. This compares with 3.5% nationally. This is in part due to the higher proportion of Māori who reside in the Waikato region. The highest proportions of Māori language speakers in the Waikato region were recorded in the Waitomo district (10.3%) andTaupō district (7.5%) (Waikato Regional Council, 2013).



Key Māori Language Initiatives:

External

- Free cultural intelligence app called Kawe Kōrero
- Matariki
- Te Wiki o te Reo Māori

Key Te Reo Māori related relationships/partnerships

- Te Ataarangi
- Sandy Morrison and Associates
- Māhuru Māori

Key Māori Language Initiatives:
Internal
Te Ara is a learning and development pathway for staff which consists of the following:

- Free te reo classes taught using the Te Ataarangi methodology in 8-week blocks
- Waiata group with Awhimai Huka
- Noho Marae
- Pōwhiri for new staff
- Kawe Kōrero app
- Te Tiriti o Waitangi workshop provided by Sandy Morrison and Associates
- Te Ao Māori workshop provided by Sandy Morrison and Associates

The Changing Context: Preparing for Increased Engagement

The growing interest and uptake of te reo Māori within the Waikato Regional Council is motivated by the increased need and desire to improve and develop relations with local iwi and with tāngata whenua in general. This has been at least partially motivated by the changing context in which the Council operates in terms of its legislative responsibilities and obligations. Generic legislation such as the Resource Legislation Amendment Act, the Local Government Act and the Land Transport Act, for example, all require consultation, engagement, and active incorporation of the voices and interests of mana whenua. Other legislation specific to Treaty of Waitangi settlements has seen joint management agreements come to fruition between the Waikato Regional Council and a number of "river" iwi such as: Waikato-Tainui, Raukawa, Te Arawa, Ngāti Maniapoto and Ngāti Tūwharetoa (Waikato Regional Council, 2018c). Importantly, the Waikato Regional Council also has two Māori Wards, unlike several other regional Councils, which have voted against them (Hurihanganui, 2018), meaning that the Waikato region has had two Māori councillors as elected members since 2013.

This changing context is also attributed by staff at the Council to the culture of the organisation itself. Alan Campbell explains, "I think 'the settlements' was a milestone and a process that was underway anyway, and it's in the culture of the organisation and has been for a long, long time; to be inclusive, to be as good as we can be, to challenge ourselves. And the people that we recruit are recruited with those ideas in mind, that if you can't work with others, you are just not going to be good enough. So, in the realms that I work in, that's critical, so, we wind up working with people who are good at relationships and taking on new ideas and challenges." Waikato Regional Council is clearly obligated and committed to a Māori partnership approach and this changing tide required a learning and development pathway that would ensure the growth of capability and confidence across staff. According to Roger Lewis, "we needed to have our staff understand the implications of te ao Māori on their job and the implications of the Treaty on their job", and therefore, the iwi relationships team at the Council designed a suite of initiatives to meet that need. Included in this programme is content on te reo Māori, the Treaty of Waitangi, tikanga and Māori knowledge.

It was the opinion of several staff that society in general is shifting toward Māori language and culture. Roger Lewis discussed this in terms of a wider shift toward social justice in Aotearoa, which he describes as follows: "There is this general move towards te ao Māori, and, people in their private lives, they are actually very open to this. And, the people who come to a regional council, 'cause it's so environmentally focused, are very environmental, and so, those type of people are quite open to social justice issues. So, not only are they personally moving in that direction, our council is moving in that direction." Weaving together legislative obligations with a perceived wider societal awakening has seen the Council not only design a pathway, but walk upon it. Leah Wyatt, a Waste Minimisation Educator, told us that in her eight years with the Council, it has become part of their culture and that there is "a way we do things which is based in respect, you know… and this is just one of the many ways that the Council – walks the talk".

Kawe Kōrero, Kawe Māramatanga: Supporting Staff

Kawe Kōrero, meaning to 'spread the word', is an initiative launched by the Waikato Regional Council during Māori language week in 2017 to help staff, councillors and other councils to effectively communicate in their partnerships with iwi and Māori. Te reo and tikanga experts have worked closely in the development of the app, which has been built by Kiwa Digital (Kiwa Digital, 2017). The app provides easy access to basic information on te reo Māori, including audio to assist with pronunciation. It has interactive content full of visual and audio examples, and parts of it can be personalised. It also prepares users to attend hui or go on to a marae; teaching them what to expect, how to behave and how to contribute. The app is also available to the public (Waikato Regional Council, 2018d).

On 12 April 2018, this cultural intelligence app won the Capability Group Award for Innovation in Council – Community Relations. It then went on to win the overall 2018 McGredy Winder SOLGM Local Government Excellence Awards® Supreme Award. Growing the council's capability and confidence to effectively partner with iwi Māori is clearly a priority for Waikato Regional Council and this is perhaps most evidenced by this app (Waikato Regional Council, 2017).

Roger Lewis explained that the conception of Kawe Kōrero came about in direct response to staff need. When surveyed, half of all staff said they did not feel that what they understood about te ao Māori and te reo Māori was sufficient for their role, and so the Tairangawhenua team set out to find solutions to assist. As Tairangawhenua are a small team tasked with supporting all Council staff in this area, therefore, creating a tool that staff could take anywhere and that, in turn, might ease some of the pressure on Tairangawhenua to provide one-on-one assistance for the minor aspects of building cultural intelligence, seemed an effective response. This is not the first award the Council has won for te reo Māori related activities; it won the Māori Language Commission's award for excellence in te reo Māori and long term commitment to Māori language regeneration at the Ngā Tohu Reo Māori 2013 awards night (Waikato Regional Council, 2014).

Tukua Mā te Katoa: Building Te Reo Māori Champions

All staff interviewed made reference to the influence of Tairangawhenua, the iwi relations team, on their journey with te reo Māori. This kind of change has been a deliberate and well-planned strategy to build a critical mass of staff who can uphold certain cultural roles and responsibilities on behalf of the Council. This approach is born out of a need to relieve the pressure on Māori staff members, as well as empower staff to engage with mana whenua themselves. Roger Lewis explains, "We have groups come in and because it's being now our culture to welcome new staff with a Pōwhiri, when they have groups from overseas, so well, let's do a pōwhiri for them, cool! So, they ask us to do and… (and we say) no, you can do it, but we will support you and we will give you everything you need, so, and that's how we roll now, back before we came (Tairangawhenua team)… they (the Māori staff) would be the cultural oil that greased the wheels of everyone else. So, you know what I mean, they would go out and do the engagement bit and then once all the mihi is done and all of that sort of stuff, then they would step aside and say okay, go and do your work…. Now, we are more, we will walk with you until you are confident. But, in the long term, we cannot do all the engagements; we are going to empower you."

This approach involved finding out which staff had some existing competency and building upon it, or finding staff who were most open and willing to learn and connecting them with the right initiatives such as Noho Marae, an 8-week block of te reo Māori classes, or even just one-on-one help to brush up their skills. Alan Campbell has been with the Council for 37 years and was approached by Tairangawhenua early on. He explains, "…somebody from our Tairangawhenua team came to me and they said… they were changing the way

Alan Campbell - My crush on te reo Māori

In 1981, Alan began at the Hauraki Catchment Board, which later became the regional council. Today, in his transition to retirement, he is working part-time on the implementation of the 'Waikato Regional Plan Change 1'. This plan requires Alan to spend most of his time working with catchment communities and stakeholders to help develop plans that will improve the environmental performance of agriculture.

Born and raised in Ōtepoti (Dunedin), Alan is a fifth generation New Zealander who describes his upbringing as 'completely lacking any Māori influence'. As a young man of 19, Alan moved to the Waikato and witnessed racism toward Māori for the first time while working at a local dairy factory. The experience shifted his worldview. After Alan graduated from Te Whare Wānanga o Waikato in 1974, he went travelling overseas. Upon reflection on his time abroad, Alan recognised he was a New Zealander who couldn't speak his own national language, and he really wanted to change that.

After 37 years with the council, Alan is a valued staff member of the Waikato Regional Council and often called upon as a kaikōrero or speaker in pōwhiri for new staff. After completing te reo classes at Te Wānanga o Aotearoa over a two-year period, Alan was 'flattered' to be asked by Tairangawhenua, the council's iwi relationships team, to become a kaikōrero for the council. Although he had a harrowing couple of first

experiences, including forgetting some of his rehearsed lines, with the support of his mentors, he now regularly delivers whaikōrero in pōwhiri for new staff and finds it very fulfilling.

