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MAORI LANGUAGE TEACHING:

the development implementation and  
evaluation of two teaching resources.

A thesis as part fulfillment of the requirements for MPhil,  
Massey University

Ian Christensen,  
Department of Māori Studies,  
Massey University.  
December 1993.

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## ABSTRACT

The study backgrounds the present position of Māori language in New Zealand society, and argues the importance of second language learners achieving high proficiency for the survival and maintenance of the language. On the basis of the researchers experience in Māori language teaching, and the feedback received from some of his students, two teaching resources are developed. They are trialled in four secondary schools over a period of four months, and evaluated. One of the resources is a set of twenty short stories recorded onto cassette tape, each with an associated activity card and answer card. The other is an interactive resource for the teaching and practice of pronouns and possessive pronouns. Theoretical arguments are developed as to the importance of listening comprehension, interactive learning activities, and learner empowerment in developing proficiency in second language learners of Māori. The action research methodology is used in this study. It is argued that this is appropriate in terms of a Māori view of research, and as an approach to researching second language acquisition. The thesis concludes with a series of recommendations based on the findings in the areas of resource development for Māori language teaching, teacher development, school development, and suggestions for further research.

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# 1. INTRODUCTION

## 1.1 OUTLINE OF RESEARCH TOPIC

This study is an evaluation of two Māori language teaching resources. The resources have been developed for the older second language learner of Māori (high school age and above). There are three major aims for the resources:

- a) that the resources will help learners to internalise the language, i.e. that the resources will promote language acquisition rather than language learning.
- b) that the resources when implemented in classroom settings will help the teacher to also become a resource developer, an innovator of language teaching techniques and ideas.
- c) that the resources will help the learners become 'good learners', ie. will assist them to develop helpful language acquisition techniques and behaviours.

These aims will serve as reference points throughout the trial and evaluation of the resources.

The thesis is written in both Māori and English. It is recognised that projects such as this which aim to promote Māori language should in the first instance be written in te reo Māori. Using te reo Māori to write and talk about a variety of different

topics in different contexts will help to maintain Māori as a living language.

Academic subjects in a University setting are no exception. While at present, there are still few examples of such writing in Māori language which might provide a model, the author acknowledges Timoti Karetu (He Muka) and Katerina Mataira (Te Anga Marautanga o Aotearoa) for paving the way in this area. It is recognised that there will be differences between the Māori and English versions - each will carry their own nuances and subtleties of understanding. The author sees this as a positive aspect, an advantage which bilinguals will be familiar with. It is written in English, to ensure that it is available to a wider audience that may include people who are interested in the maintenance of te reo Māori, principals of schools, and other people in positions of power in the education system.

## 1.2 THE STAGES OF THE STUDY

The first stage was completed in 1992. It is a small case study carried out with a class of first year Māori language students at Massey University. The students had been working with a number of different communicative teaching resources over the year. The case study surveys and documents their attitudes and responses to the resources.

The second stage involves the development of two of the teaching resources to a point where they are professionally produced as a package that could be used by other teachers. This development was carried out on the basis of the feedback given by the university students in the case study.

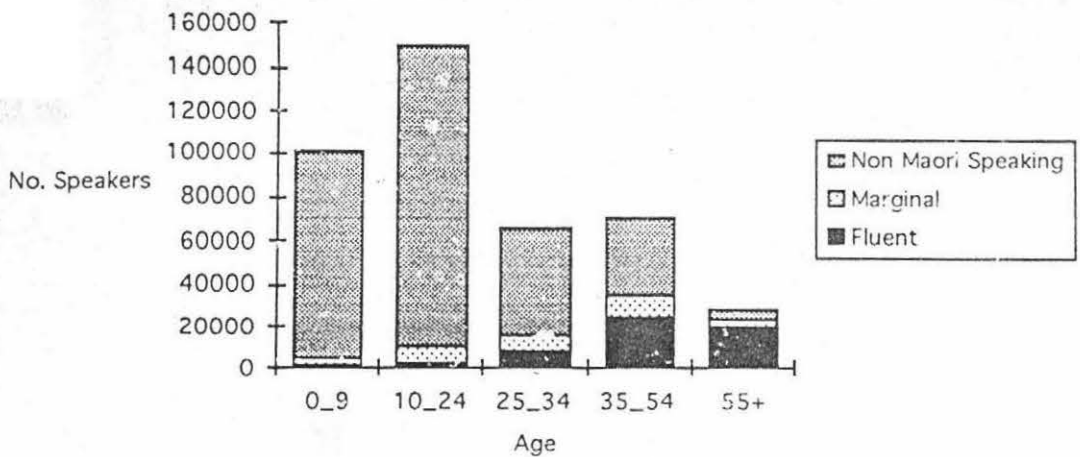
The third stage is an action research stage, where the resources are introduced to four high school teachers, and implemented into their programmes during the second part of term 1, 1993. The implementation of the resources will be documented and evaluated.

### **1.3 RATIONALE**

#### **1.3.1 Population Profile**

The following population profile of Maori speakers indicates that Māori language policies over the past 150 years have ensured that in 1993 there is a substantial number of Maori people with little or no ability in Māori language. With the advent of Kohanga Reo, Kura Kaupapa Māori and bilingual schools in the last five to ten years, one would expect an increase in the number of Maori speakers in the younger age categories in future years. In actual fact however, that increase will not be dramatic. At present, only 16.6% of Māori children under the age of five attend Kohanga Reo. Even if all of these children reach fluency in te reo Māori, and have the opportunity to continue to maintain their language after Kohanga, there will still be a large percentage in that age group who will be non-speakers of Māori. These people coupled with the large number of non-speakers in the 0-35 year age group at present will need access to quality second language programmes in order to ensure that they can fulfill their role as pakeke, kaumātua, and caregivers for their children and mokopuna. The thirst to become a competent speaker of Māori, and the demand for effective courses is, and will continue to be, high.

Fluent and Marginal Speakers in the North Island by Age Groups, 1986  
Estimates



(graph taken from Waite, 1992:31)

### 1.3.2 The Outcomes of Māori Language Teaching Programmes

There exists a body of opinion that the Māori second language teaching programmes in many educational institutions are generally not successful in enabling learners to become communicatively proficient. This feeling is documented by Maitira (1982:2 - 3) and Bancroft (1980). More recently, Dr Peter Sharples has accused universities and polytechs of 'teaching substandard levels of Māori language' (Mana Māori Media, 31 August, 1992). This is consistent with comments made by Blair about the American situation in his book Innovative Approaches to Language Teaching.

those who complete the equivalent of two years of high school language study....the average level of competence attained in speaking, aural comprehension, or even reading is hardly the pride of the nation. In fact, if the

potential consequences of this situation were not more serious, it would be a joking matter. (Blair 1982:ix)

Blair goes on to say that he is convinced that the average learner is capable of learning at a faster rate than has been normally assumed, provided that he or she is motivated, and is guided by correct principles. The key to achieving this is in encouraging teachers to be innovative in their approach.

Language teaching and course development would be best served through experimental, principled eclecticism which would explore various combinations of assumptions and approaches...such experimentation with different combinations of mixes could lead to finding out eventually how to 'put it all together' in an optimum program formula tailored to each learners needs. (Blair 1982:6)

The current research project follows Blair, in that it is a small contribution to 'innovation' in teaching Māori as a second language, with the hope that it may make a contribution to learners becoming more communicatively proficient more quickly.

### **1.3.3 Māori Language Teaching Resources**

The type and variety of teaching resources that are available for Maori second language programmes are very few, and limited in scope, most being of the grammar - translation type. There is a desperate need for different types of innovative quality teaching resources if second language teaching programmes are to be exciting and lead to communicative proficiency.

#### 1.3.4 Māori Language Learning and Teaching Research

While there is a large body of overseas research on foreign and second language teaching to draw on for assistance, clarification and comparison, there has been very little done in New Zealand on the teaching of Maori as a second language. Considering the importance of second language teaching programmes as outlined in section 1.3.1, it is imperative that we enter a period of sustained research to lift and improve the outcomes of these programmes. The recent discussion document Aotearoa (Waite 1992:76) on setting up and implementing a national languages policy offers some hope in this regard.

## 2. THE DEVELOPMENT OF THE RESOURCES

This chapter begins with a description of the evaluation of some of the learning and teaching resources used in a first year beginners level university course in Māori language. From here the two resources for the current study were chosen. Their development is described, along with a theoretical argument for their selection and importance.

### 2.1 DESCRIPTION OF CASE STUDY UNDERTAKEN IN 1992 WITH FIRST YEAR UNIVERSITY STUDENTS.

As part of the evaluation of my first year university course 50.111 Te Reo Rangatahi, the students were surveyed toward the end of the year in order to determine their response to the types of communicative activities they had been engaged in over the year, and to pilot test some of the questions and survey techniques that would be useful in the second part of the research. The survey was also designed to encourage the students to become more critically involved in their own learning processes, thereby to develop 'good' language learning habits and behaviours.

The students' self awareness as learners can also be developed through being encouraged to undertake systematic self-evaluation of activities, materials and learning arrangements. (Nunan 1988:132)

A copy of the survey questionnaire is included in Appendix 1. This was followed with a more informal discussion with tutorial groups of students on some of the points that were raised in the questionnaire.

The first part of the questionnaire explored the students' previous experience with Māori Language programmes. Responses showed that they had been learning for between 1 and 5 years before undertaking the present course. Most of this prior learning (85% of respondents) had been undertaken in formal classroom situations (secondary school, university, night class etc). A small minority of respondents (15%) had exposure to te Reo Māori through 'community' or marae based programmes (Te Ataarangi, Wānanga).

There was a strong feeling from all the students that the most important skill for them to develop was proficiency in 'everyday oral communication' (question 6). Seventy five percent ranked this as their first priority, the remainder ranking it second out of a possible 6 reasons. This coupled with the responses in question 3 (for 80% of the students the main reason for taking the paper was 'to become competent in Te Reo Māori') shows clearly the motivations the students' have in learning te Reo Māori.

Unfortunately however, a clear mismatch became evident between these motivations and the types of programmes they had experienced. Learning about the 'grammar' of Māori, and 'translation', followed by 'oral repetitions' were the main types of classroom exercises/activities that they had been exposed to. 'Listening comprehension' and 'communicative activities' had been conspicuously absent. Richards and Rogers have highlighted the important relationship between

the selection of learning tasks and activities, and the aims and objectives of the programme.

Classroom activities and materials are hence accountable to goals and objectives and are selected according to how well they address the underlying linguistic skills and processes learners will need in order to attain the objectives of the programme. (Richards and Rogers 1986:157)

Most students in the discussion showed feelings of disappointment that their aim (in many cases a deeply felt need) to be able to communicate in Māori remained distant even after some years of study. This is also reported by Mataira (1982:3)

'I passed School Certificate and University Entrance, but I still can't speak Māori'  
 'We spend all o' our time doing exercises from the textbook, we hardly ever talk'

The second part of the questionnaire was designed to elicit responses from the learners about the communicative activities that had been used extensively during the year. Six activity 'types' were described (along with their objectives), and the questions centred on:

- learner enjoyment of and motivation for the activity
- the effectiveness of the activity in meeting its objectives
- the effectiveness in helping the student toward the wider goal of communicative proficiency.

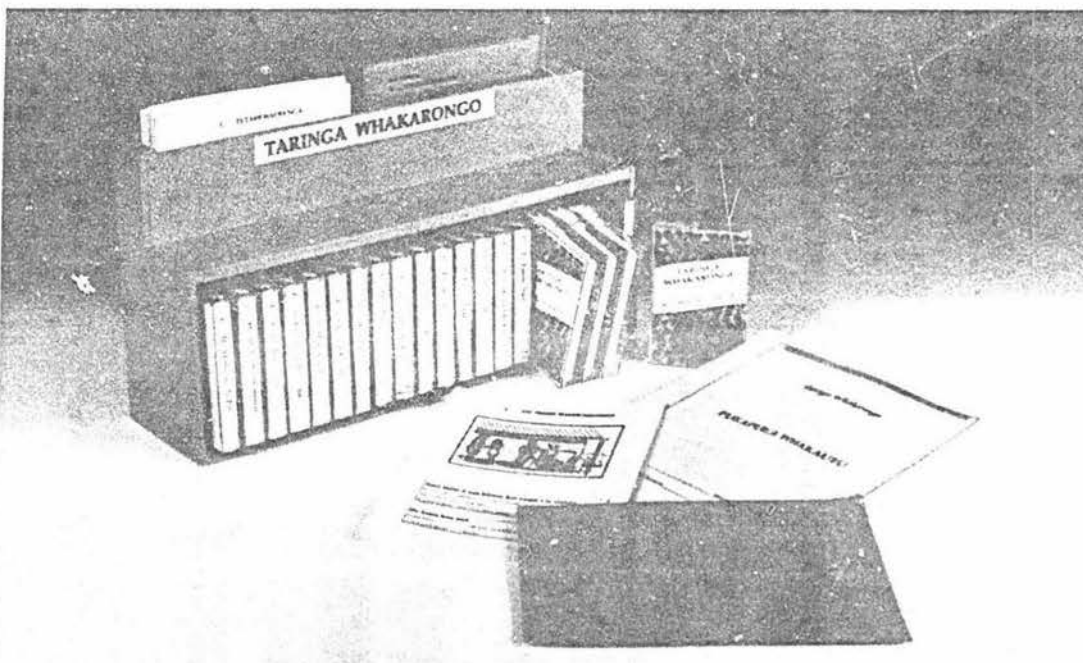
While most of the activity types received favourable feedback, the two that rated consistently high both in terms of motivation and effectiveness were 'Listening to Stories' and 'Pronoun Board'. On the basis of the positive feedback, these two activities were chosen for further development. Further reasons for selection are discussed in the section 2.4.

## 2.2 DESCRIPTION OF SELECTED RESOURCES:

### 2.2.1 'Taringa Whakarongo'

The resource called simply **Taringa Whakarongo** is designed for elementary learners, (3rd - 5th form level) and aims to:

- help students to better understand spoken Māori, in particular to listen for the 'gist' of a text, and the details.
- help students to develop good learning strategies, in particular, the ability to use contextual, situational and visual clues to gain understanding.
- encourage students to 'self access' learning materials, and work at their own pace, rather than having to always rely on the teacher to 'teach' and remain in 'lockstep' with the rest of the class.
- encourage the learners to reflect on and critically evaluate their own learning.



The Listening Resource **Taringa Whakarongo**.

**Taringa Whakarongo** is a listening comprehension resource, which consists of 20 short stories or conversations each recorded on separate cassette tapes. Each cassette has an associated activity card which guides students through questions and activities designed around that particular text. There is also an answer card for each cassette, and a student workbook/diary. A copy of one of the cassettes, activity and answer cards are included in the cover of this thesis.

### The Cassettes

The stories and conversations are based around ordinary everyday situations that are both culturally appropriate, and likely to be familiar to students, such as:

- **He Mahi mo te Pō** - a conversation between four teenagers trying to decide what to do that night.
- **He Rā Tākaro i te Kura** - about a sports day at school.
- **Ka Hiakai Tuatua a Wiremu mā** - about a boy and his family going to collect tuatua. (This is included in the cover of the thesis)

The language is scripted, but not structured to a point where certain grammatical structures are 'targetted' for learning, or 'disallowed' because they are too complex. The overriding concerns in deciding on the language to be used were its naturalness (i.e. the language would be highly likely to occur in a natural, authentic situation), and ensuring that the language could be made comprehensible through the use of context clues, situations familiar to the students, and pictures on the associated activity cards. It is hoped that this will encourage three of the 'good learning strategies' identified by Nunan (1989a:47-48):

- 5) Good learners learn to live with uncertainty and develop strategies for making sense of the target language without wanting to understand every word.

- 9) Good learners let the context (extra-linguistic knowledge and knowledge of the world) help them in comprehension.
- 10) Good learners learn to make intelligent guesses.

Penny Ur (1984) supports the use of what she calls 'imitation authentic' material in listening comprehension rather than relying solely on 'genuinely authentic' material. She argues that genuinely authentic material would be too difficult especially for beginning learners to comprehend because of the complexity of structure and uninhibited range of vocabulary that is used. If genuinely authentic material is used in recorded form, then listeners have no recourse to visual clues, they cannot see the speaker and her movements/gestures, and they have no opportunity to negotiate meaning with the speaker.

Students may learn best from listening to speech which, while not entirely authentic, is an approximation to the real thing, and is planned to take into account the learner's level of ability and particular difficulties. With regard to recorded material; if the texts are carefully enough graded, prepared and administered, then the final transition from 'imitation' authentic to 'genuine' authentic speech should take place smoothly. (Ur 1984:23)

Adapting language to take into account the level and ability of the people/person listening is an authentic, and naturally occurring activity. Parents do it when talking to their babies, (see Abbott and Wingard 1981:279) and teachers naturally do it when talking to their second language learners (see Chaudron, 1988).

The presentation of the resources was seen to be important. It is quite usual for learners of Māori to work with poorly presented resources - resources that teachers have 'put together on the run'; there is no recourse to the commercially

produced material that is available to learners of most other languages. This conveys to the students the message that te reo Māori has low status, and does not engender positive attitudes from the start about the activity, resource or task at hand. Comments made by both students and teachers indicate that they saw them as an attractive resource, and appreciated this. Music has been woven around the stories on the cassette tapes in order to draw the listener in, and captivate their attention. It also has the effect of lowering the listener's 'affective filter' - of relaxing them and putting them at ease (see section 2.4.1).

### The Activity Cards

The language used throughout (i.e. all instructions etc) is Māori. Each card follows a similar format, and has similar types of activities. Students may need assistance to work through the first card, but should then become familiar with the tasks and be able to engage with the materials relatively independently.

The title and introductory picture communicate immediately with the student. Past experiences with the topic are called up, and provide a base from which the student can predict and act on what they hear in order to interpret their own meaning (see section 2.4.1 for a discussion on the listening comprehension process).

The first box after the title and picture presents some of what might be new utterances in the text. The students are warned that they will hear those utterances on the cassette tape. They may choose (or be directed by the teacher) to study these first before listening, or say after the first listening. They could become 'teaching points' for the teacher to follow up, or they may already be familiar to the students.

The second box presents what might be new vocabulary that is associated with the particular text. Again the students could be directed to find the meanings of these words before or after the first listening.

Each card has 4-5 of the following types of activities:

- Listening to the text
- Listening to a word/phrase/sentence and deciding which out of a group of pictures is being referred to. This activity reinforces some of the vocabulary, and isolates some of the 'happenings' in the story.
- Listening and drawing (similar to the above).
- Listening to the text and ordering a set of pictures so that they reflect what was happening in the story. This activity aims to ensure that the students gain a global understanding of the text.
- Listening to the text, and deciding if a set of written statements is true or false. This exercise again aims to assist with a global understanding of the text, while at the same time gets the student to begin to isolate some of the details and to probe for deeper understandings.
- A cloze exercise based on a summary of the story. This helps with understanding the text, and also involves the student in using the new vocabulary, and deciding which part of speech a particular word is (i.e. whether it 'fits in' or not).
- Listening to the text, and writing answers to questions. The questions are kept deliberately simple in this exercise, the only one which requires the students to produce language in sentence or phrase form.
- Listening to the text and summarising the information that is presented by filling in a chart. This directs students to listen for detail.

### Answer Cards

In terms of promoting self-access to the learning materials, it was considered important to incorporate answer cards into the resource, so that students could gain immediate feedback as to how successful they had been in their learning.

The provision of feedback to the learners in the form of answers and explanations to exercises provides a major opportunity for learning in self-instructional materials. (Dickinson, 1987:83)

It is recognised that in many cases, the provision of answers will not be enough to capitalise on the opportunity for learning that the materials have presented. The resource is not designed to take the place of the teacher, rather to help the student take more responsibility for their own learning in terms of deciding when they need to access the teacher. Self-access materials such as these also have the potential to free up the teacher more. The teacher is then available to work with individual students or small groups when the need arises on language items that are pertinent to those students at that time.

The materials should also foster independent learning by raising the consciousness of the learners, and making them more aware of the learning process. This can be done in a variety of ways, such as building self-evaluation and assessment exercises into the materials themselves. (Nunan, 1988:99)

### Student Workbook/Diary

The workbook takes the form of an answer page and a diary entry for each of the activity cards. The answer page will actually help the students to understand what it is they have to do for each of the tasks on the activity card if they are unsure. They will see on the answer page the chart they have to fill in, or an empty box

next to each item (which may help them to realise that they have to choose the letter of the correct answer and write it in the box).

The diary page for each activity card immediately follows the answer page. There are four headings provided on each diary page in the form of questions which are designed to do three things:

- collect information on the resource as an evaluation technique.
- help direct the students thinking toward the process of learning.
- provide the teacher with information on the student's progress in terms of deciding what interventions might be necessary, and when to intervene in order to capitalise on learning opportunities that arise.

The questions are deliberately left open ended so as not to restrict the students responses. The four questions are:

- Comment on your enjoyment of this exercise; your motivation to complete it.
- How difficult did you find it? What were the difficulties?
- What were some of the good things about this exercise?
- Record some of the things you have learnt.

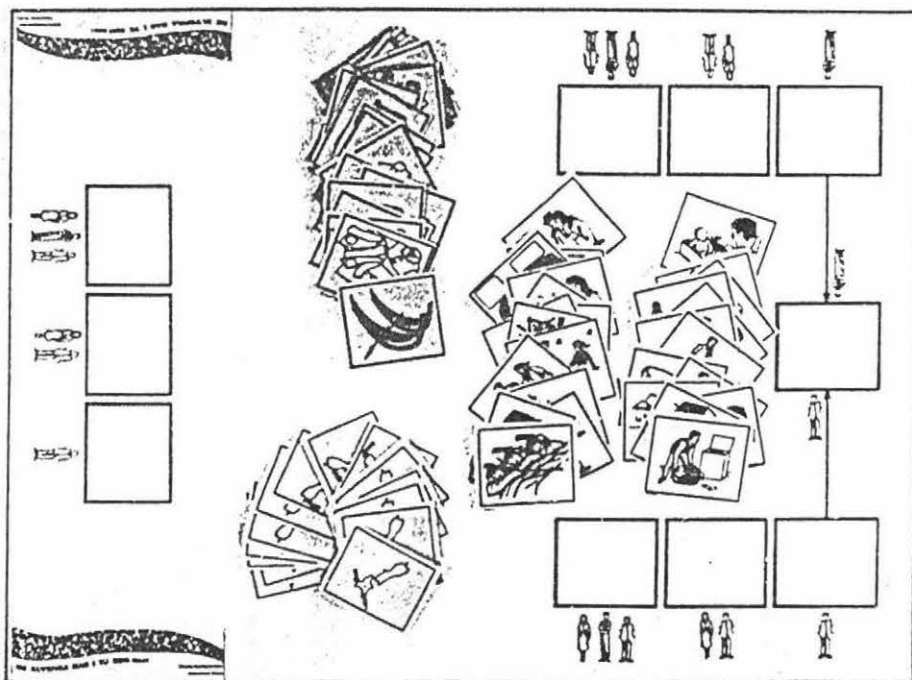
The use of a learners diary as an evaluation and data collection tool will be discussed in greater detail in section 3.6.3 which deals with data collection.

### **2.2.2 Hei Awhina Ako i ngā Kupu Whakahua Tangata**

This resource is for teaching and practising pronouns and possessive pronouns. For speakers of English, the Māori pronouns are often difficult to master to a point where their use and responses are automatic. The pronouns are categorised according to:

- whether they are singular, dual or plural
- whether they are inclusive or exclusive of the person/people being spoken to.

The possessive pronouns become complicated even further for the learner because it is in the possessive pronoun that the singularity or plurality of what is being spoken about is indicated (in most cases in English an 's' is added on to the noun to indicate plurality), and the possessive pronoun takes one of two possible forms depending upon the relationship of the person speaking to what is being spoken about. For example, the one English word *our* has sixteen possible Māori translations depending on the situation in which it is being used (*tā tāua, tō tāua, ā tāua, ō tāua, tā tātou, tō tātou, ā tātou, ō tātou, tā mātou, tō mātou, ā mātou, ō mātou, tā māua, tō māua, ā māua, ō māua*).



The Resource Hei Awhina Ako i ng ā Kupu Whakāhua Tangata

In terms of progress toward fluency in Māori (and in many cases accuracy of communicating a message) it is very important that these aspects of the language are mastered by the learner as soon as possible. Analysis of Māori discourse, be it informal conversation or formal text shows that these language items occur with great frequency.

One of the reasons that the university students in the Case Study persistently chose this resource as being effective (in terms of meeting the objective of learning and providing practice these language items) was that there is no use of English - students practice and use these language items without relying on translation. When learners are verbalising a concept it is much more likely that fluency will be achieved if they are not getting interference from their first language, which is likely to lead them to constantly monitor their production. The pronoun resource presents a visual picture of these language items which the learners can manipulate, and practise in pairs.

### **2.3 USE OF THE RESOURCES IN THE CLASSROOM SETTING**

There is no prescriptive way in which the resources must be used in the classroom. They could, for example, be used as a supplement to the normal programme - something students choose to do in spare time. At the other end of the scale, they could form an integral part of the programme. While they are designed for self-access and to promote self-responsibility for learning, they could also be used under teacher direction.

For the purposes of this research, the resources will be trialled in four secondary schools of different character (described in section 3.7). The way they are used in the classrooms in those schools will differ, and will be decided upon by the teachers involved.

## 2.4 RATIONALE FOR SELECTION OF RESOURCES

As has been discussed, the selection of these two resources for further development and study was largely based on the responses of the first year university students described in 2.1. There is also however, a strong theoretical argument in favour of their choice, in particular, for **Taringa Whakarongo**.

### 2.4.1 The Importance of Listening Comprehension in Second Language Acquisition

The central importance of listening comprehension to successful communication in, and acquisition of a second language has been internationally recognised for some time (see for example, Feyten, 1991; Krashen, 1985; Morley, 1984). However, the skill remains largely ignored or taken for granted in Māori language programmes in our education institutions. This is even more regrettable considering the fact that Māori is predominantly an oral culture. This situation is a legacy of the institutionalisation of Māori language in the late 1950s, 1960s and 1970s, where there was a perceived need for Māori to be seen as 'academic' and 'equal' with other language teaching programmes of the time. The second language teaching methods that were in vogue at the time, namely Grammar-Translation and Audio-lingual, were modelled, rather than consideration given to other methods more consistent with tikanga Māori, and Māori styles of learning.

These methods have largely continued into the 1990s, a fact reflected in the type of teaching resources and textbooks that are available.

Not only is listening comprehension important for the development of communicative competence, as many theorists have argued, it is also of central importance in the language acquisition process itself:

This (developing covert processing strategies through listening comprehension) serves to imprint the integrated structure of the language in human memory at the level of recognition. When new linguistic patterns have been thus perceived, frequent reactivation of these patterns on the recognition level will make them more and more retrievable, and as linguistic features of a foreign language become retrievable, spontaneous vocal responses follow. (Petrovsky as quoted in Morley 1984:14)

The input hypothesis claims that humans acquire language in only one way - by understanding messages, or by receiving 'comprehensible input'. (Krashen 1985: 2)

The selection of appropriate listening tasks thus becomes critical not only in developing the ability to communicate, but also in laying the foundation for language acquisition. The key to achieving this is in recognising that listening is an 'active process' (Morley 1984) and in promoting activities which develop active listening skills and behaviours. This in turn promotes within the students greater responsibility for their own learning, another of the aims for these resources.

Rost (1990) contrasts what he calls listening as 'information processing' with listening as a 'construction process'. Listening as information processing is where the information that is being communicated resides in the words of the speaker,

and all the listener has to do is decode those words in order to achieve understanding. Listening as a construction process is where the understanding of an utterance is constructed by the listener through recourse to a much larger interwoven array of phenomena including the context of the utterance and the listener's prior knowledge of the topic. Nunan (1991) makes a similar contrast between bottom-up and top-down processing.

According to one view, they segment the stream of speech into its constituent sounds, link these together to form words, chain the words together to form clauses and sentences and so on. This view is known as the bottom-up approach... (Nunan 1991:17)

Successful listeners and readers are those who can utilise both 'inside the head' knowledge and 'outside the head' knowledge to interpret what they hear and see. The use of the 'inside the head' knowledge, that is knowledge that is not directly encoded in words, is known as the top-down view of listening. (Nunan 1991:18)

He goes on to argue that the successful listener will take a much more active role in understanding messages, 'as they construct an interpretation of a message by utilising both bottom-up and top-down knowledge'.

A programme based on a bottom-up approach to listening would accord priority to activities designed to help listeners 'decode' - that is, hear the constituent sounds of a language (phonology) and arrange them into meaningful lexical items (syntax). Language teaching methods consistent with the Behaviourist theories of language and learning and teaching (eg audio-lingual) incorporate this approach.

A top-down approach would incorporate activities to encourage listeners to use such things as their knowledge of the context of the utterance; who is speaking; their relationship to the speaker; the topic of the discourse, and their prior knowledge of that topic; the tone of the speaker, their accompanying body language; and the purpose that both the speaker and the listener have in speaking and listening to construct their understanding of an utterance.

A balanced approach to listening comprehension would encourage students to be active in their use of both bottom-up and top-down processing strategies. This is promoted in the resource **Taringa Whakarongo** through the following features:

- By ensuring that what Krashen calls the 'affective filter' of the students is low; that is the hearing of the sounds and construction of meaning is not impeded by the student being in a state of anxiety. This is achieved through:
  - \* motivating the students - through them being in charge of the learning activity, the (hopefully) enjoyable and interesting nature of the stories, and by their realisation that they can successfully understand te Reo Māori.
  - \* the learners are not threatened or anxious about being right or wrong.
  - \* the music and the stories so engross the students in the message that they 'temporarily forget that they are listening in their second language' (Krashen 1985: 4).
- By providing extra clues and assistance to aid comprehension, for example, visual clues and intonation. This will greatly assist the learner in decoding the sounds into meaningful units.
- By ensuring that the input is not so information-laden that it is impossible for the learner to cope. Natural language is more appropriate because it tends to be

information sparse, and contain much redundant language, thereby giving the learner time to process. (The process of extracting meaning must happen very quickly - often in less than a second, because either there is more information coming in, or because the listener is required to make a response.) In some of the exercises on the activity cards the learners do not have to process all the information because the instructions specify what should be listened for before the task begins (Morley's selective listening).

- By ensuring that the input is interesting to the learners, and within their field of experience. This will ensure that the learners want to listen, and that they have some existing knowledge to relate to the new input. This will encourage informed guessing on the part of the learner to fill in any gaps in comprehension. Gaps in meaning, successfully guessed, will promote acquisition; perhaps the next time the guessed input is heard it will be known. Another way of making listening tasks more interesting to the learner is to embed the task with a challenge for the learner to solve or achieve. Learners can thus become motivated to listen to an otherwise mundane or uninteresting piece of discourse because they want to solve the mystery or complete the task.
- By providing verification of whether learners have 'acted' successfully on the heard oral input or not. This is important in terms of reinforcing the learners' both affectively and cognitively. In the affective domain reinforcement will increase the learners self esteem motivation and confidence in the language. Cognitively, verification will act as a signal to reinforce, revise, or extend the internalised linguistic and sociolinguistic knowledge. It is important that verification is as immediate as possible, before the message is lost, thereby

rendering the input ineffective in assisting the acquisition process. This underlines the importance of the answer cards, and self-access.

- By gradually increasing expectations for comprehension. According to Krashen (1981) language acquisition is effected by 'acting' on oral input (in order to understand the message) that is at a level slightly above the learner's present level of understanding (what he describes as  $I+1$ ). By successfully negotiating gaps in meaning, by being encouraged to guess, the learner is able to reinforce, revise, and/ or extend their internalised linguistic knowledge. The level of difficulty of the listening text must be carefully balanced with the ability of the students. Where there are no new items for the listener to negotiate and 'act' on, only reinforcement and revision can occur. The inclusion of new items that require the learner to successfully guess or negotiate meaning encourages extension of linguistic and sociolinguistic knowledge. Ur however gives a timely reminder:

Giving easy material is less damaging than giving difficult material, since listening exercises that are too difficult can actually cause harm by frustrating, demoralising, and demotivating students. (Ur 1984:27)

#### **2.4.2 A Move Toward Learner Empowerment -Responsibility for Learning**

Lydon (1989) discusses two ideas which have had significant effect in second language learning and teaching in the 1980s. The first is Krashen's 'Input Hypothesis' (1981), which posits that a second language is best acquired when learners are actively involved in the negotiation of meaning (rather than focussed on the language as the object of study). One of the manifestations of this is a recognition of the value of listening comprehension, and even an initial 'silent

period' (Postovsky) for beginning second language learners. The second major influence has been the growing attention that is being paid to what students 'do' in the second language classroom, or the process of learning. 'Process Writing' is the most familiar manifestation of this idea, and as described in the previous section, the process of active listening in terms of understanding messages and effecting language acquisition is also becoming more widely recognised. The value Lydon sees for the second language learner in the manifestation of these two ideas is learner empowerment.

As educators, we can choose to remain passive and accepting of the current discriminatory social order. We can continue the disempowering role of depositing accepted knowledge into the passive minds of our students and then evaluating their equally uncritical understandings. This is not empowerment. This is reproduction. The underlying approach, the theory that informs this kind of traditional pedagogy is what Friere (1970) calls 'the banking concept of education'. Education for empowerment on the other hand starts with the assumption that knowledge is not a commodity to be transferred from one agent and stored in another. Rather it views education as a process in which students and teachers, in a dialogical interchange, examine given knowledge in critical ways. What emerges from this dynamic is knowledge that the student now owns - knowledge that she or he has actively acquired through engagement and critical reflection. (Lydon, 1989:8)

Cummins (1987) takes this question of learner empowerment a step closer to home in applying the concept to what he calls 'dominated minorities', and how it can affect their academic performance at school, and therefore life chances.

Students who are disempowered or disabled by their school experiences do not develop this type of cognitive/academic and social/emotional foundation. Thus

student empowerment is regarded as both a mediating construct influencing academic performance, and also as an outcome variable itself. (Cummins 1987:86).

He goes on to identify pedagogy as one of the major structural elements in the organization of schooling that contributes to the extent to which minority students are empowered or disabled. This is particularly pertinent for Māori learning their own language as a second language. The comments reported by Mataira and the university students in the Case Study (see section 2.1) give us a small insight into the distress suffered by Māori when disempowered through the pedagogy employed in language classes.

Dickinson (1987) promotes what she calls self-instruction in language learning (a situation in which learners are working without the direct control of the teacher for all or some of the time), as being useful in helping achieve several educational aims.

Prominent among these was the development of personal autonomy and the improvement of learning efficiency. (Dickinson, 1987:35)

The two resources being developed and trialled could be consistent with the ideas being proffered by Lydon, Dickinson and Cummins, depending on how they are implemented within the classroom. They are designed to help promote learner autonomy, thereby beginning to empower the learner to greater responsibility for their own learning. Following on from the argument of Lydon, the second language learner of Māori will move toward internalising the language to a point where they 'own' it - it becomes an integral part of their thinking and communicating process; a

point that must be reached if Māori is to <sup>be</sup> maintained as a living language (see section 1.3.1).

### 2.4.3 Maximising Student's Opportunity for Practice

The opportunity for second language learners of Māori to hear and use the language they are learning is in many cases very limited. Reference to the graph presented in section 1.3.1 shows how few speakers of Māori there are especially in the adolescent to middle age grouping. At present there is no information to inform us of the domains and audience that Māori is used in and with. A comprehensive Māori language survey planned by the Māori Language Commission for 1994 should provide valuable information in this area.

The students involved in this study were questioned about their contact with Te Reo Māori outside of their Māori language classes. The results which are reported in 4.1.2 confirm the need for and importance of learning resources which maximise students' exposure to Māori language both inside and outside the classroom. This is one of the aims of **Taringa Whakarongo**.

Compounding the limitations that lack of exposure to the target language causes for students is the way secondary schools organise their timetables, and the way traditionally language classes have been taught. Secondary schools usually timetable students for 1 hour Māori language classes three or four times a week. This is limiting in terms of the opportunities that teachers can give their learners for both listening to and practising Māori language. Activities done in 'lockstep' (see Harmer, 1983) are the norm, where the lesson is controlled by the teacher, and all the students are locked into the same rhythm and pace. Both resources that have been developed and trialed were designed to allow the teacher and students to

avoid the lockstep pattern, and thereby maximise both the language exposure and language practice time available to the students. **Hei Awhina Ako i ngā Kupu Whakahua Tangata** is a paired exercise where theoretically in a class of 20 students, 10 could be talking at a time, rather than only one with the lockstep technique. **Taringa Whakarongo** similarly offers the opportunity for individual students or groups of students (with the use of a listening post) to be listening to different texts at the same time. It also offers the opportunity to take Te Reo Māori into the home environment.

### 3. THE RESEARCH METHODOLOGY

The research design that has been chosen as the most appropriate for this study is action research. This allows the research to be closely connected with classroom practice, and with the learners of Māori as they proceed through the particular activities. As such, the research is more likely to make a positive contribution to the learning and teaching of Te Reo Māori. Action Research is also appropriate because it is consistent with kaupapa Māori and Māori attitudes to research. In addition, it has the potential to provide insights into the complexities of second language acquisition.

#### 3.1 RESEARCH METHODOLOGY CONSISTENT WITH KAUPAPA MAORI

It is important that research into Māori language teaching has the aim of improving practice. Māori have been the subject of countless research endeavours, beginning with the ethnographers of the early colonial period, up to the present day where there seems to be an almost insatiable quest to describe the position of Māori in contemporary society.

We have a history of people putting the Māori under a microscope in the same way a scientist looks at an insect. The ones doing the looking are giving themselves the power to define and describe. (Merata Mita in Smith 1991:46)

Much of the research that has been done in the past, has had a negative or nil impact on Māori well being. Many Māori are now unwilling to participate unless they can be assured that the research will make a positive contribution in the

particular area of study. Hineihaea Murphy and Mike Hollings (1993) in their study of interlanguage, and the Māori language ability of primary aged children in a total immersion programme also report such difficulties.

The initial difficulty was one of convincing and reassuring the school community of the need for such research, their anonymity, and that the results would be used ultimately to benefit the subjects. The issue of putting a community under a microscope, for any reason, and analysing the results, is always a large one for people whose past experiences with research of any kind has lead to their exploitation. This research was viewed no differently, despite the fact that Māori were doing the research primarily to meet Māori needs. (Murphy and Hollings 1993:12)

Thus, the action research design was used in the current study because of its consistency with Māori ideology and its likelihood of being accepted by Māori participants. Māori have become very wary of 'outside experts', and are keen to retain some amount of control over the process and product of research which is a feature of the action research design. This is supported by Linda Smith.

Culturally sensitive research must take cognisance of the problems and issues which concern the people involved in the research. It should inform the 'researched' about themselves in a way which respects their mana. This need not mean a lack of rigour in the research or in its analysis. Rather, the informed consent and participation of the researched in a project which has meaning for them also should add to the layers of analysis that good research draws upon. (Smith 1991: 53)

One of the main characteristics of action research is the unique relationship between the researcher and the researched. Lather (1986:263) describes this as a

reciprocal relationship, implying 'give and take, a mutual negotiation of meaning and power'. The 'subjects' are no longer powerless, they are able to collaborate with the researcher, they have some control over the data and information collected, and its dissemination, they are active in the process of constructing and interpreting meaning. Because of this, the results of the research are more likely to be accepted and acted upon, thereby ensuring consistency with the parent research tradition of critical enquiry where (according to Habermas, 1972) we are concerned with encouraging self-reflection and emancipation among the participants, in order to improve practice.

