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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,
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December 1993.
Title of thesis:

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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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## CONTENTS

<table>
<thead>
<tr>
<th>Acknowledgements</th>
<th>i</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contents</td>
<td>iii</td>
</tr>
</tbody>
</table>

### Chapter 1: Introduction

<table>
<thead>
<tr>
<th>1.1 Outline of Research Topic</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.2 Stages of Study</td>
<td>2</td>
</tr>
</tbody>
</table>

### Chapter 2: The Development of the Resources

<table>
<thead>
<tr>
<th>2.1 Description of Case Study</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.2 Description of Resources</td>
<td>10</td>
</tr>
<tr>
<td>2.2.1 Taringa Whakarongo</td>
<td>10</td>
</tr>
<tr>
<td>2.2.2 Hei Awhina Ako i ngā Kupu Whakahua Tangata</td>
<td>16</td>
</tr>
<tr>
<td>2.3 Use of the resources in the Classroom Setting</td>
<td>18</td>
</tr>
</tbody>
</table>
2.4 Rationale for the Selection of the Resources

2.4.1 The Importance of Listening
2.4.2 A Move Toward Learner Empowerment
2.4.3 Maximising Student's Opportunity for Practice

Chapter 3: The Research Methodology

3.1 Ethics of Research in Terms of Kaupapa Māori

3.2 Methodology for Second Language Acquisition Research

3.3 Action Research: A Description

3.4 Action Research: Issues of Validity
3.3.1 Triangulation of Data and Method
3.3.2 Construct Validity
3.3.3 Face Validity
3.3.4 Catalytic Validity

3.5 The Limitations of Action Research

3.6 Data Collection
3.6.1 Teacher Interview - Before Implementation
3.6.2 Student Questionnaire
3.6.3 Student Diary
3.6.4 Student Discussion
3.6.5 Classroom Observation
3.6.6 Teacher Interview - Post Implementation
Chapter 4: Results and Discussion 47

4.1 General Observations 47
   4.1.1 Difficulties Facing Teachers 48
   4.1.2 The Learners 50
   4.1.3 School Administration and Resourcing of Māori Language Programmes 53

4.2 An Evaluation of the Resource Taringa Whakarongo 54
   4.2.1 School A 54
   4.2.2 School B 57
   4.2.3 School C 58
   4.2.4 School D 60

4.3 Hei Awhina Ako i ngā Kupu Whakahu Tangata 62

Chapter 5: Conclusion and Recommendations 66

5.1 The Research Methodology 66
   5.1.1 Data Collection 68
   5.1.2 Face Validity 69

5.2 An Evaluation of the Resources Under Study 70

5.3 Future Research and Resource Development 72

5.4 Summary of Recommendations 78
   5.4.1 Māori Language Teaching Resources 78
   5.4.2 Teacher Development 78
5.4.3 School Development
5.4.4 Future Research
5.5 Conclusion

Appendices
Appendix 1: Questionnaire for 50,111 University Students
Appendix 2: Data Collection

Bibliography

PHOTOGRAPHS, GRAPHS AND TABLES

Graph 1:
Fluent and Marginal Speakers in the North Island by Age Groups

Photograph 1:
Taringa Whakarongo

Photograph 2:
Hei Awhina Ako i ngā Kupu Whakahua Tangata

Photograph 3:
Students Working with Hei Awhina Ako i ngā Kupu Whakahua Tangata

Table 1:
Māori Medium Education in State Primary Schools 1987 - 1991
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’, i.e. 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 Māori speakers indicates that Māori language policies over the past 150 years have ensured that in 1993 there is a substantial number of Māori 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 Māori 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.
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 Mataira (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
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 learner's 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 Māori 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 Aoteareo (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 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
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, ā tātou, ō tātou, tā mātou, tō mātou, ā mātou, ō mātou, tā māua, tō māua, ā māua, ō māua).
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 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 earners 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 Matairā 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 be 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 likelyhood 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 Audio-lingual 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 audio-lingual 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
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 Blairs 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 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.
reflection (to generate understandings)
- what are our beliefs and theories
- what are our present practices
- what are the present strengths and weaknesses

plan
- plan new strategies in the light of new understandings in order to better reflect revised or existing beliefs, and to eliminate weaknesses in practice

act
- put new plan into action

observe
- collect data and information using a variety of methods to describe new changes

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 halfway 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 ī 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 Whakahua 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 equiping 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 independant 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 nga 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)
Maori medium education in state primary schools 1987 - 1991

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Schools</th>
<th>Number of Students</th>
<th>Number of Schools</th>
<th>Number of Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>1987</td>
<td>-</td>
<td>-</td>
<td>50</td>
<td>2712</td>
</tr>
<tr>
<td>1988</td>
<td>-</td>
<td>-</td>
<td>87</td>
<td>4722</td>
</tr>
<tr>
<td>1989</td>
<td>-</td>
<td>-</td>
<td>151</td>
<td>8618</td>
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<tr>
<td>1990</td>
<td>6</td>
<td>190</td>
<td>171</td>
<td>8521</td>
</tr>
<tr>
<td>1991</td>
<td>10</td>
<td>336</td>
<td>251</td>
<td>12570</td>
</tr>
</tbody>
</table>

(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 Maori language education. At an Education Review Office symposium on Maori education held in June 1993, Timoti Karetu the Maori Language Commissioner stated that not enough was known about the competence of the people who were teaching Maori 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 Maori 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 Maori were achieving miracles with what they had available to them, but that more Maori 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 yeilding 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 meatcognitive 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 in 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

Tenā koutou e ngā tauira o 50.111. Tenā 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.

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.

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

a. learning about the grammar of te reo Māori
   - very prominent
   - absent

b. translating

... (continued...)

c. listening activities
   - very prominent
   - absent

d. Oral repetitions

... (continued...)
e. communicative activities
   - very prominent
   - absent

f. other (specify) __________

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

... (continued...)

