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**The Teaching, Learning and Testing of Te Reo Māori in
Tertiary Institutions in Aotearoa/New Zealand**

A thesis
submitted in fulfilment
of the requirements for the degree
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THE UNIVERSITY OF
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Abstract

Additional language teaching and learning is fraught with problems the world over and Aotearoa/New Zealand is not immune to these issues. This doctoral research investigates current practices of teaching and learning *te reo Māori* (the Māori language) as an additional language in tertiary educational institutions and explores the appropriacy of measuring the language proficiency of speakers and learners of *te reo Māori* by using a variation of the C-test principle. The first chapter (*Chapter One*) sets the context by providing an overview of post-colonial historical events in Aotearoa/New Zealand that led to a language shift which would result in many Māori learning *te reo Māori* as a second language. The literature review (*Chapter Two*) provides an historical overview of additional language teaching methods and approaches since the 18th century and critiques some language teaching methods/approaches – found to be outdated, teacher-centred and/or too limited in scope – that are currently used to teach the Māori language in tertiary institutions. The next two chapters report on responses from a questionnaire-based survey (*Chapter Three*) and semi-structured interviews (*Chapter Four*) with tertiary teachers of *te reo Māori*, which found that most teachers are largely untrained and unqualified in the area of additional language teaching and learning. The chapter that follows (*Chapter Five*) provides an analysis of a textbook series – reported to be the most widely used Māori language resources in tertiary institutions – which was found to be largely influenced by an eclectic approach to textbook design that includes grammar translation and audiolingual methods. For the next chapter (*Chapter Six*), the development of a particular type of Māori language proficiency test (variant C-test) is discussed, along with the findings and results of its trial, which was done, firstly, with a sample of highly proficient speakers of *te reo* and, secondly, with a small sample of second language learners of *te reo*, prior to a pilot of the test which was conducted with a second sample of tertiary learners of *te reo Māori*. While analyses of test scores reveal that satisfactory reliability coefficients were obtained, more research is required, not only to investigate the validity of this particular C-test variant, but also to further explore the appropriacy of applying the (variant) C-test principle to measuring general Māori language proficiency. This chapter (*Chapter Six*) concludes with a discussion of the questionnaire responses about the educational backgrounds, language backgrounds, motivations and

attitudes of the samples of learners, approximately half of whom are additional language learners and the other half of whom have been raised with *te reo Māori* as (one of) their main language. An overview of the research findings and its limitations is provided in the final chapter (*Chapter Seven*), along with potential contributions of the research and further recommendations for future research. The challenge that each issue raised in this thesis places on teachers, students and the revitalisation movement of *te reo Māori* in tertiary institutions, is one which needs to be further explored and addressed.

Keywords: tertiary educational institutions; additional language teaching and learning; methods/approaches; questionnaire-based survey; semi-structured interview; language textbook analysis; language proficiency test; C-test variant

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List of Abbreviations

ALM	Audio-lingual/Audiolingual Method
AO/LO; AOs/LOs	Achievement Objective(s)/Learning Outcome(s)
AUT	Auckland University of Technology
CELTA	Certificate of English Language Teaching to Adults
CLT	Communicative Language Teaching
CTEFLA	Certificate in Teaching English as a Foreign Language to Adults
EFL	English as a Foreign Language
FASS	Faculty of Arts and Social Sciences (of University of Waikato)
FFI	Form-Focused Instruction
FL	Foreign Language
FonF	Focus on Form
FonFs	Focus on Forms
GFL	German as a Foreign Language
GTM	Grammar Translation Method
HPS; HPSs	Highly Proficient Speaker(s)
IELTS	International English Language Testing System
KMT	Kaupapa Māori Theory
L1	Learner's first/native language
L2	Learner's second/target language
LFE	Level Finder Examination
NCEA	National Certificate of Educational Achievement
NM1	Newspaper/Magazine text 1
NM2	Newspaper/Magazine text 2
NM3	Newspaper/Magazine text 3
NM4	Newspaper/Magazine text 4
NMIT	Nelson Marlborough Institute of Technology
NZQA	New Zealand Qualifications Authority
NZQF	New Zealand Qualifications Framework
PGDipSLT	Postgraduate Diploma in Second Language Teaching
PSM	Public Sector Māori Language Proficiency Examination
SIT	Southern Institute of Technology
SPSS	Statistical Package for the Social Sciences
TPK	Te Puni Kōkiri (Ministry of Māori Development)
TPR	Total Physical Response
TTR	Type-Token Ratio
TW1	Te Whanake text 1
TW2	Te Whanake text 2
TW3	Te Whanake text 3
TW4	Te Whanake text 4
TWoA	Te Wānanga o Aotearoa
VARK (VAK/VARKT)	Visual, Aural/oral, Reading/writing, Kinaesthetic

1 Chapter One

Teaching, Learning and Testing of *Te Reo Māori* in a Tertiary Context: Introduction to the Research

1.1 Introduction

In order to provide background to the current teaching and learning context of *te reo Māori* in tertiary institutions, this chapter begins by providing personal motivations for the research (1.2) and an overview of key events in Aotearoa/New Zealand since the nineteenth century (1.3). To conclude, the overall approach to the research is discussed, then an outline of the research aims, questions and methods is provided (1.4).

1.2 Personal motivations for the research

The groundwork for this thesis began twenty years ago when, at the age of thirteen, it was impressed upon my Australian-born and bred mind that I might benefit from going to a Māori boarding school in Aotearoa/New Zealand – as my father had – so that I may live and learn a culture and language that, despite being a part of me, I did not know. I soon boarded a plane from Sydney, with my supportive mum (NZ-Pākehā/German-Samoan) in tow and was dropped off at boarding school where I was absorbed into *te ao Māori* (the Māori world/worldview).

Some of my Māori culture learning experiences included, for example, *waiata* (song/singing), *karakia* (prayer/praying) and *haka* (Māori cultural dance) – all of which require physical outcomes – while my experiences of Māori language learning involved mostly passive learning, observation and writing rather than speaking the language. Due to the nature of these language learning processes, skills that were tested in exams and assessments involved reading and writing skills rather than listening and speaking skills; thus, I was still able to achieve high grades in Māori

language tests¹, even though my oral skills were largely limited to *waiata*, *karakia* and the occasional Māori word/sentence spoken during English discourse (code-switching).

Other reasons also contributed to this lack of conversational skills. For example, even in a Māori boarding school the sentiment existed that there was no future pathway regarding the studying of *te reo*, leading to my pursuit of ‘mainstream’ subjects from fifth form to seventh form (see *Section 1.3 Background to the research* below for discussion of the socio-historical foundation of this negative sentiment toward *te reo Māori*); and my first experience² of speaking aloud in *te reo Māori* laid the foundation of feelings of anxiety when speaking *te reo* in unrehearsed contexts. This anxiety I experienced in speaking aloud has, however, positively influenced my teaching practices, as an English language teacher, by leading to an acute awareness of the affective factors that can play a vital role in the language learning process and, thus, the importance of encouraging students to converse in the target language.

Other avenues that have informed my language teaching practices include a CELTA (Certificate of English Language Teaching to Adults), which offered an invaluable initiation into language teaching/learning. However, it was not until I enrolled in teaching practice courses taught by Dr Diane Johnson and Dr Anthea Fester during a Postgraduate Diploma in Second Language Teaching (PGDipSLT) that I gained a deeper appreciation of the intricate complexity of additional language teaching/learning and, consequently, enrolled in a Master of Arts (Applied) in the University of Waikato’s Faculty of Arts and Social Sciences (FASS). At the same time as being enrolled in FASS, I opted to also enrol in a course taught by Professor

¹ My ability to attain high test scores in language tests, which has carried on into my adulthood, is largely due to the fact that such assessments have been achievement and diagnostic tests that generally test literacy skills rather than oracy skills. In response, I began to grow increasingly dissatisfied with the testing and evaluation process because my high test scores/grades did not provide, what I believed to be, a true indication of my Māori language skills, that is, I still found it difficult to conduct an impromptu conversation in *te reo*. Then I learned about a type of test – one that I would not be able to study for, nor likely be able to ace – that had the potential of providing a more accurate indication of my language skills. See *Chapter Six* for discussion of an investigation into the appropriacy of applying the C-test principle to measure general Māori language proficiency.

² In front of a group of overseas *manuhiri* (visitors), my Māori teacher unexpectedly asked me to stand to answer ‘*Ko wai tō ingoa? Nō hea koe?* (What’s your name? Where are you from?)’. I shyly answered ‘*Ko Ngaire tōku ingoa; Nō* [long pause] Australia *ahau* (My name’s Ngaire; I’m from [long pause] ‘Australia’). With the Māori translation of ‘Australia’ escaping my mind, the *manuhiri* laughed and my teacher, unimpressed, never asked me to speak in Māori again.

Ngāhuia Te Awekōtuku in the Faculty of Māori and Indigenous Studies (formerly School of Māori and Pacific Development) and later, for a Master of Māori and Pacific Development, I enrolled in a course taught by Professor Linda Tuhiwai Smith, both of whom focused on indigenous research methods and subsequently piqued my interest in research. Thus, the logical pathway left for me to pursue was a research dissertation (Tihema, 2013) under the supervision of Associate Professor Winifred Crombie, which was the pilot study³ to this doctoral dissertation.

