

‘HEI TAUTOKO I TE REO’

MAORI LANGUAGE REGENERATION
AND WHANAU BOOKREADING PRACTICES

Margie Kahukura Hohepa

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WHAKARĀPOPOTO KŌRERO

ABSTRACT

I nga rua tekau ma rima tau nei ka puta ake ētahi kaupapa mātauranga hei whakaora i te reo tūturu o Aotearoa, i te reo Māori me ōna tikanga. Ka tirohia e tēnei tuhinga roa te kaupapa, arā, ma te kōrero Māori o te hunga tata ki ngā tamariki e ako ana i roto i te reo e puawai ai te kaupapa ako i te reo Māori. Ka tirohia te kaupapa nei, te ārohi i nga kōrero pukapuka-a-whānau hei tautoko i te reo.

He huarahi te ‘ao tuhi’ i roto i nga mahi o ia rā hei whakawhānui i te whakaora i te reo, ki te pupuri hoki i nga tikanga Māori. Ka rangahautia e rua nga mahi e pā ana ki nga ritenga kōrero pukapuka-a-whānau o ngā tamariki nohinohi kātahi anō ka uru ki te kura kaupapa Māori. Ko te māramatanga i puta mai i ēnei rangahau, ma te hāngai tonu ki te kōrero tahi i nga pukapuka ki nga tamariki kua rima nga tau, e tupu ai te kōrero i te reo Māori i nga kāinga, e hāpai ai hoki nga kōkiritanga ki te whakaora, ki te whakawhānui i te reo i roto i nga kura me nga whānau.

In the last quarter of the twentieth century a number of educational initiatives have emerged aimed at regenerating Māori, the indigenous language of Aotearoa-New Zealand. This thesis explores the premise that in order for such educational initiatives to be effective, those who have intimate contact with students in their personal domains of life also need to be interacting with them in the target language. It examines interactions in family literacy practices as a constitutive context for adult Māori language elaboration and acquisition processes.

‘Literacy’ is conceived as providing tools within sociocultural practices to amplify Māori language regeneration and cultural persistence. Across two separate studies the home literacy practices of ten families with new entrant children in a Māori medium schooling initiative, kura kaupapa Māori, are examined. The results of the studies indicate that specific literacy-related strategies sited in bookreading with 5 year olds can increase the use of Māori language within homes, thereby increasing the effectiveness of Māori language regeneration programmes and initiatives across school and family settings.

*I hangā te whare o Ngāpuhi
Ko Papatūānuku te paparahi
Ko nga māunga nga poupou
Ko Ranginui te tuānui
Pūhanga-tohorā, titiro ki te Ramaroa,
Te Ramaroa, titiro ki Whiria, te kawa o Rāhiri.
Whiria, titiro ki Pānguru Pāpata, ki nga rākau
tū pāpata ki te hauāuru.
Pānguru Pāpata titiro ki Māungataniwha
Māungataniwha titiro ki Tokerau
Tokerau titiro ki Rākau mangamanga
Rākau mangamanga titiro ki Manaia
Manaia titiro ki Tūtamoe
Tūtamoe titiro ki Māunganui
Māunganui titiro ki Pūhanga tohorā.*

Ko Whakaterere te maunga
Ko Waima Tuhirangi te whenua
Ko Hokianga o Kupe te moana
No Te Māhurehure tēnei.

HE MIHI

E nga mana, e nga reo, e rau rangatira mā, tēnā ra koutou katoa. Ka mihi ki a koutou tae noa ki nga tini mate kua pā ki a tātou. E nga mate takoto mai ra i te moenga roa, i te moenga tē whakaarahia, i waenga i te nui e apakuratia atu nei. E Nana Tuini, e Pāpā Don, e Whāea Tuki mā, koutou katoa ra, i tū hei poutokomanawa mo nga kōhanga reo, nga kura kaupapa i te wā i noho ai koutou i te ao tūroa, haere, haere, haere. Kua huri mai o koutou tuara ki te ao tūroa, kua haere koutou i te ara whānui o Tāne, ki a rātou kua whetūrangitia. No reira, koutou katoa e nga aituā katoa o te motu, haere, haere, haere. Kāpiti hono tātai hono ka waiho koutou ki a koutou, tātou ko te hunga ora ki a tātou. No reira tēnā tātou katoa.