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)
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.

<table>
<thead>
<tr>
<th>How much did you enjoy this type of activity?</th>
<th>very much</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>How motivated were you to do this type of activity?</td>
<td>very much</td>
<td></td>
<td></td>
</tr>
<tr>
<td>How effective were these activities in meeting the above objectives for you?</td>
<td>very much</td>
<td></td>
<td></td>
</tr>
<tr>
<td>How effective was this type of activity in contributing to your overall ability to communicate in Māori?</td>
<td>very much</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Activity Type 2: **Paired Crosswords**

Objectives:
1. To practice new words
2. To provide a situation where learners have to communicate in Māori

<table>
<thead>
<tr>
<th>How much did you enjoy this type of activity?</th>
<th>very much</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>How motivated were you to do this type of activity?</td>
<td>very much</td>
<td></td>
<td></td>
</tr>
<tr>
<td>How effective were these activities in meeting the above objectives for you?</td>
<td>very much</td>
<td></td>
<td></td>
</tr>
<tr>
<td>How effective was this type of activity in contributing to your overall ability to communicate in Māori?</td>
<td>very much</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Activity Type 3: Picture Dictation

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

How much did you enjoy this type of activity? [ ] very much [ ] very little
How motivated were you to do this type of activity? [ ] very much [ ] very little
How effective were these activities in meeting the above objectives for you? [ ] very much [ ] very little
How effective was this type of activity in contributing to your overall ability to communicate in Māori? [ ] very much [ ] very little

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

How much did you enjoy this type of activity? [ ] very much [ ] very little
How motivated were you to do this type of activity? [ ] very much [ ] very little
How effective were these activities in meeting the above objectives for you? [ ] very much [ ] very little
How effective was this type of activity in contributing to your overall ability to communicate in Māori? [ ] very much [ ] very little

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

How much did you enjoy this type of activity? [ ] very much [ ] very little
How motivated were you to do this type of activity? [ ] very much [ ] very little
How effective were these activities in meeting the above objectives for you? [ ] very much [ ] very little
How effective was this type of activity in contributing to your overall ability to communicate in Māori? [ ] very much [ ] very little
Activity Type 6: Pictures - True/False statements

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

<table>
<thead>
<tr>
<th>How much did you enjoy this type of activity?</th>
<th>very much</th>
<th></th>
<th>very little</th>
</tr>
</thead>
<tbody>
<tr>
<td>How motivated were you to do this type of activity?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>How effective were these activities in meeting the above objectives for you?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>How effective was this type of activity in contributing to your overall ability to communicate in Māori?</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Appendix 2: Data Collection

A.2.1 Teacher Interview Schedule

HE TIROHANGA I ETAHI RAUEMI AKO I TE REO MAORI
HE URUPOUNAMU MO NGĀ KAIAKO 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 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 āko, ngā tūmomo mahi āko kia tutuki āi ōu whāinga mō āu akonga?

5. I roto i te wiki kua pahure nei, he aha ngā tūmomo mihai āko reo kua oti i tētahi karaehe ōu te mahi?

6. Ki tōu whakaaro, he aha ngā mea pai, me ngā āhuatanga kāore i tino pai, i roto i to mahi āko i tenei wā?

7. He aha ngā tūmomo rauemi āko reo e whakamahia ana e koe i roto i ōu karaehe? He mea nui ōnei rauemi i roto i tō mahi whakaako reo? He pēhea ōu whakaaro e pā ana ki ngā rauemi āko 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: ____________________________ 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?
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?

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
- 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, āhua 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) ........................................................................................................................................

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.


Fradd, S. and Tikunoff, W. Bilingual Education and Bilingual Special Education. -College Hill Press, Boston.


Karetu, T. (1990) Me Pēhea te Reo Māori e Ora ai? in He Muka 3(2). Te Taura Whiri i te Reo Māori, Te Whanganui-a-Tara


Mana News (Radio New Zealand) (31/8/92) A Transcript of an Interview with Dr Peter Sharples, (unpublished)


Ritchie, J. (1990) *Bicultural Responsibilities for Stewardship in a New Environment*. Centre for Māori Studies and Research, University of Waikato


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.


Tohu Ingoa: 
Te Rā: 

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 WHAKARAPPOPOTOTANGA

Hei timatatanga mō te mahi rangahau nei, ka tirohia te tūranganga 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. Otiāra, me whakatairangahia ngā whakaakoranga kia tino ū ai te reo, kia tikitike tonū 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 awhina ako i ngā kupu whakahua tangata (arā, ngā tūpou me ngā pūriro).

Ka whakatakotohia he ariā whakamahuki e whakatītīna ana i ngā rauemi pēnei mō te whakaako reo, arā, he mea nui te orotau whakarongo, me te whakawhitiwhiti. Ka moatia hoki, mā te ākonga e kawe 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 tītiro. Ko te whakakapinga, he whakatakoto taunaki e pā ana ki te whakawahanake i ngā rauemi whakaako i te reo Māori, te whakawahanake i ngā pūkenga whakaako o ngā pouako, te whakawahanake 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 whakaruruha 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 Taiarahia Black rāua ko Cynthia White, Tēnā kōrua. Tēnā koe e Tai i ara 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 ākonga i whakae nei kia uru atu tēnei kaupapa ki roto i ē 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 ākonga i roto i ngā tau kua hori. Nā koutou i puawai ai ētahi o ngā whakaaro, ētahi o ngā ngohi 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 tua kaupapa, tae atu hoki ki tōna whānau whānui.