As an English language teacher to students of various ages in different countries (Australia, Aotearoa/New Zealand and in Asia), I have experienced and observed the everyday struggles that language teachers face, including the many different factors that impinge on lesson design and delivery. Having been an adolescent learner of *te reo Māori* and other languages (Japanese, French, German, Indonesian) in both formal contexts (i.e., classroom) and informal contexts (e.g., with friends) and an adult learner of *te reo Māori* at different tertiary institutions (e.g., universities and wānanga), in different contexts (e.g., mainstream and immersion) and through different modes of delivery (e.g., online learning, *marae* and home-based), I have become increasingly aware of the challenges faced by language learners (my peers including myself). This increased awareness is, in part, due to my Māori language speaking skills remaining largely non-existent with the exception of stating *pepeha* and rehearsed monologues and the fact that I am not fluent, nor have I ever been, in any language other than English.

A number of intrinsic and extrinsic factors have contributed to my being a largely unsuccessful, yet persistent, learner of language, such as the anxiety, confusion, frustration and sense of vulnerability that can come with being an additional language learner and other experiences that have included some of the following factors that have been less than effective for my learning of *te reo Māori* and other languages:

- vocabulary learning via translation or lists of words;
- too much explicit grammar learning (see *Section 2.2.1 Grammar Translation Method* and *Section 2.4.2.1 Bilingual Method*);
- no grammar learning (see *Section 2.2.2 Direct Method*);

³ Parts of the pilot study (Tihema, 2013) have been reproduced in adapted form in this thesis.

- rote learning (see *Section 2.2.3 Audiolingual Method*);
- reading aloud⁴;
- assessments entirely devoid of oral and aural components⁵;
- teacher-centred classes instead of learner-centred classrooms⁶;
- excessive teacher talk – in the L1 and L2⁷;
- either too much reading and writing or none⁸;
- assessed monologues instead of dialogues⁹.

Factors such as these, combined with my ongoing efforts to learn and speak *te reo me ōna tikanga* (the language and culture) and my intent to contribute in some way to the revitalisation of *te reo Māori*, have provided me with the primary motivation for becoming involved in research on the teaching, learning and testing of the language.

1.3 Background to the research

A language that came to be known as *te reo Māori* (with some variations throughout the country) was spoken by inhabitants of Aotearoa/New Zealand for hundreds of years prior to the arrival of Captain James Cook in 1769. After less than a century

⁴ Although reading aloud as a group activity or whole-class activity – where each student in a class individually reads a sentence or two of a story/extract – can provide an indication to the teacher of individuals’ pronunciation skills, it can result in learners focussing more on their pronunciation than their reading comprehension.

⁵ As a student, I have taken language courses that only assessed learners’ spoken skills at the end of the year and did not assess listening skills at all. I have also taken a test created by an institution that required a demonstration of speaking skills, but the teacher altered the test so that only our writing skills were tested.

⁶ While teacher-centred classrooms are often attributed to, for example, untrained or inexperienced teachers and/or large class sizes, *Chapter Two* discusses different language teaching methods, each of which seems to embody either teacher-centeredness or learner-centeredness.

⁷ An important warning I’ve overheard talkative, and often nervous, language teachers/trainees being cautioned about: ‘You already know how to speak (the target language), give your students the opportunity to do the same!’. Or a complaint I’ve heard, as a language learner, from some class mates include ‘I’ve come to learn my language, not listen to the teacher speak in English’.

⁸ As a language learner, I have been in classes (2-3 hours in duration) where I spoke no more than two sentences (in the target language) aloud. In contrast, however, I have been in classes where I’ve seen class mates speedily make handwritten notes during break times, because it was discouraged during class time.

⁹ The most difficult test I’ve taken as a language learner involved a dialogue between my teacher and me. I hardly had any clue about what she was going to ask or say, therefore I wasn’t able to prepare what I was going say – it was a true test of my spoken skills.

(i.e., 1860s), *te reo Māori* was spoken by fewer than half of the country's population¹⁰; after another century (i.e., 1960-70s), no more than 18% of the Māori population was estimated to be fluent in the language¹¹; today, most of the Māori population¹², and nearly the entire Aotearoa/New Zealand population¹³, are not able to converse¹⁴ in *te reo Māori*. This section provides context to this language shift by firstly asking 'What factors led to this current situation?' and then answering this question by providing an overview of key events in Aotearoa/New Zealand from the 19th to the 21st century.

1.3.1 Language shift in Aotearoa/New Zealand: Key events

Along with the onslaught of mass immigration to nineteenth century Aotearoa/New Zealand, came the gradual and almost effective decimation of the Māori people, language and culture. While early settlers had begun importing European aspects (including muskets and diseases) as early as the late-1700s (see, for example, Belich, 2009), with missionaries following suit from 1814, many of these migrants learned to communicate in *te reo Māori*. From 1840, however, after the signing of the Treaty of Waitangi and once the population of colonists outnumbered that of the Māori, it would no longer be considered a necessity, let alone advantageous, desirable or worthwhile to speak *te reo Māori* by Pākehā and Māori alike (see *Section 1.3.2* below). What began as an encroachment in the decades prior to 1840, would soon result in a barrage of Eurocentric values, religious doctrine and the English language (see *Section 1.3.2* below), which would trigger a culmination of key events that would play a central role in unifying forces that would attempt to suppress, then eliminate the Māori people, their language and their cultures (see *Section 1.3.2* below).

¹⁰ From 1858, the population of non-Māori outnumbered the Māori population (Stephenson, 2009, p. 6).

¹¹ About 18%, or 64000, of the Māori population were fluent speakers of *te reo* in the mid-1970s, while an additional 30000 "could understand conversational Māori quite well" (Waitangi Tribunal, 2011, p. 394).

¹² 21.31% of the Māori population in 2013 indicated that they could hold an everyday conversation in the Māori language (New Zealand Statistics, 2013).

¹³ 4.1% of Aotearoa/New Zealand's population in 2006 indicated that they can hold a conversation about everyday things in the Māori language (Statistics New Zealand, n.d.a).

¹⁴ The question posed in the 2013 Census was "In which language(s) could you have a conversation about a lot of everyday things?" with five options listed in the following order: English, Māori, Samoan, New Zealand Sign Language and other language(s) (Statistics New Zealand, n.d.b.).

1.3.2 The degradation of *te reo Māori*

With the population of Māori estimated to be between 100,000 to 150,000 at the time of European arrival (Belich, 1986, p. 300) and 200,000 to 250,000 at the signing of the Treaty of Waitangi (Reedy, 2000, p. 157), there was the belief (hope and fear), as early as the mid-1800s, that the Māori people, along with *te reo Māori*, would die out (see, for example, Mead, 1997). This belief was in response to the declining Māori population that was set in motion by, in addition to the musket wars in the early 1800s (see, for example, Keenan, 2009), the introduction of diseases (from sealers, whalers, missionaries and other settlers), which Walker (2004) describes as the “unseen bacterial invaders that softened up the Maori population for the human invasion that lay ahead” (p. 80). In addition to this dwindling population of Māori, a bombardment of societal, educational and political forces would also converge to effectively hinder the use, then the inter-generational transmission of *te reo Māori*.

In their quest to convert Māori to Christianity, the missionaries first arrived in Aotearoa/New Zealand in 1814 and opened the first missionary school in 1816 in Rangihoua (see, for example, Lee & Lee, 2007). By professing their religious scripture, the missionaries introduced Māori to imperialism and paternalism in the guise of the written (Māori) word. Eager to acquire literacy skills – which shared similarities with *whakairo* (carving) (Walker, 2004, p. 85) – Māori were consequently exposed to religious doctrine that – when juxtaposed with Māori cultural practices and beliefs – denounced the legitimacy of their traditional way of life (see, for example, Jackson, 1975, p. 37). It should come as no surprise, therefore, that the lure of the missionaries – a combination of literacy and advanced technology that was touted as proof of the inextricable link between religion and European prosperity – was too good to pass up for many Māori. The steadfast uptake of literacy in *te reo Māori* was so immense that it was estimated in 1834 that literate Māori numbered “not less than Ten Thousand people” (Markham, 1963, cited in Jackson, 1975, p. 33). The tight grip the missionaries held, however, began to loosen in the 1840s due to the conflict between the skills the missionaries were willing to teach and the skills that Māori actually sought.

With the increasing number of European settlers arriving to Aotearoa/New Zealand after the signing of the 1840 Treaty of Waitangi, Māori soon realised that the skills they needed to liaise with the new migrants were skills in the English language. Unperturbed by their needs, the missionaries were unwavering in their unwillingness to expand the scope of material that Māori could read beyond that of the scriptures (see, for example, Parkinson & Griffith, 2004) and, in response, the propensity that Māori once had for literacy began to diminish around the mid-1840s, which eventually led to their abandonment of the mission schools (see, for example, Stephenson, 2009, pp. 3-4). Undeterred, however, missionaries turned to the government with the premise that separating children from what Governor Grey described as the “demoralising influences” of their Māori communities (see, for example, Walker, 1990, p. 46; 1991, p. 4) would be more beneficial in expediting the assimilation and ‘civilisation’ processes. Thus, the first church boarding school was opened in Auckland in 1844 – St. Stephen’s School (see, for example, Calman, 2012).