In Alan's view, there is a there is a misperception that Māoridom is overly serious and that if you do something wrong you will cause offence. He sees it as his duty to tell people that learning te reo Māori is 'really fun and achievable' and, furthermore, he believes that Māori 'start listening differently' when he uses te reo Māori reasonably well in his mahi for the council. Alan is enamoured with te reo, describing te reo Māori 'a little bit like if I were a teenager and I had a crush on someone - apparently unattainable, but in reality friendly'.

that they work in the organisation to being more of an enabler than a substitute and they wanted to build our organisational competence and capability in working with Māori. They said they had heard that I had done the wānanga course (Te Ara Reo Māori) and they wanted me to do the whaikōrero for our pōwhiri for new staff. I felt really flattered, I felt really, really good about myself that I could do that and nobody else that I knew of in the organisation could."

Another way in which the Council has grown its te reo Māori capabilities is through involvement with a nationwide te reo Māori movement, called Māhuru Māori, where people can commit to speaking Māori for all or part of September. Amazingly enough, the CE of Waikato Regional Council, Vaughan Payne, and Deputy Chair, Tipa Mahuta, along with several other staff members, took up this challenge in 2017 (Māori Television, 2017b). Part of how they made this possible was to support each other, as Roger Lewis describes: "we had to take each other along so that one of us can speak English while the other speaks Māori, so we try! And we only did it one day a week for the four weeks, that's like the lowest version and we tried to choose the day where we had a meeting but it was lower level importance and people that would be not supportive, but understanding, so, we put in things around us". This highlights the commitment of the Council to improve and normalise te reo Māori in their organisation, so much so, that they were innovative and careful around the implementation of this kaupapa and about making sure their champions were well supported throughout. When interviewed by Māori Television, Vaughan Payne further reiterated this and said, "The language is a treasure, I want to support the Mahuru Māori challenge, to support my colleagues." In doing so, Vaughan clearly outlines the value of te reo Māori for the Council and emphasises that building te reo Māori champions requires strong Te Reo Māori-speaking leaders.

PART 4
DISCUSSION AND FINDINGS

Te Kotahi
Research Institute
TE MATA PUNENGA O TE KOTAHI

Part 4: Discussion and Findings

Māori language normalisation, supported by Maihi Karauna, focuses on creating the conditions for te reo Māori to thrive as a living language "everywhere, everyway, everyone, everyday" (Te Puni Kokiri, 2019, p. 21).

This study is centred on better understanding the ways in which three types of New Zealand organisations (companies, secondary schools and local councils) value, promote and use te reo Māori. The nine organisations in this report have all right-shifted to the Active zone of ZePA to varying degrees, articulated in their pūrākau and evidenced in the way in which te reo Māori is used within their spheres of operation and influence.

Based on a thematic analysis of the interviews and development of pūrākau, the value proposition of each organisation typology is outlined. Also identified are seven broad success indicators that all organisations share to different degrees. These indicators provide a useful guide to others looking to advance te reo Maōri in their organisation. The Maihi Karuna (Te Puni Kōkiri, 2019) elements: whakanui; whakaako; and whakaatu, also provide a framework for discussion and an approach for achieving the Crown's vision 'kia mahorahora ai te reo'.

The value proposition of te reo Māori in organisations

Value propositions, in short, are promises of value, which are then delivered, communicated, and acknowledged (Emerson, 2003). In general, an organisational value proposition is aligned to the specificity of the organisation and its context – schools with learning, companies with customers, local governments with the communities they serve. At a very basic level, the value propositions for the three organisational typologies are: an economic value for the corporate sector; an educational value for secondary schools in the educational sector; and public value for local councils in the state sector. This means that while the companies operate in an economic marketplace, schools operate in an educational 'marketplace' and, we suggest, councils operate in a political 'marketplace' – each with their own sets of values, goals, structures, strategies, practices and stakeholders.

Considering the value proposition of te reo Māori in organisations becomes a complex and detailed task. To complement a pūrākau approach that has already storied the motivations and values of an organisation and its personnel, the value proposition of the three organisational types are broadly outlined here in relation to the nine language values previously identified (Nelson, 2018; Olsen-Reeder et al., 2017; Te Paepae Motuhake, 2011). This study has included another Māori language value that is more subtle, covert and unspoken: Māori language has a political value, especially evident in the state sector of local councils.

Company

The most striking and consistent collective narrative emerging from the study of the companies was the importance of embracing Diversity and Inclusion (D&I) as an organisation. The corporate push for D&I has often prioritised the inclusion of women, but has shifted to also include ethnic diversity. In the New Zealand context, D&I includes Māori and encourages staff to bring their 'authentic' selves to work. As such, te reo Māori is acknowledged, and awarded intrinsic, cultural and intellectual value.

The drive for D&I is twofold: diversity acknowledges our differences as people; and inclusion is the act of enabling diversity to exist in the corporate context. Therefore, the intrinsic value of te reo is reinforced in the push to celebrate diversity, and the cultural value of te reo is affirmed in its inclusion. In this environment, with strong support from the organisation, pōwhiri were incorporated by Spark to mark a new era in the company. Held in their main offices throughout Aotearoa and live-streamed to the entire company, te reo became a meaningful part of the cultural protocols of welcome.

Each of the three companies has a D&I arm in their business structure, with senior management involved in the leadership or as a sponsor. Māori, as the Indigenous people of this country, are prioritised as part of the D&I approach. For one company, the absence of Māori in their company and industry means a stronger focus on recruitment of Māori (even at an early age) into the sector. For another company it includes acknowledging the Māori staff within their workforce, especially those who volunteered to become Māori language ambassadors, thus awarding social value to te reo Māori. When the senior leadership of these companies endorsed te reo Māori through everyday usage or participation in cultural events alongside the Māori ambassadors, this proved to be a powerful way to raise the social value and status of the language, as well as that of the ambassadors involved.

In the D&I setting the intellectual value te reo Māori brings to the workplace is also recognised. For instance, the official Microsoft message about D&I reads: "Microsoft is hiring and developing the best, most globally diverse talent. Employees that represent the markets we serve give us greater consumer insight, creativity, and real-time market innovation. As Microsoft establishes itself as the world's technology leaders, we'll need the talents and perspectives of diverse populations to bring about superior results" (Microsoft, 2019). As well as appointing two Māori staff with language and cultural expertise (and passion) to lead the Māori strategy (in two of the companies), all the organisations recognise the language and cultural knowledge and skills of experts, and access these experts and advisors as required. Māori language, culture, knowledge and people have the potential to bring added value to the corporate marketplace.

The importance accorded to D&I in this environment indicates a real respect for te reo Māori, and a growing appreciation for Māori culture. Although the three companies, by their own admission, "have much more to do", there is genuine interest, effort and support to "get it right", whether that be the pronunciation of words, delivering a mihi or engaging with Māori.

The commitment to promoting te reo Māori can also be linked to companies' increasing concern about how they act, and whether or not their actions are 'socially responsible'. Corporate social responsibility has become a mainstay of most major companies' business models, and this is especially true for Silicon Valley-type technology companies. For example, Microsoft's 2016 Corporate Social Responsibility Report explicitly articulated their commitment to "ensuring corporate responsibility, safeguarding human rights, and protecting our planet."(Microsoft, 2016). Given the significant initiatives all three companies have made in collaboration with Māori language groups and experts, developing Māori language products that are free to all, it is reasonable to think that promotion of Māori language can be included within the ethos of 'corporate social responsibility'.

For all the companies, two of which are distinctively New Zealand corporations, and one which is a global company in which localisation is expected, te reo Māori is also seen to have an important 'nation-building' value. Māori language is part of articulating a New Zealand identity, part of our country's cultural heritage, and is a national touchstone that should be respected and supported. In every company, Māori words are visible, adorning the walls or names of rooms; in some instances, Māori words have become part of the company's lexicon.

Unsurprisingly, staff in these corporate environments were always acutely aware that commercial imperatives necessarily constitute the 'bottom line' in the corporate context. While no one directly identified te reo Māori as having a monetary value, and in fact all of the companies have significantly invested in free Māori language innovations for their customers and the general public, te reo Māori usually forms part of the 'Māori strategy or programme'.

For one company, part of the strategy is better connecting with Māori, including post-Treaty settlement tribal groups who are now considered key players, with the net worth of the Māori economy estimated at $50 billion (Tripp, 2017) and around $9 billion in assets being controlled by iwi (TDB Advisory, 2018). In this regard, inclusion of te reo and tikanga Māori is a way to better and more respectfully engage with Māori customers, whānau, hapū and iwi, and other Māori stakeholders.

Secondary Schools

The implementation of compulsory te reo Māori as part of the curriculum, as well as a commitment to biculturalism, are prominent features of all the schools discussed in this study. Their history of and commitment to biculturalism in the educational context sits in stark contrast to the original aim of early New Zealand schooling to 'civilise' Māori children through policies and practices of assimilation (Simon & Smith, 2001, p. 8). Schools have now become sites of language reclamation – te reo Māori is being regenerated throughout Kaupapa Māori schools and initiatives in the education sector, the very system that set out to abolish it (Higgins, et al., 2014; Muller, 2016). Subsequently, schools have the potential to become agents of change, thereby shifting the narrative of language inequality. Through their political, social and ideological impact, schools can influence students' linguistic beliefs and practices (Smith, G., 1987; 1990).

