CHAPTER TEN

HE KÖRERO WHAKAMUTUNGA – A CONCLUSION

Ākona te reo
ka körero mai
ākona nga körero
ka waiata mai
kia mau ai te reo Māori
ki Aotearoa

Learn the language
and speak to me
learn the stories
and sing to me
so the Māori language
will be heard in Aotearoa.

(H. Melbourne, 1997)

INTRODUCTION

This PhD research has not been about lighting the fire in the bellies of whānau, nor has it been about inspiring a passion for te reo Māori. Where whānau have made a commitment for children to attend kaupapa Māori and Māori medium education programmes, the passion is assumed to be there already in some form. Rather it has been about the promotion and support of interaction in te reo Māori in the homes of such whānau, interaction involving parents and their children in particular. One of the underlying goals driving this research has been ‘kia tautoko, kia whakarata i te reo i roto i te kāinga’ - to support Māori language as a satisfying, natural and user-friendly aspect of everyday home life. This research has also been about evaluating a form of guidance within the context of whānau bookreading to help achieve this.
I have a history of academic study that has developmental psychology as a base. In somewhat of a paradox (given the discussion below!) at one level I am quite comfortable with this. Human development, behaviour and learning are what interest me. Much of my formalised ‘study’ of humans has occurred from within the so-called ivory towers of academia. While I had initially chosen to study ‘pure’ Psychology I soon focused on the developmental area that at the time was, and generally still is, primarily concerned with children. I think that if one wants to find out about human psychological development one should concentrate on humans, which probably explains why I had found it hard to understand the relevance of studying the behaviour of rats and pigeons, not to mention the physiology of a sheep’s brain. I also believe that humans develop, learn and behave in relationships with other humans. Understandings of development and learning are located in understandings of relationships of humans with humans, not in the sensations individual humans get from skin prickling instruments (metaphorically speaking).

Critiques of so-called western academic and intellectual fields by historically dis-empowered groups - indigenous, colonised, women - beg the question, is it possible to use and to develop knowledge in empowering ways in fields that themselves have played fundamental roles in dis-empowerment? In particular, can psychological approaches to development provide ways and means of studying and understanding development of an indigenous, colonised people?

In its relatively brief history as a field of study, western ‘Developmental Psychology’ has been premised around notions of the ‘natural order’ of development, and optimal conditions for ensuring this natural order. This natural order, located in the norms, values, beliefs and practices of the ‘powerful’ in western society, has been broad-cast world-wide in the form of developmental templates. The cultural underpinnings of developmental descriptions coming out of the ‘west’ have been largely unrecognised or ignored. Such globalisation of developmental psychology has had significant side-effects for non-(dominant) western cultures, including Māori (Burman, 1994).

I have described a leaning towards sociocultural theory because it has been greatly responsible for revealing ‘culture’ and ‘development’ as inextricably entwined.
Sociocultural method, in particular its facility in variously fore-grounding and backgrounding features of ‘the big picture’ on which one is focused, is also greatly appreciated (e.g. Rogoff, 1995). The comprehensive (as opposed to eclectic) nature of the ‘theory’ framing this thesis may be conceived of as providing a set of lenses that can be attached to a ‘research camera’ in various combinations. As a component of this ‘comprehensive’ framework, critical psychology provides a lens through which to understand, critique and search for ways of overcoming the role ‘Psychology’ has in maintaining inequitable and unjust conditions as the status quo (Prilleltensky & Fox, 1997). Discussions around indigenous psychology also help to shape ideas around how relationships between Māori and non-Māori approaches to development and learning might be conceived, and enacted.

Thus the framework used in this thesis takes cognisance of movements towards the ‘indigenisation’ of psychology, and incorporates critical psychological and sociocultural psychological theorising. It has enabled a multi-levelled focus spanning sociocultural, political and historical contexts, and home contexts in which whānau bookreading activity takes place. At the level of theory and methodology, I have been concerned with understanding and facilitating whānau literacy practices within a kaupapa Māori approach (e.g. Pihama, 1993; Pohatu, 1996; G. Smith, 1997).

**Figure 37.** Whānau literacy practices as intersection of processes
This thesis has revolved around three main themes, Māori language, Māori families or whānau and literacy practices. It has been concerned with what is happening at the intersection of a number of related processes. These are identified as processes of language development, processes of literacy practice and processes of language regeneration, as shown in Figure 37 above. A primary focus has been on the nexus of these processes as played out in a particular sociocultural context, whānau homes. Whānau language interaction processes within the sociocultural practice of literacy, instantiated in parent(s)-child(ren) bookreadings, were examined.

In Chapter Nine I attempted to address specific questions about how various forms of interaction around printed Māori text influence the use of te reo Māori by parents and their children. Drawing on systems approaches (Bronfenbrenner, 1986), these questions are located within the social, educational and political layers shown as ‘Māori experience’ in Figure 38, specifically Māori experience since the first waves of colonisation began to seriously impact on Māori infrastructure, particularly at the level of whānau, and on Māori knowledge systems, particularly language.

**Figure 38.** Whānau literacy practices as located in ‘Māori experience’
Processes of developing language presuppose processes of socialisation (Cazden, 1994; Hohepa, 1990, Ochs & Schieffelin, 1984). We are socialised through language(s), to think, to believe and to act in ways that will enable us to be culturally competent, or at least culturally tolerable. Similarly, as we develop competence and fluency we are socialised to use language(s) in acceptable ways. Studies of language acquisition and socialisation across a range of cultures show variability in processes and products of language acquisition and socialisation (Schieffelin & Ochs, 1986). But there is at least one thing about which we can be confident: that is language develops in the ‘natural’ “messiness of everyday life”, whatever that might look like in a given culture (Beals, 1997). Children are viewed as developing their first language in the ‘home’ setting, within naturally occurring interactions in ‘family’ activities. This assumption holds whether the family consists of parents and child, or grandparents, parents, aunts, uncles and children. It holds whether the home is a two storey house in Massachusetts or a fale with removable walls in Samoa (Brown, 1973; Ochs, 1988; Snow, 1977; Tizard & Hughes, 1984; Wells, 1986).

The studies reported in this thesis add to the evidence that within the ‘home’, processes of language learning are not the exclusive preserve of mother-child dyads (e.g. Heath, 1983; Schieffelin & Ochs, 1986). Fathers and older siblings (and to a lesser extent a grandmother) actively participated in bookreading activities, in support of the new entrant child’s language and literacy development. What the studies also clearly indicate is that learning is not unidirectional, from parents or older family members to younger. That is, children are not the only language learners in activities that occur in the home. Parents were shown to be, if not learning Māori language per se during whānau bookreading, learning about ways of using Māori language. Additionally, their Māori speaking children were observed interacting with them in ways that reflected tutorial properties.

Processes of Māori language development

What do we know about developing Māori language with genealogical whānau members within the confines of the home? Very little. That children’s first words may be those
that they have learned outside of the confines of their home and from people who are not their mother, let alone do not have a direct biological connection to them, is possibly bordering on inconceivable for many conventional researchers of language development (although see e.g. Genessee, 1989 on studies of simultaneous bilingual development). However, what we have are a few descriptions of Māori language development in whānau settings in the wider sense of communities of common interest. There are studies of language processes in kōhanga reo settings (Hohepa, 1990; Ka’ai, 1990; White, 1995). We have some descriptions of Māori language development that is product oriented. For example, Murphy and Hollings (1995) provide information about grammatical ‘fossilisations’ in the language of children in Māori medium educational settings. However, apart from Royal-Tangaere’ (1997b) ‘Learning Māori Together: Kōhanga Reo and Home’, there is currently no information about Māori language development processes within the home.

One of the contributions this thesis makes is that it provides information about Māori language uses of children who have come out of kōhanga reo and recently begun their primary schooling in Māori, in the home. Ten children targeted in the studies (some language behaviours of siblings were also recorded) represent graduates of six different kōhanga reo. Observations of language interactions of nine of them with their parents during bookreadings revealed them to be competent enough in te reo Māori to sustain conversations. This was so even when in conversation with an adult who had relatively less control of Māori. While the development of children’s Māori language was not the specific focus of this thesis, the corpus of data collected contains a potential wealth of information regarding broader characteristics of Māori language spoken by these children.

