

PART TWO

CHAPTER SEVEN

HE TIKANGA RANGAHAU - RESEARCH METHOD

INTRODUCTION

This chapter describes the methods of data collection and the forms of analyses used for two sets of bookreading case-studies carried out with kura kaupapa Māori whānau. Whānau is a basic element of Māori cultural and societal infrastructure. Whānau is more and more being “viewed by Māori as the core of future Māori development” (Taiapa, 1997; 52; Te Kete Hauora, 1995). To ensure the strength and development of Māori society, the strengthening and developing of whānau is seen as critical. As well as providing a site and focus for intervention and development, whānau has the potential of operating as a process of intervention in itself (G. Smith, 1997).

‘Family’ is identified as a critical element for intervention in language decline (Fishman, 1991). Encouraging and supporting the ‘natural’ use of endangered languages such as Māori in homes and immediate community settings is seen as imperative for language regeneration (e.g. Chrisp, 1998). The survival of a language into the twenty-first century and beyond is also linked to its being used for literate purposes and activities, including those involving written text (Baker, 1996; Fogwill, 1994; Melbourne, 1991, Thiongo, 1986). This thesis arose out of a sense of the importance of whānau for Māori language regeneration and of the significance attached to literacy activities. It is also a response to concerns expressed about the over-reliance on formal educational contexts to effect intergenerational transmission of endangered languages. A reality is that for many whānau involved in Māori language regeneration, and indeed for many speakers of Māori, school and kōhanga are key sites for Māori language use and learning (Te Puni Kōkiri, 1998). This is particularly so for Māori speaking children.

One of the reasons given for cautioning against a reliance on school for language regeneration is that it focuses on literacy-related development, rather than the life of a

language and its relationship to a culture (Fishman, 1966). Schooling by its nature does have a pre-occupation with literacy. However, that such a focus does not effectively support or promote strategies for language and cultural shifts in family life is not a valid assumption. As argued in Chapter Three, throughout the world school has been an integral part of strategies used to colonise and assimilate indigenous family life. Indeed, the strength of kura kaupapa Māori is seen in the ways that, among other things, it explicitly mediates the reassertion of te reo me ōna tikanga into whānau (G. Smith, 1997). The studies reported in this part of the thesis examine how ‘natural’ use of te reo Māori in the home can be encouraged in the context of literacy-related activities.

OVERVIEW OF STUDIES

Aims

Within the general concern of this thesis regarding the significance of whānau as a site for language regeneration, the aims of the two studies reported in Part Two were:

1. to describe reading practices and interactions around printed text, in homes of whānau that are committed to the regeneration of te reo Māori (as expressed through kura kaupapa Māori schooling choices for new entrant children), and in which parents/adult caregivers are second language learners and speakers of Māori;
2. to identify, describe and facilitate language interactions between new entrant children and their parents/adult caregivers during bookreading, that increase the development and use of Māori language for both children and parents.

The two studies involved whānau members of a kura kaupapa Māori; parents, children and kura staff. The physical living arrangements of most of the parents and children were largely indistinguishable from those of many suburban ‘families’, most consisted of two parents living with their own children under the roof of a suburban house or unit. However, being indistinguishable from does not mean being the same as non-Māori suburban families.

Māori recognise not one but two kinds of family: the nuclear family and the whānau. Their understanding and experience of the nuclear family is not the same as that of Pākehā, because it is affected by an understanding and experience of the whānau.

(Taiapa, 1995; 11).

The decision was made to use the word 'whānau' in the thesis for reasons discussed in Chapter Two. Briefly this decision reflects contemporary usages of the term as well as its application to the many forms that 'Māori families' take (Metge, 1995). The 'whānau' who participated in studies reported in this thesis represent many whānau (in the more traditional sense of the word), hapū and iwi. They also have a commitment to the sense of 'whānau' that has developed out of, and at the same time is responsible for, the development of kōhanga reo and kura kaupapa Māori.

Theoretical framework for research method

As discussed in the previous chapter, this thesis is framed within a kaupapa Māori approach. It also draws heavily on what are variously described as sociocultural or co-constructivist approaches to development and learning. Such approaches are in congruence with a kaupapa Māori framework, to the extent that they seek to understand, affirm and validate social practices, including literacy practices, in all their shapes and hues, across different families and cultures. A sociocultural approach also enables one to keep the 'big picture' in view at all times, whilst focusing on selected smaller parts of it. Much like using modern cameras that allow you to decide what kind and which part of a view you want fore-grounded in the lens while ensuring that the rest does not end up all out of focus, or left out of the shot entirely (Rogoff, 1995). For example, the context as 'historical' as well as the context as 'social and cultural' can be kept in the research frame.