As an official language of Aotearoa, te reo Māori is included in the New Zealand Curriculum (reference). In 2007, curriculum guidelines supported the teaching and learning of Māori language in schools. Under the Education Act, "all schools must provide Māori language programmes to learners if parents request it, and state how this will be provided within their school charter (Ministry of Education, 2007). 'Tau Mai te Reo', the Māori Language in Education Strategy 2013-2017 (Ministry of Education, 2013), reinforces the importance of te reo and tikanga Māori in the national curriculum – from early childhood education to secondary schooling. The strategic document points out the benefits of te reo for all New Zealanders, and considers it the responsibility of the whole education sector to ensure its revival. Hardman (2018) states, "The Ministry of Education considers that there are benefits to be had by having a thriving Māori language that include 'cognitive, cultural, educational, economic, social and linguistic benefits'. Such benefits positively impact the national identity and psyche that contributes to the economy" (p. 49).

Each of the decile 10 schools in this research study has embarked on the bold move to support compulsory te reo Māori. In doing so, they have set themselves apart from most other 'mainstream' or English medium schools. All have introduced te reo Māori as a core component of the curriculum in Year 9, and in one of the three schools Māori language was a compulsory subject in both Years 9 and 10. The delivery of 'compulsory' te reo differs between the schools, from an intensive six-month period to a reduced-contact option over a full-year programme. Schools also differ in the length of time they have been providing compulsory te reo Māori: while it has been part of the core curriculum at King's College for eight years, it is a more recent occurrence (one to two years) at the other two schools.

Echoing the sentiments of 'Tau Mai te Reo' (Ministry of Education, 2013), the schools in this study believe that by providing 'compulsory' te reo Māori they help to build a better understanding of culture and people in the predominantly non-Māori students in their schools. They provide opportunities for students to engage in events and programmes that increase their knowledge of te ao Māori, thereby fostering a sense of nation-building.

In addition to students gaining a more bicultural perspective, non-Māori teaching staff have also been given the opportunity to increase their understanding of things Māori, including te reo and tikanga Māori, affirming the educational and cultural value of the language. An example of this can be seen in one of the schools, which has appointed a Treaty Resource Advisor who delivers workshops for all staff to upskill them in their knowledge and understanding of the Treaty of Waitangi and how this translates into the classroom and engaging with Māori students. This school has also made a conscious effort to use only kupu Māori for their school's value statements, and workshops have been held to ensure all staff understand the essence of concepts such as 'Manaakitanga'.

Acknowledging the mana whenua of their regions and developing those relationships is considered important in all schools. Having Māori staff who can bridge and foster these relationships is considered an advantage, and an enactment of their social and intrinsic values. At one school, employing a new te reo Māori teacher presented an opportunity to engage someone with connection to mana whenua, who has those iwi and hapū connections, thereby strengthening the relationship between the school and the local Māori community. This school also offers a certain number of scholarships to iwi, showing a willingness and commitment to engage with Māori.

A number of key people in these schools have been instrumental in raising awareness of the importance of te reo Māori in education. Two of the three schools are private Anglican schools and in both cases it has been the clergy who have been influential in using, promoting and advocating for te reo Māori. At King's College, Bishop John Patterson, who spent years living in a Māori community in Northland, is acknowledged as a key champion in advancing te reo Māori at the school. Similarly at Christ's College, the Chaplin, Reverend Bosco Peters, has played a significant role in promoting and using te reo Māori at the school. In all the schools a number of Māori parents are also acknowledged for advocating for changes in attitudes toward and the status of te reo Māori.

According to some of the participants' interviews, some Māori parents in particular had chosen a school because of the compulsory te reo Māori component. Providing compulsory te reo Māori in these schools can be seen as a point of difference, providing students with an intellectual, cultural and social advantage over their peers in other schools.

Council

The three councils involved in this study have all been recognised through various awards for their leadership, innovation and commitment to te reo and tikanga Māori. Therefore, while there is an expectation that councils (as local government) will play a role in supporting te reo Māori, these councils are leaders in this sector.

In our interviews with local council personnel, it was clear that while there is an enthusiasm about te reo Māori, especially demonstrated by the people we interviewed, it is a part of the council's civic responsibility and falls within a larger Māori political landscape that focuses ond the Treaty of Waitangi. Hence, we suggest that one of the value propositions of te reo Māori in the context of the public sector, particularly local councils, is political.

The Resource Management Act 1991 and the Local Government Act 2002 (LGA) are two significant pieces of legislation that have increased the statutory responsibilities of councils to engage with Māori and recognise the Treaty of Waitangi. For instance, under the LGA, councils are required to:

- ensure they provide opportunities for Māori to contribute to decision-making processes
- establish and maintain processes for Māori to contribute to decision-making and
- consider ways in which they can foster the development of Māori capacity to contribute to decision-making processes
- provide relevant information to Māori
- take into account the relationship of Māori and their culture and traditions with their ancestral land, water, sites, wāhi tapu, valued flora and fauna, and other taonga (Local Government, 2007, p. 3).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Engagement' with Māori, including whānau, hapū, marae, iwi, mana whenua and communities, means not only communicating and consulting, but increasing Māori participation and the formation of relationships in order to work together. Therefore, te reo Māori is considered by most council staff we spoke with as one way to enhance relationships and engage respectfully with Māori.

With the requirement to 'engage' with Māori, mana whenua have emerged, especially those in the post-Treaty settlement phase, as powerful and complex entities. In the preceding pūrākau it is evident that each of the areas under the control of the local councils differ in land mass and waterscape, resources, population and mana whenua, marae, hapū and iwi groups. For instance, the population of Christchurch City is 388,400, of which 9.4% is Māori (Christchurch City Council, 2019); the Waikato Region has a similar-sized population of 403,636 with double the percentage of Māori, at 20% (Statistics New Zealand, 2013a); and the Rotorua Lakes area has a much smaller population at 65,280, but with a much higher percentage of Māori at 37% (Statistics New Zealand 2013b).

Furthermore, the way each council engages in partnership with Māori in their respective areas differs too, not determined solely by Māori but by the structure and formation of the councils themselves. Two of the councils have treaty partnerships with mana whenua, and the other council has a different make-up, with two Māori wards and joint-management agreements with local iwi.

In this context, te reo Māori has political value. 'Political value' here relates to the value that can be created by ensuring that partnerships with local iwi and Māori groups are built on respect for and an understanding of Māori culture. Throughout this report it has been emphasised that Māori language is not just about the process of enunciating te reo words or memorised phrases, it is about a respect given to te reo Māori and Māori culture and heritage more broadly. As local and regional councils work to fulfill their statutory requirements regarding consultation with Māori, these requirements can be augmented by more authentic engagements with Māori culture, heritage, and processes. Prioritising te reo Māori is one way in which this can be expressed, and can create political value through lasting and mutually beneficial relationships with Māori.

An example of the potential of councils to work in partnership with Māori and support te reo Maōri is Rotorua Lakes Council, who were the winners of the Māori Language Awards, 'Te Amorangi ki mua, te hāpai ō ki muri' (Government section). In August 2017, Rotorua became New Zealand's first official bilingual city. As a result of the Te Arawa Partnership Agreement 2015 (which officially recognised Te Arawa as mana whenua) the Council was able to establish itself as a bicultural organisation. 'Rotorua Reorua' seeks to raise the status of te reo Māori within Council and throughout its communities, and in doing so explicitly accords te reo intrinsic, cultural, social value. The Council also offers a whole suite of language-learning options as well as opportunities to use te reo in meaningful ways internally and with the community.

While each of the local council regions is different, all have a strong Māori presence in the council. The strength of relationships that are both official and structured, as well as those relationships that are informal and more personal between Māori and council staff (who may also be Māori) are central to the ways te reo and tikanga Māori are articulated through council-led and supported activities.

Given the focus on engaging with Māori, staff with expertise in te reo and tikanga Māori are valued within the council setting, especially those who have strong connections to mana whenua groups and Māori networks. In two of the council organisations the strategic development and engagement initiatives are led by Māori, and in the other this position is held by a Pākehā, fluent in te reo and well connected to local Māori communities.