While information pertaining to children’s Māori language processes and behaviours is sparse, information pertaining to that of adults as Māori language learners is also meagre. Studies mentioned previously that examine language processes in kōhanga reo (e.g. Hohepa, 1990; Ka’ai, 1990) include transcripts in which adults are using Māori, however their language status as first or second language speakers of Māori is not defined. Places we could look for information about adult Māori language learning and use might include such things as: statistics of adult students involved in Māori language courses; who is
learning; information about reasons for taking courses; and information about the language levels being achieved (Nicholson, 1990; Rei, 1998). The 1995 Māori Language Survey (Te Puni Kōkiri, 1998) also gives a picture about who in Aotearoa-New Zealand’s population over the age of 15 are speaking Māori, where they are speaking Māori, how they rate their fluency and so on. Evaluative comments about Māori spoken by kōhanga reo, kura kaupapa Māori and Māori medium staff and teachers, particularly those who are second language speakers, are additional sources. All adults who were interviewed in the two studies were able to describe personal Māori language learning pathways they had travelled or would like to travel. A number had taken significant risks related to employment and whānau financial security to learn te reo Māori.

**Optimising the messiness**

This research has also been concerned with optimisation of te reo Māori use in the home. However, research energies still need to be expended on understanding the process of Māori language development. We have little knowledge and understandings around the ‘natural’ (in a sociocultural sense of the word) processes for, and sequence of, Māori language development. For example, ‘negatives’ have been highlighted as a problem area in the Māori language spoken by children in kura kaupapa Māori, who can be reasonably assumed to be representative of the young generation of Māori speakers coming out of this century (Murphy & Hollings, 1995). Is there a ‘natural’ sequence in the development of these grammatical features? Identification of ‘problems’ with the Māori language being spoken today reflects the need for other kinds of research. These may be similar in kind to studies of language development under the term ‘applied research’ that often have implications for the ‘optimisation’ of language development.

There is a history of such emphasis and intervention into the way Māori use language, specifically Māori children using English language (e.g. R. Benton, 1965; Department of Education, 1972). Such interventions have been heavily criticised for taking a deficit orientation towards Māori practices, particularly Māori language practices of parents with their children. Auerbach (1995) and others have identified the potential to ‘default’ into a deficit-view paradigm as a very real danger for family literacy research and programmes. Optimising language development has tended to involve teaching or socialising parents into using a majority or dominant language with their children in ‘western middle class’
ways. The intended outcomes have generally related to lifting the academic achievement of 'non-western, non-middle class' children.

This thesis has been concerned with intervention into Māori language loss. The studies reported in the last two chapters involved personalised intervention into the ways parents and children interacted around written Māori books. Māori language loss, and the disintegration of whānau language socialisation properties, are not the results of some inherent Māori deficit. If a deficit view is to be taken, it can only be of the nature of 'processes and practices of colonisation'. Keeping this wider picture in view is used as a mechanism to prevent disintegration into deficit-ism. The language practices on which I have been focusing, the conversations of Māori parents and children around books, need to be understood and analysed in conjunction with the historical and educational experiences of Māori whānau and Māori society analysed across Chapters Two, Three and Four.

Alternatively, I have argued that Māori parents, as do all 'non-western, and/or non-middle-class' parents, have a right to know 'tricks of the trade' so to speak. I have argued that getting explicit information about different 'ways with words' can be empowering rather than assimilating. What I have shown is that bookreading processes involving a parent's second language (albeit native) can be enhanced as mechanisms for increasing the use of that language.

The role of literacy practices in language development

Shared bookreading is an aspect of the "messiness of everyday life" that Whitehurst and his colleagues have identified as ripe for optimisation (Whitehurst et al, 1988). In this thesis, language use in 'shared' bookreading is of interest in relation to its influences on the use of a language for the sake of its regeneration and development. In contrast, Whitehurst and others are interested in "young children’s language skills because language skills are thought to provide a critical part of the foundation for reading skills and success in school" (Whitehurst, et al, 1994; 235). Where the focus has been on language per se, it has been directed at pre-school rather than school-aged children reading with parents at home. Researchers are interested in the preparation of
preschoolers for school uses of language, such as developing decontextualised language or answering display-related questions (e.g. Heath, 1983; McNaughton, 1995; Sulzby & Teale, 1991). In a similar vein where the interest has been on school-aged children, of concern has primarily been the development of reading skills rather than language skills. While the potential benefits to children’s literacy development and school-related achievement is a consideration, the primary reasons for choosing bookreading activities in the studies reported related to the notion of books as props for Māori language interactions between parents and children.

The decision to focus on whānau with new entrant children was partially based on the assumption that school-home practices would provide whānau with simple written texts in the form of books sent home from kura. ‘Sending books home’ with young school children is considered reasonably customary in Aotearoa-New Zealand. The practice is a significant one used in many local and overseas interventions at initial school levels (Rawlinson, McNaughton & Limbrick, 1987; Gallimore & Goldenberg, 1993; Tizard, Schofield & Hewison, 1982). Positive learning effects have been realised through sending books home with children to read with their parents, accompanied with varying levels of training and instruction for parents. However some findings indicate that ‘sending books home’ without detailed and extensive instruction may be less effective where parents are ‘minority language speakers’ or second language speakers of the medium of instruction (e.g. Hannon, 1987; Gallimore & Goldenberg, 1993). All the parents who took an active part in the recorded bookreadings were Māori second language learners.

While an initial assumption was that studies carried out as part of this PhD research would involve examining parent-child readings of books sent home from school, as a response to the new entrant reading programme this did not eventuate. In the first study, whānau were asked to collect instances of bookreading involving their new-entrant child. Recordings of English and Māori bookreadings were supplied. Findings of Study One add weight to claims that access to, and availability of, Māori language books pose major issues for children and whānau participating in Māori medium educational options.
Nash (1993; 79) argues that family assets or resources (financial, social and educational) are the foundation material for "effective strategies of success in the educational system". Parents generally see reading as a fundamental skill that their children need to develop. Participants in his study “often emphasised the special attention they paid to its development in their children” (Nash, 1993; 124). He also found that while parents generally held very positive attitudes to reading, there were differences in families’ access to resources, and in knowledge about how to use resources “most effectively”. It was also found to be the case in this research.

Nash adopts a singular view focusing on class analysis of the differences in resourcing found across his study’s families. Similarly, psychological and pedagogical resources in the form of ‘tricks of the trade’, literacy related knowledge and expertise, are argued using the notion of ‘cultural capital’. Although differences in ethnicity, language and culture are acknowledged, they are not considered as significant explanations for differences in resourcing and educational-related outcomes. What this thesis argues is that, particularly in relation to obtaining literacy resources and information, whānau with children in any form of Māori medium education face hardship and disadvantage, irrespective of ‘class’. This was patentely reflected in Study One. There was a dearth of Māori language reading texts available to whānau that bore little relationship to parents’ occupations or levels of education. Study Two parents’ comments, and requests for information about where to get materials similar to the sets of books each whānau was supplied with, reinforced perceptions of inadequate and inequitable availability and access.

All aspects of whānau life within the home are potential Māori language contexts. To what degree Māori language becomes a ‘natural’ feature in everyday conversations is undoubtedly influenced by knowledge and language fluency of respective participants, as well as by the language resources available. Māori language books work as a tool providing language resources and knowledge, albeit in written forms. Following Study One, and what it revealed about whānau access to books, a decision to provide Māori language children’s books was made, thus increasing language resources available in whānau homes.
The strategy used in Study Two was a kind of a cross between ‘Book Flood’ (Elley & Mangubhai, 1983) and ‘Duffy Books in Homes’ (Elley, 1997). In contrast with Book Floods, a set of books was introduced into the home, rather than into the child’s classroom. A set of books in a brightly coloured box with the name of the new entrant child in large print on the top was given to each whānau at the beginning of each phase. In contrast to Books in Homes, children chose books to keep after sharing them with whānau members in the context of their home, rather than choosing titles in a school setting before seeing the book. During Phase 2 one of the children could be heard whispering “Na - tēnei pukapuka” (This is [her name]’s book) during the recorded reading. Unsurprisingly, it is one she kept.

