



Current and future broadcasting and e-media preferences of Māori youth
Qualitative research report

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1.0 Executive Summary

Te Puni Kōkiri commissioned Research New Zealand to conduct four group discussions with young New Zealand Māori (aged 15-24 years) from the greater Wellington area.

The objectives of this qualitative research were to identify and understand: the Māori language and cultural broadcasting and e-media **content** of interest; and the broadcasting and e-media **devices** young Māori would prefer to receive Māori language and cultural content on – **today and in the future**.

Current use of broadcasting and e-media devices

Of the range of devices young Māori have at their disposal today (including TV, radio, iPods/MP3 players), mobile phones and PCs/laptops are the most highly valued.

- ◆ Mobile phones are highly valued because they facilitate quick and easy access to friends and family, anywhere, anytime.
- ◆ PCs and laptops are highly valued because they satisfy the widest range of communications and e-media requirements (e.g. communications, entertainment, information, transactions).

Māori language and cultural content of current interest

This research found that the level of self-reported proficiency in speaking Māori is a key determinant of engagement with, and interest in, Māori language and culture, including broadcasting and e-media content.

- ◆ Young Māori who report being proficient Māori language speakers are more likely to be interested in Māori culture, and to be actively participating in a variety of Māori cultural activities and customs (e.g. on the marae, kapa haka, Māori sports, watching *Māori TV*).
- ◆ Those who report having limited or no proficiency in the Māori language are more likely to be disinterested in, and disconnected from, Māori culture.

Broadcasting and e-media in the future

When asked to cast their minds 50 years into the future, young Māori imagine significant technological advancements in communications, entertainment, accessing and sharing information, education, and in the way we conduct business transactions (e.g. virtual reality, holograms, telepathy, super encyclopaedias, voice activation and recognition).



While young Māori express excitement about the possibilities associated with future communications and media technology, this is overshadowed by concerns about the potential negative (especially social) impacts.

Concerns that are expressed in relation to the potential impact of broadcasting and e-media on Māori language and culture in the future include:

- ◆ loss of identity and dependency on technology
- ◆ loss of personal contact as technology replaces the face-to-face contact so important to Māori culture
- ◆ loss of privacy and security issues, including the possibility of misinterpretation and inappropriate representation of sacred/tapu material
- ◆ environmental damage.

Future preferences for Māori language and cultural broadcasting and e-media content

In order to maximise interest in Māori language and cultural content, young Māori would like to see more content targeting a range of Māori language proficiency levels, across a wider range of broadcasting and e-media devices. This would include:

- ◆ increasing content exclusively in the Māori language, while making sure it represents different iwi and includes traditional as well as modern Māori language
- ◆ increasing Māori language and cultural content available through mainstream broadcasting channels (e.g. mainstream channels at peak viewing times) and e-media devices (e.g.iPods/MP3 players).

In order to maximise its impact, young Māori also want to ensure that mainstream content presents a more balanced and positive view of Māori, accurately represents the language and culture, and avoids tokenism.

Protecting and promoting the Māori language and culture

Working in tandem with education, young Māori believe that broadcasting and e-media will play a pivotal role in protecting and promoting the Māori language and culture in the future, so long as the potential downsides (particularly negative social impacts) are managed, and technology is not used to replace face-to-face interactions.



The role young Māori see broadcasting and e-media playing in the future is to:

- ◆ increase exposure to Māori language and culture to keep it alive
- ◆ stimulate interest in learning to speak Māori and about tikanga Māori
- ◆ raise the profile of the Māori language and culture and reinforcing its status
- ◆ preserve Māori history, customs and tradition for future generations.



2.0 Introduction

Four group discussions were conducted with young Māori (aged 15-24 years), in order to inform the prioritisation of policies and programmes aimed at protecting and promoting the Māori language and culture in the digital environment.

2.1 Background

The broadcasting and e-media environment is changing rapidly. New technologies now enable content to be created, distributed and consumed in a variety of ways.

Given these changes, it is important that Te Puni Kōkiri has access to information about the best ways to promote the Māori language and culture in the digital environment, to ensure its continued presence now, and into the future.

Against this background, Research New Zealand was commissioned to conduct the following two interrelated research projects, to inform the prioritisation of policies and programmes aimed at protecting and promoting the Māori language and culture in the digital environment:

- ◆ a media use survey, to provide a 'snapshot' of New Zealanders' current use and consumption of broadcasting and e-media content
- ◆ qualitative research, to understand the broadcasting and e-media content and devices preferred by young Māori (aged 15-24 years).

This report presents the findings of the **qualitative research**.

2.2 Research objectives

The specific research objectives of the qualitative research were to identify and understand:

- ◆ Māori language and cultural broadcasting and e-media **content** of interest to young Māori
- ◆ the broadcasting and e-media **devices** young Māori would prefer to receive Māori language and cultural content on – today and in the future.

2.3 Methodology

Four group discussions (each including n=6 participants) were conducted with young New Zealand Māori (aged 15-24 years).

The research focussed on this demographic group because of their strong uptake of e-media devices, and because they will be the parents of the next generation. In order to meet the goals of



the Māori Language Strategy 2003¹, in particular, increasing language use in the home, it is important to know the e-media preferences of this group.

All group participants were recruited from the greater Wellington area (including Porirua and Hutt City)². Recruitment was conducted by PFI (recruitment specialists) using both their panel of respondents and a networking approach.

Group discussions were conducted at Research New Zealand's Wellington premises, between 17 and 25 June 2008.

The duration of each group discussion was approximately 2.5 hours.

2.3.1 Research participants

The key criterion for selecting group participants was **self-reported proficiency in the Māori language**. As such:

- ◆ n=2 group discussions were conducted with young Māori who reported they had **moderate to high levels of proficiency in the Māori language (i.e. fluent)**
- ◆ n=2 group discussions were conducted with young Māori who reported they had **little or no Māori language skills (i.e. non-fluent)**.

Each group included both males and females within the 15-24 year age range.

2.3.2 The research team

This research was a collaborative effort between Research New Zealand and T&T Consulting Ltd.

Research New Zealand researchers, Corrine de Bonnaire (Partner) and Jane Falloon (Research Director) provided qualitative research expertise.

T&T Consulting Director, Teresa Taylor, Ngāti Kahungunu (ki Wairarapa) and Ngāti Raukawa (ki te Tonga), provided a Māori perspective.

To ensure the research provides a culturally appropriate Māori perspective, all members of the research team were fully involved in the fieldwork, analysis, and reporting of the research findings.