Ko Te Kupenga te puna i puta ai tēnei tamaiti whangai, 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 ian.
Ngā Upoko Kōrero

He Mihi
Ngā Upoko Kōrero

0. He Kupu Whakataki
  0.1 Hei tīmatanga kōrero.
  0.2 Me pēhea te reo Māori e ora ai?
  0.3 Hei whakapuaki whakaaro.
  0.4 He whakamārāma i te āhua o te whakatakoto o ngā kōrero.

1. He Whakamārama i te Kaupapa
   1.1 He aha rā tēnei Kaupapa?
   1.2 Ngā Wehenga Rangahautanga
   1.3 Te Pūtakō o tēnei Rangahautanga
       1.3.1 Kei te pēhea te Reo Māori
       1.3.2 Te Whakaako i te Reo Māori i roto i ngā Kura.
       1.3.3 Rangahautanga Reo.

2. Te Whakakao i ngā Rauemi Ako
   2.1 Te Pātaitai i ngā Akonga o te Whare Wānanga
   2.2 He Whakamārama i ngā Rauemi
       2.2.1 Taringa Whakarongo
       2.2.2 Hei Awhina Ako i ngā Kupu Whakahua Tangata
   2.3 Te Whakamahia i ngā Rauemi ki roto i te Akomanga
   2.4 He aha i Whakatau ai ko ēnei Rauemi hei Rangahautanga?
       2.4.1 He Mea Nui te Orotau Whakarongo i roto i te Ako Reo
       2.4.2 Haepapatanga mō te Ako: Me Whakatau ki te Ako Reo
3. **Te Hoahoa Rangahautanga**  

3.1 Me Whaiwahi ake te Hoahoa Rangahau i roto i te Kaupapa Māori  

3.2 Rangahau Panoni: E Tika ana hei Rangahau i te Mahi Ako Reo  

3.3 He Whakamārama i te Rangahau Panoni  

3.4 Te Tōtikatanga o te Rangahau Panoni  

3.4.1 Hāpono Tōtika  

3.4.2 Tōtika Tōkeke  

3.4.3 Tōtika Tikanga Rangahau  

3.4.4 Tōtika Whākōki  

3.5 Ngā Whakararu o te Rangahau Panoni  

3.6 Te Kohi Hōtuku  

3.6.1 Te Ului Pouako (i mua i te whakamahi i ngā rauemi)  

3.6.2 Te Ului Akonga  

3.6.3 Te Pūkatua Tuhi Whakaaaro a ngā Akonga  

3.6.4 Te Whakawhitinga Whakaaaro o ngā Akonga  

3.6.5 Te Mātakitaki i te Mahi Ako  

3.6.6 Te Ului Pouako (i muri i te wā whakamahi i ngā Rauemi)  

3.7 Ngā Kura  

4. **He Kōrero mō ngā Hua i Puta**  

4.1 He Titiro Noa  

4.1.1 Ngā Ahuatanga e Whakararu ana i ngā Pouako  

4.1.2 Te Taha ki ngā Akonga
4.1.3 Ngā Whakahaere o te Kura me te Tuku Rawa

4.2 Ngā Kōrero mō Taringa Whakarongo
  4.2.1 Kura ‘A’
  4.2.2 Kura ‘E’
  4.2.3 Kura ‘I’
  4.2.4 Kura ‘O’

4.3 Ngā Kōrero mō Hei Awhina Ako i ngā Kupu Whakahua Tangata.

5. Te Whakakapinga me ngā Taunakitanga
  5.1 Te Hoahoa Rangahautanga
    5.1.1 Arakohi Hōtuku
    5.1.2 Tōtika Tōkeke
  5.2 He Aro Mātai i ngā Rauemi e Rua i Rangahautia
  5.3 Mā Muri: Hei Rangahautanga, Hei Whakawhanake Rauemi
  5.4 Hei Whakarāpopoto i ngā Taunaki
    5.4.1 Ngā Rauemi Ako mō te Reo Māori
    5.4.2 Te Whakaawhanake i ngā Pukenga Whakaako o ngā Pouako
    5.4.3 Te Whakawhanake i te Kura Whānui
    5.4.4 He Rangahautanga mō Muri Ake
  5.5 He Whakakapinga Kōrero

Ngā Tāpiritanga

Tāpiri 1: Ngā Patapatai ki ngā Akonga o te Whakaakoranga 50.111, Te Whare Wānanga o Manawatū.
  Te Kohi Hōtuku
Tāpiri 2: Te Kohi Hōtuku

Ngā Pukapuka i Tirowhia
Ngā Ripanga me ngā Whakaahua

1. He Whakaahua Paepae:
   Te Matatautanga ki te Reo o ia Reanga o te Iwi Māori kei Te Ika a Maui e noho ana
   3

2. He Whakaahua:
   Te Rauemi Whakaako Taringa Whakarongo
   13

3. He Whakaahua:
   Te Rauemi Hei Awhina Ako i ngā Kupu Whakaahua Tangata
   23

4. He Whakaahua:
   Etahi ākonga e whakamahi ana i te rauemi Hei Awhina Ako i ngā Kupu Whakaahua Tangata
   83

5. He Ripanga:
   Ngā Whakaakoranga Reo Māori i ngā Kura Tuatahi
   98
HE KUPU WHAKATAKI

0.1 Hei Timatanga 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 tōtahi 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 tāua wā. I roto i āna mahi, ka kītea he tāonga nui, he tāonga whakahirahira, he pounamu tēnei reo, te reo Māori. Mā te reo e paihere, e hono te īwi, kia tū rangatira, kia tū pakari, heī oranga hinengaro, heī oranga wairua, heī 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 Māori, ka kītea he Māori ōna whakaaro, he Māori tōna tirohanga ki te āo.

