



Ki te tahatū o te rangi:

Normalising te reo Māori across non-traditional Māori language domains

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'Kia ita!'

Te Taura Whiri i te Reo Māori
MAORI LANGUAGE COMMISSION



**NEW ZEALAND
WORK RESEARCH INSTITUTE**



TE IPUKAREA



Ki te tahatū o te rangi: Normalising te reo Māori across non-traditional Māori language domains.

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The meaning of the title

Ki te tahatū o te rangi means 'towards the horizon'. It captures the idea that under the Maihi Karauna, Te Taura Whiri i te Reo Māori (TTW) is seeking greater understanding of the mainstream sector on the uptake of te reo Māori within non-traditional Māori language domains and as such, will broaden its horizons to foster pathways to include all New Zealanders who wish to learn te reo Māori. This is particularly important given the government's target of one million New Zealanders speaking te reo Māori by 2040. Likewise, Te Ipukarea is constantly engaged in research that supports the pursuit of the 'horizon', with a particular focus on Māori language, culture, innovation and development.

Acknowledgements

This research combines both a quantitative and qualitative methodology to collate data which will inform this work and possibly influence a step change in government ministries.

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Executive Summary

Background

In 2018, Te Taura Whiri i te Reo Māori (The Māori Language Commission) commissioned the New Zealand Work Research Institute (NZWRI) and Te Ipukarea (The National Māori Language Institute) to explore the integration of Māori language and culture in organisations across New Zealand.

This research identifies why organisations use, support and champion the use of te reo me ngā tikanga Māori (Māori language and culture) in Aotearoa, and the challenges that prevent them from doing so. Understanding the drivers and barriers of te reo Māori (Māori language), terminology and tikanga Māori (Māori culture) workplace usage is a crucial element for achieving a greater use of Māori language across New Zealand society.

Language loss

Language loss and shifting speaking preferences have become a widespread concern for the world's linguistic diversity. Te reo Māori is on the list of vanishing languages. It has become clear that the non-Māori sectors of our communities play an important role in the survival of the Māori language. Evidence suggests Māori and non-Māori agree that te reo Māori has a valuable place in our society, but the challenge remains how to turn these attitudes into action and identify the resources required to do so.

Research aims and methods

Little is known about the organisational use of Māori language and culture in New Zealand businesses. The current research, located in a Kaupapa Māori ideological framework, is informed by a set of culturally appropriate principles that advise and guide the researchers on the suitable process for engagement with Māori communities. The research conducts and analyses fourteen case study interviews and a large scale quantitative-qualitative survey of over 1,100 New Zealand employees to understand participation in te reo me ngā tikanga Māori. The researchers explored internal and external organisational use of Māori language and Māori culture, together with potential differences in te reo Māori, terminology and tikanga Māori use across organisational structural and capability factors. In addition, open-ended survey questions were examined in thematic analysis to understand how these Māori factors are implemented in workplaces and the reasons for and against their general usage.

Main findings

Taken together, the results indicate a broad but inconsistent use of Māori language across Aotearoa organisations. The most common motive for adopting Māori language, terminology and tikanga Māori in the workplace is to have better engagement with customers, stakeholders and the organisation's Māori staff. The use of these Māori factors is often driven by staff willingness and organisational values based on diversity, inclusion, cultural respect and honouring Te Tiriti o Waitangi (the Treaty of Waitangi), rather than organisational size. In addition, the incorporation of Māori language, terminology and tikanga Māori is shown to significantly enhance workplace mindfulness and job satisfaction; two wellbeing benefits that are not entirely realised by New Zealand organisations.

Organisations that rarely or never use te reo Māori generally believed there was no need for it and failed to recognise any organisational benefits related to te reo me ngā tikanga Māori adoption. The most notable

barriers were the multinational nature of organisations and a lack of Māori staff or knowledge about Māori culture. The fear of 'getting it wrong' prevented some organisations from attempting to incorporate Māori language and Māori customs into their workplace culture.

Overall, these results provide a rich and powerful understanding of where Māori language, terminology and tikanga Māori sit in the workplaces of Aotearoa and the attitudes toward it.

Future recommendations for the revitalisation of te reo Māori

This study provides insights into the steps required for creating a wide-spread and safe place for the Māori language to be spoken in the workplaces of Aotearoa. Our recommendations include:

- The use of campaigns to emphasise that users of te reo Māori need not be Māori themselves. Te reo Māori is a language for all New Zealanders.
- Removing the stigma of mispronunciation. Any use of Māori language, even if not executed perfectly, enhances the progress of te reo Māori in Aotearoa and should be positively endorsed.
- The promotion of te reo Māori should be encouraged by all employees, both Māori and non-Māori. While strong senior management and leadership is beneficial to the Māori language landscape, employees at all organisational levels should champion the workplace adoption of te reo Māori.
- Provide specific, practical ways that employees can use te reo Māori in the workplace, such as free online language courses. Small initiatives should be introduced before larger policies are implemented.
- Educate employees to understand the relationship between te reo Māori and New Zealand society. Recognition of Te Tiriti o Waitangi and the obligations attached to it is essential for the expansion of Māori language, terminology and tikanga Māori in Aotearoa workplaces.

Further, to address issues regarding the non-use of te reo Māori, it would be worthwhile promoting te reo Māori as 'good for business', both externally and internally. Incorporating te reo Māori in the workplace is advantageous from a public relations perspective as it shows the organisation is willing to embrace the culture of Aotearoa. Te reo Māori usage is also beneficial from a Human Resource perspective as it fosters personal and organisational wellness. This is particularly important for combating the attitudes that te reo Māori does not have an economic impact on the business or that it should only be spoken by indigenous Māori people.

Chapter 1: Introduction and Methodologies

Kia māhorahora te reo – everywhere, everyway, for everyone, every day
(Te Puni Kōkiri, 2018)

1.1 Introduction

This research seeks to create a better understanding of why organisations, and individuals within those organisations, use, support, and champion the use of te reo me ngā tikanga Māori and the challenges that may prevent them from doing so. Understanding the drivers and barriers within organisations, and how these might differ across sectors (private, public, not-for-profit) or location (North versus South Island), will enable the development of best practice. This research will assist in motivating organisations to develop strategies to champion and support the use of te reo me ngā tikanga Māori. Te Taura Whiri i te Reo Māori (TTW) is seeking greater understanding of the uptake of te reo Māori within non-traditional Māori language domains.

This research is anchored in Te Maihi Karauna – the Crown’s Strategy for Māori Language Revitalisation 2018-2023 that emerged out of the Te Ture mō te Reo Māori 2016 (the Māori Language Act 2016) and created a new way of approaching language revitalisation. The Act established a partnership between the Crown, iwi and Māori, who are represented by Te Mātāwai, an independent entity. Te Mātāwai focuses on homes, communities and the nurturing of Māori children as first language speakers of te reo Māori, hence Te Maihi Māori. The Crown focuses on creating a New Zealand society where te reo Māori is valued, learned and used, by developing policies and services that support language revitalisation.

Te Maihi Karauna proposes three ambitious goals to achieve by 2040:

1. That 85% of New Zealanders (or more) will value te reo Māori as a key part of national identity;
2. That one million New Zealanders can speak at least basic te reo Māori; and
3. That 150,000 Māori aged 15 years and over will use te reo Māori as much as English.

While Te Maihi Karauna targets all New Zealanders, three central groups have also been identified: (1) *children and youth* up to 24 years old; (2) *fluent speakers of te reo Māori* as they have an integral role in maintaining the quality and integrity of mātauranga Māori for future generations; and (3) *public servants* as this group provides the delivery of Crown services to all New Zealanders and it is therefore seen as critical that they value the language in order to protect it for all New Zealanders.

1.2 Language Revitalisation and the Normalisation of Te Reo Māori

Language loss is not a recent phenomenon for the global economy or for Aotearoa. The languages of the world have undergone a myriad of transformations as the social conditions of community change. Sometimes change can be rapid, forced by instances of oppression, colonisation, or vanquishment (Tukimata, 2017). Language displacements, associated with factors such as suppression, assimilation and marginalisation, are often implemented and maintained under the guise of official language policies. At other times, language transformation is more gradual, emphasised by the perceived significance, prestige, or usefulness of the new language (Austin & Sallabank, 2011). Cases where minority languages, especially those of smaller cultures, have been driven into the background by more powerful groups are dotted throughout human history. The

dominance of these larger languages arises because the speakers of these languages also tend to wield economic, political, and/or social power (Austin & Sallabank, 2011; O’Laoire, 2008).

The shifting speaking preferences of specific language communities has become a matter of widespread concern. Affected groups seek to preserve their mother tongues against a backdrop of loss caused by the domination of one or more other languages. The threat of demise to most of the world's linguistic diversity, and the scale to which it is expected to occur, is recognised as a worldwide crisis (Foundation for Endangered Languages (FEL), 2013; National Geographic, 2014). Given that 95% of the world's languages are spoken by only 5% of the global speaking population (Crystal, 2002; Gordon, 2005; Kalzner, 1995), the loss of so many languages would seem to be a relatively minor tragedy in terms of the proportion of the population affected. However, language underpins a culture by communicating survival mechanisms, establishing and cementing identity, and conveying traditions and ideas unique to specific cultures (Austin & Sallabank, 2011; FEL, 2013; National Geographic, 2014; UNESCO, 2010).

The impending loss of languages, and the cultural artefacts underpinned by those languages, has compelled action amongst various indigenous and minority communities around the world to reclaim the use of their own languages and the knowledge and traditions that those languages convey (Hinton, 2011; O’Laoire, 2008). The movement to reverse the effects of shifting language preferences is driven by the need to protect and preserve multiple unique cultural identities.

Estimates show that 6,900 languages are spoken in the world today, with over 90% of those languages at risk of disappearing by 2100 if language retention or revitalisation strategies are not implemented (Moseley, 2010). Despite efforts, te reo Māori is on the list of vanishing languages. In 2008, the New Zealand Human Rights Commission published a paper to promote discussion of language policy, advocating the following:

Languages are an important national resource in terms of our cultural identities, cultural diversity and international connectedness. They are vitally important for individuals and communities, bringing educational, social, cultural and economic benefits. They contribute to all three national priorities of national identity, economic transformation and families young and old. (New Zealand Human Rights Commission, 2008, p. 2).

Spolsky (2003) suggests that in an ideal world, if te reo Māori were the principal language of a significant number of people in Māori domains, the language would be spoken by different generations in Māori homes and communities in everyday life. Further, the general New Zealand public would not only embrace te reo Māori but would have positive attitudes towards it and accept that te reo Māori has a place in non-Māori domains.

As the first language of Aotearoa, te reo Māori has an important role to play in the cultural wellbeing of an increasingly diverse and multicultural population. Language revitalisation strategies target the roles of, and relationships between, the local, regional, and national governments connected to specific domains of local language practice and use (Simons & Lewis, 2011). Language revitalisation has a better chance of success when it emerges from local communities, spreads to important societal domains (i.e. government, education, media, communities) and receives on-going and targeted support from the larger national non-indigenous community and government (Simons & Lewis, 2011).

Pihama et al. (2015), in *Te Matataua o te reo*, posits that the Māori language needs to be “an embedded, natural feature of everyday life in Aotearoa” (p. 33), which consists of te reo Māori being seen, heard, and spoken in homes, workplaces, schools, businesses and throughout the public sector. Supporting this, McCarty (2003) and Pearson (2008) maintain that Indigenous languages can become rapidly lost if they are not spoken in homes, schools and language communities. The normalisation of the Māori language within homes is a critical factor for families choosing to raise their children in te reo Māori, or bilingually. When parents, grandparents and whānau speak the Māori language, a rich environment is created where language and culture abound. Reedy (2000) emphasises that for te reo Māori to “reach a healthy state” it should “work towards its returns to the situation where it is the natural language of socialisation by parents of their children” (p. 167). Chrisp (2005) also supports this notion stating that:

...while the participants recognised that Māori language-use at home would contribute to the linguistic ability of their children, they appeared not to recognise the normalising function of intergenerational transmission, i.e. the process whereby children are socialised to see Māori language use as an ordinary and omnipresent feature of Māori life. (p. 175)

On the other hand, Christensen (2001) suggests that:

Outside the home, the social and demographic community that children are involved in is also important in providing access to the language. The way languages are used within various networks of association, including their functional distribution within those networks can not only provide children with valuable language input contributing to acquisition, but also communicates powerful messages about the status of the language. Children quickly come to understand when they should speak Māori, with whom and in which situations. This in turn establishes for them their norms of Māori language use. (p. 167)

In contrast, Benton (1984) argues a case for normalising the language through bilingual education and proposes viewing it as an ordinary school language. In doing so, te reo Māori can be used in both formal and informal contexts across a wide range of topics and situations, like that of the English language used by the majority of the New Zealand public. ‘Normalising’ the Māori language and culture in New Zealand society requires a significant attitude shift.

In 2016, Te Ipukarea, the National Māori Language Institute, reported on the findings of eight of the eighteen questions in a pop-up survey the Institute conducted in 2015 with users of the Te Aka Māori-English (English-Māori dictionary). A total of 5,391 completed surveys were used for analysis. While the respondents were users of Te Aka, the data clearly showed that attitudes by non-Māori toward the Māori language were changing. For example, the findings of the survey showed an unexpected connection between Pākehā and Māori respondents in that both samples agreed that the Māori language should be made compulsory in New Zealand schools. Māori showed the highest rating of 83.4% in either ‘agree’ or ‘strongly agree’ categories and Pākehā respondents followed closely behind (80.2%). Furthermore, both Pākehā (93.8%) and Māori (94.6%) respondents agreed and strongly agreed that Māori language is an important part of New Zealand’s national identity and that there appears to be a significant relationship between te reo Māori and our national identity.

These findings highlight that both Māori and non-Māori agree to the value of te reo Māori and what it means within our society. The challenge is to understand how we can turn these attitudes into actions and the resources required to achieve this. For the Māori language to survive, it is clear we must engage the non-Māori sectors of our communities (McCarty, 2003; Pearson, 2008). This includes mainstream education, businesses, city councils and other government agencies, particularly those who have the resources and means by which to affect change. That said, little is known about the organisational use of Māori language and culture in New Zealand businesses. Understanding the drivers and barriers to the use of te reo Māori in the workplace would provide unique contexts, especially for broadening the use of Māori language across New Zealand society.

1.3 Methods

The present study uses a mixed methodology, combining qualitative case study interviews and a quantitative national survey that incorporates an additional qualitative component (short-comments). The in-depth interviews revealed illuminating stories from the participants about their organisation's 'te reo journey' and provided insight into their organisation's structure. These responses can help us understand why organisations are investing in te reo me ngā tikanga Māori and how they are creating critical changes in their staff practices, organisational policies, students and communities.

The national survey provided an over-arching context for the normalisation of te reo Māori in organisations and the rationale behind this adoption. We see this as a foundational building block that can be used to inform policy and strategy beyond both the scope of this project and the interests of TTW. Further, the nationwide survey allows the identification of the specific geographical/organisation types that have or have not actively built an environment for the promotion and use of te reo Māori. We believe the nature of the survey will further identify the 'fertile' organisations and signpost the most relevant strategies specific to organisational type and size. Information about the associated methods for each approach are detailed in their respective sections.

1.4 Theoretical Approaches and Ethics

In the context of this research, Indigenous methodologies are concerned with "remembering past histories as well as envisioning possible futures, performing and affirming embodied cultural practices, and reclaiming traditional languages and social formations" (Grierson, 2009, pp. 7-8). This research is located within a Kaupapa Māori ideological framework as it allows for an analysis of Māori knowledge from a Māori worldview. Kaupapa Māori research is defined as the "philosophy and practice of being Māori that has a valid and legitimate social, political, intellectual and cultural authenticity" (Smith, 1992, p. 1). Doherty (2012) states that:

Kaupapa Māori research is about building transformative outcomes for Māori through mātauranga Māori. Using the lens created by Kaupapa Māori theory, mātauranga Māori becomes visible and accessible. Kaupapa Māori theory creates the space to allow a new set of lenses to view Māori knowledge forms. (p. 23)

An 'insider researcher' approach has also been adopted. The position of an 'insider' is explained by Costley, Geoffrey and Gibbs (2010) as follows:

As an insider, you are in a unique position to study a particular issue in depth and with special knowledge about that issue. Not only do you have your own insider knowledge, but you have easy access to people and information that can further enhance that knowledge. You are in a prime position to investigate and make changes to a practice situation. You can make challenges to the status quo from an informed perspective. (p. 3)

Adams (2013) explains that insider research "is the knowledge people have about their own experiences, either gained through practising or learning experiences" (p. 4). We are able to employ an insider research methodology as our researchers are Māori and the interview questions were informed by Kaupapa Māori ideology. It is important to acknowledge that this cultural lens has been applied.