Ki nga iwi katoa, nga kai pupuri o te mana whenua o ia rohe, o ia motu, he mihi whānui atu tēnei. E nga kaiako kua whakawhiti kōrero, e nga whānau tekau kua kōrero-apukapukatia i roto i tēnei pukapuka, ka whakawhetai nui, ka mihi atu ki a koutou. No o koutou tūmanako ki nga tamariki mokopuna i puāwai ai to tātou reo, te reo tūpuna. Kia kaha e hoa ma, whāia nga huarahi tika mo koutou hei whakarata i te reo i roto i o koutou kāinga, i to koutou kura, puta noa ki te nuku o te whenua.

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CHAPTER ONE

KŌRERO TIMATATANGA - INTRODUCTION

Hutia te rito o te harakeke

kei hea te kōmako e ko e?

Whakataerangitia

Tirohia ki uta

Tirohia ki tai

Aa, ui mai ki ahau

“He aha te mea nui?”

Māku e kī atu, “He tangata, he tangata, he tangata”.

Pluck the center shoot of the flax bush

Where will the bellbird sing?

Search the skies, the land and the sea

Then ask me

“What is the greatest thing?”

I will tell you, “It is people”.

INTRODUCTION

In Māori discussions of the importance of ‘whānau’, the whakataukī above is often referred to. As a metaphor, the health of the flax bush can be likened to the viability of whānau as a context for Māori child-rearing and for other Māori cultural practices. The rito or new center shoot of each fan represents the child, developing in the protection afforded by the growth on either side. The layers of outer growth variously represent the generations of the child’s parents, grandparents and so on. “Like fans in the flax bush, parent-child families in the whānau share common roots and derive strength and stability from forming part of a larger whole. ... Flax and whānau alike live through cycles of growth, dying and regeneration.” (Metge, 1995; 16).

In this thesis a slightly different interpretation is also taken. That the flax bush symbolising whānau continues to grow and regenerate is a given, although for each generation it may grow differently, with new strains appearing. However, what I am primarily concerned with is the significance of the song of the bellbird resting on the flax bush. Is the bellbird able to sing in the language of the bellbird, or the sparrow? How might the flax bush be helped to grow in ways that support the development of bellbird language in bellbird chicks? What do adult bellbirds who have learned to sing in sparrow do when they want their children and themselves to be able to sing (and read and write!) in bellbird?

As an indigenous colonised people, Māori are one of many such groups attempting language regeneration and cultural retention. Māori successes in creating space for Māori language and culture are internationally recognised. Māori designed educational initiatives such as kōhanga reo, (pre-school Māori language nests) and kura kaupapa Māori (Māori language medium schools run according to Māori values and philosophies), have gained world-wide attention.

We have shown that we are able to effect significant changes at structural and institutional levels. This thesis argues that attention must now be more focused on ensuring the strength of Māori infrastructure, of which 'whānau' is an integral part. In doing so it draws on existing theorising in the field of 'language revitalisation'. It is currently well argued within the field that processes of intergenerational language transmission in personal domains such as 'family' are of fundamental importance. This thesis attempts to shift understandings of 'language revitalisation' even further in terms of family intergenerational language use, by shifting the focus onto specific activities within family, or whānau, settings.

This is a thesis about Māori language learning and Māori language use, revolving around three main themes - te reo Māori, whānau and 'te ao tuhi'. These Māori terms, briefly defined along with other Māori words and concepts in the appended glossary, will be examined in more depth in following chapters. Studies reported in this thesis are concerned with the development and use of te reo Māori in households with new entrant children enrolled in kura kaupapa Māori. In particular, it is an examination of how

literacy practices in the home support the realisation of wider language regeneration dreams and goals underlying kaupapa Māori initiatives. The studies show how whānau bookreading practices with children can be very effective contexts for intergenerational Māori language use and learning.

A key axiom of the theoretical approach developed in this thesis is that development and learning need to be understood in relation to the social contexts in which they occur. By contexts I include the political, historical and societal, as well as the social and cultural, that influence (and arguably, are influenced by) development and learning. Greenfield & Cocking describe researchers who have written from similar positions as having “managed to combine data from historical, sociological, cultural, and psychological sources to explore multiple levels of causality of developmental phenomena” (1994; xv). Such contextual dimensions, and the nature of their influences on and relationships with te reo Māori, whānau and Māori print literacy, are examined in the first part of this thesis.