0.2 Me pāhea te reo Māori e ora e:

Kua kītea tātou i roto i ngā tau kua pāhure nei kei te ngaro haere te reo. Kei te mate mate haere ngā pātaka pupuri kōrero, ara ē tātou kuia koroua (kei
wāhanga 1.31 he kōrero mō tēnei āhuatanga). I tēnei tū āhua, kua matakura tē
iwi, nō reira, he nui ngā tāngata ināianei e aro mai ana ki te reo. Ehara tēnei
matakura 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 mātāuranga (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 kawe 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 uru nei au ki te mahi Kaunihera....
....Pa rawa te mamae ki te tau o tuku ate,
E te iwi, e tū ake ki runga rā,
tirohia mai rā te hē o aku mahi,
Māku e kī ake ‘Nohia, nohia!’....

Ahakoa 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 ātahi 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.
Whai muri mai i a rātou, ko tērā o te ao mātauranga, nāna i whakaooho ērā ingoa rangatira tīpuna hoki, a Tamahae, Rewi, me Pani mā, o Whangaparācama- mai-tawhiti, kātahi ka uru atu te reo ki roto i ētahi o ē 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 ēnī 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 ināiane, 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 Pākeha, heoi, tō rātou ake reo, ara, te reo o ē 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 whakau 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 ē tātou kura tuarua piki ake, kia taea ai tēnei momo āhuatanga?

Ko te tūmanako ka puta ake i te rangahau kōrero nei he paku awhina, auahatanga pea, hei whakaarohanganga, hei kōrerohanganga mā tātou.
0.3 Hei Whakapuaki Whakaaro

Kāore e kore, ka whuia mai te wero, te pātai noa rānei, ko wai tēnei kiritēa 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 māhi 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 matakū 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 Pākehā te whakapapa, he Māori te reo. Ka tīmata au ki te māhi kura māhita, he ruarua anake ngā pouako paku mōhio nei ki te reo, heoi anō, ka tōnoa 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", ōtirā, i whakatako anō e rātou ā rātou kupu whakatūpato hoki. Tekau mā rima tau ināiane i ako ana au i te reo, kei kōnei tonu te matakū kei ngaro te reo. Nā, i runga i tēnei āhuatanga, kei te whai tonu ahau i te huarahi i whakatakotohia mai mōku. Mō tēnei wā he nui tonu ngā māhi mō tēnā tāngata 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 ōhāki 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 whakamāoritia e au ngā kōrero kua tangohia i ētahi atu pukapuka, kia riro mā te reo Māori e kawe te katoa o tēnei kaupapa, kia kaua e aruarutia te ia o te rere o te kōrero. Ehara i te mea kua whakamāoritia-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 ahanu 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 tūmomo kaupapa. He oranga tēnei mō te reo. E mōhiotia ana, kāore e ōri:te 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 rito i tēnei kaupapa hei āwhina, hei hāpai i te tangata kāore e mōhio ana ki te reo Māori. Kei kōnei ho 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 kita 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 awhina noa i te kaititiro, kia māhorahora ai tona pānui i ngā kōrero.
1.1 HE AHA RA TENEI KAUPAPA?

**Ko te reo te mauri o te mana Māori**

Itimata a1 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 pāhea e tino whakau a1 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 aromātaitanga. 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.
i) Hei whakaatu atu ki te ākonga he huarahi kia pai ai tona ako i te reo, kia hoki atu te haepapatanga mō te ako ki a ia anō.

1.2 NGA WEHENGA RANGAHAUTANGA

E toru ngā wehenga mō tēnei rangahautanga:

I āti 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 whakawhitihiti whakaaro, he mahi kōrero i te reo. Kei roto i ā rātou whakautu ki ngā pātaitai nei, ka kitea he aha o 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 tohutuhu, kia taea hoki e ētahi atu kaiwhakaako te whakamahi i roto i ā 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 ātarihia, aromāataia, kia kitea me he painga, me ka tutuki ngā whāinga i kōrerohia i 1.1, kāore rānei.
1.3 TÈ PUTAKE MO TENEI RANGAHAUTANGA

1.3.1 Kei te pehea 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.

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

(He mea tango tēnei whakahua 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 ē ana ki te reo, e tipu mai ana ki te reo, mā te wā ka kila, 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 mataatautanga o te reo, he nui tonu kei roto i tāua 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.
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).

1 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 runga i ēnei whakaakoranga. (Sharples, 1992)

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

2 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 kī te kōrero i taua reo, tō rātou ārotāi hoki i comprehension taua reo. Kāore he hua i roto i tēnei āhuatanga mō ōtō tō te āhuatanga o te taua reo. (Blair, 1982:ix)

Ko te whakapono, ko te tūiro a Blair, mena e tino hiahia ana, e ngākaunui ana te ākonga, he ngākau māhaki tōna, ka tāea e ia te roo te mau i roto i te wā poto. Kei runga tonu i te auahatanga o te pouako, ka ārikarika mai te ākonga.
3Hei 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 rāfāpono tīka 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 ēna taumata pūmanawa. (Blair 1982:6)

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 kaikō ki tāna e hiahia ai, kātahi ka eke ngā whakaakoranga ki ngā taumata, kia tino whaihua ai. Whakapau ai te kaha o te pouako i te mahi ako i te akomanga. Oti rā, mutu mai i kōnā, ka huri noa tōna aroaro ki te mahi rauemi, heī hāpai ake anō i āna mahi i te rā i muri mai. Ae, he mahi mutunga kore tēnei. Kāore e moea te pō, tāhurihuri noa!
3.4. Rangahautanga Reo

He nui noa atu ngā rangahautanga nō tāwahi mō te whakaako i tētahi reo kē hei reo tuarua mō te ākonga. Ahakoa he hua kei roto i ēnei rangahautanga hei awhina i ā tātou mahi whakaako reo Māori i Aotearoa nei, me kaha ā tātou whakahaeare 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 ārite ki ērā o tāwahi. He ruarua noaiho ngā mahi rangahautanga mō te whakaako i te reo Māori kua oti i a tātou i Actearoa 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 Aoteareo.

