

The perceptions of non-te reo Māori speakers on  
language use in English-speaking news media

Celia Whitley

A thesis submitted to

Auckland University of Technology

in partial fulfilment of the requirements for the

degree of

Master of Communication Studies (MCS)

2024

Design and Creative Technologies

If we lost Māori in any way... it would be a huge loss for the Māori people and for everybody in New Zealand. It adds a richness that you just don't get from English. There are words in Māori that convey things that just don't necessarily get conveyed the same way in English. So, we need to preserve it. It's a treasure.

Participant Three

Hold on, this is New Zealand. I want to hear people speak English because that's my language and my conception of New Zealand is... that's the language you speak here.

Participant Seven

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## **ABSTRACT**

This research captures the attitudes and perceptions of non-te reo Māori speakers on the usage of te reo Māori in mainstream English-speaking news media in New Zealand. The mixed-methods study uses a survey for the quantitative data collection and eight semi-structured interviews for the qualitative data collection. Data is analysed via statistical visualisation and thematic analysis. Results reflect the power mainstream English-speaking news media has by including te reo Māori in their reporting. Although the research project found contradictory perceptions, it was discovered that the inclusion of te reo Māori alleviated resistance and reduced feelings of exclusion. In addition, the usage of te reo Māori in mainstream English-speaking news media can be seen as a language learning tool.

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## **ATTESTATION OF AUTHORSHIP**

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

Signed:

Date: 24/01/2024

## **ACKNOWLEDGEMENTS**

I'd like to extend my gratitude to all who have supported me and helped me throughout my thesis journey.

Firstly, a big thank you to my two supervisors who supported me throughout the process. To Danni Mulrennan, my first supervisor, who was with me most of the way - thank you for your encouragement and guidance. To Gudrun Frommherz, my second supervisor who took me on after Danni left AUT - thank you for pushing me to the end. I am very appreciative and will forever be grateful for your feedback and help when needed. I would also like to say thank you to Dean Mahuta, my Māori supervisor, and Toi Williams for additional help with te reo Māori queries.

Thank you to the AUT Ethics Committee, who approved the research on 26 October 2022 application number 22/310.

Thank you to those who took part in the online survey and to those who gave up their time for an interview.

A massive thank you to my family, especially my parents, who had to deal with my many emotions whilst completing my Master of Communication Studies. Thank you for always listening to me and supporting me. It hasn't been easy, and I will forever be grateful.

Shout out to my Auckland University of Technology postgraduate friends; in particular Becky Stokes, Duncan Tolmie and Faith Lauvai Tovao. Thank you for your constant support in forms of messages, voice notes and coffee catch ups. It's been great working

on my thesis at the same time as each of you – knowing that I wasn't alone was both comforting and inspiring.

To my friends who have been so supportive of my study – your ongoing encouragement has really helped me get to the end. A special mention to Storme Hitaua, who worked with me to land on a thesis topic and hyped me up from the beginning.

I'd also like to say thank you to my boss, David Brice, who showed endless support while I worked part time and studied full time. I really appreciate the level of flexibility shown to allow me to focus on my thesis while working, and the progress check ins.

And finally, thank you to all the snacks and music that helped keep morale up when at times writing felt impossible.

## **CHAPTER ONE: INTRODUCTION**

### **1.1. Overview**

The primary objective of this research is to gain insights into the perceptions of individuals who lack proficiency in te reo Māori (the Māori language) regarding the usage of te reo Māori within mainstream English-speaking news media.

The research examines the influence that mainstream news media may have exerted on the attitudes, usage and subsequent preservation of te reo Māori in Aotearoa New Zealand. The outcomes of the study may contribute to the existing academic literature concerning the integration of minority indigenous languages in mainstream English-speaking news media. In doing so, the study endeavours to inform mainstream English-speaking news media, including television, commercial and public radio, print, and digital platforms, regarding audience perceptions of the news media's usage of te reo Māori as a communication tool.

### **1.2. Background of the study**

Te reo Māori, the native language of the Māori people indigenous to Aotearoa New Zealand, is one of the country's official languages. The incorporation of te reo Māori in New Zealand's media has been widely examined, revealing a trend towards its growing popularity by non-te reo Māori speakers. Nevertheless, there is a notable scarcity of studies that address the audience's perception regarding the inclusion of te reo Māori in mainstream English-speaking news media.

The colonisation of New Zealand by the British in the 1800s initiated a pattern of language decline for te reo Māori (Benton, 1997). In recent years, the New Zealand Government has intensified efforts in an attempt to revitalise te reo Māori. With the

duty to protect te reo Māori, previous studies have indicated a heightened commitment to its inclusion in mainstream English-speaking news media.

Monolingual broadcasting in New Zealand played a pivotal role in the near extinction of te reo Māori (Fox, 2002). Newspapers showed little support for the Māori language until te reo Māori was recognised as an official language of New Zealand, which allowed for more te reo inclusion and reflected a stronger status of the language (Rainkine et al., 2006). Davies and MacLagan (2006) claimed common Māori words are frequently used in print media without translation, which signals a societal understanding of the word's meaning and a level of acceptance.

Scholars have claimed there has been an increase of adults in New Zealand learning te reo Māori, as there has been a surge of enrolments for te reo language courses (Hawkes Bay Institute of Technology, 2019; Hunt, 2017; Lilley, 2019; Neilson, 2019; Young, 2018). Over 40,000 people were learning te reo Māori in 2017 (The Crown, 2018). In 2020, RNZ reported a record of over 30,000 secondary school students studying te reo Māori (RNZ, 2020). The 2021 General Social Survey showed that 30% of New Zealanders can speak more than a few words and phrases in te reo Māori (New Zealand Government, 2022). This is an increase from the reported 24% of New Zealanders able to speak more than a few words and phrases in te reo Māori in 2018.

### **1.3. Aims of the study**

The study seeks to gather current data on how audience members feel when addressed in a language they do not entirely understand. The study aims to identify and analyse the perceptions of individuals who are not proficient in te reo Māori speakers regarding the inclusion of te reo in the English-speaking mainstream news media they consume.

Results from the study may reveal whether the integration of te reo Māori in mainstream English-speaking news media is encouraging a motivation to participate in Māori language and culture courses. The findings could also show whether audience members are driven to engage in more te reo Māori content consumption with the aim of enhancing their proficiency in the language.

Moreover, the study aims to contribute to the New Zealand Government's understanding of the integration of te reo Māori within New Zealand society, aligning with the objectives outlined in the Māori Language Strategy (Te Puni Kōkiri, 2003). The Māori Language Strategy 2003 outlines a 25-year vision for the revitalisation of te reo Māori. A key element of this vision is for all New Zealanders to “appreciate the value of the Māori language to New Zealand society” (Māori Language Strategy, 2003, p. 5). Strategic Goal 5 emphasises the importance of a positive environment and identifies the role wider New Zealand can play in reinforcing the strength of te reo Māori.

Goal 5 is about Strengthening Recognition of the Māori Language and acknowledges that a positive and receptive environment is important to encourage people to use their Māori language skills, and the support of wider New Zealand society is required for this.

Māori Language Strategy, 2003, p. 7

This study will provide current data that will enable the New Zealand Government to comprehend the impact of te reo Māori usage in mainstream English-speaking news media. Targeted at English-speaking individuals who are not proficient in te reo Māori, the research aims to shed light on how such media practices may influence the Government's te reo Māori revitalisation goals.

To the researcher's knowledge, there has been no research that focuses on the non-te reo Māori speaker's perception of te reo Māori usage within the mainstream English-speaking news media.

Thus, the research question stands as follows:

How do non-te reo Māori speakers react to the usage of te reo Māori in English-speaking mainstream news media?

#### **1.4. Significance of the study**

The significance of the study can be found in multiple avenues.

Firstly, the outcomes of the study will offer insights into whether the inclusion of te reo Māori in mainstream English-speaking news could be contributing positively or posing challenges to the revitalisation efforts of the Māori language. The results are anticipated to assist the Government in identifying areas that may require review within the framework of its te reo Māori revitalisation efforts.

The findings also could prove beneficial to various New Zealand Government entities, including the Ministry of Broadcast and Media, Ministry of Education, Ministry of Māori Development, Ministry of Culture and Heritage, Māori Language Commission (Te Taura Whiri I Te Reo Māori), with a particular focus on the Broadcasting Commission. Given that one of the Broadcasting Commission's primary functions is to promote the Māori language and culture (Broadcasting Act, 1989), the study results may offer insights to enhance their strategies.

This study holds the potential to benefit the broader community, in particular news media companies in New Zealand. It may provide valuable insights into how non-te reo

Māori speakers perceive the inclusion of te reo in the news they consume, offering news media companies an insight into their audience's perceptions and preferences.

The results could serve as valuable guidance for news organisations in decision-making regarding the inclusion of te reo Māori in their content, aligning with their business goals. These insights could empower local news organisations to maximise potential benefits within their platforms at a time when news organisations are facing an increasingly competitive market. The results of this study will illuminate whether non-te reo Māori speaking audience members become disengaged with the news or whether they are encouraged to enhance their understanding of the language and potentially increase their usage.

Furthermore, this research will benefit members of the research community, in particular language and media scholars. The present research has benefited from prior knowledge as a result of others' work. Therefore, the findings provide a fundamental function and will lead to growing scholarly knowledge in the subject.

### **1.5. Thesis structure**

The thesis comprises six chapters. In Chapter One the current thesis introduction is situated. Chapter Two critically examines previous literature relevant to te reo Māori within New Zealand media. Firstly, a brief historical overview of New Zealand and the repercussions of colonisation on te reo Māori is presented, followed by an exposition of the Crown's prospective objectives for the revitalisation of te reo Māori. An introduction to New Zealand English and newspaper language is identified. Following this, archived material on the threat monolingual media poses on te reo Māori is reviewed. Subsequently, previous literature concerning the part media plays within



indigenous language revitalisation is examined. Documented societal attitudes towards te reo Māori are discussed. Literature exploring language acquisition through media consumption are identified, and prior research on te reo Māori language courses are determined. Gaps in previous research are then identified.

Chapter Three presents the methodological approach selected for the study. A mixed-methods approach, incorporating both qualitative and quantitative paradigms, was adopted. The justification for this research decision is provided within the chapter. The data collection methods, including the utilisation of an online survey questionnaire and semi-structured interviews, are deliberated and evaluated. The chapter further incorporates an explanation of the data analysis method, thematic analysis, and provides a detailed rationale for the selection of this method. Ethical issues that the research process may see are clarified.

Chapter Four presents the key findings derived from the study. This chapter is divided into two segments. Firstly, the key quantitative findings from the results of the multi-choice online questionnaire are showcased. These outcomes are displayed through textual representation and supported by a series of tables and graphs. Subsequent to this, the qualitative findings derived from the semi-structured interviews are presented. Tables and direct quotes from participants support these findings.

Chapter Five presents a discussion of the principal research findings derived from the qualitative and quantitative research. The insights from the discussion chapter indicate several relevant themes which address the research question.

The thesis concludes with Chapter Six wherein the findings are summarised. The study's limitations and avenues for future investigation are also outlined.

## **CHAPTER TWO: LITERATURE REVIEW**

### **2.1. Introduction**

This chapter identifies and discusses the literature published on the use of te reo Māori in New Zealand's mainstream news media. It presents a brief history of colonisation and Māori in New Zealand, with an introduction of Te Tiriti o Waitangi (The Treaty of Waitangi). Te reo Māori is the language native to the indigenous Māori people of Aotearoa New Zealand. Growing efforts by the New Zealand Government to revitalise te reo Māori have been made since the 1980s, including the implementation of te reo in mainstream news media.

Documentation surrounding the decline of te reo Māori is addressed (Albury, 2016; Benton, 1997; De Bres, 2011; Native Schools Act, 1867; Parliament, 2022; Reese et al., 2018; Waitangi Tribunal, 2011). Government revival initiatives including current future goals, as discussed by Ballara (2020), De Bres (2011), Lilley (2019), Maihi Karauna (2018), Māori Language Act (2016), Māori Language Strategy (2003), Skerrett and Ritchie (2021), Te Huia (2016) and The Crown (2018), are introduced. Subsequently, the literature review discusses how mainstream English-speaking news media employs the Māori language (Davies & Mclagan, 2006; De Bres, 2006; Gordon, 2005; Macalister, 1999, 2000, 2001, 2007; Middleton, 2010; Rainkine et al., 2009; Reese et al., 2018). How the drive for monolingualism poses a threat to te reo Māori is observed (Albury, 2016; Bell, 2010; Benton, 1997; Daubs, 2021; Fox, 2002; Romaine, 2008; Stuart, 2002; Te Huia, 2016). This is followed by a discussion of the role te reo Māori plays in New Zealand media, encompassing mainstream and indigenous media (Albury, 2016; Bell, 2010; Benton, 1997; Daubs, 2021; Fox, 2002; McEwan, 2019; Nemec, 2021; Romaine, 2008; Smith, 2013, 2017; Stuart, 2002; Te Huia, 2016). Previous

research on the attitudes towards indigenous languages and their impacts are introduced (Albury, 2016; Ballara, 2020; Barlow, 1991; Bell, 2013; Benton, 1997; Daubs, 2021; De Bres, 2011; De Bruin & Mane, 2016; Churchill, 1986; Fishman, 1991; Garrett & Bell, 1998; Gregory et al., 2011; Grin, 1995; Liu, 2009; May, 2000; Nemec, 2021; Radio New Zealand Amendment Act, 2016; Sibley et al., 2005; Skerrett & Ritchie, 2021; Smith, 2013; Te Huia, 2016; Tsunoda, 2006). The potential lack of support for te reo usage in news (Fowler, 1991; Macalister, 2001; Nemec, 2021; Stuart, 2002) and the response from media is discussed (1NEWS, 2021; BSA, 2021; Daubs, 2021; Davies & MacLagan, 2006; McConnel, 2017; Nemec, 2021; Roy, 2017; RNZ, 2021). Literature surrounding language learning by means of media and specialty courses is then reviewed (Bauer, 2008; Bell, 2013; Benton, 2007; Brookes, 2019; Cormack, 2007; De Bruin & Mane, 2016; De Bres, 2006; Gordon & Deverson, 1998; Gardner et al., 1985; Hawke's Bay's Eastern Institute of Technology, 2019; Hunt, 2017; Huygens, 2011; Leek, 1989; Lilley, 2019; Neilson, 2019; RNZ, 2020; Te Huia, 2011; Te Huia, 2016; The Crown, 2018; Young, 2018). The chapter closes with a summary of the literature discussed.

## **2.2. Historic overview of New Zealand**

The history of colonisation in New Zealand has been documented and archived by numerous researchers and academics. The overarching view is that New Zealand was colonised by Britain in the early 1800s and the now controversial Treaty of Waitangi, which allowed Britain to settle in New Zealand to assist with the colonisation issues between the Māori and the British colonists, was introduced (Skerrett & Ritchie, 2021). Mikaere (2011) stated that there were two different versions of the Treaty, with one written in English and the other in te reo Māori. Each language version allowed varying

interpretations of the meaning and implications of agreements. Huygens (2016) explained that the Māori Chiefs who signed the te reo Māori version of the Treaty were under the impression they would build an equal relationship with the settlers that would benefit them both. In contrast, the English version stated the British would have supreme power to govern New Zealand and its entire populace. Walker (1990) stated that the British colonisation of New Zealand impacted Māori's sovereignty of their land and culture.

### **2.3. The decline of te reo Māori**

Benton (1997) argued that te reo Māori followed a classic pattern of language decline, in which a society shifted to using another dominant language, in this case English. If indigenous languages are not spoken at home, at school or in communities, there is a high risk of language loss (Reese et al., 2018).

In 1867, the New Zealand Government published legislation that barred the usage of te reo Māori by students and stated only English would be spoken in the native schools (Native Schools Act 1867). If students were to speak te reo whilst on school grounds, they were to be punished (Albury, 2016). With respect to the Native Schools Act, Benton (1991) stated that the English language displaced te reo Māori in most life aspects, including in workplaces and literacy. Many Māori adults discontinued using te reo at home, as there was a belief that speaking te reo would prevent them from properly learning English (Parliament, 2022). This collectively, with the added factors of English favouring policies and attitudes of other New Zealanders, led to a language shift towards English and ultimately a decline in the usage of te reo Māori across New Zealand (De Bres, 2011).

Reese et al. (2008) claimed that for the sustenance of indigenous cultures, the preservation of the native language is vital. In the 1970s, te reo Māori was most vulnerable as the majority of Māori lived outside ethnically Māori communities or te reo-speaking districts (Benton, 1997). After World War II, the Government placed Māori families in predominantly non-Māori suburbs during urbanisation (De Bres, 2011). This was part of a post-war urban housing policy known as ‘pepper-potting’, which reduced the opportunity for Māori to speak in te reo Māori with other Māori in their neighbourhood (Albury, 2016). By 1979, fewer than one hundred children across Aotearoa possessed a high degree of te reo Māori language proficiency (Waitangi Tribunal, 2011).

### **2.3.1. New Zealand Government te reo Māori revitalisation efforts**

Te reo Māori was recognised as a taonga (treasure) in 1986 on account of the Te Reo Māori Claim presented to the Waitangi Tribunal (Daubs, 2021; McEwan, 2019).

Skerrett and Ritchie (2021) articulated that the Waitangi Tribunal was established as a result of ongoing Treaty of Waitangi breaches by the Crown. One of the findings was a failure in the protection of the Māori language, which was required by Article II (section 9.1.5.) of the Treaty (Skerrett & Ritchie, 2021).

Ballara (2020) claimed that te reo became more accepted in society after the Māori Language Act passed in 1987. The Māori Language Act made te reo Māori an official language of New Zealand (Ballara, 2020). However, De Bres (2011) argued that the Māori Language Act referred to te reo Māori as only a taonga of Māori people - which contrasts the Māori Language Commission’s vision statement that claims the Māori language is a taonga for all New Zealanders.

An updated Māori Language Act was passed into legislation in 2016 and replaced the original 1987 Act (Skerrett & Ritchie, 2021). Along with recognising te reo Māori as a valued language, part of the updated Act's purpose was to assist in revitalising te reo (Māori Language Act 2016).

The Maihi Karauna (2018) is the Crown's strategy for the revitalisation of te reo Māori.

The Crown will continue to improve the supply of services that are vital to the revitalisation of te reo Māori, including education, broadcasting and online content that can support the initiatives of whānau, hapū, iwi and communities.

Maihi Karauna, 2018, p. 20

With the aim of achieving language revitalisation, the Crown implemented a series of objectives they would like to complete by 2040, including a minimum of 85% of New Zealanders valuing te reo as key to national identity; more than one million New Zealanders being able to have basic conversations in te reo Māori; and 150,000 Māori speaking te reo as much as English (The Crown, 2018). Lilley (2019) argued the Crown's target is ambitious and for the goal to be reached, there needs to be a significant increase in te reo Māori learning.