Echoing the sentiments expressed by Mamari Stephens, Maihi Karauna (Te Puni Kōkiri, 2019) acknowledges that, in order for local councils (as part of the Crown) to "recognise the value of Māori language, and to deliver quality services to Māori communities, it needs to ensure the public sector can 'speak' the language itself. By doing so, it will have both a direct and indirect impact on language revitalisation" (p. 19). Pōwhiri, whakatau and other protocols are not only practised in official proceedings but also internally to welcome new staff and celebrate specific events. Similarly, staff grounded in whanaungatanga and able to build good relationships internally are also recognised and valued as being able to 'personalise' te reo, whether they be in a customer-based role or working in internal operations. In this context, te reo and tikanga are, to a certain extent, both legitimised and institutionalised within the culture of the council organisation.

With a wide range of te reo Māori activities and initiatives enacted throughout the council organisations, Māori language can be considered to be explicitly valued in several ways. Most evident, in relation to the aforementioned Māori language values (Olsen-Reeder, 2017; Nelson, 2018), is the intrinsic, social, cultural and spiritual value of te reo Māori. The spiritual value of te reo is inherent in much of the council work related to the tapu invested in land, water and environment.

Seven success indicators in right-shifting organisations

Using a Kaupapa Māori approach as a theory of change to better understand the bigger picture of change across three typologies of (nine) organisations, this study has identified seven shared success indicators that value te reo Māori and encourage its normalisation in organisations. These high-level process (as opposed to outcome) indicators describe strategies, initiatives and practices that both value and create value for te reo Māori.

Each indicator uses the name of this report as a referent for change. Drawing on the following lyrics of the waiata composed by Ngoi Pēwhairangi, "Whiua ki te ao, whiua ki te rangi, whiua ki ngā iwi katoa. Kaua rawatia e tukua kia memeha", this waiata encourages the release of the Māori language to the world and to all peoples, and never let it wane (Karetu and Milroy, 2018).

Tukua te reo kia ū: The organisational mission

The Māori words of this indicator are a directive to enable the language to take hold. In all of the organisations, te reo Māori is seen to contribute in some way to their value propositions, and therefore is embedded somewhere as a part of the mission or purpose of the organisation. Whether it be a part of a strategic goal, school charter, mission statement or legislative requirement, te reo Māori is identified, recognised and resourced as an important part of the organisation's 'business'. For some organisations it means that there is a clear non-negotiable position about te reo Māori, i.e., it is a compulsory subject at school, or a core part of a flight attendant's training at Air New Zealand. To be purposefully included and implemented in the ethos of the organisation sees the mana and status of the language realised.

Companies

In the corporate sphere, the push for D&I creates a strong foundation for the recognition and inclusion of Māori as Indigenous people of Aotearoa, and in turn ensures that te reo Māori is an integral part of this approach. In each company there is a senior manager appointed to head D&I, and usually another manager to head the Māori strand, which is accorded its own budget to resource special initiatives. With such a commitment to te reo Māori at the core of an organisation, a range of initiatives is able to be progressed and supported both internally and externally with the customers and stakeholders. The D&I culture encourages everyone to be their 'authentic self', and in doing so there is an interest and acceptance in the intrinsic and cultural value of te reo Māori.

Secondary Schools

Compulsory te reo Māori has become a normal part of education in these secondary schools, thereby enriching their understanding of te ao Māori. The provision of te reo Māori as a core curriculum subject provides the opportunity for an enhanced understanding and appreciation of bi-cultural practice as well as the ability to influence the status of te reo in these mainstream environments. Wellington Girls' College clearly illustrate commitment to incorporating te reo and tikanga Māori into the school through schoolwide values of manaakitanga, manawaroa, ngākau pono and whakarangatira. All staff within the school receive training around these values and how they can incorporate them into their teaching practice.

Councils

Within the three councils involved, treaty-based relationships are highly valued. Formal partnerships with mana whenua, iwi and hapū, developed in the last five years, ensure

that Māori are able to be more involved with the council than ever before. Without the engagement, support and push from mana whenua and Māori groups, the commitment to, and initiatives for, te reo and tikanga Māori would not be as strong or sustainable. These relationships are formalised through partnerships and agreements, and operated through specific Māori groups or leaders within councils, such as Te Amorangi, a unit within Rotorua Lakes Council set up to work in an integrated way with the Te Arawa Partnership Agreement. With an aspiration for te reo and tikanga Māori to become a living part of the relationships between councils and mana whenua and Māori communities, councils are making efforts to uphold the status of te reo Māori and are dedicated to upskilling their workforce.

Tukua te reo kia arataki: Leadership

The word arataki means to guide, but is made up of the two words 'ara' (pathway) and 'taki' (group), which suggests enabling many to travel together. This indicator is twofold: firstly it relates to leaders in positions of authority actively supporting te reo Māori; and secondly, others becoming leaders because of the expertise and/or commitment to te reo Māori. This indicator reinforces the mana and status of the language, while also emphasising the importance of 'use' (mahi) as identified in the language-planning elements of Maihi Karauna (Te Puni Kōkiri, 2019).

All organisations have the most senior manager, CEO or principal actively engaged and supporting right-shifting initiatives, and people appointed specifically to lead the Māori initiatives in the organisation, as well as ways to recognise people within the organisation who show leadership in te reo Māori.

Companies

In the corporate setting, one of the most powerful signals of the value of te reo Māori for staff in a company is the use of te reo Māori by the most senior managers. Whether it be participating in pōwhiri by delivering a mihi and singing waiata, using 'kia ora' as a preferred greeting in all forms of communication, or active encouragement and support of initiatives – modelling by the most senior leaders makes a difference and sends a strong message about the perceived status of te reo in their organisation.

Just as important is the person with expertise (usually Māori) and/or responsibility for leading the Māori strategy, which always includes Māori language. In the two companies that have a specific Māori person in this position, there is a deeper cultural engagement with, and strategic oversight of, te reo Māori internal activities, as well as their broader business-related activities with external customers and stakeholders.

In two of the three companies, the third group of leaders that are collectively just as powerful are the self-identified and voluntary 'Māori language ambassadors'. This group is able to champion te reo Māori on the ground in the workplace on an everyday basis. While some regional offices are stronger than others, this group is able to build its own networks and often organise initiatives related to a particular context, such as kapa haka groups and Māori language week celebrations on the ground and in their everyday work.

While many non-Māori are passionate and successful Māori language ambassadors, for the Māori staff this represents a significant opportunity to be recognised positively as Māori. Of the people we interviewed, who were at various stages in their te reo learning journey, the opportunity to use te reo Māori in the workplace (and lives) feels life-changing. While the intrinsic, cultural and social value of te reo Māori is apparent for this group, especially important are the spiritual and wellbeing values accorded to te reo Māori.

Secondary Schools

Those who are seen as Māori language champions in schools are often recognised for the instrumental part they played in initiating te reo or 'planting the seed' in the school many years before. For example, Bishop John Patterson is credited with instigating the idea and raising the issue in the 1970s, over 40 years before it became a subject at King's College. Māori parents in schools have also taken on advocacy roles, often challenging senior management and boards of trustees to incorporate te reo into the curriculum.

More recently, others in senior management have continued the legacy and are witness to the fruition of a long-standing vision. For Christ's College, leadership came through the appointment of a new Principal, Garth Wynne, who has worked with the Board of Trustees and staff to initiate compulsory te reo Māori for Year 9 students. He sees it as a strategic move for the school to engage more in the bicultural reality of New Zealand. Although non-Māori, Garth is taking te reo classes at the school to help with his understanding and to be an example for other staff at the school. In all the schools, Māori parents on the Board of Trustees have been influential in advocating for the inclusion of te reo Māori, and along with proactive principals or senior managers, compulsory te reo Māori at these schools has become a reality.

Those tasked with implementing compulsory te reo Māori in schools are the reo Māori teachers who work hard to ensure the value of te reo is raised in their schools, not just with students but by making te reo more accessible for staff as well. All the reo Māori teachers have leadership roles in their schools specifically in relation to te reo and tikanga Māori, but often fulfil additional roles such as being the kapa haka tutor, treaty resource advisor or iwi liaison person. Some staff members from across the three schools have taken small steps to help normalise te reo within their environments by using simple greetings and salutations in emails in te reo Māori.

Councils

Each of the councils has a senior leader/advisor and/or team dedicated to Māori strategy and engagement, which includes an oversight of te reo Māori across the organisation. These leaders are not only te reo Māori speakers; two of the three are Māori and whakapapa to mana whenua iwi. All are confident in te reo and cultural knowledge and have strong Māori networks. Highly active in their whānau and communities, these leaders are critical in council organisations, often as a conduit between Māori and the council, as well as being leaders of council-partnered community initiatives. Furthermore, these senior leaders/advisors are highly political and are conscious of both cultural and council expectations and obligations.

In all of the councils, the mayor was identified as an advocate of te reo and tikanga Māori. Without the support of the most senior leader/s within the council, it is felt that many of the te reo Māori initiatives would not have occurred. In Rotorua Lakes Council the Mayor, Hon Steve Chadwick, and CE Geoff Williams are Māori champions in the organisation. The Mayor is respected for her regular use of te reo Māori in public speaking engagements, and it is noted that the CE speaks in Māori at all pōwhiri for new staff and every Council-organised two-day noho marae.