The wider objective of this study then is to contribute to improving Māori language teaching and learning. This objective is pursued through an investigation of learner perceptions of the teaching resources under study, and the outcomes of their interaction with them. It is hoped also, that the resources may 'fulfill a teacher development role' (Nunan, 1988:98) where the teachers themselves become involved in an ongoing cycle of action research within their own classrooms. All data and information collected will be fed back to both the teachers and students involved, indeed, this is essential if the objectives of the research (see 1.1) are to be met.

### **3.2 ACTION RESEARCH: A METHODOLOGY FOR SECOND LANGUAGE ACQUISITION RESEARCH.**

Action research also lends itself well to the second language acquisition aspects of the study. The 1960s and 70s saw the burgeoning of relatively large scale experimental and quasi-experimental studies into the effectiveness or otherwise of

various methods and approaches to second language teaching. The results of such studies were not found to yield useful or clear insights into the efficacy of particular methods of language teaching.

A major large scale investigation of the Audio-lingual method (Smith, 1970), like other methods studies before it failed to demonstrate that the Audiolingual Method had any significant impact on improvement of language learning.  
(Richards and Rogers 1986:165)

This conclusion is supported by Nunan (1989a) who describes Sherer and Wertheimer's psychometric study which set out to investigate whether foreign languages might be learned more effectively in classes employing a grammar-translation approach, or in classes in which the innovative audiolingual approach was employed. After two years of data collection and investigation, 'the study was unable to demonstrate the unequivocal superiority of one method over another' (Nunan 1989a:6).

As the position of the positivist natural science model for research in the social sciences began to subside, it was realised that perhaps there were too many human variables involved in the practice of teaching that could not be controlled in order to achieve valid experimental results. More and more, research from the interpretive or critical modes of enquiry became acceptable.

Not all sciences are experimental; not all aspire to be. An approach to evaluation that expresses the experimental test of causes is not ipso facto a more scientific approach. (Glass and Elliot 1980:223)

Nunan describes the qualitative or interpretive research tradition as focussing

... more on processes of instruction and learning than on the end products or outcomes, and its major thrust is to uncover insights into the complexities of teaching and learning, rather than on obtaining proof that method 'X' works better than method 'Y'...This approach is therefore centrally concerned with documenting and analysing what actually goes on in the classroom, rather than simply measuring the end point of learning. (Nunan, 1989a:6)

The evaluation of the two teaching resources in the current study has not been carried out through a quantitative/psychometric study. It is far too difficult to control all the variables involved in the complex processes of learning and teaching. Thus, it would have been impossible to conclude that the resources caused the particular outcome, rather than one of the many other variables.

This research is concerned with uncovering insights and contributing ideas for more effective Māori language learning and teaching, rather than discovering a 'truth' about language teaching methods. Such an approach to second language acquisition research is also supported by Ellis.

... irrespective of the research approach, the results obtained do not constitute 'facts' to be incorporated into pedagogy, but rather provide 'insights' which can help to illuminate pedagogy. In other words, the research constitutes only one source of information which can guide pedagogy. It needs to be considered in conjunction with teachers' ongoing experience of what works and what does not work. It should contribute to, but never direct decision making. (Brumfit and Mitchell 1990:55)

Action Research has the potential to tell us much about second language acquisition. Daniels, Pringle and Wood (1986) in their paper Playing it by Ear: Things that happen within a Silent Period show how action research can be used effectively to go beyond what is objectively observable in order to fully understand what is happening. In this study, the authors as participant observers set out to describe the possible dimensions of a silent period in second language acquisition, the kinds of activities which were appropriate, where and how other language skills might best be introduced, and what it feels like to be a learner and teacher during a silent period. Such a description could not be 'discovered' by neutral observation or by the use of other methods of the positivist tradition. It provides very valuable insights however in pursuing the aims of second language research, that is, how can students best acquire second languages.

We were fortunate to have a very cooperative group who took an interest in not only their own individual progress, but in that of the group as a whole and in the development of the research... When invited to talk of their strategies of understanding, four learners said they were consciously aware of trying to segment most of what they heard ... (Daniels et al 1986:49)

Through discussions such as this, the learners were empowered to take a central part in, and responsibility for, their own learning, that is by sharing their strategies, fears, and doubts with others.

Nunan (1989) outlines the following advantages for what he calls 'teacher initiated research', all of which are pertinent to this particular study:

- a) It begins with and builds on the knowledge that teachers have already accumulated.

- b) It focuses on the immediate interests and concerns of classroom teachers.
- c) It matches the subtle, organic process of classroom life.
- d) It builds on the natural processes of evaluation and research which teachers carry out daily.
- e) It bridges the gap between understanding and action by merging the role of the researcher and practitioner.
- f) It sharpens teachers' critical awareness through observation, recording and analysis of classroom events and thus acts as a consciousness-raising exercise.
- g) It provides teachers with better information than they already have about what is actually happening in the classroom and why.
- h) It helps teachers better articulate teaching and learning processes to their colleagues and interested community members.
- i) It bridges the gap between theory and practice.

(Nunan 1989a:36)

### 3.3 ACTION RESEARCH: A DESCRIPTION

Carr and Kemmis, two researchers from Deakin University in Victoria, Australia have advocated action research as a means of effecting both teacher and curriculum development. They describe Action Research as:

a form of self reflective enquiry undertaken by participants in social situations in order to improve the rationality and justice of their own practices, their

understanding of these practices, and the situations in which these practices are carried out. (Carr and Kemmis 1985:220-1)

This description implies that Action Research in a classroom situation:

- involves collaboration between the people involved in the classroom, that is, teachers, students and researchers;
- is usually small scale, and concentrates on a particular issue in a particular context;
- is aimed at improving practice;
- provides a way of experimenting with and evaluating interventions in the learning and teaching process.

In this sense, Action Research is consistent with the aims of this study in that it follows Blair's advocacy of 'experimental and principled eclecticism which would explore various combinations of assumptions and approaches' in order to improve language learning and teaching, and course development. (see 1.3.2)

Hirst states that the beginning point for action research is the context of present practice, and a desire to improve present practice.

... we must start from a consideration of current practice, the rules and principles it actually embodies and the knowledge, beliefs, and principles that the practitioners employ in both characterising that practice and deciding what should be done. (Hirst as quoted in Elliot 1987:151)

However, this was not the starting point for the current study. It was not the result of an expressed desire by the teachers to improve present practice through the undertaking of action research and the trialling of two new language teaching

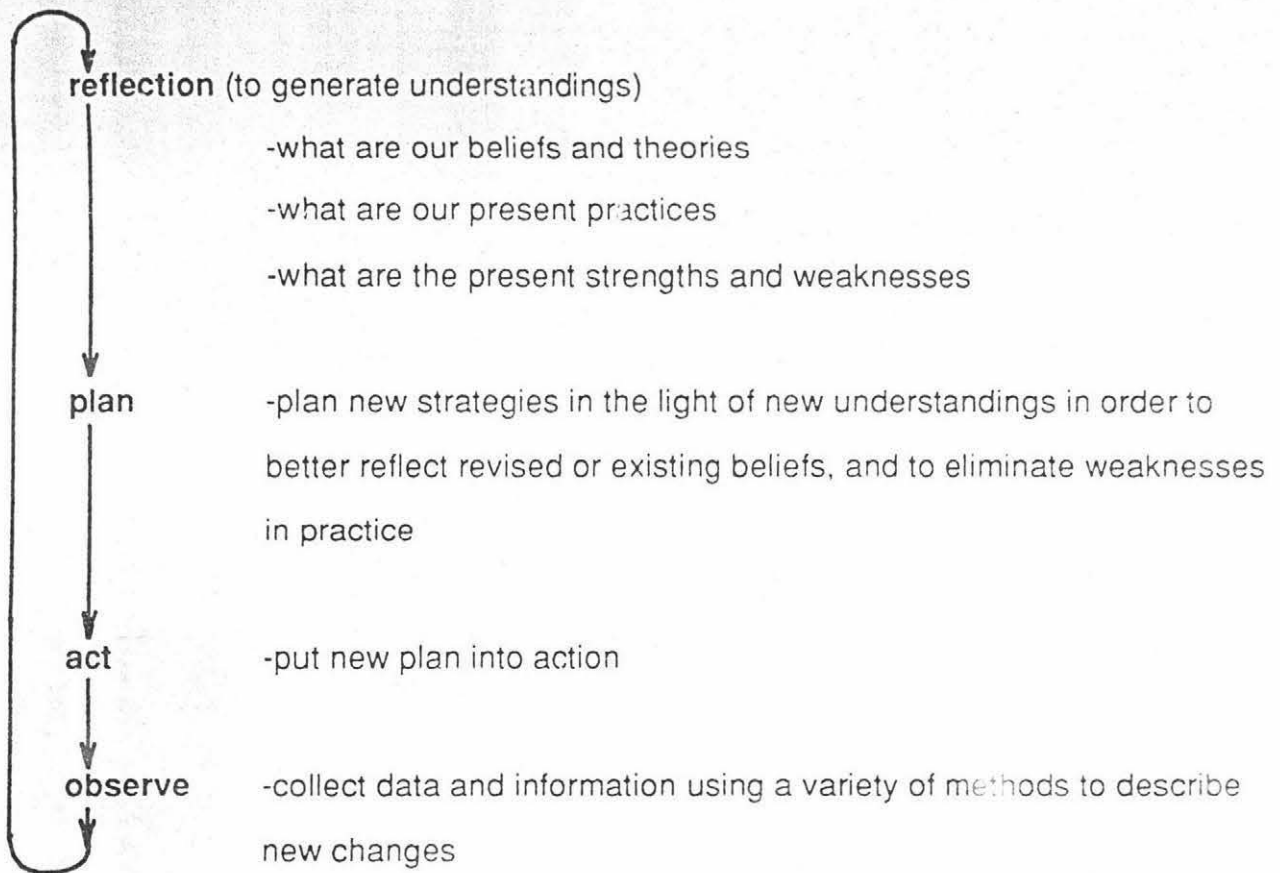
resources. Certainly, the teachers who became involved are concerned by the lack of resources available for the teaching of Māori, and are keen to improve their own practice and outcomes for their students. However, their involvement resulted from an approach by the researcher. It is recognised that this could possibly become a weakness in the implementation of the methodology. The teachers themselves may not maintain the same level of commitment and interest in the project. For example, it may be easier for them to not follow through when difficulties arise in the implementation of the resources. An attempt to overcome this has involved talking to the teachers and interesting them as much as possible in the research.

Action research into second language teaching would begin therefore with a study not only of present classroom practice, but also of the knowledge beliefs and theories about second language acquisition that are held by those involved in the situation. This interplay between theory and practice is a central feature of action research; independently validated theory is not imposed on practice, practice does not construct theory from a vacuum, rather, theory is validated while it is being generated.

Data must be allowed to generate propositions in a dialectical manner that permits use of *a priori* theoretical frameworks, but which keeps a particular framework from becoming the container into which the data must be poured.

(Lather 1986:267)

This relationship between theory and data is evident in the Action Research Spiral (adapted from Kemmis and McTaggart, 1982) illustrated below. Each stage in the cycle is collaborative between those involved in the research.



### 3.4 ACTION RESEARCH; ISSUES OF VALIDITY.

While the findings of Action Research may not stand up to the 'scientific objectiveness' and therefore validity of the positivist tradition, there are nevertheless measures of validity that good action research must adhere to. These include:

#### 3.4.1 Triangulation of data, and method.

The Researcher must consciously utilise designs that allow counterpatterns as well as convergence if data are to be credible. (Lather, 1986:270)

The range of proposed data collection techniques outlined in section 3.5 should satisfy this criteria.

### **3.4.2 Construct Validity.**

This requires the researcher to be critically aware of how pre-concieved theories may affect the research and interpretations of the data. It necessitates a dynamic view of theory, where there is a dialectic relationship between theory and data, where the researcher's perspectives can be altered by the logic of the data.

A systemised reflexivity which reveals how a priori theory has been changed by the logic of the data becomes essential in establishing construct validity in ways that contribute to the growth of illuminating and change-enhancing social theory.

(Lather 1986:271)

In this respect, the research will be conducted with the cooperation and collaboration of other experienced Māori language teachers, and under the supervision of two university academics (one with expertise in Māori language and Māori language teaching, and the other in second language acquisition). This should ensure that what Angus (1987) calls 'critical distance' is maintained, and there is some degree of objectivity in terms of how effective the resources actually are.

### 3.4.3 Face validity.

This involves what Guba and Lincoln have called 'member checks' in establishing the trustworthiness of data.

Face validity is operationalised by recycling description, emerging analysis, and conclusions back through at least a sub sample of respondents. (Lather 1986:271)

This is achieved by using both survey and group discussion with the students, and by discussing the findings with the teachers with regard to the implementation and effectiveness of the teaching resources. The implementation of the resources, and the collection of data will also involve a Māori language teaching advisor who is already working with some of the schools concerned. This will further enable 'checks' to take place to ensure that both face and construct validity are maintained.

### 3.4.4 Catalytic validity.

This measure relates to one of the aims of action research, that of empowering the participants. Lather (1986) maintains that a measure of catalytic validity is:

... the degree to which the research process re-orientes, focuses, and energizes participants in what Freire (1973) terms 'conscientization'. (Anderson, 1989:254)

James Lydon (1989) describes changes in theories of language and language teaching which have required a significant reorientation on the part of language teachers, and which make the role for critical pedagogy meaningful in the language classroom:

Critical Pedagogy seeks to empower students through dialogue to achieve greater levels of social understanding and control. (Lydon,1989:1)

The research will achieve catalytic validity if the students become encouraged to take a more active role in their language learning, and the teachers are encouraged to step outside their 'normal' language teaching routines and techniques, and become 'innovators' and 'experimenters' as advocated by Blair (see section 1.3.2).

The justification for using action research can be summarised as follows:

- it is consistent with Māori ideology and attitude to research;
- there are too many variables involved in second language acquisition for the researcher to control experimentally;
- 'Feeding back' research findings and ideas to the learners will empower them to take a more active and understanding role in the acquisition process, therefore ensuring greater success in language acquisition;
- Learners can give valid and valuable insights into the acquisition process, and the sorts of learning activities that are effective for them;
- There is potential for involving other teachers in ongoing classroom centred research that will improve practice;
- A variety of data collection techniques can be used.

### 3.5 LIMITATIONS OF ACTION RESEARCH

The major limitations with the action research design are:

- The process could tend to be too inward looking. This is offset to some extent in this research because the principal researcher comes from outside the situations being researched, and therefore has the opportunity to bring a wider and more objective view to bear on the

situation. Most teachers are used to operating in a vacuum within their own classroom, not having other professionals involved.

This insular climate in which the classroom takes on the nature of a 'black box' (Long 1980) leads to reluctance and often resistance on the part of teachers when it comes to allowing others to sit in on classes...

(Nunan, 1990:28)

Even though all teachers are involved in the research at their own free will, it is recognised that the attitude Nunan describes may still be present. It is hoped that as the research progresses the teachers will feel less threatened, and more at ease with the presence of other professionals.

- Action Research can also tend to become practice bound, and not theory generating. However, this weakness is alleviated somewhat because the principal researcher in this case is from outside the situations being researched, and the results will be tied to theories of education and second language acquisition for the purposes of the thesis. While the research is primarily concerned with describing and improving practice in the four particular situations under study, it will also generate ideas that will be useful in other Māori language teaching situations.
- There are two problems involved in the negotiation of meaning with the participants in the research. Firstly:
  - how to maximise the researcher's mediation between peoples self-understandings (in the light of the need for ideology critique) and

transformative social action *without becoming impositional*. (Lather 1986:269)

This will require the researcher to have a vigorous, self-critical attitude towards any preconceptions, and how these preconceptions might influence the research. If a researcher in second language acquisition is 'on the bandwagon' of, or highly favourable toward a particular teaching methodology (e.g. audio-lingual), it would be easy for that person's enthusiasm and bias to affect the outcomes of the research. Secondly, the feeding back of understandings gained to the participants and allowing them to make modifications may result in what Lather calls false consciousness. The meanings generated could be true for the particular time at which the data was collected, however subsequent experience and insights gained in the period up to which the feedback takes place could result in modifications to the understandings being made.

In this instance, the involvement of a Māori language advisor to secondary schools, and the advice and guidance of the two supervising academics will be important to ensure that this does not happen.

### 3.6 DATA COLLECTION

Data collection for this research is consistent with Lydon's idea that learners are empowered through dialogue.

Critical pedagogy seeks to empower students through dialogue to achieve greater levels of social understanding and control. (Lydon 1989:10)

Data will be collected through dialogue with those involved in the research - the students and teachers. While there were a number of guidelines available for collecting information from teachers (Brumfit and Mitchell 1990; Dickinson 1987 Nunan 1988, 1989), there was a notable absence of such guidelines in terms of talking to students, and probing their perceptions of learning resources.

The implementation of the resources will take place over the second part of term 1, and the first part of term 2. The following is a summary of the techniques which will be used to collect information over that period of time. All interview schedules, questionnaires, discussion questions and one page from a student diary are included in Appendix 2.

### **3.6.1 Teacher Interview - Prior to Implementation.**

This will ask the teachers to reflect on and talk about their own theories and ideas about Māori language teaching and learning, the practices and activities they employ in their classrooms, and what they see as the strengths and weaknesses of such practices and activities. It will also probe variables such as their teacher training and experience, their Māori language background, the school organisation including the place of Māori language and tikanga within the school, and the motivations and backgrounds of the students.

### **3.6.2 Student Questionnaire.**

This will be given to the students towards the end of the trial period for the resources. It will contain questions to elicit information on their Māori language background, the amount of exposure they have to Māori language, their motivations for learning Māori, their perceptions of the Māori language programme, and their responses to the learning materials under trial in terms of their enjoyment

of them, their success with them, and their perceptions of how useful they are as a learning tool. It will also ask them to describe how they used the materials -e.g. for homework, on their own, in pairs or groups, in their own time, only when directed by the teacher.

### **3.6.3 Student Diary**

Students will be asked to keep a diary as they work through **Taringa Whakarongo**. This will record their responses in terms of their enjoyment of each particular story, the amount of success they had with the activities and the difficulties they encountered, as well as any positive points about it. It also asks them to record what they learnt from it - that is, to focus consciously on things that they may have learnt subconsciously.

### **3.6.4 Student Discussion**

This will be done as a final evaluation, at the end of the trial period. Some of the questions from the student questionnaire about the resources and their effectiveness will be fed back to the students to discuss in groups, and for them to come to some consensus about. It is hoped that such discussion may draw deeper insights and understandings about the materials from the students.

### **3.6.5 Classroom Observation**

Students will be observed using the materials in a classroom situation. This will be done about half way through the trial period when they have become familiar with the materials. It will provide further insight into how the materials are used, how much the materials actually engage the students, and their responses to them.

### 3.6.6 Teacher Interview - Post Implementation.

This interview will encourage the teacher to talk about their perceptions of the materials and how effective they have been for the students. It will also try and gauge to what extent the teachers' thinking about Māori language teaching has been stimulated by the whole research process.

## 3.7 SELECTION OF SCHOOLS

The selection of the secondary schools to be involved in the research was done on the basis of existing networks of teachers, close geographical location to the researcher, and a concern to include a range of schools, and teachers with varying amounts of teaching experience. All teachers and their principals agreed to be involved when approached. The schools include:

- a single sex Māori boarding school (**school A**);
- a city co-ed school with a well established Māori language programme (**school B**);
- a city church school who have only recently added Māori language to their curriculum (**school C**);
- a Form 1-7 high school in a small country town with an established bilingual programme (**school D**).

Information about the schools, their programmes and organisation, the teachers and learners will be elicited using the various forms of data collection described above. Because this information is closely linked with the outcomes of the resource implementation, it will be reported on in Chapter four as the results are presented and discussed.

## 4. RESULTS AND DISCUSSION

Chapter four reports on the implementation of the resources in the schools, and discusses the process in terms of the teachers, the learners, and the wider school environment. The outcomes for **Taringa Whakarongo** were quite different across the four schools, and these are described and discussed with reference to each school in turn. The findings on **Hei Awhina Ako i ngā Kupu Whakahua Tangata** were similar across the four schools, and these are also discussed. Reference is made to the aims for the resources presented in section 1.1.

### 4.1 GENERAL OBSERVATIONS

Visits to the schools took place during the last part of term one, and over most of term two. The interaction with both the teachers and students was enjoyable and informative. However, during the course of the research, several factors emerged which served to illustrate some of the difficult realities facing Māori language teachers, and the position and status of Māori language in some secondary schools. These difficulties will be discussed throughout this chapter, particularly in relation to the arrangement of suitable times for visits, and problems which arose for the teachers in the implementation phase. In spite of such difficulties, feedback about the resources was generally positive - the information collected while far from conclusive tends to confirm the hypothesis and theoretical arguments proffered in chapter two as to the positive contribution that such resources could make to more effective Māori language teaching programmes.

Except for one class in one of the schools, the information collected indicates that a very limited range of types of learning activities are being employed in the classrooms. Indeed, it was frequently mentioned that a major motivation for using the materials was the fact that they were different, and offered the students some relief from the normal fare. This was reflected also in the teachers' comments about the general lack of teaching resources available for them to choose from.

#### 4.1.1 Difficulties facing Teachers

The busyness of teachers emerged as a major factor which impacted negatively on this study, confirming an apprehension about the research methodology expressed in section 3.3. The list below illustrates some of the 'outside of the classroom' activities the teachers were involved in. In almost all cases, it was normal to conduct such activities in English, thereby limiting the contribution each might make to the learning of Māori language.

- Student Counselling

Māori students and parents tend to prefer to deal with a 'Māori face' in working through difficulties and problems that arise. The Māori language teacher was generally looked upon as the person who could best facilitate such counselling. The terms of address used by the students to their teachers illustrate this point - whaea (mother, auntie) and uncle were the two most commonly heard.

- Student Discipline

Māori language teachers are often called upon to intervene in discipline problems which arise between pupils and teachers.

- Māori Culture Group.

This involved various amounts of school and out of school time. The 'school time' given to Māori club activities invariably came from Māori

language class time. One school was preparing its culture group for a trip overseas, others were involved in preparation for various other events.

- Pōwhiri

The Māori language teacher and culture group were often called upon to welcome, or lead welcome ceremonies to official visitors, inter-school exchanges etc.

- Speech Competitions

At the time of the research, all the schools were involved in both regional and national speech competitions.

- Fundraising ventures

All teachers were fundraising for one or a number of activities for their students.

- Writing schemes of work to satisfy national and school demands (e.g. modularisation of courses).

- One teacher in particular was involved heavily with national education initiatives and developments. She was regularly called to Wellington and elsewhere for meetings.

Three of the teachers commented that having so many commitments, limited the amount of time and energy they had to put into their Māori language teaching programmes. This is supported by my observations, and the comments of the students regarding the types of activities they do in Māori language class. Because of this busyness, and because there is not an established attitude toward or practice of critically evaluating teaching resources, classroom performance and outcomes, the level of attention given to the two resources under trial was relatively low. This is illustrated in the following figures with regard to **Taringa Whakarongo**:

In school A, information was collected from 16 students who had completed an average of 5 stories each.

In school B, information was collected from 6 students who had completed an average of 3 stories each.

In school C, information was collected from 6 students who had completed an average of 2 stories each.

In school D, information was collected from 13 students who had completed an average of 7 stories each.

In schools A and D, there were more students who had used the resources, but were not available to give information on the day I called.

#### 4.1.2 The Learners

The Māori language level of the students varied from a small group of students in school 'A' who had been through kohanga reo and bilingual primary schooling and were therefore relatively fluent speakers of the language to students who were only into their second year of learning. Most students in school D were used to hearing Māori language being spoken, not only within their school where there was an established bilingual programme, but also within their community (a small rural town with a fairly large percentage of Māori within the total population of about 3000). They generally had the least difficulty in using **Taringa Whakarongo**. This contrasted with students in school C who reported very limited exposure to Māori language, and who reported great difficulty in understanding the stories in spite of being in a higher form level.

It is important to note that for most of the learners, the school provided the sole or major exposure to Māori language. Of the 35 students across the four schools, who completed a questionnaire, the school provided the only contact with Māori language for 12 students, 22 students had limited exposure outside of school (e.g. an occasional visit to a grandmother or relation, Māori news on TV); only one student reported extensive contact with Māori language outside of school. This state of affairs gives added support to the development of resources which can maximise students' exposure to and interaction with Māori language both inside and outside of school time (see section 2.4.3).

The main motivations for learning Māori language chosen by the students from the questionnaire were 'in order to become a fluent speaker of Māori' (35%), 'its important for my future' (26%), and 'it makes me feel good to be able to speak Māori' (17%). These answers indicate that even in very young students (11,12 years old), there is an awareness that Māori language is an important part of their identity, which they are proud of and wish to develop. This powerful motivation for learning Māori language is quite different from the motivations that exist to learn other subjects in the school curriculum. The Māori language teacher is teaching something that has a high intrinsic value to both their students, and their students' families. It is important that this 'valuableness' is reflected not only in the quality of the Māori language programmes and the resources used to support those programmes, but also in the wider school context.

For the researcher, the most concerning aspect of the study to emerge, was an indication that the students in general possess poor learning skills.

Comments from both the teachers and students served to confirm a previously held belief that our schools do not encourage students to be independent learners, and to be actively involved in the learning process. The

manifestation of this, is that students generally only attempt to learn when directed to do so by the teacher, that is, they are reliant on teacher direction and organisation in order to learn. They also have a conception that learning work involves sitting at a desk and doing written exercises out of a book. Some comments indicated that students viewed the resources under trial as 'fill-ins' - that is, things to do when you had finished your work, or as a reward for working hard, rather than as a 'real' learning activity. One teacher also became worried that his students were 'getting behind' in their 'real' work - that another teacher's class at the same level were getting ahead in their work - they were a chapter ahead. It was also mentioned that using resources such as the ones under trial took time away from the process of preparing students for school certificate and other exams.

One of the aims for the resources was 'that the resources will help the learners become 'good learners', i.e. will assist them to develop helpful language acquisition techniques and behaviours' (see 1.1). In hindsight, this was an unrealistic goal to achieve within the scope of this study. The pedagogical style and tradition of the schools is such that it would take more directed and holistic efforts to empower learners to become actively engaged in the learning process and to become more independent learners. The mismatch between what is expected of students in their 'normal' classes, and the greater independence, involvement and responsibility expected of them when using the resources under trial was too great to bridge in such a small time, and in such a small way. Three instances in the present study did however give an indication that the resources could contribute toward achieving such a goal.

- In school B, the teacher had used one or two stories from **Taringa Whakarongo** as a whole class exercise, and had given the opportunity to students if they wished to do some at home. Six of the more motivated students (all girls) chose to do this, and some reported other members of

their families becoming interested and involved. All thought that doing them at home was more valuable because you didn't get interrupted by other people in the class - you could get on with it.

- School D had a group of four adult students who became involved in using the resources. Comments from them indicated that they appreciated the 'self access' nature of both the resources, and especially being able to 'take the language home' - where in some instances their children also became involved in using the resources.
- The teacher in school C asked a sixth form student to take his third form class through some activities using **Hei Awhina Ako i ngā kupu Whākahua Tangata** while he and I were discussing the research project. The lesson that we observed taken by one of the teacher's weaker sixth formers was well done, and beneficial to both the third formers and the sixth form 'teacher'.

#### 4.1.3 School Administration and Resourcing

Several factors emerged which impact negatively on the learning and teaching of Māori language in general, and on the implementation of the resources in particular.

- Schools are providing a very limited Māori language environment. Generally, Māori language is used only in Māori language classrooms (and here, in at least two of the schools the main language of instruction is English), and to some extent on ceremonial occasions. Students rarely hear Māori being used between teachers, in the administration and 'power' areas of the school, or being used for a wide range of topics. Although two of the schools had visual signs of Māori culture (a meeting house, kowhaiwhai patterns, and other carvings etc.), Māori language did not seem to have a presence on the signs around the school. School D had an established bilingual programme, and school C had just started

one - Māori language is used to various degrees in some of the other subjects of the curriculum in these schools.

- Māori language classes were only for 3 - 4 hours per week, some 16% of teaching contact time.
- In some of the schools, sports visits cut quite considerably into Māori language teaching time. Teachers were frustrated with the interruptions that these and other activities caused to their programmes.
- Support from other members of the school staff for Māori language varied, from being openly hostile and racist, to supportive and helpful. Generally Māori names and words in common usage were mispronounced by the wider school staff.
- In all the schools, the implementation of **Taringa Whakarongo** suffered through a lack of available tape recorders. Teachers had to approach other teachers to borrow one or two recorders, and even when they did manage to have enough for small group work, the physical arrangements of the classrooms prevented effective group work from taking place. There were no 'spaces' available for groups to go and work in. One teacher got her students to bring their walkmans from home in order to use **Taringa Whakarongo**. This clashed with the school rule on the matter, and caused a little bit of strife!

## 4.2 AN EVALUATION OF THE RESOURCE TARINGA WHAKARONGO

### 4.2.1 School A

School A is a single sex Māori boarding school, which has a long established tradition of teaching Māori language. The teacher who trialled the resources has been teaching for two years, and was very keen to use the resources as

they are consistent with his developing philosophies on language teaching, and his efforts to move away from the well established grammar-translation approach followed by the school. As a relatively new teacher, in a school which has several other Māori language teachers, his moves have been tentative. However, to enable the students to begin internalising Māori language, he considers it to be of paramount importance that students enjoy their Māori language classes, that they have variety in their lessons, and that the emphasis is on oral Māori - listening and speaking. He has a large fifth form class - 35 students, and has been trying to cater for individual differences and strengths, and allow each student maximum interaction time in Māori language by running five groups. He has used resources (including tape resources) borrowed from other teachers, and has begun to create his own resources. He comments that this arrangement seems to be valuable in terms of the benefits to the students, but stressful and time consuming for himself, because of the lack of teaching resources that are available for him to choose from in order to keep the groups going day after day. He also admits to feeling some covert pressure to maintain the traditional approach to language teaching that the school has, and that perhaps the 'different' learning activities that his students are engaged in will not prepare them adequately for exams.

In this school, the fifth form students worked on this resource as a whole class. This was mainly because of a lack of availability of tape recorders, and group listening 'space'. The main problem that this presented was that some students became frustrated with going back over the story when they were ready to move on to the exercises. While this is a good way to introduce the resource, it did not really test its full potential in terms of self-access, motivation, and responsibility.

The student diaries indicate that they generally enjoyed the activities, although many commented on the frustration of having the story played over about ten times when they understood it after the second playing.

'It was different, more enjoyable, good way of understanding the reo'

'I did enjoy it because it is challenging, gets you really thinking, and a lot of fun'

In responding to questions asking whether or not the students found it helpful in terms of their language learning, typical comments were:

'I didn't understand fluently, but I could start to get a grip on what is being said'

'I have started to relate to some words and sentence structures'

One student showed that he had difficulty coming to grips with a new type of learning activity and what it required of him with this comment:

'Activities were easy, but the stories were hard to translate'

This indicates the importance of 'walking' students through new activities, and of equipping them with the skills needed to get the most out of that particular activity. Often a new resource or activity is prematurely consigned to the 'failure' basket because 'it didn't work the first time', or because 'the students got confused' or 'they didn't know what to do'. However, in most cases this happens primarily because the teachers didn't first take the time to go through the material in order to understand it for themselves, to decide on the learning arrangements, to select the learning skills the students would need, and then to work through it with them.

Responses to the question asking students to write down 'new' language items that they had learnt during the course of the exercise were disappointing - it would seem that consciously focussing on language items that have been learnt at the end of a particular lesson is a skill that needs to be developed with the students.

#### 4.2.2 School B

School B is a co-educational city school which has a long tradition of Māori language teaching, and has just begun a bilingual option for students. The teacher who trialled the resource in this school has been teaching for two years, and during the time of implementation was extremely busy with preparation and fundraising for the school's Māori culture group trip overseas. In spite of this, he was keen to use the resources because they seemed to be consistent with the types of activities he was trying to promote with his students. There emerged a clear mis-match however between this comment, and the perceptions of the students. In response to the question 'What sorts of activities do you mostly do in your Māori language classes?', the students answers were typically:

'Copy exercises and answer them off the blackboard'.

'Just things like writing off the blackboard'.

'Translations, copying off the blackboard, tests'.

This raises the importance of dialogue between teacher and student about the learning programme, to ensure that there are shared perceptions and understandings of what is actually happening in the classroom. Students need to be actively involved in providing feedback to the teachers about the learning programme and their own progress. This however implies a sharing of power, of openness and trust between student and teacher, something which New Zealand secondary school education does little to encourage.

**Taringa Whakarongo** was introduced to the whole class of third formers (approximately 30 students), and then the option was given to students who wanted to take some of the tapes home to continue them for homework. A

group of six girls took up this option, and it is from these students that I collected information on the resource. The commitment, motivation and maturity that these students showed toward their learning of Māori language was very high. They all commented that they enjoyed being able to get on with learning without the distractions of the class. In several cases, parents or siblings became involved in listening to the stories, working co-operatively or competitively with the students. An average of three stories each were completed by the students, and while their feedback was very positive, it is difficult to make generalisations about the resource on this basis.

#### 4.2.3 School C

School 'C' is a co-educational, Form 1 - 7 church school situated in the city. It has only recently started to teach Māori language, and the teacher is in his second year of teaching. The teacher openly reported that he is on a steep learning curve, with regard to teaching in a secondary school, but nevertheless has some clear goals for the school, and for his programme. He is working slowly to try to lift the profile of and attitude toward Māori language within the school. One of the benefits of this would be to raise the number of students taking Māori language, and the areas in the school where they are hearing Māori being spoken, or at the very least pronounced correctly.

In terms of his teaching programme, he states that he is still feeling his way, and largely staying with the 'safe' and traditional approach of following the textbooks. The ultimate goal however is for the students to internalise the language, and to use it orally in genuine communicative situations. He recognised that a major obstacle to achieving this goal was the lack of teaching resources available. Even though he had money available to spend, there was little available to spend it on, especially with regard to resources aimed at promoting listening and speaking.

**Taringa Whakarongo** was trialled with a sixth form class of six students. Although five of them had been taking Māori since the third form (one had been taking it for only two years), it was obvious that they were uncomfortable with the resource. In discussion, it was explained that when listening to the stories, it was important not to try to hear and understand every word, but rather, to try and pick up the gist, and general trend of what was happening. In response to this, one student answered that she 'didn't understand any of the words!' The teacher acknowledged also that his students were not ready for the stories. They were clearly not used to hearing the sounds of spoken Māori. This is consistent with their responses to the question 'What sorts of activities do you normally do in your Māori language classes?' Typically, the answers included waiata (singing), textbook, written questions, and translating.

Even though the students found the exercises difficult, they commented that they enjoyed them, and would like to do more similar activities, because of their realisation that they have a long way to go in terms of understanding spoken Māori, and the good feeling they get when they can actually understand. This raises another important aspect of using resources such as this - it is important that the students achieve success, and the tasks do not become a chore (see section 2.4.1). The teacher must ensure that the level of the resource is matched to the ability of the students. This signals the need to have not only one **Taringa Whakarongo** at a single ability level available for teachers, but a number of such resources covering the range of ability levels.

The students were asked to complete one story per week for homework, but because of the difficulty they found, and perhaps because of a more general

attitude that homework is for dodging if you can get away with it, the six students only completed an average of two stories each. Once again it is not appropriate to make generalisations about the resource on the basis of such a response.

#### 4.2.4 School D

This is a form 1 - 7 co-educational high school in a small rural town. There is a relatively strong Māori language presence in the town, in particular within the education sector. There are four Kohanga Reo, a Kura Kaupapa Māori, two of the three primary schools have established bilingual programmes, there is a tribal university, and a number of language courses are available on marae in the town and its immediate environs.

School D has a well established Māori language programme, and has had a bilingual unit for nine years. Three teachers in the school used the resource in their classrooms, including students from form 1 to 6, as well as some adult teachers college outpost students. Sharing the resource across a large number of students and teachers proved difficult with tapes 'going missing', or the resource not being where it should be etc. Because of this, students were not allowed to take the resources home, or to have access to them in their own time. In each class, the resource was used as either small group, pair, or independent activities. The limited number of tape recorders the school had available proved to be a further limitation to the use of the materials.

The three Māori language teachers who used this resource have a range of backgrounds and experience. One is primary trained, one Te Atakura trained, and two of them have Diplomas in Bilingual Education. The Māori language department have clearly identified goals for their programme, the ultimate aim being fluent bilingualism for their students. They aim to ensure that the

students are comfortable and confident in Māori cultural situations, and in contexts where Māori language is spoken, even if they do not completely understand what is being said. Because Māori is spoken relatively widely in the community, the communicative importance of language is emphasised in the school programme. The key for students in internalising the language and becoming comfortable with it is in them hearing it being spoken in as many contexts and situations as possible. A key element of the school's programme is the provision of a rich linguistic environment for as many hours of the students' school day as possible. They are keen to ensure that the programme is enjoyable for the students, and should not force them to produce language too soon. Providing students with learning skills and strategies is also seen to be a part of the programme.

The question of availability of resources to support a programme with such goals was seen as a big problem. The teachers talked of stress and tiredness, and a major contributing factor to this was the need to be constantly preparing and making up resources for the programme (particularly when Māori language is used to teach other areas of the curriculum). In spite of this, the teachers saw this as a prime area of their responsibility, and the researcher was shown an innovative unit of work for a fifth form class which included practice on a range of language skills, the introduction of new language items, and a large range of activity types. The textbook, so dominant in the other schools' programmes was used here as only one small part of the overall programme.

Such an environment (except for the sharing of the resource among three teachers, the lack of tape recorders and space for group work, and the busyness of teachers) proved to be ideal for the introduction of the new resources, and the students adapted easily to the requirements of the

activities. Although most of the students (including form 1 and 2) commented that they found the stories easy, the teachers thought that this was good for the self esteem of the students, and there were still plenty of things for the students to learn in doing the activities. The teachers also suggested that the students' comments were possibly somewhat overstated.

The student dairies showed that they enjoyed the variety of activities that were provided with each story, and revealed that they actually had to process the information that they were hearing.

The adult students at this school who are in teacher training commented positively on the self access nature of the resource, and on the absence of pressure to get the right answer. Even though most found the stories relatively easy to understand, the exercises engaged them fully in the listening process. In addition, the tasks encouraged them to carry out all the processes of listening, reading instructions, thinking, and responding, in Māori, rather than translate into English. All thought that it would be a useful resource for their primary school teaching.

#### **4.3 HEI AWHINA AKO I NGA KUPU WHAKAHUA TANGATA**

The comments about this resource were common across all the schools - both students and teachers. All teachers recognised that a fluent understanding of Māori pronouns is a very important step for beginning learners to make. They also appreciated the resource as an innovative way of presenting and practicing pronouns. Students in all the schools had learnt the pronouns from lists written on the blackboard or taken from a book, with English equivalents next to them. Two teachers had taken this a step further, and used an

approach taken from Te Ataarangi (an approach to teaching māori language adapted from the 'Silent Way' - see Mataira, 1982) to practise them. Typical comments from students in each of the schools were:

'I enjoy it a lot because you only speak Māori and not writing all the time.'

'I like it because it does not make you confused of these specific words.'

'It has helped me a lot because over the last two years, I was a little mixed up with the pronouns.'

'It didn't only help me with māua, koutou, koe etc, it helped me with the sentences we had to use it with.'

'It visualised and confirmed learning - provided a clear understanding.'



### Students using Hei Awhina Ako i ngā Kupu Whakahua Tangata

Even though judging from their comments, students have enjoyed and learnt from using this resource, on reflection, more detailed instruction should have been given to the teachers on how to use the resource in the classroom. This

raises an important point for future resource production - suggestions and ideas for how to best use the resource in the classroom.

