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TE REO PĀHO

Māori Radio and Language Revitalisation

A thesis presented for the degree of
Doctor of Philosophy in Māori Studies
at Massey University

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Te Kunenga ki Pūrehuroa

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ABSTRACT

There is certainly a widely held belief among Māori working on the revitalisation of the Māori language that radio broadcasting has had a small, but significant, place for over half a century in bringing Māori language to both Māori and Pākehā audiences. Māori radio itself was established on the premise of Māori language and cultural transmission, maintenance and development. It was for this reason that many Māori organisations and individuals toiled towards Māori recognition within the radio arena. In 1988 Te Ūpoko o Te Ika, the first Māori radio station, went to air. With the restructuring of the broadcasting industry in the late 1980s and subsequent successful claims brought before the Waitangi Tribunal, provision was made for radio frequencies to be set aside by Māori, preferably with tribal endorsement. Since that time there has been a significant expansion in Māori radio. At present there are twenty-one Te Māngai Pāho-funded Māori radio stations broadcasting in Aotearoa New Zealand.

Yet after nearly twenty years of Māori radio, what has been the impact of the medium, and its contribution to Māori-language revitalisation? By using the five years of qualitative and quantitative research data collected by Te Reo Pāho on Māori radio, and combining this with further research contained within this study, this thesis will answer the above questions. Furthermore this thesis will examine the role of Māori radio within the larger context of Māori-language revitalisation, discussing the responsibility of Māori radio to te reo Māori.

To support the hypothesis, this thesis examines the history of radio in Aotearoa New Zealand including Māori radio, explores the Māori language from its origins to the present day, discusses the importance of Māori research and methodologies, presents the findings from the Te Reo Pāho project, examines the process followed by the Tūhoe tribe in working to establish their own Māori radio station, and studies similar radio experiences between Māori radio and Irish radio. Collectively these sections of the thesis combine to support the proposition that Māori radio is indeed having a positive impact on Māori-language revitalisation.

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‘E kore e ngawhere, he maire tū wao, mā te toki e tua’¹

Most will attribute this thesis to the efforts of an individual, myself, as the author. Yet this study would fail to exist were it not for the efforts of many who have given support and encouragement during my years of research and study. To you all I offer my sincere gratitude and thanks.

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¹ My translation: ‘It will not give way easily, it is the forest-standing maire (New Zealand hard wood tree) which requires an axe to fell it.’ A maire standing alone does not have the strength of one in the forest. Likewise a person with many supporters has more strength than one acting alone (Mead & Grove, 1989: 24).

To all those Māori people across Aotearoa New Zealand who completed survey forms, responded to telephone surveys and participated in focus-group discussions, I say thank you. Likewise, to all those individuals who worked on the project, collected surveys, organised focus groups and facilitated the project's movement around the country, I offer my sincere appreciation.

At times during this study when I felt the need to take a break I would return to my tribal home at Ruatāhuna and spend time with my extended family. It was there that I was able to renew my energy and refocus my thoughts. Much of this refocusing was done with my uncle Hekenoa Te Kurapa and his family. I am grateful to Hekenoa and his family for opening their home and providing me with a base in Ruatāhuna to revitalise my mind and body. You all have taught me the true meaning of the Tūhoe term *matemateaone*, and for this I will be eternally grateful.

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I am fortunate to belong to a very supportive family who have been a constant source of strength during my study. My parents, sisters, brother, brother in law, nieces and nephew have all shown support in different ways. At times they have offered advice or a kind word, and on occasions their presence has spoken more than words ever could. Thank you all for enduring the many years, waiting for me to cease being a student and start being an adult.

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E Koro, kua ea, kua ea!

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CHAPTER ONE

TĀHŪ

*'Kua tatoko te tāhū, me kore e taea e tātou te whakarereke'*²

- 1.1 Introduction
- 1.2 Purpose
- 1.3 The Thesis
- 1.4 Thesis Methodology
 - 1.4.1 Tāhū
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1.1 Introduction

The mauri (essence) of this thesis was promulgated in 2000, when Te Māngai Pāho (Māori Broadcasting Funding Agency) approached Te Pūtahi-ā-Toi School of Māori Studies at Massey University, and invited the School to undertake audience surveys. The initial agreement was for Te Pūtahi-ā-Toi to complete a quantitative and qualitative study on one of the twenty-one Te Māngai Pāho-funded Māori radio stations. Kia Ora FM, located in Palmerston North, was chosen as the station that would be involved in this pilot study. A methodology was applied to the project, and 2,500 individual surveys

²My translation: 'The ridgepole or structure has been established, and now it can not be altered.' This statement was recorded by National Radio in 1986 during an interview with Tūhoe elder John Rangihau. The quote suggests that when undertaking any task, the establishment of a sound structure is vital. John Rangihau, 1986, National Radio Interview, Pu Ao Te Ata Tu, NRSA.

along with nine focus-group discussions were completed (Massey University Kia Ora FM Pilot Study, 2000: 4).

On the completion of the pilot study, Te Māngai Pāho moved to solidify its relationship with Te Pūtahi-ā-Toi and undertake research for the remaining twenty Māori radio stations. This research was to be based on the methodology used in the pilot study, and both parties entered into a further contract (see Appendix 1). Te Pūtahi-ā-Toi then became responsible for researching Māori radio³ throughout Aotearoa New Zealand.⁴ To complete its contractual obligations, Te Pūtahi-ā-Toi established a new research unit, and it was given the name 'Te Reo Pāho' (the voice of broadcasting). Those individuals who were responsible for the establishment of a second contract between Massey University and Te Māngai Pāho included a section within the contract regarding academic use of the collected data (see Appendix 1). This section stated that material gathered from the project could be used by Massey University for academic research and educational purposes. Once the idea of using the Te Reo Pāho research for a PhD thesis began to grow in my mind, I began to realise how important this section of the contract was to my study.

Te Reo Pāho began its journey with two staff members. I was project manager and Te Mauri Āpiata was research assistant. The project came under the directorship of Professor Taiarahia Black, who had been key in the implementation of the Kia Ora FM pilot study. Other than a copy of the Kia Ora FM pilot study report and an empty room, there was little else to work with. However, it was the expertise of the staff at Te Pūtahi-ā-Toi, and the support they willingly gave to Te Mauri and I, that allowed us to launch our new project. In particular, those who were involved in the pilot study – Professor Taiarahia Black, Eljohn Fitzgerald, Dr Ian Christensen and Brendon Stevenson – supported the Te Reo Pāho venture and gave time and effort to see it come to life.

With the support of many, Te Reo Pāho began to take shape. Once a methodology was formulated and data-collection processes finalised, a database had to be created. For this

³ Many of the stations involved in this research are often termed iwi (tribal) radio stations, because they broadcast to a tribe or tribal group. However, other stations are pan-tribal, broadcasting to all Māori. While not all the stations in this study can be labelled iwi radio stations, all can be called Māori radio stations, and this is the term I have applied.

⁴ Aotearoa is the Māori term for New Zealand.

purpose Audrey MacDonald was employed. Audrey's expertise in interpreting the many permutations produced in the reports saw her employed by Te Reo Pāho as information manager. Audrey's importance to the project became apparent when we realised she was not only qualified to create and maintain the database, but also to produce the various graphs, tables and statistics from the collected data. Together, Te Mauri, Audrey and I developed an individual survey questionnaire and processes to conduct focus-group discussions. During this period the empty office we occupied began to fill with computers, files, phones and a collection of papers and related documents. What became apparent in my role as project manager was that once the information began to flow into the office, it had to be entered into the database and then stored systematically for future analysis. In addition, the focus-group feedback was to be transcribed, analysed and filed. To fill this role, Kellie Curtis was employed as the final member of Te Reo Pāho, and she moved into the position of research/administration manager.

Final office and systemic issues were completed by March 2001 upon which Te Reo Pāho began the process of surveying and collecting data. I decided to split the remaining twenty Māori radio stations into four clusters, with five stations in each. Cluster one included, Te Reo Irirangi ō Kahungunu (*Te Rongo ō Te Reo, Radio Kahungunu Report*, 2001) located in Hastings, Te Reo Irirangi ō Tūranga nui ā Kiwa (*Te Rongo ō Te Reo, Tūranga FM Report*, 2001) in Gisborne, Radio Ngāti Porou (*Te Rongo ō Te Reo, Radio Ngāti Porou Report*, 2001) in Ruatōria, Ātiawa Toa FM (*Te Rongo ō Te Reo, Ātiawa Toa Report*, 2001) in Waiwhetū, Wellington and Te Ūpoko ō Te Ika in central Wellington. Research with the first cluster of stations began with initial difficulties. It became clear to Te Reo Pāho that although we had established a relationship with Te Māngai Pāho, we had not formulated bonds with the stations themselves.

On meeting with the first cluster of stations and station managers we quickly learnt that the Māori radio arena is extremely complex. There were historical issues of which we had no knowledge regarding station internal relationships as well as fundamental operational friction between the stations and Te Māngai Pāho. I felt that the stations initially viewed us as part of Te Māngai Pāho, or even in some cases as an auditing type of body with the central purpose of gathering data to discredit the stations and to recommend that they lose funding or even close. It took some time to build strong relationships and trust with stations, and to explain to them we were an independent

group concerned only with research. During the first cluster there were a number of uneasy moments, probably the worst being when Te Ūpoko o Te Ika chose to withdraw from the process because they were unsure about the intent of the project. These issues aside, the first cluster of reports were completed by July 2001. The reports were given the title: Te Rongo o Te Reo (the sound of the language), keeping with the theme of Te Reo Pāho.

Cluster two consisted of Ngā Iwi FM (*Te Rongo o Te Reo, Ngā Iwi FM Report*, 2001) in Paeroa, Te Reo Irirangi o Te Arawa (*Te Rongo o Te Reo, Pūmanawa Report*, 2001) in Rotorua, Te Reo Irirangi o Tauranga Moana (*Te Rongo o Te Reo, Moana AM Report*, 2001) in Tauranga, Raukawa FM (*Te Rongo o Te Reo, Raukawa FM Report*, 2001) in Tokoroa and Te Reo Irirangi o Te Mānuka Tūtahi (*Te Rongo o Te Reo, Te Mānuka Tūtahi Report*, 2001) in Whakatāne. These stations were surveyed and reports completed between July and December 2001.

By the time we began cluster three, we had already presented our preliminary findings to Te Māngai Pāho and a group of station managers. These presentations gave us an opportunity to share our initial findings with Te Māngai Pāho staff, the Te Māngai Pāho Board, and various station managers. It was around this time that I began building a relationship with Te Whakaruruhau o Ngā Reo Irirangi Māori (Whakaruruhau), which is the representative body of nineteen Te Māngai Pāho-funded Māori radio stations. Betty Hauraki, who is the administrator for the Whakaruruhau (*Te Whakaruruhau Annual Report*, 2002: 3), became a trusted colleague and friend. It was through Betty that Te Reo Pāho was able to make real progress in building positive relationships with the stations. Therefore, by the time cluster three began, the stations were expecting us to begin work, and in most cases they welcomed us into their broadcast areas.

The cluster three stations were Radio Waatea (*Te Rongo o Te Reo, Radio Waatea Report*, 2002) in Auckland, Radio Tainui (*Te Rongo o Te Reo, Radio Tainui Report*, 2002) in Ngaruawāhia, Tautoko FM (*Te Rongo o Te Reo, Tautoko FM Report*, 2002) in Mangamuka, Radio Ngāti Hine (*Te Rongo o Te Reo, Ngāti Hine FM Report*, 2002) in Whangārei and Te Reo Irirangi o Te Hiku o Te Ika (*Te Rongo o Te Reo, Te Hiku o Te Ika Report*, 2002) in Kaitaia. Surveys for this cluster began in March 2002 and all reports were completed by September 2002.

The final cluster of stations included Tūwharetoa FM (*Te Rongo o Te Reo, Tūwharetoa FM Report*, 2002) in Tūrangi, Radio Maniapoto (*Te Rongo o Te Reo, Radio Maniapoto Report*, 2003) in Te Kuiti, Te Korimako o Taranaki (*Te Rongo o Te Reo, Te Korimako Report*, 2002) in New Plymouth, Awa FM (*Te Rongo o Te Reo, Awa FM Report*, 2002) in Whanganui, Tahu FM (*Te Rongo o Te Reo, Tāhū FM Report*, 2002) in Christchurch and Te Ūpoko o Te Ika (*Te Rongo o Te Reo, Te Ūpoko o Te Ika Report*, 2003) in central Wellington. Te Ūpoko o Te Ika had decided to once again include themselves in this survey. This suggested to Te Reo Pāho that by the end of the process the stations were generally happy with the work of the project, and the building of strong relationships between Te Reo Pāho and the various stations had been successful and worthwhile.

By March 2003 a final report was produced which included all the data collected by the project (*Te Rongo o Te Reo, Final Report*, 2003). This final report was launched by Te Reo Pāho and Te Māngai Pāho at the offices of Te Taura Whiri i Te Reo Māori (Māori Language Commission) in Wellington in April 2003. The launch was attended by a number of station managers, staff and board members of Te Māngai Pāho and Te Taura Whiri i Te Reo Māori as well as the Chairperson of the Whakaruruhau, Hone Harawira, the Deputy Chairperson of the Whakaruruhau, Te Maumako August, Professor Mason Durie, Professor Taiarahia Black and the Minister of Māori Affairs, Hon Parekura Horomia. TV3 covered the project's findings on TV3 news, TV1's Māori news programme *Te Karere* also carried a report on the launch, and many radio stations ran stories about Te Reo Pāho. It was during this launch I was influenced by some insightful words from Professor Taiarahia Black, who pointed out that Te Reo Pāho had built up a wealth of knowledge, expertise and relationships in the field of Māori radio. At this stage we had completed nearly 30,000 individual survey forms and I had personally conducted over 100 focus-group discussions throughout the country (Ibid.: 9–12). With such a vast body of research and knowledge pertaining to the Māori radio sector, the next logical step was to use this information in an academic sense. Hence, the notion of a PhD study in this field was born.

Map 1: Location of Māori Radio Stations⁵



⁵ Map 1 shows the location of the twenty-one Māori radio stations examined within this thesis. There are only twenty locations named on this map because two stations are situated in Wellington.

While having a vast body of research is one thing, shaping it into a PhD is another. When beginning this process, Te Māngai Pāho decided it wanted to rerun the survey, and develop the project into a longitudinal study. The process of managing the second run of the survey and undertaking doctoral studies created a heavy workload. Yet the benefits of completing another round of surveys came from growing the original findings of the project, increasing my own knowledge of the sector and gaining a comprehensive understanding of the developments of Māori radio broadcasting across a five year period. From June 2003 to October 2005 a second run of audience surveys was undertaken. Another twenty-one Māori radio station reports were compiled, along with an additional final report. For the second survey, 8,499 Māori people were surveyed and 93 focus-group discussions were conducted.

This study is not limited to the first Te Reo Pāho survey, and includes the most recent findings from the 2003–2005 survey. Finally after five years of in-depth research within the field of Māori radio, this thesis has come to life.

1.2 Purpose

This study concentrates on two major subjects, Māori radio and Māori-language revitalisation. While the purpose of this thesis is to examine the impact Māori radio is having on the Māori language, a wider examination of Māori radio, Māori language and various related topics is presented within this study. Sections within this thesis are dedicated to discussing:

- the evolution of radio broadcasting within New Zealand,
- the rise of Māori broadcasting,
- the struggle for language survival,
- the current position of the Māori language,
- findings from the Te Reo Pāho research project,
- the process of establishing a Māori radio station for the tribe of Tūhoe, and
- providing a comparative study of Māori- and Irish-language radio.

Collectively these different sections combine to tell the story of Māori radio and its journey to revive the Māori language. This narrative explores Māori radio at a micro level by discussing the possibilities of establishing a Māori radio station for the tribe of

Tūhoe, and at a macro level by exploring the similarities between Māori radio and Irish radio, giving this thesis an international context.

What gives credibility to this study are the many findings produced after five years of in-depth research on Māori radio broadcasting by Te Reo Pāho. These findings give an accurate assessment of the current position of Māori radio (*Te Reo Pāho, Final Report*, 2003; *Te Reo Pāho, Final Report*, 2005) as well as the contribution of this medium to Māori-language revitalisation. This unique and groundbreaking study has produced both exciting and perplexing findings which are further examined and discussed within this thesis. These data are used to spearhead the findings and conclusions drawn in additional chapters of this study.

This thesis is primarily concerned with the impact Māori radio is having on Māori-language revitalisation. Therefore the vast majority of the findings, graphs, tables, quotes and discussions presented within this study are based on Māori language. Yet the data collected by Te Reo Pāho was actually more extensive than just Māori-language issues. The research also included information on listening preferences, programming, music, preferred listening times, frequency and satisfaction levels. However, for the purposes of this thesis most of this information has been excluded, and findings related to the Māori language have taken precedence.

1.3 The Thesis

This opening chapter establishes the nature of this study. It is here that the origins of this work are examined and the background of this thesis is revealed. Once an understanding of the background and origins of this work are captured, the next logical step is to explain the purpose of this thesis. Therefore, much of this chapter will describe the process of how this research project developed into a PhD study. The second component of the first chapter is the establishment of the structural framework of this paper. The structure will determine the shape and style of the study, as well as the major issues discussed. This section deals with the unique Tūhoe methodology that has been applied to this thesis, and its relevance to the author as well as the subject matter.

Chapter Two is a historical overview of radio broadcasting in Aotearoa New Zealand. This section explores the emergence of radio in Aotearoa New Zealand and its evolution

over the decades since its inception. Much of this history is closely related to the political atmosphere of the time; key personalities responsible for shaping New Zealand radio will be examined. This chapter deals with period from the emergence of the first Māori broadcasters and Māori radio personalities through to the eventual establishment of twenty-one Māori radio stations. It is in this chapter that the rise of Māori broadcasting and Māori radio will be discussed, along with the establishment of Te Māngai Pāho.

Chapter Three concentrates on the central topic of this entire thesis, which is the Māori language. To begin, this chapter briefly examines the Māori language, exploring its origins and situation before colonisation. Chapter Three moves on to discuss the impact colonisation had on the Māori language and how the language was pushed to the brink of extinction. This section further describes the renaissance of the language and the development of Māori-language initiatives. It is within this section that the birth and spread of kōhanga reo (Māori-language preschools) and kura kaupapa (Māori-language schools) are examined, leading into the growth of Māori studies at universities and the opening of wānanga Māori (tribally based universities). The enactment of the Māori Language Act (1987) is crucial in understanding the push for acknowledgement and respect for the Māori language, and includes the establishment of Te Taura Whiri i Te Reo Māori. It was within this context and environment that modern Māori radio was born. The purpose of Māori radio was to broadcast the language, to ensure its survival and to include it as part of everyday life. Chapter Three is in fact the underpinning section of this thesis, which is about the Māori language. While the subject may be Māori radio, the common thread connecting all these different aspects is language. Therefore Chapter Three will be vital in explaining why Māori radio developed as it has, and understanding the importance of Māori radio in ensuring the perpetuation of the language.

Chapter Four is concerned with the methodology used by Te Reo Pāho for collecting its data and compile its findings. The Te Reo Pāho project is based on a Māori methodology. Chapter Four discusses the importance and relevance of Māori research and the implementation of Māori-specific methodologies. This section also deals with Māori research principles and Te Reo Pāho's compliance with Massey University's human ethics policies.

Chapters Five and Six reveal the quantitative and qualitative findings respectively. Both chapters are interconnected, with the fifth chapter concentrating on the statistical findings from the research with graphs and various permutations giving a percentage response to questions posed in the survey sheets. This is different from Chapter Six which deals more with themes, feelings and the general comments that arose from the 195 focus-group interviews.

Chapter Seven is perhaps a study in its own right. The Te Reo Pāho project provided a basis for beginning to establish a Māori radio station for the iwi of Tūhoe. Tūhoe is the sixth largest iwi in the country, and the only tribe (out of the seventeen numerically largest tribes) that doesn't receive funding from Te Māngai Pāho for a radio station. Chapter Seven explores the journey that has been undertaken by the Tūhoe Waikaremoana Māori Trust Board to create an iwi radio station for Tūhoe. This section discusses the processes, trials and tribulations in securing a station for the tribe and how this project has developed.

Chapter Eight deals with Irish-language radio, and its interconnectedness with Māori radio. This chapter briefly examines similar indigenous language broadcasters who use radio as a means to transmit their language to listeners. Specifically, this chapter concentrates on over eighty years of Irish-language broadcasting in Ireland and examines the impact Irish radio is having on language revitalisation. While there are polarised differences between the culture and language of the Māori and the Irish, there are also shared experiences and similar circumstances, especially around language revitalisation. These shared encounters reveal an interconnectedness between these two different cultures. By examining these links, both cultures can learn from each other, and better understand how radio might be used for strengthening indigenous languages. For Māori, understanding the Irish experience – which has seen another indigenous culture use the radio as a tool for language revitalisation – might hold vital clues for the future of Māori radio.

Chapter Nine completes this thesis, re-examining my arguments, and providing conclusions to the various issues raised throughout this study. It will answer questions related to Māori radio, Māori language, a Tūhoe radio station and the international

context of Māori radio with regard to its shared experience with Ireland. Finally this thesis will answer the question; what impact is Māori radio having on Māori-language revitalisation?

1.4 Thesis Methodology

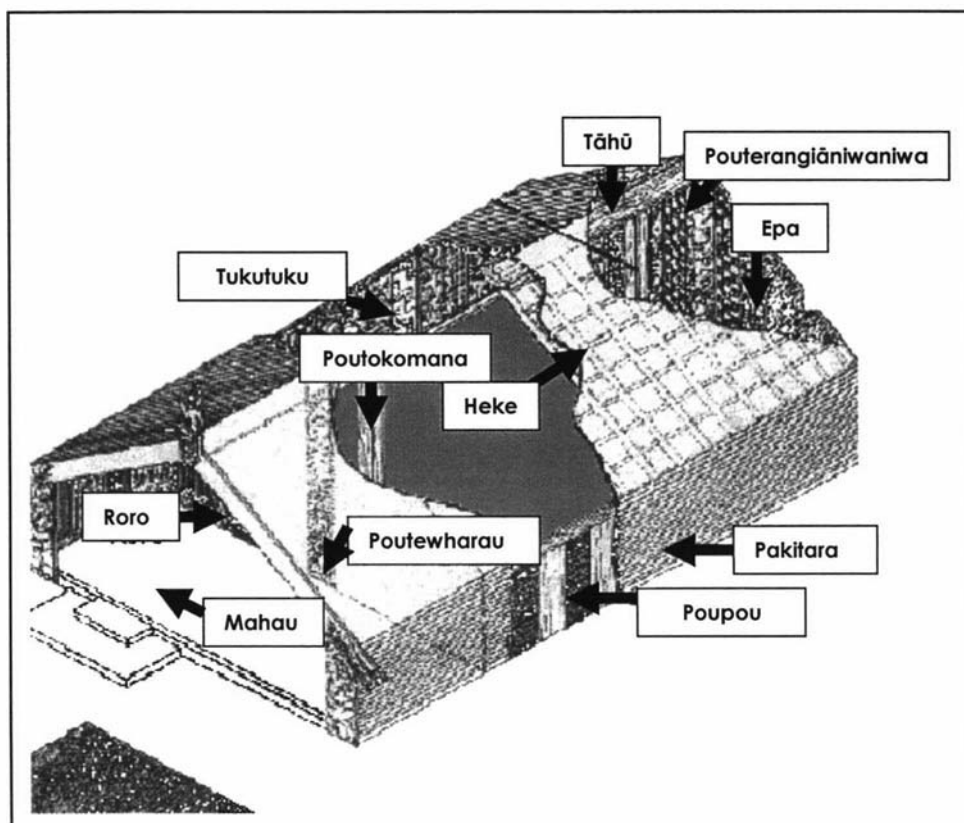
The methodological structure of this thesis is based on a unique Tūhoe model, which uses the wharenuī (traditional Māori meeting house) as a framework. I attribute this methodology to Professor Pou Temara who, in his MA thesis, 'Te Āhua o Ngā Kupu Whakaari' (1991), implements this structure. However, for the purposes of my own study I have further developed and extended this model to better suit my own particular research area. I must stress that while I attribute this structure and its academic application to Pou Temara, its origins are actually found within my own tribal group, Tūhoe. Using the wharenuī as a framework is a traditional Tūhoe convention, and has been applied by Tūhoe in a number of different forms. In this thesis I have expanded on Pou Temara's work in adapting a traditional structure created by our ancestors and applied this to an academic environment.

The questions must be posed, what is a wharenuī? What is its purpose? To answer these questions Simmons (1997: 8) writes that:

The Māori view of the world can be characterised by a figure holding out his arms to encompass the past while the unknown future lies behind his back ... The key to the Māori universe is te whare rūnanga, the meeting house, on its marae. It is the focal point for the spiritual, ancestral, chiefly and tribal values of the marae. It is the place called the Tūrangawaewae, a place on which to stand, where grievances are laid out and solutions found. It is a place where the dead are farewellled and the living praised.

The central focal point of Māori society is the wharenuī. Nearly all community activities are conducted in or around the meeting house, and it is a multipurpose structure fulfilling the role of community centre, sleeping quarters, meeting room, church, classroom, court, dance hall and at times even dining room. These ancestral houses give related kin an identity and spiritual connection to a particular area. When Māori gather they will often recite their history, announcing the names of local landmarks, mountains, rivers, the name of their marae and also the name of their ancestral house as a means of establishing identity.

Figure 1: *Wharenuī Interior and Exterior*



The wharenuī is in essence the anthropomorphic representation of an ancestor. It is constructed in the shape of the human body, with the front of the house having a face (koruru), and outstretched arms and hands (mahau) welcoming people inside (see figure 2). The interior of the house has a visible spine (tāhū) and ribcage (heke) forming the internal shell of the house and the body of the ancestor. When wharenuī are constructed, a strict spiritual process is followed and is even applied to the collection of building materials: ‘before cutting down a tree in the forest for building a house, a Tohunga (priest) would chant a rite to pacify nga atua (the gods) before cutting and killing one of the children of Tane with human hands’ (Papakura 1938: 290).

All aspects of building the house, the materials, tools and workers must adhere to certain spiritual protocols while the wharenuī is being constructed (Taylor 1966: 11). Its eventual completion and ceremonial opening is a widely celebrated event involving final incantations, ceremony and the gathering of extended kin. The building of wharenuī is the apex of Māori carpentry, architecture and art, drawing on the resources of the whole

community in its establishment. This community involvement has seen the development of unique wharenui particular to an area or tribal group.

The whare whakairo formed the peak of Maori architectural development and, as every tribe had its expert builders, many differences occurred in technical details and in the terms applied to the various parts. (Buck 1977: 122)

In light of the unique differences between areas and tribes, and the fact that this methodology is based on a traditional Tūhoe framework, the structure for this thesis is modelled on an actual Tūhoe wharenui. I have used Te Whai a Te Motu, the wharenui that stands on Mataatua Marae in Ruatāhuna as my model.⁶ This particular wharenui has been chosen for three reasons. First, this carved house is acknowledged as the central wharenui for the whole tribe of Tūhoe. Adorning the internal walls of this wharenui are carved figures that represent the many ancestors of Tūhoe. It seems only appropriate that I use this house to model my theory.

Second, this house is a fine example of a wharenui, with each component of the house visible to all. This is important in explaining the interconnectedness of the various sections of the house that create a complete wharenui. And finally, I have chosen Te Whai a Te Motu because it is my ancestral house that stands on my ancestral land. My family descend from generations of people who have lived in Ruatāhuna, and we have always called the area our home. The house is a rallying point for my kin, my family and I, and we are all connected to this wharenui. The wharenui is a manifestation of who we are as a people, and we are descendents of our ancestor Tūhoe who is personified in the wharenui. Essentially, this actual wharenui is a perfect structure for me to base my thesis upon.

1.4.1 Tāhū

Most architects and builders would suggest that the mainstay of a building or any structure is the foundation, and the building of a house would start at the floor and finish at the roof. The traditional Māori mind would disagree, and in fact work in reverse. To the Māori it was not the foundation that supported the house, but rather the ridgepole: ‘... the ridge-pole may be said to support the house’ (Best 1952: 243).

⁶ Figures 1 and 2 of this thesis are not exact diagrams of the Te Whai a Te Motu wharenui in Ruatāhuna. However, these images do illustrate the different components of a wharenui, and the general structure is not drastically dissimilar to Te Whai a Te Motu.

This is not to say Māori gave no consideration to the building's foundation. Rather it suggests that the initial goal was to establish a solid ridgepole. Once the general area had been marked out and pegs placed in the corners, the most important task was to erect the ridgepole. This was done by erecting two posts, one where the front of the house was to be, and one at the rear. Buck explains this process by stating the rear pole was called the pou-tuarongo and the front the pou-tāhū (Buck 1977: 123). It was on these two posts the ridgepole or tāhū was placed, and it was on this ridgepole that the whole house rested. Makereti Papakura (1938: 296) describes the connection between the pou-tuarongo, pou-tāhū and the tāhū when she writes: '... the two poutauhu supported the ridgepole which was the mainstay of the whole house'.

Therefore the particular Māori mind believes the house is built on the ridgepole as opposed to being built on the foundation. Likewise, the structure of this thesis will follow the construction of the wharenuī, and all the separate components of this work will be suspended from the ridgepole or the tāhū. So the tāhū of this PhD thesis will be the first chapter. It is in this chapter that the purpose and scope of this work will be established along with the structure and methodology.

A prime example of how the first chapter of a thesis can be related to the tāhū of the wharenuī is given by Pou Temara (1991: 21):

Tuatahi ka whakatakotohia e au ko te tāhū ō te whare. Nō konei ngā kupu e ki nei 'te tāhū ō te kōrero.' Ko te tāhū ō te kōrero he rite ki te timatanga, ki te ūpoko rānei ō tā te Pākehā tauira. Kei konei e whakapuakina ana ngā tino take ō te kaupapa.

(Translation: First I will establish the ridgepole. This process is the origin of the saying, te tāhū ō te kōrero. The tāhū ō te kōrero is like an opening chapter if you were to follow a western academic structure. This is where the major themes are explored.)

1.4.2 Heke

Descending from the tāhū inside the house are the rafters or heke. The heke symbolise the ribs of the ancestral house, and they are often painted with various Māori designs. It is not unusual for Tūhoe wharenuī to have scenes painted on the heke (Mead, 1986: 105) as is the case for Te Whai a Te Motu. The top of the rafters rested on the ridgepole and

the base was settled on the head of the poupou, or carved figures on the walls of the house.

As stated by Pou Temara (1991: 20) in relation to whaikōrero (formal Māori speeches), the second speaker is referred to as the whakaheke, or heke. Often his role included genealogy and history. On the basis of this theory, the heke of my methodology will be the second chapter. I have done this primarily because this chapter discusses the history of radio in Aotearoa New Zealand and the evolution of Māori radio. It is Chapter Two that identifies prominent people who influenced the development of Māori radio and radio in general. The point could be raised that Chapter Two is linked to the heke because it is the chronology and history of Māori radio.

1.4.3 Pou-te-rangiāniwaniwa

The vertical pole at the back wall of the house has a number of terms depending on which tribal area you are in. To some it is called pou-tauhu-i-te-tungāroa (Papakura, 1938: 295); to others its correct label is pou-tuarongo (Buck, 1977:124). In Tūhoe this portion of the wharenui is called pou-te-rangiāniwaniwa, and on this pole rests one end of the tāhū. The whole back wall of the house is generally carved with vertical figures called epa.

When wharenui are to be constructed, the back wall of the house is where the mauri, or life essence of the wharenui is deposited. This mauri is normally represented by a special whatu mauri or spiritual rock that is buried where the pou-te-rangiāniwaniwa will stand (Temara, 1991: 22). This means the back wall of the wharenui has a special quality, making it unique.

Pou-te-rangiāniwaniwa is the third chapter of this study. This chapter is formulated around the Māori language, which is the essence, or the mauri, of this thesis. Without this special and unique language there would be no need for Māori radio, and this thesis would fail to exist. Likewise, without a mauri or life force in the wharenui, it is nothing more than a building and fails to live.

1.4.4 Pou-te-wharau

The pou-te-wharau is the Tūhoe term for the post situated on the front wall, to the right hand side as you enter the door of the wharenui (Ibid.: 21). This post holds up the front end of the ridgepole while the pou-te-rangiāniwaniwa holds the back end. Within this thesis the pou-te-wharau is represented by Chapter Four, which is based on the methodology used by the Te Reo Pāho project. The research completed by Te Reo Pāho plays a significant role within this study, and the findings and feedback are crucial in supporting the issues raised in following chapters.

Because the tāhū is the structure and everything is connected to it, the posts on the back and front walls are fundamental to supporting the tāhū and keeping it in place. Therefore it is important that in my wharenui methodology the pou-te-rangiāniwaniwa and pou-te-wharau are major aspects of the thesis and support the structure. This is why the pou-te-rangiāniwaniwa is the Māori language, which is the essence of this thesis, and the pou-te-wharau is the research methodology from which many of the findings of this paper are derived.

1.4.5 Poupou

Arguably the most aesthetically appealing features of the interior of the wharenui are the poupou, or the carved figures that line the walls. The general style of poupou, its shape, size and manner in which it is carved may depend on the region you are in, the materials available and even the ability of the carver. Tūhoe has a uniquely recognisable style of carving that is very similar to that of other Mātaatua tribes, but in particular Ngāti Awa (Mead, 1986: 101–2). More work by Roger Neich at the National Museum has uncovered evidence indicating a defined Tūhoe style of carving. While the poupou had a structural purpose in supporting the lower end of the rafters (Papakura, 1938: 301) they were also symbolic and were carved to represent ancestors. On this dual role of the poupou Sir Peter Buck (1977: 123) comments that:

The side walls (*tara, pakitara*) were supported by wall posts (*poupou*) of wide, thick slabs from one to three feet in width and three to nine inches in thickness. The outer surface was flat and the inner surface slightly convex and carved in human forms named after ancestors.

The poupou of this house are the quantitative findings from the Te Reo Pāho project represented in Chapter Five. Like the poupou, it could be argued that these findings are the most aesthetically appealing feature of the thesis, especially from a scientific research point of view. The data collected and the consequent findings within this study will more than likely attract the most attention, as it gives direct answers to questions, and produces evidence that supports the position of this thesis.

1.4.6 Tukutuku

Situated in the wall spaces between the poupou are the tukutuku, or reed-woven patterns on a lattice-like frame. Similar to the poupou, the tukutuku panels are artistically attractive and rather eye catching. Erenora Puketapu-Hetet (1999: 29–30) outlines the process of constructing tukutuku:

Traditionally, tukutuku are woven with kiekie and pingao on to a lattice-like frame of kakaho and wooden slats, the wooden slats being coloured with wood stain or paint. The kakaho form the vertical weaving material, while the wooden slats are the horizontal weaving base.

The vertical kakaho and the horizontal wooden slats are set into a wooden frame. The tukutuku is normally woven with a person in front setting the pattern or guiding the person at the back of the panel. Threading the kiekie or pingao through the kakaho and slats backwards and forwards from front to back is a game of patience.

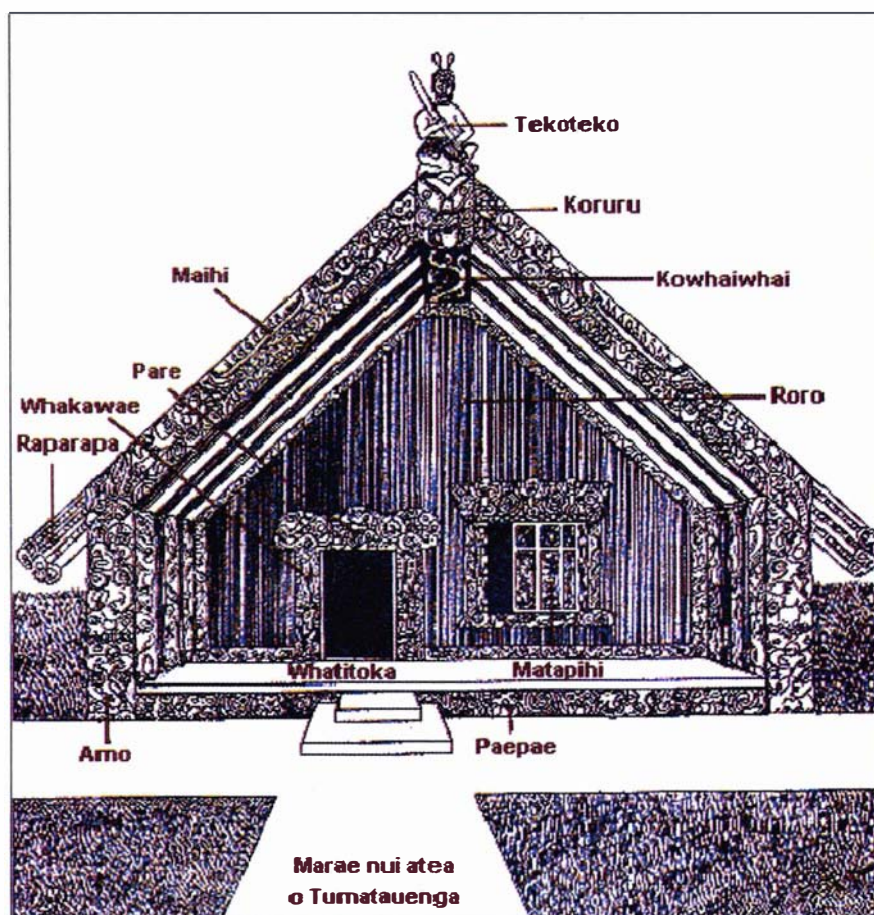
Because of its proximity to the poupou and its connected artistic beauty, the tukutuku represents Chapter Six of this research. Chapter Six presents the qualitative findings based on the feedback from the Te Reo Pāho focus-group discussions. These findings are closely related to the information in Chapter Five just as the tukutuku are closely related to the poupou.

1.4.7 Mahau

The mahau is Chapter Seven where the establishment of a radio station for Tūhoe is discussed. The mahau of the wharenuī is the open porch area in front of the door and window of the wharenuī. There are suggestions that this is at times built slightly less in width than the rest of the house (Buck, 1977: 128–29).

The mahau is an area of the house where many activities happen and much discussion takes place. Often this discussion is of an informal nature, and virtually any topic is open for debate and rebuttal. Hence I have included the mahau to symbolise the discussion around the formation of a radio station for Tūhoe.

Figure 2: *Wharenuī as viewed from front*



1.4.8 Maihi/Raparapa

Chapter Eight examines the international context of Māori radio, and explores the interconnectedness with another indigenous-language broadcaster. Chapter Eight is the maihi and the raparapa of the wharenuī. A good explanation of the maihi and raparapa is given by Buck (1977: 129):

The barge-boards (*maihi*) were wide planks which were dubbed out with a longitudinal flange (*papawai*) on the back near the lower edge. The flange rested on the front rafter and the barge-board thus covered the front edge of the roof. The upper ends were cut obliquely so as to form a vertical join at the

gable apex. They were supported near the lower ends by upright slabs termed *amo* which covered the front edges of the side walls. The barge-boards projected beyond the *amo* uprights and these parts termed *raparapa* were covered with pierced carvings.

From an anthropomorphic viewpoint, the maihi and raparapa are the arms and hands of the ancestor open wide in a welcoming embrace. They speak out, no matter who you are or where you come from, saying 'Welcome', 'Haere mai'. For this reason the maihi and raparapa are Chapter Eight. Regardless of the fact that this section of the thesis is concerned with another culture and indigenous broadcaster, the open nature of the wharenui ensures a place for this topic within the methodology of this thesis.

1.4.9 Tekoteko

The tekoteko projected above the gable apex as a finial and it was usually named after an ancestor. (Ibid.: 129)

The final chapter is the conclusion, which re-examines the major themes raised in this study and concludes the main arguments. It would be safe to suggest that the conclusion is the 'icing on the cake', or where the whole thesis is gathered together into a final synopsis. Again, this is just what the tekoteko on a wharenui is, a smaller version of the wharenui, which is the personification of an ancestor. It too is the finishing touch to the building, holding the supreme vantage point at the front, on top of the house.

1.4.10 Pou-toko-manawa

The final component of my wharenui is the pou-toko-manawa or the central pole in the middle of the house, connecting the tākū to the floor. The purpose of this post is to support the middle of the tākū to ensure that it does not break and the house collapse in on itself (Temara: 1991: 20). One translation of pou-toko-manawa is the post which supports the heart (Papakura, 1938: 304), so it could be concluded that it is the heart of the house.

For the framework of this thesis, the pou-toko-manawa is the hypothesis, which like the pou-toko-manawa, connects the house together. The hypothesis is at the heart of the thesis, and is the common thread running through the complete document. Without this vital element the thesis will become unstable and collapse, just like the house. The

hypothesis of this thesis is to examine the impact Māori radio is having on Māori-language revitalisation.

1.5 Conclusion

This first chapter has established the tāhū or ridgepole of this thesis. The origins of this PhD have been explained and the purpose of this study described. As previously discussed, this study is primarily concerned with the Māori language, and the hypothesis of this research is to understand the impact Māori radio is having on Māori-language revitalisation. This first chapter has established the framework upon which this entire work is structured. Using a distinctive Tūhoe methodology, the wharenui, this first chapter has set in place the tāhū or ridgepole. It is on the tāhū that the following chapters shall rest, and the construction of the remainder of this document will follow the process of building a wharenui. If I am able to emulate the efforts of my ancestors and construct a thesis in a similar fashion to how they constructed wharenui, then it is my belief that my thesis shall weather the rigour of academic scrutiny, just as the wharenui weathers the harsh winds of Tāwhirimātea (Māori god of weather).

CHAPTER TWO

HEKE

‘Hokia ki tō maunga kia purea ai koe e ngā hau ō Tāwhirimatea’⁷

- 2.1 Introduction
- 2.2 History of radio broadcasting in New Zealand
- 2.3 History of Māori radio
- 2.4 Te Māngai Pāho
- 2.5 Te Māngai Pāho 1993 to present
- 2.6 Conclusion

2.1 Introduction

This chapter explores the history of radio broadcasting in Aotearoa New Zealand, from its infancy at the turn of the twentieth century, through to its present position. This exploration discusses early attempts made to establish radio in Aotearoa New Zealand, examines the role played by the Government, and profiles a number of people who were influential in shaping radio into the medium it is today. This chapter then concentrates on the history of Māori radio broadcasting, tracing its origins and historical path through to the current structure. Finally this chapter examines the development of Te Māngai Pāho, the Māori broadcasting funding agency, its role and its contribution to Māori radio. The aim of this chapter is to recount the history of radio in Aotearoa New Zealand, including Māori radio, and to give the reader some background to the subject matter.

2.2 History of Radio Broadcasting in New Zealand

It would be an impossibility to disconnect the history of radio broadcasting from Aotearoa New Zealand’s political past. To understand this communication medium and how it took its present shape, a broad approach must be taken in order to fully comprehend its complex nature. Politics was not alone in influencing the evolution of

⁷ My translation: ‘Return to your mountain and let your spirit be healed by the winds of Tāwhirimatea (Māori god of wind).’ For me this Tūhoe proverb directs people to return to their origins and embrace their past. By understanding our history we will better determine our future.

radio broadcasting in Aotearoa New Zealand. Prominent people and organisations, as well as the everyday listener, all influenced its development. When these factors are combined and seasoned with government motives, individual agendas and the view of the society of the day, radio broadcasting can be viewed as more or less the result of many contributors. The same can be said about Māori radio and its development, which was, and continues to be, dependent on the mainstream broadcasting establishment. Regardless of one's personal feelings about Aotearoa New Zealand's broadcasting establishment, it was through the mainstream media that Māori broadcasting became a reality. However, this was the last thing on the minds of those innovative pioneers who began to experiment with sound waves more than 100 years ago.

Broadcasting itself owes much to New Zealanders such as Ernest Rutherford (Airey, 2005: 99) who, in 1894, was conducting experiments on wireless transmissions at Canterbury University College in Christchurch by sending Herzian waves from one end of the physics laboratory to the other and through walls. However, while Rutherford continued to experiment with magnetising and demagnetising steel and iron, by rapidly alternating electric currents and receiving a wireless signal, he failed to pursue this science further than the lab. Rather, it is an Italian physicist, Guglielmo Marconi, who is acknowledged as the father of radio waves (Wedlake, 1973). In 1895, one year after Rutherford conducted his own experiments, Marconi successfully transmitted long-wave radio signals. More significant was the sending of a radio signal across the Atlantic by Marconi in 1901, and his efforts were rewarded when he received the Nobel Prize for physics in 1909. But the endeavours of Rutherford have not been forgotten as Hall (Hall, 1980 10) records: 'Rutherford began ... what Marconi completed'.

Still, many New Zealanders were continuing to experiment with radio waves, and in Dunedin, in 1899, two teachers were sending energy waves to each other (Day, 1994: 11–12). While there was no sound involved, this was still another step in the direction of radio broadcasting. It was only appropriate that such experiments be conducted in Dunedin, for some years later it was in this southern centre that Aotearoa New Zealand radio would be born.

Amazingly, some seventeen years before radio emerged onto the scene, the Aotearoa New Zealand Government moved to legislate for state control of radio waves. In fact,

Aotearoa New Zealand was the first country to establish government control over radio. It was Richard John Seddon, Prime Minister at the time, who introduced the New Zealand Wireless Telegraphy Act (1903), and while it may have primarily focused on wireless telegraphy, it would have far-reaching effects for radio some twenty years later. The Act stipulates:

...establish stations for the purpose of receiving and transmitting messages by what is known as 'wireless telegraphy', including in that expression every method of transmitting messages by electricity otherwise than by wires, whether such method is in use at the time of the passing of this Act or is hereafter discovered or applied.⁸

This Act was to be the first of many politically motivated moves by the Government in assuming control over broadcasting. As the above Act indicates, even before radio was invented, the Aotearoa New Zealand Government had begun to establish a framework for it to be administered. It was from this point that the Aotearoa New Zealand Government would play the central role in the creation of broadcasting within this country.

By 1914 research into broadcasting had taken an academic turn, and students were experimenting in institutions such as Canterbury University College. Initial experiments were concerned with receiving signals, but soon after, students were examining the possibilities of transmitting them (Mackay, 1953: 20). Progress, however, was slow, as is to be expected when working with a totally new phenomenon, but more so because the nation was preoccupied by the perils of World War One. While wireless telegraphy or the transmission of radio waves (Morse code) had become common, the transition to voice transmission was another issue. By the end of World War One, many countries returned to a settled lifestyle and it was in this environment that radio broadcasting became a reality (Wilson, 1994: 114).

While experiments into voice transmission were taking place all over the world, it was America that led the way in establishing radio broadcasting. In 1920 the Westinghouse Company opened the world's first radio station, KDKA in Pittsburgh Pennsylvania (Wood, 1992: 13). This pioneer station began broadcasting voice and music to listeners lucky enough to build, and then eventually buy, receivers. It was only one year after the establishment of KDKA, that the first Aotearoa New Zealand station began broadcasting

⁸ NZ Wireless Telegraphy Act 1903

from Dunedin. In the evening of 17 November 1921 Professor Robert Jack and his two assistants, John Sutherland and Edgar Finlayson, broadcast their first programme. The programme was put on air on a small transmitter that the trio had assembled at Otago University, and was the beginning of a series of two-hour-long broadcasts that occurred on Wednesdays and Saturdays until Christmas. Many kilometres north in Wellington, Clive Drummond, a member of the public, was listening to his homemade receiver when he suddenly heard 'Come into the Garden Maud', a popular song of the time. He realised later that this broadcast had come from Professor Jack in Dunedin. The actual frequency was received as far north as Hamilton. Soon after, Professor Jack and his team were issued with a broadcasting licence from the New Zealand Post Office. The terms of the licence were to: '...engage in research connected with wireless transmission of vocal and musical items' (Downes & Harcourt, 1976: 10).

In only three months Wellington saw its own station come to life. Charles Forrest began broadcasting speech and music from Courtenay Place in February 1922. This was closely followed by Douglas Shipherd and Robert Burrell in April 1922, who began operating a service from the Strand Arcade in Auckland. Both new stations had commercial motivation as they were linked directly to companies and shops that sold radio equipment. Looking to cash-in on a possible untapped market, they moved to supply both the equipment and the service. Two more electrical firms opened stations in Dunedin, followed by a second station for Wellington in August 1922 and a further station in Christchurch before the end of the year. By the end of 1922, seven stations were in operation in Aotearoa New Zealand and official permits had been issued for 572 receivers. Before 1923 a receiver or transmitter owner had to apply to the Post and Telegraphy Department for broadcasting purposes. Under the Post and Telegraphy Act 1920 there was no charge, even though applicants were scrutinised by the Department.

As this new phenomenon of radio began to take shape, government officials became concerned with the possible influence stations could have over the public. Questions were raised about government control and censorship. Responding to a question in the House, Postmaster General Gordon Coates stated that the Government had no intention of operating broadcasting, and that it would be left to the private sector to determine how the medium developed (Ibid.: 69). However, this did not mean the Government would not regulate what programmes could be broadcast by radio stations. In 1923 there was

further political intervention into the broadcasting arena, and Coates gazetted the first regulations for radio broadcasting. The regulations required all private individuals who operated stations to comply with a set of conditions under new licences issued by the Post and Telegraphy Department. The regulations stipulated that:

...prospective broadcasters had to satisfy the Government as to their character, and undertake to give priority to religious programmes for a period of three hours each Sunday. Broadcasts were restricted to matters of 'an educative or entertainment character such as news, lectures, useful information, religious services, musical or elocutionary entertainment and other items of general interest that might be approved by the minister from time to time'. (Mackay, 1953: 21)

Under the new regulations owners of receivers were made to pay an annual fee of 5s, and stations paid £2. Stations were instructed on what material they could broadcast, and astonishingly, they were denied the right to advertise. The prohibition of advertising and strict government control would haunt private radio in Aotearoa New Zealand for many years, and eventually forced many stations out of business. For many, the actions of 1923 would echo for the next fifty years, and as Mackay comments: 'This timidity associated with the control of New Zealand broadcasting was certainly exemplified in these first regulations, for nowhere else in the English speaking world was broadcasting so rigidly controlled' (Ibid.: 21).

By the end of 1923 there were eleven stations operating in the country. They were:

- 1YA Radio Services Ltd, Auckland
- 1YB Auckland
- 2YM Gisborne
- 2AH Wanganui
- 2YA Nelson
- 2YK Wellington
- 2YB Wellington
- 3AC Radio Society of Christchurch
- 4YA British Electrical & Engineering Co, Dunedin
- 4YO Radio Supply Co, Dunedin
- 4AB Otago Radio Association, Dunedin

By 1925 the Government decided to enter into a contract with any party willing to operate a station in each of the four main centres (Auckland, Wellington, Christchurch, Dunedin). The Government felt that the time had come to assemble all the fragmented stations under one authority. To fund this proposed company, licence fees increased from five shillings to thirty shillings on 1 April. Four stations – 1YA, 2YK, 3AC and 4YA – were chosen and offered a government subsidy. These four stations would eventually be assimilated by an organisation created by the Government. On 30 August 1925 the Radio Broadcasting Company of New Zealand Ltd (RBCNZ) was established, being the first Aotearoa New Zealand radio broadcasting service. William Goodfellow was RBCNZ Chairperson and A. R. Harris the General Manager. The RBCNZ then took control of the four subsidised stations broadcasting in Aotearoa New Zealand's main centres.

The RBCNZ quickly made improvements to the national radio service by increasing signal coverage, ensuring better listening quality and improving the standard of programmes. By March 1926 the RBCNZ had 3,588 registered listeners, and this figure had risen to 30,000 by September 1927 (Downes & Harcourt, 1976: 33).

While those stations protected by the RBCNZ continued to grow, privately owned and operated stations, or 'B stations' as they were commonly known, felt the economic pinch of the Government's control. These stations did not benefit from the licence fee paid by listeners, nor were they allowed to use advertising to raise revenue (Day, 1994: 63). By 1928 there were only a handful of B stations still in existence. The B stations banded together to lobby the Government to lift the advertising sanctions. While it was never confirmed, the Government did suggest that advertising regulations would eventually be lifted allowing B stations to generate an income. This saw an increase of 30 B stations over the next three years, all prospecting on the hope that advertising would offer a solution to their problem (Downes & Harcourt, 1976: 81). This hope was to be in vain, and the Government would spend many more years restricting private stations.

Changes were again on the table after 1929, when unexpectedly the United Party were elected into Government. This period was also affected by the New York stock market crash of 1929, which saw the world's economy slump into a depression. By 1931 the Coalition Government moved to take control over the RBCNZ. In August, a Bill was

introduced into Parliament, which saw the end of the RBCNZ and the introduction of the New Zealand Broadcasting Board (NZBB) under the 1931 Broadcasting Act. The Act stipulated that:

The Board, if and when required by the Minister so to do shall require from him...any broadcasting stations, plant, and other assets that the Minister may acquire from the Radio Broadcasting Company of New Zealand.⁹

Authority was passed from the RBCNZ to the NZBB at the stroke of midnight, 31 December 1931. Its new General Manager was E. C. Hands who set about increasing the numbers of radio listeners. Under the new regime there were frequency reallocations, signal improvements and audience-survey research. By 1933 there were thirty-nine stations operating in Aotearoa New Zealand. Thirty-one stations were privately owned B stations and eight were controlled by the NZBB.

In 1934 the Government introduced the Broadcasting Amendment Act. This particular piece of legislation gave the NZBB authority over all programmes broadcast in Aotearoa New Zealand, including those from the private B stations. Section 6, subsection 2 of the Act states that:

...the Board shall have the duty of supervising all programmes to be transmitted from broadcasting stations, and for that purpose may prohibit either absolutely or subject such conditions as it thinks fit to impose the transmission from any broadcasting station of any programme or part of programme which in its opinion is unsuitable for broadcasting.¹⁰

Furthermore, it restricted any form of advertising on air. Section 7 of the Act reads:

No advertisement intended for the pecuniary benefit of any person shall be transmitted from any broadcasting station, whether operated by the Board or by any other person.¹¹

At this time Reverend Colin G. Scrimgeour, or 'Scrim' as he was known, had become an enormously popular and influential announcer on Auckland's 1ZB. Scrim decided to take up the B-station cause and campaigned vigorously against the Government's new policies. He released pamphlets such as 'The Scandal of New Zealand Broadcasting',

⁹ New Zealand Broadcasting Act 1931

¹⁰ New Zealand Broadcasting Amendment Act 1934

¹¹ New Zealand Broadcasting Amendment Act 1934

and used his station to gather support in the country's biggest city. As the 1935 elections loomed ever closer, Scrimgeour increased his attacks on the Government to the delight of the opposition parties. This bitter struggle came to a sensational head on 24 November; just one day before polling began. It was expected that Scrimgeour would conclude his fight with the existing Government by trying to influence listeners to vote in a new Government and save the plight of B stations.

However, just before he took to air, his station's signal was purposefully jammed by another outside transmission. The next day rumour ran wild about who was responsible. The finger was pointed at the Government and the Prime Minister at the time, William Coates. Coates denied any knowledge or involvement, but the situation worsened for the Government when a portable transmitter was found on the grounds of a Post and Telegraph property in Newmarket. Ultimately Scrim got his wish, and in 1935 the Labour Party, with a twenty-six seat majority, became the Government (Day, 1994: 204–8).

Newly elected Prime Minister M. J. Savage conferred on himself the role of Minister of Broadcasting immediately after the election. He made the decision to control radio by making two strategic moves. First, the NZBB was disbanded and the National Broadcasting Service (NBS) established. Professor James Shelley was appointed as Director, and the NBS represented the Government's established stations. Second, Savage acted to acquire the B stations. This was done by offering them the choice of selling their stations directly to the Government, or remaining private without the right of advertising. The B stations that agreed to sell to the Government were administered by a new body, the National Commercial Broadcasting Service (NCBS), and to appease Scrim, Savage made him Director. So by the end of 1936, there were two separate services responsible for broadcasting and both were answerable directly to the Prime Minister.

Unfortunately for the NCBS, Michael Savage died in the early 1940s, and not long after, so did the service. The new Prime Minister, Peter Fraser, unlike Savage, was not fond of Scrimgeour and did all he could to have him removed. In 1943, after a number of attempts, the Government finally removed him and both services were amalgamated under James Shelley and the NBS.

For the next twenty years, the structure of broadcasting remained relatively unchanged. Shelley remained in charge of the NBS until 1949, when he resigned and returned to Great Britain. He was succeeded as Director of Broadcasting by William Yates, who saw listening numbers increase to 450,000 by 1950 (Downes & Harcourt, 1976: 145). By 1953 the Post and Telegraph Department had in place high-fidelity lines which dramatically increased the coverage of radio signals. Then by 1959 the Post Office had taken over the responsibility for granting broadcasting licences. There were no major changes until the introduction of a new Broadcasting Act in 1961.

The Broadcasting Act (1961) heralded a new beginning for Aotearoa New Zealand broadcasting. Influenced by the emergence of television in 1960, the Government looked for a new authority to control both media. So, on 31 March, after nearly twenty-six years of operation, the NBS closed its doors, and power passed to the New Zealand Broadcasting Corporation (NZBC). The NZBC was an autonomous organisation responsible for all radio stations as well as the new television service.

Under a new Director, Gilbert Stringer, the NZBC established the first broadcasting news service in 1962. In 1964 the National Programme began broadcasting out of Wellington, which was followed by the creation of an Overseas Programme Exchange in 1965. However, the NZBC encountered a problem when in 1966, a group of friends formed Radio Hauraki. This pirate station began broadcasting from the *Tiri*, a vessel equipped with broadcasting equipment and transmitting from international waters near Great Barrier Island. Radio Hauraki did its best to protest over the monopoly the Government had over the broadcasting industry (Cushens, 1990: 43). The issue of monopoly was eventually solved when the National Government promised to provide for private broadcasters. It had taken the desperate efforts of Radio Hauraki to liberate the many private stations that had been held under the control of the Government for over thirty years.

The National Party was defeated in the 1972 election by the Labour Party, and Roger Douglas became Minister of Broadcasting. It was Douglas who granted autonomy to a separate radio network, the existing television channel and the new television channel TV Two. The whole broadcasting sector was restructured under the supervision of a

Broadcasting Council. By 1975 government control had been removed from the radio stations, and the totally independent radio network was established, its name was Radio New Zealand.

The Broadcasting Act (1976), was passed on 9 December, and established the Broadcasting Corporation of New Zealand (BCNZ). Its role was to oversee all radio and television broadcasting. The BCNZ was to last until 1989, when the Broadcasting Act (1976) was replaced by the Broadcasting Act (1989) and formed the Broadcasting Commission. The Commission, which became known as New Zealand on Air (NZOA), was divided into two separate state-owned enterprises, Television New Zealand (TVNZ) and Radio New Zealand.

NZOA became part of a bigger government policy of deregulation and privatisation (Dougherty, 1997: 202). One year after the establishment of the new broadcasting authority, the Government announced all radio frequencies would be put up for tender. This process, while disputed in particular by Māori, brought to an end the stringent government control of radio broadcasting. While the Government still maintains an interest, and often plays a guidance role, the industry was now able to operate in an autonomous manner

In 1995 the Government opened the door for an independent Māori broadcasting agency, Te Māngai Pāho. This organisation assumed the responsibility from NZOA to administer funding for Māori broadcasting. Te Māngai Pāho will be examined in more detail within following sections of this thesis (see 2.4 & 2.5).

From crude experiments to modern broadcasting, the history of radio within Aotearoa New Zealand had been an intriguing journey to say the least. From humble beginnings at the turn of the century, it rose to become the most influential communication medium of its time. Radio broadcasting became intertwined with political agendas, individual motives and scandal on the often-bumpy road to its present situation. However, regardless of the many issues encountered by radio, it evolved into a powerful tool, with the ability to communicate, educate and motivate. Now having briefly described the rise of radio broadcasting in Aotearoa New Zealand, I want to return to examine the role played by Māori throughout its evolution. The next section of this study will concentrate

on the origins of Māori broadcasting and its struggle – for more than half a century – for recognition.

2.3 History of Māori Radio

It could be argued that throughout its long history within Aotearoa New Zealand, radio broadcasting, and broadcasting in general, has paid little attention to Māori aspirations. Radio began in Aotearoa New Zealand in 1921, but Māori radio would not be given an independent voice until 1988 with the establishment of Te Ūpoko o Te Ika in Wellington. So, for well over sixty years Māori struggled to gain a foothold within the broadcasting arena. This section concentrates on the origins of Māori broadcasting and its growth through the decades. It will analyse the contribution of various people who established themselves within radio, and focus on the activities of the Māori organisations that created a legacy within the Māori broadcasting arena. This section will conclude by examining the formation of Māori radio and its expansion from one station in Wellington, to twenty-one spread throughout the country.

It is unclear who the first Māori voice on radio was, yet it is known that Māori songs were being broadcast on air as early as 1927, just five years after the first radio station went to air. During the opening programme of 2YA in Wellington in July 1927, two Māori songs were performed by the Petone Māori Variety Entertainers. The songs are recorded as 'Pokare kare' and 'Waiata Māori'. Later that year in December, 2YA devoted a whole evening's entertainment to Otaki Māori College. Included in this party was Kingi Tahiwī (Downes & Harcourt, 1976: 45) who would become a well-known radio personality in Wellington. Such was the response to the programme that another took place in 1928, and its impact is recorded by Downes & Harcourt (1976: 46):

Reaction to that first programme was so good that a much more ambitious presentation was broadcast on 6 February 1928, Waitangi Day. A group of 30 performers from Wanganui took part in an elaborate pageant of Māori history, song and story. All four stations carried the programme, which was repeated at a later hour the following night for listeners in Australia and the Pacific Islands. It was thought that no previous broadcast had reached so wide an audience.

The above quotation shows that Māori programmes were welcomed by a wide audience, and before 1930 had become international. But regardless of the success of such programmes, Māori inclusion into radio broadcasting was limited to songs, the occasional evening show and a few programmes. One of the first Māori-related programmes was

presented by J. F. Montague, a Pākehā¹² speaker of Māori. Montague broadcast a number of programmes in 1928, dedicated to improving what he said to be the ‘atrocious’ pronunciation of Māori words (Day, 1994: 124). In January 1929 Montague was replaced by the first Māori radio announcer, Hāre Hongi (Henry H. Stowell). Hongi was from the Ngā Puhi tribe, and continued to broadcast his programme focused on Māori pronunciation and the meanings of Māori placenames and phrases (Ibid.). Nevertheless, it was not until 1936, and the creation of the NZBS, that Māori gained a recognisable voice on air.