Charged with the task of ‘protecting’ Māori, the colonial government began with some of the duties as outlined in the *Native Trust Ordinance* (1844):

In undertaking the colonisation of New Zealand, Her Majesty’s government have recognised the duty of endeavouring by all practical means *to avert the disasters from the native people* of these islands, an objective which may best be attained by *assimilating as speedily as possible* the habits and usages of the native to those of the European population [emphases added].

Three years later, to further hasten the processes of assimilation and ‘civilisation’, the *Education Ordinance 1847* decreed that in order for schools to receive state subsidies, three particular conditions would need to be met: “religious education, industrial training, and instruction in the English language” (Education Ordinance, 1847). Only one of the conditions that parents/guardians could opt out of was religious instruction, whereas the industrial training requirement was viewed as a necessity for reasons¹⁵, as noted by Governor Grey (1847), that related to “children of an almost barbarous race”

¹⁵ Other reasons prevalent at the time, and which would have an enduring impact for forcing industrial training upon Māori, have roots in the assumptions of European superiority and the perception that Māori would be/are better at physical labouring duties compared to academic subjects.

and “children of hardy colonists, who had a country to create” (see, for example, Simon, 1994, p. 59). In contrast to this Act, which applied to both Māori and Pākehā children, the *Native Schools Act 1858* stipulated that every Māori school that was to receive state subsidies would be connected with a “Religious Body” and, in line with the previous Act, it was decreed that “Instruction in the English language . . . and Industrial training, shall form a necessary part of the system to be pursued in every school to be aided under this Act” (Native Schools Act, 1858). Later with the Native Schools Act 1867, attention was paid to “special grants” that would be offered dependant on students’ “proficiency in the English language” (Native Schools Act, 1867), thus, providing the impetus and further incentive for already struggling schools and under-resourced teachers to ban and berate the use of the students’ mother tongue, then punish accordingly (see, for example, Spolsky, 2005). This period characterised the final stages that Māori would have some form of control over the education of their children¹⁶ (until the later part of the 20th century) and the beginning of government-sanctioned subordination of the Māori people, language and culture.

While the *Education Act 1877* afforded compulsory, free and secular public schooling for children in Aotearoa/New Zealand from the ages of seven to thirteen years old, the Act stipulated that although Māori were “at liberty to send” their children to such schools, “[n]othing in this Act shall be binding on any Maori¹⁷” (Education Act, 1877). Such differences in demands placed on Māori and non-Māori also included the number of days per week that children were expected to attend school. For instance, children at public schools were expected to attend at least seven times per week up until their early teens, while children at native schools (of whom some would have been non-Māori) were expected to attend no more than six times a week and only until the age of ten, which highlights, as noted by Ka’ai-Mahuta (2011, p. 205), the disparities between the expectations that the government placed on the education of Māori versus non-Māori. Two partially redeeming features of the *Native Schools Code 1880*,

¹⁶ One of the requirements, as stipulated by the colonial government, for the provision of school resources (e.g., building and teachers), was that Māori provided land for schools, of which they were willing. This was a requirement until 1871 when the *Native Schools Act* was amended due to the burden being placed on Māori to provide land (Ka’ai-Mahuta, 2011, pp. 203-204).

¹⁷ This Act defined ‘Māori’ as follows: “The word “Maori” shall include every person of the aboriginal race of New Zealand and every person one of whose parents was a native of such race: But no half-caste shall be deemed to be a Maori within the interpretation of this Act unless he shall be living as a member of some Native tribe or community” (Education Act, 1877).

however, were that: (i) some allowances were made for *te reo Māori* to be used by children in the junior classes, the purpose of which, however, was to familiarise students to “the meanings of English words and sentences” with the ultimate aim of entirely renouncing *te reo Māori*; and (ii) the final statement of the *Code* encouraged, but unfortunately did not ban, teachers to restrain from meting out physical punishment. Thus, for example, (Native Schools Code, 1880):

The discipline in a Maori School should be mild and firm. Maori children when in school are so easily managed that you should hardly ever have much difficulty in dealing with them. You should, if possible, avoid inflicting corporal punishment. If you should ever have to resort to it, you will record the fact in your Log Book.

At the turn of the twentieth century, however, stricter measures to eradicate *te reo Māori* were enforced. In 1906, inspector of native schools, William Bird, commented that one difference between Māori students who attended public schools compared to Native schools was that, in the playground, the public school children would speak English and the native school children would speak *te reo Māori*. In response to this observation, Bird stressed the following (AJHR¹⁸, E-02, 1906):

. . . I should like to impress upon both teachers and Committees the *necessity for encouraging* the children to talk English on the playground, and to see that this is done as much as possible. There are many schools in which this habit is regularly practised, and it is very encouraging to hear the young Maori children calling to one another in English as they chase each other about the playground.
[emphasis added] (pp. 11-12)

There are numerous accounts (see, for example, Simon & Smith, 2001, pp. 141-173) from ex-school students that there were teachers who interpreted ‘*necessity for encouraging*’ as ‘disparage’ *te reo Māori* and ‘physically punish’ children for speaking it. Thus, as a consequence of such factors and a myriad of other factors that

¹⁸ Appendix to the Journals of the House of Representatives (AJHR).

had been operating since the 1800s to assimilate Māori, the number of children arriving at school who could speak Māori decreased from over 90 percent in 1913 to 26 percent in 1953 (Waitangi Tribunal, 1986, ¶ 3.3.2).

For the last half of the nineteenth century, with the number of settlers in Aotearoa/New Zealand surpassing that of Māori as early as 1858 (Stephenson, 2009, p. 6), the sentiment of the time was that Māori were dying out and there was not much that could be done about it – or should be done about it. This is illustrated in the words of three particular men whose attitudes, which Mead (1997, p. 80) refers to as Featherston-Newman-Walsh, still hold relevance to this day. The words of Dr Isaac Featherston in 1856 suggest that his intentions were to placate by stating “The Maoris are dying out...and nothing can save them. Our plain duty, as good compassionate colonists, is to smooth down their dying pillow. Then history will have nothing to reproach us with” (Sutherland, 1940, p. 28, as cited in Mead, 1997, p. 80). In 1881, the observations of Dr A. K. Newman, in contrast, are absent of any assuages: “the disappearance of the race is scarcely a subject for much regret. They are dying out in a quick easy way and are being supplanted by a superior race” (Sutherland, 1940, p. 28, as cited in Mead, 1997, p. 80). Then, as noted by Archdeacon Walsh in 1907: “The Maori has lost heart and abandoned hope The race is sick unto death and is already potentially dead” (Sutherland, 1940, p. 28, as cited in Mead, 1997, p. 80). Rampant attitudes such as these would gradually make their way into Māori communities and become so ingrained that it would lead many Māori to relinquish their language – since *te reo* was viewed as a hindrance to English language acquisition – to increase the chances that their children would succeed in this new foreign world (see, for example, Ka’ai-Mahuta, 2011, p. 204). Consequently, inter-generational Māori language transfer would soon not be an option for most Māori.

During the first half of the 20th century, Māori were still largely concentrated in rural areas of Aotearoa/New Zealand where they were surrounded by the support of their *iwi* (tribe), *hapū* (sub-tribe) and *whānau* (family/families). Thus, despite the multitude of drawbacks that had been experienced and were being experienced (e.g., land loss), Māori had within close proximity their familial ties to which they could rely, especially during times of hardship (e.g., depression years and the resulting unemployment). However, the effects of, for example, World War 1, the Depression,

World War 2 and urbanisation would lead to the further marginalisation of the Māori people, their language and culture. Richard Benton, for example, made the following observations between the mid-1970s to mid-1980s (Waitangi Tribunal, 1986):

There are many reasons why the language has declined so rapidly over the last two or three decades....Social changes in recent New Zealand history have greatly reduced the contexts in which Maori speaking people can use their language; urbanisation, improved communications, industrialisation, consolidation of rural schools and internal migration have all taken their toll....For children especially, the massive influence of English at school, and in the neighbourhood through radio, television and the movies has had the same effect where the Maori language is concerned as pollutants have on the health of oysters in an oyster bed; when the environment becomes polluted beyond a critical point neither the oysters nor their linguistic counterpart can survive.... (p. 11; ¶ 3.3.4).

1.3.3 From degradation toward the emancipation of *te reo Māori*

By the 1970s, it had become clear that the Māori language was in serious decline (Benton, 1979). The number of Māori-speaking children arriving at school in 1975, for example, was no more than 5 percent (Waitangi Tribunal, 1986, p. 11/¶3.3.2) and the number of elderly speakers of *te reo* was dropping rapidly. In response to the dwindling population of Māori language speakers, a Māori language and cultural renaissance began brewing and came to fruition in many forms during the 1970s and 1980s. Māori efforts to revitalise the language began in earnest during this period and the efforts of one particular grassroots movement, *Ngā Tamatoa* (The Young Warriors), played no small part in drawing attention to Māori language issues and spearheading the inclusion of Māori language and cultural content in schools – a petition with 30,000 signatures was sent to the government in 1972 (Brooking, 1988, p. 191). What followed was a series of events directed at broadening Māori cultural and linguistic domains (e.g., Māori Language Day extended to Māori Language Week), increasing the number of Māori language and cultural learning contexts (e.g., *kōhanga*

reo, *kura kaupapa*, *wharekura* – see below) and raising the status of *te reo Māori* (e.g., official language status achieved in 1987).