De Bres (2011) stated that the Ministry of Māori Development and the Māori Language Commission collaborated to target non-Māori New Zealanders to create a more positive perception towards the Māori language. May (2000) claimed that for long term minority language success it is crucial to factor in the majority speakers' opinions into initiatives. The success of a minority language policy can be influenced by support from the majority (Churchill, 1986; Grin, 1995). Fishman (1991) disagreed with this approach and argued there should be a sole focus on minority speakers. May (2000), Churchill (1986) and Grin (1995) had opposing points of view to Fishman (1991), who

acknowledges there are two groups which te reo Māori revitalisation efforts could be aimed at, including those who are proficient in te reo and those who are not. These studies suggest the New Zealand Government may have to carefully consider who they are targeting in their te reo Māori revitalisation tactics in order to achieve their desired result.

## **2.4. New Zealand English**

Gordon (2005) claimed that New Zealand English possesses a uniqueness as the only English in the world that incorporates te reo Māori vocabulary. Davies and Mclagan (2006) and Macalister (1999) found that there were two distinct periods of borrowing from te reo Māori into New Zealand English. The first period was the early years of settlement, where Māori words were taken by the settlers to describe Māori society. The second period occurred near the end of the 1900s when some Māori words merged into New Zealand English to assist with a better understanding of Māori society. The authors argued that the addition of more familiar te reo Māori words in New Zealand English demonstrated a significant shift in attitude from what can be considered a historical view of Māori being labelled as ‘foreign’ and ‘other’, to a more current view of inclusiveness and potential interest in the language (Davies & Mclagan, 2006; Macalister, 1991).

Macalister (2007) declared that since the 1970s there has been a noticeable increase in Māori words used in New Zealand English. Reese et al. (2018) argued the increase of Māori words in New Zealand English should strengthen the revival of te reo, but language success can only be achieved if the use of te reo words and phrases increases. Davies and Macalister (2006) claimed certain common Māori words such as whānau (family) and kai (food) are integrated into New Zealand English and are frequently used

in print media without translation. They argued that the lack of translation for certain te reo words signals a societal understanding of the word's meaning and signifies a level of acceptance towards the usage of te reo Māori (Davies & Maclagan 2006). Gordon (2005) affirmed that the absence of a translation would be inevitable at times, as specific te reo words have no direct English equivalent. The lack of te reo translations in news media identifies the presence of a potential association between New Zealand's societal perception of te reo Māori and the development of New Zealand English.

De Bres (2006) claimed that the Māori lexical items used in mainstream English-speaking news media may influence the quantity of te reo used in New Zealand English. Macalister (2001) argued the presence of te reo Māori in newspapers likely indicates the significance of Māori community issues and the prominence of Māori voices within the media. Macalister (2007) suggested that, although there has been an increase in familiarity with te reo Māori, this does not mean that readers are comprehending a word's precise meanings. This is relevant to the present study of audience perception towards te reo Māori usage, as participants may recognise a Māori word used in the media, but they may not necessarily understand it.

#### **2.4.1. Newspapers address their audiences in ways they can understand**

Due to strict English grammar rules, early newspapers' usage of te reo Māori words were repeatedly used incorrectly (Davies & Maclagan, 2006). Rainkine et al. (2009) stated that, historically, the extent of te reo Māori in New Zealand newspapers provided little support for the language. Nonetheless, they also claimed that after te reo Māori was recognised as an official language of New Zealand, updated journalism writing style rules were implemented, which allowed for more te reo inclusion and reflected a stronger status of the language. These findings suggest that using te reo Māori in



newspapers changed after the Government decided to protect the language by making te reo Māori an official language of Aotearoa.

Macalister (2001) claimed that newspapers address their readers in the readers' language, as otherwise, the newspapers would not commercially survive. While Fowler (1991) argued that newspapers do not use the same language as is used in private life, Macalister (2001) stated that as newspapers are commercial, it is imperative for them to address their readers in a way they can understand. These arguments could suggest that journalists must include language that readers use in their every day, as failure to do so could hinder the newspaper's commercial viability.

Nemec (2021) claimed, as Pākehā (New Zealander of European descent) issues are considered the mainstream in news reporting, journalism is "unlikely to challenge anti-Māori discourses in society" (p. 1014). Stuart (2002) found the mainstream media positioned Māori as 'them', indicating that they would be outsiders. This argument can be described as 'othering', which Weis (1995) described as "that process which serves to mark and name those thought to be different from oneself" (p. 18). Nemec (2021) and Stuart's (2002) findings suggest that in New Zealand there is a perception of two distinct groups, the indigenous and the settler. This illustrates how a history of colonisation influences the news and disadvantages Māori to the present day.

## **2.5. Monolingualism in media is a threat to te reo Māori**

Fox (2002) recognised monolingual broadcasting played a pivotal role in the near extinction of te reo Māori. Benton (1997) argued the exclusion of te reo Māori from broadcasting channels made it difficult for te reo learners to remain familiar with the language. Bell (2010) claimed for indigenous language survival, the language must be

present in mass media. Similarly, Daubs (2021) found that using more te reo Māori on mainstream media platforms would assist in the preservation of the language. Daubs (2021) argued that the use and visibility of te reo in media would be an effective method for the centrality of the Māori culture and language. These claims suggest the lack of te reo Māori in mass media plays a large part in the language's endangerment, making it evident that the usage of indigenous language in media is vital to its survival.

Te Huia (2016) stated that bilingualism could be pivotal in improving and supporting the relationship between the coloniser and indigenous cultures. Albury (2016) found the majority of both Pākehā and Māori students at Dunedin's University of Otago believed New Zealand should be multilingual. Stuart (2002) recognised that if New Zealand was to become bicultural with English and the Māori language, news media would have to make some serious changes. Nonetheless, Benton (1997) argued that bilingualism can be a form of language death as disparities in power between the two languages can lead to the displacement of one. He stated that te reo Māori followed a language decline pattern and noted the extent of the change towards a preference for English was not recognised at the time. In this context, Romaine (2008) argued that language death occurs to a language that has been disempowered and spoken only in under-privileged communities. He claimed the danger for language death faces small communities, as such indigenous groups who have been integrated into larger nations. These research findings show that although bilingualism could be seen as a positive step towards language revitalisation, te reo Māori still remains at risk with the preference towards English as the dominant language.

### **2.5.1. Media can play a part in indigenous language revitalisation**

There are two categories of news media in New Zealand, including an established English-speaking mainstream and growing Māori media (Stuart, 2002). De Bruin and Mane (2016) discussed the pivotal role of media usage in supporting the revitalisation of indigenous languages. Mainstream public platform Radio New Zealand (RNZ) has a responsibility to reflect New Zealand's cultural identity, which includes te reo Māori and Māori culture (Radio New Zealand Amendment Act 2016). Daubs (2021) argued that RNZ's use of te reo Māori contributed to the shift towards decolonisation in New Zealand.

Nonetheless, Fishman (1991) said indigenous language can only be revitalised if used at home and within communities. Tsunoda (2006) claimed that although conversations within communities make language revitalisation successful, other factors such as media and education are also great learning tools. Lilley (2019) argued that language revitalisation strategies focusing on educational settings must be supported by other initiatives, such as broadcasting, to promote the language. Barlow (1991) stated for te reo Māori survival, it must be spoken frequently in a variety of social and educational settings.

These findings suggest that the incorporation of indigenous languages in media may contribute to revitalisation. There are many aspects that work in conjunction for the revitalisation of indigenous languages, specifically in the education, home and media sectors.

### **2.5.2. Indigenous media's pivotal role**

Nemec (2021) stated that indigenous media support the reclaiming of indigenous identity. Daubs (2021) claimed that media made by Māori and for Māori are necessary for decolonisation – not just te reo Māori usage in public mainstream broadcasting. McEwan (2019) argued that Māori media emphasises the significance of local content and supports the preservation of local dialects. He recognised the Broadcasting Amendment Act 1989 as a significant advancement towards the realisation of independent Māori broadcasting, with 21 iwi (tribe) radio stations established as a commitment to revitalise te reo Māori and preserve local stories. He further argued that iwi radio plays a substantial part in the promotion and protection of Māori identity and provides a place for Māori to tell their own stories. These arguments show the significance of indigenous media for indigenous language survival and allude to the necessity for Māori to tell their stories to reclaim their identity.

Smith (2013) claimed television is essential for language survival and is an optimal place for viewers to gain knowledge of different cultures. As part of the Crown's dedication to assisting in the revitalisation of te reo, the Māori Television Service Act 2003 was implemented to protect and promote te reo on public television and played a key part in supporting te reo revival (Smith 2013, 2017). Nemec (2021) argued that the public television channel Māori Television has contributed to the normalisation of te reo Māori. Smith (2013) suggested that audiences watch Māori Television to assist with learning te reo Māori and about the Māori culture.

Nevertheless, Te Huia (2016) claimed that although Māori Television provides an alternative to the mainstream, the mainstream news media continues to have a dominant voice and therefore does not influence English speakers in New Zealand. In an

examination of the responses of immigrants to New Zealand to the use of te reo on a bespoke Māori network, Nemec (2021) found there was no direct relationship with her participants' becoming more supportive of Māori culture or language due to the complexity of each person's individual interpretation of the media content. She contended it is hard to judge how much impact media intake has on a participant's perception, as each person's history is different. These arguments demonstrate that, although indigenous media can play a key part in language revival by supporting local content and dialects, it does not have the reach needed to influence the wider community.

## **2.6. Societal attitudes towards te reo**

The Māori Language Strategy 2003 (Ministry of Māori Development, 2003) underscored the importance of New Zealanders' attitudes toward te reo Māori and emphasised that the language's value must be actively appreciated. Benton (1997) argued that the primary factor in language revival success is positive attitudes towards the language in society. Higgins et al. (2014) suggested that attitudes play the most important role in language regeneration. May (2000) claimed for minority language initiatives' success, it is imperative that there is a high level of tolerance from the majority speakers (Grin, 1995). De Bres (2011) argued there should be an emphasis on the tolerance of non-Māori New Zealanders as part of the te reo Māori revitalisation strategy. Nonetheless, Albury (2016) suggested that te reo Māori is tolerated by Pākehā, as the majority view was the language is an integral part of New Zealand's identity.

Garrett and Bell (1998) discussed that the media can be influential to their users' attitudes towards language. Gregory et al. (2011) stated that there is an imbalance in how Māori and Pākehā are portrayed in local news media. Gregory et al. (2011) and Liu

(2009) argued that when Māori are represented in the news, they are often linked with negative stories, which can negatively impact the audience's perceptions of Māori. Barnes et al. (2012) argued the negative representations of Māori in New Zealand news media is a major issue, as it can impact relationships between Pākehā and Māori. Additionally, Te Huia (2016) stated that Pākehā who have not had contact with Māori may suffer a misguided perception of Māori based on media portrayals. Bell (2013) argued that while language attitudes can contribute to indigenous language survival, some attitudes cannot easily be changed, as people tend to be unaware that they feel a certain way until they are made aware. These studies reflect how the mainstream media plays a significant role in shaping the views of society, which can be damaging towards a culture.

#### **2.6.1. Te reo Māori usage in news has driven audience members to complain**

Previous research found those who do not speak te reo Māori feel excluded by the usage of te reo Māori in media (Nemec, 2021). Davies and Maclagan (2006) claimed the 'Letters to the Editor' columns in English-speaking newspapers are a way for the newspapers to judge the readers' mood. They stated the Letters possess the capacity to shape news coverage and potentially contribute to the newspaper's writing style. In October 2005 a reader of Christchurch's local newspaper, The Press, wrote a complaint about the te reo Māori usage.

... if this country is to have a civilised future and to enable its citizens to compete with the rest of the world for a living. It does not require much imagination to see New Zealand, 50 years on, as a country where people mumble a corrupted half language that is neither English nor Māori.

The Press (2005, cited in Davies & Maclagan, 2006, p. 95)

Ten days later, The Press responded by showing support for te reo Māori and argued that the English language has many borrowed words from languages across the world.

We will also have to be vigilant that words like balaclava, from Russia, and chukka, from India, and abseil, from Germany, and the words language and corrupted, from the Latin are kept from turning [the English] language into a quarter language or even a 16th language. I think it is probably time we organised a hui and had a jolly good old kōrero about it.

The Press (2005, cited in Davies & Maclagan, 2006, pp. 95-96)

Audience complaints about te reo Māori inclusion are not limited to print media. Daubs (2021) drew on RNZ's choice to continue te reo Māori usage in news reports after the conclusion of Māori Language Week in 2016. Although the media company received praise from listeners concerning the usage, McConnell (2017) stated that several Pākehā listeners complained and remarked there was too much Māori language. In a news article, editor Roy (2017) wrote that RNZ listeners felt excluded by the usage of te reo Māori on air (as cited in Daubs, 2021).

The theme of exclusion was replicated by a complaint made in reference to te reo Māori usage in a current affairs television show on TVNZ in 2020 which stated that “non-Māori speaking New Zealanders are being excluded when they have every right to understand what is being said as they have done historically” (BSA, 2021, non-pag).

The Broadcasting Standards Authority (BSA) received twenty-seven complaints in the last six months of 2020 (RNZ, 2021). In March 2021, the BSA announced that it would no longer consider complaints about the usage of te reo Māori in broadcasting (1NEWS, 2021), as the usage of te reo Māori in radio and television broadcasting is not a breach of New Zealand broadcast standards (BSA, 2021).

These findings imply that those who do not agree with the usage of te reo Māori in mainstream news media are not afraid to get in touch with the news provider and tell them how they feel. RNZ and The Press' decision to continue with their te reo Māori inclusion makes it evident that mainstream news media companies will continue to include te reo regardless of some negative feedback from their audience about the usage. Nonetheless, the mixed combination of praise and complaints about te reo Māori usage on RNZ provides an indication of the breadth of audience perception.

## **2.7. Language learning through media**

Media usage aids viewers to learn new te reo Māori words and correct sentence structure, and teach accurate pronunciation (De Bres, 2006, De Bruin & Mane, 2016;). Gordon and Deverson (1998) discovered that the pronunciation of te reo Māori in broadcast media influenced New Zealand English, in particular place names. Cormack (2007) argued that although there may be some relevance, there is minimal research on how the media assists with language support, as it is not the media's responsibility to teach language. De Bruin and Mane (2016) stated that media can somewhat help with language learning, yet the responsibility lies with the reader or user. These studies provide examples of how the media could assist with learning a new language, even if it is not their purpose. Little research has been done on whether te reo Māori in mainstream English-speaking news media has an influence on audiences with respect to learning the language.

### **2.7.1. Te reo Māori language courses**

Leek (1989) discovered that, historically, Pākehā were mostly welcoming of te reo Māori use in everyday life if they were not expected to learn. Nearly thirty years later, Te Huia (2016) claimed there would be a view that Pākehā are not expected to learn te



reo Māori. Brookes (2019) reported that investigative journalist, Guyon Espiner, stated the reason for listener complaints about te reo Māori usage on RNZ was because the listeners did not think there was any advantage to learning the language. In contrast to these opinions, Lilley (2019) argued that there had been an increase in adults participating in te reo learning. In 2017, over 40,000 people learnt te reo Māori in New Zealand (The Crown, 2018). Te reo Māori classes in Wellington, Christchurch and Hamilton have seen a surge in enrolments from Pākehā (Hunt, 2017; Neilson, 2019; Young, 2018). Moreover, Hawke's Bay's Eastern Institute of Technology reported a high demand for their te reo Māori courses, with part-time enrolment numbers increasing by nearly a third between 2018 and 2019 (Hawkes Bay Institute of Technology, 2019).

Te Huia (2016) claimed Pākehā can become allies, and exercise awareness of their Pākehā culture's role in the history of injustices towards Māori to contribute to decolonisation. This shows that the Pākehā can contribute positively to te reo Māori revitalisation by supporting indigenous communities and keeping other Pākehā informed on the role Pākehā can have in the decolonisation process. Additionally, Higgins et. al (2014) argued that language value can be measured by an individual's language practice choice.

Te Huia (2016) claimed that Pākehā learning the Māori language could have societal benefits, and "create a shift in socio-political consciousness" (p. 737). Huygens (2011) stated that some Pākehā choose to learn te reo as an act of decolonisation. In 2020, RNZ reported a record of over 30,000 secondary school students studying te reo Māori (RNZ, 2020).

Gardner et al. (1985) argued that children are influenced by their parents' attitudes towards and willingness to learn a language. Te Huia (2016) discovered that people who pose negative attitudes towards a language can impact their family members' engagement with language learning.

This previous research demonstrates that although some people choose not to learn te reo Māori, there is an interest as shown by the increase of class registrations. There is a knowledge gap here, however, as the above studies did not state whether media intake was an influence for those enrolling in the classes. Much of the existing research considered participants' ethnicity, whereas the present research explores the perceptions of non-te reo Māori speakers, regardless of background.

## **2.8. Summary**

This review of literature identified and critiqued previous research relevant to the inclusion of te reo Māori in mainstream English-speaking news media.

The literature review indicates that there are ongoing Government indigenous language revitalisation efforts, which have been put into place to encourage the growth of te reo Māori. Furthermore, scholars have documented how both mainstream and indigenous media can play a part in indigenous language revitalisation.

Nevertheless, attitudes towards te reo Māori vary, and the usage of te reo in news media has shown mixed levels of support by audiences. Although some studies have shown that there is some acceptance of te reo Māori in society, there is still some resistance as some audience members feel excluded by the usage.

The uptake of te reo language class registrations indicates a growing interest in the language. However, there is no evidence news media have had a direct impact on enrolment numbers.

Too little yet is known about non-te reo Māori speakers' perceptions of te reo Māori in mainstream news media. To the best of the researcher's knowledge, there seems to be no research that explicitly discusses the perceptions of non-te reo speakers on the usage of te reo in mainstream English-speaking news media.

## **CHAPTER THREE: METHODOLOGY**

### **3.1. Introduction**

This chapter introduces and justifies the methodological approach of the study. Firstly, the research data is explained. Data collection and analysis methods are then identified. Key ethical issues are recognised. A summary of the methodological approach to this study concludes the chapter.

### **3.2. Methodological framework**

The study enquires into the lived experiences and perceptions of individuals and therefore comes from a phenomenological perspective. Phenomenology used in research is the investigation of an individual's or individuals' perceptions (Zahavi, 2018). Pollio et al. (1997) described phenomenology in research as a measure of everyday human experiences, described by those who encounter them. Guest et al. (2012) stated phenomenological perspective is centred on participants' opinions, perceptions and experiences.