However, sociocultural perspectives, unlike kaupapa Māori, do not explicitly recognise the political context. That is, ways that dimensions of power intersect with the psychology of 'development and learning' are not commonly acknowledged. In cognisance of this, I have also brought critical psychology approaches to bear on the theoretical conceptualisations underlying this thesis.

As well as acknowledging that whatever developmental phenomena is focused on is inseparable from a greater sociocultural whole, including issues of power, I wanted a methodological and theoretical framework that appreciates I am present in 'the big picture'. In a sense rather than being behind the camera, I am in the camera-shot itself. Sociocultural and critical approaches respectively are sensitive to a researcher's role as a participant-observer, and a researcher's particular stance and allegiances.

Sociocultural perspectives have employed 'activity' as a primary element of theory and developmental research. The methods I used in the studies to gather information indicative of the range of ways Kaupapa Māori whānau do (or do not) interact around printed text, were drawn primarily from methods that have been used in sociocultural and co-constructivist research on family literacy practices and activities. These also include the categories for analyses used to make sense of observations of bookreading activities involving kura kaupapa Māori new entrants and their parents.

Negotiating research studies

The process of negotiation into Māori communities of research interest is complex and multi-faceted. Some kura communities or whānau have developed stringent protocols and requirements governing entry of researchers into their kura kaupapa Māori. In the instance of the kura involved in the case-studies, being a member of the whānau and having children attending the kura was helpful in meeting its requirements. This can be seen as paralleling to a certain extent an aspect identified as important in Māori research, that of;

"he kanohi kitea" -a face seen is an argument understood. Making a request in person is more courteous, more comprehensible, and consequently more likely to be followed up.

(Bishop & Glynn, 1992; 133).

It can be linked to Kathie Irwin's (1992) research process of meeting research subjects and communication with the 'researched' community. Irwin (1992) argues that not only do research processes need to be 'culturally safe' for Māori who are researched, but also for Māori who are researchers. Having been part of kōhanga reo, then kura kaupapa Māori whānau since 1984, I had a good understanding of 'ngā piki me nga heke' - the

joys and trials involved. I had an understanding of its own particular 'culture' and felt safe as a researcher. This understanding also impressed upon me the need to try and ensure its safety as developing and growing, yet vulnerable.

At the beginning of 1995 and 1996 a flyer was sent home with children inviting their whānau to participate in a reading project and briefly outlining the study (see Appendix 1). Parents in the first study were personally approached to be interviewed and asked to audio-tape reading activities in their home. Five whānau participated in each study.

Research under the auspices of an institution such as the University of Auckland carries with it another set of protocols and requirements. This includes the provision of information about a research project in a particular form and the gaining of consent from participants in specified ways, usually as written consent (see Appendix 2). Negotiating research studies with kaupapa Māori whānau of interest also involves negotiating an understanding and acceptance (often grudging) of these protocols and requirements in the face of well-founded suspicion and healthy scepticism many Māori hold towards 'research' (L. Smith, 1991). Again, being a 'face seen', at the kura not only in terms of my own, but my children's as students, helped to successfully mediate my role as 'university researcher' in such negotiations.

DESCRIPTION OF STUDIES

At one level the studies are self-contained case-studies, carried out in two consecutive years. For both studies, a mix of naturalistic descriptive approaches was used. Both studies incorporated Whakawhiti kōrero or conversational interviews (Goodridge, 1995) with parents and kaiako. Parents audio-taped instances of bookreading involving the new entrant child in their whānau, collecting language interaction data. Observations of classrooms activities were also made.

Study One was a naturalistic descriptive study while Study Two combined an initial naturalistic descriptive phase with an intervention phase replicated across whānau. The first phase can also be defined as interventionist in that aspects of it developed out of findings from Study One, particularly in relation to providing whānau direct access to

Māori language print resources in the form of books. Phase Two developed out of findings from Phase One related to Māori language interactions in the context of whānau bookreadings of Māori language books. The intervention phase employed elements of the structured repeated measures multiple baseline design (Herson & Barlow, 1976). This was partly a consequence of individual whānau patterns of life rather than wholly a result of researcher control and manipulation. That is, some of the commencement times for Phase One and Phase Two were influenced by whānau commitments and activities explained in more detail in Chapter Nine.