Phase One bookreadings showed that access to reading material did facilitate Māori language bookreading. Parents’ reports indicated that prior to the introduction of books, Māori language bookreading ranged from irregular (dependent on supply, or no more than once a week on average) to non-existent. During Phase 1 average rates ranged from just over one to nearly 4 books being read per week.

The intervention phase in Study Two fell somewhere between giving “advice and brief demonstrations” and “detailed instructions” in reading-related language interaction strategies (Tizard, Schofield & Hewison, 1982; 13). Rates of Māori language use rose from the first to the second phase for all five whānau. All whānau also demonstrated changes in levels of exchanges.

The studies concentrated on bookreading in relation to its effects on languages processes of adults as well as children. The focus was primarily on shifts in the use of Māori language within a particular activity, rather than knowledge and control of a language as measured by standardised forms of assessment or observation. As such, the findings cannot be directly compared with those of other studies of family bookreading that have focused on increasing language development. However, they do provide further substantiation to findings such as Whitehurst et al (1988), Arnold, et al (1994) and Edwards, (1994), that modifying parental approaches to reading with young children in their homes can enhance the efficacy of bookreading practices for supporting language
development. Study Two also shows that systematic ‘modification’ can be relatively minimal, in this case it was in the form of personalised feedback and information, and still have a noticeable effect. In this case, ‘language development’ is located within the context of language regeneration. It is defined not only in the sense of language development of individuals (adult as well as children) but language development in terms of facilitating a language as a medium of communication in homes, in this instance in the activity of bookreading.

PROCESSES OF LITERACY PRACTICE

In this thesis, literacy is positioned as a sociocultural practice and as a tool. A basic argument is that literacy is a viable cultural tool for Māori language regeneration instantiated in patterns of Māori language use in homes.

That literacy has been a very potent tool in the degeneration of Māori language is also recognised. As stated in Chapter Two, reading and writing was first introduced and developed amongst Māori largely in Māori language. Freire argues that if people use their own language there is the opportunity to transform social structures and relationships with dominant groups. If people are not they can become trapped in “cultural silence” (Freire & Macedo, 1987). What essentially occurred in the case of Māori shows that using one’s own language can also result in a similar entrapment. Māori constituted the dominant group of Aotearoa-New Zealand at the time they were introduced to print literacy. It was no coincidence that the balance of power shifted from Māori to non-Māori as Māori society incorporated print into their existing literacy systems. Those who initially imparted print literacy were influenced by particular agendas in the choice of Māori as the vehicle and medium. It is a deep irony that this choice significantly contributed to the ‘de-powering’ of Māori society within its own country. Its coupling with restricted access to knowledge and understandings helped to keep Māori from maintaining any meaningful control of ensuing socio-political changes. The shifting power bases were later joined by a shift in the language of schooling and literacy for Māori, from Māori to English.
The movement towards te reo Māori as a viable and legitimate medium for schooling and as a language for literacy practices has been growing (rather painfully and arduously) in the latter half of the twentieth century. It is part of a wider Māori movement to regain power and control over our lives and over what happens in this country. Literacy is very much a political practice.

**Literacy practices in Māori homes**

In Study One and the first phase of Study Two parents were asked to record bookreadings involving their new-entrant child. In Phase Two of the second study whānau were specifically asked to have a parent participate in bookreadings. At no time were parents asked to restrict who participated in bookreadings. This is significant across a number of dimensions:

- it probably flies in the face of what counts as ‘optimisation’. In optimisations of literacy and language of the home, the emphasis has often been placed on the importance of dyadic interactions;
- my research goals included that of incorporating and intensifying existing patterns of interaction, as opposed to radically changing them;
- it reflects my own feelings of ‘cultural discomfort’ with developing contexts of ‘exclusion’, particularly in contexts that support the development and maintenance of culturally preferred modes that emphasise ‘inclusion’.

Researchers looking at families’ use of language in and around written language have mainly been concerned with sociocultural and/or cognitive processes implicated in children’s literacy development. Studies of Māori families’ literacy practices have to all extents and purposes focused on English literacy practices and the ways homes socialise Māori children into engaging with English written language (McNaughton & Ka’ai, 1990; Tamarua-Turoa, 1995). In contrast, I have concerned myself with literacy practices as a context for promoting parent-child interactions in te reo Māori, and as a context for developing parents’ Māori language use. While acknowledging the differences in emphasis, the small but growing body of studies of Māori families’ literacy practices provides useful information about how Māori ‘culture’ is played out in the activity of bookreading.
McNaughton, (1995; 32) describes “[i]mportant views of the nature of literacy and of family roles” as “carried in the participation structures of bookreadings”. Given that bookreading is a significant context of learning and teaching (an important assumption around which a lot of this thesis is premised) it also carries and reflects important views about pedagogy.

Group learning is one pedagogical mode that has been identified as preferred by Māori (McNaughton, 1995; Metge, 1984; G. Smith, 1987). This preference is associated with notions around ‘whānau’ and ‘whanaungatanga’ as fundamental elements underlying Māori culture. The orientation to group does not preclude individual learning, or personalised and dyadic interactions (Cazden, 1990). Rather it is proposed that these occur in inclusive ways that are integrated with, rather separated from, the group (e.g. Hohepa, McNaughton & Jenkins, 1996).

McNaughton, Ka’ai, Chun and Taogaga (1990) have found that, compared with Pākehā families, multiparty bookreadings are more often a feature of literacy practices in families native to the Pacific area (Māori, Tongan, Samoan). Orientation to the group was played out in a number of ways in studies reported in this thesis. In the second study in which all readings involved Māori language books, this was illustrated by at least the following. At the level of bookreading activity, in four of the five whānau over a third to a half of bookreadings were multipartied. At the level of physical setting, it was evident from the sounds of ‘everyday life’ captured on tape with bookreadings, that bookreading took place alongside other whānau activities. At the level of participation patterns, there was a fluidity reflected in whānau members coming in and out of bookreading activity from other activities such as meal preparation, as ‘active’ and ‘ambient’ participants (McNaughton, 1995).

Ascribed status roles and relationships have previously been observed being acted out within the context of literacy practices of Māori and Pacific Islands families (e.g. Tamarua-Turoa, 1995), albeit more likely involving English texts. Tuakana-teina has been described as a relationship contained within whanaungatanga encompassing reciprocal roles and responsibilities (e.g. Nepe, 1990). For example, in Study Two the
tuakana-teina relationship was reflected in siblings taking on the role of senior or more expert in the activity of ‘reading in Māori’. Older school-aged siblings were heard playing significant roles in bookreading with new entrants across three whānau. They participated as readers, as clarifiers of story-lines and as interpreters of vocabulary (in one of the remaining whānau the new entrant had no siblings, in the other the new entrant was the first sibling to attend kōhanga reo and kura kaupapa Māori).

**PROCESSES OF LANGUAGE REGENERATION**

Much of this thesis is predicated around Stage 6 of Fishman’s Graded Intergenerational Disruption Scale, outlined in Chapter Three (although not necessarily predicated on the scale itself). The points of Fishman’s scale represent less of a hierarchical sequence of stages, then fluid interrelationships fundamental to processes of language regeneration. Stage 6 pertains to the re-establishment of “intergenerational and demographically concentrated home-family-neighbourhood: the basis of mother tongue transmission” (Fishman, 1991; 395). In order to realise such a goal, supporting family intergenerational linguistic continuity in the home is an imperative. Stage 5 of Fishman’s scale is also implicated in this research. This stage identifies the need to develop a language under regeneration beyond oracy. The importance of print literacy to Māori as an indigenous ‘minority’ language was discussed in Chapters Three and Four. Also significant to this discussion is literacy in a minority language being seen as critical because it “facilitates alternative means of communication” (Baker, 1993; 60). Literacy practices around Māori print can be utilised in ways that facilitate and reinforce oral means of communication. In this thesis, the importance of literacy is re-sited as a tool for language regeneration, rather than a stage of language loss or language revival. Literacy practices provide a concrete zone for parents and children to develop and practise ‘oracy’, in the form of oral interactions in te reo Māori.