Uramo Paora (Lou Paul) began working for Auckland’s 1ZB in 1936. Paul broadcast a series of Māori legends based on Māori place names. His appointment was followed by three others: Kingi Tahiwī in Wellington to 2ZB, Te Ari Pitama in Christchurch to 3ZB and Arini Grennell in Dunedin to 4ZB. Veteran Māori broadcaster Hēnare Te Ua attributes these original Māori appointments to Professor James Shelley, Director of the NZBS:

Ahorangi James Shelley, Tumu Matua ō te whakapāhotanga hou i roto i ngā tau kotahi mano, iwa rau, toru tekau, nāna i tohua ngā Māori tokowhā, tokotahi i ia tāone nui. I Tāmaki Makaurau ko Lou Paul ō Ngāti Whātua, tētahi kaiwaiata, whakatangitangi pakakau hoki, i Te Whanga-nui-ā-Tara ā Kingi Tahiwī ō Ngāti Raukawa nō te whānau Tahiwī e rongonui ana ki te whakatangitangi pakakau-i mate ā Kingi i Āwhirika ki te Raki i ā ia i te Ope Taua Rererangi, i tohua ā Te Ari Pitama o Ngāi Tāhū i Ōtautahi, me Airini Grennell o Wharekauri, ki Ōtepoti.

(Translation: It was Professor James Shelley, Director of the new broadcasting authority in the 1930s, who appointed four Māori announcers, one in each main centre. In Auckland there was Lou Paul from Ngāti Whātua, who was a singer who played the xylophone, in Wellington there was Kingi Tahiwī from Ngāti Raukawa from the well-known musical family Tahiwī. Kingi was killed in North Africa while serving in the air force, Te Ari Pitama from Ngāi Tahu was appointed in Christchurch, and Airini Grennell from the Chatham Islands in Dunedin.)¹³

Two other well-known broadcasters of the time were Henry Ngata and Charles Bennett, announcers in Wellington who went on to become well respected within Māoridom.

¹² Pākehā is the Māori term non Māori or person of predominantly European descent (Williams, 1992: 252).

¹³ Hēnare Te Ua, Irirangi.net.nz-personal recollections, p. 1.

While these announcers were not employed to deliver any programmes in Māori, they did give Māori a presence in a Pākehā-dominated environment. They were the pioneers of Māori broadcasting, and much is owed to their efforts in breaking down the barriers for Māori within radio.

The first Māori-language programme was not broadcast until early 1940. This was as a result of a collection of Māori elders who lobbied the Government to broadcast the activities of the Māori Battalion during their campaign overseas in the Second World War. This request was granted and the doyen of Māori broadcasters, Wiremu Parker of Ngāti Porou, became the programme's announcer. At the time Parker worked within the Education Department and was acknowledged for his language expertise in both English and Māori. His Māori programme lasted for fifteen minutes, was conducted totally in Māori, and was the first of its kind.

However, the Office of the Prime Minister controlled the content of the programme. Parker translated the official releases that came from the Prime Minister's office and broadcast this information on air. This changed after Wiremu Parker was approached by Māori leader Bishop Frederick Augustus Bennett, who requested he announce the death of a well-known Māori leader from Ngāti Kahungunu. Hēnare Te Ua believes that Parker agonised over this request, then at the end of his broadcast, announced the message given to him by the Bishop.¹⁴ The following day Parker informed Professor Shelley of what had occurred and expected to be disciplined for straying from the format. Instead he was given the authority to formulate his own programme content. Parker stayed broadcasting in Māori for forty years, and announced death notices, hui (Māori gatherings) information and other Māori-related activities.

Following the example of Parker, Ted Nepia began broadcasting twenty minutes of Māori language each week on radio in Napier. Nepia was a returned serviceman of the 28 Māori Battalion, and was known to many Māori listeners for his Māori-language ability and ease of delivery.

¹⁴ Hēnare, Te Ua, *Irirangi.net.nz*-personal recollections, p.1.

In 1964 the NZBC formed a Māori programme section (Te Reo o Te Māori). It was headed by Leo Fowler who, along with Wiremu Kerekere of Te Aitanga-ā-Māhaki, collected recordings of Māori music and lore that had been assembled for over thirty years. Fowler and Kerekere were recognisable at many Māori gatherings around the country, broadcasting from various hui to listeners. The establishment of this section introduced a number of new Māori announcers to radio. As Te Ua states:

Ko ētahi o ngā kaiwhakapāho Māori i uru atu ki tēra wāhanga ko Selwyn Muru o Ngāti Kuri rāua ko Haare Williams o Ngāi Tūhoe me Te Aitanga-ā-Māhaki, i Tāmaki Makaurau rāua tahi e noho ana, i Te Whanga-nui-ā-Tara ko Whai Ngata o Ngāti Porou, ko Hāmuera Mitchell o Te Arawa Waka rātou ko John Rōpata.

(Translation: Other Māori broadcasters introduced under the section were Selwyn Muru from Ngāti Kuri and Haare Williams from Tūhoe and Te Aitanga-ā-Māhaki, they both stayed in Auckland. In Wellington there were Whai Ngata from Ngāti Porou, Hāmuera Mitchell from Te Arawa and John Rōpata.)¹⁵

Even though there was increased Māori-language broadcasting on air, the actual time allocated to Māori was minimal at best.

Programmes catering for Māori needs were so few and scattered at different times on the national network, that one had to be a dedicated listener to follow them. A Māori news bulletin was heard only on Sunday evenings. There was a Māori half-hour on Wednesday evenings, a quarter-hour of Māori music on Friday, and a twenty-minute current affairs programme by Selwyn Muru on Saturday mornings. (Walker, 1990: 269)

The above quote shows the monocultural dominance of radio at the time. Māori were offered less than an hour and a half each week of Māori-focused programmes, compared with the hundreds of hours of non-Māori programmes broadcast for the same period. By 1973 a collective of Māori organisations including the Auckland District Māori Council, Te Whare Wānanga Māori Committee (Auckland), Te Reo Māori (Victoria University of Wellington), Ngā Tamatoa (Victoria University of Wellington), and Te Reo Irirangi Māori, banded together and made a submission for a Māori radio station to the Government's new Committee on Broadcasting. In the Committee's report to Government, which became known as the Adams report (1973), the under-representation of Māori on radio was noted and three major recommendations made:

¹⁵ Ibid., p. 2.

- That a Polynesian commercial station be set up in Auckland for the expression, enjoyment and understanding of New Zealand's Polynesian cultures by New Zealanders for all cultures;
- That as many as practicable of those operating the station should themselves share in one of the Polynesian cultures;
- That a system of committees representative of Auckland's Polynesian communities be set up to furnish guidance on programme policies. (Te Māngai Pāho, 1994: 12)

Yet the recommendations contained in the report were disregarded by Government, which believed there was insufficient advertising revenue to justify a separate Māori radio station. Instead of a separate radio station, Māori and Pacific Islanders were granted a voice under a new section of Radio New Zealand. Te Reo ō Aotearoa – ‘the voice of New Zealand’ began broadcasting in 1978 and was dedicated not only to Māori language, but all languages and peoples of the Pacific. It was managed by Haare Williams and his Māori team which consisted of Te Pūrewa Biddle and John Turei of Tūhoe, Te Pere Curtis of Te Arawa and Whai Ngata of Ngāti Porou. Te Reo ō Aotearoa continued to broadcast for the next twenty years, and it gave rise to another generation of Māori broadcasters including Hōhua Tutengāehe of Ngāi Te Rangi, Hahona Paraki from the far north, Pou Temara of Tūhoe, Te Awaroa Nepia of Ngāti Hauiti and Ngāti Porou, Te Maehe Pokipoki of Te Aitanga-ā-Māhaki, Rongowhakaata and Ngāti Porou, Hēmana Waaka of Tūhoe and Te Arani Peita. Another influential Māori broadcaster of the time was Hēnare Te Ua, who began work with the NZBC in 1960. After working stints in radio stations in Whangārei and Rotorua, he relocated in 1978 to join the Te Reo ō Aotearoa broadcasting team (Te Ua, 2005: 193–198).

While Te Reo ō Aotearoa did improve the position of Māori radio broadcasting, it fell well short of the desire of Māori to operate their own autonomous radio station. In fact, the Royal Commission on Broadcasting criticised the limitations of Te Reo ō Aotearoa in 1986 when it reported that: ‘Te Reo is, in essence, a truncated version of the Radio Polynesia recommended in the 1973 Adam's Report’ (Te Māngai Pāho, *Report on 1994 Consultations, Context and Policy for Funding Māori Broadcasting*, 1994: 16).

The 1980s were an era in which Māori began to apply pressure on the Government to allocate more resources to Māori broadcasting. During the Hui Taumata (Māori exclusive summit) gathering of 1984, the Minister of Māori Affairs, Koro Wetere, created a Māori Economic Development Committee to report back on a number of issues related to Māori development. Broadcasting was identified as an essential issue because of its ability to communicate to large numbers of Māori, and a subcommittee was formed. This broadcasting committee was chaired by Toby Curtis of Te Arawa, and included Donna Awatere of Ngāti Porou and Te Arawa, Graeme Edwin, Derek Fox of Ngāti Porou, Ernie Leonard of Te Arawa, Merata Mita and Don Selwyn of Ngāti Maniapoto, Haare Williams and Hēnare Te Ua. The Chairman, Toby Curtis, was scathing in his criticism of Radio New Zealand for providing less than 0.5% of Māori programmes in fifty years of broadcasting.

In 1985 the Māori Broadcasters' Association was formed which was subsequently followed by the release of the Royal Commission on Broadcasting report in 1986. This report urged the Crown to recognise the need for Māori to have a separate broadcasting medium. The Commission emphasised the need for Māori-language broadcasting, and stated that the media were partly responsible for the deterioration of Māori language because of their lack of support for its development.

The mid to late eighties was a time of litigation for Māori in their pursuit of Māori broadcasting. In 1984 Māori laid a claim to the Waitangi Tribunal based on the Māori language, and the Tribunal's recommendations were released in 1986, which supported Māori (Waitangi Tribunal, 1986). Much of the Tribunal's report focused on Māori-language support and the need for broadcasting to be a foundation for Māori-language survival. An additional claim was made to the Tribunal when the Crown moved to privatise radio frequencies in 1989 and 1990 (Waitangi Tribunal, 1990). When the Government decided to separate the BCNZ into two state-owned enterprises, Māori again felt aggrieved enough to place an injunction on the Crown. Māori felt that the Government's actions would prejudice future opportunities for Māori-language broadcasting, and that this was inconsistent with the principles of the Treaty of Waitangi. The case went to the High Court, then the Court of Appeal and finally the Privy Council in England. While unsuccessful, the case did add further momentum to the plight of Māori broadcasting.

With no government support, Ngā Kaiwhakapūmau i Te Reo Māori (Wellington Māori Language Board) acquired a non-commercial broadcasting licence and established Te Reo Irirangi ō Te Ūpoko ō Te Ika radio station in 1988. Wellington's Te Ūpoko ō Te Ika is acknowledged as the original Māori radio station, and became the catalyst for the establishment of additional Māori stations. Te Ūpoko ō Te Ika's main concern was language broadcasting and as soon as it was launched began broadcasting continuous bilingual programmes. Te Ūpoko ō Te Ika was accompanied in late 1988 by Radio Aotearoa in Auckland. Radio Aotearoa was broadcasting for eight hours a day by June 1989 (Walker, 1990: 270).

Under the Broadcasting Act (1989) the authority for broadcasting in Aotearoa New Zealand was vested in New Zealand on Air. Two state-owned enterprises then emerged, Radio New Zealand and Television New Zealand. New Zealand on Air also became responsible for Māori radio and began funding this medium in 1990. New Zealand on Air was directed by the Minister of Broadcasting to support the development of Māori radio, and a certain percentage of the country's broadcasting fee was allocated for this purpose:

NZ on Air has a special responsibility for broadcasting which promotes Māori language and culture. The Minister directed that at least six percent of the fee income (net of collection costs) be applied to Māori broadcasting. This six percent translated as \$4.6 million. (*NZ on Air Annual Report 1989–90*: 6)

By 1990, the number of Māori radio stations had grown from two stations – Te Ūpoko ō Te Ika and Radio Aotearoa – to include Radio Ngāti Porou in Ruatōria, Radio Tautoko in Mangamuka, Te Reo Irirangi ō Tainui in Ngaruawāhia and Radio Te Arawa in Rotorua. At this stage Te Reo ō Aotearoa was still in operation on Radio New Zealand, and the Mana Māori Media News Service had been established. The number of Māori stations had increased again by 1991 from five to eighteen. The new additional stations were Te Reo Iriraki ki Ōtautahi in Christchurch, Te Reo Irirangi ō Maniapoto in Te Kuiti, Te Reo Irirangi ō Te Mānuka Tūtahi in Whakatāne, Te Reo Irirangi ō Raukawa in Tokoroa, Te Reo Irirangi ō Ngāti Whātua in Auckland, Te Reo Irirangi ō Pare Hauraki in Paeroa, Te Reo Irirangi ō Te Hiku ō Te Ika in Kaitaia, Te Reo Irirangi ō Tūwharetoa in Tūrangi, Te Reo Irirangi ō Whanganui in Whanganui, Te Reo ō Ngāti Hine in Whangārei, Te Reo

Irirangi ō Tauranga Moana in Tauranga and Te Toa Takitini Trust in Taradale. By 1992 Te Korimako ō Taranaki in New Plymouth and Te Reo Irirangi ō Rangitāne in Palmerston North joined the Māori radio network, bringing the total number of Māori radio stations to twenty.

By 1993, New Zealand on Air was funding twenty-two Māori radio stations, but more significantly that year saw the introduction of the Broadcasting Amendment Act (1993). For Māori this Act was noteworthy because it founded a separate Māori broadcasting authority, Te Reo Whakapuaki Irirangi. Section 53B of the Act stipulates the function of the new agency:

The function of Te Reo Whakapuaki Irirangi is to promote Māori language and Māori culture by making funds available, on such terms and conditions as Te Reo Whakapuaki Irirangi thinks fit, for broadcasting and the production of programmes to be broadcast.¹⁶

Te Reo Whakapuaki Irirangi would become better known as Te Māngai Pāho, and would assume responsibility for Māori broadcasting from 1 January 1995. Until this time, New Zealand on Air continued to manage Māori broadcasting while supporting Te Māngai Pāho in preparation for the hand-over. When it eventually occurred, there were twenty-one Māori stations in operation. Nineteen stations were identified as tribal stations, or iwi radio, broadcasting to a particular tribal group. The remaining two stations, Radio Aotearoa and Te Ūpoko ō Te Ika were based in Auckland and Wellington respectively, and viewed themselves as pan-Māori broadcasters.

The further development of Māori radio broadcasting from 1995 onwards is primarily linked to Te Māngai Pāho, and will be examined in the next section of this chapter. Therefore, in summarising the evolution of Māori broadcasting from its beginnings to 1995, some important issues become apparent. Chronologically Māori were introduced to radio relatively shortly after its conception. By 1927 Māori programmes were popular on some stations and whole evening programmes were dedicated to Māori music and stories. Then by 1936 pioneer Māori announcers were introduced on air in the four main centres. While not necessarily employed for their Māori-language ability, they did add a Māori dimension to an otherwise Pākehā-monopolised environment. In the 1940s Māori

¹⁶ New Zealand Broadcasting Amendment Act 1993.

were allotted time to broadcast in Māori, and seized the opportunity to communicate via radio to Māori listeners. This was followed by *Te Reo o Te Māori* in 1964 and then *Te Reo o Aotearoa* in 1978.

While these developments may seem impressive, in retrospect they were mere morsels spread out over more than sixty years of radio broadcasting. For the seemingly endless hours of non-Māori broadcasting that had occurred from 1921 onwards, including music, culture and programmes from around the world, Māori were given what were in effect only brief moments. This, however, should not detract from those people who struggled for decades to promote the position of Māori within the broadcasting industry, for their efforts do justify acknowledgement and praise. Generally, Māori representation within the radio broadcasting spectrum has been either little or nothing. True progress for Māori took place after 1988, when *Te Ūpoko o Te Ika* went to air in Wellington. That was followed by an explosion of Māori radio. By 1995 there were twenty-one Māori radio stations broadcasting in Aotearoa New Zealand, servicing both urban areas and rural settlements, and broadcasting to both young and old listeners.

The future for Māori radio after 1995 was entrusted in the hands of Te Māngai Pāho. This new government agency became responsible for the medium's development and growth, and it controlled funding allocations for Māori radio. The emergence of Te Māngai Pāho, and their moves as an agency from 1995 to the present, will be evaluated in the next section of this chapter.

2.4 Te Māngai Pāho

Te Māngai Pāho is the manifestation of many years of hui, tribunals, commissions, proposals, litigation and work by Māori on broadcasting. Te Māngai Pāho can trace its origins as far back as 1973, when a collection of Māori organisations including the Auckland District Māori Council, Te Whare Wānanga Māori Committee, Te Reo Māori (Victoria University), Ngā Tamatoa (Victoria University), Manaaki Society (Victoria University), Te Reo Irirangi Māori and other Pacific Island groups, approached the Committee on Broadcasting seeking a radio station for the Auckland area. For some time Māori had become disillusioned by the under-representation of Māori language and culture on radio. In fact, as early as the 1930s Māori leaders such as Eruera Tirikatene (Member of Parliament for Southern Māori), had complained about the poor position of

Māori within the media.¹⁷ The Committee on Broadcasting welcomed the submissions of the various organisations and presented its findings in the Adams Report – *The Broadcasting Future for New Zealand* (1973). The Committee endorsed the concerns of Māori regarding the blatant lack of Māori language and culture on radio, and the report stated:

On Sunday there is news in Māori, Wednesday night has a Māori half hour, Friday a quarter hour of Māori music, and from Auckland on Saturdays, Selwyn Muru presents a 20 minute 'weekly digest of Māori life in the North.' It is scarcely proportionate to the place of Māori and other Polynesians in the national life ... Above all, it is all disconnected. (Adams Report, 1973: 89)

The total Māori language and culture on radio equated to less than one and a half hours of Māori focused programming per week, and was in contrast to the hundreds of non-Māori hours broadcast by the four Auckland-based radio stations every week.

The Commission felt however that with four other commercial stations operating in Auckland at the time, there would be insufficient advertising revenue to support an extra. The Commission's report arrived at the NZBC where it was lost in the depths of government bureaucracy for a number of years. Many believed the financial viability of a separate Māori radio station was unfounded, while others chose to completely ignore the findings of the Adams Report. Some attempts were made in 1975 to adapt an existing Radio New Zealand station in Auckland to Māori radio. However, the subsequent 1975 national election saw the Labour Party removed from power, and National abandoned all hopes of a Māori radio station for Auckland.

It would be another decade before Māori would have the opportunity to raise the idea of Māori radio broadcasting. The 1984 Hui Taumata established the Māori Economic Development Commission, which was responsible for reporting to the Minister of Māori Affairs on a variety of issues affecting Māori. Broadcasting was one topic that the Māori Economic Development Commission was entrusted to review, and so a Broadcasting Committee was established. This Committee was chaired by Toby Curtis, who criticised Radio New Zealand for providing less than 5% of Māori programmes in fifty years (Walker, 1990: 269). The Committee recommended that the Ministry of Broadcasting

¹⁷ New Zealand Parliamentary Debates, Vol 248, p. 933.

establish a Radio Aotearoa Network that would ensure bilingual broadcasting, Māori programming, and community involvement in radio broadcasting.

1984 was also the year that Huirangi Waikerepuru of Ngāti Ruanui, and Ngā Kaiwhakapūmau i Te Reo Māori Incorporated Society, approached the Waitangi Tribunal and filed a claim regarding the Māori language. Up until this stage claims to the Tribunal had involved ‘tangible phenomena’ including ‘lands and estates, forests, fisheries’ as stated in Article Two of the Treaty of Waitangi. However, this claim had more to do with the Māori version of Article Two of the Treaty which includes the word taonga.¹⁸ While language and other such intangible possessions are not listed in the Treaty, they are encompassed within the ‘capacious definition’ of the word taonga (Oliver, 1991: 66).

The Tribunal met three times in 1985 at Waiwhetū Marae in Lower Hutt and Te Herenga Waka Marae, Victoria University of Wellington. The claim asked for te reo Māori to become an official language with the ability to be used in all circumstances. Included in the claim was the establishment of Māori broadcasting stations and a Māori-language commission to promote the language. On 29 April 1986, the Waitangi Tribunal’s report on te reo Māori was released and was supportive of the initial claim made by Huirangi Waikerepuru and Ngā Kaiwhakapūmau i te Reo (Byrnes, 2004: 42). When commenting on the definition of the word ‘guarantee’ in Article Two of the English text of the Treaty the Tribunal stated:

It means more that merely leaving the Māori people unhindered in their enjoyment of their language and culture. It requires active steps to be taken to ensure that the Māori people have and retain the full, exclusive and undisturbed possession of their language and culture. (Oliver, 1991: 67)

The Tribunal’s report established the Māori language as a taonga and demanded that the Government take steps to ensure it was nurtured and protected. Furthermore, the Tribunal identified broadcasting as vital in the fostering of the Māori language, and it recommended funding and the formulation of new policy. As a direct response to the Tribunal’s report, the Māori Language Bill was introduced in 1987. This included the Māori language been given the status of an official language of Aotearoa New Zealand.

¹⁸ Taonga is a Māori word that is often translated as treasure or prized possession.

This also saw the establishment of Te Taura Whiri i Te Reo Māori (the Māori Language Commission), responsible for the promotion of the Māori language.

While the Waitangi Tribunal was deliberating over the Te Reo Māori claim, the New Zealand Māori Council founded the Aotearoa Broadcasting System (ABS), and made an application for a third television channel to become a Māori TV station. The ABS made a bid for a warrant to broadcast, applying to the Royal Commission on Broadcasting, in Auckland 1985. The ABS bid was supported by the BCNZ, which agreed to supply funding and a programme-distribution service (Ibid.: 14). The ABS was supported by over 2,000 individuals and a number of key Māori organisations. In May 1986, just before the ABS was to present its proposal to Broadcasting Tribunal, the BCNZ decided to withdraw its support. In August 1986 the Broadcasting Tribunal declined the ABS's application for a warrant to broadcast.

As Māori broadcasting activities were increasing during 1985 and 1986, another organisation was debating the position of Māori within the broadcasting spectrum. Throughout 1986 the Royal Commission on Broadcasting undertook a series of consultation hui with Māori. The role of the Royal Commission on Broadcasting was to evaluate the position of Aotearoa New Zealand broadcasting with particular reference to Māori culture and language, recruitment and training of Māori broadcasters and the role of a Māori & Pacific Island commercial station. In its summary the Commission said:

The principles underlying the claims for Māori access to the broadcasting media are equity and autonomy...The Waitangi Tribunal has emphasised the fact that linguistic continuity is essential and that the lack of input by broadcast media has contributed to the deterioration of the language...There is no doubt in our minds as to the validity of the demands for a greater share of resources of broadcasting and the benefits of biculturalism. (Ibid.: 16)

Other recommendations of the Royal Commission on Broadcasting were the security of funding for Māori programming, the establishment of a Māori Advisory Board, the independent production of Māori programmes, implementation of training programmes for Māori broadcasters and journalists, and the immediate implementation of the Māori Radio Network proposal by Radio New Zealand.

Frustrated by the endless reports and consultation rounds accompanied by little or no action, Ngā Kaiwhakapūmau i Te Reo Māori established the first Māori radio station in Wellington. The main purpose of the station was to broadcast the Māori language, and this came into effect in early 1988. Funds for the station were raised by Ngā Kaiwhakapūmau i te Reo Māori, while some staff were employed under the Māori Access scheme (Walker, 1990: 270).

In 1989 the Government revealed its vision for broadcasting in the new Broadcasting Act (1989), which came into force on 1 July. This Act established the new Broadcasting Commission which became known as New Zealand on Air. The role of the New Zealand on Air was to collect and administer the Public Broadcasting Fee. The Act required the Commission to: ‘...reflect and develop New Zealand identity and culture by ... promoting Māori language and culture ... by making funds available’ (Ministry of Commerce 1990: 1).

New Zealand on Air was directed to make at least six% of the Public Broadcasting Fee available for the promotion of Māori broadcasting and Māori language and culture. In regard to Māori radio, the Commission set in place a development plan covering four areas:

- community Māori radio or tribal stations,
- Aotearoa Māori Radio and its network proposal,
- Te Ūpoko o Te Ika in Wellington, and
- an independent Māori radio news service.

In addition to the Broadcasting Act (1989), was the Radio Communication Bill (1989). The Communication Bill established the Government’s position on radio frequencies and their use. At the same time, the Radio Frequency Service of the Ministry of Commerce was directed to undertake a study into the availability of frequencies, including those set aside for Māori radio. The Government then decided to put all radio frequencies up for tender, bringing radio into line with New Zealand’s policy of national deregulation and privatisation. The Government moved to divide the BCNZ into two separate state-owned enterprises; TVNZ and Radio New Zealand. Consequently two Māori organisations, the Māori Council and Ngā Kaiwhakapūmau i Te Reo Māori, disputed the Crown’s right to break up the BCNZ, stating this move was inconsistent with the principles of the Treaty

of Waitangi. The claimants believed such a move would restrict the Crown's ability to protect the Māori language, which was guaranteed to Māori under Article Two of the Treaty. This dispute found its way to the High Court which in 1991 ruled in the Crown's favour. After an unsuccessful petition to the Appeal Court in 1992 the case was taken to the Privy Council in England. While previous High Court decisions were upheld by the Privy Council, they did support the position of Māori in a number of areas. The Privy Council found:

- The Māori language is in a serious state of decline.
- It is an official language of New Zealand, a highly prized treasure (taonga) for Māori and also part of the national cultural heritage.
- The Māori language is protected by the Treaty – the Crown has an obligation to protect and preserve the Māori language as part of taonga in return for being recognised as the legitimate government of the whole nation by Māori.
- In practice, it is inevitable that the Crown would have to bear a substantial proportion of the costs of any Māori language broadcast. (Te Māngai Pāho, 1994: 22)

On 30 November 1989, the Government released its *He Ara Hou mō Te Reo Māori – A New Path For Broadcasting* report. This document outlined the Government's new policies regarding Māori radio and television, and was part of a larger programme of deregulation and privatisation. The report called for expressions of interest for frequencies, and put all radio frequencies up for tender (Ministry of Commerce, 1990: 3). The Government proposed a six-month tender process which would conclude in the allocation of frequencies on or before 31 May 1990. The report ensured the continuation of Māori radio by promising frequencies to five Māori licence holders under the Radio Communications Bill. Those five Māori licence holders covered by the bill were:

- Radio Ngāti Porou,
- Aotearoa Māori radio,
- Te Ūpoko o Te Ika,
- Te Arawa Māori Trust, and
- Te Whare Awhina o Te Iwi Trust.

Again, the New Zealand Māori Council and Ngā Kaiwhakapūmau i Te Reo Māori met with the Waitangi Tribunal in June, and asked that they recommend to the Crown to postpone the tender process. The basis of the delay was:

on the broad grounds that the kāwanatanga (Government) did not create property rights 'in any part of the universe' without negotiation with, and express agreement of, rangatira Māori. (Māori leaders) The spectrum was, in this claim, a taonga guaranteed by the Treaty as within the scope of tino rangatiratanga (self-determination). (Oliver, 1991: 70)

The above claim focused on the role of broadcasting in fostering te reo Māori, and outlined further objectives including tribal radio stations, Māori representation in mainstream broadcasting and improved resources for Māori broadcasting (Ward, 1999). However, the Crown continued with its tender process, and during a conference in August 1990 the Government confirmed its position of no postponement. The Tribunal held urgent hearings during October and November 1990 and of particular exception to the Tribunal was the allocation of only AM frequencies for Māori. Jonathan Hunt, the Minister of Broadcasting, refused to delay the tender and continued with the Government's broadcasting policy. At the same time the claimants took the case to the High Court and sought an injunction to delay the tender. They were successful and the ruling was upheld by the Court of Appeal in November. The court gave a six-week timeframe for the Tribunal to complete its finding and make its recommendations. The Tribunal's report echoed its support for Māori and made four major recommendations:

- a six-month suspension of the tender,
- government technical advisers to help iwi (tribes) prepare their applications,
- the allocation of FM frequencies to Māori broadcasters, and
- award of costs to the claimants.

The proposal to delay the tender for the sale of radio frequencies was not accepted by Government. Government agreed to provide technical assistance to iwi in assessing their broadcasting needs, provide assistance in the establishment of Māori radio stations in Auckland and Wellington and discuss the matter of the costs of the claimants. The tender process went ahead and frequencies became privatised after 1990.

Under the Minister of Communications, Maurice Williamson, the new National Government proposed four hui in early 1991, inviting interested Māori to air their views on broadcasting policy. The hui were to be held in Christchurch, Rotorua, Whangārei and Porirua during February and March. The *Te Whakapāho Me Te Reo a Mua Ake Nei – Broadcasting Te Reo and the Future* report, was released in January 1990, and provided a background for issues that were raised at each hui. The report in itself is interesting as it acknowledges Māori radio as being ‘the backbone of policies designed to promote Māori language and culture’ (Ministry of Commerce, 1991: 4). Issues covered by the report and prepared for discussion were national Māori radio, tribally based radio, frequencies, policy, licences, AM and FM, Māori television and funding.

During the four broadcasting hui Māori gave submissions, offered opinions and began formulating a blueprint for future Māori broadcasting policy. Importantly for Te Māngai Pāho was the argument that Government should provide more support for Māori control of Māori broadcasting. Speakers stated that there was insufficient Māori representation in organisations responsible for decision making and influencing Māori broadcasting, which included the Broadcasting Commission, the Ministry of Commerce, the Radio Frequency Service and the Broadcasting Standards Authority. At one hui, Māori leader Sir Kingi Ihaka rose to address the meeting and stated:

Māori control is also an important feature of Māori broadcasting. No longer is it appropriate, if ever it was, to rely on Pākehā benevolence for inclusion of a Māori dimension in public broadcasting. Māori broadcasting must mean nothing less than broadcasting for Māori by Māori. Such considerations do not obviate the possibility of Pākehā participation, nor indeed, the need for Pākehā technical skills. It is equally important to note that the main purpose of Māori broadcasting is not to change Pākehā attitudes but rather reflect Māori ones, and not to counter the presence of Pākehā-orientated messages but to repair the damage caused by the absence of Māori-oriented ones. In view of this definition I say that no significant improvement has occurred to recognise, protect and secure the Māori language in broadcasting...It is time, and I believe it should be an immediate priority, for the establishment of a Māori Media Authority whose role would be to plan, co-ordinate and police the orderly development of Māori broadcasting and other media projects. The Government needs to be able to listen to one informed, authoritative voice on the matter of Māori radio and television. (Ministry of Commerce, 1991: 15)

This point of view was indorsed by Professor Whatarangi Winiata, who went further to say:

A Māori Broadcasting Commission, appropriately funded and with members elected/selected by Māori, could be created and charged with the task of developing and maintaining broadcasting within tikanga Māori. It would work closely with the existing Broadcasting Commission in the early days of its existence. (Ibid.: 16)

These words were to prove prophetic for Te Māngai Pāho, and on 15 July 1991, cabinet approved a work programme for Māori broadcasting. Hiwi Tauroa was invested with the task of reviewing the submissions made at the four hui on broadcasting, and formulating a template for future broadcasting policy. This working programme released the *Māori Broadcasting: Principles for the Future Report* in 1991. This document proposed a set of guiding principles for future Māori broadcasting which included:

- the protection and promotion of te reo and tikanga Māori,
- a funding increase for Māori radio,
- Māori control of Māori funding,
- suitable frequencies for Māori radio and television,
- technical advice for iwi,
- Māori access to best technology,
- training for Māori broadcasters,
- support for both nationwide and iwi-based radio.

However, it was not until 1993 that the Crown moved to realise the idea of an independent Māori broadcasting body. It was the Broadcasting Amendment Act of the same year that established Te Reo Whakapuaki Irirangi, which was to become Te Māngai Pāho. The role of this new agency was ‘to promote Māori language and Māori culture by making funds available ... for the broadcasting and production of programmes to be broadcast’ (Te Māngai Pāho, 1994: 29). A board was formed to oversee the activities of Te Māngai Pāho. The chairman was Hiwi Tauroa, and other members were Timoti Kāretu, Katerina Mataira, John Dyll, Annette Sykes, Bill Nathan and Frank Solomon. An executive body lead by director Ripeka Evans was in charge of day-to-day operations. The Act states that the nature and scope of Te Māngai Pāho would be to:

Fund programming for broadcast on radio and television which is produced for and about Māori interests and [which]:

- ensures an increase in Māori programming and Māori audience shares,
- extends and develops the strands of programmes produced,
- promotes the use, learning and profile of Māori language in prime time and in mixed programming format,
- encourages the growth of Māori music and oral and performing arts, contemporary and traditional arts and music, and
- provides a range of programming to both specific Māori interests such as whānau, hapū and iwi, to general Māori audiences and to audiences with an interest in Māori programming.

So after twenty years, in which Māori were searching for some type of equality within the broadcasting spectrum, and seemingly endless reports, debates, hui, legal actions and policy amendments, Te Māngai Pāho was finally born. While most Māori were aware that another government agency would not correct the many problems facing Māori and broadcasting, most believed it was a step towards reclaiming some type of Māori self-determination. However, so much hope was vested in the fledgling agency it would only be a matter of time before a decision about its success or failure was made.

2.5 Te Māngai Pāho 1993 to present

Funding for Māori radio was jointly shared by Te Māngai Pāho and New Zealand on Air throughout 1993 and 1994. It was not until 1995 that Te Māngai Pāho assumed full responsibility for Māori broadcasting funding. At this stage Te Māngai Pāho continued to fund twenty Māori radio stations as well as Radio Aotearoa. Two objectives were implemented in 1995. The first was the commissioning of a Māori radio survey by AGB McNair to determine the number of Māori listening to Māori radio. The survey's key finding was '...that 44 per cent of Māori households listen to Māori radio at least once a week...' (Te Māngai Pāho, 1995: 8).

The second objective was based on the Proudfoot New Zealand Māori radio system review, which was critical of the lack of technology and human resources available for Māori radio broadcasting. As a result of the review, Te Māngai Pāho sought means to help replace obsolete equipment and formed a submission to Government for an increase in technological funding for radio. Unfortunately no strategy was implemented to

address the issues surrounding human resources, including the recruitment and retention of staff for Māori radio.

In 1996 Mike Hollings was appointed Chief Executive Director of Te Māngai Pāho, replacing Ripeka Evans. His appointment coincided with the launch of Ruia Mai, the national Māori radio service. Ruia Mai began broadcasting five hours a day of Māori-language programming, including news. This service was made available to stations via the Starnet system, the national distribution service, and enabled stations to supplement their broadcasts with external programmes. Subsequently, the distribution service itself was found to be obsolete and Telecom was contracted to provide an improved system.

Up until 1996, the minimal Māori-language content that all stations receiving funding had to comply with was 20%. In a move to increase this quantity, with a long-term desire to achieve 100% Māori-language programming, Te Māngai Pāho offered language-incentive payments. These were offered to stations exceeding the 20% requirement and were also in recognition of the problems faced by stations attempting to produce Māori-language programmes with limited resources. By 1997 this funding incentive was again offered to stations broadcasting over 30% Māori-language content. Incentive funding was quickly followed by language monitoring by Te Māngai Pāho to ‘...determine whether or not stations achieve their targeted hours of Māori language broadcast’ (Te Māngai Pāho, 1998: 4).

Questions around the effectiveness of 100% language broadcasting and language-incentive funding were asked of Te Māngai Pāho. There was an argument that for broadcasting to be effective, a higher concentration on bilingual broadcasting must be implemented. However, Te Māngai Pāho defended itself, stating:

While there may be some validity in this argument, it is Te Māngai Pāho’s view that if broadcasting is to have an impact on Māori language revitalisation, it is essential that there is a much greater visibility of Māori on both radio and television than is the case at present (Te Māngai Pāho, 1999: 5).

In 2000, Te Māngai Pāho, and Māori radio, underwent a number of changes. There was the appointment of a new Chief Executive, Trevor Moeke, who was to manage the agency through some exciting and extremely challenging times. A new Māori radio station based in Auckland was added to the existing group. Using the frequencies

previously used by Aotearoa Māori radio and managed in a joint venture by Waipareira Trust and the Manukau Urban Authority, Radio Waatea was born. This expanded the number of Māori radio stations funded by Te Māngai Pāho to twenty-one. Furthermore, in 2000 a Radio Review Team was established which included members of the Whakaruruhau ō Ngā Reo Irirangi Māori and Te Māngai Pāho. This review team became responsible for supporting the development of stations by making industry-related recommendations to the Te Māngai Pāho board. Of greater importance to this study was the fact that 2000 was the year Te Māngai Pāho initiated its policy for improved research into Māori radio broadcasting. In deciding to discontinue its current surveying process, Te Māngai Pāho opted to focus on establishing an overall strategic research framework for the 2000 to 2005 period: 'The purpose of the framework is to assess how best to measure the objectives Te Māngai Pāho was set up to achieve, and to provide a foundation for all future research undertaken by Te Māngai Pāho' (Te Māngai Pāho, 2000: 10).

To complete this task, Te Māngai Pāho approached Massey University, and in particular Te Pūtahi-ā-Toi School of Māori Studies, to assist in the creation of a research framework. Te Pūtahi-ā-Toi was subsequently commissioned to conduct a pilot study of one Māori radio station, and its findings were released later that year. Following on from the pilot study, five years of continuous research has been conducted into Māori radio, including number of listeners, listening preferences and the impact the Māori radio is having on Māori-language revitalisation. The findings of this research are presented in later chapters of this thesis.

Currently Te Māngai Pāho continues to fund Māori radio and television broadcasting, which now includes the newly established Māori television station. The agency has survived its first ten years and in that time has seen the growth of Māori radio to twenty-one stations. At times there have been some questions raised about the role of Te Māngai Pāho, its policies, especially in relation to funding, and its management processes. Recently opposition politicians have sought to cast doubt on the role of Te Māngai Pāho, discrediting its function and calling into question the purpose of Māori-language broadcasting in general. At the same time, various Māori broadcasters have struggled with the restrictions imposed on them by Te Māngai Pāho, and it is often criticised as just another government agency. Still, through all the difficulties, Te Māngai Pāho has

remained and continues to administer funds to the stations. Questions around the success of Te Māngai Pāho are undetermined. However there is no doubt that during the ten years of its operation, Te Māngai Pāho has been involved in the most expansive and successful era of Māori broadcasting.

2.6 Conclusion

Māori radio broadcasting is part of Aotearoa New Zealand's broadcasting history, which began with Ernest Rutherford in 1894. Throughout the majority of the twentieth century, Māori struggled to gain a foothold within broadcasting, and were only ever granted limited time and resources. Still, within these limitations Māori broadcasting emerged, and much of its subsequent development can be attributed to those Māori individuals who pioneered the cause. Towards the latter decades of the 1900s, resurgence in the Māori language and culture saw a united push for independent Māori broadcasting. It was in 1988 that the first Māori radio station was established, and some eighteen years later, twenty-one Māori radio stations broadcast throughout the country. The evolution of broadcasting, and in particular Māori broadcasting, in Aotearoa New Zealand has been an interesting and at times, an exciting journey. Woven into its past are politics, individual agendas, litigation, scandal and the desire of listeners for a quality service. Māori have now entered the most successful and expansive era for Māori broadcasting. What now needs to be addressed is the impact this medium is having on Māori listeners and, for this study, what impact Māori radio is having on Māori-language revitalisation.

CHAPTER THREE

POU-TE-RANGIĀNIWANIWA

*'Ko te reo te poutawha i whakairia e koro mā ā rātou taonga katoa'*¹⁹

- 3.1 Introduction
- 3.2 Te Reo Māori
- 3.3 Contact and language erosion 1769–1900
- 3.4 Language loss 1900–1970
- 3.5 Language revitalisation 1970–2006
- 3.6 Māori language surveys
- 3.7 Current status of te reo Māori
- 3.8 Language revitalisation
- 3.9 Māori radio and language revitalisation
- 3.10 Conclusion

3.1 Introduction

While the title of this thesis may suggest that this study is primarily concerned with Māori radio, in truth, the mauri (essence) of this work is the Māori language itself. Māori radio is just one component of a much larger movement in operation with the expressed purpose of revitalising the Māori language. Therefore, this study is based on research that examines the impact Māori radio is having on Māori-language revitalisation. Language is the central component to this thesis, for without this element there would be no Māori radio in existence, and arguably, Māori might not even exist as an identifiable race (Waitangi Tribunal, 1986: 34). Such is the importance of te reo Māori (the Māori language) to the survival of Māori in general; it is discussed here in this chapter.

¹⁹ My translation: 'The language is the shelf on which all the treasures of our ancestors are elevated.' This statement was written by Tūhoe leader John Rangihau (1993: 104), and expresses his feelings about the importance of Te Reo Māori.

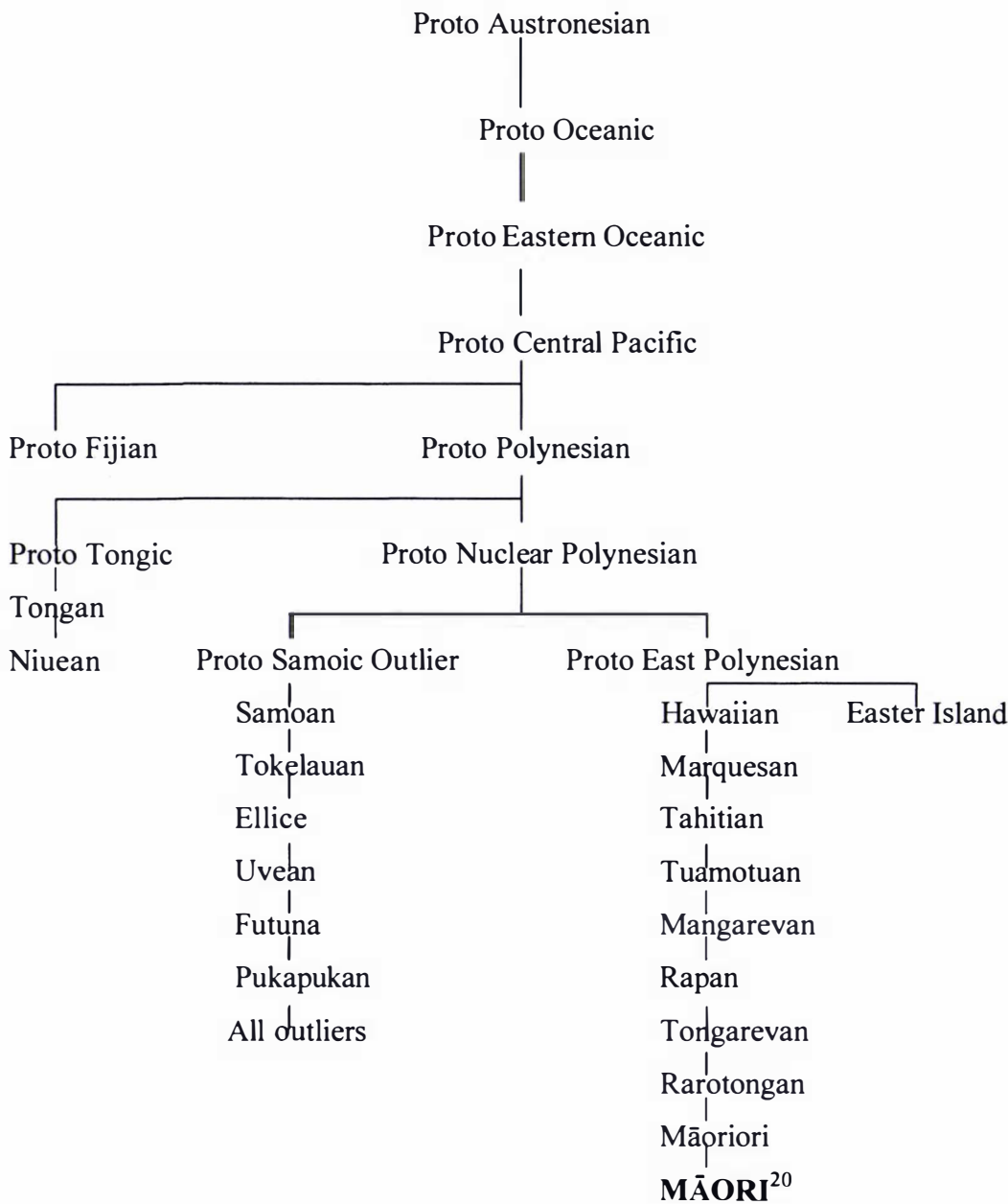
This chapter explores the Māori language from origins to the traditional pre-European Māori-language society. Within this section I will examine the importance of te reo Māori to Māori customs, traditions, identity and even to the existence of the race itself. This chapter will also explore the impact colonisation had on the language as well as its historical development throughout the nineteenth and twentieth centuries. Finally this chapter will examine the role Māori radio has in the greater scheme of language revitalisation. Predominantly this section seeks to answer certain questions. What is the Māori language? What is its significance to Māori? Why is there a need for Māori-language revitalisation? Finally, what is the role of Māori radio within the context of Māori-language revitalisation?

3.2 Te Reo Māori

The Māori language is part of a vast language family known as Austronesian (Davidson, 1984: 14) which encompasses the Pacific including Polynesia, Micronesia and Melanesia. The actual spread of the Austronesian language is as far west as Madagascar and eastward to the shores of South America (Dalley & McLean, 2005: 29). The fact that this huge geographical area is included in one language family means that the languages of the peoples of this enormous region have a common origin. Mainstream anthropology suggests that the Pacific was settled by explorers from the Western Pacific, most likely from South East Asia (Wright, 2004: 11; Irwin, 1992: 37). These people spread across the Pacific Ocean migrating from the west to the east. As the explorers moved, they introduced their language to the many islands they settled. Then as they moved further into more uninhabited regions and became isolated into smaller groups, different island languages emerged. 'In the course of their separation then, every Polynesian island had developed a different dialect...' (Duff, 1977: 3).

According to Davidson (1984: 15) the Māori language is part of the Proto-Central-Eastern language family, which is a sub-grouping of the Proto-Polynesian language family, which is again a smaller sub-grouping of Proto-Austronesian. Included in the Proto-Central-Eastern language family are those languages most closely related to Māori which include Hawaiian, Marquesan, Tahitian, Tuamotuan, Mangarevan, Rapan, Tongarevan, Rarotongan and Māoriori.

Austronesian Language Family



Polynesian explorers arrived and settled Aotearoa introducing their culture and language to these islands. It is in Aotearoa that the Māori language evolved and became a unique linguistic structure, different from any other language in the world. While Māori continued their exploration of these new islands, settled new areas, interacted with each other and at times became isolated, their language continually developed. By the time the

²⁰ This table is incomplete, as it does not include other language families that originate from Austronesian. However this table shows those languages most closely related to Māori, and the descent of the Māori language from Proto Austronesian.

first Europeans arrived in Aotearoa, Māori had become a dynamic society with a strong set of social structures based on the hapū (sub-tribe) (Schwimmer, 1990). At the core of this society was language, which varied slightly from region to region and spawned diverse tribal and sub-tribal language dialects. By the time the English explorer James Cook first arrived in Aotearoa New Zealand in 1769, the Māori language with its various dialects was the only language spoken. At that moment in time, would Māori have been able to comprehend that in a little over two hundred and thirty years their language would be pushed to the brink of extinction, marginalised as a minority language in a sea of English mixed with the sounds of cultures from across the globe?

3.3 Contact and Language Erosion 1769–1900

Captain James Cook and his fellow explorers, on board the *Endeavour* in 1769, made the first non-Māori observations of the Māori language. Before arriving in Aotearoa New Zealand, Cook had visited Tahiti, where he befriended a local named Tupaia. Tupaia accompanied Cook on his voyage to Aotearoa New Zealand and acted as a translator with the different tribes they encountered. The ability Tupaia had in conversing with coastal tribes of Aotearoa New Zealand astonished many on board the *Endeavour*, leading some to suggest a common link between these two different people (Evans, 1998: 21).

In just over twenty years after Cook's initial voyage to Aotearoa New Zealand, European interaction and early European settlement began. By 1792 sealers were operating on the coast (Wright, 2004: 32), and by 1794 whalers were visiting the Bay of Islands (Dalley & McLean, 2005: 65) and timber was being taken from the Thames area (Ibid.: 70). At the start of the nineteenth century missionaries started arriving in the country with the expressed purpose of converting the 'savage Māori' to Christianity, and by 1814 a mission station had been established in the Far North (Ibid.: 65). However, while there were an increasing number of European immigrants to Aotearoa New Zealand, control was firmly in the hands of Māori. For the new settlers to live among Māori they had to become as native as possible, accepting Māori culture and Māori language in order to survive: 'Pākehā Māori were the first to settle permanently among Māori and to adopt most if not all of their customs' (Ibid.: 88).

Māori control over the culture and language of the new settlers did not last long. Increased poverty, industrialisation and dislike for the class system in England forced

many people to seek their fortunes in another country. In turn this building pressure led many to seek land abroad and settlers began pouring into Aotearoa New Zealand during the nineteenth century (Wright, 2004: 65).

At first there was only a slight increase in settler numbers, and by the time of the signing of the Treaty of Waitangi in 1840 Māori were said to outnumber Europeans by fifty to one (Christiansen, 2001: 15). The Māori population was said to be somewhere between one and two hundred thousand, while the European numbers were around two thousand. By the first government census in 1851, the European population had increased to 26,707. This number had doubled by the 1858 census, and settler numbers were at 171,000 by 1864 (Thorns & Sedwick, 1997: 33). By 1858 the European population had already surpassed that of the Māori (Ibid.: 32), and it was at this stage that Māori and their language became a minority in the land to which they were indigenous.

While Māori suffered extreme hardship, settler numbers continued to increase throughout the rest of the century. The arrival of the Europeans had instigated a rapid decline in the Māori population. The introduction of new technologies like the musket saw tribal warfare spiral out of control. New diseases and illnesses to which Māori has no immunity or treatment saw an alarming drop in population. This vulnerability was evident in 1918 when, during the influenza pandemic of the time, Māori casualties were estimated to be seven times higher than non-Māori (Belich, 2001: 193). In addition, there were the devastating effects for Māori in the aftermath of the New Zealand Wars that engulfed the North Island in the 1800s. Belich describes the difficult position for Māori when he writes: 'The Maoris lost in the end, and this had grave consequences for them, of which casualties, economic damage and some demoralization were only the most obvious' (Belich, 1998: 305).

Combined with massive land alienation and land confiscation, Māori society in the last half of the nineteenth century had suffered enormous tribulations. For Māori, these combined circumstances were a backdrop to major language and culture loss. As the new immigrants began to establish themselves Māori were displaced as the dominant people in Aotearoa New Zealand, and they receded into the background of society, with their language and culture increasingly under threat. Still, it was not war or disease that proved to be the major cause of language loss for Māori during this time. The true enemy

of the language was the new institutionalism introduced to Aotearoa New Zealand by Pākehā. This new threat came in the form of parliaments, schools, courts, laws, statutes, bills, religion and the greater infrastructure that became part of the Māori world. Of all these new elements, the church and schools would prove to have the greatest detrimental impact on the Māori language.

Perhaps the first true colonisers to Aotearoa New Zealand were the missionaries, who came on a civilising, soul-saving adventure, planning to convert as many Māori as possible to Christianity (Kaai-Oldman, 1988: 22). In the early part of the nineteenth century the missionaries had very little impact on Māori life, and many became increasingly frustrated by the lack of enthusiasm shown by Māori towards new religions. In many cases, Māori chiefs welcomed missionaries into their communities for the sole purpose of trade, or for reading and writing (Alves, 1999: 14), and little interest was taken in the matters of the church. However with the establishment of a mission in the far north in 1814, and the opening of the first mission school by Kendall at Rangihoua in 1816, the authority of the church began to increase. Influenced by the doctrines of the church and Darwin's popular theory of human evolution, the church looked to help Māori to quickly become more Pākehā and discouraged Māori from continuing their traditional practices (Ibid.: 13).

Before the signing of the Treaty of Waitangi, most communication between Māori and Pākehā seems to have been conducted in the Māori language. In 1820 the grammar and orthography of the Māori language was formulated (Simon, 1998: xv), and then in 1827 the Gospels were translated into Māori (Ibid.: 13). The Treaty of Waitangi itself was translated by missionary Henry Williams and his son into Māori. Māori were quick to grasp the importance of literacy (Markham, 1963: 95), and by the late 1850s half the Māori population could read in Māori (Simon, 1998: 5).

Still this respect for both languages did not last, and four years after the Treaty of Waitangi was signed, the first of many steps towards the Pākehā assimilation of Māori emerged. This process started with the 1844 Native Trust Ordinance. While this ordinance was never ratified, it led to the 1847 Education Ordinance where subsidies were paid to the Catholic, Anglican and Wesleyan mission schools to provide industry training and to teach in the English language (Ibid.: xv-xvi). This ordinance was

continued by the Native Schools Acts of 1858 and 1867, which effectively established a national state-controlled schooling system. The Education Act (1877) established the Department of Education, which in 1880 introduced the Native School Code. In essence the code was introduced as a direct means of assimilation for Māori into Pākehā society. Simons discusses this point:

The Code emphasised that...teachers would 'by their kindness, their diligence, and their probity exercise a beneficial influence on all the natives of the district'... thus demonstrating clearly the 'civilising' intentions behind the setting up of schools. (Ibid.: 14)

The code required that teachers in the native schools instruct Māori children to read, write and speak only in the English language. The code reads:

In all cases English is to be used by the teacher when he is instructing the senior classes. In the junior classes the Māori language may be used for the purpose of making the children acquainted with the meaning of English words and sentences. The aim of the teacher, however, should be to dispense with the use of Māori as soon as possible. (Native Schools Code: 1880)

By the beginning of the twentieth century the Māori population figure was approximately 45,000 (Belich, 2001: 466). Māori independence, influence and land were gone along with many traditional Māori practices. Māori had become a people 'effectively segregated' (King, 1997: 96) from the general society, living mainly in rural communities. Christensen (2001: 16) explains how English quickly replaced Māori as the dominant language in Aotearoa New Zealand:

In a short time, the relationship between the two languages had been completely reversed. English had become the dominant language of the country – the language of government, law, commerce and education.

3.4 Language Loss 1900–1970s

Throughout the early twentieth century, Pākehā New Zealand believed that Māori would eventually die out as intermarriage, individualisation, modernisation and assimilation made them into 'brown Britons' (Belich, 2001: 189). The 1920s did see a renewed focus on some aspects of Māori culture, including carving, art, singing and dance (Wright, 2004: 338), but language was not part of this movement. The general belief was that

Māori would struggle to hold on to their individuality, becoming totally assimilated by Pākehā (*Daily Telegraph*, 1921). Many Māori themselves subscribed to these beliefs, and prominent Māori leaders of the time supported the civilising crusade of the new culture. A famed quote by Māoridom's most influential leader of the era, Sir Apirana Ngata, indicates how the English language was viewed as salvation for all Māori. While discussing the development of a curriculum for schools, Ngata stated that if he were in charge he would make: 'English first, second, third, fourth and the rest of the subjects fifth' (Barrington & Beaglehole, 1974: 206).

The general view was that speaking English and adopting European culture would give Māori some sense of equality with Pākehā (Kaaui-Oldman, 1988: 24). However, while many Māori leaders, including Ngata, advocated for the perpetuation of the Māori language within homes, many Pākehā were happily anticipating the disappearance of the language along with Māori themselves: 'I look forward to the next hundred years or so, to a time when we shall have no Maoris at all, but a white race with a slight dash of the finest coloured race in the world' (Stokes, 1980: 313).

In spite of the above sentiment, Māori did survive in isolated communities well away from the major centres (Durie, 2005: 20). In 1936, Māori made up 5% of the total population and 87% of Māori lived in rural communities (Thorns & Sedwick, 1997: 54). It was within these small country areas that the Māori language continued to survive, being spoken in homes and on the marae. Still, even these communities were not beyond the reach of assimilation, with many children being punished within schools for speaking Māori. This sad injustice was inflicted on a generation of Māori children, who were often physically punished for using their native tongue within the school grounds. Yet Māori were still able to keep their language alive by maintaining a high number of speakers within their homes. Unfortunately for Māori this was to change, as the mid-twentieth century saw a mass drift for Māori from rural communities into urban centres.

At the end of World War Two, Māori began to migrate from their rural, tribal strongholds into the urban centres. In the space of twenty-five years, 80% of the Māori population had moved from the country into the cities (Durie, 1998: 54). This mass urbanisation had major implications for Māori. Many lost contact with their tribal communities, and a new generation of Māori were being born outside of their tribal areas. This internal migration

caused a shift in identity for Māori, creating a new generation who identified less with their tribal origins, more with a pan-Māori identity. Furthermore, the policy of ‘pepper potting’, where Māori families were placed among Pākehā within the suburbs, meant Māori would more than likely speak English to their neighbours. High numbers of Māori lost crucial contact with native speakers and the process of intergenerational language transmission was lost. A new Māori population was now growing up in the urban centres, isolated from their tribal areas, and not speaking Māori.

By the 1970s the Māori language was in dire trouble. In 1913, about 90% of all Māori schoolchildren spoke Māori. This number had decreased to 26% in 1953, and by 1975 it was sitting around 5% (Ibid.: 60). The Māori language had been brought to its knees by a legacy of race-based policies, assimilation and the notion that Māori could integrate better if they spoke English. The complete eradication of the Māori language had nearly come to pass.

3.5 Language Revitalisation 1970–2006

For Māori, the 1970s were a time of rediscovery and renaissance. The dissatisfaction with the social inequality between Māori and non-Māori manifested itself in protest and litigation. Māori who had become isolated in the urban areas banded together and searched for ways to rekindle their culture. Life was once again breathed into the Treaty of Waitangi and the catchphrase of ‘honour the Treaty’ was frequently heard. In 1975, Whina Cooper led a spectacular land march from the Far North to Wellington. While many saw the march as a protest for land rights, it actually came to represent the many struggles Māori had endured since colonisation, across every spectrum of society, including health, justice, education, housing, social welfare and language. After the land march, Auckland tribe Ngāti Whātua occupied Bastion Point in defiance of the large-scale land alienation that had been imposed on them. There was a rise in ‘Māori activists’ – groups like Ngā Tamatoa and Matakite (Alves, 1999: 40), and Māori began to challenge Pākehā law in the courts. 1975 saw the establishment of the Waitangi Tribunal, which was vested with the role of making recommendations to Government on issues where Māori had been prejudicially affected. The Waitangi Tribunal would become instrumental in furthering the cause of Māori-language revitalisation in the coming years.

While the 1970s were a time of increased activism for Māori (Sharp, 1990: 6) it also ushered in a time of development for language and culture (Kelsey, 1993). An amendment to the Māori Affairs Act (1974) officially recognised Māori as the ancestral language of the Māori people. Primary schools began various Taha Māori (Māori interest) programmes teaching arts and crafts and basic Māori language (Christensen, 2001: 20). While these programmes may have had very little if any impact on students, they were a huge leap forward from the previous regime, which had physically punished children for speaking Māori at school. In 1978 the first bilingual school was founded in Ruātoki, and in that same year the new Tū Tangata programme was launched urging Māori to empower themselves. This vision led to the establishment of the first kōhanga reo (Māori-language preschool), teaching Māori to preschool students.

By 1983 there were 94 kōhanga reo teaching 1,377 children, and this number grew to 819 kōhanga reo catering for 14,027 children by 1993 (Durie, 1998: 64). Soon after kōhanga reo began, it became apparent that many parents with children attending kōhanga reo lacked the Māori language. In many cases, kōhanga-reo children were more advanced at speaking Māori than their parents, meaning they were speaking Māori at kōhanga reo but not at home. To help remedy this problem various Māori-language classes began operating, including those of the Te Ataarangi movement.

Te Ataarangi used native speakers to teach adults and parents of kōhanga-reo children. With a growing demand for Māori immersion education, kura kaupapa Māori (Māori immersion schools) were established. Kura kaupapa gave kōhanga-reo graduates a natural pathway to a schooling system where Māori language was the norm. From the late 1970s and early 1980s there was an increase in Māori studies activities within the tertiary sector. Universities and teachers' colleges began to create Māori Studies departments, with language and culture being part of the teaching programme. This new growth in the Māori tertiary sector eventually saw the establishment of wānanga Māori (Māori universities) including Te Wānanga o Awanuiārangī, Te Wānanga o Raukawa and Te Wānanga o Aotearoa. Astonishingly Māori had reshaped the entire education sector, with the Māori language becoming a more significant part of Aotearoa New Zealand society.

During this period of Māori language recognition within education, Māori were making further inroads with the language via the public arena. Māori sought to have their language acknowledged as part of everyday society and demanded that the Government move to protect the language. In 1986, Huirangi Waikerepuru on behalf of Ngā Kaiwhakapūmau i Te Reo Māori (Wellington Māori Language Board) brought a claim before the Waitangi Tribunal, stating that the Crown had been neglectful towards the Māori language, and that its actions had contributed to massive language and cultural loss. The claimants' case rested on Article Two of the Treaty of Waitangi and the definition of the word 'taonga' (treasure). They felt the Crown had an obligation to protect the language as it was surely a treasure. The Tribunal agreed and it determined that 'the language is an essential part of culture and must be regarded as a valued possession' (Waitangi Tribunal, 1986: 20).

The Tribunal went on to make five recommendations, including making the Māori language a lawful language in all courts, government departments and any public body, establishing a language authority and reviewing the Crown's broadcasting policies and the obligations this medium has in nurturing the language. These findings were largely implemented in 1987 with the Māori Language Act (1987). The Act itself declared that the Māori language was to be an official language of Aotearoa New Zealand, and that the language could be used in legal proceedings. Furthermore, the Act established Te Taura Whiri i Te Reo Māori (the Māori Language Commission). The role of Te Taura Whiri i Te Reo Māori is to promote the language across all fields, and to advise and support the Crown in the implementation of its language strategies.

By the 1990s, Māori were working to establish an alternative Māori-language television station. Frustrated by the lack of support from mainstream television, which was broadcasting just a few hours of Māori language each week, Māori once again took court action against the Government. In 1991, Ngā Kaiwhakapūmau i Te Reo Māori went to the High Court to stop the transfer of state-owned television to TVNZ (see 2.3). Although their actions were unsuccessful, the litigation did emphasise the lack of interest television broadcasters had for Māori.

The Government were sparked into action after a series of hui held by Te Māngai Pāho examining the possibilities of Māori television. In 1996, Aotearoa Television Network

commenced broadcasting. The station was only a pilot and, because of financial problems and political pressure, it eventually closed in 1997. Then in 1999, the Labour Government pledged to re-establish the station, and by 2001 the Māori Television Service was founded (Durie, 2005: 49). The Māori Television Act (2003) enabled the Māori language to be broadcast via a Māori-operated television station and Māori TV went to air. Initial results have shown that Māori television is attracting a large Māori and non-Māori viewership,²¹ yet its impact on Māori-language revitalisation is still to be measured.