¹ Ministry of Māori Development. (2003). *Te Rautaki Reo Māori, The Māori Language Strategy*. Wellington. Te Puni Kōkiri and Te Taura Whiri i Te Reo Māori

² Group discussions were conducted with participants from the Wellington area only, as initial findings from the media use survey did not reveal any regional differences in terms of communications and media use.



3.0 Current use of broadcasting and e-media devices

Understanding current broadcasting and e-media preferences provides insights into what will be valued in the broadcasting and e-media devices of the future. Of the range of devices young Māori have at their disposal today, mobile phones and PCs/laptops are the most highly valued.

3.1 Most frequently used and valued devices

Young Māori have at their disposal a range of broadcasting and e-media devices used variously for: entertainment; communicating and social networking; accessing, sharing and storing information; education; planning and transacting.

Reflecting their perceived value, young people are rarely separated from their mobile devices, and may even carry more than one of each (e.g. two mobile phones appears to be the norm). As well, broadcasting and e-media devices are commonly used concurrently (e.g. using their laptop to access the Internet, while texting and watching TV).

The following broadcasting and e-media devices are the most frequently used, and highly valued by the young Māori we spoke to:

- ◆ PCs and laptops
- ◆ mobile phones
- ◆ iPods/MP3 players
- ◆ TV
- ◆ radio.

Other broadcasting and e-media devices used by some of the young Māori we spoke to include: games consoles (e.g. PlayStations 1, 2 and 3, X-Box, PSPs), storage devices (e.g. USBs, portable hard drives) and PDAs.

If somebody downloads a lot of TV series or movies, you can keep them on there [portable hard drive], and take them to other people's places. (Non-fluent)

Sharing information. Portable hard drives, they aren't expensive. You can plug it into other people's and then you can share it with everyone else. (Non-fluent)

My mate's mate got us Internet on our PSPs. (Fluent)



You can also have a USB. You just plug them in to your TV, or laptop. (Non-fluent)

3.1.1 PCs and laptops

Perceived value

PCs/laptops are highly valued because they satisfy the widest range of communications and media requirements (i.e. entertainment; social networking; accessing, sharing and storing information; education; planning and transacting).

My laptop! Because it holds memories, my studies and music. (Non-fluent)

For music, Internet, documents, communication, cheaper ways of communicating, especially overseas. I have a lot of family overseas. Photos, information, videos, webcam, e-mails, DVDs, entertainment, and because it's probably the most expensive thing I own. That is why I value it the most! (Fluent)

They are valued particularly highly by those who rely on them as a work tool.

I'm a workaholic. So, just being able to do my work. (Fluent)

If I didn't have it, I wouldn't be able to do my work, and basically, I wouldn't get paid. So, yeah, I think that is why I value it the most, because it's the office. That is where I get all my cash and stuff from. (Fluent)

The relative value of PCs versus laptops is based on the trade off between speed, storage capacity and lower cost (for PCs), and portability (for laptops).

I hate laptops, because they are way too slow for me. You can get a laptop that's really fast, but it's like 3 grand more than the PC. I'd rather get a really expensive PC! (Fluent)

How they are being used

Most of the young people we spoke to are using either PCs and/or laptops on a frequent basis at home and/or work or school.

One of their key uses is to access the Internet for the following purposes.

- ◆ Entertainment and relaxation (e.g. games, music, TV and radio broadcast content, movies).

You can download like whole series, before they are brought out in New Zealand. (Non-fluent)

My flatmate, last year, had the whole series of Heroes, and it hadn't come out yet. So you can just sit down and watch the whole marathon. (Non-fluent)

Casino games. Action games. I usually play Scrabble against others. (Non-fluent)



Downloading music from iTunes and music and movies from LimeWire. (Non-fluent)

- ◆ Communicating (e.g. e-mail, MSM, Skype, webcams) and social networking (e.g. Bebo, FaceBook, MySpace).

Branching off from Bebo, there are a whole lot of network sites, like FaceBook. There are so many. (Fluent)

Internet communication. It's a cheaper way of communicating, especially overseas. I have a lot of family overseas. (Fluent)

I use Bebo for pretty much everything. Photos, talking to people, anybody. Music, interviews, stuff that people upload, homemade videos. (Non-fluent)

You can have conversations with people on Skype. You can text people from the Internet. (Non-fluent)

- ◆ Accessing, storing and sharing information (e.g. search engines, Wikipedia, music libraries).

Accessing information, like grades. We get our grades posted on the Internet. You can get your academic history. (Non-fluent)

- ◆ Transacting (e.g. banking, buying and selling).

Banking is huge. I check my bank balance every day. Only on the 'net, because it is made so easy. (Fluent)

- ◆ Education and/or work (e.g. for research, university sites, online encyclopaedias and dictionaries).

University websites and that. You can download whole lectures. (Fluent)

PCs/laptops are also used for: creating and storing documents and photos, planning (e.g. calendars), playing games and watching DVDs.

For music, documents, photos, videos, information, webcams, emails, DVDs. (Fluent)

Being able to do up reports and stuff. Quality professional presentation. (Fluent)

3.1.2 Mobile phones

Reflecting the importance of communications and social interaction amongst 15-24 year olds, mobile phones are used very frequently, and are chosen by some young Māori as their most valuable device.

My cellphone. It has all my contacts, and I can keep in touch with everyone. (Fluent)



My cellphone. My alarm to wake me up. Music to put me to sleep. Something to do when I'm working, and not working, pretty much. (Fluent)

Their effectiveness as a communication device is second to none, because they facilitate quick and easy access to friends and family, anywhere, anytime.

Part of their effectiveness lies in the high penetration of phones among this age group. These young people generally have two or more mobiles (one from each of the two key mobile phone providers).

Work and personal. I have three: 027, 021 and work. (Fluent)

You can text all your mates. If they don't have a computer, they have a phone and you can talk to them. (Non-fluent)

You always know you can contact someone, and they can contact you. You're never far away from anywhere. (Fluent)

The lower cost of texting also allows for frequent use and is more common than voice communications.

Largely, texting, I would say. For people our age, texting more than talking. (Fluent)

Texting... because you can multi-task, and do other things as well. (Non-fluent)

Text. It's cheaper. It's habit, so you get used to it. You can multi-task with it. (Non-fluent)

Secondary uses of mobile phones (i.e. taking/storing photos and videos, access to the Internet, playing music and games, banking), and their use as a point of contact in emergencies adds further to their perceived value.

My cell phone has everything I need. Keeping in touch with people, storing photos. (Non-fluent)

You can communicate with your friends when you are on the run. Also, if you are somewhere where there is an emergency, you've got your cell phone. If you're somewhere, where there's an emergency, you can dial 111 on it. (Fluent)

3.1.3 iPods/MP3 players

Most of the young people we spoke to have an iPod or MP3 player that they use frequently. They are most valued for accessing their music, at home or on the move. iPods/MP3s are also valued as 'boredom busters' (e.g. when travelling on public transport).