A number of writers have discussed the limitations of school settings for fostering the regeneration of language (e.g. Chrism, 1998; Fishman, 1991; Jacques, 1991; Lyon & Ellis, 1991). However, schools and ‘pre-schools’ are key settings to which Māori parents have
been turning in increasing numbers for assistance in regenerating te reo Māori within their whānau (N. Benton, 1989). When kōhanga reo and kura kaupapa Māori emerged as educational options we were into second and even third generations of Māori whānau whose children did not speak Māori and whose children did not have good educational grounding, either in ‘western knowledge’ or Māori knowledge. Initially developing out of both the desire to regenerate te reo Māori and the wish to intervene in severe Māori educational underachievement, these settings themselves have come to epitomise ‘Māori language revitalisation’. In terms of education, the degree of support Māori parents have shown for their existence has substantially influenced legislation, policy, and educational practices. While claims about the limited effectiveness of schooling for language regeneration are valid, ‘Kōhanga Reo’ and ‘Kura Kaupapa Māori’ as sites of schooling have acted, at the very least, as potent catalysts.

Educating our Māori children for the twenty-first century involves taking our language, our culture and our knowledge into the twenty-first century. It involves access to knowledge of the world, which includes Māori knowledge and not at the expense of Māori knowledge. Whānau involvement and parent participation are integral to the visions, and to the realisation of the dreams and goals of Māori language and educational initiatives. The role of whānau is a pivotal component to the language regeneration emphasis in kōhanga reo and kura kaupapa Māori (R. Benton; 1993; G. Smith, 1995). However, particular aspects of ‘whānau’ have been under-played in terms of being given specific and explicit attention. Examination of language regeneration processes within whānau homes of children in kōhanga reo, kura kaupapa and Māori medium forms of education is particularly absent.

Students attending kura kaupapa Māori come from homes where English may be a significant medium for communication. Other whānau members may have relatively low levels of fluency. Parents may not be native Māori speakers or yet even competent second language speakers. In addition, these parents may also represent educational casualties of the mainstream system. For many parents, including me, meaningful involvement in our children’s schooling not only means helping to teach our children and to support them in their classroom learning. It means learning to speak te reo Māori. It
means in some instances, unlearning, relearning, and coming to terms with our own schooling experiences in critical and empowering ways.

The connection and interrelationship between kura kaupapa Māori and whānau homes as a system of support and development is of critical importance here (G. Smith, 1995; 1997). A relatively young relationship or system, it has particular resourcing needs that must be addressed in order for it to grow strong and viable. Careful and conscious nurturing is required at this still early stage.

Te Kōhanga Reo is attempting to recognise the need to empower “the whole whānau to take an active part in the Māori language socialization of their mokopuna and themselves” (R. Benton, 1993; 23), in particular by developing programmes and support services to help parents learn Māori. In the early phase, kōhanga reo centres ran part-time Māori language classes for parents (Douglas, 1991). Kōhanga reo parents were expected to be actively learning the language. For example, lunchtime classes were held for parents at one of the kōhanga our children attended. In another, parents had to make an explicit written commitment to attend classes in order for their children to be enrolled.

As the Kōhanga Reo movement developed and then moved under the auspices of the Ministry of Education, energies became redirected from internal hands-on whānau-based development and learning to meeting external requirements (Johnston, 1994; Royal Tangaere, 1996). Te Kōhanga Reo Trust has attempted to respond to the professionalisation of Kōhanga Reo and de-emphasis of whānau development by identifying strategies to formalise whānau processes responsible for the growth surge of the eighties. In particular, the recent development of te reo Māori courses for parents and whānau, Te Ara Tuatahi and Te Ara Tuarua, re-highlight the commitment of Kōhanga Reo to whānau development and to regenerating intergenerational Māori language transmission. Te Rūnanga nui o nga Kura Kaupapa Māori is also acknowledging the need to continually resource whānau through programme and support network developments.

Intensive language immersion programmes, such as Te Ara and Te Ātaarangi, are available to parents of kōhanga reo and kura kaupapa Māori children. In half of the
whānau involved in the two studies, at least one parent had been enrolled on immersion courses of at least a year in duration. However, while these provisions can potentially help parents ‘kōrero Māori’ with their children at home by increasing language competencies, financial, time and other constraints preclude many parents from entering and completing such programmes (Royal Tangaere, 1998-personal communication). What this research explored was ways of supporting parents to develop their use of Māori in more informal and arguably less ‘costly’ home-based activity contexts with their children.

**Language regeneration and whānau homes**

Can valuable language regeneration outcomes be produced by introducing, modifying or expanding whānau practices around literacy activities in children’s homes? Findings from Study Two indicate yes. At the end of Phase One, the kinds of interactions taking place between parents and children and the respective differences in the amount of Māori conversation these generated were analysed. During Phase Two bookreadings, following discussions with parents about the significance of their bookreading interactions, there were marked increases in the amount of Māori spoken between parents and children. Patterns of interaction were also modified, in some instances to a wider range of exchanges, in others as a change in the preferred kinds of exchanges, for example to ones that elicited more child talk.

Literacy activities in the home such as bookreading are highly ‘exploitable’ as a language generating context and as a context for literacy development. Information about the effects of different ways of sharing books on language and literacy development can be disseminated in simple, straightforward ways with minimal ‘training elements’ having to be used. Of course, adequate and appropriate resourcing is vital. Another critical element is choice. Whānau who took part in the studies did so because parents chose to, just as they chose to send their children firstly to kōhanga reo, and then to kura kaupapa Māori.

Elsewhere I have argued about the importance of choice in the context of ‘risks’ Māori parents are prepared to take (M. Hohepa, 1998a). Risk-taking by whānau, including
educational and linguistic decision-making involving our children, has often been based on ‘gut-reaction’, on an almost instinctive feeling that the choices being made are right and proper. To date, such choices have been made working from a ‘social change’ agenda for Māori development, driven ‘by Māori, for Māori and of Māori’. It has been a time of delineating boundaries, and validating and affirming that which falls within Māori territory, so to speak. It has also been about creating contemporary Māori structures within those boundaries. Significant effort has been going into developing such structures across law, health and education, for example. This thesis opened with a tauparapara or chant that uses the metaphor of a house, a home. The tauparapara delineates boundaries of a grouping of tribes, to which I belong. Language and culture are often assumed to be relatively safe and nourished in the traditional homes like the one that the tauparapara represents. More traditional structures, that trace their sustenance back into such homes, ‘Whānau’, ‘Marae’ Hapu and ‘Iwi’ have been heavily drawn on to support the development of newer, contemporary ones.

It is now perhaps timely to redirect the focus within the agenda for social change. It is time to channel energies even more explicitly into supporting our pre-existing Māori structural spaces and investigating what shape these will take, as we move into a new millenium. This involves, among other things, concentrating on a more reciprocal interrelationship of support between ‘contemporary’ and ‘traditional’ structures, rather than a relationship involving competition for support.

It involves moving beyond a situation where whānau, who are part of hapū, of iwi, (whether they know or not) are having to make such choices and commitments to new structures, including educational structures focused on in this thesis that have as part of their agenda language regeneration, without certain conditions being met. These conditions include personalised support mechanisms, through which information can be systematically disseminated to whānau (e.g. Chrisp, 1998), that provide a means by which whānau can critically analyse such information, and access to the wherewithal to act upon it. Whānau and parents, while still drawing on our ‘gut reactions’, can then make critically informed and resourced, as well as meaningful, choices.
The task which this thesis has attempted to do in a small way, includes identifying, examining and propagating conditions in which whānau can choose to effectively utilise contexts in their homes, such as whānau literacy practices, to support the regeneration, learning and use of te reo Māori.