Acutely aware of the breadth of the role of the council in towns, cities and regions, Māori language champions, advocates and leaders at every level and across the organisation are credited with assisting with the normalisation of te reo Māori in their respective places.

Tukua te reo kia rea: Meaningful engagement

'Rea' refers to a stage of growth in the life cycle of a plant or tree. Translated as "spring up, grow, multiply" (Williams, 1971, p. 333), 'rea' here symbolises the importance of reo in developing meaningful relationships with Māori. Te reo is intrinsically, culturally and socially valued by organisations to facilitate a more meaningful engagement with Māori.

Organisations want to engage respectfully, and ensure they 'do the right thing'. Showing a commitment to te reo Māori, from ensuring correct pronunciation of names to delivering a mihi, contributes to a positive relational development with Māori stakeholders.

Hence, this indicator infers a level of 'critical awareness' (mārama pū) of the state of te reo Māori: that it is not only an endangered language that requires a concerted revitalisation, but that "the ongoing integrity of te reo Māori, and its kaitiakitanga by iwi Māori" is assured (Te Puni Kokiri, 2019, p. 9).

Companies

For these corporate groups, all feel they are still at the beginning of their te reo Māori journey, and engaging respectfully with Māori is important. All the companies are partnering or collaborating in some way with Māori stakeholders to produce te reo Māori initiatives, and often, through these relationships, have developed a deeper appreciation of Māori language and culture.

Without any compulsion to promote te reo Māori, these three corporate organisations are conscious about not wanting to offend and/or engage in te reo in a tokenistic or insincere way. Forming meaningful relationships with Māori leaders, hapū, iwi and communities is one way to ensure their activities are supported and have cultural integrity.

Secondary Schools

In all three schools, te reo Māori has been incorporated as a powerful form of engagement within the students and community; for example, events such as pōwhiri, school waiata and haka. Developing strong relationships with mana whenua and local communities is a priority for all the schools, as they recognise the importance of working in partnership. At one school this entailed senior management members attending a workshop at their local marae to learn more about the history of mana whenua, and in another school providing iwi scholarships for mana whenua students.

Council

As previously mentioned, meaningful engagement with Māori is at the heart of the work of councils. The strength and breadth of this engagement with a variety of Māori whānau, hapū, iwi, mana whenua and community groups sees a variety of authentic and meaningful Māori language initiatives activated across the councils. Moreover, these relationships, especially formalised and structured into council processes and practices, ensure a way for Māori to monitor as well as initiate new ideas and activities. Key (primarily) Māori leaders and staff in the councils have been integral in developing, managing and sustaining of relationships that are foundational for Māori language activities.

Tukua te reo kia koa: Positive Māori language experiences

This indicator is simple: 'enable te reo Māori, to be happy'. This indicator is twofold in its intent. Firstly, using te reo Māori brings a deep sense of joy, especially for Māori; it is a connector to identity in relation to land, to whakapapa, and to the ability to exercise tino rangatiratanga. Secondly, this indicator points to the importance of Māori language learning being a positive experience. In this sense, te reo is imbued with cultural, social, spiritual and wellbeing values.

Given the historical assimilation-driven policies continuing to echo in mainstream discourses today that denigrate the value and status of te reo Māori, this success indicator is sometimes not so straightforward. Rather, learning Māori, especially for Māori, sometimes involves whakamā (you should already know it) and dread of getting it (grammatically) 'wrong'. For non-Māori, fear of offending Māori through mispronunciation, making a mistake or appearing insincere is also a common theme.

The majority of Māori-language teaching and learning activities being led by organisations are centred on the 'growth' or beginner cohort; therefore most initiatives are introductory classes (especially within organisations). There are fewer opportunities that focus on catering for the 'maintenance' cohort, where huge potential remains to contribute to the development of the language corpus and support language quality.

This indicator is most closely associated with the language planning element of acquisition and ako, increasing opportunities and supporting the learning and use of te reo. The emphasis on ensuring Māori language learning experiences are vital and positive also relates to 'critical awareness', as well as purposefully extending Māori language 'domains'.

Companies

The D&I drive in companies enables a new-found respect for all languages, including everyone trying to learn Māori. The 'Inclusion' strand means a real emphasis on ensuring and encouraging positive Māori language teaching and learning experiences. These range from light-hearted and fun moments through to deeply moving events of pōwhiri or in the context of the marae. However, all aim to be uplifting and encouraging so that staff might be inspired to begin their own te reo learning journey. Māori staff, in particular, are critical in ensuring all learners feel comfortable and 'safe', as well as expressing the cultural practices of ako and manaakitanga.

One of the ways that te reo Māori is made more inviting to non-Māori language speakers is by ensuring the group is suitably prepared to meaningfully engage in events such as pōwhiri. One company makes regular use of its online Yammer network to post explanations about the language and associated protocols, with the opportunity for people to ask questions and make comments. This prior introductory learning and subsequently being able to understand what is generally being conveyed in te reo Māori and what protocols mean in these contexts provides a heightened level of awareness and appreciation of Māori language and culture.

For the 'growth' cohort or beginners in te reo Māori, a bilingual introductory approach helps learners to participate more easily in Māori language situations. One Pākeha interviewee was so inspired that at the request of her daughter (also learning Māori at primary school) they attended a weekend dawn ceremony to celebrate Matariki at the local DOC native bush reserve. With no one to explain the proceedings, they found it more challenging because they stood for an hour in the cold and dark with little understanding of what was being said or done, with no explanation.

To varying degrees, each of these companies offers opportunities to learn and experience te reo on marae, through waiata and kapa haka, and powhiri protocols. There is an Auckland corporate kapa haka competition, which one of the companies was quick to mention they were the winners of this year. In turn, these companies are also conscious of making te reo Māori a positive experience for their customers and stakeholders; innovative initiatives include the development of the KUPU app, Māori Minecraft and an on-screen Māori-language quiz on domestic Air New Zealand flights.

Secondary Schools

The way in which compulsory te reo Māori is delivered varies from school to school, but all are trying to make learning a relevant and positive experience for students. Due to timetable constraints, one of the reo Māori teachers has focused on more of an introductory overview of te reo, tikanga, history, legends and art – he wants to ensure students have a general understanding of Māori culture. In another school the two reo teachers co-teach classes of about 60 students. They have selected what they consider to be important aspects of language for students to learn, which includes tikanga. Students have also looked at pūrākau, which included a trip to Te Papa to learn about aspects of the wharenui. In the third school, one of the reo teachers engages his students by using lots of interactive learning and keeping things fun. In his class were models of wharenui that were made by students and kōrero about the Kīngitanga (their current kaupapa) lined the walls.

In all the secondary schools in this study the majority of students are non-Māori, therefore compulsory te reo Māori provides them the opportunity to engage with te reo, tikanga and Māori history. One non-Māori senior student who has chosen te reo Māori as an option thinks the Year 9 students are 'lucky' to be able to learn te reo as a normal part of the curriculum. Her choice to learn te reo has been an uplifting experience and one she is very grateful for.

Having te reo as a part of religious ceremonies is another way of normalising te reo at two of the schools. All of the schools have waiata and two have a specific school haka that all the students learn and which are performed during pōwhiri or sporting events. Students expressed a sense of pride in being able to perform the haka as part of the school.

All the schools offer, or are in the process of offering, staff the opportunity to learn te reo through either their reo Māori teachers or external tutors. Other Māori staff who are at varying stages of their language learning journeys talked about wanting to increase their levels of proficiency to increase their support of the language and to be able to take a more active role in events at school; for instance, being confident to do a whaikōrero.

Council

While each council varies in the sorts of language learning opportunities provided to staff and/or their communities, there is an emphasis on encouraging staff by making te reo accessible and offering a range of learning options to suit different levels and learning styles. For example, Rotorua Lakes provides beginner te reo Māori classes during work

hours (98 staff have enrolled in the past year) as well as collaborating with the local tertiary institute, Toi Ohomai, to host free community evening classes. In addition, a fast-track te reo programme for customer-service staff has been introduced and two participants were selected and supported to participate in a week-long full-immersion kura reo run by local iwi.

Another example of a language initiative is the investment made by Waikato Regional Council to develop the Kawe Korero app, the Council's go-to resource for Māori language and protocols. Created primarily for Council staff to build confidence, skills and knowledge to use Māori language and participate in protocols, the app supports learning from pronunciation to mihi, and features waiata and video. The app is free to download and also available to the public.

Councils also offer waiata and/or kapa haka classes; this has been identified by staff as another way of creating a supportive reo learning environment that also develops whanaungatanga. Learning waiata also enables staff to participate and support during protocols involving whaikorero as a group.