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 ārite 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)
1Māori 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)

2Those 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)

3Language 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 learner's needs. (Blair, 1982: 6)

4The 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)
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 o aromātaitanga 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 pātaitai nei e anga ai ngā tauria ki te āta whakaaro mō ā rātou ake ako, me ngā huarahi e mau pai ai rātou ki te reo.

1 Mena ka whakahautia te ākonga, māna anō e aromātai i ngā ngohe ako, ngā rauemi ako, me ngā whakahaere o te ake, 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 kōreroi ētahi o ngā take i hauhakengia e ngā patapatai i roto i ētahi rōpu paku. Anei e whai ake nei ētahi o ngā hua i puta mai:
Ko te wahanga tuatahi o ngā pātaita 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 nga ākonga e whai tuturu ana i te reo korero, ara 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 ētahi pātai e whakaatu ana he aha rā te tino whāinga o ngā ākonga.

Ko te mea tino poui kē, kāore ngā whakakoranga 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 whakakoranga, ko te mahi tuhitahi, ko te wetere, 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 whakakoranga.
E ai ki ngā kōrero a Richards rāua ko Rogers (ētahi tohunga mō te whakaako reo o tāwahī), he mea nui, me hāngai tonu ngā mahi ako ki ngā whāinga o te whakaako, arā, ki tā ngā ākonga e hiahia ai.

( 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 whakaako kāore tonu e taea e rātou te paku kōrero whakawhitihiti i roto i te reo. Nā Kāterina Mataira (1982) hoki tēnei āhuatanga i hauhake.

(1) I puta pai au i te kura tīwhikete, engari kāore tonu e taea te kōrero i te reo Māori

"Ka pau katoa te wā ako ki te māhi tuhihi 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 māhi, 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 awhina i ngā ākonga kātahi anō ka tīmata ki te ako i te reo. Ko ōna whāinga ko ēnei:

* Hei whakahouho ho i ō rātou taringa, ina, ka rongo rātou i tētahi kōrero, ka mārama ai rātou ki te matū o tāua 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.

Mā tēnei tūmomo rauemi ako ka tau ai te haepapatanga ako ki te ākonga, kia kaue e waiho mā te kaiwhakaako kē te mahi e whakahaere i ngā wā katoa.

Kia whakawāwā ai ngā whakaaro o te ākonga mō tāna ake mahi ako me ngā huarahi e ū ai ia ki te reo.

He rauemi whakarongo tēnei. Rua tekau ngā kōrero paku kua whakakea 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 pātau. He pukapuka whakautu hoki mō ia ākonga, hei tuhi i ā rātou whakautu, me ū rātou whakaaro mō ia kōrero / mahi.
E ahukahuka kia ana, he rerekē te mahi whakarongo i roto i te akomanga ki te whakarongo a te tangata i roto i ana whakawhitinga kōrero o ia rā. Ko ngā rauemi ako pēnei i 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.

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 ar a, e whakawhiti whakaaro ana mō tētahi mahi pai mā rātou mō tāua 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 ōpene hei whakarongo māu)
He mea tuhi ngā kōrero i mua i te whakaeke ki runga i te ripene; ehara i te mea i kōrero-a-hinengaro e ngā kaikōrero i taua wā tonu. Engari, kāore ngā ākonga e kīte 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 kī te horopaki o te kōrero
* mā tōna mōhio kī ngā tūmomo tāngata e kōrero ana,
* mā ngā pikitia e kītea ana i ngā puka.
* mā te rongo i te rango o ngā kupu o te kaikōrero, mena he kupu whakahau, he kupu pōhēhē rānei

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 ia ia ngā tukanga e mārama ai ia ki te matiu 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.
Ko tētahi anō tohunga reo o tāwahi, ko Penny Ur. Ko ia hoki e tautoko ana i te āhuatanga kua kōrero ake nei nā, arā, me tuhi ngā kōrero i mua i te whakaeko atu ki runga ripene, kia ngāwari ai mō te ākonga, 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 ākonga mena ka hopukina ngā tāngata matatau ki te reo e kōrero ana, kāore e arikikatia ā rātou kōrero.

5Tērā pea, he pai ake mō te ako a te ākonga ki te whakarongo ki ngā kōrero kei tōna koeketanga, kaua ki ngā kōrero hohonu a te tangata he matatau rawa atu ki te reo. Mena e whakaeko ana te kōrero ki runga ripene hei whakarongotanga mā te ākonga me whakawhetia ki roto ki ngā koeketanga, me maheretia paitia, me pai hoki te whāngai atu ki ngā ākonga, kātahi e pai ai tōna nuku mai i te ripene ki te āo Māori. (Ur 1987:23)

He rite tonu tēnei āhuatanga 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 ākonga (Chaudron, 1988).
Ngā Puka Mahi

Ko ngā *puka mahi* kua tuhia katoa 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 waiotira rātou ki te mahi i ngā mahi. Ki te puta mai he raruraru, mā rātou kē te pouako e kimi hei awhina atu.

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 rāpene. Ko tēnei āhuatanga hei awhina i te ākonga i a ia e whakarongo ana. Ko te mea tuatoru, kua tuhia ētahi kūpū hou; me mataara te ākonga - ka rongohia ēnei kūpū i te rāpene.

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

* Whakarongo ki te kōrero kei runga i te rāpene.
Whakarongo ki ngā kōrero kei te rāpene, tirohia ngā pikitia kei te pūka. 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 kōrero. Ko tēnei mahi he i 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.
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.