Music is the most important thing. I couldn't live without my music. (Non-fluent)

When you have nothing else to do, it's something to do. It keeps me motivated. (Fluent)



When you are by yourself, it looks like you're doing something. (Fluent)

Some iPods can hold like 10,000 songs. So, take your pick. Also, I hook it up and play it at people's parties if they need music. (Fluent)

Other uses for iPods and MP3 players include: listening to podcasts, storing and sharing photos, playing games, educational purposes (e.g. learning a language), and transporting data (e.g. instead of taking a laptop).

You can buy whole lessons, like learning Spanish. It just takes a certain amount of gigabytes. (Non-fluent)

I use mine as a USB, I carry my assignments on it if I don't want to take my laptop to Uni. I go to Uni and print it off. It's easy transport. (Non-fluent)

You can put documents on iPods in text format. (Non-fluent)

Those who have iPods/MP3 players with audiovisual capabilities may also use them to watch movies.

I only have a little one that can't do anything but listen to music. Depends on what kind of iPod you have got. (Fluent)

My iPod Touch can store my music, and contacts. It's a cellphone and an MP3. It does all sorts of things. Video movies, storing photos, and all that sort of thing. (Non-fluent)

3.1.4 TV

Perceived value

Interest in watching TV was evenly spread over a continuum ranging from *hardly ever watch TV to watch it a lot*.

Television is principally valued for entertainment and relaxation purposes. Broadcasting content from the entertainment genre of particular interest to young Māori includes: sitcoms/soaps (e.g. *Shortland Street*, *Outrageous Fortune*, *Lost*), reality TV (e.g. *Survivor*, *The Amazing Race*), movies, crime shows, action and adventure, cartoons (e.g. *The Simpsons*, *The Family Guy*), music (e.g. *MTV*) and sports.

Home and Away, Shortland Street, Desperate Housewives, the list goes on. (Fluent)

Movies and sports, and some programmes on TV, action things. (Fluent)

Movies and sports channel, and comedies. (Fluent)

Anything after 5.30! (Fluent)



Broadcasting content may also be highly valued as a source of information. Information content of interest includes: news and weather (e.g. *TV3* and *Prime*), current affairs (e.g. *60 Minutes*, *Close Up*) and documentaries.

I love documentaries. I watch them all the time. (Fluent)

The TV may also be used to play games (using consoles), to view photos, and to watch videos/DVDs. TVs are valued for these purposes because of their bigger screens and better sound quality, compared with other devices (e.g. laptops).

Portable data show. It links up to your portable laptop, and you plug it into the big screen. So, you can hook it up to your TV when you've got mates over watching rugby, or something, in the weekend. Then, boom! Or, even if you're on a computer programme, playing a PlayStation game, it's huge! (Fluent)

TV may also be valued as a social conduit, with family and/or friends congregating around it for mutual viewing, be used as company when alone, or as a means of filling in space.

TV. It's easy to display. Everyone can see it. We're all gathered together. (Non-fluent)

I put it on when I work. It sort of helps me get into the mode of working. I'm used to that background noise. (Fluent)

It's a good time to spend time with your flatmates. Like we all sit down and eat in front of it, like it's there in the lounge. (Non-fluent)

It's not that we do it all the time, it's just when we are at home, there's always the TV on. It's something that's never not on. (Non-fluent)

How TV broadcasting content is accessed

TV broadcasting is mostly watched on TV sets. Watching TV broadcasts on PCs/laptops and other small portable devices (e.g. PSPs, mobile phones) appears to be relatively uncommon amongst this group at present.

*I don't really use the laptop, or get TV over the phone, except to get quick updates, or if I've missed something, like *Shortland Street*, I can download episodes. (Fluent)*

Programmes may be **actively** selected and watched, either at the time of broadcasting, or some other time (e.g. by accessing content through the Internet, or recording it).

I pick and choose what I watch. (Non-fluent)

*You miss *Shortland Street*, so you can catch up through the Internet. TV on demand. (Non-fluent)*

You can download whole episodes before they're on TV. (Fluent)



I download programmes if I miss them on TV. (Non-fluent)

Alternatively, TV watching may be more **passive**. For example, tuning in to and out from the TV if it is on in the background (for noise and company), and/or selecting programmes by channel surfing.

I don't sit down with the TV Guide, but if the TV's on, and I see something, it's like, "Yeah, I'm gonna watch this." (Fluent)

I just turn it on and watch anything. Depends what's on. I channel surf. (Non-fluent)

3.1.5 Radio

Perceived value

Most of the young people we spoke to rarely listen to the radio. If they do listen, it is to source information (e.g. news, weather, sports cancellations, community information).

Actually, radio. You forget about radio these days. I use it for information. (Fluent)

Like for sports cancellations. Stuff like that. Notices. (Fluent)

Young people who listen to the radio often, principally use it for entertainment/relaxation purposes, or as 'wallpaper' (i.e. background noise). The content of greatest interest to this audience is music.

I just use the radio to break the silence. (Fluent)

When I'm cooking dinner, and in the kitchen by myself, I turn the radio on. (Non-fluent)

How radio broadcasting content is accessed

For the most part, radio is listened to at the time of broadcast through a radio set. Those who listen to the radio frequently are more likely to do so in their cars and/or while working.

At work with my earphones. Just listening to sounds if I've got a busy day. That means, "Please don't talk to me today." It's my sign. (Fluent)

In the car. I always have the radio on when I'm driving. (Non-fluent)

Other devices used to access radio include: TVs, PCs/laptops, MP3 players and mobile phones.



4.0 Māori language and cultural content of current interest

This research found that the level of self-reported proficiency in speaking the Māori language is a key determinant of engagement with, and interest in, Māori language and culture, including Māori language and culture broadcasting and e-media content.

4.1 General exposure to Māori language and cultural content

Young Māori who report being proficient Māori language speakers are more likely to be interested in Māori culture, and to be actively participating in a variety of Māori cultural activities. Conversely, those who report having limited or no proficiency in the Māori language are more likely to be disinterested in, and disconnected from, Māori culture.

Once you understand the language, you appreciate more the things that are specific Māori things, like kapa haka or the meanings of Patu. Without it, you don't know what you are singing about. We don't understand any of that. (Non-fluent)

Te Reo. Without that you are half a person. It makes you who you are. I feel really strong, because I have good reo. That is my backbone. I am really lucky to have it, compared to 75% of the Māori population. (Fluent)

This relationship between proficiency in the Māori language and interest and participation in Māori cultural activities was also found in the *2006 Survey of the Health of the Māori Language* (Research New Zealand, 2007). This survey found that of young Māori aged 15-24 years, 25% identified their level of proficiency in speaking Māori as 'fairly well' or 'very well', and 75% as 'not very well' or 'none'.