In 1977 (one hundred years after the landmark *Education Act 1877* – see above), a significant development took place with the first bilingual school opening in Rūātōki. During this time in the late 1970s, *kōhanga reo* (language nest/s; pre-school/s) were also being established – without being officially recognised or funded by the government – in marae as well as people’s homes and garages. Soon after, in 1982, the first government-funded *kōhanga reo* was established in Pukeatua, near Wellington (Te Kōhanga Reo National Trust, 2017), with one hundred more *kōhanga reo* opening the following year (Sharp, 1990, p. 189). In 1985, the first *kura kaupapa Māori* (Māori-medium primary school) opened at *Hoani Waititi* marae in Auckland with another five opening within the following five years. Various *kura kaupapa* around the country, gradually extended into *wharekura* (Māori-medium secondary schools), so that students could continue their schooling in a Māori language immersion environment (see, for example, Waitangi Tribunal, 2011).

Prior to these developments in the primary and secondary school sectors, Apirana Ngata had in fact campaigned for the inclusion of *te reo Māori* at tertiary level in 1923. Despite some opposition from the Senate of New Zealand University, *te reo Māori* was introduced into the university in 1925; the teaching of such courses, however, did not commence until 1951¹⁹ at the University of Auckland (Walker, 2004, p. 194) and at Victoria University of Wellington in 1967. In 1978, both the University of Waikato and Victoria University introduced Māori Studies Master’s degree programmes, followed by Auckland University in 1979 and the University of Canterbury in 1984 (Mead, 1997, p. 21; Walker, 2004, p. 194). In addition to these developments at different universities, the early 1980s saw the establishment of two of the three officially recognised *wānanga*: *Te Wānanga o Aotearoa* which received official government recognition in 1992 (see, for example, Walker, 2004, pp. 349-355); and *Te Wānanga o Raukawa* which became officially recognised in 1993 (see, for example,

¹⁹ As Walker (2004) explains, the reason for the twenty-five year delay – from the teaching/learning of *te reo* being granted to the actual teaching of tertiary *reo Māori* courses – was due to Ngata’s workload in compiling and “collecting the poetry, songs, chants, laments and lullabies that were in the oral repertoire of Maori women and orators on marae throughout the land” (p. 194) – see, for example, *Ngā Mōteatea* (Ngata & Jones, 1958).

Walker, 2004, pp. 345-349). The third *wānanga*, *Te Whare Wānanga o Awanuiārangi*, which was established in 1992, became registered as a *wānanga* in 1997 (see, for example, Walker, 2004, pp. 355-357).

In spite of the many achievements in Māori language revitalisation efforts, neither the *Māori Language Act* (1987) nor the *Māori Language Strategy* (Ministry of Māori Development, 2003) (nor any of the many developments in the teaching/learning of the language) seems to have had any major impact on the deteriorating position of *te reo Māori*; while the effects in recent developments from the *Māori Language Strategy* (Te Puni Kōkiri, 2014), the *Te Ture mō Te Reo Māori/Māori Language Act* (2016) and *Te Mātāwai*²⁰ are too early to be seen. It also remains the case that in spite of efforts in the late 1980s and early 1990s (see Waite, 1992), Aotearoa/New Zealand still has no overarching national language plan that would help to ensure effective co-ordination of Māori language revitalisation efforts and adequate financial resourcing of them. Furthermore, although considerable attention has been paid recently to the encouragement of inter-generational transmission of the language (see, for example, Ormsby-Teki et al., 2011; Te Puni Kōkiri, 2002; Te Puni Kōkiri, 2010; Ministry of Māori Development, 2003), little attention seems to have been paid to ensuring that Māori language teaching and learning programmes, upon which many adults currently rely (often in order to be in a position to transmit the language inter-generationally), are maximally effective. This is where Mead's (1997) following words are particularly significant with regard to the role of tertiary institutions in the revitalisation of *te reo*:

I happen to view the need to learn to communicate in Maori quite seriously, and I believe we have an obligation to train speakers of Maori as quickly and as economically as possible. The challenge to the universities is to discover new and more effective ways of teaching Maori and to make these new ways available to every group that requests it. . . .We ought to be able to find ways of transforming the pain of language learning into a joy, because this has a bearing on the survival of Maori. We need to explore new

²⁰ Established under *Te Ture mō Te Reo Māori/Māori Language Act 2016*, Te Mātāwai is an organisation that is comprised of thirteen members that have been appointed to spearhead Māori language revitalisation efforts on behalf of Māori in general, but also iwi (Te Puni Kōkiri, 2017).

techniques of teaching that perhaps make greater use of the marae, so as to reduce as dramatically as we can the time taken to teach a student to become a reasonably competent speaker of Maori. Can we do it in the three years that it takes a student to obtain a bachelor's degree? Should we design a new degree? Or should we set up a new kind of university that best meets our cultural needs? (p. 29)

1.4 Research approach, aims, questions and methods

1.4.1 Research approach

Underpinning the research reported here is *Kaupapa Māori theory* (KMT) and a number of principles that relate to it. KMT is based on a collectivist epistemological and ontological approach appropriate to *te ao Māori*, which legitimises *te reo me te tikanga* as a basis for the establishment of a research paradigm, and challenges the status quo research hegemony. KMT shares parallels with Critical Theory, in that both aim to challenge the status quo, to provide a voice to the marginalised and to revolutionise unequal social and political structures that are reinforced by existing power dynamics. In contrast to Critical Theory, however, is the overarching principle that research undertaken by Māori researchers that relates to Māori people and Māori communities should be culturally appropriate and of benefit to all of those involved. It may be important to note, therefore, that because KMT relates to Māori philosophies and practices, it “is not new, nor is it a refurbished, refined version of western theories” (Rameka, 2012, p. 46).

As noted by G. Smith (1992), “Kaupapa Māori speaks to the validity and legitimacy of being Māori and acting Māori” and that “Māori language, culture, knowledge and values are accepted in their own right” (p. 15). Also noted by G. Smith (2003) is that “The validity of Māori is taken for granted” and that “The survival and revival of Māori language and culture is imperative” (p. 11). Particularly important to note, however, is that KMT “is not about rejecting Pākehā knowledge. Instead, it is about empowering Māori, hapū and iwi to carve out new possibilities, and to determine in their own ways, their past, present and future identities” (Mahuika, 2008, p. 12). G.

Smith (2003) expands on this concept by providing the following description of hegemony: “it occurs when oppressed groups take on dominant group thinking and ideas uncritically and as “common-sense”, even though those ideas may in fact be contributing to forming their own oppression” (pp. 2-3). It is the case, therefore, that KMT was born from the political struggles of what G. Smith (2003) describes as follows:

The ‘real’ revolution of the 1980s was a shift in mindset of large numbers of Māori people – a shift away from waiting for things to be done to them, to doing things for themselves, a shift away from an emphasis on reactive politics to an emphasis on being more proactive; a shift from negative motivation to positive motivation.
(p. 2)

Guiding this research, therefore, are seven specific Kaupapa Māori principles as outlined by G. Smith (1997, p. 57):

1. Aroha ki te tangata (Respect for people);
2. Kanohi kitea (Face-to-face interaction);
3. Titiro, whakarongo . . . kōrero (Look and listen before speaking);
4. Manaaki ki te tangata (Share and host people);
5. Kia tūpato (Be cautious);
6. Kaua e takahia te mana o te tangata (Do not humiliate others);
7. Kaua e whakaputa mōhio (Do not flaunt your knowledge).

At the core of this research project and of relevance to each of the seven principles listed above, is *āta*, indicating the care, deliberation and thoroughness that should be brought to bear on “the building and nurturing of relationships” (Pohatu, 2004).

L. Smith (2012, p. xi) has maintained “[the] word itself, ‘research’, is probably one of the dirtiest words in the indigenous world’s vocabulary” (2012, p. xi), thus, based on an awareness of how ‘research’ can be interpreted from an indigenous perspective, the researcher hoped the concepts of *whanaungatanga* (relationships) and *kanohi ki te kanohi* (face-to-face) would lessen any possible concerns potential participants may

have had about participating in the research (see *Chapter Three*). For example, various *whānau* members, friends, colleagues and superiors of the researcher were asked if they could recommend any tertiary *te reo* teachers. With their permission, the researcher informed a handful of potential participants in the research invitation of the person/people who recommended them.

In connection with the principles above and in accordance with policies of *Te Whare Wānanga o Waikato* (the University of Waikato) and *Te Pua Wānanga ki te Ao* (the Faculty of Māori and Indigenous Studies, formerly the School of Māori and Pacific Development) in which I was enrolled, I sought ethical approval from *Te Kāhui Manutāiko* (the Faculty's Human Research Ethics Committee) whose committee members are guided by principles as outlined by the University as well as those of Kaupapa Māori research. Some of the issues that the committee deemed pertinent in their consideration of my ethics applications include the following: (i) it is expected that potential research participants, prior to providing their consent, are provided with an overview of the research and informed of their right to withdraw from the research without question from the researcher and without any disadvantage; (ii) participants are also assured that no research that is conducted should ever represent any threat or risk to specific individuals or institutions, thus, their names and the names of their institutions are kept confidential in the reporting of the research; (iii) in the case of interview transcriptions, interviewees are provided with the opportunity to request/make changes to content they may deem inaccurate; (iv) in addition, participants are informed of their right to choose not to respond to questions they would prefer not to answer. Specific information that relates to the ethical protocols followed for each part of the research can be found in their relevant chapters and documentation pertaining to having received ethical approval can be found in the appendices (*Appendix 1* and *Appendix 2*).