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.
Ko tēnei mea, te hoatu whakautu, whakamārama rā nei 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 pe a o tēnei momo rauemi, ka whakawateatia te pouako ki te mahi tahi me tētahi ākonga kotahi, me tētahi rōpu rānei.

Mā ōnei tūmomo rauemi, ka whakahautia te ākonga māna anō e wānanga te āhua o tōna ako, ka whakahooho tōna hinengaro ki te whai i ngā huarahi ako e pai ana mōna. Mā tōna ake aromātaitanga i āna mahi, mā tōna whakatātari tēnei e taea ai.

(Nunan, 1986:99)
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 āna whakaaro mō taura 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, he 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 ana 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.

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.
(oour = tā tāua, tō tāua, ā tāua, ō tāua, tā tātou, tō tātou, ā tātou, ā tātou, tā mātou, tō mātou, ā mātou, ō mātou, tā māua, tō māua, ā māua, ō māua.)
Kei roto i ēnei puriro 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.

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.
I roto i te rauemi nei Hei Awhina Ako i ngā Kupu Whakahua

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.

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 āpirihia ki te hōtaka ako hei mahinga mā te ākonga i te kāinga, i te wā e wātea ana ia; ka ē 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 hiahiaia ana kia pērā ai. Hei te Upoko Tuawhā o te pukapuka nei ka kōrerotia i pēhea te whakamahi i ngā rauemi ki roto i ngā kura e whā.
2.4 HE AHA I WHAKATAU 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. Haungo 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.

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 ināiane i kīia 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 mirimiriia ngā taringa o ngā ākonga kia waia ai rātou ki te whakarongo. He mea tuku iho tēnei āhuatanga 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.
Arā, me mātua whai i ō rātou tauiratanga - arā ko te ako wetere, ko te tuhituhi, ko te pānui. Kāore i aro atu ki te reo Māori, ki te āo Māori me ēna 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 ānui te whakaako. Ki te tirohia ngā pukapuka ako reo Māori ka taea te hoko, ka kītea tēnei āhuatanga.

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

9Mā 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)

9E ai ki te ‘arā 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)
Heoi, he mea nui te whiriwhiri *ngoho whakarongo*, hei whakawhanake i te reo whakawhitihiti a te ākonga, hei putake hoki mō tōna ako i te reo. Me mātua āhukahuka, ko te whakarongo, *he tukanga mātātoa* (Morley, 1984). Me *whakatītīna* ngā *ngoho* e whakawhanake ai ngā pukenga *whakarongo mātātoa*. Mā tēnei tu āhua hoki ka *whakatītīna* i roto i te ākonga te *kirihaepapa* mō tōna ako. Ko tēnei hoki tētahi o ngā whāinga mō tēnei rauemi (2.2.1).

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 *tūkatuka 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 ana: 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 mōhiotanga o te kaiwhakarongo ki te kaupapa e kōrerotia ana, mā te *horopaki* o te kōrero me ētahi atu āhuatanga, e hanga mōhiohio ari te kaiwhakarongoi roto i tōna hinengaro. Ko tā Nunan, e whaitake ana ngā ariā e rua, engari me matua *mātātoa* te ākonga i roto i te mahi whakarongo kia whakawhiti pai ai ngā whakaaro o te kaikōrero ki a ia.
Ka whakatūtia ēnei āhuatanga o te whakarongo i roto i te rauemi e kiia nei Taringa Whakarongo. Arā:

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 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 ō ētahi o ngā kupu.
4. Ko ngā kaupapa o ngā kōrero he kaupapa e mōhio ana rātou. Mehe mea 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. Mena ka ta ea 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 kinitau, tōna tū māia hoki. Mā te whakatikatika i āna mahi ka whakaū ai te mōhiotanga ki te reo i roto i taua mahi. Ko ianei te hua o ngā puka whakautu i roto i tēnei rauemi ako.

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 kinitau, tōna tū māia hoki. Mā te whakatikatika i āna mahi ka whakaū ai te mōhiotanga ki te reo i roto i taua mahi. Ko ianei te hua o ngā puka whakautu i roto i tēnei rauemi ako.
2.4.2 Haepapatanga mō te ako: Me whakatau ki te Akonga

<table>
<thead>
<tr>
<th>He aha te mea nui o te āo?</th>
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<tbody>
<tr>
<td>Māku e ki atu he tangata he tangata he tangata.</td>
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</tbody>
</table>

E ai ki a Lydon (1989), e rua ngā ariā e poapoa ana i te māhi 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 whakawhitihiti kia tau ai te māramatanga, he pal 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 māhi 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 arorangi atu ki te tukanga o te ako. Ko tētahi hua e mōhio whānuitia ana, ko te 'Tukanga Tuhi tuhi'. 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.
10. Ka taea e tōtou ngā pouako te whakaae tonu, te hapai tonu i te porihanga whakaparahako, te tāmī i ā tōtou ākonga i te mahi discriminatory society 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 āhuatanga o te kura - te whāngai mātauranga ki te ākonga.

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

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

11. Ko ngā tamariki e tāmīa ana e ō rātou kura, e whakahaua āna e ō rātou wheako i te kura, kāore e pai te whakatakoto i te experience; foundation putaketanga e whakawhanake ai ō rātou taha hinengaro, taha social wairua, pāpori hoki. Heoi anō, ko te whakamana i te ākonga student empowerment tētahi āhuatanga e hiki ai te ākonga ki ōna taumata pūmanawa. he potential hua anō hoki.

(Cummins 1989:86)
Ko tāna hoki, 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. Menā ka tirohia ngā kōrero a ētahi ākonga Māori i tūhia e Katerina Mataira (wāhanga 2.1) ka kita tō rātou auetanga, pouritanga hoki i tēnei āhuatanga.