The concerns of this research, as well as the research question itself, are qualitative in nature. Moreover, defining qualitative research can vary, as previous scholars have provided a range of definitions that selectively identify different defining features of the research. For instance, Bryman (2008a, cited in Hammersley & Campbell, 2012) described qualitative research as a strategy that draws attention to words, as opposed to quantification measurements. In contrast, Sandelowski (2004) described qualitative research as an inquiry with the aim to gain an understanding of human experience.

Notwithstanding the generally qualitative nature of the research, this study applies mixed model inquiry, using quantitative and qualitative paradigms for answering the

same research question. A mixed-methods study is the integration of both qualitative and quantitative approaches throughout the research process (Tashakkori & Crewswell, 2007). Crewswell (2009) claimed this approach allows the researcher to gain more insight into the research problem, in contrast to a singular approach. Due to the combination of the strengths that the qualitative and quantitative approaches offer, the mixed methods design enhances answering the research question (Johnson & Onwuegbuzie, 2004). The quantitative data collection in this study (survey) precedes the qualitative data (interviews) to further elaborate the results.

### **3.2.2. Data**

The data is both quantitative and qualitative, and both data types are collected from human participants.

#### **3.2.2.1. *Survey data***

The survey data is quantitative and is collected by an online questionnaire. The data are the selection of responses to questions.

#### **3.2.2.2. *Interview data***

The interview data is qualitative and is collected by one-on-one semi-structured interviews. The data are the spoken words of the participants transcribed to text.

#### **3.2.2.3. *Participant selection criteria***

All participants are required to fit within the following criteria:

- Over 18 years of age. The selection of the minimum adult age is appropriate as this age is often reflected as being an active member of society and is the legal voting age in New Zealand at time of study.

- Lived in New Zealand for at least the last six months. This time frame is selected as it is considered a valid amount of time to be exposed to the use of te reo Māori within mainstream English-speaking news media. This also ensures that up-to-date and relevant information is collected.
- Those who are not proficient in te reo Māori. This is to ensure that the respondents do not understand te reo, as the research is about how non-te reo Māori speakers respond to the usage, not those who can understand.

To determine a participant's te reo proficiency, a five-level proficiency scale is provided (as used in the 2018 Te Kupenga Survey<sup>1</sup>).

Level	Proficiency
One	I can say no more than a few words or phrases
Two	I can only talk about simple/basic things in Māori
Three	I can talk about some things in Māori
Four	I can talk about many things in Māori
Five	I can talk about almost anything in Māori

Table 3.1. *Language proficiency scale*

Participants self-identify their te reo proficiency level. In order to qualify for this study, participants must identify between proficiency level one and level three.

### 3.2.3. Methods of data collection

#### 3.2.3.1. Data collection: *Quantitative*

The online survey uses a multiple-choice questionnaire. The survey questions are uncomplicated to answer, and respondents are provided with the option to omit any question they do not wish to answer. Participants are asked to share their news consumption patterns, including what type of English-speaking mainstream news media

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<sup>1</sup> Te Kupenga is the nationwide survey of Māori wellbeing and provides insight into the welfare of Māori across New Zealand (New Zealand Government, 2021).

they use, whether they notice te reo Māori usage and if so, how often, their feelings surrounding the noticed te reo usage and if they take any action subsequent to exposure. The survey also collects demographic data including the participant's age bracket, what gender they identify as, and whether they identify as Māori and if so, which iwi they are affiliated with. The eligibility questions at the beginning of the survey are the only compulsory ones to answer. A full list of survey questions is available for reference in the Appendix.

The most effective way to gather a large multitude of survey entries is by sharing the survey online. The multi-choice response survey that covers the average person's potential experience with te reo Māori in English-speaking mainstream news media is disseminated through various online platforms. To allow for maximum entries, the survey questionnaire is accessible across four weeks.

The survey is accessible via link shared on multiple forums and one social media site. These platforms have been specifically chosen due to their diversity and high number of users, to allow for maximum reach. The local forums selected are Reddit New Zealand, Reddit Auckland and New Zealand Issues. Reddit and New Zealand Issues are anonymous forums where users engage in discussions and share topics of their interest. Reddit New Zealand and Reddit Auckland are sub-reddit pages, which are forums dedicated to specific topics, and in this case local New Zealand and Auckland topics. The Reddit New Zealand page is the largest sub-reddit of New Zealand and has 384,000 members, and Reddit Auckland has 106,000 members. These were selected in particular because of their user numbers and the engagement levels of other posts on each forum was high.

Forum New Zealand Issues has around 2,000 members, of which the admin says 400 are active. This forum was designed for users to discuss issues in New Zealand, both political and general topics of local interest. New Zealand Issues was selected as its members actively seek to express their viewpoints within the platform. The survey is also shared on a bespoke Twitter (now 'X') account that has been exclusively established by the researcher for the study. Two tweets are posted and the relevant hashtags of #NewZealand, #Aotearoa, #NewZealandNews and #tereomāori have been used to reach potential participants.

At the end of the online survey questionnaire, participants are given the opportunity to share their email addresses in an additional survey form if they wish to take part in the qualitative part of the data collection.

#### **3.2.3.2. Data collection: Qualitative**

The qualitative data collection applies semi-structured one-on-one interviews, which provide flexibility and lack rigidity (Edwards & Holland, 2013). Interviews are a method of data collection where the researcher asks a participant a series of questions in relation to the research question (Polit & Beck, 2006). The benefit of semi-structured interviews is to obtain answers to 'why' questions (Miles & Gilbert, 2005). In a semi-structured interview, most of the questions are predetermined, with additional relevant questions dependent on each respondent's individual answers. This allows for the flow of the interview to be conversational and explore further subjects the interviewee may highlight that were of interest to the study. This is optimal from a phenomenological perspective, as this type of interviewing invites the sharing of participants' experiences (Pollio et al., 1997). For consistency, each interview is conducted solely by the researcher.



Each interview is recorded, which allows the researcher to focus on listening and taking notes (Edwards & Holland, 2013). Interviews are either face-to-face or via video call on video calling software Zoom. Zoom is suitable as it allows for a larger geographic spread across New Zealand (Edwards & Holland, 2013). The interviews via Zoom are recorded in the software (audio only), and the face-to-face interview is recorded on the Voice Memo application on the researcher's iPhone 8 plus.

Subsequent to each interview, the researcher manually transcribes the audio recording verbatim. This method is selected due to its capacity to allow the researcher to familiarise herself with the interviewee's answers a second time and establish foundations for the data analysis stage.

### **3.3. Methods of data analysis**

The quantitative and qualitative data are analysed separately, using distinct analysis methods.

#### **3.3.1. Data analysis: Quantitative**

Statistical visualisation has been selected as the method of analysis for the quantitative survey data collected. Statistical visualisation shows the results from the data as they are, without interpretation (Young & Wessnitzer, 2016). Tufte (2001) stated that graphical displays communicate complex ideas with clarity. The results from the quantitative data in this study are showcased through an array of tables, charts and graphs.

#### **3.3.2. Data analysis: Qualitative**

The analytical approach for the qualitative data is thematic analysis (Braun & Clarke, 2012). Thematic analysis allows the identification of relevant patterns within the data

and derives meaning from those patterns. The themes emerge from the data and are not pre-determined, as coding and theme development are undertaken inductively, i.e., driven by the data and not by a preconceived perspective or a hypothesis. This means that neither the codes nor potential themes were anticipated prior to data analysis (Braun & Clarke, 2006). Inductive analysis ensures that findings are directly linked to, and emerge from, the data (Patton, 1990).

### **3.4. Ethics**

Ethical procedures were followed as part of AUT's guidelines. The study adheres to ethical protocols throughout the entire process to safeguard the identities of the research participants. All survey participants remain anonymous, and all interview participants remain confidential. Participants engage in the study on a voluntary basis and are not rewarded for their participation, to avoid reward-based enticement.

#### **3.4.1. Survey ethics**

All participants are provided with a comprehensive information sheet, which assures the survey participants their identity remains anonymous. The sheet informs participants there is a low chance of discomfort and risk, notwithstanding personal experience questions can cause emotional discomfort. Participants are given the opportunity to skip questions that make them feel discomfort or embarrassment and instead select the option 'prefer not to say' as their response. Participants acknowledge they have read the information sheet and accept its contents by participating in the survey.

#### **3.4.2. Interview ethics**

Interview participants are randomly selected from the email address they provide at the end of the survey, indicating their willingness to take part. Their individual survey

answers are not linked to their email addresses. After interview confirmation, a comprehensive information sheet is provided through email. All interview participants are informed of their entitlement to refrain from responding to any questions that make them feel discomfort, and their prerogative to withdraw from the study at any time. Interview participants are required to provide consent prior to interview participation. Each video-call interview participant is supplied with the verbal consent form in their interview time confirmation email. The verbal consent process is strictly conducted at the beginning of each video interview and each participant gives consent verbally as per the AUT ethics-approved consent form. The in-person interview participant signs a physical AUT ethics-approved consent form. Each interview participant has an assigned identification number, only known to the researcher, as a measure to ensure the confidentiality of their identities.

### **3.5. Methodological limitations**

There are limitations to following a mixed model approach due to limited guidance literature available for first-time researchers (Dawadi et al., 2021). Yu (2012) stated that there can be difficulty as the quantitative measures and qualitative findings must be compatible with each other. Dawadi et al. (2021) explained limitations of this approach include but are not limited to deciding which mixed methods should be applied, how the two should be balanced, and integrating the data.

Another limitation could be noted in the participant te reo Māori proficiency within the scope of eligibility. One can perceive ‘proficiency’ differently to another; nonetheless this remains subject to the viewpoint of each participant. Anderson (1982) and Wesche et al. (1990) argued self-esteem is a factor in how one would rate their own language proficiency abilities. Bachman and Palmer (1989) claimed that wording could also

influence self-assessment results. These limitations were kept top of mind when selecting a measurement tool for participant's te reo Māori proficiency. The scale allocated was from the 2018 Te Kupenga Survey, Tatauranga Aotearoa Stats NZ's survey for Māori wellbeing. There were five clear options provided in which each participant could select their proficiency.

Using a questionnaire as a data collection method is a limitation. Schaeffer and Dykema (2011) stated that when respondents do not qualify their answers but instead report information, this can lead to a higher measurement of error. This limitation is mitigated by offering participants the opportunity to provide their own answers if their chosen one was not provided across some of the questions.

Using interviews as a data collection method also suffers limitations. Edwards and Holland (2013) stated there are risks with the talking aspect of an interview as it is common to lose track of the research question. An additional source of error could be how the interviewer formulates a question, as this has the potential to result in inaccurate answers (Shaeffer & Dykema, 2011). In an effort to mitigate these concerns, the researcher follows an interview guide with the appropriate questions written down (a full set of semi-structured interview questions can be found in the Appendix).

Finally, the use of thematic analysis has its limitations. The reliability of the analysis is a concern due to the interpretation of the data by the researcher (Gibson, 2006; Guest et al., 2012). This concern is mitigated by the researcher interpreting the data set in relation to the research question throughout the entire analysis process.

### **3.6. Summary**

This methodology chapter presented the study's methodological framework of mixed methodology, featuring quantitative and qualitative paradigms. The study is presented

from a phenomenological perspective, due to its enquiry of experiences and perceptions of individuals. The steps of data collection and data analysis have been outlined, including details on the quantitative and qualitative methods applied.

All survey and interview participants fit within a carefully selected criterion. The ethical considerations were discussed, ensuring that the study followed the appropriate ethical guidelines approved by AUT. Finally, methodological limitations for the study have been identified.

## **CHAPTER FOUR: FINDINGS**

### **4.1. Introduction**

This chapter presents the findings from the analysis of the data sets and is fragmented into two parts. Firstly, the findings from the quantitative data are displayed. The survey results are depicted statistically and in a visual format. The demographic of the sample is described, succeeded by the media usage of the participants. Trends that occur within the data gathered have been acknowledged, and any relevant relationships between data sets have been identified.

Subsequently, the qualitative data collected from the semi-structured interviews is identified. Demographics of each interviewee participant are recognised, followed by pertinent data from the semi-structured interviews sectioned into relevant themes.

The chapter concludes with a summary of all data findings.

### **4.2. Quantitative findings**

Quantitative data were acquired through the administration of a multi-choice online survey questionnaire. The survey was distributed across an array of digital platforms, including forums Reddit and New Zealand Issues, and social media website Twitter.

Survey participants completed a series of multichoice questions relevant to their exposure of te reo Māori usage in mainstream English-speaking news media.

Additionally, the results of the survey provided insight into what types of media the surveyed group of non-te reo Māori speakers use.

The survey elicited a total of 615 survey responses. 368 identified as male, 217 identified as female, and 18 identified as non-binary<sup>2</sup>.

Demographic*	Age Range	Number of Participants
Gen Z	18-25 years	95
Millennials	26-41 years	302
Gen X	42-57 years	136
Boomers II (or Generation Jones)	58-67 years	41
Boomers I	68-78 years	26
Post War	77+ years	8
N/A	Prefer not to say	7

Table 4.1. *Age demographics of survey participants (\*Beresford Research, 2023)*

The above table depicts the widespread age range of survey participants. The majority were between the ages of 26 and 41 years. The age group with the fewest members consisted of individuals over 77 years and older, with eight participants.

Survey participants were required to demonstrate low te reo Māori proficiency as part of the online survey participation selection criteria. This was achieved by requesting participants to rate themselves on a scale that featured five levels of proficiency (see Table 3.1. Language proficiency scale). Survey respondents had to identify with either level one, two or three to be eligible for participation. Of the 615 survey participants, 528 (85.85%) identified with level one, 81 (13.17%) identified with level two and six (0.98%) identified with level three.

Thirty-three participants identified as individuals of Māori heritage.

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<sup>2</sup> Those who identify as non-binary do not identify as male nor female (Oxford English Dictionary, 2023)

#### 4.2.1. Media usage and te reo Māori in news

Participants' news consumption habits were collected to understand the types of news media they preferred. This dataset also enabled the examination of contrasts among different platforms. The majority of survey respondents used online media, including websites and apps, as an integral part of their news gathering habits.

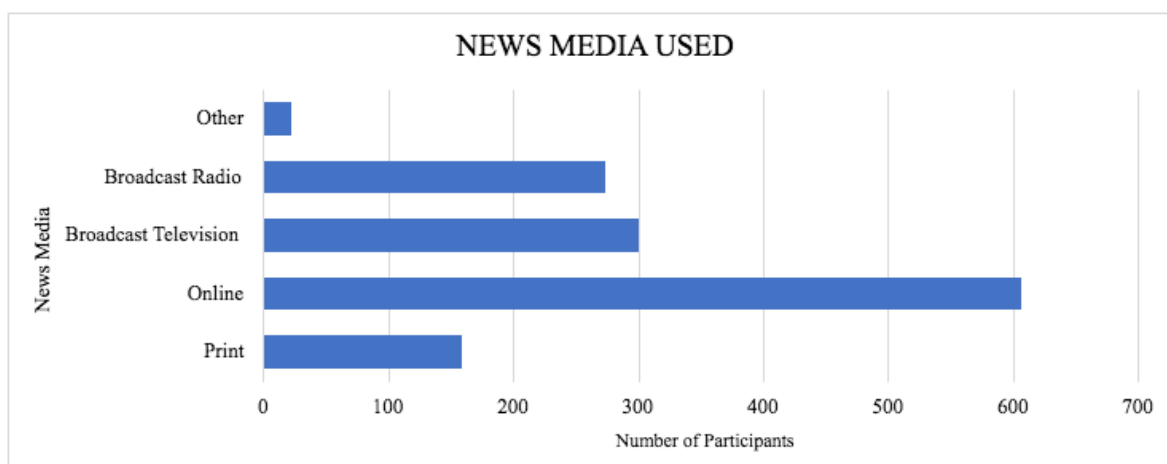


Figure 4.1. *Media Participants Use to Keep Up with the News*

The figure above shows a proportional representation of the survey participants' preferred media platforms. Six-hundred and seven (98.7%) participants consumed online media, 301 (48.94%) watched broadcast television, 274 (44.55%) listened to broadcast radio, and 159 (25.85%) read print. Other news-gathering platforms survey participants used include podcasts, word of mouth, foreign media, streaming TV, YouTube, TikTok and forums.

Participants were asked to recollect instances in which they encountered the usage of te reo Māori in the news media they consumed.



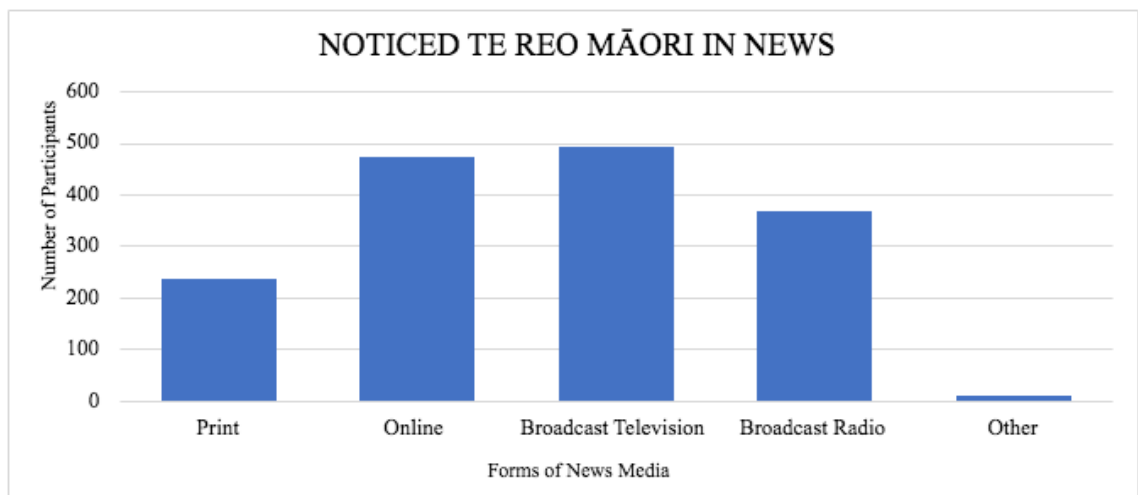


Figure 4.2. *Areas Participants Noticed the Usage of Te Reo Māori*

The figure above demonstrates that te reo Māori was predominantly identifiable within online news and broadcast television. Online news is the most common media platform survey participants engage with news; nonetheless, it is noteworthy that broadcast television was identified as the medium where te reo Māori usage was the most noticed. This finding could indicate te reo is more prevalent in these two media compared with print and broadcast radio.