Throughout the latter part of the twentieth century Māori united to confront many social issues, including Māori-language revitalisation. For more than thirty years Māori had protested, argued and fought for the right to speak their language and have it recognised. The tireless work of many people has seen the establishment of kōhanga reo, kura kaupapa, wānanga Māori, Māori radio, Māori television, Te Taura Whiri i Te Reo Māori and many other language initiatives. The language, which was once actively discouraged by the Aotearoa New Zealand Government, is today being promoted by many of the institutions that historically worked to eradicate it. Now the language is protected by legalisation and has its own Crown agency, Te Taura Whiri i Te Reo Māori, working on promoting Māori-language use. On examination, it seems as if the language is in good hands with a working infrastructure promoting its revitalisation. However, with all the support systems and after more than thirty years of language initiatives, the questions must be posed, has it worked? Has the Māori language been able to recover from decades of oppression or is it still in decline?

3.6 Māori Language Surveys

It is believed that in the mid-twentieth century 95% of Māori households spoke Māori (Ball, 1940: 278), yet by 1975 only 5% of the Māori population were speakers of the language. In the 1970s Māori set in motion the wheels of language revitalisation, establishing a number of initiatives to resurrect the Māori language. The first comprehensive survey of the Māori language was instigated by the New Zealand Council for Educational Research (NZCER), and was conducted between 1973 and 1978. The survey involved over 30,000 Māori people from more than 6,000 North Island

²¹ Māori Television 2004 Media Release, 31 August 2004.

households. Results showed that approximately 50,000 people in the North Island were fluent speakers of Māori, while 28,500 were marginal speakers (Waite, 1992: 30–31).

The next extensive survey was not undertaken until 1995 when Te Taura Whiri i Te Reo Māori released its National Māori Language Survey. 1,904 households were included, with 2,241 Māori individuals being interviewed. The finding showed that over half the Māori population – 59% – spoke Māori; however, less than 8% indicated that they were fluent speakers (Te Taura Whiri i Te Reo Māori, 1995: 1). Of those fluent speakers, 73% were forty-five years of age or older (Ibid.: 2).

The 1996 and 2002 New Zealand censuses also included a question about the Māori language. The question asked participants to indicate the languages in which they could have a conversation about everyday topics. In 1996, around 129,000 Māori stated they could speak Māori and by 2001 this number had slightly risen to 130,500 (Te Puni Kōkiri, 2002: 18). These results indicated 25% of the Māori population spoke Māori, however there was no evidence to suggest to what level.

Te Puni Kōkiri compiled a more comprehensive breakdown of language levels in 2001. After surveying around 5,000 Māori adults and collecting information about their ability to speak and understand the Māori language, Te Puni Kōkiri released its finding in *The Health of the Māori Language in 2001 Report*. Findings indicated that 42% of Māori adults spoke Māori to some level, however only 9% were fluent or very competent speakers. 11% were able to speak Māori fairly well, while 22% were only able to give simple instructions. 58% of the Māori population only knew very simple words or phrases (Ibid.: 20).

Findings from a Te Hoe Nuku Roa (Massey University Māori Research Unit) study into language levels in the Manawatū and Whanganui regions had shown a similar breakdown of language levels. 11% stated they were advanced or native speakers of the language, 39% had a basic level of Māori language while 50% had no or limited Māori-language ability (Durie, 1998: 75).

From 2000 to 2005, Te Reo Pāho conducted two comprehensive surveys into Māori radio. The second survey, conducted between June 2003 and October 2005, included a

question about Māori-language ability. 8,499 Māori individuals were surveyed and on a scale of 1 to 10, asked to rate their Māori-language level, with 1 representing no Māori-language ability and 10 indicating fluent or native speaker. The following table (Table 1) is taken from the Te Reo Pāho 2005 final report, and gives the station breakdown as well as language levels of listeners (*Te Rongo o Te Reo Final Report*, 2005: 20).

Table 1: Listeners' Māori-Language Ability

Station	0	1	2	3	4	5	6	7	8	9	10
Tauranga Moana	0	92	43	59	62	73	27	46	33	17	26
Sun FM	11	19	27	33	29	36	15	15	18	12	33
Pūmanawa	5	128	75	77	60	49	16	14	28	11	8
Tūranga FM	3	50	63	48	51	44	30	23	23	6	12
Radio Ngāti Porou	5	75	48	27	69	76	46	36	15	6	5
Kia Ora FM	0	58	67	67	47	49	30	34	21	14	19
Raukawa FM	1	123	136	66	47	26	18	17	9	10	16
Tūwharetoa FM	0	46	38	60	49	97	35	17	12	5	35
Ngāti Hine FM	8	37	81	88	91	74	31	37	24	12	18
Ngāti Kahungunu	13	28	54	73	49	46	28	14	21	12	46
Ngā Iwi FM	9	39	54	64	34	30	35	11	20	6	15
Radio Tainui	4	22	29	39	50	52	25	36	32	17	61
Radio Maniapoto	2	30	33	75	84	57	62	26	20	14	8
Radio Waatea	4	113	36	81	60	53	50	21	29	19	13
Awa FM	6	17	19	35	44	86	25	37	33	2	68
Ūpoko o te Ika	3	48	42	77	63	34	37	40	26	8	14
Ātiawa Toa	0	53	64	61	45	41	30	38	24	10	19
Te Hiku o te Ika	0	30	36	58	40	42	42	48	36	14	58
Tautoko FM	3	120	36	62	41	31	21	21	28	12	70
Korimako	0	32	38	66	62	49	37	53	34	19	29
Tahu FM	0	50	92	76	49	51	18	26	20	7	7
Total	77	1210	1111	1292	1126	1096	658	610	506	233	580
Percentage	0.91%	14.24%	13.07%	15.20%	13.25%	12.90%	7.74%	7.18%	5.95%	2.74%	6.82%

The Te Reo Pāho Survey indicates that 6.82% of Māori who listen to Māori radio are fluent speakers, 42.51% of listeners rated their language ability between 1 and 3, 40.07% indicated their ability was between 4 and 7, and 14.24% stated their Māori-language ability was 8 and above. 0 represents those who gave no response to this question.

3.7 Current Status of Te Reo Māori

At this time the Māori language is in a state of re-establishment and regrowth. Certainly the efforts of the last few decades have seen the language claw its way back from the brink of extinction, but there continue to be major issues that need addressing. While

survey results show that there are ever-increasing numbers of Māori speakers, with over 50% of the Māori population currently being able to speak Māori, there is concern with the low number of actual fluent Māori speakers. The 1995 Taura Whiri i Te Reo Māori National Māori Language Survey, the 1996 Te Hoe Nuku Roa Survey, the 2001 Te Puni Kōkiri Health of the Māori Language Survey and the 2005 Te Reo Pāho Survey all show fluent Māori speakers to be between 6% and 11% of the total Māori population. While this is an increase from the estimated 5% of 1975, it is not enough of a shift to suggest that the language is out of danger. In addition, the majority of fluent Māori speakers tend to be grouped within the older age bracket. In 1995, 73% of fluent Māori speakers were forty-five years of age and older. The 2001 Te Puni Kōkiri survey (2001: 8) identified the same issue:

...42% of Māori adults aged 50–54 years and 58% of Māori elderly (aged 55 years+) could speak Māori. However, the Māori population is ‘young’ in demographic terms, with 43% of all Māori aged between 0–17 in 2001. Among this age group, only 20% (46,000) of Māori children could speak Māori.

It is important for the survival of the language that a large number of young Māori are, or become, fluent speakers. As this generation age they are in turn able to revive intergenerational language transmission. Serious questions must be asked about how long a language can survive without the language being passed from one generation to the next (Fishman, 1989: 395).

This chapter has already examined the depressing results that emerged because Māori parents stopped speaking Māori to their children. While supplements such as kōhanga reo, kura kaupapa and Māori radio do support the revitalisation and retention of the language, there is no substitute for Māori being the first language in homes. Therefore, while the Crown and the community have a responsibility for ensuring the language is kept alive, Māori themselves must play the major role and continue to speak Māori within their homes (Waite, 1992: 31).

Other problems for the language include lexical expansion, where the Māori language has had to expand its vocabulary to cater for the ever-changing world in which it exists. Often native speakers of the language pass judgment on younger speakers for the use of new words. Christensen (2001: 30) believes this is a result of native speakers often using

Māori language for restricted purposes and not across other domains. Perhaps of greater concern is the syntactic and grammatical change of the language. With very few numbers of fluent speakers and high numbers of English speakers with varied Māori-language abilities, the language is susceptible to change. Grammatically incorrect language structures can occur when people who don't know the correct Māori structure may follow an English structure to compensate. Christensen (2001: 34) explains how this can greatly impact on the language.

While these may seem rather small points of contention, when they are magnified to include a large number of grammatical structures reproduced incorrectly by a large number of learners, repeatedly over time, it is clear that the impact on the language could be great indeed.

The retention of tribal dialects is a further issue for the language. Currently there seems to be a dilemma between whether to acquire a standardised Māori language or maintain tribal dialects. While it is true that the unique dialects of the different tribal groups and the use of tribal idioms and vocabulary help reaffirm identity, there is a dire shortage of speakers who maintain their own dialect. The vast majority of second-language learners now subscribe to a standardised Māori language, and most of the resources available for learners are based on this standardised language format. Perhaps the only medium that is actively promoting tribal dialects is Māori radio, with many stations broadcasting to particular tribes or tribal groups (Waite, 1992: 42).

In saying this, there is a suggestion that second-language learners are often influenced by their teachers and usually acquire the dialect in which they are taught. Problems can emerge when second-language learners of a particular area begin speaking a dialect that belongs to another tribe. The question remains, should language revitalisation be about a standardised Māori language, or the development of tribal languages? The status quo is to focus resources on a single, standardised Māori language in the interests of quality assurance, growth of the language, most efficient use of resources and lexical development. A number of language experts believe once learners are competent Māori-language speakers, the next natural step is to pursue and maintain their tribal dialect.

It is obvious to see that the language is working through serious issues including lexical development, syntactic change, dialectal maintenance, quality assurance,

intergenerational transmission, limited youth speakers and increasing the number of fluent Māori-language speakers. While the situation may seem overwhelming, the language is in a much better position than it was just a few decades ago. There has been a definite shift in focus from just keeping the language alive to ensuring it now grows in a healthy and accepted environment. No, the language is not yet out of danger. But it seems to have certainly improved from the depressing state it was in thirty years ago.

3.8 Language Revitalisation

Why revitalise the Māori language? Perhaps the simple answer to this question is, to make certain Māori survive. Language is the most significant and paramount aspect of culture (Browne, 1996: 7). It is central to the identity of an individual, a family, a community, a tribe and a nation. People's perceptions about themselves and the world in which they exist are transmitted through language. It is the medium through which ideals, beliefs, understanding, values and norms are shared (Porter & Samovar, 1991). In essence, the language is the people. Who they are and how they understand themselves is woven into the language that they speak. Without the language, what understanding do people have of themselves? If Māori were to cast aside their language and define themselves by speaking English, then are they Māori, or do they become something else? Professor Timoti Kāretu (1990: 19) expresses his ideas about what happens to Māori if the language dies:

For me, language is central to my mana [prestige, power, authority]. Without it could I still claim to be Māori? I do not think so for it is the language which has given me what mana I have and it is the only thing which differentiates me from anyone else.

The sobering fact is that as the world becomes a smaller place, as technologies, communications and global travel develop, minority languages will be put under increasing pressure. As we move towards a single world culture many languages will cease to exist, and as they die so will the cultures they represent. At present there are about 6,000 languages spoken throughout the world, but in one hundred years only half will remain (Swerdlow, 1999). The purpose for revitalising the language is to make sure that in one hundred years the Māori language continues to survive. For if the language is alive and in good health, it will reflect the status of the Māori people as a whole.

Language revitalisation involves increasing the number of native speakers, increasing the domains in which the language is spoken and accepted, developing and increasing the resources involved in supporting the language, expanding the vocabulary of the language (Waite, 1992: 30) and creating language-support systems to help promote and maintain the language. Acceptance of language by society is vital in revitalisation, and for the Māori language it means not only acceptance from Māori but also non-Māori. The reality is the Māori language, more than any language in Aotearoa New Zealand, is fighting for its survival.

Māori is a minority language in a country where English is dominant. This has been the situation for well over one hundred years. In more recent times there have been increasing numbers of migrants into the country, many of them choosing to speak their native tongue with English becoming their other language. These various languages, including English, maintain strongholds in other parts of the world, so if their particular language dies out here, it will continue to survive. The Māori language is not in this position, and if it is not spoken here, it is not spoken anywhere. To revitalise, therefore, the language needs acceptance from non-Māori. Both the community and Crown need to embrace the importance of the language and its position within our nation. When all people accept the language and support its continued use across all spheres of society, the language will certainly endure.

3.9 Māori Radio in Language Revitalisation

Māori, along with other indigenous peoples, view radio as a significant vehicle for education and language development (Browne, 1996; Molnar & Meadows, 2001). The idea of using radio as a means to revitalise the Māori language first appeared in the early 1980s. Since that time, a number of Māori radio stations have emerged, being charged with the responsibility of broadcasting language and culture. Since the first Māori radio station went to air in 1988, its defining quality has been the Māori language. It was with the purpose of perpetuating the language that Ngā Kaiwhakapūmau i Te Reo Māori challenged the Crown in the courts to use broadcasting as a medium to protect te reo Māori. Subsequently, Ngā Kaiwhakapūmau i Te Reo Māori established the first Māori Radio station, Te Ūpoko o Te Ika to realise their vision of Māori-language revitalisation through radio (Grant, 1998: 1).

Te Māngai Pāho, who are responsible for funding the twenty-one Māori radio stations, do so on the basis of amount of Māori language broadcast. Te Māngai Pāho's statutory role is: 'To promote the Māori language and Māori culture by making funds available on such terms and conditions as Te Māngai Pāho thinks fit, for broadcasting and the production of programmes to be broadcast' (Te Māngai Pāho, 2003).

The above vision clearly states the role of Te Māngai Pāho in promoting the language through broadcasting. Māori radio was established to support language revitalisation, and it is language revitalisation that drives the funding body. While Māori radio today may have expanded its role into other fields such as entertainment, education, music and community promotion, its primary function must be the language. Perhaps the role of Māori radio is best explained in the sentiments of the late Sir Kingi Ihaka, when giving evidence in the High Court preventing the transfer of assets to TVNZ and Radio New Zealand. When explaining the importance of radio broadcasting for Māori he stated it was: '... an essential component of institutional support for the maintenance and revival of the language' (Durie, 1998: 68).

There must be no doubt about the function of Māori radio. It was established for the purpose of language revitalisation in a time when the language was fading from existence. As Whaanga (1994: 141) states: 'Māori radio was born through neglect of Māori language and tikanga in New Zealand, Aotearoa.'

While Māori radio has grown to twenty-one stations, from Kaitiaki in the north to Christchurch in the south, and while the stations may differ from one another in broadcasting styles and programmes, they are still bound by their obligation, to Te Māngai Pāho and to Māori, to promote the language.

3.10 Conclusion

At the beginning of this chapter I quoted John Rangihau (1993: 104) who remarked:

‘Ko te reo te poutawha i whakairia e koro mā ā rātou taonga katoa.’

(The language is the shelf on which all our treasures are elevated. (My translation.))

This statement outlines the position of the language within Māori society. The Māori language underpins all customs and traditions, all understanding and values, all notions of identity and beliefs, and all that Māori treasure. The imagery of a shelf supporting the culture is rather pertinent, because it makes it clear that by removing the shelf the culture will fall.

The Māori language is the central theme to this thesis. While it may seem that this study is focused on Māori radio, the true purpose is to understand what impact this medium is having on the language. Māori radio is only one component of a much larger movement working towards Māori-language revitalisation. This chapter has examined the origins of the language and its importance to Māori. Furthermore, this section has discussed the catastrophic effects of colonisation on the language and how it came so close to extinction. Fortunately for the language, over the last thirty years Māori have banded together to revive their native tongue. Māori radio appeared during the course of this revival, and was championed by many who worked tirelessly to ensure the language survived. It was the language that made it possible for Māori radio to come into being, and for this research to exist. Future chapters will reveal exactly how Māori radio is impacting on the revitalisation of the Māori language.

CHAPTER FOUR

POU-TE-WHARAU

‘E mau ōu ringa ki te aka matua, kāore ko te aka tāepa’²²

- 4.1 Introduction
- 4.2 Māori research
- 4.3 Māori methodologies
- 4.4 Te Reo Pāho methodology
 - 4.4.1 Research questions
 - 4.4.2 Quantitative research
 - 4.4.3 Sample
 - 4.4.4 Fieldworkers
 - 4.4.5 Questionnaire
 - 4.4.6 Quantitative data collation and analysis
 - 4.4.7 Qualitative research
 - 4.4.8 Qualitative analysis
- 4.5 Māori research principles
- 4.6 Human ethics
- 4.7 Conclusion

4.1 Introduction

This thesis and associated research is part of a longitudinal study undertaken by Te Reo Pāho, at Te Pūtahi-ā-Toi School of Māori Studies, Massey University. Te Reo Pāho came to life to help address the considerable lack of research into Māori radio stations (Grant, 1998: 49). In comparison with the research conducted for television, Wilby and Conroy (1994: 15) write: ‘Radio on the other hand, has tended to be the “Cinderella” of academic research and study.’

²² My translation: ‘Hold firm to the rooted vine and not the loose one.’ This saying comes from the story of Tāwhaki who climbed into the heaven to collect the baskets of knowledge. Before his ascent, the above statement was directed at him to ensure he followed the correct path. This proverb suggests that when undertaking any activity, the correct process should be followed (Grey, 1971: 40–1).

Māori radio stations themselves had proposed a national research programme to examine the position of Māori radio, in terms both of the stations' regional performance, and of Māori radio in a national context. This proposition was supported by Te Māngai Pāho, who approached Te Pūtahi-ā-Toi to conduct the research. In 2000 a pilot study to look at Māori listenership and listening preferences was completed for Kia Ora FM, based in Palmerston North. Such were the findings of the project that Te Māngai Pāho decided to contract Te Pūtahi-ā-Toi, to complete similar studies for the remaining twenty Māori radio stations. To accomplish this assignment Te Reo Pāho was formed.

From 2001 to 2003, Te Reo Pāho produced twenty individual reports, one for each Māori radio station, and one final report, which compiled the total findings from all the stations. This process was repeated during 2003–2005, with another twenty-one station reports and one final report being produced. In all, more than 37,000 Māori individuals were surveyed and focus-group discussions were completed for 195 Māori groups and organisations nationwide. This study enabled Te Reo Pāho to examine the development of Māori radio from 2000 to 2005, and report on the evolution of Māori radio during this timeframe. Hence, this study developed from being a standalone research project to a longitudinal project.

Whilst this thesis is concerned more with the broadcasting of the Māori language and its impact on Māori-language revitalisation, the Te Reo Pāho project had alternative outcomes. Both the stations and Te Māngai Pāho were interested in their own particular research needs, of which language broadcasting was just one component. The stations were keen to better understand their listeners' preferences, in order to enhance their product. Māori radio operates in a commercial environment, and for many stations, the surveys were an opportunity to conduct some type of market research. A number of stations were interested in understanding where they were positioned in relation to other radio stations in their region, what their listeners' preferences were and how the survey could be used for attracting advertisers to the station.

Likewise, Te Māngai Pāho had its own vested interests in the research. The paramount concern for Te Māngai Pāho was to report back to Government on its statutory obligations, which included knowing the number of Māori people listening to Māori radio. The language component, while important to the stations and Te Māngai Pāho,

was more difficult to quantify and analyse, and was only one segment of the Te Reo Pāho project as opposed to its primary goal. Nevertheless, large amounts of data were collected in relation to the Māori language, and they have been further analysed within this thesis.

This chapter is concerned with methodology, and in particular the methodology used by Te Reo Pāho for collecting the data that support the findings held within this study. This section attempts to discuss the growing debate around Māori research and Māori methodologies. Before Te Reo Pāho began conducting its research, a considerable effort was invested in ensuring the study was not only suitable for Māori, but also beneficial for Māori. Here in this chapter the wider issues of this Māori research project are discussed, including human ethics, research process and the dissemination of the project findings.

4.2 Māori Research

Research is in essence the pursuit of knowledge, which is ‘the key to the world and everything in it’ (Mutu, 1998: 51). Professor Mason Durie (2005: 143) states that at the heart of all research is the discovery of new knowledge. While the above statements may apply to all research, in the last twenty years there have been major shifts in what constitutes Māori research. This has been a result of the increasing number of research projects involving Māori, and the need to examine and critique the methodologies, processes, ethics, intentions and findings of such research. Māori have become increasingly suspicious of researchers and their objectives when attempting to examine Māori. The two major areas of concern for Māori have been the manner in which the research is conducted and the use of the findings (Smith, 1991: 47–49).

Dissatisfaction for Māori has come about by being examined and studied in terms of western scientific knowledge. The application of ethnocentric methods to analyse and describe Māori is seen by many as unacceptable and can often produce inaccurate findings. In recent times Māori academics have moved towards exploring Māori research methodologies and kaupapa Māori research projects, which better suit the needs of the group under investigation.

Some academics have placed Māori research into four categories.

- Research not involving Māori (research where Māori participation is neither sought nor considered relevant and Māori data are neither sought nor considered relevant, and the methodology is mainstream).
- Research involving Māori (research where Māori are involved as participants or possibly members of research team, and the methodology is mainstream);.
- Māori-centred research (research where Māori are significant participants and members of research team, and methodology is mainstream and Māori).
- Kaupapa Māori research (research where Māori are significant participants and research team is Māori with a Māori mainstream methodology) (Cunningham, 1998: 398–99).

There are fundamental differences between western science and Māori understanding. While western science is about deconstructing and departmentalising knowledge, Māori understanding is concerned more with the interconnectedness that knowledge has with the rest of the world in which Māori exist. Christensen (2001: 94) describes the difference between western scientific research and Māori research: ‘While western scientific inquiry is based on breaking down areas of study to ever smaller and narrower fields, Māori would be more likely to look at the ways the pieces of the whole picture relate to each other.’

Māori have a holistic world-view (Bevan-Brown, 1998: 231) and this is the basis for understanding Māori knowledge and research. Cunningham (1998: 396) refers to this as the concept of ‘wholism’. Māori research includes accepting Māori concepts and understanding, culture and traditions and even language. Moreover it is the understanding of how the research is connected to the wider Māori community, and what benefits Māori will obtain through the study. Russell Bishop (1994: 175–88) suggests that seven questions need to be answered before undertaking Māori research. These questions are:

1. Who initiates the research and why? What are the goals? Who will benefit? Is the research for the betterment of Māori?
2. Who is going to design the work?
3. Who is going to do the work?
4. What will the rewards be?
5. Who is going to have access to the research findings?
6. Who is the researcher accountable to?

7. Who has control over the distribution of the knowledge?

Many of these questions are concerned with the benefits of the research, and the outcomes for Māori. Whilst respecting Māori concepts within a research project is advantageous, Māori research needs to be beneficial to Māori. Research needs to 'empower' (Taiepa, 1998: 147) the Māori community involved in the study, and produce positive outcomes that are readily available. Arohia Durie (1998: 259) supports the need for outcomes from Māori research, suggesting that: 'Quite apart from the means or methodology used to achieve the research ends, the vitality or worth of new knowledge will be validated through its contribution to Māori progress and development.'

Therefore, results of any research are of little use to Māori if they are not made available, and become part of a Māori knowledge base. The data collected need to become useful by supporting the development of Māori. It is vital that research produces Māori knowledge and not mainstream knowledge of Māori (Cunningham, 1998: 397). Mainstream knowledge of Māori is likened to placing Māori under a microscope and using a western scientific method to explain a Māori situation. Often these research projects have few benefits for Māori as the findings have little relation or benefit for the people being studied. The researchers are often viewed as intrusive, demanding and insensitive with their personal agendas at the forefront of their minds. This situation is described by Molnar & Meadows (2001: ix):

The arrival of yet another researcher in most indigenous organisations these days is not usually a time for celebration. There is a sense that little, if anything, is returned to the community for the time and effort they put into looking after another inquisitive visitor.

4.3 Māori Methodologies

Research methodologies are concerned with the gathering of data and the systematic investigation of findings uncovered by the research. Methodologies are the measures, methods and procedures used in research. In more recent times there have been moves to develop new methodologies for Māori research, and those researching within Māori field are encouraged to help in this development (Smith, 1998: 12).

Māori research needs to be implemented within a 'Māori cultural framework' (Bevan-Brown, 1998: 231). Therefore researchers must incorporate the holistic world-view of Māori when constructing their methodologies. These methodologies need to accept Māori cultural concepts and understandings. Māori research methodologies must include culturally safe practices, and Te Awekotuku (1991) believes this includes aroha ki te tangata (human respect and understanding), kanohi kitea (fronting up in person) and titiro, whakarongo, kōrero (look, listen then speak). In addition, Arohia Durie (1998: 262) incorporates mana (respect for Māori needs), māramatanga (enlightenment through explanation and the enhancement of mana) and mahitahi (co-operation and collaboration). Mason Durie (2005: 142) includes mutual respect, shared benefits, human dignity and discovery as additional principles for Māori research.

The inclusion of Māori principles within research methodologies does not exclude western scientific methods from the research. Rather it is a fusion of two methods, one indigenous and the other western in order to produce the best possible results for Māori (Ibid.: 140–141). This collaboration between western science and traditional Māori culture can produce both robust research and beneficial outcomes for Māori. In fact there are suggestions that traditional Māori society had many similarities with western research practices, 'albeit subject to their own methodologies, philosophies and world view' (Cunningham, 1998: 394).

4.4 Te Reo Pāho Methodology

Both quantitative and qualitative methods were used in the Te Reo Pāho research project. This combination, or multiple-method (Minichello, Aroni, Timewell & Alexander, 1996) approach to the research, can strengthen the findings by compensating for the limitations of a single-method approach (Fielding & Fielding, 1986). It was felt that using more than one method to gather the data would give additional support to any findings, as issues that arose within the quantitative research could be further examined in the qualitative section. Also, when findings differed between methods it indicated areas that needed further research (Brewer & Hunter, 1989: 17).

The two approaches that were used for collecting information were as follows:

- (i) The first was a quantitative survey of a random sample of 37,357 Māori normally resident in the stations' primary broadcast area.
- (ii) The second was to collect qualitative information from a series of focus-group discussions. One hundred and ninety-five focus groups were conducted with key Māori groups and organisations.

The actual findings within this thesis are the result of two runs of the same survey. The first Te Reo Pāho project began in 2000 and was completed by early 2003. Over that time 28,858 Māori individuals were surveyed and 102 Māori focus groups interviewed. The project was subsequently extended during 2003–2005, and using the same methodology, a further 8,499 Māori were surveyed and 93 extra focus-group interviews were conducted. The findings within this report include both surveys.

4.4.1 Research Questions

There were two factors that limited the number and breadth of the research questions that could be investigated. First was the requirement that the survey questionnaire take no longer than five minutes to complete. It was felt that if the survey required more than five minutes of people's time, then participation rates would fall dramatically. The second factor was Te Māngai Pāho's requirement to include a set of questions to meet specific needs. Because of this, the survey was limited to participants of Māori descent normally residing in the stations' primary broadcasting area.

For the second run of Māori radio station surveys, it was decided to assess the Māori-language ability of participants, by including a question about listeners' Māori-language competency. It was believed that these data would enable the project team to better determine the different ranges of language abilities of listeners, and help stations to understand the impact of language programmes on its varied listenership. The following comprised the research questions for this study.

- How many Māori residing in the stations' primary broadcasting area listen to Māori radio?

- What influences Māori residing in the stations' primary broadcast area to choose (or not to choose) to listen to Māori radio?
- At what times do Māori residing in the stations' primary broadcast area listen to Māori radio? (This information is only applicable to the individual stations.)
- What are the programming preferences of Māori residing in the stations' primary broadcast area? (This information is only applicable to the individual stations.)
- What influence do the twenty-one Māori radio stations have on Māori-language learning and Māori-language use by Māori residing in the stations' primary broadcast area?

4.4.2 Quantitative Research

4.4.3 Sample

The twenty-one Māori radio stations can be accessed from Kaitaia in the north to Wellington in the south and throughout much of the South Island. While there are some areas that have no access to Māori radio, the vast majority of Māori people can receive at least one Māori radio station signal. The stations involved in the Te Reo Pāho study were:

- Kia Ora FM (Palmerston North)
- Te Reo Irirangi o Ātiawa Toa (Wellington)
- Te Reo Irirangi o Te Ūpoko o Te Ika (Wellington)
- Te Reo Irirangi o Ngāti Kahungunu (Hastings)
- Te Reo Irirangi o Tūranganui ā Kiwa (Gisborne)
- Te Reo Irirangi o Ngāti Porou (Ruatōria)
- Te Reo Irirangi o Te Mānuka Tūtahi (Whakatāne)
- Te Reo Irirangi o Te Arawa (Rotorua)
- Te Reo Irirangi o Tauranga Moana (Tauranga)
- Raukawa FM (Tokoroa)
- Ngā Iwi FM (Paeroa)
- Radio Tainui (Ngaruawāhia)
- Radio Waatea (Auckland)
- Ngāti Hine FM (Whangārei)
- Tautoko FM (Mangamuka)
- Te Reo Irirangi o Te Hiku o Te Ika (Kaitaia)

- Te Reo Irirangi ō Maniapoto (Te Kuiti)
- Te Korimako (New Plymouth)
- Tūwharetoa FM (Tūrangi)
- Awa FM (Whanganui)
- Tahu FM (Christchurch).

Within the confines of the primary broadcast areas of these stations some 524,378 Māori people reside (Statistics New Zealand, 2001). To obtain a representative sample from this group, 37,357 Māori individuals were surveyed using a combination of simple random sampling and stratified random sampling techniques.

(i) Simple Random Sampling

Subjects were randomly selected from the Māori Electoral Roll for Te Tai Tonga, Te Tai Hauāuru, Te Tai Rāwhiti, Tainui, Waiariki, Tāmaki Makaurau and Te Tai Tokerau electorates. People on the roll who live within the primary broadcast areas of the twenty-one Māori radio stations were listed, assigned a sequential number and, using a table of random numbers, selected for recruitment.

A similar method was applied to the General Roll. However because it is not possible to determine Māori ethnicity from the General Electoral Roll, only those with Māori surnames were included in the selection process. While the Registrar of Electors holds information relating to ethnicity, the provisions of the Electoral Act prevent access to this information for the purpose of this study.

(ii) Stratified Random Sampling

To ensure that those excluded from participation in the survey (by not being on an electoral roll) were still represented, an additional sample was obtained through random selection based on known Māori population characteristics. This method also compensated for those who did not have telephones.

Since the number of Māori within each Territorial Authority is known from census data, it was possible to sample more heavily the area units with higher Māori populations. Once selected, households, organisations, Māori groups, marae and other places where

Māori gather in numbers were approached and asked to respond to the brief questionnaire during a face-to face interview. The questionnaire contained items identical with those used in telephone interviews.

Previous research indicated that Māori prefer face-to-face interviewing and personal contact as opposed to mail or telephone techniques (Metge & Kinlock, 1978: 15). The importance of oral communication for Māori (Royal, 1992: 21) was not lost on the Te Reo Pāho team, however phone surveys were still included within the study to ensure the robustness of the data collected. Te Reo Pāho researchers found that generally numbers of Māori respondents to phone interviews were low. Feedback suggested this method of interview was too impersonal for many Māori, which in turn made them decide not to participate. To compensate for this factor, a higher degree of importance was placed on face-to-face interviews, or as Māori would say 'kanohi ki te kanohi' (Soutar, 1994). This survey method not only helped researchers to better survey Māori within the broadcast area, but also increased the depth of feedback from respondents. There were, however, negative aspects in implementing this survey technique, mainly the pressure it placed on researchers to spend long periods surveying in the field. Nevertheless, it was felt that the positives of face-to-face interviews for Māori far outweighed any problems encountered.

It is acknowledged that a sample selection bias excluding Māori residing in low-density Māori population areas may have occurred. It was felt that the advantage in employing a more comprehensive sampling technique would have been considerably outweighed by the costs involved. The sampling framework is similar to that which is currently used by Statistics New Zealand for sampling Māori populations.

4.4.4 Fieldworkers

Researchers based in the primary broadcast areas of the twenty-one Māori stations were employed to administer the face-to-face surveys. They were trained on matters concerning confidentiality, research ethics, appropriate research practice, research methods, data management, collation and storage, and payment schedules. All fieldworkers undertook a Te Reo Pāho training session, and were given copies of relevant Massey University documentation (see Appendix 2). A number of qualities were critical in choosing fieldworkers. First, because all the survey participants were Māori, and the research subject was Māori, it was decided all fieldworkers should be Māori. I believe

this situation made our project a kaupapa-Māori research study, and enabled a more 'Māori-friendly' environment in which to collect data. Secondly, fieldworkers needed to be related to the Māori population living within the stations' primary broadcast area, or at least be a resident of that region. Fieldworkers with relationships to the Māori community in which they were surveying were more likely to have access to the Māori population. These relationships were important in having Māori of any region share their knowledge. Finally, fieldworkers were required to have some knowledge of Māori language and customs. Te Reo Pāho believed that the surveying of Māori needed to be conducted in a manner that was most comfortable for the participants. In some cases that required surveys to be conducted in the Māori language and sometimes Māori customs and protocols needed to be followed.

The Te Reo Pāho research team, based in Palmerston North, undertook the telephone surveys. A list of phone numbers for Māori residents were produced and the interviews conducted. The telephone interviews were supplementary to the quantitative data, as the vast majority of questionnaires were conducted in a face-to-face manner.

To help maintain the validity of the research, a system of random checking was applied to ensure questionnaires had been genuinely completed. This was only possible for the telephone-conducted surveys as a corresponding phone number was written on the completed questionnaire sheet. Random checking was not applicable for questionnaires completed face-to-face, because ethical practice relating to confidentiality restricted names and contact details of participants from being recorded.

4.4.5 Questionnaire

The questionnaire (see Appendix 3) consisted of nine items designed to provide information necessary to answer the research questions. Most of these items were developed by the pilot study team in 2000 in consultation with Te Māngai Pāho and a group of Māori radio station managers.

The first four questions were designed to collect demographic data that were needed for subsequent analysis. This included confirming that the respondents were Māori, as well as information about gender, age group and normal place of residence.

Question five was introduced by Te Reo Pāho for the second run of Māori radio station surveys. It asked participants to rate their Māori-language ability on a scale of 1 to 10 (1 indicating no Māori-language ability, 10 indicating a fluent Māori speaker). These data were essential in determining the different language abilities of listeners and how this factor influenced their listening preferences. Also, this question helped the stations to understand what different listeners with varied language abilities thought about the stations' quantity and quality of Māori language broadcast.

Question six was asked to establish whether the participants listened to the radio as a normal part of their everyday lives. This enabled the number of Māori radio listeners to be expressed both as a percentage of all Māori in the primary broadcast area, and also as a percentage of all Māori in the primary broadcast area who normally listen to the radio.

If participants indicated they did normally listen to the radio, they proceeded to question seven, which asked if they had listened to Māori radio in the previous seven days. If they had not they were asked why; if they had, they proceeded to questions eight and nine that asked about their listening times and broadcast preferences.

The questionnaire was designed to collect quantitative data only. There were no qualitative questions in the questionnaire, as this information was acquired during focus-group discussions.

4.4.6 Quantitative Data Collation and Analysis

All data gathered from the questionnaire were collated using a Microsoft Access 2000 database specifically designed for the purpose of this survey. Analysis of the data has been confined to a descriptive account of the overall responses to specific questionnaire items, and a correlation between particular items of focused inquiry.

4.4.7 Qualitative Research

The qualitative data of this research are the result of 195 in-depth interviews, conducted with various Māori groups and organisations throughout the country. The focus groups provided an opportunity for participants belonging to various associations with a Māori focus, to discuss aspects of their Māori radio station in-depth. The discussions were largely unstructured, although they were prompted at times with questions from the

researcher. All focus-group interviews were recorded onto audiotape and later transcribed for subsequent analysis. The discussions focused on a number of issues relating to a particular Māori radio station, including program preference, community impact, identity and the contribution of Māori radio to Māori-language learning and maintenance. The advantage of in-depth interviews is the amount of detail they can provide (Grant, 1998: 52). The focus groups enabled particular issues to be examined in greater detail, and this increased feedback was added to the survey's findings.

Between four and eight focus groups were conducted for each radio station survey. The groups were chosen to represent a demographic cross-section of the Māori population. Typically, focus-group discussions lasted between thirty minutes and one hour, and focus-group numbers ranged from as little as six participants to as many as twenty. The key discussion points were:

- programme preferences,
- broadcasting quality,
- community impact,
- importance for Māori,
- quantity and quality of Māori language, and
- the impact Māori radio has on Māori-language learning and Māori-language use.

At the conclusion of each focus group, a transcript was written up and the main themes were identified for subsequent analysis. During 2000–2003, 102 focus groups were conducted. These groups were:

Te Aka Toki – Canterbury University Māori Students (Christchurch)

Ngāi Tahu Language Development (Christchurch)

Ngā Hau e Wha Marae (Christchurch)

Aranui High School – Māori Students (Christchurch)

Huakirangi Māori Rangatahi Maia Computer Training Programme (Porirua)

Whitireia Community Polytechnic Māori Students Association (Porirua)

Ōrongomai Marae (Upper Hutt)

Te Herenga Waka Marae (Wellington)

Te Kawa ā Maui – Māori Studies, Victoria University (Wellington)
Skill New Zealand – Pūkenga Aotearoa Māori staff (Wellington)
Tū Te Maungaroa (Wellington)
Te Rūnanga o Raukawa (Levin)
Muaūpoko Tribal Authority (Levin)
Te Pūtahi-ā-Toi Māori Studies, Massey University (Palmerston North)
College of Education Massey University (Palmerston North)
Highbury Whānau Youth Group (Palmerston North)
Te Whānau o Te Āwhina Kōhanga Reo (Palmerston North)
Rangimarie Marae (Palmerston North)
Te Rōpū Taura Here o Te Taitokerau ki Manawatū (Palmerston North)
Whakapai Hauora o Manawatū Line Dancing Group (Palmerston North)
Te Kura Kaupapa o Ngāti Rangi (Ōhākune)
Te Oranganui Iwi Health Authority (Whanganui)
Te Kura Kaupapa Māori o Te Āti Haunui ā Pāpārangi (Whanganui)
St Augustine's College (Whanganui)
Maunga Tū Maunga Ora (Hāwera)
Ātea Consultants (Hāwera)
Te Puni Kōkiri (New Plymouth)
New Plymouth Girls' High School (New Plymouth)
Owae Marae (Waitara)
Hīrangi Primary School (Tūrangi)
Waitahanui Bilingual School (Waitahanui)
Tūwharetoa Māori Trust Board (Tūrangi)
Te Whare Wānanga o Aotearoa (Taupō)
Taupō-nui-ā-tia College (Taupō)
Whānau of Dannevirke Primary School (Dannevirke)
Te Ūpokoiri o Ōmahu – Parents and Kaiako (Hastings)
KNEECAP Kimiora School (Hastings)
Ōmahu Primary School – Standard 4, Form 1 & Form 2 pupils (Hastings)
Ōmahu Primary School – Staff and Teachers (Hastings)
Hukarere Māori Girls' School – Form 3 & Form 4 students (Napier)
Whakatō Marae Committee (Manutuke)
Tūranga Health (Gisborne)

Tūranga Ararau (Gisborne)
Tūranga FM Focus Group (Gisborne)
MRIF group (Gisborne)
Wairoa College Junior Māori Class (Wairoa)
Wairoa College Senior Māori Class (Wairoa)
Waipiro Bay School (Waipiro Bay)
Te Whare Wānanga ō Ngāti Porou (Ruatōria)
Ruatōria Community Group (Ruatōria)
REAP Office (Tikitiki)
Tokomaru Bay Community Group Charitable Trust (Tokomaru Bay)
Whakatōhea Māori Trust Board (Ōpōtiki)
WINZ Group – Rōpū Wahine (Kawerau)
Pūao Te Atatu ki Ruātoki (Ruātoki)
Te Kaokao ō Takapau (Taneātua)
Whakatāne High School – Bilingual Unit (Whakatāne)
Rotorua Boys' High School (Rotorua)
Rotorua Girls' High School (Rotorua)
Te Wānanga ō Aotearoa ki Rotorua – Te Tohu Mātauranga i Te Reo (Rotorua)
Waiariki Polytechnic – Certificate Community Social Work (Rotorua)
Waiariki Polytechnic-Te Ātārangi Pokaitahi (Rotorua)
Housing New Zealand (Rotorua)
Tauranga Boys' High School (Tauranga)
Tauranga Girls' High School (Tauranga)
Tauranga Moana Māori Trust Board (Tauranga)
Paeroa College (Paeroa)
Thames/Hauraki District Council (Paeroa)
Matai Whetū Kōhanga Reo (Paeroa)
Thames College (Thames)
Tokoroa High School (Tokoroa)
Te Kōhanga Reo Tuarua ō Tokoroa (Tokoroa)
Matamata Piako District Council (Matamata)
Whakaaratamaiti Marae (Putaruru)
Te Kuiti High School (Te Kuiti)
Te Whare Wānanga ō Aotearoa (Te Kuiti)

Te Kōhanga iti ā Rata (Ōtorohanga)
 Te Kopua Marae (Te Awamutu)
 Kool for Kids – Youth Group (Hamilton)
 Te Rūnanga o Kirikiriroa (Hamilton)
 Tūrangawaewae Kōhanga Reo (Ngaruawāhia)
 Te Wānanga o Aotearoa (Hamilton)
 Waikato Polytechnic (Hamilton)
 Manukau Urban Māori Authority (Auckland)
 Te Whānau o Waipareira (Auckland)
 Rōpū Kaumātua o Tāmaki (Auckland)
 Te Puna Hauora o Te Raki Pae Whenua (Auckland)
 Te Hā o te Oranga o Ngāti Whātua (Auckland)
 Whangārei Boys' High School (Whangārei)
 Whangārei Girls' High School (Whangārei)
 Te Kōhanga Reo o Te Reo (Whangārei)
 Te Wānanga o Aotearoa (Whangārei)
 Age Well (Kaikohe)
 Te Kura Kaupapa o Kaikohe (Kaikohe)
 Te Kotahitanga E Mahi Kaha Trust (Kaikohe)
 Northland College (Kaikohe)
 Te Puna Hauora o Kaikohe (Kaikohe)
 Te Hauora o Te Hiku o Te Ika (Kaitaia)
 Te Rūnanganui o Te Rarawa ((Kaitaia)
 Kaitaia Primary School (Kaitaia)
 Kaitaia Intermediate School (Kaitaia)
 Children and Young Persons (Kaitaia)

During 2003–2005, another ninety-five focus groups were interviewed. These groups were:

Rōpū Rangatahi (Kaitaia)
 Kauhanga Kōhanga Reo Parents (Peria)
 Rōpū Pakeke (Kaitaia)

Rangiawhia Kura Kaupapa Māori Students (Kaitaia)
Rōpū Kaumātua (Waitangi)
Ngāti Hine Health Trust (Kawakawa)
Rōpū Rangatahi (Kaikohe)
Kōhanga Reo Parents (Ohaeawai)
Northland Disability Centre (Whangārei)
Ngāti Hine Health Trust (Whangārei)
Ngā Mōrehu Whaiora Trust (Whangārei)
Rōpū Rangatahi (Whangārei)
Te Hā o te Oranga o Ngāti Whātua (Auckland)
Te Puna Hauora o Te Raki Pae Whenua (Auckland)
Rōpū Pakeke Ōtāhuhu (Auckland)
Te Wānanga o Aotearoa Mangere Students (Auckland)
Te Wharekura o Rakaumanga Parents (Huntly)
Te Wānanga o Aotearoa (Hamilton)
Waikato University Māori Students (Hamilton)
Te Wānanga o Aotearoa (Tokoroa)
Te Rau Oriwa Parents (Tokoroa)
Rōpū Rangatahi (Tokoroa)
Papa o Te Aroha Marae (Tokoroa)
Rōpū Rangatahi (Hamilton)
Te Wānanga o Aotearoa Māori Class (Whangamata)
Te Wānanga o Aotearoa Māori Class (Paeroa)
Paeroa College Māori Students (Paeroa)
Matai Whetū Kōhanga Reo Parents (Paeroa)
Te Kuiti Primary School Parents (Te Kuiti)
Te Kuiti Te Kōhanga Reo Parents (Te Kuiti)
Te Wānanga o Aotearoa (Te Kuiti)
Rereamanu Marae (Te Kuiti)
Ahorangi Mātauranga Matua (Tauranga)
Te Matahaurariki o Tauranga Moana (Tauranga)
Te Kupenga Hauora o Tauranga Moana (Tauranga)
Hārini Marae (Tauranga)
Ngāi Te Rangi Iwi Society (Tauranga)

Maungatapu Marae (Tauranga)
Te Wānanga ō Aotearoa (Tauranga)
Maungatapu Primary School (Tauranga)
Te Rau ō te Huia Trust (Rotorua)
Tunohopu Marae (Rotorua)
Ahorangi Mātauranga Matua (Rotorua)
Department of Corrections (Rotorua)
Te Wānanga ō Awanuiārangi (Whakatāne)
Whakatāne High School (Whakatāne)
Te Hauora ā Toi (Whakatāne)
Te Huinga ō te Ao Kōhanga Reo (Kutarere)
Kutarere Marae (Kutarere)
Rangatahi College (Murupara)
Waipiro Bay School (Waipiro Bay)
Rōpū Pakeke (Tokomaru Bay)
Gisborne Girls' High School (Gisborne)
Kōhanga Reo Parents (Waipiro Bay)
Te Whare Taonga ō Te Tairāwhiti (Gisborne)
Te Rūnanga ō Tūranganui ā Kiwa (Gisborne)
Waikirikiri School (Gisborne)
Te Kura Kaupapa Māori ō Ngā Uri ā Māui (Gisborne)
Te Kura Kaupapa Māori ō Mangatuna (Mangatuna)
Hukarere College (Napier)
CYPFS (Hastings)
Hato Hōhepa College (Napier)
Te Wānanga ō Aotearoa (Hastings)
Tongariro High School (Tūrangi)
Rōpū Kuia (Tūrangi)
Te Puna Tohu Ora (Tūrangi)
Pakeke ō Tūwharetoa (Tūrangi)
Salvation Army Employment Training (Tūrangi)
Tūwharetoa Kaumātua (Tūrangi)
Rōpū Rangatahi (New Plymouth)
Te Tihi Hauora ō Taranaki (New Plymouth)

Maru Wehi Hauora (New Plymouth)
 Te Kōhanga Reo (Waitara)
 Whanganui College Māori Students (Whanganui)
 Rōpū Rangatahi (Ōhākune)
 Rōpū Pakeke (Whanganui)
 Te Rau Puawai Adult Students (Whanganui)
 Hato Paora College Students (Fielding)
 Te Rau Matatini (Palmerston North)
 Te Kura Kaupapa Māori o Manawatū (Palmerston North)
 Te Rau Puawai (Palmerston North)
 Ōrongomai Marae (Upper Hutt)
 Te Herenga Waka Marae (Wellington)
 Te Ara Whānui Kura Kaupapa Māori o Ngā Kōhanga Reo o Te Awakairangi (Petone)
 Whitireia Polytechnic (Porirua)
 Rōpū Pakeke (Lower Hutt)
 Kaimahi Māori Ministry of Health (Wellington)
 Manawanui Te Kōhanga Reo (Wellington)
 Paerangi Māori Teachers (Wellington)
 Rōpū Rangatahi (Christchurch)
 Rōpū Pakeke (Christchurch)
 Hauora Matauraka (Christchurch)
 Te Kura Kaupapa Māori o Te Whānau Tahī (Christchurch)

4.4.8 Qualitative Analysis

To analyse the qualitative data a thematic content-analysis method was applied. Content analysis is one of the leading methodologies used for researching within mass media (Frey, Botan, Friedman & Creps, 1991: 213), and it was a method that suited the Te Reo Pāho project. Thematic content analysis involves counting the number of times a particular theme or issue appears in a text (Krippendorff, 1980:61–63). Once the focus-group discussions had been transcribed, a coding system was applied which indicated the frequency with which particular issues or points of discussion were raised. This allowed for the text to be broken down into categories and grouped under certain themes. Issues that appeared more often were analysed to a greater extent as opposed to those that were discussed infrequently.

Focus-group feedback was collected for each of the twenty-one Māori radio stations, and therefore is station specific. However there were many issues that overlap across most if not all stations, and these points will be discussed within this study.

4.5 Māori Research Principles

The above western scientific methodology satisfied the need for a robust research process that permitted the systematic collection of data. However, the Te Reo Pāho project, by virtue of its nature, needed to apply a range of Māori research principles and culturally safe practices. As research manager for the project, it was my responsibility to ensure that these processes were not only implemented, but also that they had meaning.

The first Māori principle incorporated into the Te Reo Pāho project was whakawhānaungatanga. While the concept of whakawhānaungatanga is described by many as family bonds, or kinship ties, for Te Reo Pāho, whakawhānaungatanga came to mean the building of ‘kin-like’ relationships. The purpose of whakawhānaungatanga was to build and nurture strong bonds with Te Māngai Pāho, the Māori radio stations, Te Whakaruruhau ō Ngā Reo Irirangi Māori and other stakeholders. To accomplish this task, I made contact with and met each of the above-mentioned parties. At Te Māngai Pāho I fostered relationships with the Chief Executive Officer, Trevor Moeke, the Māori Radio Manager, Tame Te Rangi, and his deputy, Carl Goldsmith. Throughout the whole process there was constant interaction between me and Te Māngai Pāho via email, phone and hui. Likewise, the Whakaruruhau ō Ngā Reo Irirangi Māori became involved in the process. The organisation’s administrator, Betty Hauraki, became a vital link for the Te Reo Pāho project, and she was central in introducing me to many of the radio-station managers. Through Betty I met the Te Whakaruruhau chairperson, Hone Harawira, and the deputy chairperson, Te Maumako August. Betty was able to keep the different stations informed of the progress of our research and to discuss any issue the stations had with the surveys.

Relationships with the various stations were perhaps the most important because without their support the project would not have been able to progress. Before any research was undertaken with any station, I travelled to the actual radio station and met the station manager in person. This aspect of whakawhānaungatanga is crucial because it meant

managers were able to put a face to the research project, and the project respected the stations enough to meet with the managers. A whole range of issues were discussed with the managers including the survey process, timeframe and publication of findings. However, for me it was more important that these meetings show a human side to what is usually a very clinical process. At times I was able to use whakapapa (genealogy) to make connections to the station manager or the area in which their station was broadcasting. On some occasions I spoke at length with managers about many different subjects outside of Māori radio broadcasting. This was done to show the stations that the project was not my only concern, and I was interested in the manager as a person. At nearly all stations I was introduced to staff and underwent many of the same processes that I had followed with the managers.

At times the meetings were very pleasant and the surveys proceeded with few concerns. Yet there were other occasions where stations and station managers were not entirely content with the research and voiced their opinions. Still, regardless of these issues, I met with the managers at their stations to discuss any concerns. Even if some meetings were less productive than others, I gave every station the opportunity to speak in person to the research manager. I believe this action showed respect for the mana (dignity) of each station and each station manager.

The process of whakawhānaungatanga helped Te Reo Pāho to establish the project, communicate with interested parties, build relationships and complete the survey. I believe this Māori principle added to the outcomes of the survey, because the stations felt more involved and were able to discuss their own concerns, desires and needs from the research.

The second Māori principle introduced to the research was kanohi kitea (personal contact). As it has already been discussed, Māori have a preference for personal contact as opposed to impersonal means of communication such as phone, mail or email. Te Reo Pāho understood that implementing kanohi kitea into the research project would be extremely difficult because of the large spread of Māori radio stations. Still, as research manager I felt that if we did not show a physical presence in the community we were researching, we might have been described as too removed or too distanced to research the Māori population of an area. Therefore, I decided it was my responsibility to be that

personal contact and to spend time in every station's primary broadcast area while the research was being undertaken. The research project was in operation from 2000 to 2005, and in that time I spent over 24 months on the road, away from Palmerston North, researching within the various station areas. The logistics of this undertaking proved to be difficult in terms of maintaining contact with the project in Palmerston North, collecting data, producing reports and the personal toll of spending extended periods away from home. Still, I believe the principle of *kanohi kitea* supported the collection and consistency of data while building further bonds with stations and their listeners. By spending weeks and sometimes months in any area, I was able to foster lasting relationships with fieldworkers, radio managers, radio staff and listeners.

I conducted all 195 focus-group interviews, which helped me to grasp a better understanding of a particular radio station and Māori radio in general. I was involved in the administration of surveys within every station's broadcast area, and worked alongside all fieldworkers. During my stay in different station areas I became involved in a whole range of activities including attending tangihanga (funerals) and hui (gatherings) at local marae. Hui proved to be advantageous not only in meeting the Māori community but also in collecting data. Often hui became the principal means of collecting surveys and conducting focus-group interviews. Once I had made contact with members of the community I was often invited along to hui to give presentations about the research. This usually led to surveys being completed and focus groups being arranged. The use of hui as a research tool is accepted by some academics as an important Māori-research method (Bevan-Brown, 1998: 241).

The cultural practice of *kanohi kitea* within the Te Reo Pāho project placed much pressure on the team and me. Many days were spent travelling from region to region to undertake the study, and for weeks at a time I lived away from home conducting research. Still there were massive benefits gained by using this process. I fostered stronger relationships with radio stations and their staff, acquired a deeper knowledge of each station and Māori radio in general, and finally was exposed to the local Māori community and was able to collect data in a more efficient and consistent manner, which was also acceptable to Māori. I do not believe the same quality of data would have been collected if we had not followed the cultural practice of *kanohi kitea*.

The final Māori principle introduced to the research project, and perhaps the most important, was te reo Māori (Māori language). The previous chapter examined the importance of the language to Māori and how the language underpins Māori culture. Time and time again, during the five years of Māori radio station research, the worth of the language became apparent, and of all the research methods we possessed as a project, none were more critical than te reo Māori.

Throughout the entire research process I was placed in situations where I met with Māori individuals and groups, discussed the research and interacted with Māori. In accomplishing these tasks I became involved in many hui, was welcomed onto different marae, took part in pōwhiri (welcome ceremonies), was interviewed by Māori radio and television, gave presentations, interacted with the community and spoke at length with Māori-radio listeners. What made it possible to undertake these activities was my ability to speak te reo Māori. The language gave me the opportunity to work with Māori and to communicate with them in a language that they felt comfortable using. I gave participants the option of speaking either Māori or English during the interview process, and survey forms were in both languages. I felt that when speaking Māori, especially to groups that spoke or understood the language, participants were more likely to become involved in the discussions. The language seemed to make an impression on those being researched and naturally encouraged participants to speak.

Even for groups who did not speak Māori, respect for the language usually remained. The ability to begin an interview with karakia (prayers) and mihimihi (greetings), endeared many to the processes of collecting data. A large number of interviews were conducted with speakers of te reo Māori on marae, in regions with large numbers of Māori-language speakers, with kōhanga reo, with kura kaupapa and importantly with kaumātua (elder statesmen) and kuia (elder ladies). The language was therefore a natural part of the research process, and I truly believe that te reo Māori made the research more meaningful to both researcher and researchee.

Some Māori research experts have suggested that Māori research must be conducted by people who speak Māori and understand Māori culture (Ibid.: 233). In terms of the Te Reo Pāho project, the above sentiment seems to be correct. By implementing Māori language and customs into the project's methodology, the process of collecting data,

conducting interviews and disseminating the findings became a more rewarding undertaking. Critics may state that establishing such Māori principles within research projects are time consuming, require extensive resources and have no real bearing on the data gathered. I believe the Te Reo Pāho project disproves such accusations. It was by employing Māori customs and language that Te Reo Pāho was able to complete such a large research project within a five-year period. Intensive surveying and interviewing of Māori participants must include Māori language and customs. Applying Māori principles to Māori research ensures that the research is more appealing to Māori, supports the use of scientific methodologies, increases the quality of feedback, is respectful of the group being researched and assists in the collation and sharing of knowledge gained from the research. Hence, Te Reo Pāho applied both te reo Māori and Māori customs to its methodology which supports the finding held within this thesis.

4.6 Human Ethics

Understandably a large section of this thesis is based on research conducted by Te Reo Pāho, which includes questionnaires combined with focus-group discussions. The policies and processes stipulated by the Human Ethics Committee of Massey University have been vital in the collection of these data. It is important that these procedures are highlighted and some background information is given about the human-ethics process and its relationship to this study. It would be fair to suggest that the application of the methodology and the research processes were guided by the Human Ethics Guidelines, which ensured appropriate data-collection methods. Another issue was to guarantee the research was robust and able to weather any academic scrutiny. For this purpose all research projects involving human subjects at Massey University must have Human Ethics Committee approval. The Human Ethics Committee's own *Code of Ethical Conduct for Research, Teaching and Evaluations Involving Human Participants* report (Massey University, 2003: 5) indicates the Committee's role:

The Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants has been developed to ensure that research, teaching and evaluation activities undertaken by staff and students of Massey University are consistent with Section 6 of the Education Act 1989...it also requires that institutions maintain the highest ethical standards and permit public scrutiny of the maintenance of those standards.

For the Te Reo Pāho project an application was made to the Human Ethics Committee in May 2003 (see Appendix 4). The application included contacts of those involved in the research, a summary of the project and detailed project information. Key aspects of the project's processes were explained including interaction with participants, use of question sheets, focus-group data collection, participant consent and the project's methodology. Details such as data collection and storage had to be explained to the Committee before approval was granted.

Section 3 of the Committee's *Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants* is concerned with the Treaty of Waitangi. In particular, d, subsection 17 reads: '...the principle of research adequacy required that kaupapa Māori and Māori-focused methodologies be acknowledged.'

This sub-section of the code became central in the argument forwarded by Te Reo Pāho to the Human Ethics Committee. Te Reo Pāho proposed that mainstream research methodologies were inappropriate when researching Māori, and because the research only included those who identified themselves as Māori, a Māori methodology needed to be implemented. University Human Ethic Committees have become sites of cultural negotiations (Durie A, 1998: 259) where Māori often have to argue for cultural practices and principles to be included in research projects. However, while a Māori flavour was needed to make the process attractive to Māori participants, the Human Ethics Committees also had to ensure the protection of the participants, the integrity of the University and the accuracy of the data.

Fortunately for Te Reo Pāho, and many other Māori researchers, there is Māori representation on the Massey University Human Ethics Committee. Dr Huia Jahnke sits on the Committee and we were grateful to have her assistance and advice when applying for ethical approval. By having a Māori voice on the Committee, we felt there was a sympathetic ear, and someone who understood the importance of particular Māori research needs. Dr Jahnke helped to guide us through the process, and after several discussions with members of the Committee and adaptations to the application, approval was granted.

The Human Ethics Committee insisted on the following procedures. First, that an information sheet be handed out to all those who requested more data about the project, and to all those involved in the focus-group interviews (see Appendix 5). Second, all members involved in the focus groups had to sign consent forms (see Appendix 6), in which they agreed to participate in the study and agreed to its being recorded. Finally, the focus-group discussion participants had to sign a confidentiality agreement (see Appendix 7). There were no such requirements for those who completed the survey sheets as their identities were not recorded. However for the focus groups, the name of the organisations to which the participants belonged was included in the various station reports. All documents were translated into Māori for those who preferred to complete forms in Māori rather than English.

4.7 Conclusion

Māori research and Māori research methodologies have developed in recent times. With Māori coming under the microscope of ever-increasing research projects, researchers have sought to conduct research in a manner that best suits those under investigation, and research that produces results that benefits Māori. This development has seen the rise in kaupapa-Māori research, and the implementation of methodologies that include traditional Māori values and customs. The Te Reo Pāho research project is kaupapa-Māori research, and the methodology applied to this study is a Māori methodology, which is a balance between western scientific principles and Māori traditional values. The findings from this research are presented in the following chapters.

CHAPTER FIVE

POUPOU

*'Whaia te mātauranga hei oranga mō koutou'*²³

- 5.1 Introduction
- 5.2 Quantitative findings
 - 5.2.1 Demographic profile of sample
 - 5.2.2 Number of listeners
 - 5.2.3 Reasons for not listening
 - 5.2.4 Māori-language ability
 - 5.2.5 Satisfaction with Māori-language content
 - 5.2.6 Amount of te reo Māori broadcast
 - 5.2.7 Quality of te reo Māori broadcast
 - 5.2.8 Help with learning te reo Māori
- 5.3 Discussion
- 5.4 Responses and Māori-language ability
- 5.5 Responses and age
- 5.6 Responses and station
- 5.7 Conclusion

5.1 Introduction

Chapter Five of this thesis deals with the quantitative findings produced by the Te Reo Pāho Māori radio research project. Vast amounts of data were collected during the course of the project, and various permutations, tables and graphs were created. However, for this chapter only the major findings and information pertaining to Māori language have been included. Station-specific information, such as listener preferences and preferred listening times, has been excluded because it has no relevance to this study.

²³ My translation: 'Seek knowledge for the sake of your wellbeing.' This quote is taken from the foreword of the Rt. Rev. Manuhia Bennett to the compilation of Māori statistics (Mead & Grove, 1989: 194)

The data displayed in the following graphs and tables were collected between September 2000 and October 2005.

5.2 Quantitative Findings

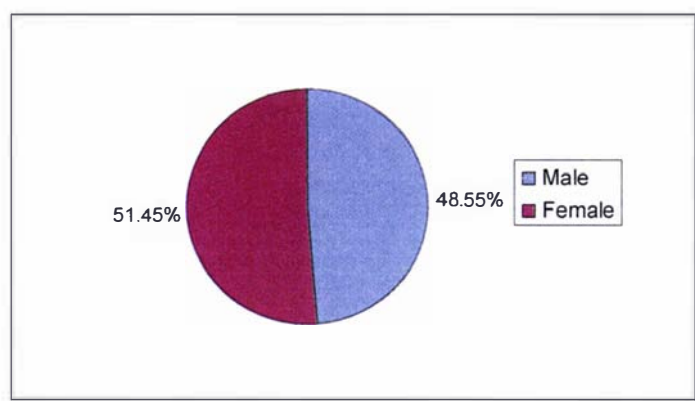
5.2.1 Demographic Profile of Sample

The sample contained within this study is broadly representative of Māori living in the primary broadcast area of the twenty-one Te Māngai Pāho-funded Māori radio stations. A total of 37,357 Māori individuals were surveyed; 51.45% were female and 48.55% were male (Table 2 and Figure 3).