Kaupapa Māori ethics ensure research that is "culturally safe and is culturally relevant and appropriate" (Smith, 1999, p. 188). Specific cultural concepts apply here such as:

- Aroha ki te tangata — (a respect for people)
- Kanohi kitea — (the seen face)
- Titiro, whakarongo, kōrero — (look, listen and speak)
- Manaaki ki te tangata — (share and host people, be generous)
- Kia tūpato — (be cautious)
- Kaua e takahia te mana o te tangata — (do not trample over the mana of people)
- Kaua e mahaki (do not flaunt your knowledge).

In summary, this research is located in a Kaupapa Māori ideological framework. The analysis of Māori knowledge from a Māori worldview is a culturally safe and relevant research approach. Ultimately, this research is informed by a set of culturally appropriate principles that advise and guide the research team on the suitable process for engagement with Māori communities. These principles are the cornerstone of Kaupapa Māori research.

Chapter 2: Qualitative Interviews and Case Studies

Anecdotal evidence gained from Te Ipukarea’s extensive networks indicate that there is a growing interest in the inclusion of te reo me ngā tikanga Māori in business and organisations that are not Kaupapa Māori based. Accordingly, the research team wanted to understand:

- What motivates these organisations to use and promote te reo Māori?
- What is the value proposition that te reo Māori provides these organisations?
- How have organisations implemented the integration of te reo Māori in their businesses?
- 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?

Consideration was given to the following criteria in selecting participants:

- Geographical location;
- Gender;
- Ethnicity; and
- Position in organisation (CEO, senior or middle management, other).

A total of 14 interviews were undertaken (see Appendix 2 for indicative interview questions). Each interview lasted a minimum of one hour.

The following key will be used in this chapter when inserting quotes from the interviewees:

Secondary schools	SB 1 <i>Christchurch Boys’ High School</i>	Christchurch Boys’ High School is one of the oldest schools in the Canterbury region. The school has a roll of 1,400 students and promotes itself as ‘a modern school with a rich past’. The key ‘SB’ reflects Christchurch Boys’ High School as a single sex boys’ school.
	SG 1 <i>Palmerston North Girls’ High School</i>	Palmerston North Girls’ High School has a roll of 1,200 students. The vision of the school is ‘inspiring young women who are successful learners and act with integrity’. The key ‘SG’ reflects Palmerston North Girls’ High School as a single sex girls’ school.
	CE 1 <i>Western Springs College</i>	Western Springs College is in Tāmaki Makaurau. The school has a roll of 1,400 students and is the ‘only co-educational, non-uniform, wharekura-equipped secondary school in the country’. The key ‘CE’ reflects Western Springs College as a co-education school.
Local government	LG 1 <i>New Plymouth District Council</i>	The New Plymouth District Council is located in the Taranaki region. There were 3 participants from this organisation. Each participant has the pseudonym LG 1a, LG 1b and LG 1c.

	LG 2 <i>Gisborne District Council</i>	This Gisborne District Council lies in the Tairāwhiti region.
	LG 3 <i>Auckland Council</i>	The Auckland Council is in Tāmaki Makaurau. There were 2 participants from this council, each allocated pseudonyms of LG 3a and LG 3b.
Private Business ¹	PB 1 <i>Vodafone New Zealand</i>	Vodafone New Zealand is a telecommunications organisation. There were two participants who were interviewed and have the pseudonyms of PB 1a and PB 1b.
	PB 2 <i>Colenso BDO</i>	Colenso BDO is a creative and public relations organisation. There were two participants who were interviewed and have the pseudonyms of PB 2a and PB 2b.
	PB 3 <i>Fonterra</i>	Fonterra is a cooperative multinational organisation.

Each organisation was at a different stage of their te reo me ngā tikanga Māori journey. Some recently started 18-months ago while others have continued for over 20 years. Importantly, all interviewed organisations were excited to share their stories. Participants provided specific examples of what worked and what didn't work when implementing te reo Māori in their organisation. Comments made by each of the 14 interviewees are summarised in the nine case studies below, one for each organisation.

Case Study 1: Local Government 1 – Tāmaki-Mākaurau

Description: Auckland Council

The Auckland Council became a unitary authority in November 2010 through an amalgamation of seven city and district councils in the Auckland region (Department of Internal Affairs, 2011). The Auckland Council is led by the Chief Executive who is appointed by, and works closely with, the governing body. This includes the mayor, deputy mayor, councillors elected from the wards and appointees from the Independent Māori Statutory Board. The Auckland Council is an employer of over 8,000 people and is the “biggest local council in the Southern Hemisphere” (LG 3b, 2019). The Chief Executive and the executive team are responsible for the operation and service delivery of the council, provides advice to local boards and the governing body, and acts upon the decisions of these groups.

¹ All private businesses that were interviewed are located in Tāmaki Makaurau.

...we're also a bit unique in that you may know that when the Auckland Tāmaki Makaurau legislation was passed and formed, the supercity, there was also the establishment of an independent Māori statutory board. So, we have statutory authority that both encourages and rewards us for advancing the needs of not just mana whenua but Mātāwaka Māori as well... (LG 3a, 2019)

When the Auckland Council was established, so too was the Independent Māori Statutory Board (IMSB). The IMSB “has specific responsibilities and powers under the Local Government (Auckland Council) Amendment Act 2010 to promote issues of significance to Māori to the Auckland Council” (Independent Māori Statutory Board, n.d.). The membership of the board includes seven elected representatives from mana whenua and two elected representatives from mātāwaka, where they:

... do their own work in advancing what they believe are strategic priorities for iwi and urban Māori in Tāmaki Makaurau and as I said also they sort of hold us to account by undertaking reviews of how successful we are at advancing the positive development of Māori. (LG 3a, 2019)

The council’s promotion of te reo Māori extends across their council-controlled organisations, including:

- *Auckland Tourism, Events and Economic Development Ltd.* - an economic development agency.
- *Auckland Transport* - runs transport projects and services.
- *Panuku Development Auckland* - delivers urban regeneration in the region.
- *Regional Facilities Auckland* - delivers outcomes by making commercial use of the City’s landmark assets.
- *Watercare Services Ltd.* - sources, treats and supplies water to homes and businesses in Auckland.

The Auckland Council is committed to meeting its obligations and responsibilities to Māori under Te Tiriti o Waitangi. Within the council is the Māori strategy and relations department, Te Waka Anga Mua ki Uta.

...there's a lot of statutory responsibility to try and advance our responsiveness to Māori right across the board and that I think that does sort of set up a platform for us to I think we would be Rotorua District you know we are steadily becoming more bicultural in our outlook about what we do. We developed a charter last year with our staff, and one of our six charter principles, is that we honour Te Tiriti o Waitangi, so that’s our first principal, and you may also know that the local government Act requires all councils in NZ to make efforts to engage with Māori and to increase Māori participation in the decision-making and policymaking that the council makes. (LG 3a, 2019)

The role of Te Waka Anga Mua ki Uta is to drive the council’s responsiveness to Māori and enable the council to contribute to the wellbeing of Māori. In addition, Te Waka Anga Mua ki Uta provides tikanga advice and protocol to the council’s executive team. Te Waka Anga Mua ki Uta have developed tools and resources to help ensure Auckland Council staff feel comfortable in their te reo Māori journey.

Since the appointment of the current Chief Executive in 2014, the use of te reo Māori in the Auckland Council has slowly but steadily increased. The integration of te reo Māori into the council has been “a hard and painful process...it feels like you fight and advocate and make no progress and then suddenly, te reo is everywhere”

(LG3b, 2019). Participant LG3b has been at the council for a short period of time, but in that period “[has] seen massive progress...”. Furthermore, LG 3b states:

...our use of te reo Māori makes a massive difference to this city. It’s easy to hear, see and feel te reo from the moment you step into offices... (LG 3b, 2019)

In Auckland Council, te reo Māori and cultural practices are reflected through the following initiatives:

- Pōwhiri and mihi whakatau for new staff and staff switching roles within the council.
- Bilingual names for floors and buildings.
- Introducing te reo Māori into everyday conversation and encouraging staff to attend te reo Māori classes as part of their professional development.
- All council templates for political committees are bilingual.
- Auckland Transport has introduced a te reo Māori voice-over on Auckland’s train network (yet to be incorporated for all train stations).
- Council-organised waiata groups, including a waiata competition.
- Karakia and waiata for internal celebrations.

The Auckland Council plays an influential role in driving the normalisation of te reo Māori across the wider Auckland region:

...there is a large project underway to provide dual names for our parks and public spaces. Staff are encouraged to at least introduce themselves in te reo in public meetings, and our papers for political meetings now have headings in dual languages. (LG 3b, 2019)

While te reo me ngā tikanga Māori is valued at the Auckland Council, with over 6,500 staff it is a challenge to ensure everyone is on the same page:

It takes continuous effort, and that’s quite an important role that the Independent Māori statutory board plays because they do hold us to account for what we actually do achieve and if we don’t achieve things that we should all that we’ve set out to achieve, the board won’t hesitate to point it out and that’s a healthy a very healthy tension. (LG 3a, 2019)

Furthermore, participants LG 3a and LG 3b view te reo Māori as central part of what defines our nation and what sets New Zealand apart from other countries:

Te reo and tikanga Māori and te ao Māori is an essential part of NZ’s identity. It is what we are founded upon, it’s the language of our indigenous people. I’ve been heartened to see the movement to change and the massive uptake of te reo in the last five years, but we still have a long way to go. I would love to see a time where children are taught te reo and English as compulsory languages, and that it’s spoken in public life the same way English is. (LG 3b, 2019)

Summary

For almost a decade, the Auckland Council has been integrating te reo me ngā tikanga Māori into their organisation. While the council were legally required to make changes under the Local Government (Auckland Council) Amendment Act 2010, attitudes toward te reo Māori have shifted among staff at all organisational

levels. Employees are now recognising the benefits of engaging with Māori language and culture. The council is committed to meeting its legal obligations to Māori and its responsibilities under the Treaty of Waitangi. These are reflected by co-management, committee structures, consultation practices with Māori and the range of initiatives which makes te reo Māori more accessible. These activities include the te reo Māori voice-overs on Auckland's train network and access to Māori language programmes as part of staff professional development.

Case Study 2: Local Government 2 – Taranaki

Description: New Plymouth District Council

The New Plymouth District Council (NPDC) is situated in the Taranaki region, which also hosts two other district councils. There are two places within the Taranaki region that are of historical significance to New Zealand. First, the Pekapeka block where the New Zealand wars began in 1860. Second is Parihaka, where in 1879 a passive ploughing campaign took place to protest against Pākehā settlement on land confiscated from Māori.

I understand the actual pain and hurt and suffering of the Indigenous people, and how a war was fought and a Treaty was signed, there wasn't a winner or a loser, because they both realised they needed to make peace...its all inter-related, and our staff suddenly see, or particularly our leaders saw that wow now I feel like I'm in the empty seater of this nations struggle with its Indigenous people... the richness that we have in Taranaki.
(LG 1a, 2019)

The organisational structure of NPDC is headed by a Chief Executive with responsibility for establishing and maintaining the operational structure of the council. The executive leadership team within the council manage specific portfolio areas of:

- Strategy
- Operations
- Finance
- Organisational development
- Business transformation
- External relations and communications

The Chief Executive and the leadership team provide the council with policy advice, implement policies and decide the operational approach required to complete the council's policies and achieve results. There are three council-controlled organisations which the NPDC have significant shares or level of governance over. These are:

- Forestry Joint Ventures
- New Plymouth Airport
- Venture Taranaki

Incorporating te reo Māori and cultural practices is part of everyday life in the council. The previous mayor was the catalyst for change and transformation in the council and community three years ago. The previous mayor was also widely acknowledged for his stance on Māori rights and ward representation in local government which divided the community.

I think the issue is that you've got to take people on a journey, and you've got to take the whole community. (LG 1b, 2019)

The journey the community has been on was described by an iwi-leader, quoted by one of the respondents, as "ripping of the scab" (LG 1a, 2019).

When I look at this council, it [says] all the right things... they used to open the council meetings with a mihi and a prayer and sign off all of emails with nga [sic] mihi, and I just called it plastic tiki bull***t. Basically, they do all of the phrasing, but when it would come to decision-making, they would just bulldoze through everything that they wanted to do. (LG 1b, 2019)

Embedded in NPDC is the iwi-relationships team who are the conduit between the council, iwi/hapū and the community. The iwi-relationship team "provide guidance and advice to staff in rituals of encounter when going on to a marae" (LG 1c, 2019).

The council developed a cultural competency programme. Phase 1 of the programme was for its senior leaders, facilitated by an external educator. The programme involved:

A little bit of a geographic civilisation about our iwi, hapū and the rohe and how it relates to particular parts of our business... it also went into practices and customs. All mihi were established for the senior leaders and practices relating to tikanga such as karakia before meetings or food. (LG 1a, 2019)

Phase 2 of the programme will be rolled out for frontline staff. Phase 3 of the cultural competency programme addresses the introduction of new staff and will include an "induction to te reo Māori and Māori tikanga" (LG 1a, 2019).

The NPDC have come a long way in their te reo me ngā tikanga Māori journey. In 2017, NPDC welcomed a new Chief Executive with a haka pōwhiri by 200 council staff members. The Chief Executive is "very passionate about te reo Māori and embraces it quite a lot and he is all for everybody learning" (LG 1c, 2019). Other initiatives that have been incorporated into NPDC include:

- Mihi and pepeha workshops
- Waiata group
- Observing cultural practices
- Cultural awareness
- Developing bilingual signage and documents

All three participants from NPDC see te reo Māori as a critical part of New Zealand's identity:

Te reo Māori is definitely part of our identity, it's one of those unique things that helps to define us. (LG 1b, 2019)

... The [Māori] language is an important part of New Zealand as a whole...and it's even more important to Taranaki, we do have a lot of hapū in the area and a lot of history in this area as well and I think it's really important that we understand that. (LG 1c, 2019)

Summary

The New Plymouth District Council has experienced a dramatic transformation over the last four years. Championed by the former mayor, Andrew Judd in 2014, who is often described as an activist, Judd caused some controversy when he and his council supported the establishment of a special Māori ward in New Plymouth to increase Māori representation, lift iwi participation in council decision-making and fulfil Te Tiriti o Waitangi obligations. He was also an advocate for all New Zealand councils to have Māori members.

This was the start of a series of changes which has led the council where it is today: te reo me ngā tikanga Māori being practiced and observed on a daily basis as part of 'normal', everyday life. The leadership recognises that there is still much to be done, but hopes that in 20 years time they will have progressed much further in not just growing Pākehā capability within the organisation, but also supporting the growth of iwi capability through various programmes and schemes.

Case Study 3: Local Government 3 – Te Tai Rāwhiti

Description: Gisborne District Council

The Gisborne District Council is one of five unitary authorities which “combine the functions, duties and powers of a territorial authority (service delivery bodies) with those of a regional council (regulatory authorities)” (Gisborne District Council, n.d.). The council was formed as part of a major nationwide reform of local government in 1989. The governance structure of the Gisborne District Council includes the mayor and 13 councillors. The council is responsible for setting the budget and the overall direction of the district. The Chief Executive and staff are responsible for carrying out the operational functions and implementing decisions made by the council.

The population of Gisborne is just under 44,000, with 45% being Māori. The council's te reo Māori journey started at a slow but steady pace:

...it depends who the mayor is and the capability of the mayor...it makes a difference also if the CEO has te reo and tikanga or at least is motivated to learn te reo. (LG 2, 2019)

According to LG 2 (2019), “it was about introducing little bits of te reo Māori at a time on a regular basis, a bit like giving a taster”. Now the council is “well immersed in the language and culture of the region” (LG 2, 2019). The mayor has been in office since 2001 and is the only mayor who is a fluent speaker of te reo Māori in New Zealand.

A few years ago, you would be lucky to get a kia ora out of anyone, but now you get hugs, kisses and hongis, and people all over the place saying mōrena. (LG 2, 2019)

In the council, te reo me Māori ngā tikanga Māori are reflected by the following initiatives:

- Māori names are given to sports fields and places of significance.
- Mihi whakatau for new staff and a mihi to departing staff.
- Staff waiata group.
- Some councillors wish to have their swearing in Māori.

When deciding a Māori name for places of significance, the council considers the history of the area and of the surrounding places. For example:

...one of the key roads that Waiapu Council built was Waiomatatini, which means a pathway that has a lot of springs on it. So the Waiapu Council built this road and it's given us trouble ever since because it has lots of springs, its wet and slippery, is very steep in places and it is like the water is eating into the landscape. (LG 2, 2019)

LG 2 (2019) believes everyone has a responsibility to ensure te reo me ngā tikanga Māori can flourish. They believe the starting point is the inclusion and use of Māori and English in the school curriculum so that te reo Māori becomes part of New Zealand's education system.

... you go to any other part of the world other than New Zealand and Australia, everybody speaks two or three languages... they actually need people who can speak different languages in order to become part of the global family. (LG 2, 2019)

Summary

The Gisborne District Council has a long history of integrating te reo me ngā tikanga Māori into their organisation. There is no doubt that having a mayor with a good level of proficiency in te reo Māori and a working knowledge of tikanga Māori has been an asset. This leadership has successfully modelled the value and place that te reo me ngā tikanga Māori should have in the organisation, especially given the large Māori constituency of the Gisborne district. However, there have been challenges along the way, and like other councils, the Gisborne District Council started with small initiatives before building up to larger policy changes. Now, te reo me ngā tikanga Māori is a 'normal' part of the organisational infrastructure.