Whakawhiti kōrero

Two sets of Whakawhiti korero or conversational interviews were conducted with parents of new entrant children beginning a kura kaupapa Māori that is urban-based and multi-iwi. While interviews were guided by a set of probe questions (see Appendix 3) they were dialogic and open-ended in nature and process. The first set occurred during the first half of 1995, the second during the first term of 1996. The interviews focused on four aspects of whānau reading and te reo Māori.

The first part of the parent interview focused on te reo: reasons for choosing Māori medium education; whānau levels of fluency in and use of te reo; ways in which te reo Māori was being learned by whānau members. The second part focused on the relationships between reading and te reo Māori and English language in the home. The third and fourth parts of the interview considered respectively reading in the kura and kura-initiated reading activities in the home.

During the first month of school in 1995 and again in 1996, kōrero or conversational interviews were conducted with the respective kaiako or teachers of each set of new entrants (see Appendix 4). The interview asked the kaiako to: talk about the reading programme operating in their rooms; describe the kinds of reading activities sent home with the children; and discuss the expectations they had of the children and their whānau, in relation to reading. They were also asked about procedures for assessing and evaluating new entrants as they arrived and on into their first year of schooling, particularly in relation to development of te reo Māori and to reading.

One of the aims of the interview was to find out about the beliefs, theories and goals held regarding reading; the relationship between language and literacy development; developmental processes and sequences; how reading should be taught and learnt; the significance of prior learning; and the role of 'family'. All conversational interviews were audio-taped and then transcribed.

Observations

Classroom observations

Classroom observations were made of reading-related activities that occurred between weeks 2 to weeks 8 of the first term in 1995 and again in 1996. Written running records and audio-tape recordings were taken in six classroom sessions during 1995 and four in 1996, from the start of the school day until lunchtime. Audio-tapes were then transcribed. Observations were also made of at least two afternoons during each year, of which written records in the form of diary notes were made. The activities observed included regular writing and reading-related activities, reading to children, reading with children and reading by children.

During school observations, my role was one of 'participant-observer' as I became a familiar face within each classroom setting and settled into their routines. For the children, I became more and more a 'kai-awhina' or helper to the real 'kaiako'. This involved assisting with set reading and writing activities in the classroom as well as with general parts of the day's routine (e.g. kapa haka and waiata in the wharekai or dining hall; helping with inside playtime supervision on wet days so that the teacher could have a break).

Information gathered from the three sets of interviews and classroom observations is reported in Chapter Eight in three sections: information gained from interviews with parents involved in Study One; from interviews with parents involved in Study Two; and from classroom observations and interviews with the kaiako involved in both studies.

Whānau bookreading observations

For both studies, observational data of bookreading activities in the home were collected in the form of audio-tapes and diary entries. As in the case of other audio-tapes,

transcriptions were made of all of the bookreadings, except in one case where the tape-recording was of such poor quality that it was inaudible.

Definitions for Interaction Measures

Definitions used to categorise exchanges that occurred during whānau bookreadings drew heavily on definitions developed and used in a series of sociocultural studies of family and school book-reading practices in Aotearoa-New Zealand (see e.g. McNaughton, 1995; Wolfgramm, 1991; Phillips, 1997). The adapted definitions are presented below.

Exchanges

Exchanges occur when participants in a reading activity add to the printed text. These can be of different kinds, including those described below as Performance related, Narrative-related, and Display-related. An exchange can be bound by reading of the text or by other types of exchanges. Parents or children may initiate exchanges.

Performance exchanges

Performance exchanges occur when a participant or participants attempt to read or recite the written text. As well as involving attempts at reading or reciting text, Performance related exchanges may also involve additions to the text. Performance exchanges between reader(s) and listener(s) involve;

- (i) a child's performance of the text. Although these may be signalled verbally and non-verbally, only verbal invitations, instructions, evaluations or acknowledgements (by other participants or by the child him/herself) of the child's performance are counted. That is, only where a performance of the text includes insertions and additions;
- (ii) instances where a child directs other participants to perform the text, e.g. tells them to read, or gives instructions or feedback as to how to perform the reading of a book, e.g. how to pronounce words, how to point to the text being read.

Narrative exchanges

These are exchanges that take place between readers and listeners that focus on the book's story. These may focus on particular parts of the story, on clarifying meanings contained within the text or the illustrations of the story. For example, a narrative exchange may involve talking about illustrations as a preview to the storyline, compared

with making comments about isolated aspects. They may involve negotiating as well as sharing meanings related to the story and anticipating or reviewing aspects of the story. These exchanges may link participants' prior knowledge and experiences to aspects of the story.