In addition, there is a raft of council-led language learning opportunities that extend to the wider community, which cater for both the 'growth' cohort, and 'maintenance' cohort, such as the establishment of kanohi ki te kanohi Kapu Ti Kōrero (weekly drop-in sessions for all levels), Te Aka Pikirangi (weekly total-immersion sessions for preschoolers at the library), and the creation of Taikakākā, the Māori-language playground, all in Rotorua.

Tukua te reo kia kitea: Māori linguistic landscaping

The Māori language indicator here means 'let the language be seen'. Best understood in language revitalisation literature as linguistic landscaping, it broadly refers to the visible representation of the language with geographical, institutional or virtual (online) spaces (Harris, 2016). Given the dominance of English language, making te reo visible is significant in the often monolingual landscape of organisations. Linguistic landscaping serves to legitimise the status and mana of te reo Māori. In doing so, te reo is accorded social value, as put to 'use' (mahi) in a meaningful way in the public domain.

Companies

In all the companies, visible signs of te reo Māori are evident in the office spaces as well as in official communications, and often in standard email greetings and sign-offs. The most prominent and visible representation of te reo is in the reception area of the Microsoft office, where, against a bright orange wall in a big font, the mission statement of the organisation is written in te reo Māori. The size and positioning of te reo Māori information, signs, names and art contributes to creating a cultural environment that normalises te reo. Spark's te reo Māori-only advertising celebrating Matariki on television and digital AV media, and Air New Zealand's creation of the Waha Tohu pins to identify Māori language speakers, could also be considered another powerful form of linguistic landscaping.

Secondary Schools

Visual displays of te reo Māori are evident in two of the schools. At one of the schools buildings have been named by the reo Māori teacher, and signs with these names are visible for all to see. As an example, the medical centre at the school is named Whakaora Cottage. This teacher would ultimately like to see pou whakairo around the school as symbols of remembrance to local tūpuna.

In the other school there is an explicit visual presentation of te reo. Their use of large, bold, colourful bilingual signage around the school is modern and fun, while providing a constant reminder of te reo for students, staff and visitors to the school. Every classroom at this school has a copy of the school values in te reo Māori on its wall, serving as a daily reminder of these important concepts and allowing an opportunity for ongoing discussions.

Councils

As councils manage a variety of community services, they have a unique opportunity to make te reo Māori visible across a range of locations, not just in their own work spaces. An example of linguistic landscaping in Rotorua is the Rotorua Lakes Council and Lakes District Health Board's Te Aka Mauri, a purpose-built home for Rotorua Library and the Children's Health Hub. In this customer-facing community hub, the Council has purposefully aimed to normalise te reo by embedding mātauranga Māori throughout the functions of the library to promote an affirming environment that elevates and celebrates Te Reo Māori, and recognises the uniqueness of the Rotorua community and places Te Arawa at the centre. All bilingual signage in the library leads with te reo Māori, followed by English, including all subject headers in the library.

In the post-quake era, Christchurch City Council linguistic landscaping is strong too, with the opportunity to embedd mana whenua narratives and Māori names in the built design of places and spaces.

Tukua te reo kia auaha: Innovation

The Māori part of this indicator means to 'release the language to be creative', or in this case innovate. Broadly speaking, to innovate is to create something new. In relation to te reo Māori, it is used here to refer to something that is novel, out of the ordinary or unconventional, that when implemented and integrated at various levels throughout an organisation, sphere of influence and/or society, contributes to the normalisation of the language. This indicator may encompass the intrinsic, social, cultural and intellectual values of te reo, and relates to the 'use' or mahi element of the language planning.

Companies

In the corporate environment, recognising the value of learning and speaking Māori is relatively new. While marae-based learning has been used by the education sector since the 1930s, it is rare for companies to leave the corporate environs for such an experience, and it is therefore an innovative and successful practice.

The most significant innovation (and opportunity) among the companies has been the external-facing products that have been created as they align with their respective businesses; i.e. airline carrier, telecommunications and information technology. Some of the initiatives that have been recognised by Te Taura Whiri Māori Language Awards include: Kupu App – Spark and Te Aka Māori Dictionary; Te Amorangi ki mua te hāpai ō ki muri – Rotorua Lakes Council.

The potential for Māori language stakeholders to collaborate with willing, supportive and courageous companies in the private sector to develop innovative tools for the normalisation of te reo Māori is an exciting space with endless opportunities.

Secondary Schools

Making te reo Māori compulsory in Year 9 is a relatively recent innovation in two of the secondary schools. Use of te reo in these spaces has therefore increased exponentially. Exposing the youngest students at these schools to te reo Māori has helped to increase the status and normalisation of the language throughout their schooling experience.

Other innovative practices that have been delivered include a three-day cultural appreciation experience in one school for all Year 9 and 10 students, where the principles of tuakana and teina were introduced. Led by local experts, it included a first-hand experience of te reo and tikanga Māori through pōwhiri, mihi, waiata, taiaha, harakeke, pūrerehua, taonga pūoro and kapa haka. In liaison with local hapū, this school had arranged cultural workshops to be held for senior management to learn more about the history of that area.

At another school, kapa haka has been a major event, with the kapa haka group entering the regional competitions and then making it through to the national secondary kapa haka competitions. At that same school, iwi scholarships have been introduced for mana whenua students. The third school has implemented a Treaty Resource Advisor, who provides professional development for staff around Te Tiriti o Waitangi and delivers basic te reo lessons for staff.

Councils

All the councils involved in this study have made a strong commitment to providing multiple opportunities to learn and use te reo Māori both internally and in the community, ranging from two-day noho marae held five times a year for new staff, to the development of a Māori language resource app, Te Kawe Kōrero, by Waikato Regional Council.

Often the most innovative initiatives have come from partnerships with key stakeholders and the communities themselves. In Christchurch, the owner of a restaurant originally opened his premises as a free venue to learn te reo. As a result of the large numbers subscribing, he partnered with the Council and now offers te reo classes in the central library. At the time of writing this report, there were more than 2,000 people who had expressed an interest in participating.

In Rotorua, innovative practices include the community hub Te Aka Mauri,which offers 100% te reo Māori one-hour sessions each week for preschoolers and their whānau. Sessions include storytime, singing, dancing, instrument time and craft activities – all in te reo. Māori-language speaking zones encourage the community to practice and speak Māori with others. These include: a 'Kapu Ti Korero' a weekly te reo Māori conversation drop-in centre; and the Taikākā Māori playground. In addition, Rotorua Lakes Council has introduced a Treaty of Waitangi Lecture Series, Te Pūmaomao Workshop, Te Arawa Stories Lecture Series and Toi Tū Te Reo Māori Language Expo held during Te Wiki o te Reo Māori.

Tukua te reo ki Aotearoa whānui: Our national identity

Aligned to the notion of normalisation, the Māori part of this indicator means 'release the language to all of New Zealand'. Closely associated with the 'nationhood' value, the organisations identified te reo Māori as integral to New Zealand's cultural heritage and our national identity. In all organisations, Māori language week and Matariki were marked dates in the annual calendar to increase and feature specific initiatives and activities to introduce, use and support Māori language.

It is no longer considered adequate to perform the haka (used by the All Blacks) without understanding its meaning, or not to know the Māori language national anthem. Rather, in the rapidly changing and digitally connected global world where information and exposure are accessible, nationhood is important. Organisations (and people) want to distinguish and identify themselves as local to Aotearoa New Zealand. Across the organisations it is common for individuals to speak of the 'modern' New Zealander, who accepts and adopts te reo Māori as part and parcel of their nationality.

Companies

As previously stated, all the companies in this study value the 'Māori edge' (Te Puni Kōkiri, 2007) that te reo Māori brings to make their company distinctly New Zealand. For most organisations, te reo Māori represents an achievable expression of New Zealand cultural heritage. While each company recognises that they are only 'beginners' in this space, there is a genuine interest in Māori language and culture.

Companies who take seriously the 'inclusion' aspect of the D&I, and are actively trying to improve recruitment opportunities for Māori in their respective sectors, are also trying to better understand social inequities that see Māori disproportionately disadvantaged in almost every domain of society.

Secondary Schools

Making te reo compulsory in education is a well-debated subject and one that is high on the political agenda. These schools are aware that they have a responsibility to their students to ensure they have the skills to live and engage with Māori in all aspects of their lives, to be modern New Zealanders. For the students this means that they are equipped with knowledge and skills of Māori history, te reo and tikanga Māori. One of the Principals explains on their school's website that looking outside themselves to ensure that they as a

school provide the best for their students in a contemporary manner, is how they prepare their students for life after school. The hope is that te reo Māori becomes a gift for those students as they venture out beyond the school walls.