1.4.2 Pilot study

In 2013, a pilot study (Tihema, 2013) was conducted to investigate a small sample of tertiary teachers' attitudes and practices to the teaching and learning of *te reo Māori*. One of the main focus points of the research was to investigate the extent to which

recent research-based developments in additional language teaching and learning were reflected in the attitudes and practices of participants. Eight (8) participants responded to a self-completion questionnaire, five (5) of whom participated in semi-structured interviews, including an additional interviewee (1) who had not responded to the questionnaire. One particular conclusion drawn from the research findings was that improvements in the provision of language teacher training and language teaching/learning resources are crucial to raising the efficacy of Māori language revitalisation efforts. The initial aims of this doctoral study, therefore, were to:

(1) provide a critical review of selected literature of major methods and approaches used in the teaching and learning of additional languages in international and domestic contexts – see *Research question 1* below;

(2) further investigate the attitudes and practices of a larger sample of tertiary teachers of *te reo* – see *Research question 2* below;

(3) analyse teaching and learning resources from which the teacher participants indicated as widely-used – see *Research question 3* below;

(4) to observe Māori language lessons by using focus-point based criteria – due to very little interest from questionnaire respondents to participate in lesson observations, this aim of the research was omitted;

(5) to measure the average Māori language proficiency and investigate the backgrounds of a sample of tertiary students and compare results of students across different levels and from different institutions – due to time constraints and the various procedures involved in testing the reliability and validity of a newly developed C-test *and* in a language that had yet to be tested via C-testing, this aim was altered (see *Research question 4* and *Research question 5* below)

1.4.3 Overall research aim

The overall aim of this research project is to inform language teacher education and, consequently, Māori language revitalisation efforts through a two-part investigation. The first part explores: the most popular methods that are currently used in the

teaching and learning of *te reo* Māori in tertiary institutions; the backgrounds, practices and beliefs of tertiary teachers of *te reo*; the backgrounds, motivations and language use of tertiary students of *te reo*; and the resources that are used in the teaching and learning of *te reo* at tertiary institutions. The second part examines the suitability of using a specific written test designed for the purpose of measuring the general language proficiency of adult speakers/learners of *te reo*.

Based on the pilot study²¹ (Tihema, 2013), this research project adopted a triangulated approach through an investigation into teacher backgrounds, teaching practices and professional development using a questionnaire-based survey (*Chapter Three*) and semi-structured interviews (*Chapter Four*), including an analysis (*Chapter Five*) of widely used and commercially-available Māori language teaching/learning resources. Then the research project conducted a preliminary investigation into applying the C-test principle, specifically a variation of it, to measure the general language proficiency of Māori language speakers/learners, through the construction of a written C-test variant, followed by trials and a pilot of the test (with highly proficient speakers of *te reo*, then tertiary learners of *te reo Māori*) and statistical analyses to determine its reliability (*Chapter Six*). In addition, a sample of tertiary learners of *te reo Māori* participated in a questionnaire which investigated their backgrounds, motivations, practices and aspirations regarding their learning/speaking of *te reo Māori* (*Chapter Six*).

1.4.4 Research aims, methods and questions

1.4.4.1 Research question 1

Major developments in the teaching and learning of additional languages: Critical review

Research method: Critical review of selected literature on major methods/approaches used worldwide in the teaching and learning of additional languages, followed by

²¹ The aim of the pilot study (Tihema, 2013), conducted as a precursor for a master's dissertation to this current research project, was to discover what teachers of *te reo Māori* believe about the teaching and learning of the language and how they approach their teaching, through the design and trial of two research instruments (a questionnaire and semi-structured interview prompts) which were used (in adapted form) in this larger research project.

those used in the teaching and learning of *te reo Māori* in tertiary educational institutions in Aotearoa/New Zealand (*Chapter Two*).

Research question:

What developments in the teaching and learning of additional languages have influenced and continue to have an impact on the teaching and learning of te reo Māori in tertiary educational institutions in Aotearoa/New Zealand?

1.4.4.2 Research question 2

Sample of Māori language teachers in tertiary institutions in Aotearoa/New Zealand: Backgrounds, practices, resources and perception of issues relating to the teaching and learning of *te reo Māori*.

Research methods: Self-completion questionnaire (*Chapter Three*) and semi-structured interviews (*Chapter Four*).

Research question:

To what extent do the beliefs, practices and attitudes of a sample of teachers of te reo Māori in tertiary educational institutions in Aotearoa/New Zealand reflect the major research-based changes and developments in the area of the teaching and learning of additional languages that have taken place since the mid-1900s?

1.4.4.3 Research question 3

Sample of Māori language resources used in tertiary institutions in Aotearoa/New Zealand: Issues relating to the content and methodology of Māori language textbooks, study guides, teachers' manuals and online resources.

Research method: Analysis of resources in relation to their content, methodology and underlying assumptions about additional language acquisition (see *Chapter Five*).

Research question:

To what extent are Māori language teaching and learning resources consistent with recent research-based developments as they relate to additional language teaching and learning resources, theory and methodology?

1.4.4.4 Research question 4

Constructing, trialling and piloting a Māori language proficiency test: Assessing the appropriacy of using the C-test principle to measure general language proficiency of Māori language learners in tertiary educational institutions.

Research method: Development (then adaptation), administration, recording and data analysis of an experimental C-test variant (see *Chapter Six*).

Research question:

To what extent can the C-test principle be effectively applied to measure general Māori language proficiency?

1.4.4.5 Research question 5

The learning of *te reo Māori*: The language backgrounds, motivations and practices of a sample of students attending tertiary educational institutions in Aotearoa/New Zealand.

Research method: Adaptation, administration, reporting and data analysis of responses to a self-completion questionnaire (see *Chapter Six*).

Research question:

What are the backgrounds (language, educational and language learning), language learning motivations, Māori language use, familial influences and aspirations of a sample of students learning te reo Māori at tertiary educational institutions?

2 Chapter Two

Teaching and Learning of Additional Languages 1700s-2000s: Critical Review of Selected Literature

2.1 Introduction

This chapter begins with an overview of major developments in additional language teaching methods from the 18th to the 20th century²² (2.2), then provides an outline of Māori language courses that are offered by different types of tertiary institutions in Aotearoa/New Zealand (2.3), before it explores the impact that the methods,²³ discussed earlier, have had on the subsequent emergence of alternative methods (and methodologies) which, in the context of certain tertiary institutions in Aotearoa/New Zealand, currently influence the teaching and learning of *te reo Māori* (2.4). To conclude, a brief overview of the chapter and its research question will be provided (2.5), along with the gap in the literature that led to the research reported in this thesis (2.6). Summaries are also included and appear in italic print.

2.2 Major developments in additional language teaching methods: An introduction

Since the mid-twentieth century, there have been a number of changes and developments in the analysis of human behaviour which have had major effects on education and, in particular, on language education worldwide. Prior to the 1950s, three methods were widely used in the teaching of additional languages – that is, the ‘Grammar-Translation method’ (2.2.1), the ‘Direct method’ (2.2.2) and the ‘Audio-lingual method’ (2.2.3) – all of which will be discussed in detail below. Out of these

²² Parts of these sections appear in the precursor (Tihema, 2013) to this research project.

²³ Use of the term ‘method’ in this context is used interchangeably, unless noted otherwise, to refer to both the classroom teaching procedures and the general principles and theories underlying those teaching procedures.

methods, a revolution in the teaching and learning of additional languages emerged, that is, the ‘post-method era’ (2.2.4).

2.2.1 Grammar Translation Method

The first of the three methods, Grammar Translation Method (GTM), formerly known as the Classical Method (see Brown, 2001, pp. 18-19), emerged in the 18th century and was often used by colonists as a means of assimilating colonised people into the culture of the coloniser (see, for example, NeSmith, 2012, p. 35). Although the method has no theoretical underpinnings, it is characterised by an emphasis on accuracy, deductive grammar learning, memorisation of grammatical rules and the translation of whole texts (often in classical languages such as Greek and Latin) from the learners’ native language (L1) into the target language (L2) and from their L2 to their L1. Since one of its main aims is to promote the development of reading and writing skills, it has been shown to be largely inappropriate for the teaching of living languages, however, less inappropriate for where “there is little need for a speaking knowledge of the language” (Richards & Rodgers, 2014, p. 6) (see, for example, the discussion in Richards & Rodgers, 2014, pp. 6-8). As described by Richards and Rodgers (2014):

Vocabulary selection is based solely on the reading texts used, and words are taught through bilingual words lists, dictionary study, and memorization. In a typical Grammar-Translation text, the grammar rules are presented and illustrated, a list of vocabulary items is presented with their translation equivalents, and translation exercises are prescribed. (p. 6)

Although GTM “has no advocates” (Richards & Rodgers, 2014, p. 7), as has been claimed, it is still in evidence in some parts of the world for reasons that may include the following: teachers’ low level of target language proficiency; the familiarity language teachers have with the method (i.e., they learnt the language through this method); teachers’ needs to establish and have more control in the classroom (i.e., teacher-centredness and authoritarian classrooms); and its effectiveness in large

classroom sizes (see Richards & Rodgers, 2014, p. 7). Or as mentioned by Jin and Cortazzi (2011):

TAs (traditional approaches) have persisted for longer in most developing parts of the world than in more economically developed ones, due to the slower development of educational systems and language teacher training, cultural perceptions and different ways of change, limited learning resources and finance. (pp. 558-559)

In the context of teaching and learning English as a foreign language (EFL), Fotos (2005, p. 666) describes the procedures and activities in a strong version of a GTM lesson that ends with students translating a text from their L2 into their L1: “Since no production of the L2 is required, L2 communicative gains are minimal” (Fotos, 2005, p. 666).