Display exchanges

At its simplest, a display-related exchange takes the form of an initiation-response-evaluation sequence, a topic or focus related to the book (Cazden, 1988a). At the base of a display exchange is the assumption that the one being questioned has had access to the information requested, in the first instance as a consequence of the reading of the text, in the second instance in the form of expected prior knowledge and learning. A display-related exchange can also involve a developed discussion around or extending from the initial initiation or question, response or evaluation. That is, elaboration that occurs as part of feedback or evaluation on responses is considered as part of the same exchange. Display exchanges may focus on illustrations or text.

Other

Other exchanges are those that do not directly relate to the story. They may be book or non-book related. They may focus on concepts about print, e.g. the purpose of different kinds of punctuation. They may be focused on the behaviour of participants, on greeting me, on providing information about the time, date, the book being read and the bookreading participants.

Word insertions

Any word, English or Māori, inserted during an exchange utterance that adds to the text is counted as a word insertion. This includes utterances that paraphrase, recast or expand on parts of the text. It includes utterances that are made before and after reading from the book text.

Although fillers (e.g. um, ō, ā, mmm, oh) may contain meaning in Māori or English, these are not counted as inserted words.

Utterances

An utterance consists of a group of words, or a word with a single intonation contour.

Turns

A turn is an utterance or a group of utterances bounded by a pause, by reading from the text, or by an utterance of another person in an exchange.

Reliability

The reliability of categorisation of exchanges that occurred during whānau bookreadings was checked across sets of randomly selected Study Two bookreadings. Measures for inter-observer agreement were established with a research assistant, who independently classified exchanges across four such sets. Agreement on occurrences was calculated, using the formula: total number of agreements divided by total number of agreements and disagreements (Hartmann 1977).

A number of factors are identified as potentially influencing the levels of agreement reached for the reliability check. At one level these related to decisions about methods of data collecting, one of which was to audio-tape rather than videotape bookreadings. Lamb and Wosniak (1990) identify 'dealing with messy interactions in natural settings' as part of criteria for 'good' co-constructionist developmental research. Audiotaping was seen as the least obtrusive means of providing 'natural' and un-staged bookreadings, that could be under the control of whānau. However it did complicate the categorising task in that information about non-verbal behaviour and interaction was not captured.

At another level assumptions about the goals of exchanges, especially relating to the bilingual nature of the exchanges, may have influenced agreement. For example, in some instances of code-switching, it was not always clearly evident whether the exchange was primarily aimed at checking a participant's knowledge (Display), or aimed at working out and developing shared meaning about an aspect of the narrative being read (Narrative).

A third related level of influences pertains more directly to the intersubjective bias behind applying objective ratings to bilingual interactions. The ratings may arguably have been influenced by my prior knowledge of Māori language fluencies of whānau and familiarity with the children involved.

The independent rater was a trained primary teacher with three years full-time teaching experience in Māori medium classrooms. At the time the reliability procedure was undertaken, he was completing a Masters thesis while continuing to teach across a number of Māori medium settings on a part-time basis.

Initial and on-going training of the independent rater was carried out over four sessions lasting between 30 minutes to one hour, during which definitions and descriptions were tightened and refined. At the first session lasting approximately 50 minutes the thesis topic, the theoretical framework in which it rests and the two studies of whānau bookreading were outlined. More detailed written information about the two studies was provided. Written definitions and descriptions of the interaction measures were provided and discussed. At the end of the session transcripts of bookreading exchanges were given to the rater for categorising.

At the second session lasting 35 minutes, the rater and I discussed the reasons for the categorisation he had given to each exchange. A particular point of disagreement, relating to judgements of display-related exchanges involving discussion or elaboration extending from an initial initiation, response or evaluation, was analysed and discussed. Following this the rater and I, working from another transcript and audio-tape, collaboratively categorised a group of exchanges. The rater then independently coded a further set. The classification of these was discussed at the beginning of the third session and another set was provided. Following this discussion, the rater independently classified a final set of exchanges. For the four independently coded sets of transcripts, agreement on occurrences ranged from 70% to 90%, the average rate being 77%. These rates sit within the range reported for reliability checks of similar interaction measures.

STUDY ONE

In Study One, parents were asked to tape instances of bookreading that involved the new-entrant child over a three-week period. The aim of the study was to get indications of the extent to which bookreading activities involving the new entrant child were occurring, the

language of the books read, and the kinds of language interactions occurring during bookreading.