Table 2: Total Number Surveyed

Total number surveyed	Number	Percentage
<i>Male</i>	18,138	48.55%
<i>Female</i>	19,219	51.45%
<i>Total</i>	37,357	100.00%

Figure 3: Participants by Gender

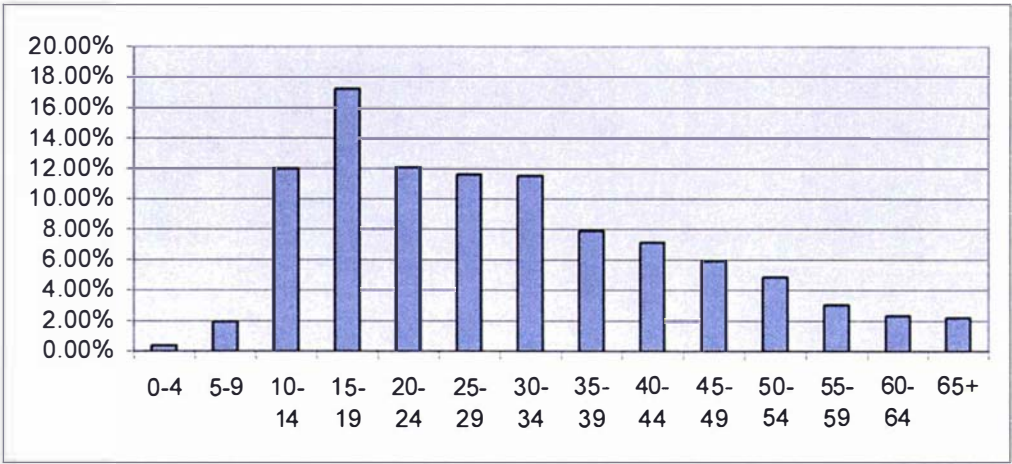


The age distribution is from under 5 years to over 65 years with a median age band of 25–29 (50% of the sample was younger than this age group and 50% was older) and is indicative of the 2001 Census Māori population and age distribution (Table 3 and Figure 4).

Table 3: Age Distribution

<i>Age Categories</i>	<i>Number</i>	<i>Percentage</i>
0–4	412	1.10%
5–9	1,159	3.10%
10–14	3,733	10.09%
15–19	5,200	13.92%
20–24	4,663	12.40%
25–29	4,800	12.85%
30–34	4,420	11.83%
35–39	3,231	8.65%
40–44	2,678	7.17%
45–49	2,403	6.43%
50–54	2,147	5.75%
55–59	1,072	2.87%
60–65	832	2.22%
66+	607	1.62%
Total	37,357	100.00%

Figure 4: Graph Showing Age Distribution



5.2.2 Number of Listeners

The 2000–2003 survey findings show that a total of 85.46% of those surveyed had listened to the radio in the seven days before the survey (Table 4). Of that 85.46% of Māori radio listeners, 59.05% had listened to Māori radio (Table 5).

Table 4: 2000–2003 General Radio Listeners

Response	<i>Number</i>	<i>Percentage</i>
<i>Yes</i>	24,683	85.53%
<i>No</i>	4,175	14.47%
<i>Total</i>	28,858	100.00%

Table 5: 2000–2003 Māori Radio Listeners

Response	<i>Number</i>	<i>Percentage</i>
<i>Yes</i>	14,493	58.72%
<i>No</i>	10,190	41.28%
<i>Total</i>	24,683	100.00%

These results indicate that in 2003, 50.22% of the Māori population living in the primary broadcast area of the twenty-one Māori radio stations listened to Māori radio (14,493 people of a total 28,858 surveyed, which equates to 50.22%). This translates to 237,747 Māori listeners on the basis of a Māori population at the time of 473,412 (Statistics New Zealand, 1996) for the broadcast area.

The 2003–2005 survey findings show a total of 83.77% of those surveyed had listened to the radio in the seven days before the survey (Table 6). Of that 83.77% of Māori radio listeners, 63.74% listened to Māori radio (Table 7).

Table 6: 2003–2005 General Radio Listeners

Response	<i>Number</i>	<i>Percentage</i>
<i>Yes</i>	7,120	83.77%
<i>No</i>	1,379	16.23%
<i>Total</i>	8,499	100.00%

Table 7: 2003–2005 Māori Radio Listeners

Response	<i>Number</i>	<i>Percentage</i>
<i>Yes</i>	4,538	63.74%
<i>No</i>	2,582	36.26%
<i>Total</i>	7,120	100.00%

The results also indicate that 53.39% of the Māori population living in the primary broadcast area of the twenty-one Māori radio stations listen to Māori radio (4,538 people of a total 8,499 surveyed, which equates to 53.39%). This translates to 279,965 Māori listeners on the basis of a Māori population of 524,378 (Statistics New Zealand, 2001) for the broadcast area.

Both the 2003 and 2005 survey results indicate that between 50% and 54% of the Māori population living within the primary broadcast area of the twenty-one Māori radio stations, listen to Māori radio. Based on the 2001 Census data for Māori populations, approximately 250,000 Māori listen to Māori radio.

5.2.3 Reasons For Not Listening

There were a range of reasons given by those who stated they had not listened to any radio in the past seven days. Key factors to emerge were ‘dislike of stations that could be tuned into’ and ‘no access to radio’.

Table 8 and Figure 5 show the combined results from 2000 to 2005 of those individuals who had not listened to any radio in the previous seven days before the survey. Multiple reasons were given by some participants.

Table 8: Barriers to Radio Access

Response	<i>Number</i>	<i>Percentage</i>
<i>No access to radio</i>	845	17.07%
<i>Don't like listening to the stations that can be tuned into</i>	1,109	22.40%
<i>Wasn't in the right area for radio</i>	497	10.04%
<i>Other</i>	827	16.70%
<i>No answer</i>	1,673	33.79%
<i>Total</i>	4,951	100.00%

Figure 5: Barriers to Radio Access

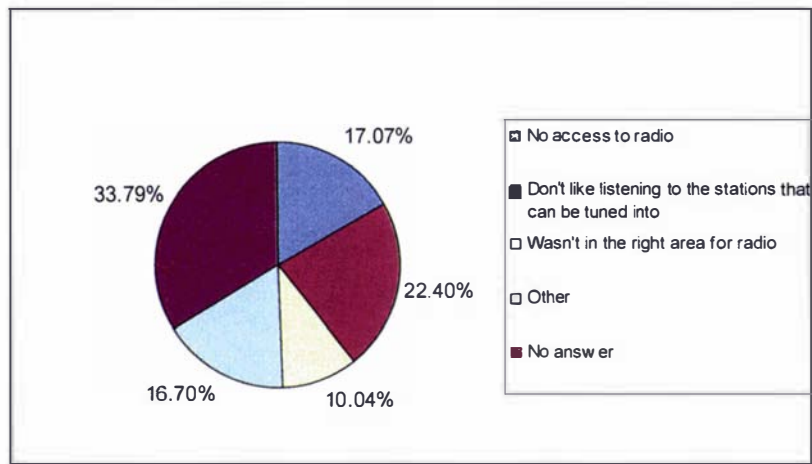
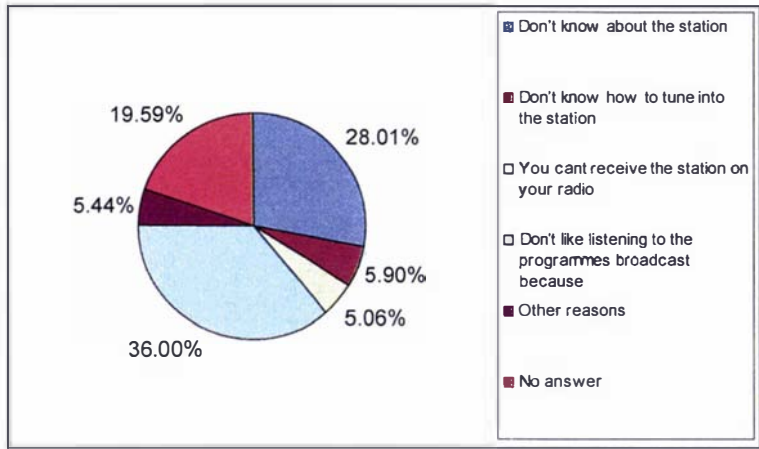


Table 9 and Figure 6 show the reasons for not listening to Māori radio in the seven days before the survey. Of the respondents, 28% indicated that they had no knowledge of the station, and 36% stated they did not like some aspect of the programming on Māori radio.

Table 9: Barriers to Māori Radio

Response	Number	Percentage
<i>Don't know about the station</i>	3,401	28.00%
<i>Don't know how to tune into the station</i>	717	5.90%
<i>Can't receive the station</i>	614	5.06%
<i>Don't like listening to the programmes broadcast because</i>		
● <i>Not enough reo Māori</i>	152	
● <i>Too much reo Māori</i>	563	
● <i>Don't like the music</i>	610	
● <i>Don't like the announcers</i>	319	
● <i>Don't like the content of the programming</i>	659	
● <i>No answer</i>	2,071	
	4,374	36.00%
<i>Other reasons</i>	660	5.44%
<i>No answer</i>	2,379	19.59%
<i>Total</i>	12,145	100.00%

Figure 6: Barriers to Māori radio



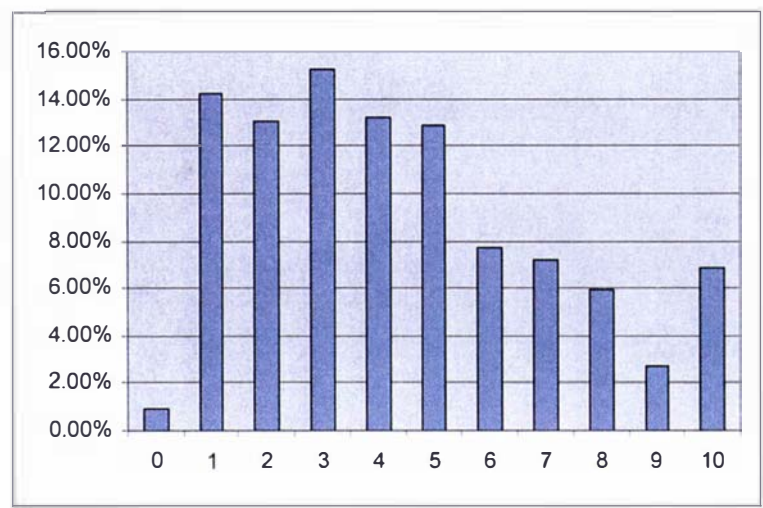
5.2.4 Māori-Language Ability

For the second run of the survey (2003 – 2005), listeners were asked to rate their Māori-language ability. A total of 8,499 participants rated their Māori-language ability on a scale of 1 to 10 (1 representing no Māori-language ability, 10 representing a fluent Māori-language speaker). To better interpret the data, the results were separated into three categories. Those who indicated their language ability was from 1 to 3 were grouped under limited Māori-language ability. Participants who rated their language from 4 to 7 on the scale were grouped under average Māori-language ability. Finally, those who were from 8 to 10 on the scale were combined as competent Māori-language speakers. Table 10 and Figure 7 show the results from the 2003–2005 survey. (0 represents those who gave no answer to this question.)

Table 10: Listeners’ Māori-Language Ability

Level	Number	Percentage
0	77	0.91%
1	1,210	14.24%
2	1,111	13.07%
3	1,292	15.20%
4	1,126	13.25%
5	1,096	12.90%
6	658	7.74%
7	610	7.18%
8	506	5.95%
9	233	2.74%
10	580	6.82%
Total	8,499	100.00%

Figure 7: *Listeners’ Māori-Language Ability*



Results show that the majority of listeners to Māori radio have either little or average Māori-language ability. There are fewer listeners in the competent and fluent category. 42.51% rated their language as limited, 41.07% felt their Māori-language skills were average and 15.51% thought they were competent speakers of Māori. 14.24% of listeners had no Māori-language ability and 6.82% were totally fluent. 0.91% gave no response to this question. As already shown in Chapter Three, the above results and the percentages of Māori-language abilities are similar to findings in other Major surveys including the 1995 Taura Whiri i Te Reo Māori National Māori language survey, the 1996 Te Hoe Nuku Roa survey and the 2001 Te Puni Kōkiri Health of the Māori Language survey.

5.2.5 Satisfaction with Māori Content

The following findings are the results from Question 9 in the surveys, which asked participants to rate their level of satisfaction with regard to the amount of te reo Māori broadcast by Māori radio, the quality of te reo Māori broadcast by Māori radio and the help Māori radio gives listeners in learning te reo Māori. The results have been separated into two groups: findings from 2000–2003, and findings from 2003–2005. These findings were unable to be combined because the 2003–2005 Māori-language results were broken down with regard to language ability, that is, findings for the amount of te reo Māori broadcast were recorded for those with limited Māori language, those with average Māori-language ability and for those who are competent users of the language. The 2000–2003 survey did not include a question about participants’ language ability,

therefore results regarding the broadcasting of language were compiled regardless of listeners’ language levels. Results from both surveys have been included and examined within this chapter.

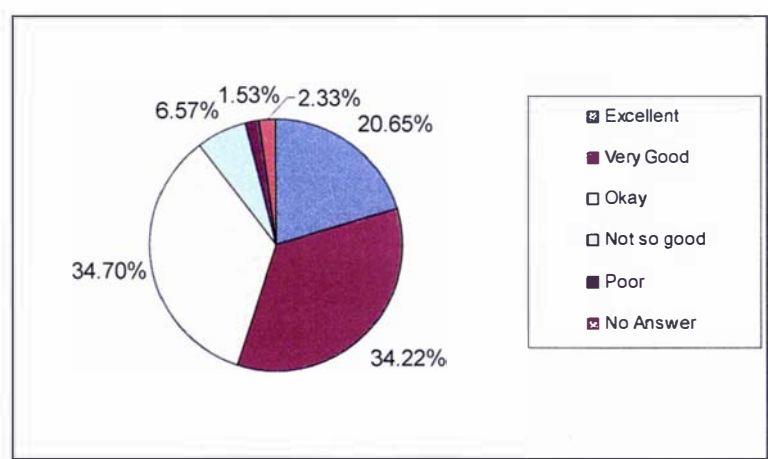
5.2.6 Amount of Te Reo Māori Broadcast

Results from the 2000–2003 survey indicate that participants were more likely to be positive about the amount of Māori language broadcast on Māori radio than negative. 20.65% rated the amount of language as ‘Excellent’, while 34.22% thought it was ‘Very Good’. 34.70% were neutral and only 8.10% gave negative responses. The Amount of Te Reo Māori results from the 2000–2003 survey are shown in Table 11 and Figure 8.

Table 11: 2000–2003 Amount of Te Reo Māori

<i>Response</i>	<i>Number</i>	<i>Percentage</i>
<i>Excellent</i>	2,795	20.65%
<i>Very Good</i>	4,632	34.22%
<i>Okay</i>	4,696	34.70%
<i>Not so good</i>	889	6.57%
<i>Poor</i>	207	1.53%
<i>No Answer</i>	316	2.33%
<i>Total</i>	13,535	100.00%

Figure 8: 2000–2003 Amount of Te Reo Māori



The 2003–2005 survey results for amount of te reo Māori, indicate that participants who had little or no Māori-language ability tended to be positive about the amount of Māori language broadcast. 61.39% rated the amount of language as either ‘Excellent’ or ‘Very Good’, while 22.69% thought it was ‘Okay’. 7.10% thought it was ‘Not So Good’.

Listeners with more language ability were also supportive of the amount of Māori language broadcast on Māori radio. 32.45% rated the amount as ‘Excellent’, 29.17% thought it was ‘Very Good’ and 25.52% rated it as ‘Okay’. 10.80% gave negative responses. 65.01% of listeners, who are speakers of te reo Māori, rated the amount of language broadcast as either ‘Excellent’ or ‘Very Good’. 8.21% thought the opposite. Results for the 2003–2005 survey regarding amount of te reo Māori broadcast are depicted in Table 12.

Table 12: 2003–2005 Amount of Te Reo Māori

	Low Language Ability						Average Language Ability						Competent/Fluent Language Ability						Total
	0	1	2	3		%	4	5	6	7		%	8	9	10		%		
No answer		18	22	1	41	2.11%	16	10	8	5	39	2.06%	5	3	14	22	3.12%	102	
Excellent	15	168	111	217	511	26.29%	229	183	101	100	613	32.45%	85	38	114	237	33.57%	1,361	
Very Good	8	181	201	292	682	35.10%	157	189	97	108	551	29.17%	91	43	88	222	31.44%	1,455	
Okay	8	162	169	102	441	22.69%	145	136	110	91	482	25.52%	76	22	69	167	23.65%	1,090	
Not so good	7	57	38	36	138	7.10%	34	27	32	12	105	5.56%	12	16	15	43	6.09%	286	
Poor	3	37	52	38	130	6.70%	23	44	19	13	99	5.24%	4	2	9	15	2.12%	244	
Total	41	623	593	686	1,943	100.00%	604	589	367	329	1,889	100.00%	273	124	309	706	100.00%	4,538	

The quantitative data shows that there is considerable support for the amount of te reo Māori broadcast by Māori radio. Both the 2000–2003 survey and the 2003–2005 survey indicate that listeners were overwhelming in favour of the amount of Māori language broadcast. While there were a high number of participants who were neutral or indicated ‘Okay’, the majority were in the ‘Excellent’ and ‘Very Good’ sections.

Comparisons between the two surveys show that there was a slight increase in listeners who indicated the amount was either ‘Not So Good’ or ‘Poor’. In the 2000–2003 survey, 8.10% rated the amount of Māori language broadcast as either ‘Not So Good’ or ‘Poor’. In the 2003–2005 survey this had increased to 13.80% for listeners with low Māori-language ability, 10.80% for listeners with average Māori-language ability and 8.21% for those who are competent or fluent speakers.

The increase in negative feedback needs to be offset against the increase in positive feedback. In the 2000–2003 survey 54.87% rated the amount of te reo Māori broadcast as either ‘Excellent’ or ‘Very Good’. Findings for the 2003–2005 survey shows that this had increased to 61.39% for listeners with low Māori-language ability, 61.62% for listeners with average Māori-language ability and 65.01% for listeners with competent Māori-language ability.

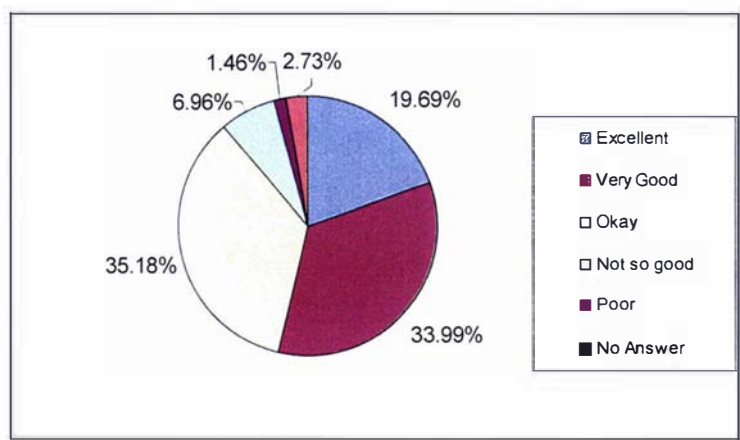
5.2.7 Quality of Te Reo Māori Broadcast

The 2000–2003 survey results show solid support for the quality of te reo Māori broadcast by Māori radio. 19.69% rated the quality as ‘Excellent’, 33.99% thought it was ‘Very Good’ and 35.17% decided on ‘Okay’. 8.41% gave negative responses and 2.73% gave ‘No Answer’ to the question. Results for quality of te reo Māori from the 2000–2003 survey are shown in Table 13 and Figure 9.

Table 13: 2000–2003 Quality of Te Reo Māori

<i>Response</i>	<i>Number</i>	<i>Percentage</i>
<i>Excellent</i>	2,665	19.69%
<i>Very Good</i>	4,601	33.99%
<i>Okay</i>	4,761	35.17%
<i>Not so good</i>	942	6.96%
<i>Poor</i>	197	1.45%
<i>No Answer</i>	369	2.73%
<i>Total</i>	13,535	100.00%

Figure 9: 2000–2003 Quality of Te Reo Māori



In the 2003–2005 survey, 60.01% of listeners with little or no Māori-language ability rated the quality of Māori language broadcast on Māori radio as either ‘Excellent’ or ‘Very Good’. 24.34% thought it was ‘Okay’ and 6.22% decided it was ‘Not So Good’. Listeners with average te reo Māori ability tended to rate the quality of language broadcast in a positive manner. While 24.14% thought it was ‘Okay’, 64% rated it as ‘Excellent’ or ‘Very Good’. Those who are competent in te reo Māori showed strong support for the quality of language broadcast. 35.27% thought it was ‘Excellent’, 30.60% rated it as ‘Very Good’ and 27.90% were neutral. 4.24% provided negative responses. Overall, listeners of all language abilities felt the quality of Māori language broadcast was of good quality. Findings for 2003–2005 Quality of Te Reo Māori are shown in Table 14.

Table 14: 2003–2005 Quality of Te Reo Māori

	Low Language Ability						Average Language Ability						Competent/Fluent Language Ability						Total
	0	1	2	3		%	4	5	6	7		%	8	9	10		%		
No answer		15	20	6	41	2.11%	4	7	5	11	27	1.43%	5	2	7	14	1.98%	82	
Excellent	8	167	123	188	486	25.01%	197	187	99	112	595	31.50%	91	40	118	249	35.27%	1,330	
Very Good	13	172	188	307	680	35.00%	212	177	121	104	614	32.50%	85	41	90	216	30.60%	1,510	
Okay	11	178	170	114	473	24.34%	134	154	89	79	456	24.14%	86	32	79	197	27.90%	1,126	
Not so good	6	44	38	33	121	6.22%	42	35	40	10	127	6.72%	3	6	6	15	2.12%	263	
Poor	3	47	54	38	142	7.31%	15	29	13	13	70	3.71%	3	3	9	15	2.12%	227	
Total	41	623	593	686	1,943	100.00%	604	589	367	329	1,889	100.00%	273	124	309	706	100.00%	4,538	

Results for the 2000–2003 and the 2003–2005 surveys show strong support for the quality of te reo Māori broadcast by Māori radio. While there was a large number of respondents who remained neutral and indicated ‘Okay’, listeners were far more likely to have rated the quality of te reo Māori as ‘Excellent’ or ‘Very Good’, as opposed to ‘Not So Good’ or ‘Poor’. The figures show that there has been an increase in listeners who believe the quality of Māori language was ‘Poor’. In the 2000–2003 survey, 1.45% rated the quality of te reo Māori as ‘Poor’. In the 2003–2005 survey this figure increased to 7.31% for listeners with low Māori-language ability, 3.71% for listeners with average Māori-language ability and 2.12% for listeners who are competent or fluent speakers of te reo Māori. However, there was a corresponding increase in listeners who rated the

quality of Māori language broadcast as ‘Excellent’. In the 2000–2003 survey, 19.69% felt the quality of language was ‘Excellent’. In the 2003–2005 survey, 25.01% of listeners with low Māori-language ability rated the quality as ‘Excellent’, 31.51% of listeners with average Māori-language ability agreed and 35.27% of Māori-language speakers rated the quality of te reo Māori broadcast as ‘Excellent’. There was a decrease in listeners who rated the quality of te reo Māori as ‘Okay’ by approximately 10% from the first run of the survey to the second.

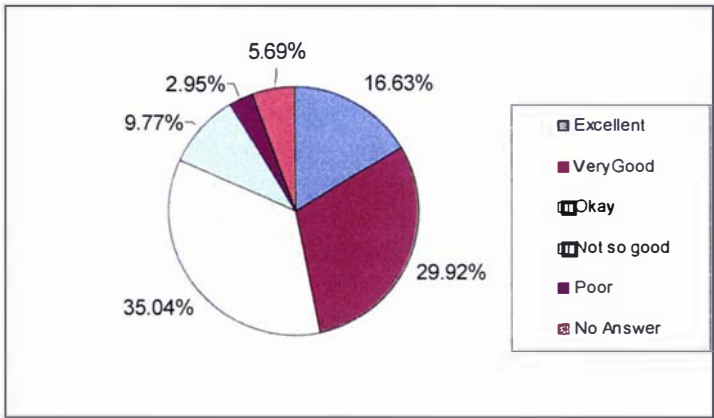
5.2.8 Help With Learning Te Reo Māori

The following results show the findings for the question that asked participants to rate the help they received from the station in learning te reo Māori. In the 2000–2003 survey, 16.63% of listeners rated the support they received from Māori radio in learning te reo Māori as ‘Excellent’. 29.91% thought the stations’ language help was ‘Very Good’ and 35.04% felt it was ‘Okay’. 12.72% gave negative responses to this question and 5.69% gave ‘No Answer’. Findings for Help with Learning Te Reo Māori from the 2000–2003 survey are shown in Table 15 and Figure 10.

Table 15: 2000–2003 Help with Learning Te Reo Māori

<i>Response</i>	<i>Number</i>	<i>Percentage</i>
<i>Excellent</i>	2,251	16.63%
<i>Very Good</i>	4,049	29.91%
<i>Okay</i>	4,743	35.04%
<i>Not so good</i>	1,323	9.77%
<i>Poor</i>	399	2.95%
<i>No Answer</i>	770	5.69%
<i>Total</i>	13,535	100.00%

Figure 10: 2000–2003 Help with Learning Te Reo Māori



The 2003–2005 survey findings show that listeners across all language abilities are receiving help from Māori radio in learning and maintaining their te reo Māori. Of those who have limited Māori-language skills, 27.07% rated the support they receive from Māori radio as ‘Excellent’. 34.90% thought it was ‘Very Good’ and 25.11% were neutral. 11.68% decided it was either ‘Not So Good’ or ‘Poor’. 27.10% of those with average Māori-language ability thought Māori radio was ‘Excellent’ in assisting listeners in learning te reo Māori. 29.80% rated it as ‘Very Good’ and 7.41% indicated the opposite. 62.89% of listeners, who are competent or fluent in Māori, rated the help they received from Māori radio as either ‘Excellent’ or ‘Very Good’. 26.06% believed it was ‘Okay’ and 7.92% gave negative responses. Results for Help with Learning Te Reo Māori from the 2003–2005 survey are shown in Table 16.

Table 16: Help with Learning Te Reo Māori

	Low Language Ability						Average Language Ability						Competent/Fluent Language Ability						Total
	0	1	2	3		%	4	5	6	7		%	8	9	10		%		
No answer		11	5	8	24	1.23%	10	6	10	2	28	1.48%	5	3	14	22	3.12%	74	
Excellent	14	171	124	217	526	27.07%	146	163	114	89	512	27.10%	85	44	102	231	32.72%	1,269	
Very Good	9	179	184	306	678	34.90%	187	179	89	108	563	29.80%	91	41	81	213	30.17%	1,454	
Okay	6	193	195	94	488	25.11%	164	165	112	90	531	28.11%	76	20	88	184	26.06%	1,203	
Not so good	7	47	41	30	125	6.43%	52	37	32	19	140	7.41%	12	14	15	41	5.80%	306	
Poor	5	22	44	31	102	5.25%	45	39	10	21	115	6.09%	4	2	9	15	2.12%	232	
Total	41	623	593	686	1,943	100%	604	589	367	329	1,889	100%	273	124	309	706	100%	4,538	

Results for both the 2000–2003 and 2003–2005 surveys show strong support for the help Māori radio gives its listeners in learning te reo Māori. While both surveys show a large number of listeners indicated the stations’ support of te reo Māori was ‘Okay’, findings also point to the fact that listeners were more likely to state the stations’ language support was ‘Excellent’ or ‘Very Good’, as opposed to ‘Not So Good’ or ‘Poor’.

The findings also show that there has been an increase in listeners who thought the help Māori radio gave them in learning te reo Māori is ‘Excellent’ or ‘Very Good’. In the 2000–2003 survey, 46.54% of listeners rated the stations’ Māori-language support as either ‘Excellent’ or ‘Very Good’. The 2003–2005 survey findings reveal this has

increased to 61.97% for listeners who have low Māori-language ability, 56.90% for listeners with average Māori-language ability and 62.89% for listeners with advanced Māori-language ability.

5.3 Discussion

Results from both surveys clearly show that there is solid support for the amount and quality of te reo Māori broadcast by Māori radio, and also for the assistance Māori radio gives its listeners in learning the Māori language. Findings indicate that listeners of Māori radio were more likely to rate the Māori-language content as ‘Excellent’ or ‘Very Good’, as opposed to ‘Not So Good’ or ‘Poor’. Furthermore, the results show that over the five years of study, the positive feedback regarding the broadcasting of language has increased. The 2000–2003 survey found high support for language broadcasting, with many listeners rating the amount, quality and language support of Māori radio as either ‘Excellent’ or ‘Very Good’. The 2003–2005 survey not only confirmed the findings of the first survey, but also highlighted an increase in positive ratings for the language component of Māori radio.

While the above quantitative data reveals Māori radio listeners are generally supportive of the language component of Māori radio, there are a range of additional factors that need to be discussed to better understand the true position of Māori radio and language broadcasting. Many of these other factors will be examined in the next chapter, where the qualitative feedback is studied. Still, there are further statistical findings that help explain the situation of Māori radio and language broadcasting in more depth. These findings are associated with listeners’ age and Māori-language ability, and the type of station.

5.4 Responses and Language Ability

In the 2003–2005 survey, responses to questions about language preference were broken down by language ability. These results are shown in tables 12, 14 and 16. Further research shows there is a slight difference in the results depending upon listeners’ language ability. For example, findings in relation to the amount of te reo Māori broadcast show that listeners with average Māori-language ability, and those who are competent Māori-language users, were slightly more positive about the amount of language broadcast by Māori radio as opposed to listeners with limited Māori-language

ability. 32.45% of listeners with average Māori-language skill rated the amount of language as 'Excellent', and 33.57% of listeners who are competent users of Māori agreed. 26.29% of listeners who have limited Māori-language ability rated the amount of language broadcast as 'Excellent'. This shows a 6% to 7% difference in positive responses between listeners with limited Māori-language skill and those who have a better understanding of the language. In addition, listeners with low language ability tended to give more negative feedback about the amount of te reo Māori broadcast than those with average or high levels of Māori. 13.80% of listeners with little or no Māori-language ability rated the amount of language broadcast as either 'Not So Good' or 'Poor'. 10.80% of listeners with average Māori-language ability determined that the amount of language broadcast was 'Not So Good' or 'Poor', and 8.21% of competent Māori users agreed. There is approximately a 5% difference in negative feedback about amount of language broadcast, between listeners with low Māori-language ability and listeners with high Māori-language ability.

Findings suggest a similar trend for responses to the quality of Māori language broadcast. The 2003–2005 survey shows that 60.01% of listeners with limited Māori-language ability rated the quality of language broadcast as either 'Excellent' or 'Very Good'. 64% of listeners with average Māori-language skill, and 65.87% of listeners who are competent users of te reo Māori, support this position. Here again we see a 5% difference between the positive feedback of listeners who have limited language and listeners who have a high level of Māori-language ability. Likewise there is a slight difference in negative feedback for quality of language broadcast. 7.31% of listeners with limited Māori language rated the quality of language as 'Poor', while only 3.71% of listeners with average Māori language, and 2.12% of listeners with high language ability agreed. There remains a 5% difference in negative feedback from listeners with limited Māori-language ability and listeners who have a good understanding of the language.

While these differences may be minor, they do indicate a trend between language ability and the type of responses. The results suggest that as the language ability of the listener increases, so do positive responses for amount and quality of Māori language broadcast. On further examination, we see a decrease in negative responses for amount and quality of language broadcast as language ability increases. The conclusion is that listeners who

have a better understanding of te reo Māori, gave slightly more positive, and less negative, responses than listeners with little or no language skills.

Interestingly enough, listeners with average Māori-language skills gave less positive responses than other listeners to the question about the assistance Māori radio gives its listeners in learning te reo Māori. Results show that 61.97% of listeners with limited Māori-language skills rated the language support of Māori radio as either 'Excellent' or 'Very Good'. 56.90% of listeners with average Māori-language skills agreed, and this was further supported by 62.89% of competent Māori-language speakers. There is approximately a 5% difference between listeners with average Māori-language skills and other listeners. Supplementary examination of the same results indicate that listeners with average Māori-language ability were more likely to give negative responses than other listeners. While 11.68% of listeners with little or no Māori-language ability and 7.92% of listeners with high Māori-language ability rated the language support of Māori radio as either 'Not So Good' or 'Poor', a total of 13.50% of average Māori listeners gave negative responses. This shows an approximate difference of 2% between listeners with low and average Māori-language skills, and 6% between listeners with average and high language abilities.

The quantitative findings indicate that there is strong support for the help Māori radio provides its listeners in learning te reo Māori. This is well reflected in both the 2000–2003, and the 2003–2005 surveys, and on further examination, the results from the 2003–2005 survey shows that there were minor variances between listeners with different language abilities. Listeners with average Māori-language proficiency gave less positive responses than listeners with limited Māori ability and those listeners who are competent Māori users. Also, listeners with average Māori-language skill gave more negative responses than listeners in other language groups.

5.5 Responses and Age

The statistical data for the type of response and age difference are examined in the following tables. Since the age breakdown and questions about language preference were the same for both surveys, findings from the 2000–2003 and 2003–2005 studies have been compiled for the purposes of this section. The findings for this section have been

separated into two groups, those aged from 0 to 29 years, and those 30 years and older. These same groups are sometimes referred to as younger listeners and older listeners.

Responses to the amount of te reo Māori broadcast from those aged 0 to 29 years, and those 30 years and older are shown in tables 17 and 18.

Table 17: Amount of Te Reo Māori for 0 to 29 Years Age Group

<i>Response</i>	<i>Number</i>	<i>Percentage</i>
<i>Excellent</i>	1,942	20.20%
<i>Very Good</i>	2,795	29.06%
<i>Okay</i>	3,443	35.80%
<i>Not so good</i>	844	8.78%
<i>Poor</i>	312	3.24%
<i>No Answer</i>	281	2.92%
<i>Total</i>	9,617	100.00%

Table 18: Amount of Te Reo Māori for 30 Years and Older Age Group

<i>Response</i>	<i>Number</i>	<i>Percentage</i>
<i>Excellent</i>	2,214	26.32%
<i>Very Good</i>	3,292	39.14%
<i>Okay</i>	2,343	27.86%
<i>Not so good</i>	291	3.46%
<i>Poor</i>	139	1.65%
<i>No Answer</i>	131	1.56%
<i>Total</i>	8,410	100.00%

Findings indicate significant differences between responses for those aged younger than 30, and those older. 49.26% of listeners aged from 0 to 29 years rated the amount of te reo Māori as either ‘Excellent’ or ‘Very Good’. Yet 65.46% of listeners 30 years and older indicated either ‘Excellent’ or ‘Very Good’ in their response to amount of te reo Māori broadcast. There is more than a 15% difference between the positive responses of younger listeners and older listeners, and this suggests that older listeners were more likely to be supportive of the amount of Māori language broadcast than those aged under 30 years. On further examination, results show that listeners aged 0 to 29 years gave more negative responses than those aged 30 years and older. 12.02% of younger listeners rated the amount of te reo Māori broadcast as either ‘Not so Good’ or ‘Poor’. Only

5.11% of older listeners gave similar feedback. This shows approximately a 7% difference in negative responses from younger listeners to those 30 years and older.

Responses to quality of te reo Māori broadcast for listeners aged 0 to 29 years, and listeners 30 years and older, are shown in tables 19 and 20.

Table 19: Quality of Te Reo Māori for 0 to 29 Years Age Group

<i>Response</i>	<i>Number</i>	<i>Percentage</i>
<i>Excellent</i>	1,884	19.50%
<i>Very Good</i>	2,863	29.63%
<i>Okay</i>	3,510	36.32%
<i>Not so good</i>	866	8.96%
<i>Poor</i>	329	3.40%
<i>No Answer</i>	211	2.18%
<i>Total</i>	9,663	100.00%

Table 20: Quality of Te Reo Māori for 30 Years and Older Age Group

<i>Response</i>	<i>Number</i>	<i>Percentage</i>
<i>Excellent</i>	2,111	25.10%
<i>Very Good</i>	3,248	38.62%
<i>Okay</i>	2,377	28.26%
<i>Not so good</i>	339	4.04%
<i>Poor</i>	94	1.13%
<i>No Answer</i>	240	2.85%
<i>Total</i>	8,409	100.00%

These findings show that there are differences between the age groups in response to the quality of Māori language broadcast. Listeners aged from 0 to 29 years gave more negative responses and fewer positive responses than those aged over 30 years. 19.50% of younger listeners rated the quality of language broadcast as ‘Excellent’, compared with 25.10% of older listeners. 29.63% of younger listeners thought the quality of te reo Māori was ‘Very Good’, compared with 38.62% of older listeners. The results show a 5% to 9% difference between the positive feedback of younger and older listeners. Findings also reveal that 12.36% of listeners aged 0 to 29 years rated the quality of Māori language broadcast as either ‘Not So Good’ or ‘Poor’. Only 5.17% of listeners aged 30

years or older agreed. There is approximately a 7% difference in negative responses between younger listeners and older listeners.

Responses to the question regarding the support Māori radio gives its listeners in learning te reo Māori, for listeners aged from 0 to 29 years, and listeners 30 years and older, are shown in tables 21 and 22.

Table 21: Help With Learning Te Reo Māori for 0 to 29 Years Age Group

<i>Response</i>	<i>Number</i>	<i>Percentage</i>
<i>Excellent</i>	1,799	18.62%
<i>Very Good</i>	1,841	19.05%
<i>Okay</i>	3,834	39.68%
<i>Not so good</i>	1,183	12.24%
<i>Poor</i>	477	4.94%
<i>No Answer</i>	529	5.47%
<i>Total</i>	9,663	100.00%

Table 22: Help With Learning Te Reo Māori for 30 Years and Older Age Group

<i>Response</i>	<i>Number</i>	<i>Percentage</i>
<i>Excellent</i>	1,721	20.47%
<i>Very Good</i>	3,662	43.55%
<i>Okay</i>	2,111	25.10%
<i>Not so good</i>	446	5.30%
<i>Poor</i>	154	1.83%
<i>No Answer</i>	315	3.75%
<i>Total</i>	8,409	100.00%

Analysis of the findings reveals that older listeners are more supportive of the help Māori radio gives them in learning te reo Māori, than younger listeners. The same findings show that younger listener gave more negative feedback than those aged 30 years and older. 37.67% of listeners aged 0 to 29 years rated the help Māori radio gives them in learning te reo Māori as either ‘Excellent’ or ‘Very Good’. For those listener 30 years or older, 64.02% rated the language support as ‘Excellent’ or ‘Very Good’. There is approximately a 27% difference in positive feedback between younger listeners and older listeners. Similar differences were uncovered for negative responses to the language support of Māori radio. 17.18% of listeners aged 29 years or younger rated the help

Māori radio gives its listeners in learning te reo Māori as either 'Not So Good' or 'Poor'. Only 7.13% of older listener gave the same negative responses. There is approximately a 10% difference between negative feedback for younger and older listeners.

The evidence reveals the differences in responses to questions about language, based on the age of Māori radio listeners. While both the 0 to 29 age group, and the 30 and older age group showed support for the amount and quality of te reo Māori broadcast, as well as the language support of Māori radio, there were identifiable differences. Older listeners gave more positive responses to language questions than younger listeners. The 30 years and older age group were generally more inclined to rate the language component of Māori radio as 'Excellent' or 'Very Good', as opposed to those 29 years or younger. The younger listeners gave more negative feedback than older listeners.

5.6 Responses and Station

There are twenty-one Te Māngai Pāho-funded Māori radio stations broadcasting throughout Aotearoa New Zealand. Twenty of the stations are located in the North Island and one in the South Island. For the purposes of this study, much of the research conducted for each station has been combined and presented as findings. Therefore the findings in this thesis might give the impression that all stations are similar in the way they operate, their audience and the programmes they broadcast. However this assumption is wrong. While many stations may have similar aspects, no two stations are the same. Some stations are based in urban areas and broadcast to a number of Māori from different tribal groups. Other stations are based in rural or semi-rural regions and might broadcast to either one tribal group or a select group of related tribes. Other stations might be focused on broadcasting more Māori-language programmes focused at older listeners, while some have a greater interest in promoting youth issues. So, depending upon the area in which the station is situated, the type of listener, the programming and the stations focus, Māori radio stations can be extremely diverse.

Research findings suggest that responses to language questions differed depending upon the station, or the type of station being studied. The following results reveal the different feedback for language preference from rural stations to urban stations, from stations focused on mature listeners to those with a bigger youth influence, and from stations with

a higher degree of Māori-language output, compared with those that are more bilingual, or that broadcast predominantly in English.

Tables 23 and 24 show the 2000–2003 survey responses for Radio Ngāti Porou and Tahu FM in relation to the question about amount of te reo Māori broadcast. Radio Ngāti Porou is a rural-based radio station broadcasting out of Ruatōria on the East Coast of the North Island. It is typical of a rural station broadcasting to one tribal group. Tahu FM is an urban station based in Christchurch and broadcasting to much of the South Island. Tahu FM also broadcasts to one particular tribal group, Ngāi Tahu but, unlike Radio Ngāti Porou, is based in a city.

Table 23: 2000–2003 Amount of Te Reo Māori for Radio Ngāti Porou

<i>Response</i>	<i>Number</i>	<i>Percentage</i>
<i>Excellent</i>	171	24.60%
<i>Very Good</i>	180	25.90%
<i>Okay</i>	278	40.00%
<i>Not so good</i>	23	3.31%
<i>Poor</i>	14	2.01%
<i>No Answer</i>	29	4.17%
<i>Total</i>	695	100.00%

Table 24: 2000–2003 Amount of Te Reo Māori for Tahu FM

<i>Response</i>	<i>Number</i>	<i>Percentage</i>
<i>Excellent</i>	44	10.05%
<i>Very Good</i>	164	37.44%
<i>Okay</i>	176	40.18%
<i>Not so good</i>	44	10.05%
<i>Poor</i>	10	2.28%
<i>No Answer</i>	00	0.00%
<i>Total</i>	438	100.00%

Tables 23 and 24 suggest there is a variance in feedback from the rural station to the urban station. 50.50% of Radio Ngāti Porou listeners rated the amount of te reo Māori broadcast by Radio Ngāti Porou as either ‘Excellent’ or ‘Very Good’. 47.94% of Tahu FM listeners rated the amount of te reo Māori broadcast by Tahu FM as ‘Excellent’ or ‘Very Good’. 3.31% of Radio Ngāti Porou listeners felt that the amount of te reo Māori

broadcast by their station was ‘Not So Good’, yet 10.05% of Tahu FM listeners felt the same way about their own station.

Tables 25 and 26 show responses from the 2003–2005 survey to quality of te reo Māori broadcast for Te Hiku ō Te Ika and Kia Ora FM. Te Hiku ō Te Ika is another rurally based station, broadcasting from Kaitaia to a group of Northland tribes in and around the top of the North Island. Kia Ora FM is an urban station broadcasting out of Palmerston North to the people of the Rangitāne tribe. However, being an urban centre, there are many Māori and many tribes living in the primary broadcast area of Kia Ora FM.

Table 25: 2003–2005 Quality of Te Reo Māori for Te Hiku ō Te Ika

	Low Language Ability						Average Language Ability						Competent/Fluent Language Ability					Total
	0	1	2	3		%	4	5	6	7		%	8	9	10		%	
No answer	0	0	0	0	0	0.00%	0	0	0	0	0	0.00%	0	0	0	0	0.00%	0
Excellent	0	2	3	2	7	11.29%	13	10	16	14	53	45.69%	13	3	22	38	52.78%	98
Very Good	0	1	8	13	22	35.48%	9	7	7	14	37	31.90%	6	2	9	17	23.61%	76
Okay	0	4	4	11	19	30.65%	4	6	6	4	20	17.24%	4	5	5	14	19.44%	53
Not so good	0	2	3	2	7	11.29%	1	3	1	0	5	4.31%	0	0	2	2	2.78%	14
Poor	0	3	2	2	7	11.29%	1	0	0	0	1	0.86%	1	0	0	1	1.39%	9
Total	0	12	20	30	62	100.00%	28	26	30	32	116	100.00%	24	10	38	72	100.00%	250

Table 26: 2003–2005 Quality of Te Reo Māori for Kia Ora FM

	Low Language Ability						Average Language Ability						Competent/Fluent Language Ability						Total
	0	1	2	3		%	4	5	6	7		%	8	9	10		%		
No answer	0	2	1	0	3	3.85%	0	0	0	0	0	0.00%	0	0	0	0	0.00%	3	
Excellent	0	0	4	4	8	10.26%	1	4	2	1	8	7.92%	2	1	1	4	9.30%	20	
Very Good	0	4	13	12	29	37.18%	10	11	8	9	38	37.62%	8	8	3	19	44.19%	86	
Okay	0	3	11	11	25	32.05%	9	13	8	7	37	36.63%	3	1	7	11	25.58%	73	
Not so good	0	4	4	2	10	12.82%	3	4	3	5	15	14.85%	2	2	3	7	16.28%	32	
Poor	0	0	2	1	3	3.85%	0	0	1	2	3	2.97%	1	0	1	2	4.65%	8	
Total	0	13	35	30	78	100.00%	23	32	22	24	101	100.00%	16	12	15	43	100.00%	222	

Once again the findings suggest that listeners to the rural stations were more inclined to give positive responses to language questions than urban listeners. 77.59% of Te Hiku ō Te Ika listeners with average Māori-language ability rated the quality of te reo Māori broadcast as either ‘Excellent’ or ‘Very Good’. 45.54% of Kia Ora FM listeners with average Māori-language ability had similar ratings. 52.78% of Te Hiku ō Te Ika listeners who have competent Māori-language expertise stated that the quality of te reo Māori was ‘Excellent’. Only 9.30% of competent Māori-language users from Kia Ora FM agreed. Findings also show that Kia Ora FM listeners were more likely to give negative feedback in response to quality of te reo Māori broadcast than those listeners to Te Hiku ō Te Ika. 5.17% of Te Hiku ō Te Ika listeners with average Māori-language proficiency rated the quality of te reo Māori as either ‘Not So Good’ or ‘Poor’. 17.82% of Kia Ora FM listeners with average Māori-language skills rated the quality of te reo Māori as either ‘Not So Good’ or ‘Poor’. 4.17% of Te Hiku ō Te Ika listeners with high Māori-language ability rated the quality of te reo Māori as either ‘Not So Good’ or ‘Poor’. 20.93% of Kia Ora FM listeners with high Māori-language ability also rated the quality of te reo Māori broadcast as either ‘Not So Good’ or ‘Poor’.

Tables 27 and 28 show responses to the question about language support for Tūwharetoa FM and Radio Waatea. Tūwharetoa FM is a semi-rural station broadcasting from Tūrangi through to Taupō and the surrounding districts. Tūwharetoa FM generally broadcasts to one tribal body, Ngāti Tūwharetoa. Radio Waatea broadcasts from Auckland and has the highest Māori population of all the twenty-one Māori radio stations. Radio Waatea broadcasts to a mixture of different tribal groups throughout New Zealand’s biggest urban centre.

Table 27: 2000–2003 Help With Learning Te Reo Māori for Tūwharetoa

<i>Response</i>	<i>Number</i>	<i>Percentage</i>
<i>Excellent</i>	68	11.76%
<i>Very Good</i>	192	33.22%
<i>Okay</i>	252	43.60%
<i>Not so good</i>	40	6.92%
<i>Poor</i>	26	4.50%
<i>No Answer</i>	00	0.00%
<i>Total</i>	578	100.00%

Table 28: 2000–2003 Help With Learning Te Reo Māori for Radio Waatea

<i>Response</i>	<i>Number</i>	<i>Percentage</i>
<i>Excellent</i>	42	9.61%
<i>Very Good</i>	152	34.78%
<i>Okay</i>	168	38.44%
<i>Not so good</i>	55	12.59%
<i>Poor</i>	18	4.12%
<i>No answer</i>	02	0.46%
<i>Total</i>	437	100.00%

Results show that there is only a very small difference in positive feedback between the two stations in regard to the question about Māori-language support. 44.98% of Tūwharetoa FM listeners rated the help the station gives them in learning te reo Māori as either ‘Excellent’ or ‘Very Good’. This position was supported by 44.39% of listeners to Radio Waatea. The results show only the slightest amount of difference in positive feedback. But the variation is more significant for negative feedback. 11.42% of Tūwharetoa FM listeners rated the station’s language support as either ‘Not So Good’ or ‘Poor’. 16.71% of Radio Waatea listeners decided their station’s Māori-language support was either ‘Not So Good’ or ‘Poor’. There is approximately a 5% difference in negative feedback between the stations.

The results indicate a variance in responses to language questions depending upon the type of station surveyed. Tables 23, 24, 25, 26, 27 and 28 examined the results from six different stations with regard to a particular language question. The research clearly shows that listeners to the rural or semi-rural stations were more likely to give positive responses to the survey’s language questions than listeners to the urban stations. Likewise, urban stations received a higher percentage of negative responses to the language questions than rural or semi-rural stations. The results don’t indicate that listeners were not supportive of the language component of any of the stations surveyed, and in fact the findings show that the majority of feedback was positive. What the research does uncover is the variance in response to stations that broadcast to rural or semi-rural listeners, and stations that broadcast to urban listeners.

This research strongly suggests that station location influenced listeners’ responses to the survey’s language questions. What also became apparent when examining the findings,

were the effect that differences in programming had on language responses. While all stations are required to broadcast a minimum amount of Māori language to qualify for funding, some stations broadcast well above this requirement and maintain a very high Māori-language focus. Other stations broadcast the required amount of te reo Māori, and then broadcast more bilingual or English-language programmes. The findings show that responses to the survey's language question were influenced by the type of programming broadcast by a particular station.

To highlight the difference in language responses in the survey and the stations' programming, two stations were chosen and their results examined. The first station is Te Ūpoko o Te Ika, which was the first Māori radio station to go to air. Te Ūpoko is a staunch Māori-language radio station, broadcasting high levels of Māori language at all times. The general consensus is Te Ūpoko broadcasts to a more mature audience with a competent understanding of te reo Māori. The second station examined is Ātiawa Toa, which broadcasts more bilingual and English-language programmes than Te Ūpoko. Ātiawa Toa listeners tended to have either limited or average Māori-language skills, and many listeners are considered youth. Both stations are urban and broadcast from Wellington.

Tables 29 and 30 shows results from the 2003–2005 survey for amount and quality of te reo Māori for Te Ūpoko o Te Ika.

Table 29: 2003–2005 Amount of Te Reo Māori for Te Ūpoko o Te Ika

	Low Language Ability						Average Language Ability						Competent/Fluent Language Ability					Total
	0	1	2	3		%	4	5	6	7		%	8	9	10		%	
No answer	0	0	0	0	0	0.00%	0	0	1	0	1	1.92%	0	0	0	0	0.00%	1
Excellent	0	0	0	0	0	0.00%	1	3	2	7	13	25.00%	8	3	6	17	51.52%	30
Very Good	0	0	0	4	4	57.14%	6	4	7	9	26	50.00%	6	1	3	10	30.30%	40
Okay	0	0	0	3	3	42.86%	2	0	5	5	12	23.08%	3	1	1	5	15.15%	20
Not so good	0	0	0	0	0	0.00%	0	0	0	0	0	0.00%	1	0	0	1	3.03%	1
Poor	0	0	0	0	0	0.00%	0	0	0	0	0	0.00%	0	0	0	0	0.00%	0
Total	0	0	0	7	7	100.00%	9	7	15	21	52	100.00%	18	5	10	33	100.00%	92

Table 30: 2003–2005 Quality of Te Reo Māori for Te Ūpoko ō Te Ika

	Low Language Ability						Average Language Ability						Competent/Fluent Language Ability					Total
	0	1	2	3		%	4	5	6	7		%	8	9	10		%	
No answer	0	0	0	0		0.00%	0	0	1	0		1.92%	0	0	0		0.00%	1
Excellent	0	0	0	1		14.29%	3	2	2	8		28.85%	9	3	6		54.55%	34
Very Good	0	0	0	3		42.86%	5	5	8	8		50.00%	7	1	4		36.36%	41
Okay	0	0	0	3		42.86%	1	0	4	5		19.23%	2	1	0		9.09%	16
Not so good	0	0	0	0		0.00%	0	0	0	0		0.00%	0	0	0		0.00%	0
Poor	0	0	0	0		0.00%	0	0	0	0		0.00%	0	0	0		0.00%	0
Total	0	0	0	7		100.00%	9	7	15	21		100.00%	18	5	10		100.00%	92

Tables 31 and 32 depict the 2003–2005 survey results for Ātiawa Toa in regard to amount and quality of te reo Māori broadcast.

Table 31: 2003–2005 Amount of Te Reo Māori for Ātiawa Toa

	Low Language Ability						Average Language Ability						Competent/Fluent Language Ability					Total
	0	1	2	3		%	4	5	6	7		%	8	9	10		%	
No answer	0	0	0	0		0.00%	0	0	0	0		0.00%	0	0	0		0.00%	0
Excellent	0	1	2	7	10	12.35%	3	4	3	9	19	22.89%	3	3	4	10	28.57%	39
Very Good	0	7	15	9	31	38.27%	9	10	5	6	30	36.14%	4	3	4	11	31.43%	72
Okay	0	6	14	17	37	45.68%	8	5	3	4	20	24.10%	7	1	2	10	28.57%	67
Not so good	0	2	1	0	3	3.70%	4	3	3	2	12	14.46%	1	1	1	3	8.57%	18
Poor	0	0	0	0	0	0.00%	0	1	0	1	2	2.41%	0	0	1	1	2.86%	3
Total	0	16	32	33	81	100.00%	24	23	14	22	83	100.00%	15	8	12	35	100.00%	199

Table 32: 2003–2005 Quality of Te Reo Māori for Ātiawa Toa

	Low Language Ability						Average Language Ability						Competent/Fluent Language Ability					Total
	0	1	2	3		%	4	5	6	7		%	8	9	10		%	
No answer	0	0	0	0	0	0.00%	0	0	0	0	0	0.00%	0	0	0	0	0.00%	0
Excellent	0	1	2	7	10	12.35%	3	4	4	9	20	25.00%	3	3	3	9	25.71%	39
Very Good	0	7	14	9	30	37.04%	10	9	4	7	30	37.50%	3	3	4	10	28.57%	70
Okay	0	7	14	17	38	46.91%	6	6	5	5	22	27.50%	9	1	3	13	37.14%	73
Not so good	0	1	2	0	3	3.70%	2	3	1	0	6	7.50%	0	1	0	1	2.86%	10
Poor	0	0	0	0	0	0.00%	0	1	0	1	2	2.50%	0	0	2	2	5.71%	4
Total	0	16	32	33	81	100.00%	21	23	14	22	81	100.00%	15	8	12	35	100.00%	196

Results for language responses from Te Ūpoko o Te Ika and Ātiawa Toa show significant variations. 75% of Te Ūpoko o Te Ika listeners with average Māori-language skills rated the amount of language broadcast as either 'Excellent' or 'Very Good', and this was supported by 81.82% of Te Ūpoko listeners who are competent or fluent Māori speakers. These results compare with 59.03% of listeners with average Māori-language abilities for Ātiawa Toa, and 60% of listeners competent in te reo Māori. The results show approximately a 15% difference in positive results for listeners with average Māori-language skills from Te Ūpoko o Te Ika and Ātiawa Toa, and a 21% difference for those more competent with the language.

Results were similar for responses to quality of te reo Māori broadcast. 57.15% of Te Ūpoko o Te Ika listeners with limited Māori-language ability rated the quality of te reo Māori broadcast as either 'Excellent' or 'Very Good', and 49.39% of the corresponding group of Ātiawa Toa listeners gave similar responses. 78.85% of Te Ūpoko o Te Ika listeners with average Māori-language ability rated the quality of te reo Māori as either 'Excellent' or 'Very Good'. 62.50% of Ātiawa Toa listeners with average Māori-language ability felt the same about their station. 90.91% of competent Māori-language speakers who listen to Te Ūpoko o Te Ika rated the quality of te reo Māori as either 'Excellent' or 'Very Good'. 54.28% of Ātiawa Toa listeners who understand and speak Māori rated the quality as 'Excellent' or 'Very Good'. These results show a significant difference in feedback, with Te Ūpoko o Te Ika listeners more likely to give positive responses than Ātiawa Toa listeners.

Closer examination of the results indicates that listeners to Ātiawa Toa were more likely to give negative feedback to the language questions than listeners to Te Ūpoko o Te Ika. 3.70% of Ātiawa Toa listeners with limited Māori-language ability rated the amount of te reo Māori as either 'Not So Good' or 'Poor'. 16.87% of Ātiawa Toa listeners with average Māori language, and 11.43% of Ātiawa Toa listeners with competent Māori-language skills, decided the amount of te reo Māori broadcast was either 'Not So Good' or 'Poor'. For the amount of te reo Māori broadcast, there were no negative responses from Te Ūpoko o Te Ika listeners with limited or average Māori-language skills. Only 3.03% of listeners with competent Māori language rated the amount of quality language broadcast as either 'Not So Good' or 'Poor'. While there were a limited number of

negative responses from listeners to Ātiawa Toa to the quality of te reo Māori broadcast, there were no negative responses from any Te Ūpoko o Te Ika participants.

Results show that stations with a significant Māori-language focus generally received more positive feedback to the survey questions about Māori language than stations with fewer Māori-language programmes. Also, stations that broadcast higher bilingual and English-language programmes received more negative responses than stations with a higher Māori-language content. However it must be noted that the above results in no way reflect the listenership or overall findings for particular stations. For instance, the two stations profiled above, Ātiawa Toa and Te Ūpoko o Te Ika, show noticeable variances in listener responses to the survey's questions about Māori language. It may seem that Te Ūpoko received more positive feedback in general because listeners' responses to the station's Māori language programming were more positive. Yet Ātiawa Toa had more positive responses than Te Ūpoko for programming and type of music broadcast, and had a higher percentage and number of Māori listeners. The Māori language responses for the stations examined in this study are one component of a bigger overall survey.

5.7 Conclusion

The quantitative results presented in this chapter prove that Māori radio is having a positive effect on Māori-language revitalisation. Results clearly show that approximately half of the Māori population living in the primary broadcast area of the twenty-one Māori radio stations listens to Māori radio. These listeners have shown high support for the amount and quality of Māori language broadcast by the stations. Perhaps more importantly for this study are the findings that show the stations are supporting listeners to learn the Māori language. Collectively these results indicate that Māori radio is an effective tool for promoting the language, and supporting listeners to improve their language.

This chapter has further revealed findings that suggest the influence of Māori radio is dependent upon listeners' age, station location and station programming. Results show that listeners aged 30 years or older were more likely to be supportive of the language component of Māori radio than those aged 0 to 29 years. Likewise, results for Māori-language content tended to be more positive for rural or semi-rural stations, and stations

that broadcast high amounts of Māori-language programmes, than urban stations, or stations that did not have such a high focus on Māori-language programming. These findings are re-examined in the next chapter, which deals with the qualitative data collected by the Te Reo Pāho project.

CHAPTER SIX

TUKUTUKU

*'Te kai a te rangatira he kōrero'*²⁴

- 6.1 Introduction
- 6.2 Importance of language broadcasting
- 6.3 Role of Māori radio
- 6.4 Māori-language revitalisation
- 6.5 Dialectal broadcasting
- 6.6 Quality Māori-language broadcasting
- 6.7 Training
- 6.8 Language broadcasting for age groups
- 6.9 Funding
- 6.10 Conclusion

6.1 Introduction

This chapter explores the qualitative data collected during the Te Reo Pāho research project. Between 2000 and 2005, 195 focus-group discussions were conducted with various Māori groups and organisations throughout the country. The groups were chosen to represent a demographic cross-section of the Māori population and were invited to participate in interviews. Focus-group discussions usually lasted between thirty minutes and one hour, however sometimes the interviews lasted much longer and were extended depending on the attitude and willingness of participants. All focus-group discussions were conducted by me and were generally unstructured, although at times questions were posed by the facilitator to encourage discussion. The interviews were recorded on audiotape, transcribed and analysed before findings were included in various station reports. Using a thematic content-analysis methodology, the findings from all focus-group discussions have been examined and included within this thesis. Feedback from the focus groups covered a number of topics; however for the purposes of this study, only findings related to language broadcasting and other major issues have been examined.

²⁴ My Translation: 'Discussion is the food of a chief.' This proverb refers to the importance of dialogue.

Selected quotations have been taken from the focus-group discussions and included within the text of this thesis.

6.2 Importance of Language Broadcasting

Broadcasting has an important role to play in indigenous language revitalisation (Cantoni 1996), and for the Māori language, radio has a role to play in its survival. The importance of language broadcasting for Māori was not lost on listeners, and many expressed their support for the role Māori radio plays in supporting te reo Māori.

'I think it is important because of the reo (language), yeah the reo (language). Just hearing it, and it's really good too for our young people listening to reo (language) and talking reo (language).' (Te Rongo o Te Reo Ngā Iwi FM Report, 2004: 31)

'Ko te mea nui ko te reo. Kāore he kaupapa i tu atu i te reo. Ki te kore ngā reo irirangi Māori ka raru Te Reo Māori. He mea nui ngā teihana ki te whakapāho tō tātou nei reo ki te iwi Māori. (Translation: The most important thing is our language. Nothing is more important than the language. Without the stations our language would have problems. The stations are crucial in broadcasting the language to Māori.) (Te Rongo o Te Reo Te Ūpoko Report, 2005: 28)

'I listen to that in the morning going to work, mainly because of the reo (language) because it's you know reo tuturu (good language).' (Te Rongo o Te Reo Radio Kahungunu Report, 2004: 33)

'The more we hear the reo (language) on, controlled by Māori for Māori, it's got to be good for us.' (Te Rongo o Te Reo Moana AM Report, 2003: 34)

More specific comments regarding the importance of language broadcasting for certain stations further show the support listeners have for the language component of Māori radio.

'Āe, me kōrero Māori tātou i ngā wā katoa, i te aō i te pō. Me whakapāho te reo ki wīwī ki wāwā. Ko Te Ūpoko tētahi rauemi e awhi mai nei i tōku reo.' (Translation: Yes we need to speak Māori all the time, in the day and in the night. Te Ūpoko is one resource that supports my own language.) (Te Rongo o Te Reo Te Ūpoko o Te Ika Report, 2005: 27)

'Mīharo ki ahau ki te whakarongo ki Te Reo Māori. Ki ngā kōrero mō tō mātou rohe, mō te waka, mō te mahi ā iwi, ā whānau, ā hapū rānei.' (Translation: It amazes me to hear the Māori language. To hear the language of our region, of

our canoe, of our tribe, of our families, of our sub-tribes.) (Te Rongo ō Te Reo Te Mānuka Tūtahi Report, 2003: 21)

The above qualitative feedback is highly supportive of the Māori language being broadcast on Māori radio, and clearly shows that listeners are aware of the importance of Māori-language broadcasting. These findings coincide with the results examined in Chapter Five which show high support for the amount and quality of Māori language broadcast by the stations (see 5.2.6, 5.2.7 & 5.2.8).