The number of participants who stated they accessed certain media types for their news consumption differs from those who selected they have noticed the usage. The number difference is especially evident in broadcast television, broadcast radio and print.

Media	Participants Accessed	Participants Noticed te reo
Online	607	471
Broadcast Television	301	492
Broadcast Radio	274	367
Print	159	236
Other	22	11

Table 4.2. *Difference in numbers between media access and noticing te reo Māori*

Evident in the table presented above, the most significant disparity between the media participants accessed for news and media participants noticed te reo Māori usage is with broadcast television. Three-hundred and one participants reported accessing broadcast television as a source for their news intake, and 492 participants noticed the usage of te reo Māori in this medium. Similar patterns were observed in broadcast radio and print.

#### **4.2.2. Survey participant perceptions**

Survey participants were requested to share how the exposure to te reo Māori in the news they consumed made them feel. Participants were provided with six ‘feeling’ options, including intrigued, proud, excluded, annoyed, no opinion, and other. These feelings were selected as options as they covered a broad range of emotions, both positive, negative and impartial. Participants were presented with the opportunity to select more than one option.

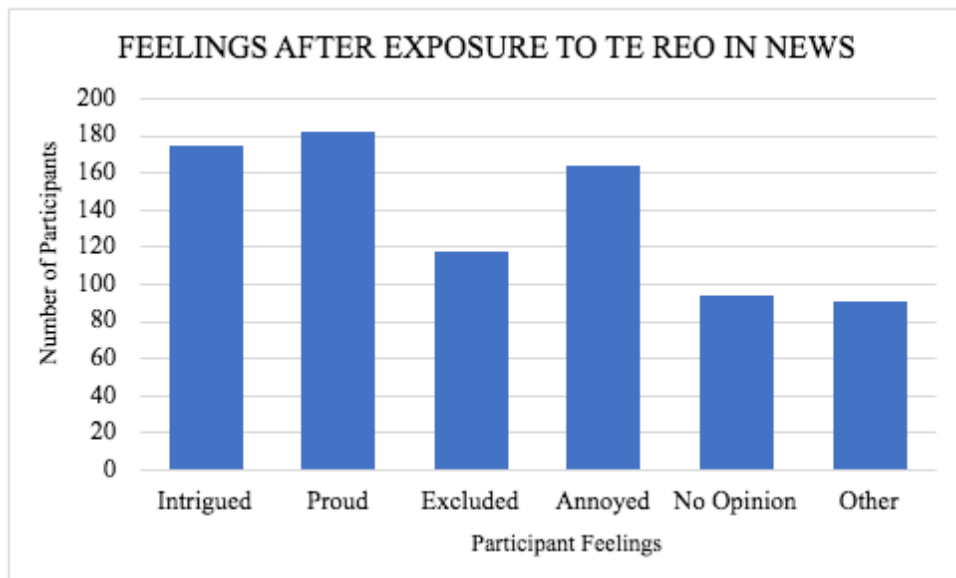


Figure 4.3. *Feelings of Participants Exposed to Te Reo Māori in News*

The figure above depicts the most common feeling selected by participants was proud, boasting 182 responses. This option is closely followed by intrigued, with 174 responses. Annoyed ranked as the third most frequently reported feeling, with 164 responses. Excluded was selected by 117 participants, and 93 respondents did not have an opinion.

The feelings of the 33 participants who identified as Māori were extracted to gain an understanding of their feelings towards the usage, in comparison to those who do not identify as Māori. The predominant sentiment chosen was pride.

Feeling	Number of Māori Participants
Intrigued	10
Proud	21
Excluded	2
Annoyed	3
No Opinion	2
Other	7

Table 4.3. *Māori participant feelings towards te reo Māori usage in mainstream news*

The above table highlights that the majority of non-te reo Māori speaking Māori participants feel positive emotions towards the usage in mainstream English-speaking news media. In this demographic subgroup, three reported feeling annoyed and two felt excluded.

#### **4.2.2.1. Survey participant perceptions comments**

Additional to the feelings provided, survey participants were presented with the opportunity to select ‘other’ and share any feelings they may have on the te reo Māori usage in their news media intake that were not originally listed as an option. Eighty-eight participants selected other.

Emotions	Number of Survey Participants
Confused	13
Happy	10
Frustrated	8
Indifferent	8
Encouraged	4
Wished for translations	3
Disinterested	2
Good	2
Positive	2
Puzzled	2
Satisfied	2
Angry	1
Challenged	1
Concerned	1

Cringe	1
Curious	1
Cynical	1
Disenfranchising	1
Distracted	1
Enlightened	1
Fine	1
Interested	1
Irritated	1
Offended	1
Pleased	1
Uneducated	1

Table 4.4. *Emotions that participants shared in the ‘other’ box*

The table presented above highlights ‘confused’ as the most frequently used word, reflecting thirteen responses. Ten respondents said the usage made them ‘happy’. Other common inputted words are frustrated, indifferent and encouraged. The range of responses indicated the variance of emotions felt by those who lack comprehension of te reo Māori, in particular, confusion.

One participant wrote they felt “annoyed by the tokenism of it. Including the word motu in a 99% English article is token bullsh\*t,”. Another stated they are “not annoyed but I don’t like the mixing and matching. Happy for a full sentence of Māori/English then followed by the other”. One respondent felt “frustrated at its misuse by people that use it to virtue signal inclusiveness when otherwise they would have very little to do with the Māori culture or Māori people.” Another participant wrote they are “frustrated, te

reo is a language, dropping occasional words into conversation is not promoting the language, it only serves to create a pidgin English, or Māori”.

Additional remarks saw a similar response to the usage of English and te reo Māori together from anonymous survey respondents.

I don't mind it being used, just find it a bit annoying when I am reading an article and there is a paragraph in English then in Māori. Would be better for the online publication to offer an English and Māori article each.

The quality of use of te reo varies greatly between different providers, authors, presenters, etc. Overall, it's interesting/good to see te reo being used day-to-day, but it can be annoying/irritating when dual use with English impedes clear understanding/conveyance of information. I think lessons can be learned from countries where more than one language is used (e.g., Switzerland, India).

It can be disenfranchising when Māori words are used as substitutes for English. E.g., Tāmaki Makaurau and Auckland is not used. It diminishes the English name and can negatively affect the feelings of people who identify as Aucklanders but cannot / have not learned Māori and don't feel a connection to Māori. I have learned this name through the news but I don't feel it should be a complete substitute.

One mentioned their frustration, saying “Sometimes I can't understand RNZ because there's a lot of te reo, which can be frustrating. But my lack of knowledge shouldn't excuse Māori from being spoken”. Another shared their joy, saying “Finally! Te reo Māori being used on TV and they aren't butchering it”.

A respondent commented on the helpfulness of the news for te reo Māori language learning, saying “I like it, but I feel it is nice when it is small phrases so with context I understand and also learn. If it is long explanations, I can lose interest as I don't know what is being said”.

The above quotes demonstrated a broader spectrum of emotions than the four options provided in the survey questionnaire. This is a subject matter that could be investigated in further research.

**4.2.3. Actions taken**

Participants were solicited to provide their subsequent actions following exposure to te reo Māori in the news.

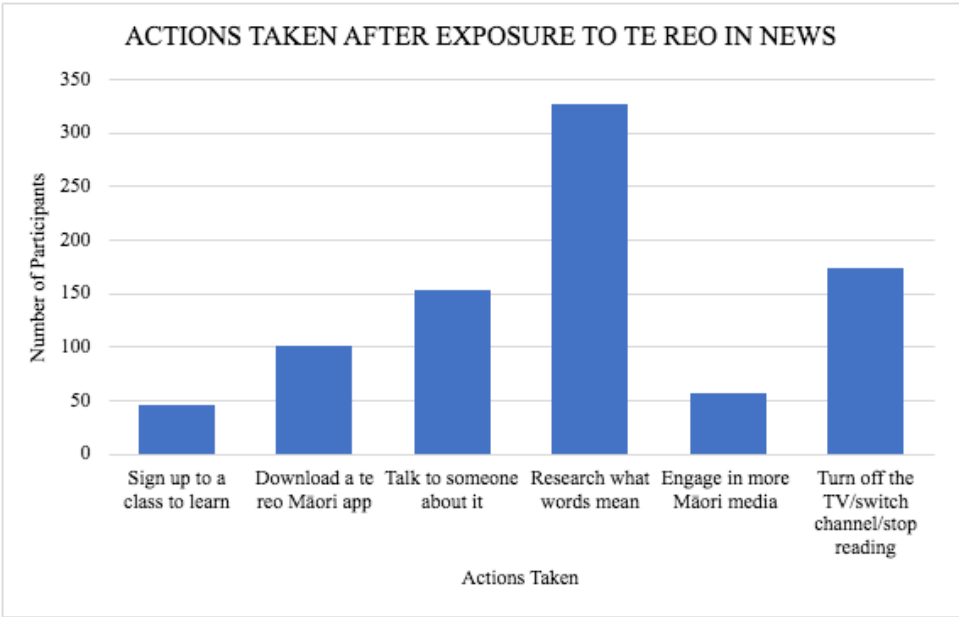


Figure 4.4. *Actions Taken After Te Reo Exposure*

As exemplified in the figure above, the majority of participants (326 or 52.85%) reported researching te reo Māori word definitions post te reo Māori exposure. One hundred and seventy-three participants (28.13%) disengaged by turning off the TV, switching channels or stopping to read.

One hundred and fifty-two participants (24.72%) reported talking to someone about the te reo usage, 101 (16.42%) acknowledged they had downloaded a te reo Māori app, 56 (9.11%) said they engaged in more Māori media, and 45 (7.32%) signed up to a class to

learn te reo as a result of the te reo exposure. Several ‘other’ responses encompassed participants’ indications of having searched for te reo Māori classes online but had not enrolled (full list of other responses in Appendix).

#### 4.2.4. Subtitles and translations

Survey participants were queried regarding their preferences for subtitles or translations when te reo Māori was used in the news. The predominant response was yes, with 441 (71.71%) participants electing this choice.

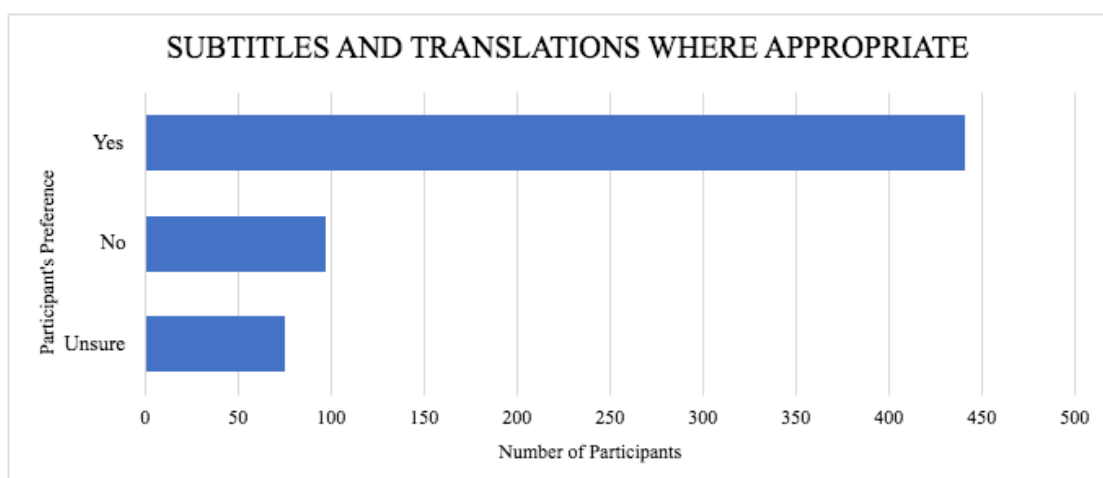


Figure 4.5. *Survey Participant's Response to the Usage of Subtitles and Translations*

The figure above illustrates that the minority, encompassing 97 participants (15.77%), expressed a preference against subtitles or translations when te reo Māori is used in mainstream English-speaking news media. Seventy-five (12%) participants were unsure.

In a bid to see if there was a connection between certain emotions and the want for translations, the subtitle responses have been directly compared with the participants’ feelings of te reo Māori in mainstream English-speaking news media.



	Feelings of Participants Exposed to Te Reo Māori in News				
Translations	Intrigued	Proud	Excluded	Annoyed	No Opinion
Yes	133	119	88	101	79
No	15	26	12	50	7
Unsure	26	37	17	12	7

Table 4.5. *Comparison of participant feelings and their choice of translations data triangulation*

The table above illustrates that the majority of participants from each of the four feelings provided including intrigued, proud, excluded and annoyed, expressed they would like to see translations or subtitles when appropriate. Nonetheless, the majority of participants who indicated a preference against subtitles and translations came from a combination of the excluded (12) and annoyed (50) participants.

### 4.3. Qualitative findings

This segment of the chapter presents the outcomes derived from the semi-structured interviews. Eight semi-structured interviews were conducted. The ages of the interviewees ranged from 24 to 60. None of the interviewees identified as Māori.

#### 4.3.1. Participant history of te reo Māori exposure in education and the workplace

Of the eight participants, seven acknowledged their involvement in at least one form of te reo learning. They reported learning the fundamental basics of te reo Māori during primary school, which included becoming familiar with greetings, numbers, colours, and days of the week. Cultural activities including kapa haka (Māori performing group)

and singing waiata (songs) were also noted. Some were fond of their experience, nonetheless, Participant Seven stated te reo Māori at their school felt out of place and “felt more like kind of white people adopting aspects of the Māori culture” (Participant Seven).

Little to no learning in intermediate and high school education was reported. Some participants took part in further and/or additional learning after school.

Participants reported exposure to te reo Māori within their workplace, including optional in-house initiatives as encouragement for staff to learn the language.

Participant Two said they had the opportunity to learn te reo through work and that his interest in the language was piqued around the same time broadcast media started using more te reo.

It's probably about the time that, well maybe shortly after, the kind of broadcast media started being um using more te reo. I remember seeing articles about how all the courses nationally were full and there was waiting lists for two years and stuff, I'm sure I was part of that wave of enthusiasm.

Participant Two

Many indicated te reo had started to be integrated into their workplaces.

My new job has a culture supervision once a week as well, so I'll be able to, yeah it alternates, one week is te reo practice and the other week is cultural supervision, so I'm looking forward to be able to practice more at work.

Participant Four

#### **4.3.1.1. *Participant descriptions***

The interviewees accessed a broad spectrum of media for their mainstream English-speaking news intakes across broadcast television, broadcast radio, news websites, and social media.

Participant	Age	Identifying Gender	News Intake
Participant One	28	Female	Digital (Social media, YouTube), TV
Participant Two	39	Male	Radio, TV, Digital (RNZ)
Participant Three	45	Female	Radio (RNZ), Digital (RNZ, Stuff.co.nz)
Participant Four	33	Female	Digital (Stuff.co.nz, Reddit)
Participant Five	41	Male	Digital (Stuff, Spinoff, TVNZ, overseas news sites)
Participant Six	45	Male	TV (TVNZ, TV3), Digital (Stuff.co.nz, Reddit)
Participant Seven	24	Male	Digital (Social media, Reddit)
Participant Eight	60	Male	Digital (NZHerald, Stuff.co.nz, third party blogs and forums, overseas news sites), TV

Table 4.6. *Interview participant demographics and news intake*

The table above demonstrates the basic demographics of age and gender, and the news intake habits, of each participant. The most common media platforms accessed for news were Radio New Zealand (RNZ), Stuff.co.nz, TVNZ, and online forum Reddit. Unlike the others, Reddit is not a news organisation but a forum.

The majority of interview participants engaged with a combination of two or three news media formats, with all participants using digital platforms for news consumption. Two reported using digital as their sole source, and none accessed news through physical newspapers.

#### 4.3.1.2. *Participant's feelings towards te reo Māori in mainstream English-speaking news*

Participants were requested to share their emotional responses to the presence of te reo Māori within the news they had consumed. The participants expressed a range of feelings concerning their exposure.

Participant	Feeling seeing te reo Māori in news
One	Intrigued and proud
Two	Pleased, likes that it is being actively encouraged
Three	Pleased, enormously proud to be a kiwi
Four	Intrigued, interested, proud, generally positively, nice to see it become more common
Five	Excited, happy, appreciative, positive, wants to see more
Six	Indifferent
Seven	Does not like it, feels uncomfortable
Eight	Unbothered

Table 4.7. *Interview participants expression of feelings towards te reo Māori in news*

The table above indicates the majority of participants shared positive leaning emotions, one presented negative emotions, and two felt neither positive nor negative towards te reo Māori in the news.

Participant Eight said, “hasn't upset me but it hasn't been... it hasn't really sort of, put it this way, it's not a big deal for me either way”. Participant Three said, “it makes me feel enormously proud to be a kiwi to be honest, it's a language that's unique to New Zealand, and if it's not used here, where?”. Participant Seven said, “I don't like it. I feel uncomfortable when I see that”.

#### **4.3.2. The inclusion of te reo Māori in news can alleviate resistance to the language**

A common theme surfaced from the interview data was the assumption from participants that the te reo Māori used in mainstream English-speaking news media helped the more ‘resistant’ people become ‘used to it’ and feel more comfortable with the language. In this case, the ‘resistant’ people are those who oppose the usage of te reo Māori in news media. There was the notion that the more one was exposed to te reo, the more normalised it became.

One participant highlighted that the usage could “gently ease” people into the idea of using te reo (Participant Four). Participant One noted the resistant people that she knows seemed to be less vocal about the usage, which led her to think there was potential they were starting to accept the usage. The participant continued to note her resistant family friends no longer moaned or made negative comments when they heard te reo Māori while watching the broadcast television 6pm news.

I think they’re slowly coming round to just like, not noticing anymore that's a big deal when maybe the first time they probably were like 'oh this is stupid' when they're even slowly, without even noticing, I think getting more used to it and accepting of it.

Participant One

Participant One also suggested the more you hear te reo, the more people would get used to it “so if we started doing that everywhere it will just become, you’d just kind of switch between and you wouldn’t notice”.

Other participants alluded to a similar idea. Participant Three said hearing the pronunciation of te reo words would normalise the language and assist in making it seem less “other”, without the resistant necessarily noticing. Participant Five suggested that if te reo Māori is always there and being used, the language becomes oblique and

expected. Participant Two mentioned the usage of te reo Māori in the news could increase audience comfort with the language.

I think that even just the exposure to it kind of being, the language being used in an informal setting hopefully increases people's comfort with just dropping in the odd phrase or even just word into their normal conversation.

Participant Two

The above quotes indicate an assumption by participants that te reo usage leads to an acceptance of the language.