In using this resource, it is best to introduce only two or perhaps three new language items at a time, and to slowly build up a picture and understanding of the pronouns. It seemed that this did not happen. In some cases all the pronouns were introduced in the one session, too many for the students to cope with at once.

In two of the schools where I observed students using the resource, more than half of the talk was in English thus defeating the purpose of the activity.

In another school, the students had been given one of the set of cards to practise asking and replying where people are from. The cards indicate a New Zealand town. Before using this particular set of cards, there needs to be a geography lesson on the names of the towns - perhaps in conjunction with learning the tribes, mountains, rivers, etc. that belong in that particular area. This had not happened in this school, and the students were constantly asking 'Where's this town sir?' or arguing amongst themselves. This completely took their attention away from the purpose of the lesson. None of the schools had progressed in their use of the resource to include the possessive pronouns and therefore the **a** and **o** categories. I did observe in one school the innovative use of the resource to teach and practice negative sentence structures.

My observations, and discussions with teachers and students tend to confirm that in order for this resource to be used to its fullest potential, and to contribute toward the aims set out in section 1.1, the following would be necessary:

- A more detailed introduction to the resource where teachers would see more clearly the rationale behind the resource, and the possibilities its for use in the classroom.
- An understanding that having 10 or 15 pairs of students spread across the floor of the classroom all speaking Māori to each other practising particular language items is work, and learning is taking place.
- Students must be willing to adhere to 'Speak Māori only' times within the lesson.
- Students need to be able to work in pairs, without the direct supervision of a teacher.

These items all relate to the points raised in section 4.1 with regard to the expectations that students and teachers have of each other, and the understanding of what school is all about that has been built up within students and teachers over a long period of time. It has to do with learning being able to take place without direction from a teacher, with the empowerment of the learner as an active participant in the learning process, and with learners assuming responsibility for their own learning. In addition, it involves the recognition that learning does not necessarily involve sitting at a desk and writing, and that a language can only be internalised when it is used and practised in real situations of human communication. While this resource could contribute to the achievement of these aims, in itself it is not enough. In hindsight, the aims set out in 1.1 were unrealistic - a far more holistic approach to changing the learning and teaching situation would be necessary, rather than simply the introduction of some new teaching resources.

## 5. CONCLUSION AND RECOMMENDATIONS

This chapter concludes the study by extending the discussion of chapter four through a number of recommendations based on the results of the research project. Firstly, the appropriateness of the methodology used in the study is critically evaluated. This is followed by an evaluation of the resources that were trialled, and general comments are made about resource development for Māori language teaching. A number of recommendations are put forward regarding an approach that might better achieve the aims for the study as set out in section 1.1. A summary of recommendations from each of these sections will conclude the chapter.

### 5.1 THE RESEARCH METHODOLOGY

The arguments proffered in chapter three with regard to the suitability of the action research methodology for a project such as this were borne out in the study.

All teachers were enthusiastic about participating when approached because they were a part of the whole research process, and retained some degree of control over it; they were not passive in the process, simply being observed, controlled and reported on by an outside, 'objective' researcher.

The project provided good insights into the dynamics of the learning and teaching in the four classrooms in the study; in this respect, the methodology is sound. For example, a comment from a student in school 'A' about **Taringa Whakarongo** that 'the activities were easy, but the stories were hard to translate' indicates the types of strategies being used by that

particular student (and possibly others) in listening comprehension. In school, B, the methodology unearthed inconsistencies between how the teacher thought the language programme was, and the views of the students. On the one hand, the teacher was promoting oral communicative activities, and on the other, the students were saying that copying off the blackboard and translations were standard fare.

The major weakness that emerged relates more to the nature and approach of this particular study, rather than to the methodology itself. This weakness was forecast in section 3.3. Action Research has as its major aim, the improvement of practice, and is instigated through a desire of the practitioner to improve their practice. The beginning point for this project was the researcher, and not the practitioners themselves. This is one of the reasons for the low level of attention given to **Taringa Whakarongo** (reported in 4.1) in the four schools. In spite of the difficulties (busyness of the teachers, lack of tape recorders, etc. as outlined in chapter four), the teachers would have been more likely to have persevered if they had a higher stake in the project, if in fact the project was instigated by them. This is recognised by the Māori language consultant in Teacher Support Services of Palmerston North College of Education, who now only visits teachers to offer help and guidance in response to specific requests.

The Action Research methodology is gaining greater recognition in Māori education. Recently, the researcher was involved in evaluating four applications to the Ministry of Education for a teacher development contract for te reo Māori. Three of the four proposals included Action Research methodology as a central part of their application. On the basis of experience gained in this particular study, an argument was made that the participating teachers would need release time in order to successfully follow the

requirements of the methodology (see 3.3) in terms of reflecting, planning, acting, and observing their particular learning/teaching situation.

### 5.1.1 Data Collection

The collection of data was another facet of the study which suffered because the researcher was removed from the learning/teaching situations under study - access was limited. Empowerment of learners through dialogue (see 3.6) generally did not happen. This aspect of the study involved talking with the students about the strategies they were employing in a particular activity, and aimed through dialogue and demonstration be able to re-direct their strategies to help them become more efficient learners. A small opportunity for this arose in school C where it became clear that the students had poor listening comprehension strategies - they in fact were listening for every word and trying to translate in their heads as the story progressed in order to obtain understanding. Through discussion and a couple of small demonstration exercises, students were able to begin 'listening holistically' and use their knowledge of the context in order to understand the gist of the story. This however would need constant reinforcement in order for the students to develop the strategies to their fullest.

Another aspect of the data collection that the students needed more assistance with, was in reflecting and commenting on their learning experiences in the student diary. In hindsight, the four questions asked of students after each **Taringa Whakarongo** exercise (see 3.6.3) were too general. Students needed to be helped through dialogue (perhaps an interview, or small group discussion) after they had completed an activity, and by making the questions more specific, in order to focus on their own learning process. Indeed, the development of a methodology to draw out students' understandings of their learning process could be the focus of a future study.

Wenden (1986a) describes a set of activities designed to help second language learners of English think about their learning, discover their own beliefs, and consider alternative views. This could provide the basis for the collation of a set of activities to help second language learners of Māori to achieve this focus and understanding.

### 5.1.2 Face Validity

The study suffered in terms of face validity (see 3.4.3). Recycling of 'emerging analysis and conclusions' (Lather, 1986:271) happened only on an ad hoc basis. The time constraints on both the teacher (see 4.1.1) and the researcher meant that results did not become a shared reality with the students. Some feedback on the emerging results was obtained from the teachers during the interview. This serves to highlight again, the major flaw with this research - that the researcher was not part of the learning/teaching situation that was being studied; a part of the practice that was being improved (see 3.3 - Aims of Action Research).

In hindsight, the methodology for trialling a teaching resource needs to be much tighter. Perhaps for a resource such as **Taringa Whakarongo**, the students should have been required to complete four stories a week - the whole set (20 stories) in five weeks. Although this would remove much of the self-access, self-responsibility aspect from the study, it would allow more focus on the resource itself, rather than on its implementation. 'Pre' and 'post' listening comprehension tests could also be included. The results of such tests would be far from conclusive, and would be unable to demonstrate that the resource achieved whatever progress was shown by the tests - there are too many variables involved. However, such empirical results could provide another facet to the information collected, contributing to the overall understanding of the use and effectiveness of the resources.

## 5.2 AN EVALUATION OF THE RESOURCES UNDER STUDY

The comments and feedback received from the teachers and learners involved in the study clearly show that the resources chosen for trial have value for the learning and teaching of Māori. The comments tend to support the aims for the resources presented in sections 1.1, 2.2.1, and 2.2.2:

- The resources are different from what is available to teachers and learners at present, and this in itself becomes a motivating factor for students. The comments from students about what they normally do in their Māori language classes confirm that they have a limited, conservative fare consisting mainly of translating, written work based on the textbook, and work off the blackboard. The two resources under study offer a different style of learning which is motivating because it is different.
- The resources are communicative. Learners must become actively engaged in processing the information and language presented in the materials.
- The resources provide the potential for expanding the Māori language environment of the students. Māori language is not available in most of the students' homes, and **Taringa Whakarongo** provided a small opportunity for taking Māori language into their homes. The experiences reported by the students when this happened were positive.
- The resources provide the opportunity for self-access. The adult students in school 'D' and the small group in school 'B' who worked with **Taringa Whakarongo** comment on this aspect of the resource, and the fact that they could choose, and control all aspects of the activity.
- One of the reasons that **Hei Awhina Ako i ngā Kupu Whakahua Tangata** received positive comment from the students was that it is consistent with their aim of becoming a speaker of Māori ( see 2.1). In using this resource, they were speaking Māori, and processing the

information that was required without recourse to English, or the written word.

The limited amount of information collected about **Taringa Whakarongo** does not allow the researcher to say with any certainty that the resource encouraged students to develop good listening comprehension strategies. This is one aspect of the data collection techniques that needs to be developed further. Questions such as the following remain:

- how can we get students to report on the strategies they are using (see 5.1)?
- what instruments could be developed to help us observe those strategies that are being used?
- how can teachers help learners to develop effective processing strategies?

This involves the area of metacognition which has become a focus for applied linguistics in the latter part of the 1980s. According to O'Malley, Chamot, and Kupper, (1989:422), metacognitive strategies involve 'knowing about learning, and controlling learning through planning, monitoring and evaluating the learning activity'. This is part of the process of empowering learners of a second language talked about by Lydon (see 2.4.2), and while this was an aim for the resources in this study, it was not realised. There were enough indications to suggest that the resources could contribute to better metacognitive strategies in the learners, and thereby to some degree of learner empowerment, however they were not enough in themselves. In hindsight, the aim was unrealistic. A more holistic approach which would include teacher development, and perhaps even the whole school environment would be needed.

The operation of **Hei Awhina Ako i ngā kupu Whakahua Tangata** is not easy to explain to teachers and for this reason was not used to its fullest potential in the schools. In early 1994, the researcher will be involved in making a video on its implementation in classroom programmes, and has also been asked to present it to an inservice course for secondary school teachers.

Both resources have been accepted for publication by 'He Kupenga Hao i te Reo' a small local publishing co-operative and will be on the market early in 1994. Some corrections and adjustments need to be made to **Taringa Whakarongo** before this happens, small inconsistencies were discovered by the teachers and students as they worked on the resource. Many also commented that the music leading into the stories was too long, and too loud in places, interfering with, rather than helping the listening process. The tapes will be re-edited to take this into account.

### 5.3 FUTURE RESEARCH AND RESOURCE DEVELOPMENT

While Māori language education has been one of the largest growth areas in New Zealand education in the last decade, the services to support this growth such as resource development, teacher development, and research have been dismally absent.

The growth in Māori medium education has been the most striking enrolment trend throughout the 1980's. (Davies and Nicholl 1993:40)

Māori medium education in state primary schools 1987 - 1991

Year	Kura Kaupapa Māori		Māori Medium Education	
	Number of Schools	Number of Students	Number of Schools	Number of Students
1987	-	-	50	2712
1988	-	-	87	4722
1989	-	-	151	8618
1990	6	190	171	8521
1991	10	336	251	12570

(Table taken from Davies and Nicholl 1993:40)

A number of recent reports have highlighted the dismal response of the education authorities to the growth in Māori language education. At an Education Review Office symposium on Māori education held in June 1993, Timoti Karetu the Māori Language Commissioner stated that not enough was known about the competence of the people who were teaching Māori language.

We opened up all these schools, but we can't staff them. We are doing our children an injustice (as reported in Sunday Times, 20/6/93)

At the same symposium, Dr Richard Benton (NZCER) said that the resources for Māori language teaching were minimal, and did not compare to resources available for mainstream teaching in English.

The first bi-lingual school started in 1976. They have had plenty of time to set up resources (as reported in Sunday Times, 20/6/93)

Mike Hollings from Te Puni Kokiri summed up by saying that Kura Kaupapa Māori were achieving miracles with what they had available to them, but that more Māori language resources were needed.

While these three commentators were focussing on the recent growth in Māori language immersion education, in particular Te Kohanga Reo and Kura Kaupapa Māori, their comments could equally well apply to situations where older students are learning Māori as a second language, and a case has been put forward in Chapter One of this thesis for these learners not to be forgotten. The resources developed for this study were designed for this particular type of learning situation. **Taringa Whakarongo** has however also been used successfully in immersion teaching situations with younger learners in a Kura Kaupapa Māori.

Hillary and John Mitchell completed their study on Māori teachers who leave the profession in early 1993. Their report highlights the stress that lack of Māori language teaching resources places teachers under:

Resources in the form of textbooks, books, readers, charts, activities, and equipment are also a very important issue. Because of the recent growth in Māori language teaching at all levels, there is a dearth of resources. Former teachers told of making teaching resources themselves virtually daily in order to keep their classes working. This often required the teacher to work till midnight every school night, and required considerable skill in creative writing, devising exercises, transforming maths and science into appropriate lessons in Māori, and making games and practical activities. Good quality, freely available resources would make a tremendous difference to bilingual teachers. (Mitchell and Mitchell 1993:67)

Barbara Mabbett, the then chief executive of Learning Media, the government agency charged with the production of resource material for schools reflected fairly the state of affairs with the comment:

There is no doubt that there are inadequate materials for Māori language bilingual programmes. This shortage is exacerbated by the fact that teachers

untrained in bi-lingual methodology may lack a full range of language development techniques necessary for the maximum utilization of the materials which are produced. (Mabbett in Jacques 1991:187)

The fact that Māori educationalists have for some time been petitioning the education authorities about the gross lack of Māori language teaching resources available, with limited return for their efforts, serves to highlight the lack of will of those in positions of power to make political decisions for the benefit of Māori language and those learning it. Minorities are not well served by democratic systems. Situations such as the continued lack of adequate resources for Māori language teaching are a catalyst for the growing demand by Māori for 'tino rangatiratanga', for 'mana motuhake' for control of a share of the nations wealth, which in the words of James Ritchie (1990) 'rests upon Māori acts of yielding it one way or another'

This thesis can only add to the many recommendations of the past that urgent attention be paid to the development, trial and publication of a variety of Māori language teaching resources.

Apart from the development of resources, and the development of metacognitive strategies in the learners, the research has also highlighted the need for two other areas to be focussed on - teacher development, and school development.

Mitchell and Mitchell focus on teacher development with their recommendations:

- making it possible for every teacher involved in Māori language, bilingual, or total immersion teaching to receive specialised training in these fields;

- making a term's sabbatical available, perhaps every five years, so that Māori, bilingual and total immersion teachers would have the opportunity to improve their own language skills, to learn new techniques, to develop new resources, and generally to restore themselves. (Mitchell and Mitchell 1993:120)

Because the Māori language teaching scene has changed dramatically over the recent past, many teachers have been unable to keep up with new approaches and ideas. A change to a more communicative approach to learning and teaching was mentioned by teachers as one of their goals in each of the four schools in the study, however, the reality of what the students were doing in the classroom was inconsistent with this goal in three of the four schools. Teachers need access to in-service development programmes to ensure that they are able to use new ideas and the latest techniques in their programmes. Part of this in-service development could be providing the teachers with the opportunity to be involved in Action Research to monitor and improve their classroom practice.

The fourth aspect needing development is that of the whole school environment. A communicative approach to teaching Māori language requires learners to be actively involved in the learning process, and to take some responsibility for their learning. This is difficult to foster in one class if in other classes they are encouraged to remain dependent on the teacher, and passive in the learning process.

Jones (1989) in her research suggests that the passivity of students in classroom interaction may be a product of the class/culture location of the students. In her study of two different fifth form classes in a large inner city New Zealand girls school, she found that girls from what she describes as a middle class Pākeha background had a preference for discussion, and

research (active involvement) in their normal classroom activity. This preference was generally catered for by their teachers. Girls from what she called a working class Pacific Island class/cultural location tended to prefer (and receive) activities such as copying and taking notes - a far more passive involvement in the learning process.

Whether or not this is a general reality for Māori students should be investigated by schools. The researcher's observations, and comments made by the students with regard to the types of activities they are involved in in their classrooms tend to confirm that it is a reality in at least two of the schools involved in this study. If students are encouraged to know about their own learning, and control that learning through 'planning, monitoring and evaluating the learning activity' (O'Malley et al 1989:422) in all of their classrooms, then new and creative approaches to the teaching of Māori are far more likely to be accepted by students, and reach their fullest potential.

Recommendations along the lines of whole school development were also made by Mitchell and Mitchell:

Intensive training of all staff in New Zealand schools ...in the Treaty of Waitangi, Māori culture, values, etiquette, protocol, history, knowledge, methods of transmitting knowledge, the needs of Māori children and Māori teachers, and problem-solving techniques... (Mitchell and Mitchell 1993:120)

Such training should also include looking at ways in which Māori language could be given a greater presence and status within the school, ensuring that it is heard in a wider context than just the Māori language classroom.

## 5.4 SUMMARY OF RECOMMENDATIONS

### 5.4.1 Māori language Teaching Resources

- that urgent attention be given to the development, trial and publication of a variety of Māori language teaching resources;
- that this development include resources specifically designed for older second language learners of Māori;
- that the resources are consistent with communicative and interactive approaches to language learning and teaching;
- that the resources have the potential to help learners develop their metacognitive strategies;
- that the importance of listening comprehension be recognised in the development of these resources;
- that the resources are extensively trialled, monitored, and evaluated to ensure high standards are established and maintained.
- that substantial financial support be given for such resource development from government funding.

### 5.4.2 Teacher Development

- that Māori language teachers have regular opportunities to participate in professional development programmes which will assist them to become better classroom practitioners, in particular with relation to communicative and interactive teaching techniques;
- that a model for the use of Action Research by teachers of Māori language be further developed and trialled as one way of improving classroom practice.

### 5.4.3 School Development

- that schools be encouraged to review their total environment and the ways in which Māori language can achieve a greater presence and status;
- that schools ensure that the commitments of the Māori language teachers outside of the classroom are not such that they prohibit them from devoting time to their own professional development as a teacher, and the improvement of their classroom practice;
- that schools give extra incentive to Māori language teachers to become involved in Action Research programmes within their own classrooms;
- that schools review the pedagogy of their classrooms with a view to ensuring that all students are encouraged to be actively involved their own learning processes, to develop metacognitive strategies that enhance their learning opportunities, and to become more responsible for their own learning.

### 5.4.4 Future Research

In terms of future research, there is a need to further refine instruments and techniques which help teachers and learners to observe, understand, and report on strategies that learners use in their language learning. One promising area of research could involve the identification of students, teachers, and schools who are achieving high levels of proficiency through their Māori language programmes. Factors contributing to successful learning could then be identified, and methodologies for implementing these factors in other schools could be suggested, and trialled.

## 5.5 CONCLUSION

It is clear that this research has unearthed more questions for future study than it has answered. It has also apparent that very little research is being carried out in the area of Māori language maintenance, acquisition, learning and teaching. It is hoped that this small research project, and the resources that were produced as part of it, may make some contribution toward research into these areas to help ensure that Māori language does not follow the fate of the moa.

## Appendix 1: Questionnaire for 50.111 University Students

### HE PATAI

### HE PATAI

Tēnā koutou e ngā tauira o 50.111. Tēnā koutou i ngā tini āhuatanga o te wā, ko te tumanako kei te haere pai a koutou mahi, e hua ana. Kāti, kia kaha.

I am involved in doing some research into how classroom programmes can best help learners become communicatively competent in te reo Māori. I would appreciate your help in filling out this questionnaire. I will be following this up with a more in depth and wide ranging discussion in one of our tutorials this term.

This questionnaire is entirely anonymous, and has no bearing on course assessment.

### Te Whānanga Whānau

1. He wahine, he tāne rānei koe?      wahine  tāne
2. He Māori, he Pākehā, he aha rānei koe?  
Māori       Pākehā       He aha atu? \_\_\_\_\_
3. E hia ō tau?  
< 20       20 - 25       25 - 30       >30
4. For how many years have you been involved in formal Māori language learning?
5. Give a brief outline of the Māori language learning programmes you have been involved in.  
-----  
-----  
-----  
-----  
-----  
-----

6. How prominent were the following types of activities/exercises in these programmes?

		very prominent			absent
a.	learning about the grammar of te reo Māori	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b.	translating	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c.	listening activities	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d.	Oral repetitions	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e.	communicative activities	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f.	other (specify)_____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

7. How well do you consider these programmes enabled you to begin communicating effectively with others in Māori?

very well      very poorly

8. Rank the following in order from the most important to least important reasons you have for taking this Māori language course (50.111) (1 = most important, 3 = least important)

- interest
- as a paper toward your degree
- because you wish to become competent in te reo Māori

9. In learning Māori, what is the most important skill that you wish to become proficient in? Rank the following in order from most important to least important. (1 = most important, 6 = least important)

- everyday oral communication
- Māori language grammar
- reading
- writing
- translating (English - Māori, Māori - English)
- ceremonial language (eg. karanga, whaikōrero)

## Te Wāhanga Tuarua

The lectures and tutorials for 50.111 this year have consisted mainly of activities designed to improve your skills of listening and speaking te reo Māori. The questions in this section ask you to comment about some of the activities.

### Activity Type 1: Paired Information Transfer Activities

#### Objectives:

1. To provide a situation where learners have to communicate in Māori
2. To practice new words and sentence structures.

<i>How much did you enjoy this type of activity?</i>	<i>very much</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<i>very little</i>
<i>How motivated were you to do this type of activity?</i>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>How effective were these activities in meeting the above objectives for you?</i>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>How effective was this type of activity in contributing to your overall ability to communicate in Māori?</i>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

### Activity Type 2: Paired Crosswords

#### Objectives:

1. to practise new words
2. to provide a situation where learners have to communicate in Māori

<i>How much did you enjoy this type of activity?</i>	<i>very much</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<i>very little</i>
<i>How motivated were you to do this type of activity?</i>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>How effective were these activities in meeting the above objectives for you?</i>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>How effective was this type of activity in contributing to your overall ability to communicate in Māori?</i>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Activity Type 3: Picture DictationObjectives:

1. to provide listening practice
2. to reinforce new vocabulary and sentence structure

How much did you enjoy this type of activity?	<i>very much</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<i>very little</i>
How motivated were you to do this type of activity?		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
How effective were these activities in meeting the above objectives for you?		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
How effective was this type of activity in contributing to your overall ability to communicate in Māori?		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	

Activity Type 4: Listening to StoriesObjectives:

1. to provide practice in listening and understanding larger 'chunks' of language.
2. to reinforce new vocabulary and sentence structure

How much did you enjoy this type of activity?	<i>very much</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<i>very little</i>
How motivated were you to do this type of activity?		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
How effective were these activities in meeting the above objectives for you?		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
How effective was this type of activity in contributing to your overall ability to communicate in Māori?		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	

Activity Type 5: Pronoun BoardObjectives:

1. to teach and practice the use of pronouns and possessive pronouns
2. to provide an opportunity for learners to kōrero Māori

How much did you enjoy this type of activity?	<i>very much</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<i>very little</i>
How motivated were you to do this type of activity?		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
How effective were these activities in meeting the above objectives for you?		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
How effective was this type of activity in contributing to your overall ability to communicate in Māori?		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	

### Activity Type 6: Pictures - True/False statements

#### Objectives:

1. to provide listening practice
2. to provide practice at processing heard information rapidly

*How much did you enjoy this type of activity?*

*very much*

*very little*

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
--------------------------	--------------------------	--------------------------	--------------------------	--------------------------

*How motivated were you to do this type of activity?*

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
--------------------------	--------------------------	--------------------------	--------------------------	--------------------------

*How effective were these activities in meeting the above objectives for you?*

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
--------------------------	--------------------------	--------------------------	--------------------------	--------------------------

*How effective was this type of activity in contributing to your overall ability to communicate in Māori?*

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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## Appendix 2: Data Collection

### A.2.1 Teacher Interview Schedule

HE TIROHANGA I ETAHI RAUEMI AKO I TE REO MAORI  
HE URUPOUNAMU MO NGA KAIKO HEI WHAKAPUAKI  
WHAKAARO

Te Kaiako: \_\_\_\_\_

Te Kura: \_\_\_\_\_

Te Rā: \_\_\_\_\_

1. Ki hea koe i uru ai ki tēnei mahi, ki te kura mahitatanga? E hia te roa e whakaako ana koe i te reo? Ki ēhea kura?
2. Ako ai koe i te reo ki hea?
3. He aha ōu tino whāinga mō āu akonga i te reo Māori?
4. He aha rā ōu whakaaro e pā ana ki tēnei mahi te whakaako i te reo Māori i roto i ngā kura tuarua? Me pēhea e tino whakaū ai te reo ki roto i te hinengaro o te akonga? He aha rā ngā huarahi ako, ngā tūmomo mahi ako kia tutuki ai ōu whāinga mō āu akonga?
5. I roto i te wiki kua pahure nei, he aha ngā tūmomo mhai ako reo kua oti i tētahi karāehe ōu te mahi?
6. Ki tōu whakaaro, he aha ngā mea pai, me ngā āhuatanga kāore i tino pai, i roto i to mahi ako i tenei wā?
7. He aha ngā tūmomo rauemi ako reo e whakamahia ana e koe i roto i ōu karāehe? He mea nui ēnei rauemi i roto i tō mahi whakaako reo? He pēhea ōu whakaaro e pā ana ki ngā rauemi ako reo e taea ai te hoko i tēnei wā, hei awahina i a koe i roto i tō mahi.
8. He aha ētahi o ngā tikanga whakahaere o tōu kura e awahina ana, e hāpai ana i tō mahi whakaako i te reo Māori?
9. He aha ētahi o ngā tikanga whakahaere o tōu kura e takahi ana, e aukati ana i tōu mahi whakaako i te reo Māori?

MAORI LANGUAGE TEACHING MATERIALS STUDY  
TEACHER INTERVIEW GUIDE (PRE-IMPLEMENTATION)

Teacher: \_\_\_\_\_  
School: \_\_\_\_\_ Date: \_\_\_\_\_

1. What is your teacher training and teaching experience?
2. What is your Māori language background?
3. What aims do you have for your Māori language programme?
4. What are your ideas about teaching Māori language in Secondary Schools? How will students come to understand spoken Māori? How can they be encouraged to speak Māori themselves? How will they come to internalise the language.
5. For a particular class, what types of learning activities have the students been doing over the past week? About how much of each type of activity? Is this a typical week, or out of the ordinary for some reason?
6. What do you see as the strengths and weaknesses of your programme?
7. What sorts of resources do you use in your programme, how important are these to your programme. How do you find the availability of different teaching resources?
8. What aspects of the wider school organisation and operation serve to support your Māori language programme?
9. What aspects of the wider school organisation and operation have a negative effect on your programme?
10. How did 'Taringa Whakarongo' and 'Kupu Whakahua Tangata' fit into your programme?
11. How did you use them? How often? Why did you decide to use them like this?
12. How easy were they to incorporate into your programme?
13. How did your students respond to them?
14. Have they helped your students with te reo? In what way? Give examples if possible.
15. Can you suggest improvements to the resources?

## A.2.2 Student Questionnaire

Massey University, Department of Māori Studies

### MAORI LANGUAGE TEACHING MATERIALS STUDY STUDENT QUESTIONNAIRE

*Tēnā koe e te akonga i te reo Māori. Ka nui ngā mihi ki a koe mō tō awhina i tēnei kaupapa. Ko te tumanako, ka puta mai he hua mō te reo, ōfirā, mō tātou katoa.*

Many thanks for helping with this study of the Māori language resources 'Taringa Whakarongo', and 'Hei Ako i ngā Kupu Whakahua Tangata'. Your answers to the following questions will help in evaluating them. Your answers will be confidential and anonymous.

1. How long have you been learning te reo Māori?

-----

2. Where have you been learning?

-----

3. Who speaks Māori to you? How often? In what situations?

-----

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-----

4. Where else do you hear Māori being spoken in a typical week?

-----

5. In a typical day, how often would you hear Māori being spoken?

never

seldom

often

all the time

6. Who do you speak Māori to? How often? In what situations?

-----

-----

-----

7. Which of the following are reasons why you are learning te reo Māori?

- |   |                          |
|---|--------------------------|
| because you want to become a fluent speaker of Māori        | <input type="checkbox"/> |
| because your parents/family wanted you to take it           | <input type="checkbox"/> |
| because it was better than anything else on the option list | <input type="checkbox"/> |
| because the teachers is good                                | <input type="checkbox"/> |
| because your mates are in the class                         | <input type="checkbox"/> |
| because it's good fun                                       | <input type="checkbox"/> |
| because it's important for your future                      | <input type="checkbox"/> |
| because it makes you feel good to be able to speak Maori    | <input type="checkbox"/> |
| because it's an easy option                                 | <input type="checkbox"/> |
| any other reason?   | <input type="checkbox"/> |

-----

-----

8. Which of the above is the most important reason?

-----

9. What sorts of activities do you mostly do in your Māori language classes?

-----

-----

-----

-----

10. The following questions are about **Taringa Whakarongo**.

a) When did you use this learning resource?

-----

b) Did you use it on your own, or with other people?

-----

c) Did you enjoy using **Taringa Whakarongo**? Why? Why not?

-----

-----

-----

d) About how long did each of the stories take you to do?

-----

e) How hard or easy did you find the stories and activities?

-----

-----

-----

f) As you got used to doing them, did you find them getting easier to do?

-----

g) Do you think they have helped you to understand Māori when someone is speaking? Can you give any examples of this?

-----

-----

h) Does any one of the stories stand out as being better than the others? Why?

-----

-----

11. The following questions apply to the resource Hei Awhina Ako i ngā Kupu Whakahua Tangata.

a) In what situations, and how often did you do use this learning resource?

-----

-----

-----

b) Did you enjoy using this resource? Why? Why not?

-----

-----

-----

c) Do you feel it has it helped you to understand and use the pronoun words such as *māua*, *koutou*, *tāua* etc? Can you give some examples of this?

-----

-----

-----

-----

### A.2.3 Student Diary Sample

#### 18. KA HIAKAI TUATUA A WIREMU MA

1. Kāore he whakautu.

2.


3. a)

e)

i)

o)

u)

4.

a).....

e).....

i).....

o).....

u).....

5.

I tētahi rā, ka \_\_\_\_\_ a Wiremu me tōna whānau ki \_\_\_\_\_ ki te kohikohi tuatua. Tino hiakai tuatua a \_\_\_\_\_ rāua ko tōna māmā. Ka tae atu rātou ki Tangimoana i te \_\_\_\_\_ karaka, te wā timu o te tai. Ka hipa atu a \_\_\_\_\_, me Rongotea. He \_\_\_\_\_ te moana. Ka kī a rātou kete, ka \_\_\_\_\_ atu a māmā, "Kāti, ka nui tēnei mā tātou. Ka herea hoki \_\_\_\_\_ mā Koro Tīpene rāua ko Nanny Roimata. Kua wātea korua ināianei ki te \_\_\_\_\_ engari kia tupato te moana nē." He tino pai ki a Wiremu te \_\_\_\_\_ i ngā ngaru, he reka hoki ki a ia te kai \_\_\_\_\_ i taua pō.

18. KA HIAKAI TUATUA A WIREMU MA:  
OKU WHAKAARO MO TENEI MAHI

1. Comment on your enjoyment of this exercise; your motivation to complete it.

.....  
.....  
.....  
.....  
.....

2. How difficult did you find it? What were the difficulties?

.....  
.....  
.....  
.....  
.....

3. What were some of the good things about this exercise?

.....  
.....  
.....  
.....  
.....

4. Record some of the things you have learnt.

.....  
.....  
.....  
.....  
.....

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# TE WHAKAAKO I TE REO MAORI:

te whakawhanake, te aro mātai i

ētahi rauemi e rua.

He rangahautanga hei whakatutuki i tētahi wāhanga mō  
te tohu paerua mō te tari Māori o Te Whare Wānanga o  
Manawatū.

Ian Christensen

Te Tari Māori

Te Whare Wānanga o Manawatū

Hakihea 1993.

Te Whare Pukapuka o te Whare Wānanga o Manawatū

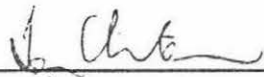
Te Mana Whakatā

Ko te Ingoa o te Mahi Rangahau nei:

Te Whakaako i te Reo Māori: te whakawhanake, te aro mātai i  
ētahi rauemi e rua.

1. E whakaae ana ahau kia tukuna atu tēnei pukapuka kia pānuitia i roto i te Whare Pukapuka o Te Whare Wānanga o Manawatū, i runga anō i ngā ture o te Whare Pukapuka.
2. E whakaae ana ahau kia tukuna atu tēnei pukapuka ki tētahi atu Whare Wānanga i runga anō i ngā ture o te Whare Pukapuka.
3. E whakaae ana ahau kia whakaahuatia tēnei pukapuka mō te Whare Pukapuka anake.

Tohu Ingoa:

  
\_\_\_\_\_

Te Rā:

8/12/93  
\_\_\_\_\_

Kei te kaituhi tonu te mana whakatā mō tēnei pukapuka e pupuri ana. Me tohua ki raro nei e ngā kaipānui hei whakaatu mai e mārama ana rātou ki tēnei āhuatanga. Me tuhia hoki ō rātou wā kāinga.

INGOA ME WA KAINGA

TE RA

## HE WHAKARAPOPOTOTANGA

Hei tīmatatanga mō te mahi rangahau nei, ka tirohia te tūranga o te reo Māori i Aotearoa i tēnei wā. Kātahi, ka whakatakotohia te whakaaro, he wāhi nui tō ngā tāngata e ako ana i te reo hei reo tuarua mō rātou, kia ora ai te reo, kia kore e ngaro. Otīrā, me whakatairangahia ngā whakaakoranga kia tino ū ai te reo, kia tiketike tonu ngā paerewa.

Ka waihangatia, ka whakawhanaketia e rua ngā rauemi whakaako, ka whakamahia ki roto i ētahi kura tuarua e whā, ka aro mātaitia. Ko tētahi o ngā rauemi, he rauemi whakarongo. Rua tekau ngā kōrero paki kua tuhia, kua whakatakotohia ki runga rīpene. Mō ia rīpene, he puka mahi hei whakamahi i ngā taringa kia āta whakarongo ai. Ko te rauemi tuarua, he rauemi whakawhitiwhiti kōrero, hei awahina ako i ngā kupu whakahua tangata (arā, ngā tūpou me ngā pūriro).

Ka whakatakotohia he ariā whakamahuki e whakatītina ana i ngā rauemi pēnei mō te whakaako reo, arā, he mea nui te orotau whakarongo, me te whakawhitiwhiti. Ka mātia hoki, mā te ākongā e kawē te haepapatanga mō te ako.

Ka whāia ngā tikanga o te Rangahau Panoni, hei hoahoa rangahautanga e tika ana mō te whakamātau i te ako reo, e pai ana hoki ki tā te Māori titiro. Ko te whakakapinga, he whakatakoto taunaki e pā ana ki te whakawhanake i ngā rauemi whakaako i te reo Māori, te whakawhanake i ngā pūkenga whakaako o ngā pouako, te whakawhanake i te kura whānui, me ētahi kaupapa hei rangahautia a muri ake.

## HE MIHI

Tēnei rā te mihi atu ki a koutou i āwhina mai ki te kōkiri i tēnei kaupapa. Ki te Tari Māori o Te Whare Wānanga o Manawatū, mai i te Ahorangi i a Tūkawekai Kereama e noho ana hei whakaruruhau mō ngā mahi katoa o te Tari, ki te tumuaki, te kai-hautū o te waka, ki a Meihana Durie e whakahau nei i ngā kaupapa pēnei i tēnei, tae noa ki ngā ringa mahi katoa, Tēnā koutou tēnā koutou.

Ngā mihi hoki ki aku kaiaro turuki, ki a Tairahia Black rāua ko Cynthia White, Tēnā kōrua. Tēnā koe e Tai i arahi mai koe i te kaupapa nei, kia pai ai te rangahau ki tā te Māori titiro, kia pai ai te kupu ki tā te Māori whakatakoto. Ko koe te kanohi ora o rātou mā, te kaiwhakatika i a ihu hupe, te taringa whakarongo, te kaiwero i te hinengaro. Tēnā hoki koe Cynthia i āwhina mai i te taha rangahau, te tuhi pūrongo me te taha ki te ako reo.

Ngā mihi ki Te Taura Whiri i te Reo Māori mō tā rātou mahi whakahirahira hauhake kupu, rapa kupu hei whakamārama i ngā āhuatanga e pā ana ki tēnei kaupapa, ōtīrā e pā ana ki te ao hurihuri whānui.

Tēnā hoki koutou ngā pouako tokowhā me ā koutou ākongā i whakaae mai kia uru atu tēnei kaupapa ki roto i ō koutou akomanga, kia āta tirohia ai. I runga i ngā ture o te mahi rangahau nei, kāore e tika kia whakaingotia koutou, engari, ko koutou rā kei te mōhio, tēnā rawa atu koutou katoa.

Kei te mihi hoki ki aku ākongā i roto i ngā tau kua hori. Nā koutou i puawai ai ētahi o ngā whakaaro, ētahi o ngā ngohe me ngā rauemi e rangahautia nei e pā ana ki te whakaako i te reo Māori.

Ka tika, me mihi hoki ki Te Kupenga o te Mātauranga, ki tōna kaupapa  
ātaahua, ki ngā kaipupuri i taua kaupapa, tae atu hoki ki tōna whānau whānui.  
Ko Te Kupenga te puna i puta ai tēnei tamaiti whāngai, koia hoki te tuara.

Kāti, ngā mihi aroha ki a koutou katoa, ko te tumanako, ka kitea e koutou he  
hua kei roto i te mahi nei mō te reo Māori. Nāku noa, nā lan.

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## HE KUPU WHAKATAKI

### 0.1 Hei Tīmatanga Kōrero

*Kei hea ra te huarahi  
me ngā rere o te āo?  
Kei hea rā te otinga  
mō te rangatahi e?*

*Tuatahi ko te ara o te Matua i te Rangi e.  
Tuarua ko te taura hei here i te tangata.*

Ko tēnei te pakirehua, te kupu ōhākī i waihotia mai e tērā o ngā pou hanga kaupapa, pou here tangata, a John Tapiata. Ko tētahi o ngā miro o te taura here tangata e kōrerotia nei, ko te reo. I ōna rā, he tino tohunga a John ki te hono, ki te whakarata haere i te hunga tangata. Na āna kupu ka noho kōtahi ai, ka mahi kōtahi ai, ka hoe kōtahi ai te hunga kia tutuki pai ai te kaupapa o taua wā. I roto i āna mahi, ka kitea he tāonga nui, he tāonga whakahirahira, he pounamu tēnei reo, te reo Māori. Mā te reo e paihere, e hono te iwi, kia tū rangatira, kia tū pakari, hei oranga hinengaro, hei oranga wairua, hei oranga tinana, oranga whānau i roto i tēnei ao hurihuri. Mā te reo nei, ka honoa ai te āo tangata me te āo wairua, te ira tangata me te ira atua. Ka puta mai ngā whakaaro o te tangata i te reo Maori, ka kitea he Māori ōna whakaaro, he Māori tōna tirohanga ki te āo.