6.3 Role of Māori Radio

The issue of language broadcasting was frequently raised when listeners were asked to discuss the role of Māori radio. A concentrated number of focus-group participants thought Māori radio's major concern should be either the broadcasting of Māori language, or supporting Māori-language revitalisation.

'If you really examine what the station is all about it has to be the language. I believe their role is to teach us language and customs. I mean that's what they do for us anyway.' (Te Rongo ō Te Reo Te Hiku Report, 2005: 35)

'I think the roles of the stations are, one te reo (the language) two, informed discussion.' (Te Rongo ō Te Reo Kia Ora FM Report, 2004: 30)

'They have an obligation because to some people this is their contact with te reo (the language).' (Te Rongo ō Te Reo Final Report, 2005: 31)

Particular station responses reveal that even at a local level, listeners maintained the belief that language should be the paramount role of Māori radio.

'It helps to normalise the language for us, not to have it for the marae or only Māori zones. It's something that breaks the barriers and lets Māori be heard wherever and whenever.' (Te Rongo ō Te Reo Tahu FM Report, 2005: 30)

Other common responses to questions about the role of Māori radio included, communicating with the wider Māori community, broadcasting local history and information, supporting iwi (tribal) initiatives and broadcasting positive messages for youth listeners.

'It's a way of reaching the people, it's providing that link through the area. People who are living in the rural area, it provides that link it keeps them up to date with local events. I think it's important because it keeps people up to date and it also lets us know that our iwi is alive and well.' (Te Rongo ō Te Reo Ngāti Hine Report, 2005: 28)

'Ehara, ehara, he mea nui tērā. Kia whakapāhotia ngā mahi ō te iwi. Ngā mahi papai, ngā mahi kāore e tino papai ana.' (Translation: *Oh yes that's an important aspect. Communicating with the people. The good things and those things that are not so good.*) (Te Rongo ō Te Reo Te Mānuka Tūtahi Report, 2003: 21)

'...to provide positive messages and role models for our rangatahi (youth).' (Te Rongo ō Te Reo Tūrangānui ā Kiwa Report 2004: 29)

Māori radio is seen as essential in balancing the negative perceptions of Māori portrayed by the mainstream media. Focus-group comments about Māori-language broadcasting, Māori community broadcasting, positive Māori reinforcement, reaffirmation of identity, Māori-focused communication and the broadcasting of Māori events seem to suggest that Māori desire their own broadcasting media as a means of defining themselves. This conclusion coincides with other academic researchers working within the field of indigenous broadcasting (Girard, 1992; Molnar & Meadows 2001).

6.4 Māori-language revitalisation

Chapter Five of this thesis revealed data that indicate Māori radio is supporting listeners in learning the language. These quantitative findings are further supported by focus-group feedback where many participants stated that Māori radio facilitates their language learning process. Māori radio is often viewed as an educational tool, especially when concerned with language broadcasting.

'You know now that my Te Reo Māori (Māori language) is very limited eh. I don't kōrero (speak) too well but I have been learning for the past year. To help me learn...I might not understand a lot of what is being said sometimes you know, but I have it on all the time in the car and at home. I don't know how but over the time I have increased my understanding of words and now phrases. The station helps me to pick up little things. At first it was hard but I got better.' (Te Rongo ō Te Reo Te Ūpoko ō Te Ika Report, 2005: 27)

'We are always getting new things off the radio, and they teach us stuff all the time. Lots of Māori things and reo (language) eh, that's a good thing.' (Te Rongo o Te Reo Final Report, 2005: 33)

'...they have the kaumātua (elder) show, you know which is in the morning of course. And that is really popular ... it talks about just issues that kaumātua (elders) find important like whakataukī (proverbs), they might talk about whakataukī (proverbs) or they might talk about raupatu (confiscation) one day, or they might talk about i ngā rā o mua, ngā kōrero o neherā (days gone past, aspects of our past).' (Te Rongo o Te Reo Radio Kahungunu Report, 2004: 31)

'I speak Māori and the station is a medium that I use to help my language. At work and away from home I am not around many people who speak Māori, well they are all Pākehā to tell you the truth. But I can turn on the radio and keep informed as well and keep hearing the language.' (Te Rongo o Te Reo Te Korimako Report, 2005: 30)

'It gives you a life eh, just to say, what they are talking about, so you go off and learn it. When you keep listening you get more kupu (words) and in your vocab. Especially when you get those people like Hōhepa talking.' (Te Rongo o Te Reo Te Mānuka Tūtahi Report, 2003: 23)

Feedback shows that both mature listeners who speak Māori, and youth listeners who have limited Māori-language ability, are receiving Māori-language support from Māori radio.

'Pai ngā hotaka e whakapāho ngā mahi ā ngā koroua me ngā kuia. Ae, ka ako koe i ngā kōrero i runga i te reo irirangi.' (Translation: *The programmes that broadcast material for the elders are good. You learn those things through the radio.*) (Te Rongo o Te Reo Raukawa FM Report, 2004: 25)

'...the young ones really like that. Oh yeah my kids love it, the teenagers. They all speak Māori, but they like the way everyone switches, because that's the way they speak. There are groups from Kura Kaupapa and stuff, that's how they talk, bilingual.' (Te Rongo o Te Reo Ngāti Porou Report, 2004: 33)

When the above qualitative findings are combined with the quantitative data examined in the previous chapter, there is strong evidence to suggest that Māori radio is having a positive impact on the Māori-language revitalisation of its listeners. In the 2000–2003 survey, 16.63% of listeners rated the support they received from stations in learning te reo Māori as 'Excellent'. 29.91% of participants thought the stations' language help was 'Very Good' and 35.04% of listeners felt it was 'Okay'. The 2003–2005 survey indicated that for those who have no or limited Māori-language skills, 27.07% rated the support

they receive from Māori radio as 'Excellent'. 34.90% thought it was 'Very Good' and 25.11% were neutral. 11.67% decided it was either 'Not So Good' or 'Poor'. 27.10% of those with average Māori-language ability thought Māori radio was 'Excellent' in its help with learning te reo Māori. 29.80% rated it as 'Very Good' and 7.41% indicated the opposite. 62.89% of listeners competent or fluent in Māori rated the help they received from Māori radio as either 'Excellent' or 'Very Good'. 26.06% believed it was 'Okay' and 7.92% gave negative responses. Both the statistical findings and the focus-group feedback show positive support for the role Māori radio plays in language revitalisation.

The evidence indicates that Māori are listening to Māori radio in order to enhance their Māori-language skills. What's more, the findings show that Māori radio is supporting the revitalisation of te reo Māori by broadcasting language programmes that promote language learning. While the quantitative research clearly shows high support for the language component of Māori radio, the qualitative data reveal more detail around how listeners' language is being influenced by the various Māori stations. This qualitative research not only shows how Māori radio is supporting the revitalisation of Māori language in general, but also how the various stations assist in the maintenance of regional or tribal-specific dialects.

6.5 Dialectal Broadcasting

There is occasional debate among some Māori-language speakers about the revitalisation of the Māori language and the need to maintain tribal dialects. It could be argued that the Māori language itself is a standardised form of language, and there are actually many different Māori languages or tribal languages. Some speakers of Māori, especially native speakers, often argue that more emphasis should be placed on teaching tribal languages as opposed to a standardised Māori language. Others believe that there may not be enough speakers of the many unique dialects to accomplish this task, and resources should be concentrated on getting as many people as possible to learn Māori. Once these people speak Māori then they can develop their own dialectal tongue if they so desire. While participants in the focus groups were not asked questions around the merits of broadcasting either a standardised Māori language or a tribal dialect, the issue was often raised and discussed. The general feeling was that because the stations are regionally located and broadcast to either a defined area or tribal group, they should have a higher focus on dialect than perhaps a national broadcasting medium. Many listeners supported

the notion that the different radio stations, and in particular the iwi (tribal) stations, should solely broadcast in the dialect of that region.

'They need to broadcast our reo (language) before another. Okay, any Māori is good I guess, but, well it's more about us here. Our language and stories and tikanga (customs).' (Te Rongo o Te Reo Awa FM Report, 2005: 31)

'Couse we want to hear about us, language, history.' (Te Rongo o Te Reo Final Report, 2005: 33)

'Ko Tainui mātou, nō tēnei awa, nō tēnei rohe. Me whakapāho o mātou ake reo kaua ko tētahi atu.' (Translation: We are Tainui, from this river and this region. We should broadcast our own language and not anyone else's.) (Te Rongo o Te Reo Radio Tainui Report, 2004: 32)

'We're supposed to be teaching our people te reo (the language). Our own reo (language).' (Te Rongo o Te Reo Tūwharetoa FM Report, 2003: 32)

A number of listeners gave praise to various stations for broadcasting the unique dialect of a particular area. Some listeners stated that their tribal station was the only medium that supported the revitalisation of their tribal dialect, while every other resource concentrated on a general Māori language.

'I think that in retaining our unique sort of dialect it's quite good. Cause as you know if you go to any institution your reo (language) is basically dependent upon where your tutor is from. So in terms of, sort of, pushing through our distinctive tongue I think it's good. And I think if we lost the station we wouldn't have any other type of medium that can do that job.' (Te Rongo o Te Reo Moana AM Report, 2003: 35)

'He pai hoki te whakapāho i te reo o tēnei takiwa. Koirā pea te rerekē ki ētahi atu teihana Māori, ko te reo o tēnei teihana te reo o Ngā Puhi.' (Translation: It's important that they broadcast the language of this region. That's the difference between other stations, the language of this station is the language of Ngā Puhi.) (Te Rongo o Te Reo Tautoko FM Report, 2004: 29)

While there was admiration for the stations that broadcast a particular dialect, a large number of focus-group participants expressed their desire to have this aspect increased. This desire for more dialect often ran parallel with a request to increase the local content broadcast by Māori radio, including history, traditions, customs, genealogy, myths,

legends, origins, beliefs and virtually anything of a historical Māori nature that pertained to a particular region.

'...can actually listen to some of our kaumātua ki te kōrero te reo, te rongō i ngā kupu, te mita. Koina tētahi mea kei te whaia e Tauranga Moana, te mita ō Tauranga Moana. Kāore mātou i rongō ki ngā kaumātua tūturu i te reo. Me pēhea ka mōhio te mita ō Tauranga Moana?.' (Translation: *...can actually listen to some of our elders speaking our language, to hear the words and dialect. That's one of the things we of Tauranga Moana are perusing, the dialect of Tauranga Moana. We are not hearing our elders who are true speakers of the language. How are we meant to learn the dialect of Tauranga Moana?')* (Te Rongō ō Te Reo Moana AM Report, 2003: 37)

'...and that's because the station's strength is iwi (tribe) focused. We can use it to push things for our people and to get our language out there. We need that to be more important to us, our language, Ngāi Tahu reo (language) not just any language. The speakers on the radio and those on air should be expected to use and speak our dialect and nothing else. If I had my way there would only be Ngāi Tahu reo on air and no other. It's the only station that can do it, and it should be expected.' (Te Rongō ō Te Reo Tāhū FM Report, 2005: 31)

'The radio station should put more programmes to increase our reo (language), to get programmes like say for instance kīwaha (idioms) or whakataukī (proverbs) sessions for ten minutes. That would improve our people's knowledge and te reo (the language)...I'd like to hear maybe an area on kupu tawhito (traditional words).' (Te Rongō ō Te Reo Radio Ngāti Porou Report, 2004: 34)

The focus-group feedback uncovered a link between dialectal broadcasting and the reaffirmation of identity. Listeners believed the various Māori radio stations broadcast language and programmes that pertained to their individual and unique needs. This type of broadcasting strengthens the bonds that listeners have with an area, with related kin and with their language, and instils in them a sense of pride when listening to their tribal radio station.

'It is an important tool for developing and strengthening our own identity, in profiling ourselves to the world in a manner that we feel is appropriate.' (Te Rongō ō Te Reo Tūrangānui ā Kiwa Report, 2003: 29)

'It's our station, and gives us a place to talk about ourselves and what is important to us.' (Te Rongō ō Te Reo Awa FM Report, 2005: 30)

'It's who we are and where we come from. It's kind of an identity thing...you know where it is. Our stories, local news, local topics. You wouldn't be able to talk about your issues.' (Te Rongo o Te Reo Tūwharetoa FM Report, 2003: 30)

The following statement is perhaps the most compelling and significant quote made during the research process. It gives some insight into the importance of Māori radio to listeners, and further suggests what components of Māori radio are most paramount. While this quote may be short, its meaning speaks volumes.

'I think it's vital for us. It's us and everything we are. It's our language, our knowledge and we need to know more.' (Te Rongo o Te Reo Ngāti Porou Report, 2004: 34)

As shown in the above quotations, and throughout the previous chapter, there is conclusive evidence to support the proposition that Māori radio is having a positive influence and impact on Māori-language revitalisation. Listeners acknowledge the importance of Māori-language broadcasting, perceive the role of Māori radio as one of language support, and are using Māori radio as a language resource to learn and retain their language. While these findings may suggest that Māori radio is achieving its primary purpose in supporting language revitalisation, the research also revealed a number of serious issues and areas of concern for the stations. The next section of this chapter examines those problematic aspects of Māori-language radio as identified by listeners.

6.6 Quality Māori-Language Broadcasting

While the results in the previous chapter indicate strong support for the quality of Māori language broadcast by the stations, the qualitative feedback suggests that there is certainly room for improvement. It was expected that the quantitative feedback for language questions would naturally be high because participants filling out this section of the survey sheets would be listeners to Māori radio and were more likely to be supportive of the Māori language. A greater understanding of language concerns was identified during focus-group discussions when participants were able to give more detailed answers to language questions. Two themes emerged when participants discussed the quality of the Māori language broadcast by the stations. First, listeners desire quality Māori-language programmes. These programmes should be focused on various age groups and cover a wide range of topics. Second, listeners to Māori radio want

presenters who are competent speakers of the language. While some stations, especially those with high Māori-language content, have very capable Māori-language announcers, other stations are not as fortunate. A number of listeners expressed their annoyance in having to listen to sub-standard Māori-language programmes, and announcers who did not have an adequate grasp of the language.

'Talking about the quality of the language, sometimes it's not used in the right context ... I want to listen to tūturu Māori (correct Māori).' (Te Rongo o Te Reo Moana AM Report, 2003: 37)

'The language skills, the Māori pronunciation of the words was so poor that you didn't actually know what was being said. It's about modelling, it's about putting the best that you've got out there so that people are actually learning through that medium as well.' (Te Rongo o Te Reo Kia Ora FM Report, 2004: 29)

'Some of the announcers need to improve the reo' (language). (Te Rongo o Te Reo Radio Tainui Report, 2004: 29)

'I think you can have total Māori programmes, but it has to be really classy, targeting lots of people. That's what I was saying in the beginning. There is a target group, they can still do things in Māori but they can change the way they do things. Being more professional, being more modern in how they use te reo (the language).' (Te Rongo o Te Reo Moana AM Report, 2003: 37)

In addition to increasing the quality of Māori-language programmes, many listeners also suggested these programmes contain more local content. By combining quality Māori language with local content a high number of listeners believe the stations would be more effective.

'Me whakanui ngā whakapāho Māori. Me whakanui te hītori o tēnei ake rohe. Ngā kōrero ā tēnei iwi o tēnei wāhi, me ngā kōrero o mātou nei marae. Me awhi tātou i te teihana ki te whakapāho ēnei tūmomo whakapāho.' (Translation: *We should have more Māori broadcasts. More broadcasts about the history of this region. Programmes of the different people of this region and our marae. We should help the station to try and broadcast these types of programmes*) (Te Rongo o Te Reo Raukawa FM Report, 2004: 25–26)

'Me whakapāho ngā kōrero me ngā hitori o tēnei rohe. Me rangahau kōrero mō te awa nei me te iwi o te awa. He aha ai? Ki te whakaako ēnei kōrero ki te hunga rangatahi, kia mōhio tonu rātou ki ngā kōrero ā ngā tipuna.' (Translation: *We need to broadcast the stories and history of this region. We*

should research the stories of our river and the people of the river. Why? So we can teach the younger generation, and so they can learn the stories of our ancestors.) (Te Rongo ō Te Reo Awa FM Report, 2005: 29)

When focus-group participants were asked exactly how stations should rectify issues around Māori-language programming and the quality of presenters, two major themes emerged. In regard to programming, listeners felt that the stations should be more proactive in collecting local material and creating their own programmes. Some listeners suggested that local language experts could be recruited to help create better language programmes for the stations. Feedback also suggests listeners were more inclined to have programmes produced at a regional level as opposed to one single national programme provider. This is because national programmes were less likely to concentrate on the areas where listeners were from. The overwhelming response to ensuring the Māori-language quality of presenters was training. A very high number of respondents identified language training, and training across a wide spectrum of fields, as the means to improve the quality of announcers.

6.7 Training

The lack of industry training within the Māori radio arena is an issue that has been identified in previous research (Jeffries, 1998; Whaanga, 1994: 143–44). Further study has uncovered the inadequate training for broadcasters in the Māori language (Grant, 1998: 85). This current research shows that listeners believe that Māori radio staff should undertake more frequent training, particularly in Māori language.

'For me I get frustrated about the quality, even if they are speaking English and the young ones they really need training. I'm quite happy about a relaxed style and I know our people have their own idiosyncrasies about how they speak and what they say, but in order to put, what the higher degree of professionalism about what they do, what excitement and giving them some flexibility, but how do you get somebody's standard of grammar up where they still can use exciting language and the quality of the reo' (language). (Te Rongo ō Te Reo Tūwharetoa FM Report, 2003: 30)

'...probably just offer some professional training in regards to the way you are put across as an announcer on the radio station, cause you have to remember it's coming across as language.' (Te Rongo ō Te Reo Radio Kahungunu Report, 2004: 37)

'But the people that you get in have to experience some sort of training there has to be some sort of forward thinking, or planning before they put the mike to their mouth and start talking.' (Te Rongo o Te Reo Kia Ora FM Report, 2004: 30)

There are some concerns around the negative effects that training can have on stations. For instance, the cost of training is a concern and stations may invest time and financial support in staff to improve their skill base. Once these people have become more skilled they are often recruited to work for other organisations. Māori radio is limited by its budget and has difficulty not only recruiting quality staff, but also retaining them. Still, regardless of the training expenses and issues to do with staff retention, the qualitative data clearly indicate that training is an issue that requires more attention. Purdey (1989: 30) supports this argument, stating that:

the whole radio industry is crying out for competent, skilled people to work within it in the future ... Training in basic broadcasting skills is the first step to high quality radio and must be practical, so that trainees can learn the fundamentals of how a studio and its equipment work, editing, interviewing and presentation techniques and the basics of broadcasting law.

6.8 Language Broadcast for Age Groups

During the course of the five years in which Te Reo Pāho conducted its research into Māori radio, two distinctive listening groups emerged. The two groups were generally classified by age, and throughout the many Te Reo Pāho reports are referred to as youth listeners and mature listeners. Unsurprisingly these two parties possess polarised views on music preference, programming needs and of course Māori-language broadcasting. Generally the more mature listeners, those aged thirty years and older, were inclined to listen to longer periods of total Māori-language programmes. This older audience was more likely to include speakers of the Māori language, and many expressed their desire to listen to Māori-language programmes.

'I prefer the Māori part of the programme because I suppose being the older age group I do speak Māori fluently and it gives me a buzz when I kōrero Māori, because a lot of our old people are gone, that umm speak that language.' (Te Rongo o Te Reo Radio Maniapoto Report, 2004: 35)

'Ki ahau nei te pakeke, kia nui ake Te Reo Māori i roto i tērā o tātou whare irirangi.' (Translation: To me as an elder, we should have more Māori at our radio.) (Te Rongo o Te Reo Te Mānuka Tūtahi Report, 2003: 30)

Opposing this view of total Māori-language programming were youth listeners. A large proportion of listeners aged twenty-nine years and younger expressed their dislike of long, extended Māori-language programmes. Not only did this younger age group find these programmes 'boring', but such programmes usually caused them to either find another station to listen too, or to turn the radio off.

'...but it's unfortunate that a lot of the young people are not into it eh, they'll listen to The Pulse for the music, when the Māori comes on they turn it over.' (Te Rongo ō Te Reo Pūmanawa FM Report, 2003: 31).

'It's all good if it's a rangatahi (youth) thing. So don't want to hear all the koro's (old men) speaking hard out. That's time to switch off.' (Te Rongo ō Te Reo Te Korimako FM Report, 2005: 31)

'It's sweet when the rangatahi (youth) is pumping the sounds, but the rest just turn it off, boring.' (Te Rongo ō Te Reo Radio Tainui Report, 2004: 27)

'It's boring when they speak too much Māori. We don't got any idea of what's going on.' (Te Rongo ō Te Reo Final Report, 2005: 30)

The above statements suggest that younger listeners are adverse to any kind of Māori-language broadcasting. However this is not the case. The Te Reo Pāho research shows that the younger audience desire Māori-language programming, but such programmes must be directed at their age group and cater for their needs. Younger listeners want youth-focused programmes and more programmes that are bilingual. The feedback indicates that youth are open to language broadcasting as long as it is in a package that is attractive to them.

'Yeah, we would listen to te reo (the language), we do understand...it's just um we don't like listening to boring talking all the time. Just have a few words and lines then play a song. I don't want to hear Nana talking about her stuff, makes me go to sleep, I'm like, turn it off. Have it about us...' (Te Rongo ō Te Reo Kia Ora FM Report, 2004: 29)

'We like Māori, but not too much at the same time. It gets boring listening to old people talking Māori too much.' (Te Rongo ō Te Reo Radio Ngāti Porou Report, 2004: 33)

'Have bilingual programmes. Have times where you can teach them different words ... more bilingual stuff, more. I don't know much either but it would be best if I could understand what they are talking about.' (Te Rongo ō Te Reo Raukawa FM Report, 2004: 28)

Further feedback actually shows that youth listeners are at times learning Māori from the radio, especially if the language items are short, exciting and attractive to them.

'Even if, yeah, if it's just a word or two like that cool to kōrero stuff. I hear it and can then try to use it too. Sometimes I do.' (Te Rongo ō Te Reo Te Korimako FM Report, 2005: 30)

'... like you pick up things a little along the way. Cool to kōrero was alright just a little bit at a time.' (Te Rongo ō Te Reo Tautoko FM Report, 2004: 30)

'Yeah it's really neat, they give you a phrase and then explain what the phrase is, I enjoy those and I guess a lot of young people who are trying to pick up the language should.' (Te Rongo ō Te Reo Pūmanawa FM Report, 2003: 30)

What the research shows is a serious lack of Māori-language programmes directed at youth listeners. The perception is that youth will learn Māori by listening to the same programmes as mature listeners. However, as the above research shows, this is not the case. There are distinctions between the preferences of these two separate listener groups, and youth will not listen to Māori-language programmes structured around the needs of mature listeners, just as the older audience won't tune into youth music and items. It appears that the vast majority of Māori-language programmes cater for mature listeners who have good command of the Māori language. A number of youth listeners stated that they desired more language programmes that targeted their age group.

'... there is no rangatahi (youth) programme on there that tries to push the language. There is a little but not really, we want more.' (Te Rongo ō Te Reo Moana AM Report, 2003: 31)

Adding to this problem is the shortage of young Māori announcers who speak Māori and can relate to the youth group. There is a preference for announcers of youth programmes to have a strong relationship to the audience they are broadcasting too. The general feeling from youth listeners is that for Māori radio to be serious about attracting them to the stations, the announcers must be from their generation and peer group.

'I honestly think that if you're going to be speaking the language that they would speak socially, you've got to have someone closer to their age group than someone my age, or it becomes a joke to them ...' (Te Rongo o Te Reo Kia Ora FM Report, 2004: 26)

'Ka maha ake ngā rangatahi kei runga. Me whakanui ake ngā mahi ā ngā rangatahi, he aha ō mātou mahi. Me maha ngā waiata, me paku ngā ads.' (Translation: *Have more youth on air. Broadcast youth events, and things we are doing. Have more songs and less ads.*) (Te Rongo o Te Reo Tūranga FM Report, 2004: 26)

Clearly there are concerns about Māori-language programming for Māori radio, and this is especially evident in the case of youth listeners. While there may be a host of language programmes that stations are able to broadcast, more and more listeners want increased local content and regional dialects within their language programmes. Māori listeners desire language programmes that have relevance to them and their region, and programmes that reaffirm their unique identity. In particular, youth listeners are attracted to language programmes, as long as they are youth focused and are presented in a package that appeals to their generation. At present there are too few Māori-language programmes focused on specific station areas, and certainly too few Māori-language programmes for youth listeners.

In Chapter Five we saw the difference in responses to the questions about Māori language in the survey, depending on the age of the listener. Mature listeners were more likely to be positive about the amount and quality of Māori language broadcast than youth listeners. This result was similar for responses to questions about the help the station gives listeners in learning the language. This chapter has revealed more insight into why this difference exists, and based on the qualitative data, the lack of quality Māori-language programmes that target specific listening groups is the reason for this problem. Mature listeners want quality Māori-language programmes that include local content and an increased concentration on dialect. Youth listeners want quality Māori-language programmes focused on their needs, and delivered by Māori-language speakers of their own peer group. At present there are too few Māori-language programmes of this nature to appease both mature and youth listeners.

Māori radio is in the unenviable position of having to cater for a wide range of listening preferences. Most Māori radio stations attempt to timetable their broadcasting format to

cover as many listening groups as possible. Usually this means that the stations will allocate brackets of time for certain audiences and, within the allotted slot, broadcast music and programmes they believe to be appropriate. Stations that are structured in this fashion will have youth programmes that are usually broadcast in English, supported with modern music and items. For the mature listeners, the stations will broadcast programmes that have high levels of Māori language and feature programmes like talkback or other pre-recorded language items. Many of the stations are structured in this manner to attract as many Māori listeners, from as many groups as possible, to maintain some type of commercial attractiveness for marketing and revenue purposes, and also to comply with the Te Māngai Pāho funding structure.

Yet this structure is not necessarily best for Māori-language revitalisation. What this research shows is that there is a major need to improve the Māori-language programmes broadcast by the stations. It is evident that all listeners, regardless of age or language ability, want quality Māori-language programmes, presented by quality Māori-language presenters who focus on the unique requirement of each station and each listening group. Undoubtedly, such improvements would only add to the language-revitalisation role of Māori radio.

6.9 Funding

Perhaps the most contentious issue associated with Māori radio is funding. There are two opposing parties to this argument: those who don't think Māori radio should be given any funding, and those who believe Māori radio requires more funding. Māori broadcasters are often besieged by politicians, mainstream broadcasters and even members of the public who see little benefit in funding Māori-language broadcasting. At times Māori broadcasters operate under the microscope of public scrutiny, with any contentious development quickly labelled as a blatant waste of public money. These same broadcasters are under increased pressure to deliver quality programmes within a very restricted budget.

Funding is examined within this section because of its direct relationship to language broadcasting. So far we have identified a number of language problems for Māori radio, including the need for quality Māori-language broadcasting, the development of specific language programming, recruitment and retention of Māori-language broadcasters,

language training for announcers and increasing the local content of Māori-language programmes. The reality for Māori radio is that these issues will not be dealt with unless the stations are sufficiently resourced. Until the stations have the capability to create their own programmes, or retain quality Māori-language staff, or produce language programmes for youth, the problems will continue. Funding must play a crucial part in ensuring the quality of Māori language on Māori radio. The relationship between funding and broadcasting was identified by a number of focus-group participants.

'Probably not enough money to fund them. That and resources are the main reason we can't do more with the station. We could improve on so many more things if we have the resources and capital.' (Te Rongo o Te Reo Tautoko FM Report, 2004: 30)

'Bro it's like anything Māori that works. They don't get anywhere near enough money. I sometimes feel sorry for them because you are asking them to do all this stuff with no more money. For them to be a serious station and have a bigger impact we need to fund them better.' (Te Rongo o Te Reo Ngāti Hine FM Report, 2005: 28)

Focus-group participants made the connection between funding and recruitment, retention and programming. The following statements show how listeners associate funding with the recruitment and retention of quality staff, and the broadcasting of improved Māori-language programmes.

'I think it's like anything, money plays a big part in it. If you want to get professional people in and those programmes operating, you have got to have that money. You might think, you know, aroha (love) and everything goes with it. But in this day and age you just have to be realistic.' (Te Rongo o Te Reo Moana AM Report, 2003: 37)

'...they need more funding to have some ability to get out and collect and gather, I mean that's a whole new area, that's something we don't do cause we can't afford it, but to actively collect new material to actively sift through old material.' (Te Rongo o Te Reo Ngāti Hine FM Report, 2005: 30)

The Crown has a direct responsibility to fund Māori radio as a means to promote the language. This obligation was identified within the findings of the Waitangi Tribunal in the Te Reo Māori claim of 1986, endorsed by the 1986 report from the Royal Commission on Broadcasting and further supported by Justice McGechan in a High

Court ruling in 1990 (McGechan, 1991: 61). Even the Privy Council in 1993 outlined the responsibility of the Crown to protect the language.

Foremost among those principles are the obligations which the Crown undertook of protecting and preserving Māori property, including the Māori language as part of taonga, in return for being recognised as the legitimate government of the whole nation by Māori. (Mana, 1994)

Therefore there is no doubt that the Government is responsible for funding Māori radio, to initially protect and then promote the Māori language. Yet two pertinent questions need to be posed. First, how much funding should Māori radio receive? Second, what should this funding be used for?

Perhaps the only way to answer the first question is by way of comparison. If we examine the funding administered by Te Māngai Pāho for Māori radio, and compare it with the funding New Zealand on Air gives to its two public radio stations, National Radio and Concert FM, we may better understand the acceptable level of funding for Māori radio.

Te Māngai Pāho assumed exclusive funding responsibility for Māori radio on 31 December 1994 (Te Māngai Pāho, 1994: 5). In its first year of funding Te Māngai Pāho allocated just over \$3.5 million to Māori radio. Of that \$3.5 million, \$2,494,000 was direct funding for twenty-one Māori radio stations. Eighteen stations received \$100,000 dollars each, Te Reo Irirangi o Maniapoto was given \$45,000, Te Ūpoko ō Te Ika were granted \$150,000 and Aotearoa New Zealand radio received \$499,000 (Te Māngai Pāho, 1995: 15). One year later the total budget for Māori radio increased from \$3.5 million to just over \$8 million. Of that \$8 million, \$5,170,000 was directly given to twenty-one Māori radio stations, with each station receiving about \$200,000 (Te Māngai Pāho, 1996: 16).

By 2000 the total direct funding to the twenty-one Māori radio stations had risen to \$6,624,000 (Te Māngai, 2000: 17) with an increase in total radio budget from just over \$8 million in 1995 to little over \$9 million in 2000 (Te Māngai Pāho, 2000: 24). In 2002, total funding for Māori radio was \$10,046,000, with each of the twenty-one stations receiving between \$240,000 and \$347,000 as operational budget. The latest funding

information for Te Māngai Pāho is shown in the 2004–2005 annual report. This document indicates that total funding for Māori radio is more than \$7.5 million. \$6,438,000 is direct funding to the stations, with each station receiving between \$240,000 and \$321,000.

New Zealand on Air is the country's broadcasting authority. Since 1995, this state-owned enterprise has funded Radio New Zealand, which in turn has resourced two public radio services, National Radio and Concert FM (Radio New Zealand, 1990). National Radio broadcasts a mixture of documentaries, features, drama and music. Its goal is 'broadcasting programmes that aim to reflect and develop our national identity and culture' (NZOA Annual Report, 2003/04: 22). Concert FM showcases New Zealand music and composition. The directive of Concert FM is to provide:

...a specialists' non-commercial, nationwide music and cultural programme...and access to the highest quality musical, artistic and cultural programmes featuring New Zealand and international artists. (NZOA Annual Report, 1992/93: 8)

As we have seen, in its first year of Te Māngai Pāho funding the twenty-one Māori radio stations received \$2.5 million in operational costs. In that same year Radio New Zealand received \$19.5 million, of which \$15,132,000 went to National Radio and \$4,268,000 to Concert FM (NZOA Annual Report 1994/95: 28). By 2001, funding for National Radio had increased to \$17,296,500 and to more than \$22 million in total for Radio New Zealand (NZOA Annual Report 2000/01: 17). The 2004–05 New Zealand on Air Annual report shows that Radio New Zealand is now funded to the sum of \$26,675,000. Over \$21 million is directed to National Radio and nearly \$5 million to Concert FM (NZOA Annual Report 2004/05: 23).

The above results clearly reveal a disparity in the funding levels between Māori radio and other publicly funded radio. For the last financial year, Concert FM received nearly \$5 million in funding, compared with any of the twenty-one Māori radio stations, which were granted around \$300,000 each. When examined next to the \$21,160,000 of funding granted to National Radio, it is evident that there are huge variances in funding and resources. The \$26,675,000 of funding for Radio New Zealand is allocated to resource only two stations. Yet the \$7.5 million of Māori-radio funding is divided between

twenty-one different stations. The consequences are that Māori radio has to equip and staff twenty-one Māori radio stations on less than \$8 million, while Radio New Zealand has more than three times this amount of funding to resource two stations. It is obvious that the Radio New Zealand stations are significantly better positioned to recruit and retain quality staff, produce quality programmes, train staff, maintain equipment, market its product and undertake research.

This disparity in funding can further be examined by breaking down funding by number of listeners. A Radio New Zealand media release dated 13 September 2005 reads:

The Research International survey results show that one in five people aged 15 and over listen to either National Radio and/or Concert FM in an average week. (Monday to Sunday midnight to midnight). The 2005 cumulative audience figure of 592,000 listeners remains consistent when compared with the 2004 figure of 606,100.²⁵

Results from Chapter Five of this thesis show that approximately 250,000 Māori people listened to Māori radio within a seven-day period. Research International's findings reveal that approximately 600,000 New Zealanders tune in to either National Radio or Concert FM in an average week. Broken down by funding per head of listener, Māori radio receives approximately \$30.50 for each listener. \$7,649,000 in total funding divided by 250,000 Māori listeners equates to \$30.59. Yet Radio New Zealand receives approximately \$44.50 per listener. \$26,675,000 in total funding divided by 600,000 listeners equates to \$44.45. Radio New Zealand receives around \$14.00 more in funding per head of listener than Māori radio. It must also be remembered that Radio New Zealand's funding is used for resourcing only two stations, whereas Māori radio funding supports twenty-one different stations.

To give some sense of understanding to the funding issues surrounding public radio, perhaps it is best to examine one Māori radio station and one Radio New Zealand station. For instance, Radio Ngāti Porou on the East Coast of the North Island broadcasts to a very particular audience, being the tribe of Ngāti Porou. Feedback suggests that audience satisfaction is high in regard to music, programming and Māori-language broadcasting (Te Rongo ō Te Reo Radio Ngāti Porou Report, 2004). Radio Ngāti Porou broadcasts the

²⁵ www.radionz.co.nz/media/rnz_retains_audiences_in_volatile_market

distinctive language of Ngāti Porou and its related history. Ngāti Porou have a dialect that is unique to the East Coast and customs and traditions that are particular to the station's broadcast area. The station celebrates this unique history and language by broadcasting certain programmes to its listeners. There is no other place in the world where this culture, language, history, customs and traditions are preserved. To deliver this special and precious type of service Radio Ngāti Porou receives around \$300,000 in public funds per year. At the other end of the spectrum, Concert FM broadcasts to the entire country. Its programming is generally composed of classical and specialists' items, and 'music comprises 85% of air time. Much of this is classical, with additional specialist music programming covering jazz, contemporary and world music'.²⁶

Concert FM broadcasts selected concerts, symphonies and orchestras from all around the world. Often famous composers such as Mozart, Beethoven, Handel, Strauss, Bach and others feature on the station. To deliver this service Concert FM receives nearly \$5 million in public funding per year.

My observation of the above funding situation is that a station broadcasting a language and history unique to this country only receives \$300,000 in public funding. Yet, another station broadcasting classical music and culture from around the world receives close to \$5 million in public money. As a country do we place more importance on a culture that has its origins in another part of the world, than we do in culture that is unique and indigenous to our own land? The above situation suggests that we do. Lack of funding for indigenous broadcasting is not unique to Māori. Molnar & Meadows (2001: 70) write: 'Indigenous media producers have been able to appropriate various technologies and apply them in culturally appropriate ways. Unfortunately, this is not a universal experience, largely because of an unevenness in the availability of funding for establishment, training, maintenance and production costs.'

My initial question at the beginning of this section on funding was, how much funding should Māori radio receive? On the basis of the evidence shown above, Māori radio should receive at least equivalent funding to that given to Radio New Zealand. The research shows that Radio New Zealand listeners receive about \$14 more per listener

²⁶ www.radionz.co.nz/about

than the twenty-one Māori radio stations. If we were to look at equity in funding, Māori radio would also be funded at \$44.50 per listener, and not at the current \$30.50 per listener. This means total funding for Māori radio should increase by at least \$3.5 million to be at level terms with Radio New Zealand. In addition, circumstances surrounding resources must be taken into account. That Māori radio has to equip, resource and staff twenty-one stations, as opposed to two, must also be factored into the funding equation. Therefore extra funding, on top of the \$3.5 million, should also be granted to Māori radio. Continued specialised study into radio funding is needed to produce an accurate figure of the level of funding needed for Māori radio.

It must be stated that in no way does this study suggest that Radio New Zealand, or any public radio for that matter, is over-funded. However what this section of research shows is that Māori radio is clearly under-funded, and therefore under-resourced. For this situation to be amended, equality of funding must be sought for all publicly funded radio.

The second question posed at the beginning of this section was, what should Māori radio funding be spent on? In light of the findings shown in Chapter Five and this Chapter, I believe this question is somewhat simple to answer. The vast majority of Māori radio funding should be spent on language revitalisation. As we have seen in this thesis, Māori radio itself was established as a means to protect the language. Māori worked tirelessly to establish Māori radio as a means of ensuring Māori-language survival. Through various hui, reports, Waitangi Tribunal hearings, New Zealand High Court injunctions and even Privy Council sessions, Māori have fought to have their own broadcasting medium. There was one common purpose to this movement, which was the preservation of the Māori language.

Therefore, based on the findings of this research, it is my position that the vast majority of Māori radio funding should be used to help revitalise the Māori language. For Māori radio, I believe this must include the development of quality Māori-language programmes. These programmes should be concentrated on listeners from different age groups and different language levels. Such language programmes must contain a high level of local content and be produced for particular station areas. Furthermore, increased funding needs to be channelled into Māori-language training for radio staff. All broadcasters should have a good command of the Māori language. Language training

is vital in ensuring that Māori radio achieves its primary goal. Funding should also help redeem problems around staff recruitment and retention. Often, competent Māori-language staff (usually those who have completed training programmes) leave because they are offered more attractive options. By better funding Māori radio stations, more resources can be allocated to ensure quality staff are retained.

Shifting the focus of funding onto language retention does not mean the service of Māori radio will decline in other areas. Māori radio will still be able to act as a communication medium within its broadcast area, and the stations will continue to broadcast Māori-focused information and news. Also, increased Māori language does not immediately isolate youth listeners. The research shows that youth are willing to tune into Māori-language programmes, as long as they are focused on their preferences and delivered by presenters of their own age group. Increasing bilingual programmes, or having snippets of Māori language as opposed to total Māori-language programmes, were further suggestions to attracting youth listeners and those who have no or very little Māori-language ability.

6.10 Conclusion

This chapter has examined the qualitative data collected during the Te Reo Pāho research project. The quantitative data shown in Chapter Five suggests support for the stations' language broadcasting is high, and this is further supported by the feedback revealed in this chapter. Responses from focus-group participants show that listeners believe Māori-language broadcasting is crucial to the Māori-language survival. These same listeners have stated that language broadcasting is a role that Māori radio must undertake. More importantly for this thesis, the qualitative data shown in this chapter prove that Māori radio is having a positive impact on Māori-language revitalisation. Many listeners have stated that Māori radio supports their language-learning endeavours, and this finding is further support by the research shown in Chapter Five.

The importance of dialectal broadcasting was another factor raised by listeners. Māori radio is leading the field in supporting the continuation of the unique dialects of various tribes. However, the data also show that there are areas of concern that need to be addressed for Māori radio to improve its Māori-language effectiveness. Quality programming, local content, language training, recruitment and retention and funding

were uncovered as problem areas for Māori radio, especially in terms of language broadcasting. This chapter further examined the need for increased funding and resources to ensure Māori radio can obtain its primary goal, which must be the continued revitalisation of the language.

CHAPTER SEVEN

MAHAU

'He kotahi nā Tūhoe e kata te pō'²⁷

- 7.1 Introduction
- 7.2 Tūhoe
- 7.3 Unique Tūhoe culture and language
- 7.4 Process to establish Tūhoe radio
- 7.5 Justifying a Tūhoe radio
- 7.6 Recommendations
- 7.7 Conclusion

7.1 Introduction

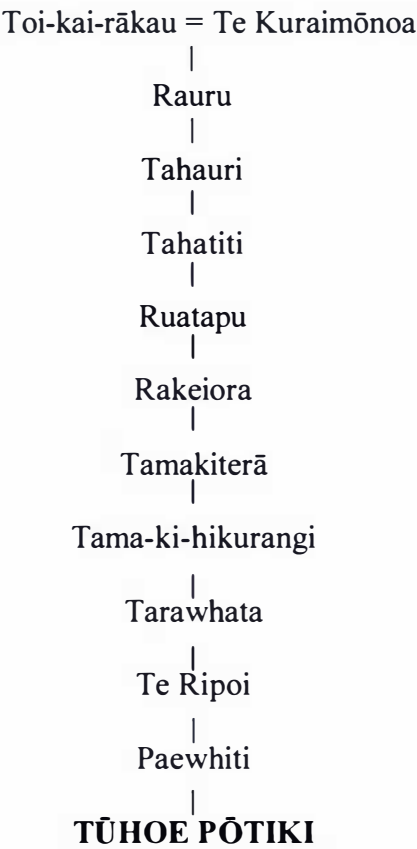
The purpose of this chapter is to explore the prospect of establishing a Māori radio station for my own tribe, Tūhoe. Throughout the course of my work with Te Reo Pāho I became aware of the importance of tribal radio stations. The evidence and findings presented in Chapters Five and Six of this thesis endorse how vital the stations are to Māori listeners. Māori radio reaffirms tribal identity, acts as a communication link between Māori listeners and supports Māori listeners in revitalising their language. Unfortunately Tūhoe were not part of the Māori radio explosion that occurred throughout the late 1980s and early to mid 1990s. So, while there are a number of Tūhoe broadcasters who work within the field of Māori broadcasting, Tūhoe do not have their own Te Māngai Pāho-funded radio station, or the ability to broadcast to the entire tribal region. This chapter will give some information about the tribe of Tūhoe, and further discuss why there is a real need to establish a publicly funded Tūhoe radio station. Chapter Seven will examine the process currently underway to secure funding for a radio station for Tūhoe, and explore the possible and probable outcomes should Tūhoe be successful in establishing their own radio station.

²⁷ My translation: 'While Tūhoe might be few in number, they have great prowess in battle.' This is one of the better-known proverbs of Tūhoe.

7.2 Tūhoe

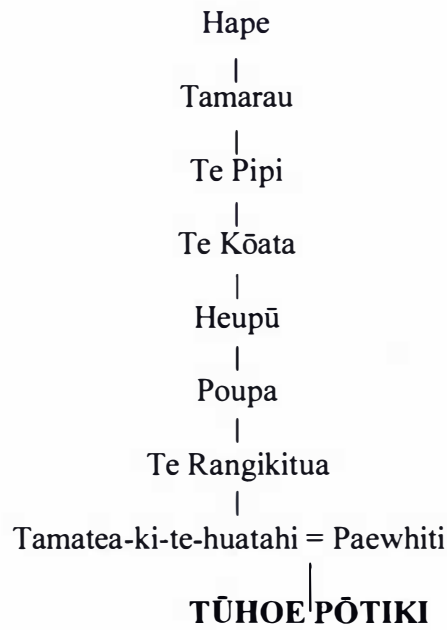
The people of Tūhoe trace their genealogy to a number of important ancestors, including Toi-kai-rākau, Hape, Pōtiki-tiketike, Toroa and the eponymous ancestor Tūhoe Pōtiki. The following genealogical table (Nikora, 2004: 4) shows the decent from Toi-kai-rākau to Tūhoe Pōtiki.

Table 33: Genealogical Table from Toi-kai-rākau to Tūhoe Pōtiki



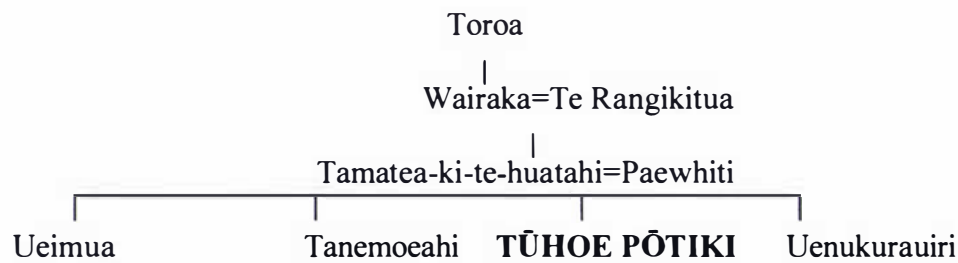
The following genealogical table (Best, 1996: Table 5) show the decent from Hape to Tūhoe.

Table 34: Genealogical Table from Hape to Tūhoe Pōtiki

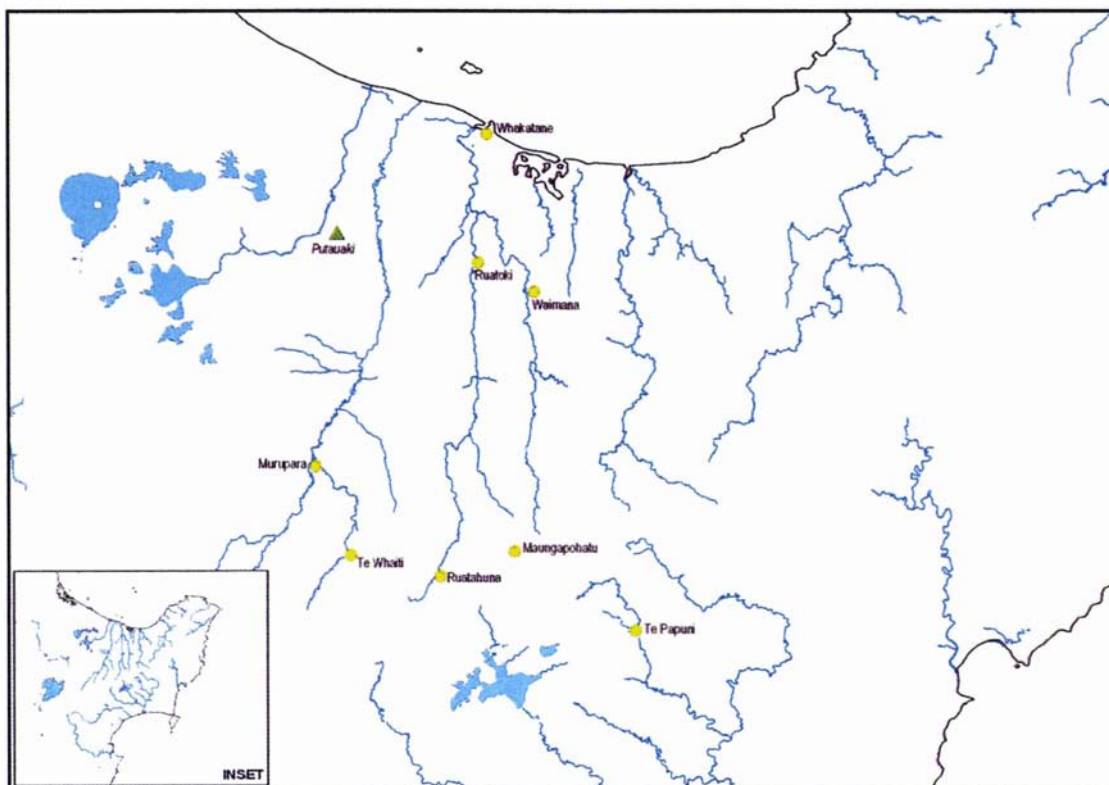


Tūhoe are part of a greater confederation of tribes whose ancestors crossed the ocean to Aotearoa aboard the vessel *Mātaatua* (Evans, 1997: 86). The following genealogical table (Best, 1996: Table 8) shows the direct line from Toroa, captain of the *Mātaatua*, to Tūhoe Pōtiki.

Table 35: Genealogical Table from Toroa to Tūhoe Pōtiki



Map 2: Tūhoe Tribal Area



The tribal region of Tūhoe includes the rugged mountains of the Urewera National Park and various surrounding areas. This territory includes the tribal strongholds of Ruatāhuna and Maungapōhatu, and encompasses various locations throughout the eastern Bay of Plenty and Western Hawkes Bay (Matamua, 1998: 2). Elsdon Best (1996: 8) described the boundaries of Tūhoe when he wrote: ‘...Tūhoe gained or settled, permanently or otherwise, the Waikaremoana, Papuni, Waimana, Ruātoki and Te Whaiti districts.’

Today Tūhoe are made up of more than twenty sub-tribes and maintain thirty-nine different marae (Nikora, 2000: 33–34). A number of descendants of Tūhoe continue to occupy the lands settled by their ancestors, living in the vicinity of their marae and maintaining many of their tribal traditions, customs and values.

According to the 2001 Census, Tūhoe are numerically the seventh biggest tribe in the country, with a population of 29,259 (Statistics New Zealand, 2001a: 11). Yet 81% of this Tūhoe population live outside their tribal area (Nikora, 2000: 39). 10,185 Tūhoe live in the Bay of Plenty, 4,977 in Auckland, 3,189 in Wellington, 2,865 in Waikato, 2,154 in

Hawkes Bay, 1,482 in Gisborne and 1,386 in the Manawatu and Whanganui region (Statistics New Zealand, 2001a: Table 4). It is also important to note that of the ten largest iwi, Tūhoe have the highest percentage of Māori-language speakers: 'Of the 10 largest iwi Tūhoe (42 percent) and Ngāti Awa (36 percent) recorded the highest percentage of people who could converse in Te Reo Māori' (Statistics New Zealand, 2001a: 12).

7.3 Unique Tūhoe Culture and Language

Perhaps the best example of the uniqueness of the Tūhoe culture is exemplified in a quote made by Tūhoe leader John Rangihau (1992: 190), who commented:

Although these feelings are Māori, for me they are my Tūhoetanga rather than my Māoritanga. My being Māori is absolutely dependent on my history as a Tūhoe person against being a Māori person...I am a Tūhoe person and all I can share in is Tūhoe history. To me, Tūhoetanga means that I do the things that are meaningful to Tūhoe.

While there is commonality between all Māori people, Rangihau stresses the importance of tribal origins and in particular for him, his Tūhoe origins. His feelings of belonging and shared history are expressed as his Tūhoetanga (Tūhoeness) and not his Māoritanga (Māoriness). In the above quote Rangihau is not suggesting he is not Māori, but rather stating that his identity and uniqueness is best understood in being Tūhoe as opposed to being Māori.

The uniqueness of the Tūhoe language and culture has been documented by many authors, academics, ethnologists, researchers, historians and writers. There exists literature examining Tūhoe in general (Best, 1996); Tūhoe settlements (Best, 1975; Sissons, 1991; Ruatāhuna Research & Development, 1992); Tūhoe land tenure (Stokes, Milroy & Melbourne, 1986; Miles, 1999; Ross, 1904; Roskrige, 1996); Tūhoe spirituality (Temara, 1991; Ra, 2004; Binney, 1979); Tūhoe myths (Melbourne, 1988); Tūhoe politics (Ballara, 1998; Bright, 1997); Tūhoe weaponry and warfare (Matamua, 1998); Tūhoe death customs (Best, 1905; McFarland, 2003); Tūhoe tattoo traditions (Higgins, 2004); Tūhoe marriage customs (Best, 1905); Tūhoe food customs (Best, 1902); and Tūhoe language (Black, 2000; Woodard, 1994). Such is the distinctive nature

of Tūhoe that the tribe has established a wealth of literature, with the above examples being just a few.

7.4 Process to Establish Tūhoe Radio

Establishing a radio station for Tūhoe is an idea that has been discussed for a number of years. Much of this discussion has been initiated by various Tūhoe broadcasters who, while working within the industry, have toyed with the notion of an independent Tūhoe station. Likewise, the Tūhoe Waikaremoana Māori Trust Board has attempted to create momentum towards establishing a Tūhoe radio station. Within the Board's *Te Arataki a Tūhoe – Whaia Kia Tutuki* report it reads:

Communication – the board needs to engage with the people of Tūhoe; with key stakeholders; with other iwi – how will it do this?

- Processes
- Technology
- Public Relations
- Whakapapa
- Media
- Interests
- Synergies

A radio station would clearly lend itself to supporting a number of the strategic goals outlined within the *Te Arataki a Tūhoe – Whaia Kia Tutuki* report.

In November 2003, Tūhoe broadcaster Hēmana Wāka requested that the Broadcast Communications Ltd (BCL) undertake a conceptual study of the establishment of a radio station for Tūhoe (BCL, 2003: 1). Essentially the report examined the logistics around a Tūhoe radio station and presented related budgetary costs. The BCL report states that it is possible to establish a station that broadcasts across the Tūhoe tribal area and includes the settlements of Taneātua, Ruātoki, Waimana, Waiōhau, Murupara, Edgumbe, Kawerau, Whakatāne, Ōpōtiki, Ruatāhuna, Te Waiiti, Maungapōhatu, Lake Waikaremoana and Piripaua (Ibid.: 5–8). However the report stated that it would cost \$284,000 to establish the infrastructure for such a station and further annual costs of

around \$40,000. These costs only apply to the actual broadcasting of a signal and don't include any station, staffing or equipment costs. It must be noted that the BCL report recommended that BCL broadcasting sites and transmitters be used by a Tūhoe station. The difficulty for Tūhoe is that its tribal area is covered by rugged mountains and thick native forest, which is obviously not conducive to broadcasting. To combat this, BCL suggests Tūhoe broadcast via a number of their transmitters and sites, hence the high broadcasting costs.

In December 2003, one month after the BCL report was released, I was contacted by the Chairperson of the Tūhoe Waikaremoana Māori Trust Board, Aubrey Tēmara, and asked to attend a meeting regarding Tūhoe radio. The meeting took place in Rotorua on 16 December 2003 and included Aubrey, Hone Harawira, (who at the time was chairperson of Te Whakaruruhau ō Ngā Reo Irirangi Māori) and George Burt, proprietor of Sound and Broadcasting based in Katikati. George Burt is an expert in broadcasting and offered his technical assistance in establishing a Tūhoe station. Aubrey opened the meeting by stating that the Tūhoe Waikaremoana Trust Board was interested in supporting a move to establish a station for Tūhoe. Aubrey further explained that a station would enhance the Board's communication network, and become a vital educational tool for the tribe. Both Hone and George supported the proposal and offered to assist in the creation of a Tūhoe radio station.

Still, the project needed to be led by someone and both Aubrey and Hone decided that this person should be me. At this point in time I was managing the second run of Te Reo Pāho survey and had only begun writing the first draft of my PhD. My initial response was to decline the request based on a heavy workload. However Hone suggested that I combine the project with my PhD, perhaps developing it as a chapter of my thesis. I saw the sense in Hone's argument but refrained from making a commitment until I had spoken to my PhD supervisor, Professor Taiarahia Black. Later that evening I contacted Professor Black to seek his advice on the matter. My thoughts were to undertake the project with two major goals. My first goal was to establish a Tūhoe radio station that promoted the unique Tūhoe language and culture, supported language revitalisation, reaffirmed Tūhoe identity, became a communication tool for the tribe and supported the educational apparitions of Tūhoe. My second goal was to use the project within my doctoral study, to show how the extensive research conducted by Te Reo Pāho could be

used to help establish another tribal radio station and further enhance Māori-language revitalisation. Professor Black supported the proposition, and on 17 December 2003 I contacted the Chairperson of the Tūhoe Waikaremoana Māori Trust Board and informed him that I would begin the process.

On 22 December 2003, I made contact with Robbie Galvin, Senior Policy Analyst at Te Puni Kōkiri. Robbie is Te Puni Kōkiri's main contact in regard to Māori radio, and I discussed with him the process of establishing a Tūhoe radio station. Robbie indicated that he was delighted that Tūhoe, and in particular the Tūhoe Waikaremoana Māori Trust Board, had decided to set up a station. He informed us that the first task was to apply for a Radio Spectrum Licence, which would in turn see Tūhoe allocated a frequency. Robbie posted me a Radio 100 form (see Appendix 8) with which Tūhoe applied to the Ministry of Economic Development for a spectrum licence and a frequency. The application was signed by the Chairperson of the Tūhoe Waikaremoana Māori Trust Board on 8 March 2004, and was received by the Ministry of Economic Development on 15 April 2004 (Job 45881 refers).

While the Ministry of Economic Development was processing this application, I met with Aubrey Tēmara and George Burt in Katikati. Our first two meetings happened on 15 January 2004 and 3 February 2004. There were a number of issues that I had discussed with Aubrey, and we met with George in hope of clarification. Our first concern was to do with the logistics of broadcasting throughout the Tūhoe region. Both Aubrey and I were unsure about the logistical limitations of broadcasting to Tūhoe, mainly because of the terrain. Adding to our concerns was the excessive cost involved, as outlined in the BCL report. George managed to alleviate our worries by confirming that it was possible, and could also be achieved for considerably less cost than proposed by the BCL. George talked us through a range of possible options, including using existing transmitters and even building Tūhoe receivers on tribal land.

The conversation naturally moved to our next dilemma: how to broadcast to the whole tribe? 81 percent of Tūhoe live outside the tribe's traditional boundaries, and while it seemed appropriate to begin by broadcasting within the Tūhoe region, the question about how to include the rest of the tribe continued to surface. Once again George gave us a number of options, but one in particular seemed to solve many of our broadcasting issues.

George suggested that we look at broadcasting via a satellite network, and thought Sky Television might be a viable option. There are a number of radio stations that broadcast via the Sky Television network, including one Māori radio station, Tahu FM. Each radio station is allocated a television channel that is accessible to anyone who subscribes to Sky Television. George suggested that Sky Television might not only solve the problem of including the entire tribe, but also issues around broadcasting within the Urewera National Park. Sky Television works off a satellite system eliminating the need for multiple powered transmitters and receivers. George thought that by establishing small Sky Television receivers in Tūhoe settlements, and rebroadcasting a signal via a radio frequency, the station could sufficiently service the Tūhoe tribal area. Therefore there would be no need to build costly transmitters and locate them in strategic areas throughout the Urewera forest.

George suggested the use of internet broadcasting for those living outside the tribal boundary and who don't have access to Sky Television. At present all Te Māngai Pāho-funded Māori radio stations are accessible through the internet site, www.irirangi.net. If a Tūhoe radio station was to be established, having it included as part of the Whakaruruhau ō Ngā Reo Irirangi Māori (Māori radio collective), and being connected to this website, would further address the problems of broadcasting to the 81% of Tūhoe who live outside the tribe's traditional territory.

In late February 2004 I contacted Sky Television and enquired about the possibility of a Tūhoe radio station broadcasting via their satellite system. Sky Television confirmed this was an option for Tūhoe, and would cost \$75,000 plus GST per year. It would be the responsibility of the Tūhoe station to deliver their signal to Sky's Mt Wellington premises for transmission. Continued discussions with Sky confirmed that a Tūhoe station would be able to retransmit the Sky signal as a radio frequency. For this to happen, a Sky decoder would be placed in each Tūhoe settlement and used for retransmitting the signal. The cost involved for this service would be \$100 per decoder per month. If a Tūhoe station was to use the Sky Television satellite network to broadcast to the more isolated communities including Ruatāhuna, Maungapōhatu, Waikaremoana, Te Waiiti, Waiōhau and Te Whaiti, it would cost approximately \$600 a month. Other communities such as Ruātoki, Murupara and Whakatāne might not need the satellite system as they are already accessible via pre-existing transmitters.

The BCL proposal previously examined within this chapter estimated a cost of around \$300,000 to establish a transmission system, and ongoing costs of \$40,000 per annum. These costs only covered the transmission of a signal within the Tūhoe tribal area. Yet, for around \$90,000 a year, a Tūhoe station could have national broadcasting exposure by transmitting its signal through Sky Television. This signal would be accessible across the country, and service the isolated Tūhoe communities located in and around the Urewera forest. The Sky Television terms for the transmission of digital audio services are shown in Appendix 9.

An additional meeting with George Burt in March 2004, included the presentation of his company's (Sound and Broadcasting) proposed costs for a Tūhoe radio station (see Appendix 10). To establish a studio, interview booth, production studio and install materials and equipment, Sound and Broadcasting were quoted at \$70,087 including GST. On the basis of the quotes by Sky Television and Sound and Broadcasting, it is estimated that it would cost around \$180,000 to establish a radio station for Tūhoe. This includes transmission costs, station equipment and resources, and also rental costs for a building. Staffing costs have not yet been factored into this equation.

By May 2004, I had not received any communication from the Ministry of Economic Development regarding the application by Tūhoe for a frequency. I decided to contact Robbie Galvin at Te Puni Kōkiri and ask about the progress of our application. Robbie was a great help, and continued to keep me informed about any developments. In June 2004 Robbie confirmed that the Ministry of Economic Development was looking at securing 97.3 MHz as a Māori reserve frequency for Tūhoe. I was delighted at the news and informed the Tūhoe Waikaremoana Māori Trust Board about our progress. However, my elation proved to be premature as the process quickly came to a grinding halt.

The Tūhoe radio journey had been taken as far as it could at that time. In a little over six months we had applied for a frequency, developed a means of broadcasting, established costs and were beginning to discuss issues such as the station's location, staffing and programming. Yet the project lacked two key components, a broadcasting licence and a frequency. Both of these crucial elements needed to be approved by the Ministry of

Economic Development, and all we could do was wait. So, as May turned into June and then July, and as 2004 became 2005, there was still no word from the Ministry. I continued to stay in contact with Robbie Galvin and Aubrey Tēmara, and we all understood that the decision-making process was out of our hands.

Frustrated after more than 15 months of no contact from the Ministry of Economic Development, we decided to take action. Aubrey Tēmara arranged a meeting between Te Māngai Pāho and selected members of Tūhoe involved with the establishment of a radio station. The meeting took place in Wellington on 7 July 2005. Those present were John Bishara (Chief Executive Officer for Te Māngai Pāho), Carl Goldsmith (Te Māngai Pāho Radio Manager), Aubrey Tēmara (Chairperson Tūhoe Waikaremoana Māori Trust Board), Pou Tēmara (Member of Tūhoe Waikaremoana Māori Trust Board), Wena Tait (Manager Te Ūpoko o Te Ika) and I. At the meeting we raised our intentions to establish a radio station for Tūhoe, and explained the process we had followed to that point in time. We expressed our frustration at having to wait such an extended period with no contact from the Ministry. We appealed to Te Māngai Pāho to support our project, and questioned them about the possibility of funding.