Characteristics of the Grammar Translation Method include: as the name suggests, translation from the learners’ L1 to L2 and/or vice versa; reading and writing skills superseding oral and aural skills; teacher-centred classrooms; deductive grammar learning; links to colonial efforts to assimilate indigenous peoples; prevalence in developing countries whose resources and language teacher training are limited and underdeveloped.

2.2.2 Direct Method

Due to the rising discontent towards GTM in the 19th century, alternative methods of language teaching were proposed by linguists and applied linguists (e.g., Henry Sweet) – leading to what has been called the Reform Movement – and one in particular, the Direct Method²⁴, whose tenets were in opposition to the main characteristics of GTM. The Direct Method was first developed in the late 19th century with the main aim of simulating L1 learning, that is, exclusive use of the target language (similar to the language immersion contexts²⁵ in Aotearoa/New Zealand – see, for example, Nock,

²⁴ For a discussion of the Direct method (or the Natural Method as it was known in the late 1800s), see Richards and Rodgers (1986; 2001; 2014), Brown (2001) and Fotos (2005).

²⁵ Language immersion contexts in Aotearoa/New Zealand, such as *kōhanga reo* (language learning nests), *kura kaupapa* (primary and intermediate school) and *whare kura* (secondary school).

2015, pp. 123-136). Based on the premise that only the target language was to be used by teachers and students, meaning was conveyed in meaningful contexts through the use of objects, pictures and gestures, instead of translation (see Howatt & Widdowson, 2004, pp. 187-209). Lessons would typically focus on accurate pronunciation, inductive (or very little) grammar learning and oral/conversational skills – areas that despite being in direct contrast to the weaknesses of GTM, would soon be viewed as weaknesses in the Direct Method.

While the method had its advocates in the early twentieth century, especially in Europe (see Berlitz Method), its critics viewed it as impractical in terms of the skills required of its teachers (e.g., fluent, native-like proficiency and practical teaching procedures), the time it took to convey meaning without translation and the fact that it “lacked a thorough methodological basis” (Richards & Rodgers, 2014, p. 13). Brown (2001) makes the observation that the popularity and success of the method “may have been more a factor of the skill and personality of the teacher than of the methodology itself” (p. 22).

Characteristics of the Direct Method include: exclusive use of the target language; inductive or no grammar learning; avoidance of translation; meaning conveyed through visual clues; oracy skills given prominence over literacy skills.

2.2.3 Audiolingual Method

What came to be known, by the mid-20th century, as the ‘audiolingual method’ had developed out of the Direct Method. The Audio-lingual method²⁶ (ALM), based on audio-lingual habit theory,²⁷ was founded on the belief that languages are learned almost exclusively through the formation of appropriate habits (Brown, 2001, pp. 22-24). Its main characteristics, therefore, include imitation, pronunciation, memorisation, repetition, positive reinforcement and error-correction (Brown, 2007, p. 111). The method also incorporates contrastive analysis in order to identify

²⁶ This method was generally associated with structural syllabuses which were made up mainly of a combination of words and grammatical constructions and introduced gradually and systematically (Wilkins, 1976, pp. 8-13).

²⁷ Audio-lingual habit theory (arising out of behaviourism in psychology) rests on the belief that language is learned through the formation of habits.

differences (e.g., pronunciation) between the learners' L1 and L2, so that potential areas of difficulty can be drilled. Even if meaning is not understood by the learners, their primary task is to verbalise utterances and to do so without errors. As Richards and Rodgers (2014) point out:

[Learners are] not encouraged to initiate interaction, because this may lead to mistakes. The fact that in the early stages learners do not always understand the meaning of what they are repeating is not perceived as a drawback, for by listening to the teacher, imitating accurately, and responding to and performing controlled tasks, they are learning a new form of verbal behaviour. (p. 69)

As a result of oral and aural skills being given precedence over reading and writing skills, learners are not always privy to the written word of the language (Richards & Rodgers, 2014, p. 66). For example, one of the procedures of ALM, as described by Brooks (1964, p. 142 cited in Richards & Rodgers, 2014, p. 70), is “The early and continued training of the ear and tongue without recourse to graphic symbols”. Similar to the Direct Method, however, is inductive grammar learning and the subordination of the learners' native language. While it appears the development of ALM may have been a successful attempt to overcome the weaknesses of the Direct Method, some have criticised ALM for failing to “teach long-term communicative proficiency” (Brown, 2007, p. 112) and for the fact that its procedures lead to “language-like behaviors”, but not “competence” (Richards & Rodgers, 2014 p. 72).

By the mid-20th century, behaviourism²⁸ and structuralism²⁹ – theories about human behaviour (behaviourism), human cultures and cultural artefacts, including language (structuralism), which were widely accepted until that time – began to be challenged. Behaviourism (see, for example, Skinner, 1957), which is based on the belief that human beings learn largely by copying and repetition (reinforced in a number of

²⁸ Behaviourism is an approach to psychology that is based on the belief that the observable actions or behaviours of organisms can be scientifically described without the consideration of internal factors such as those related to the ‘mind’. Thus, in relation to language, the act of speech was viewed as a type of behaviour that was representative of a speaker's history (genetic and behavioural) and their current environment (see Skinner, 1957).

²⁹ Structuralism, which grew out of behaviourism and originated from Ferdinand de Saussure's work on structural linguistics, is a theory which is based on the belief that human cultures and their artefacts (such as language) are self-contained internally coherent semiotic systems which convey meaning.

different ways), was challenged by Chomsky (1959) whose propositions led to the emergence of alternative methods of teaching additional languages (see 2.2.4 below). Despite such criticisms, ALM is still used by language teachers today. Reasons for its continued use are noted by Williams and Burden (1997, pp. 11-12):

In many countries teachers are not provided with a professional training; in some contexts the prerequisite for teaching is a primary education. It can be quicker and easier to teach teachers to use the steps involved in an audiolingual approach; presentation, practice, repetition and drills. Teachers can also follow the steps provided in their coursebook in a fairly mechanical way. Teachers who lack confidence tend to be less frightened of these techniques, whereas allowing language to develop through meaningful interaction in the classroom can be considerably daunting, and requires teachers with some professional knowledge. An audiolingual methodology can also be used by teachers whose own knowledge of the target language is limited.

Characteristics of the Audio-lingual Method include: an emphasis on imitation, repetition and memorisation; a focus on error-correction, pronunciation and drilling; attendance to the spoken word rather than the written word; a focus on differences between the learners' L1 and L2.

2.2.4 Post-method era

In the mid-1950s, behaviourism and structuralism began to be replaced by rationalism³⁰ and post-structuralism.³¹ Unlike behaviourism, rationalism (see, for example, Chomsky, 1957³²) is based on the belief that creativity and innovation play

³⁰ Rationalism is a theory according to which the chief source and test of knowledge is reason rather than sensory data (see, for example, Chomsky, 1959).

³¹ Poststructuralism rejects the notion that human culture and communication can be understood in terms of self-contained internally coherent semiotic systems (see, for example, Derrida, 1974).

³² Chomsky observed that language learning involves more than mere imitation and repetition. Although his concern was with first language acquisition which, he believed, was based on an innate capacity attributable to the presence of what he referred to as a 'language acquisition device' (LAD), his theory was applied to the learning of additional languages.

an important role in learning and that human beings are programmed to formulate hypotheses about language based on the input they receive. Within the context of post-structuralism (see, for example, Derrida, 1974), human artefacts, including human languages, are seen as being much more variable and dynamic than was thought to be the case by behaviourists. Poststructuralists believe that languages do not simply convey meanings through a combination of words and internally consistent morphological and syntactic rules, but through the interaction between words and sentences and a whole range of contextual factors. Both rationalism and post-structuralism had an impact on linguistics, leading to the development of contextualised approaches to language analysis, such as pragmatics³³ and discourse analysis.³⁴ The Audio-lingual methodology, therefore, while not consistent with rationalism and post-structuralism, gradually began to be replaced in the teaching of additional languages. It was initially replaced by a methodology, based on cognitive code learning theory,³⁵ which provided learners with input selected in such a way as to encourage them to formulate rules rather than being provided explicitly with them (see Chastain & Woerdehoff, 1968, pp. 268-269; Stern, 1983, p. 465).

Then by the 1970s, the concept of ‘communicative competence’ was beginning to emerge and to have a major impact on language education. This concept, initially noted by Cooper (1968), then formulated by Campbell and Wales (1970), Habermas (1970), Jakobovits (1970) and Hymes (1972), involved an acknowledgment of the fact that there are many different aspects involved in “convey[ing] and interpret[ing] messages and . . . negotiat[ing] meanings interpersonally within specific contexts” (Brown, 2007, p. 219). For Campbell and Wales (1970), communicative competence encompassed four strands - *formal possibility*, *implementational feasibility*, *contextual appropriacy* and the *performative role of utterances*. Although the initial application of the concept of communicative competence to the teaching of additional languages (that is, in the early stages of the development of an approach that has come to be known as ‘communicative language teaching’ – see discussion below in *Section 2.4.4*

³³ Pragmatics is the study of those aspects of meaning that are content-dependent.