Case Study 4: Secondary School 1 – Auckland

Description: Western Springs College - Waiorea College

Western Springs College is based in Central Auckland with a roll of 1,400 students. It is the "only co-educational, non-uniform, wharekura-equipped secondary school in the country" (Western Springs College, n.d.) and operates a co-governance constitution.

...where rather than the majority Pākehā population, forcing their will on the minority Māori population - we work in partnership, side by side, hand-in-hand. ... The fact that our school has a co-governance constitution and we work in partnership with Māori, influences every decision that is made. (CE 1, 2019)

Te reo Māori is used everyday within the school, reflected by a number of initiatives including:

- Compulsory te reo Māori classes for all year nine students.
- Having a te reo Māori school song, "Ko wai ake mātou", which is printed and published in every classroom on a multi-coloured poster.
- Naming the school facilities in te reo Māori.
- Having a bilingual school website where users can choose either a Māori or English medium.
- Using the school name in te reo Māori and English and including the bilingual name on the school letterhead.
- Greetings are spoken in te reo Māori at all formal occasions and in daily class interactions.

The school boasts a legacy of outstanding and innovative principals who observed the principles of Te Tiriti o Waitangi, were closely connected to the staff and school community (mostly Māori and Pacific) and who were committed to addressing the worrying statistics of educational under-achievement of these students. Therefore, there was a strong motivation to drive change in the school by providing the opportunity for Māori to be well educated. The current principal continues to carry the legacy set before him.

...we are now able to set the same targets for Māori achievement in the unit as we have for any other ethnic group in the school. So there's no differentiation; it's all the same across the board. In fact the Māori unit's achievement are the best for Māori in the country in the success rate for NCEA across the board. (CE 1, 2019)

The current school leadership believes that the Ministry of Education should adopt their style of education as a model for all Māori education across the country:

We say to the Ministry of Education that here's a model of Māori education that is working that ought to be rolled out across the nation. But unfortunately, the Ministry is still tethered to Section 156 of the Education Act, which is separate Kura status. The unit will be better off financially if they went down Section 156, separate Kura status, but we would lose so much of that partnership. Furthermore, the Ministry will have to duplicate all sorts of physical resources, on the site where these physical resources already exist. Thankfully, our whānau don't want to go down that path, and we've toughed it out. Right now we are at logger heads with the Ministry over the amount of money that our special operations grant supports this kaupapa, that is, our Māori unit. (CE 1, 2019)

The school has always had a clear succession plan to integrate Māori language and culture into the school environment. This plan has ensured a steady but strategic process for the Māori language and culture to flourish within the organisation and the school community. But it comes with some real challenges:

While we haven't had to go through the challenges of recruiting [te] reo speakers for the school in the past, right now we're facing a very, very difficult time finding a replacement for one of our kaiako who is leaving. The Ministry of Education is well aware of our plight. I mean te reo Māori would be the hardest curriculum area in the school to staff, and of course the double whammy is that funding streams depend upon Māori language immersion. Whānau get upset and beat on doors when they've enrolled their kid in an immersion kura; but we do not have the capability to deliver all subjects in te reo Māori. So there is an argument to be made that the Ministry of Education needs to support the provision of teachers equipped to deliver all curriculum in te reo Māori. (CE 1, 2019)

The school encapsulates New Zealand society as it celebrates a diverse student population and a high level of student achievement:

When you look at the ethnic makeup of this school, it is a microcosm of New Zealand, and our young people are leading the way in the direction of how we all hope New Zealand can be. That is, Māori being well educated, being proud of who they are, and walking confidently in both worlds. (CE 1, 2019)

Te reo me ngā tikanga Māori are undoubtedly valued at this school by the staff, student population, parents and the community:

I have shared with you the history of this school and without a doubt the Māori language and culture is absolutely valued at our school. For us it is a no brainer and for our community it is a no brainer. But to continue our journey effectively, we need more resources including a pool of te reo speakers that we can employ, financial resources to support the teaching of tauira in te reo Māori as the roll increases and in order to maintain our lower teacher student ratio of 1:20. (CE 1, 2019)

Furthermore, everyone sees te reo Māori as a critical part of New Zealand's national identity:

It's a no brainer of course it is a central part of our national identity. When you are overseas you see the pride in the faces of New Zealanders when they see a haka performed. Whenever you go anywhere in the world, you see a piece of Māori carving, there's absolutely no doubt you know where it comes from. Everybody across the world can identify that distinctive form of art as being from New Zealand without question. I always remember taking a sports team across to Australia back in the 1990s, and we took with us a black flag with a silver fern on it. No other New Zealand teams wanted the New Zealand flag; they all wanted to borrow the flag with the silver fern off us. I always remember, when we ended up third in the boating event, the stirring haka performed by all the other New Zealand when we came back to the pontoon. Once you travel off-shore, those connections of home become more and more important. There's no doubt about that. (CE1, 2019)

Summary

Western Springs College presents an opportunity for the Ministry of Education to adopt their successful organisational structure as a model for other secondary schools. It also presents three challenges for the Ministry of Education: a) providing equivalent funding under Section 156 to support the sustainable development of Māori language and culture provision within Western Springs College and Waiorea; b) invest in more training of Māori language teachers; and c) provide financial and other incentives for these teachers to work in Auckland schools so they can live equitably in a city which requires a higher cost of living.

Case Study 5: Secondary School 2 – Palmerston North

Description: Palmerston Girls' High School

Palmerston North Girls' High School (PNGHS) first opened in 1902 as Palmerston North District High School, followed by Palmerston North High School in 1904. It wasn't until 1920 that PNGHS was established on its current site (Palmerston North Girls High School, 2017). PNGHS boasts a roll of 1,200 girls and is known for its "outstanding reputation for nurturing personal academic and co-curricular excellence" (Palmerston North Girls High School, n.d.).

The school has seen a remarkable change since 2016 with the principal and her senior leadership team implementing a series of strategic changes. The team were aware that 22% of the students identified as Māori, but also understood that this percentage was likely higher as under-identification is typical by Māori students. The first step of their strategy was to engage with local kaumātua (elders) and establish critical relationships with local iwi (tribe).

Our kaumātua happens to be connected to Rangitāne. He and his wife have been great supporters of what we have done here. (SG 1, 2019)

The next step was to review the practices of their teachers in classes. The leadership team asked themselves the question, *what might it look like to be Māori in our school?*

We started looking at what was happening in classes. We talked about all sorts of things including the arrangement of desks... We felt quite strongly that we needed to move into a very different space and challenge our staff in terms of their cultural responsive and relational pedagogy. We did that on the basis of the Treaty and the expectations of partnership and the responsibility that we have under that. (SG 1, 2019)

The leadership team met with key Māori students and in particular, those who were taking te reo Māori classes and asked the question, *what is it like to be Māori in our school?*

The students' responses were that they had to leave being Māori at the gate; that they didn't feel comfortable speaking Māori and one of the game breakers was that while they were allowed to wear their taonga (treasured or prized object in this case a necklace probably made of either greenstone or bone) it had to be under their uniform. Some felt that they had to hide the taonga, and therefore they might as well not wear it at all, when actually it was really important to them. (SG 1, 2019)

A number of issues emerged which prompted senior management to form a professional leadership group. One of the first actions they took was "pretty simple, but important" (SG 1, 2019). They decided to write their own waiata with their kaumātua. The students lead the singing of this waiata in all of their school assemblies. The group then discussed building a waharoa (main entrance to the school). The school ran a competition among the students to create the waharoa, with the final product being a collaboration of two students' designs. The final waharoa features the huia bird; a very important bird for the Māori people of the area and for Rangitāne iwi.

We combined the design with the poutama that is on the pou in the gates that open and linked into our [sic] Latin description *Semper Sursum, Ever Upwards* which was then translated into Māori, *Tikarohia ngā Whetū*, and so this formed the design for the waharoa and is built out of steel. We opened at a dawn ceremony. So that was really exciting and kind of put a stake in the ground to kids visually of what we were trying to change and what we were actually doing; that we weren't playing games and were quite serious about this kaupapa. (SG 1, 2019)

The focus of the professional leadership group then turned to setting goals for staff. The school also managed to secure Professional Leadership Development (PLD) funding from the Ministry of Education. It was the first

time the school has ever had Ministry funded PLD to pursue cultural responsive and relational training. They also contracted an expert Māori academic in this area to lead out this initiative.

We have started a plan and we are moving into the shadow coaching stage... We have just trained some in-school leaders in shadow coaching and we have got a framework around cultural responsiveness and what that looks like. We are calling our seven in-school leaders, Manutaki; its that idea of the lead bird, you know in the v-formation where one pulls out and the other picks them up... We are going to use volunteers to work with our Manutaki from next term onwards to go in and actually provide some critical feedback... so they can move their practice so that it is more culturally responsive for the kids in the classroom. (SG1, 2019)

The school also engaged an educational consultant with 24 years experience in restorative practice, that is, a programme designed to help staff resolve conflict, build trust and prevent harm between teachers and students. The consultant started the process of strengthening relationships through a series of conversations with and between staff. Some of the staff who have been at the school for a long time were resistant to change and were of the attitude that “if it ain’t broke, no need to fix it” (SG 1, 2019). After the training, the resistant staff were completely transformed; they finally understood what the the professional leadership group were striving to achieve. Consequently, the school has seen some shifts in teachers’ practice. While the staff concede they are not there yet, they believe they are on the right track.

We have also done a cultural audit where we have gone through the school classrooms too see how our culture is reflected. (SG 1, 2019)

Several staff, including members of the senior leadership team, are now studying te reo Māori at Te Wānanga o Aotearoa.

A lot of the teachers have invested in learning the language. Our kids know about it because the Wānanga were so impressed because I think we were the only college represented there. So that has been really helpful in terms of our own learning about tikanga and culture as well as the language. (SG 1, 2019)

Further, the senior leadership team went back to the students themselves to ask again, *what is it like being Māori in our school?* This session was filmed where the students reported:

Oh my goodness, it is so different. We are allowed to speak Māori in our classes. Previously, people felt that was threatening because they didn’t know what we were saying, and if we were criticising the teacher, you know all that kind of stuff...”. The school has changed the rule around the wearing of taonga and we have used the Youth Law statement around that as well as... Our kids are wearing their taonga proudly now and said its so different because teachers in classes are asking them for advice on pronunciation but also asking what is their point of view on particular things. They are asking for that cultural insight that our kids bring with them. (SG 1, 2019)

In addition to the progress already achieved, Palmerston North Girls’ High School also has a strategic plan in place for the future. The staff have positioned a culturally responsive and relational perspective as the umbrella for everything that happens at the school. If an initiative does not fit under that banner, it won’t be

implemented. Currently, the school is undertaking a study of their curriculum to see whether it meets the needs of their students and fits their new approach. There is also a review being undertaken of the school's pastoral systems since senior leadership discovered that students who were Māori or Pasifika were more likely to end up in detention. Discussion with staff has identified that this could be due to an unconscious bias. As a result of this, changes will be made using restorative practice rather than punitive, clearly aligning with the culturally responsive and relational perspective the school has adopted.

Summary

Palmerston North Girls' High School has seen an injection of resources following the change in the way the school has positioned Māori language and within the school. The leadership team has led some strategic initiatives informed by data obtained from a focus group of students, Māori educationalists and other experts. A culturally responsive and relational perspective has been implemented to guide curriculum development and identify appropriate resources to support staff programmes. Developing strong links with local iwi has also been of huge benefit to the school. Consequently, Palmerston North Girls' High School has seen an awakening of staff and a transformation of students and community in what has historically been a conservative school community.

Case Study 6: Secondary School 3 – Christchurch

Description: Christchurch Boys' High School

Christchurch Boys' High School is one of the oldest schools in the Canterbury region, opening in May 1881. The school was established because of the concern held by the staff of Canterbury College (now Canterbury University) that the students were insufficiently trained to transition into university study. Therefore, the link between the university and school, and the school's role in preparing students for academic study, has been a dominant feature of the history of the school (Christchurch Boys' High School, n.d.). The school has a roll of 1,400 students and promotes itself as 'a modern school with a rich past'.

Christchurch Boys' High School has seen a slow but steady increase in the integration of te reo me ngā tikanga Māori in recent years. This has mostly been led by students, but the principal is seen to model particular behaviours which promote respect for Māori language and culture.

Probably the most prominent place where Māori language is used in our formal ceremonies. So, at assembly every week we'll start with a karakia and even if it's just a kia ora from the Principal it still is a place where the language is used. Other examples are prizegiving and our ANZAC service where we will start with a karakia...We just had a whānau meeting the other night where a parent said look actually my son's te reo teacher and the headmaster are the only people to say kia ora to, and so it is probably on that formal level and amongst key staff that the language is used; it wouldn't be part of everyday life for every teacher in the school. I thought that the example from that student was a really good one. So, it's not natural for many, but I would say it's slowly changing.
(SB 1, 2019)

Change within schools often comes about through the senior leadership, motivated by a personal philosophy about the education of children (Ministry of Education, n.d.). The focus of Christchurch Boys' High School is to

make small but steady changes to promote Māori language and culture within the school environment and related school community, especially as the school is in its infancy in terms of its te reo Māori journey.

So, I suppose I can talk about personal motivation. For me personally, embracing Māori language and culture, well it's just a thing about caring for kids and making kids feel welcome... It was a little bit of a personal journey for me in that I was conscious of the Ministry of Education priorities. But I'd say the main driver for me was a moral purpose. (SB 1, 2019)

The students, staff, parents and community have seen the benefits of incorporating aspects of Māori language and culture into the school.

This is because they see the school as being a community leader and having a sort of social justice perspective and role. I say this because I think parents have been educated to think widely and so it is about inclusion rather than just supporting our Māori language and culture; it is about supporting kids from other cultures, kids who might be gay, and kids from a lower socio-economic background. (SB 1, 2019)

The catalyst for these mindset changes is attributed to the many conversations in the school about identity.

I think our identity has moved from being the best rugby school to producing the best men, and that's good men... It's those sorts of things that are beginning to define us as a school. So we're not going to be the best academic school, or best rugby school, but actually, we're going to have very inclusive values-based graduates. That's what we're making today. (SB 1, 2019)

Through a piece of research undertaken by the senior leadership, the school has identified their weaknesses. What they have come to know is that:

Our kids can recognise the value of te reo Māori, and Māori culture and can be quite inspired by it. What our kids and teachers in our community are weaker at is understanding the different Māori value system that might actually be legitimate. That's the next bit of work we still need to do. (SB 1, 2019)

Moreover, the school leadership is trying to advance the integration of Māori language and culture into Christchurch Boys' High School and, despite the slow progress, the changes are making a noticeable impact on the wider school community.

It's not yet normalised within the school but we are on the way...I'd say increasingly the staff and boys see the Māori language and culture as a part of the country's identity. The focus here at the school is very much about the boys' identity in that we try to sort of elevate some of our stories of Māori Old Boys. For example, I explained that Maui Pomare started his education at Christchurch Boys before going on to Te Aute College. Dr Pomare was instrumental in establishing the Māori Boys' High School Boards Association. Another example is of a Māori old boy who was in the Native All Blacks and was the school's first international rugby player. So, the school has been pretty lucky to have a couple of examples of what the boys can aspire to and be. (SB 1, 2019)

The school leadership combats any negative feedback to the integration of Māori language and culture with a short statement:

... just talk about how good it actually is in making individual kids feel welcome, valued and connected. (SB 1, 2019)

Furthermore, the leadership group believes the school's decisions about Māori language and culture have influenced what historically has been a very conservative community.

I think it's probably given license for maybe somewhat more liberal views to be a bit bolder. If resources were available the leadership would like a programme implemented where people of influence like Andrew Beacroft, can work with our staff, students and community, to change mindsets; to create a community more open to diversity and inclusion and to create a culture within our school and community where Māori language and culture is respected and accepted and normalised. (SB 1, 2019)

Summary

While Christchurch Boys' High School is in the early stages of their te reo me ngā tikanga Māori journey, the progress so far has been strategic in that alumni, students, staff and families with the school community have been included in the movement. Consequently, there has been little resistance on the uptake of their te reo me ngā tikanga Māori, which is remarkable given the historically conservative nature of the school's population and alumni.

Case Study 7: Business 1 – Auckland

Description: Vodafone New Zealand

Vodafone New Zealand is part of a global telecommunications group with networks in more than 30 countries (Vodafone New Zealand, n.d.). Telecommunications technology is not only essential for the economic growth of New Zealand, it is necessary for participating in competitive global markets and for attracting new investments. Vodafone New Zealand has cell sites throughout Aotearoa, covering 98.5% of where New Zealanders live and work. PB 1a (2019) describes Vodafone New Zealand as an "agile company", an organisation that:

- Adapts to market changes;
- Moves fast and is flexible;
- Responds rapidly;
- Leads change;
- Is in touch with customers and stakeholders; and
- Has a competitive advantage.