4.1.1 Fluent speakers

The fluent speakers in this research demonstrated a higher level of knowledge and appreciation of tikanga Māori. They are exposed to and make opportunities to speak the Māori language and participate confidently in a myriad of Māori cultural activities, including the following.

- ◆ With whānau.

Seeing your whakapapa within their environment.

Whānau, for everything!

- ◆ Through education (e.g. Māori language night classes, kura kaupapa) and/or work.



At our school, our Microsoft program changed everything to Māori. So, our Word is in Māori. Everything is in Māori. Like, all our computers talk in Māori.

Māori schools for education, Kohanga.

Career choice. Cultural activity through my work. I am at my job, because I wanted to implement my culture into my lifestyle.

- ◆ On the marae.

On the marae. Talking to old people about issues.

Everyday activities. Seeing what the men do.

The marae, speaking with people.

- ◆ Through traditional Māori cultural activities and events (including kapa haka, mōteatea, mau rākau, waka ama, taiaha, Māori hākinakina, toi, raranga, waiata, Pā wars, Manu Kōrero, hākari/kai/hāngi).

Pā wars, different iwi from all over New Zealand and you go to this Pā, and you do all these Māori things, like cook hāngi, do taiaha, and just survive. Like a camp on a Pā.

Māori art. My grandad was a carver.

- ◆ Playing in, and watching, Māori sports teams.

Playing in a netball team who are all Māori. Māori sports.

- ◆ Through political activities (exposure to the Māori Party and hīkoi).

Listening to Parliament. Māori politicians.

Given their positive experience of Māori culture, fluent speakers are also more likely to proudly identify as Māori.

Being a Māori is being yourself. Your presence, not trying to be whakamā. Having a real strong presence about who you are, and don't try to inflict it on anyone else.

4.1.2 Non-fluent speakers

In sharp contrast, those young people who participated in this research who reported little or no proficiency in speaking Māori, demonstrated little knowledge, or appreciation of tikanga Māori.

I feel we are in the lower knowledge group because we don't speak much Māori. I know kia ora and a couple of words, but that's as far as it goes.



If I could speak the language, I would be confident to say I am Māori.

Compared with the fluent Māori language speakers, these young people have little exposure to the Māori language or Māori cultural activities. The minimal contact they have, if any, is through family (e.g. family gatherings, “*Hanging out with Nana*”).

Their limited exposure to, and limited appreciation of Māori culture, manifests as a lack of confidence in participating in the Māori world, particularly when around those who are competent Māori language speakers. In practical terms, this also means they shy away from Māori cultural activities and situations (e.g. one group participant indicated he and other Māori at school were more comfortable participating in the Polynesian club, than in kapa haka).

Some Māori think they are better than others, for the fact that they can speak the language.

I used to enjoy Māori things at primary school. When you get older it gets worse and worse. It is embarrassing to do kapa haka, as it's thought of in a negative way.

It wasn't cool to be Māori at college. It was cooler to go to Poly' club.

They may also be unclear about whether or not some of their interests and the activities and events they are involved in are relevant to Māori culture.

Diving and fishing, we do that a lot. Is that a Māori thing?

My boyfriend is really into his Māori. When he invites friends around, it's all this Māori stuff. But when I do, it's just having friends around.

The Māori cultural activities and events the non-fluent speakers are most likely to enjoy, and positively relate to, are those that are held in esteem by mainstream New Zealand (e.g. the haka, Māori sports heroes, successful Māori entertainers).

The haka is something that New Zealand has to be a part of. It is internationally known. It makes me feel proud to be a Māori.

There is a certain honour being able to play with the New Zealand Māori. Not everyone can do it, because they are not Māori.

The non-fluent speakers in this research are acutely aware of negative Māori stereotypes (e.g. crime and violence), which make them feel uncomfortable, even ashamed, to be identified as Māori.

In general, people think in a negative way. People think about Māori as being unemployed, crime, tagging. How do we get out of that?

People always come up to me and say, “Is your dad in the Mongrel Mob?” It's really embarrassing and hurtful.



At the moment, I only tell people I'm Māori if they ask me.

Those who are not fluent speakers, believe that learning to speak Māori will open the door to a better understanding of their culture, and themselves, as Māori.

You would feel more better as a person, knowing who you are and where you are from. You would be so much more proud, and wanting to go out there and actually say to people, "This is where I am from, this is my iwi".

If I could speak the language, I would be confident to say I am Māori.

4.2 Interest in Māori broadcasting and e-media content

As well as being a key determinant of interest in the Māori language and culture, proficiency in speaking Māori also determines interest in accessing Māori broadcasting and e-media content.

4.2.1 Fluent speakers

Young Māori who are fluent speakers actively access Māori language and culture broadcasting and e-media content across a number of media devices.

Fluent speakers are accessing broadcasting content from *Māori TV* and *Te Reo* (e.g. *Code*, *Hōmai Te Pakipaki*), as well as that broadcast on *TVNZ* and *TV3* (e.g. *Pūkana*, *Waka Huia*, *Marae*).

Some also listen to iwi radio, especially when visiting home.

I only listen to radio when I'm back home, 'cause I like to listen to only Māori stations. Good for the notices, and things like when there is a hui on.

That's my home radio station. A lot of home music.

Up in Kaitaia, there is this Tai FM. They give away caps.

Atiawa FM. It's got heaps of gangsta music!

Not really here, but at home, where I'm from, yep. Auckland radio station.

iPods/MP3 players are used to listen to music by Māori. Some also use these devices to listen to and learn waiata and kapa haka.

I also use it to learn kapa haka tunes.

I use it a lot for learning waiata. I have to learn karakia and mōteatea and stuff, so I use it for that.



I've got Māori songs on it. Songs in Māori, songs by Māori, songs sung by Māori.

The Internet is used to catch up on TV and radio content that has been missed. It may also be used to access and listen to iwi radio stations. This is particularly valued when overseas.

What's really cool about listening to the radio through the 'net is that you can dial up from anywhere in the world, and you can be listening to all our music from home. Like, it's a buzz to be overseas and just be at work and listening to Māori sounds.

I check [the Māori TV website] if I miss a cool programme on Māori TV, or if someone I know was on... Then you can go back on the 'net and watch it.

Other uses of the Internet include accessing Māori dictionaries (e.g. *Learning Media*), university and iwi sites (e.g. for Māori scholarship information, Māori department information, whakapapa).