E whakatūtina ana a Dickinson (1987) i tāna i ki ai ko te 'kiri ako' mō te ako i tētahi reo. I roto i tēnei āhuatanga, 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.

12 Me mātua whakawhanake i te kiritau me te mana whakahaere o te ākonga, ka hua, ko tōna ako. (Dickinson, 1987:35)
Ka taea ngā rauemi ako e rangahautia nei te hāpai i tēnei āhuatanga (arā ngā ariā o Lydon, Cummins me Dickenson) 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 whiu 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.
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 rongo 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 āhuatanga e here ana i te pouako, e takahi tonu ana i te reo, e tāmi tonu ana i te āwi 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 āhuatanga i roto i te akomanga. He mahi pāheko (takirua) te rauemi nei Hei Awhina Ako i ngā Kupu Whakahua Tangata. Meheheoa e rua te kau ngā ākonga i te akomanga, te kau 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.

Kōrero Māori i ngā wāhi i ngā wā katoa
1. 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)

2. 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)

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

4. 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)

5. 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)

6. 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)

7. 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)

8. 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)

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

10As 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)

11Students 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).

12Prominent among these was the development of personal autonomy and the improvement of learning efficiency. (Dickinson, 1987:35)
TE UPOKO TUATORU

TE HOAHOA RANGAHAUTANGA

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

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 tītiro ki tēnei mea te mahi rangahau.

3. Ka taea hoki, mā tēnei hoaha rangahau te whakaputa mārama e pā ana ki te mahi ako reo.

3.1 ME WHAIWAHI A I 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 Tauiwi 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.
Kua tirohia te Māori, anō nei he ngangara e tirohia ana e te kaiputauiao mā tōna karu whakanui. Ka riro ki ngā kaitiiro nei te mana whakatau, 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 tuinga, kua kore he hua, ko ētahi kē, kua awhina atu i te pēhitanga i te iwi Māori. He nui ngā Māori ināiane, kāore e whakaae ana kia whai wāhi atu ki te mahi rangahau, ina ka kore e kītea tētahi hua mō te iwi. Kua kōrerohia hoki tēnei āhuatanga e Hineihaia 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.

1. I te tuatahi he uaua te whakahau i te whānau o te kura kia whakaee 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 tama 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 awhina, hāpai hoki i tētahi kaupapa Māori. (Murphy rāua ko Hollings 1993:12).

Nā, koiane i whakatau 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 awhina i te mahi whakaako reo

* 1

* 2

* Na, koia nei i whakatau 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 awhina i te mahi whakaako reo

* community

* research design

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

E tautokohia ana tenei e Linda Smith (1991)

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 hapātia rātou me tō rātou ake mana i roto i te mahi rangahau. E hārata rātou me tō rātou ake mana i roto i te mahi rangahau. Me aro atu a tō tou mahi rangahau ki nga Jwangawanga. ki nga raruraru. ki nga kaupapa e whaitake ana ki te iwi e rangahautia ana. Me hapātia ratou me tō rātou ake mana i roto i te mahi rangahau. Me aro atu a tō tou mahi rangahau ki nga Jwangawanga. ki nga raruraru. ki nga kaupapa e whaitake ana ki te iwi e rangahautia ana. Me hapātia ratou 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. Háunga, i te whakaatawhanga me te whakauntanga mai o te iwi e rangahautia ana ki tētahi kaupapa e whaitake ana mō rātou, ka whakanui atu ngā mōhiohio e puta mai ana i te mahi rangahau. (Smith, 199153)

Ko tētahi o ngā tino āhuatanga o te Rangahau Panoni nei, ko te tātai 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 tokoru nei. I roto i āna kupu, ā'ka tautokohia tētahi e tētahi, ka whiriwhiri 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 tetātari i aua mōhiohio.
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 aromāta) i roto i ngā kaiuru hei hāpai i te kaupapa.

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 uiutia ētahi pouako me ā rātou ākonga 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.

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 whakamātatau 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.
Kaore i tino tau i roto i te rangahautanga nui rawa a Smith (1970) he pai ke 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 mātaitanga, mena 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 ātatirotiro ana, e kohi mōhihio ana, ko te otinga, 6"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 te 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 pikī haere te taha ki te rangahau kounga.

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

7 "ngā tukanga ako, hāunga ko ngā otinga o te ako. Ka tirohia ngā taha, ngā mata katoa o tēnei mea te ako, kāore he wāhi ki te whakatutanga he pai ake tētahi 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 iho ko ō iŋā otinga o te ako.

(Nunan, 1989a:6)
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 māhi whakaako i te reo Māori. E tautokohia ana tēnei tumomo rangahautanga hei tirotiro i te whakaako reo e Ellis: 8

...ahakoa te rangahautanga, ehara ōna hua i te mea pūmāu, hei urunga tōtika atu ki rito i te māhi ako. Otiā, hei tūku mārama, whakaaro auaha hoki hei awhina atu i te māhi ako. Ko te māhi rangahau tētahi o ngā puna mōhiōhio hei awhina atu i te māhi ako. Me haere ngātahi ngā hua o tēnei mea te māhi rangahau, me te mātauranga o te pouako e pā ana ki te akomanga me āna ākonga. Hei awhina noa, eharā hei whakahaere i ngā whakatau a te pouako.

(Brumfit rāua ko Mitchell, 1990:55)
I roto i te tuhinga a Daniels mà (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 mà 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 whakārao me pēhea e uru ai ērā atu o ngā pukenga reco, arā, te kōrero, te pānui me te tuhituhi, me ngā whakārao 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 reco tuarua, arā, me pēhea e whakaū ai te reco ki roto i te hinengaro o te ākonga. Ka kore e taea ēnei whakamārama mā ngā rangahau arupono.