The Vodafone Foundation is the philanthropic arm of the Vodafone organisation. There are 27 Vodafone Foundations worldwide, which have been distributing funds since 1991. The foundations give back to the community by providing "access to Vodafone networks, technology, customers and employees... so that they have the tools to make a difference" (Vodafone New Zealand Foundation, n.d.). The foundation's vision is to help young people, with a goal of reducing the number of disadvantaged and vulnerable young people in New Zealand by 2020. To achieve this objective, they have devoted \$20 million over 10 years. Statistically, Māori

are a majority of vulnerable and disadvantaged young people and therefore, there is “a real need to understand elements of cultural competency” (PB 1a, 219).

Vodafone New Zealand’s commitment to te reo me ngā tikanga Māori was “initiated from [the] inaugural Te Wiki o te Reo Māori celebration” (PB 1a, 2019). In the early days of celebrating Te Wiki o te Reo Māori, Vodafone New Zealand celebrated te reo Māori for two weeks by raising awareness of the language, with “kupu of the day posters and screen savers provided by Te Taura Whiri” (PB 1a, 2019). These resources made it easier for staff to access information about the language. To end the celebrations, Vodafone New Zealand held a market day and exhibition for its staff at its head office in Auckland. The market included:

People coming in to showcase their work including buying clothing, art, tā moko and other stuff. Staff were also able to get tā moko done. Our intention was to really engage our people to come down and learn about te ao Māori... we also had drop-in sessions to learn te reo Māori for 30-minutes. You learnt how to say [your] name, how to say what the time was for example. (PB 1a, 2019)

Since its first Te Wiki o te Reo Māori, Vodafone New Zealand has been incorporating te reo Māori as part of their commitment to their company values, in particular: “one company, local root” (PB 1a, 2019). As PB 1b (2019) highlighted, for the organisation to really understand the place where you are going to be, you need to understand the local culture. The global Vodafone believes that “all the markets around the world are recommended to know their local markets so it makes it easier for us” (PB 1b, 2019). Te Wiki o te Reo Māori celebration is just one initiative demonstrated by Vodafone New Zealand, other initiatives or enhancements include:

- Multilingual signage around the business;
- Conducting a pōwhiri when someone from the global business visits, or there is a new staff member;
- Sponsoring the Māori language awards;
- Holding te reo Māori classes,
- Developing technology such as the HIKA translation app and the tika app that enhances te reo Māori pronunciation on Google Maps; and
- Providing Treaty of Waitangi policy and training.

Within the Vodafone New Zealand organisation, there are two staff network groups: *Te Pūwhero* and *Te Hāwhero*. Te Pūwhero is the internal Māori leadership network which provides advice to the organisation on “kaupapa related or te reo me ngā tikanga Māori related kaupapa” (PB 1a, 2019). Te Hāwhero is Vodafone New Zealand’s Auckland-based kapa haka team which is made up of employees from across the organisation who are “passionate about learning and demonstrating Māori culture in the business” (PB 1a, 2019).

Summary

Vodafone New Zealand started its te reo me ngā tikanga Māori journey in 2011 with participation in Te Wiki o Te Reo Māori. The development of the local New Zealand strategy was championed by its Māori employees who aligned the strategy to the organisation’s international value of “one company, local root”. This encouraged all Vodafone offices around the world to engage with the local Indigenous people and culture. The philanthropic arm of the organisation also adopted this value. Accordingly, the Vodafone Foundation New Zealand has created opportunities for the most disadvantaged and vulnerable young people in our society, of

which demographics show includes rangatahi Māori (Māori youth). Te reo me ngā tikanga Māori, while embedded in Vodafone New Zealand, still requires champions within the organisation to keep it afloat.

Case Study 8: Business 2 – Auckland

Description: Colenso BBDO

Colenso BBDO is a creative public relations organisation. It is a New Zealand owned company established in 1969. The organisation describes their competitive advantage as ‘commercial creativity’, creating real change in business (Colenso BBDO, n.d.). Colenso BBDO has been listed in the Big Won Report over the past three years as being in the top five ‘Best Creative Agencies in the World’.

Colenso BBDO prides itself in having a creative workforce and workplace, where people turn up to work because they want to be there to create the best work (PB 2a, 2019). Just a peek at their website shows that their work is eclectic and addresses a range of issues and topics. As described below, Colenso BBDO combines modern technology with their creative capabilities to broaden their te reo Māori journey:

This is important because we are a creative company. So, you need to have an environment where people can be creative. At the moment, I reckon there’s quite a big difference between what you would see externally in regard to what we actually do. For example, you look at Kupu [the Kupu app]², and you would say wow. They are totally connected - they understand. But then I think as an organisation and how we have brought the language into people’s lives through the app, have we taken it into our everyday lives? Are we using it the way that we all hope we will in the future? Probably not. I think a few of us are really well connected because of the people we work with, so the team that works on Kupu are amazingly connected; they understand and that’s awesome. But even then, our efforts go only as far as emails opening with ‘Kia Ora’ and closing with ‘Ngā Mihi’ and nothing in between. But it’s a start right? Yeah, but that’s as far as we’ve got on the [reo] journey. (PB 2a, 2019)

However, what is evident within the organisation is a huge respect and tolerance for those championing the Māori language across various contexts.

I think the behaviours also start with people like me and the leaders in the organisation advocating more Māori language and culture in the organisation. Māori Language Week was awesome for us as a business, because it gave us all (I’m going to say this in the most respectful of way), the first time you try things you sound silly, you say it wrong, because everyone says don’t say it like that, you don’t say ‘ki ora’. But that week it was like we had permission; it gave us license to try to speak Māori, and so people were putting whole phrases in emails. (PB 2a, 2019)

Another regular feature of Māori language in the workplace is the monthly Monday morning staff meeting where the leadership team addresses 180 employees. Every meeting begins with a short karakia and when

² The Kupu app was developed as a collaboration between Spark with Colenso BBDO as the creative team, Google and the Te Aka Māori Dictionary Team from Te Ipukarea for Te Wiki o Te Reo Māori 2018.

refreshments are provided, there is always a blessing of the food in te reo Māori. “It is something small and simple” (PB 2b, 2019). However, there are people within the organisation that are motivated to make te reo me ngā tikanga Māori more visible within the organisation:

I don't know what the motivation is at this point. What I do know is that for the uptake of Māori language and culture to be successful and thrive in the organisation, we have to have the right motivation from the outset. We need to have everyone on the same page and believing in what we are doing is the right thing to. For example, is it best to hire Māori with particular skillsets and create change and awareness that way or do we find clients who are seeking to promote an aspect of Māori language and culture?
(PB 2a, 2019)

We haven't talked enough about why the language and culture is good for business. At the end of the day, it is believing in what is important why we are doing it. (PB 2b, 2019)

Colenso BBDO accepts that they officially only launched their te reo me ngā tikanga Māori journey 12 months ago and is “still finding its feet” (PB 2b, 2019).

We started with a project which had iwi engagement. This got staff interested more in the Māori language and culture. We progressed to designing a piece of digital technology for a client which has had national recognition. But we are still working out where to next. (PB 2b, 2019)

There is agreement amongst the leadership within Colenso BBDO that a series of conversations are needed regarding how best to integrate te reo me ngā tikanga Māori into the organisation.

I think if I'm being 100% honest, no the organisation does not know what value it can gain from using the Māori language and culture. I'd love someone to make the case that it is valuable but I don't think that's been made. I believe diversity inclusion took off as everyone said, you will be a better business if you do it and so we get this amazing momentum as a result. I'd love to see a case being made the show the value of Māori language and culture in a business context, because at the moment, I think the value is low in all honesty. For example, if I am sitting in my board meeting and someone's is asking me for a small investment to do this, why am I going to say yes? Where is that equation in my head that's going to say actually this is totally not just the right thing to do, it's the smart thing to do. (PB 2a, 2019)

Colenso BBDO is an organisation that has worked extremely hard on diversity and inclusion. There has been little, if any, opposition to the incorporation of te reo me ngā tikanga Māori within the organisation. It has been an ongoing process identifying the strategy to achieve this outcome and aligning it with the objectives and goals of the organisation.

We have some brave leaders who advocate that inclusion and diversity will make us a better business. For example, we now have the rainbow tick right, which we have worked hard to earn. We work hard on inclusion making sure that every person that we employ feels included within the organisation, no matter where you come from or what you do. So staff have a huge tolerance to difference. I would be surprised if someone questioned

the relevance of the Māori language and culture in the organisation... We simply need to have the important conversations. (PB 2a, 2019)

Until we have the conversations about setting objectives that we are trying to achieve regarding Māori language and culture, it is hard to identify one thing. Maybe it is actually having the conversation to start the ball rolling? (PB 2b, 2019)

Colenso BBDO has clients who are well resourced in supporting the integration of te reo me ngā tikanga Māori into their respective organisations. The Colenso BBDO leadership sees the benefit of having appropriate resources available to staff to support the growth and development of te reo me ngā tikanga Māori within Colenso BBDO.

If there were no financial constraints in the organisation it would be the introduction of a 12-week language course for staff. I'm even down to super practical things like give me a new way of doing my email signatures in te reo Māori. If you want to normalise the Māori language, it is starting with getting the little things right. I don't even know how to put that little thing that goes across the vowels. (PB 2a, 2019)

Summary

Colenso BBDO is an internationally successful organisation and has gained national and international recognition for its involvement in the development of the Kupu app. However, it has clearly identified the need to have a series of conversations discussing how Māori language and culture could be embraced alongside the organisation's goals and objectives.

Case Study 9: Business 3 – Auckland

Description: Fonterra

Fonterra is a multinational dairy co-operative and is New Zealand's largest company. Fonterra was established in 2001 and is owned by approximately 10,000 farmers (Fonterra, n.d.). The purpose of Fonterra is to be "the world's most trusted source of dairy nutrition" (Fonterra, 2018a).

Fonterra has over 21,000 employees worldwide, with the headquarters based in Auckland. The governance structure of Fonterra includes:

- The Board of Directors who are responsible for the leadership direction and oversight of the company and are accountable to the shareholders for the overall performance of the cooperative;
- The management team which is led by the CEO who sets the overall direction of the company; and
- The Shareholders' Council which represents the interests of Fonterra's farmer shareholders.

The journey of incorporating Māori language and cultural practices into the company has been slow, "a bit of a stop-start as people were not quite sure" (PB 3, 2019). Nonetheless, Fonterra embraces te reo Māori and culture across its organisation. As outlined by Tiaki Hunia, General Manager Māori Strategy at Fonterra:

...building Māori capability across our businesses is not only the right thing to do, it also has many benefits such as promoting more inclusive work environments, lifting employee engagement and further enhancing our Aotearoa NZ Inc brand. (Fonterra, 2018b)

The way that Māori values and world views are expressed is powerful in any context and resonates very strongly...with other cultures around the world and... using Māori concepts it helps link us with other cultures around the world. (PB 3, 2019)

Fonterra has introduced two programmes; one of the programmes, *He Tangata*, is a professional development programme for staff. The other programme is called *Tiaki*, which is the sustainable dairying programme used exclusively by Fonterra farms:

This programme is about going out to farms and speaking with farmers about sustainability on their farms and farm environment. We provide farmers with advice and a plan that is tailored specifically to their farm and come with photos and a list of actions which helps farmers to achieve better sustainability and reduce risks to the environment. (PB 3, 2019)

While there are no Māori cultural concepts in the *Tiaki* programme, farmers use their initiative and identify sacred sites on their farms. Fonterra are advised by the farmer, “that this area is a sacred site, we are going to fence that off and plant native trees” (PB 3, 2019).

In 2017, *Tiaki Hunia* was appointed as the General Manager for Māori strategy / Pouhere Māori. According to Joanne Fair, managing director for people and culture at Fonterra, “...Hunia would play a vital role in continuing to progress our strategic Māori commitments and strengthen Fonterra’s bicultural capability” (Hutching, 2017).

It is evident that te reo Māori is an important part of Fonterra due to the initiatives that have been introduced since Mr Hunia’s appointment, including:

- The introduction of te reo Māori classes;
- Development of a te reo Māori app for Fonterra staff called Te Mātāpuna;
- Development of a Māori strategy;
- The use of mihi whakatau; and
- Opening and closing meetings with a karakia.

Senior managers have had the opportunity to learn their pepeha and use it when speaking at conferences, meetings, interacting with iwi or with shareholders (PB 3, 2019).

We are trying to use the language and make it part of everyday life, but it is up to individuals. (PB 3, 2019)

As an organisation, Fonterra has a lot of shareholders who are Māori and is a large employer of Māori around the country, therefore:

Māori language and [culture] presents an enormous opportunity for the organisation to benefit from, not just from an economic point of view, but because it is part of the DNA of this country’s identity. (PB 3, 2019)

The Māori strategy that has been implemented is supported and understood by all; from the Chair of the Board to the staff, they “just get it and support it” (PB 3, 2019). If the Māori language and culture was not

supported, Fonterra would be missing out on an economic opportunity, which “is not a good approach” (PB 3, 2019).

The Māori language and culture has become part of our brand. I think one good thing is the investment and resourcing by the organisation. Resourcing has made a really big difference; trying things out, and seeing what works. Part of it is getting people to feel a bit more comfortable. (PB 3, 2019)

Summary

Fonterra is 18 months into its te reo Māori journey and clearly values its contribution to the organisation. An injection of resources has seen a workforce which is beginning to feel at ease with the integration of te reo me ngā tikanga Māori.

Chapter 3: Survey Methods

3.1 Sample

In 2018, a total of 1,104 participants were recruited via a Qualtrics survey panel. Respondents were drawn from across New Zealand, targeting mainly employees but also managers. A wide geographical distribution was sought to provide a representative sample of New Zealand workers. Respondents had to be working a minimum of 30 hours per week to verify employment stability and to ensure they had enough work experience to comment on. Participants are anonymous to the researchers, thus making the responses confidential. While respondents are compensated for their time, pricing is proprietary. The Qualtrics system ensures each respondent completes only one survey and within a reasonable timeframe, removing participants who answer too quickly or slowly. This Qualtrics methodology is known for yielding useful samples (e.g., Haar *et al.*, 2018).

The demographic breakdown of the participants is presented in **Appendix 3**. The distribution of the respondent sample across the North and South Island, gender, age, education, sector and organisation size generally reflects New Zealand's overall composition (Statistics New Zealand, 2018a; Statistics New Zealand, 2018b; Statistics New Zealand, 2017; Statistics New Zealand, 2013).

3.2 Survey Questions and Hypotheses

Appendix 4 details the questions presented in the Qualtrics survey. Some constructs were added to the survey in the form of open-ended qualitative questions to obtain a deeper understanding of the organisational use of Māori language, terminology and tikanga Māori in New Zealand.

We test two broad sets of hypotheses concerning (1) an organisation's structural factors and (2) capability factors that promote the use of Māori language, terminology and tikanga Māori in the workplace. In addition, we also explore whether organisational use of Māori language and Māori customs have a positive influence on employee job satisfaction and cultural wellbeing. Weiss (2002) defined job satisfaction as "a positive (or negative) evaluative judgment one makes about one's job or job situation" (p. 175). Supportive firm culture (e.g., flexibility for work and family) has been found to positively influence job satisfaction in New Zealand (Haar & Roche, 2010). In the context of this study, we expect employees will report greater job satisfaction if they work for organisations that engage in greater use of Māori language, terminology and tikanga Māori, and who provide greater support and resources for its use. This is because employees reciprocate better job attitudes when they receive something both valuable and rare (Haar & Spell, 2004). Similarly, we expect these Māori factors to influence cultural wellbeing, which Haar and Brougham (2013) defined as "how indigenous employees feel about the way their cultural values and beliefs are accepted in the workplace" (p. 877). Cultural wellbeing has been linked positively to several work and job outcomes (e.g., Haar & Brougham, 2011; Haar & Brougham, 2013). Thus, working for an organisation that supports and promotes Māori language are likely to have employees with stronger job satisfaction and cultural wellbeing.

3.2.1 Structural Factors

This group of hypotheses test for differences in the use of Māori language, terminology and tikanga Māori across a range of organisational characteristics, including organisational size, sector, whether the firm engages with Māori stakeholders, employee level of education, location and whether the firm is a Māori organisation. Manager status is also analysed as an individual-level characteristic within these structural factors.

We expect larger organisations to have the resources to engage more with Māori language, terminology and tikanga Māori. Likewise, we expect high engagement from public sector organisations due to factors pertaining to the Treaty of Waitangi. In addition, organisations that engage specifically with Māori stakeholders are anticipated to be stronger users. We also expect Māori organisations to use Māori language and Māori customs more frequently than non- Māori organisations. Businesses with more highly educated employees are expected to have more sophisticated workplaces and clients/customers, which might drive greater usage. Finally, we hypothesise that managers and respondents from the North Island will be stronger users of Māori language, terminology and tikanga Māori relative to non-managers and those in the South Island.