Iwi sites. Wānanga sites. There are iwi sites, and they have your whakapapa and stuff.

There is one game on the Otago University site. It's got characters and stuff.

Fluent speakers are also generating their own content in Māori language. This includes texting, talking on the phone, and developing content when on social networking sites (e.g. Bebo, FaceBook).

If I want to take time off work, I text my boss in Māori, and he seems to respond better.

I use abbreviated Māori if the person I am texting is fluent. So, if they are not, I do it right out. Heaps of my mates don't put the double vowel, but I do, especially if they are not fluent.

4.2.2 Non-fluent speakers

Young Māori who are not fluent speakers are not actively accessing Māori language and culture broadcasting and e-media content.

They watch little, if anything, on *Māori TV*. In fact, some say they are not even interested in tuning it in. They imagine the content is of no interest, and is inaccessible to them, as it is entirely in Māori (with or without subtitles).

I don't speak very much Māori, and the thought of turning on Māori TV would be like the same as turning on a channel in Mandarin. I think I wouldn't understand anything, so there is no point watching it.

I wouldn't even put Māori TV on, because I have such a low level of Māori language. I didn't even know that it isn't even all in Māori.

I can't understand it – so I just flick it. Subtitles are just too much.



If this group is exposed to any Māori language and cultural content, it is likely to be by chance, when channel surfing, and is most likely to be on *TVNZ* or *TV3*, as opposed to *Māori TV*.

The only TV programme of interest identified by non-fluent speakers as having any Māori content is *Shortland Street*. However, the portrayal of the Māori characters is considered to be tokenistic, and to reinforce negative stereotypes about Māori (e.g. violence).

Shortland Street is on the right track, but they have done it in a cheesy way. It feels like tokenism. It doesn't feel natural.

Shortland Street has got a bit of Māori. Token. I think they are trying to tick the boxes.

Those who are not fluent Māori language speakers are also less likely to tune into iwi radio stations, or to access Māori content over the Internet.

While they are likely to be listening to music by Māori artists, non-fluent speakers do not consciously identify this as Māori cultural content.

I wouldn't think of it as Māori. In mainstream, it's not shown up as Māori, it's New Zealand music.

They play it on mainstream radio, because they are popular. I think it is because they lump it in with New Zealand music, as opposed to being put out in Māori.



5.0 Broadcasting and e-media in the future

Young Māori imagine significant technological advancements in the future. However, their excitement about these developments is tempered by concerns about the potential downsides, particularly the potential negative social repercussions.

5.1 Future broadcasting and e-media devices

When asked to cast their minds 50 years into the future, young Māori imagine significant technological advancements in communications, entertainment, accessing and sharing information, education, and in the way we conduct business transactions.

They also imagine the broadcasting and e-media devices they use today (i.e. TV, radio, iPods/MP3 players, mobile phones and computers) will be more efficient (including using less energy), and more intelligent, intuitive and interactive (e.g. touch screens, wireless and hands-free devices, collapsible/transportable screens).

Solar everything. Like, solar phones, solar cars. An office in a suitcase. (Fluent)

I don't know how it works, but wireless phone charges, so you walk into a room and it starts charging your phone. (Non-fluent)

The person will know that you are on silent, or in a meeting. (Non-fluent)

5.1.1 Communications and social networking

Advances in communications for social networking and bringing people together are imagined to include the use of telepathy, virtual reality and holograms.

You can think about texting someone and it will just do it for you. It would just turn up in their head. (Non-fluent)

Having holograms for people who can't attend meetings. (Fluent)

Virtual partner. Virtual friend. (Non-fluent)

Some think that communications devices will become less important, because teleporting will allow family and friends to get together quickly and easily.

Instead of using a plane you could just step into it, and go wherever you want to go. (Non-fluent)



5.1.2 Entertainment

Virtual reality and holograms are also imagined to play a significant role in entertainment (e.g. gaming).

Gaming where you will be inside the game yourself probably. Like having a parallel life. You are a movie star instead of having to train a million hours a week. You can stand up and be 6'7". (Non-fluent)

Some imagine that technology implants would be used in the future to access entertainment and information.

Like having a radio in your ear constantly, so it would bring to you the latest news or music. Downloaded in your ear and you have an image in front of you, so you can watch TV, as well as walk around. That would be cool. (Fluent)

5.1.3 Information

Ideas about smarter tools to assist with information searching include universal archives, super encyclopaedias and more effective search engines.

I was thinking like some kind of universal archive thing, some kind of super encyclopaedia. You would get information when you need it. Bigger, better, faster. (Fluent)

Smarter searching things. You could just say to the computer could you find information on such and such for this year, for this book, and it will be there. (Fluent)

Also imagined were technological advancements that would facilitate easier transfer of digital information, even from a distance.

Something you could carry around and download or transfer music but you're 20 million kilometres away. Like if your iPod is full or something – being allowed to steal songs back and forth without having to be there. (Non-fluent)

5.1.4 Education

Telepathy and virtual reality are imagined to have the greatest impact on education in the future (e.g. virtual teachers and classrooms).

It could be like a telepathy thing. Like a lecturer would sit there and you pay to subscribe to his thoughts, and he will think about one particular subject. (Non-fluent)

Virtual reality would be good for a game, but it could also teach you how to drive. Drive a manual, drive up hill, passing, parking. (Fluent)



Closer to today's technology, young Māori also imagine greater access to quality audiovisual connections for education and special events.

Like if we have teleconference facilities in our marae, we could teleconference with other marae. Something funky like that. (Fluent)

5.1.5 Business transactions

Instead of using plastic cards and cash, some young Māori imagine voice activation and recognition will facilitate business transactions.

You'll be able to go shopping and your Eftpos, or credit cards will be implant chips. If you walk out of the shop with all your groceries it will scan your hand. (Non-fluent)

Clapping for things. Voice activated and stuff – like, "Open Sesame". (Non-fluent)

5.2 Benefits and downsides

Young Māori see potential benefits in future broadcasting and e-media advances, as long as the downsides (in particular the social impacts) are carefully managed.

5.2.1 Benefits

The most obvious benefits are believed to be economic, largely as a result of the greater speed and efficiency that is associated with technological developments.

You would be looking at decreases of costs of production. Technology is going to keep making business faster, stronger and cheaper... It would definitely lead to a market of absolute efficiency. (Fluent)

Convenience. Don't have to do too much. It takes the elbow grease off things. (Non-fluent)

Everything will be so much easier and less stressful, because you don't have to do much, just think it. (Fluent)

However, it is not so much the economic benefits that excite young Māori. The benefits that excite Māori youth most are the enhancements to communications and social networking (i.e. making it even more like being there), even more exciting entertainment options (e.g. virtual reality games), and having greater access to education and information (e.g. digital learning tools).