### 0.2 Me pēhea te reo Māori e ora ai?

Kua kite tātou i roto i ngā tau kua pāhure nei kei te ngaro haere te reo. Kei te matemate haere ngā pātaka pupuri kōrero, ara ō tātou kuia koroua (kei

wāhanga 1.31 he kōrero mō tēnei āhuatanga). I tēnei tū āhua, kua matakū te iwi, nō reira, he nui ngā tāngata ināianeī e aro mai ana ki te reo. Ehara tēnei matakū i te mea hou. I tērā rautau, ka whakapāoho ngā reo o te hunga poropiti, o Te Kooti, o Tāwhiao, o Te Whiti mā, e whakahau atu ana ki te iwi kia mau tonu ki ngā tikanga tuku iho, ki te whawhai hoki i ngā ture tāmi, takahi hoki i te iwi Māori a te Kawana, pērā i te ture mō te mātauranga (1867) e rāhuitia ana i te reo Māori i roto i ngā kura, arā, e mea ana, ko te reo Pākeha anake te reo hei kawē i ngā mahi katoa o te kura, tae atu hoki ki te papa takaro. Ka kitea tēnei āhuatanga i roto i ngā rarangi e whai ake nei nō tētahi o ngā waiata whakahau a Te Kooti, nō 'Kāore te Po nei Morikarika Noa' (1883)

....ko te mana, tuatahi, ko te Tiriti o Waitangi

ko te mana, tuarua, ko te Kooti Whenua,

ko te mana, tuatoru, ko te Mana Motuhake....

....Ngā mana Māori ka mahue ki muri.

Ka unu nei au ki te mahi Kaunihera....

....Pa rawa te mamae ki te tau o taku ate,

E te iwi, e tū ake ki runga rā,

tirohia mai rā te hē o aku mahi,

Māku e kī ake 'Nohia, nohia!'....

Ahakoā e whakahau ana a Te Kooti kia mau ki te whenua (nohia, nohia!), e orite ana te whenua ki te reo.

I muri mai, ko Tā Apirana Ngata mā. Nā rātou i whakatū ētahi kauapapa, me tā rātou akiaki i te iwi kia tū pakari ai. Kāore te reo i waihotia ki te taha. Ko tētahi o ngā tāonga tuku iho a Tā Apirana, ko 'Ngā Mōteatea' - kei reira te reo hohonu, te reo ātaahua, te taumata hoki, hei tirohanga, hei whakamātau, hei pikitanga mā tātou i tēnei reanga. Nāna hoki te whakahau kia noho te reo Māori hei kaupapa ako mō te tohu paetahi i ngā Whare Wānanga o te motu.

*...ko tō ngākau ki ngā tāonga a ō tīpuna hei tikitiki mō tō  
māhunga...*

Whai muri mai i a rātou, ko tērā o te ao mātauranga, nāna i whakaoho ērā ingoa rangatira tīpuna hoki, a Tamahae, Rewi, me Pani mā, o Whangaparāoa-mai-tawhiti, kātahi ka uru atu te reo ki roto i ētahi o ō tātou kura. Nā, ko Hoani Waititi mā ngā pou here kaupapa i taua wā.

*Ka pū te ruha, ka hao te rangatahi...*

Kātahi ka puta ko tātou i tēnei reanga, kei te whawhai tonu. I roto i te ngahuru tau kua hori, kua whakatūhia ētahi kaupapa kia ora tonu ai te reo, ara, ko Te Kohanga Reo, ko te Kura Kaupapa Māori, ko Te Ataarangi, ko ngā reo irirangi Māori ētahi o ēnei kaupapa, ōtīrā, ko te Taura Whiri i te Reo Māori hoki e whakatairanga ana i te reo, e whakahau nei i a tātou kia tiketike tonu te rere o te reo Māori.

He nui ngā tāngata ināianei, rangatahi mai, taitamariki mai, pakeke mai, ka tipu ake ki roto i a rātou te ngākaunui ki te reo. Ko ēnei tāngata me ā rātou aue hotuhotu mō te reo, te hua o ngā ture me ngā mahi aukati, patu i te reo i te rau tau nui ake kua hori. Ko ēnei tāngata, i pakeke mai i roto i te reo Pākehā, heoi, tō rātou ake reo, ara, te reo o ō rātou mātua tīpuna, ka akohia hei reo tuarua mō rātou. Ko te kaupapa e whāia nei i roto i tēnei rangahau kōrero ko tēnei:

**Me pēhea ngā tāngata nei (ara ngā mea e ako ana i te reo hei reo tuarua mō rātou) e whakaū ai i te reo, kia taea ai e rātou te whakaaro, te whakaputa hoki i aua whakaaro i roto i te reo Māori. He aha ētahi mahi ako hei whāinga i roto i ō tātou kura tuarua piki ake, kia taea ai tēnei momo āhuetanga?**

Ko te tūmanako ka puta ake i te rangahau kōrero nei he paku awhina, auahatanga pea, hei whakaarohanga, hei kōrerohanga mā tātou.

*Tōku reo, tōku ohoho,  
Tōku reo, tōku māpihi maurea,  
Tōku reo, tōku whakakai marihi.*

### 0.3 Hei Whakapuaki Whakaaro

Kāore e kore, ka whuia mai te wero, te pātai noa rānei, ko wai tēnei kiritea e rangahau ana, e tuhi ana i tēnei kaupapa mō te reo Māori? Ka tika hoki te whiu o te kupu. I te wā i tīmata ai au ki te uru ki te mahi nei, a te kura māhita, kāore i te maha ngā tāngata i roto i ngā kura e whakaaro nui ana i te reo. Heoi anō, i runga anō i te mataku mō te reo, ka tikina mai e ngā kaiwhakahaere kaupapa o taua wā he tāngata e ngākaunui ana ki te reo, ka whāngaihia. Ko au tētahi o aua tāngata - he Pākeha te whakapapa, he Māori te reo. Ka tīmata au ki te mahi kura māhita, he ruarua anake ngā pouako paku mōhio nei ki te reo, heoi anō, ka tonoa mai au hei kaiwhakaako i te reo. I taua wā, i roto tonu i aku taringa ngā kupu o ōku mātua, kaumātua nā rātou au i whāngai. "Haere, mahia te mahi hei painga mō te reo", ōtīrā, i whakatakoto anō e rātou ā rātou kupu whakatūpato hoki. Tekau mā rima tau ināianei e ako ana au i te reo, kei kōnei tonu te mataku kei ngaro te reo. Nā, i runga i tēnei āhuetanga, kei te whai tonu ahau i te huarahi i whakatakotohia mai mōku. Mō tēnei wā he nui tonu ngā mahi mō tēnā tangata e ngākaunui mai ana ki te reo, mō tēnā tāngata e ngākaunui mai ana ki te reo, kia kore e ngaro atu i tēnei whakatipuranga.

*Nāku te rourou, nāu te rourou ka ora ai te kaupapa.*

*He iti te mokoroa, nāna i kakati te kahikatea*

Nō reira, ko te kaupapa rangahau nei, e mahia ana i te ngākau whakaiti, i runga hoki i te tūmanako, tērā pea he hua ka puta hei whakapakari ake anō i te kaupapa nei, te ako i te reo.

Ka tika, me mihi ki ngā rangatira, ngā pou here tangata, nā rātou au i kukume ki roto i tēnei mahi ātaahua. Nō reira, John, ko koe tēnā, me tō tirohanga whakamua, ō kupu ōhākī e hono toru ana i te taura tangata. E koro Mac, ko kōrua ko Auntia Huia ēnā me ā kōrua awhina, tautoko hoki i a mātou te hunga rangatahi. E kore rawa koutou e wareware i a mātou. Ko te tūmanako, e pai ana tēnei mahi āku ki a koutou. Mena he painga kei roto, nā koutou. Mena kei te hē ētahi wāhi, kei tōku ringa ū te hē.

#### 0.4 He Whakamārama i te Ahua o te Whakatakoto o ngā Kōrero i roto i tēnei Pūrongo.

- I ētahi wāhanga o tēnei pūrongo, kua whakamāorititia e au ngā kōrero kua tangohia i ētahi atu pukapuka, kia riro mā te reo Māori e kawe te katoa o tēnei kaupapa, kia kua e aruarutia te ia o te rere o te kōrero. Ehara i te mea kua whakamāorititia-a-kupu, engari i runga anō i tōku mārama ki taua tuhinga, me tōna tātai hono ki te kaupapa o te rangahau. Kei muri i ia wāhanga ēnei kōrero i te reo Pākeha.
- Kua tuhia te kaupapa nei i roto i te reo Māori, reo Pākeha hoki. Ko te kaupapa o tēnei mahi rangahau ko te reo Māori, ko tōna whāinga whānui, ko te whakatairanga i te reo Māori, ko te āwhina i te whakaako i te reo, heoi anō, me tuhia i roto i te reo Māori, ka tika. Kāore e nui ngā kaupapa pēnei i tēnei e tuhia ana i te reo Māori, engari kei te whakapono ahau ka taea e te reo Māori te kawe ngā kaupapa pēnei. Ahakoa he 'hou' pea ētahi o ngā

kupu (i puta mai te nuinga o ēnei kupu i Te Taura Whiri i te Reo Māori), ki te kaha tātou ki te tuhi i ā tātou kaupapa i te reo Māori, kāore e roa ka kōrerotia whānuitia ēnei kupu, ā, ka pakari haere te reo i roto i ēnei tūnomo kaupapa. He oranga tēnei mō te reo. E mōhio ana, kāore e ōri: e ana te tuhinga i te reo Māori ki ō te reo Pākeha. He māramatanga kē atu ka puta mai i te reo Māori, e hāngai ana ki tō te Māori tirohanga. Kua tuhia hoki i te reo Pākeha nā te mea, he māramatanga pea kei roto i tēnei kaupapa hei āwhina, hei hāpai i te tangata kāore e mōhio ana ki te reo Māori. Kei kōnei he kupu mō ngā tumuaki o ō tātou kura, mō ngā kaiwhakahaere o te mātauranga, me mārama hoki rātou ki te kaupapa nei. E mōhio hoki ana, kei te tirohia te iwi Māori me ā rātou kaupapa e ngā tāngata whenua o te ao. Ka kitea pea e rātou he huarahi hei whāinga, kia mau tonu i a rātou ō rātou ake reo, ō rātou ake tāonga tuku iho.

Mō te tuhinga i te reo Māori, e whai ana ahau i te āhua o te whakatakoto kōrero kua tauiratia i roto i te pukapuka Te Anga Marautanga o Aotearoa Arā, he nui ngā kupu kāore e kōrero whānuitia ana e pā ana ki tēnei kaupapa. I te taha o ēnei kupu, kua tuhia te kupu Pākeha, hei āwhina noa i te kaititiro, kia māhorahora ai tona pānui i ngā kōrero.

## TE UPOKO TUATAHI

HE KUPU WHAKAMARAMA I TE KAUPAPA

## 1.1 HE AHA RA TENEI KAUPAPA?

*Ko te reo te mauri o te mana Māori*

I tīmata ai au ki te whakaako i te reo Māori i te tau 1981, i roto i te kura tuarua o Otaki. Mai i taua wā, ko te tino pakirehua e huri ana i tōku hinengaro ko tēnei: me pēhea e tino whakau ai te reo ki roto i te hinengaro o te tangata e ako ana i te reo hei reo tuarua mōna, kia pai ai te rere mai o āna kupu, te whakaputa i ōna whakaaro.

Ko tēnei kaupapa, he titiro ki ētahi *rauemi whakaako reo*, arā, he *aromātaitunga*. E rua ngā rauemi e tirohia ana, nāku anō ēnei rauemi i whakaaro, i *whakawhanake* i ngā tau kua pahure nei. Kei wāhanga 2.2 he whakamārama i te āhua o ēnei rauemi. E toru aku hiahia mō ngā rauemi nei, arā:

- a) Hei awhina kia ū ai te reo ki roto i te hinengaro o te tangata kātahi anō ka timata ki te ako i te reo hei reo tuarua mōna.
- e) Hei paku āwhina atu i te pouako, arā, ka kitea pea he huarahi hou, huarahi *auaha* hoki hei whāinga mōna i roto i āna mahi whakaako, i runga hoki i te mōhio, kāore te nuinga o rātou e whaiwāhi ana ki te mahi rauemi.

language teaching  
resources  
evaluation

develop

creative

- i) Hei whakaatu atu ki te ākongā he huarahi kia pai ai tona ako i te reo, kia hoki atu te *haepapatanga* mō te ako ki a ia anō.

responsibility

## 1.2 NGA WEHENGĀ RANGAHAUTANGA

E toru ngā wehenga mō tēnei rangahautanga:

I oti ai te wāhanga tuatahi i te tau 1992, arā, he mea whakatakoto atu e au ētahi patapatai ki aku tauira i te Whare Wananga o Manawatu nei. Ko ēnei tauira, e ako ana i te reo i te kōeketanga tuatahi. Ko te nuinga o ā rātou mahi i roto i taua tau, he mahi whakarongo, he mahi whakawhitiwhiti whakaaro, he mahi kōrero i te reo. Kei roto i ā rātou whakautu ki ngā pātaitai nei, ka kitea he aha ō rātou whakaaro mō tēnei tūmomo ako, mō ēnei rauemi ako.

Ko te wāhanga tuarua, he whakapai, he whakarite i ngā rauemi e rua i runga i tā ngā tauira i kī ai, kia pai ai te āhua o ngā rauemi, me te whakatakoto o ngā tohutohu, kia taea hoki e ētahi atu kaiwhakaako te whakamahi i roto i ō rātou ake whakaakoranga.

I roto i te wāhanga tuatoru, ka whakamahia ngā rauemi e rua nei ki roto i ētahi kura tuarua ( e whā aua kura nei), ka ātātirohia, aromātaia, kia kitea me he painga, me ka tutuki ngā whāinga i kōrerohia i 1.1, kāore rānei.

1.3 TE PUTAKE MO TENEI RANGAHAUTANGA

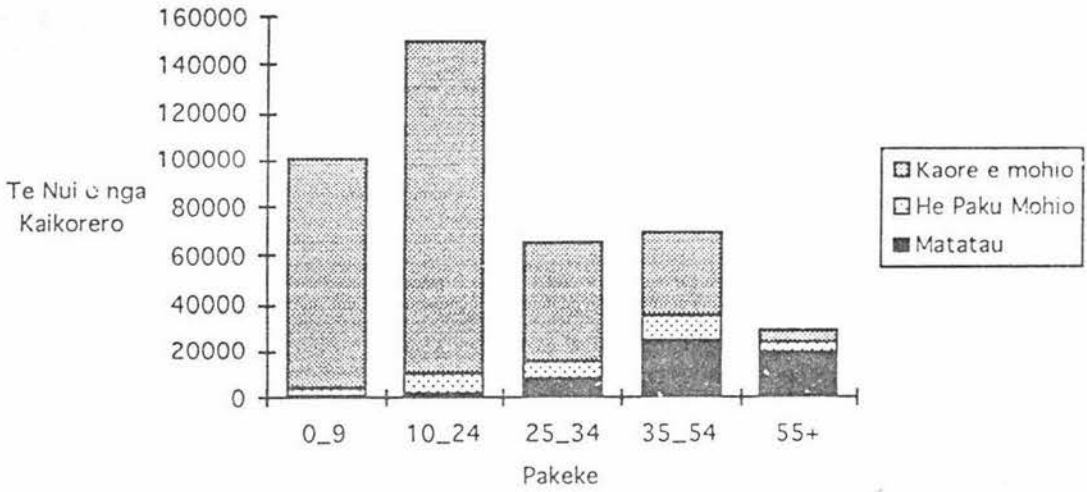
*E kore rawa e ngaro, he kākano i ruia mai i Rangīātea*

1.3.1 Kei te pēhea te reo Māori?

E whakaatu ana te whakaahua paepae kei raro nei, ko te hua o ngā ture me ngā mahi tāmi, takahi i te reo Māori i te rautau nui ake kua hori, he maha noa atu te hunga Māori ināianei he paku, he kore rānei te mōhio ki tō rātou ake reo.

bar graph

Te Matatautanga ki te reo o ia Reanga o te Iwi Maori kei Te Ika a Maui e noho ana



(He mea tango tēnei whakaahua paepae i te pukapuka a Waite (1992) Aotearoa)

I roto i te ngahuru tau kua pahure nei, kua timatahia mai ētahi kaupapa ako hei hāpai i te reo i roto i ā tātou tamariki mokopuna, arā, ko Te Kohanga Reo, ko Te Kura Kaupapa Māori, tērā anō, ko ngā kura reo rua. Ehara i te mea he āhuatanga hou tēnei (tirohia te wāhanga 0.2) Kāhore e kore, nā ēnei kaupapa kua piki haere te hunga tamariki e ū ana ki te reo, e tipu mai ana ki te reo, mā te wā ka kiia, he matatau. (e rangahautia ana tēnei kaupapa i tēnei wā e te Taura Whiri i te Reo Māori). Engari, ki te tirohia ngā kaute a te Tahuhu o te Mātauranga, 16.6% anake o ngā tamariki Māori i raro i te rima tau te pakeke kei tētahi Kohanga Reo. Ahakoa ki te eke katoa tēnei hunga ki te matatautanga o te reo, he nui tonu kei roto i taua reanga he kore, he paku noa rānei te reo Māori. Tāpiri atu ēnei ki te hunga he kore, he paku noa rānei te reo kei raro i te 35 tau ināianei te pakeke (tirohia te whakaahua paepae 1.3.1), a tētahi wā, ka akohia te reo e tēnei hunga hei reo tuarua mō rātou. Heoi anō, ko tāku e kī nei, me kaha tonu tātou ki te kimi i ngā huarahi ako, ki te whakakao i ngā rauemi hou, rerekē, *auaha* hoki hei painga mō tēnei hunga e ako ana i te reo hei reo tuarua, kia piki ake i ngā taumata o te reo kia ū ai te reo ki roto i a rātou, hei reo wāhi whakaaro. creative

### 1.3.2 Te Whakaako i te reo i roto i te Kura

Ko tāku e whakapae nei, ahakoa te pukumahi o ngā pouako, he nui ngā whakaakoranga reo Māori i roto i ō tātou kura, whare wānanga hoki putanoa i te motu, kāore e tino whaihua ana. Arā he nui tonu ngā ākonga e puta ana i ēnei whakaakoranga kāore tonu e taea te whakapuaki i ō rātou whakaaro i roto i te reo. He āhua rite tonu tēnei whakapae āku ki tā Katerina Mataira i tuhi ai (1982:2-3) me tā Pita Sharples i kōrero ai i runga i te reo irirangi (Te Rongo Mana Māori, 31 Here-turi-kōkā, 1992).

<sup>1</sup>Kāore e tino hāngai ana ngā whakaakoranga Māori i roto i ō tātou whare wānanga ki ngā tikanga whakahaere a te Māori kei raro kē i ngā tikanga a te whare wānanga. Kāore kau he paku hua mō te oranga o te Māori i roto i ēnei whakaakoranga. (Sharples, 1992)

E ai ki a Blair (1982) e pēnei hoki ana i Amerika:

<sup>2</sup>He maha noa atu ngā tāngata ka oti i a rātou te rua tau e whakamātau ana i tētahi reo, te otinga, he paku noa tō rātou mōhiotanga ki taua reo, arā ki te kōrero i taua reo, tō rātou *arā* hoki i taua reo. Kāore he hua i roto i tēnei āhuatanga mō tātou te iwi whānui o tēnei whenua. (Blair, 1982:ix)

Ko te whakapono, ko te tūro a Blair, mena e tino hiahia ana, e ngākaunui ana te ākonga, he ngākau māhaki tōna, ka taea e ia te reo te mau i roto i te wā poto. Kei runga tonu i te *auahatanga* o te pouako, ka ārikarika mai te ākonga.

comprehension

creativity

<sup>3</sup>Hei painga mō te mahi whakaako reo, mō te *hoahoa whakaakoranga* hoki, me matua *auaha* te mahi a te pouako. I runga anō hoki i ngā *mātāpono* tika mō te ako, me tangohia e ia ngā mea pai, mai i ngā tumomo whakahaere ako reo katoa, mā konei ka tutuki ai ngā *matea* o ia ākonga, ka ea ai ōna *taumata pūmanawa*.  
 (Blair 1982:6)

course development  
 creative  
 principles  
 needs;potential

E whai ana tēnei mahi āku i tā Blair kōrero, arā, he huarahi auahatanga pea hei awhina i te kaiwhakaako i te reo me āna ākonga, kia tino whaihua ai a rātou mahi.

Torutoru noaiho ngā rauemi whakaako reo Māori kei a tātou i tēnei wā. I runga anō i te kōrero a Blair kei runga nei, me kaha te whakakao haere i ngā rauemi kia huhua ake hei whiriwhiritanga mā te kaiako ki tāna e hiahia ai, kātahi ka eke ngā whakaakoranga ki ngā taumata, ka tino whaihua ai. Whakapau ai te kaha o te pouako i te mahi ako i te akomanga. Otīrā, mutu mai i kōnā, ka huri noa tōna aroaro ki te mahi rauemi, hei hāpai ake anō i āna mahi i te rā i muri mai. Ae, he mahi mutunga kore tēnei. Kāore e moea te pō, tāhuhuri noa!

### 1.3.4 Rangahautanga Reo

He nui noa atu ngā rangahautanga nō tāwahi mō te whakaako i tētahi reo kē hei reo tuarua mō te ākongā. Ahakoa he hua kei roto i ēnei rangahautanga hei awhina i ā tātou mahi whakaako reo Māori i Aotearoa nei, me kaha ā tātou whakahaere reo ki te whakatū i a tātou ake mahi rangahau i te mea he mauri kē tō te reo Māori, he mana kē tō te iwi Māori, kāore e ōrite ki ērā o tāwahi. He ruarua noaiho ngā mahi rangahautanga mō te whakaako i te reo Māori kua oti i a tātou i Aotearoa nei. Mā te mahi rangahau nei ā tātou whakaakoranga reo Māori e hiki kia tino whaihua ai. Kāore e kore ka tautokohia tēnei whakaaro e ngā pouako katoa o te motu, tae noa hoki ki tā Jeffrey Waite i tuhi ai i roto i tāna pukapuka Aotearoa.

4....me whakatūhia tētahi wānanga rangahau reo, hei kupenga hao i ngā āhuatanga katoa e pā ana ki ngā reo, arā, te *mātauranga āhua reo*, te whakaako reo, te *aro matawai reo*, te *hangarau* e pā ana ki te reo, te reo i roto i te *porihanga*.... (Waite, 1992:76)

linguistics

assessment; technology

society

E ōrite ana ēnei whakaaro ki ērā i puta mai i tētahi hui i whakahaeretia e Te Taura Whiri i te Reo Māori i te tau 1991 i te marae o Kirikiriroa. Anei te kupu i whakatakatohia e rātou i taua wā:

Mo te kaupapa nui, te whare wānanga reo Māori, he maha ngā kōrero, engari nō te taunga o te puehu, whakatauhia ana e te katoa o te whakaminenga, me whakatū, ā, kia wawe tonu. (Karetu, 1990:1)

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<sup>1</sup>Māori Culture and Language course contents are planned and offered by universities to fulfil the requirements of a university kaupapa. There is no relationship between the Māori courses package offered by any Māori Studies university departments, and the desires and pursuits of the Māori people to survive and to survive well. (Sharples)

<sup>2</sup>those who complete the equivalent of two years of high school language study...the average level of competence attained in speaking, aural comprehension, or even reading is hardly the pride of the nation. In fact, if the potential consequences of this situation were not more serious, it would be a joking matter. (Blair: ix)

<sup>3</sup>language teaching and course development would be best served through experimental, principled eclecticism which would explore various combinations of assumptions and approaches.....such experimentation with different combinations of mixes could lead to finding out eventually how to 'put it all together' in an optimum program formula tailored to each learners needs. (Blair, 1982: 6)

<sup>4</sup>...the establishment of a languages research institute would act as a focus for research into various aspects of applied linguistics, including language acquisition, language teaching, language testing, language technology and language in society. (Waite, 1992:76)

TE UPOKO TUARUA:  
TE WHAKAKAO I NGA RAUEMI AKO

2.1 TE PATAPATAI I NGA AKONGA O TE WHARE WANANGA, TAU  
 TUATAHI 1992

*Kei hea ra te otinga mō te rangatahi e....*

I roto i te *aromātaitinga* i te whakaakoranga '50.111 Te Reo Rangatahi' i te Whare Wānanga o Manawatu i te whakamutunga o te tau 1992, ka āta pātaihia ngā ākonga kia kitea ai he aha ō rātou whakaaro e pā ana ki ngā mahi ako me ngā *rauemi* ako i mahia e rātou i taua tau. Ko tētahi atu tumanako ōku, mā ngā pātaimai nei e anga ai ngā tauira ki te āta whakaaro mō ā rātou ake ako, me ngā huarahi e mau pai ai rātou ki te reo.

<sup>1</sup>Mena ka *whakahautia* te ākonga, māna anō e aromātai i ngā *ngohe ako*, ngā *rauemi* ako, me ngā whakahaere o te ako, ka whakawhanaketia tōna *arokā* ki a ia anō me tōna ako i te reo.

(Nunan, 1988:132)

Kei Tāpiri 'A' ngā patapatai e kōrerohia ake nei. I muri tata mai i te whakaututanga a ngā ākonga i ngā pātai, i kōrerotia ētahi o ngā take i hauhakengia e ngā patapatai i roto i ētahi rūpu paku. Anei e whai ake nei ētahi o ngā hua i puta mai:

evaluation

resources

encouraged; learning

activities

awareness

- \* Ko te wāhanga tuatahi o ngā pātaimai nei e pā ana ki te ako i te reo Māori a ngā ākonga i mua atu. Mai i te kotahi ki te rima tau te roa e akohia ana e rātou, ko te nuinga (85%), i roto i tētahi kura tuarua, whare wānanga rānei, ko ētahi (15%) i waenganui i te iwi (Ataarangi, Wānanga).
- \* Katoa ngā ākonga e whai tuturu ana i te reo kōrero, arā kia taea te whakawhitiwhiti whakaaro tētahi ki tētahi (pātai 6). Mō te nuinga o ngā ākonga, (80%) ko tēnei hoki te take i uru ai rātou ki taua whakakoranga (pātai 3), ehara i te mea he whai noa i tētahi pepa mō te tohu o te whare wānanga. Ko ngā whakautu ki ēnei pātai e whakaatu ana he aha rā te tino *whāinga* o ngā ākonga.
- \* Ko te mea tino pouri kē, kāore ngā whakaakoranga e tino hāngai ana ki tā ngā ākonga e hiahia ai. I roto i te pātai tuarua, ka whakaatuhia mai, ko ngā mahi e tino mahia ana i roto i aua whakaakoranga, ko te mahi tuhituhi, ko te *wetereo*, ko te whakawhiti reo (arā te whakamāori, te whakapākeha rānei), me te whakahua noa i te kupu/kōrero i muri tata i te pouako. E ai ki ngā ākonga, e tino ngaro ana te mahi whakarongo, te mahi whakakōrero i te reo, me te mahi whakawhitiwhiti whakaaro, i roto i aua whakaakoranga.

aim

grammar

E ai ki ngā kōrero a Richards rāua ko Rogers (ētahi tohunga mō te whakaako reo o tāwahi), he mea nui, me hāngai tonu ngā mahi ako ki ngā *whāinga o te whakaakoranga*, arā, ki tā ngā ākonga e hiahia ai.

aims of the course

<sup>2</sup>Me whiriwhiria ngā *ngohe ako* me ngā rauemi ako kia hāngai tonu ki ngā *pukenga reo* me ngā *tukanga ako* e *matea* ana e ngā ākonga, kia tutuki pai ai ngā whāinga o te *whakaakoranga*.

learning activities

language skills; learning processes; needs programme

(Richards me Rogers, 1986:157)

He mea kōrero mai e te nuinga o ngā ākonga, e pā pouri ana rātou i tēnei āhuatanga. Ahakoa kotahi tau, e toru tau rānei e haere ana ki tētahi whakaakoranga kāore tonu e taea e rātou te paku kōrero whakawhitiwhiti i roto i te reo. Nā Kāterina Mataira (1982) hoki tēnei āhuatanga i hauhake.

<sup>3</sup>"I puta pai au i te kura tiwhikete, engari kāore tonu e taea te kōrero i te reo Māori"

"Ka pau katoa te wā ako ki te mahi tuhituhi mai i te pukapuka. Kāore mātou e kōrero"

Ko te wāhanga tuarua o ngā pātaitai nei, he hauhake i ngā whakaaro o ngā ākonga e pā ana ki ngā mahi ako reo i mahi ai rātou i taua tau. E ono ngā tūmomo mahi i āta pātaitia, kia mōhio ai:

- a) He pai ki a rātou te mahi, arā, i ngākaunui mai, kāore rānei.
- e) Ka hāngai tonu ngā hua o taua mahi ki ōna whāinga, kāore rānei.

- h) Ka hāngai tonu ngā mahi ki tā ratou i hiahia ai, arā, kia taea e rātou te whakaputa i ō rātou whakaaro i roto i te reo.

E pai ana ki a rātou ngā mahi e ono katoa e kōrerohia nei, engari e rua i puta tōmua mai. Ko tēnei tētahi o ngā take e āta tirohia ana, e āta rangahautia ana ngā rauemi e rua nei. He take anō kei wāhanga 2.4.

## 2.2 HEI WHAKAMARAMA I NGA RAUEMI

*Homai ō taringa kia ngaua e 'hau....*

### 2.2.1 Taringa Whakarongo

Ko te rauemi kua huaina nei 'Taringa Whakarongo', hei awahina i ngā ākonga kātahi anō ka tīmata ki te ako i te reo. Ko ōna whāinga ko ēnei:

- \* Hei whakaohooho i ō rātou taringa, ina, ka rongu rātou i tētahi kōrero, ka mārama ai rātou ki te matū o taua kōrero, me ētahi o ōna kaupapa kē.

- \* Kia ū ai ngā akonga ki ētahi āhuatanga ako reo hei whakapakari, hei awhina i tā rātou mahi ako, arā, nā tō rātou mōhio kē ki te kaupapa e kōrerohia ana, nā te *horopaki* o te kōrero, me ngā momo tāngata e kōrero ana, nā ngā pikitia hoki, ngā mea e kitea ana, ka mārama ai te kōrero. context
- \* Mā tēnei tūmomo rauemi ako ka tau ai te *haepapatanga* ako ki te ākonga, kia kaua e waiho mā te kaiwhakaako kē te mahi e whakahaere i ngā wā katoa. responsibility
- \* Kia *whakawāwā* ai ngā whakaaro o te ākonga mō tāna ake mahi ako me ngā huarahi e ū ai ia ki te reo. critically discerning

He rauemi whakarongo tēnei. Rua tekau ngā kōrero paku kua whakekea atu ki runga rīpene. He rīpene anō mō ia kōrero paku. Mō ia kōrero, he puka mahi e pā ana ki te kōrero kei runga i taua rīpene. Mō ia puka mahi, he puka whakautu, arā, he kari e mau ana i ngā whakautu ki ngā pātai. He pukapuka whakautu hoki mō ia ākonga, hei tuhi i ā rātou whakautu, me ō rātou whakaaro mō ia kōrero / mahi.



E *ahukahukatia* ana, he rerekē te mahi whakarongo i roto i te *akomanga* ki te whakarongo a te tangata i roto i āna *whakawhitinga kōrero o ia rā*. Ko ngā rauemi ako pēnei i

recognised

classroom

everyday communication

**Taringa Whakarongo** hei āwhina i te ākonga kia mārama ai ki te reo e rangona ana i roto i ngā whakawhitinga kōrero o ia rā. He wāhi nui tonu mō te ako tā ngā whakawhitinga kōrero o ia rā, heoi anō me kimihia e te ākonga, pouako hoki, ngā wāhi, ngā *horopaki*, e rangona ai te reo e kōrerotia ana, kia whai hua ai ngā mahi whakarongo o roto i te akomanga.

contexts

### Ngā Korero kei runga i ngā Rīpene

Ko ngā kaupapa o ngā kōrero, he kōrero noa iho mō ngā mahi e mahia ana ia rā ngā kaupapa e mōhio nei ngā ākonga. Ko ēnei e toru e whai ake nei, hei tauira:

- \* **He Mahi mō te Pō** - Tokowhā ngā taitama e kōrerorero a, a, e whakawhiti whakaaro ana mō tētahi mahi pai mā rātou mō taua pō.
- \* **He Rā Tākaro i te Kura** - He kōrero mō ngā mahi tākaro, ngā mahi whakahoahoa, ngā mahi whakangahau i waenganui i ngā kura e rua.
- \* **Ka Hiakai Tuatua a Wiremu mā** - Tērā te wā i haere a Wiremu me tōna whānau ki te kohikohi tuatua. (Kei roto i te uhi o tēnei pukapuka tēnei rīpene hei whakarongo māu)

He mea tuhi ngā kōrero i mua i te whakaeke ki runga i te rīpene; ehara i te mea i kōrero-a-hinengaro e ngā kaikōrero i taua wā tonu. Engeri, kāore ngā ākonga e kite i ngā kupu. Mā te whakarongo anake ka ū ai te kōrero. He whakatangitangi hoki kua tāpiritia atu ki ngā kōrero kia kumea mai te hinengaro o te ākonga ki roto i te kōrero. Ko te reo, ko ngā kupu o ngā kōrero paki nei ka rangona whānuitia ia rā. Kei roto i ngā kōrero paki nei he awhina i te ākonga kia mārama ai ia ki ngā kōrero, arā:

- \* mā tōna mōhio kē ki te kaupapa e kōrerohia ana
- \* mā tōna mōhio ki te *horopaki* o te kōrero
- \* mā tōna mōhio ki ngā tūmomo tāngata e kōrero ana,
- \* mā ngā pikitia e kitea ana i ngā puka.
- \* mā te rongō i te rangi o ngā kupu o te kaikōrero, mena he kupu whakahau, he kupu pōhēhē rānei

context

Mā ēnei awhina ka eke ai pea ngā ākonga ki ngā tikanga e rua nei kua kōrerohia e Nunan kia pai ai tōna ako i te reo, arā:

- 45) Ko te ākonga e mātau ana ki te ako i tētahi reo, kāore i te awangawanga mehemea kāore i te *orotau* ki te katoa o tētahi kōrero. Kua mau pai i a ia ngā *tukanga* e mārama ai ia ki te *matū* o te kōrero, kāore ia i te aro atu ki ngā kupu katoa.
- 9) Ko te *horopaki* o te kōrero hei awhina kia mārama ai te ākonga ki te kōrero.

understand

strategies

gist

context

Ko tētahi anō tohunga reo o tāwahi, ko Penny Ur. Ko ia hoki e tautoko ana i te āhuetanga kua kōrero ake nei nā, arā, me tuhi ngā kōrero i mua i te whakaeke atu ki runga rīpene, kia ngāwari ai mō te ākongā, engari me hāngai tonu ngā kōrero ki ngā kōrero e rangona whānuitia ana ia rā. Ko tāna e kī nei, he uaua rawa mō te akonga mena ka hopukina ngā tāngata matatau ki te reo e kōrero ana, kāore e arikarikatia ā rātou kōrero.

<sup>5</sup>Tērā pea, he pai ake mō te ako a te akonga ki te whakarongo ki ngā kōrero kei tōna *koeketanga*, kua ki ngā kōrero hohonu a te tangata he matatau rawa atu ki te reo. Mena e whakaeke ana te kōrero ki runga rīpene hei whakarongotanga mā te akonga me whakawehetia ki roto ki ngā *koeketanga*, me *maheretia* paitia, me pai hoki te whāngai atu ki ngā ākongā, kātahi e pai ai tōna nuku mai i te rīpene ki te āo Māori. (Ur 1987:23)

level

level; plan

He rite tonu tēnei āhuetanga e kōrerohia nei ki tō te whāea e whakangāwari ana i āna kōrero ki tāna pēpi (Abbott me Wingard 1981:279), ki tā te pouako hoki e kōrero ana ki āna ākongā (Chaudron, 1988).

## Ngā Puka Mahi

Ko ngā *puka mahi* kua tuhia katoatia i te reo Māori. Heoi anō kāore pea e tino mārama ngā tohutohu ki ētahi o ngā ākonga. E pai ana, kia mahia ngātahitia tētahi puka e ngā ākonga me te pouako, kātahi pea ka mōhio ngā ākonga he aha te aha, i muri mai ka waihotia rātou ki te mahi i ngā mahi. Ki te puta mai he raruraru, mā rātou kē te pouako e kimi hei awhina atu.

activity cards

E whai ana ngā puka mahi katoa i te ākonga kotahi. Arā, ko te mea tuatahi, ka kitea he pikitia me te ingoa o te kōrero, kātahi ka mōhiohia he aha te kaupapa. Ko te mea tuarua, kua tuhia ētahi o ngā rarangi kōrero (3 -5) ka rongohia i te rīpene. Ko tēnei āhuatanga hei awhina i te akonga i a ia e whakarongo ana. Ko te mea tuatoru, kua tuhia ētahi kupu hou; me mataara te ākonga - ka rongohia ēnei kupu i te rīpene.

Anei e whai ake nei ngā tūmomo mahi kei ia puka. E rima, e whā rānei mō ia kōrero.

- \* Whakarongo ki te kōrero kei runga i te rīpene.

- \* Whakarongo ki ngā kōrero kei te rīpene, tirohia ngā pikitia kei te *puka*. Me whakaarohia e te ākonga ko tēhea te pikitia mō te kōrero tuatahi, ko tēhea te pikitia mō te kōrero tuarua... e pēnei ana mō te katoa o ngā pikitia. Ka tuhia te nama e tika ana ki raro i ngā pikitia. Ko tēnei mahi hei ako i ētahi o ngā kupu hou, kia kitea hoki e ngā ākonga ētahi o ngā āhuatanga kei roto i te kōrero.
  
- \* Whakarongo ki te kōrero, tuhia te pikitia e whakamāramahia ana. Hei ako anō tēnei i ngā kupu hou, hei tohutohu hoki i ētahi nekenekehanga kei roto i te kōrero.
  
- \* Whakarongo ki te kōrero kātahi ka raupapa i ētahi pikitia kia hangai tōnu ki te kōrero. Ka tuhia ngā nama e tika ana ki raro i ngā pikitia. Mā tēnei mahi, ka u tonu te ākonga ki te matū o te kōrero, me ētahi atu o āna kaupapa.
  
- \* Whakarongo ki te paki, kātahi ka whakaaro mehemea kei te tika, kei te hē rānei ētahi kōrero e pā ana ki taua paki. I roto i tēnei mahi, me whakaarohia e te ākonga, he aha ngā wehenga kaupapa kei roto i te kōrero paki.

card

\* Whakarongo ki te kōrero paki, kātahi ka titiro ki tētahi whakarāpopoto o taua paki kei roto i te puka. Kua tangohia ētahi o ngā kupu o te whakarāpopoto. Mā te ākonga ngā kupu e whakahoki kia hāngai tonu te ia o te whakarāpopoto ki tō te paki. I roto i tēnei mahi, ka whakahautia te ākonga kia aro atu ōna whakaaro ki ngā kupu hou, ki ngā nekenekehanga katoa hoki kei roto i te kōrero paki.

\* Whakarongo ki te kōrero paki, kātahi ka tuhia e te ākonga āna whakautu ki ētahi pātai. Ko te nuinga o ngā pātai, he āhua ngāwari te tuhi i ngā whakautu; ko te tino whāinga o tēnei mahi, ko te whakarongo, ehara ko te tuhituhi.

\* Whakarongo ki te kōrero paki, kātahi ka whakakia e te ākonga tētahi *ripanga* hei whakaatu atu i ētahi āhuatanga i kōrerohia i te paki. I roto i tēnei mahi, ka whakahoutia te ākonga ki te whakarongo mō ētahi o ngā āhuatanga paku kei roto i te kōrero.

tables

### Ngā Puka Whakautu

Ina, ka oti i te ākonga te mahi tētahi o ngā puka mahi, he pai me tirohia i taua wā tonu mehemea e tika ana āna mahi, kāore i te tika rānei. Kātahi ka pai tana ako i ētahi o ngā āhuatanga o taua mahi.