Te Māngai Pāho accepted the point that Tūhoe had a valid claim to establish a radio station. In particular, John Bishara stated that because of the special nature of the Tūhoe language, and the tribe's population, Tūhoe were in a strong position to request funding from Te Māngai Pāho. However, Te Māngai Pāho clearly stated that they do not have the ability to increase their overall funding, or seek more funding for an additional station. Still, our project was acknowledged and Te Māngai Pāho vowed to support our cause. Furthermore, Te Māngai Pāho agreed to follow up with the Ministry of Economic Development, and to keep their communication lines open with Tūhoe. One year after this meeting there has been no contact with Te Māngai Pāho, and we still await news from the Ministry of Economic Development.

After more than two years of applications, telephone conversations, research, meetings and reports, the goal of establishing a Te Māngai Pāho-funded radio station for Tūhoe remains in a state of limbo. The process has stalled somewhere within the Ministry of Economic Development, and outside of Robbie Galvin, there has been little in the way of genuine support from either Te Puni Kōkiri or Te Māngai Pāho. However, rather than be

content with sitting in the ‘too hard basket’ of various government departments, the next move for Tūhoe is to approach either the Minister of Māori Affairs, or the Minister of Broadcasting, and seek support for a radio station for Tūhoe.

7.5 Justifying a Tūhoe Radio Station

Obviously the question can be posed, why should Tūhoe have its own Te Māngai Pāho-funded radio station? I have often pondered this question in search of justification for Tūhoe radio. After much thought I have concluded that Tūhoe validate a Te Māngai Pāho-funded radio station for a number of reasons. Perhaps it is even appropriate to state that the fact Tūhoe doesn’t have a Te Māngai Pāho-funded radio station is an injustice.

Te Māngai Pāho’s Statement of Intent (2002 /2003: 10) reads: ‘The Crown’s primary interest in Māori radio is the role it can play in the revitalisation of the Māori language.’ Yet, as we have seen in Chapter Three, the Māori language is made up of many distinctive tribal languages and dialects (see 3.2). These dialects are often unique to particular areas, and are identifiable characteristics of a tribe or a tribal group. Tūhoe have one of the most distinctive dialects of all Māori tribes, and members are instantly recognisable by the sound of their language. This language includes phrases, idioms, proverbs, words, sentence structures, songs and linguistic characteristics used only by Tūhoe. This special and inimitable language certainly demands protection and promotion. In the above quotation, Te Māngai Pāho recognises the role radio can play in Māori-language revitalisation. Tūhoe require a Te Māngai Pāho-funded radio station to help in the revitalisation of the Tūhoe language.

In terms of population, Tūhoe are the seventh-largest tribe in the country with 29,259 members (Statistics New Zealand, 2001a: 11). However, of the ten largest tribes in New Zealand, Tūhoe is the only one without a Te Māngai Pāho-funded Māori radio station. Of even greater interest is the number of tribes smaller than Tūhoe, who have Te Māngai Pāho-funded radio stations, and the number of tribal groups who have multiple stations. The following is a list of tribes and their corresponding populations. Each of these tribes receives radio funding from Te Māngai Pāho.

Ngāti Maniapoto	27,168
Taitokerau	21,414
Tauranga Moana	16,812
Ngāti Awa	13,044
Ngāti Whātua	12,102
Whanganui	11,898
Te Arawa	10,758
Hauraki	10,323
Ngāti Raukawa (Waikato)	5,172
Ngāti Toa	2,763
Rangitāne	822 (Statistics New Zealand, 2001a)

Clearly a number of these tribes are considerably smaller than Tūhoe, yet they have met Te Māngai Pāho funding criteria. It is also of interest to highlight the number of stations located within particular areas or tribal groups. For instance, there are three Te Māngai Pāho-funded Māori radio stations from Whangārei to Kaitaia. These stations are, Ngāti Hine FM in Whangārei, Tautoko FM in Mangamuka and Te Hiku o Te Ika in Kaitaia. Therefore there are three Māori radio stations to service Māori living from Whangārei to the top of the North Island. In the greater Waikato area there are four Te Māngai Pāho-funded Māori radio stations. These stations are Tainui FM in Ngaruawāhia, Radio Maniapoto in Te Kuiti, Ngā Iwi FM in Paeroa and Raukawa FM in Tokoroa. In Wellington there are two separate Te Māngai Pāho-funded Māori radio stations, Te Ūpoko o Te Ika and Ātiawa Toa. Even in Palmerston North, the tribe Rangitāne, which has a population of only 822, is funded by Te Māngai Pāho to broadcast its Māori radio station.

On the basis of the population breakdown and concentration of Māori radio stations in certain areas, Tūhoe must certainly justify funding from Te Māngai Pāho for a radio station. Tūhoe has a population of nearly 30,000, and currently Tūhoe are not adequately serviced by any of the existing twenty-one Māori radio stations.

This thesis is not suggesting that any of the twenty-one Te Māngai Pāho-funded Māori radio station are unjustified. The majority of Māori radio stations broadcast to particular tribal group, all with a unique language and culture, and it is my position, based on the research uncovered by this study, that all Māori radio stations are worthwhile, and each is having a positive impact on Māori and most importantly Māori-language revitalisation. Nevertheless, I also conclude that based on the above tribal population breakdown and

the grouping of some Māori radio stations, Tūhoe justify Te Māngai Pāho funding. If tribes significantly smaller than Tūhoe receive funding from Te Māngai Pāho, and areas such as Waikato can maintain four stations and the Far North of the North Island three stations, then there should be no doubt about the right of Tūhoe to Māori radio funding.

This right to Te Māngai Pāho funding has also been validated by existing Māori radio stations. In a Te Whakaruruhau ō Ngā Reo Irirangi Māori (Māori radio collective) strategic plan report (2003: 8) it reads:

There have been no new stations established in the past 5 years, and although there have been a few calls, most have not been able to substantiate claims consistent with Te Māngai Pāho funding criteria. Tūhoe however, is one area, and one tribe, where clear evidence is available of identified need, territory, population, and linguistic difference, sufficient to justify the establishment of another Māori radio station.

The evidence presented in this chapter leads me to believe that Tūhoe should be funded by Te Māngai Pāho to establish and maintain a Tūhoe radio station. The evidence shows that Tūhoe are a unique and particular tribe. Tūhoetanga is inculcated into Tūhoe language, customs, history, myths, songs and stories and this must be protected and promoted to ensure its survival. Tūhoe have a clearly defined territory, and currently there is no Māori radio station adequately servicing this area or its people. Tūhoe are the seventh-largest tribe with more than 29,000 members, yet it is the only tribe within the ten largest who don't receive funding from Te Māngai Pāho for radio broadcasting. There are tribes numerically smaller than Tūhoe who are funded by Te Māngai Pāho. Additionally, some areas have more than one Te Māngai Pāho-funded radio station, with listeners in that region having a choice of two or even three different Māori stations. Collectively these factors must indicate that Tūhoe more than justify Te Māngai Pāho funding for a radio station. In fact, based on the evidence presented in this chapter, it is somewhat amazing that Tūhoe is missing from the Māori radio network.

7.6 Recommendations

I make the following recommendations for the establishment of a Te Māngai Pāho-funded radio station for Tūhoe. These recommendations are based on my work within the Māori radio arena, the research completed by Te Reo Pāho, my work with the Tūhoe Waikaremoana Māori Trust Board and the evidence presented in this chapter,

Tūhoe must now approach the Minister of Māori Affairs and the Minister of Broadcasting and lobby for their support for the establishment of a Tūhoe station. Both Ministers must be made aware of the process followed by Tūhoe to this point and the support, or lack of, by various government departments.

If Tūhoe are unsuccessful with their approach to either Minister, a claim should be lodged with the Waitangi Tribunal. This claim should focus on the justification for a Tūhoe station, and further discuss how the Crown through biased funding processes has prejudicially affected Tūhoe. Tūhoe need to stress the point that while other tribal groups have continued to receive government funding to broadcast, Tūhoe have been excluded. Yet the evidence clearly shows that Tūhoe justify inclusion into the Māori radio network.

When Tūhoe are successful in obtaining a broadcasting licence, a frequency and radio funding, a Tūhoe working party needs to be established to steer the station's development. The working party should consist of a number of Tūhoe broadcasters, members of the current mandated Tūhoe authority, a representative of Te Whakaruruhau ō Ngā Reo Irirangi Māori, a member of Te Māngai Pāho and a technical expert like George Burt. This working party must identify a launch date for a Tūhoe station and construct a timeframe. Key issues that need to be addressed by the working party include broadcasting logistics, budget, staffing, management, programming and programme control.

A Tūhoe radio station must have adequate broadcasting coverage within the Tūhoe tribal area and, at the same time, service the 81% of the tribe who live outside the Tūhoe tribal boundary. I believe that the best option for Tūhoe is to embrace satellite broadcasting, and to disseminate its signal through the Sky Television network. This Sky signal should be rebroadcast within those Tūhoe settlements that currently don't have adequate reception such as Maungapōhatu, Ruatāhuna, Waikaremoana, Te Whaiti, Papueru and Te Waiiti. Other Tūhoe areas such as Ruātoki, Waiōhau and Murupara might be able to be covered using existing radio transmitters. The Sky Television frequency will further support those Tūhoe living outside of the tribal area. In addition, a Tūhoe radio station must become part of www.irirangi.net and have its signal broadcast via the internet.

While the broadcasting licence and ownership of the station might rest with a mandated Tūhoe authority, the station must have the ability to control its programming content. It is my belief that for a station to be successful, broadcasters must be allowed to broadcast, and not be unduly suppressed by a controlling body. Certainly there must be quality controls and broadcasting standard measures in place, but the station must have the freedom to discuss all manner of subjects in a positive and constructive fashion. It would be a shame for any Tūhoe radio station to be used as a political tool by any party. While Tūhoe organisations and committees might wish to broadcast their views and activities via a station, and current political topics might be discussed, the station must be independent enough to present all arguments to its listeners. The station must be used for educating and informing the people, and not as a platform for any single Tūhoe body.

The Māori language must be the paramount concern of any Tūhoe radio station. Māori-language revitalisation should lead the station and determine most of its programming. More specifically, a Tūhoe radio station should continually reinforce the particular Tūhoe dialect. The broadcasting of Tūhoe idioms, words, phrases, sentence structures and language conventions must take precedence over standard Māori language or English broadcasting. The station's primary role should be to champion the Tūhoe language, support those Tūhoe who don't speak Māori to learn, and to help those speakers of Tūhoe to retain their native tongue.

Outside of language broadcasting, other major issues that should be of concern to a Tūhoe station include its communication function, its educational focus and its involvement with the community. A Tūhoe radio station should be used as a communication tool for the tribe. The evidence presented in Chapter Six of this thesis reveals how other Māori radio stations undertake this role. Māori radio keeps its listeners informed with tribal news, activities and events. Important tribal information such as gatherings, meetings and funerals are broadcast on air. Issues that affect various tribes and Māori collectively are often broadcast on Māori radio, with certain people interviewed on air. These similar activities need to be replicated for a Tūhoe radio station. I believe a Tūhoe radio station would do much to enhance the communication network that currently exists within the tribe.

Education must also be an important aspect of a Tūhoe station. While language might be the station's primary goal, tribal reaffirmation and the dissemination of tribal knowledge must also be included within the station's portfolio. Again Chapter Six indicates how Māori radio is being used within other tribal areas to educate its listeners. A Tūhoe radio station must continually promote the unique heritage of Tūhoe, and local content programming must be produced. Various programmes on local history, myths, legends, prominent people and various other Tūhoe-focused material would support the educational function of a Tūhoe station.

A Tūhoe station must be community focused, and be active within the various communities of Tūhoe. It would be naive for a Tūhoe station to believe they can service Tūhoe from a fixed location. Tūhoe are spread across a number of communities, and the station's broadcasts need to reflect this point. A Tūhoe radio station will need to be equipped to conduct offsite broadcasts. For instance if there are tribal activities occurring within any particular Tūhoe community, the station should be able to produce live broadcasts from that location. If this occurs, Tūhoe radio will not only be heard by its listeners, but also seen by members of the tribe. This important Māori undertaking is known as *kanohi kitea* and has been discussed in Chapter Four of this thesis.

As discussed, it would be efficacious for a Tūhoe station to have the ability to produce live broadcasts from any of the various Tūhoe settlements. Still, the issue of where to locate a Tūhoe radio station remains. Since Tūhoe are spread over a number of settlements, the logical location for a Tūhoe radio station must be identified. My research leads me to believe that the best possible location for a Tūhoe station would be Ruātoki. The valley of Ruātoki is the most accessible of all Tūhoe settlements, being only 15 kilometres from Whakatāne. This accessibility to a large centre makes Ruātoki the optimal location for a Tūhoe station. If a Tūhoe radio station was to broadcast through the Sky Television network, it would be the responsibility of the station to deliver the signal to Sky's Auckland office for redistribution. This process is more feasible if the signal was to travel from Ruātoki to Whakatāne and then on to Auckland. Broadcasting from an area like Ruatāhuna or Maungapōhatu would be more problematic, as the sequence of transmitting the signal to Auckland becomes more complex. The isolation of some Tūhoe settlements would further complicate the station's technical support. Should the station require specialist support then location would become a factor. Ruātoki is

located approximately ten minutes' drive from Whakatāne, whereas Te Whaiti, Ruatāhuna, Maungapōhatu and Waikaremoana are more than an hour's drive from Rotorua. Access to services located within main centres is a contributing factor in deciding where to locate the station.

While my recommendation is for a Tūhoe radio station to broadcast via satellite, some areas might be serviceable through existing radio transmitters. Locations like Ruātoki, Waimana, Murupara and Whakatāne are already within existing coverage areas. To save costs, these areas might not need satellite technology. My suggestion is that a Tūhoe radio station transmits a signal from existing transmitters located on Mount Pūtauaki near Whakatāne. The BCL report (2003: 6) discussed earlier in this chapter states: 'The main locations covered by this transmitter will be Taneātua, Ruātoki, Waimana, Waiōhau, Murupara, Edgecumbe, Kawerau, Whakatāne and Ōpōtiki.'

The issue for a Tūhoe station would be the delivery of the signal to Pūtauaki for transmission. Again, I believe the logical place for this to happen is Ruātoki. Pūtauaki is approximately twenty-five kilometres from Ruātoki and, with no major geographical obstacles to contend with, the transmission of a signal would be a relatively simple process. The same cannot be said for other Tūhoe settlements such as Ruatāhuna, Waikaremoana and Maungapōhatu. For these locations to deliver a signal to Pūtauaki for transmission would be an extremely complex undertaking. Factors such as distance from transmission site, strength of signal and maintenance, further support the proposition to locate a Tūhoe station at Ruātoki. Therefore I believe that Ruātoki is the most logical location for a Tūhoe radio station. However, while Ruātoki may be the logical choice for station location, it must be remembered that any Tūhoe radio establishment must benefit the entire tribe and not just one community.

7.7 Conclusion

Essentially this chapter has explored the tribe of Tūhoe and our attempt to establish a Tūhoe radio station. This chapter began by holistically examining the tribe of Tūhoe, revealing the tribe's origins, location and current situation. This chapter then presented the unique nature of Tūhoe, discussing the tribe's language and history in an attempt to establish how distinctive and special Tūhoe are as an iwi. This chapter detailed the process that has been followed to establish a Tūhoe radio station, giving a chronological

breakdown of events since 2003. Following on from this process examination, this chapter explored the arguments in support of a Tūhoe station. On the basis of the evidence presented, I firmly believe that Tūhoe justify a separate radio station. Furthermore, any Tūhoe radio station must be funded as part of Te Māngai Pāho's Māori radio strategy. Finally this chapter highlighted recommendations for the establishment and maintenance of a Tūhoe radio station, including the process for acquiring a broadcasting licence and frequency, station programming, cost of establishment and even station location. I truly believe that a radio station for Tūhoe is important not only for the retention and revitalisation of the Tūhoe language, but for the development of the tribe as a whole.

I must note that Tūhoe are not the only tribe with a unique dialect and distinctive cultural characteristics. All Māori tribes maintain these aspects and each iwi is precious. It was not the purpose of this chapter to distinguish Tūhoe from other tribes in terms of importance. Nor was it the intention of this section to discredit other tribes who already have Māori radio stations. Rather this chapter identified the uniqueness of Tūhoe as a means of justification for a Tūhoe radio station. For unlike many tribes, Tūhoe have no broadcasting medium with which to preserve our language and culture. That is the paramount concern of this chapter.

CHAPTER EIGHT

MAIHI/RAPARAPA

*'Nāu te rourou, nāku te rourou, ka ora te iwi'*²⁸

- 8.1 Introduction
- 8.2 History of the Irish Language
- 8.3 History of Irish Radio
- 8.4 The Interconnectedness of Irish and Māori Radio
 - 8.4.1 Funding
 - 8.4.2 Quality Language Broadcasting
 - 8.4.3 Dialectal Broadcasting
 - 8.4.4 Language Broadcasting for Age Groups
 - 8.4.5 Irish-Language Revitalisation
- 8.5 Role of Irish and Māori radio
- 8.6 Conclusion

8.1 Introduction

This chapter examines the connection between Irish radio and Irish-language revitalisation. It is an exploration into how Irish radio was developed to encourage and support Ireland's traditional language. This chapter will discuss the Irish experience, describe the initial origins of Irish radio, its evolution and the present situation. This chapter attempts to do more than just explore the Irish radio experience. Rather, Chapter Eight will draw conclusions about language revitalisation based on similarities between Irish- and Māori-language radio. Even though Irish broadcasting and Māori broadcasting may be polarised in certain aspects, in many circumstances both cultures share considerable similarities and experiences. This chapter will discuss the interconnectedness of language broadcasting between these two cultures that originate from opposite ends of the world. In addition, Chapter Eight proposes to look at both Irish and Māori radio in a wider context, giving commentary on the role that radio has in

²⁸ My translation: 'The sharing of your basket of food and my basket of food ensures the survival of all.' In this proverb the image of a food basket can be interpreted in many ways, and for this study it refers to the sharing of knowledge between two peoples.

language revitalisation. This commentary will be based on the research already presented within this study, and additional findings uncovered during my research visit to Ireland.

While undertaking research for this chapter I was fortunate enough to spend two weeks in Ireland, collecting data and conducting interviews. During my visit I met with people involved in the revitalisation of the Irish language. I conducted interviews at a number of Irish-language radio stations and interacted with Irish speakers from the urban centres as well as the rural heartlands. I was also able to examine the position radio plays in the revitalisation of another indigenous language, and more importantly relate these examinations to my own knowledge of Māori radio. During this research visit I was confronted by the realisation that there is a certain interconnectedness between Māori radio and Irish radio. This interconnectedness is based on the shared experiences both cultures have had with radio and language broadcasting.

This chapter proposes to capture these shared experiences and commonalities as a means of learning from each other. It is my belief that by understanding Māori radio in terms of other indigenous cultures, and in particular for this study, the Irish culture, we can gain more insight into the international context of Māori radio. For Māori this means taking into account the more than eighty years of Irish-language broadcasting, examining their experiences and determining what components are applicable to Māori radio. This knowledge is important for planning and policy implementation, as well as understanding the possible future for Māori radio.

This study is not unique in attempting to draw conclusions by examining both the Irish- and Māori-language situations. Fishman (1991) and Christensen (2001) have studied the Irish and Māori languages in the context of reversing language shift, and language revitalisation. Grant (1998) gives further commentary on Irish broadcasting in relation to his study on Māori radio. Yet, where this particular study differs is in its focus on radio broadcasting and language revitalisation. This chapter will compare Irish-language broadcasting with Māori-language broadcasting to determine the actual impact radio is having on language revitalisation. This comparative study will highlight both the differences and similarities between the two cultures and their radio, with a view to using this new knowledge as a learning experience for both peoples. Finally this section will make concluding statements about the position that indigenous-language radio plays

within the larger context of language revitalisation. This thesis is the first body of research to examine both Irish and Māori radio in such manner, and further differentiates it from previous studies.

Initial impressions may suggest that there is very little connection between Irish radio and Māori radio. But this is not the case. Like Māori, Irish is an autochthonous²⁹ language that is forced to exist within a majority English-speaking society. Both cultures suffered massive language loss through colonisation and imposed systems that have marginalised their native tongue. During a period of language and cultural renaissance, both the Irish and Māori people have used radio broadcasting as a medium to revitalise their language. Currently both languages continue to maintain radio stations that promote language revitalisation.

8.2 History of the Irish Language

Evidence suggests that Neolithic people first arrived in Ireland some 8,000 years ago, and substantial settlements began emerging around 3000 BC (Kee, 1980: 23). There seems little doubt that these early peoples established their own language as a means of communication and interaction with one another. The Irish language itself actually arrived in Ireland some time later, between 500 and 300 BC, and was transported by waves of Celts (Ó Siadhail, 1989: 1) who further colonised Scotland and the Isle of Man. Irish is a Celtic language, which is part of the Celtic branch of the Indo-European language family.

The Irish language has been in a continuously evolving state since its arrival in Ireland. The earliest form of Irish is known as Goidelic and existed from first contact until 700 AD. Goidelic evolved into Old Irish, which was spoken between 700 AD and 850 AD, which then became Middle Irish (Ó Laorie, 2006: 5). By the eleventh century the Irish language had emerged as the most important language in Ireland. Its dominance saw the language survive invasion and subsequent colonisation by the Anglo-Normans in the eleventh and twelfth centuries. The Irish language absorbed the introduction of French, English and Latin, which were spoken by the new colonists (Kallen, 1988), and

²⁹ Autochthonous means 'from that place' but can also imply original and minority.

eventually the Anglo-Norman settlers were Gaelicised (Ó Laorie, 2006: 7), with Irish remaining the country's supreme language.

However, the state of the language in Ireland would change drastically in the decades after the English invasion of 1603. Up until the seventeenth century the Irish language had ensured its survival by assimilating introduced cultures and maintaining Irish as the primary means of communication. This situation then shifted in the seventeenth and eighteenth centuries, with English becoming the dominant language in urban locations and Irish being maintained in the rural countryside. Still, the Irish language was preserved in various Irish-speaking communities, especially in isolated rural areas of western Ireland, which are referred to as *Gaeltacht* (Irish-speaking regions). In the nineteenth century circumstances conspired against the Irish language and its status further diminished. From 1845 to 1848 Ireland endured the Great Potato Famine in which it is estimated that more than 1 million people died (Foster, 1988: 324). The famine was particularly devastating for the rural agricultural settlements where the Irish language was most prominent. This same era saw more than 1 million Irish people emigrate from Ireland (Laxton, 1996: 1). Wall (1969: 87) suggests that a significant number of these emigrants were Irish speakers. These crucial events assisted in the mass shift of language from Irish to English.

After 1850 the English language was without a doubt the dominant language in Ireland. Its influence in the urban centres saw English become the language of commerce, politics, education, development and emigration (Ó Laorie, 2006: 7). In addition, the famine had a significant physiological impact on Irish speakers, and many felt that in order to survive and avoid another famine-like catastrophe, they needed to embrace all aspects of English life, including the English language.

Even after the language had been devastated by colonisation, famine and both outward and inward migration, it managed to survive, due mainly to the efforts of speakers in the *Gaeltacht*. By the 1880s efforts were underway to restrengthen the language and limit the process of language shift. An influential leader for Irish-language revitalisation was Douglas Hyde, who in 1886 wrote:

There is no use arguing the advantage of making Irish the language of our newspapers and clubs because this is and ever shall be an impossibility. But for several reasons we wish to arrest the language of its downward path and if we cannot spread it (and I do not believe we very much can) we will at least prevent it from dying out, and make sure that those who speak it now will also transmit it unmodified to their descendants. (Hyde, 1986: 75)

It is interesting to note that in the above quotation Hyde readily accepts that fact that Irish will not replace English as the dominant language, and perhaps a more bilingual approach is needed. Moreover, Hyde identifies the importance of intergenerational transmission as the key to this process, with the language being transmitted from speakers to their descendants. Hyde went on to become a founding member of the Gaelic League (*Conradh na Gaeilge*) which was established in 1893. The league would be instrumental in determining the language ideology for Ireland from the beginning of the twentieth century onwards.

While Hyde may have initially envisioned a bilingual Ireland, with Irish becoming a living language alongside English, after 1920 the language policies of the Irish State and the Gaelic League took on a more extreme approach. In the early part of the twentieth century the Irish openly struggled with their English colonisers in an attempt to win Irish independence. Civil unrest in Ireland peaked in 1916 with the Easter Uprising,³⁰ and again in 1922 with the Irish Civil War. By the end of 1923, Ireland had gained its independence from England and was accepted as part of the League of Nations. This began an era of Irish solidarity and cultural renaissance.

In an attempt to portray Ireland's independence and uniqueness, the newly formed Irish State implemented a staunch policy of cultural reaffirmation. Language revitalisation was part of this new policy, which advocated the restoration of Irish as the primary language of a new monolingual Ireland (Ó hÉallaithe, 2004: 159). To achieve this goal the State introduced Irish as a compulsory component of the school curriculum and as a prerequisite for entrance into national universities. Prospective entrants into the public service had to show competence in the language before they could be employed or even promoted. Broadcasting was viewed as part of this cultural renaissance, with the State

³⁰ The Easter Uprising was a battle that occurred in Dublin on Easter 1916. This skirmish saw Irish independent fighters battle with English troops. While the English may have won the conflict, the uprising would unify the Irish people who would eventually win their independence in 1923.

assigning radio with the role of supporting the restoration of Irish (Prine, 2002: 2). In the Dail (Irish parliament), politicians made impassioned speeches about language revitalisation and the creation of an Irish-speaking nation. A prime example of this was recorded in 1924, when Ireland's Postmaster General James Joseph Walsh rose to address the Dail and stated:

The Dail has decided...on spending a considerable sum of money, and I believe it has the support of the Irish people in that expenditure, on the development of the Irish language. It has decided that this language is the official language of the State, and its desire naturally is that that language would not only percolate into every home in the country but that eventually it ought to be the language of the Irish people. (Ibid.: 71-72)

Despite Hyde's earlier visions of a bilingual Ireland, the newly founded State took language policy on another path. This journey saw the implementation of compulsory Irish-language policies within the education and public sectors, working towards an Irish-speaking Ireland (MacNeill, 1893). Nonetheless, this ideology proved to be fundamentally flawed. By the time Ireland had secured its independence, the English language had become firmly entrenched within Irish society, particularly in the urban centres. Attempting to re-establish Irish as the primary language would prove to be more a symbolic dream than a reality for the Irish State. Perhaps the major error in the language policy of the time was lack of planning. While the ideal was to create an Irish-speaking society, the means of completing this task was never fully developed. The Irish language was more or less seen as a symbolic form of identity, and no true policy was created or implemented for language revitalisation. This situation was clearly pointed out by Watson (2003: 3) who notes: 'These were symbols of Irish identity. It was not the singing of the songs, the playing of the games or the speaking of the language that was important, but that they were sung, played or spoken by somebody.'

Perhaps the most influential Irish-language medium of the time was the education system. Yet the State was unaware of the backlash it would face by students, disgruntled because they were forced to learn Irish as opposed to being given the option.

By the 1960s it was clearly evident that the language policy of the previous forty years had failed. Adding to the woes of the State was the desperate situation of the Irish

economy. Ireland had attempted to protect itself from the influences of other cultures, especially Britain, but there was no protection from the pressures of the market economy. Ireland was forced to face the reality of the greater global market, and moved to confront its economic issues.

The State's language policies were criticised by both supporters and opponents of language revitalisation (Ó hÉallaithe, 2004: 165). Those involved in language revitalisation became increasingly frustrated with the lack of progress made in the restoration of the language. The many symbolic language policies had failed to reverse the language shift and the Irish language remained in peril. Opponents of compulsory language policies were angry at having to endure imposed language programmes, many of which they believed to be worthless undertakings. These feelings were amplified against the backdrop of a failing economy. Records show that from 1926 to 1961 the percentage of Irish speakers in the *Gaeltacht* (Irish-speaking regions) had fallen from 89% to 81%. Outside of these areas the percentage of Irish speakers had risen from 18.3% to 27.2% (Ibid.: 173). While these results had shown an improvement in those with knowledge of the language, outside the limited population of the *Gaeltacht* Irish was far from being the first language spoken within Irish homes. After four decades of Irish independence, the State had failed to revive the Irish language to the point where it could eclipse English.

In the 1960s the State all but abandoned its earlier ideology of a total Irish-speaking nation. With the pressures of a stagnant economy building, the State moved towards modernisation of the economy and de-emphasised its national identity policy (O'Dowd, 1992: 33). Compulsory Irish-language programmes received increased criticism, as Irish society came to terms with its position within the greater European Economic Community. As Watson (2003: 41) states:

...but the policy of compulsory Irish in the education system and the promotion of Irish on radio came into question during this period. The Irish language, although an important aspect of Irish society, it was argued, should not be imposed on people.

Supporters of Irish-language revitalisation had to create a strategy to deal with the State's new ideology. No longer could language groups rely on the State to support language

initiatives based on culture, heritage or identity. Therefore the language movement began to emphasise the need for supporting the Irish language based on minority rights. This new philosophy merged well with mass-protest movements occurring throughout the rest of the western world during the 1960s and 70s. In Ireland, groups such as *Coiste Práinne na Gaeilge* (The Irish Language Urgency Committee) and *Gluaiseacht Cearta Sithialta na Gaeltacht* (Gaeltacht Civil Rights Movement) were established to champion the cause of the language. These groups mobilised in the late 1960s and early 70s to protest about what they believed to be language neglect. The Gaeltacht Civil Rights Movement marched on Dublin in 1969 in an attempt to highlight their demands. After this march, an illegal radio station was established and it broadcast for three days in March 1970. These protests eventually lead to the establishment of the first Irish-language radio station, *Raidió na Gaeltachta*, in 1972.

In 1973, and keeping in line with the Government's new ideology, compulsory Irish examinations and civil-service language requirements were abolished (Ó hÉallaithe, 2003). Then, in response to mounting pressure from a number of language groups, the State established two executive agencies responsible for Irish-language development, *Bord na Gaeltachta* (Board for Gaeltacht Development) and *Bord na Gaeilge* (Board for Language Restoration). The *Bord na Gaeilge* implemented a number of initiatives for language development including supporting the preschool language (*naionrai*) and total Irish immersion school (*Gaelscileanna*) movements (Ó Laorie, 2006: 21).

Surprisingly, the focus for the Irish language movement changed after 1970 from a monolingual position, to one of bilingualism (Ó Riagáin, 1997), as proposed by Hyde in 1886. The Irish language had therefore come full circle, while somewhat influenced by the new neoliberalism ideology that infiltrated Ireland during the 1970s, 80s and 90s. The language was now expected to survive in an environment of privatisation, commercialisation and internationalisation (Kelly, 1992: 83). During this period, the Committee on Irish Language Attitudes Research (CILAR) had gathered data about attitudes towards the Irish language. Three surveys were conducted over a period of thirty years in 1973, 1983 and 1993. Initial findings supported language data gathered by the Census and as Ó Laorie (2006: 34) comments:

By and large all the surveys reveal findings similar to various census data, that is, about 13% of the national samples unambiguously regarded themselves as

competent Irish speakers, while a further 10–13% claimed to possess partial fluency in Irish.

These findings also revealed that Irish language use was at its peak during the school years and diminished throughout adult life. Around half of all those surveyed had no competence in the Irish language, 40% had the ability to say a few simple phrases, while 10% could maintain a conversation (Ó Riagáin, 2001: 201).

Irish-language enthusiasts continued to advocate the position of minority rights throughout the 1990s. This action led to the establishment of *Teilifís na Gaeilge* (the Television of the Irish Language) in 1996. The Irish Television station, now known as TG4, broadcasts to a national audience maintaining 800,000 viewers or 20% of the market in Ireland (Ó Laorie, 2006).

Since the mid-1990s Ireland has been experiencing an economic boom, which is often referred to as the ‘Celtic Tiger’. This upturn in the economy has led to an increase in immigration to cater for consequent labour shortages. Immigration has seen Ireland move from a bilingual society to a multilingual society, placing further pressure on language advocates to ensure Irish is not lost ‘amongst the crowd’. In 2003, the Official Languages Act was introduced and established a legislative framework to better address Irish-language issues. The Act makes the State accountable for the delivery of Irish-language services to the public. This era of economic prosperity has also seen Irish become a fashionable language. Encouraged by the development of TG4 and urban Irish-language radio, (*Raidió na Life*) the Irish language has increased its popularity, and is more accessible to those living outside the *Gaeltacht*.

In saying this, the *Gaeltacht* must be acknowledged for its role in maintaining the Irish language. The *Gaeltacht* is the only true Irish-language community still in existence, and this must serve as an example to the rest of Ireland. Without the efforts of the language communities in the *Gaeltacht*, there is no doubt that the language would have died out some time ago. Similar sentiments were recorded by the editor of the Irish newspaper, the *Foinse* (2006):

Gan Gaeltacht níl an teanga á labhairt ar bhonn pobail. Gan pobal á labhairt, ní teanga í ach caitheamh aimsire.

Without the *Gaeltacht* the language is not spoken on a community basis.
Without a community speaking a language, it is not a language but a pastime.

While the recent milestones in the language and the increased popularity of Irish might suggest a bright future, in reality the Irish language is in a worrying state. The next decade might well decide if the Irish language has a future at all. In the 2002 Census (Census Ireland) about one million adults claimed they could speak Irish. However only 73,000, or 2.6% of the adult population, claimed to use it daily. Not surprisingly 21,000 of these adults live within the *Gaeltacht*. Perhaps the most accurate explanation of the current Irish language situation is that of Donncha O hÉallaithe (2002: 183), who suggests:

The wonder of it is that the Irish language is alive at all. Alive it is, but numbers using it as an everyday language of communication have reached the stage that any further reduction could result in a drop below the threshold necessary for survival.

8.3 History of Irish Radio

Ireland has a long and interesting history of radio broadcasting. Marshall McLuhan (1964: 332) argued that the world's first ever radio broadcast occurred in Dublin on 25 April 1916. While transmissions had previously been sent from a known transmitter to an intended receiver, the 1916 Dublin transmission was the first open broadcast sent to anyone equipped to receive the signal. It would still be another ten years before Ireland was to establish its first radio station. This was due to the fact that the country was embroiled in civil unrest against its British colonisers. It was during this era that Ireland became an independent State and Irish radio was born. Consequently, the long and bitter fight for Irish independence and self-determination had a considerable influence on the expectations of radio in Ireland.

By 1923 the Irish Free State had been established and included as part of the League of Nations. That same year the Radio Association of Ireland was founded (Pine, 2002), and initial work began to develop a national radio industry. This work involved much debate in the Dail including discussions regarding the purpose of Irish radio. Naturally these discussions were influenced by the fever surrounding Ireland's newly founded State, and its need to reinforce its sovereignty, identity, cultural heritage and reaffirm independence

from Great Britain (Watson, 2003: 9–12). For many, the Irish language emerged as a means to promote this new identity, and in the years preceding the first Irish radio station a number of politicians pushed the importance of reviving the Irish language. For instance, in 1924, P.S. O’Hegarty, Secretary of the Department of Posts and Telegraphs wrote:

If we do not revive and develop Irish, we must inevitably be assimilated by one of these two communities [Britain or America], or by the combined power by which they must eventually form, and in that case our name and tradition and history will vanish out of human ken, and our national individuality will be lost. (O’Hegarty, 1988: 127)

Desmond Fennell (1980: 33) believes that after the establishment of the Irish State, its two primary cultural goals were to change the medium of Irish communication from English to Irish, and to preserve the language in the *Gaeltacht*. It was on this ideological base that the foundations of Irish radio were built.

Ireland’s first radio station 2RN, (mistakenly believed by some to mean ‘to Erin’) (Pine, 2002) first went to air on 1 January 1926. Douglas Hyde in his opening speech emphasised the importance of the Irish language in radio broadcasting. He stated:

A mhná uaisle, dhaoine uaisle, is ormsa a thit sé anocht an gléas nua seo, an craobhscaoileachán seo, d’oscailt. Is mór an onóir dom é sin. Dúradh liom é d’oscailt i nGaeilge, i sean teanga ár sinsear í. Caithfidh muintir na hÉirean go léir, agus lucht an domhain ar fad, a thuiscint anois gur náisiún a bhfuil a chaint bhréa bhríomhar mhilis féin aige, agus go mbainfidh sé obair as an gcaint agus go ndéanfaidh sé a chuid oibre oifigiúla inti. Tiocfaidh an lá le cúnamh Dé agus b’fhéidir nach rófhada uainn é, nuair a fheicimid gach aon rud atá le déanamh ag an Rialtas á dhéanamh as Gaeilge.

Is mithid inniu fios a bheith ag sean agus óg, mór agus beag, go bhfuil Éire ag seasamh go láidir ar a cosa féin is í an Ghaeilge an leathchos eile a nósanna, a ceol agus a cluichí féin.

Ladies and Gentlemen, It is my pleasure to open this broadcasting station. I am doing so in our own national language. The people of Ireland must understand that our nation is an exception, a nation that has its own rich language and will make its official business through Irish

The young and the old should know that Éire (Ireland) is standing on her own two feet – the Irish language being one and her culture, music and Irish sport being the other. (Ibid.: 187–88)

Hyde's opening address signalled the expectation that the State had for 2RN, which was more or less to promote Irish culture and language. However from the outset there remained some confusion about the exact function of the station (Ibid.: 2). Financial and programme limitations resulted in very little Irish language being broadcast on 2RN. By 1935 only about 5% of the programmes broadcast were in Irish, (Watson 2003: 21) and by 1945 this had slightly increased to 10.6% (Ibid.: 26). In 1944 the station began broadcasting programmes focused on teaching Irish. These programmes included, *Is your Irish Rusty?*, *Listen and Learn*, and *Conus Adéarfa* (How would you say). Additional Irish-language programmes were *Nuacht* (News), *Tréimhseachán Teann* (Current Affairs) and various other talks, discussions, poetry readings and plays (Gorham, 1967: 139). Yet these handful of Irish programmes fell well short of the language expectations many held for the station. Collectively Irish programming only amounted to 8.4% of the total broadcast time in 1955. Clearly the significance of the opening address of Douglas Hyde in 1926 had been lost on those operating 2RN.

As early as the 1930s language groups like the Gaelic League were complaining at the lack of Irish programming on 2RN (Watson, 2003: 21). Further discussion led to an expectation for a separate Irish language station for the *Gaeltacht*. Unfortunately for those Irish speakers who longed for a separate Irish station, they would have to wait until the 1970s before this dream was realised. With the liberal change in national ideology in the 1950s and 60s, the State's Irish policy of promoting identity and language was downgraded (O' Dowd, 1992: 33). To compensate for this shift in thinking, language groups began to protest for Irish-language needs based on minority rights. By 1965 only 6% of programmes broadcasts on 2RN were in Irish. After a number of protest actions, including a march on Dublin in 1969 and the establishment of a pirate station, the State finally moved to create a separate Irish-language radio station.³¹ This station was to be *Raidió na Gaeltachta* (RnaG) which went to air on 2 April 1972. Initially the station's signal was only broadcast to the *Gaeltacht*, but a few years later this had expanded to a nationwide service.

³¹ Department of the Taoiseach, National Archives File 2001/6/98, 9 October 1970.

Early RnaG surveys indicated strong listenership in the *Gaeltacht*. In 1979 sociology students from the National University of Ireland in Galway, found that 35% of all *Gaeltacht* residents had listened to RnaG on the previous day (Fahy, 1998: 56–57). A subsequent survey carried out by the Market Research Bureau of Ireland (MRBI) revealed similar listener numbers. In 1988 adult listenership for the *Gaeltacht* was 43%. This figure had decreased to 32% in 1995 and rose again in 2001 to 41%. The latest RnaG survey shows that since 2001 listenership has risen 9% in the *Gaeltacht*.³² The official RnaG website reads:

RTE Raidió na Gaeltachta reaches 59% of the audience in the Gaeltacht on a daily basis and is significantly ahead of combined local radio stations reach of 42%. During peak weekday hours RTE Raidió na Gaeltachta market share is 41% in the Gaeltacht compared with combined local services share of 26% (Ibid.).

While RnaG is broadcast on a nationwide network, rightly or wrongly, its loyalty is with the *Gaeltacht* region. The station was established to ‘provide a comprehensive radio service for the people of the *Gaeltacht*’ (Ibid.: 1), and its role as a national broadcaster is an addition as opposed to its core business. Not surprisingly the percentage of Irish language broadcast on 2RN dropped significantly after the establishment of RnaG. In 1975 only 2.8% of the broadcasting time on 2RN was in Irish. This had decreased to 2% in 1985 and remained constant up until 1995. The responsibility for Irish-language radio broadcasting had shifted from 2RN to RnaG.

RnaG broadcasts to Irish speakers living in the *Gaeltacht*. It could be argued that the station’s programming generally caters for mature listeners who live in the *Gaeltacht* and are either native Irish speakers, or have a very good command of the language. In 1993 *Raidió na Life* was born and began broadcasting in Dublin. The station was founded to ‘provide an Irish language radio service for Dublin and surrounding areas on an educational and community basis’.³³ Taking care not to reproduce the service already provided by RnaG, *Raidió na Life* concentrated more of its programming on younger listeners and those who are second-language learners. *Raidió na Life* plays a mixture of

³² http://www.rte.ie/rnag/sceala_eng.html p 7.

³³ <http://www.iol.ie/~m11102/index.html>.

modern styles of music and urban programming, interspersed with the Irish language. This voluntary staffed station currently has a listenership of over 13,000 in Dublin (Ibid.).

While there are now a host of commercial and community radio stations located throughout Ireland, RnaG and *Raidió na Life* remain the only two stations dedicated to the Irish language. Each station concentrates on a different market, RnaG on the mature Irish-speaking audience who live in the *Gaeltacht*, and *Raidió na Life* on the younger Irish speakers living in Dublin. Both stations have a role to play in both Irish-language broadcasting and Irish-language revitalisation.

8.4 The Interconnectedness of Irish and Māori Radio

On initial examination it may seem that Māori radio and Irish radio have very little in common. One would think it was only logical that two distinctly different cultures from opposite ends of the earth would have very few similarities. Yet, this thesis will show there is an undeniable link between the Irish and Māori, and it could be furthered argued that this connection is something that is shared between many of the world's indigenous cultures (Sissons, 2005). There are of course fundamental differences between the Irish and Māori, not only in broadcasting, but in language positions. Perhaps the most obvious is the language situations in which Māori and Irish exist. Māori is a minority language of a minority culture. Māori make up only 14.7% of the total population of New Zealand (Statistics New Zealand, 2001a: 11). Irish is, however, a minority language of a majority culture. People of Irish descent make up the majority of the more than four million who live in Ireland.

The Irish have political autonomy and self-determination. Unlike Māori, the Irish secured independence from their British colonisers, and established their own government. This government was central in fostering the Irish language and cultural revival that occurred after 1900. The final significant difference, and of particular interest for this study, is the variation in the structure of Māori and Irish radio. While Ireland has two radio stations dedicated to Irish-language broadcasting, Māori have twenty-one. Many of these twenty-one stations broadcast to defined tribes or tribal groups, and justify their existence on the basis of tribal uniqueness and dialect.

Setting aside these variations, there are a number of common factors that connect the Irish radio experience to Māori radio. Both the Irish and Māori cultures were colonised by the British and underwent massive language and culture loss throughout the nineteenth and twentieth centuries. Radio emerged for both cultures as a means to reduce language shift and to promote language development. Irish-language radio emerged after years of frustration at the depressing lack of Irish language broadcast by public radio. Language advocates banded together and argued on the basis of minority rights. After various protests, pirate broadcasts and political lobbying, Irish-language radio was born. A similar process was followed by Māori in Aotearoa New Zealand when establishing Māori radio,³⁴ albeit a few years later. Irish and Māori radio have the same founding principle: to maintain and revitalise their languages. These common themes and connections are of a general and broad context, and Irish and Māori radio share a greater interconnectedness when the particulars are examined in more detail.

8.4.1 Funding

Funding has always been a problematic issue for indigenous broadcasters (Molnar & Meadows, 2001: 70). Chapter Six of this thesis outlines the funding issues for Māori radio in attempting to deliver a quality Māori-language service (see 6.9 above). Chapter Six further details the funding disparities between Māori radio and public radio, and highlights the additional difficulties that inadequate funding creates. Irish radio has experienced similar problems because of limited funding, and there is an argument that Irish funding for Irish-language development has historically always been insufficient (Fishman, 1991: 142). Since the 1920s language funding for Irish radio has been questioned because of the view that it was of benefit only to a small portion of the community.

Financial considerations came into play regularly in delaying improvements in broadcasting in Irish. It was argued regularly since the 1920s that it is difficult to justify increased expenditure for programmes that would serve only a fraction of the population (Watson 2003: 19).

As already discussed in Chapter Six, funding has a direct correlation to programme quality, which is again related to number of listeners. Funding has an additional impact on resources, retention and recruitment of quality staff and infrastructure. Inadequate

³⁴ This process is outlined in Chapter Two of this thesis.

funding creates situations such as that currently experienced by *Raidió na Life*, which is staffed by volunteers.³⁵ Being unable to pay workers can create additional problems for language radio stations, especially with staff retention. It may be argued that funding for Irish radio is already allocated to *Raidió na Gaeltachta*, and *Raidió na Life* is reproducing a service already available to listeners. In response to this argument I reply that both stations supply a different service to completely different audiences. *Raidió na Gaeltachta* as a rule, broadcasts Irish language primarily to the *Gaeltacht*. Its audience is usually mature native or fluent Irish speakers living outside of Dublin. *Raidió na Life* focuses its programming to cater for the urban population of Dublin. The station fuses popular and alternative music with the language, and attracts a greater youth market. A similar situation occurs for Māori radio in Wellington, where Te Ūpoko ō Te Ika broadcasts a high level of Māori language to a mature Māori-speaking audience. Ātiawa Toa, also based in Wellington, focuses its attention on a younger, less competent Māori-language user. By focusing on different markets both Te Ūpoko ō Te Ika and Ātiawa Toa justify their existence and funding. I believe the same applies to *Raidió na Gaeltachta* and *Raidió na Life*, and both require adequate and comparative funding.

8.4.2 Quality Irish-Language Broadcasting

The importance of quality Māori-language broadcasting has already been examined within this thesis (see 6.6). Responses to the Te Reo Pāho survey suggest that listeners

- desire quality language programming and competent language presenters. It is therefore not surprising that issues surrounding quality have also been a concern for Irish-language radio for many years. Watson (2003: 19) stresses this point when he writes:

It was also argued regularly since the 1920s that it was difficult to find sufficient talented Irish speakers to provide increased broadcasting in Irish. Therefore, many of the programmes in Irish were in the form of lessons or the symbolic use of a few words.

Findings within this thesis show that Māori listeners are quite willing to listen to Māori-language programmes on the radio, as long as the quality of programme is high and the subject matter pertains to the audience. This same situation has been recorded in Ireland, where it is argued that lack of quality Irish-language material has negatively affected the audience (Gorham, 1967: 139). Surveys in the 1950s revealed that the listenership for

³⁵ <http://www.iol.ie/~rn1102/index.html>.

Irish programmes were very poor, between 1% and 7%. Yet reasons for such a poor response has perhaps more to do with programmes, and the lack of initiative to actively create quality Irish programmes,³⁶ and less to do with the language. Watson (2003: 33) supports this idea, suggesting: 'On regular occasions there have been very vocal responses, especially criticisms of the lack of programmes in Irish, but there has not been a regular and dependable interaction, however, between programme makers and audiences of programmes in Irish.'

Issues around the quality of programmes are closely related to concerns about the quality of announcers. The evidence uncovered in this thesis suggests that listeners to Māori radio desire broadcasters who have both technical ability and high-quality language skills. Furthermore, listeners desire presenters who have a connection to the audience, and who are from the same age group with related interests. Finding people with such a blend of skills has often proved to be difficult. Many of these same issues have appeared in the Irish radio experience. In 1940 Minister Patrick Little spoke of the difficulty of recruiting people with the combination of required skill, and often the Irish language was compromised.

The general policy is, as far as possible, to get the most competent Irish speakers but sometimes it is difficult to combine other qualifications with that qualification. You may have people who are particularly good at music, for instance, but whose knowledge of Irish may not be up to standard. Sometimes, knowledge of Irish has to be subordinate to technical qualifications but I can assure the House that, wherever possible, we pay due attention to the importance of a knowledge of the Irish language.³⁷

The above quotation discusses the problems of recruiting Irish-speaking technicians. However on further examination the issue is actually much bigger. Technicians are only one part of the process and Irish-speaking producers, announcers, managers and staff in general, are required when attempting to create quality Irish-language broadcasting.

This thesis has shown a direct connection between quality Māori-language programming and funding (see 6.9). Quality programmes cannot be produced unless sufficient funding is allocated to producers. Likewise, it is important that stations are able to recruit and

³⁶ Dail Eireann Parliamentary Debates, 12 July 1949, col 607.

³⁷ Dail Eireann Parliamentary Debates, 1 May 1940, col 2128-9.

retain quality staff who have appropriate language skills. My conclusion for Māori radio is that increased funding for programmes and staff recruitment would improve the quality of the stations' service. This improvement would theoretically increase the audience size and naturally the language impact of the station. I believe the same conclusion applies to Irish radio. Improving the quality of programmes for listeners with difference preference would increase listenership. The flow-on effects would see the stations' language impact expand as more listeners are exposed to increased levels of Irish language.

It must be noted that I am not criticising existing Irish-language programmes or producers. Actually I applaud the efforts of all those involved in creating indigenous-language programmes. However the research I have conducted within the Māori radio field shows many criticisms of Māori-language broadcasting. When these criticisms were examined in more detail, findings reveal that the problem had more to do with language quality and language programmes and less to do with the actual language. It is my presumption that a similar situation exists in Ireland, and improving quality would do much to dampen comments like the following:

...they come here and tell us to use the radio for the purpose of strengthening the Irish language, to use the radio for the purpose of making the people speak Irish, to use the radio for the purpose of inculcating a taste for classical music. There is no sense in that approach to radio because, although you may put these things on the radio, you cannot make the people listen to them.³⁸

8.4.3 Dialectal Broadcasting

As previously discussed in Chapter Six, the broadcasting of various tribal dialects is a very important issue for Māori radio (see 6.5). The significant variations between tribal languages and tribal cultures has resulted in many tribes establishing their own stations. Usually these stations are trusted with the task of broadcasting the dialect of their tribal group, and also with reaffirming their tribe's unique culture and identity. This decentralisation of Māori radio has resulted in the twenty-one separate Māori radio stations that exist at present in New Zealand. Irish radio does not share this characteristic with Māori radio. While Māori have twenty-one radio stations, Ireland has only two dedicated towards Irish-language broadcasting. Immediately two possible explanations for this situation spring to mind. First, that Māori radio has too many stations, and

³⁸ Dail Eireann Parliamentary Debates, 12 July 1949, col. 611.

perhaps lacks linguistic and cultural tribal variation to justify twenty-one stations. Secondly, that the Irish language lacks dialectal difference to justify more than two stations. However, both of these assumptions are incorrect. The Māori language is made up of many tribal languages, and this point has been discussed within previous chapters of this thesis (see 3.2 & 6.5). The Irish language also consists of different dialects, each with its own importance and relevance to its language community.

The three main dialects within the Irish language come from the provinces of Ulster (Donegal Gaeltacht), Connaught (Connemara Gaeltacht) and Munster (Kerry Gaeltacht). As the above sentence indicates each of the dialects is from the *Gaeltacht* region. Differences in the dialects are not restricted to phonology, but include lexis, grammar and orthography (Ó Laorie, 2006: 47). As Ó Laorie points out, simple language structures may vary significantly from dialect to dialect:

The differences are in evidence in the common greeting, ‘How are you?’

Northern:	<i>Goidé mar atá tú?</i>
Munster:	<i>Conas tá(nn) tú?</i>
Western:	<i>Cén chaoi a bhfuil tú?</i> (Ibid.)

To cater for the dialectal differences in the Irish language, RnaG shares its broadcasting time among the three *Gaeltacht* areas. For instance, the news may be broadcast from the Munster region one day, and the following from Connaught. The presenters naturally use their own dialect whenever they broadcast. Programmes are shared in the same manner giving each dialect airtime. While this may mean the station has to share its airtime between the three dialects, and some listeners will naturally complain about having to listen to an unfamiliar dialect, this structure means there is no need to reproduce staff, equipment and resources. Maybe future developments will see the separate *Gaeltacht* regions eventually develop their own radio stations as a means to retain their regional dialect.

Being an urban station broadcasting to an urban market, *Raidió na Life* is not particularly concerned with broadcasting any single dialect. As a station *Raidió na Life* is more concerned with broadcasting Irish, and usually a more standardised version of Irish. Standardisation of the Irish language has been an ongoing argument since 1922, when the

Government attempted to create a single accepted language (Ibid.; 49). There was much opposition to standardisation, especially from the *Gaeltacht* where dialects were still strong in these Irish-speaking communities. Since that time, both inward and outward migration has seen the influence of the dialects diminish. Therefore for an urban centre like Dublin, and for a station like *Raidió na Life*, it seems appropriate to concentrate on the Irish language rather than any of the dialects from the *Gaeltacht*.

8.4.4 Language Broadcasting For Age Groups.

Te Reo Pāho's research shows there are clearly two distinct listening groups for Māori radio. These two groups are defined by age, language ability and programming preference. Taking a generalised approach, one group would consist of older listeners, more likely native speakers or speakers who are competent in the Māori language, who prefer programmes such as talkback, news, Māori music and current events. The opposite group is most likely to be made up of youth listeners, who are second-language learners, or have limited Māori-language ability, and would desire programmes based around modern styles of music and youth interests (see 6.8).

Research has shown that Māori stations have problems catering for an audience with such broad listening preferences. Many stations broadcast a varied range of programmes for different preference groups at different times. Other stations have chosen to specialise in either mature listeners or youth listeners, adapting their programmes to suit a particular audience. Some areas, such as Wellington, are in the fortunate position of having two Māori radio stations, one catering for mature listeners and the other with a more youthful flavour.

Irish radio broadcasting seems to have developed in a very similar fashion to that of Māori. While there may not be as many Irish-language stations as Māori stations, the two Irish stations that do exist have very different audiences. As already stated, RnaG caters for Irish speakers nationwide, while maintaining a primary focus on those living in the *Gaeltacht*. Listeners to RnaG are more likely to be either native Irish speakers, or be very competent Irish-language users. The use of dialects and the broadcasting of local Irish news and information for the *Gaeltacht* would obviously be significant to listeners of RnaG. Perhaps a generalised impression of a typical RnaG listener would be someone

living in the *Gaeltacht*, who is either a native speaker or is very able to converse in Irish, and could be classified as mature.

Raidió na Life is somewhat different from RnaG in both audience and programming. Being an urban station based in Dublin, activities in the *Gaeltacht* and issues like dialects seem to be of less importance. It could be argued that RnaG has an identity and a culture because of its link to the *Gaeltacht*, whereas *Raidió na Life* does not have this cultural identity to guide its programming. Therefore the language becomes the station's identity. *Raidió na Life* broadcasts to a younger market and this is reflected in programmes like *Rogha Ruaidhra* (Eclectic Mix), *Fios Feasa* (Magazine programme covering current affairs and the arts), *An Cnaipe Dearg* (Mixed bag, music, chat and craic [fun]) and *An Not Gorm* (Jazz).³⁹ The station is a blend of programmes, including non-Irish music, and Irish language. Its audience is more likely to be urban, second-language learners, or those with a passion to learn the language, who enjoy alternative music. In May 2005, RnaG moved to capture more of the youth market by broadcasting a service for younger listeners which includes songs with English lyrics.⁴⁰

Obviously there is a need for specific programming that is targeted towards an identifiable audience. The findings from the Te Reo Pāho research support this conclusion (see 6.8). The development of two Irish-language radio stations, with different formats and different audiences, would further support this conclusion. However, I believe the vital aspect in attracting any type of audience is programming, and more importantly quality programming. The Te Reo Pāho research clearly shows that regardless of audience type, age or preference, listeners will tune in to Māori-language programmes, as long as they are of good quality and are relevant to listeners. It is my conclusion that the same applies to Irish radio broadcasting. Regardless of which age group or listening preference an audience fits into, I strongly believe that the audience will listen to Irish-language broadcasting as long as the programmes are of high quality and involve topics relevant to the audience. For instance, youth-style language programmes should be presented by youth and include topics and music that they relate to and enjoy. The same situation applies to older listeners. This quality programme requirement is applicable to stations that cater for many types of audiences and those that

³⁹ <http://www.iol.ie/~rnl102/sceideal.html> p2

⁴⁰ http://www.rte.ie/rnag/sceala_eng.html p5.

specialise on a particular group. As already stated, funding must play a major role in producing quality language programmes. Unless sufficient resources are allocated to producers of language programmes, quality will continually be compromised. Similar statements about the quality of Irish-language programmes have been made by language groups, and as Watson (2003: 61) states: ‘...Irish language groups warned ... that programmes in Irish should be of a high quality, and not merely made to achieve a high quantity.’

8.4.5 Irish-Language Revitalisation

Both the qualitative and quantitative findings in this thesis show that Māori radio is having a positive impact on Māori-language revitalisation. Figures show that listeners across all language abilities were more likely to be positive about the amount and quality of Māori language broadcast, and these data were supported by qualitative feedback. In relation to Irish radio the question then must be posed, is Irish radio having an impact on Irish-language revitalisation? Unfortunately for this study, there is a desperate lack of research in the field of Irish radio and Irish-language revitalisation. Still, there is some evidence that indicates Irish radio is indeed having an influence on the language.

Research shows that both RnaG and *Raidió na Life* have large listening audiences. RnaG share of the market in the *Gaeltacht* is 41% during peak weekday hours.⁴¹ The 2002 Irish Census (Central Statistics Office, 2002: 80) shows that there are 86,517 people living in the *Gaeltacht*, which equates to an audience of approximately 35,000 during weekdays. This does not include those listeners from outside the *Gaeltacht* who listen to RnaG. *Raidió na Life* claims a listenership of more than 13,000 in and around Dublin.⁴² The size of the audience listening to Irish-language radio would suggest that these stations are having some sort of impact on language.

In addition to audience size, there are many quotes endorsing the influence Irish radio has on language development. When discussing *Raidió na Gaeltachta*, John O'Donoghue remarked:

⁴¹ http://www.rte.ie/rnag/sceala_eng.html p 7

⁴² <http://www.iol.ie/~rnl102/index.html> p 1

Since its formation Raidió na Gaeltachta has been a model for every local radio station, its contribution to the people of the Gaeltacht being indeed significant. Indeed the argument could be advanced that the Irish language would be in a poorer state today were it not for their outstanding contribution. It has been a model of consistency, of truth, and continues to render an outstanding service.⁴³

Taking into account the number of listeners to Irish radio and the above statement, the conclusion could be made that Irish radio is indeed having a positive impact on the revitalisation of the Irish language. By using the research conducted by Te Reo Pāho, and examining the many similarities between Irish and Māori radio, it is my educated conclusion that Irish radio is supporting the survival and revitalisation of the Irish language. Yet to confirm this with any authority, more extensive research needs to be undertaken in the field of Irish radio broadcasting and language revitalisation.

8.5 Role of Irish and Māori Radio

For the purpose of this study, it is important to understand the position Irish and Māori radio hold within the greater context of language revitalisation. Radio emerged for both the Irish and Māori as a means to revive their language. For the Irish this began in the 1920s, with radio being part of a state-endorsed programme of language and cultural renaissance. Māori radio may have appeared some sixty years later, but its purpose is in essence the same. So after eighty years of Irish-language radio and nearly twenty years of Māori radio, what can we conclude about their success? Likewise, it is important that we attempt to understand the role that Irish and Māori radio play within the bigger scheme of minority language revitalisation.

In the case of Irish radio, we can conclude that after eighty years of some form of Irish-language broadcasting, its impact on the language as a whole has been limited at best. The evidence suggests that efforts in the *Gaeltacht*, combined with the Irish schooling system, have been the most influential mediums of language revival for the Irish. In the early years, radio was seen by many as the flagship for Irish language, with thoughts of mass saturation via the airways the desired outcome. Yet for a number of reasons, including lack of programming, resources, and funding, Irish radio failed to have the desired impact. There is no doubt that having Irish on air did lift the profile of the language in Ireland, and gave Irish speakers another resource to support language

⁴³ Dail Eireann Parliamentary Debates, 29 May 1990, col. 692

learning and maintenance. Unfortunately though, its actual influence in the revival of the Irish language as a whole is minor.

It would appear that after nearly twenty years of Māori radio, its impact on Māori-language revitalisation is similar to that of Irish. In favour of Māori radio is its ability to concentrate on very defined tribal groups and dialects. This specialisation of Māori radio has ensured a high percentage of Māori listeners, and with regard to this study, very positive responses to the quantitative and qualitative research. However, while the research does suggest Māori radio is influencing the language, the potency of this influence is another issue.

Māori have twenty-one radio stations broadcasting nationwide to the vast majority of the Māori population. The evidence in this thesis reveals that over 50% of the Māori population listens to Māori radio within a seven-day period. There is no doubt Māori radio is influencing Māori life, including Māori language. Yet the high positive responses to Māori radio recorded in this thesis, and the supporting focus-group feedback, do not coincide with a dramatic or even gradual rise in the use of Māori language. Statistics presented in Chapter Three show only a slight rise in the use and competency of Māori language in the past twenty years (see 3.7). This slight improvement cannot be attributed to Māori radio alone, as this period coincides with developments for the Māori language within education, the public sector and in general Aotearoa New Zealand society. Therefore I believe the actual impact Māori radio has had, and continues to have, on Māori-language revitalisation is minimal.

The conclusion is that the impact that Irish and Māori radio has on the revitalisation of their respective languages is limited. If anything, Māori radio is perhaps more effective because of its ability to concentrate programming on local Māori-language communities, and to broadcast the dialect and unique language attributes of particular tribes and tribal groups. Still, the overall impact of Irish and Māori radio broadcasting remains partial. It must be stated that this conclusion is not a criticism of the broadcasting efforts of either Irish or Māori radio. Nor is this a condemnation of those who work within this industry. The research indicates that for the Māori language, Māori radio has a role to play in its revitalisation, and my presumption is similar for the Irish situation. However, this impact is relatively limited when examined against language revitalisation as a whole. While I

have stated that improved funding, better resources and better-quality language programmes would see Irish and Māori radio increase their effectiveness, I do not believe these improvements would drastically alter the entire language situation of either culture. These limitations have nothing to do with the efforts and intentions of those working with the industry, or even the resources available to Irish and Māori radio. It is related to the limitations of radio and its secondary role within language revitalisation.