9 He waimarie mātou i ō mātou rōpu ākonga. I āro atu rātou ki a rātou anō whakawhanaketanga, ki tā te rōpu whānui, me te haere a te mahi rangahau... Ina ka tōna 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 mà, 1986:49)

I roto i ngā kōrero rero 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:

10 a) Ka tīmata mai i te mātāuranga e mau kē ana i te pouako.

e) Ka arotahi ki ngā āhuatanga o te ako e hiahiatia ana e te pouako.
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 v āhakamārama i te Rangahau Panoni, ko tēnei:
Ka tirohia, ka rangahautia e ngā kaiurū ngā āhuatanga e pā ana ki a rātou anō i roto i tētahi horopaki pāpori, kia whanake ai a rātou mahi me te oratou hoki ki aua mahi, me ngā horopaki anō hoki. (Carr rāua ko Kemmis, 1985:220-1)

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

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).

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.
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 tōno kia whakamahi i ngā rauemi e rua nei i roto i ā rātou akomanga. 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 whakau ai te reo ki roto i ā rātou ākonga. 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.

Heoi anō, ko te tīmatatanga mō te Rangahau Panoni, ko te titiro, ko te whakamātāu 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.
Ka kitea te tātai hono nei i waenganui i ngā ariā whakamahuki me ngā mahi, i roto i te anga Rangahau Panoni e whakaatuwhia ana ki raro nei. Ko ia wāhanga o te anga ka mahia ngātahitia e ngā kaipuru katoa.

whakawhitihiti 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?

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

whakamahi
- whakamahia ngā whakahaere hou

mātakitaki
- ka kohia he hōtuku, ka kimihia he mōhiohoio e pā ana ki ngā whakahaere hou.
3.4 TE TOTIKATANGA O TE RANGAHAU PANONI.

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

3.4.1 Hāpono Tōtika

13 Me whai tonu i te hoahoa rangahau e taea ai ngā mōhio hī, ngā hōtuku katoa te puta, ahakoa he rite, he rerekē rānei te ia o aua putanga. (Lather, 1986:270)

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

3.4.2 Tōtika Tōkeke

Me aro atu te kairangahau ki ēna 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 māhia rangahau, arā me taea mā tōna tātari i ngā hōtuku o te rangahau e whakahou ai ēna ariā.

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 āhuatanga ki a ia. Mā tēnei ka tau tonu te aro mātai kaikī i ngā rauemi e rua me ngā hua ka puta.
3.4.3 Tōtika Tikanga Rangahau

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

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

Ka tutukitia tenei āhuatanga mā te whakamahia i te *puka uīui*, me te kōrero whakawhitihanga-i-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 whakamahia i ngā rauemi i ngā akonga, 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:

15 tōna āheitanga ki te whakahuri i te *arotahi*, me te *whakahihinui* te ākonga kia oho ai tōna wairua i roto i te *tukanga ako*. (Anderson, 1989:254)
Kua kōrerohia e James Lydon nga whakahoutanga o nga 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 mēna ka mātātoa ai ngā ākonga i roto i tā rātou ako, ka auaha hoki ngā pouako (tirohia 1.3.2).

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

* Ka whai tonu i tō te Māori whakaaro, titiro hoki ki tēnei mea te mahi rangahau;
* He nui rawa ngā āhuatanga tangata i roto i te mahi ako reo. Kāore e taea mā te rangahau whakamātātu te whakahaere i ēnei āhuatanga;
* 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.
* 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;
* Tērā pea ka uru mai ētahi atu pouako ki te mahi Rangahau Panoni, kia whakatairanga ai te mahi whakaako i te reo Māori;
* He nui ngā ara kohi hōtuku ka taea te whakamahi.
3.5 **NGA WHAKARARU O TE RANGAHAU PANONI**

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

* Ka whakaroto noa pea te tirohanga o te rangahau, käore e tino whānui. Nā te mea nō waho kē i te wāhi ako, te kairangahau tēnei kaupapa, käore 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 ske akomanga, käore e mahi tahi ana, e kōrero tahi ana me tētahi atu pouako i te reo Māori.

16 E ārite ana te mahi takitahi a te pouako ki te 'pouaka' (Long 1980), anō nei kua taiapatia te akomanga. Nā tēnei käore e tino rata ātahi pouako, ki te uru mai tētahi atu ki te whakarongo ki te mātakiaki, ki te mahi tahi... (Nunan, 1990:28)

Ahakoa 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 whakaruru, arā, ka honoa ngā *mōhiohio* e puta mai ana i ngā akomanga ki ngā arī whakamahuki mō te mātauranga, me te whakaako reo. Ahakoa e *arotahi* ana ngā akomanga e whā, kāore e kore, ka puta mai he whakaaro whānui mō te whakaako i reo Māori.

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| 17 Ko te whakatairanga i te whakawhiti i waenganui i te kairangahau me ngā kaiuru, engari me kaua te kairangahau e noho hei kaiwhakahaere, hei kaihutotou i a rātou. He kaiwhina noa ia i te whakawhitihiti kia puta mai ngā whakaaro, ngā *tātari* o ngā kaiuru. (Lather, 1986:269) |

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

3.6 TE KOHI HŌTUKU

E whai ana te kōhi 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 kōhi hōtuku mō tēnei rangahatanga. Ahakoa i kītea he kōrero awhina, tohutohu, e pā ana ki te kōhi 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.

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 kōhi 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.
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, ma ā rātou ākonga.

3.6.2 Te Uiui Ākonga

Ka tata mai te mutunga o te wā whakamahi i ngā rauemi, ka uiuia ngā ākonga, kia puta mai he mōhioho e pā ana ki ō rātou taihoa 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 pēhoi 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...

3.6.3 Te Pukapuka Tuhi Whakaaro a ngā Ākonga

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

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