<sup>6</sup>Ko tēnei mea, te hoatu whakautu, whakamārama rānei ki te ākonga i muri tata mai i tāna mahi i tētahi mahi, he mea nui hei hāpai i tōna ako. (Dickinson, 1987:83)

Koia rā te take kua mahia ngā *puka whakautu*, hei haere tahi me ngā puka mahi i roto i tēnei rauemi **Taringa Whakarongo**. Kia oti i te ākonga tētahi puka mahi te whakautu, ka tangohia te puka whakautu i taua wā tonu, ka whakatikahia āna mahi. Mena e raru ana te akonga i ētahi o ngā mahi, kāore hoki ia e mōhio ana he aha ia i raru ai, kātahi ka haere ki tōna pouako. Ehara i te mea ko te rauemi ako nei te pouako, e kāo, hei āwhina noa iho i tāna mahi whakaako. Ko tētahi painga pea o tēnei momo rauemi, ka whakawateatia te pouako ki te mahi tahi me tētahi ākonga kotahi, me tētahi rōpu rānei.

<sup>7</sup>Mā ēnei tūmomo rauemi, ka whakahautia te ākonga māna anō e wānanga te āhua o tōna ako, ka whakaohoho tōna hinengaro ki te whai i ngā huarahi ako e pai ana mōna. Mā tōna ake *aromātaītanga* i āna mahi, mā tōna *whakatātari* tēnei e taea ai. (Nunan, 1988:99)

answer cards

evaluation; analyse

### **Te Pukapuka Whakautu a te Akonga**

Ka tuhia e te ākonga āna whakautu ki ngā pātai kei ngā puka mahi ki roto i tēnei pukapuka. He whārangi mō ia puka mahi, ko tōna whakatakoto, e hāngai tonu ana ki tō te puka mahi. Hei awhina tēnei i te ākonga kia mōhio ai ia me pehea e whakautua ai ia pātai, arā, me tuhia he raranga kōrero, me tuhia he pū noa iho, he tau ki roto i te pouaka e tika ana, he pikitia rānei.

Kei muri i te whārangi mō ia puka mahi, he wāhi kia tuhia ai e te ākonga ōna whakaaro mō taua kōrero/mahi. E whā ngā pātai kei kōnei mō ia puka mahi, arā:

- \* E ngākaunui ana koe ki tēnei kōrero me āna mahi? He aha ai? He aha i kore ai?
- \* He aha ngā mea uaua ki a koe?
- \* He aha ngā painga?
- \* He aha ētahi o ngā mea kua akohia e koe i tēnei mahi?

Mā ēnei pātai, ka tutuki ngā whāinga e toru nei, arā:

- \* Ko ngā kōrero ka tuhia e ngā ākonga, hei awhina i āku mahi aromātai i te rauemi nei.
- \* Ka tīmata ngā ākonga ki te āta whakaaro mō ā rātou ake mahi ako i te reo.
- \* Ka kite te pouako he aha ngā uauatanga mō ia ākonga, kei hea ia e raruraru ana, ā, me pēhea e awhina atu ai.

He kōrero anō mō tēnei āhuatanga kua kōrero ake nei kei te wāhanga 3.6.3.

## 2.2.2 Hei Awhina Ako i ngā Kupu Whakahua Tangata

*koutou..... mātou..... tātou tātou e*

Ko tēnei rauemi, hei ako, hei whakakōrero i ngā kupu whakahua tangata (*tūpou*) me ngā *pūriro*. Ko ēnei kupu me ō rātou āhuatanga he tino uaua te mau mō te nuinga o ngā ākonga e ako ana i te reo Māori hei reo tuarua. E pēnei ana na te mea he tino rerekē ki tō te reo Pākeha. Ko te whāinga mō tēnei rauemi, ka whakaū ai ēnei momo kupu ki roto i te hinengaro o te ākonga. Ki te kore ia e mau pai i ēnei kupu, he uaua te whakaputa kōrero, te haere whakamua i roto i tōna ako. Kōrerotia ai ēnei momo kupu i ngā wā katoa. Mena ka ātatirohia tētahi kōrero (a-waha, a-tuhi, paki, mōteatea, kōrero aha rānei), kāore e kore ka kitea he huhua ēnei momo kupu kei roto i taua kōrero.

pronouns; possessive pronouns

Anei he ākonga e whakaatu ana i te uauatanga o ēnei momo kupu mō te tangata ko tōna reo tuatahi ko te reo Pakeha: Tekau ma ono ngā kupu Māori mō tētahi kupu Pākeha kotahi. (*our = tā tāua, tō tāua, ā tāua, ō tāua, tā tātou, tō tātou, ā tātou, ō tātou, tā mātou, tō mātou, ā mātou, ō mātou, tā māua, tō māua, ā māua, ō māua.*)

Kei roto i ēnei *pūriro* nei e whakaaturia ana:

- \* mehemea kotahi, he nui ake rānei ngā mea e kōrerotia ana.
- \* tō/ō wai taua/aua mea
- \* he pēhea rā te honohonotanga o te/ngā tāngata ki te/ngā mea e kōrerotia ana.

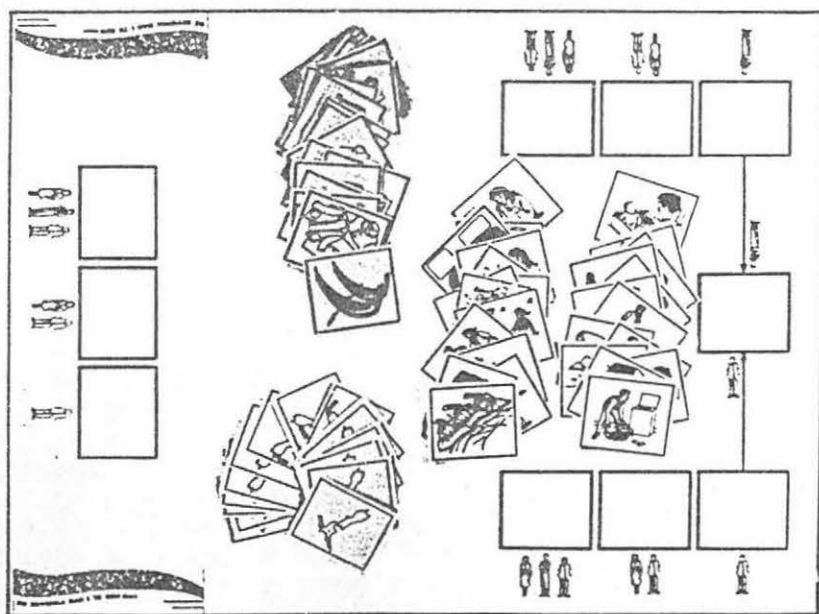
possessive pronouns

He motuhake tēnei āhuatanga ki te reo Māori. Kāore e kitea ana i roto i te reo Pakeha.

Ko tētahi o ngā take i whakatau ai ngā akonga o te whare wānanga he painga, he hua tō tēnei o ngā rauemi (arā ka whakatūtuki i ōna whāinga), kāore he paku kupu Pākehā hei aukati i te ia o te reo Māori. He āhua uaua te whakaputa whakaaro i roto i te reo Māori mehemea e whakamāoritia ana aua whakaaro mai i te reo Pākehā i te tuatahi. Ka tapepe haere, ka *aruarutia* te ia o te kōrero. Ki te pēnei, kore rawa e taea ngā *paerewa tiketike* o te kōrero i te reo Māori.

interrupt

high standards



I roto i te rauemi nei **Hei Awhina Ako i ngā Kupu Whiakahua Tangata**, ka whakatakototia he *mahere* e kitea ai ngā whakamārama o ngā kupu. Ka puta mai ngā kupu i te mahere, me te whakatakato i ētahi kari ki runga. Ka mahi takirua ngā ākonga. He uaua mā te kupu e whakamārama tēnei rauemi, he pai ake kia kitea a kanohi e whakamahia ana. Ko te tumanako ka mahia tētahi *whiti ataata* hei whakamārama i te whakahaere o tēnei rauemi.

chart

video

### 2.3 TE WHAKAMAHI I NGA RAUEMI I ROTO I TE AKOMANGA

Kāore e kiia ana me pēnei me pēnā rānei te whakamahi i ngā rauemi nei i roto i tētahi akomanga. Ka tāpirihia ki te *hōtaka ako* hei mahinga mā te ākonga i te kāinga, i te wā e wātea ana ia; ka ū tuturu rānei hei tētahi wāhanga matua o te hotaka. Hāunga ko tētahi o ngā whāinga mō ngā rauemi nei mā te ākonga e whakahaere kia *whanake* ai te *kiri haepapa* mō tona ako ki roto i a ia anō. Ahakoa tēnei, ka taea hoki mā te pouako e whakahaere mena e hiahiaatia ana kia pērā ai. Hiei te Upoko Tuawhā o te pukapuka nei ka kōrerotia i pēhea te whakamahi i ngā rauemi ki roto i ngā kura e whā.

learning programme

develop; self responsibility

## 2.4 HE AHA I WHAKĀTAU AI KO ENEI RAUEMI HEI RANGAHAUTANGA?

Kua kōrero kētia nā ngā kōrero o ngā ākonga o te whare wānanga e pā ana ki ēnei rauemi i mātua whakatau ai ko ēnei hei rangahautanga. Haunga ko tētahi atu take, he take whakahirahira hoki ko ngā *ariā whakamahuki* e pā ana ki tēnei mea te *orotau whakarongo* me ōna take i roto i te ako reo.

theories

listening comprehension

### 2.4.1 He mea nui te Orotau Whakarongo i roto i te mahi ako Reo

#### *Ko te kupu e kore e taea te karo*

He roa te wā ināianei e kiia ana e ngā tohunga ako reo he mea nui tēnei mea te orotau whakarongo mo te ākonga e ako ana i tētahi reo tuarua. (Tirohia ngā pukapuka nei: Feyten, 1991; Krashen, 1985; Morley, 1984). Ahakoa tēnei he āhua ngaro tonu tēnei tū āhua i roto i ngā *hōtaka* reo Māori i ō tātou kura. Me pēhea e ū ai te wairua o te reo, te mita o te reo, te ātaahuatanga o te reo mena ka kore te reo e kōrerotia ana i roto i ngā akomanga (me te kura whānui), ka kore e whakaohohotia, e mirimiritia ngā taringa o ngā ākonga kia waia ai rātou ki te whakarongo. He mea tuku iho tēnei āhuratanga o ngā *whakaakoranga reo Māori* mai i te wā i tīmata ai te whakaako reo Māori i roto i ō tātou kura (1950 - 1960). Ko te whakaaro i taua wā, me rite te whakaako reo Māori ki te whakaako reo Tiamana, reo Wiwi, reo Rātina rānei.

programme

Māori language programmes

Arā, me mātua whai i ō rātou tauratanga - arā ko te ako *wetereo*, ko te tuhituhi, ko te pānui. Kāore i aro atu ki te reo Māori, ki te āo Māori me ōna āhuatanga motuhake, kia hāngai tonu te whakaako ki ngā tikanga Māori, ki tā ngā ākonga i pai ai, ki tā rātou i hiahia ai. Ahakoa ngā piki ngā heke o te wā, he maha tonu ngā kura kei te āhua pērā tonu te whakaako. Ki te tirohia ngā pukapuka ako reo Māori ka taea te hoko, ka kitea tēnei āhuatanga.

grammar

E ai ki ngā kōrero a ngā tohunga reo, he mea nui te *orotau whakarongo* kia taea e ngā ākonga te whakawhitiwhiti kōrero, i roto hoki i te mahi ako reo:

listening comprehension

<sup>8</sup>Mā tēnei āhuatanga (arā, te *whakawhanake pukenga tukanga* mā te orotau whakarongo) ka ū ai te reo ki roto i te hinengaro o te ākonga i ngā kōeketanga o te whakarongo. Rongo ai anō te ākonga i ēnei whakatakoto kōrero hou, kupu hou rānei, kātahi ka eke ia ki ngā kōeketanga o te whakaputa kōrero.  
(Pestovsky i roto i te pukapuka a Morley, 1984:14)

developing processing strategies

<sup>9</sup>E ai ki te '*ariā whakamahuki whakaū reo*', kōtahi anake te huarahi e matatau ai te tangata ki tētahi reo - mā te orotau i te kōrero (a-waha, a-tuhi rānei) arā mā te whāngai i te tangata ki te kōrero e tāea ai e ia te orotau. (Krashen, 1985:2)

input hypothesis

Heoi, he mea nui te whiriwhiri *ngohe whakarongo*, hei whakawhanake i te reo whakawhitiwhiti a te ākongā, hei putake hoki mō tōna ako i te reo. Me mātua *āhukahuka*, ko te whakarongo, *he tukanga mātātoa* (Morley, 1984). Me *whakatītina* ngā *ngohe* e whakawhanake ai ngā *pukenga whakarongo mātātoa*. Mā tēnei tu āhua hoki ka *whakatītina* i roto i te ākongā te *kirihaepapa* mō tōna ako. Ko tēnei hoki tētahi o ngā whāinga mō tēnei rauemi (2.2.1).

listening activities

recognise

active process

promote; activities; active

listening skills; promote

self-responsibility

E ai ki a Rost (1990) rāua ko Nunan (1991), e rua ngā *ariā whakamahuki* e pā ana ki tēnei mea te whakarongo. Ko tētahi e pēnei ana: Ko te whakarongo, he *tukatuka mōhiohio* noaiho, anō nei he rite te taringa ki tētahi *pūrere* e huri ai te oro ki te *mōhiohio*, arā, kei roto i te kupu te *mōhiohio*. Ko te ariā tuarua e pēnei ariā: Mā te kaiwhakarongo e hanga tōna ake *mōhiohio*, ko te oro/kupu a te kaikōrero tētahi anake o ngā āhuatanga hei awhina i a ia. Mā te tū a te kaikōrero, mā te mita o tōna reo, mā te mōhiohio o te kaiwhakarongo ki te kaupapa e kōrerotia ana, mā te *horopaki* o te kōrero me ētahi atu āhuatanga, e hanga *mōhiohio* ai te kaiwhakarongo i roto i tōna hinengaro. Ko tā Nunan, e whaitake ana ngā ariā e rua, engari me matua *mātātoa* te ākongā i roto i te mahi whakarongo kia whakawhiti pai ai ngā whakaaro o te kaikōrero ki a ia.

theory

information processing

machine

information

context

active

Ka *whakatītinatia* ēnei āhuatanga o te whakarongo i roto i te rauemi e kiia nei **Taringa Whakarongo**. Arā:

promote

1. Ka whakaratahia te ākonga ki ngā kōrero, kia marino ai tōna hinengaro i te wā e whakarongo ana ia. Mā ēnei tū āhua tēnei e taea ai:
  - \* Mā te pūoru (whakatangitangi) o rātou hinengaro e kume ai ki roto i te kaupapa o te kōrero.
  - \* Ko ngā kaupapa o ngā kōrero he pai ki ngā ākonga
  - \* Kāore rātou i te awangawanga mena kei te tika, kei te hē rānei ā rātou whakautu.
  
2. Kei reira ētahi pikitia e whakaatu ana i ngā kaupapa o te kōrero, hei awhina i te ākonga ki te hanga mōhiohio.
  
3. Kāore e huhua rawa atu ngā *mōhiohio* kei roto i ia kōrero - kāore e taumaha rawa pēnei i te kōrero nei! He mea pai te kōrero māori mō tēnei āhuatanga - he nui ngā kupu kāore e hāngai tōtika ana ki te matū o te kōrero. I roto i ētahi o ngā pātai, ka *waitohua* he aha ngā mea hei whakarongo mā te ākonga, heoi anō kāore he take o ētahi o ngā kupu.

information

specify

4. Ko ngā kaupapa o ngā kōrero he kaupapa e mōhio ana rātou. Mehemea ka kore rātou e mōhio ki tētahi o ngā kupu, ka whai tonu rātou i te ia o te kōrero nā te mea e mōhio ana rātou ki te kaupapa o te kōrero. Mena ka whakauru atu hoki ki roto i te mahi he *mātātaki* hei wero i te hinengaro o te ākonga, kātahi ka aro mai ia ki te kaupapa.

challenge

5. Mena ka taea e te ākonga te whakatika i āna mahi i muri tata tonu i te wā i mutu ai ia, kātahi ka hāpaitia tāna ako, tōna *kiritau*, tōna *tū māia* hoki. Mā te whakatikatika i āna mahi ka whakaū ai te mōhioanga ki te reo i roto i taua mahi. Koiane te hua o ngā puka whakautu i roto i tēnei rauemi ako.

self-esteem; self confidence

## 2.4.2 Haepapatanga mō te ako: Me whakataua ki te Ākonga

*He aha te mea nui o te āo?*

*Māku e ki atu he tangata he tangata he tangata.*

E ai ki a Lydon (1989), e rua ngā *ariā* e *poapoa* ana i te mahi whakaako reo i roto i te ngahuru tau kua pahure nei. Tuatahi, ko tō Krashen (1982). Ko tōna '*ariā whakamahuki whakaū reo*', e ki ana mena e *mātātoa* ana te ākonga i te whakawhitiwhiti kia tau ai te māramatanga, he pai ake tēnei huarahi ako reo i te *ārotahi* noa iho i te kupu, te oro rānei. Ko tētahi o ngā hua i puta mai i te ariā nei, kua whai wāhi ai te mahi *orotau whakarongo*, tae atu hoki ki te kaupapa i whakawhanaketia e Postovsky, arā ko te '*wā wahangū*' mō te ākonga e tīmata ana ki te ako i te reo. Tuarua, ko te arotanga atu ki te *tukanga* o te ako. Ko tētahi hua e mōhio whānuitia ana, ko te '*Tukanga Tuhituhi*'. Ko tētahi anō, ko te *āhukahukatanga*, he *tukanga mātātoa* te whakarongo. (i kōrerotia tēnei āhuatanga i te wāhanga 2.41) Ki tā Lydon, ko te tino hua i roto i te whakatīnanatanga o ēnei ariā e rua, ko te whakahoki i te *haepapatanga* mō te ako ki te ākonga.

idea; influence

input hypothesis

active

focus

listening comprehension

silent period

process

Process Writing

recognition; active process

responsibility

<sup>10</sup>Ka taea e tātou ngā pouako te whakaae tonu, te hāpai tonu i te *porihanga whakaparahako*, te tāmī i ā tātou ākongā i te mahi whakakī noa i ō rātou hinengaro ngoikore ki te mātauranga kore auaha, kātahi ka whakamātautau i a rātou. Ehara tēnei i te whakamana i a rātou, he kōhuru kē. Ki tā Friere (1970), he rite tonu te whāngai moni ki te pēke ki tēnei āhuetanga o te kura - te whāngai mātauranga ki te ākongā.

discriminatory society

Engari, ehara tēnei mea te mātauranga i tētahi mea ka taea te whakawhiti mai i tētahi ki tētahi atu. He *tukanga* kē, he whakawhitiwhiti kōrero, whakaaro hoki, i waenganui i te pouako me āna ākongā. Kātahi ka ū tūturu ai te ākongā ki te mātauranga, e *kaikini* ai ōna whakaaro mō taua mātauranga, nōna hoki taua mātauranga, kua hiki tōna mana. (Lydon, 1989:8)

process

critical

E ai ki a Cummins (1987), he nui ngā raruraru, ina ka whakapā atu tēnei āhuetanga ki tētahi *iwi itinga* e tāmī ana e tētahi iwi kē. Ka kore ngā tamariki o taua iwi e puta pai ai i te kura.

minority

<sup>11</sup>Ko ngā tamariki e tāmī ana e ō rātou kura, e whakahauā ana e ō rātou *wheako* i te kura, kāore e pai te whakatakoto i te *putaketanga* e whakawhanake ai ō rātou taha hinengaro, taha wairua, *pāpori* hoki. Heoi anō, ko te *whakamana i te akonga* tētahi āhuetanga e hiki ai te akonga ki ōna *taumata pūmanawa*, he hua anō hoki.

experience; foundation

social

student empowerment

potential

(Cummins 1987:86)

Ko tāna hōki, ko te mahi a te pouako, arā tōna whakahaere i te *akomanga* me ngā *ngohe ako*, tōna āhua, wairua hoki, te mea e matua *kawekawe* ana, mehemea ka tū māia, *kiritau* hoki te ākonga, ka noho ngoikore, *pararau* rānei. Ka tika hoki tēnei mō te Māori e ako ana i tōna ake reo hei reo tuarua mōna, i roto hoki i tōna ake whenua. Mena ka tirohia ngā kōrero a ētahi ākonga Māori i tūhia e Katerina Mataira (wāhanga 2.1) ka kitea tō rātou auetanga, pouritanga hoki i tēnei āhuetanga.

classroom; learning activities  
influence; self-esteem  
dependant

E *whakatītina* ana a Dickinson (1987) i tāna i ki ai ko te '*kiri ako*' mō te ako i tētahi reo. I roto i tēnei āhuetanga, ka kore te pouako e whakahaere i ngā mahi katoa i ngā wā katoa, engari ka whakatau atu tēnei mana whakahaere i te mahi ako ki te ākonga. Mā tēnei tū āhua e tutuki ai ētahi o ā tātou whāinga mātauranga.

promote; self learning

<sup>12</sup>Me mātua whakawhanake i te *kiritau* me te *mana whakahaere* o te ākonga, ka hua, ko tōna ako. (Dickinson, 1987:35)

self-esteem; student  
empowerment

Ka taea ngā rauemi ako e rangahautia nei te hāpai i tēnei āhuatanga (arā ngā ariā o Lydon, Cummins me Dickinson) mehemea e *arokā* ana te pouako, a, e whai ana ia i tēnei huarahi. I *hoaina* ngā rauemi nei kia whakatītina te *kirihaepapa* o te ākonga, kia hoki anō ki a ia te mana whakahaere i tōna ako. Hei whakautu i te pakirehua e whiua haeretia ana i te motu 'Me pēhea te reo Māori e ora ai?' (wāhanga 1.3.1) Ka ora te reo mena e ora ana, e whakaū tūturu ana i roto i te hinengaro, i roto i te ngākau o te tangata, arā, nōna te reo, ko te reo ia, ko ia hoki te reo.

aware

designed

selfresponsibiliy

### 2.4.3 Me Whakarahi ake ngā Wā me ngā Wāhi e Kōrerotia ana te Reo.

#### *Ma te kōrero ka ora te reo, mā te kōrero*

Mō te nuinga o ngā ākonga e whai ana i te reo hei reo tuarua, kāore i te noho ki tētahi wāhi e kōrero whānuitia ana te reo. Heoi kua kore e whāngaitia ana ō rātou taringa. I tēnei wā kāore tātou i te mōhio, ko hea ngā wāhi e kōrerotia ana te reo, ko wai ngā tāngata e kōrero ana, he aha hoki ngā kaupapa e kōrerotia ana. Ko te tumanako mā te rangahautanga reo Māori e whakahaeretia ana e te Taura Whiri i tēnei wā ēnei āhuatanga e whakaatu mai.

I pātaitaitia ngā ākonga kei roto i tēnei rangahautanga he aha ngā wāhi e whakapā atu ana rātou ki te reo Māori i waho tonu i tō rātou akomanga reo Māori. Mō te nuinga o rātou, ko te akomanga anake te wāhi e rongoa ai rātou i te reo Māori. (tirohia 4.1.2)

Ko tētahi o ngā tumanako mō **Taringa Whakarongo**, kia whakarahi ake ngā wā e taea ai e rātou te whakapā atu ki te reo.

Tāpiri atu ki te iti o te reo Māori i roto i te *taiāo* o te ākonga, ko ngā tikanga whakahaere o te kura tuarua hei whakararu hei whakauaua i te ako i te reo Māori. Mō te nuinga o ngā kura tuarua, kotahi hāora te roa mō ia wā ako; e toru, e whā noaiho rānei ngā wā ako ka homai mō te ako i te reo Māori i te wiki. Ko tēnei āhuetanga e here ana i te pouako, e takahi tonu ana i te reo, e tāmi tonu ana i te iwi Māori. Nā tēnei, me te awangawanga hoki kei kore ngā ākonga e puta pai i ngā whakamātautau, ka mau tonu te pouako ki te mana whakahaere i te ako, ka haere ngātahi ngā ākonga katoa i roto i te mahi. Kāore hoki e nui ngā rauemi reo Māori kia whakangāwaritia mō te pouako ki te aro atu ki ngā *matea* o te ākonga kotahi, o tētahi rōpu rānei. Ko ngā rauemi e rangahautia nei i *hoaina* kia taea ai ēnei āhuetanga i roto i te akomanga. He mahi paheko (takirua) te rauemi nei **Hei Awhina Ako i ngā Kupu Whakahua Tangata**. Mehemea e rua tekau ngā ākonga i te akomanga, tekau o rātou e kōrero ana i te wā kotahi, tētahi ki tētahi. Ko **Taringa Whakarongo** mō te ākonga kotahi (i te kura, i tōna kāinga), hei mahi rānei mā tētahi rōpu.

environment

needs

designed

***Kōrero Māori i ngā wāhi i ngā wā katoa***

<sup>1</sup>The students' self awareness as learners can also be developed through being encouraged to undertake systematic self-evaluation of activities, materials and learning arrangements. (Nunan, 1988:132)

<sup>2</sup>Classroom activities and materials are hence accountable to goals and objectives, and are selected according to how well they address the underlying linguistic skills and processes learners will need in order to attain the objectives of the programme. (Richards and Rogers, 1986:157)

<sup>3</sup>"I passed School Certificate and University Entrance, but I still can't speak Māori"  
 "We spend all of our time doing exercises from the textbook, we hardly ever talk"  
 (Mataira, 1982:3)

<sup>4</sup>5) Good learners learn to live with uncertainty and develop strategies for making sense of the target language without wanting to understand every word.

9) Good learners let the context (extra-linguistic knowledge and knowledge of the world) help them in comprehension.

10) Good learners learn to make intelligent guesses.

(Nunan, 1989:47-48)

<sup>5</sup>Students may learn best from listening to speech which, while not entirely authentic, is an approximation to the real thing, and is planned to take into account the learners level of ability and particular difficulties. With regard to recorded material; if the texts are carefully enough graded, prepared and administered, then the final transition from 'imitation' authentic to 'genuine' authentic speech should take place smoothly. (Ur, 1987:23)

<sup>6</sup>The provision of feedback to the learners in the form of answers and explanations to exercises provides a major opportunity for learning in self-instructional materials. (Dickinson, 1987:83)

<sup>7</sup>The materials should also foster independent learning by raising the consciousness of the learners, and making them more aware of the learning process. This can be done in a variety of ways, such as building self-evaluation and assessment exercises into the materials themselves. (Nunan, 1988:99)

<sup>8</sup>This (developing covert processing strategies through listening comprehension) serves to imprint the integrated structure of the language in human memory at the level of recognition. When new linguistic patterns have been thus perceived, frequent reactivation of these patterns on the recognition level will make them more and more retrievable, and as linguistic features of a foreign

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language become retrievable, spontaneous vocal responses follow. (Petrovsky as quoted in Morley 1984:14)

<sup>9</sup>The input hypothesis claims that humans acquire language in only one way - by understanding messages, or by receiving 'comprehensible input'. (Krashen, 1985:2)

<sup>10</sup>As educators, we can choose to remain passive and accepting of the current discriminatory social order. We can continue the disempowering role of depositing accepted knowledge into the passive minds of our students and then evaluating their equally uncritical understandings. This is not empowerment. This is reproduction. The underlying approach, the theory that informs this kind of traditional pedagogy is what Friere (1970) calls "the banking concept of education". Education for empowerment on the other hand starts with the assumption that knowledge is not a commodity to be transferred from one agent and stored in another. Rather it views education as a process in which students and teachers, in a dialogical interchange, examine given knowledge in critical ways. What emerges from this dynamic is knowledge that the student now owns - knowledge that she or he has actively acquired through engagement and critical reflection. (Lydon, 1989:8)

<sup>11</sup>Students who are disempowered or disabled by their school experiences do not develop this type of cognitive/academic and social/emotional foundation. Thus student empowerment is regarded as both a mediating construct influencing academic performance, and also as an outcome variable itself. (Cummins 1987:86).

<sup>12</sup>Prerequisite among these was the development of personal autonomy and the improvement of learning efficiency. (Dickinson, 1987:35)

## TE UOKO TUATORU

TE HOAHOA RANGAHAUTANGA

Kua whiriwhiria, ko te *Rangahau Panoni* te *hoahoa rangahau* e tika ana mō tēnei kaupapa. E toru ngā take mō tēnei:

Action Research;  
research design

1. Mā tēnei tūmomo rangahautanga ka noho tata tonu te mahi nei ki te akomanga me ōna tāngata, arā, ki te wāhi e akohia ana te reo, nō reira pea ka whaihua ai.
2. Ka taea te whakahaere i raro i ngā tikanga Māori, arā, kia hāngai tonu ki tā te Māori titiro ki tēnei mea te mahi rangahau.
3. Ka taea hoki, mā tēnei *hoahoa rangahau* te whakaputa mārama e pā ana ki te mahi ako reo.

research design

### 3.1 ME WHAIWAHI AI TE HOAHOA RANGAHAU I ROTO TE KAUPAPA MAORI

He mea nui, me whai tonu ā tātou mahi rangahau reo i te whakatairangatanga i te mahi whakaako reo. Mai i te wā i tae mai a Tauīwi ki Aotearoa nei, me ngā tāngata rangahau pēnei i a Te Peehi mā, tae noa mai ki ēnei rā, rangahautia ai te Māori me ōna kaupapa maha e te tini e te rahi, te āhua nei e kore rawa ngā kairangahau nei e mākona.

<sup>1</sup>Kua tirohia te Māori, anō nei he ngangara e tirohia ana e te kauputaiao mā tōna karu whakanui. Ka roto ki ngā kaititiro nei te mana whakatao, te mana whakamārama i ngā āhuatanga e pā ana ki te Māori. (Mita, i roto i te pukapuka a Smith, 1991:46)

Kei hea rā ngā hua o ēnei rangahau huhua noa ake mō te iwi Māori. Ko te nuinga, kua kore he hua, ko ētahi kē, kua awahina atu i te pēhitanga i te iwi Māori. He nui ngā Māori ināianei, kāore e whakaae ana kia whai wāhi atu ki te mahi rangahau, ina ka kore e kitea tētahi hua mō te iwi. Kua kōrerohia hoki tēnei āhuatanga e Hineihiaia Murphy rāua ko Mike Hollings i roto i tā rāua purongo e pā ana ki te reo o ngā tamariki i roto i tētahi o ō tātou kura kaupapa Māori.

<sup>2</sup>I te tuatahi he uaua te whakahau i te whānau o te kura kia whakaae mai rātou ki tēnei mahi rangahau, ahakoa, e kore e whakaingoatia a rātou tamariki, a, he hua hoki mō rātou anō kei roto i te rangahau. He take nui te rangahau i tētahi *hāpori* ahakoa te kaupapa, me te ātatitiro, kōrero hoki i ngā putanga, ina hoki kua tamia taua *hāpori* e ngā rangahautanga o mua atu. Kīhai i rerekē te titiro a te iwi ki tēnei mahi rangahau, ahakoa he Māori ngā kairangahau, ā, hei awahina, hāpai hoki i tētahi kaupapa Māori. (Murphy rāua ko Hollings 1993:12).

Nā, koiane i whakatao ai ko tēnei *hoahoa rangahau* mō tēnei kaupapa:

- \* ka taea te whakahaere i raro i ngā tikanga Māori
- \* tērā pea ka whakaae mai ngā *kaiuru* Māori
- \* ka whakaputa mārama hei awahina i te mahi whakaako reo

community

research design

participants

- \* ka tau ai he mana whakahaere i te rangahau ki ngā kaiuru.

E tautokohia ana tēnei e Linda Smith (1991)

<sup>3</sup> Me aro atu ā tātou mahi rangahau ki ngā awangawanga, ki ngā raruraru, ki ngā kaupapa e whaitake ana ki te iwi e rangahautia ana. Me hāpaitia rātou me tō rātou ake mana i roto i te mahi rangahau. Ehara i te mea ka whakaitia te *uekaha* i roto i te rangahau, te *tirohanga wetewete* rānei ki ngā putanga. Hāunga, i te whakaaetanga me te whakaurutanga mai o te iwi e rangahautia ana ki tētahi kaupapa e whaitake ana mō rātou, ka whakanuia atu ngā mōhiohio e puta mai ana i te mahi rangahau. (Smith, 1991:53)

Ko tētahi o ngā tino āhuatanga o te *Rangahau Panoni* nei, ko te tātahi hono motuhake i waenganui i te kairangahau me ngā tangata e rangahautia ana (ngā kaiuru). E ai ki a Lather, ka mahia ngātahitia te rangahau e ngā tokorua nei. I roto i āna kupu, <sup>4</sup>'ka tautokohia tētahi e tētahi, ka whiriwhiria e rāua tahi te mana whakahaere i te mahi rangahau' (Lather, 1986:263). Ka whaimana ai ngā *kaiuru* - ka taea e rātou te whakawhitiwhiti me te kairangahau, arā,

- \* he mana tō rātou e pā ana ki ngā *mōhiohio* e kohia ana, me te whakaputanga hoki o aua mōhiohio,
- \* he *urunga mātātoa* tō rātou e pā ana ki te hanga mōhiohio, me *tētātari* i aua mōhiohio.

rigour  
critical analysis

Action Research

participants

information

active involvement

analyse

Nā tēnei pea, ka whakaaengia, ka arohia mai ngā putanga o te mahi rangahau e te iwi. Ko tēnei hoki tētahi o ngā whāinga o te hoahoa rangahautanga matua, o te '*Uiuinga Kaikini*', nō kōnei i puta mai ai te *Rangahau Panoni*. E ai ki a Habermas (1972), i roto i tēnei tuku ihotanga, ka whakahautia te titiro whaiaro (te *kiri aromātai*) i roto i ngā kaiuru hei hāpai i te kaupapa.

Critical Ethnography

Action Research

self reflection

Heoi anō, ko te whāinga whānui o tēnei mahi rangahau, ko te hāpai i te mahi whakaako i te reo Māori. Hei whakatutuki i tēnei whāinga, ka uiuitia ētahi pouako me ā rātou ākongā e pā ana ki ngā rauemi e rua, ina ka whakamahia aua rauemi nei ki roto i ō rātou akomanga/*whakaakoranga*. Mā tēnei pea, ka awhinatia ngā pouako i roto i ā rātou mahi, he tīmatanga hoki pea mō ā rātou ake mahi *Rangahau Panoni* i roto i ō rātou akomanga.

programmes

Action Research

### 3.2 RANGAHAUTANGA PANONI: E TIKA ANA HEI RANGAHAU I TE MAHI AKO REO

E tika ana hoki te Rangahau Panoni, hei rangahau i te mahi ako reo. I roto i ngā ngahurutau 60 me 70, ko te *rangahautanga whakamātau* te tumomo rangahau i tino whakamahia ai hei *aro mātai* i te mahi ako reo. Engari kāore i tino kitea i roto i ngā putanga, ngā hua o ia tumomo ako reo i rangahautia ai.

experimental studies

evaluate

<sup>5</sup> Kāore i tino tau i roto i te rangahautanga nui rawa a Smith (1970) he pai kē atu ngā hua o te tumomo ako reo 'Audio-Lingual' i ō ētahi atu. He rite hoki tēnei ki ngā putanga o ētahi atu rangahautanga o mua. (Richards rāua ko Rogers, 1986:165)

E tautokohia ana tēnei āhuatanga e Nunan (1989) i roto i tana kōrero mō te rangahautanga a Sherer rāua ko Wertheimer. Ko tā rāua, he *aro mātaiatanga*, meha he pai ake ngā hua o te tumomo ako reo **grammar-translation** i ō te tumomo auaha (i taua wā), te **audio-lingual**. Ka pau i a rāua te rua tau e ātatiro tiro ana, e kōhi *mōhiotio* ana, ko te otinga, <sup>6</sup>kāore e taea te kī mā tēnei rangahautanga, he pai ake tētahi tumomo ako reo i tētahi.' (Nunan, 1989a:6)

I muri mai, ka mimiti haere tē whakapono mā ēnei tumomo rangahau kua kōrerotia ake nei, e puta ai he hua mō te mahi whakaako reo. Ka kitea he nui rawa ngā āhuatanga o te tangata i roto i te mahi ako reo, kāore e taea te whakahaere e te kairangahau. Nā tēnei kāore e *tōtika* ngā putanga o te rangahau. Kātahi ka piki haere te taha ki te *rangahau kounga*.

E ai ki te whakamārama a Nunan, i roto i te rangahau kounga, ka *arotahia*

<sup>7</sup> ngā *tukanga ako*, hāunga ko ngā otinga o te ako. Ka tirohia ngā taha, ngā mata katoa o tēnei mēa te ako, kāore he wāhi ki te whakaatutanga he pai ake tē'ahi tumomo ako i tētahi atu. Ko te matū o tēnei rangahau, hei whakamārama, hei *tātari* i ngā nekenekehanga o roto i te akomanga. Ehara i te ine noa iho i ngā otinga o te ako. (Nunan, 1989a:6)

evaluation

information

valid

qualitative research

focus

learning process

analyse

Kāore e taea mā te *rangahau whakamātau* e aromātai ngā rauemi e rua e tirohia ana i kōnei. Kore rawa e riro ki te kairangahau te mana whakahaere i ngā āhuatanga katoa e pā ana ki tēnei mea te ako. Heoi anō, ka kore e taea te kī nā ngā rauemi ngā hua o te ako i whakaputa, ehara nā tētahi atu āhuatanga. Ko te whāinga o tēnei rangahautanga, he whakaputa whakaaro, mārama hoki hei awhina atu i te mahi whakaako i te reo Māori. E tautokohia ana tēnei tumomo rangahautanga hei tiro tiro i te whakaako reo e Ellis:

<sup>8</sup> ...ahakoa te rangahautanga, ehara ōna hua i te mea pūmau, hei urunga tōtika atu ki roto i te mahi ako. Otirā, hei tuku mārama, whakaaro *auaha* hoki hei awhina atu i te mahi ako. Ko te mahi rangahau tētahi o ngā *puna mōhiotio* hei awhina atu i te mahi ako. Me haere ngātahi ngā hua o tēnei mea te mahi rangahau, me te mātauranga o te pouako e pā ana ki te akomanga me āna ākonga. Hei awhina noa, ehara hei whakahaere i ngā whakataua a te pouako. (Brumfit rāua ko Mitchell, 1990:55)

quantative research

creative

sources of information

I roto i te tuhinga a Daniels mā (1986) ka whakatauiratia tēnei mea te *Rangahau Panoni*, kia hohonu rawa te tirohanga i ngā āhuatanga o tētahi wāhi ako, e whai ana i ngā tikanga o te 'Wā Hāngū' kia tino mārama ai ōna whakahaere. Ka uru atu a Daniels mā ki roto i te wāhi ako hei kanohi mātakitaki, kia taea e rātou te whakamārama i ngā āhuatanga ako o te 'Wā Hāngū', me ngā *ngohe ako* e tika ana mō taua whakahaere. Kia puta hoki he whakaaro me pēhea e uru ai ērā atu o ngā *pukenga reo*, arā, te kōrero, te pānui me te tuhituhi, me ngā whakaaro o ngā ākonga e pā ana ki tēnei tūmomo whakahaere i te ako. E hāngai ana tēnei ki ngā whāinga o te mahi rangahau ako reo tuarua, arā, me pēhea e whakaū ai te reo ki roto i te hinengaro o te ākonga. Ka kore e taea ēnei whakamārama mā ngā *rangahau arupono*.

<sup>9</sup> He waimarie mātou i tō mātou rōpu ākonga. I aro atu rātou ki a rātou anō *whakawhanaketanga*, ki tā te rōpu whānui, me te haere a te mahi rangahau... Ina ka tonoa rātou ki te kōrero mō ngā *tukanga e orotau* ai rātou, tokowhā i ki, i te whakarongo rātou mō ia kupu, me te whakawehe haere i ngā kōrero i roto i ō rātou hinengaro... (Daniels mā, 1986;49)

I roto i ngā kōrerorero pēnei, i *whakamana* ai ngā ākonga kia kawea e rātou te *haepapatanga* mō te ako.