Ka huri.
HE RĀRANGI WHAKAMĀRAMA

GLOSSARY OF MĀORI TERMS

(See e.g. Williams, 1997; Ryan, 1997, for fuller definitions and explanations of the following terms and phrases)

<table>
<thead>
<tr>
<th>Term</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ahi kā</td>
<td>burning fires symbolising occupation</td>
</tr>
<tr>
<td>aka matua</td>
<td>parent vine</td>
</tr>
<tr>
<td>aka taepa</td>
<td>vine that is hanging loose</td>
</tr>
<tr>
<td>akoranga</td>
<td>learning</td>
</tr>
<tr>
<td>ao</td>
<td>world</td>
</tr>
<tr>
<td>ao Māori</td>
<td>Māori world</td>
</tr>
<tr>
<td>ao mārama</td>
<td>world of light</td>
</tr>
<tr>
<td>Aotearoa</td>
<td>‘long white cloud’ or long twilight’, name predating ‘New Zealand’</td>
</tr>
<tr>
<td>haka</td>
<td>fierce, often confrontational performance or dance</td>
</tr>
<tr>
<td>hapū</td>
<td>sub-tribe</td>
</tr>
<tr>
<td>he aha</td>
<td>what</td>
</tr>
<tr>
<td>hēki</td>
<td>egg</td>
</tr>
<tr>
<td>hinengaro</td>
<td>mind, heart, intellect</td>
</tr>
<tr>
<td>hui</td>
<td>gatherings or meetings</td>
</tr>
<tr>
<td>hūnuku</td>
<td>family</td>
</tr>
<tr>
<td>i ngā wā katoa</td>
<td>all the time</td>
</tr>
<tr>
<td>iwi kāinga</td>
<td>tribal area</td>
</tr>
<tr>
<td>iwi</td>
<td>tribal grouping</td>
</tr>
<tr>
<td>ka huri</td>
<td>revolve, used as a phrase to bring a subject, discussion or oration to a close</td>
</tr>
<tr>
<td>kaiako</td>
<td>teacher</td>
</tr>
<tr>
<td>kaiāwhina</td>
<td>helper, assistant</td>
</tr>
<tr>
<td>kaikōrero</td>
<td>speaker</td>
</tr>
<tr>
<td>kaitiaki</td>
<td>guardian, caretaker</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>-----------------------------------------------------------------------------</td>
</tr>
<tr>
<td>kanohi ki kanohi</td>
<td>face to face</td>
</tr>
<tr>
<td>kapa haka</td>
<td>Māori performing arts group</td>
</tr>
<tr>
<td>karakia</td>
<td>spiritual chant, incantation, prayer</td>
</tr>
<tr>
<td>karanga</td>
<td>ritual call of welcome</td>
</tr>
<tr>
<td>kaumātua</td>
<td>elders</td>
</tr>
<tr>
<td>kaupapa Māori</td>
<td>Māori philosophy and practice</td>
</tr>
<tr>
<td>kawa</td>
<td>protocols</td>
</tr>
<tr>
<td>kōhanga</td>
<td>nest</td>
</tr>
<tr>
<td>kōhanga reo</td>
<td>Māori medium programme involving pre-school children</td>
</tr>
<tr>
<td>kōrero</td>
<td>speak, talk</td>
</tr>
<tr>
<td>korukorū</td>
<td>turkey</td>
</tr>
<tr>
<td>kowhaiwhai</td>
<td>scroll patterns, often painted on rafters</td>
</tr>
<tr>
<td>kuia</td>
<td>female elders</td>
</tr>
<tr>
<td>kura kaupapa Māori</td>
<td>Māori medium schooling based on Māori philosophy and practice</td>
</tr>
<tr>
<td>kura</td>
<td>school</td>
</tr>
<tr>
<td>mahi a rēhia</td>
<td>recreational pursuits</td>
</tr>
<tr>
<td>mana</td>
<td>status, prestige</td>
</tr>
<tr>
<td>mangō</td>
<td>shark</td>
</tr>
<tr>
<td>māori / Māori</td>
<td>normal, used as generic name for indigenous people of Aotearoa</td>
</tr>
<tr>
<td>marae</td>
<td>formal meeting venues; modern Māori complex</td>
</tr>
<tr>
<td>mauri</td>
<td>life principle</td>
</tr>
<tr>
<td>mātauranga</td>
<td>knowledge, education</td>
</tr>
<tr>
<td>mihimihī</td>
<td>protocols of greeting</td>
</tr>
<tr>
<td>mokopuna</td>
<td>grandchildren,</td>
</tr>
<tr>
<td>Ngā Puhi</td>
<td>diverse unity of tribes and sub-tribes of the northern North Island</td>
</tr>
<tr>
<td>Nga Tamatoa</td>
<td>Māori ‘radical protest’ group</td>
</tr>
<tr>
<td>Ngai Tahu</td>
<td>South Island tribal grouping</td>
</tr>
<tr>
<td>Ngāti Porou</td>
<td>east coast North Island tribal grouping</td>
</tr>
<tr>
<td>Ngāti Raukawa</td>
<td>southern North Island tribal grouping</td>
</tr>
<tr>
<td>pā</td>
<td>stockaded village</td>
</tr>
</tbody>
</table>

304
Pākeha: European New Zealanders
pānui: announce, read
papakāinga: home area, village
Papatūānuku: earth mother
pungāwerere: spider
pūtaiao: science
Ranginui: sky father
raranga: weaving, plaiting
rito: centre shoot of a flax bush
rohe: area, district
rumaki reo: language immersion
taiaha: a type of weapon in the shape of a long thin club
Taitokerau: northern area of the North Island
tāniko...: tapestry weaving
taonga: property, treasure
taumata: seating for orators during formal protocols
tauparapara: chant, often used to start a formal oration
tautoko: support
te ao tuhi: print literacy
Te Ataarangi: a Māori second language programme for adults
Te Māhurehure: sub-tribe of southern Hokianga, North Island
te reo Māori: Māori language
te reo me ōna tikanga: Māori language and beliefs and practices it indexes
tikanga: Māori protocols, lore, customary practices	imatanga: beginning
tino rangatiratanga: autonomy, self determination
titiro mai: look here
tukutuku: ornamental panels	tūpuna: forebears, ancestors
waiata: song, chant
wairua: spirit, spirituality
waka ama: outrigger canoeing
waka: canoe
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>wānanga rumaki reo</td>
<td>language immersion course</td>
</tr>
<tr>
<td>wānanga</td>
<td>institution of higher learning, study</td>
</tr>
<tr>
<td>whaikōrero</td>
<td>formal speech</td>
</tr>
<tr>
<td>whakairo</td>
<td>carving, engraving</td>
</tr>
<tr>
<td>whakamā</td>
<td>embarrassment, shame, to humble</td>
</tr>
<tr>
<td>whakamāori</td>
<td>translate into Māori</td>
</tr>
<tr>
<td>whakapapa</td>
<td>genealogy</td>
</tr>
<tr>
<td>whakatauki</td>
<td>saying, proverb</td>
</tr>
<tr>
<td>whakawhiti</td>
<td>discuss</td>
</tr>
<tr>
<td>whāmere</td>
<td>nuclear family</td>
</tr>
<tr>
<td>whānau</td>
<td>family grouping</td>
</tr>
<tr>
<td>whanaunga</td>
<td>genealogical relatives</td>
</tr>
<tr>
<td>wharekai</td>
<td>dining hall</td>
</tr>
<tr>
<td>wharekura</td>
<td>term used for kura kaupapa Māori secondary schooling</td>
</tr>
</tbody>
</table>
HE RĀRANGI WHAKAPUAKANGA

REFERENCES


307


308


McNaughton, S., Ka’ai, T. with Chun, T. & Taogaga, E. (1990) Two studies of transitions: socializations of literacy and Te hiringa take take: Mai i te kōhanga reo ki te kura. Report to the Ministry of Education. Education Department, University of Auckland.