3.2.2 Capability Factors

Here we explore organisations' resourcing and support capabilities toward the adoption and usage of Māori language and Māori customs. Examples of strong resourcing capabilities include offering workshops in Māori language pronunciation and incorporating cultural and/or diversity competencies in the key performance indicators of team leaders. Effective support mechanisms include providing funding or time to attend Māori language classes, encouraging Māori language face-to-face communication within and outside the organisation, and using Māori words on buildings or in job titles.

3.3 Analysis

3.3.1. Quantitative Analysis

ANOVA, t-test, correlation and regression analyses are conducted to understand potential differences in the organisational use of Māori language, terminology and tikanga Māori. The abovementioned hypotheses will be tested with the following quantitative tools:

Econometric tool	Evaluation
ANOVA	Testing for differences across the following factors: business sector; organisation size; and engagement with Māori stakeholders.
T-TESTS	Testing for differences across the following factors: workforce education; Māori organisations; manager status; and location. ³
CORRELATIONS	Testing for correlations between organisational use of Māori language, terminology and tikanga Māori and job satisfaction, and again with cultural wellbeing.
REGRESSION	To determine whether organisational structural factors or capability factors are the most pertinent for the adoption of Māori language, terminology and tikanga Māori in the workplace.

3.3.2 Qualitative Analysis

Responses to the open-ended qualitative questions are examined in detail through thematic analysis. This approach is consistent with the works of Roche, Haar and Brougham (2018), Haar, Roche and Brougham (2018) and Smith and Eatough (2006). Boyatzis (1998) defines a theme as “a pattern in the information that at minimum describes and organises the possible observations and at maximum interprets aspects of the phenomenon” (p. 161). Thematic analysis involves “reading and re-reading of the data” (Rice & Ezzy, 1999, p. 258). Once themes were identified, we used content analysis (number counts) to illustrate the occurrence of each theme.

Typical of qualitative research (Clarke & Ravenswood, 2019), a two-stage process of interpretation is undertaken. First, focal analysis of the major themes. Second, a more detailed thematic analysis using priori template codes (Crabtree & Miller, 1999).

³ Location is primarily analysed by comparing participants in the North Island versus South Island. Location was also explored by centre size (e.g., Auckland as large, Hamilton as medium and Dunedin as small), but given no significant differences, this was dropped from further presentation.

Chapter 4: Results

This chapter presents the results from all aspects of the Qualtrics survey. Frequency data and regression results are analysed first to highlight the incidence of Māori language, terminology and tikanga Māori use in Aotearoa organisations. Organisational and individual-level benefits of engaging with these Māori factors are also evaluated. Qualitative comments from the survey are then presented in a thematic analysis. The chapter concludes with a summary of all quantitative and qualitative survey results.

4.1 Frequency Data and Regression Analysis

4.1.1 Organisational Use of Māori Language, Terminology and Tikanga Māori

The range of responses regarding internal and external organisational use of te reo Māori, terminology and tikanga Māori are shown in **Appendix 5**. The mean scores suggest that tikanga Māori use is the rarest, with te reo Māori being most frequent. Examining the frequency data further deconstructs these trends. Around 30% of respondents suggested their organisations do not use any form of te reo Māori, which means roughly 70% do (albeit, some rarely). Māori terminology is never used by approximately 42% of organisations and 50% of New Zealand organisations report not using tikanga Māori. At the broadest interpretation, this shows that at least 50% of respondents use some form of Māori language, terminology or tikanga Māori in their organisations – at least at some time. While the range of ‘never’ answers varies across the three Māori factors, the proportion of organisations that nearly always use these Māori components appears relatively constant (approximately 4.5 percent).

Additional analyses (paired-sample t-tests) were conducted between each Māori factor and the internal versus external nature of their use. Statistically significant differences were identified. The internal organisational use of Māori language is greater than external organisational use; the difference is statistically significant at the 5% level. Similarly, the internal use of Māori terminology is significantly greater than external use; the difference is statistically significant at the 1% level. However, the use of tikanga Māori does not differ in a statistically significant way across internal and external application. These results suggest that firms have better engagement with Māori language and Māori terminology internally than externally. This could reflect two things: (1) an internal confidence that is challenged externally and/or (2) the idea that organisations are more comfortable sharing these Māori aspects with their own employees. As discussed in Theme 4 of the thematic analysis below, the latter seems more likely.

4.1.2 Structural Factors

The findings from the ANOVA analyses are shown in **Appendix 6**. These analyses compare the organisational use of internal and external Māori language, terminology and tikanga Māori across business sectors, organisational size and level of engagement with Māori stakeholders. When analysing business sector usage, organisations in the not-for-profit sector use te reo Māori, terminology and tikanga Māori more than public sector organisations, and the public sector use Māori components more than private sector organisations. Examination of organisation size shows large firms (250+ employees) use te reo Māori, terminology and tikanga Māori more than medium firms (51-250 employees), and both use Māori factors more frequently than small firms (up to 50 employees). Regarding Māori stakeholder engagement, organisations that have strong

engagement with Māori stakeholders use te reo Māori, terminology and tikanga Māori more frequently than those who have moderate or modest engagement with such stakeholders.

Findings from the t-test analyses are shown in **Appendix 7**. T-tests identify any statistically significant differences in the mean use of Māori language, terminology and tikanga Māori across manager status, location, Māori identification and workforce education levels. Consistently, there are no significant differences in the use of Māori language, terminology and tikanga Māori reported by managers versus non-managers. Respondents in the North Island report significantly higher usage of these Māori factors than respondents in the South Island, though these differences only exist for internal engagement. There are significant differences in the use of Māori language, terminology and tikanga Māori by respondents working in Māori organisations versus those working in non-Māori organisations. As predicted, Māori organisations report greater use of Māori language, terminology and tikanga Māori both within their organisations and with external stakeholders. Finally, there are significant differences in the use of these three Māori components by workplace education levels: organisations with a more highly educated workforce (staff who mostly have a Bachelor's degree or above) use all three Māori factors in their workplace more often than organisations with a less educated workforce, both internally and externally.

4.1.3 Capability Results

The following constructs were used to assess an organisation's capabilities toward:

- (1) The resourcing of tikanga Māori
 - This ascertained the extent to which an organisation supports aspects of Māori language/tikanga Māori, measured on a five-point scale with 1 being 'strongly disagree' and 5 being 'strongly agree'.
- (2) The support for Māori language
 - This ascertained the extent to which an organisation supports the use of Māori language, measured on a five-point scale with 1 being 'never' and 5 being 'almost or all of the time'.

The findings from these analyses are shown in **Appendix 8**. While organisational resourcing of tikanga Māori is modest among organisations (M=3.1), organisational support for Māori language is less apparent (M=2.4). The frequency data indicates that organisations provide more resources for cultural competency and learnings more than for Māori language pronunciation workshops. Overall, individual-level factors receive modest support, with Māori job titles and flexibility to attend Māori language classes seldom occurring.

4.1.4 Regression Analysis

Here, structural and capability factors are considered in their entirety to understand the role that each factor plays in determining an organisation's use of te reo Māori, terminology and tikanga Māori. The regression analyses shown in **Appendix 9** generated robust models. Several significant differences were found. While most structural factors were statistically significant, organisation size was an economically trivial factor for determining workplace use of these Māori factors. Ultimately, being a Māori organisation and having Māori stakeholders have a statistically significant positive effect on an organisation's use of the Māori components. Workplace support capabilities and organisational resourcing are also significant determinants.

4.1.5 Organisational Benefits

The range of responses across the nine potential organisational benefits and regression analyses are shown in **Appendix 10**. Overall, the mean score for the organisational benefits from tikanga Māori and te reo Māori is modest ($M=3.5$). Examining the frequency data shows that almost half (48%) the respondents in the 'using' category reported the greatest benefit of using tikanga Māori and te reo Māori is having a better relationship with customers. This was followed by having a bi-cultural voice (44.1%) and better employee engagement (40.2%). The least perceived benefit relates to recruitment and retention (13.9%). The regression analysis identifies four of the six engagement types as statistically significant for predicting organisational benefits, namely: internal Māori language (the strongest factor), external Māori language, internal tikanga Māori and external Māori terminology.

4.1.6 Implementation Factors

The range of responses across the nine implementation factors are shown in **Appendix 11**. For organisations embarking on their Māori language, terminology and tikanga Māori journey, the speed of adoption tends to be achieved at a moderate rate. Regarding organisational leadership, very few leaders (8.6%) are perceived as great role models for championing the use of Māori language, terminology and tikanga Māori. In fact, more leaders are viewed as poor role models in this respect (14.8%). When asked the extent to which Māori language, terminology and tikanga Māori are spread throughout their organisation, most respondents reported moderate reach (41.5%). Few believed there was a lot of coverage at their workplace (8.5%), while 13.8% said there was very little. Finally, around half the respondents perceive the adoption of Māori language, terminology and tikanga Māori as an equal employee-management activity. Nearly 30% of respondents believe that adoption should be predominantly driven by management, while approximately 20% believe it is the employees' responsibility.

4.1.7 Links with Employee Attitudes

The findings from analyses are shown in **Appendix 12**. The results support our hypotheses that working for an organisation that supports Māori language, Māori terminology and tikanga Māori have a positive influence on job satisfaction and cultural wellbeing. However, the extent to which these benefits are realised depends directly on the organisation's adoption speed of te reo Māori, the commitment of leadership to role model Māori language and culture and the existing coverage of these Māori factors in the workplace. Despite this, the regression analysis clearly shows that organisational resourcing of tikanga Māori is the most important factor for influencing job satisfaction and cultural wellbeing, followed by the internal use of Māori language.⁴

⁴ It should be acknowledged that these regression models account for small amounts of variance (14%-16%), thus it is likely that other factors also influence these individual-level outcomes.

4.2 Thematic Analysis of Qualitative Comments

This section analyses the qualitative survey comments in two distinct categories. First, the ways in which organisations use te reo Māori, terminology and tikanga Māori are discussed under four themes. Second, the reasons for and against the organisational use of te reo Māori, terminology and tikanga Māori are presented across eight well-defined themes.

4.2.1 Māori Language Use

In total, while 777 respondents indicated that their organisation did use Māori language, not all provided comments. Thematic analysis and the resulting trends are presented below. The content analysis of responses to these themes are shown in **Appendix 13**.

Theme 1: Greetings

The most common means for which te reo Māori is used in organisations is in basic greetings. Greetings in te reo Māori are reportedly used in both written and verbal correspondence. Some responses noted that there was an expectation that te reo Māori greetings should be used: “Employees are expected to use greetings in conversations, communications and correspondence”.

Several respondents observed that it was a daily practice to address each other using Māori language: “We greet each other every day in te reo”. Some also added that te reo Māori use was so ingrained in their greetings, that they barely noticed they were doing it: “The guys who work on site and the labours greet each other in Māori but it's a scaffold company so just as casual as saying ‘hey bro’.” Other responses indicated the use of te reo Māori “to answer the phone, or say, ‘mōrena’ to each other”.

Although, a large proportion of the respondents indicated that greetings in te reo Māori were not used on a regular basis. Some would respond when greeted in te reo Māori but did not report organisational support for this: “I rarely use it unless a customer greets me in Māori then I would reply in Māori”. One response, appearing to be from a healthcare setting, pointed to multicultural patients and their lack of understanding being one reason for infrequent use of te reo Māori: “Māori language only used sparingly with patients as many in the industry are not from New Zealand and in some cases struggle to understand even simple English”.

Theme 2: Daily Use

A few responses mentioned using simple te reo Māori in daily work. This appeared to happen more often in health and educational settings, with some responses appearing to be from schools.

Te reo Māori is used across the school, in and out of classrooms and in correspondence between school. The culture of ours is deeply rooted within te ao Māori, it is in the way we teach, respond, celebrate and welcome or farewell people within our school whānau.

Several responses came from iwi-based organisations where fluent te reo Māori was usually used. More frequent usage was often accompanied by incorporating aspects of tikanga Māori in the organisation: “We have daily waiata and karakia. We use Māori greetings with each other, our clients and in correspondence. Some workers converse fluently all the time in Māori”.

Another reported that their team had learnt te reo Māori and were trying to use it in their workplace: “We took te reo classes as a team and try to use our basic te reo in the office... I have used my mihi when meeting Māori clients”. One workplace had a boss that introduced new words in a way that motivated their employees to learn more te reo Māori:

...sometimes the boss will throw us a new word to see if anyone can say it, then he will tell us what it means and when to use it by using an example on one of the co-workers - lots of fun.

Respondents provided a variety of ‘other’ uses, including some who noted that te reo Māori words were incorporated into daily English conversations: “... a lot of simple Māori words or phrases are used by true blue Kiwis without us even realising as they are a part of the ‘kiwi language’ as well as Māori language”. This was reiterated in another response: “Our in-house conversations are generally peppered with Māori words and some employees feel more comfortable than others in using the language directly with clients and professionals”. One example suggested their workplace rarely used Māori language but said there are organisational intentions to increase its use: “We have a word of the week, every week we learn a new Māori word and must try use it in general conversation as much as possible”.

Theme 3: Signs

A small group noted that te reo Māori is used in signage, including the names of meeting rooms and other shared spaces. In one case, the signage was perceived to be a token effort for meeting expectations of external or government stakeholders: “Apart from giving buildings a Māori name... they really just make a token attempt”.

In some organisations, mission statements, values or other forms of information may be written in te reo Māori: “Māori is on our health and safety posters and on the greeting posts that the customer sees the moment they come in, we also have our rules in Māori”.

Theme 4: Special Events

Finally, a group of respondents observed that te reo Māori was usually used for special events. Māori Language Week was one event mentioned in several responses, for example: “We use te reo only during Māori Language Week and simple words such as kia ora and haere mai”.

A different respondent mentioned special events and inductions at their organisation’s corporate conferences. This organisation appealed to the knowledge of local iwi during these events. While this organisation appeared to use external expertise, another indicated that their organisation was well resourced: “[te reo

Māori] is always used in any presentation to a group of people including informal and formal meetings and training events...facilitated by the very well-resourced Māori culture team”.

As one respondent mentioned, “In ceremonies it is used extensively”. This summarises the perception that te reo Māori is only needed in special circumstances, but during those circumstances it is expected and encouraged.

4.2.2 Why Māori Language Use

Thematic analysis regarding the reasons for and against the organisational use of Māori language and tikanga Māori are presented below. The content analysis of these responses is shown in **Appendix 14** and **Appendix 15**. To preface this section, it is worth recalling that 777 respondents said their organisation uses Māori language, 387 said their workplace uses Māori terminology and 442 indicated the use of tikanga Māori.

Theme 1: Customers and Stakeholders

Many respondents discussed their organisation’s stakeholders as both a driver for and against the use of te reo Māori in their workplace. The respondents whose organisations interacted with Māori customers or stakeholders discussed how the use of te reo Māori was appropriate or even required in order to respect these relationships.

The most frequent reason for using simple te reo Māori at the workplace was for Māori customers: “I feel it has a lot to do more so with the customer interest than anything else”. This attitude is important for providing appropriate service to Māori customers, especially in health-related services: “Improving access to care is critical to addressing health disparities, and increasing evidence suggests that Māori’s and non-Māori’s differ in terms of access to primary and secondary health care services”. In other cases, responses indicated that using te reo Māori could attract new customers and differentiate the organisation as a New Zealand organisation, particularly important for the tourism sector.

Another apparent reason for using te reo Māori and tikanga Māori was that key stakeholders are Māori. This theme was more prevalent in areas with a higher proportion of Māori.

Our local community contains a relatively high percentage of Māori residents when compared to the national average, geographically speaking. It makes sense to at least engage with them at some level in terms of Māori language.

In contrast, some respondents used the lack of Māori customers and stakeholders to justify the absence of te reo Māori and tikanga Māori in their organisations. One respondent noted that: “We never faced Māori clients; therefore, I believe our organisation lacks in the Māori language due to less interaction with Māori people”. A similar point was made by a respondent who mentioned that their organisation does not interact with Māori organisations, so there was less awareness and need for the adoption of Māori language and culture.

Most responses could see no need for their business to speak te reo Māori or use Māori terminology. Māori language was viewed as not being relevant to their job or industry; one respondent noted that there was “...no actual need in our opinion. We don't work with Māori people and none of us [are] Māori”. Nonetheless, it was clear among responses that there is no resistance to the use of te reo Māori once a need is identified, with a respondent saying: “In our line of work we do not need to use Māori language. If we did, some of us would make an effort to learn it”.

Theme 2: Staff and Leadership

A number of responses indicated that the use of te reo Māori was driven by senior leadership in their organisation, noting that there was “...leadership support for incorporating te reo Māori into the everyday business of [the] workplace”. This theme was popular and highlights the importance of leadership in driving organisational culture.

The influence of leaders in an organisation is effective, as one respondent indicated:

Leadership – once someone higher uses it – it's followed. Maybe [they are] trying to make it 'cool' and 'common' and [sic] make it part of the organisation.

One reason senior leadership promoted te reo Māori was in response to current management interest in diversity and inclusion within their organisation: “This would essentially be leadership driven and indicating that the organisation is culturally responsive”. A further reason was to improve employee morale, as one responded listed, among other things: “Leadership sustainability, more growth among employees [and] employee empowerment”.