Nā Nunan (1989a) i kōrero ngā painga e whai ake nei mō te mahi rangahau e tīmata mai ana i te pouako:

- <sup>10</sup> a) Ka tīmata mai i te mātauranga e mau kē ana i te pouako.  
e) Ka *arotahi* ki ngā āhuatanga o te ako e hiahiatia ana e te pouako.

Action Research

Silent Period

learning activities

language skills

positivist research

development

process:understanding

empower

responsibility

focus

- |    |   |  |
|----|---|--|
| h) | Ka whai tonu i te ia o te akomanga.   |  |
| i) | Ka tautoko i ngā <i>aro mātai</i> me ngā tirohanga noa o ia rā e mahia ana e te pouako.   | evaluation   |
| k) | Ka whai hua i roto i ngā whakahaere o te akomanga ngā whakamārama ka puta mai i te rangahau nā te mea ko te pouako te kairangahau.                                      |  |
| m) | Na te mātakitaki, te tuhi me te <i>tātari</i> i ngā whakahaere o te akomanga, ka hikina te <i>arokā</i> a te pouako.  | analysis<br>awareness                              |
| n) | He pai rawa ngā <i>mōhiotio</i> e puta ana mō ngā āhuatanga katoa o te akomanga, hei awhina i te pouako.  | information  |
| o) | Hei awhina i te pouako ki te whakaputa whakaaro ki ōna hoa mahi, ki ngā mātua o ngā ākonga, me te <i>hāpori</i> whānui, e pā ana ki ngā <i>tukanga ako reo tuarua</i> . | community<br>second language<br>learning processes |
| p) | Ka honoa ngā <i>ariā whakamahuki</i> me te mahi whakaako.   | theories   |
- (Nunan1989a:36)

### 3.3 HEI WHAKAMARAMA I TE RANGAHAU PANONI

Kua kaha a Carr rāua ko Kemmis (he kairangahau te tokorua nei nō te Whare Wānanga o Deakin, Ahitereiria), ki te whakahau i te *Rangahau Panoni* hei *whakawhanake* i ngā pukenga o te pouako, hei kōkiri hoki i te *marautanga* o te kura. Ko tā rāua whakamārama i te Rangahau Panoni, ko tēnei:

Action Research;  
develop  
curriculum

<sup>11</sup> Ka tirohia, ka rangahautia e ngā *kaiuru* ngā āhuatanga e pā ana ki a rātou anō i roto i tētahi *horopaki pāpori*, kia whanake ai a rātou mahi me te *orotau* hoki ki aua mahi, me ngā horopaki anō hoki. (Carr rāua ko Kemmis, 1985:220-1)

participants  
social situation  
understanding

Heoi anō, ka puta mai ngā āhuatanga e whai ake nei e pā ana ki te *Rangahau Panoni* i roto i tētahi akomanga:

Action Research

- \* He mahi ngātahi i waenganui i ngā ākonga, te pouako, me te kairangahau;
- \* Ehara i te rangahau nui rawa, ā, ka *arotahi* ki tētahi kaupapa, i roto i tētahi *horopaki*;
- \* Ko te whāinga, ko te *whakawhanake* i te mahi whakaako;
- \* Ka taea te *whakamātau*, te *aro mātai* i tētahi mahi hou, mahi *auaha* e pā ana ki te ako.

focus  
context  
development  
study: evaluate  
innovative

Nō reira, e tika ana te *Rangahau Panoni*, mō tēnei mahi, ina ka whai tonu i tā Blair i whakahau ai, me *auaha* te mahi a te pouako, ā, me tangohia ngā mea pai i ngā tūmomo whakahaere ako reo katoa, kia *whanake* ai te ako me te whakaako reo, te *hoahoa whakaakoranga* hoki (tirohia 1.3.2).

Action Research  
creative  
develop  
programme design

He mea kōrero mai e Hirst, ko ngā mahi e mahia kētia ana, me te hiahia kia whakatairangatia aua mahi te pūtake mō te *Rangahau Panoni*.

Action Research

12 ... i te tuatahi, me tirohia ngā mahi e mahia kētia ana i te akomanga, ōna tikanga, *mātāpono* hoki, me ngā mātauranga, ngā *waiaro*, ngā whakapono o te pouako e pā ana ki āna mahi whakaako. (Hirst, mai i te pukapuka a Elliot, 1987:151)

principles; values

Engari, ehara te mahi rangahau nei i tīmata pēnei ai. Kāore ngā pouako i whakahua mai, he pirangi nō rātou ki te *whakawhanake* i ā rātou mahi whakaako, ehara nā rātou te tonono kia whakamahi i ngā rauemi e rua nei i roto i ō rātou akomanā. Nā te kairangahau nei kē. Ahakoa i tīmata pēhea ai, i kōrero mai ngā pouako, he mea whakauaua i ā rātou mahi te iti noa iho o ngā rauemi whakaako reo Māori, he hiahia hoki nō rātou kia tino whakaū ai te reo ki roto i ā rātou ākongā. E mōhio ana ahau, tērā pea ko tēnei tētahi āhuatanga hei whakararu i te rangahau nei. Kāore pea e pērā rawa te *arotahi* o ngā pouako ki te kaupapa nei ki tō te kairangahau. Mena ka puta mai he mea hei whakararu i te whakamahi i ngā rauemi, kāore pea e whai tōtika rātou i te kaupapa, kia kimihia he oranga mō aua raruraru. Kia ea ai tēnei āhuatanga i whakahautia ngā pouako kia *uru mātātoa* ki te kaupapa .

develop

focus

actively involved

Heoi anō, ko te tīmatatanga mō te *Rangahau Panoni*, ko te titiro, ko te *whakamātau* i ngā mahi e mahia ana i te akomanga, ngā *mātāpono* mō aua mahi me ngā *ariā whakaako reo tuarua* e mau ana i ngā pouako, ōna *waiaro* hoki. Ko ēnei tātai hono kei waenganui i ngā *ariā whakamahuki* me ngā mahi kei te pokapū o te Rangahau Panoni. Arā, ka puta mai ngā *ariā whakamahuki* i ngā mahi, mā te mahi anō e *whakatōtika* ai aua *ariā*.

Action Research

study

principles; theories of second language teaching; values

theories

validate

Ka kitea te tātai hono nei i waenganui i ngā *ariā whakamahuki* me ngā mahi, i roto i te *anga Rangahau Panoni* e whakaatuhia ana ki raro nei. Ko ia wāhanga o te anga ka mahia ngātahitia e ngā *kaiuru* katoa.

theories

action research  
framework

participants

**whakawhitiwhiti whakaaro** (kia puta mai he

māramatanga)

- he aha ngā *mātāpono* me ngā *ariā whakamahuki* i tēnei wā?

- He aha ngā mahi e mahia ana i tēnei wā?

- he aha ngā painga me ngā mea kāore i te tino pai?

principles; theories

**whakakaupapa**

- he aha ngā whakahaere hou ka puta mai i ngā whakawhitinga whakaaro hei whakatairanga i ngā mahi whakaako?

planning

**whakamahi**

-whakamahia ngā whakahaere hou

**mātakitaki**

-ka kohia he *hōtuku*, ka kimihia he *mōhiohio* e pā ana ki ngā whakahaere hou.

data; information

### 3.4 TE TOTIKATANGA O TE RANGAHAU PANONI.

Ahakoā kāore ngā hua o te *Rangahau Panoni* e tino *tōtika* ana i raro i ngā tikanga *rangahau arupono* he tikanga tōtika ōna ake. Ko ēnei e whai ake nei:

Action Research; valid  
positivist research

#### 3.4.1 Hāpono Tōtika

<sup>13</sup> Me whai tonu i te *hoahoa rangahau* e taea ai ngā *mōhiohio*, ngā *hōtuku* katoa te puta, ahakoā he rite, he rerekē rānei te ia o aua putanga. (Lather, 1986:270)

Triangulation  
research design;  
information  
data

Nā te whānui o ngā *arakohi hōtuku* (tirohia 3.5), e tutuki ai tēnei āhuetanga o te Rangahau Panoni.

data collection  
techniques

#### 3.4.2 Tōtika Tōkeke

Me aro atu te kairangahau ki ōna ake *ariā whakamahuki*, whakpono hoki mō te ako me te mōhio anō hoki, tērā pea kā whakapā atu ēnei ki tōna *tātari* i ngā *hōtuku*. Mena kua mārō rawa ngā whakaaro, ngā ariā o te kairangahau, kāore pea he take o te mahi rangahau, arā me taea mā tōna *tātari* i ngā *hōtuku* o te rangahau e whakahou ai ōna *ariā*.

face validity

theories

analysis; data

ideas

Ko ngā pouako reo Māori tokowhā, me ngā kaititiro i tēnei kaupapa o te Whare Wānanga hei whakatika i te kairangahau nei mena ka pā tēnei āhuetanga ki a ia. Mā tēnei ka tau tonu te *aro mātai kaikini* i ngā rauemi e rua me ngā hua ka puta.

critical analysis

### 3.4.3 Tōtika Tikanga Rangahau

Ko tēnei anō tētahi o ngā tikanga o te *Rangahau Panoni*. Ko ngā *hōtuku*, ngā *mōhiohio* ka puta mai, me whakahoki anō ki ngā *kaiuru* kia wānangahia anōtia, kātahi ka tino *tōtika* ai.

<sup>14</sup> Mā te whakahoki i ngā whakamārama, ngā *tātari*, me ngā whakatau ki ngā *kaiuru* e whakatīnana ai te *tōtika tikanga rangahau*. (Lather, 1986:271)

Ka tutukitia tēnei āhuatanga mā te whakamahi i te *puka uiui*, me te kōrero whakawhiti-a-rōpu i te taha o ngā ākonga, me te wānanga hoki i ngā *tātaritanga* i te taha o ngā pouako. Ka tirohia hoki ngā rauemi, te whakamahi i ngā rauemi i ngā akomanga, me te *aro mātai* i ngā rauemi e te Kaitohutohu/Kaiawhina mō te reo Māori mō ēnei kura. Mā tēnei, ka mau tonu te *tōtika tōkeke*, te *tōtika tikanga rangahau* hoki.

### 3.4.4 Tōtika Whākōkī

Ko tēnei āhuatanga e pā ana ki tērā whāinga o te *Rangahau Panoni*, arā, te whakahoki i te mana ako ki te ākonga. E ai ki a Lather (1986) ko te *tōtika whākōkī* o te Rangahau Panoni ko:

<sup>15</sup> tōna āheitanga ki te whakahuri i te *arotahi*, me te *whakahīhiri* i te ākonga kia oho ai tōna wairua i roto i te *tukanga ako*. (Anderson, 1989:254)

construct validity

Action Research

data; information

participants; valid

analysis

face validity

questionnaire

analysis

evaluation

construct validity; face

validity

catalytic validity

Action Research

catalytic validity

focus; motivate

learning process

Kua kōrerohia e James Lydon ngā whakahoutanga o ngā *ariā whakamahuki* e pā ana ki ngā reo me te whakaako reo. Kua huri te taha ki te pouako, me tā te ākonga i roto i te tukanga ako, arā, me *orotau* te ākonga ki te *tukanga ako*, māna anō hoki e kawe te *haepapatanga* mō te ako. Ka whai *tōtika whākōkī* ai tēnei mahi rangahau mena ka *mātātoa* ai ngā ākonga i roto i tā rātou ako, ka *auaha* hoki ngā pouako (tirohia 1.3.2).

theories

understand; learning process  
responsibilitycatalytic validity; active  
creative

Hei whakarāpopoto i ngā painga o te *Rangahau Panoni* mō tēnei mahi:

action research

\* Ka whai tonu i tō te Māori whakaaro, titiro hoki ki tēnei mea te mahi rangahau;

\* He nui rawa ngā āhuetanga tangata i roto i te mahi ako reo. Kāore e taea mā te *rangahau whakamātau* te whakahaere i ēnei āhuetanga;

quantitative study

\* Mā te whakahoki i ngā *tātari* o te rangahau ki ngā ākonga ka whai mana ai rātou ki te *uru mātātoa*, ki te *orotau* hoki ki te *tukanga ako*, nō reira ka tino whai hua ai tā rātou ako i te reo.

analysis

participate actively

understand; learning process

\* He whakaaro, he kōrero, he tirohanga tā te ākonga e pā ana ki te tukanga ako reo, me ngā *ngohe ako* e tino whai hua ai mōna;

learning activities

\* Tērā pea ka uru mai ētahi atu pouako ki te mahi *Rangahau Panoni*, kia whakatairanga ai te mahi whakaako i te reo Māori;

Action Research

\* He nui ngā *ara kōhi hōtuku* ka taea te whakamahi.

data collection techniques

### 3.5 NGA WHAKARARU O TE RANGAHAU PANONI

Ko ngā āhuatanga o te Rangahau Panoni kāore e tino whai hua ana ko ēnei e whai ake nei:

- \* Ka whakaroto noa pea te tirohanga o te rangahau, kāore e tino whānui. Nā te mea nō waho kē i te wāhi ako, te kairangahau... tēnei kaupapa, kāore pea e pā tēnei whakararu, ka noho whānui tonu te titiro. Ko te nuinga o ō tātou pouako e mahi takitahi ana i roto i ō rātou ake akomanga, kāore e mahi tahi ana, e kōrero tahi ana me tētahi atu pouako i te reo Māori.

<sup>16</sup> E ōrite ana te mahi takitahi a te pouako ki te 'pouaka' (Long 1980), anō nei kua taiapatia te akomanga. Nā tēnei kāore e tino rata ētahi pouako, ki te uru mai tētahi atu ki te whakarongo ki te mātakitaki, ki te mahi tahi... (Nunan, 1990:28)

Ahakoia i whakaae mai, i ngākaunui mai te katoa o ngā pouako tokowhā ki tēnei kaupapa rangahau, e mōhio ana, tērā pea kei reira tonu tēnei āhuatanga e kōrerotia nei e Nunan. Ko te tūmanako ka āhua ngāwari haere i te roanga ake o te mahi rangahau.

\* Tērā pea, ka titiro noa te Rangahau Panoni ki te mahi i roto i te akomanga, kāore e puta mai he *ariā whakamahuki*. Nā te mea nō te Whare Wānanga te kairangahau, ehara nō te wāhi ako, ā, e mahia ana te kaupapa nei mō te tohu o te Whare Wānanga, kāore pea e pā mai tēnei whakararu, arā, ka honoa ngā *mōhiohio* e puta mai ana i ngā akomanga ki ngā ariā whakamahuki mō te mātauranga, me te whakaako reo. Ahakoa e *arotahia* ana ngā akomanga e whā, kāore e kore, ka puta mai he whakaaro whānui mō te whakaako i reo Māori.

theories

information

focus

\* E rua ngā whakararu e pā ana ki te whakawhiti whakaaro me ngā *kaiuru* e pā ana ki ngā *mōhiohio* e puta mai ana. Tuatahi, e ai ki a Lather

participants;  
information

<sup>17</sup> Ko te whakatairanga i te whakawhiti i waenganui i te kairangahau me ngā kaiuru, engari me kua te kairangahau e noho hei kaiwhakahaere, hei kaitohutohu i a rātou. He kaiwhina noa ia i te whakawhitiwhiti kia puta mai ngā whakaaro, ngā *tātari* o ngā kaiuru. (Lather, 1986:269)

analysis

Me *kaikini* te titiro a te kairangahau ki ōna ake whakapono kia kua e *kawekawetia* te mahi rangahau. Mena e tino whakapono ana tētahi kairangahau whakaako reo ki tētahi *tumomo whakaako reo* (Te Ataarangi pea), ko tōna *hīhiri*, ko tōna ngākaunui ki taua momo me ōna tikanga ake, ka kawekawetia ngā putanga o te mahi rangahau.

critical

influence

language teaching  
methodology;  
motivation

Tuarua, ko te whakahoki kōrero ki ngā *kaiuru* me tō rātou āheitanga ki te whakahuri i ngā *hōtuku*. Tērā pea ko ngā kōrero i kohia i te wā tuatahi e tika ana mō taua wā, engari ka hurihia e ngā kaiuru i runga anō i tā rātou i kite ai, i ako ai, i muri mai.

participants

data

### 3.6 TE KOHI HŌTUKU

E whai ana te *kohi hōtuku* mō tēnei rangahau i tā Lydon, arā, mā te whakawhitiwhiti kōrero e mana ai ngā ākonga (tirohia 2.4.2). Ko te whakawhitiwhiti kōrero i te taha o ngā ākonga, me ngā pouako te ara kohi hōtuku mō tēnei rangahatanga. Ahakoa i kitea he kōrero awhina, tohutohu, e pā ana ki te kohi hōtuku mai i ngā pouako (Nunan 1989; Nunan 1988; Erumfit rāua ko Mitchell 1990; Dickinson 1987), kāore tētahi tuhinga i puta mai mō te tō mai i ngā whakaaro o ngā ākonga e pā ana ki ngā rauemi ako.

data collection

Ko te whakamahi i ngā rauemi i roto i ngā akomanga e whā, ka tīmata i te whakamutunga o te wāhanga tuatahi o te tau, ka haere tonu i roto i te wāhanga tuarua. Ko ngā kōrero e whai ake nei e pā ana ki ngā *ara kohi hōtuku* i roto i taua wā. Ko ngā puka uiui, ngā pātai whakawhitiwhiti, me tētahi whārangi mai i te pukapuka whakautu o ngā ākonga (mō **Taringa Whakarongo**) kei Tāpiri 2.

data collection techniques

### 3.6.1 Te Uiui Pouako (i mua i te whakamahi i ngā rauemi)

Ko tēnei uiui hei whakahau i ngā pouako kia whakaputa i ō rātou whakaaro, *ariā* hoki e pā ana ki te whakaako i te reo Māori, me ā rātou mahi i roto i te kura tuarua, tae noa hoki ki ā rātou *ngohe whakaako*, ngā painga, ngā mea kāore i te pai. He urupounamu hoki mō tō rātou *whakangungu pouako*, ngā āhuatanga e pā ana ki ō rātou kura, me ā rātou ākongā.

ideas

teaching activities

teacher training

### 3.6.2 Te Uiui Akonga

Ka tata mai te mutunga o te wā whakamahi i ngā rauemi, ka uiuia ngā ākongā, kia puta mai he *mōhiotio* e pā ana ki ō rātou taiao reo Māori, ngā take e ako ana rātou i te reo, ō rātou whakaaro mō te *whakaakoranga* reo Māori o te kura. Ka uiuia hoki ō rātou whakaaro mō ngā rauemi e rangahautia nei, mena i ngākaunui mai, i puta mai he hua mō rātou, kāore rānei. Ka whakamārama mai hoki rātou i pēhea te whakamahi i ngā rauemi, arā, i mahia i ō rātou kāinga, takitahi, takirua, takirōpu, i te wā e hiahia ana rātou, i te wā i tohua ai e ngā pouako rānei.

information

programme

### 3.6.3 Te Pukapuka Tuhi Whakaaro a ngā Akonga

I a rātou e mahi ana i te rauemi **Taringa Whakrongo**, ka whakahautia ngā ākongā kia tuhia ō rātou whakaaro e pā ana ki ia puka mahi/rīpene kōrero (tirohia 2.2.1). E whā ngā pātai mō ia kōrero paki kia kitea ai:

- \* mena i ngākaunui mai rātou ki taua kōrero me āna mahi;
- \* he aha ngā uauatanga mō te ākongā;
- \* he aha ngā mea pai;

\* he aha ētahi kupu, aha rānei i akohia i roto i taua mahi.

#### **3.6.4 Te Whakawhitiwhiti Whakaaro o ngā Akonga.**

Hei te mutunga o te whakamahi i ngā rauemi, ka noho-a-rōpu ngā ākonga ki te whakawhitiwhiti whakaaro e pā ana ki ngā rauemi. I kōnei ka whakahokia ētahi o ō rātou whakaaro i puta mai i te uiui ākonga kia wānangahia tahitia. Ko te tumanako mā tēnei, ka tōia mai he whakaaro kē atu mō ngā rauemi nei, ka whakaaehia rānei ngā whakaaro kua puta kē.

#### **3.6.5 Te Mātakitaki i te Mahi Ako**

I waenganui i te wā whakamahi i ngā rauemi, ka mātakitakitia ngā ākonga e mahi ana i ngā *ngohe* i roto i ō rātou akomanga. activities  
Mā tēnei, ka puta mai he māramatanga e pēhea ana te uru mai o ngā ākonga ki roto i ngā ngohe ako, e pēhea hoki ana tō rātou aro mai ki ngā mahi.

#### **3.6.6 Te Uiui Pouako (i muri mai i te wā whakamahi i ngā rauemi)**

Mā tēnei, ka puta mai ngā whakaaro o ngā pouako e pā ana ki ngā rauemi, me ngā hua i puta mō ā rātou ākonga, ka kitea hoki, he aha ngā hua o te mahi rangahau nei mō ngā pouako.

### 3.7 NGA KURA

I whiriwhiria ngā kura i runga anō i ngā tātai hono ki te kairangahau, kia kua e tino tawhiti ngā kura, me te whakaaro hoki mō te *tāupetanga o ngā kura* me ngā pouako. I whakaae katoa mai ngā pouako me ō rātou tumuaki ki te tono a te kairangahau kia uru mai ki tēnei kaupapa. Koianei te tāupetanga o ngā kura (he kura tuarua katoa):

- \* tētahi kura Māori, *ira tangata kōtahi*, kura noho hoki, he roa te wā e whakaako ana i te reo Māori (**kura A**);
- \* tētahi kura i roto i te tāone nui he roa te wā e whakaako ana i te reo Māori (**kura E**);
- \* tētahi kura hāhi i roto i te tāone nui, kātahi anō ka tīmata i tētahi *whakaakoranga* reo Māori (**kura I**);
- \* tētahi kura kōeke 1-7 i roto te te tāone paku, he whakaakoranga reo-rua kei reira (**kura O**).

Mai i ngā *ara kōhi hōtuku* (3.6) ka puta mai he mōhiohio e pā ana ki ngā kura, ngā pouako, ngā whakaakoranga, me ngā ākongā. Nā te tātai hono o ēnei āhuatanga ki ngā hua o te whakamahi i ngā rauemi, ka kōrerotia i te Upoko Tuawhā.

variety of schools

single sex

programme

data collection techniques

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<sup>1</sup>We have a history of people putting the Māori under a microscope in the same way as a scientist looks at an insect. The ones doing the looking are giving themselves the power to define and describe. (Mita, in Smith, 1992:46)

<sup>2</sup>The initial difficulty was one of convincing and reassuring the school community of the need for such research, their anonymity, and that the results would be used ultimately to benefit the subjects. The issue of putting a community under a microscope, for any reason, and analysing the results, is always a large one for people whose past experiences with research of any kind has led to their exploitation. This research was viewed no differently, despite the fact that Māori were doing the research primarily to meet Māori needs. (Murphy and Hollings, 1993:12)

<sup>3</sup>Culturally sensitive research must take cognisance of the problems and issues which concern the people involved in the research. It should inform the 'researched' about themselves in a way which respects their mana. This need not mean a lack of rigour in the research or in its analysis. Rather, the informed consent and participation of the researched in a project which has meaning for them also should add to the layers of analysis that good research draws upon. (Smith, 1991: 53)

<sup>4</sup>give and take, a mutual negotiation of meaning and power (Lather, 1986:263)

<sup>5</sup>A major large scale investigation of the Audio-lingual method (Smith, 1970), like other methods studies before it failed to demonstrate that the Audiolingual Method had any significant impact on improvement of language learning. (Richards and Rogers, 1986:165)

<sup>6</sup>....the study was unable to demonstrate the unequivocal superiority of one method over another' (Nunan, 1989:6).

<sup>7</sup>more on processes of instruction and learning than on the end products or outcomes, and it's major thrust is to uncover insights into the complexities of teaching and learning, rather than on obtaining proof that method 'X' works better than method 'Y'...This approach is therefore centrally concerned with documenting and analysing what actually goes on in the classroom, rather than simply measuring the end point of learning.' (Nunan, 1989:6)

<sup>8</sup>...irrespective of the research approach, the results obtained do not constitute 'facts' to be incorporated into pedagogy, but rather provide 'insights' which can help to illuminate pedagogy. In other words, the research constitutes only one source of information which can guide pedagogy. It needs to be considered in conjunction with teachers' ongoing experience of what works and what does not work. It should contribute to , but never direct decision making. (Brumfit and Mitchell 1990:55)

<sup>9</sup>We were fortunate to have a very cooperative group who took an interest in not only their own individual progress, but in that of the group as a whole and in the development of the research....When invited to talk of their strategies of understanding, four learners said they were consciously aware of trying to segment most of what they heard ... (Daniels et al, 1986:49)

- <sup>10</sup> a) It begins with and builds on the knowledge that teachers have already accumulated.  
 b) It focusses on the immediate interests and concerns of classroom teachers.  
 c) It matches the subtle, organic process of classroom life.  
 d) It builds on the natural processes of evaluation and research which teachers carry out daily.

- 
- e) It bridges the gap between understanding and action by merging the role of the researcher and practitioner.
  - f) It sharpens teachers critical awareness through observation, recording and analysis of classroom events and thus acts as a consciousness-raising exercise.
  - g) It provides teachers with better information than they already have about what is actually happening in the classroom and why.
  - h) It helps teachers better articulate teaching and learning processes to their colleagues and interested community members.
  - i) It bridges the gap between theory and practice.
- (Nunan 1989a:36)

<sup>11</sup> a form of self reflective enquiry undertaken by participants in social situations in order to improve the rationality and justice of their own practices, their understanding of these practices, and the situations in which these practices are carried out. (Carr and Kemmis, 1985:220-1)

<sup>12</sup> ...we must start from a consideration of current practice, the rules and principles it actually embodies and the knowledge, beliefs, and principles that the practitioners employ in both characterising that practice and deciding what should be done. (Elliot, 1987:151)

<sup>13</sup> The Researcher must consciously utilise designs that allow counterpatterns as well as convergence if data are to be credible. (Lather, 1986:270)

<sup>14</sup> Face validity is operationalised by recycling description, emerging analysis, and conclusions back through at least a sub sample of respondents. (Lather, 1986:271)

<sup>15</sup> ...the degree to which the research process re-orient, focuses, and energizes participants in what Freire (1973) terms 'conscientization' (Anderson, 1989:254)

<sup>16</sup> This insular climate in which the classroom takes on the nature of a 'black box' (Long 1980) leads to reluctance and often resistance on the part of teachers when it comes to allowing others to sit in on classes... (Nunan, 1990:28)

<sup>17</sup> how to maximise the researcher's mediation between peoples self-understandings (in the light of the need for ideology critique) and transformative social action *without becoming impositional*. (Lather 1986: 269)

## TE UPOKO TUAWHA

HE KORERO MO NGA HUA I PUTA

## 4.1 HE TITIRO NOA

I te whakamutunga o te wāhanga tuatahi o te tau, me te roanga o te wāhanga tuarua o te tau, ka torotoro haeretia e au ki ngā kura. He pai hoki tēnei wāhanga o te mahi nei - te mahi tahi me ngā pouako, ākongā hoki, me te whakawhitiwhiti whakaaro e pā ana ki tēnei mea te ako i te reo Māori. Otirā, i roto i tēnei wāhanga o te mahi, i puta mai, i kitea mai ētahi o ngā āhuatanga taumaha o te kura, e pēhi ana i te pouako reo Māori, e takahi tonu ana i te reo Māori. Ehara i te ngāwari te whakarite wā e pai ana hei torotoro atu ki ngā kura. I roto hoki i te whakamahi i ngā rauemi ka puta mai he raruraru. Kei raro nei ēnei āhuatanga e kōrerotia ana. Ahakoa ēnei uauatanga he pai ngā whakaaro o ngā *kaiuru* (pouako, ākongā hoki) e pā ana ki ngā rauemi e rua. Ehara i te mea he pūmau rawa atu ngā *mōhiotia* i kohia, engari ka āhua tautoko tonu i ngā whakapae ngā *ariā* me ngā whakaaro i kōrerohia i roto i te wāhanga tuarua o tēnei tuhinga e pā ana ki te whakatairanga i ngā *whakaakoranga* reo Māori.

participants

information

theories

programmes

Hāunga ko tētahi o ngā akomanga i roto i tētahi o ngā kura, ehara i te tino whānui, ehara i te tino maha ngā tumomo *ngohe ako* e whakamahia ana i roto i ngā akomanga. Heoi anō, nā te rerekētanga o ngā rauemi ako nei i rata mai ngā ākongā. Koinā tētahi o ngā take. Ka kitea hoki tēnei āhuatanga i roto i ngā kōrero i puta mai i ngā pouako e pā ana ki te iti o ngā rauemi mō te ako i te reo Māori.

learning activities

#### 4.1.1 Ngā Ahuatanga e Whakararu ana i ngā Pouako

Ko te maha, ko te nui o ngā kaupapa e mahia ana e ngā pouako reo Māori i roto i ngā kura tuarua tētahi āhuatanga i puta mai ki te whakararu i tēnei rangahautanga. Kāore he mutunga ki ā rātou mahi, ka miharo hoki ki tō rātou kaha. I a au hoki tēnei awangawanga i mua i taku torohanga atu ki ngā kura (tirohia 3.4). Kei raro nei e rarangi ana ētahi o ngā kaupapa o waho i te akomanga e mahia ana e ngā pouako.

- te mahi takawaenga

Mena ka uru atu te ākongā ki te raru, he pai ake he ngāwari ake ki a rātou, ki ō rātou mātua hoki, ki te kōrero ki tētahi kanohi Māori o te kura, māna e awhina atu, kia ea ai te raruraru. Ka kitea tēnei āhuatanga i roto i ngā ingoa e whakahua ana ngā tauira mō ō rātou pouako - ko 'whaea', me 'pā' ētahi o ngā ingoa i rangona ai.

- te whakatika i ngā ākongā, ina ka taka rātou ki te hē  
Karangahia ai te pouako Māori hei awhina, hei whakatika i ngā raruraru ka puta mai i waenganui i ngā ākongā me ētahi atu pouako o te kura.

- te kapa haka

Whakaakohia ai ngā kapa haka o ngā kura i waho i ngā hāora ako o te kura. Mena ka homai e te kura he wā mō te kapa haka, he paku noa, ā, kāore e kore ka tangohia mai i te wā mō te ako i te reo Māori. Ko tētahi o ngā kura e whakareri ana ki te haere ki tāwahi, he kaupapa anō i ērā atu o ngā kura.

- powhiri

Karangahia ai te kapa haka o te kura, me te pouako i te reo hei arahi i ngā powhiri ki ngā manuhiri e haere mai ana ki te kura.

- te whakataetae manu kōrero

I te wā e torotoro ana ahau i ngā kura e whakahaerehia ana ngā whakataetae manu kōrero - mō te kura, mō te rohe, mō te motu whānui.

- te kohi moni

Katoa ngā pouako e mahi moni ana mō ngā kaupapa Māori o te kura.

- Ko te nuinga o ngā pouaka e *hoahoa whakaakoranga* ana

kia ea ai ngā hiahia o te kura, o te *Tāhuhu o te Mātauranga* rānei.

- Karangahia ai tētahi o ngā pouaka kia haere ki ngā hui mātauranga i Pōneke, i hea rānei, hei awhina atu i ngā mahi a te Tāhuhu o te Mātauranga.

designing; programmes  
Ministry of Education

He mea kōrero mai e tokotoru o ngā pouako, nā te nui o ā rātou mahi kē, kāore e whai wāhi ai te taha ki te whakaako reo. Ka pau kē ō rātou kaha i ērā atu o ngā kaupapa kua kōrerohia ake nei. Ka kitea hoki tēnei āhuetanga i roto i aku tirohanga, i roto hoki i ngā kōrero a ngā ākonga e pā ana ki ā rātou mahi i roto i ngā akomanga. Nā te nui o ngā mahi a ngā pouako, nā te mea hoki kāore i te tino tau te *aromātai wetewete* i ngā rauemi ako, i te mahi whakaako reo a ngā pouako, me ngā hua e puta ana, ehara i te tino tiketike te whakamahi i ngā rauemi e rua e rangahautia ana. Ka kitea tēnei āhuetanga i roto i ngā kaute nei e pā ana ki **Taringa Whakarongo**.

critical evaluation

I roto i te kura 'A', tekau mā ono ngā ākonga i whakahoki kōrero mai. E rima rīpene te *wawaenga* ka oti i a rātou.

average

I roto i te kura 'E', tokoono ngā ākonga i whakahoki kōrero mai. E toru rīpene te *wawaenga* ka oti i a rātou.

I roto i te kura 'I', tokoono ngā ākonga i whakahoki kōrero mai. E rua ngā rīpene te *wawaenga* ka oti i a rātou.

I roto i te kura 'O', tekau mā toru ngā ākonga i whakahoki kōrero mai. E whitu rīpene te *wawaenga* ka oti i a rātou.

He ākonga anō i roto i ngā kura 'A' me 'O' i whai wāhi atu ai ki ngā rauemi, engari kāore ētahi i te wātea ki te kōrero mai i te rā i toro atu au ki aua kura.

## 4.2 TE TAHA KI NGA AKONGA

He rerekē ngā koeketanga reo a tēnā ākonga a tēnā ākonga; mai i tētahi hunga ākonga paku i roto i te kura 'A' e mōhio ana ki te kōrero i te reo (i ahu mai rātou i te kohanga reo me tētahi kura tuatahi reo-rua) ki ētahi ākonga kātahi anō ka tīmata ki te ako. Kua waia kē ngā taringa o te nuinga o ngā ākonga i roto i te kura 'O' ki te reo, rangona ai te reo e kōrerotia ana i te *hapori* o taua kura. Heoi anō, kāore ō rātou taringa i

community

whakararua e ngā rīpene o te rauemi **Taringa**

**Whakarongo.** Otirā, ahakoa he pakeke ake ngā ākonga i roto i te kura 'I' he tino uaua ki a rātou te *orotau* i te reo kōrero.

understand

Ko te kura anake te wāhi e rangona ana te reo e te nuinga o ngā ākonga. Rangona ai te reo i te kura anake e toru tekau mā whā *orau* o ngā mea i whakahoki kōrero mai. He paku *taiao* reo Māori i waho i te kura tō ono tekau mā toru orau (ina ka toro atu ki tētahi whanaunga, Te Karere, he aha atu rānei). Kotahi anake te ākonga i mea mai ka rangona whānuitia e ia te reo i waho i te kura. Koiane hoki hei pūtake anō mō te whakawhanake rauemi e whakawhānui ake ai te whakapātanga atu o ngā ākonga ki te reo Māori i roto, waho hoki o te kura. (tirohia te wāhanga 2.4.3)

percent

environment

Ko ngā take i uru atu ai ngā ākonga ki roto i te whakaakoranga reo Māori ko ēnei:

- "kia matatau ai ahau ki te kōrero i te reo Māori" (35%);
- "he mea nui mōku mō muri ake" (26%);

- " he mea pai ki ahau te kōrero i te reo Māori" (17%)

I roto i ēnei whakautu, ka kitea he tāonga whakahirahira te reo Māori ki a rātou. Ahakoa to rātou taitamarikitanga, kua mau i a rātou te kōrero nei "**toku reo, tōku mana**". He take nui tēnei e *whakahihiri* ana i a rātou ki te ako i te reo. Kāore e rite ana ki ētahi atu kaupapa ako o te marautanga o te kura. Ko te kaupapa e whakaakohia ana e ngā pouako reo Māori, he tāonga. He tāonga ki ngā ākonga, kāore e kore he tāonga hoki ki ō rātou mātua, me ō rātou whānau whānui. Mena he tāonga, me tiketike rawa ngā *whakaakorangareo* Māori o te kura, me ngā rauemi e whakamahia ana i roto i aua whakaakoranga, tae atu hoki ki te kura whānui - me whakatairangahia te reo.

motivate

programme

Ko te wāhanga i puta mai i te mahi rangahau nei ka āhua pāpourī mai ahau, ko te taha ki ngā ākonga me ō rātou *pukenga ako*. Ki taku titiro ehara i te tino pai o rātou *pukenga ako*. Ko ngā kōrero i whakahoki mai i ngā ākonga me ō rātou pouako hoki, e tautoko ana i tāku e whakapae nei, kāore ō tātou kura e whakahau ana, e whakaahei ana i ngā ākonga kia *mātātoa* ai tō rātou urunga atu ki roto i te *tukanga ako*, mā rātou hoki e kawē te *haepapa* mō te ako. E noho *pararau* ana ngā ākonga ki ngā tohutohu o ngā pouako, anō nei mā te kura me ōna pouako anake e taea tēnei mea te ako. E whakapono ana hoki rātou, ko te mahi ako, he noho ki te tēpu, he tuhituhi, he whai i te pukapuka. Ae, kua murua e te kura ngā hinengaro o ngā ākonga.

learning skills

active; learning process

responsibility; dependar

E ai ki ētahi o ā rātou kōrero, ko ngā rauemi e rangahautia nei, ehara i te mahi ako. He kēmu kē, hei whakakī noa i te wā, hei kīnaki mō a rātou mahi. I kī mai hoki tētahi o ngā pouako, i te awangawanga ia i te mea, nā te whakamahi i ngā rauemi e rua nei, i te tōmuri haere āna ākongā i roto i ā rātou mahi pukapuka. I kiia mai hoki, ko te whakamahi i ngā rauemi nei e whakapau ana i te wā mō te whakareri i ngā ākongā mō ā rātou whakamātautau. Koia tonu kei te here i te reo.

Ko tētahi o ngā whāinga mō ngā rauemi nei, ko tēnei: **hei whakaatu atu ki te ākongā he huarahi kia pai ai tona ako i te reo, kia hoki atu te *haepapatanga* mō te ako ki a ia.** (tirohia 1.1) Mena ka titiro whakamuri ināianei, ka kitea, ka kore e taea tēnei whāinga te whakatutuki i roto i tēnei rangahautanga. Kua mārō kē te ako me te whakahaere o ō tātou kura tuarua. Me whānui ake te whakatū kaupapa hei whakarerekē i ēnei āhuatanga o te kura, kia whakamanahia te ākongā, kia *mātātoa* hoki ia, i roto i te *tukanga ako*. He rerekē te wāhanga ki te ākongā i roto i āna mahi i te akomanga, ki tāna i roto i te whakamahi i ngā rauemi e rua nei, arā me kawea e ia te *haepapatanga* mō te ako, me mātātoa ia i roto i te tukanga ako. Ahakoa tēnei, e toru ngā mea i kite ai au i aku torohanga ki ngā kura, e whakaatu ana tērā pea ko ngā rauemi nei, hei awahina ki te whakatutuki i te whāinga i kōrerohia ake nei.

responsibility

active; learning process

responsibility

- I roto i te kura 'E' ka oti i te pouako te whakamahi i tētahi o ngā kōrero mai i **Taringa Whakarongo** mō ngā ākonga katoa i tōna akomanga, kātahi ka kī atu ia, mena e hiahia ana rātou ki te mahi i ētahi atu, me mahi i ō rātou kāinga. Tokoono ngā ākonga (he kōtiro katoa) i whai atu i tēnei. I ētahi o ō rātou kāinga ka uru mai ō rātou whānau ki te mahi nei. He pai ake ki te tokoono nei te mahi i ngā rīpene i ō rātou kāinga nā te mea ka kore rātou e whakararuhia e ngā ākonga haututū i roto i tō rātou akomanga.
- Tokowhā ngā ākonga pakeke i kura 'O' i uru atu ki ngā rauemi nei. He mea kōrero mai e rātou, he pai te āhuatanga *kirihaepapa* i roto i ngā rauemi nei, ā ka taea e rātou te mau atu te reo ki ō rātou kāinga, ki te mahi hoki i te wā e pai ana mō rātou.
- I a māua ko te pouako o kura 'I' e kōrero ana mō te mahi rangahau nei, ka tohutohu atu ia ki tētahi o āna ākonga pae tuaono, māna e whakamahi te rauemi **Hei Awhina ako i ngā kupu Whakahua Tangata** i te taha o ngā ākonga pae tuatoru (tokowaru rātou). Te pai hoki, me ngā hua hoki mō rātou katoa.

self responsibility

#### 4.1.3 Ngā Whakahaere o te Kura me te Tuku Rawa.

I kitea mai ētahi āhuatanga e pehi ana i te whakaako i te reo Māori i roto i ngā kura, me te whakamahi hoki i ngā rauemi nei.