Participant Seven, who would be considered resistant of te reo Māori usage in mainstream English-speaking news, reflected on the first time they heard te reo in the news. He said it was jarring and confusing because it wasn't expected and labelled the language as "foreign".

Obviously less so now that it's been going on for a while, but you don't expect um a foreign language that you don't understand to be used in the country that you've grown up and it's always used a particular language. It would be like if um you know you were Greek and then everyone started speaking Russian all of a sudden, you'd be like hold on a second, I don't understand this what's going on.

Participant Seven

There has been acknowledgment in the quote above by Participant Seven that as te reo Māori has been included in the news now for a while, it is less jarring and confusing. On the other side of the coin, Participant Three noticed a gap when listening to monolingual talkback radio broadcasting while at her parents' house.

There was no use of te reo Māori that I could sense, maybe it was just I wasn't listening to the right segment but there didn't seem to be even 'kia ora', it seemed to be completely bereft of it. And maybe the segment that I was listening to was completely dull like that I'm not sure but it did, it did sort of grate on me a little bit.

Participant Three

The above quote expresses the usage of te reo Māori in Participant Three's everyday news consumption has made her notice a lack of it where she would normally hear it and indicates that the usage of te reo in news for her is normalised.

#### **4.3.3. The inclusion of te reo can be a learning tool**

Another recurring theme that presented itself among the qualitative data reflected how the inclusion of te reo Māori in mainstream English-speaking news media can be a learning tool for the language. Participants were able to recall specific te reo words and place names used in the news material they accessed.

The interviewees commonly highlighted the selection of the te reo Māori version of place names over English. For example, Tāmaki Makaurau is used over the city Auckland, or Aotearoa over the country New Zealand. Participant One noted they make the conscious choice to say the te reo Māori version of Auckland in conversation, saying “now people don't question if you're using the name Auckland or the te reo version - you know what they're talking about”. The participant, who resided in Auckland, added that although she knew the te reo word for her city she did not know or retain the te reo names for other places in New Zealand.

Other common te reo Māori words the participants recalled from their news intake include mana, koha, whānau, aroha, kia ora, ngā mihi, motu, iwi, tapu, rāhui (see definitions in Appendix).

Participants gave insight on their movements after they were exposed to an unfamiliar te reo word in the mainstream English-speaking news media they were consuming.

Participants stated they had previously researched te reo words' definitions they did not understand by either searching the internet or asking someone who knew. Common

websites for searching definitions online included search engine Google, dictionary Te Aka Māori Dictionary and video platform YouTube. YouTube was found to be helpful by participants with correct te reo pronunciation.

One participant said they attempt to figure out the meaning of te reo words on their own accord before confirming the definition with an online search.

I try and figure out what it might mean from the context it's in. See if it's in a position of a verb or a noun, and sometimes there's a little thing you can hover on or click on [in a digital article], and it will show you the translation of the word which is quite helpful. Otherwise, I might just Google it, figure it out, if it's a word I'm unfamiliar with.

Participant Four

In the above quote, Participant Four highlighted the helpful translations occasionally provided within the news media they consume by Stuff.co.nz.

#### **4.3.3.1. *Not all te reo used in the news is colloquialism***

Nevertheless, Participant Two commented that the language used in the news is not what they would use in their everyday language.

Probably not the stuff that's directly from the news, because that's things like um "now it's time for the sports news" but I think that even just the exposure to the language being used in an informal kind of setting increases, well hopefully, increases people's comfort with just dropping in the odd phrase or even just word into their, into their normal conversation.

Participant Two

The quote above indicates that Participant Two would not necessarily use the te reo Māori used word for word from the news. However, she thought that exposure would increase comfort by adding te reo to their everyday conversations.



#### **4.3.4. Subtitles and translations can reduce feelings of exclusion**

Another theme that presented itself from the qualitative data set was the idea that subtitles and translations can reduce feelings of exclusion from the language.

Participants reported only understanding some of the te reo Māori vocabulary they were exposed to in their news consumption and appreciated the English translation after the te reo usage. Participant One said media companies need to recognise most New Zealanders cannot speak te reo Māori fluently, and it cannot be expected everyone understands.

Participant Three reflected on how the media she engages with never say anything exclusively in te reo Māori that they don't repeat in English so you can be sure that you're not missing out on anything. Participant Four agreed.

I guess it gets a bit trickier when something is only posted or said in te reo, then I guess if I'm not quite sure what it's saying then it can be a little bit like 'aw, I wish I knew what they were talking about' so anything that has subtitles, or a double, like dual translation, I'd probably prefer at this stage, in my own journey of ignorance in some ways. But yeah, I'm really keen to see more of it [translations].

Participant Four

Participant Eight mentioned translations are “what people are asking”.

I'd be quite okay with seeing more because it is an indigenous language. As long as English isn't displaced and there is translation present for sentences or paragraphs. Like if you use a whole phrase, particularly an unusual phrase, yeah just put a translation in brackets afterwards. That's what people are asking.

Participant Eight

Nevertheless, Participant Three stated that they felt subtitles would add nothing to their experience but added it may help some who are more resistant. Participant Three said, “I can't understand all of the words, I can understand the context though because also

they repeat it in English either before or after so it's not difficult to understand what they're saying”.

Participant Two alluded that they appreciated subtitles however media need to be mindful not to put the power to one language.

I do appreciate the position that if you put subtitles on, then you're to an extent taking away the value of the language to stand on its own. But I think we are in a transition phase as a country that's probably gonna go on for you know another generation or two.

Participant Two

#### **4.3.5. The value of the Māori language can be perceived in different ways**

Another finding derived from the qualitative data showcased how the value of te reo Māori can be perceived in different ways. Some participants valued te reo highly and showed this by actively engaging in the language. One example of this is the enrolment in further te reo Māori learning, or thoughts of.

Interestingly, te reo Māori exposure in mainstream English-speaking news could have played a part in participant two enrolling in a te reo learning class, as “maybe shortly after the kind of broadcast media started being um using more te reo” (Participant Two). Participant Five enrolled in a te reo Māori class whilst they completed their Bachelor’s degree at university. Nonetheless, Participant Five stated they do not think te reo usage in news impacted their decision to learn te reo Māori. The reasoning behind their interest was that it “might also help you be a slightly better person or a more engaged member of society” (Participant Five).

Participant One stated they had been looking to enrol for a few years now and were hoping to eventually enrol in a course in future. Participant Three stated they had

always been very fond of the Māori language, saying “I've always wanted to learn it, never quite go around to it - which is ridiculous seeing as I'm a language teacher”. Other participants expressed a desire to learn to assist with their careers.

Some valued te reo very lowly. Participant Seven expressed how they perceived te reo Māori to be the same to them as Mandarin, labelling te reo as “foreign” (Participant Seven).

I don't really identify with Māori culture at all, I was never around it growing up, it's quite foreign to me so it would be like if they started speaking Papa New Guinean I don't know if that's a language but - on the news I'd be like okay, well hold on... this is New Zealand. I want to hear people speak English because that's my language and my conception of New Zealand is... that's the language you speak here.

Participant Seven

Participant Seven stated they would like to see “definitely less” te reo Māori in their news, as they felt it “represents a cultural shift away from the British settler nation which New Zealand has been for a very long time since its founding”. The participant shed light on their point of view of te reo Māori, stating they felt uncomfortable when they see te reo Māori usage in mainstream English-speaking news.

I don't feel any more or less connection to Māori than any other language that I don't speak so you know, Mandarin or Russian or whatever, I don't really distinguish between them because I have no more connection to Māori culture than I do any of these other cultures that are kind of foreign to me.

Participant Seven

The same participant was the only interviewee who reported on contacting a media company regarding their te reo usage.

I think maybe the first time I saw Auckland being called whatever the Māori word is it... it's like... something whatever on Stuff or whatever I sent them an

email - I think this, I might be misremembering, like 'Hey, could you please like call it Auckland because it's what the city is called', but I'm not sure.

Participant Seven

The above quote shows that Participant Seven was sharing their preference of English over te reo Māori by directly contacting the media company to share their opinion.

#### **4.3.5.1. Audience members question why reporters are using te reo**

Participant Six queried why the reporters are using te reo in the news.

My impression is when Andrew Saville reads the sports news and starts with a te reo greeting, and he gives quite a detailed one, it seems to be that he has to do it perhaps because that's what his bosses are saying or the board at TVNZ requires, rather than any great desire to participate in it or use it on a personal level.

Participant Six

He questioned whether the news presenters were using te reo Māori on their own accord. Some media are in a position where it is their responsibility to support te reo as they are a public media (such as RNZ). This finding suggests the audience could perceive te reo usage in the news as being used by reporters because they are doing what they are told. This is an interesting finding as it questions why reporters are using te reo in their news stories.

Rankine et al. (2009) discovered new rules were made for newspapers after te reo became an official language. This indicates the usage, and the correct usage, are the rules for some publications.

#### **4.3.6. There seems to be a strong sense of bilingualism**

Another frequent theme indicated by participants was the strong sense of bilingualism in New Zealand. It was noted that New Zealand was often thought of as a monolingual country, which was uncommon compared to overseas, especially as participants alluded

to New Zealand as a multicultural place. Participant One mentioned that New Zealand can be small-minded.

Participant Five pointed out that, compared to overseas, in New Zealand, it is very common to only speak one language. He said that he thinks being able to know more than one language broadens the ability to see people from different points of view or think in different cultural biases, “I think it's a society win sort of thing for people to know more than one language” (Participant Five).

Participant One stated travel taught her it was a disadvantage only learning English. She noted she did not see any negative to being bilingual – even though you may only be able to speak it in New Zealand. Participant One added, “it's never going to hinder you, it's gonna make it easier to learn other languages”.

In fact, in a way of proving that New Zealand is highly monolingual, some participants mentioned they would not notice if te reo was no longer used in news (even though it has been noticed by all participants).

I think it's the norm at least in my mind and in the environment that I've grown up in to use English so it's noticeable when Māori is used, but I don't think it's really noticeable when it's not used.

Participant Seven

Participant Six also said they probably wouldn't register if the mainstream English-speaking news they accessed stopped using te reo Māori.

#### **4.3.6.1. *New Zealand is in a special position***

New Zealand has a special position compared to the rest of the world, and the country holds a cultural responsibility to treasure te reo Māori. Many interview participants identified te reo Māori as an entity that made New Zealand unique. Participant Four

stated all New Zealanders know a few Māori words, and “you wouldn't get that anywhere else in the world so I think that's quite uniquely New Zealand”. Several stated they felt the language is part of the country's national identity. Nevertheless, the study found a handful of participants see te reo Māori as being foreign to their own identity.

#### **4.4. Summary**

This chapter has outlined the findings from the quantitative and qualitative stages of data collection.

The survey participants fit in with the eligibility criteria, including being over 18 years, lived in Aotearoa for the last 6 months, and are not proficient in te reo. The quantitative data set was presented, outlining the findings from the online questionnaire. The survey participant media usage was presented, which represented online media as the most commonly used participant-sourced news. The participants' emotions were then presented. Actions after seeing te reo Māori in mainstream English-speaking news exposure were then presented.

A presentation of the qualitative findings from the semi-structured interviews follows. Firstly, the te reo history of the interview participants is discussed. Following this, the interview participants' news intake habits are presented. The key findings reflected common themes throughout the qualitative data set. These themes highlight the perceptions towards te reo Māori in the mainstream. A complete analysis of the findings is presented in the next chapter.

## **CHAPTER FIVE: DISCUSSION**

### **5.1. Introduction**

This chapter provides a discussion of the key findings of this study. The purpose of this discussion is the consideration of the significance and meanings of the research (Bitchener, 2010). The chapter draws connections between the findings and the existing knowledge referred to in the literature review.

The first discussion point aspect identifies the contradictory perceptions of te reo Māori in mainstream English-speaking news. This section explores the existence of both favourable and unfavourable attitudes toward the te reo Māori usage. The second topic examines how te reo Māori in mainstream English-speaking news media can alleviate resistance to the language. This deliberates how the usage of te reo Māori in mainstream English-speaking news media could influence those with negative opinions on the language and persuade them to think otherwise. The third concept covers how the te reo Māori used in mainstream English-speaking news media can be viewed as a language learning tool. This argument considers the language type of te reo Māori used and judges its practicality for everyday use. The final aspect deciphers how the inclusion of English translations for te reo Māori can alleviate feelings of exclusion.

### **5.2. There are contradictory perceptions on the usage of te reo Māori in the news**

The results derived from the quantitative and qualitative datasets have demonstrated that te reo Māori can be perceived through various perspectives. These variations were seen across the quantitative and qualitative data. Participant Three noted the significance of te reo Māori as a treasure and emphasised New Zealand has a duty to safeguard the language.

It's [te reo Māori] hard enough to learn as it is, if we lost it in any way it would be a huge loss for the Māori people and for everybody in New Zealand. It adds a richness that you just don't get from English. There's words in Māori that convey things that just don't necessarily get conveyed the same way in English. So we need to preserve it. It's a treasure.

Participant Three

In contrast, other participants either exhibited an indifference towards the language usage or expressed disinterest. Participant Seven labelled te reo Māori as “foreign”, despite the language being one of New Zealand’s official languages (Ballara, 2020).

You don't expect a foreign language that you don't understand to be used in the country that you've grown up and it's always used a particular language. It would be like if you know you were Greek and then everyone started speaking Russian all of a sudden, you'd be like hold on a second, I don't understand this what's going on.

Participant Seven

The above quotes indicate that Participant Seven shows a stark difference in thinking towards te reo Māori in the news, compared to Participant Three, as from their experience they viewed New Zealand as an English-speaking country. This finding reveals two distinct and contrasting viewpoints towards the inclusion of te reo Māori in mainstream English-speaking news media. The opposing views suggest a complex landscape that could be seen as either helping or hindering the Government’s te reo Māori revitalisation efforts. As the New Zealand Government is currently working towards the revitalisation of te reo Māori, this finding holds significance for New Zealand’s historical narrative regarding perceptions of the language and serves as an indicator strength of te reo Māori in the country at the time of this analysis.



### **5.2.1. Those with positive attitudes towards te reo Māori are self-motivated**

A method of gauging attitudes towards te reo Māori could be by assessing levels of interest to engage with and learn the language. The results from this study revealed that several participants proactively made an effort to understand some te reo Māori they had been exposed to in their mainstream English-speaking news. Three-hundred and twenty-six (52.85%) survey respondents said they researched a te reo Māori word's meanings, and forty-five (7.32%) selected they had enrolled in a te reo Māori course subsequent to te reo exposure in the news. Interview Participant Two explicitly linked their te reo Māori language course enrolment to their exposure to te reo in the news media they regularly consume.

That cultural period, and it's probably about the time that well maybe shortly after the kind of broadcast media started being using more te reo. There was that, I remember seeing articles about how all the courses nationally were full and there was waiting lists for two years and stuff, I'm sure I was part of that wave of enthusiasm.

Participant Two

Participant Two's remarks in the quote above imply that they were part of a "wave of enthusiasm" (Participant Two). This indicates that they had their own surge of enthusiasm which ultimately led to their enrolment in a te reo Māori course, despite not being obligated to.

Leek (1989) and Te Huia (2016) argued that there is a societal view that Pākehā are not expected to learn te reo Māori. Across the quantitative and qualitative results from the present study, none of the participants expressed they felt an expectation by news organisations to learn. Despite the diverse racial backgrounds of the participants, this finding that some non-te reo Māori speakers are willing and wanting to learn is

noteworthy as it goes against the societal view as described by Leek (1989) and Te Huia (2016).

Additionally, the finding that some non-te reo Māori speakers make an effort to learn the language could have a positive flow-on effect towards te reo Māori revitalisation, therefore supporting the argument that language revival success is a collective of positive attitudes towards the language in society (Benton, 1997; Higgins et al., 2014). This could demonstrate that non-te reo Māori speakers, deliberately or unintentionally, partake in the language revival of te reo Māori. These results could show that non-te reo Māori speaking participants would be considered allies for te reo usage (Te Huia, 2016). After all, the success of a minority language policy can be impacted by the endorsement and backing from the majority (Churchill, 1986; Grin, 1995).

Furthermore, the eagerness displayed by non-te reo Māori speakers to acquire te reo Māori proficiency provides an insight that contributes towards the Government's objective of more than one million people being able to engage in basic te reo conversations by 2040 (The Crown, 2018). This implies that the incorporation of te reo Māori in mainstream English-speaking news media may be positively contributing to the goal.

### **5.2.2. Those displaying negative attitudes towards te reo Māori have a preference for English**

Some participants held neutral or negative attitudes towards the usage of te reo Māori in the mainstream English-speaking news media they consumed. Some expressed a preference for their dominant language, English, over te reo Māori. Participant Six

articulated a lack of effort in attempting to learn the language as they were not sure it would prove useful.

A prevalent notion was conversing in te reo Māori was deemed unnecessary, as one could manage perfectly with English. Participant Six stated they felt indifferent towards the news using te reo Māori, saying they “get by on English” and would “just roll with that” if te reo Māori was removed from news media.

Participant Seven expressed a preference for a reduced presence of te reo Māori in the news media. They argued te reo Māori usage represented a cultural shift away from the British settler nation which “New Zealand has been through a very long time since its founding” (Participant Seven).

I don't feel any more or less connection to Māori than any other language that I don't speak so you know, Mandarin or Russian or whatever, I don't really distinguish between them because I have no more connection to Māori culture than I do any of these other cultures that are kind of foreign to me.

Participant Seven

The quote above demonstrates that Participant Seven was not inclined to engage with te reo Māori as they viewed the language as foreign to their own culture. Davies and McLagan (2006), along with Macalister (1991), considered Māori had historically been labelled as ‘foreign’. Nonetheless, they observed that there had been a significant shift to a more inclusive view of Māori. This is noteworthy as it suggests that Participant Seven’s view on the inclusion of te reo Māori in mainstream English-speaking news media aligns with a past view of Māori as ‘other’.

Furthermore, Participant Seven’s preference towards English was made evident when they admitted to making a complaint to a news organisation about their te reo Māori

usage. Historically, complaints directed at news companies have been made due to consumers' personal dislike towards te reo Māori inclusion (Daubs, 2021; Davies & MacLagan, 2006; McConnell, 2017). These views could be considered damaging towards language revitalisation and could prove to be helpful for the Government to understand the stance against te reo Māori usage in mainstream English-speaking news media.

### **5.3. Alleviating resistance to te reo Māori**

The quantitative and qualitative data sets provided evidence that there was an obvious presence of te reo Māori in mainstream English-speaking news media (see 4.2.1.). The attitudes of non-te reo Māori speakers' exposure to the language in the mainstream English-speaking news media covered a range of perceptions as a direct reaction to the language inclusion (see Figure 4.4. and Table 4.7).