Several responses indicated that where te reo Māori was driven by leadership, it was often because senior management in that organisation were Māori themselves: “Our leaders who are te reo speakers use Māori terminology often, with interpretation in English”. Another response suggested Māori language was supported by leadership but driven by Māori staff, often in diversity leadership roles. Others noted that tikanga Māori was part of their organisational culture: “Being a kaupapa Māori organisation, by using Māori practised and customs, the organisation is leading from the front in all things relating to cultural sensitivity...”.

Several respondents indicated that te reo Māori was used more in organisations that had higher numbers of Māori staff: “We have many Māori staff and people [that] we support [and] who are very proud to use [te reo Māori as] it makes them feel unique and part of something special”. Sometimes Māori staff actively tried to teach others at work, despite a lack of interest from management.

On the contrary, organisations that had few Māori staff, or no Māori leaders, used this as a reason for not using te reo Māori in their workplace. This view is bluntly described by one respondent who said: “Māori language not used by management as all are Pākehās”.

In addition to considering the first language and origin of employees, responses suggest the perception that te reo Māori is only used by and for Māori employees and organisations: “All our staff are European, why would we use Māori language?”. This logic also held for Māori terminology and tikanga Māori.

One respondent indicated that even their Māori staff do not speak te reo Māori: “Most Māori working here don't speak fluent te reo”. Overall, 14 respondents indicated that their employees were mainly migrants or foreigners and therefore, if they were operating in English, were already using a language that was not their first: “They aren't very interested in the language because most of the employees are from different ethnic backgrounds”.

Theme 3: Profit and Organisational Benefit

Another emerging theme was that te reo Māori was more likely to be used where an organisation could perceive some benefit from its use and, correspondingly, was less likely to be used where no benefits could be identified. The responses reflected the view that language, including te reo Māori, should benefit the business in some tangible way, such as through its main client relationships: “A large portion of our work is internationally facing, and Māori skills are unnecessary”. One respondent said that te reo Māori was not used in their organisation “because nobody talks Māori – it's a useless language”.

An organisation's relationship with profit was noted in several responses, where one organisation was “not focused on culture, but profits” and another respondent said: “it would cost too much money”. A response from one individual suggested that te reo Māori use would impede customer development and therefore profit: “We are a retail business; it isn't exactly prioritised when we're just trying to develop customers (many of whom are tourists) as quickly and politely as possible”.

A further respondent conceded there was “a lack of awareness of the benefits of using the Māori language”, indicating that the payoff from using te reo Māori was uncertain. Interestingly, one respondent admitted that their organisation lacked interest, but that their organisation was comprised of “a range of multicultural people and [sic] a lot [of whom] would love to learn Māori”.

Several other respondents indicated that te reo Māori use positively differentiates their organisation from others: “It gives an identity to the company and what we are trying to achieve as a New Zealand company”. Another organisation promoted te reo Māori use in order to show that their workplace is diverse: “I think that it helps both the company and the employees realise that we work in an inclusive environment”.

A handful of respondents indicated that their organisation saw the use of te reo Māori as a way to better connect to New Zealand society: “To link in with daily language and to embrace it as a language in our country”.

While some organisations focused on internal benefits, others were concerned with the benefits of using and promoting te reo Māori to the rest of society. One response indicated that the role of their organisation was to motivate positive change: “My organisation recognises that Māori are indigenous people of NZ [sic] and they have realised they cannot work toward a united NZ [sic] without understanding their culture and beliefs”.

Theme 4: Knowledge and Understanding of Māori Culture

A lack of knowledge and understanding of te reo Māori and tikanga Māori emerged as a strong reason for organisations not using te reo Māori. This theme was also present for those organisations that did use te reo Māori; a solid understanding and good knowledge was associated with a responsibility to spread te reo Māori and tikanga Māori both internally and externally.

Fluency was, as one respondent noted, a common barrier to organisational use of te reo Māori: “I don't think that [staff] are confident enough to use it in everyday speech, be it is due to pronunciation or fear of being misunderstood – the mentality of 'why use Māori when you can easily use English?’. This factor was especially prevalent towards tikanga Māori. Similarly, another respondent noted that: “A large percentage of us are foreign born and educated, thus lacking the language skills”. A respondent summarised this theme nicely: “I believe that my employer is uneducated when it comes to Māori customs and practices”. They went on to note that if the public was more educated in tikanga Māori and te reo Māori, “then more businesses and larger companies will incorporate them into the[ir] general work training routines”.

A deficient understanding or knowledge of te reo Māori is partly attributable to a lack of interaction or internal expertise regarding Māori language, terminology and tikanga Māori. One response illustrates the view that te reo Māori is only used or spoken by Māori people: “We think Māori culture should be practiced or introduced by Māori people”.

For organisations with a strong knowledge and understanding of both te reo Māori and tikanga Māori, an underlying implication emerged that encouraging te reo Māori would enhance recognition and knowledge of tikanga and te ao Māori: “To improve understanding and familiarity with the terminology opens acceptance of the use of the language, but also opens opportunities and possibly some closed minds to the wider implications of embracing indigenous culture”.

Theme 5: Default Language and Cultural Heritage

For many respondents, a strong case for and against the use of te reo Māori came out of a perception of the “default” language and what is expected in New Zealand or in their respective fields. Organisations that viewed English as the standard were less likely to use te reo Māori, while those that saw te reo Māori and tikanga Māori as an integral part of New Zealand culture and heritage were more likely to adopt te reo Māori.

One response was that the organisation used English as a common language, despite some staff being Māori: “My organisation mainly uses English as that is the language we all understand. We have 2-3 Māori staff however, English is still mainly used even with our Māori clients”. Several respondents stated that English was the language of New Zealand and that is why it is favoured over te reo Māori. For example, one said: “not everyone wants to be greeted in Māori. The main language in New Zealand is English and that's what we use”.

However, the reverse was quoted by some respondents who saw speaking te reo Māori as a natural habit for New Zealanders. They noted that many born in New Zealand interspersed kupu Māori in their English conversations: “It is just part of the vocabulary we use. I know when I use it in the organisation, it just comes out naturally”. Although disparate and varied, some responses said the use of Māori language was expected or fashionable: “It's pretty ‘trendy’”. Additionally, respondents realised that te reo Māori was not only the indigenous language, but an official language of New Zealand.

Within this identified theme, many mentioned New Zealand's heritage and saw te reo Māori as integral: "It's important that [staff] have some understanding of the Māori language as it is a part of New Zealand's heritage". Several responses indicated that simple te reo Māori was used in their organisation in recognition that it was part of New Zealand culture and it was a way to honour or respect the Treaty of Waitangi. Another response said that using Māori language was important "to engage and feel the sense of local community".

Theme 6: Nature of Organisation

A small theme was the nature of the organisation. A few respondents pointed to health and safety issues if they added additional languages to the workplace. One participant said that they worked in a "...very dangerous environment. To use Māori to communicate with clients could cost a life if they do not understand. To use another language could imperil clients". In other words, English was the main form of communication and needed to remain so to ensure safety instructions were clearly understood and followed.

Several responses were from organisations identified as a Māori Trust, kaupapa or iwi-based organisation, who noted that te reo Māori use was "entrenched as it should be in tikanga Māori". Further, many respondents from public sector organisations, or those working in health organisations, are expected to meet legislative or contractual requirements regarding the integration of Māori language and culture. The power of legislative requirements is murky, as one respondent noted: "We have specific legislative obligations with regard to Māori, and also the staff are generally very open to learning more about te reo and te ao Māori". While another respondent perceived the attempt at compliance as: "... the top managers try[ing] to portray in front of others that they really care...this is just a pretence to try to please others".

Theme 7: Diversity

Another small theme that emerged from the survey suggests that the use of te reo Māori is perceived as alienating other cultures or nationalities both inside and outside the organisation. Some respondents indicated that because their organisation was a multinational company, they did not allow the 'native' languages to be used in international operations. This response was apparent across organisations identified as Australian, Canadian, Chinese and US owned.

Our workplace is fairly diverse so may not want to focus on one specific culture. Additionally, our organisation is international and may be choosing to keep everything standard across countries.

A second response stated: "We are an American owned company but, as an individual, [I] would sometimes greet staff with 'kia ora'. We are a very diverse bunch so not focused on Māori language". Interestingly, organisations that did not encourage or use te reo Māori reportedly pride themselves on diversity and inclusion: "It's a Canadian company. But definitely celebrates diversity within the company". One respondent even acknowledged that there may be positive business outcomes associated with being culturally sensitive and inclusive: "As far as companies go, the one I work for makes some effort to be inclusive. Obviously as a whole they are there for business rather than social change, but there is an area where they intersect".

Theme 8: Discrimination and Racism

Finally, while many respondents did not know why their organisation does not use te reo Māori or tikanga Māori, several respondents indicated that racism played an instrumental role in their organisation's stance on te reo Māori. One respondent stated: "My employer is rather racist and openly calls Māori people 'self-entitled bludgers' (this is not my personal view). Though we have many Māori clients, my boss only accepts English being spoken in the workplace". Another response indicated that their workplace is "a highly discriminatory organisation who display a clear lack of interest in anything or anyone that falls outside their primary business goals and vision".

One respondent noted their organisation only encompasses 'kiwi culture' – implying that te reo Māori is not part of 'New Zealand' culture. Another asked: "why should we?". Some expressed ideas that using Māori terminology was not accepted in their organisation: "It's a bad idea to use Māori terminology", "It's just not professional".

4.3 Results Summary

4.3.1 Quantitative Findings

The initial analysis identified overall use of Māori language, terminology and tikanga Māori in Aotearoa workplaces. The survey data illustrates that while regular organisational use of Māori language is sparse, approximately 70% of organisations use Māori language internally at least on some occasions. A similar pattern is evident for the external use of Māori language, where approximately 68% of organisations reported some Māori communication with stakeholders outside their business. Despite these statistics, the frequency data shows nearly 25% of organisations rarely use Māori language for internal or external engagements. Taken together, these findings suggest there is a broad but inconsistent use of Māori language across Aotearoa organisations. The organisational use of Māori terminology and tikanga Māori shows a similar trend: Māori terminology is somewhat used by approximately 60% of New Zealand organisations, with 50% using tikanga Māori terminology to some extent. However, frequent use of these factors is low (both reported at 15%). This indicates that there are fewer organisations using the more sophisticated Māori factors (Māori terminology and tikanga Māori) than those using te reo Māori.

The second set of analyses sought to decompose overall trends to understand which organisations were more likely to use Māori language, terminology and tikanga Māori. The purpose of this segment was to identify the types of organisations that should be targeted for expanding Māori engagement and/or changing attitudes toward Māori language. Organisations were examined across two categories: (1) structural factors and (2) capability factors, specifically around resourcing and support. As hypothesised, Māori organisations and those that have strong engagement with Māori stakeholders use Māori language, terminology and tikanga Māori more than any other type of organisation. In terms of sectorial analysis, organisations in the not-for-profit sector use Māori language, terminology and tikanga Māori more than public and private sector organisations. While organisational size was not a statistically significant determinant of Māori language, terminology and tikanga Māori use, large firms use these Māori factors more frequently than small firms. This likely reflects that larger firms have more resources – people, money, as well as pressures from the public and customers – which drives greater attention toward Māori language, thus increasing usage. Similarly, more educated workplaces are stronger users of Māori factors than less educated workplaces. Again, this likely reflects that

more sophisticated organisations have a stronger interest in, or respond more positively to, the use of Māori language, terminology and tikanga Māori at work. Overall, analysis of an organisation's structure provided much-needed insight towards the differences that exist amongst the use of Māori language, terminology and tikanga Māori in Aotearoa workplaces.

Further, constructs of an organisation's capability factors were assessed. These factors questioned the extent to which an organisation provided resources and support for Māori language, terminology and tikanga Māori. Overall, organisational resourcing was modest, but appeared stronger than factors pertaining organisational support.

Structural and capability factors were then analysed simultaneously to predict Māori language, terminology and tikanga Māori workplace usage. Those most likely to use Māori language, terminology and tikanga Māori are in the not-for-profit or public service sectors, have a more educated workforce and engage with Māori stakeholders. Support for Māori language was deemed more valuable than resourcing capabilities, although both were significant.

In addition, organisational benefits from using Māori language, terminology and tikanga Māori were explored. Respondents generally viewed the benefits of adopting Māori cultural as modest. Better engagement with clients and customers was viewed the greatest benefit of using Māori language, terminology and tikanga Māori (reported by almost half of organisations that used these Māori factors), while recruitment and retention benefits received the lowest rating.

Finally, analysis was conducted to determine whether working in an organisation that uses Māori language, terminology and tikanga Māori influences job satisfaction and cultural wellbeing. Overall, modest support was found, with organisational resourcing being the most important factor for influencing these individual-level outcomes. Māori language (internal) also played a significant role toward enhancing job satisfaction. Hence, these findings indicate that while organisations might recognise some broad benefits of Māori language, terminology and tikanga Māori usage, they also appear to help shape (at least modestly) employee outcomes.

4.3.2 Qualitative Findings

Beyond the quantitative data, several qualitative comments were thematically analysed. The most prominent reason for using Māori language, terminology and tikanga Māori was achieving better engagement with customers, stakeholders and the organisation's Māori staff. An important driver of the adoption and usage of these Māori factors appeared to stem from organisational values based on diversity, inclusion, respect for indigenous language and culture, and honouring the Treaty of Waitangi. These values promoted Māori language and customs even if there were no 'commercial' reasons to do so.

The most common reasons for not using Māori language, terminology and tikanga Māori were beliefs that there was no need or organisational benefit associated with its use. The most notable barriers were the multinational nature of the organisation, and a lack of Māori staff or knowledge. The fear of 'getting it wrong' prevents some organisations from attempting to incorporate Māori language, terminology and tikanga Māori. Overall, these barriers suggest that respondents see their organisations as being unlikely to adopt Māori language, terminology and tikanga Māori in the future, which perhaps is a reason behind some organisations refrain from using these Māori factors in the first place.

Chapter 5: Conclusion and Recommendations

The research used a mixed method approach including case study interviews and a national survey compassing both quantitative and qualitative components. The large-scale survey of over 1,100 Aotearoa employees was conducted to understand how Māori language, terminology and tikanga Māori is used in organisations across Aotearoa. We explored how these Māori factors were conducted internally (to staff only) and externally (to stakeholders) to determine whether the type of engagement made a difference to the overall usage. Beyond the quantitative data, respondents were then asked a few open-ended questions about how and why their organisation uses Māori language, terminology and tikanga Māori, and if not, why this is the case. Together, this data provides a rich and powerful understanding of where Māori language and Māori customs sit in the workplaces of Aotearoa.

Fourteen interviews were undertaken of organisations in Auckland, Gisborne, Palmerston North, New Plymouth and Christchurch. The participants provided a rich commentary of their organisation's te reo me ngā tikanga Māori journey. The participants agreed that there is still more work to be done in normalising te reo Māori within their organisation. It is abundantly clear that all the organisations are on this journey for the long-haul, trying to create a culturally rich environment for future generations that celebrates inclusion and fosters Māori language and culture in everyday life.

Results from these in-depth interviews and the national survey allow for the following conclusions and recommendations. These can be leveraged to provide opportunities for organisations to embark on their own te reo me ngā tikanga Māori journey and play their part in normalising Māori language and culture in non-traditional Māori language domains.

Small private sector organisations have the lowest engagement with Māori language, terminology and tikanga Māori. This group should be directly targeted in order to generate wide-spread Māori language, terminology and tikanga Māori participation.

A useful starting point for promoting te reo Māori is providing specific, practical ways that small organisations can use Māori language in the workplace. For example, a campaign providing free online resources (e.g., a one-page downloadable Māori word sheet).

Organisational use of Māori language and traditions varies, with the former being most common. Other forms of engagement with Māori – specifically Māori traditions and tikanga – appear to be perceived as more difficult and are thus less numerous. This likely reflects the challenge and complexities around engagement. It is unlikely organisations would adopt tikanga Māori without including or starting with Māori language. Hence, targeting te reo Māori in organisations is likely to be an 'entry factor' for wider engagement with all things Māori.

Encourage customers to promote the use of te reo Māori when shopping at different organisations. This can help create a wide-spread and safer place for Māori language to be spoken.

Campaigns should highlight that users of te reo Māori need not be Māori themselves. Speakers of te reo Māori have a love of Aotearoa and te reo. Similarly, a perception change is needed for organisations to know (or be reminded) that te reo Māori is a language for all New Zealanders, not just Māori.

To address the issues regarding non-use of te reo Māori, it is likely worth promoting te reo Māori as ‘good for business’ because it shows the organisation is willing to embrace the culture of Aotearoa. This is particularly important for combating the attitude that te reo Māori does not have an economic impact on the business (i.e. does not increase profits). For example: *Nothing is stronger in highlighting your love for New Zealand than your organisation saying ‘kia ora’!*

Employees, both Māori and non-Māori, at all organisational levels should be encouraged to champion te reo Māori usage. It does not always have to be driven by management or senior leaders.