You wouldn't miss out on things so much. You could just beam in and be there, be involved in anything, anytime. (Fluent)

No waiting on video feeds. It would be actually like having a conversation like this, but two people are in Africa, and one is in New York. (Non-fluent)



A lot more selection, so that if you listen to a certain type of music, you can go to a channel which has all that type of music, rather than having to sit through all the crappy songs. Self-selection. TV will get like that too. (Non-fluent)

5.2.2 Downsides

While young Māori express excitement about the possibilities they associate with future broadcasting and e-media developments, this is overshadowed by concerns about potential negative (especially social) impacts.

These concerns are amplified when considering the potential impact of communications and media on Māori language and culture in the future.

In fact, without checks and balances in place, young Māori feel they may have more to lose than gain from developments in this area.

Loss of identity and dependency on technology

The young Māori we spoke to express fears that technology will take over and control them, rather than vice versa, and as a consequence, they will lose the very essence of what makes them human.

It's like we sort of become a slave to it. Technology will take over. We would be like robots with no identity or anything. Just go to work, come back, sleep that kind of thing. (Non-fluent)

Loss of identities. Lose touch with our animal instinct. Won't know how to socialise. Become reliant on it – dictating your life. (Fluent)

In a similar vein, young Māori fear: becoming too reliant on technology (forgetting, or never learning how to do things for themselves); becoming overweight and lazy; becoming vulnerable to technological failure.

Everything will be so instant. Everyone will be more lazy, more fatter. I think the problem now will look like a blemish, compared with what it will be like in 50 years. (Fluent)

So, you don't have to hold things. We won't have to do anything, only commanding. (Non-fluent)

They may even imagine a future in which they become redundant (i.e. technology will put them out of a job).

Loss of jobs. (Fluent)

Less jobs. (Non-fluent)



Loss of personal contact

The greatest concern expressed by Māori youth is that technology will replace the face-to-face (kanohi ki te kanohi) contact so important to Māori culture, resulting in loss of social skills and adversely affecting relationships.

People will stick to themselves because there is no need to actually talk to people... You are taking the emotion out of the connection. Depersonalised. Good for business and economics, but not good for people. (Fluent)

We wouldn't know how to have a conversation without holding up a something or other. (Non-fluent)

It's OK on a video, but you don't get shivers up your spine. You don't get grabbed by the view as much as if you watch it live. (Fluent)

Privacy and security issues

Loss of privacy and security issues are also a concern.

You might not want to talk to someone, but they just jump into your head. I think the world would have no privacy. (Non-fluent)

There won't be many restrictions about what you can't share. So there won't be much privacy. (Fluent)

Big brother is watching you – 1984. (Fluent)

Information is getting way too accessible. Like Bebo, people know all about you. They can go onto your site, and find out stuff. (Non-fluent)

Some young Māori express specific concerns about the security of sacred or tapu information (e.g. information passed down through kaumātua), if it is saved digitally. These include concerns that people may gain access to, and misinterpret or misrepresent this content.

I reckon they might have a fear that someone else might access that information. The fear is that someone else will cut in and tamper with it. You might get a journalist or someone coming in and changing it around. Tampering with history and traditions. Personally, I like to keep my iwi things with my own iwi, because it protects it and preserves the traditional way. (Fluent)

Too much sharing, not necessarily with your own, but with people outside of the iwi, waters it down. (Fluent)

In addition, some young Māori believe that it is inappropriate to record, save or share certain events (e.g. tangi).



It's OK to use technology to share weddings, birthdays, christenings, meetings and community forums. We wouldn't use it for more tapu sorts of things, like unveilings. (Fluent)

While young Māori themselves express some trust-related issues in relation to (future) technology, these are believed to be even greater for the older generations, and for some rural Māori communities.

My family won't have anything to do with technology. Only a few of us are technology literate. All the rest won't have a bar of it, because they live in the bush, in the country. It's not relevant, and they won't want to learn. They don't need money. They don't need technology. They can survive. (Fluent)

Environmental damage

As well as associating technological developments with negative impacts on the global environment (e.g. global warming, increased waste), some young Māori expressed concerns about the potentially negative impacts on their tribal lands.

The cons for me would be like putting a big satellite, or something like that, on our land. That is more of a concern for me about technology. (Fluent)



6.0 Future preferences for Māori language and cultural broadcasting and e-media content

In order to maximise interest in Māori language and cultural content, young Māori would like to see more content targeting a range of Māori language proficiency levels and across a wider range of broadcasting and e-media devices.

6.1 Content targeting different Māori language proficiency levels

The research found that, in order to maximise interest in Māori language and cultural content, it will be important to develop content to appeal to different levels of proficiency in the Māori language.

Mainstream. I reckon programmes with easy Māori. Not really hard. Because heaps of programmes, they are all fluent Māori, which is fine for some of us, but for others it is like, "I got that one word, but the rest I missed." Basic common words and phrases. (Fluent)

6.1.1 Targeting fluent speakers

Fluent speakers regard the retention of content exclusively in the Māori language (over *Māori TV*, the *Te Reo* channels) as vital. These channels are valued as they keep the Māori language alive and preserve its status.

We don't want to lose what we've already got. We need to keep the special Māori channels as well. (Fluent)

They also envisage increasing amounts of Māori language content available across different media platforms (e.g. the Internet and through a range of devices). Given the current importance of the mobile phone, and in particular texting, they imagine predictive texting in the Māori language.

I think cellphones should have predictive texting in Māori. (Fluent)

In regard to Māori language content, young Māori are keen to ensure that all iwi 'dialects' are fairly represented in both broadcasting and e-media in the future. In this regard, enthusiasm was expressed for the development of a Māori dictionary to accurately reflect iwi differences.

When I see people learning reo through these new technological things, it is not the same reo. It is like this new reo. It is very rigid. It doesn't have any depth, or wairua to it. We are starting to make it very generic. Our iwi is getting lost. (Fluent)



One thing that needs to happen is that all different dialects have to be shown to everyone. (Fluent)

Those digital dictionaries. Interactive dictionaries, so you can go on and add words in your dialect, so you can see all the different ways it is said. (Fluent)

Similar concern was also expressed that care is taken to ensure traditional Māori language is not subsumed by modern Māori language.

We will lose the old reo as well, because this whole new one would be coming in, and all our kaumātua and kuia will be gone. (Fluent)

6.1.2 Targeting non-fluent speakers

To engage the interest of non-fluent Māori language speakers, as well as providing more content of interest to fluent speakers, young Māori (fluent and non-fluent alike) would also like to see more Māori language and cultural content available through mainstream broadcasting channels and e-media devices.