Councils

While there is a general agreement and an acceptance that te reo Māori is part of the responsibility of councils as local government, there is more coherence around the localisation of te reo. The Māori language, which includes the names and stories of the local area and mana whenua groups, provides a point of identity and uniqueness for each of the councils. Like the idea of nationhood, te reo provides a sense of belonging and pride for people from those regions.

Kia mahorahora te reo

The 'bold vision' of Maihi Karuna, "kia mahorahora te reo – every day, by everyone, every way, everywhere" (Te Puni Kōkiri, 2019, p. 9), identifies three useful elements for effecting language change, to provide an overview of overarching themes arising from this cross-sectorial study of organisations. While these elements are related to each other, and embedded in the aforementioned seven success indicators, they provide three broad approaches that are successfully used by the organisations to varying degrees.

Aligned with the three expected outcomes of Te Maihi Karauna (Aotearoatanga – nationhood; Mātauranga – knowledge and skills; and Hononga – engagement), three elements are identified to support the achievement of these outcomes: Whakanui; Whakaako; and Whakaatu.

Whakanui

The shared understanding that forms the basis for right-shifting in these organisations is the notion that te reo is a defining and unique feature of Aotearoa. To varying degrees, there is an acknowledgement that te reo Māori has been suppressed, and an appreciation that there are concerted efforts to revitalise the language, especially amongst Māori communities. As such, these organisations actively (and sometimes cautiously) wish to contribute to the health of te reo Māori as it relates to their core 'business', purpose and activities, for the benefit of Aotearoa New Zealand.

According to the Maihi Karauna (Te Puni Kōkiri, 2019), at a national level 'whakanui' will create "societal conditions in which speakers of te reo are comfortable speaking the language" (p. 15). National annual Māori language events such as Māori Language Week and Matariki celebrations were identified as important opportunities in an organisation's calendar to not only participate and support, but initiate activities specific to each context. These organisations are large, multi-layered and well-networked within their sectors or industries, therefore the scale and reach of their influence, both internally and externally, are significant. The bold step to make Māori language a compulsory part of the curriculum, to identify 'kia ora' as a preferred customer greeting, or create bilingual signage throughout your central city library are only a few examples that uplift the status and immediately impact the normalisation of te reo.

For organisations that are made up of large, ethnically diverse and multilingual populations, the introduction of Māori language and culture has often created a shared space for cultural understanding, which facilitates a connection and interest to te reo. Some participants reported that amongst the increasingly diverse population, especially in Auckland, there is a readiness to celebrate te reo Māori as a way of connecting and identifying with this land, and belonging to the nation.

Celebrating the value of te reo Māori through promoting, encouraging and including all to participate is a common approach in these organisations. With organisations conscious of creating supportive language environments and experiences, initiatives are well planned (by Māori language leaders and experts) and resourced. In most cases, a person dedicated to Māori development, including Māori language, means that a range of complementary activations occur across the organisation to meet the diverse needs of internal and external 'customers'. While many of the celebrations are often initiated on the ground, there is official support and they are usually part of the wider strategy.

Whakaako

With very few competent speakers in any of the organisations (none in one organisation), all have invested in learning te reo Māori. Whether it be through wānanga held at marae, learning activities and classes during work hours, or support to enrol and attend evening classes or courses, organisations have considered it essential to upskill their workforce. Language-learning activities for staff are mostly at the beginner level and are often part of developing cultural knowledge, and in some cases decolonisation sessions.

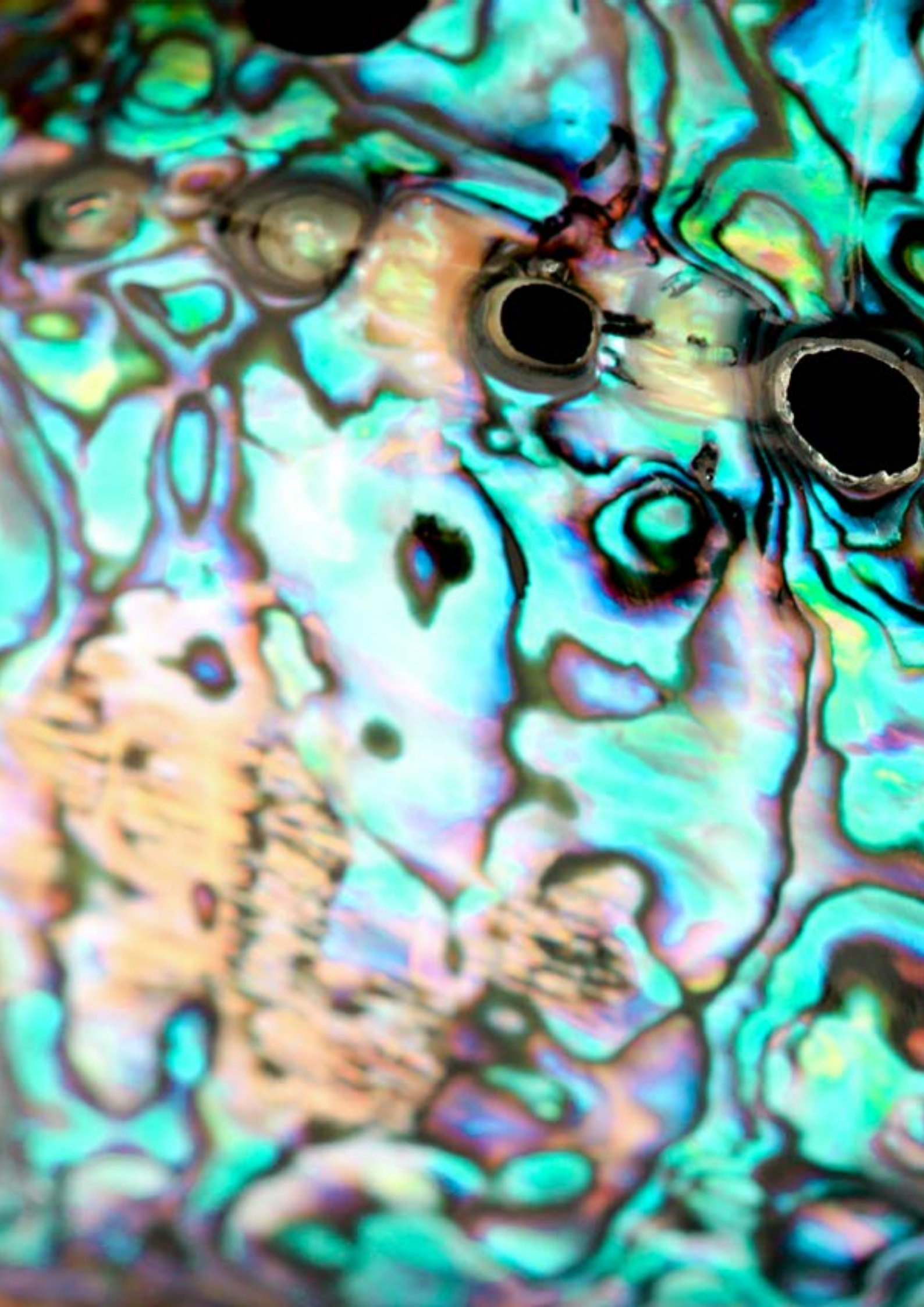
For these organisations, the key to successful learning is to eliminate the fear factor of 'getting it wrong'. Rather, the emphasis is to encourage participation through scaffolded teaching and explanations of associated cultural protocols and etiquette. Anecdotal evidence suggests that many staff who participate in learning te reo at work go on to pursue further learning in their own time and/or support family (including their children) and friends to learn te reo.

These organisations also provide learning opportunities for external customers, clients, whānau, etc. of te reo Māori at various levels. Many of these initiatives are driven by community need, and developed in partnership with Māori groups to produce innovative and accessible opportunities and resources. From online translating tools that have required years of organisational investment, through to Māori-language playgrounds to support the growth of Māori-language-only domains, there is still huge potential in the provision of Māori language teaching and learning initiatives through these organisations.

With the concept of ako at its heart, the shared endeavour of teaching and learning te reo has seen Māori language and cultural leadership emerge across organisations. When everyone in the organisation participates in learning in some way, especially when senior leaders learn alongside colleagues to deliver a mihi or sing a waiata, there appears to be an increased interest and acceptance of te reo. Māori-language champions are recognised for their expertise and passion, regardless of their job titles or official positions; in most organisations Māori-language champions are a powerful force on the ground, socialising te reo on a daily basis.

Anecdotally, when learning te reo occurs within an authentic cultural experience such as pōwhiri and noho marae (and participants understand what is being conveyed), it is more likely to result in a greater shift in positive attitude towards te reo. In a cultural context, learning te reo Māori is not only an intellectual endeavour, but touches people emotionally and sometimes spiritually – reinforcing the cultural, spiritual and wellbeing value of te reo.