Our findings recognise that less educated workforces have issues speaking te reo Māori, as well as employees for whom English is already a second language. One option might be incorporating keywords in triplicate. For example, writing words in Chinese, English and Māori: ni hao / hello / kia ora.

Human Resource personnel should be informed that there are additional benefits of using Māori language in the workplace. Employees in organisations that use Māori language report higher satisfaction and greater wellbeing. These are unique insights that should be shared with all organisations.

Analysis of structural factors show very modest differences in use of Māori language, terminology and tikanga Māori for organisations located in the North Island versus the South Island.

The findings of this report acknowledge that environmental forces faced by organisations, (for example, being a multinational company) might be an impediment to Māori language, terminology and tikanga Māori use.

It is understood that many organisations who are non-users of Māori language, terminology and tikanga Māori fail to do so due to fear of poor pronunciation. Perhaps an advertising campaign could be conducted to emphasise that *any use* of te reo Māori – even if not executed perfectly – enhances the progress of te reo in Aotearoa. *Trying* can be as good as perfection when it comes to revitalising and growing te reo me ngā tikanga Māori. Here, the example is like conservation. Every little step contributes – it doesn’t have to be perfect.

Strong organisational leadership is advantageous to the Māori language landscape. Having a champion at the Executive Management level to showcase the importance of te reo me ngā tikanga Māori within their respective organisations makes it much easier to implement change across all levels of the organisation.

Recognition of Te Tiriti o Waitangi and the obligations attached to it is critical to the expansion of Māori language, terminology and tikanga Māori in Aotearoa workplaces. ‘Doing the right thing’ appears to be important for organisations in terms of recognising the Treaty principles, understanding biculturalism and respecting the language and culture of the Indigenous people of Aotearoa. Many view the Treaty as a social justice issue.

Understanding the relationship between the Māori language and our national identity is vital. Organisations perceive Māori language and culture as part of the national identity of New Zealand.

There is a strong sense of responsibility and moral obligation for staff across organisations to be agents of change. This involves advocating the normalisation of te reo me ngā tikanga Māori so future generations can experience both a better workplace and society. Understanding the relationship between te reo me ngā tikanga Māori and a just New Zealand society is essential.

Additional resourcing of organisational Māori language initiatives is both necessary and desired. There is consensus amongst organisations that there needs to be an injection of funding to ensure staff engagement and momentum of their Māori language and culture journey can be sustained.

The relationship between employee wellbeing and organisational Māori language use is currently not entirely realised by New Zealand organisations. The provision of Māori language and culture fosters personal and organisational wellness. To avoid employees being unhappy at work, organisations should focus on improving staff engagement with Māori language, terminology and tikanga Māori as this can enhance workplace mindfulness and job satisfaction.

Future Research

New Zealand's private sector poses a serious hindrance to the adoption and usage of Māori language, terminology and tikanga Māori in Aotearoa. More research into the specific issues and barriers that private organisations face is much needed, particularly for small organisations. This might clarify if it is a cost factor (or perception of cost), or whether there are more subtle factors that constrain adoption.

A greater understanding of how organisational use of te reo Māori might positively influence worker attitudes and behaviours. Our research suggests that engagement in Māori language, terminology and tikanga Māori would likely have important Human Resource implications.

The Māori language and culture are considered by organisations as an important national taonga in terms of cultural identity, cultural diversity and international connectedness. Māori language, terminology and tikanga Māori are essential for individuals and communities, as they bring educational, social, cultural and economic benefits to Aotearoa. Taken together, there is impetus across organisations to promote the use of Māori language and cultural practices in the workplace across a wide range of contexts and domains. Increasing the uptake of the Māori language relies on a network of champions and leaders across the dominant national non-Indigenous community, organisations, government agencies and in schools.

...the main learning is to find a network of champions and leaders, have them start normalising and modelling behaviours and then it [Māori language and culture] becomes a tsunami-like-movement to change. (LG 3b)

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Appendices

Appendix 1. AUT Ethics Application 18/327 (Quantitative Survey)

Project title: Subjective Motivation

Project Supervisor: Professor Jarrod Haar

Anecdotal evidence gained from our networks indicate that there is a growing interest and inclusion of te reo Māori and tikanga Māori in business and organisations that are not kaupapa Māori based. We want to understand:

- a. What motivates these organisations to use and promote te reo Māori
 - b. The value proposition that te reo Māori has with these organisations
 - c. How the organisation implemented the integration of te reo Māori in their business
 - d. The approaches to the learning and teaching of linguistic components of language revitalisation that are appropriate to the acquisition of te reo Māori.
-
1. Does your organisation use ANY form of Māori language or tikanga Māori (practices, customs etc.) with your organisation? This might include Māori words, concepts, te reo classes, greetings etc.
 2. Has your organisations even thought of using Māori language just within your organisation?
 3. Has your organisations even thought of using Māori language beyond your organisation? (e.g., with other stakeholders, iwi, webpages etc.)
 4. What value does your organisation gain/or could gain from using Māori language or tikanga Māori (practices, customs etc.)?
 5. We are interested in how your organisation implemented the integration Māori language into the business? Was it a slow process? Were there any issues or challenges? Were there any lessons learnt that might be valuable for others?
 6. We are interested in how your organisation approached teaching of the linguistic components of Māori language in the business? Was this undertaken, and if not, why not? Were there any issues or challenges? Were there any lessons learnt that might be valuable for others?

Appendix 2. AUT Ethics Application 18/404 (In-depth interviews – Indicative questions)

Project title: Subjective Motivation

Project Supervisor: Professor Tania Ka'ai

Researcher: Tania Smith

Anecdotal evidence gained from our networks indicate that there is a growing interest and inclusion of te reo Māori and tikanga Māori in business and organisations that are not kaupapa Māori based. We want to understand:

- a. What motivates these organisations to use and promote te reo Māori
 - b. The value proposition that te reo Māori has with these organisations
 - c. How the organisation implemented the integration of te reo Māori in their business
 - d. The approaches to the learning and teaching of linguistic components of language revitalisation that are appropriate to the acquisition of te reo Māori.
-
1. Does your organisation use ANY form of Māori language or tikanga Māori (practices, customs etc.) with your organisation? This might include Māori words, concepts, te reo classes, greetings etc.
 2. Has your organisation even thought of using Māori language or tikanga Māori within your organisation?
 3. What was the motivation for your organisation to start implementing Māori language and tikanga Māori into the organisation?
 4. Has your organisation even thought of using Māori language beyond your organisation? (e.g., with other stakeholders, iwi, webpages etc.)
 5. What value does your organisation gain/or could gain from using Māori language or tikanga Māori (practices, customs etc.)?
 6. How did the organisation implement the integration of te reo Māori into the organisation? Was it a slow process? Were there any challenges or issues? Were there any lessons learnt that might be valuable to others?
 7. Do you see the Māori language as a central part of Aotearoa / New Zealand's national identity?
 8. What tools and resources do you think your organisation needs to help the Māori language flourish as a living language in your work environment?
 9. How would you respond to someone who said that there was no need to introduce te reo Māori or tikanga into the organisation?
 10. How does the context of your particular organisation influence your decision?
 11. If you could do one more thing, and resources/constraints were not an issue, what would you do to implement te reo Māori and tikanga in your organisation?

Appendix 3. Study Demographics

Demographic	Combined
Sample	N=1104
Gender	
Female	44.6%
Male	54.9%
Other	0.5%
Age	37.0 years (SD=12.4)
Education	
High School	24.9%
Technical Qual	24.6%
Uni Degree	32.7%
Postgrad Qual	17.8%
Tenure	6.6 (SD=6.5)
Ethnicity	
NZ European	58%
Māori	12%
Pacific Peoples	5%
Asian	15%
Indian	7%
Other European	8%
Others	6%
Work Skill	
Unskilled Employee	4.4%
Semi-Skilled Employee	12.8%
Skilled Employee	33.4%
Professional but not Manager	25.4%
Low-Level Manager	8.6%
Middle-Level Manager	10.4%
Executive/Senior Manager	5.0%
Sector	
Private	67.8%
Public	26.9%
Not-for-Profit	5.3%
Organisation Size	
Up to 50 employees	40.7%
51-250 employees	23.0%
251-1000 employees	16.5%
1000+ employees	19.8%

Regional Location	
Northland	2.9%
Auckland	38.8%
Coromandel	0.6%
Waikato	7.7%
Bay of Plenty	5.3%
Gisborne	0.6%
Taranaki	1.5%
Wanganui	1.1%
Hawke's Bay	2.4%
Manawatu	3.7%
Wellington	11.6%
Wairarapa	0.6%
Nelson & Bays	1.8%
Marlborough	0.7%
West Coast	0.6%
Canterbury	13.9%
North Otago	0.4%
Otago	4.3%
Central Otago & Lakes	0.5%
Southland	1.0%
Workplace Education	
Mostly High School	34.0%
Mostly Technical/Polytechnic Qualification	25.1%
Mostly Bachelor's Degree	34.5%
Mostly Postgraduate Qualification	6.4%
Respondent te reo Māori	
Nil	18.7%
Basic (just a few key words)	54.3%
Limited	15.4%
Average	7.6%
Good	3.0%
Fluent	1.0%
Māori organisation	
No	90.6%
Yes	9.4%
Firm engagement with Māori stakeholders (e.g., iwi)	
None	44.6%
Minor extent	29.4%
Moderate extent	19.3%
Major extent (core to business)	6.7%

Appendix 4. Constructs

This section details the questions asked as well as some established constructs to provide greater understanding and depth of insights. The focus of the present study is on the organisational use of Māori language. However, it is important to examine this broadly and thus we examined it in three ways:

1. use of Māori language in an organisation
2. organisational use of Māori terminology only
3. organisational use of tikanga Māori.

In addition, we examine these factors both internally (within an organisation) and externally (outside the organisation). We differentiated these approaches to enable an accurate account to be made.

The data was collected in two waves, with a pilot sample (n=104) followed by the remainder (n=1000). These were combined for simplicity because they did not significantly differ. However, for analysis of new multi-item constructs, we report (where possible) both the pilot and combined samples to confirm the nature of these new measures.

Organisational use of Māori language – Internal was measured by a single item created for this study “*My organisation uses simple Māori language (e.g., Māori greetings) within our organisation*”. Most studies focus on teo reo use in workplace settings ask respondents if they speak it – coded yes/no (e.g., Brougham, Haar, & Roche, 2015; Brougham & Haar, 2013). However, Haar, Roche, and Taylor (2012) did explore a range of options on a sample of Māori employees, ranging from none to fluent. As such, asked respondents to code their workplace as 1=never, 2=rarely, 3=some of the time, 4=a lot of the time, 5=almost, or all of the time. A higher score represents greater internal organisational use of the Māori language.

Organisational use of Māori language – External was measured by a single item created for this study “*My organisation uses simple Māori language (e.g., Māori greetings) with external stakeholders*”. Responses were coded 1=never, 2=rarely, 3=some of the time, 4=a lot of the time, 5=almost, or all of the time. A higher score represents greater organisational use of the Māori language with external parties.

Organisational use of Māori terminology – Internal was measured by a single item created for this study “*My organisation uses Māori terminology (e.g., words like hui, korero, mythology-related terms) within our organisation*”. Responses were coded 1=never, 2=rarely, 3=some of the time, 4=a lot of the time, 5=almost, or all of the time. A higher score represents greater internal organisational use of Māori terminology or words.

Organisational use of Māori terminology – External was measured by a single item created for this study “*My organisation uses Māori terminology (e.g., words like hui, korero, mythology-related terms) with external stakeholders*”. Responses were coded 1=never, 2=rarely, 3=some of the time, 4=a lot of the time, 5=almost, or all of the time. A higher score represents greater organisational use of Māori terminology or words with external parties.

Organisational use of tikanga Māori – Internal was measured by a single item created for this study “*My organisation uses Māori practices or customs (e.g., Pōwhiri) within our organisation*”. Responses were coded 1=never, 2=rarely, 3=some of the time, 4=a lot of the time, 5=almost, or all of the time. A higher score represents greater internal organisational use of tikanga Māori.

Organisational use of tikanga Māori – External was measured by a single item created for this study “*My organisation uses Māori practices or customs (e.g., Pōwhiri) with external stakeholders*”. Responses were coded 1=never, 2=rarely, 3=some of the time, 4=a lot of the time, 5=almost, or all of the time. A higher score represents greater organisational use of tikanga Māori with external parties.

In the following construct, a new scale was developed using items created for this study around Organisational Resourcing of Tikanga Māori. Items followed the stem “*The following questions relate to the way your organisation supports aspects of Māori language/tikanga Māori (practices, customs etc.)*” and were coded - 1=If you don't have/use any, 1=strongly disagree, 2=disagree, 3=neither agree or disagree, 4=agree, 5=strongly agree. We conducted an exploratory factor analysis (principal components, varimax rotation) to establish the measure. The data loaded onto a single factor, with eigenvalues greater than 1, accounting for a robust amount of variance, and strong reliability, with all items with a factor loading of over 0.80. Furthermore, the pilot data analysis supported the overall construct, with both analyses replicating each other. See **Table 1** for details.

Table 1 Results of EFA for Organisational Resourcing of Tikanga Māori

Items	Overall Sample Factor Loadings	Pilot Sample Factor Loadings
1. My organisation provides strong resources	.919	.961
2. Cultural/diversity competency is included in the KPIs of managers'/team leaders	.899	.930
3. Lessons learnt from adopting practices are used to enhance future roll-outs	.894	.947
4. My organisation offers classes/workshops in Māori language pronunciation	.862	.906
Eigenvalues	3.194	3.506
Percentage variance	79.8%	87.6%
Number of items in measures	4-items	4-items
Cronbach's Alpha	.92	.95

Overall, a high score reflects greater resourcing.

In the following construct, a new scale was developed using items created for this study around Organisational Support for Māori Language. Items followed the introduction “*The following questions relate to the way your organisation might use Māori language or support its use*”. Items then followed the stem “*My organisation...*” and were coded 1=never, 2=rarely, 3=some of the time, 4=a lot of the time, 5=almost or all of the time. We conducted an exploratory factor analysis (principal components, varimax rotation) to establish the measure. The data loaded onto a single factor, with eigenvalues greater than 1, accounting for a robust amount of variance, and strong reliability, with all items with a factor loading of over 0.80. Furthermore, the pilot data analysis supported the overall construct, with both analyses replicating each other. See **Table 2** for details.

Table 2 Results of EFA for Organisational Support for Māori Language

Items	Overall Sample	Pilot Sample
	Factor Loadings	Factor Loadings
1. Provide some form of support for Māori language classes (funding, time to attend?)	.856	.824
2. Encourages Māori language in face-to-face communication within the organisation	.923	.951
3. Encourages Māori language in face-to-face communication outside the organisation	.915	.944
4. Uses Māori words on buildings (e.g., English and Māori)	.880	.902
5. Uses Māori words for job titles	.879	.885
Eigenvalues	3.953	4.071
Percentage variance	79.1%	81.4%
Number of items in measures	5-items	5-items
Cronbach's Alpha	.93	.94

Overall, a high score reflects greater support.

Organisational Benefits from Tikanga Māori and Māori Language was measured by several items created for this study asking “*What value does your organisation gain from using Māori language or tikanga Māori (practices, customs etc.)?*”. Respondents were given a check list and told to “*Tick all that apply*”. This is coded 1=yes/agree, 0=not agree. The higher the score the greater the value seen from engaging with Tikanga Māori and Māori language. We conducted an exploratory factor analysis (principal components, varimax rotation) to establish the measure. The data loaded onto a single factor, with eigenvalues greater than 1, accounting for a robust amount of variance, and strong reliability, with all items with a factor loading of over 0.50. See Table 3 for details.

Table 3 Results of EFA for Organisational Benefits from Māori Language, Terminology and Tikanga Māori

Items	Overall Sample	Pilot Sample
	Factor Loadings	Factor Loadings
1. Better engagement with key stakeholders	.733	.639
2. Better engagement with employees	.697	.680
3. Better engagement with clients/customers	.695	.603
4. Meeting Treaty of Waitangi obligations	.677	.748
5. Providing a bi-cultural ‘voice’	.721	.696
6. Being proactive around te reo (Māori language)	.756	.813
7. Being a better corporate citizen	.632	.746
8. Recruitment and retention benefits	.574	.575

9. Social conscience	.628	.676
Eigenvalues	4.177	4.283
Percentage variance	46.4%	47.6%
Number of items in measures	9-items	9-items
Cronbach's Alpha	.85	.86

This analysis indicates that these items can be considered a single construct, thus we can combine these items to provide a useful construct for additional analysis. Furthermore, the pilot data analysis supported the overall construct, with both analyses replicating each other. Given these individuals items might also be especially interesting, we present these items in the Results section (next) as both individual items and the combined construct.

Implementation of Tikanga Māori and Māori Language in the workplace was also examined by several factors developed for this study. These were:

Adoption Speed was asked by the item *“At what speed did your organisation introduce Māori language and/or tikanga Māori (practices, customs etc.)?”*. Responses were coded -1=haven't at all, with 1=very slow pace, 2=slow pace, 3=moderate, 4=fast pace and 5=very fast pace. The higher the score the faster the adoption throughout an organisation.