A JOURNEY

Research for this thesis was carried out during the 1990s. For Māori, this represented a period of contestation and consolidation on a range of fronts; Treaty of Waitangi settlements, fisheries allocations, Māori broadcasting, Māori political representation, were but some of the major topics of debate within Māori society and within ‘New Zealand’ society in general. The 1990s is itself part of a larger period of time, spanning at least a quarter of a century, during which much effort has been expended in regenerating Māori cultural confidence and increasing Māori political assertiveness.

A major context implicated in the focus of this thesis is kura kaupapa Māori. Kura kaupapa Māori is a Māori educational initiative that aims to help ensure for Māori the existence of a living language and culture, and to intervene in negative educational outcomes. Kura kaupapa Māori works to provide schooling in te reo Māori, following a curriculum that validates Māori knowledge, values, beliefs and practices, as well as providing access to contemporary knowledge and school curriculum.

The thesis was written over a period of change and development for kura kaupapa Māori as a movement and for the kura to which whānau who took part in the research belonged. Changes that the kura underwent included becoming composite in structure. Class levels increased to incorporate secondary levels Years 9 to 13. This contributed to a doubling of the roll over three years and a building programme that was completed in 1997.

There was also a deal of activity and interest being generated by a number of 'Māori education' projects. Some were government driven and had national significance, such as the round of consultative hui for the development of a Māori education strategy (Ministry of Education, 1997b); the development of Aromatawai Urunga-ā-kura or School Entry Assessment, a national tool for assessing literacy, numeracy and language-related knowledge and expertise of new entrants in either Māori or in English (Ministry of Education, 1997c) and Nga Kete Kōrero, a system for grading early and emergent Māori reading material (Benton, Berryman, Glynn, Hindle, Kapa, Rau, & Murphy, 1996). A smaller project carried out for the Ministry of Education involved surveying teacher satisfaction with Māori language resources (Hohepa & Smith, 1996).

Others were long-term 'flax roots' projects, such as the development of a Māori version of Marie Clay's (1993) observation survey of early literacy achievement by Māori teachers working in Māori medium school settings (Rau, in press). I participated to varying degrees in the last four projects listed above. All had a literacy emphasis and all impacted on this thesis, more explicitly in the case of the second to last project, aspects of which are discussed in Chapter Four.

In terms of activity directly concerned with te reo Māori, a national survey of Māori language was conducted (Te Taura Whiri, 1995b, Te Puni Kōkiri, 1998). A Māori language curriculum, Te Tauaki te reo Māori i roto i te Marautanga (Te Tahuhu o te Mātauranga, 1996) was trialled, then released. Other curriculum documents in Māori were also developed and distributed - Putaiao, Pangarau and Hangarau, covering Science, Mathematics and Technology areas of the National Curriculum (Te Tahuhu o te Mātauranga, 1996). The implications for kura kaupapa Māori teachers, as well as those working in other Māori medium school settings, have included need for in-service training and Māori language upskilling, particularly in vocabulary. Alongside these

developments there has been ongoing commentary relating to the quality of reo being developed and spoken by kōhanga reo and kura kaupapa Māori children and kaiako (e.g. Education Review Office, 1995). Other attempts to ensure te reo Māori survives and thrives into the twenty-first century and beyond also occupied considerable attention, in particular, the piloting and the provision of Māori television networks (Research Unit for Māori Education, 1996).

The research presented in this thesis was carried out mindful that schooling in general, and children in particular, cannot carry Māori cultural and linguistic agenda regarding survival, maintenance and growth of te reo Māori (Fishman, 1996). The studies undertaken as part of the research provide an opportunity to recognise and to highlight the commitment that parents and other whānau members of kōhanga reo and kura kaupapa Māori children (as well as many other children in Māori medium education) have to the agenda. This is evidenced not only in sending their children to kōhanga and kura but also in their own personal journeys, reflected in this thesis through their descriptions of the efforts they have made to learn te reo Māori me ōna tikanga.

The positioning of Māori parents is of critical significance in this thesis. Historically, educational agenda have sought to 'influence' whānau and parental roles in the socialisation of Māori children. Discourses around Māori parents have positioned them/us in a negative light. Schooling can take more than a little responsibility for changing 'whānau' contexts of socialisation and changing roles related to socialisation in purposeful as well as in indirect ways. A particularly damaging influence of past schooling has been in changing Māori children's and adults' perceptions of Māori parenting in ways that have undermined the ability of whānau to ensure their children are socialised into Māori culture and Māori language (Pihama, 1993; L. Smith, 1986a).