- He paku noa te taiao reo Māori i roto i ngā kura. Ko te akomanga reo Māori anake te wāhi e kōrerohia ana te reo (E rua o ngā kura, ko te reo whakaako i roto i te akomanga reo Māori , ko te reo Pākeha), tae atu hoki ki ētahi wāhanga paku o ngā whakahaere o ngā kura. Kāore e nui ngā wā e rongoi ai ngā ākongā i ngā pouako e kōrero Māori ana ki a rātou anō, kāore hoki e whai wāhi ai te reo i roto i ngā tari whakahaere o te kura. He whāiti hoki ngā kaupapa e rangona ai e kōrerohia ana i roto i te reo Māori. E rua o ngā kura ka kitea he tā Māori, arā, he kōwhaiwhai, he whakairo rānei, engari kāore e kitea te reo i ngā tohu o te kura. E iwa tau a kura 'O' e mahi ana i te kaupapa reo-rua, kātahi anō a kura 'I' ka tīmata. I roto i ēnei kura, kōrerohia ai te reo i ētahi atu o ngā kaupapa o te *marautanga*, mai i te paku kōrero mihi /tohutohu, tae noa ki te whakaako i taua kaupapa i te reo. curriculum
- E toru, e whā noa iho rānei ngā hāora ka hoatu ki te reo Māori i te wiki - tekau mā ono ōrau o te wā ako.
- I te nuinga o ngā kura, ka tangohia ētahi o ngā wā ako i te reo Māori mō te hākinakina. He mea hōhā tēnei ki ngā pouako hei whakararu i ngā *hōtaka* ako. programme
- He rerekē te tautoko mai, kore tautoko mai rānei a ngā pouako o ngā kura i te reo Māori - mai i ngā pouako whakahāwaea, tae noa ki ngā mea e tino tautoko ana. Ko te nuinga o ngā pouako, e hē tonu ana te whakahua i ngā ingoa me ngā kupu Māori.

- Kāore e nui ngā *pūrere hopu reo* i roto i ngā kura katoa. Nā tēnei i uaua ai te whakamahi i te rauemi **Taringa Whakarongo**. Kāore hoki e pai te hanga o ngā akomanga mō te mahi-a-rōpu. Kāore he wāhi motuhake hei nohonga mō ia rōpu. Nā tētahi o ngā pouako i tono atu ki āna ākonga kia mauria mai ā rātou *ororangi*, kia taea ai te whakamahi i te rauemi **Taringa Whakarongo**. Engari kāore tērā e whakaaehia ana i raro i ngā ture o taua kura - ka āhua raru te pouako!

cassette recorders

walkman

## 4.2 NGA KORERO MO TARINGA WHAKARONGO

### 4.2.1 Kura'A'

He kura Māori, *ira tangata kotahi* tēnei kura. He roa te wā e ako ana rātou i te reo Māori. E rua tau te pouako nāna ngā rauemi nei i whakamahi, e kura māhita ana. E pai ana ki a ia ngā rauemi nei, nā te mea e ōrite ana ōna whakaaro mō te whakaako reo, ā, ko tōna hiahia kia *auaha* ai āna mahi whakaako, kia kua ia e piri tonu ki te *wetereo* me te *whakawhitireo* e roa nei tōna kura e whāi ana. Ki a ia, ko te mea nui, me ngākaunui mai ngā ākonga ki te reo me ngā whakaakoranga reo Māori, me auaha tonu ngā whakaakoranga, ā, ko te reo kōrero te mea me mātua whai e ngā ākonga. He maha ngā ākonga i tōna akomanga pae tuarima - 35 te nui. Kua whakarōputia e ia ngā ākonga nei kia pai ai te whāngai atu i te reo i ngā kōeketanga o ia rōpu, kia whakanui hoki i te wā kōrero i te reo mō ia ākonga. Kua tīmata ia ki te hanga rauemi, kua tango hoki ia i ētahi rauemi mai i ētahi atu pouako, hei *ngohe ako* mō ngā rōpu. Ki tona titiro, he pai tēnei whakahaere i te akomanga pēnei te nui, me ngā hua mō ngā ākonga, engari, nā te iti noa iho o ngā rauemi whakaako i te reo Māori, he nui te wā ka pau i a ia e whakareri ana i ngā mahi mā rōpu. He awangawanga hoki tōna, kāore ia i te piri tōtika ki ngā mahi whakaako e whaia ana e ērā atu o ngā pouako, (arā te *wetereo* me te *whakawhitireo*), kei kore hoki tōna whakahaere rerekē e whakareri pai ai ngā ākonga mō ā rātou whakamātautau.

single sex

innovative

grammar

translation

learning activities

grammar

translation

I roto i tēnei kura, ka mahi ngātahitia ngā ākonga pae tuarima i tēnei rauemi. I pēnei ai, nā te iti o ngā *pūrere hopu reo*, nā te mea hoki, kāore he wāhi motuhake hei nohonga mō ia rōpu. Ko te raruraru i puta mai i tēnei whakahaere, ka āhua hōhā ētahi o ngā ākonga i te hoki whakamuri ki te whakarongo anō ki te kōrero i te rīpene. He pai tēnei whakahaere nō te mea tuatahi, kia mōhio ai ngā ākonga me pehea e whai tika ai i ngā mahi, engari, ki te pēnei te whakahaere i muri mai, ka hōhā ngā ākonga. Kāore hoki e tutuki ai te whāinga nui mō te rauemi, arā, mā te ākonga kē e whakahaere, kia riro atu ki a ia te mana me te *haepapatanga* mō te ako. Ahakoa tēnei, he pai ki ngā ākonga te mahi i tēnei rauemi. Anei ētahi o ā rātou kōrero (nāku i whakamāori):

"He rerekē tēnei mahi, he pai ake. He awhina pai ki te *orotau* i te reo"

"He pai ki a au, nā te mea he *mātātaki* kei roto, ka werohia te hinengaro, he ngahau hoki"

Anei ētahi o ngā kōrero i hauhakengia e te pātai mena i awhinatia rātou e te rauemi nei i roto i tā rātou mahi ako i te reo:

"Kāore au i tino *orotau* ki te kōrero, engari, ka taea e au te whai i te ia, i te matū o te kōrero"

"I rongu au i ētahi kupu, me ētahi rarangi whakatakoto kōrero e mōhio nei au"

Engari, i roto i te kōrero a tētahi ākonga, ka kitea he āhua uaua ki a ia te waiho i ā rātou mahi tawhito, te whakawhiti mai ki te mahi hou i roto i te *ngohe ako*.

cassette recorders

responsibility

understand

challenge

understand

learning activity

"He ngāwari ngā mahi, engari he uaua te whakapākeha i ngā kōrero paki"

E whakaatu ana tēnei, he mea nui te āwhina haere i ngā ākonga i roto i te mahi hou nei, kia riro i a rātou ngā *pukenga* kia whai tika ai rātou i te mahi. I ngā tau kua pahure nei, kua kite au, kāore e tino whai hua ana ētahi rauemi hou, *ngohe* hou rānei e whakamahia ana i roto i tētahi whakaakoranga, nā te mea ka pōauautia ngā ākonga, kāore rātou e tino mōhio me pehea e oti ai te mahi. Engari, i te nuinga o te wā, he whakaaro pai, auaha hoki te rauemi hou. Kāore te pouako i āta whakamātau i te rauemi hou i te tuatahi kia mōhio ai ia me pēhea e whāngai pai atu ki āna ākonga, he aha hoki rā ngā *pukenga ako* me mātua whakaako i te tuatahi kia tutuki pai i a rātou ngā whāinga o te mahi.

skills

activities

learning skills

E ai ki ngā kōrero i tuhia e ngā ākonga i roto i ā rātou pukapuka whakautu (tirohia wāhanga 2.2.1), he pai ki a rātou te mahi i tēnei rauemi. Ko te mea hōhā ki a rātou, ko te hoki whakamuri ki te whakarongo anō ki ngā kōrero. Ka *orotau* ētahi i mūri i te wā tuarua, engari, tekau ngā taima ka whakatangihia te kōrero e te pouako!

understand

Kāore e pai ā rātou tuhinga i te wāhi i tono ai rātou kia tuhia ētahi o ngā reo/kupu hou i rangona ai, i akohia ai rānei i roto i taua ngohe. Ko tēnei tētahi pukenga me *whakawhanakehia* i roto i ngā ākonga.

develop

#### 4.2.2 Te Kura 'E'

He kura *ira tangata rua* tēnei, i roto i te tāone nui. He roa te wā tēnei kura e whakaako ana i te reo Māori. Kātahi anō rātou ka tīmata i tētahi kaupapa reo-rua. Ko te pouako i tēnei kura, nāna ngā rauemi i whakamahi, e rua tau ia e kura māhita ana. I te wā o tēnei rangahautanga, he nui āna mahi, e whakareri ana i tōna kapa haka mō te haere ki tāwahi, e mahi moni ana hoki mō taua haerenga. Ahakoa tēnei he hiahia nōna ki te whakamahi i ngā rauemi nā te mea e hāngai tonu ana ngā rauemi ki ngā whāinga o tōna whakaakoranga me ngā mahi e *whakatītina* ana ia mō āna ākonga. Engari, kāore tēnei i puta mai i ngā kōrero a ngā ākonga. Anei te ia o ngā hauhake ki te pātai "**He aha ngohe ako e mahia ana e koutou i roto i tō whakaakoranga reo Māori?**".

co-educational

promote

"Ka *whakatāura* kōrero ka whakautu pātai mātou mai i te papatuhituhi" copy

"Ka whakatāura kōrero noa iho mātou i te papatuhituhi"

"Ko te mahi whakapākeha, whakamāori rānei, te whakatāura korero mai i te papatuhituhi, me te noho whakamātautau".

E whakaaatu ana ēnei kōrero, he mea nui te kōrero whakawhitiwhiti i waenganui i ngā ākonga me te pouako, kia mōhio ai tētahi he aha ngā whakaaro o tētahi, kia kotahi ai te hoe i te waka. He mea pai te whakahoki kōrero mō te *whakaakoranga* mai i ngā ākonga ki te pouako. Engari ehara tēnei i tētahi mea e *whakatītina* ai e ō tātou kura tuarua, he kaha tonu rātou ki te pupuri i te mana mō tēnei mea te ako, kāore e tuku atu ana ki ngā ākonga.

learning programme

promote

Ka whakamahia ngātahitia te rīpene tuatahi o **Taringa Whakarongo** e ngā ākonga katoa (30) i roto i te akomanga pae tuatoru. Ka awahina haere rātou kia mōhiotia ai me pēhea e oti pai ai ngā mahi rerekē nei. Kātahi ka waihotia ki ngā mea *hihiri* ki te ako, kia mauria ngā rīpene ki ō rātou kāinga, ki reira mahi ai. Tokoono ngā ākonga (he kōtiro katoa) i whai i tēnei huarahi, nā tēnei hunga ngā kōrero i kohia mō ngā rauemi e rua. Miharo ana ahau i te ngākau hihiri, te hiahia, me te *haepapatanga* o ēnei ākonga i roto i tō rātou whai i te reo Māori. He pai ki a rātou katoa te mahi i ngā rīpene i te kāinga - kāore rātou e whakararutia e ō rātou hoa i te akomanga. I ētahi o ngā kāinga, ka uru atu he mātua, whanaunga kē rānei ki te mahi tahi me te ākonga, ki te whakataetae rānei. He pai tēnei ki a rātou, ki ngā pouako hoki. Engari, e toru rīpene noa iho te *wawaenga* ka oti i ia ākonga, heoi anō, kāore e taea te kōrero whānui mō te rauemi nei mai i ēnei pitopito.

motivated

responsibility

average

### 4.2.3 Te Kura 'I'

He kura hāhi, *ira tangata rua* tēnei, kei roto i te tāone nui.

Inatata nei i tīmata ai te kura nei ki te whakaako i te reo Māori, e rua tau te pouako e whakaako ana i te reo Māori. He mea kōrero mai e te pouako nei, ahakoa kāore anō ia kia tino tau i roto i te mahi whakaako reo, me ngā whakahaere o te kura, kei te mārāma ia ki ōna whāinga mō tōna kura me tōna *whakaakoranga*. Kei te āta haere ia i roto i āna mahi whakatairanga i te reo Māori i te kura, me te hāpai hoki i te *waiaro* o te kura ki ngā tikanga Māori. Ko tētahi o ngā hua o tēnei, he whakarahi ake i ngā ākonga e uru mai ana ki ngā whakaakoranga reo Māori, me ngā wāhi i roto i te kura e rangona ai te reo, tae noa hoki ki te whakahua tika i te reo.

co-educational

programme

attitude

Kei te kimi tonu ia i te huarahi pai mōna i roto i āna mahi whakaako, ā mō tēnei wā, e piri ana ia ki te pukapuka hei pou awhina. Ko tōna whāinga whānui kē, ko te reo kōrero, ko te whakaū i te reo ki roto i ngā hinengaro o ngā ākonga, hei waka kawē i ō rātou whakaaro. Nāna hoki i kī mai, ko tētahi mea e whakauaua ana i te whakatutukitanga o tēnei whāinga, ko te iti noa iho o ngā rauemi mō te whakaako i te reo Māori. Ahakoa he putea tāna, kāore he rauemi hei hokonga māna. Tino kore rawa ngā rauemi mō te *whakatītina* i te whakarongo me te kōrero i te reo.

promote

Ka whakamahia a **Taringa Whakarongo** ki roto i tōna akomanga pae tuaono, tokoono ngā ākonga. Ahakoa e whā tau rātou e ako ana i te reo (hāunga tētahi, e rua tau), ka kitea, kāore anō ō rātou taringa kia te tino waia ki te reo Māori. I roto i ā mātou kōrerorero ka whakamārama atu au me kua rātou e whakarongo ki ngā kupu katoa, me kua hoki e whakapākeha haere i ngā kōrero i roto i ō rātou hinengaro. Ko te mea nui kē, kia mau i a rātou te matū o te kōrero, kia whai i te ia. Engari, ko te whakahoki kōrero mai a tētahi, kāore ia i te **"orotau ki tētahi kupu kōtahi i roto i te kōrero"** ! He mea kōrero mai hoki e te pouako, kāore anō kia tae ki te wā, ka taea e āna ākonga te rauemi nei. Mō te nuinga o rātou, kāore anō ō rātou taringa kia whakaohohotia ki te oro me te mita o te reo Māori. E hāngai ana tēnei ki te ia o ā rātou whakautu ki te pātai **"He aha ngāngohe ako e mahia ana e koutou i roto i te whakaakoranga reo Māori?"**. Pēnei ana ngā whakautu; **"waiata; pukapuka; tuhituhi; whakapākeha, whakamāori rānei i tētahi kōrero."**

learning activities

Ahakoia he uaua tēnei mahi ki ngā ākongā nei, he pai ki a rātou, he hiahia hoki nō rātou ki ēnei momo *ngohe*, i te mea, mōhio tonu rātou, me *whakawhānaketia* tō rātou *orotau* ki te reo kōrero. He parekareka hoki ki a rātou mena ka orotau rātou i tētahi kōrero; ka hikina te *kiritau*. He mea nui hoki tēnei - me aro mai te pouako ki tēnei āhuetanga, arā, me *arotau* te ākongā i roto i āna mahi, me taea e ia te mahi, me *auaha* hoki, kia kaua ia e hōhā, kātahi ka tino whaihua ai. Me rite te koeketanga o te mahi ki tā te ākongā. (I kōrerohia tēnei āhuetanga i te wāhanga 2.4.1) Heoi anō rā, me huhua ake ngā rauemi whakarongo pēnei i tēnei, i ngā koeketanga katoa, kaua i te koeketanga kotahi noa iho.

I tonoa ngā ākongā ki te whakaoti i tētahi rīpene ia wiki i te kāinga. Engari, nā te mea he uaua ki a rātou, nā te *waiaro* hoki mena ka taea te karo i te mahi kāinga, me karo tonu, ka oti noa i ngā ākongā tokoono nei, e rua rīpene te wawaenga. Heoi anō, kāore anō e taea te kōrero whānui mō te rauemi nei mai i ēnei pitopito kōrero.

#### 4.2.4 Kura 'O'

Kei roto tēnei kura i tētahi tāone paku, he kura ira tangata rua, mai i te pae tuatahi ki te pae tuawhitu. Rangona ai te reo Māori i tēnei tāone, e kaha na ngā wāhi mātauranga ki te awahi i te reo. E whā ngā kohanga reo, he kura kaupapa Māori, e rua ngā kura tuatahi e whai ana i te whakaakoranga reo-rua, he whare wānanga-a-iwi, he nui hoki ngā whakaakoranga reo kei ngā marae e whakahaeretia ana.

activity

develop; understand

self-esteem

succeed

innovative

attitude

He roa te wā tēnei kura e ako ana i te reo Māori. He wāhanga reo-rua hoki e whakahaeretia ana mō te iwa tau ināianei.

Tokotoru ngā pouako i tēnei kura i whakamahia tēnei rauemi i roto i ō rātou akomanga, me ngā ākonga mai i te pae tuatahi ki te pae tuarima. I reira hoki ētahi ākonga pakeke i whai wāhi ai ki tēnei rauemi. Nā te mea tokotoru ngā pouako e whakamahi ana i te rauemi kōtahi nei, ka āhua raru ai; ka ngaro ētahi o ngā rīpene, kāore i whakahokia te rauemi ki te wāhi e tika ana. Nā tēnei, kāore hoki i whakaaetia ngā ākonga kia kawea ngā rīpene ki ō rātou kāinga ki reira mahia ai, ki te mahi rānei i ngā rīpene i ngā wā e wātea ana rātou i te kura. I roto i ngā akomanga e toru, ka whakamahia te rauemi nei i roto i ngā rōpu paku, takirua, takitahi rānei, engari nā te iti noa iho o ngā *pūrere hopu reo* i te kura, ka *arīkarīkatia* te whakamahi i tēnei rauemi.

cassette recorder; limited

<p>He rerekē ngā tohu mātauranga o ngā pouako tokotoru nei. Ko tētahi, nō Te Atakura, ko tētahi he pouako kura tuatahi, tokorua, kua whiwhi ki te <i>pōkairua</i> mātauranga reo-rua. Kua tau ngā whāinga mō te tari Māori i roto i ā rātou</p>	diploma
<p><i>whakaakoranga</i>, ko te tino whāinga, ko te matatautanga ki ngā reo e rua. Kia ea ai tēnei tino whāinga, me noho</p>	programmes
<p><i>whakatoatoa</i> rātou, me rata hoki ki ngā tikanga Māori, ki ngā <i>horopaki</i> e kōrerotia ana te reo, ahakoa kāore pea rātou e tino</p>	confident
<p><i>orotau</i> ki ngā whakahaere. Nā te mea he āhua whānui te kōrerotia o te reo i roto i te <i>hāpori</i>, ko tēnei te reo e tino whāia</p>	contexts
<p>ana i roto i ngā <i>whakaakoranga o te kura</i>, ara, te reo kōrero noa o ia rā, te reo whakawhitiwhiti. Ko tētahi mea nui, ko te</p>	understand
<p>rangona i te reo e kōrerotia ana i ngā wāhi maha, i ngā <i>horopaki</i> maha, hei whakaū i te reo ki roto i te hinengaro o te</p>	community
<p>ākonga. Nā reira kei te whakapau kaha ngā pouako i tēnei kura ki te <i>whakarato</i> he <i>taiao</i> reo Māori i ngā kaupapa ako o</p>	school programmes
<p>te kura, i ngā wāhi katoa o te kura ka taea e rātou. He mea nui hoki, me ngākaunui mai te ākonga ki te reo, me</p>	contexts
<p>pārekareka hoki rātou ki te whakaakoranga. Ko te nohopuku tētahi āhuatanga tika o te ākonga e tīmata ana ki te ako i te</p>	provide; environment
<p>reo. Kāore e tika ana kia whakahautia te ākonga ki te kōrero mena kāore anō kia taea e ia te kōrero. (I kōrerohia tēnei</p>	
<p>āhuatanga i 3.2). Hei tōna wā, ka puta te kōrero i a ia. Ko tētahi atu wāhanga nui o te hotaka, ko te <i>whakawhanake</i> i</p>	develop
<p>ngā <i>tukanga ako me ngā pukenga ako</i> o te ākonga.</p>	learning processes and skills

Na te itiiti noa iho o ngā rauemi whakaako reo ka taea te hoko e uaua ai te whakahaere i tētahi *whakaakoranga* pēnei i tō kura 'O'. He mea kōrero mai e ngā pouako o tēnei kura, ko tētahi o ngā take he taumaha te mahi whakaako reo, ka ngenge haere rātou, ko te whakaemi, whakarite rauemi i ngā wā katoa. I puta mai tēnei āhukatanga i te *purongo* a Hillary rāua ko John Mitchell:

<sup>1</sup>Mahi rauemi ai ētahi pouako ia rā, ia rā, kia tutuki pai ai ngā whāinga o te whakaakoranga. I ētahi wā, mahi ai ngā pouako ki waenganui pō, ia pō o te wiki... (Mitchell rāua ko Mitchell 1993;67)

Ahako te uauatanga, i kōrero mai ngā pouako, he *haepapa* nui tēnei i roto i tā rātou mahi. I whakaatu mai ki ahau tētahi *kōwae ako* kua mahia e tētahi o ngā pouako i tēnei kura, mō tōna akomanga pae turima, te rawe hoki. I roto i tēnei *kōwae ako*, ngā *pukenga reo* katoa, he āhukatanga reo hou ki ngā ākongā, he maha hoki ngā tumomo ngohe ako. I tēnei *kōwae ako*, he wāhanga tō te pukapuka, ehara ia i te tīmatanga me te mutunga o ngā mahi ako katoa.

programme

report

responsibility

unit of learning

language skills

Ko te *taiao* nei i tēnei kura (hāunga te mea, kotahi noa iho te rauemi mō ngā pouako tokotoru, he iti noa iho ngā *pūrere hopu reo*, me ngā mahi nui a ngā pouako i roto i te kura), he pai mō te whakamahi i ngā rauemi hou nei nā te mea, kua mau kē i ngā ākonga ētahi o ngā *pukenga ako* kia oti pai ai ngā *ngohe ako* nei. Ahakoa i kōrero mai te nuinga o ngā ākonga (pae tuatahi, tuarua hoki) he ngāwari ngā rīpene me ngā mahi, ki ngā whakaaro o ngā pouako, he pai tēnei, hei hiki i te *kiritau* o ngā ākonga. E ai hoki ki ngā pouako, he nui tonu ngā mea hei ako mā rātou i roto i te mahi nei, tērā pea, he kōrero noa iho te ngāwaritanga nei!

environment

cassette recorders

learning skills

learning activities

self esteem

I roto i ngā pukapuka whakautu a ngā ākonga (tirohia 2.2.1), i tuhia mai ō rātou whakaaro, he parekereka ki a rātou ngā *ngohe ako* i te taha o ia rīpene.

learning activities

I roto i tēnei kura ētahi ākongā pakeke (nō *Te Kura Takiura o Ako Pai*). I kōrero mai rātou ko tētahi mea pai ki a rātou, ka tāea e rātou te whakahaere i te mahi nei, arā, te tango mai i te rīpene, te whakahaere i te pūrere, kei a rātou te wā, me te wāhi mahi (kura, kāinga rānei), kāore hoki he aha, mehemea ka hē ētahi o ā rātou whakautu. Ahakoa he āhua ngāwari tā rātou *orotau* ki ngā kōrero kei runga i ngā rīpene, nā ngā ngohe ako, ka *uru mātātoa* rātou ki roto i te *tukanga whakarongo*. Tāpiri atu ki tēnei, ka whakahautia rātou e ngā ngohe ako, ki roto i te reo Māori katoa ngā mahi, arā, te whakarongo, te pānui i ngā tohutohu, te whakaaro, tae noa hoki ki ā rātou whakautu. I mea mai rātou, kāore he wāhi mō te reo Pākeha i roto i te *tukanga* nei, koiane i pai ai ki a rātou. Ki ō rātou whakaaro, ka whaiwāhi ai te rauemi nei i roto i ā rātou mahi whakaako i ngā kura tuatahi.

Wellington Teachers  
College

understanding

actively engaged

listening process

process

### 4.3 HEI AWHINA AKO I NGA KUPU WHAKAHUA TANGATA

Ko ngā whakaaro mō tēnei o ngā rauemi i puta mai i ngā kura katoa (ākonga, pouako hoki) e rite ana. Whakaae ana ngā pouako katoa, he wāhanga nui kia mau pai i ngā ākonga ngā kupu whakahua tangata. Ko tā rātou hoki, he rauemi *auaha* tēnei, hei whakaako, hei whakakōrero i ēnei kupu. I roto i ngā kura katoa, kua akohia ēnei kupu e ngā ākonga mai i te rarangi kupu e whakaatu ana i te kupu Māori, ko tōna whakamārama i te reo Pākeha ki te taha. Tāpiri atu ki tēnei, tokorua ngā kaiako i whakamahia tētahi āhuatanga ako i ēnei kupu mai i Te Ataarangi. Anei e whai ake nei ētahi kōrero i puta mai i ngā ākonga:

innovative

"Parekareka ana ki ahau, nā te mea ka kōrero Māori anake mātou i roto i tēnei mahi, kāore hoki he tuhituhi"

"He pai ki ahau, kāore e pōauautia ngā kupu"

"Kua āwhinatia mai au e tēnei mahi. I roto i ngā tau e rua kua hori, he āhua pōauau ahau i ēnei kupu"

"I āwhinatia mai au i roto i ngā kupu 'māua, koutou, koe..... me te whakakōrero hoki i ngā rārangi i hōmaitia hei taurira"

"I whakapikitia ēnei kupu, i whakaū hoki. Mārama ai te orotau"



E ai ki ngā kōrero nei, i hua ai tēnei rauemi i roto i ngā kura e whā nei. Ahakoa ēnei kōrero, ki tāku titiro, kāore i te tino pai te whakamahi i tēnei rauemi i te nuinga o ngā kura, arā, ka taea te whakapai ake, kia whānui ake ōna hua. I roto i te whakamahi i tēnei rauemi, he pai rawa te āta whāngai i ngā kupu ki ngā ākonga - e rua, e toru kupu pea i te wā kotahi. he wā roa, ka whāngai katoatia ngā kupu. Kāore pea i pēnei ai i roto i ngā kura. I ētahi o ngā kura, i whāngai katoatia ngā kupu whakahua tangata nei i te wā kotahi; he nui rawa kia mau pai ai i ngā ākonga.

Rongo ai au i te reo Pākeha e kōreronuitia ana i roto i ngā kura e rua i te whakamahinga o tēnei rauemi. Kāore tēnei e hāngai ana ki ngā whāinga o tēnei rauemi. I tētahi o ngā kura, i hoatu ngā kari e mau ana i te mahere whenua o Aotearoa, me te tohu ki tētahi tāone, hei whakakōrero i te rārangi pātai "**No hea ... (kōrua)?**" me te whakautu "**Nō ... (Heretaunga) ... (māua).**" I mua tonu i te whakamahi i ēnei kari, me mōhio kē ngā ākonga ki ngā tāone o te motu (me ngā iwi, ō rātou maunga, awa, me ētahi atu āhuatanga o te whenua pea). Kāore tonu ngā ākonga o tēnei kura i mōhio ki ēnei āhuatanga, ā, ko te tino pātai i rangona ai ko tēnei: "Where's this town sir?" Kāore rātou i aro atu ki te whāinga o tēnei mahi, arā, te whakakōrero i ngā kupu whakahua tangata.

Kāore ngā kura katoa kia tae atu ki te whakamahi i ngā kupu *pūriro* (me ngā wehenga 'ā' me 'ō'). I roto i tētahi o ngā kura, i kite au i tēnei rauemi e whakamahia *auahatia* ana ki te whakaako i ngā *rārangi kōrero whakakāore*.

possessive pronouns

innovative

negative sentence structures

I roto i aku tirohanga me aku kōrero ki ngā pouako, ākongā hoki, kua ū te whakaaro, kia tino whai hua ai tēnei rauemi, me:

- whakawhānui ake te whakamārama i tēnei rauemi, kia kite ai ngā pouako i ōna pūtake me ōna hua, ā, me pēhea e whakamahia ai i roto i te akomanga.
- mōhio mai ngā pouako, mena e rua tekau ngā ākongā e mahi takirua ana, e kōrero ana tētahi ki tētahi i te reo Māori, he mahi ako tēnei.
- me pūmau ngā ākongā ki te ture, 'Kōrero Māori anake' mō tēnei *ngohe ako*.
- me rata mai ngā ākongā ki te mahi takirua, kāore he pouako hei whakamahi i a rātou i ngā wā katoa.

learning activity

E ōrite ana ēnei whakaaro ki ērā i korerotia i te wāhanga 4.1 e pā ana ki ngā *tataritanga* o te pouako me āna ākonga, o ngā ākonga me tō rātou pouako, ki ō rātou whakaaro hoki mō tēnei mea te kura, arā, he aha te wāhi ki a rātou. He roa te wā e ū ana ō rātou whakaaro mō te kura. Ko tāku e kī nei, me āta titiro tātou ki ngā whakahaere o te kura, kia whakahokia ai te mana, te *haepapatanga* mō te ako ki te ākonga, kia kua tātou e whakaaro, mena kāore he pouako, kāore e taea tēnei mea te ako. Me *mātātoa* te ākonga i roto i te *tukanga ako*, me whakanui ake te wāhanga ki a ia. Tāpiri atu ki tēnei, ko te *āhukahukatanga* he wāhanga noa tā te mahi noho ki te tēpu, tā te mahi tuhituhi, tā te whai i te pukapuka. He nui noa atu ngā *ngohe ako*, ā, mā te whakarongo, mā te kōrero, mā te whakawhitiwhiti whakaaro e ū ai te reo ki roto i te hinengaro o te ākonga. Ka taea e tēnei rauemi te āwhina noa i te *whakawhanaketanga* o ēnei āhuatanga ako. Ehara i te mea mā tēnei rauemi anake e hua ai ngā whāinga i korerotia i 1.1, e kao. Me whānui ake te kōkiri i ēnei āhuatanga i roto i ō tātou kura, he āwhina noa tā te rauemi ako.

expectations

responsibility

active; learning process

recognition

learning activities

development

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<sup>1</sup>Former teachers told of making teaching resources themselves virtually daily in order to keep their classes working. This often required the teacher to work till midnight every school night.... (Mitchell and Mitchell, 1993:67)

## TE UPOKO TUARIMA

TE WHAKAKAPINGA ME NGA TAUNAKITANGA

Ko ngā kōrero kei tēnei wāhanga, hei whakakapi i te mahi rangahautanga nei, he *whakaaro taunaki* hoki, ka tāpirihia ki ngā kōrero kei te upoko tuawhā.

recommendations

- Ko te tuatahi, he kōrero mō te *hoahoa rangahau* me ōna painga mō tēnei momo mahi rangahau;
- Ka kōrerohia ngā rauemi e rua i whakamahia i roto i ngā kura;
- He kōrero hoki mō te mahi rauemi whānui mō te whakaako i te reo Māori;
- Ka puta mai he kōrero taunaki e pā ana ki te whakatutukitanga i ngā whāinga mō te mahi rangahau nei i kōrerotia i te wāhanga 1.1.

research design

Ko tētahi whakarāpopototanga hei whakakapi i ngā kōrero.

## 5.1 TE HOAHOA RANGAHAUTANGA

I tutuki ai ngā kōrero i tuhia i te Upoko Tuatoru e pā ana ki ngā painga o te *Rangahau Panoni* mō tēnei momo mahi. Hihiri ai ngā pouako tokowhā ki te uru mai ki te mahi rangahau nei i taku tono atu ki a rātou. I pēnei ai nā te mea ka mau tonu i a rātou he wāhanga mana whakahaere i te mahi, he *mātātoa* tō rātou urunga ki roto i te *tukanga rangahau*, ehara i te mea e tirohia noatia ana e tētahi rāwaho.

action research

active

research process

I puta mai i te mahi rangahau nei he tirohanga pai i ngā *tukanga ako, whakaako* hoki i roto i ngā akomanga e whā; ka hua te hoahoa rangahau. Anei, hei tauira:

- Nā tētahi ākonga i kura 'A' i kī 'he ngāwari ngā mahi, engari he uaua te whakapākeha i ngā kōrero paki'. E whakaatu ana tēnei i ngā *tukanga ako* e mau ana i tēnei ākonga (me ētahi atu pea) mō te *orotau whakarongo*.
- Ko tētahi o ngā mea i puta mai i Kura 'E', kāore e orite ana ngā whakaaro o te pouako mō te *hōtaka ako* me ngā tirohanga a ngā ākonga. E *whakatītina* ana te pouako i ngā *ngohe* whakakōrero i te reo, whakawhitiwhiti, e ai ki ngā ākonga, ko te mahi tuhituhi, te mahi whakawhiti reo, me te whakatāura kōrero mai i te papatuhituhi a rātou mahi mō te nuinga o te wā.

learning and teaching process

learning process

listening comprehension

learning programme

promoting

activities

Ko tētahi raruraru i puta mai, e pā ana ki tēnei ake mahi rangahau, ehara ki te *hoahoa rangahau*. I whakaarohia tēnei raruraru i te wāhanga 3.3. Ko te tino whāinga o te Rangahau Panoni, ko te whakapai haere i te mahi whakaako. Heoi anō, me pūpū ake te whakaaro kia tīmatahia he mahi rangahau i roto i te whatumanawa o te pouako. I puta ake tēnei whakaaro i roto tonu i āku nei tiro tiro. Ko tēnei tētahi o ngā take kāore i aro nuitia mai e ngā kura ki te rauemi **Taringa Whakarongo** (tirohia 4.1). Ahakoa ngā taumahatanga kei runga i ngā pouako (i kōrerohia tēnei āhukatanga i te Upoko Tuawhā), ka māro pea tā rātou whai i ngā rauemi nei mena i ahu mai te kaupapa rangahau i a rātou anō. Kua kitea tēnei āhukatanga e te kaitakawaenga, kaiāwhina mō ngā pouako reo Māori o ngā kura tuarua kei raro i te maru o *Te Kupenga o te Mātauranga* e mahi ana. Ki te tonoa mai ia e tētahi pouako, mō tētahi kaupapa, kātahi ia ka haere. Ki te kore e tonoa, ki te kore he kaupapa, kāore ia e haere.

research design

Palmerston North  
College of Education

Kei te nui haere te taha ki te *Rangahau Panoni* i roto i te mātauranga Māori. Inātatanei, i tonoa mai au hei tētahi kaiaromātai i ngā tono e whā ki te Tāhūhū o te Mātauranga mō te kaupapa whakapakari i te reo me te mahi whakaako a ngā pouako e mahi ana i ngā kura reo Māori. E toru o ngā tono nei, he wāhanga nui tō te Rangahau Panoni. Nā ngā māramatanga o te Rangahau Panoni i puta mai ki ahau i tēnei kaupapa, i tāea e au te tohe, me whakawāteatia ngā pouako kia whiwhi taima ai ki te whai tōtika i te kaupapa o te Rangahau Panoni (tirohia 3.3), arā, ki te āta whakaaro, ki te *whakamahere*, ki te whakamahi, ki te *arotake* i ō rātou ake *hōtaka ako*.

action research

plan; review

learning programmes

### 5.1.1 Arakohi Hōtuku

Ko te *kohi hōtuku* tētahi atu āhuatanga kāore i tino whai hua ai nā te tawhiti o te kairangahau mai i ngā wāhi e whakamahia ana ngā rauemi. Kāore i tino tau te āhuatanga i kōrerohia i wāhanga 3.6, arā, mā te kōrerorero e hoki ai tētahi mana whakahaere i te ako ki te ākonga. Mā te kōrero ka tōia mai ngā whakaaro o ngā ākonga kia mōhio ai te pouako he aha ngā *tukanga ako* e whakamahia ana i roto i tētahi ngohe ako. Ka taea hoki e te pouako te tohutohu, te awhina haere i ngā ākonga kia mau i a rātou he tukanga pai ake kia tiketike rawa te ako. He paku noa te whai wāhi ki tēnei āhuatanga i puta mai i kura 'I'. Ka kitea kāore i pai ngā *pūkenga whakarongo* o ngā ākonga. I te whakarongo rātou ki ngā kupu katoa, ka whakapākeha haere i ēnei kupu i roto i ō rātou hinengaro. Kāore e pai tēnei āhuatanga whakarongo. Kāore e roa ka ngaro te kaiwhakarongo, ka puta mai rānei he kupu kāore e mōhio ana, ā ka raruraru ia. Ka kōrerohia tēnei āhuatanga i waenganui i ngā ākonga, ka whakaatuhia me pēhea e whakarongo ai kia kaua rātou e ngaro, kia mau i a rātou te ia, te matū o te kōrero. Engari ka kore e mau ēnei pūkenga i te wā kotahi, he rā anō, ka hoki ki te āta whiriwhiri anō, kātahi ke eke ai i ngā taumata pūkenga whakarongo.

data collection

learning processes

listening skills

Ko tētahi atu taha o te mahi *kohi hōtuku* me kaha ake te awahina i ngā ākongā, ko te kume, i ō rātou whakaaro e pā ana ki ā rātou mahi ako, ko te tuhi hoki i ēnei whakaaro i roto i ā rātou pukapuka (tirohia 2.2.1). Ko taku tirohanga whakamuri, he āhua whānui rawa ngā pātai e whā i uiuia mō ia kōrero paki i te rauemi **Taringa Whakarongo**. (tirohia 3.6.3). Me awhinatia ngā ākongā kia whakaputa mai ō rātou whakaaro i muri i ā rātou mahi, arā, he pai pea kia kōrerohia-a-rōputia, kia kōrero tahi te ākongā me te pouako. Me whakaarohia anotia ngā pātai, kia tino *arotahia* ngā *tukanga ako* o ngā ākongā. Ko tēnei hoki pea tētahi kaupapa me rangahautia a muri ake nei. Kua kōrerohia e Wendon (1986a) ētahi ngohe hei awahina i te tangata e ako ana i te reo Pākeha hei reo tuarua mōna, kia tino *arotahia* tāna mahi ako, ōna *pukenga ako, me ngā tukanga ako* e mau ana i a ia. Ko tēnei pea hei tīmatanga mō tētahi kairangahau, kia whakatūhia ēnei āhuatanga mō te reo Māori.

data collection

focus; learning

processes

focus

learning skills and

processes

### 5.1.2 Tōtika Tōkeke

Kāore e tino pai tēnei āhuatanga i roto i te rangahautanga nei, arā, te *tōtika tōkeke*. Kāore e tino whānui te whakahoki kōrero ki ngā *kaiuru* e pā ana ki ngā putanga i *tātarihia* ai (tirohia Lather, 1986:271). Ko te take i pēnei ai, ko ngā here o te wā i runga i te kairangahau, i runga hoki i ngā pouako. He paku noa te wā i wānangahia ai ngā hōtuku me ngā *tātaritangi* i waenganui i te kairangahau me ngā pouako.

face validity

participants;analyse

analysis

Ka kitea anōtia te āhuatanga o tēnei mahi rangahau kāore i te tino pai, arā, kāore te kairangahau i te pokapū o te wāhi e whakamahia ana ngā rauemi. (tirohia 3.3 -Ngā Whāinga mō te *Rangahau Panoni*)

action research

Ko taku tirohanga whakamuri, me whakapakari ake ngā tikanga rangahau i whakaritehia e au mō te *arotake* rauemi whakaako. Tērā pea, mō te rauemi **Taringa Whakarongo**, me whakahautia ngā ākonga kia oti i a rātou kia whā ngā kōrero paki ia wiki, ka oti katoa (20) i roto i te rima wiki. Ahakoa ka kore e whai wāhi ai te taha ki te *kirihaepapa* mō te ako, ka taea te *arotahi* ki te rauemi, kāore ki te whakamahi i te rauemi. He pai hoki me whakaurua he whakamātautau orotau whakarongo ki mua, ki muri hoki i te whakamahinga i ngā rauemi. Ahakoa kāore e taea te tino whakapono atu ki ngā putanga o ēnei whakamātautau, ae, nā te rauemi i hua ai, engari, he *mōhiohio* anō hei tāpiri ki ērā atu o ngā *hōtuku* kia hāpaitia ai te *orotau* ki te kaupapa.

review

self responsibility

focus

information; data

understanding

## 5.2 HE ARO MATAI I NGA RAUEMI E RUA I RANGAHAUTIA

Ko ngā kōrero a ngā pouako, ākonga hoki, e whakaae ana, ka whaihua ngā rauemi ako e rua i rangahautia i roto i ngā *hōtaka* ako reo Māori. E hāngai tonu ana ā rātou kōrero ki ngā whāinga mō ngā rauemi i whakatakotohia i ngā wāhanga 1.1, 2.2.1, me 2.2.2.