Alongside the array of attitudes, evidence that the inclusion of te reo Māori in mainstream English-speaking news media can assist in alleviating participants' resistance towards the language surfaced. A notable finding was the effect that the more one was exposed to te reo Māori in the news, the more normalised it became for them. Participant Four stated they enjoyed seeing both English and te reo Māori being used.

I like seeing, especially when things are in both languages, I think it's a nice way to kind of gently ease people into the idea that yes this is an official language, this is not something that's scary.

Participant Four

In the quote above, Participant Four commented on the te reo Māori inclusion as a way to “gently ease” people into the idea of using the language. Participant One noted the resistant people she knew seemed to appear less vocal about te reo Māori usage in the

mainstream English-speaking news media they consume. They said her family friends no longer made negative comments as they had done in the past.

I think they're slowly coming round to just like, not noticing anymore that's a big deal when maybe the first time they probably were like 'oh this is stupid' when they're even slowly, without even noticing, I think getting more used to it and accepting of it.

Participant One

The quote above shows Participant One's family and friends had become accustomed to the usage. Participant Three said hearing the pronunciation of te reo words would normalise the language and assist in making it seem less "other", without the resistant necessarily noticing. Alternatively, this could be sheer familiarity.

May (2000) claimed that the opinions of the majority speakers need to be factored into initiatives for the success of the minority language. Therefore, the findings of this study could show that the acceptance of te reo in mainstream English-speaking news media is assisting with language revitalisation. The Māori Language Strategy 2003 considers the importance of New Zealanders' attitudes to te reo when it states the value of the language must be actively appreciated. However, Bell (2013) argued that certain attitudes cannot easily be changed, as people tend to be unaware that they feel a certain way until they are made aware.

This finding could represent a transitional shift in the direction of more tolerable attitudes towards the inclusion of te reo Māori in the news. This provides news organisations with valuable information as they can gather an understanding of their audience and gain insight into how the te reo Māori they use has an impact.

This also could be an insight as to how including te reo Māori in the news could positively affect the Government's objective of at least 85% of New Zealanders valuing

te reo Māori as key to national identity (The Crown, 2018), as the finding could show that news media is a contributing factor.

#### **5.4. The inclusion of te reo Māori in news can serve as a learning tool**

The findings from the study signify that exposure to te reo Māori in mainstream English-speaking news media has the potential to teach an audience te reo words and can also enhance correct pronunciation. This finding supports previous research which confirmed it was possible to learn new words, pronunciation and correct sentence structure from media consumption (De Bres, 2006; De Bruin & Maine, 2016; Gordon & Deverson, 1998).

Participants were able to recall specific te reo words they had seen or heard in the news. Many participants said it was common for te reo words to appear instead of English for commonly known greetings and place names, with no English translation. This finding endorses Deverson (1998), who claimed that correct pronunciation of place names was particularly influenced by broadcast media. Alongside noticing the commonality of te reo Māori place names, Participant Three stated other te reo words were selected in place of English.

If they're quoting somebody they might use the word 'mahi' if the person says 'mahi' and not necessarily translate it to work, you know, like it's, I think, there's increasingly more words that are generally accepted to be understood in Māori.

Participant Three

In the above quote, Participant Three said that they knew that 'mahi' meant 'work' in English, as some te reo Māori words are commonly understood. This finding supports Davies and MacLagan (2006), who argued that the lack of translation for certain te reo

words signals a societal understanding of the word's meaning, which signifies a level of acceptance towards the usage of te reo Māori.

Nonetheless, this finding contradicts Macalister (2007), who argued word recognition is not the same as language understanding. He suggested that although there has been an increase in familiarity with te reo Māori, this does not mean that readers comprehend a word's precise meanings (Macalister, 2007).

Participants claimed that they had taken steps to find out a Māori word's meaning or the correct pronunciation with online search engines such as Google or the Māori dictionary. Over half (52.85%) of the survey respondents said they researched the meaning of words subsequent to exposure of te reo Māori in the news (see Figure 4.5). Participant Six felt positive about the half English and half te reo Māori language use in some of Stuff.co.nz's Pou Tiaki articles and felt inspired to use the te reo in the articles to teach herself te reo words and structure. The evidence that participants had actively researched the English meaning of te reo Māori words and were trying to understand shows that there is genuine interest in learning te reo Māori from participants engaging in the news media. This shows that some people are influenced and take responsibility for learning te reo Māori into their own hands, which confirms De Bruin and Mane's (2016) argument that media can somewhat help with language learning, yet the responsibility to do so lies with the consumer.

The finding builds upon Cormack's (2007) argument that there is minimal research on how the media assists with language support, as it is not the media's responsibility to teach the language. Nevertheless, the findings indicate that, despite it not being the media's responsibility to teach language, it can be seen as a side effect. The finding

provides evidence that news media could assist with language learning, even if it may not be the news media's purpose. It shows that news media may prompt individuals to undertake their own research to comprehend te reo Māori when they are exposed to the language. This discovery holds the potential to assist those wanting to learn words and phrases in te reo Māori, suggesting that learners could benefit by engaging with news media. Mainstream English-speaking news media could be recommended as a valuable resource for learning te reo Māori words and phrases.

#### **5.4.1. Te reo Māori in the news is not considered an everyday language**

Nonetheless, while participants may gain familiarity with some te reo Māori through mainstream English-speaking news media, they may not integrate te reo within their daily conversations. Participant Two noted the language used in the news differs from their everyday conversational style. As the participants in this study accessed their news across a variety of platforms, this finding both supports and provides updated data to Fowler's (1991) claim that newspapers do not use the same language as people do in private life.

Participant Two stated even though they would not use aspects of te reo Māori used in the news media she consumes, she has hope the usage will increase people's comfort.

Probably not the stuff that's directly from the news, because that's things like "now it's time for the sports news" but I think that even just the exposure to it kind of being, the language being used in an informal kind of setting increases, well hopefully, increases people's comfort with just dropping in the odd phrase or even just word into their normal conversation.

Participant Two

In the above quote, Participant Two highlights that while certain aspects of the te reo Māori heard in the news may be applicable for personal use, they hope that the



language's integration increases comfort for others to incorporate te reo into their conversations. This supports De Bres (2006), who claimed the Māori lexical items used in mainstream news may influence the amount of te reo used in New Zealand English. Nevertheless, although the segments of te reo Māori may not be considered 'everyday language', the usage does not prevent the language from becoming familiar. Consequently, the usage has the potential to inspire individuals to include elements of te reo Māori in their conversations.

### **5.5. Translations can reduce feelings of exclusion**

The usage of translations and subtitles in the presence of te reo Māori in English was found to assist in reducing feelings of exclusion. The findings identified that translations and subtitles from te reo Māori to English were well-received and deemed beneficial by participants. Participants expressed their appreciation for news companies that provided a direct English translation of te reo Māori words or phrases. This was reflected in the survey results, as the majority (71.17%) of participants stated they would like to see translations where appropriate. Additionally, Participant Eight argued that translations are "what people are asking" for.

Previous literature reported that individuals who cannot understand te reo Māori in news media experience feelings of exclusion (Nemec, 2021, Roy, 2017). This was reflected by Participant Four.

I guess it gets a bit trickier when um something is only posted or said in te reo, then I guess if I'm not quite sure what it's saying then it can be a little bit like 'aw, I wish I knew what they were talking about' so anything that has subtitles, or a double, like dual translation, I'd probably prefer at this stage, in my own journey of ignorance in some ways.

Participant Four

The quote above shows that Participant Four acknowledges their preference for subtitles. Participants expressed they do not feel as though they are missing out when a direct English translation is provided after te reo Māori is used in mainstream English-speaking news media. Participant Three remarked that if the news repeated te reo Māori phrases in English, understanding the content does not prove challenging.

Participant One said that news media organisations need to acknowledge that the majority of New Zealanders are not fluent in te reo Māori. Consequently, Participant One suggested media companies should refrain from expecting their audience to understand the language when it is utilised in their news bulletins.

This discovery will prove valuable for news media organisations seeking insights into the responses non-te reo Māori speakers have regarding the inclusion of English translations to assist with te reo language understanding. The English translations not only provide an understanding; these findings present an opportunity for audience inclusion in both languages. This way, te reo Māori speakers and English speakers comprehend the news content equally.

Furthermore, other public-facing companies that utilise both English and te reo Māori in their communication could benefit from this new knowledge. This would extend the knowledge beyond the realm of news media in New Zealand and into other sectors.

Nevertheless, the discovery that non-te reo Māori speakers can reduce feelings of exclusion contradicts Davies and Maclagan (2006). They claimed that a lack of translation for common te reo Māori words used in print signals a societal understanding of the word's meaning and signifies a level of acceptance towards the usage of te reo Māori (Davies & Maclagan 2006). Although the lack of te reo

translations in news media identifies the presence of a potential association between New Zealand's societal perception of te reo Māori, the usage of translations is welcomed by those who don't speak the language and could signify that the usage of translations also identifies a positive social perception towards te reo.

## **5.6. Summary**

This chapter provided a discussion of the study's findings with respect to the research question, 'How do non-te reo Māori speakers perceive the usage of te reo Māori in mainstream English-speaking news media?'. Furthermore, it provided an explanation as to why each topic within this discussion chapter is significant.

There are contradictory perceptions on the usage of te reo Māori in mainstream English-speaking news media. The favourable and unfavourable attitudes towards the language in news were discussed. This finding provides insights towards the Government's goal of getting 85% of New Zealanders to value te reo Māori as key to national identity (The Crown, 2018).

As for the notion that resistance towards te reo Māori can be alleviated through the language usage in mainstream English-speaking news, te reo Māori in news can be viewed as a way of normalising the language within everyday settings. This could be assisting with te reo Māori language revitalisation.

Te reo Māori in the news can serve as a learning tool, the exposure to te reo has the potential to teach and enhance correct pronunciation. Nonetheless, some of the te reo Māori words and phrases may not be utilised in day-to-day life. This finding provides updated information that could assist with the Government's goal of more than one million being able to have basic conversations in te reo Māori (The Crown, 2018).

The idea that including English translations when te reo Māori is used can reduce feelings of exclusion was recognised. This finding could prove to be helpful for news media organisations to understand what their audience is thinking. It could also provide insight for other public-facing companies that use both English and te reo Māori.

This research is a first step towards a more profound understanding of the responses non-te reo Māori speakers have regarding te reo usage in mainstream English-speaking news media.

## **CHAPTER SIX: CONCLUSION**

### **6.1. Introduction**

This chapter provides a summary of the research's key findings. Firstly, the chapter will identify answers to the research question. Subsequent to this, the research implications are presented. The research implications are divided into three groups: Government revitalisation efforts, education, and news media organisations. Following the research implications, the limitations of the research are identified. In conclusion, recommendations for future research are showcased.

### **6.2. Answering the research question**

The objective of the research was to gather and analyse data with the purpose of addressing the research question: "How do non-te reo Māori speakers perceive the usage of te reo Māori in mainstream English-speaking news media?"

First, there are contradictory perceptions from non-te reo Māori speakers on the usage of te reo Māori in mainstream English-speaking news media. This outcome was observed across both the quantitative and qualitative datasets. Certain participants regard te reo Māori as a taonga, underscoring the significance of the language's utilisation. Those with positive attitudes towards the inclusion of te reo Māori exhibit self-motivation and make efforts to comprehend and incorporate more te reo in their lives. In contrast, other participants expressed disinterest and held a preference for the news utilising only English.

Second, the usage of te reo in mainstream English-speaking news can be perceived as a means to mitigate resistance against the language. Participants suggested the inclusion

of te reo Māori in news made those who are resistant towards the language usage become “more used to it and accepting of it” (Participant One) and “gently ease” (Participant Four) them into the idea of using te reo. This discovery could be representative of a transitional shift towards more tolerant attitudes regarding te reo Māori usage in the news.

Third, the inclusion of te reo Māori in news serves as a learning tool, by educating those who engage in the news to new te reo words and enhancing correct pronunciation.

While certain aspects of te reo Māori used in the news may not be categorised as ‘everyday language’, such usage does not prevent the language from becoming familiar. Therefore, the inclusion of the Māori language in the news has the potential to influence individuals to incorporate te reo Māori in their conversations.

Last, the provision of English translations when te reo Māori is used in the news can reduce feelings of exclusion. Participants deemed English translations and subtitles for te reo Māori beneficial and were well-received.

### **6.3. Implications of the research**

There are several implications of the present research.

#### **6.3.1. Government revitalisation efforts**

First, the contradictory perceptions regarding the incorporation of te reo Māori in mainstream English-speaking news media suggest a complex landscape that may be construed as either supporting or hindering the Government’s goals towards the revitalisation of te reo. This discovery holds significance for New Zealand’s historical narrative and serves as an indicator strength of te reo Māori in the country at the time of this analysis.

The study found that the utilisation of te reo Māori in mainstream English-speaking news media could serve as a factor contributing to the achievement of the Government's te reo Māori revitalisation goals. The Government has an objective of at least 85% of New Zealanders valuing te reo Māori as pivotal to national identity (The Crown, 2018). Furthermore, the eagerness exhibited by non-te reo Māori speakers to acquire te reo proficiency provides valuable insight that contributes towards the Government's objective of more than one million people being able to engage in fundamental te reo conversations by 2040 (The Crown, 2018).

In contrast, the study revealed that certain participants held neutral or negative attitudes towards the usage of te reo Māori in the mainstream English-speaking news media. These individuals expressed a preference for their dominant language of English. Scholars have stressed that to achieve indigenous language survival, the language must be present in mass media (Bell, 2010; Daubs, 2021; De Bruin & Mane, 2016; Lilley, 2019; Tsunoda, 2006). Negative views towards te reo Māori inclusion in mainstream English-speaking news media could be of hinderance towards the revitalisation of te reo Māori.

Nonetheless, awareness of the opposing attitudes towards the utilisation of te reo Māori in mainstream English-speaking news media could prove to be helpful for the Government to understand the societal stance against te reo Māori at the time of writing.

### **6.3.2. Education**

Despite it not being the media's responsibility to teach language, the current study's findings suggest that news media can play a role in facilitating language learning. The study found that news media has the potential to prompt individuals to conduct their

own research to comprehend te reo Māori when they encounter the language. This discovery holds the potential to assist individuals aspiring to learn te reo Māori words and phrases, which suggests that learners could benefit by actively engaging with news media. Mainstream English-speaking news media could be recommended as a valuable resource for learning te reo Māori words and phrases.

The study observed that the te reo Māori language used in mainstream English-speaking news may not align with the language commonly used within daily conversation.

Nevertheless, this does not prevent the language from becoming familiar. Consequently, such usage possesses the potential to inspire individuals to include elements of te reo Māori in their conversations.

### **6.3.3. News media organisations**

One notable discovery was evidence that the inclusion of te reo Māori in mainstream English-speaking news media can assist in alleviating participants' resistance towards the language. This finding could represent a transitional shift in the direction of more tolerant attitudes towards the inclusion of te reo Māori in the news. This provides news organisations with valuable information, as they can develop an understanding of their audience and gain insights into how the te reo Māori they incorporate can influence attitudes and potentially inflict change.

Another discovery that could carry implications for news media organisations sheds light on the impact of translations. The utilisation of English translations in the presence of te reo Māori in mainstream English-speaking news media was found to mitigate feelings of exclusion. The findings identified that translations and subtitles from te reo Māori to English were well-received and deemed beneficial by participants. This



discovery holds significance for news media organisations seeking insights into the responses of non-te reo Māori speakers regarding the inclusion of English translations to assist with understanding. Additionally, this finding presents an opportunity for audience inclusion in both languages.

Furthermore, this knowledge could be extended into other sectors beyond the realm of news media in New Zealand. Other public-facing companies that utilise both English and te reo Māori in their communications could benefit from this new knowledge.

#### **6.4. Limitations of findings**

One limitation that warrants acknowledgement is the absence of previous research on the topic of te reo Māori in mainstream English-speaking news media. Therefore, the outcomes of this research could address a literature gap and prove valuable for potential future research.

Much of the previous research (Albury, 2016; Barnes et al., 2012; Gregory, et al., 2011; Huygens, 2011; Hunt, 2017; Leek, 1989; McConnell, 2017; Neilson, 2019; Nemec, 2021; Te Huia, 2016; Young, 2018) drew on labels of Pākehā and Māori (their studies look at or mention race). As the present study did not consider ethnicity, the analysis comparisons could differ and therefore limit directly relative data.

One constraint pertains to participant recruitment which was conducted exclusively online through forums Reddit and New Zealand Issues, and the social media platform Twitter. It is recognised individuals who have access to mainstream English-speaking news outlets may not necessarily possess access to these social media platforms or engage in online forum participation. Nonetheless, the quantity of survey respondents proved satisfactory.

Data collection was limited by the number of emotions provided in the survey questionnaire for the question regarding the participant's feelings after being exposed to te reo Māori in the news media they consume. Participants were able to select out of four options, and also add their own answers. This resulted in a large number of participants sharing a wide range of emotions compared to the ones provided (see Appendix). Four options were selected to not overwhelm the participants and as the option box was there for participants to include their emotions the four options felt satisfactory.

Another restriction in the data collection was the inability to precisely identify the geographical locations of the online survey respondents and interview participants. At the time of data collection, the geographical location of participants was deemed irrelevant in answering the research question. A possible impact of this could lead to the sample not being entirely random, which could affect the overall representativeness of the data. This could have been addressed by including a query about participants' geographical locations at the beginning of the survey.

### **6.5. Recommendations for future research**

There is great potential for further richness concerning the topic of non-te reo Māori perceptions on the usage of te reo Māori in mainstream English-speaking news media. This study, capturing a moment in time, holds the potential to serve as the foundation for a longitudinal study in the future.

The present research examines perceptions of te reo Māori in news encompassing all forms of news media, including print, broadcast radio, broadcast television, and online. To narrow the breadth of data, future researchers could employ a comparable research

question while focussing on a specific form of media consumption. Moreover, the researcher acknowledges the diverse array of news genres and recognises that not all those who consume news media engage in the same genre. Future researchers could build upon the present study for future investigation.

The researcher recognises the broad spectrum of emotions that survey participants reported experiencing in response to te reo Māori in their news (4.2.2.1.). The current study provided a range of options available for selection which included intrigued, proud, excluded, annoyed, don't have an opinion, other, and prefer not to say. Eighty-eight participants entered attitudes in the 'other' option box for how they feel when they encounter te reo Māori in the news (Table 4.4.). This dataset establishes a knowledge foundation for potential future studies to explore this aspect further.