Two experiences I had as a new mother committed to become a Māori language speaker with my first child illustrated for me the extent to which my ability to be a Māori-speaking mother, and Māori confidence in the 'rightness' or validity of speaking Māori to young had been negatively affected.

The first occurred near the end of our son's first year when we were living with my mother, two younger brothers and my sister. My mother's neighbour, a Dutch immigrant, commented how initially my attempts at speaking to my son in Māori had been rather painful to listen to, sounding awkward and stilted, even to someone who did not understand a word I was saying. However, she reported hearing a growing ease and naturalness on my part in conversations with my son as time went on. Perhaps one of the key tasks for Māori parents whose own experiences of language socialisation have been primarily English and who wish to reclaim the right and responsibility of ensuring our children grow as Māori speakers, is what Kaa Williams described as "kia whakarata i te reo" (1997). That is, to become comfortable and at ease with using Māori language.

The second occurred when I first began teaching in the Bay of Islands. On overhearing me talking with my then one-year-old son, a Māori native speaker probably in her late forties asked me if I always spoke with him in Māori. She then told me that I was endangering him, that he would become confused and would not learn to speak English properly and that he would be disadvantaged when he went to school. The extent to which her beliefs were coloured by her own schooling and other experiences as a Māori speaker I can only guess at. However the story did not end there. A couple of years later she told me that she was no longer concerned about the children who were growing up speaking Māori and attending the local kōhanga reo. It transpired that she had been watching a group of kōhanga reo children playing with a group of play-centre and kindergarten children. She had been struck by the ease with which my son and his friends switched from Māori to English and back again, depending on the child they were talking with. That these children were developing two sets of language systems was plainly evident. Not long after, my husband, son and I returned to Auckland to have our second child and I enrolled in a Masters degree.

Research for my Masters thesis was concerned with te reo Māori development alongside the significance of cultural understandings in the process. In that instance the focus was on Māori language experiences of children taking place in routines and activities in a kōhanga reo. A key question guiding the study was: in what ways were specified cultural concepts and values being socialised through te reo Māori and being incorporated into the socialisation of these children as speakers of te reo Māori?

Apart from giving their permission for me to observe their child and reading through thesis drafts, parents were rather invisible in that piece of research. My initial desire had, however, been to examine aspects of bilingual development that were significant for both children and adults as they became more competent speakers of te reo Māori. At the time my own home was one in which all the household members, children and adults (and dog), were developing bilinguals (it still is). I observed kōhanga reo children and parents utilising their developing language competencies in English and Māori in the case of children, and well-developed English language and developing Māori in the case of adults, in order to communicate. I was struck by the many and varied patterns of the interactions. I wondered about how these patterns might influence the development and use of te reo Māori as a 'whānau' language of interaction.

Following the completion of a Masters degree, I began lecturing, initially part-time. Developing a PhD proposal around Māori-English bilingual development of children dovetailed into the development of a section on bilingual development in an undergraduate paper. The 'hard slog' of researching and teaching for courses during the first two years left me feeling 'been there, done that' and the thesis topic languished.

Meanwhile our eldest child was well into his first years at kura kaupapa Māori, our daughter had just started kura, and our youngest boy had settled into kōhanga reo. The oldest was receiving English instruction in kura on one morning a week. At this time I was working with students who, though not always native or highly fluent speakers of Māori, were committed to writing their undergraduate assignments across a number of courses in Māori. Our daughter was also proving to be an avid writer. Not only in Māori, which was the only medium of her schooling, but also in English, which she appeared to be learning through some process of osmosis. My research and teaching interests in bilingual development took a sidestep towards biliteracy development, developing literacy in two languages.

Again, outcomes of this interest tended to be more observable in areas of teaching than in PhD activity, effort going into extending the bilingual section of one course to include biliteracy. A masters course looking at Māori print literacy in historical and contemporary contexts was developed in collaboration with another colleague, who was also working on

a doctoral dissertation. In terms of PhD writing, there was still relatively little in the way of concrete outcomes.