³⁴ Discourse analysis often focuses on complete texts or speech events, involving the analysis of language in relation to all aspects of a context.

³⁵ Cognitive code learning theory was based on the observation that hypothesis-formation (based on language input) is fundamental to language learning.

Introduction to Communicative Language Teaching) led to a rejection of the importance of grammar, this soon came to be seen as involving a misunderstanding of the concept which, as Campbell and Wales (1970) had observed, included grammatical form as an important aspect (see discussion in Crombie, 1988).

Based on research in the 1980s, the concept of communicative competence began to be extended. Thus, for example, Canale and Swain (1980) and Canale (1983) included under the umbrella of communicative competence, four different types of competence – *grammatical competence, discourse competence, sociolinguistic competence and strategic competence*. In a later model, Bachman (1990) proposed two major categories – *organisational competence* and *pragmatic competence*, with the first of these (organisational competence) including *grammatical competence* and *textual competence*, and the second (pragmatic competence) including *illocutionary competence* and *sociolinguistic competence*. Later, Celce-Murcia, Dörnyei and Thurrell (1995) proposed a model including five components - *discourse competence, linguistic competence, transactional competence, sociocultural competence and strategic competence*. Later, the Council of Europe (2001, pp. 108-130) proposed a model in which communicative competence is seen as being made up of three main strands – *linguistic skills and knowledge, sociolinguistic skills and knowledge and pragmatic skills and knowledge*. Subsumed under the first heading (linguistic skills and knowledge) are *phonology, orthography, vocabulary, morphology and syntax*. Subsumed under the second (sociolinguistic skills and knowledge), are *rules of politeness, norms governing relationships* (e.g., between generations, sexes, classes and social groups), and *the codification of social rituals*. Finally, subsumed under the third heading (pragmatic skills and knowledge) are *discourse competence, functional competence and design competence*.

The concept of communicative competence has had a few alterations since its formulation in the 1970s. Despite these changes, what has remained constant is that the concept, in its general meaning, has helped to provide a more in-depth understanding of additional language learning and teaching, that is, the different areas involved in a learner's language proficiency development and the various aims of teaching an additional language.

2.3 Setting the context

This section provides an outline of the types of tertiary institutions in Aotearoa/New Zealand that offer courses in *te reo Māori* and those courses that they provide (2.3.1), followed by an overview of tertiary teachers of *te reo Māori* (2.3.2) and their tertiary learners (2.3.3).

2.3.1 Tertiary providers and their provision of *te reo Māori* courses

Tertiary educational institutions in Aotearoa/New Zealand can be classified into one of three categories: universities, polytechnics and wānanga (or at times ‘whare wānanga’³⁶). The information presented in this section was gathered between the second semester of 2016 and the first semester of 2017, thus, some data may no longer be applicable, however, are salient for the purpose of reporting on the characteristics of each type of institution and the type of courses each provides.

2.3.1.1 Universities in Aotearoa/New Zealand

Seven of Aotearoa/New Zealand’s eight³⁷ universities provide courses in *te reo Māori*: Auckland University of Technology, Massey University, University of Auckland, University of Canterbury, University of Otago, University of Waikato and Victoria University of Wellington. Within most of the universities, undergraduate studies can be classified as 100 level, 200 level and 300 level, which are all considered as NZQF³⁸ Level 7. Postgraduate levels, on the other hand, can be classified as beginning at either

³⁶ The term ‘whare wānanga’ can be translated as ‘house of sacred learning’. Prior to the colonisation of Aotearoa/New Zealand, whare wānanga existed whereby “all important histories were collected...in order that such knowledge might be correctly transmitted to the descendants of the tribes” (Smith, Whatahoro, Pohuhu & Te Matorohanga, 1913, p. 264). Today, the term ‘whare wānanga’ is more commonly used as a translation for a university institution which is distinct from a ‘wānanga’. However, one wānanga institution also possesses the term ‘whare wānanga’ in its name i.e., Te Whare Wānanga o Awanuiārangi.

³⁷ Lincoln University also offered a course/courses in *te reo Maori*, however, in 2017 none was offered.

³⁸ New Zealand Qualifications Framework (NZQF) is administered by the NZQA (New Zealand Qualifications Authority) who is responsible for policy development that relates to assessment in secondary schools, including “independent quality assurance of non-university education providers” (New Zealand Qualifications Authority, n.d.).

400, 500, 700 level or Level 8, depending on the institution³⁹. See *Figure 2.1* for the NZQF levels and their corresponding qualifications.

LEVEL	QUALIFICATION TYPES
10	Doctoral Degree
9	Master's Degree
8	Postgraduate Diplomas and Certificates, Bachelor Honours Degree
7	Bachelor's Degree, Graduate Diplomas and Certificates
6	Diplomas
5	
4	Certificates
3	
2	
1	

Figure 2.1: NZQF levels and qualification types (NZQA, 2016, p. 5)

The courses of relevance to this critique are those that relate to the acquisition of *te reo*, whether they are considered undergraduate or postgraduate level, rather than those that centre specifically on, for example, linguistics or culture. The review below has been categorised into two sub-sections: (i) universities that include the *Te Whanake* series⁴⁰ as a primary resource in their *reo Māori* courses (2.3.1.1.1); and (ii) universities that do not include the *Te Whanake* series as a primary resource in their *reo Māori* courses (2.3.1.1.2).

The rationale behind basing the discussion on this criterion relates to the fact that four of seven universities use the *Te Whanake* series (Moorfield, 2001a, 2001b, 2003d, 2004b) as a major resource in the teaching and learning of most of their *reo Māori* courses. The *Te Whanake* series is a set of Māori language teaching and learning resources (e.g., textbooks, study guides, teachers' manuals, online resources) that has

³⁹ Two universities do not use the same system, instead: Massey University's undergraduate courses are assigned numbers, such as, 300.110 or 300.210 whereby the number that appears in the tenths place signifies the course level so that the former is a 100 level course and the latter is a 200 level course; Auckland University of Technology's undergraduate courses correspond to NZQF levels so that level 5 and 6 are considered to be diploma level, while level 7 courses are considered to be bachelor level.

⁴⁰ The *Te Whanake* series is comprised of the following resources: (i) for beginner language learners, *Te Kākano* textbook (2001a), *Te Kākano* study guide (2002) and *Te Kākano* teachers' manual (2003a); (ii) for lower-intermediate language learners, *Te Pihinga* textbook (2001b), *Te Pihinga* study guide (2003b) and *Te Pihinga* teachers' manual (2003c); (iii) for upper intermediate language learners, *Te Māhuri* textbook (2003d), *Te Māhuri* study guide (2004a) and *Te Māhuri* teachers' manual (2003e); and (iv) for upper-intermediate to advanced language learners, *Te Kōhure* textbook (2004b).

been divided into four levels from beginner to advanced, which are referred to by the following titles: *Te Kākano* (The Seed) for beginner level students, *Te Pihinga* (The Seedling/Sprout) for intermediate level students, *Te Māhuri* (The Sapling) for upper intermediate level students and *Te Kōhure* (The development of a tree/plant to maturity) for advanced level students. For further discussion of the *Te Whanake* series, see *Section 2.4.2.2* below and *Chapter Five*.

2.3.1.1.1 Auckland University of Technology, University of Waikato, University of Canterbury and University of Otago

Three universities in Aotearoa/New Zealand include the *Te Whanake* series as a major component in their *reo Māori* courses, that is, Auckland University of Technology⁴¹ (AUT), University of Canterbury⁴² (Canterbury) and the University of Otago⁴³ (Otago). One other university, University of Waikato⁴⁴ (Waikato), offers some courses which require textbooks from the *Te Whanake* series and at other times do not. Courses offered by each university typically have five hours of instruction per week (two lectures for two hours each and one tutorial for one hour) for about 12 weeks per semester. Each of the four universities offers: introductory language classes (none of which appears to require any of the *Te Whanake* resources) and undergraduate courses that pertain to each of the first three *Te Whanake* textbooks, that is *Te Kākano*, *Te Pihinga* and *Te Māhuri*. The University of Waikato is an exception, however, as it offers two particular 100 and two particular 200 level courses that require, on alternate semesters, the *Te Whanake* textbooks (*Te Kākano* and *Te Pihinga* respectively). Another exception related to the *reo Māori* courses provided by these universities is that AUT and Otago⁴⁵ offer two courses each for 100, 200 and 300 level that each pertain to one of the *Te Whanake* textbooks (i.e., *Te Kākano*, *Te Pihinga* and *Te*

⁴¹ For more information on the Māori language courses offered by AUT, see Auckland University of Technology (2017).

⁴² For more information on the Māori language courses offered by Canterbury, see University of Canterbury (2017).

⁴³ For more information on the Māori language courses offered by Otago, see University of Otago (2017).

⁴⁴ For more information on the Māori language courses offered by Waikato, see University of Waikato (2017).

⁴⁵ Otago University appears to be the only university that requires its students to also purchase the study guide for levels 100 and 200. The level 300 courses appear to require *Te Aka* (Moorfield, 2011), a Māori-English and English-Māori dictionary.