Smith, L. T. (1986b) “...Te whai ao...ki te ao marama...tihei mauriora!” A case study of the contribution of women to Te Kōhanga Reo, a research study. Unpublished paper, Education Department, University of Auckland.


Te Taura Whiri i te Reo Māori. (1995a) Āe rā nei, he taonga tuku iho? Wellington: Te Taura Whiri i te Reo Māori.

Te Taura Whiri i te Reo Māori. (1995b) He taonga te reo. Issue 1, Paenga-Whawha.


Anyone interested in taking part in a school - home reading project?

I am looking for families of children in , Whaea class, who are interested in taking part in a project called ‘Tautoko i te Reo’. This project is aimed at supporting whānau, families and parents to use te reo Māori in the home, and our tamariki learning to read in te reo Māori.

WHAT WILL THIS INVOLVE?

• Taping book reading activities carried out with your child at home for about three weeks in Term I and three weeks in Term II. (You will be given books written in te reo Māori to read with your child)

• An interview of about an hour long with you about te reo Māori, why your whānau chose to be part of kura, and about reading in your home.

If you are interested, please fill in and return the bottom half of this panui so I can talk with you more about what the project will involve.

If you want to know more about the project, please ring me at ................., or leave a message with Whaea ................. for me to get in touch with you.

Kia ora rawa atu
Margie Hohepa

We are interested in taking part in ‘Tautoko i te Reo’.

Name / Whānau : ____________________________________________

Child : _____________________________________________________

Phone number / (or contact address) :

_________________________________________________________

_________________________________________________________

Signature(s) :
______________________________________________________
Mā wai e hiahia ki te uru te mahi pānui, mai te kura ki te kainga?

E whaia ana e ahau nga whānau o nga tamariki o ............, te rōpu o Whaea ............, e hiahia ana ki te uru i te mahi 'Tautoko i te Reo'.
Ko tētahi wāhanga o tēnei kimi he rapu tikanga e pai atu ai te reo Māori o a tātou whānau, o nga mātua, kaitiaki rānei, ki te tautoko hoki i te reo Māori me nga pānui pukapuka a ēnei tamariki.

ME AHA KOUTOU?

- A te wahanga tuatahi o te kura, te wahanga tuarua hoki, te mau ki te ripene nga mahi pānui pukapuka me to tamaiti ki te kainga, mo nga wiki e toru. (Maaku e hoatu nga pukapuka Māori)

- Ka kōrero tahi taatou mo te haora kotahi pea, e pā ana ki te reo Māori, te take i uru mai o tō koutou whānau ki te kura, ki te pānui pukapuka hoki.

Ki te hiahia mai koe ki te uru ki tēnei mahi, whakaoitia te wahanga i raro nei, ka kōrero tātou mo tēnei mahi.

Ki te hiahia i ētahi atu whakamārama, waea mai, ...................., kōrero atu rānei ki a Whaea ............

Kia ora rawa atu.
Margie Hohepa

E whakaaro ana mātou ki te uru ki te mahi, 'Tautoko i te Reo'.

Whānau : ..................................................

Tamaiti : ..................................................

Nama waea / (kainga rānei) : ..................................................

Tohu : ..................................................
CONSENT TO PARTICIPATION IN RESEARCH

Title of Project:  Tautoko i te Reo

Researcher:  Margie Kahukura Hohepa

I have been given and have understood an explanation of this research project. I have had an opportunity to ask questions and have them answered. I understand that I may withdraw myself or my child or any information I/we have provided from this project (before data collection is completed), without having to give reasons. I/we agree to my/our child and me/us taking part in the research. I/we also agree to the researcher audiotaping my/our child............................reading to me/us in our home.

Signed:

Name:

Date:

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN SUBJECTS ETHICS COMMITTEE

on 14/9/94 for a period of two years, from 19/9/94.  Reference 1994/225
TE WHARE WANANGA O TAMAKI MAKAURAU
WHAKAAETANGA MO TE MAHITAHI RANGAHAU

Ko te Ingoa o te Whakapae: Tautoko i te Reo

Kairangahau:  
Margie Kahukura Hohepa

Kua homai, a, kei te marama ahau ki te ahua o tenei mahi rangahau. Kua hoatu ahau i aku patai, kua whakautua ai hoki. E marama ana ahau/maua/matou, ka taea te tango mai i taku/ta maaua/maatou whakaae, taonga, aha atu ranei, kua hoatu mo tenei kaupapa.

Ka whakaae ahau/maua/matou ma ...........................................i raro i taku/to maaua/maatou mana tiaki, ki te uru ki roto i tenei mahi rangahau. Ka whakaae hoki kia haere mai te kairangahau ki te kainga ki te hopu koorero, whakaahua, i runga i ana mihini.

Tohu:

Ingoa:  
(kia tika te tuhi)

Rangi:

KUA WHAKAAETIA E TE ROOPU TIKANGA RANGAHAU TANGATA  
O TE WHARE WANGANGA O TAMAKI MAKAURAU

i te 14/9/94 mo nga tau e rua, mai i 19/9/94 Tohu whainga 1994/225
PARTICIPATION INFORMATION SHEET

Title of Project: Tautoko i te Reo.

Researcher: Margie Kahukura Hohepa

I am a staff member of the Education Department at the University of Auckland doing a PhD degree within the department. I am carrying out research looking at the reading of Maori language reading books sent from kura at home by new entrant kura children. The study will look at how this helps to support reading development and language development. I am inviting you and your child to participate in the study.

Part of this study will be finding out how parents/caregivers can more effectively help children’s reading and language development at home and support their own Maori language development. This will involve an interview of about an hour long with you, discussing how you think you can help and whether you think your abilities in speaking Maori might affect this. It will also involve finding out about what parents/caregivers believe are the goals and benefits of sending books home to be read by children to others. I would like to collect data on your child carrying out this reading activity with you. This would involve recording up to around ten instances of this occurring. Another part of this study will involve observing children reading in the kura and talking with teachers about the aims and goals related to sending books home to be read. A major aim underlying this research is to provide us with information that can strengthen the links between home and kura in ways that benefit our children’s learning and development, and our development as a whānau.

You may withdraw yourself or your child or any information, identifiable as provided by you or your child for this project at any time before data collection is completed, without having to give reasons.

Thank you very much for your time and help in making this study possible. If you have any questions or want to know more please phone me at home at 8365977, 124 Tiroroa Ave, TeAtatu South, or contact me at work, 3737599 x7853, Education Department, University of Auckland. You may also contact my supervisor, Associate Professor Stuart McNaughton, 3737599 x7541 Education Department, University of Auckland.

The Head of Department is Professor Roger Dale, 3737599 x7378, Education Department, University of Auckland.

For any enquiries regarding ethical matters please contact:
Dr Noel Dawson, 3737599 x6204. Chair, University of Auckland Human Subjects Ethics Committee, c/- University of Auckland.

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN SUBJECTS ETHICS COMMITTEE
on 14/9/94 for a period of two years, from 19/9/94. Reference 1994/225
TE WHARE WANANGA O TAMAKI MAKURAU
TE WHAKAMARAMATANGA MO TE MAHI RANGAHAU

Ko te Ingoa o te Whakapae: Tautoko i te Reo
Kairangahau: Margie Kahukura Hohepa

He kaiwhakaako ahu no te Tārī maatauranga o te Whare Waananga o Tamaki Makaurau e mahi ana mo te tohu taakuta. E hiahia ana ahu kī te rangahau, ara kī te kimi i nga mahi tirotiro-koorero pukapuka na te kura i hoatu hei ako i a koutou tamariki i te kaanga, a koutou tamariki kaatahi anoo kā timata i te kura. Ko te kaupapa he titiro mehemea e haapai ana teenei mahi i te puawaitanga o te mahi koorero i te reo, koorero pukapuka raanei. E paatai atu ana teenei mehemea ka whakaae koe, to tamaiti hoki, ki te uru mai ki teenei mahi hahau.