For many of the Māori staff we interviewed who are at the beginning of their language-learning journey and have chosen to become Māori language champions, the opportunity to teach and learn te reo together in the workplace has been a momentous shift. With few opportunities to learn Māori previously, at school or at home, the positive recognition of te reo Māori and culture at work has provided a renewed energy and pride to continue to pursue te reo and be Māori in the workplace. For non-Māori too, had their organisation not valued te reo in the workplace and provided learning opportunities it would have been highly unlikely that they would have learnt on their own.



Whakaatu

This element emphasises that te reo Māori is "seen, read, heard and spoken by Aotearoa whānui" (Te Puni Kōkiri, 2019, p. 15). There were multiple ways in which organisations and individuals articulated te reo Māori in their respective sectors and specific contexts, both professionally and personally.

While some organisations believe they are still taking small steps, each is recognised as making a significant contribution to reo Māori in the public arena. In the corporate sector, demonstrating a commitment to te reo through Māori-language advertising, the production of te reo Māori software, or incorporating te reo in everyday language during air travel, plays a powerful role in the opportunity for wider New Zealand to experience it. The breadth of councils' work is able to extend te reo both at the macro (institutional) and micro levels into everyday community activities such as libraries to playground spaces. For the general public, these active uses of te reo Māori in new domains (planes, libraries, and online) may be the first time they have ever experienced te reo in their daily lives, and provide an opportunity for them to use their reo, too.

Secondary schools, too, are pivotal in the trajectories of young people, not only providing credentials, but also shaping worldviews and reifying beliefs and values. Therefore, including te reo Māori as a compulsory part of the school curriculum is foundational for Māori activities in the school community, and a clear demonstration of the value of the reo.

One way to provide immediate impact in an organisation is through bold te reo Māori linguistic landscaping. Often accompanied with Māori art, prominently positioned te reo Māori used to identify an organisation's mission, and provide key information and stories, place names, building names and signage, sends a strong message about the value of te reo within organisations and places. Similarly, the inclusion of te reo in all organisational communication (internal and external) reinforces the everyday use of the language, whether it be in reports, email greetings and sign-offs, or in marketing and information materials.

By including practices such as whaikōrero, mihi, karakia and waiata, te reo can be used as part of the organisational protocols of welcoming, meeting formalities and celebrations. In the corporate sector, the use of te reo Māori within the organisations is still minimal and at a beginner stage; however, it is a part of the cultural change that is significant and often difficult to embed. In this context, creating a culturally safe environment in which to be supported and use te reo is paramount.

In the school and council context, there is a slightly wider spread from beginners to those more adept in te reo Māori and more opportunities to model the use of Māori. Therefore te reo is able to be used by more people and to a greater depth, exemplified in the creation of Māori-language zones and activities.

Ultimately, the task for organisations is to enable people to have the confidence to spontaneously speak te reo Māori to each other. This will be a key measure for 'whakaatu', the unexpected and meaningful use of te reo within organisations and with their external stakeholders.

Complexities of right-shifting change in organisations

The challenges for organisations to right-shift toward the normalisation of te reo Māori are multiple and complex. Some key challenges are outlined here.

Firstly, organisations do not exist in a vacuum, but are interdependent on other organisations and their communities. Moreover, organisations are influenced by wider societal conventions in which te reo Māori has been marginalised to the point of near-extinction. Despite the massive efforts by Māori to revitalise the language and ensure the intergenerational transmission in whānau and communities for the last 90 years, te reo Māori has almost been invisible to the wider New Zealand public. Knowing the colonial history that dislocated and dispossessed Māori from our land and resources, and deliberately denigrated Māori language, culture and knowledge through assimilationist policies, provides an important context for understanding the positionality of Māori and te reo Māori in society today.

As part of these colonising processes, Māori language was deemed to be of no value. Therefore, the move to now 'normalise' te reo requires a major paradigm shift. This shift is occurring in different ways, in different types of organisations, and through the use of different discourses. For instance, the corporate sector promotes Māori language as part of its D&I approach, schools are more likely to talk about the importance of biculturalism, and councils' discourse tends to cohere around Treaty-based relationships with mana whenua. Some of these approaches have been more successful than others. Ironically, the New Zealand state schooling system spent decades excluding Māori language and culture in an attempt to assimilate Māori, discarding Māori beliefs, practices and values in their efforts to Europeanise the Māori population. Today, the corporate world has placed a significant value on 'diversity' and actively encourages, respects and promotes bringing your 'authentic' (Māori) self to work. However, it is evident that together there is a growing societal synergy that is currently supporting a paradigmatic right-shift toward valuing te reo Māori.

Furthermore, organisations are determined by their purpose, structure and their own internal machinations. Often they are fixed and set within their own ideologies, theories and practices. For some organisations, the cultural shift to consider the inclusion of te reo Māori requires a enormous effort and strategic planning to ensure that the value of te reo Māori is accepted and supported by both internal and external stakeholders. In all organisations there is a history of people who championed Māori language and culture long before Māori language was accorded any status in their respective workplaces. For example, Henare Johnson of Air New Zealand tells the story of a ten-year journey to introduce te reo, including 'kia ora' as their preferred greeting, and King's College credits the idea of including te reo as dating back to the 1970s. All of the organisations in this study have made a concerted and sustained effort to progress te reo Māori, but this has not necessarily been straightforward, easy or quick.

Structural constraints also extend to the limited or absent resourcing of Māori language initiatives. If budgets do not purposefully include a dedicated finance line for the promotion of Māori language, then organisations are not able to implement developmental te reo Māori initiatives. This was identified as a key frustration by Māori-language champions in schools and council organisations. Increasing the human resources in organisations is also a critical component to progressing te reo Māori initiatives. In schools, there are not enough Māori-language teachers, and neither are organisations investing in Māori-

language speakers, due to a lack of Māori speakers in all sectors. Subsequently, the few Māori speakers specifically employed to grow te reo Māori in an organisation are often under-resourced and overworked, thereby putting the delivery of Māori language initiatives and programmes at risk. One of the challenges for organisations, most of which are catering for the 'growth' (beginner) cohort, is to also provide initiatives that support the 'maintenance' cohort that contributes to growing the corpus and quality of te reo amongst speakers.

Finally, organisations are aware that cultural knowledge, beliefs, practices and protocols are inherent in, and associated with, the revitalisation of te reo Māori. Therefore, many organisations have developed strong relationships with Māori groups and communities as a way to safeguard the cultural integrity of their work and ensure quality. To disregard this dimension of progressing the Māori language revitalisation de-contextualises and de-politicises the language by treating the language as a static, monolithic commodity devoid of the historical, cultural, social context and disconnected to Māori culture and people. The risk is the development of a poor-quality language programme, the misappropriation of cultural understandings, and a backlash from Māori communities who perceive their language activities as tokenistic. Rather, the intent is for Māori language normalisation to be uplifting and transformative.

Tukua te reo kia māori: Closing comments

In the International Year of Indigenous Languages (2019), it is fitting that there is a groundswell amongst wider Aotearoa New Zealand that is finally recognising the immense value of te reo Māori, supported in Maihi Karauna (Te Puni Kōkiri, 2019). Releasing the language to be 'māori' (normal) repositions and reasserts te reo as the Indigenous language of this land, and calls attention to the many challenges that Māori face to maintain visibility 'as Māori' (Durie, 2001), including the ability to use te reo Māori.

In this study, the nine organisations across the corporate, education and local government sectors that have right-shifted to the Active zone are grounds for optimism. Within each organisation, it is the passionate champions of Māori language who are boldly encouraging their organisations to innovate and chart new ground in renormalising the language in Aotearoa.

The renormalisation of te reo Māori has the power to radically enhance the status and value of Māori language and culture. The capacity for social change through the progression of te reo in and with organisations in every sector will contribute to the creation of a Māori language ecosystem that establishes and connects domains that value, teach, learn, and use te reo.

With more reo being used in the public domain every day, there is a right-shifting momentum that will reach a tipping point when the majority moves from the resistant and reluctant zones (of Zero and Passive), and instead is actively engaged in learning and using te reo Māori. More than a "superficial acquaintance with Māori" (Benton, 1997, cited in Hardman, 2018, p. 49), the shared vision of Te Maihi Karauna and Te Maihi Māori is that Māori language be highly valued by all people of Aotearoa, and ultimately intergenerational transmission of te reo Māori as a first language will occur. For Māori, the affirmation of te reo Māori by New Zealand communities supports the ongoing efforts to revitalise and reassert Māori identity and assures future generations of their birth right.

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Te Kotahi
Research Institute

TE MATA PUNENGA O TE KOTAHI

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Tukua ki te Ao Report Images

Images provided by participating organisations

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