A potential future study could expand on the findings of the present research and enquire into a media company's usage of te reo in their news. Future researchers might investigate how media companies measure the fluency level of their audience and compare it to the extent of te reo Māori usage. The study could take an observational approach, examining how often te reo is used in a comparison across all popular media. Alternatively, a qualitative approach could be taken, involving interviews with media companies to explore their goals regarding their usage of te reo Māori.

Future research could expand on the current findings to assess the success of te reo Māori education through news media. An enquiry into whether a strong direct correlation exists between learning te reo Māori and consuming mainstream English-speaking news media.

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## GLOSSARY

### Te reo Māori terminology

The below te reo Māori words and phrases are used throughout the thesis. Many te reo Māori words have multiple meanings. These definitions are in context with how they are used within the thesis.

Te reo Māori	English <sup>3</sup>
te reo Māori	the Māori language
kia ora	(interjection) hello, cheers, good luck, best wishes
Aotearoa	(location) New Zealand
iwi	(noun) extended kinship group, tribe, nation, people, nationality, race
rangatira	(noun) chief
pākehā	(noun) New Zealander of European descent
taonga	(noun) treasure
whānau	(noun) extended family, family group
hapū	(noun) kinship group, clan, tribe, subtribe
hui	(noun) gathering, meeting, assembly, seminar, conference.
kapa haka	(noun) concert party, Māori cultural group, Māori performing group
waiata	(noun) song
ngā mihi	acknowledgements
mōrena	(loan) (interjection) good morning
Tāmakimakaurau	(location) Auckland
mana	(noun) prestige, authority, control, power, influence, status, spiritual power, charisma
koha	(noun) gift, present, offering, donation, contribution
tapu	(noun) restriction, prohibition – a supernatural condition.
rāhui	(verb) to put in place a temporary ritual prohibition, closed season, ban, reserve.

Table 7.1. *English definitions for the te reo Māori terminology used throughout the thesis*

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<sup>3</sup> Definitions and terms have been cross referenced between Williams (1971) and Te Aka Māori Dictionary (2023).

## **APPENDICES**

Appendix 7.1. Ethics approval letter

Appendix 7.2. Online survey questions

Appendix 7.3. Semi-structured interview questions

Appendix 7.4. Survey participant information sheet

Appendix 7.5. Interview participant information sheet

Appendix 7.6. Consent form

Appendix 7.7. Oral consent protocol

## Appendix 7.1. Ethics approval letter



**Auckland University of Technology Ethics Committee (AUTEC)**  
Auckland University of Technology  
D-88, Private Bag 92006, Auckland 1142, NZ  
T: +64 9 921 9999 ext. 8316  
E: [ethics@aut.ac.nz](mailto:ethics@aut.ac.nz)  
[www.aut.ac.nz/researchethics](http://www.aut.ac.nz/researchethics)

24 November 2022

Danielle Mulrennan  
Faculty of Design and Creative Technologies

Dear Danielle

Re Ethics Application: **22/310 Te reo Māori and the media: How non te reo Māori speakers react to the usage of te reo Māori in English-speaking mainstream news media**

Thank you for providing evidence as requested, which satisfies the points raised by the Auckland University of Technology Ethics Committee (AUTEC).

Your ethics application has been approved for three years until 24 November 2025.

**Standard Conditions of Approval**

1. The research is to be undertaken in accordance with the [Auckland University of Technology Code of Conduct for Research](#) and as approved by AUTEC in this application.
2. A progress report is due annually on the anniversary of the approval date, using the EA2 form.
3. A final report is due at the expiration of the approval period, or, upon completion of project, using the EA3 form.
4. Any amendments to the project must be approved by AUTEC prior to being implemented. Amendments can be requested using the EA2 form.
5. Any serious or unexpected adverse events must be reported to AUTEC Secretariat as a matter of priority.
6. Any unforeseen events that might affect continued ethical acceptability of the project should also be reported to the AUTEC Secretariat as a matter of priority.
7. It is your responsibility to ensure that the spelling and grammar of documents being provided to participants or external organisations is of a high standard and that all the dates on the documents are updated.
8. AUTEC grants ethical approval only. You are responsible for obtaining management approval for access for your research from any institution or organisation at which your research is being conducted and you need to meet all ethical, legal, public health, and locality obligations or requirements for the jurisdictions in which the research is being undertaken.

Please quote the application number and title on all future correspondence related to this project.

For any enquiries please contact [ethics@aut.ac.nz](mailto:ethics@aut.ac.nz). The forms mentioned above are available online through <http://www.aut.ac.nz/research/researchethics>

(This is a computer-generated letter for which no signature is required)

The AUTEC Secretariat  
Auckland University of Technology Ethics Committee  
Cc: [Wxy1368@aut.ac.nz](mailto:Wxy1368@aut.ac.nz)

## Appendix 7.2. Online survey questions

### Pre-survey participant criteria check

Do you live in New Zealand, and have you lived here for over 6 months?

- ☐ Yes
- ☐ No

Are you over 18?

- ☐ Yes
- ☐ No

Based on the te reo Māori proficiency scale, which of the following describes you best?

- ☐ I can talk about almost anything in Māori
- ☐ I can talk about many things in Māori
- ☐ I can talk about some things in Māori
- ☐ I can only talk about simple/basic things in Māori
- ☐ I can only say no more than a few words or phrases.

### Survey

How old are you?

- ☐ 18-25
- ☐ 26-41
- ☐ 42-57
- ☐ 58-67
- ☐ 68-76
- ☐ 77+
- ☐ Prefer not to say

To which gender identity do you most identify?

- ☐ Male
- ☐ Female
- ☐ Non-binary
- ☐ Other
- ☐ Prefer not to say

Do you identify as Māori?

- ☐ Yes
- ☐ No
- ☐ Prefer not to say

If yes, which iwi are you affiliated to?

---

What media do you use to keep up with the news? [select all that apply]

- ☐ Print
- ☐ Online (Apps, websites)
- ☐ Broadcast Television
- ☐ Broadcast Radio
- ☐ Other: \_\_\_\_\_
- ☐ Prefer not to say

Where have you noticed the usage of te reo Māori within these news media? [select all that apply]

- ☐ Print
- ☐ Online (Apps, websites)
- ☐ Broadcast Television
- ☐ Broadcast Radio
- ☐ Other: \_\_\_\_\_
- ☐ Prefer not to say

How often would you say you see/hear/read te reo Māori in English-speaking mainstream news media you consume? [select all that apply to your usage]

1 = Very Little / If Any

2 = Quite A Bit

3 = A Lot

PRINT

1-----2-----3

ONLINE

1-----2-----3

BROADCAST TELEVISION

1-----2-----3

BROADCAST RADIO

1-----2-----3

- ☐ Prefer not to say

Seeing te reo Māori in the news has made me feel... [select all that apply]

- ☐ Intrigued
- ☐ Proud
- ☐ Excluded
- ☐ Annoyed
- ☐ Don't have an opinion
- ☐ Other: \_\_\_\_\_
- ☐ Prefer not to say



Would you like for there to be subtitles or translations, where appropriate, when te reo Māori is used?

- ☐ Yes
- ☐ No
- ☐ Not Sure
- ☐ Prefer not to say

Have you ever done the following after being exposed to te reo Māori in the news?  
[select all that apply]

- ☐ Sign up to a class to learn
- ☐ Download a te reo Māori app
- ☐ Talk to someone about it
- ☐ Research what words mean
- ☐ Engage in more Māori media (e.g. Māori TV or iwi radio stations)
- ☐ Turn off the TV/switch channel/stop reading
- ☐ Other: \_\_\_\_\_
- ☐ Prefer not to say

Have you ever contacted a media company about its use of te reo Māori?

- ☐ Yes – with positive feedback
- ☐ Yes – with negative feedback
- ☐ No
- ☐ Prefer not to say

Would you like to see more or less te reo Māori in New Zealand journalism?

- ☐ More
- ☐ Less
- ☐ Not sure
- ☐ Prefer not to say

### **Appendix 7.3. Semi-structured interview questions**

How old are you?

What gender do you identify as?

Do you identify as Māori?

Tell me about your personal experience with te reo Māori in as much detail as possible.

Tell me about your stance on te reo Māori usage in New Zealand.

a. What would have to be different for you to change your opinion?

Do you associate New Zealand identity with te reo Māori usage?

Think of a time where you noticed that te reo Māori was being used in the news. What thoughts went through your head after that happened?

a. Do you think you would feel differently if it was another language?

Describe how hearing a language used in New Zealand media that you do not understand has made you feel.

Can you give me an example of where you hadn't noticed the usage of te reo Māori in mainstream news media?

a. Did you notice a gap?

b. What did that make you feel?

How would you feel if mainstream English-speaking news media stopped using te reo Māori?

Is there anything you'd like to share that you think is relevant that I haven't asked about?

## Appendix 7.4. Survey participant information sheet



**AUT**  
TE WĀNANGA AROHUI  
O TĀMAKI MAKAU RAU

### Survey Participant Information Sheet

**Date Information Sheet Produced:**  
18/9/2022

**Project Title**  
Te reo Māori and the media: How non te reo Māori speakers react to the usage of te reo Māori in English-speaking mainstream news media

**An Invitation**  
My name is Celia Whitley. I'm trying to find out how non te reo Māori speakers react to the usage of te reo Māori in English-speaking mainstream news media. This includes print, radio, digital and television news.  
Would you be willing to help me?  
I invite you to be part of this research through an anonymous survey. I will not be able to know who you are.  
This research is being conducted as part of my AUT Master of Communication Studies qualification.

**What is the purpose of this research?**  
The research seeks to explore te reo Māori language usage in English-speaking mainstream news media and will focus on the non-te reo Māori speaking audience's response to the usage. It also investigates the subsequent effects it could have.  
The findings of the study will add to the existing academic literature in relation to contemporary society and the introduction of minority languages. In doing so, it will inform mainstream English-speaking news media including television, commercial and public radio, print, and digital about the usage of te reo Māori as a communication tool.  
The 2018 Maihi Karauna has a role towards getting New Zealander's valuing, learning, and using te reo Māori. The results of the research will advance the adoption of te reo Māori speaking and the implementation and usage of te reo in mainstream news media today.  
The research uses a mixed method approach, as this will allow the researcher to gain more insight rather than going with just one approach. This will also allow for the researcher to generate richer insights. The research will start with a quantitative research method, via with a nationwide online survey available for all those who fit the criteria to take part. The criteria exclude those who are under 18 years of age, those who have not lived in New Zealand for more than 6 months and those who are proficient with te reo Māori. Proficiency will be based on the five options outlined in the 2018 Te Kōpunga Survey, from 1 through to 5. Those who identify as being able to speak te reo Māori well (level 4) and very well (level 5) will be excluded from this survey. The participants will answer a pre-survey directly prior to starting the survey to ensure they fit the criteria.  
The survey will ask participants a series of questions that refer to their response of te reo Māori used as a communications tool in New Zealand English-speaking mainstream news media. At the end of the online survey, participants will be given the opportunity to share their email address if they wish to take part in the second part of the research. The second part of the research will be done via a qualitative research method. These will be face-to-face interviews with participants from the original quantitative survey.  
The findings of this research may be used for academic publications and presentations, and will aid in the researcher completing her Master of Communication Studies.

**How was I identified and why am I being invited to participate in this research?**  
You have shown interest in participating in this research by clicking on the survey link to take part in this research.  
This form is to ensure you have a detailed understanding of the research aims and your participation requirements if you choose to proceed.



The inclusion criteria of this study are as follows:

- You are aged 18+
- You have been living in New Zealand for at least 6 months
- You are not proficient with te reo Māori. Proficiency will be based on the five options outlined in the 2018 Te Kōwhiri Survey, from 1 through to 5. Those who identify as being able to speak te reo Māori well (level 4) and very well (level 5) will be excluded from this survey. The participants will answer a pre-survey directly prior to starting the survey to ensure they fit the criteria.

#### **How do I agree to participate in this research?**

You agree to participate in this research by completing the survey questionnaire.

Your participation in this research is voluntary (it is your choice) and whether or not you choose to participate will neither advantage nor disadvantage you. You are able to withdraw from the study at any time. If you choose to withdraw from the study, then you will be offered the choice between having any data that is identifiable as belonging to you removed or allowing it to continue to be used. However, once the findings have been produced, removal of your data may not be possible.

#### **What will happen in this research?**

This survey is the first part of the data collection for this research. You will be asked a series of questions about your response and experiences as a consumer with the usage of te reo Māori in mainstream English-speaking news media as a communications tool.

The data collected is only collected for the purpose of this study.

The second part of this research is an interview. You have the choice at the end of the survey to put your name forward if you wish. Interviews will take one hour, and will be held at AUT City Campus (or via video chat if a participant is unable to make it in person). These will occur after the survey has closed. Interview participants will be randomly selected and contacted via email.

#### **What are the discomforts and risks?**

Although there is a low chance of discomfort or risks, some questions will ask for information about your personal experiences which could cause emotional discomfort. You do not need to respond to any questions that may make you feel discomfort or embarrassment.

#### **How will these discomforts and risks be alleviated?**

If you do not feel comfortable answering a question, you may select "Prefer not to say" as your answer.

#### **What are the benefits?**

This research will assist me in completing my Master of Communication Studies qualification.

The findings from this research may allow you to gain an understanding of how te reo Māori usage in English-Speaking mainstream news media may have affected your real-life experiences.

The benefit to the participants is that they will be able to reflect on their responses to the use of te reo Māori in news. A summary of findings will be provided to them at the end of the study.

The wider community, in particular news media companies in New Zealand, will have a measure of how non te reo Māori speakers are responding to the use of the Māori language in their broadcasts.

The results will inform New Zealand broadcast news media companies of trends that they need to be aware of in their decision-making process in relation to the implementation of te reo Māori as one of the three official languages of Aotearoa, New Zealand. This will enable them to have the potential to gain the greatest benefits within their platforms, at a time when companies are facing an increasingly competitive market.

The study will show whether the inclusion of te reo Māori in mainstream news media is encouraging the desire to engage in Māori language and cultural courses or other forms of language learning, such as more te reo Māori content consumption, with a view to increase their usage of the Māori language.



The study will add to the New Zealand Government's understanding of the immersion of te reo Māori within New Zealand society in line with the Māori Language Strategy. The results from the study would help the government identify whether aspects of it need reviewing.

The findings also could be beneficial to the Ministry of Broadcast and Media, Ministry of Education, Ministry of Māori Development, Ministry of Culture and Heritage, Māori Language Commission (Te Taura Whiri i Te Reo Māori) and in particular the Broadcasting Commission. One of the Broadcasting Commission's primary functions is to promote Māori Language and Māori culture.

**How will my privacy be protected?**

Your answers will remain anonymous. I will not be able to know who you are.

**What are the costs of participating in this research?**

There are no monetary costs for participating in this research. In terms of a participant's time, a realistic indication of time allowance for the survey is 15 minutes

**What opportunity do I have to consider this invitation?**

This invitation is open for 28 days, with the survey being live between (date) and (date). Once the survey has closed, you will not be able to participate.

**Will I receive feedback on the results of this research?**

Survey participants will not be sent a summary, unless requested via email to the researcher. However, you will be able to see the write up here – <https://tuwhera.aut.ac.nz/>. Please save this link for future reference.

**What do I do if I have concerns about this research?**

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, Dr Danielle Mulrennan, [danni.mulrennan@aut.ac.nz](mailto:danni.mulrennan@aut.ac.nz), +6499219999 Ext.8007.

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEK, [ethics@aut.ac.nz](mailto:ethics@aut.ac.nz), (+649) 921 9999 ext 6038.

**Whom do I contact for further information about this research?**

Please keep this Information Sheet for your future reference. You are also able to contact the research team as follows:

**Researcher Contact Details:**


Celia Whitley  
[wxy1368@aut.ac.nz](mailto:wxy1368@aut.ac.nz)

**Project Supervisor Contact Details:**

Dr Danielle Mulrennan  
[danni.mulrennan@aut.ac.nz](mailto:danni.mulrennan@aut.ac.nz)  
+6499219999 Ext.8007.

Approved by the Auckland University of Technology Ethics Committee on 26 October 2022 AUTEK Reference number 22/310.

## Appendix 7.5. Interview participant information sheet



### Interview Participant Information Sheet

**Date Information Sheet Produced:**  
18/9/2022

**Project Title**  
Te reo Māori and the media: How non te reo Māori speakers react to the usage of te reo Māori in English-speaking mainstream news media

**An Invitation**  
My name is Celia Whitley. I am researching how non te reo Māori speakers react to the usage of te reo Māori in English-speaking mainstream news media. This includes print, radio, digital and television news.  
I invite you to be part of this research through a one-on-one 30-40 minute interview.  
This research is being conducted as part of my AUT Master of Communication Studies qualification.

**What is the purpose of this research?**  
The research seeks to explore te reo Māori language usage in English-speaking mainstream news media and will focus on the non-te reo Māori speaking audience's response to the usage. It also investigates the subsequent effects it could have on them, both positive and negative.  
The findings of the study will add to the existing academic literature in relation to contemporary society and the introduction of minority languages. In doing so, it will inform mainstream English-speaking news media including television, commercial and public radio, print, and digital about the usage of te reo Māori as a communication tool.  
The 2018 Maihi Karauna has a role towards getting New Zealander's valuing, learning, and using te reo Māori. One of their key outcomes for this strategy is to have te reo Māori valued as part of Aotearoa's national identity. The results of the research will advance the adoption of te reo Māori speaking and the implementation and usage of te reo in mainstream news media today.  
The research uses a mixed method approach, as this will allow the researcher to gain more insight rather than going with just one approach. This will also allow for the researcher to generate richer insights. The research will start with a quantitative research method, via with a nationwide online survey available for all those who fit the criteria to take part. The criteria excludes those who are under 18 years of age, those who have not lived in New Zealand for more than 6 months and those who are proficient with te reo Māori. Proficiency will be based on the five options outlined in the 2018 Te Kepunga Survey, from 1 through to 5. Those who identify as being able to speak te reo Māori well (level 4) and very well (level 5) will be excluded from this survey. The participants will answer a pre-survey directly prior to starting the survey to ensure they fit the criteria.  
The survey will ask participants a series of questions that refer to their response of te reo Māori used as a communications tool in New Zealand English-speaking mainstream news media. At the end of the online survey, participants will be given the opportunity to share their email address if they wish to take part in the second part of the research. The second part of the research will be done via a qualitative research method. These will be face-to-face interviews with participants from the original quantitative survey.  
The findings of this research may be used for academic publications and presentations, and will aid in the researcher completing her Master of Communication Studies.

**How was I identified and why am I being invited to participate in this research?**  
You have shown interest in participating in a research interview by providing your email address in the survey, the first part of the data collection.  
This form is to ensure you have a detailed understanding of the research aims and your participation requirements if you choose to proceed.