Why can't it just be a normal thing on mainstream TV? If it's an official language, then it should be within the mainstream mediums of communication. (Non-fluent)

How we can we integrate Māori to be 50/50 in society – when we only get 10% of the budget. (Fluent)

Young Māori would also like to see more Māori content on mainstream TV channels at peak viewing times (i.e. not just hidden on *Māori TV* channels, or at odd times), and content accessible through the Internet and on popular media devices (e.g. iPod/MP3 players).

Putting Māori TV into mainstream would stop people missing out. Having it on Māori TV is taking it out of mainstream society. (Fluent)

The time of the Māori programmes. I'm not home to watch that. Put it on at 5.30, or something, when people do get home. Who is going to be home when they've got a job? (Fluent)

In order to make mainstream broadcast content accessible to those with limited Māori language skills, young Māori imagine this content would include well-known Māori words and phrases.

It should have simple, well known words and phrases, to help people learn more about the language, but not frighten them off. (Non-fluent)

Some also think there would be value in portraying Pākehā, as well as Māori, speaking Māori, as this would encourage common usage.

On mainstream TV, is there ever anyone who actually speaks Māori? (Fluent)



Have someone who is not Māori get out there and speak Māori. Show them that anyone can do it. Show how easy it is. (Fluent)

If we have something that is Māori on there, everyone thinks like, this is hard, I can't learn that. But, if there was someone who is not Māori, they will be like, if he learned it, so I will be able to. (Fluent)

The content young Māori would like to see developed for mainstream TV and for access through popular e-media devices is similar to what they are currently accessing, but with the addition of Māori language and culture. This includes the following genres.

- ◆ Entertainment programmes – sitcoms/soaps, reality TV, movies, crime shows, action and adventure, cartoons.

Drama in Māori. It would be cool if we could have programmes like Shortland St. (Fluent)

More stuff in Māori, heaps of movies, all that sort of stuff. (Non-fluent)

- ◆ Information programmes – news and current affairs, community/cultural events and activities.

I really enjoy kapa haka competitions. It would be nice to have stuff like that readily available on TV. (Fluent)

- ◆ Documentaries – including historical material and cultural practices (e.g. traditional medicine).

How to survive in the bush – like what you could eat. (Fluent)

History stuff. Like how they used to live and things like that. (Non-fluent)

I like watching heaps of documentaries, both international and national stuff. (Fluent)

- ◆ Music – by Māori artists.

The obvious one is music. Like Māori music, or musicians. Not necessarily traditional, but contemporary. (Fluent)

- ◆ Educational material – including interactive Māori language courses and Māori dictionaries to enable dialectic variations to be taught/learned.

I think better reo programmes for people learning. More resources in that sense. (Fluent)

- ◆ Sports – Māori sports and commentary.

- ◆ Games – action/adventure, fantasy.



6.2 Maximising the impact of mainstream content

The young Māori we spoke to believe it will be important for future mainstream broadcasting and e-media content to include a more balanced and positive view of Māori generally.

Put things in mainstream to be proud of. Put things on TV to be proud of. Put things on the Internet to be proud of. Make broadcasts. (Non-fluent)

I think that most of our youth are looking at the Pākehā channels. These are the ones that do all that culturally inappropriate stuff. Oh Māori are in jail. These kids are not going to turn onto Māori TV, so they miss out on the positive stuff. (Fluent)

Pride stuff is hidden away on Māori TV. It should be to show everybody the good sides to being Māori, rather than just being on the 6 o'clock news top story. (Fluent)

They also express concerns that future representation of Māori (people and culture) should not be tokenistic, and that the language and culture needs to be represented appropriately, within the boundaries of tikanga.

I was really disturbed by some of the kids' programmes. It's just all 'western' ones that are translated. They might have Māori phrases and that, but is it culturally appropriate? (Fluent)

It's a put down when people mock the haka. Like those American boys in the football team who were tutored by a Chinese person. They just did it without asking for permission. It was really disgraceful. (Fluent)

A Māori language week is ridiculous. There are 51 other weeks in the year. NZ Music gets an entire month. We only get a week to promote Māori language. It should be Māori language – start talking. (Non-fluent)



7.0 Protecting and promoting the Māori language and culture

Working in tandem with education, young Māori believe that broadcasting and e-media will be pivotal to protecting and promoting the Māori language and culture in the future.

Young Māori believe that broadcasting and e-media will play an important role in protecting and promoting the Māori language and culture in the future, so long as the potential downsides (e.g. potential social impacts, security issues) are managed, and technology is not used to replace face-to-face interactions.

Use technology to our advantage. Not just to replace things. (Fluent)

All this stuff could just be the technology that is used to fall back on if what normally happens isn't able to happen. For instance, if someone is in a different country and there is a tangi, or hui happening, and they want to be a part of it, they can. (Fluent)

Young Māori believe broadcasting and e-media has the potential to play an increasingly important role in terms of:

- ◆ increasing exposure to Māori language and culture to keep it alive
- ◆ stimulating interest in learning to speak Māori and about tikanga Māori
- ◆ raising the profile of the Māori language and culture and reinforcing its status
- ◆ preserving Māori history, customs and tradition for future generations.

Get it out there. It's the key. It's to be proud of. (Fluent)

My ideal world is that everyone can hold a conversation in Te Reo Māori. (Fluent)

While enthusiastic about the potential benefits of future broadcasting and e-media, young Māori appreciate this alone will not be enough to protect and promote the Māori language and culture.

Encouraging greater numbers of New Zealanders, particularly Māori, to learn the Māori language is regarded as the key to fulfilling this objective. Māori language proficiency is regarded as the gateway to accessing and valuing the Māori culture.

Mainstream would have a better understanding. If they knew the language and what Māori were, maybe they would think differently. (Non-fluent)

It will be great for the mainstream. For people's pride in being from New Zealand. (Fluent)



Being able to speak and understand it, that would be tied up with acceptance. (Non-fluent)

Reflecting the importance placed on Māori language proficiency, both fluent and non-fluent speakers, believe that Māori language should be a core part of the education curriculum, starting from early childhood.

Why isn't it in the curriculum in New Zealand? Mainstreaming it. Start with the littlies. (Non-fluent)

If we were all forced from primary to learn it. We would think about it so much more, and in a more positive way, because we would understand more. We would know why this is the way it is. Why this is tapu. Why you shouldn't do this. Why you should do a karakia. (Non-fluent)

I reckon the biggest thing for Te Reo is the education system. I think it should start back at school. If you get it there, you have got it everywhere. (Fluent)

In order to have the greatest reach and to benefit those who are no longer in the education system, young Māori would also like to see Māori language courses, ideally using both face-to-face and digital technology, widely available and free of charge.