As discussed in Chapter Five, while there are some research findings related to the extent and to the ways in which Māori families or whānau read with young children, all of this relates to English reading activities. Furthermore, the kinds of schooling children participating in these studies were likely to be experiencing did not include Māori medium (although this is not always made explicit, except perhaps in McNaughton & Ka'ai, 1990). The whānau involved in both studies had chosen kura kaupapa Māori schooling for their children. It might be expected that literacy practices in their homes would reflect this choice in terms of language of texts used, language of interactions around texts, or both. The aim of Study One then, was to get an indication of whether such expectations were being borne out in the homes of new entrant kura kaupapa Māori children.

Following analysis of Study One data, a decision was made to supply whānau participating in Study Two with a set of books written in te reo Māori. Indicators from Study One were that there was great variability in access to books in te reo Māori across participating whānau, coupled with great variability in the use of te reo Māori in shared bookreadings. Evidence from other sources support the assumption that this variability reflected the situation in the wider population of whānau whose children were new entrants to kura kaupapa Māori and other Māori medium classrooms during the years in which this study was carried out (Hohepa & Smith, 1996; Rau, in press).

STUDY TWO

In Study Two, at the beginning of each phase the five participating whānau were supplied with a set of eight books. There were a number of philosophical issues involved in the selection and distribution of the sets of books, discussed below. There were practical reasons for providing texts that were used with the families in Study Two. At the time of these studies there was an identified shortage of readers appropriate for the beginning stages of kura based reading instruction. For example, a policy project undertaken for Te

Puni Kōkiri identified just over twenty published Māori language books suitable for emergent readers of Māori (Benton et al, 1996). The few readers available that were identified as suitable for using at the emergent reading and very early reading levels were deliberately not used, as I did not want to cut across or interfere with the reading programme the teacher was developing with the children in her class.

A second reason for not using very simple books related to the focus of the research. As stated above, the focus was not specifically on reading development of the children. It was on how the reading of Māori texts could be used to support children and their whānau in development and use of te reo Māori in the home. To do this it was judged that texts with a relatively more complex story line and more vocabulary than emergent readers usually have would be more useful.

The Māori books whānau were supplied with included books identified as suitable at early fluency, and fluency reading levels (He Kete Kōrero, 1995). The books used fall into Phillips' (1997; 69) categories of 'Simple Books' and 'Simple Picture Books'

Simple Books

Simple books have simple direct relationships between pictures and the sentences on the same page of the text. These books consist of repetitive sentences and/or phrases for the greater part of the book.

Simple Picture Books

The relationship between text and picture is less direct although a portion of the book sometimes involves the characteristics of Simple Books. There is a more complex relationship between the narrative and the characters and/or the information content within the book than in 'Simple Books'.

Two or three books given to each whānau fell into the category of Simple Books, with the remainder being Simple Picture Books. Some also came in the form of bilingual or dual-language books (Baker, 1996) with English and Māori text presented either page by page, or with an English translation of the text provided at the middle or back of the book. As described earlier, all reflected a narrative structure. Parents were asked to audio-tape readings that involved the new entrant child, and a parent/adult caregiver reading books from the set.

Kinds of books used

A quandary was faced in relation to what kinds of texts to provide for whānau reading during Study Two. For example, in her study of the co-construction of context in beginning reading instruction, Phillips (1997) identified books read as “imaginative narrative, imaginative jingle, or referential”. The Māori reading books distributed were narrative texts, as defined by western understandings of what constitutes narrative (Bruner, 1990). That is, the books told a story that had an identifiable beginning, middle and end. In the story there would be a ‘problem’ or ‘conflict’ that needed to be resolved in the course of the story. This was true even for books that could be considered as “referential”, under genres such as non-fiction or natural science. For example a ‘natural science’ story about how the kaitukumoana (a seashore bird) gathers food highlighted the struggle between it and its food (a crab), the resolution of the narrative involved the crab managing to escape.