Ko teetahi waahanga o teenei kimi he rapu tikanga e pai atu ai nga mahi a nga maatua, kaitiaki raanei, ki te tautoko i nga koorero pukapuka me te koorero i te reo i te kaanga. Ka whakawaatia teenei i waenga i a taau mo te kotahi haora, kia kitea ai mehemea e taaea e maatou te tautoko i a koe, kia kitea ai hoki he aha nga paanga mehemea e mohio ana koe i te reo Māori, kaahore raanei. Ka kimihia hoki he aha te painga o te tono pukapuka atu hei koorero atu ma nga tamariki ki a koutou. Kei te hiahia ahu kī te kohikohi i nga mea e paa ana ki to tamaiti i a ia e koorero pukapuka atu ana ki a koe. Kia tekaau nga waahanga peenei ka oti ai teenei take. Ko teetahi atu kaupapa he titiro i nga tamariki e koorero pukapuka ana i nga kura. Ka whakawhiti whakaaro hoki ki nga kaiko kura i nga kaupapa, nga whakaaro e paa ana ki te tono pukapuka ki to kaanga. Ko te tino puutake o teenei he kimi tikanga e piki ake ai te mahi ako me te puawaitanga o nga tamariki me koutou hoki o te whānau.

E aheī ana koe ki te unu i a koe me nga mea katoa kua kohikohia i a korua, ahatia he aha te waa i mua atu i te mutunga o teenei mahi. Kei a koe puu teena.

Ka whakawhetai atu hoki ki a koe i waahi mai ai i to waa me o manaaki kia oti ai teenei mahi. Mehemea he paatai mai aau, e hiahia ana raanei koe ki te koorero mai, waea mai ki tuku kainga, 8365977 124 Tiroroa Ave, TeAtatu South, me waea mai raanei ki au i tuku tari, 3737599 x7853, Tari Maatauranga, Whare Waananga o Tamaki Makaurau. Mehemea e hiahia ana koe ki te koorero ki tuku rangatira, ko Associate Professor Stuart McNaughton ia, 3737599 x754, Tari Maatauranga, Whare Waananga o Tamaki Makaurau.

Ko te tumuaki, ko Professor Roger Dale, 3737599 x7378, Tari Maatauranga, Whare Waananga o Tamaki Makaurau.

Mo aau paatai e paa ana ki nga mea aawangawangare, me koorero ki a Dr Noel Dawson, 3737599 x6204, Tumuaki o Nga Kaitiaki Tikanga Tangata, Whare Waananga o Tamaki Makaurau.

KUA WHAKAAETIA E NGA KAITIAKI TIKANGA TANGATA O TE WHARE WANANGA O TAMAKI MAKURAU.
i te 14/9/94 mo nga tau e rua, mai i 19/9/94. Tohu whainga 1994/225

333
APPENDIX 3

TAUTOKO I TE REO
Te Mahi Whakapae

I am a parent member of our kura whānau and a staff member of the Education Department at the University of Auckland. I am doing a PhD degree within the department, studying the reading of Maori language texts at home by new entrant kura children and their parents. The study will look at how this helps to support Maori language development and use.

Part of this study will be finding out how parents and caregivers can more effectively help with children’s reading at home. The aims of this interview are to find out about reading Maori in your home and about the reading activities that are sent home. A major aim underlying this research is to provide us with information that can strengthen the links between home and kura in ways that benefit our children’s learning and development, and the use and development of te reo Maori in our whānau.

INITIAL CONVERSATIONAL INTERVIEW

PATAPATAI MO TE WHĀNAU

A. Te Reo

1. Why is your child learning Maori and being educated through Maori?
   - importance to your child
   - importance to you
   - importance to your family
   - importance to Maori
   - long term aspirations and expectations

2. How would you describe your level of te reo Maori?
   native           very fluent        fluent         not very fluent        very low

3. What have you done in the past to develop your Maori language?
   - what has been done individually; what has been done in family groupings?

4. Are you doing any things now to develop your Maori language?
- what is being done individually; what is being done in family groupings?

5. What has helped your child to learn to speak Maori?
   How fluent do you think he/she is?
   native very fluent fluent not very fluent very low

6. What is helping your child to learn Maori now?
   - what role do you have?

7. How often is Maori spoken in your home? survey completed?
   All the time.......most of the time.....half the time......very little of the time

8. Do you think reading activities from kura can influence your use of Maori?

9. Do you think activities from kura can influence your understanding of Maori?

B. Reading at home
1. What reading activities happen in your home?
   - books available, Maori, English?

2. Who takes part in these? How?

3. Activities involving Maori language?

4. Who takes part in these?
   How often do they occur e.g. weekly?
5. Activities involving English language?

6. Who takes part in these?
   How often do they occur e.g. weekly?

C. Reading Development

1. Have you ever talked with the kaiako about reading? What did you talk about?

2. What do you know about the reading programme in your child’s class? How did you find out about it?

3. What sorts of things would you like to know about reading at kura?

4. What role do you have or think you should have in your child’s reading development?

5. What could your child do in terms of reading and writing when they started kura?

D. Kura reading activities at home

1. Does your child bring reading activities home from school?
   Describe them.

2. Who usually helps your child with these?

3. How do you think you can help?
   -by teaching
   -by supporting
   -by listening
4. What do you think are the aims or the purpose of these activities?

5. What do you think are the good things/the not so good things about these activities?

6. Do you think there are parents who might find such activities easy or difficult?
   - for what reasons?

7. What sorts of information or directions did you get about what to do?

8. How did you get the information?

9. Do you need any other information?
   - what sort?

10. Are there reading activities that you would like to be sent home?
    - what sort?
    - why?
    - how often/long?
APPENDIX 4

TAUTOKO I TE REO
Te Mahi Whakapae

I am a staff member of the Education Department at the University of Auckland doing a PhD degree within the department. I am carrying out research looking at the reading of Maori language reading books by new entrant kura children and their parents. The study will look at how this helps to support reading development and language development.

Part of this study will be finding out how parents and caregivers can more effectively help children’s reading and language development at home. The aims of this interview are to find out about the reading programme in your class and about the reading activities that are sent home. A major aim underlying this research is to provide us with information that can strengthen the links between home and kura in ways that benefit our children’s learning and development, and our development as a whānau.

INITIAL CONVERSATIONAL INTERVIEW

PATAPATAI MO TE KAIAKO

A. Reading programme

1. Describe the main parts of the reading programme (i.e. the day to day activities).
   -how are activities organised (e.g. whole-class/group/individual)
   -how do you see your role as teacher
   -how do you see the children’s roles

2. Are there other parts of the school day where reading plays a significant role?

3. What are your main goals for the reading programme?
   -goals for particular parts of the programme

4. Are there things you expect the children to be able to do when they start?
   -(i.e. starting base knowledge)
   -are any of these of priority /more important

5. Are any of these more important for the children’s development of reading?

338
6. How do you evaluate the children's reading development?

B. Reading activities for home

1. Should reading activities go home?
   -why

2. Do you think sending reading activities home is a general practice across schools or particular to our kura?
   -what are the similarities
   -what are the differences

3. When do you start sending reading activities home with children?
   -how do you decide when to start sending these activities home

4. What sorts of activities are sent home?
   -is there an order to these / a sequencing of these activities
   -what do you expect the children to do
   -what do you expect the parents to do

5. What are your main reasons for sending these sorts of reading activities home?
   are parents a consideration
C. **Role of the home and parents/caregivers**

1. How would you like parents to be involved in your reading programme?

2. What is the role of the parents or caregivers in the reading activities sent home? (e.g., supporting, helping, teaching)

3. Do you think there are parents who might find this difficult? -for what reasons?

4. At the moment do you know what parents do with these activities?

5. Are they given any sorts of information or directions about what they could do? -what sorts of directions?

6. Do they need any? -what sorts?

7. Do you think it works well at present? -in what ways
APPENDIX 5

TAUTOKO I TE REO

These suggestions are part of a project aimed at supporting whānau, families and parents to use te reo Māori in the home, and our tamariki learning to read in te reo Māori.