10 January 2023

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This version was edited in November 2019

The inclusion criteria of this study are as follows:

- You are aged 18+
- You have been living in New Zealand for at least 6 months
- You are not proficient with te reo Māori. You are not proficient with te reo Māori. Proficiency will be based on the five options outlined in the 2018 Te Kepunga Survey, from 1 through to 5. Those who identify as being able to speak te reo Māori well (level 4) and very well (level 5) will be excluded from this survey. The participants will answer a pre-survey directly prior to starting the survey to ensure they fit the criteria.

#### How do I agree to participate in this research?

Your expression of interest to be contacted for an interview is not an obligation to partake in an interview. If you would like to take part in this research, please reply to this email with a signed copy of the consent form provided.

Your participation in this research is voluntary (it is your choice) and whether or not you choose to participate will neither advantage nor disadvantage you. You are able to withdraw from the study at any time. If you choose to withdraw from the study, then you will be offered the choice between having any data that is identifiable as belonging to you removed or allowing it to continue to be used. However, once the findings have been produced, removal of your data may not be possible.

#### What will happen in this research?

This project will involve a one-on-one semi structured interview conducted by me, Celia, the researcher. As you may recall, the survey asked questions about your response and experiences as a consumer with the usage of te reo Māori in mainstream English-speaking news media as a communications tool.

In the interview, you will be given the opportunity to expand further into your response and allow the researcher to gain a deeper understanding of your experience.

You are invited to partake in a face-to-face interview at the AUT City Campus, or on a video call if you are unable to meet in person.

The audio of the interview will be recorded for accurate data collection.

The data from this interview will be used to identify patterns and trends in participant's experiences. Your comments will remain anonymous. No names or contact information will be attached to the interview data.

The data collected is only collected for the purpose of this study.

#### What are the discomforts and risks?

Although there is a low chance of discomfort or risks, some questions will ask for information about your personal experiences which could cause emotional discomfort. You do not need to respond to any questions that may make you feel discomfort or embarrassment.

#### How will these discomforts and risks be alleviated?

Participants of this study will have the right not to answer any questions they believe will cause them discomfort. If this is requested, the answer will be recorded as "prefer not to answer".

If there are subject matters that will cause you discomfort and you would like to participate in the research, please disclose an overview of the nature of the question you would like to be avoided, so we can ensure that any questions





that may cause distress will be taken out of the interview process. This will be recorded as "Question not asked due to sensitive nature of subject matter".

**What are the benefits?**

This research will assist me in completing my Master of Communication Studies qualification.

The findings from this research may allow you to gain an understanding of how te reo Māori usage in English-Speaking mainstream news media may have affected your real-life experiences.

The benefit to the participants is that they will be able to reflect on their responses to the use of te reo Māori in news. A summary of findings will be provided to them at the end of the study.

The wider community, in particular news media companies in New Zealand, will have a measure of how non te reo Māori speakers are responding to the use of the Māori language in their broadcasts.

The results will inform New Zealand broadcast news media companies of trends that they need to be aware of in their decision-making process in relation to the implementation of te reo Māori as one of the three official languages of Aotearoa, New Zealand. This will enable them to have the potential to gain the greatest benefits within their platforms, at a time when companies are facing an increasingly competitive market.

The study will show whether the inclusion of te reo Māori in mainstream news media is encouraging the desire to engage in Māori language and cultural courses or other forms of language learning, such as more te reo Māori content consumption, with a view to increase their usage of the Māori language.

The study will add to the New Zealand Government's understanding of the immersion of te reo Māori within New Zealand society in line with the Māori Language Strategy. The results from the study would help the government identify whether aspects of it need reviewing.

The findings also could be beneficial to the Ministry of Broadcast and Media, Ministry of Education, Ministry of Māori Development, Ministry of Culture and Heritage, Māori Language Commission (Te Taura Whiri i Te Reo Māori) and in particular the Broadcasting Commission. One of the Broadcasting Commission's primary functions is to promote Māori Language and Māori culture.

**How will my privacy be protected?**

Your information will be kept confidential. As the interviews will be done face to face or over a video call, participants will be known to me, Celia, the researcher. Your name or any identifying information will not be documented. Interviewees will be referred to as "Participant 1, 2, 3" and so on. The audio recordings will be used to transcribe the interviews accurately, but not be included in any research outputs. No names will be included in the research outputs.

**What are the costs of participating in this research?**

There are no monetary costs for participating in this research. In terms of a participant's time, a realistic indication of time allowance for the interview is one hour.

**What opportunity do I have to consider this invitation?**

This invitation is open for 14 days. If you decide to accept this invitation, please confirm by filling out the consent form and sending it back to this email. At this point, the interview location and time will be arranged. If you choose not to accept this invitation, please notify me over email by copying and pasting the following statement:

"Thank you for the invitation to be part of your research. Unfortunately, I am unable to participate"

No further requests will be sent to you.

**Will I receive feedback on the results of this research?**

You will be provided with a one-to-two-page summary of the research findings once the research is completed. You will also be sent a link to the full published thesis. You will also be able to find the final write up here <https://tuwhera.aut.ac.nz/>.





**What do I do if I have concerns about this research?**

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor,  
*Dr Danielle Mulrennan*, [danni.mulrennan@aut.ac.nz](mailto:danni.mulrennan@aut.ac.nz), +6499219999 Ext.8007.

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTECH,  
[ethics@aut.ac.nz](mailto:ethics@aut.ac.nz), (+649) 921 9999 ext 6038.

**Whom do I contact for further information about this research?**

Please keep this Information Sheet and a copy of the Consent Form for your future reference. You are also able to contact the research team as follows:

***Researcher Contact Details:***


Celia Whitley  
[wxy1368@aut.ac.nz](mailto:wxy1368@aut.ac.nz)

***Project Supervisor Contact Details:***

Dr Danielle Mulrennan  
[danni.mulrennan@aut.ac.nz](mailto:danni.mulrennan@aut.ac.nz)  
+6499219999 Ext.8007.

Approved by the Auckland University of Technology Ethics Committee on 26 October 2022 AUTECH reference number 22/310.

## Appendix 7.6. Consent form



TE WĪNANGA ARONUI  
O TĀMĀKI MAKĀU RAU

### Consent Form

For use when interviews are involved.

**Project title:** *Te reo Māori and the media: How non te reo Māori speakers react to the usage of te reo Māori in English-speaking mainstream news media*

**Project Supervisor:** *Danni Mulrennan*

**Researcher:** *Celia Whitley*

- ☐ I have read and understood the information provided about this research project in the Information Sheet dated 18 09 2022.
- ☐ I have had an opportunity to ask questions and to have them answered.
- ☐ I understand that notes will be taken during the interviews and that they will also be audio-taped and transcribed.
- ☐ I understand that taking part in this study is voluntary (my choice) and that I may withdraw from the study at any time without being disadvantaged in any way.
- ☐ I understand that if I withdraw from the study then I will be offered the choice between having any data that is identifiable as belonging to me removed or allowing it to continue to be used. However, once the findings have been produced, removal of my data may not be possible.
- ☐ I agree to take part in this research.
- ☐ I wish to receive a summary of the research findings (please tick one): Yes ☐ No ☐

Participant's signature: .....

Participant's name: .....

Participant's Contact Details (if appropriate):  
.....  
.....  
.....  
.....

Date:

*Approved by the Auckland University of Technology Ethics Committee on November 24 2022 AUTEK Reference number 22/310*


*Note: The Participant should retain a copy of this form.*

C WHITLEY CONSENT FORMS (1).docx

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This version was last edited in September 2021

## Appendix 7.7. Oral consent protocol



TE WĀNANGA ARONUI  
O TĀMĀKĪ MĀKAU RAU

### Oral Consent Protocol

For use when interviews are being conducted by videoconference.

**Project title:** *Te reo Māori and the media: How non te reo Māori speakers react to the usage of te reo Māori in English-speaking mainstream news media*

**Project Supervisor:** *Danni Mulrennan*

**Researcher:** *Celia Whitley*

*The participant joins the videoconference*

☐ Do you agree to my recording your consent to participate?

*If they agree, then the record function will be activated and they will be asked the following:*

- ☐ Have you read and understood the information provided about this research project in the Information Sheet dated 18 09 2022?
- ☐ Do you have any questions about the research?
- ☐ Do you understand that notes will be taken during the interviews and that the interview will also be audio-recorded and transcribed?
- ☐ Do you understand that taking part in this study is voluntary (your choice) and that you may withdraw from the study at any time without being disadvantaged in any way?
- ☐ Do you understand that if you withdraw from the study then you will be offered the choice between having any data that is identifiable as belonging to you removed or allowing it to continue to be used? However, once the findings have been produced, removal of your data may not be possible.
- ☐ Do you agree to take part in this research?
- ☐ Do you wish to receive a summary of the research findings? (please tick one): Yes ☐ No ☐
- ☐ Do you want me to send you a copy of the audio recording for this consent? Yes ☐ No ☐
- ☐ Please confirm your name and contact details

Participant's name: .....

Participant's Contact Details (if appropriate):  
.....  
.....  
.....

*I will now turn off the recording of the Consent and then will start a separate recording for the interview.*

*Approved by the Auckland University of Technology Ethics Committee on November 24 2022 AUTEC Reference number 22/310*

*Note: The Participant should retain a copy of this form.*

## ADDITIONAL FINDINGS

This section presents additional findings from the research project.

### 8.1. Iwi affiliations

The table below identifies the iwi affiliations of the survey participants who identified as Māori and shared.

Iwi	Participants
Ngā Puhi	3
Ngāti Porou	4
Ngāi Tahu	4
Ngāti Maniapoto	1
Ngāti Kahungunu	2
Te Arawa	1
Ngāti Raukawa	3
Ngāti Ruanui	1
Rangitāne	1
Ngāti Ranginui	1
Ngāti Tūwharetoa	1
Te Whakatōhea	1
Ngāti Pikiao	1
Ngā Ruahine	1
Te Arawa	1
Tūhoe	1
Tainui	1
Waikato Tainui	1

Table 8.1. *Survey participant iwi affiliations*

### 8.2. Comparison of different age demographics

The table below shows media usage by survey participants compared between age demographics.

News Medium	Age Demographics					
	18-25	26-41	42-57	58-67	68-76	77+
Print	21	71	39	11	8	7
Online	95	301	134	39	25	7
Broadcast Television	41	129	82	23	16	7

Broadcast Radio	30	131	66	23	14	7
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Table 8.2. *Media usage split by demographics*

#### 8.2. *Media usage split by demographics (excluding other and prefer not to say)*

The table above highlights that although print was the least used news media, 23.51% of the millennials who responded engage in print. There was an even split in the news media those over 77+ use, which could indicate there is no preference of medium.

Here is the media usage split by age demographic:

Print	
Age Group	Number of Participants
18-25 years	21
26-41 years	71
42-57 years	39
58-67 years	11
68-78 years	8
77+ years	7

Table 8.3. *Print media usage split by age demographic*

Broadcast Television	
Age Group	Number of Participants
18-25 years	41
26-41 years	129
42-57 years	82
58-67 years	23
68-78 years	16
77+ years	7

Table 8.4. *Broadcast television usage split by age demographic*

#### 8.4. *Broadcast television usage split by age demographic*

Broadcast Radio	
Age Group	Number of Participants
18-25 years	30
26-41 years	131
42-57 years	66

58-67 years	23
68-78 years	14
77+ years	7

Table 8.5. *Broadcast radio usage split by age demographic*

### 8.5. Broadcast radio usage split by age demographic

Online (Apps, websites)	
Age Group	Number of Participants
18-25 years	95
26-41 years	301
42-57 years	134
58-67 years	39
68-78 years	25
77+ years	7

Table 8.6. *Online (Apps, websites) usage split by age demographic*

### 8.3. Feelings of annoyance by participants

Annoyance was a commonly felt emotion within the dataset.

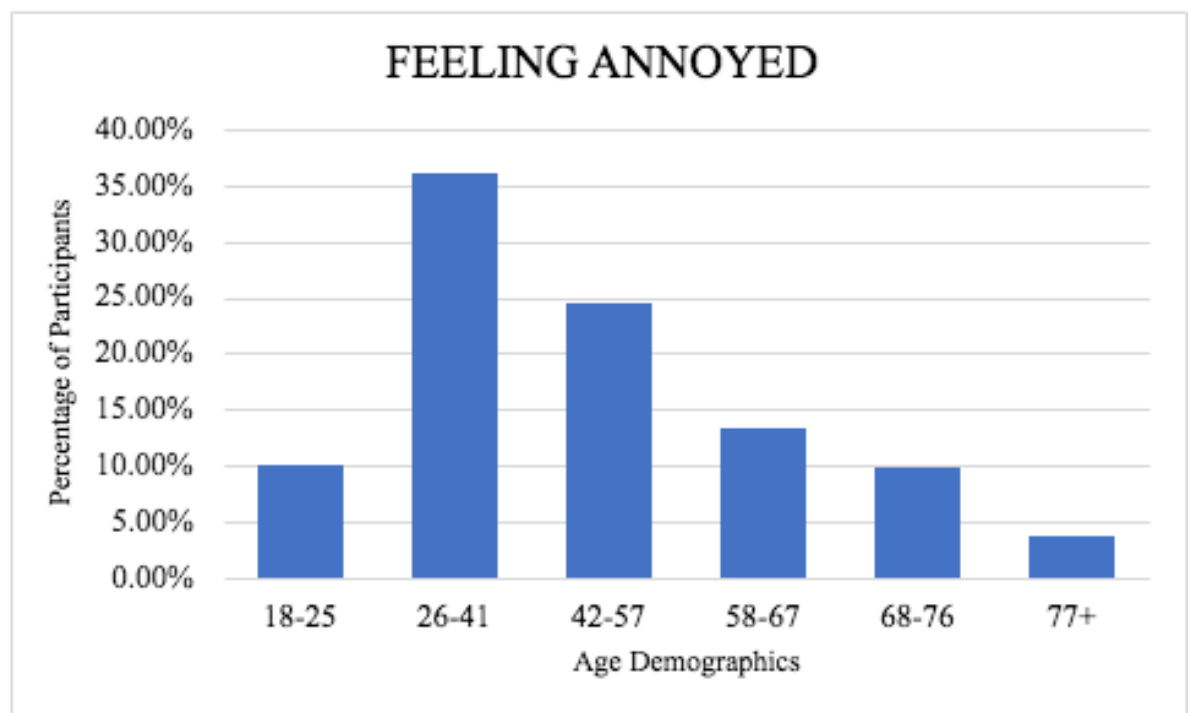


Figure 8.1. *Feelings of annoyance split by age demographic*

The figure above shows those in the 77+ age demographic feel more annoyed by te reo Māori usage in mainstream English-speaking news media compared to the other emotions available.

To identify any emotional difference between gendered responses, the feelings emotions have been split in the table below.

Emotion	Male (368 participants)	Female (217 participants)	Non-Binary (18 participants)
Intrigued	84 (22.83%)	80 (36.87%)	8 (44.44%)
Proud	82 (22.28%)	94 (43.32%)	5 (27.78%)
Excluded	76 (20.65%)	36 (16.59%)	2 (11.11%)
Annoyed	125 (33.97%)	33 (15.21%)	2 (11.11%)
No opinion	68 (18.38%)	20 (9.22%)	1 (5.56%)
Other	52 (14.13%)	31 (14.29%)	0 (0.00%)

Table 8.7. *Seeing te reo Māori in the news has made me feel... split by gender.*

The above table exhibits nearly half the female participants felt pride, and nearly half non-binary respondents reported feeling intrigued. In comparison, only 22.28% of men felt proud and 22.83% intrigued. Men have felt more annoyed at the te reo Māori usage, with over double the number of women and non-binary feeling annoyed. A larger percentage of men had no opinion. This shows that, compared to other genders, men tend to lean towards the more negative emotions, and potentially not wanting to discuss feelings or have an opinion. When split by gender, 33.7% of male participants reported disengaging with media (turning TV off, changing channel or stop reading) when seeing te reo in news. This compares to 17.79% of females, and 27.78% of non-binary.

Thirty-four participants had reported contacting a media company with their opinion on the company's usage of te reo Māori. Eight were in touch with positive feedback, 26

had negative feedback. When split by gender, men had the highest rate of contacting companies.

The table below shows the gender split of the survey participants who had reported contacting a news media company about their usage of te reo Māori.

Contacted	Male (368 participants)	Female (217 participants)	Non-Binary (18 participants)
Positively	2 (0.54%)	4 (1.84%)	2 (11.11%)
Negatively	24 (6.52%)	1 (0.46%)	1 (5.56%)
Total	26	5	3

Table 8.8. *Participants who say they have contacted a media company for te reo Māori*

The above table shows the gender split of participants who have taken the step and contacted media companies in regard to their te reo Māori usage. 6.52% of men said they had contacted a media company with negative feedback about their usage of te reo Māori. In comparison, 0.46% of female participants and 5.56% of non-binary participants had contacted a media company with negative feedback.

#### **8.4. Actions after te reo Māori exposure - full list of survey responses**

The following is a list of survey responses from what participants do after they are exposed to te reo Māori in the news media they consume.

Became disinterested  
 Write to the broadcaster  
 Complain  
 Look for a class, without enrolling  
 Engage with Māori friends or colleagues about content  
 I wouldn't read an article in French because I don't speak French, similar situation  
 Include it in my every-day use for a week, or when talking to friends from abroad.  
 I have done a lot of the above but not because of the te reo in the news.  
 looking for a simple online Te Reo course  
 Online learning  
 Defend the use of te reo Māori to those who object  
 I try to pronounce the words myself.



Wonder what it means and why they can't use the English word so people can understand  
Tuned out for the duration of the phrase/whatever is grammatically dependent on it, and researched whose fault it is and why this has been occurring  
I get upset  
Buy a book  
Been thinking of doing a class  
Researched possible te reo classes  
Wanted to sign up to a class, but couldn't find an appropriate one  
Complain like an old person despite the fact I'm only 30 until my wife tells me to shut up.  
I try to guess the word from context or ignore it and move on.  
Google for a translation  
Skim over Te reo, as an English version is generally immediately before/after it  
Tended to rely more on foreign media  
Skip the Maori part and go to the English.  
Googled the meaning of some phrases  
Keep reading, keep listening  
Attempted to figure out context what it might mean.  
Learn about things such as the correct use of macrons  
No English words mean nothing to most people and if it's not understood the message is lost  
Took Te reo classes decades ago for a couple of years. Forgotten most of it due to lack of use.  
Ignore it and continue reading the rest of the article  
Turned off, stopped reading etc when there was no translation  
Zone out/stop paying attention  
I've only switched channels when it is fully te reo with no subtitles so I can't follow along