Early discussions and feedback around the emerging thesis topic guided the research that finally took shape. Its focus was on parents as Māori language learners as an integral part of the development of their children as Māori language speakers. Particular influences were conversations with parents and caregivers whose children attended kura kaupapa Māori and kōhanga reo around Aotearoa-New Zealand. Feedback on a draft proposal from Dr. Pita Sharples and discussions with teachers working in kura kaupapa Māori and other Māori medium settings also provided guidance. In conversations that sometimes involved me as a parent as much as a would-be researcher, other parents reflected on their concerns and efforts involved in realising goals and aspirations they held in putting their children into Māori medium educational contexts. Often recurring themes were around academic-related concerns and linguistic-related concerns, particularly around reading or literacy development and their abilities to support children's learning.

Pita Sharples advocated that within a thesis with a focus on Māori language and cultural regeneration, there be explicit recognition and encouragement of parents' commitment to supporting not only their children's language development, but their own. What struck me as often absent from parents' conversations was a recognition of themselves as language learners, and of the significant role this plays in the wider agenda of language regeneration, as well as the more immediate agenda of schooling for their children. Alternatively, some parents made observations to the effect that "its too late for me to get te reo, but I want my children to have it", and that they saw schooling as the major if not only pathway for achieving this.

Discussions with Māori medium teachers prior to undertaking the research studies reported in Part Two of this thesis revealed that there were often contradictory perspectives, sometimes held by the same individual, relating to the roles of parents as learners, as resources for their children's learning, and as teachers themselves.

While to a great extent this research reflects my personal control as researcher and writer, the issues, themes and goals underlying it and the direction it finally took have been

shaped by potential participants. By participants I mean those who have chosen to be part of a 'cultural campaign' of which kōhanga reo and kura kaupapa Maori, whilst very significant, are only a part. It also reflects that my identity as an authentic member of a kura kaupapa Māori played no small role in my decision to undertake the research.

Compared with the initial proposal, the topic of this thesis has not changed so much as shifted to further incorporate things that I believe are theoretically and culturally vital. By culturally vital I include ensuring the success of kura kaupapa Māori. The focus still includes development of te reo Māori, however it has moved from one essentially looking at children's Māori language development, to a wider lens focus encompassing Māori language of children, their parents and 'whānau'. It also encompasses print literacy. The aim of this thesis is to support and contribute to te reo Māori development of kura kaupapa Māori 'whānau', through an examination of home literacy practices.

Whakamātau hinengaro - psychology

The thesis also incorporates an examination of psychology, developmental psychology in particular. In effect this examination has involved a search through many kinds of psychology, a search for what might be useful and relevant psychological approaches for Māori to work with in the study of Māori development and learning.

Kei hopu tōu ringa ki te aka taepa, engari kia mau ki te aka matua.

(Do not grasp the vine that hangs loose, but hold tight to the parent vine,
anchored firmly below to Papa the earth and above to Rangi the sky.)

(H M Mead, 1996; 54)

In seeking to articulate a developmental psychology that can be comfortably used in the study of Māori development and learning, the advice above given to Tāwhaki by his kuia, Whaitiri, to guide his ascent to the heavens in search of particular forms of knowledge is pertinent. How does one know when one is travelling along safe paths, climbing the strong vines, those rooted firmly in Papatūānuku and secured above to Ranginui? When buffeted by alternative theoretical winds and perspectives, how does one identify those that will support the development of psychology that will be of positive use to Māori and that will sit comfortably within a kaupapa Māori framework?

In the course of writing this thesis, I have found myself travelling up many and varied aka, psychological or otherwise. In order to develop social sciences in Aotearoa-New Zealand that are Māori-useful and safe, a critical sense of how social sciences have impacted on our history and our culture is called for. We also need to identify from social sciences such as psychology those aspects that may be used as tools in positive and empowering ways. Conversely we need to identify aspects that have potential to act as dangerous and dis-empowering frameworks.

Amongst those of us in Māori education at the University of Auckland my position, which for many years appeared that of a somewhat lone psychological voice in a more sociological chorus of history, feminism, difference, policy, and so on, has often been joked about. However, across institutions in Aotearoa-New Zealand Māori academics are pursuing Māori ways of understanding, interpreting and creating the areas of study in which they have chosen to work, including psychology.

Enriquez, (1989; 69) writing about the development of indigenous psychology notes that;

[t]he development and utilization of indigenous viewpoints can no doubt be approached in a number of ways. More importantly, it occurs at many levels and cuts across many disciplines. What appears to be an isolated development in a particular discipline in a particular country usually proves to be part of an over-all pattern.

Obviously while this thesis is completed, the tasks at hand are nowhere near so. Māori have a way to go before our language and culture can be considered secure. For indigenous people working in arguably western academic arenas, who are 'employed' (fiscally or otherwise) in making space for our views, our cultural knowledge and ourselves, there is much still to do.