I think everyone should be included. But, I think it's because Māori haven't been given that choice. They really need to be pushed into it. I think it's making it free. You shouldn't have to pay for it if you are Māori. (Fluent)

I believe you should learn Te Reo from your area or your kaumātua. It should be at the marae. This is ideal, but we don't live in an ideal world. Learning at distance where you can see one another is the next best thing. I think a lot of people would be open to this way of learning. (Fluent)

Given the likelihood that opportunities to learn may be limited, some young Māori feel strongly that Māori should be offered this opportunity first.

Heaps of my mates who are Māori are really jealous of anyone who isn't Māori and learns Te Reo, because they haven't had the chance. (Fluent)

I think our first initiative should be focused on Māori first, but not excluding Pākehā, because I know we need those people. (Fluent)



Appendix A Discussion guide

INTERVIEW GUIDE |

Te Puni Kōkiri – Young Māori audience preferences # 3804

Part A - Introduction

- ◆ Introductions and explain Research New Zealand's role in the research (i.e. conducting research to explore preferences for media content and technologies today in the future).
- ◆ Researcher introductions.
- ◆ Explain how they were selected to participate (i.e. PFI/networking).
- ◆ Explain how the discussion will be run and the length (about 2.5 hours).
- ◆ Reassure respondents of confidentiality (i.e. our professional Code of Ethics) that their responses will be collectively reported, and their names will not be used in the report. Confirm consent to audio & video record the discussion.



Part B: Current general content and media consumption (45 min)

Objective: To explore and understand current general media consumption and preferences

Introductory warm up exercise (10 min)

This works to both stimulate discussion amongst the group, and to start them thinking about **technology in general terms**, and how they use it.

Introduction: Thinking of all the ways we use different media and technology devices to live our lives, communicate, have fun, etc., brainstorm a list of technology we use under the following headings (some technology platforms/devices will fall under multiple headings):

- ◆ Entertainment (having fun/relaxation)
- ◆ Communicating/social networking
- ◆ Accessing and sharing information
- ◆ Education (learning)
- ◆ Transactions (buying, selling and doing business/organising things).

Group exercise (10 min)

Complete sheets for each of the following: TV, Radio, PC/laptop, Mobile phone, MP3 player/iPod, Internet

Each sheet will be tailored to each media type and include prompts/options for each respondent to fill in (each will be explored during the group discussion (i.e. how come?). Overall, headings will include (as relevant):

- ◆ **Frequency of use** – Using a rating scale from *never* – *sometimes* – *often*.
- ◆ **Devices** – What devices/platforms do you use to access/use it (relevant for TV and radio broadcasting only)?
- ◆ **Content** - What types of content do you access (i.e. genres)?
- ◆ **Usage** – What do you do with the device (what functions do you use, e.g. watching TV, listening to the radio, watching VCR/DVD, playing games, music, video, photos, storing documents, etc.)?
- ◆ **Purpose** – What do you use it for (e.g. entertainment, relaxation, communication, transactions, information, education, other)?



- ◆ **Loves** – What content do you love most? What would you miss most if you didn't have access to this content/device?

Group discussion (20 min)

Discuss response sheets together as a group.

Identify and discuss differences and similarities.

Withdrawal exercise (5 min)

Introduction: Thinking about all the different technology/devices we have talked about, how we use them, and what we value about them - **if you could only have one**, what would it be?

Ask R's to record response independently and then discuss the responses and reasons for choices.



Part C: Future general content and media options (30 min)

Objective: To explore ideas for what the future might hold in terms of general content and media devices.

Group discussion (15 min)

Introduction: Thinking again about how we use technology to have fun, communicate, buy, sell and do business, share information and for education, imagine what the future will hold, in say 50 years (in order to get respondents to really think “beyond the square”).

List ideas on whiteboard.

- ◆ What technology will be out there for:
 - ◆ Entertainment (having fun/playing)
 - ◆ Communicating/social networking
 - ◆ Accessing and sharing information
 - ◆ Education (learning)
 - ◆ Transactions (buying, selling and business)?

Future world fantasy (15 min)

- ◆ Compared with today, what would our lives be like:
 - ◆ What will we be different/same?
 - ◆ What would be better/worse?

Discuss thoughts/ideas and feelings in terms of:

- ◆ Reality and experience (what's it like there, how do you feel, operate?)
- ◆ Upsides (What's really great about it, what's especially cool?)
- ◆ Any downsides?



Part D: Current exposure to Māori language and culture (45 min)

Objective: To explore all the different situations and circumstances (including media) in which young Māori are exposed to Māori language and culture. Also to understand any differences between general and Māori related content and technology use and preferences.

Group discussion (20 min)

Introduction: Back to NOW. Thinking not just about technology, but also about all the different situations and circumstances in which we are exposed to Māori language and culture.

Brainstorm and list the range of situations and circumstances (including technology and content) for:

- ◆ Entertainment (having fun/playing)
- ◆ Communicating/social networking
- ◆ Accessing and sharing information
- ◆ Education (learning)
- ◆ Transactions (buying, selling and business)?

Under each heading (as above) discuss (technology platforms and other, e.g. live, face-to-face, etc.):

- ◆ What do they love the most?
- ◆ Discuss content, and technology use and preferences?

Group discussion (25 min)

Revisit and amend response sheets from Part B (General media exposure), and discuss where and how Māori language and culture fits into each media option (if not already mentioned).

- ◆ Discuss any differences between general versus Māori related content, and technology use and preferences.



Part E: Māori language and culture – future directions in media (30 min)

Objective: To explore future preferences for content and media to protect and promote Māori language and culture.

Introduction: Now, again imagining a future world 50 years ahead in technology, but this time, a world in which there is a very strong presence of Māori language and culture.

Future fantasy group discussion (15 min)

- ◆ List ideas on whiteboard - What technology and content do we imagine would be out there in Māori language and in relation to Māori culture for:
 - ◆ Entertainment (having fun/playing)
 - ◆ Communicating/social networking
 - ◆ Accessing and sharing information
 - ◆ Education (learning)
 - ◆ Transactions (buying, selling and business)?
- ◆ What do you want/will value most; will be great to have in the future?
- ◆ What content/technology will play the greatest role/has the best fit, in terms of promoting Māori language and culture?
- ◆ What works to keep the culture and language strong (i.e. protection)?

Future fantasy (15 min)

Discuss what it would be like to live in this environment. Discuss thoughts/ideas and feelings:

- ◆ Reality and experience (what's it like there, how do you feel, operate?)
- ◆ Upsides (What's really great about it, what's especially cool?)
- ◆ Any downsides?

Final thoughts and closure