Joshua Fishman (1991) presents an eight-stage theoretical model for reversing language shift. This model takes into account many minority languages, and includes the Irish and Māori languages. Fishman's model for reversing language shift involves adult acquisition, cultural interaction, literacy acquisition, education, the schooling system, mass media, government services and intergenerational mother tongue transmission. On examination, Fishman proposes a kind of progressive language sequence where particular stages are achieved on the journey to reviving a minority language (Ó Riagáin, 2001: 195). Fishman concludes that the ultimate stage for reversing language shift is stage 6, intergenerational mother-tongue transmission. While Fishman (1991: 403–4) believes broadcasting has a role to play in language revival, he forwards that its purpose is essentially to support the minority language to ascend to stage 6.

In discussing the impact of Irish radio in language revitalisation, Fishman (Ibid.: 140) writes:

The Irish radio programmes are also a resource for language learners, although their efficacy in this connection really remains to be demonstrated. All in all, it is quite possible that more Irish speakers are anglicised via the ocean of English radio than English speakers are strengthened in their Irish via a single existing channel of Irish radio.

When discussing the role of Māori media programmes in language reversal, Fishman (Ibid.: 245) concludes:

Māori is still dying year by year and effective first aid and major surgery are needed urgently, rather than stressing such elective non-essentials as token mass media programmes, the token use of Māori in government offices, signs and letterheads, wildly luxuriant corpus planning for 'Māori in the modern sector', literary prizes for writers, and Māori-speaking telephone operators and clerks at

government agencies. All of the above-mentioned are merely symbolic flourishes, given the lack of substance with respect to the societal co-management which they imply, or even any substantially self-regulatory inter-generational Māori home-family-neighbourhood life on which such efforts must be firmly based if they are to contribute to RLS (Reversing Language Shift)

In the case of Irish and Māori radio, Fishman classifies them as non-essential language support mechanisms that need to be structured towards obtaining intergenerational language transmission within language-speaking communities. Fishman is not suggesting that language radio has no function within language revitalisation. Research contained within this thesis clearly indicates radio is having a positive impact on both the Irish and Māori languages. However, what Fishman correctly highlights are the limitations language radio has in the bigger scheme of language revitalisation. Irish and Māori radio both exist as small components within a much larger English-language dominated broadcasting sector. Neither language has the mass saturation needed to influence a significant language shift, therefore they serve more as symbolic language possessions. This factor is just the reality in which both Irish and Māori radio exist, and for both cultures to best exploit the benefits of their radio stations, they must support the practice of intergenerational language transmission.

In terms of Māori-language revitalisation, Christensen (2001: 224–25) substantiates Fishman's position, adding that:

The principle has particular application at the present time in the revitalisation of the Māori language, where this generation is charged with ensuring that their 'learnt' language becomes a language 'transferred' naturally to the next generation. It recognises the fact that many Māori households are in a poor position socio-economically and linguistically to reclaim the responsibility for inter-generational transmission, and therefore support from institutions outside the household is necessary (e.g. Marae, education, broadcasting etc.).

Both Fishman and Christensen correctly portray the role of Irish and Māori radio in language revitalisation. Its task is one of subalimination and support for the paramount goal, which is intergenerational transmission. Research shows there is no substitute for the transmission of language from one generation to another, and while Irish and Māori radio are having an impact on the language of their respective cultures, this influence will not revive either language. Irish and Māori radio must embrace the role of language

support system, and accept their position as a small but still significant part of a much larger language movement.

8.6 Conclusion

Irish radio came to life in the early part of the twentieth century. It was seen by many as the great redeemer for the Irish language, and it became part of a much larger state-promoted Irish cultural exercise. Not surprisingly, Irish radio failed to meet such unrealistic expectations, and it became more a symbolic language implement than a tool for language revitalisation. It fell on the shoulders of various Irish-language enthusiasts to restore dignity to Irish-language radio, and after a concerted effort by sympathetic language groups, *Raidió na Gaeltachta* was born. In the past ten years an additional Irish-language radio station, *Raidió na Life*, has been included within the spectrum of Irish-language radio.

This chapter has examined Irish radio, and more importantly, its connection to Māori radio. While there remain fundamental differences between Irish and Māori radio, a host of similar attributes and shared experiences suggest common ground. Irish and Māori radio were established as a means to restore language. This was, and continues to be, the role of this medium. This section has revealed more extensive similarities between the two cultures, including issues around funding, quality language programming, audience specialisation and language revitalisation. With respect to language, this thesis examined the impact both Irish and Māori radio is having on language revitalisation, and further discussed the role radio plays in supporting indigenous languages.

This chapter concludes by advocating that while Irish- and Māori-language radio is having an impact on language revitalisation, the effectiveness of this influence is relatively limited. While radio is an important medium in encouraging language use, it is ineffective as an isolated instrument. This chapter has shown that in order for Irish and Māori radio to be most effective, they must be part of a wider revitalisation programme, working towards the intergenerational transmission of a mother tongue. Unless this phenomenon occurs within Irish and Māori communities, no amount of quality language broadcasting via the radio will save either language.

CHAPTER NINE

TEKOTEKO

‘Kia mau ki ō tikanga me te reo Māori, koinei ra tō tūranga teitei’⁴⁴

- 9.1 Introduction
- 9.2 History of Māori Radio Broadcasting
- 9.3 Te Reo Māori
- 9.4 Te Reo Pāho Findings
- 9.5 Tūhoe Radio
- 9.6 Lessons from Ireland
- 9.7 Conclusion

9.1 Introduction

The final chapter of this thesis concludes the various arguments examined throughout this study. Within this concluding section I will briefly discuss many of the issues raised in previous chapters, and present my closing arguments. At the heart of my conclusions are the research results that have been uncovered during the five years of in-depth study on Māori radio, and additional evidence contained within the text of this thesis. Combined, these concluding arguments will ultimately look to answer the question at the centre of the hypothesis of this thesis, which is, ‘What impact is Māori radio having on Māori-language revitalisation?’

9.2 History of Māori Radio Broadcasting

Māori radio broadcasting owes much to those early Māori pioneers, who through their efforts gave Māori a voice in a totally English-dominated spectrum. It was in the 1930s that the first Māori broadcasters went to air. Hāre Hongi (Henry Stowell), was the first, and he was quickly followed by Uramo Paora (Lou Paul), Kingi Tahiwī, Te Ari Pitama, Arini Grennell, Henry Ngata and Charles Bennett (Te Ua, 2005: 1). While these

⁴⁴ My translation: ‘Hold firm to your Māori customs and language for there you will find your high position.’ This quote is from Tūhoe language expert Timoti Kāretu (1974).

trailblazers may not have been broadcasting in the Māori language, they did provide Māori with a foothold in the industry. The first Māori-language programmes came in the 1940s, instigated by Wiremu Parker. Following on from Parker were Ted Nepia and Wiremu Kerekere. Māori radio is built on the foundation set down by these early Māori broadcasters who took to the medium of radio. Their efforts towards the development of Māori radio should not be forgotten.

In more recent times significant Māori presenters such as Selwyn Muru, Haare Williams, Hāmuera Mitchell, Whai Ngata, John Rōpata, Te Pūrewa Biddle, Te Pere Curtis, John Turei, Hōhua Tutengāhe, Hahona Paraki, Hēnare Te Ua, Pou Temara, Hēmana Waaka, Te Awaroa Nepia, Te Maehe Pokipoki, Brian Hemingson, Te Arani Peita and others emerged to champion the cause of Māori radio. Many of these people are no longer with us, but their Māori radio legacy remains.

Yet, it was not until 1988 that Te Ūpoko ō Te Ika, the first Māori radio station, went to air. Te Ūpoko ō Te Ika was launched after a concerted effort by Māori to ensure that the Māori language was broadcast. Many Māori groups united to challenge the Crown on the basis of the Government's neglect of the Māori language. Māori argued that the language was a taonga (treasure) and needed protecting (Waitangi Tribunal, 1986: 20). Central to the emergence of Te Ūpoko ō Te Ika was Ngā Kaiwhakapūmau i Te Reo Māori (Wellington Māori Language Board) and Huirangi Waikerepuru, who challenged the Government in the Waitangi Tribunal, the High Court, the Court of Appeal and finally the Privy Council. It was Ngā Kaiwhakapūmau i Te Reo Māori who established, resourced and staffed the first Māori radio station, and its purpose was to broadcast the Māori language.

Following the lead of Te Ūpoko ō Te Ika, a host of other Māori radio stations began to appear. To cater for this new development, Te Māngai Pāho was founded and took charge of funding for Māori radio in 1995. Under the Act that established Te Māngai Pāho, its function is 'to promote Māori language and Māori culture by making funds available...'⁴⁵ At present Te Māngai Pāho funds twenty-one Māori radio stations throughout Aotearoa New Zealand. Twenty stations are located in the North Island and

⁴⁵ New Zealand Broadcasting Amendment Act 1993.

one in the South Island. The vast majority of stations are tribally based, either broadcasting to one tribe or a select tribal group. Te Ūpoko ō Te Ika is one of two stations that are pan-tribal, broadcasting to all Māori regardless of tribe.

I believe that Māori radio is an effective communication and education medium for Māori, and it can be used for reinforcing tribal identity and broadcasting tribal specific news and information. However I consider these components to be secondary aspects of Māori radio. I conclude that the purpose of Māori radio is Māori-language broadcasting. In the 1940s Wiremu Parker set in motion the wheels of Māori-language broadcasting. Those who proceeded on from Parker continued to endorse radio as a means of broadcasting the language. Organisations such as Ngā Kaiwhakapūmau i Te Reo Māori fought for Māori radio based on the argument that radio is important to linguistic continuity (Oliver, 1991). Māori radio must therefore continue to advocate the fundamental nucleus of its purpose, which is the Māori language. No other function of Māori radio should take precedence over the language. When addressing the Minister of Communications, the late Sir Kingi Ihaka (Ministry of Commerce, 1991: 14) said:

Māori language is a fundamental defining aspect of Māori culture and accordingly the use of the Māori language as the normal language of delivery is an absolutely necessary condition for any broadcasting activity to be referred to as ‘Māori broadcasting’.

9.3 Te Reo Māori

This thesis has shown that before European colonisation, the language of Aotearoa was Māori. The country was populated by different tribal groupings with each having their own unique dialect and cultural practices. Even after initial contact and early settlement by Pākehā, Māori maintained complete authority over all aspects of life, and for the new settlers to survive they had to speak Māori (Dalley & McLean, 2005: 88). This situation changed in the last half of the nineteenth century as increased settler immigration, new diseases, population decline, land alienation, wars, technology and the process of Pākehā assimilation of Māori began to take effect. By 1858 the Pākehā population had surpassed Māori (Thorns & Sedwick, 1997: 32), and the Māori language became a minority language in Aotearoa New Zealand.

Māori retreated into the isolated rural communities virtually segregated from Pākehā who occupied the urban settlements. It was in these rural communities that the Māori language was kept alive through intergenerational transmission. Nonetheless, through the combined efforts of the schooling system (where Māori children were physically punished for speaking Māori), and the impact of Māori urbanisation during the 1950s and 60s, the use of the Māori language declined dramatically. In the mid-twentieth century it is thought that 95% of Māori households spoke Māori (Ball, 1940: 278), but by 1975 this figure had dropped to 5%.

In the 1970s a movement for Māori renaissance began, which saw protests, marches, occupations and litigation move Māori issues to the forefront of Aotearoa New Zealand life. A renewed emphasis on the Treaty of Waitangi saw Māori challenge the Crown over a number of issues, including the language. By the 1980s Māori had established *kōhanga reo* (Māori language preschools) and *kura kaupapa* (Māori secondary schools), as well as Māori-studies departments at a number of universities. The Māori Language Act (1987) promoted Māori as an official language of Aotearoa New Zealand and established *Te Taura Whiri i Te Reo Māori* (Māori Language Commission). Then in 1988 the first Māori-language radio station went to air, followed by twenty other stations. Over the past two decades Māori have continued to implement various initiatives to revitalise the Māori language.

At present the Māori language is in a state of recovery and regrowth. In 1975 it is thought that 5% of the Māori population spoke Māori. This thesis shows that the most recent data suggest that fluent Māori speakers are between 6% and 11% of the total Māori population. While these figures indicate that the language has slightly improved its situation since 1975, there is no doubt that *te reo Māori* remains under threat. Questions about how long a language can continue to survive without intergenerational language transmission (Fishman, 1989: 395) must be posed towards the Māori language. While Māori have taken enormous steps in lifting the profile of the language, and creating systems and resources to support the language, its position within Māori homes is tentative. The next twenty years are crucial for the language, for if Māori are unable to revive *te reo Māori* within their homes, the language may be lost forever.

In the next hundred years only half of the languages that currently exist in the world will remain (Swerdlow, 1999). It is therefore the responsibility of Māori to ensure that the Māori language is included within this group. The Māori language is the basis of all Māori culture (Rangihau, 1993), and the sobering fact is that if the Māori language dies, so do Māori (Kāretu, 1990: 19). Māori-language revitalisation is therefore a serious issue, not just for linguistic continuation, but for the survival of the culture.

I conclude that Māori radio is an important component of a much broader language movement working towards Māori-language revitalisation. As previously mentioned, the primary role of Māori radio must be to broadcast Māori language. Māori radio is similar to kōhanga reo, kura kaupapa, Māori television and the various other Māori-language initiatives working towards Māori revitalisation. Whilst all these language tools are important for language survival, they are secondary in terms of intergenerational language transmission. This must be the principal goal for all Māori-language enthusiasts – to have Māori as the first language within the home. When this aspect of the language-revitalisation movement is healthy, the language is sure to survive. Still, Māori radio is vital in supporting the language to re-establish itself in Māori homes in order to be passed from one generation to the next.

9.4 Te Reo Pāho Findings

Chapters Five and Six of this thesis reveal the findings from the Te Reo Pāho research project. The qualitative evidence shows that Māori listenership of Māori radio is relatively high. Between 50% and 54% of the Māori population living in the primary broadcast area of the twenty-one Māori radio stations had listened to Māori radio at some time within the seven days before being surveyed. Based on the 2001 Census data for Māori populations, this equates to approximately 250,000 Māori listeners.

Further findings show that the majority of Māori radio listeners have either little or average Māori-language ability, with 42.51% rating their language skills as limited, 41.07% deciding that their Māori-language ability was average, and 15.24% rating their language as competent. Of the remainder, 6.82% were fluent Māori-language speakers and 14.24% had no Māori-language ability whatsoever.

Responses to questions about Māori language show high support for the quantity and quality of te reo Māori broadcast, and for the support Māori radio gives its listeners in learning Māori. Listeners were more likely to rate the amount and quality of Māori language broadcast as either 'Excellent' or 'Very Good'. An average number of respondents thought the quantity and quality was 'Okay', and only a small percentage indicated that it was 'Not so Good' or 'Poor'. The same results appeared for the assistance Māori radio gives its listeners in learning te reo Māori, with results far more likely to be positive than negative.

Still, the data showed certain variances in responses to language questions. Listeners with limited or no Māori-language ability were more likely to give negative responses to language questions than listeners who had competent Māori-language skills. Also, those listeners who are fluent or confident speakers of Māori were more likely to give positive responses to language questions than those listeners with less Māori-language ability.

Similar variances occurred for responses to questions about Māori language, when results were broken down by age. The finding showed that mature listeners to Māori radio (those aged thirty years and older) gave more positive responses to the question about Māori language than younger listeners (twenty-nine years and younger). Likewise, this younger group were more likely to rate the amount, quality and Māori-language support of Māori radio as 'Not so Good' or 'Poor' than those aged thirty years and older.

Station location and programming were other variables that influenced responses to questions about Māori language. The finding showed that listeners to stations located in rural or semi-rural areas were more likely to give positive responses to language questions than listeners of urban-located stations. Additionally, stations that broadcast more Māori-language programmes, and concentrated their programming on te reo Māori, received more positive responses to the survey's questions about Māori language than stations with limited Māori-language programming.

In conclusion, the quantitative findings from the Te Reo Pāho survey showed a significant Māori listenership for Māori radio. The research further shows that listeners' responses to questions about the amount and quality of Māori language broadcast, and the support the stations give listeners in learning the Māori language, were generally positive.

However, there were some variations in responses to the survey's questions about Māori language when results were examined by age, by station location and by station programming.

The qualitative feedback in Chapter Six of this thesis endorsed many of the quantitative findings from Chapter Five. A number of focus-group participants discussed the important role of Māori radio in broadcasting the Māori language and supporting language retention and revitalisation. The findings state that for many listeners, Māori radio is an important language tool, helping many to learn and use the language. Furthermore many of the stations support the reaffirmation of tribal identity and the retention of tribal dialects by broadcasting the unique language of a particular tribe or region. Participants felt that Māori radio was the only medium with the ability to broadcast dialect and localise its programming.

While examining the qualitative data, a number of problematic language issues emerged. Catering for a broad listening audience and their various language needs is a concern for Māori radio, and listeners were generally separated into two groups, mature and youth. Mature listeners desire more Māori-language programming, talkback and programmes that concentrate on local content. Youth listeners were more interested in bilingual programmes that maintained a high music content and focused on youth issues. Importantly, both groups were generally supportive of Māori-language programming as long as it was of high quality, locally produced, relevant to the audience and presented by trained announcers who had an affinity with the listening group. A high number of negative responses to Māori-language programmes stemmed more from a reaction to poor programmes than a dislike of Māori language.

Additional language issues raised in the focus-group interviews were funding, quality Māori-language programming, recruitment and retention of staff and training. All these issues have an effect on the Māori-language component of Māori radio, and listeners think that these aspects need to be addressed.

It is my conclusion on the basis of the evidence presented in Chapters Five and Six of this thesis that Māori radio is having a noteworthy impact on Māori-language revitalisation. The general feedback from the survey's questionnaire revealed positive responses to the

questions about Māori language, and this was further supported by focus-group discussions. More importantly, responses to the question about the help Māori radio gives its listeners in learning te reo Māori, were positive. These responses corroborated many of the focus-group interviews, where listeners discussed how Māori radio supported their Māori-language endeavours. However, while Māori radio is having an impact on Māori-language revitalisation, its position within the greater scheme of reviving the Māori language needs further examination. The Te Reo Pāho research also identified Māori-language issues for Māori radio that need attention, including quality Māori-language programming, local content, dialect, recruitment and retention of staff, training and funding.

9.5 Tūhoe Radio

This thesis examined the tribe of Tūhoe and the process they have followed in attempting to establish a Te Māngai Pāho-funded Tūhoe radio station. Tūhoe are a unique tribe, maintaining their own dialect and particular culture. At present Tūhoe are the seventh-largest tribe in the country with a population of approximately 29,000. However, Tūhoe has no Te Māngai Pāho-funded radio station, and has serious concerns about the preservation of Tūhoe dialect, language revitalisation and communication.

The evidence presented in Chapter Seven supports the proposition that Tūhoe justify a Te Māngai Pāho-funded radio station. This evidence includes population, territory and linguistic differences. Chapter Seven details the process followed by Tūhoe to establish a radio station. Currently this process has stalled somewhere within the offices of various government departments.

I conclude that Tūhoe indeed justify a Te Māngai Pāho-funded radio station, and this conclusion is supported by Te Whakaruruhau ō Ngā Reo Irirangi Māori (2003: 8). Tūhoe now need to approach the Minister of Māori Affairs and the Minister of Broadcasting and lobby for support. Should there be no further development, Tūhoe should then lodge a claim with the Waitangi Tribunal, stipulating how the Crown's inconsistent funding policies have prejudicially affected Tūhoe.

Once Tūhoe have acquired a broadcasting licence and a frequency then a Tūhoe working party needs to be established to steer the station's development. My research shows that

a Tūhoe station should broadcast a signal via a transmitter based on Mount Pūtauaki near Whakatāne, and via the Sky Television satellite network. A Tūhoe radio station would increase its coverage by joining the Whakaruruhau ō Ngā Reo Irirangi Māori, and being included on the Māori-radio internet site so listeners can access the station through their computers. It is my recommendation to base any Tūhoe radio station in the Tūhoe settlement of Ruātoki. This location has been chosen because of its proximity to Pūtauaki, its accessibility to technical support and the logistics around transmitting a signal for Sky Television.

The paramount concern for any Tūhoe radio station should be Māori language and, particularly, the dialect of Tūhoe. Other functions such as communication and entertainment must play a secondary role to language. It is my deduction that a Tūhoe radio would increase tribal communication and act as an information centre for the whole of Tūhoe. More importantly, though, is the impact a Tūhoe radio station would have on the revitalisation of the Māori language for Tūhoe listeners. Tūhoe must be included within the Māori radio network.

9.6 Lessons from Ireland

Chapter Eight of this thesis examined the Irish-language radio experience as a case study, and compared this to Māori radio. The findings suggest that indigenous cultures with language radio often have many similarities and at times identical language problems. The Irish and Māori languages are both autochthonous, and exist as minority languages within an English-dominated language society. Both cultures were colonised by the English and underwent massive language and cultural loss. These two separate cultures have used radio as a means to support language revitalisation.

There is a significant lack of research within the field of Irish radio and language revitalisation; however, my conclusion is that Irish radio is having an impact on Irish-language revitalisation. This conclusion is based on the numbers of listeners to Irish-language radio, certain quotes contained within the text of this thesis, my own research experiences in Ireland and comparisons with the Te Reo Pāho research. The Irish research further identified language problems for Irish radio that are similar to the Māori experience. These include quality language broadcasting, dialect, language programming, listener preferences, training and funding.

Importantly, the Irish experience gives clarity to the question of the role of radio broadcasting in language revitalisation. This clarity is directly related to the position of Māori radio and language revitalisation in a much broader sense. The experiences of both Irish and Māori radio lead me to conclude that radio is having a positive impact on language revitalisation for both cultures. Yet this impact is limited when examined against the larger movement of language revitalisation. Language radio is only part of a much bigger language movement working towards reviving languages. While its role is important, language revitalisation is able to continue without radio. Therefore I believe the role of radio is a secondary one, and it is a language-support system as opposed to a core means of language revitalisation. Most evidence suggests that in order for a language to survive and continue, it must be spoken within the home. The language must be part of intergenerational transmission, and it must be the 'mother tongue'. This must be the absolute and paramount goal of language revitalisation, to have the language passed from generation to generation. Indigenous radio must therefore be used as a means of support towards intergenerational language transmission, for that is its purpose.

9.7 Conclusion

In the first chapter I established the structure of this thesis, which is based on a Tūhoe wharenui (see 1.4). The centre post of my wharenui is called the pou-toko-manawa, and represents the heart of my thesis, or the hypothesis. (see 1.4.11) The hypothesis of this thesis was to examine the impact Māori radio is having on Māori-language revitalisation. It is my conclusion that Māori radio is having a noteworthy impact on the revitalisation of the Māori language. The Te Reo Pāho findings contained within this study support this conclusion, with both quantitative and qualitative research revealing the role of Māori radio in language revival. However, this impact needs to be examined within the wider context of language revitalisation. While Māori radio is indeed supporting language revitalisation, its true impact is limited. Māori radio is in fact a secondary implement for language revival, and needs to support intergenerational language transmission as the core of language revitalisation. For without the Māori language being passed from one generation to the next as a mother tongue, the language will continue to decline. Regardless of how influential Māori radio is, and the quality of language programmes broadcast, Māori radio alone will not revitalise the language.

Therefore, the role of Māori radio is to broadcast Māori language and to support Māori to speak the language. While Māori radio is having an impact on language revitalisation, it is a secondary support system within a larger movement working towards the revitalisation of the language across all spheres of society.

Finally, I have completed my wharenuī, and it stands on its own as an independent structure. I open the door and call out a welcome to all those who walk across the marae and wish to enter,

Welcome, welcome, welcome!

‘Haere mai, haere mai, haere mai!’

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APPENDIX 1

TE REO WHAKAPUAKI IRIRANGI

TE PUTAHI-A-TOI

RESEARCH AGREEMENT

TE REO WHAKAPUAKI IRIRANGI ("TMP")**RESEARCH AGREEMENT****CONTRACT INFORMATION**

Contractor	TE PUTAHI-A-TOI, SCHOOL OF MAORI STUDIES, MASSEY UNIVERSITY
Title of project	IWI RADIO STATION AUDIENCE SURVEY
Project [methodology, protocols, objectives, outputs]	AS DESCRIBED IN APPENDIX 1
Commencement Date	ON SIGNING
Completion Date	JUNE 30 2005
Milestones (Clause 3.1)	AS SET OUT IN APPENDIX 1
Principal Research Officer (Clause 3.11) [The Contractor's Project representative]	PUTAHI A TOI
Key Staff (Clause 3.13) [The Contractor's key employees, contractors and students on the Project in addition to the Principal Research Officer]	RESEARCH ASSISTANT SEE SCHEDULE
Project Manager (Clause 3.10)	CEO / DELEGATED TO RADIO
Reporting Frequency (Clause 5.1)	MONTHLY
Project Management Reports (Clause 5.1)	MONTHLY
Final Report (Clause 5.3)	INTERIM JUNE 30 2004 – FINAL JUNE 30 2005
Budget (Clauses 3.17 and 3.18) (all amounts are, unless specified otherwise: (i) exclusive of goods and services and any other consumption taxes; and (ii) in New Zealand dollars)	AS SET OUT IN APPENDIX 5

Payments (Clause 3.15 to 3.19)	AS SET OUT IN APPENDIX 2
Public Liability Insurance (Clause 12)	[NZ\$X Million] TO BE ADVISED
Student Research (Clauses 7.7 and 10.3)	Yes (Notice period:)/No [TO BE COMPLETED]
TMP's address	Level 4, Investment Centre Cnr Balance and Featherston Streets PO Box 10 004 Wellington Fax: (04) 915 0700 Attention: CEO / RADIO MANAGER
Contractor's address	TE PUTAHI A TOI MASSEY UNIVERSITY PALMERSTON NORTH Attention: Te Reo Paho

TMP and the Contractor both agree to contract and for the Contractor to undertake the Project on the terms of:

- (a) the Contract Information above;
- (b) the General Terms and Appendices attached; and
- (c) any Special Terms attached:

(together "the Agreement").

**THE SEAL OF TE REO WHAKAPUAKI
IRIRANGI (KNOWN AS TE MANGAI PAHO)**
was affixed in the presence of:

SIGNED for and on behalf of
the **CONTRACTOR**

by

[Name and Position]

[Date]

by

Professor Taiarahia Black

[Date]

RESEARCH AGREEMENT

AGREEMENT dated

15th May

2003

PARTIES

- 1 **TE REO WHAKAPUAKI IRIRANGI (known as TE MANGAI PAHO)
("TMP")**
- 2 **TE PUTAHI-A-TOI, SCHOOL OF MAORI STUDIES, MASSEY UNIVERSITY
(the "Contractor")**

BACKGROUND

TMP is a government agency established under and governed by the Broadcasting Act 1989 ("the Act"). Its function, as provided by section 53B of the Act, is to promote Maori language and Maori culture by making funds available, on such terms and conditions as TMP thinks fit, for broadcasting and the production of programmes to be broadcast.

TMP currently provides funding to 21 Iwi radio stations, as detailed in Appendix 3 for the broadcast of Maori language for a defined number of hours per day.

TMP associated with its functions detailed above TMP is also required to provide funding to the Iwi radio stations for audience research.

The purpose of this Agreement is to address these audience research needs.

TMP has determined in consultation with Iwi radio station management, that audience research in the form of listenership surveys and audience focus group discussions ("the Project") are to be conducted for Iwi radio stations and that this work will be undertaken by Te Putahi-a-Toi, School of Maori Studies, Massey University under contract.

To ensure the effective co-ordination and administration of the Project, TMP has determined that it will work closely with Te Putahi-a-Toi and the Iwi radio station management by:

- Participating on the Research Advisory Team,
- Providing input into the formulation of the Project survey questions.
- Providing advice to ensure that objective and accurate surveys are conducted in the various Iwi radio station broadcast areas.

TMP wishes to do whatever it can to ensure that the Project is undertaken in an objective and consistent manner for the benefit of all Iwi radio stations.

GENERAL TERMS

2 DEFINITIONS

- 2.1 The following definitions apply in this Agreement (unless the context otherwise requires):

“New Material” has the meaning set out in clause 9.1;

“Project Material” means New and Existing Material;

“Working Day” means any day other than Saturday, Sunday or a public holiday in Wellington or in the city specified in the Contractor's address;

“Writing” includes any electronic communication which can be reduced to hard copy.

3 THE PROJECT

Performance of Project

- 3.1 The Contractor agrees to undertake the Project, commencing on the Commencement Date; and to
- (a) achieve all the objectives specified for the Project in accordance with Appendix 1 and the Milestones; and
 - (b) use professional skill, efficiency, care and diligence and act in accordance with the best scientific, ethical and commercial practice and in the best interests of TMP and the Iwi radio network.
- 3.2 Before commencing the Project the Contractor shall obtain all necessary approvals. In particular the Contractor shall:
- (a) consult with the Project Manager and obtain the Project Manager's prior written approval of all applications for approval;
 - (b) provide the Project Manager with a copy of all correspondence and of all approvals as soon as they are obtained.
- 3.3 The Contractor shall comply with:
- (a) all approvals referred to in clause 3.2;
 - (b) any TMP current policy and procedural guidelines for research;

- (c) the provisions of the Privacy Act 1993. In particular, the Contractor shall make it clear to the individuals involved the purposes for which personal information is being collected including the fact that it may be disclosed to TMP.

Term

- 3.4 The Contractor shall complete the Project by the Completion Date. If the Contractor has reason to believe this date will not be met, then the Contractor will immediately advise TMP. The parties shall then negotiate a revised timetable and Completion Date, however TMP reserves the right not to agree to an extension if it considers that the delay results from the failure of the Contractor to perform its obligations under this Agreement.

Research Advisory Team

- 3.5 TMP and the Contractor agree that they will as soon as practicable after commencement, establish a Research Advisory Team ("RAT") to oversee the Project.
- 3.6 The RAT shall consist of two members from TMP (including the Project Manager appointed by TMP), three members (including the Principal Research Officer) from Te Putahi-a-Toi, and two members from the Iwi Radio Network.
- 3.7 The prime objective of the RAT is to ensure the integrity and objectivity of the Project and in addition, agree on the reporting format for the data collected, the level of analysis that may be required and to consider and resolve any issues that may arise in relation to the content and conduct of the Project.

Project Management

- 3.8 TMP will appoint a Project Manager from its staff.
- 3.9 The Project Manager may be changed at any time by notice to the Contractor.
- 3.10 The Project Manager and the Principal Research Officer will act as the first point of contact between the parties and co-ordinate the Project together, provided that the Project Manager shall have overall responsibility and control of the Project and the Principal Research Officer shall follow the reasonable directions of the Project Manager.

Personnel

- 3.11 The Contractor will employ the Principal Research Officer and the Key Staff listed in the Contract Information to perform the Project and the Contractor agrees that this is an essential term of this Agreement. The Contractor warrants that they are competent, suitably qualified and experienced and able to undertake the Project. If the Principal Research officer or any Key Staff becomes unable to carry out his or her duties and functions in relation to the Project, (for any reason outside the Contractor's reasonable control) the Contractor and TMP shall consult as to the appropriate steps to take (and clause 14 shall not apply).

- 3.12 The Contractor warrants that it has appropriate arrangements in place with the Principal Research Officer and the Key Staff to enable the Contractor to perform its obligations under this Agreement.
- 3.13 The Key Staff, the Principal Research Officer and all the Contractor's other employees and contractors shall be the sole responsibility of the Contractor.

Facilities

- 3.14 The Contractor will provide all necessary facilities to perform the Project.

Payment

- 3.15 TMP and the Contractor agree that the total cost of the Project is \$360,000.00 per year including Goods and Services Tax ("GST") as set out in the budget detailed in Appendix 5.
- 3.16 Payment beyond Stage 1 will be conditional on the satisfactory completion of this stage as notified by TMP to the Contractor.
- (a) If Stage 1 is satisfactorily completed then the Project will proceed and payment will be made by TMP on receipt of a tax invoice from the Contractor consistent with the time table set out in Appendix 2.
 - (b) If Stage 1 is not completed to the satisfaction of TMP, then the Project will be suspended while the parties attempt to negotiate a suitable resolution between their respective chief executives and failing this the provisions in clause 11 shall apply.
- 3.17 The Contractor shall spend the money received from TMP only for the purposes of the Project, and strictly in accordance with the Budget. The Contractor shall return to TMP any such money not spent in this manner on termination of this Agreement. TMP reserves the right to audit the Contractor to confirm this, and the Contractor agrees to allow TMP access to all relevant information.
- 3.18 TMP is not responsible for reimbursing the Contractor for any amounts not specified in the Budget.
- 3.19 If TMP disputes any invoice (or part of an invoice) issued by the Contractor, the dispute shall be resolved pursuant to the procedure in clause 11. TMP shall pay any undisputed amount owing prior to the dispute resolution.

Indemnity

- 3.20 The Contractor shall indemnify and keep indemnified TMP against any liability, loss, damage, cost and expense that TMP may suffer from any claim, demand, action or suit that may be made against TMP due to the Contractor's negligence or wilful default (or the negligence or wilful default of any employee, contractor, agent or other person under its control) of any term of this Agreement.

- 3.21 TMP shall indemnify and keep indemnified the Contractor against any liability, loss, damage, cost and expense that the Contractor may suffer from any claim, demand, action or suit that may be made against the Contractor due to TMP's negligence or wilful default (or the negligence or wilful default of any employee, contractor, agent or other person under TMP's control).

4 CHANGE REQUEST

Change Request

- 4.1 Either party may request a change in the Project by submitting a written request (a "Change Request") to the other. A Change Request shall include a description of the change proposed and the reason for the change.
- 4.2 The Contractor shall assess the Change Request and notify TMP of:
- (a) the feasibility of the change;
 - (b) any alteration in the costs, timetable, Completion Date or other aspect of the Project that will be incurred as a result of the proposed change.

If TMP submits the Change Request, the Contractor shall provide this information within 10 Working Days of the date of the Change Request.

If the Contractor submits the Change Request, this information will be included with it.

- 4.3 TMP shall evaluate the information provided by the Contractor pursuant to clause 4.2, and if it decides to proceed with the proposed change, the Agreement shall be deemed to be varied to take account of the Change Request and the Contractor's assessment under clause 4.2 (or as otherwise agreed).
- 4.4 The parties agree that any Change Requests, assessment of Change Requests and consideration of such will be fair, reasonable and accurate. Neither party will unreasonably decline to perform a Change Request or seek to impose any unreasonable costs or other conditions on a Change Request.

5 MONITORING AND REPORTING

Reports

- 5.1 The Contractor shall provide to the Project Manager according to the frequency specified in the Contract Information:

5.1.1. Monthly Project Management Reports

5.1.2. Final Broadcast Area Reports

5.1.3. Stage Completion Cumulative Macro Reports

5.1.4. Final Project Report

Monthly Project Management Reports

- 5.2 The Project Management Reports are to be in writing and provided monthly. They will detail the progress that has been made against the agreed timeline, survey arrangements, fieldworker selection and training, data collection, data analysis and other aspects relevant to the Project at this particular time.

Final Broadcast Area Reports

- 5.3 The Final Broadcast Area Reports will be in writing and in a form agreed by the RAT. Each report will contain a statement of the Project Objectives with a summary of the accomplishments in accordance with the objectives to date, an interpretation of the significance of the results, any special requirements specified by the RAT and as may be included in the Contract Information. Each report will be approved by the Head of Department of the School of Maori Studies of the Contractor prior to it being provided to the Project Manager.

Stage Completion Cumulative Macro Reports

- 5.4 At the completion of each stage the Contractor will provide a cumulative macro report in a form agreed by the RAT. Each report will detail the results to date and will contain the same information as the Final Broadcast Area Reports (but encompassing the results of the project to date). The reports will be approved by the Head of department of the School of Maori Studies of the Contractor prior to it being provided to the Project Manager.

Final Project Report

- 5.5 The final report will be in writing, and will contain a statement of the Project Objectives with a summary of the accomplishments in accordance with the objectives, an interpretation of the significance of the results, any special requirements that may be required by the RAT. It will detail the analysis of the data outputs resulting from the Project and include such other aspects as are standard in professionally prepared

reports of this type. The report will be approved by the Head of the School of Maori Studies of the Contractor prior to it being provided to the Project Manager.

- 5.6 The Final Report will be submitted within 20 working days after the Project is completed, or by the Completion Date (whichever is the earlier).

Further Information

- 5.7 The reports required by this clause 5 shall contain such further details as the Project Manager may reasonably request from time to time

Records

- 5.8 The Contractor shall keep full and accurate records of all aspects of the Project and shall retain all Project Material for a period of 7 years after the Project (and longer if required by TMP). No Project Material shall be destroyed without the Project Manager's prior written approval.

Verification

- 5.9 Upon request by TMP, the Contractor shall provide TMP with a copy of all Project Material (including, as necessary, any source data) as reasonably required by TMP to verify the claims in the reports.
- 5.10 TMP shall be entitled (on reasonable notice to the Contractor) to carry out a review of the Contractor's compliance with all approvals and legal requirements relating to the Project. In order to enable this, TMP shall have access to all Project Material (including all source data). TMP shall use reasonable endeavours to cause as little disruption as practicable to the Contractor.

6 NOTIFICATIONS

- 6.1 The Contractor shall promptly notify TMP in writing in the following situations:
- (a) if it wishes to replace the Principal Research Officer or any member of the Key Staff (which shall not be done without TMP's prior consent);
 - (b) if there is any change or proposed change to any protocol for the Project or the basis on which any approval was applied for or granted;
 - (c) if the Contractor breaches any provision of this Agreement.
- 6.2 If the Contractor becomes aware of any event related to the performance of the Project, which has caused or is likely to cause liability for either party then:
- (a) the Contractor shall notify its insurers and TMP as soon as practicable;
 - (b) the Contractor shall take such action as is immediately necessary to mitigate the loss or damage resulting from (or likely to result from) the event and shall notify TMP of such action;

- (c) other than action under (b), the parties shall consult with each other prior to taking any action (including the making of any statement) in relation to the event. The parties shall agree on the action to be taken, provided that if TMP reasonably considers that the event is likely to impact on it, its employees, contractors, or its liability or reputation, it may take such action (including the making of any statement) as it sees fit.

7 CONFIDENTIAL INFORMATION

- 7.1 All information (in whatever form) relating to the Project or this Agreement that is acquired or received by one party (the "Receiving Party") from the other party (the "Disclosing Party") and the fact of the existence of the information, is confidential (the "Confidential Information").
- 7.2 The Receiving Party shall not, without the Disclosing Party's consent:
 - (a) use any Confidential Information except for the purposes of the Project; or
 - (b) disclose any Confidential Information to any third party provided that the Receiving Party may, without such consent, disclose Confidential Information:
 - (i) to the extent that it is or becomes generally available to the public (other than as a result of any unauthorised disclosure by either party);
 - (ii) to the extent that the information was already known to the Receiving Party prior to receiving it from the Disclosing Party (except in the case of the Project Material which shall not be disclosed), or is obtained from a third party and disclosure to the Receiving Party or by the Receiving Party does not breach any obligation of confidence in relation to that information;
 - (iii) to the extent required by law, provided that the Receiving Party notifies the Disclosing Party first.
- 7.3 The Contractor shall be deemed to be the Receiving Party in respect of all New Material, and shall treat such New Material as Confidential Information as if it had been received from TMP. Nothing in this clause 7 shall prevent either party using or disclosing its own intellectual property.

Confidentiality Acknowledgement

- 7.4 The Receiving Party shall ensure that any person to whom it discloses any Confidential Information (including any and all of its employees and contractors involved in the Project to whom disclosure is made) observes the requirements of confidentiality set out in this Agreement (as if those requirements applied to them). If required by TMP the Contractor will ensure that the Confidentiality Acknowledgment set out in Appendix [4] will be executed by the appropriate employees and contractors of the Contractor and that an original of which shall then be given to TMP. The Contractor shall, in addition to such persons, be responsible for any breach of this Agreement by those persons.

- 7.5 If requested by the Disclosing Party, the Receiving Party shall on termination of this Agreement or after the Completion Date (whichever occurs first) return to the Disclosing Party all Confidential Information (excluding Project Material).
- 7.6 Each party shall adopt appropriate procedures for preserving and ensuring the confidentiality of the Confidential Information.
- 7.7 Where the Project involves student research as specified in the Contract Information, if the student's thesis involves Confidential Information, the student may submit the thesis for examination. The thesis and its contents are subject to the restriction in clause 8.

8 PUBLICATION

- 8.1 To preserve the commercial value of the Information, the Contractor shall not publish any Confidential Information without obtaining TMP's prior written consent. TMP shall use reasonable endeavours to consider the request within a reasonable time.
- 8.2 In addition, the Contractor shall provide TMP with a copy of every publication (or transcript of a verbal publication) at the earliest practicable date after publication.
- 8.3 If TMP decides to publish any Confidential Information, it shall refer to and acknowledge the Contractor to the extent agreed with the Contractor.
- 8.4 Publication includes (but is not necessarily limited to) publication of conference or seminar papers or abstracts of such papers, theses, articles, interviews, presentations of seminars and other oral or written publications or seminars and other oral and written presentations and submission for publication of any of the above.
- 8.5 The Contractor shall not make any public statement relating to the Project without TMP's prior consent.

9 OWNERSHIP

- 9.1 The Contractor agrees that TMP will own, as they come into existence, all results, outcomes, conclusions, products, systems, inventions, know-how, experimental methods, processes, data, notes, designs, drawings, records, memoranda and other writings, computer programs, graphics, data in whatever form or format (including all supporting data) and other intellectual property created relating to the Project and all enhancements, developments or modifications made by TMP, (or any of its employees or contractors), or by the Contractor (or any of the Contractor's employees, or sub-contractors) provided such work is paid for by TMP under this Agreement ("New Material").
- 9.2 The Contractor agrees not to have any claim over the New Material and acknowledges that the Contractor has no license to use it, except as granted pursuant to clause 9.5.
- 9.3 The Contractor shall take all steps necessary to ensure that the Principal Research Officer, its Key Staff or any other person, employee, contractor or the contractor are engaged on the basis that TMP acquires ownership of the New Material as provided in clause 9.1

- 9.4 The Contractor shall, at any time TMP requests, provide to TMP a copy of all Project Material (except data to which clause 9.3 applies) then in existence.
- 9.5 TMP agrees that, subject to the Contractor complying with its confidentiality obligations in this Agreement, the Contractor may use Project Material for academic research and educational purposes (as notified to TMP). TMP agrees to give the Contractor first option of entering into an agreement with the Contractor for the Contractor to undertake any research arising out of the Project Material on terms and conditions similar to this Agreement.

INTELLECTUAL PROPERTY RIGHTS INDEMNITY

- 9.6 The Contractor warrants to TMP that:
- (a) the Principal Research Officer, the Contractor's Key Staff and any other person the Contractor is responsible for or has contracted with (or will contract with) in relation to the Project acknowledge and will comply with the intellectual property rights in relation to Project Material as set out in clause 9, and will not challenge such rights;
 - (b) neither the Contractor nor the Principal Research Officer nor the Contractor's Key Staff are under any contractual obligation to third parties to assign any intellectual property rights in the Project Material;
 - (c) to the best of the Contractor's knowledge, the work involved in the Project does not involve the use of a trade secret or restricted material which is the property of a third party;

10 DEFAULT AND TERMINATION

- 10.1 Either party may, by notice to the other, terminate this Agreement on one Working Day's notice if the other party enters into a composition with its creditors, is declared bankrupt, goes into liquidation, or a receiver, or a receiver and manager, or statutory receiver is appointed, except, in the case of TMP, where another entity has agreed, or been appointed or nominated (including as a result of the change of TMP's legal status), by notice or by operation of law or otherwise, to perform TMP's obligations.
- 10.2 If the Contractor is in default in the performance of any of its obligations under this Agreement and:
- (a) the default is capable of being remedied, and, upon the expiry of 20 Working Days notice from TMP specifying the default, is not remedied; or
 - (b) the default is not capable of being remedied then TMP may (at its option) do either or both of the following:
 - (a) deduct from any payment due to the Contractor such amount as in TMP's reasonable opinion reflects the seriousness of the default; or
 - (b) immediately terminate this Agreement by notice to the Contractor.

- 10.3 TMP may at any time, and without reason, terminate this Agreement on 60 days notice to the Contractor (unless the Contract Information specifies that the Project involves Student Research in which case the notice period specified in the Contract Information must be given). In that event TMP shall, consistent with the Budget, make a reasonable payment for work on the Project performed by the Contractor to the date of termination.
- 10.4 Except as specified in Clause 10.3, TMP is not obliged to make any payment to the Contractor as a result of termination.
- 10.5 The Contractor may immediately terminate this Agreement by notice to TMP if TMP is in default of any payment obligation under this Agreement and the default remains unremedied upon the expiry of 20 Working Days notice from the Contractor specifying the default, provided that this clause 10.5 shall not apply where payment has not been made (or has not been made in full) due to a genuine dispute between the parties.
- 10.6 If this Agreement terminates early (for whatever reason) the Contractor shall co-operate with TMP to ensure a smooth wind-down of the Project or (if TMP so directs) transition of the Project to a new researcher.
- 10.7 The provisions in clauses 5.7, 7, 8, 9, 9.6 and 10 shall survive termination.

11 DISPUTES AND REMEDIES

- 11.1 Any dispute arising out of or in connection with this Agreement which cannot be settled by negotiation between the chief executive of each party personally or through nominees within 10 Working Days of the dispute arising, may be referred to mediation by either party, by notice to the other party setting out a full description of the matters in dispute.
- 11.2 Pending the resolution of the dispute, both parties shall continue to perform all of their respective obligations under this Agreement.
- 11.3 The parties shall in good faith endeavour to agree on a mediator. If the parties cannot reach agreement within 10 Working Days after receipt of notice under clause 11.1, the Chair for the time being of LEADR New Zealand Incorporated, or his or her nominee, will be requested to appoint a mediator within 10 Working Days of the request. The mediator will set the initial timetable.
- 11.4 If the Parties are unable to resolve the dispute by mediation within 20 Working Days of the appointment of the mediator (or such longer time as agreed) the dispute will be referred to arbitration.
- 11.5 The parties shall, by agreement, appoint a sole arbitrator. If the Parties cannot reach agreement within 10 Working Days of the expiry of the period in clause 11.4, the President of the Arbitrators' and Mediators' Institute of New Zealand, or his or her nominee, shall be requested to appoint an arbitrator within 10 Working Days of the request.
- 11.6 The First and Second Schedules of the Arbitration Act 1996 shall apply to the arbitration, but with the following amendments:

(a) **First Schedule:**

- (i) article 15(3) of the First Schedule shall not apply in relation to the replacement of an arbitrator under article 13 of the First Schedule;
- (ii) we agree that either of us may request the arbitral tribunal under article 33(1)(b) of the First Schedule to give an interpretation of a specific point or part of an award.

(b) **Second Schedule:**

- (i) clauses 1(4), 1(5) and 7 of the Second Schedule shall not apply; and
- (ii) clauses 4(2)(a) and 4(2)(b) of the Second Schedule shall apply in the alternative, not cumulatively.

11.7 The place of arbitration shall be Wellington, New Zealand and the language shall be English.

11.8 Nothing in this clause 11 shall preclude either party from taking immediate steps to seek urgent equitable relief before a New Zealand Court.

12 INSURANCE

12.1 The Contractor shall effect and maintain adequate public liability and professional indemnity insurance at the minimum level specified in the Contract Information and such insurance must cover all the Contractor's officers, employees and agents (and students, if any) acting in the course of their professional relationship with the Contractor.

12.2 The Contractor shall provide TMP with reasonably acceptable verification of the Contractor's insurance cover on request by TMP.

13 INDEPENDENT CONTRACTOR

13.1 The Contractor shall perform its obligations under this Agreement as an independent contractor and nothing in this Agreement will constitute any relationship of employer or employee, principal and agent, or partnership between the Contractor and TMP.

14 FORCE MAJEURE

14.1 Neither party shall be liable to the other for any breach or failure to perform any of its obligations under this Agreement where such breach or failure is caused by war, civil commotion, hostility, strike, lockout, other industrial act or, outbreak of stock disease, weather phenomena or other Act of God, governmental regulation or direction, or any other cause beyond that party's reasonable control whether similar to any of the foregoing or not ("force majeure"), provided that the party seeking to rely on this clause 14.1:

- (a) notifies the other party if it is or is likely to be affected by an event of force majeure, as soon as reasonably practicable;

(b) uses all reasonable endeavours to avoid, or overcome or mitigate the effects of the force majeure as quickly as practicable;

(c) consults with the other party on the performance of (b) above.

14.2 If the event of force majeure, or the effects of an event of force majeure, continue for more than 20 Working Days such that a party is unable to perform its obligations under this Agreement, then either party may (after consultation with the other party) terminate this agreement on 10 Working Days' notice.

15 GENERAL

15.1 The governing law of this Agreement shall be New Zealand law, and the parties submit to the non-exclusive jurisdiction of the courts of New Zealand.

15.2 No delay, neglect or forbearance by either party in enforcing against the other any provision of this Agreement will be a waiver, or in any way prejudice any right, of that party.

15.3 If any provision of this Agreement is held to be invalid, illegal or unenforceable, it will be severed and the remainder of the Agreement will remain in full force and effect.

15.4 Any notice given pursuant to this Agreement shall be in writing and personally delivered, or sent by prepaid post or facsimile to the other party at the address set out in the Contract Information, or such substituted address as may be previously notified in accordance with this clause 15.4.

15.5 The Contractor may not assign, transfer or subcontract its rights or obligations under this Agreement without TMP's prior written consent. TMP may assign or transfer its rights and/or obligations under this Agreement without being required to obtain the Contractor's consent, if the assignment or transfer:

(a) is to a successor, or assignee or transferee by operation of law or otherwise; or

(b) occurs on the repeal of, or as a result of TMP's dissolution under, the Broadcasting Act 1989; or

(c) results from the transformation of TMP's legal status by operation of law.

15.6 Any modification to or variation of this Agreement must be in writing and signed by both parties.

15.7 Both parties acknowledge that this Agreement contains the whole of the contract and understanding between them in relation to the Project.

15.8 The General Terms have precedence over the Contract Information and the Appendices. Any Special Terms have precedence over the General Terms.

EXECUTED as an agreement

**THE SEAL OF TE REO WHAKAPUAKI
IRIRANGI (KNOWN AS TE MANGAI PAHO)**

was affixed in the presence of:

Signature of Chief Executive Officer

_____**TREVOR MOEKE**_____
Name of Chief Executive Officer

Signature of Chairman of the Board

_____**TOBY CURTIS**_____
Name of Chairman of the Board

TE PUTAHI-A-TOI by:

Signature of authorised signatory

Name of authorised signatory

Signature of Professor Te Reo Māori

_____**TAIARAHIA BLACK**_____
Name of Professor Te Reo Māori

APPENDIX 1

The Project and Milestones

Description of Project, methodology, protocols, objectives/outputs, timetable and Milestones

1.1 Research Objectives:

The audience research objectives are to:

- Provide feedback about the listenership to individual radio stations within the national Iwi radio network.
- Establish the extent of Maori radio listenership.
- Ascertain audience programme and content preferences.
- Ascertain Maori language audience usage preferences.
- Provide audience listening time preferences.
- Provide a demographic analysis of listenership.

1.2 Overview of Listenership Survey:

It is proposed that listenership surveys will be conducted in the broadcast areas of all 21 Iwi radio stations which receive funding from Te Mangai Paho. The survey will be based on the previous radio station surveys undertaken by 'Te Reo Paho' from 2001 to 2003. The specific methodology being used for this research is outlined below.

1.3 Participant Recruitment

Participants will be chosen on a random basis and their identities will remain anonymous as no names or addresses will be used or published. The stations primary broadcast areas will be sort, and the number of Māori living within these confines found. In order to obtain a representative sample from the Māori population residing within the stations coverage area, a minimum of 1000 Māori individuals will be surveyed using a combination of simple random sampling and stratified sampling techniques. It is felt that 1000 individuals is an acceptable number to represent the general Māori population of any station area.

1.4 Project Procedures

The data will be used to supply the 21 Māori radio stations with information regarding the number of Māori listeners to their station, and their listening preferences. Each station will receive their own station report. All station reports will be collated and a final Māori radio station report will be produced for Te Māngai Pāho. This document will inform Te Māngai Pāho of their Māori listeners, their preferences and the impact the stations are having on Māori language retention and revitalization.

All the data gathered from the questionnaires will be collated on a Microsoft Access 2000 database specifically designed for the purpose of the survey. Analysis of the data will be confined to a descriptive account of the overall responses to questionnaire items, and a correlation between particular items of focused inquiry.

All data will be held by the project team and stored in a secure achieve room. Only the project director and manager will have access to the collected data. All information will be stored by the project team for a minimum of 5 years, before it is achieved in another storage facility.

The participants will be chosen on a random basis and their identities shall remain anonymous, as no names or addresses will be used or published. Any survey information is considered confidential and will be treated as such. On completion of the project, all material relating to this study will be handed over to Te Māngai Pāho.

1.5 Participant involvement

Participants will be asked a range of questions from: whether or not they listen to radio in general; whether or not they listen to the local Māori radio station; their reasons for listening or otherwise; what times of the day they listen; their opinions on the level of the Māori content the station broadcasts, the quality of Māori language, variety of programmes. Survey participants will also be asked general questions including age, gender, ethnicity, Māori language ability and general area of residence. Generally the questionnaire should take no longer than five minutes to complete.

1.6 Participant's Rights

Participants are under no obligation to participate in this study and will only take part under their own free will and so long as they feel comfortable. It should be stressed that all individuals have the right to:

- decline to participate;
- decline to answer any particular question;
- withdraw from the study at any time;
- ask any questions about the study at any time during participation;
- provide information on the understanding that their name will not be used unless they give permission to the researcher;
- be given access to a summary of the project findings when it is concluded;
- have the right to ask that audio tape be turned off at any time during the interview.

1.7 Focus groups – Overview:

In addition to the quantitative survey, a series of nine focus group discussions will be held for each Iwi radio station. The focus groups will be held with Maori groups selected to represent a demographic cross section of the Maori population, and will provide qualitative information to help illuminate further trends shown in the quantitative data.

1.8 Methodology To be Applied

Two approaches will be used to collect the information:

- (a) the first is a quantitative survey of random sample of 1000 Maori normally resident in the primary broadcast area.
- (b) the second is to collect qualitative information from a series of focus group discussions. It is envisaged that approximately nine focus groups will be conducted with key Maori groups and organisations within the broadcast area.

1.9 Quantitative Survey:

In order to obtain a representative sample of Maori individuals were surveyed using a combination of simple random sampling and stratified random sampling techniques.

- (a) **Simple Random Sampling**
Subjects will be randomly selected from the Māori Electoral Rolls for the Te Tai Tonga, Te Tai Hauauru, Waiariki, Ikaroa/Rawhiti, Tainui, Hauraki, Tamaki Makaurau and Tai Tokerau electorates. People on the Roll who live within the stations primary broadcast area will be listed, assigned a sequential number, and using a table of random numbers, selected for recruitment. Fieldworkers will be given at least 200 phone numbers for their station area, and trained on how to conduct phone surveys.
- (b) **Stratified Random Sampling**
To ensure that those excluded from participation in the survey by not being on the electoral roll are still represented, an additional sample will be obtained through random selection based on known Māori population characteristics. This method also compensates for those who don't have telephones.

Since the number of Māori within each Territorial Authority area is known from census data, it is possible to sample more heavily the area units with higher Māori populations. Once selected, individuals, households and organisations will be approached by an interviewer and invited to respond to the brief questionnaire during a face-to-face interview. The questionnaire contained identical items to those used in telephone interviews.

A minimum of 9 focus groups within each station area will be approached and asked to comment about their local Māori radio station. Focus groups will be chosen from a cross section of Māori community groups and organizations and will discuss various issues in-

APPENDIX 3

Iwi Radio Stations

Stations participating in the Project are:

1. Moana AM (Tauranga).
2. Pumanawa (Rotorua).
3. Te Reo Irirangi o Te Manuka Tutahi (Whakatane).
4. Tuwharetoa (Turangi).
5. Te Reo Irirangi o Ngati Porou (Ruatoria).
6. Te Reo Irirangi o Turanganui a Kiwa (Gisborne).
7. Te Reo Irirangi o Ngati Kahungunu (Napier).
8. Radio Tainui (Ngaruawahia).
9. Raukawa FM (Tokoroa).
10. Nga Iwi FM (Paeroa).
11. Te Reo Irirangi o Maniapoto (Te Kuiti)
12. Radio Waatea (Auckland).
13. Ngati Hine FM (Whangarei).
14. Tautoko FM (Mangamuka).
15. Te Reo Irirangi o Te Hiku o te Ika (Kaitaia).
16. Te Korimako o Taranaki (New Plymouth).
17. Awa FM (Wanganui).
18. Kia Ora FM (Palmerston North)
19. Atiawa/ Toa FM (Wellington).
20. Te Reo Irirangi o Te Upoko o te Ika (Wellington).
21. Tahu FM (Christchurch).

APPENDIX 4

CONFIDENTIALITY ACKNOWLEDGMENT [on Contractor's Letterhead]

[Name of Contractor's employee/contractor]
[Address]

PROJECT TITLE:

CONTRACTOR'S NAME:

Introduction

- 16 You have been asked to assist in performing the above research project ("the Project") for us. The Project has been described in a Research Agreement between us and the Te Reo Whakapuaki Irirangi (known as Te Mangai Paho) ("TMP").

Confidential Information

- 17 We will be providing to you information relating to the Project and TMP's business affairs some or all of which you will have access to. In addition, you will have access to some or all of the know-how, research methods and results and other information (in whatever form) arising from or relating to the Project ("Project Material"). In this letter we refer to all such information and the Project Material as the "Confidential Information".

Terms

- 18 In exchange for receiving the Confidential Information, you agree to be bound by the following terms:

18.1 Restricted Use

You shall use the Confidential Information only for the Project (or for academic research or educational purposes as notified to TMP). Any other use must be agreed to in writing by TMP.

18.2 Obligation of Confidence:

You agree to:

- (a) maintain the Confidential Information in confidence;
- (b) keep the existence contents of the Confidential Information secret except as permitted by paragraph 3.3 below.

For the avoidance of doubt, these obligations prohibit you from publishing any Confidential Information without our or TMP's prior written consent. The obligations in this paragraph 3.2 do not apply to any portion of the Confidential Information which:

- (c) is, or becomes, general public knowledge through no fault on your part;
- (d) is supplied to you lawfully by a third party who is not under an obligation of confidentiality to us or TMP;
- (e) was already known to you at the time you obtained the Confidential Information.

18.3 Disclosure to Employees

You will only disclose the existence of the Project or any portion of the Confidential Information to your employees or contractors or to employees or contractors of TMP having a need to know of the existence of the Project or the contents of the Confidential Information in order to carry out the Project. Before doing so, you inform each employee or contractor that the information is disclosed on the basis they keep it confidential and that they may be required to execute a document containing the same obligations as we impose on you under this Acknowledgement.

18.4 Ownership

You acknowledge that all Project Material will be owned by TMP as it comes into existence.

18.5 Relief

If we or TMP are required to bring an action to enforce the provisions of this Agreement then we may immediately exercise any remedy available to either or both of us without notice to you.

18.6 Disclosure by Law

If you or any employee are required to disclose any Confidential Information, you shall immediately inform us or TMP in writing so that TMP can take whatever action it considers necessary to protect its rights in the Confidential Information.

18.7 Return of Information

On receiving a request from us or TMP, or if you cease working on the Project, you will return to us or TMP all copies, notes, packages, diagrams, computer memory media and all other materials containing any portion of the Confidential Information.

18.8 Previous Actions

You confirm that all of your actions to date concerning the Confidential Information have been consistent with the contents of this Agreement.

18.9 Governing Law

You agree that the contents of this Agreement shall be read according to New Zealand law.

19 Acceptance

Please indicate your acceptance by signing below.

Yours sincerely

[Name of Signatory]

I/We accept the terms and conditions contained in this Acknowledgement.

Name

Signature

Date

SPECIAL TERMS

The parties agree that continuation of the Project beyond Stage 1 is subject to TMP's notification that it is satisfied with the Contractors performance during this stage.

The Contractors obligation to satisfy the reporting requirements established in Clause 5 is an essential term of this Agreement.

APPENDIX 2

CASUAL INDIVIDUAL EMPLOYMENT AGREEMENT

NOTICE TO THE EMPLOYEE:

Prior to entering into this agreement, you have the right to take this agreement away and seek advice about its content.

THIS AGREEMENT

BETWEEN

THE VICE-CHANCELLOR OF MASSEY UNIVERSITY
("The Employer")

AND

Mr _____
("The Employee")

School of Maori Studies
("Dept/School/Institute/Section")

1. INTRODUCTION

- 1.1 This agreement and any letters of engagement constitute the entire agreement between the parties and supersede all previous representations, negotiations, commitments and communications, whether oral or in writing ("the Agreement").
- 1.2 In signing this Agreement the Employee accepts all terms and conditions of employment as contained in this Agreement.

2. NATURE OF AGREEMENT

- 2.1 This Agreement is applicable for the period of _____ to _____ ("the Period").
- 2.2 During the Period the Employer may seek the Employee's services on an as and when required basis, with each individual engagement being for a period of no more than one month.
- 2.3 For any engagement of the Employee's services during the Period, this Agreement shall apply, along with any other terms and conditions specified in writing to the Employee at the commencement of each engagement.
- 2.4 At the commencement of each engagement the Employer shall inform the Employee of the length of the engagement, the nature of the work to be performed and any other terms that may be applicable to the particular assignment or that may alter the terms of this Agreement.
- 2.5 No comment or representation made by the Employer before, during or after any engagement under this Agreement shall be taken by the Employee as an expectation of ongoing employment, or that any subsequent agreement or engagement will be entered into.

3. DUTIES AND RESPONSIBILITIES

- 3.1 The Employer will be a fair and reasonable employer and will treat the Employee with dignity and respect in all aspects of employment.
- 3.2 The Employee agrees to act in a manner conducive to good relationships and in a manner that is consistent with the highest standards of professional conduct and integrity.
- 3.3 The Employee agrees to adhere to any policies and standards that the Employer formulates or that currently exist. In particular the Employee's attention is drawn to the following policies which can be found on the Employer's website:
 - Code of Practice for the use of Information Communication and Processing Systems which are contained in the Manual of Policies and Procedures; and
 - Health and safety requirements as detailed in the University web site
- 3.4 The Employee shall comply at all times with the requirements of the Health and Safety in Employment Act 1992 and any other health and safety requirements.