- He rerekē ngā rauemi e rua e rangahautia nei i ngā rauemi e whakamahia ana i ngā akomanga i tēnei wā. Ko tēnei hei *whakahiriri* i ngā ākonga. E ai ki a rātou kōrero, kāore e tino whānui te *tāupetanga* o ngā ngohe ako, arā, ko te nuinga, he mahi tuhituhi, he whakawhiti reo, he whakatāura kōrero mai i te papatuhituhi, he whai rānei i te pukapuka. He pai ki ngā ākonga ngā rauemi e rua nei nā te mea he rerekē,
- He rauemi *whakawhiti whakaaro*, arā, ka whakahautia kia *mātātoa* tō te ākonga urunga ki roto i te *tukanga* o te mahi, kai ū ai rātou ki te reo.
- Ka taea mā ngā rauemi nei te whakawhānui i te *taiao reo* Māori o ngā ākonga. Kāore te reo e kōrerohia ana i roto i te nuinga o ō rātou kāinga. Ka taea e ngā ākonga te mau atu ngā rīpene o te rauemi **Taringa Whakarongo** ki ō rātou kāinga, ki reira whakamahia ai. He mea pai tēnei ki ngā ākonga i pēnei ai, arā, ka puta he hua (tirohia 4.1.2)

programmes

motivate

variety of activities

communicative

active; process

linguistic environment

- Mā te ākonga e whakatau ko tēhea rīpene hei tango māna. I kōrero paitia tēnei āhuatanga o **Taringa Whakarongo** e ngā ākonga pakeke i kura 'U' me ngā ākonga tokoono i kura 'E', arā, ka riro i a rātou te mana whakatau ko tēhea rīpene, ki hea mahia ai, ahea mahia ai, me te mana whakahaere hoki i ngā āhuatanga katoa o te *ngohe*.
- Ko tētahi o ngā take i ngākaunui mai ngā ākonga ki te rauemi **Hei Awhina Ako i ngā Kupu Whakahua Tangata**, he hāngai tonu ki tā rātou i tumanako ai, arā, kia taea e rātou ō rātou whakaaro te whakaputa i roto i te reo. (tirohia 2.1). I te whakamahinga o tēnei rauemi, ka whakahautia ngā ākonga kia whakakōrerohia ngā mōhiohio e whakapikitia ana, kia Māori anake te reo, kāore hoki he kupu tuhi hei awhina i a rātou.

activity

Nā te iti o ngā *kaiwhakahoki* ki ngā pātai mō **Taringa Whakarongo**, kāore e taea te kī, i awhinatia ngā ākonga kia whakawhanake i ō rātou *pukenga* mō te orotau whakarongo. Ko tēnei tētahi āhuatanga o te *arakohi hōtuku* me whakawhanaketia, arā:

respondents

- me pēhea e whakahau ai i ngā ākonga kia kōrerohia ngā *tukanga ako* e whakamahia ana e rātou;
- me pēhea e mātakitakitia ai ēnei tukanga e te pouako, kairangahau rānei;
- me pēhea ngā ākonga e awhinatia ai e ngā pouako kia whakawhanaketia ō rātou *pukenga ako*.

learning skills;

data collection techniques

learning processes

learning skills

Kua tirohia ēnei āhuatanga e ngā *tohunga whakaako reo* o tāwahi i te ngahurutau kua hori. E ai ki a O'Malley mā (1989:422), me mōhio te ākonga ki ngā *tukanga ako*, ki te whakahaere i te ako, ki te *whakakaupapa* mō te ako, ki te *aro turuki*, *aro mātai* hoki i te ako. Mā tēnei, ka tau te mana ako me te *haepapatanga* ako ki te ākonga (tirohia 2.4.2). Ahakoa ko tēnei tētahi o ngā whāinga mō tēnei mahi rangahau, kāore i tutuki. Engari, i roto i ngā kōrero i kohia, he paku whakaatu mai, ka taea mā ngā rauemi nei e awhina ai te *whakawhanake* i ngā pukenga ako o te ākonga, ki te whakatau hoki i te mana ako ki te ākonga. Ka kore e taea mā ngā rauemi anake, engari mā te whakawhanake i ngā āhuatanga katoa e pā ana ki te ako, arā, ko ngā pukenga o te pouako, ko te whakahaere o te kura whānui, ko ngā *ratonga tautoko* mō te ako i te reo Māori hoki.

applied linguists  
learning processes  
plan  
monitor; evaluate  
responsibility  
develop  
support services

Ehara i te ngawari te whakamārama me pēhea e whakamahi ai i te rauemi **Hei Awhina Ako i ngā Kupu Whakahua Tangata**, ā, ko tēnei tētahi o ngā take, kāore i tutuki ōna taumata. Me whakaatu-a-tinana, a-*whiti ataata* rānei, katahi pea ka kitea e ngā pouako ngā taumata e taea ai.

video

Kua whakaaengia ngā rauemi e rua e tētahi rōpu whakaputa rauemi ako mō te reo Māori, hei whakaputa a te tīmatanga o 1994, ka hokona atu ki ngā kura. I mua mai i tērā, ka whakatikahia ētahi wāhi paku i kitea e ngā pouako, e ngā ākonga hoki. Ko ētahi i kī mai, ka āhua hōhā i ngā whakatangitangi kei runga i ngā rīpene, heoi anō, ka tirohia anōtia tēnei āhuatanga, ka whakatikahia.

### 5.3 MA MURI: HEI RANGAHAUTANGA, HEI WHAKAWHANAKE RAUEMI

Ahakoia ko te reo Māori me ōna pekanga tētahi wāhanga o te *pūnaha mātauranga* o Aotearoa kua kaha rawa te tipu i te ngahurutau kua hori, kāore i pērā rawa te tipu o te whakaputa rauemi, o ngā kaupapa whakawhanake i ngā pukenga o ngā pouako, o te mahi rangahau i ngā kaupapa maha e pā ana ki te reo.

education system

<sup>1</sup>Ko te tipu o ngā whakaakoranga reo Māori he mea kitea nuitia i te ngahurutau waru tekau. (Davies me Nicholl, 1993:40)

#### Ngā Whakaakoranga reo Māori i ngā Kura Tuatahi

Tau	Kura Kaupapa Māori		Whakaakoranga Reo Māori	
	Ngā Kura	Ngā Akonga	Ngā Kura	Ngā Akonga
1987	-	-	50	2712
1988	-	-	87	4722
1989	-	-	151	8618
1990	6	190	171	8521
1991	10	336	251	12570

(He mea tango mai tēnei ripanga i te pukapuka a Davies me Nicholl, 1993:40)

Kua *purongotia* te pōturi o ngā tari mātauranga ki te aro nui mai ki ngā kaupapa Māori. Nā te *Tari Arotake Mātauranga* i whakatū tētahi hui hei wānanga i ngā take e pā ana ki te mātauranga Māori i te marama o Pipiri 1993. I reira, ka puta mai te kī a Timoti Karetu, te ahorangi mō te Taura Whiri i te Reo Māori, kāore e tino tiketike ngā pūmanawa o ngā pouako e whakaako ana i te reo Māori.

reported

Education Review

Office

<sup>2</sup> Ka tūwheratia ēnei kura, engari kāore e nui ngā pouako e taea ai te whakakī i ngā tūranga. Ka hauātia ā tātou tamariki. (te kōrero a Karetu i puta mai i te nupepa Sunday Times 20/6/93)

I tērā hui anō, i kōrero a Richard Benton (NZCER) mō te iti o ngā rauemi ako mō te reo Māori, arā, kāore e ōrite ki ērā mō ngā kaupapa reo Pākeha.

<sup>3</sup> I whakatūhia te kura reo-rua tuatahi i te tau 1976. He roa te wā mō te whakaputa rauemi, engari he kongakonga noa. (te kōrero a Richard Benton, i puta mai i te nupepa Sunday Times 20/6/93)

Ko te whakarāpopoto a Mike Hollings i taua hui anō, e mīharo ana ia ki ngā pouako me ngā whānau o ngā Kura Kaupapa Māori i te pai o ā rātou mahi me ngā hua e puta mai ana. Engari me huhua ake ngā rauemi, kātahi ka whakatairangatia te ako.

Ahakoia e kōrero ana te tokotoru nei mō ngā *whakaakoranga rūmaki* i te reo Māori (Te Kohanga Reo, Kura Kaupapa Māori), he tika hoki tā rātou mō ngā kaupapa ako i te reo Māori mō te hunga taiohi, pakeke hoki e ako ana i te reo hei reo tuarua mō rātou. Kua kōrerotia ēnei kaupapa i te wāhanga tuatahi o te purongo nei, me te inoi kia kua rātou e warewaretia. I *hoahoatia* ngā rauemi nei i runga i te whakaaro, hei awahina mō ēnei momo kaupapa ako, engari kua whakamahia hoki a **Taringa Whakarongo** ki roto i tētahi Kura Kaupapa Māori.

immersion  
programmes

designed

I tēnei tau (1993) i puta mai te pūrongo a Hillary rāua ko John Mitchell e pā ana ki tā rāua mahi rangahau i ngā pouako Māori e wehe ana i te mahi kura mahita. Ko tētahi āhukatanga nui i kitea e rāua, ko te iti noaiho o ngā rauemi ako reo Māori, me te taumahatanga o tēnei mō te pouako.

<sup>4</sup>He take nui ngā rauemi, arā, nga pukapuka, ngā *pukapuka kaupapa*, ngā pānui, ngā ngohe, ngā mea awhina katoa. Nā te kaha tipu o ngā kaupapa mātauranga reo Māori i ngā koeke katoa o te kura, he iti noiho ngā rauemi hei hāpai i te ako. Nā ētahi o ngā pouako kua wehe i te mahi kura i korero mai mō tā rātou mahi hanga raumei ia rā, ia rā, kia pai ai te haere o te ako. I waenganui pō ētahi e mahi ana mō te rā i muri mai. Me whai pukenga hoki kia tutuki pai tēnei mahi, arā, me *auaha* te tuhituhi me te *hoahoa ngohe*, tae noa hoki ki te whakamāori i ngā mahi *pangarau*, me te *pūtaiao*. Mena he huhua ngā rauemi *kounga* ka taea te hoko, ka hikina he taumahatanga nui i ngā pouako.

(Mitchell rāua ko Mitchell, 1993:67)

textbooks

creative

designing activities

maths; science; quality

E rite ana te ia o te kōrero a Barbara Mabbett (te tumuaki o Te Pou Taki Kōrero, Te Tāhūhū o te Mātauranga) i roto i te purongo a Kathleen Jacques mō ētahi whakaakoranga reo-rua i Te Waipounamu.

<sup>5</sup>Kāore e kore, kāore e nui rawa ngā rauemi reo Māori hei hāpai i ngā whakaakoranga reo-rua. Tāpiri atu ki tēnei, ko ngā pouako kāore e mōhio ana ki ngā tikanga whakaako reo, e kore e taea ngā taumata o ngā rauemi ruarua noaiho e whakaputa ana. (Jacques, 1991:187)

He roa te wā ināianeī e whakahau ana ngā pouako reo Māori i te Tari Mātauranga kia aro nui mai ki te iti noaiho o ngā rauemi ako mō te reo. Kāore anō kia tino whai hua ngā whakahau, ōtīrā, kāore anō kia whakarangatiratia te tonu. Koianeī e whakaatu ana, kei hea te mana pupuri pūtea, te mana whakatau. Kāore tonu rātou e tino pirangi kia ora tonu te reo Māori. Ka kore he *porihanga pōpoti* e aro nui mai ki ngā *matea* o te *itinga*. Ko ngā āhuatanga pēnei i te iti noaiho o ngā rauemi ako mō te reo Māori, hei kōkiri i te karanga kia hoki ai tōna tino rangatiratanga ki te Māori, kia tū mana motuhake ai, kia tau ai tētahi mana whakahaere i ngā rawa o te *porihanga* whānui. I roto i ngā kupu a James Ritchie (1990), ko te pūtake o ēnei rawa, nā te Māori i hoatu, i murua, i tangohia rānei.

democratic society

needs; minority

society

Ko aku tuhinga nei, hei tāpiri noa ki ērā o mua, arā, he akiaki tonu kia aro nui mai te Tari Mātauranga ki te whakatū kauapapa e whakaputa ai he rauemi maha hei hāpai i ngā whakaakoranga reo Māori katoa.

*Hāunga* te whakaputa rauemi me te whakawhanake i ngā pūkenga ako o ngā ākongā, e rua anō ngā kaupapa kua hauhakengia i roto i tēnei mahi rangahau, arā, ko te whakawhanake i ngā pukenga whakaako o te pouako, me te *taiao o te kura whānui*.

besides

wider school environment

I te pūrongo a Mitchell rāua ko Mitchell i puta mai he *taunaki* mo te whakawhanake i ngā pūkenga o ngā pouako reo Māori, arā:

recommendations

6. me *whakarato* he *whakangungu* tōtika mō ngā pouako e whakaako ana i te reo. provide; training
- la rima tau, me whakawāteatia te pouako mō tētahi wāhanga o te tau kia taea e ia te whakawhanake i ōna pukenga whakaako, 'kia purea hoki e te hau o Tawhirimatea'.  
(Mitchell rāua ko Mitchell, 1993:120)

Nā te kaha rawa o te tipu o ngā kaupapa reo Māori i ngā tau kua taha ake nei, kua mahue tōmuri ētahi o ngā pouako, kāore anō kia mau i a rātou ngā tikanga me ngā pukenga hou mō te whakaako. Nā ngā pouako tokowhā i roto i te mahi rangahau nei i kōrero, ka tika me hurihia ngā *hōtaka* reo kia hāngai tonu ki ngā tikanga hou nei, ki tā ngā ākonga e hiahia ai, arā, ki te whakawhiti whakaaro i roto i te reo, ki te whakakōrero i te reo. Kāore anō kia whakatīnanatia tēnei hiahia o rātou i roto i te nuinga o ngā kura. Ae, me whakatūhia ētahi kaupapa e whakawhanake ai ngā pukenga o ngā pouako, kia waia ai rātou ki ngā tikanga hou me ngā rauemi hou mō te whakaako reo. Ko tētahi wāhanga pea o te *whakangungu* nei, hei whakamōhio atu ki ngā pouako me pēhea e whakahaere ai he *Rangahau Panoni* i roto i ō rātou akomanga.

programmes

training

action research

Ko te āhuatanga tuawhā me whakawhanaketia, ko te *taiao o te kura whānui*. I roto i ngā tikanga hou mō te whakaako reo, me *mātātoa* te ākonga i roto i te *tukanga ako*, māna hoki e kawe he *haepapatanga* mō te ako. He uaua kia pēnei i roto i te akomanga reo Māori mena e noho *pararau* tonu ana ngā ākonga i roto i ērā atu o ngā akomanga o te kura.

wider environment of

the school

active; learning  
process  
responsibility

dependant

<p>Ko tā Jones (1989) tērā pea, ko te <i>pararautanga</i> o ngā ākonga he mea i puta mai i ngā <i>tikanga o te kāinga, me te ahurea</i>. Ka rangahautia e ia e rua ngā akomanga pae tuarima i tētahi kura tuarua kōtiro i tētahi tāone nui i Aotearoa nei. Ko tāna, ko ngā ākonga e ahu mai ana i te <i>tūranga waenga, me te ahurea Pākeha</i> e hiahia ana kia <i>mātātoa</i> ai tō rātou urunga ki roto i ngā mahi ako o te akomanga, ā, ka tutuki tēnei hiahia o rātou.</p> <p>Ko ngā ākonga e ahu mai ana i te <i>tūranga raro, me ngā ahurea o te Moana-nui-a-Kiwa</i>, e hiahia ana kia noho <i>pararau</i> ai i roto i ngā mahi a te akomanga.</p>	<p>dependency</p> <p>class and culture location of the student</p> <p>middle class</p> <p>Pākeha culture; active</p> <p>working class Pacific Island class cultural</p> <p>location; dependant</p>
<p>Me tirohia tēnei āhukatanga e ngā kura, kia kite ai, mehemea e pēnei ana ā rātou ākonga Māori. Ko ngā korero i kohia, me ngā <i>mōhiohio</i> i puta mai i tēnei rangahautanga, e whakaatu ana tērā pea e pēnei ana i roto i e rua o ngā kura i tirohia ai.</p> <p>Mena ka whakahautia ngā ākonga kia mōhio ki ngā <i>tukanga ako</i>, me te whakahaere i ngā tukanga, arā, 'ki te <i>whaka-kaupapa</i>, ki te <i>arotake</i>, ki te <i>aro mātai</i> i te ako' (O'Malley mā 1989:422) i roto i ō rātou akomanga katoa, ka whai hua ai ngā tikanga ako reo hou, me ngā <i>ngohe auaha</i> i roto i te akomanga reo Māori.</p>	<p>information</p> <p>learning processes</p> <p>plan</p> <p>review; evaluate</p> <p>creative learning activities</p>
<p>I roto i te <i>purongo</i> a Mitchell rāua ko Mitchell, ka puta mai he kōrero <i>taunaki</i> e pā ana ki te taiao o te kura whānui:</p>	<p>report</p> <p>recommendations</p>

Kia kaha te *whakangungu* i ngā kaimahi katoa o ngā kura ..... e pā ana ki te Tiriti o Waitangi, ki ngā tikanga, ngā *waiaro* Māori, ki ngā kōrero nehe, ki te mātauranga Māori, ki ngā tumomo ako e tika ana mō ngā kaupapa Māori, ki ngā *matea* o ngā ākonga me ngā pouako Māori, ki ngā *tikanga hiraarau hopanga*.... (Mitchell rāua ko Mitchell1993:120)

training  
values  
needs  
problem solving techniques

Me āta wānanga hoki te kura, me pēhea e whai tūranga ai te reo Māori i roto i ngā whakahaere katoa o te kura, arā, me pēhea e whakarahi ake te *taiao reo Māori* i roto i te kura, kia kua ia e noho hei reo mō roto i te akomanga Māori anake.

Māori linguistic environment

## 5.4 HEI WHAKARAPOPOTO I NGA TAUNAKI

### 5.4.1 Ngā Rauemi Ako mō te Reo Māori

- Kia rahi ake te moni ka hoatu mai i te pūtea mātauranga a te Kawanatanga mō te hanga rauemi mō te whakaako i te reo Māori. Kia wawe hoki te aro mai ki tēnei take;
- I roto i te mahi hanga rauemi i kōrerotia ake nei, me kua e wareware te taha ki ngā ākonga pakeke, taiohi rānei e ako ana i te reo hei reo tuarua;
- Me taea e ngā rauemi nei te whakawhanake i ngā *pukenga ako* o ngā ākonga;
- Me *āhukahukatia*, he wāhi nui ki te *orotau whakarongo* i roto i te mahi hanga rauemi;

learning  
skills/strategies  
recognise; listening  
comprehension

- Me whakamahia ngā rauemi i roto i ētahi akomanga, ka *aro mātaitia*, katahi ka whakaputa atu ki ngā kura katoa. evaluated

#### 5.4.2 Te Whakawhanake i ngā Pukenga Whakaako o ngā Pouako

- Me *whakaratoa* ngā pouako ki ngā kaupapa whakawhanake i ō rātou *pukenga whakaako*, kia mōhio ai rātou ki ngā tikanga hou, *auaha* hoki mō te whakaako reo; provide  
teaching skills  
creative
- Me *whakawhanaketia* te *hoahoa Rangahau Panoni* hei tauira mō ngā pouako reo Māori ki te *aro mātai*, ki te whakahou i a rātou mahi whakaako; develop; Action  
Research design  
evaluate

#### 5.4.3 Te Whakawhanake i te Kura Whānui

- Me *arotakea* te taiao whānui o ngā kura kia kitea me pēhea e whakatairanga ai te reo; review
- Me tangohia ētahi o ngā mahi taumaha o waho o te akomanga e mahia ana e ngā pouako reo Māori (tirohia 4.1), kia āhua wātea ai rātou ki te *arotahi* ki ngā mahi whakaako, kia *whakawhanaketia* ō rātou *pukenga whakaako*; focus  
develop; teaching  
skills
- Me awhinatia e ngā kura ō rātou pouako reo Māori kia uru mai ki ngā mahi *Rangahau Panoni* i roto i ō rātou ake akomanga; Action Research

- Me *arotakea* e ngā kura ngā momo whakaako i roto i ō rātou akomanga, kia whakahautia ngā ākonga kia uru *mātātoa* ai ki roto i te *tukanga ako*, kia whakawhanakehia ō rātou ake *pukenga ako*, kia kawea e rātou te *haepapatanga* mō te ako;
  - review
  - active involvement; learning process learning skills
  - responsibility
- Me hoatu he rawa ki ngā akomanga reo Māori kia taea ai te *hangarau* te whakauru mai ki roto i te *hōtaka* ako, kia taea hoki te whakarōpu i ngā ākonga, arā, he wāhi motuhake mō ia rōpu ki te mahi.
  - technology; programme

#### 5.4.4 He Rangahautanga mo muri ake

- Me *whakawhanaketia* he *arakohi hōtuku* hei awhina i ngā pouako kia mātakitaki, kia orotau hoki ki ngā *pukenga ako* e whakamahia e ngā akonga. Me rangahautia hoki, me pēhea e whakakōrero ai ngā ākonga i ō rātou *tukanga ako*.
  - develop; data collection techniques learning skills
  - learning processes
- Me rangahuatia tētahi kura tuarua he tiketike rawa ngā hua e puta mai ana mō te reo Māori, kia kitea he aha i pēnei ai.

## 5.5 HE WHAKAKAPINGA KORERO

Kua kite au, he tīmatanga noa iho tēnei mahi rangahau āku. He nui ake ngā pātai i hauhakengia i ngā pātai i whakautua. He nui tonu ngā mahi kei mua i a tātou hei rangahau i ēnei kaupapa kia eke ai ngā whakaakoranga reo Māori i ngā taumata, arā kia puta mai i ō tātou kura tuarua ngā ākongā e kōrero Māori ana. Mā te kōrero, ka ora te reo. Nō reira, ka hoki anō ki aku kupu tīmatanga, ko te tumanako he paku āwhina ngā rauemi, me tēnei mahi rangahau mō te āhua o te whakaaro ki te whakaako i te reo Māori. Mō tēnei wā, ka whakairitia ngā kōrero ki te paetara pupuri kōrero o te whare, ā tōna wā anō pea, ka tangohia hei whakarongo mā te taringa, hei titiro mā te kanohi, hei whakaaro mā te hinengaro, hei oranga hoki mō tēnei mea te taura tangata. Ka tikina ake ngā kupu a tētahi o ngā mōteatea tuku iho a John Tapiata hei whakakapi i ngā kōrero:

*Tēnā rā koutou mō tā koutou rourou e,*

*He rourou aroha, rourou pūrena,*

*rourou ngata i taku hiahia.*

*Hei aha rā?*

*Hei kai mā te kanohi, kai mā te hinengaro, kai mā te rawakore e,*

*Tēnā rā koutou katoa,*

---

<sup>1</sup>The growth in Māori medium education has been the most striking enrolment trend throughout the 1980's. (Davies and Nicholl, 1993:40)

<sup>2</sup>"We opened up all these schools but we can't staff them. We are doing our children an injustice" (Timoti Karetu, as reported in the Sunday Times, 20/6/93)

<sup>3</sup>"The first bi-lingual school started in 1976. They have had plenty of time to set up resources" (Richard Benton, as reported in the Sunday Times, 20/6/93)

<sup>4</sup>Resources in the form of textbooks, books, readers, charts, activities, and equipment are also a very important issue. Because of the recent growth in Māori language teaching at all levels, there is a dearth of resources. Former teachers told of making teaching resources themselves virtually daily in order to keep their classes working. This often required the teacher to work till midnight every school night, and required considerable skill in creative writing, devising exercises, transforming maths and science into appropriate lessons in Māori, and making games and practical activities. Good quality, freely available resources would make a tremendous difference to bilingual teachers. (Mitchell and Mitchell 1993:67)

<sup>5</sup>"There is no doubt that there are inadequate materials for Māori language bi-lingual programmes. This shortage is exacerbated by the fact that teachers untrained in bi-lingual methodology may lack a full range of language development techniques necessary for the maximum utilization of the materials which are produced". (Mabbett, in Jacques, 1991:187)

<sup>6</sup>•making it possible for every teacher involved in Māori language, bilingual, or total immersion teaching to receive specialised training in these fields;  
•making a term's sabbatical available, perhaps every five years, so that Māori, bilingual and total immersion teachers would have the opportunity to improve their own language skills, to learn new techniques, to develop new resources, and generally to restore themselves. (Mitchell and Mitchell, 1993:120)

**Tapiri 1: He Patapatai mō ngā Akonga o 50.111 Te Reo Rangatahi, Te Whare Wānanga o Manawatū**

**HE PATAI**

**HE PATAI**

Tēnā koutou e ngā taurira o 50.111. Tēnā koutou i ngā tini āhuatanga o te wā, ko te tumanako kei te haere pai a koutou mahi, e hua ana. Kāti, kia kaha.

I am involved in doing some research into how classroom programmes can best help learners become communicatively competent in te reo Māori. I would appreciate your help in filling out this questionnaire. I will be following this up with a more in depth and wide ranging discussion in one of our tutorials this term.

This questionnaire is entirely anonymous, and has no bearing on course assessment.

Te Wāhanga tuatahi:

1. He wahine, he tāne rānei koe?                      wahine  tāne
2. He Māori, he Pākeha, he aha rānei koe?  
Māori  Pākeha                       He aha atu? \_\_\_\_\_
3. E hia ō tau?  
< 20                       20 - 25                       25 - 30                       >30
4. For how many years have you been involved in formal Māori language learning?
5. Give a brief outline of the Māori language learning programmes you have been involved in.  
-----  
-----  
-----  
-----

6. How prominent were the following types of activities / exercises in these programmes?

- |    |  |                |                          |                          |                          |                          |        |                          |
|----|--|----------------|--------------------------|--------------------------|--------------------------|--------------------------|--------|--------------------------|
| a. | learning about the grammar of te reo Māori | very prominent | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | absent | <input type="checkbox"/> |
| b. | translating                                |                | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |        | <input type="checkbox"/> |
| c. | listening activities                       |                | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |        | <input type="checkbox"/> |
| d. | Oral repetitions                           |                | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |        | <input type="checkbox"/> |
| e. | communicative activities                   |                | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |        | <input type="checkbox"/> |
| f. | other (specify) _____                      |                | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |        | <input type="checkbox"/> |

7. How well do you consider these programmes enabled you to begin communicating effectively with others in Māori?

- |           |                          |                          |                          |                          |             |
|-----------|--------------------------|--------------------------|--------------------------|--------------------------|-------------|
| very well | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | very poorly |
|-----------|--------------------------|--------------------------|--------------------------|--------------------------|-------------|

8. Rank the following in order from the most important to least important reasons you have for taking this Māori language course (50.111) (1 = most important, 3 = least important)

- interest
- as a paper toward your degree
- because you wish to become competent in te reo Māori

6. In learning Māori, what is the most important skill that you wish to become proficient in? Rank the following in order from most important to least important. (1 = most important, 6 = least important)

- everyday oral communication
- Māori language grammar
- reading
- writing
- translating (English - Māori, Māori - English)
- ceremonial language (eg. karanga, whaikōrero)

Te Wāhanga Tuarua

The lectures and tutorials for 50.111 this year have consisted mainly of activities designed to improve your skills of listening and speaking te reo Māori. The questions in this section ask you to comment about some of the activities.

Activity Type 1: Paired Information Transfer Activities

Objectives:

1. To provide a situation where learners have to communicate in Māori
2. To practice new words and sentence structures.

<i>How much did you enjoy this type of activity?</i>	<i>very much</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<i>very little</i>
<i>How motivated were you to do this type of activity?</i>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
<i>How effective were these activities in meeting the above objectives for you?</i>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
<i>How effective was this type of activity in contributing to your overall ability to communicate in Māori?</i>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	

Activity Type 2: Paired Crosswords

Objectives:

1. to practise new words
2. to provide a situation where learners have to communicate in Māori

<i>How much did you enjoy this type of activity?</i>	<i>very much</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<i>very little</i>
<i>How motivated were you to do this type of activity?</i>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
<i>How effective were these activities in meeting the above objectives for you?</i>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
<i>How effective was this type of activity in contributing to your overall ability to communicate in Māori?</i>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	

Activity type 3: Picture Dictation

Objectives:

1. to provide listening practice
2. to reinforce new vocabulary and sentence structure

<i>How much did you enjoy this type of activity?</i>	<i>very much</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<i>very little</i>
<i>How motivated were you to do this type of activity?</i>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
<i>How effective were these activities in meeting the above objectives for you?</i>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
<i>How effective was this type of activity in contributing to your overall ability to communicate in Māori?</i>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	

Activity type 4: Listening to Stories

Objectives:

1. to provide practice in listening and understanding larger 'chunks' of language.
2. to reinforce new vocabulary and sentence structure

<i>How much did you enjoy this type of activity?</i>	<i>very much</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<i>very little</i>
<i>How motivated were you to do this type of activity?</i>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
<i>How effective were these activities in meeting the above objectives for you?</i>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
<i>How effective was this type of activity in contributing to your overall ability to communicate in Māori?</i>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	

Activity Type 5: Pronoun Board

Objectives:

1. to teach and practice the use of pronouns and possessive pronouns
2. to provide an opportunity for learners to kōrero Māori

<i>How much did you enjoy this type of activity?</i>	<i>very much</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<i>very little</i>
<i>How motivated were you to do this type of activity?</i>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
<i>How effective were these activities in meeting the above objectives for you?</i>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
<i>How effective was this type of activity in contributing to your overall ability to communicate in Māori?</i>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	

Activity Type 6: Pictures - True/False statements

Objectives:

- 1. to provide listening practice
- 2. to provide practice at processing heard information rapidly

<i>How much did you enjoy this type of activity?</i>	<i>very much</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<i>very little</i>
<i>How motivated were you to do this type of activity?</i>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
<i>How effective were these activities in meeting the above objectives for you?</i>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
<i>How effective was this type of activity in contributing to your overall ability to communicate in Māori?</i>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	

## Tāpiri 2: Te Kohi Hōtuku

### T.2.1 Teacher Interview Schedule

HE TIROHANGA I ETAHI RAUEMI AKO I TE REO MAORI  
HE URUPOUNAMU MO NGA KAIKO HEI WHAKAPUAKI  
WHAKAARO

TeKaiako: \_\_\_\_\_  
TeKura: \_\_\_\_\_  
Te Rā: \_\_\_\_\_

1. Ki hea koe i uru ai ki tēnei mahi, ki te kura mahitatanga? E hia te roa e whakaako ana koe i te reo? Ki ēhea kura?
2. Ako ai koe i te reo ki hea?
3. He aha ōu tino whāinga mō āu ākonga i te reo Māori?
4. He aha rā ōu whakaaro e pā ana ki tēnei mahi te whakaako i te reo Māori i roto i ngā kura tuarua? Me pēhea e tino whakaū ai te reo ki roto i te hinengaro o te ākonga? He aha rā ngā huarahi ako, ngā tūmomo mahi ako kia tutuki ai ōu whāinga mō āu ākonga?
5. I roto i te wiki kua pahure nei, he aha ngā tūmomo mahi ako reo kua oti i tētahi karaehe ōu te mahi?
6. Ki tōu whakaaro, he aha ngā mea pai, me ngā āhuetanga kāore i te tino pai, i roto i to mahi ako i tenei wā?
7. He aha ngā tūmomo rauemi ako reo e whakamahia ana e koe i roto i ōu karaehe? He mea nui ēnei rauemi i roto i tō mahi whakaako reo? He pēhea ōu whakaaro e pā ana ki ngā rauemi ako reo e taea ai te hoko i tēnei wā, hei awhina i a koe i roto i tō mahi.
8. He aha ētahi o ngā tikanga whakahaere o tōu kura e awhina ana, e hāpai ana i tō mahi whakaako i te reo Māori?
9. He aha ētahi o ngā tikanga whakahaere o tōu kura e takahi ana, e aukati ana i tōu mahi whakaako i te reo Māori?

MAORI LANGUAGE TEACHING MATERIALS STUDY  
TEACHER INTERVIEW GUIDE (PRE-IMPLEMENTATION)

Teacher: \_\_\_\_\_  
School: \_\_\_\_\_

1. What is your teacher training and teaching experience?
2. What is your Māori language background?
3. What aims do you have for your Māori language programme?
4. What are your ideas about teaching Māori language in Secondary Schools? How will students come to understand spoken Māori? How can they be encouraged to speak Māori themselves? How will they come to internalise the language.
5. For a particular class, what types of learning activities have the students been doing over the past week? About how much of each type of activity? Is this a typical week, or out of the ordinary for some reason?
6. What do you see as the strengths and weaknesses of your programme at this time?
7. What sorts of resources do you use in your programme, how important are these to your programme. How do you find the availability of different teaching resources?
8. What aspects of the wider school organisation and operation serve to support your Māori language programme?
9. What aspects of the wider school organisation and operation have a negative effect on your programme.
10. How did **Taringa Whakarongo** and **Kupu Whakahua Tangata** fit into your programme?
11. How did you use them? How often? Why did you decide to use them like this?
12. How easy were they to incorporate into your programme?
13. How did your students respond to them?
14. Have they helped your students with te reo? In what way - give examples if possible.
15. Can you suggest improvements to the resources.

## T.2.2 Student Questionnaire

Massey University, Department of Māori Studies

### MAORI LANGUAGE TEACHING MATERIALS STUDY STUDENT QUESTIONNAIRE

*Tēnā koe e te ākonga i te reo Māori. Ka nui ngā mihi ki a koe mō tō awhina i tēnei kaupapa. Ko te tumanako, ka puta mai he hua mō te reo, ōtira, mō tātou katoa.*

Many thanks for helping with this study of the Māori language resources 'Taringa Whakarongo', and 'Hei Ako i ngā Kupu Whakahua Tangata'. Your answers to the following questions will help in evaluating them. Your answers will be confidential and anonymous.

1. How long have you been learning te reo Māori for?

-----

2. Where have you been learning?

-----

3. Who speaks Māori to you? How often? In what situations?

-----  
-----  
-----

4. Where else do you hear Māori being spoken in a typical week?

-----

5. In a typical day, how often would you hear Māori being spoken?

never	<input type="checkbox"/>
seldom	<input type="checkbox"/>
often	<input type="checkbox"/>
all the time	<input type="checkbox"/>

6. Who do you speak Māori to? How often? In what situations?

-----  
-----  
-----

7. Which of the following are reasons why you are learning te reo Māori?

- because you want to become a fluent speaker of Māori
- because your parents/family wanted you to take it
- because it was better than anything else on the option list
- because the teachers is good
- because your mates are in the class
- because it's good fun
- because it's important for your future
- because it makes you feel good to be able to speak Māori
- because it's an easy option
- any other reason?


-----  
 -----

8. Which of the above is the most important reason?

-----

9. What sorts of activities do you mostly do in your Māori language classes?

-----  
 -----  
 -----  
 -----

10. The following questions are about 'Taringa Whakarongo'.

a) When did you use this learning resource?

-----

b) Did you use it on your own, or with other people?

-----

c) Did you enjoy using 'Taringa Whakarongo'? Why? Why not?

-----  
 -----  
 -----  
 -----

d) About how long did each of the stories take you to do?

-----

e) How hard or easy did you find the stories and activities?

-----

f) As you got used to doing them, did you find them getting easier to do?

-----

g) Do you think they have helped you to understand Māori when someone is speaking? Can you give any examples of this?

-----  
-----  
-----

h) Does any one of the stories stand out as being better than the others? Why?

-----  
-----

11. The following questions apply to the resource 'Hei Awhina Ako i ngā Kupu Whakahua Tangata'.

a) In what situations, and how often did you do use this learning resource?

-----  
-----  
-----

b) Did you enjoy using this resource? Why? Why not?

-----  
-----  
-----

c) Do you feel it has it helped you to understand and use the pronoun words such as *māua*, *koutou*, *tāua* etc ? Can you give some examples of this?

-----  
-----  
-----  
-----

### T.2.3 Student Diary Sample

#### 18. KA HIAKAI TUATUA A WIREMU MA

1. Kāore he whakautu.
- 2.


3.
  - a)
  - e)
  - i)
  - o)
  - u)
4.
  - a).....
  - e).....
  - i).....
  - o).....
  - u).....

5.

I fētahi rā, ka \_\_\_\_\_ a Wiremu me tōna whānau ki \_\_\_\_\_ ki te kohikohi tuatua. Tino hiakai tuatua a \_\_\_\_\_ rāua ko tōna māmā. Ka tae atu rātou ki Tangimoana i te \_\_\_\_\_ karaka, te wā timu o te tai. Ka hipa atu a \_\_\_\_\_, me Rongotea. He \_\_\_\_\_ te moana. Ka kī a rātou kete, ka \_\_\_\_\_ atu a māmā, "Kāti, ka nui tēnei mā fātou. Ka herea hoki \_\_\_\_\_ mā Koro Tīpene rāua ko Nanny Roimata. Kua wātea korua ināiane ki te \_\_\_\_\_ engari kia tupato te moana nē." He tino pai ki a Wiremu te \_\_\_\_\_ i ngā ngaru, he reka hoki ki a ia te kai \_\_\_\_\_ i taua pō.

18. KA HIAKAI TUATUA A WIREMU MA:  
OKU WHAKAARO MO TENEI MAHI

1. Comment on your enjoyment of this exercise; your motivation to complete it.

.....  
.....  
.....  
.....  
.....

2. How difficult did you find it? What were the difficulties?

.....  
.....  
.....  
.....  
.....

3. What were some of the good things about this exercise?

.....  
.....  
.....  
.....  
.....

4. Record some of the things you have learnt.

.....  
.....  
.....  
.....  
.....

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