Why read te reo Māori books with our tamariki?

- One of the most important activities found to help tamariki be successful learners in reading, is reading aloud with them. Reading books with tamariki can help them learn to identify letters and words, the meanings of words, understand what a story is. One way they can benefit is through participating actively, by talking about the story.

- Reading supports language development. Not only language of your tamariki, but also your own, if you are a second language learner. Many parents / caregivers in our kura are second language speakers of Māori and are still learning to speak Māori. Reading books with your tamariki is a way to help you learn.

What kinds of things can I do, when reading a Māori language book with tamariki?

Talk about what’s happening in the story.

e.g. Riwai tao

Pāpā  He aha te kōrero o te tuāhine?
Tamaiti  Uu aa, he wera hoki.
Pāpā  He wera rawa.
Tamaiti  He wera rawa.
Pāpā  Ae, tino wera nga kai mō te kotiro, nē rā?
Tamaiti  Ae, me te pāpā, nē rā?

Talk about similar things or other books that you and your tamariki are familiar with.
Kairetiripa

Tamaiti  Mum, look he’s got the same rollerblades as Wai!
Mum     Nē?
Tamaiti  Look, he’s got another knot there, and only one over
         like mine.
Mum     Mmm, ae, rite tonu ki ō hū wira, nē.

Predict what might happen. Ask questions about what might come next in the story.

Te hikoi waenganui pō o Wiremu Poaka

Māmā   He aha tana mahi?
Tamaiti Kei te haere ia ki roto i tana, i tana ruma nei.
Māmā   Oh, ae, ae. Taihoa. Mōhio koe te mea mo te poaka, mo
        Wiremu, kia mutu tana ngongoro?
Tamaiti  Ae.
Māmā   He aha?
Tamaiti  Taea (tie?)
Māmā   Ae, taea ne.
Tamaiti  Aha, (laughs) mohio au.

Olwen pukoro tekau ma rua

Pāpā  He aha nga mea ki te tuhituhi?
Tamaiti  Nga pepa?
Pāpā  Ae, He aha nga mea e tuhituhi ana? He aha tēnei?
Tamaiti  He ringaringa.
Pāpā  He ringaringa, engari ko tenei he...
Tamaiti  Pene rakau!
Pāpā  Ae, pene rakau. Pai ana.
Talk about what words might mean, including ones that you are unsure of. It may be that your tamaiti knows the meanings.

**Ka whaku-u-u**

Tamaiti  Do you know what wahangū means?
Māmā  Kahore.
Tamaiti  Quiet.
Māmā reads  ‘He whānau wahangū.’
  Oh, ne?
Tamaiti  Mmmm.
Māmā  Kia ora!

---

**Talk about the pictures.**

**E haere ana nga kararehe ki hea?**

Pāpā  Anei, titiro. He aha tēnei?
Tamaiti  Hari huritau.
Pāpā  He huritau tenei. Ae. He keke tenei. Na wai tēnei keke?
Mā  wai?
Tamaiti  Kā, kāmera.
Pāpā  Ae....

**Tōku rā whānau**

Māmā  Na, anei te tōti.
Tamaiti  Tōtiti.
Māmā  Tōtiti.
Tamaiti  Kei kōnei.
Māmā  Aa, anei tōtiti. He paraoa. Anei he waireka.
Tamaiti  Kei whea?
Māmā  Mmmmm, waireka.
Tamaiti  Kei kōnei.
Encourage your tamaiti to ask questions and to talk about the book.

He kainga noho tahi

Pāpā He aha tō whakaaro mo tēnei pukapuka?
Tamaiti He pai.
Pāpā He pai?
Tamaiti Ae.
Pāpā He patai, patai i ētahi patai.
Tamaiti Mmmm, ae.
Pāpā He aha?
Tamaiti Ko wai, he aha ērā?
Pāpā Mmmm, tetahi pekapeka?
Tamaiti He aha tērā?
Pāpā He pekapeka? Tētahi ika o te moana.

Answer their questions, reply if they say something.

Tamaiti nohinohi

Māmā reads 'kua he koe!'  
Tamaiti  Whats wrong?  
Māmā  Mmm, ōna kākahu. Kua hē ōna hū, me tana tarau, me te, me te hāte, na. Titiro ki nga buttons.  
Tamaiti  Hū, pai ana. Its all right.  
Māmā  Na, me... he's still wearing his kākahu moe. Kei raro i ōna kākahu ra.  
Tamaiti  Ae!  
Māmā  Ae.
Listen out for what they say. If you miss it, ask them to say it again.

Te rō

Māmā  Titiro ki ōna kanohi.
Tamaiti  Grrrr.  Tena, te kai koe!
Māmā  He aha, he aha tō kōrero, he aha ōna kōrero?
Tamaiti  Tēnā, te kai koe. Tēnā, he kai tō ringaringa!
Māmā  (laughs)
Tamaiti  Oh, yuck

Encourage them when they try to read.

E haere ana nga kararehe ki hea?

Tamaiti  (reading “E haere ana te katoa o nga kararehe ki hea?”)
Pāpā  Pai ana tēnā!  Engari titiro ki ngā kupu.
 (reading “E haere ana nga kararehe ki hea?”)

What about using English?

At kura our tamariki learn to read in te reo Māori. Try and read with your tamaiti in Māori and talk about the book in Māori as much as you can.

Sometimes though, it might be helpful (especially if you are just starting to learn Māori, or aren’t able to speak a lot of Māori YET) to use some English to understand the story and to talk about it with your tamaiti or tamariki.
Tamaiti nohinohi

Māmā reads ‘kei motu koe.’
Tamaiti What’s a motu?
Māmā Must be a cut. Na, cos he’s playing with that shaver.
Kei motu koe.

However, you can try to use Māori as much as possible when reading Māori language books with your tamariki. For example, you can ask them in Maori to explain to you what something means.

Te Pi tamumu

Māmā Mōhio koe he aha nga parirau?
Tamaiti Ae.
Māmā He aha?
Tamaiti Enei.
Māmā Nga parirau, ne.
Tamaiti Ae

Below are some ideas about what you could say when reading Māori books with tamariki.

This book is called -----.

Ko ----- te ingoa o tēenei pukapuka.

It was written by-------.

Na --------- i tuhi.

What is this book called?

He aha te ingoa o tenei pukapuka?

Who was it written by?

Na wai i tuhi?

Look at the picture

Tītiro ki te pikitia nei.

What’s happening now?

E aha ana inaiānei? or Kei te aha inaiānei?

What might happen next?

E aha ana a muri atu? or Kei te aha a muri atu?

I think this might happen....

Ka penei pea, ka......
What does this word mean?  He aha te tikanga o tēnei kupu?

This word might mean------.  He------ pea te tikanga o tēnei kupu.

What did you like about this book?  He aha te mea pai o tenei pukapuka ki a koe?

I liked ----- in the story.  He pai ki a au te------.

Kia kaha, pānui pukapuka, kōrero pukapuka me ō tamariki, kia tautoko i te reo Māori i roto i tō koutou ake kainga.
Panui pukapuka
Reading the book

TAMAITI/TAMARIKI

ka patai / asks question
korero / talk about question
the book, picture, or similar things, other books, etc.

whakahoki/answer

and/or
korero/talk about the book, picture, or similar things, books, etc.

If child doesn’t comment after about a page,

patai / ask a question
and / or
korero / talk about the book, picture, or similar things, other books, etc.

korero/ talk about the book, picture or similar things

After a short talk, go back to reading the book.

After a short talk, go back to reading the book.