- 3.5 The Employee agrees to carry out and comply with all reasonable and lawful directions given by the Employer or any person authorised to give such directions by the Employer.

The duties that the Employer would anticipate the Employee performing during this period include:

Fieldwork.Organising Focus groupsCollecting questionnaires

- 3.6 The Employee agrees to perform the duties specified above and/or as outlined in the job profile where applicable, and to perform any other duties associated with the position that the Employer requests to be performed.

4. HOURS OF WORK

- 4.1 The Employee shall work such hours during each engagement as required by the Employer
- 4.2 Where the Employee has performed services for the Employer during any week the Employee shall submit to the Employer a time sheet identifying the hours worked and the work performed.

5. REMUNERATION

- 5.1 The Employee's remuneration will be:

All rates are exclusive of holiday pay. No overtime rates or minimum payments shall apply.

- 5.2 Wages will be paid fortnightly by direct credit into a trading bank account nominated by the Employee. Where there is a failure in the payment system or where the Employee is short paid, correct payment will be made at the earliest practical time.
- 5.3 In signing this Agreement the Employee gives written consent pursuant to the Wages Protection Act 1983 to the Employer to deduct from any remuneration or other moneys owed to the Employee on termination of each engagement, any sum which may be owing from the Employee to the Employer.
- 5.4 In the event of an overpayment of wages to the Employee, the Employer may recover the amount of the overpayment by deducting that amount from any wages owed to the Employee, provided the Employee is given written notification of the Employer's intention and a full explanation of the reasons for the overpayment.

6. LEAVE

- 6.1 The Employee is not entitled to paid leave of any type (including special leave). The Employee will not be entitled to annual leave but will be paid holiday pay at the end of the Period at the rate of 6%, as calculated in accordance with the Holidays Act.
- 6.2 If for any reason the Employee is unable to attend work the Employee must ensure that their Manager is contacted as soon as possible and where practicable, before their normal start time, so that alternative arrangements can be made. This shall not imply that any absence from work is condoned or authorised. Such absence will be unpaid.
- 6.3 No severance pay or redundancy compensation will be paid by the Employer.

7. CONFIDENTIALITY

- 7.1 The Employee shall keep absolutely secret and confidential at all times all Confidential Information of which the Employee may become aware relating to the business of the Employer or its students ("Confidential Information") and shall not use, communicate, cause to be

communicated, copy, make available or otherwise re-supply any Confidential Information to any person other than is necessary for the purposes of this Agreement.

- 7.2 The obligations of each person to whom the Confidential Information is disclosed in clause 7.1 above shall not apply to any Confidential Information which is, or at any time becomes, available to the public through no fault of that person or is lawfully disclosed to such person by third parties not under confidentiality obligations to the Employer or to any Confidential Information which is required to be disclosed by law or a court order.

8. TERMINATION

- 8.1 Employment will terminate on the expiry of each individual engagement without separate notice being given.
- 8.2 Notwithstanding clause 8.1, either party may terminate this Agreement or any individual engagement on giving in writing to the other party 24 hours notice. The Employer may elect to pay all or part of the notice in lieu of the notice period being worked out. Where the Employee fails to provide 24 hours notice, the balance of the notice period may be deducted from the final wages payment.
- 8.3 Notwithstanding any other clause, in the event of serious misconduct, the Employee may be dismissed without notice following an appropriate investigation.
- 8.4 Where the Employer believes the absence of the Employee from the workplace is necessary to enable a full and fair investigation into misconduct or serious misconduct, the Employer may suspend the Employee on full pay until such time as the investigation is complete.
- 8.5 Upon termination of employment, the Employee shall return all property of the Employer. The value of any property or equipment not returned or damaged shall be deducted from any final payment owed to the Employee.

SIGNED BY:
(ON BEHALF OF THE
VICE-CHANCELLOR)

(Name of Authorised
University Signatory)

(Signature)

DATED:

I declare that I am a New Zealand Citizen, Resident, or hold a current Work Permit (copy attached) and I have read or had explained to me and understand fully all the terms and conditions of employment detailed or referred to in this Agreement and accept them fully. I also declare that I have been advised of my right to seek independent advice prior to signing this Agreement and that I have had sufficient opportunity to seek that advice.

SIGNED BY THE
EMPLOYEE:

(Name of Employee)

(Signature)

DATED:

Explanatory note: in accordance with the employment relations act 2000, during the first 30 days of your employment you will be on an individual employment agreement comprising the term and conditions in the collective agreement. You may join the union that is a party to the collective agreement. If you do so and if your employment is for up to one semester then you will be bound by that collective. The unions' contact details are AUS (06 350 5652), PSA (06 350 6300), ASTE (04 801 5098). TIASA (07 346 1989), NZBTU (06 326 9182), NZEPMU (06 357 6092). Please advise human resources in writing if you wish to inform the union that you have entered into an individual employment agreement with the University.

SCHEDULE A

SERVICES AVAILABLE FOR RESOLUTION OF EMPLOYMENT RELATIONSHIP PROBLEMS

Definitions

'Employment relationship problem' includes *"a personal grievance, a dispute, and any other problem relating to or arising out of an employment relationship, but does not include any problem with the fixing of new terms and condition of employment"* (s5 Employment Relations Act 2000).

'Personal grievance' means a claim for unjustified dismissal, unjustified disadvantage, discrimination, duress (in relation to membership or non-membership of a union), sexual or racial harassment (s103 ERA).

'Dispute' means *"a dispute about the interpretation, application, or operation of an employment agreement"* (s129 ERA).

Raising an Employment Relationship Problem

To raise an employment relationship problem, the Employee should advise their manager of the existence and nature of the problem and that the Employee wants something done about it. A personal grievance must be raised with the Employer within 90 days of the action occurring or coming to the Employee's notice, whichever is the later (s114 ERA). A written submission is preferable.

Assistance

You are entitled to seek the support and assistance of your union or representative at any time. Your union or other representative can act on your behalf if you so choose.

Services Available for Resolution

Following is a description of the services available for the resolution of an employment relationship problem.

1. **Advise your Employer**

You can advise your Employer of your employment relationship problem by informing your manager. If you do not feel comfortable about raising the matter directly with your manager you could inform their manager or the Human Resources Advisor for your area. You could also choose to have your representative approach the Human Resources Advisor on your behalf.

2. **Massey University Mediation Service**

The Employer provides a mediation service to assist staff with resolving issues that arise in the workplace. A trained mediator will help the parties to resolve the problem, but does not make a decision as to who is right or wrong. Further information about this service is available from the Human Resources Section (Extn 5299) or by contacting the Employer Disputes Advisor (Extn 4951).

3. **Department of Labour Mediation Service**

The Department of Labour runs a Mediation Service to support all employment relationships. This Service provides general information about employment rights and obligations as well as mediators to assist parties to resolve employment relationship problems. The phone number is in the Public Telephone Directory under "Labour, Department of".

4. **Employment Relations Authority**

If the Department of Labour Mediation Service was unable to assist you to resolve the problem, then you can apply to the Employment Relations Authority for assistance. This is a more formal step to take, and you may elect to have someone represent you. The Authority members will investigate the problem and will make a decision. This decision can be appealed by either party to the Employment Court and then to the Court of Appeal.

5. **Human Rights Commission (Alternative Process)**

If you believe you have a personal grievance based on discrimination, sexual harassment or racial harassment, you may be able to make a complaint under the Human Rights Act 1993 to the Human Rights Commission. However, you cannot refer your personal grievance to both the Human Rights Commission and the Employment Relations Authority. They are alternative services.

NOTIFICATION OF EMPLOYMENT**TO BE COMPLETED BY THE DEPARTMENT & SENT TO THE PAYROLL SECTION**

Title: **Mr**

First Names: _____

Surname: _____

Address (Residential): .
.
.

Home Telephone Number: .

Gender: **Male**

Commencement Date: **9/06/2003**

Department: **School of Maori Studies**

Location: **Other**

Contract Type: **Casual**

For this employment agreement, I have:
(please tick boxes)

- ☐ Obtained an application information form.
- ☐ Checked that the person has permanent NZ residency or a valid work permit.
- ☐ Completed the appropriate agreement.
- ☐ Inducted the employee as specified in the "Induction Checklist".

To be completed by departmental authorised signatory:

Signature: _____

Name (please print): _____

Date: _____



PAYMENT ADVICE

TO BE COMPLETED BY THE EMPLOYEE & SENT TO THE PAYROLL SECTION

Wage payments will be made by direct credit to your nominated bank account.

I Mr _____, working in School of
Maori Studies, advise that my bank account details are:

Bank		Branch		Account Number						Suffix								

Forward payslips to:

- ☐ Department
- ☐ Home Address

Employee Signature: _____

Date: _____

Please note:

Employees working in more than one department – please select one department only as all payments will be on the one payslip.

INDUCTION CHECKLIST

FIXED TERM AND CASUAL EMPLOYEES

During induction, the “manager” should advise the employee of the following (as applicable):

General Induction

- ☐ Time-sheet or reimbursement method of payment of wages
- ☐ Location and use of facilities (e.g. Common room, toilets, lockers, first aid, etc)
- ☐ Building emergency procedures (e.g. emergency notification, evacuation route, assembly point)
- ☐ Requirement to report accidents or work related injury
- ☐ Locking and security premises
- ☐ Holiday Pay/Annual Leave
- ☐ Confidentiality
- ☐ Relevant University and Departmental regulations, policies and procedures
- ☐ Code of Practice for Pastoral Care of International Students
- ☐ Health and Safety responsibility of employers and employees, including hazard identification and ways to raise safety issues

Task Induction

- ☐ Introduce to work space and equipment (especially any safety equipment)
- ☐ Introduce to relevant colleagues
- ☐ Explain and demonstrate the task (simplify the task as much as possible and provide written checklists etc where necessary)
- ☐ Clarify what is expected by way of outputs (e.g. standards and deadlines)
- ☐ Identify hazards associated with the task, equipment, material or working environment
- ☐ Explain safety and emergency procedures associated with any hazards
- ☐ Check that the employee understands what is expected
- ☐ Ensure the employee is able to carry out the task by testing or observing
- ☐ Arrange additional coaching if necessary
- ☐ Periodically check to ensure the task is being carried out competently

It is essential to repeat the task induction for each new task. For repetitive process work, or work which involves static postures (e.g. keyboard use), task induction must include hazard information to avoid conditions such as occupational overuse syndrome.

A systematic introduction to each task is especially important for casual employees as they are expected to get up to speed more quickly. As a result, they are more likely to have accidents if not adequately inducted. Arrangements should also be made for any specific training that may be required.

You should attach a copy of the completed induction checklist to the Agreement.

Employee Signature: _____

Manager Signature: _____

Date: _____

TERMINATION OF EMPLOYMENT

TO BE COMPLETED BY THE EMPLOYEE & SENT TO THE PAYROLL SECTION

First Name/s: Mr _____

Surname: _____

Address (Residential):
.
.
.

Termination Date / Last day worked:

Staff ID Number:

I confirm that:

- .. My period of employment with the University has been less than 12 months.
- .. My employment in **all** positions in **all** departments will be completed by the above date, and I will have no further contracts with the University.
- .. ~~All time~~ sheets due for payment have been submitted.

I request payment of any Holiday Pay due to me.

Employee Signature: _____

Date: _____

This form should be sent to the Payroll Section along with the final timesheet.

ACTION SHEET

Mr _____

Agreement Type: Casual

Please carry out the following:

1. Give the **Employee** a signed copy of the “Employment Agreement”.
2. Send the following documents to the **Payroll Section**, Palmerston North –
 - ☐ The “Notification of Employment” form signed by the “Manager”.
 - ☐ The “Payment Advice” form completed by the employee.
 - ☒ A tax deduction certificate completed by the employee.
(available from the Payroll Section)
 - ☐ A completed timesheet for payment of wages.
(available from the Payroll Section)
3. Retain the following documents in the **Department (or equivalent)** –
 - ☐ The “Applicant Information” form completed by the applicant.
 - ☐ The “Employment Agreement” signed by both parties.
 - ☐ The “Induction Checklist” form signed by both parties.

Interviewing Guidelines

There are two acceptable methods to interview participants and gather data.

- (i) Face to face interviews with Māori individuals; and
- (ii) Random phone interviews to selected Māori households.

Face to Face Interviews:

When approaching possible survey participants, interviewers must first ask for permission to survey that individual or group. The following is an acceptable opening question:

“Kia ora, would you like to participate in a survey for the local Māori radio station?”

If the response to any such question is “no”, then the interview must end and the next possible participant questioned. However, if the person(s) agree, then proceed with the questionnaire.

Telephone Interviews:

Fieldworkers will be given a list of approximately 200 random Māori telephone numbers from within their stations primary broadcast area. These phone numbers are for fieldworkers to ring and seek surveys. When making contact with individuals over the phone first introduce yourself and then ask for their permission to conduct the survey. The following is an acceptable introduction,

“Kia ora, my name is _____ and I am conducting audience surveys for the local Māori radio station. Would you like to participate in the survey?”

You are able to interview more than 1 person at any number.

***Remember, when conducting surveys over the phone, write successful participants phone numbers on the survey sheet.**

GUIDELINES FOR ESTABLISHING FOCUS GROUPS

Fieldworkers are responsible for organising focus group meetings between key Māori groups and the Te Reo Pāho research officer. It is expected that the fieldworkers will organise a minimum of 9 focus group discussions with a good cross-section of Māori organisations. The fieldworkers will be given a specific week in which to arrange the meetings, and will confirm dates and time at least 2 weeks beforehand.

The focus groups can contain any number of people, but a number of between 5 to 10 people is preferred. The focus group discussions will take about 45 mins and will be conducted by the research officer. All discussions will be recorded on tape and later analysed for station reports. However, the identity of individuals involved in the discussions will remain confidential.

Key Points:

- ❑ Organise minimum of 9 focus group discussions
- ❑ Ensure groups represent good cross-section of Māori community
- ❑ Book meetings within timeframe
- ❑ Confirm meetings at least 2 weeks before hand

*Fieldworkers are allowed to attend focus group discussions if they wish to do so.

REPORTING AND COMMUNICATION PROCESS

Reporting and communication is vital to the success of the project. It is expected that fieldworkers will contact the Te Reo Pāho research officer at least once a week. This will enable Te Reo Pāho to track the progress of each station, and ensure deadlines are met. The key contact person for all fieldworkers is the research officer. If there are further issues, then fieldworkers can directly contact the Te Reo Pāho project manager. (Contact details are included in this information package).

Key Points:

- ☐ Weekly contact with research officer
- ☐ Inform research office about progress
- ☐ Plan focus groups



Massey University

COLLEGE OF HUMANITIES AND SOCIAL SCIENCES

Te Pūtahi-ā-Toi
School of Māori Studies
Private Bag 11 222
Palmerston North
New Zealand
T 64 6 356 9099 extn 7236
F 64 6 350 5634
<http://maori.massey.ac.nz>

Te Reo Pāho
Te Pūtahi-ā-Toi
School of Māori Studies
Massey University

RESEARCH GUIDELINES



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TE REO PAHO RESEARCH FEILDWORKER

JOB PROFILE

The School of Māori Studies, with funding support from Te Māngai Pāho is conducting research into the impact of iwi radio on Māori Language. The project has been titled: Te Reo Pāho Project. The central aim of the project is to provide a database of information that will:

- Provide feedback about listenership to individual station managers;
- Provide information to Te Māngai Pāho with regard to its objective for Māori language radio;
- Develop understandings about the role of Māori language radio and the revitalisation of the Māori language, and the implications for policies and programmes.

The Research Fieldworker will undertake Māori radio station surveys and be expected to organise hui/survey meetings with key Māori organisations within the station's primary broadcast area.

Research Fieldworker Duties Include

- Attend a pre-survey training workshop
- Undertake fieldwork surveying
- Organise focus group hui/survey with varied key Māori organisations within the allotted timeframe
- Maintain regular communication with Research Officer reporting progress of surveying and organisation of focus group hui
- Return all completed and non-completed survey forms by agreed date.

Person Specifications

The ideal person will have knowledge of Te Reo Māori me ōna tikanga, be able to work to deadlines and with minimum supervision. The position requires a self-motivated person who will take ownership and responsibility for achieving timely and quality outputs.

The position will involve travel within the primary broadcast area of the radio station. The Research Fieldworker will be required to be contactable between the hours of 8am – 8pm.

On a day-to-day basis, the Research Assistant will be directly responsible to the Research Officer with overall accountability to the Project Manager.



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Te Reo Pāho
Te Pūtahi-ā-Toi
School of Māori Studies
Massey University

FIELDWORKER AGREEMENT

I _____ hereby agree to the following terms and conditions of my employment with Te Reo Pāho and Massey University.

- I have completed the Te Reo Pāho training session and understand the processes regarding information collection, storage, confidentiality, and ethics.
- I am aware that I am expected to collect a minimum of ____ individual surveys for a selected Māori radio station.
- I will organise a minimum of ____ focus group discussions with a diverse range of Māori organisations, between period _____ to _____.
- I will arrange meetings for Te Reo Pāho and the focus groups between selected dates.
- I will confirm meeting times with focus groups and Te Reo Pāho.
- I understand that I have to contact the research officer, or another member of Te Reo Pāho on a weekly basis.
- I understand that a total payment of \$ _____ dollars will be made to me in accordance with the schedule set out by payroll for the completion of the focus group discussions and delivery of ____ individual station surveys.
- I accept that I will receive less payment if I do not complete the minimum requirements within the allocated timeframe. Te Reo Pāho will scale the payment according to what has been completed, and employ extra casual staff to complete outstanding work.

I agree to abide to the above terms and conditions.

Employee:

Signed: _____

Date: _____

Te Reo Pāho:

Signed: _____

Date: _____

APPENDIX 3

QUESTIONNAIRE FOR RESEARCH WITH TE REO IRIRANGI O

1. Could you please state(*tick*) your ethnicity.Māori ☐ Pākehā ☐ Scottish ☐ Samoan ☐ Other 2. State the name of the area where you live

3. Could you please tick the box indicating your age group?

0-4	5-9	10-14	15-19	20-24	25-29	30-34	35-39	40-44	45-49	50-54	55-59	60-65	66+
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. Please tick either male or female

Male ☐ Female ☐5. Please tick the box that best indicates your Māori language ability.
(1-No Māori language ability 10-Fluent Maori speaker)

1	2	3	4	5	6	7	8	9	10
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

6. Have you listened to any radio station in the last 7 days?

YES ☐ Please go to question 6 NO ☐ Please go to question 5.1

6.1 Can you say why you have not listened to any radio station in the last 7 days?

You didn't have access to a radio ☐You don't like listening to any of the stations that you can tune in to ☐You weren't in the right area for listening to the radio ☐Other reason (state) *Thank you for your participation*

7. Have you listened to any radio station in the last 7 days?

YES ☐ Please go to question 7 NO ☐ Please go to question 6.17.1 Can you say why you haven't listened to (*Radio Station*) in the last 7 days?You don't know about (*Radio Station*) ☐You don't know how to tune in to (*Radio Station*) ☐You can't receive (*Radio Station*) on your radio ☐You don't like listening to the programmes they broadcast ... ☐*because...*There's not enough te reo Māori ☐There's too much te reo Māori ☐You don't like the music ☐You don't like the announcers ☐You don't like the content of the programmes ☐Other reason you don't like listening ☐Other reason why you haven't listened to (*Radio Station*) ☐

THANK YOU FOR YOUR PARTICIPATION

7. Roughly which days and times did you listen to (*Radio Station*)?

	Mon	Tues	Weds	Thurs	Friday	Saturday	Sunday
6am-7am							
7am-8am							
8am-9am							
9am-10am							
10am-11am							
11am-12nn							
12nn-1pm							
1pm-2pm							
2pm-3pm							
3pm-4pm							
4pm-5pm							
5pm-6pm							
6pm-7pm							
7pm-8pm							
8pm-9pm							
9pm-10pm							
10pm-11pm							
11pm-12mn							
12mn-1am							
1am-2am							
2am-3am							
3am-4am							
4am-5am							
5am-6am							

8. Please rate the following features of (*Radio Station*)

	Excellent	Very good	Okay	Not so good	Poor
The amount of te reo Māori used:					
The quality of te reo Māori used :					
The variety of the programmes is:					
The type of music broadcast:					
The help (<i>Radio Station</i>) gives me in learning te reo:					

This project has been reviewed and approved by the Massey University Human Ethics Committee, PN Protocol NO A03/R/147. If you have any concerns about the conduct of this research, please contact Professor Sylvia V Rumball, Chair, Massey University Campus Human Ethics Committee: Palmerston North, telephone 06 350 5249, email S.V.Rumball@massey.ac.nz.

TE RĀRANGI PATAPATAI MŌ TE RANGAHAU TŌMUA I TE REO IRIRANGI O ...

1. Nō tēhea mātāwaka koe?

Maori ☐ Pakeha ☐ Kotimana ☐ Hamoa ☐ Tētahi atu ☐

2. Kei hea koe e noho ana? _____

3. E hia tau tō pakeke? (tohua mai tētahi o ngā pouaka)

0-4	5-9	10-14	15-19	20-24	25-29	30-34	35-39	40-44	45-49	50-54	55-59	60-65	66+

4. He wahine koe, he tane rānei?

Tane ☐ Wahine ☐

5. He aha tau taumata mo te kōrero Māori. Tohua he pouaka tika māhau.

(1 – Kāore he paku mōhio, 10 – Tino matatau ki te kōrero)

1	2	3	4	5	6	7	8	9	10

6. I roto i ngā rā e whitu kua pahure nei, kua whakarongo koe ki tētahi reo irirangi?

AE ☐ Haere ki te pātai 7 KAO ☐ Haere ki te pātai 6.1

6.1 He aha ngā take kāore koe i whakarongo ki te reo irirangi i ngā rā e whitu kua pahure nei?

Kāore i a au tētahi mihini reo irirangi. ☐

Kāore e pai ki ahau ngā teihana reo irirangi ka hopukina e tāku reo irirangi. ☐

Kāore au i te wāhi pai mō te whakarongo ki te reo irirangi ☐

Tētahi anō take (whakamāramahia mai _____) ☐

Ka mutu i konei, kia ora rawa atu koe me tō āwhina mai i te kaupapa nei.

7. Kua whakarongo koe ki a (Reo Irirangi) i roto i ngā rā e whitu kua pahure nei?

AE ☐ Haere ki te pātai 8 KAO ☐ Haere ki te pātai 7.1

7.1 He aha ngā take kāore koe i whakarongo ki a (Reo Irirangi) i ngā rā e whitu kua pahure nei?

Kāore au i te mōhio ki te reo irirangi o (Reo Irirangi)

Kāore au i te mōhio me pēhea e huri ai tāku mihini reo irirangi ki a (Reo Irirangi)

Kāore e hopukina e tāku mihini reo irirangi

- Kāore e pai ki ahau ā rātou kaupapa whakapāho, arā,
- He iti rawa te whakapāho i te reo Māori
- He nui rawa te whakapāho i te reo Māori
- Kāore e pai ki ahau ngā waiata e whakapāhotia ana
- Kāore e pai ki ahau ngā kaiwhakapāho
- Kāore e pai ki ahau ngā momo kaupapa e whakapāhotia ana
- Tētahi atu take _____

Tētahi atu take i kore ai koe i whakarongo ki a (Reo Irirangi) i ngā rā e whitu kua pahure nei. ☐

Ka mutu i konei, kia ora rawa atu koe me tō āwhina mai i te kaupapa nei.

8. He aha ngā rā me ngā wā i whakarongo koe ki a (*Reo Irirangi*) i te wiki kua pahure nei?
Tohua ngā pouaka)

	Mane	Turei	Wenerei	Taite	Paraire	Ra Horoi	Ra Tapu
6am-7am							
7am-8am							
8am-9am							
9am-10am							
10am-11am							
11am-12nn							
12nn-1pm							
1pm-2pm							
2pm-3pm							
3pm-4pm							
4pm-5pm							
5pm-6pm							
6pm-7pm							
7pm-8pm							
8pm-9pm							
9pm-10pm							
10pm-11pm							
11pm-12mn							
12mn-1am							
1am-2am							
2am-3am							
3am-4am							
4am-5am							
5am-6am							

9. He pēhea nei ō whakaaro mō ēnei āhuatanga o (*Reo Irirangi*) (tohua ngā pouaka).

	He tino pai	He pai	He āhua pai	Āhua kore nei e pai	Kāore e pai
Te nui o te reo Māori e whakapāhotia ana					
Te pai o te reo e whakapāhotia ana					
Ngā momo kaupapa e whakapāhotia ana					
Ngā momo waiata e whakapāhotia ana					
Te āwhina i a au ki te ako i te reo Māori					

This project has been reviewed and approved by the Massey University Human Ethics Committee, PN Protocol NO A03/R/147. If you have any concerns about the conduct of this research, please contact Professor Sylvia V Rumball, Chair, Massey University Campus Human Ethics Committee: Palmerston North, telephone 06 350 5249, email S.V.Rumball@massey.ac.nz.

APPENDIX 4



Massey University

Te Kunenga ki Pūrehuroa

Human Ethics Committee

To: Secretary, Human Ethics Committee
AT Principal's Office Albany OR Equity & Ethics Old Main Building Turitea, Palmerston North OR Principal's Office Wellington

Please send this original (1) application plus twelve (12) copies
Application should be double-sided and stapled
Application due two (2) weeks prior to the meeting

APPLICATION FOR APPROVAL OF PROPOSED RESEARCH/TEACHING/EVALUATION
PROCEDURES INVOLVING HUMAN PARTICIPANTS

SECTION A: GENERAL INFORMATION

1	Full Name of Staff Applicant	Rangiānehu Leslie Matamua		
	(for staff research, teaching and evaluations)			
	Please sign the relevant Staff Applicant's Declaration.			
	School/Department/ Institute/Section	Te Pūtahi ā Toi Māori Studies		
	Region (mark one only)	Albany	<input type="checkbox"/>	Palmerston North <input checked="" type="checkbox"/>
	Wellington	<input type="checkbox"/>		
	Telephone	(06) 3569099 ext 7495		
	Email Address	r.mataamua@massey.ac.nz		

OFFICE USE ONLY

	Date First Reviewed:	
	Outcome:	
Date Received:	Date Final Outcome:	
ALB/PN/WGTN		
Protocol No:		

2 Full Name of Student Applicant _____
(for supervised student research)
 Please sign the relevant Student Applicant's Declaration.

Telephone _____

Email Address _____

Postal Address _____

Employer _____

3 Full Name of Supervisor _____
(for supervised student research)
 Please sign the relevant Supervisor's Declaration.

School/Department/Institute/Section _____

Region (mark one only) Albany ☐ Palmerston North ☐
 Wellington ☐

Telephone _____

Email Address _____

4 Full Name of Line Manager Prof Taiarahia Black
(for evaluations)
 Please sign the relevant Line Manager's Declaration.

Section Te Pūtahi-ā-Toi

Region (mark one only) Albany ☐ Palmerston North ☒
 Wellington ☐ (06) 3569099 ext

Telephone _____

Email Address T.Black@massey.ac.nz

5 Project Title Te Reo Pāho

6 Projected start date of Project 01/05/03

Projected end date of Project 01/05/05

7 Type of Project:
(mark one only)

Staff Research	<input type="checkbox"/>	Honours Project	<input type="checkbox"/>
PhD Thesis	<input type="checkbox"/>	Evaluation Programme	<input type="checkbox"/>
Master's Thesis	<input type="checkbox"/>	Teaching Programme	<input type="checkbox"/>
MBA Project	<input type="checkbox"/>	Other	<input checked="" type="checkbox"/>
		If Other, specify	

8 Summary of Project

Te Māngai Pāho has entered into a contract with Te Pūtahi-ā-Toi (School of Māori Studies Massey University) to undertake research into the 21 Māori radio stations that receive funding from Te Māngai Pāho. The major aims of the research are to:

- Provide feedback about listenership to individual station managers, in which they can use to help plan their programmes
- Provide information to Te Māngai Pāho with regards to its objectives for Māori radio
- Develop an understanding about the role of Māori language radio and revitalisation of the Māori language, and the implications for policies and programmes
- Provide researched based recommendations to Te Māngai Pāho based on the projects findings.

The project will produce 21 individual station reports which will be sent to Te Māngai Pāho, and the corresponding Māori radio stations. All station report data will then be collated and presented in an overall Māori radio station report.

Declarations

DECLARATIONS FOR PERSONS PROCEEDING WITHOUT A FULL APPLICATION

DECLARATION FOR THE STAFF APPLICANT

I have read the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants. I understand my obligations and the rights of the participants, particularly in so far as obtaining informed consent is concerned. I agree to undertake the research as set out in the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants.

Staff Applicant's Signature _____ Date: _____

DECLARATION FOR LINE MANAGER (for research/evaluations undertaken in the Divisions)

I declare that to the best of my knowledge, this application complies with the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants and that I have approved its content and agreed that it can be submitted.

Line Manager's Signature _____ Date: _____

DECLARATION FOR THE STUDENT APPLICANT (for supervised student research)

I have read the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants and discussed the ethical analysis with my Supervisor. I understand my obligations and the rights of the participants, particularly in so far as obtaining informed consent is concerned. I agree to undertake the research as set out in the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants.

Student Applicant's Signature _____ Date: _____

DECLARATION FOR THE SUPERVISOR (for supervised student research)

I have assisted the student in the ethical analysis of this project. I understand my obligations and the rights of the participants, particularly in so far as obtaining informed consent is concerned. I agree to undertake the research as set out in the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants.

Supervisor's Signature _____ Date: _____

SECTION B: PROJECT INFORMATION

9 I/we wish the protocol to be heard in a closed meeting (Part II). Yes ☐ No ☒
(If yes, state reason in a covering letter)

10 State concisely the aims of the project.

- Provide feedback about listenership to individual station managers, in which they can use to help plan their programmes
- Provide information to Te Māngai Pāho with regards to its objectives for Māori radio
- Develop an understanding about the role of Māori language radio and revitalization of the Māori language, and the implications for policies and programmes.

11 Give a brief background to the project so that the significance of the project can be assessed.

Te Māngai Pāho has entered into a contract with Te Pūtahi-ā-Toi (School of Māori Studies Massey University) to undertake research into the 21 Māori radio stations that receive funding from Te Māngai Pāho. The major aims of the research are to:

- Provide feedback about listenership to individual station managers, in which they can use to help plan their programmes
- Provide information to Te Māngai Pāho with regards to its objectives for Māori radio
- Develop an understanding about the role of Māori language radio and revitalisation of the Māori language, and the implications for policies and programmes
- Provide researched based recommendations to Te Māngai Pāho based on the projects findings.

The project will produce 21 individual station reports which will be sent to Te Māngai Pāho, and the corresponding. All station report data will then be collated and presented in an overall Māori radio station report.

12 Where will the project be conducted?

Nation-wide. The 21 Māori radio stations are situated from Kaitaia in the north to Christchurch in the south.

13 Who will actually conduct the study?

Director: Professor Taiarahia Black
Project Manager: Rangi Matamua
Information Manager: Audrey MacDonald
Research/Admin Manager: Kellie Curtis

14 Who will interact with the participants?

Project Manager: Rangi Matamua and various fieldworkers employed to conduct surveys from within the broadcast area of the different radio stations. The fieldworkers will be recruited from within the stations primary broadcast area, and they will be instructed on correct surveying methods, data collection, data storage, participants rights, human ethics, privacy and payment schedules.

15 What experience does the researcher(s) have in this type of project activity?

2 years experience in collecting data from Māori in a nation-wide broadcasting project. All fieldworkers will be trained on matters concerning confidentiality, research ethics, appropriate research practice, research methods, data management, collation and storage, and payment schedules.

16 What are the benefits of the project to the participants?
Being able to comment on the services of Māori radio, and have an influence in the outcomes that are presented to Government.

17 What are the risks of the project to:

i. Participants: N/A

ii. Researcher(s): N/A

iii. Groups/Communities/
Institutions: N/A

iv. Massey University: N/A

18 How do you propose to manage the risks for each of points ii., iii., and iv. above.

(Note Question 40 will address the management of risks to participants)

19 Is deception involved at any stage of the project? Yes ☐ No ☒

If yes, justify its use and describe debriefing procedures.

20 Does the project include the use of participant questionnaire(s)? Yes ☒ No ☐

(If yes, a copy of the Questionnaire(s) is to be attached to the application form)

21 Does the project include the use of focus group(s)? Yes ☒ No ☐

(If yes, a copy of the Confidentiality Agreement for the focus group is to be attached to the application form)

22 Does the project include the use of participant interview(s)? Yes ☐ No ☒

(If yes, a copy of the Interview Questions/Schedule is to be attached to the application form)

23 Does the project involve audio taping? Yes ☒ No ☐

Does the project involve video taping?

Yes ☐ No ☒

(If agreement for taping is optional for participation, ensure there is explicit consent on the Consent Form)

If yes, state what will happen to the tapes at the completion of the project.

The audio tapes and all copies of the transcriptions will be stored by the project in a secure archive room for a minimum of 5 years.

If audio taping is used, will the tape be transcribed? Yes ☒ No ☐

If yes, state who will do the transcribing.

(If not the researcher, a Transcriber's Agreement is required and a copy is to be attached to the application form)

A member of the project team.

24 Does the project involve recruitment through advertising? Yes ☐ No ☒

(If yes, a copy of the Advertisement is to be attached to the application form)

- 25 Will consent be given in writing? Yes ☒ No ☐
If no, state reason.
Consent will be given in writing for focus groups but not individual questionnaires, as the participants identities will remain anonymous.

- 26 Does this project have any links to other approved Massey University Human Ethics Committee application(s)? Yes ☐ No ☒
If yes, list HEC protocol number(s) and relationship(s).

- 27 Is approval from other ethics committees being sought for the project? Yes ☐ No ☒
If yes, list other ethics committees.

SECTION C: FINANCIAL SUPPORT

- 28 Is the project to be funded in anyway from sources external to Massey University? Yes ☒ No ☐
If yes, state source.
Te Māngai Pāho (government agency)

- 29 Is the project covered by a Massey University Research Services contract? Yes ☒ No ☐
If yes, state contract reference number.
A03/R/147

- 30 Is funding already available or is it awaiting decision?
Contract was signed 15/05/03-funding is available.

- 31 Does the researcher(s) have a financial interest in the outcome of the project? Yes ☐ No ☒
If yes, explain how the conflict of interest situation will be dealt with.

SECTION D: PARTICIPANTS

- 32 Type of person participating:
(mark one or more)
- | | | | |
|---------------------------|--------------------------|---------------------------------------|-------------------------------------|
| Massey University Staff | <input type="checkbox"/> | Hospital Patients | <input type="checkbox"/> |
| Massey University Student | <input type="checkbox"/> | Prisoners | <input type="checkbox"/> |
| Children under 7 | <input type="checkbox"/> | Minors 8-15 | <input checked="" type="checkbox"/> |
| | | Persons whose capacity is compromised | <input type="checkbox"/> |
| | | Ethnic/cultural group members | <input checked="" type="checkbox"/> |
| | | Other | <input type="checkbox"/> |
- If Other, specify who.

33 What is the age range of participants?

12 years and older

34 Is there any professional or other relationship (e.g. employer/employee, lecturer/student, practitioner/patient, researcher/family member) to the researcher? Yes ☐ No ☒

If yes, describe how this conflict of interest situation will be dealt with.

35 What selection criteria will be used?

Participants will be chosen on a random basis and their identities will remain anonymous as no names or addresses will be used or published. The stations primary broadcast areas will be sort, and the number of Māori living within these confines found. In order to obtain a representative sample from the Māori population residing within the stations coverage area, a minimum of 1000 Māori individuals will be surveyed using a combination of simple random sampling and stratified sampling techniques. It is felt that 1000 individuals is an acceptable number to represent the general Māori population of any station area.

36 Will any potential participants be excluded?

Yes

☒

No

☐

If yes, state the exclusion criteria.

Those who are not of Māori origin will not be included in the survey. The primary focus is to assess the number of Māori listeners to Māori radio, their preferences and the impact the stations are having on language retention and revitalisation.

37 How many participants will be involved?

1000 individual surveys per station. 21 Māori radio stations.
21,000 total individual participants.

What is the reason for selecting this number?

(Where relevant, a copy of the Statistical Justification is to be attached to the application form)

It is felt that 1000 Māori participants is enough to represent the total Māori population living in any stations primary broadcast area.

How many participants will be in the control group?

(Where relevant)

N/A

38 How will participants be recruited?

Two methods of recruitment will be used. Firstly, there will be random phone surveys where individuals are selected from the Māori Electoral Roles and contacted via phone. The second method is face to face interviews where Māori individuals will be approached by fieldworkers. The fieldworkers will concentrate on densely populated Māori areas and places where Māori congregate e.g the marae. Individuals will then be approached and asked to take part in survey. It is expected that school children over the age of 12 years will be included in the survey. Letters will be sent to school principals and board of trustees seeking permission to survey Māori students (see attachments).

(If by public advertising, a copy of the Advertisement to be attached to the application form)

- 39 What discomfort (physical, psychological, social), incapacity or other harm are participants likely to experience as a result of participation?

N/A

- 40 What support processes does the researcher have in place to deal with adverse consequences or physical or psychological risks?

The participants are able to directly contact the research project at any time, or through their local Māori radio station.

- 41 How much time will participants have to give to the project?

Five minutes

- 42 What information on the participants will be obtained from third parties?

N/A

- 43 Will any identifiable information on the participants be given to third parties?

Yes

☐

No

☒

If yes, describe how.

- 44 Will any compensation/payments be given to participants?

Yes

☐

No

☒

If yes, describe what and how.

SECTION E: DATA

- 45 What approach/procedures will be used for collecting data?

(e.g. questionnaire, interview, focus group, physiological tests, analysis of blood etc)

Questionnaires and Focus Group discussions.

- 46 How will the data be analysed?

All data will be entered on a relationship database specifically constructed for the survey. Quantitative information will be entered into the database. The quantitative data will then be analysed by determining the proportions of listeners distributed by Gender. These proportions are used to indicate the relationships between the participants and the general Māori population. The data is also organised into age categories, grouped every 5 years. This is further used to reflect the age distribution of Māori population. Listening preferences are also recorded, which include the amount of participants that listen to Māori radio as well as the times they listened. This information is used to determine the actual amount of Māori listeners and the different listening patterns by age group. Listeners opinions of the quality of te reo, the amount of te reo, the variety of programmes and the type of music broadcast are recorded, and reported on to show the different proportions of listeners opinions. The database also records listeners opinions on how the station helps in learning te reo Māori and reports on the proportions indicated by listeners.

All qualitative findings will be analysed by the survey team, and the main themes identified for further comment.

47 How and where will the data be stored?

All data will be held by the project team and stored in a secure archive room. Only the project team will have access to the collected data. All information will be stored by the project team for a minimum of 5 years at Te Pūtahi-ā-Toi.

All electronic data is password secured and only the Te Reo Pāho team has access to raw electronic data. This data is periodically backed up every 2 months and saved to an external source i.e. CD-ROM

48 Who will have access to the data?

Te Reo Pāho project team.

49 How will data be protected from unauthorised access?

All questionnaires, audio tapes, transcriptions, consent forms and reports will be stored in a secure archive room. Only the Te Reo Pāho project team will have access to this data. No information will be shared unless requested by Te Māngai Pāho. Systems will be put in place to protect information being accessed via electronic communications.

50 How will information resulting from the project be shared with participants?

Participants must request Te Māngai Pāho if they wish to access results as per section 9.1 of the contract states:

"The Contractor agrees that TMP will own, as they come into existence, all results, outcomes, conclusions, products, systems, inventions, know-how, experimental methods, processes, data, notes, designs, drawings, records, memoranda and other writings, computer programs, graphics, data in whatever form or format (including all supporting data) and other intellectual property created relating to the Project and all enhancements, developments or modifications made by TMP, (or any of its employees or contractors), or by the Contractor (or any of the Contractor's employees, or sub-contractors) provided such work is paid for by TMP under this Agreement ("New Material")."

51 How long will the data be retained?

All data will be held for a minimum of 5 years by Te Pūtahi-ā-Toi.

52 What will happen to the data at the end of the retention period?

At the end of the retention period of 5 years, all data will be returned to Te Māngai Pāho.

53 Who will be responsible for its disposal?

Te Māngai Pāho

54 Will participants be given the option of having the data archived?

Yes

☐

No

☒

SECTION F: CONSENT FORMS

55 How and where will the Consent Forms be stored?

Consent forms will be stored by the project team at Te Pūtahi-ā-Toi.

56 Who will have access to the Consent Forms?

Only the project director, project manager and Te Māngai Pāho will have access to this information.

57 How will Consent Forms be protected from unauthorised access?

Consent form will be confidential and secured by the project team. No copies will be made or stored on any computers.

58 How long will the Consent Forms be retained?

Consent forms will be held for a minimum of 5 years.

SECTION G: HUMAN REMAINS, TISSUES AND BODY FLUIDS

59 Does the project involve human remains, tissue or body fluids?

Yes

☐

No

☒

(If yes, complete Section G, otherwise proceed to Section H)

60 How is the material being taken?

(e.g. operation)

61 How and where will the material be stored?

62 How long will the material be stored?

63 Will the material be destroyed?

Yes

☐

No

☐

If yes, describe how.

If no, state why.

64 Will the material be disposed of in accordance with the wishes of the relevant cultural group? Yes ☐ No ☐

65 Will blood be collected? Yes ☐ No ☐

If yes, state what volume and frequency at each collection.

66 Will any samples go out of New Zealand? Yes ☐ No ☐

If yes, state where.

**SECTION H: COMPLIANCE WITH THE PRIVACY ACT 1993 AND HEALTH INFORMATION
PRIVACY CODE 1994**

The Privacy Act 1993 and the Health Information Privacy Code 1994 impose strict requirements concerning the collection, use and disclosure of personal information. These questions allow the Committee to assess compliance.

(Note that personal information is information concerning an identifiable individual)

67 Will personal information be collected directly from the individual concerned? Yes ☐ No ☒

If yes, specify the steps that will be taken to ensure that participants are aware of:

- the fact that information is being collected,
- the purpose for which information is being collected and its use,
- who will receive the information,
- the consequences, if any, of not supplying the information,
- the individual's rights of access to and correction of personal information.

These points should be covered in the Information Sheet.

If any of the above steps are not taken explain why.

68 Will personal information be collected indirectly from the individual concerned? Yes ☐ No ☒

If yes, explain why.

69 What storage and security procedures to guard against unauthorised access, use or disclosure of the personal information will be used?

Located in the Te Pūtahi-ā-Toi school archives.

70 How long will the personal information be kept?

(Note that Information Privacy Principle 9 requires that personal information be kept for no longer than is required for the purposes for which the information may lawfully be used.)

As a general rule, data relating to projects should be kept in appropriate secure storage within Massey University (rather than at the home of the researcher) unless a case based on special circumstances is submitted and approval by the Committee.

N/A

71 How will it be ensured that the personal information collected is accurate, up to date, complete, relevant and not misleading?

N/A

72 How will the personal information be used?

N/A

73 Who will have access to the personal information?

N/A

74 In what form will the personal information be published?

(Massey University requires original data of published material to be archived for five (5) years after publication for possible future scrutiny)

N/A

75 Will a unique identifier be assigned to an individual?

Yes ☐ No ☒

If yes, is the unique identifier one that any other agency uses for that individual?

Yes ☐ No ☐

SECTION I: TREATY OF WAITANGI

76 Does the proposed project impact on Maori people in any way?

Yes ☒ No ☐

If yes, describe how.

Information collected from this project will be used by Te Māngai Pāho to assess their Māori radio programmes and implement possible changes. The finding will have a significant impact on the Māori language that is broadcast nationally by the 21 Māori radio stations.

77 Are Maori the primary focus of the project?

Yes ☒ No ☐

If no, proceed to Question 82.

If yes, is the researcher competent in te reo Maori and tikanga Maori?

Yes ☒ No ☐

If no, outline the processes in place for the provision of cultural advice.

78 Identify the group(s) with whom consultation has taken place.

(Where relevant, a copy of the supporting documentation is to be attached to the application form)

Te Māngai Pāho, Te Whakaruruhau ō ngā reo irirangi Māori, Te Pūtahi-ā-Toi, a selection of Māori radio stations.

79 What consultation process has been undertaken prior to this application?

Hui with a number of stakeholders and selected Māori groups to agree with the process.

80 Describe any ongoing involvement the group consulted has in the project.

The above mentioned groups will receive progress reports and will be given the opportunity to attend the projects presentations. All groups will be given contact details for the project team, and are able to contact members directly if they have concerns.

81 How will information resulting from the project be shared with the group consulted?

Te Māngai Pāho will receive all reports, the stations will receive their own station reports and Te Pūtahi-ā-Toi will have access to all reports.

82 If Maori are not the focus of the project, outline what Maori involvement there may be and how this will be managed.

N/A

SECTION J: SOCIAL AND CULTURAL SENSITIVITY

83 Are there any aspects of the project which might raise specific cultural issues? Yes ☒ No ☐

If yes, describe how.

The ability to deliver questionnaires and focus group discussions in the Māori language is an important aspect. The project team has members who are available to conduct this service.

84 Is ethnicity data being collected as part of the project? Yes ☒ No ☐

If yes, explain why.

The principle aim of the project is to survey Māori about Māori radio.

85 What ethnic or social group(s) other than Maori does the project involve?

N/A

86 Do the participants have English as a first-language? Yes ☒ No ☐

If no, will Information Sheets and Consent Forms be translated into the participants' first-language? Yes ☒ No ☐

(If yes, copies of the Information Sheet and Consent Form are to be attached to the application form)

87 What consultation process has been undertaken with the group(s) prior to this application?

N/A

88 Identify the group(s) with whom consultation has taken place.

(Where relevant, a copy of the supporting documentation is to be attached to the application form)

N/A

89 Describe any ongoing involvement the group consulted has in the project.

N/A

90 How will information resulting from the project be shared with the group consulted?

N/A

SECTION K: RESEARCH UNDERTAKEN OVERSEAS

- 91 Do the participants have English as a first-language? Yes ☐ No ☐
If no, will Information Sheets and Consent Forms be translated into the participants' first-language? Yes ☐ No ☐
(If yes, copies of the Information Sheet and Consent Form are to be attached to the application form)
- 92 Describe local committees, groups or persons from whom the researcher has or will obtain permission to undertake the project.
(Where relevant, copies of Approval Letters are to be attached to the application form)
-
- 93 Does the project comply with the laws and regulations of the country where the project will take place? Yes ☐ No ☐
- 94 Describe the cultural competence of the researcher for carrying out the project.
-
- 95 Does the researcher speak the language of the target population? Yes ☐ No ☐

Declarations

DECLARATION FOR THE STAFF APPLICANT

I have read the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants and understand my obligations and the rights of the participants, particularly in so far as obtaining informed consent is concerned. I agree to undertake the research/teaching/evaluation *(cross out those which do not apply)* as set out in this application together with any amendments required by the Massey University Human Ethics Committee.

Staff Applicant's
Signature

Date:

DECLARATION FOR LINE MANAGER (for research/evaluations undertaken in the Divisions)

I declare that to the best of my knowledge, this application complies with the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants and that I have approved its content and agreed that it can be submitted.

Line Manager's
Signature

Date:

DECLARATION FOR THE STUDENT APPLICANT (for supervised student research)

I have read the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants and understand my obligations and the rights of the participants, particularly in so far as obtaining informed consent is concerned. I agree to undertake the research/teaching/evaluation *(cross out those which do not apply)* as set out in this application together with any amendments required by the Massey University Human Ethics Committee.

Student
Applicant's
Signature

Date:

DECLARATION FOR THE SUPERVISOR (for supervised student research)

I declare that I have assisted with the development of this protocol, that to the best of my knowledge it complies with the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants, and that I have approved its content and agreed that it can be submitted.

Supervisor's
Signature

Date:

APPENDIX 5



Massey University

COLLEGE OF HUMANITIES AND SOCIAL SCIENCES

Te Pūtahi-ā-Toi
School of Māori Studies
Private Bag 11 222
Palmerston North
New Zealand
T 64 6 356 9099 extn 7236
F 64 6 350 5634
<http://maori.massey.ac.nz>

Te Reo Pāho
Te Pūtahi-ā-Toi
School of Māori Studies
Massey University

INFORMATION SHEET

Who:

Te Pūtahi-ā-Toi, Māori studies department at Massey University, is New Zealand's leading authority on Māori research. Te Pūtahi-ā-Toi has a number of nation wide Māori research projects based in Palmerston North. One such project is Te Reo Pāho. Te Reo Pāho has been in operation since March 2001 and has been conducting nation wide surveys into Māori radio broadcasting and its impact on Māori language retention and revitalisation.

What:

The purpose of the Te Reo Pāho research, is to collect information from Māori about Māori radio stations and their effectiveness in the revitalisation of the Māori language. The objectives of Te Reo Pāho is to

- ☐ Provide feedback about listenership to the 21 individual Māori radio stations
- ☐ Establish the extent of Māori radio listenership
- ☐ Ascertain audience programme and content preference
- ☐ Ascertain Māori language audience usage preference
- ☐ Provide audience listening time preferences
- ☐ Provide a demographic analysis of listenership
- ☐ Assess the impact of Māori radio on language retention and revitalisation
- ☐ Provide research based recommendation to Te Māngai Pāho

How:

Two approaches are being used to collect information.

- (i) The first is a quantitative survey of a random sample of a number of Māori normally resident in the stations primary broadcast area.
- (ii) The second is a collection of qualitative information from a series of focus group discussions.

Data is collected by fieldworkers within the stations primary broadcast area, and then returned to Te Reo Pāho. The information is collected and analysed to produce a station report. All station reports are compiled to produce 1 overall Māori radio station report.

When:

Te Reo Pāho has been in operation since March 2001, and in that time has produced 21 station reports, and 1 nationwide report. In April 2003 the process will begin again, and be completed by April 2005. The research will be conducted over a two year timeframe, with 10 stations being completed in the first year, and 11 the following year.

Where:

Massey University and Te Pūtahi ā Toi are located in Palmerston North, however, for logistical purposes Te Reo Pāho is based in Tauranga. The research team can be contacted at the following details.

Phone: (06) 3569099 ext 7430

Email: r.mataamua@massey.ac.nz

Postal: Te Putahi a Toi

Private Bag 11 222

Palmerston North

APPENDIX 6



Massey University

COLLEGE OF HUMANITIES AND SOCIAL SCIENCES

Te Pūtahi-ā-Toi
School of Māori Studies
Private Bag 11 222
Palmerston North
New Zealand
T 64 6 356 9099 extn 7236
F 64 6 350 5634
<http://maori.massey.ac.nz>

Te Reo Pāho

CONSENT FORM FOR FOCUS GROUPS

THIS CONSENT FORM WILL BE HELD FOR A PERIOD OF FIVE (5) YEARS

I have read the Information Sheet and have had the details of the study explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I agree/do not agree to the interview being audio taped.

I agree to participate in this study under the conditions set out in the Information Sheet.

Signature:

Date:

Full Name - printed



Massey University

COLLEGE OF HUMANITIES AND SOCIAL SCIENCES

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New Zealand
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F 64 6 350 5634
<http://maori.massey.ac.nz>

Te Reo Pāho

WHĀRANGI WHAKAAE MŌ NGĀ RŌPŪ KŌRERO

KA PUPURIHIA TĒNEI WHĀRANGI MŌ NGĀ TAU E RIMA

Kua pānui ahau te whārangi whakamārama, kua whakahoki mai anō aku pātai. Kai te mōhio hoki ahau, ka taea ahau ki te pātai ētahi atu pātai.

Ka whakaae/kāore au e whakaae ki te hopu tēnei kōrero mā te mihini ripene.

Ka whakaae au ki te uru atu ki roto ki te mahi nei i raro hoki i ngā ture ki roto ki te whārangi whakamārama.

Tāmoko:

Rangi:

Ingoa

APPENDIX 7



Massey University

COLLEGE OF HUMANITIES AND SOCIAL SCIENCES

Te Pūtahi-ā-Toi
School of Māori Studies
Private Bag 11 222
Palmerston North
New Zealand
T 64 6 356 9099 extn 7236
F 64 6 350 5634
<http://maori.massey.ac.nz>

Te Reo Pāho

CONFIDENTIALITY AGREEMENT FOR FOCUS GROUPS

I
agree to keep confidential all information concerning the project
.....
.....
..... (Te Reo Pāho)

Signature:

Date:

Full Name - printed



Massey University

COLLEGE OF HUMANITIES AND SOCIAL SCIENCES

Te Pūtahi-ā-Toi
School of Māori Studies
Private Bag 11 222
Palmerston North
New Zealand
T 64 6 356 9099 extn 7236
F 64 6 350 5634
<http://maori.massey.ac.nz>

Te Reo Pāho

WHĀRANGI WHAKAAE KIA NOHO PUKUNGĀ KŌRERO

Ingoa

whakaae ki te ture kia noho puku ngā kōrero katoa o tēnei kaupapa rangahau.....

.....

.....

..... (Te Reo Pāho)

Tāmoko:

.....

Rangi:

.....

Ingoa:

.....

APPENDIX 8

Application for Spectrum Licence

(Broadcasting)

Enquire at your nearest Ministry of Economic Development, Radio Spectrum Management Group office regarding fees.

Questions in Bold and Italics are mandatory

A Licence Applicant Details (Applicant to fill in)

Licensee Category

Please select a Category:

- | | | | |
|--|---|--|--|
| <input type="checkbox"/> Person Go to A1. | <input type="checkbox"/> Charitable Trust Go to A2. | <input type="checkbox"/> Co-operative Company Go to A2. | <input type="checkbox"/> Limited Liability Company Go to A2. |
| <input type="checkbox"/> Partnership Go to A1. | <input type="checkbox"/> Incorporated Society Go to A2. | <input type="checkbox"/> Industrial or Provident Society Go to A2. | <input type="checkbox"/> Govt Organisation Go to A2. |

A1. Natural Person

1. Licensee Name:

(First name) _____ (Surname) _____
2. Title: ☐ Mr ☐ Mrs ☐ Ms ☐ Other: _____

3. Do you already have licence(s) issued under the same name:

- ☐ No, I am applying for the first time Go to 8.
☐ Yes, I am an existing licensee.
My client number is: _____

A2. Entities (Organisation)

4. Licensee Name:

5. Company registration no. _____

6. Nature of business: _____

7. Please indicate if you already have licence(s) issued under the same name:

- ☐ No, I am applying for the first time Go to 8.
☐ Yes, I am an existing licensee.
My client number is: _____

8. Residential/Physical Address

Number and Street: _____

Suburb: _____

Town / City: _____

(see explanatory notes on page 3 for information on how to request the withholding of residential address details)

9. Billing Address (If Billing address is not supplied it is assumed to be the same as residential address)

PO Box/No.: _____

No. & Street: _____

Suburb: _____

Town / City: _____

10. Contact person: _____

(First name) _____ (Surname) _____
E-mail address: _____

Home phone: _____ ***Business phone:*** _____

Fax number: _____

OFFICE USE ONLY

File No. _____ Licence applicant ID No. _____

Date Instrument requested by: _____

Fee amount(s): \$ _____ Date: _____

Invoice No(s). _____ Acknowledgement sent: _____

Recommendations and comments (attach supporting documents): _____

Manager: _____

Date Stamp

B Licence Details

11. EXISTING LICENCE (Please note that no action will be taken to process this application unless the licence is registered)

Current Registered frequency: _____ MHz Current Site: _____

Current Licence No.: _____ Date of registration: _____

12. PROPOSED LICENCE

Proposed commencement date: _____ Date response required by: _____

Proposed expiry date: _____ (not later than 02/04/2011 for AM/FM, 30/08/2015 for VHFTV or 11/03/2010 for UHFTV)

13. NEW TRANSMITTER SITE

Site name: _____ Altitude (m): _____ above sea level Grid Reference (INFOMAP260): _____

14. FREQUENCY

Current frequency: _____ MHz Proposed frequency: _____ MHz

15. POWER

Current maximum power (eirp): _____ dBW Proposed maximum power (eirp): _____ dBW

16. ANTENNA

Current antenna height (m): _____ above ground level Proposed antenna height (m): _____ above ground level

17. POLARISATION

Current polarisation: _____ Proposed polarisation: _____

C Agency Authority (Licence Applicant to complete)

I _____ being the licence applicant, authorise;
_____ to act as Technical Advisor on my behalf in the execution of this application.

Signature of Applicant

Email of Technical Advisor

Date

D Declaration (Licence Applicant to complete)

In accordance with the regulations made pursuant to Part VI of the Radiocommunications Act 1989, I hereby apply for the grant of a licence for the installation, operation or use of the radio apparatus described herein.

I CERTIFY THAT THE INFORMATION GIVEN HEREIN IS TRUE AND CORRECT IN EVERY PARTICULAR.

Signature of Applicant

Name of Applicant

Date

DIRECTIONS

Complete this application:

For all new frequencies and licences, including requests to change current frequency and/or location details applying to existing licences, complete section A in the name and/or title of the person or business to whom the licence is to apply. If space on the application form is insufficient please attach a separate sheet.

Who may sign: The licence applicant being a principal of the company or person designated to hold a licence.

Agency Authority: The licence applicant may nominate as their agent any person or company to act as technical advisor. The licence applicant must complete and sign the agency authority. Agents must not be delegated to make applications on behalf of any person or company unless they are to be the licensee.

Fees: A calculated fee applies for each application if a licence is granted. ALL FEES ARE PAYABLE TO THE MINISTRY OF ECONOMIC DEVELOPMENT.

Where to send the application: On completion, please forward your application to the nearest Ministry of Economic Development, Radio Spectrum Management office as listed below.

Incomplete application: This may be returned or delayed. Generally this will occur if the application is unsigned, coverage maps/HRP diagrams or site maps are not provided. Please try to complete technical details in full to assist us in processing.

Inquiries: If you are in any doubt about how to complete the application, please contact the of Economic Development, Radio Spectrum Management office as listed below.

CHECKLIST (Please include):

- ☐ Antenna horizontal radiation pattern (HRP)
- ☐ Coverage map
- ☐ Site map

EXPLANATORY NOTES

All reasonable care will be used in making radio frequency assignments. However, the nature of frequency assignments is such that no guarantee can be made that implementation and use will be trouble free. Accordingly the Crown does not accept liability under any circumstances for any loss or damage of any kind, in the event that a frequency change is required, all costs are the sole responsibility of the licensee.

The licensing of a frequency or channel does not imply reservation in perpetuity.

Any licence granted will apply to the person(s) or business named on the application.

Annual fees in accordance with the Radiocommunications Regulations 2001, Schedule 6 are payable upon registration.

If this licence is granted, full details will be recorded in the Register of Radio Frequencies and will be available for public inspection. This will include the name and address of the licence holder. Natural persons have the right to request that their residential address be withheld. Requests must be made in writing to the Registrar of Radio Frequencies, PO Box 690, WELLINGTON.

RADIO SPECTRUM MANAGEMENT OFFICE CONTACT DETAILS

OFFICE	ADDRESS	POSTAL ADDRESS	TELEPHONE	FAX	EMAIL
Head Office	33 Bowen Street	PO Box 2847	04 472 0030	04 499 0797	rsmlicensing@med.govt.nz
Contact Centre	WELLINGTON	WELLINGTON	0508 776 4636 (RSMINFO)		info@rsm.govt.nz

INTERNET Website: www.rsm.govt.nz

APPENDIX 9



Key Terms for Transmission of Digital Audio Services on the Sky Satellite Platform

This is a non-binding document which illustrates the key terms of Sky's Digital Audio Services Transmission Agreement:

1. **Transmission Fees:** NZ\$75,000 plus GST for 128 kilobits of data.
2. **Bandwidth Requirements:** The minimum is 128 kilobits for (stereo service). The more bandwidth provided to a channel the higher the quality of transmission.
3. **Delivery of Channel Signal:** The Channel Producer, at its own cost, delivers the signal in a format reasonably requested by Sky, to Sky's Mt Wellington Premises.
4. **Provision of Equipment:** The Channel Producer may receive the Channel Signal as transmitted via the Service for linking to and retransmission from The Channel Producer's terrestrial broadcasting facilities. To enable The Channel Producer to receive the Channel Signal for these purposes subject to the following:
 - The Channel Producer shall pay Sky a monthly fee of \$25 + GST for each and every decoder provided for monitoring and \$100 + GST for decoders used for retransmission;
 - Ownership of the decoder equipment shall remain with Sky;
 - Upon termination of this Agreement, The Channel Producer shall promptly return the decoder equipment to Sky;
 - The Channel Producer shall, at The Channel Producer's own cost, arrange for a Sky certified installer to install approved reception equipment at the retransmission site.
5. **Provision to Sky subscribers:** Sky may allow subscribers to its satellite based services to receive the Channel via the Service on the basis that Sky will not make any extra charge to the subscriber for the right to receive the Channel. Sky reserves the right to prevent such subscribers receiving the Channel via the Service if Sky is at any time not satisfied with the content of the Channel or The Channel Producer is in breach of the Agreement or The Channel Producer requests that the signal is kept for private linking only.
6. **Promotion:** Any promotion or marketing of the fact that the Channel is available via Sky's satellite transmissions may only be conducted by Sky or, with Sky's prior written consent in relation to each separate promotional and marketing activity.
7. **Term:** The Agreement is for an agreed initial term, we suggest one year. Following the completion of the initial term, the Agreement continues thereafter unless or until one of the parties has given to the other six (6) months written notice that it wishes to terminate this Agreement.

APPENDIX 10

Sound & Broadcast

email burt.kati@xtra.co.nz

ph & fax 07 549 1002

P O Box 215
Katikati 3063
NEW ZEALAND

GST REG 76-376-336

Studio Costings for Proposed Community Station

ONAIR STUDIO

Onair console	9000	computer	2000
2 microphones	600	broadcast software	5000
2 mic stands	250	cd player	300
headphone amplifier	350	audio distribution amps	1100
cassette player	350	equipment racking	1000
headphones	150	onair lights	100
monitor speakers/amp	800	monitor receiver	300
onair phone system	2100		
			\$23 400

TALKBACK INTERVIEW BOOTH

2 microphones	600	headphones amp	350
2 stands	250	talkback mixer	500
headphones	150	headset	400
			\$ 2250

PRODUCTION STUDIO

Mixer	1000	headphones	150
2 microphones	600	telephone unit	1500
2 mic stands	250	cassette recorder	350
cd player	300	turntable	1200
monitor speakers/amp	800	computer	2000
software	1000		\$9150

MUSIC STORAGE SERVER \$5000

INSTALLATION MATERIALS

Cabling, connectors, trunking, etc \$5000

INSTALLATION CHARGE 250 hours \$17 500

SUB TOTAL \$62 300

GST \$ 7 787

TOTAL \$70 087

George Burt
Proprietor Sound & Broadcast