Adoption Driver was measured by a single item created for this study *“Who drives the use of Māori language and/or tikanga Māori (practices, customs etc.) in your organisation?”*. Responses were coded -1=haven't at all, with 1=employees only driving the adoption, mainly employees driving the adoption, 3= a mixture of employee's and management driving the adoption, 4= mainly management and 5=all management driving the adoption.

Leadership was measured by a single item created for this study *“To what extent does the leadership of your organisation role model using Māori language and/or tikanga Māori (practices, customs etc.)?”*. Responses were coded -1=haven't at all, with 1=very little role modelling, 2=a little role modelling, 3=a moderate amount of role modelling, 4=some role modelling, and 5=a lot of role modelling. The higher the score the better (more fully) the role modelling from leaders in an organisation.

Coverage was measured by a single item created for this study *“To what extent does the use of Māori language and/or tikanga Māori (practices, customs etc.) extend throughout the whole organisation?”*. Responses were coded -1=haven't at all, with 1=very little organisational coverage, 2=a little organisational coverage, 3=a moderate amount of organisational coverage, 4=some organisational coverage, and 5=a lot or full organisational coverage. The higher the score the better (more fully) the use of Māori language occurs within an organisation.

Organisational Use of Māori Language was measured by a single item created for this study *“Finally, has your organisation even thought of using Māori language?”*. This was coded 1= We do use it (noted above),

2=We currently don't, but considered it, 3=We currently don't, and have not considered it, and 4=We currently don't, but unsure if it has been considered.

Beyond the above items on factors around Māori language, tikanga Māori etc. the present study also included two job-related factors that might be useful to consider. There were (1) cultural wellbeing and (2) job satisfaction. They are detailed below.

Job Satisfaction was measured using three items by Judge, Bono, Erez and Locke's (2005), coded 1=strongly disagree, through to 5=strongly agree. A sample item is "Most days I am enthusiastic about my work". The measure had excellent reliability ($\alpha=.88$).

Cultural Wellbeing was measured using three items by Haar and Brougham (2011), coded 1=strongly disagree, 5=strongly agree. The original scale focused on Māori employees and culture, so the items were reworded to change 'Māori culture' to 'my culture' to make it broader to fit across all employee cultural values. A sample item is, "I find real enjoyment in my culture in my workplace". To confirm the structure of this construct, we conducted a confirmatory factor analysis (principal components, varimax rotation). The data loaded onto a single factor, with eigenvalues greater than 1 (2.412), accounting for a large amount of variance (80.4%), had all items with a factor loading of over 0.80, and had a very strong reliability ($\alpha=.88$). A higher score indicates greater satisfaction with the way the employee's cultural values are supported in the workplace.

Structural Factors:

Business Sector: 1=Private Sector, 2=Public Sector and 3=Not-For-Profit Sector.

Organisation Size: 1=small [under 50 employees], 2=medium [50-250 employees] and 3=large [250+ employees].

Engagement with Māori Stakeholders: 1=none, 2=minor, 3=moderate and 4=major (core to business).

Manager Status: 0=non-manager, 1=manager.

Location Status: 0=South Island, 1=North Island.

Māori Organisation Status: 0=non-Māori organisation, 1=Māori organisation.

Workforce Education: 0=below mostly university degree, 1=mostly university degree and above.

Qualitative Questions

Following the questions around organisational use of Māori language (Internal or External), Māori traditions and tikanga Māori, an open text box was provided to ask:

Why questions (why an organisation (a) does or (b) does not – use these aspects, in an endeavour to understand drivers or barriers.

Regarding use of Māori language, we also asked *how* this was done, to provide more insights.

Appendix 5. Organisational Use of Māori Language, Terminology and Tikanga Māori

Frequency data on the organisational usage questions.

Items: Organisational use of...	M	Never	Rarely	Some of the time	A lot of the time	Almost/all of the time
Māori language (I)	2.41	29.7%	25.1%	24.7%	14.9%	5.5%
Māori language (E)	2.37	31.8%	24%	24.7%	13.9%	5.5%
Māori terminology (I)	2.14	40.5%	22.6%	22.5%	10.9%	3.5%
Māori terminology (E)	2.08	42.8%	22.4%	21.9%	9.9%	3.1%
Tikanga Māori (I)	1.99	50.4%	18.7%	17.3%	8.9%	4.8%
Tikanga Māori (E)	1.99	50.5%	17.5%	18.9%	8.4%	4.6%

M=Mean score. I=Internal and E=External

Appendix 6. Results – Summary of ANOVA Results

Business Sector (NFP=not-for-profit)		
Organisational Use of...	Difference Test	Post Hoc analysis (SNK)
Māori language (Internal)	F= 137.5 (p= .000)	NFP (M= 3.46) > Public (M= 3.14) > Private (M= 2.04)
Māori language (External)	F= 137.8 (p= .000)	NFP (M= 3.56) > Public (M= 3.07) > Private (M= 2.01)
Māori terminology (Internal)	F= 137.6 (p= .000)	NFP (M= 3.32) > Public (M= 2.79) > Private (M= 1.79)
Māori terminology (External)	F= 121.2 (p= .000)	NFP (M= 3.22) > Public (M= 2.68) > Private (M= 1.76)
tikanga Māori (Internal)	F= 136.3 (p= .000)	NFP (M= 3.02) > Public (M= 2.72) > Private (M= 1.62)
tikanga Māori (External)	F= 140.5 (p= .000)	NFP (M= 3.07) > Public (M= 2.71) > Private (M= 1.62)
Organisation Size		
Organisational Use of...	Difference Test	Post Hoc analysis (SNK)
Māori language (Internal)	F= 24.7 (p= .000)	Large (M= 2.72) > Medium (M= 2.41) > Small (M= 2.15)
Māori language (External)	F= 23.8 (p= .000)	Large (M= 2.67) > Medium (M= 2.40) > Small (M= 2.10)
Māori terminology (Internal)	F= 22.1 (p= .000)	Large (M= 2.39) > Medium (M= 2.22) > Small (M= 1.88)
Māori terminology (External)	F= 21.1 (p= .000)	Large (M= 2.31) + Medium (M= 2.18) > Small (M= 1.82)
tikanga Māori (Internal)	F= 25.5 (p= .000)	Large (M= 2.26) + Medium (M= 2.09) > Small (M= 1.69)
tikanga Māori (External)	F= 25.6 (p= .000)	Large (M= 2.27) > Medium (M= 2.07) > Small (M= 1.70)
Engagement with Māori Stakeholders		
Organisational Use of...	Difference Test	Post Hoc analysis (SNK)
Māori language (Internal)	F= 169.5 (p= .000)	Major (M=3.92) > Moderate (M=3.15) > Minor (M=2.59) > None (M=1.75).
Māori language (External)	F= 203.8 (p= .000)	Major (M=3.93) > Moderate (M=3.20) > Minor (M=2.56) > None (M=1.66).
Māori terminology (Internal)	F= 177.3 (p= .000)	Major (M=3.70) > Moderate (M=2.88) > Minor (M=2.33) > None (M=1.47).
Māori terminology (External)	F= 182.5 (p= .000)	Major (M=3.73) > Moderate (M=2.84) > Minor (M=2.22) > None (M=1.41).
tikanga Māori (Internal)	F= 191.5 (p= .000)	Major (M=3.69) > Moderate (M=2.80) > Minor (M=2.08) > None (M=1.33).
tikanga Māori (External)	F= 207.8 (p= .000)	Major (M=3.66) > Moderate (M=2.88) > Minor (M=2.09) > None (M=1.29).

Appendix 7. Results - Summary of T-Test Results (Total Sample)

By Manager Status					
	Managers		Non-Managers		Difference
Variables:	n=265		n=839		
Organisational use of...	Mean	SD	Mean	SD	(T-test)
Māori language – Internal	2.37	1.2	2.43	1.2	-0.752 (p=.452)
Māori language – External	2.41	1.2	2.36	1.2	0.513 (p=.608)
Māori terminology – Internal	2.11	1.1	2.15	1.2	-0.539 (p=.590)
Māori terminology – External	2.13	1.2	2.07	1.1	0.824 (p=.410)
Tikanga Māori – Internal	1.94	1.2	2.01	1.2	-0.792 (p=.429)
Tikanga Māori – External	1.99	1.2	1.99	1.2	0.023 (p=.981)
By Location Status					
	North		South		Difference
Variables:	n=848		n=256		
Organisational use of...	Mean	SD	Mean	SD	(T-test)
Māori language – Internal	2.47	1.2	2.22	1.2	2.905 (p=.004)
Māori language – External	2.40	1.2	2.28	1.2	1.393 (p=.164)
Māori terminology – Internal	2.19	1.2	1.98	1.2	2.611 (p=.009)
Māori terminology – External	2.11	1.2	1.98	1.1	1.673 (p=.095)
Tikanga Māori – Internal	2.04	1.2	1.84	1.2	2.343 (p=.019)
Tikanga Māori – External	2.01	1.2	1.92	1.2	1.048 (p=.295)
By Māori Organisation Status					
	Māori Organisations		Non-Māori Organisations		Difference
Variables:	n=104		n=1000		
Organisational use of...	Mean	SD	Mean	SD	(T-test)
Māori language – Internal	3.54	1.1	2.3	1.2	10.406 (p=.000)
Māori language – External	3.58	1.0	2.3	1.2	11.165 (p=.000)
Māori terminology – Internal	3.38	1.0	2.0	1.1	12.125 (p=.000)
Māori terminology – External	3.29	1.1	2.0	1.1	11.993 (p=.000)
Tikanga Māori – Internal	3.41	1.1	1.8	1.1	13.603 (p=.000)
Tikanga Māori – External	3.42	1.1	1.8	1.1	13.801 (p=.000)
By Workforce Education					
	Uni Degree or Above		Less than Uni Degree		Difference
Variables:	n=452		n=652		
Organisational use of...	Mean	SD	Mean	SD	(T-test)
Māori language – Internal	2.8	1.3	2.2	1.1	8.188 (p=.000)
Māori language – External	2.7	1.2	2.1	1.1	7.899 (p=.000)
Māori terminology – Internal	2.5	1.2	1.9	1.1	8.741 (p=.000)
Māori terminology – External	2.4	1.2	1.9	1.0	7.911 (p=.000)
Tikanga Māori – Internal	2.4	1.3	1.7	1.1	9.182 (p=.000)
Tikanga Māori – External	2.4	1.3	1.7	1.1	9.523 (p=.000)

Appendix 8. Results of Resourcing and Support Analyses

Frequency data on the resourcing and support constructs.

The following questions relate to the way your organisation supports aspects of Māori language/tikanga Māori (practices, customs etc.).

Items	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
My organisation provides strong resources	7.7%	15.6%	26.8%	35.5%	14.6%
Cultural/diversity competency is included in the KPIs of managers'/team leaders	7.5%	14.4%	28.3%	31.3%	18.6%
Lessons learnt from adopting practices are used to enhance future roll-outs	7.3%	12.4%	28.3%	36.1%	15.8%
My organisation offers classes/workshop in Māori language pronunciation	16.5%	21.6%	22.1%	25.5%	14.4%

The following questions relate to the way your organisation might use Māori language or support its use.

Items	Never	Rarely	Some of the time	A lot of the time	Almost or all of the time
<i>My organisation...</i>					
provides some form of support for Māori language classes (funding, time to attend)	39.5%	19.7%	25.5%	10.3%	5.0%
encourages Māori language in face-to-face communication within the organisation	28.1%	24.5%	28.7%	13.5%	5.3%
encourages Māori language in face-to-face communication outside the organisation	29.7%	22.9%	29.2%	13.4%	4.8%
uses Māori words on buildings (e.g., English and Māori)	27.0%	18.8%	26.9%	17.0%	10.3%
uses Māori words for job titles	40.0%	22.8%	22.3%	9.5%	5.4%

Appendix 9. Results of Regression Analyses

Because the analyses highlighted no major difference between internal and external factors, we present only the models for internal.

	Outcomes:		
	Māori Language	Māori Terminology	Tikanga Māori
Structural Factors:			
Sector: NFP	.17***	.19***	.16***
Sector: Public	.22***	.18***	.19***
Org Size	.03	.01	.01
Engagement with Māori Stakeholders	.37***	.41***	.40***
Manager Status	.02	.02	.01
Location-North Island	.06*	.04	.04
Māori Organisation	.15***	.18***	.20***
Workforce Education	.06*	.06**	.08**
r ² change	.40***	.44***	.45***
Capability Factors:			
Org Resourcing of Tikanga Māori	.14***	.16***	.21***
Org Support for Māori Language	.39***	.43***	.38***
r ² change	.13***	.16***	.16***
F-Value	122.2***	165.364***	170.5***
R-squared	.53	.60	.61

Standardised regression coefficients.

*p < .05, **p < .01, ***p < .001.

Appendix 10. Results of Organisational Benefits

Analysis is based on n=777 representing those organisations who do use any form of Māori language, terminology or tikanga Māori. Frequency data on the organisational benefits questions (value/no-value).

Items:	Value
Better engagement with clients/customers	48.0%
Providing a bi-cultural 'voice'	44.1%
Better engagement with employees	40.2%
Being proactive around te reo (Māori language)	38.0%
Social conscience	34.9%
Better engagement with key stakeholders	34.4%
Meeting Treaty of Waitangi obligations	34.1%
Being a better corporate citizen	25.5%
Recruitment and retention benefits	13.9%

Regression Analysis towards Organisational Benefits.

Variables:	Organisational Benefits
Māori language – Internal	.31***
Māori language – External	.14**
Māori terminology – Internal	.03
Māori terminology – External	.11*
Tikanga Māori – Internal	.12*
Tikanga Māori – External	.04
F-Value	148.7***
R-squared	.45

Appendix 11. Results of Implementation Factors

Analysis is based on n=777. Frequency data on the organisational implementation questions.

Items	M	Very Slow	Slow	Moderate	Fast	Very Fast
Adoption Speed	2.9	11.4%	18.6%	45.5%	18.0%	6.4%

Items	M	Very Little	A Little	Moderate	Some	A Lot
Leadership	2.9	14.8%	15.2%	40.0%	21.4%	8.6%
Coverage	2.9	13.8%	18.3%	41.5%	17.8%	8.5%

Items	Employees Only	Mainly employees	Employees & Management	Mainly Management	All Management
Adoption Driver	9.8%	10.5%	51.4%	19.2%	9.1%

Appendix 12. Results - Summary of Correlation Results

Correlation Strength (r value)	Job Satisfaction	Cultural Well-being
Organisational use of Māori language – Internal	.23**	.25**
Organisational use of Māori language – External	.21**	.26**
Organisational use of Māori terminology – Internal	.20**	.25**
Organisational use of Māori terminology – External	.19**	.26**
Organisational use of tikanga Māori – Internal	.24**	.28**
Organisational use of tikanga Māori – External	.22**	.28**
Adoption Speed	.22**	.25**
Leadership	.18**	.21**
Coverage	.19**	.29**
Organisational Resourcing of Tikanga Māori	.27**	.39**
Organisational Support for Māori Language	.20**	.29**

Statistical significance: **p< .01

Regression Analysis towards Job Satisfaction and Cultural Well-being

Variables:	Job Satisfaction	Cultural Well-being
Māori language – Internal	.20**	.01
Māori language – External	-.07	-.06
Māori terminology – Internal	-.03	-.02
Māori terminology – External	-.08	-.01
Tikanga Māori – Internal	.13	-.04
Tikanga Māori – External	.08	.11
Adoption Speed	.08	.02
Leadership	-.07	-.06
Coverage	-.03	.11
Organisational Resourcing of Tikanga Māori	.22***	.28***
Organisational Support for Māori Language	-.01	.10
F-Value	7.168***	8.760***
R-squared	.14	.16

Appendix 13. Response Summary Regarding Māori Language Use

How it is used	# responses
Written and verbal greetings	306
Rarely used	78
Frequently, daily	42
Names, titles, statements	38
For Events and ceremonies	33
Other reasons	53
<i>Total</i>	<i>550</i>

Appendix 14. Response Summary Regarding Māori Factors

Themes	Māori Language	Māori Terminology	Tikanga Māori
Number of Responses			
Not needed/interested/relevant	92	200	186
Few/no Māori staff	44	25	61
International/multinational company	36	27	16
Everyone speaks English	28	17	--
Lack of understanding/knowledge	18	59	113
Multicultural or migrant staff	14	28	17
Small business	4	1	--
Other	81	38	49
<i>Total</i>	<i>317</i>	<i>387</i>	<i>442</i>

Appendix 15. Response Summary Regarding Why Māori is Used

Reason	# responses	
	Māori Language	Tikanga Māori
Customer driven	92	--
Māori staff/stakeholders/organisation	68	38
Respect, Treaty of Waitangi	55	64
Leadership driven	39	12
Encourage the language	23	--
Government requirement	21	40
Other	101	116
<i>Total</i>	<i>399</i>	<i>270</i>



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