In relation to narrative text there was a dilemma around questions such as; whose cultural understandings of ‘narrative’ were being affirmed in these kinds of books? This, and other related dilemmas I had during the ‘data collecting’ parts of this thesis, highlight a set of challenges facing those of us who are passionate about and committed to developing Māori education, firmly located in akoranga and mātauranga Māori. In this study these challenges related to incomplete knowledge and understandings about traditional Māori forms, practices and activities of literacy, particularly in relation to ‘Māori narrative’. For instance what were the traditional kinds of narratives formed in contexts of whānau activity involving young children? What kinds of narratives were they socialised into understanding? How were they socialised into becoming narrators? Narrative as a socialising tool has been examined in relation to how narratives, including what are usually described as myths or traditional stories, are used in deliberate ways. Story-telling as a form of narrative may occur in families in order to guide and instruct or to affirm and entertain children as well as to preserve cultural values and knowledge (Metge, 1998; Miller, 1994; Miller, Wiley, Fung & Liang, 1997). There is evidence that the structure of oral and written narrative accounts, particularly those given about personal experiences, can differ across groups. For example, Cazden (1988) describes

white middle-class American children's narratives as more often topic-centred, and African American children's narratives as characteristically more episodic.

The significance of such questions is embedded in many of the in-situ challenges and debates going on amongst kaiako, parents and whānau, in relation to the development of 'literacy' in our kōhanga reo and kura kaupapa Māori children. These debates impinge on areas such as the development of curriculum, of assessment procedures and, of course, on teaching programmes.

Observational data collected in this thesis focused on a specialised kind of literacy activity that is often aligned, but not exclusive, to 'western middle-class child rearing practices', that of reading in the home with young children. The focus was not on literacy development per se, that is the development of reading expertise by the children or the adults involved in the study. The focus was on how this literacy activity could be utilised as a context for Māori language development, by parents and other whānau members who are second language speakers of Māori. That a primary focus was not on literacy development does not exclude it from consideration. That a primary concern of this research was not identifying and examining what is meant by 'Māori literacy' does not mean that this is considered unimportant in the context of this thesis.

(Re)conceptualising the putake or roots of dilemmas referred to above goes some way to relieve cultural/philosophical anxiety attacks. In the present case, literacy has been conceived as a tool or a practice that exists in distinctive shapes and forms across different cultures. Print literacy as a practice and tool has after all, been a relatively recent introduction into Māori society. So too, might understanding western forms and practices of narrative be considered a tool that helps Māori children and their whānau to identify gates considered as marking particular paths of academic success. It is for them to make decisions about whether to step through.

Data from bookreading observations made during Study One and Study Two are presented in Chapter Nine as sets of data collected for each whānau. Pseudonyms are used for each new entrant child and their whānau.

While bookreading data is presented as if continuous, in reality bookreading activities involving the new entrant child did not occur on a daily basis in any of the whānau. It was planned that in each phase, the period over which bookreading data would be collected would span three weeks (in the case of two whānau, this in actuality did not occur for both phases, reasons for which are explained in Chapter Nine). Similarly, whānau did not all start recording bookreadings at the same time, but in a sequence staggered over a month.

Analysis of each set of data was carried out in relation to the quantity of interaction occurring in the form of words uttered, the language of words uttered, and the kinds of exchanges in which the interactions occurred. Definitions for interaction measures were provided above.

Phase One

As well as being asked to audio-tape readings that included the new entrant child and a parent, whānau were given information regarding reading levels of the books, and told that it was unlikely that their new entrant child would be able to read the books independently. They were asked to think about the effectiveness of the shared bookreading activity during Phase One, and to consider what might help to make the reading activity a worthwhile one for their child and for themselves. At the end of Phase One, books and tapes were collected from each whānau. Parents were invited to make comments or ask questions about the bookreading activity.

Phase Two

Phase One bookreading observations were analysed and a booklet was produced using examples of exchanges drawn from bookreadings of all the whānau to illustrate different kinds of interactions that had occurred (see Appendix 5). Drawing on McNaughton, Wolfgramm & Afeaki (1997), a flow diagram to show schematically potential interaction patterns for bookreading was also developed (see Appendix 6). A meeting lasting between forty minutes to one hour was held with parents from each whānau (in the case of two of the whānau, with one parent). During this meeting parents described how they had found the reading activities.

Using the booklet and flow diagram, the patterns of bookreading interactions that were found to occur in their whānau were discussed with parents. The kinds of interactions that generated interactions in te reo Māori were highlighted. Suggestions were given for making bookreading activities productive in terms of te reo Māori, using the examples drawn from observations taken of all five whānau. Each whānau was provided with another set of Māori language books and asked to audio-tape instances of bookreading with their new entrant children across a second three-week period. Following this period, audio-tapes were collected for analysis. Parents were asked to comment on the suggestions in the booklet and children were asked which books they had enjoyed reading the most. These were left with each whānau.