To locate this thesis within its historical context, it was submitted in what might be described as a golden period in terms of Māori completing PhDs within Education. Hopefully however it is representative of a new 'status quo', that of Māori aspiring to and achieving in higher echelons of academic study. An almost cultural characteristic of many theses completed by Māori during this time is that writers identify where they have come from and to whom they belong. By this I do not mean identifying themselves in

terms of Māori whakapapa (although this almost invariably does occur), but in terms of how their personal histories relate to the academic and research enterprises represented in their thesis. What you have read so far is reflective of this.

‘Insider’, ‘Participant,’ ‘Researcher’, ‘Kura kaupapa Māori parent’, Māori woman with Ngā Puhī and Pākehā genealogical connections (to name but a few) are not hats that I put on and take off. They are not different coloured spectacles, one of which I may choose to look through at any given time. I do not see these as multiple positionings. Rather, these are some of the facets or dimensions that make me what I am. One or another dimension might come to the foreground or go into the background, depending on the circumstance. In this way, I see myself very much through the same theoretical ‘camera’ briefly described below and discussed in Chapter Six and Seven.

I openly declare that I am part of and am totally committed to Māori educational, political and cultural movements represented in this thesis. I could easily have been one of the parents who participated in the studies and any one of the children living in our home could have been one of the new entrant children. This does not represent a problem or a research-related dilemma, it just is. I do not wish to take time or space at this point in justifying such a position. The validity of work by insider-participant-researchers has been more than adequately argued elsewhere (e.g. Mama, 1995; G. Smith, 1997).

THESIS OVERVIEW

This thesis is presented in two parts. Part One provides an overview of ‘the big picture’. It sets out to place the three themes, te reo Māori, Māori whānau and Māori print literacy, in historical contexts and to frame them within theoretical (and empirical) contexts of language regeneration, family literacy practices and psychological approaches to learning and development. In Part Two, print literacy activities within Māori whānau committed to the maintenance and regeneration of te reo Māori are fore-fronted. Two sets of case studies on bookreading practices in homes of kura kaupapa Māori whānau are reported.

Wāhanga tuatahi – Part One

One of the difficult tasks in relation to Part One of this thesis has been making a decision about how the chapters should be ordered. As I suspect is probably true for most reports of research, including theses, what has been decided on is largely artificial. It does not reflect the sequencing and structuring of ideas, or the writing and research activity that went on in real time.

In this part of the thesis I am arguing that intervening in Māori language loss and increasingly bringing it back into everyday-life ‘contexts’ is more than just a linguistic task. It is a cultural task, a political task and an educational task, moreover it is a socialisation task. In addition, to understand the nature of the task is to understand historical forces that created a situation of Māori language retrenchment and arguably near-loss. ‘Everyday family life’ is identified as a critical element for the regeneration of a language by language revitalisation theory. Everyday language use in the home incorporates all contemporary linguistic activity, including speaking, listening, writing and reading.

Chapter Two examines the decline and recent rise of te reo Māori as a means of communication in public institutions and contexts, in particular educational, legislative, and personal, such as whānau and community. Historical and contemporary relationships between te reo Māori and formal educational institutions are discussed, tracing through the introduction of western styled educational institutions during the early phases of colonisation and consequent Māori language decline. Factors that contributed to the maintenance of Māori language at a level from which it might be regenerated are identified and developments and innovations aimed at developing first language and second language speakers of Māori are discussed.

Chapter Three considers the ways in which language revitalisation itself, or the term preferred in this thesis, “language regeneration” is theorised. It is argued that language regeneration is integral to ensuring a real present and future for many indigenous peoples who have experienced colonisation of country, culture and language. It is integral to people maintaining their own cultural integrity, rather than existing as an imitation or as

an assimilation of another group. Language regeneration involves a responsibility to ensure a language does survive in real and meaningful ways, incorporated across personal, political, social, cultural and educational dimensions. The position taken is that language regeneration and other related efforts being made globally by colonised peoples are not attempts to relive cultural pasts. They are about understanding that past and identifying how it should be incorporated into their present and their future. Language regeneration is examined as a global movement played out at local, intimate levels between generations and in print literacy activity in the home.

Chapter Four continues to examine the role print literacy has had in the silencing of Māori language in public and personal domains, and the role it now has in providing it voice. The ways in which it is implicated in regeneration of te reo Māori are explored in relation to issues about availability of, access to and representation through Māori printed texts.

Chapter Five re-focuses on print literacy activity within homes. It discusses how 'family literacy' is conceptualised and how it is seen to be played out locally in Aotearoa-New Zealand. The developmental significance of bookreading in families is examined. Orientations of programmes developed to facilitate family literacy, in particular literacy in bilingually developing families, are identified. As noted above, the role of parents is a pivotal concern of this thesis. The significance of family reading practices in relation to parental roles, learning and development is also a key focus within this chapter.

Chapter Six presented some difficulty in terms of making a decision about where it should be placed within the thesis. Throughout the thesis writing process this 'chapter' has been variously written for the beginning, middle and end. Its writing has guided theoretical ideas that were being sought prior to the process of research, teased out while the studies reported in Part Two were being carried out and struggled with on up until the end.

This thesis draws heavily on what are variously described as sociocultural or co-constructivist perspectives of development. A sociocultural framework potentially enables one to keep the 'big picture' in view at all times, whilst focusing on selected

smaller parts of it, fore-grounding certain areas whilst keeping the rest of the picture in the frame.

This thesis is located within a kaupapa Māori theoretical approach. It is argued that what such an approach requires is more than a 'taking for granted' of the validity and legitimacy of Māori knowledge, language and worldviews. It involves recognition of bias and subjectivity as inherent to this as much as to any other approach. However, unlike many conventional theoretical and research approaches, it treats such bias and subjectivity not simply as an obstacle to be minimised or overcome but rather as what needs to be openly acknowledged and demonstrated. By openly acknowledging the values and experiences that affect our work as researchers and writers, "we expose our work to a kind of scrutiny that more mainstream work avoids" (Fox & Pilleltensky, 1997; 15).

Wāhanga tuarua – Part Two

In Part Two of this thesis, attention is given to studies of family literacy activity within kura kaupapa Māori whānau homes. These studies were carried out in recognition of the importance of whānau and the significance attached to literacy for language regeneration. The studies aimed to provide descriptions of reading practices and interactions around printed text in home settings, and of interactions between new entrant child and parents/adult caregivers when reading Māori language books that facilitate the use of Māori language. Another aim was to build up te reo Māori 'developmental profiles' for parents who had chosen kura kaupapa Māori as an educational option for their children.

Study One is essentially descriptive, providing indicators of the kinds of bookreading activities within homes described above and the languages in which these are carried out, as well as on the kinds of interaction that occurred during these activities. Study Two combines a naturalistic descriptive phase, similar to Study One, and an 'intervention' phase.

Chapter Seven describes the research methods for the two studies. A mix of data collecting procedures was used. Information was gathered from parents of ten new entrant kura kaupapa Māori children and from their class kaiako through Whakawhiti

kōrero or conversational interviews (Goodridge, 1995). Parents audiotaped observational data on interactions during bookreading activities in the ten whānau homes.

Chapter Eight reports on interviews carried out with parents (and one grandparent) and with kaiako. The parent interviews are described and discussed in relation to key focus areas: te reo Māori; educational choices and aspirations; and theories and practices of reading. Discussion of kaiako interviews focuses on: the relationship between Māori language and development of reading in Māori; the role of children's home experiences in reading development; kaiako expectations of new entrant children and teaching goals; and theories and beliefs kaiako held related to reading.

Interaction data collected during Study One and Study Two is presented in Chapter Nine. Interaction data was analysed across a number of measures. Firstly across the number of Māori and non-Māori (English) words inserted by the new entrant child and by a pakeke participant (usually a parent, or on a small number of occasions a grandparent or older sibling) during each audiotaped bookreading. Secondly across the numbers of and types of exchanges, categorised as Performance, Narrative, Display-related, or Other (McNaughton, 1995).

The task of Chapter Ten is to explicitly link discussion of data obtained and analysed by what are essentially conventional tools of empirical sociocultural research and discussions contained in Part One within a critical Kaupapa Māori perspective.

This thesis represents but a small part of an overriding agenda. That agenda is the re-attainment of our wellbeing as a Māori people. It hopes to contribute to our wellbeing through the pursuit of better understanding by Māori of dimensions of Māori development that we identify as significant. The development of te reo Māori as a vital and living element within whānau, hapū and iwi has critical significance to our wellbeing, to that of the flax bush and of the bellbird.