Māhuri, respectively) and postgraduate courses that require the *Te Kōhure* textbook (note: Otago offers one course and AUT offers two individual courses that require *Te Kōhure*; each course runs for one semester). On the other hand, Canterbury University offers a whole year 200 level course and a whole year 300 level course that pertain to *Te Pihinga* and *Te Māhuri*, respectively, and one postgraduate course that runs for one semester and requires *Te Kōhure*. In contrast to these universities, the University of Waikato’s undergraduate programme offers: four 200 level courses – two that pertain to *Te Pihinga* and two that require *Te Māhuri* – and two 300 level courses that require *Te Kōhure*. These differences between the courses offered by these four universities and the textbooks required by each can be found in *Table 2.1* (See also *Appendix 3*).

Table 2.1: Comparison of Te Whanake courses offered by four universities

	AUT	Canterbury	Otago	Waikato
Undergraduate courses	Introductory course	Introductory course	Introductory course	Introductory course
	<i>Te Kākano 1</i>	<i>Te Kākano 1</i>	<i>Te Kākano 1</i>	<i>Te Kākano 1</i>
	<i>Te Kākano 2</i>	<i>Te Kākano 2</i>	<i>Te Kākano 2</i>	<i>Te Kākano 2</i>
	<i>Te Pihinga 1</i>	<i>Te Pihinga</i>	<i>Te Pihinga 1</i>	<i>Te Pihinga 1</i>
	<i>Te Pihinga 2</i>		<i>Te Pihinga 2</i>	<i>Te Pihinga 2</i>
	<i>Te Māhuri 1</i>	<i>Te Māhuri</i>	<i>Te Māhuri 1</i>	<i>Te Māhuri 1</i>
	<i>Te Māhuri 2</i>		<i>Te Māhuri 2</i>	<i>Te Māhuri 2</i>

Table 2.1 (cont.): Comparison of Te Whanake courses offered by four universities

	AUT	Canterbury	Otago	Waikato
Undergraduate courses (cont.)				<i>Te Kōhure 1</i>
				<i>Te Kōhure 2</i>
Postgraduate courses	<i>Te Kōhure 1</i>	<i>Te Kōhure</i>	<i>Te Kōhure</i>	
	<i>Te Kōhure 2</i>			

Differences between students undertaking *reo Māori* at these four universities:

- Students at AUT, Canterbury and Otago are able to gain undergraduate *reo Māori* qualifications by taking courses that use *Te Kākano*, *Te Pihinga* and *Te Māhuri*; in order to be able to gain Māori language undergraduate qualifications at Waikato, students may or may not have taken courses that require *Te Kākano* and *Te Pihinga*, but will have taken courses that require *Te Māhuri* and *Te Kōhure*. These differences may illustrate that students graduating with bachelor degrees majoring in *te reo Māori* at the University of Waikato may be more proficient (based on the textbooks required for their courses) in *te reo* than students at those universities that use/require the same textbooks;
- Students undertaking *reo Māori* courses at Canterbury and Otago are able to do so at a faster rate compared to students at AUT and Waikato. It will take students one year at AUT to study *Te Kōhure*, while it will take students only one semester to study the same textbook at Canterbury and Otago. It will take students (who study from complete beginner to advanced level) at the University of Waikato one and a half years longer to complete undergraduate *reo Māori* courses compared to students at the other three universities. These

differences may illustrate that students who study all of the *reo Māori* courses at Canterbury and Otago may not be as proficient (based on the time required to complete these courses) as students at AUT or Waikato.

- If students were to undertake each of the *reo Māori* courses offered by each university, whose primary resources are based on the *Te Whanake* series, it would take 4 years of study (excluding summer semesters) at Canterbury and Otago and 4.5 years at AUT and Waikato. An undergraduate degree, that includes courses whose primary resources are based on *Te Kākano*, *Te Pihinga* and *Te Māhuri*, could be obtained by students in 3.5 years at AUT, Canterbury and Otago, while an undergraduate degree, that includes the whole of the *Te Whanake* series, could be obtained by students in 4.5 years at Waikato. This illustrates that students graduating from the University of Waikato with degrees majoring in *te reo Māori* have studied one extra textbook and for one extra year, compared to students at the other three universities.

2.3.1.1.2 University of Auckland, Massey University and Victoria University of Wellington

Three universities do not list any of the *Te Whanake* textbooks as a required textbook for their *reo Māori* courses, that is, University of Auckland (Auckland), Massey University (Massey) and Victoria University of Wellington (Victoria). For an overview of courses offered by each university, see *Table 2.2* below.

University of Auckland⁴⁶ offers six⁴⁷ particular undergraduate Māori courses for 100, 200 and 300 level which can be undertaken over a 2.5 to 3 year period. Within each level, two courses are offered: one that relates to writing skills; the other that relates

⁴⁶ For more information on the Māori language courses offered by Auckland University, see University of Auckland (n.d.).

⁴⁷ Two additional undergraduate courses are also offered (i.e. MĀORI 104 Reo tuatahi and MĀORI 204 Reo tuarua), however the 100 level course was not offered in 2016 and availability of the 200 level course was “to be advised” as at September, 2016 (Auckland University, n.d.b). The 100 level course, which is the only stated prerequisite for the 200 level course, is described as being “intended for students with a good command of Māori” and as focusing on the “development of skills in speaking, writing and hearing language” (Auckland University, n.d.c).

to speaking skills.⁴⁸ The duration of each course is one semester and both of the 100 level courses are offered concurrently, that is, they can be taken by students simultaneously. None of the courses requires or recommends any of the *Te Whanake* textbooks; instead, different dictionaries are suggested as recommended readings (e.g., Biggs (1990), Ngata (1993), Reed (1995) and Williams (1975)).

Massey University⁴⁹ offers six undergraduate *reo Māori* courses via internal and external modes of delivery at 100, 200 and 300 level which can be taken over a 3 year period. Unlike the courses offered by the University of Auckland, courses offered at Massey do not appear to divide courses based on speaking and writing skills.⁵⁰ Within each level, two courses are offered and the learning outcomes of most, all of which can be found in *Appendix 4*, refer to a range of text types.⁵¹ The duration of each course is one semester, however only one prerequisite course is required for entry in each higher level course, so that to gain entry into 200 level, completion of only one specific 100 level course (i.e., 300.111) is required and to gain entry into 300 level, completion of only one specific 200 level course (i.e., 300.211) is required. This suggests that students with a higher level of proficiency are not required to take courses below their level of proficiency in order to gain entry into more suitable courses. None of the courses has any required textbooks, but some do have recommended textbooks. Two of the recommended textbooks in the second course (i.e., 300.111) are *Te Kākanano* and *Te Pihinga*, however these are the only textbooks from the *Te Whanake* series that are recommended in the six undergraduate Māori language courses offered at Massey.

⁴⁸ The courses have the following names and course codes: *MĀORI 101 Introduction to written Māori*, *MĀORI 201 Intermediate written Māori* and *MĀORI 301 Reo Māori tuhituhi*; *MĀORI 103 Introduction to spoken Māori*, *MĀORI 203 Intermediate spoken Māori* and *MĀORI Reo Māori kōrero*.

⁴⁹ For more information on the Māori language courses offered by Massey, see Massey University (n.d.a; n.d.b.; n.d.c.; n.d.d.; n.d.e.; n.d.f.)

⁵⁰ The courses have the following names and course codes: *300.110 Te reo whakahoahoa: Socialising in te reo* (prerequisite for 300.111), *300.111 Te reo kōnakinaki: Developing te reo* (prerequisite for both 200 level courses), *300.210 Te reo kōrerorero: Discussing te reo*, *300.211 Te reo whakanakonako: Embellishing te reo* (prerequisite for both 300 level courses), *300.310 Te reo auaha: Creative writing in te reo* and *300.311 Te reo papa: Strengthening te reo*.

⁵¹ References to different text types in the learning outcomes suggest that Massey's *reo Māori* courses include aspects of discourse analysis which implies such courses are in line with recent developments in additional language teaching research.

Victoria University of Wellington⁵² offers seven⁵³ particular undergraduate *reo Māori* courses at 100, 200 and 300 level which can take 3.5 years to complete (a course outline of each course⁵⁴ is accessible online; see also *Appendix 5* for descriptions of courses). Unlike the courses offered by the University of Auckland and Massey University, only one 300 level course and four 100 level courses are offered at Victoria. The duration of each course is one semester, however only one of the 200 level courses is a prerequisite for entry into the 300 level course (i.e., MAOR311). Similar to some of the courses offered by Massey, this suggests that students with a higher level of proficiency are not required to take courses below their level of proficiency in order to gain entry into a higher level course. The 100 and 300 level courses do not have any required texts, however both 200 level courses require the same text, that is, Higgins, Rewi and Olsen-Reeder's (2014) *The value of the Māori language: Te hua o te reo Māori* which includes a collection of academic articles in Māori as well as English. Although the other courses do not have any required textbooks, some do have recommended textbooks, none of which includes any textbooks from *Te Whanake*.

⁵² For more information on the Māori language courses offered by Victoria, see University of Victoria of Wellington (2017a).

⁵³ Two additional advanced Māori language courses are offered by Victoria – MAOR321 *Te reo karanga, te reo whaikōrero/The language of karanga and whaikōrero* (Victoria University of Wellington, 2017b); and *Te tahu o te reo/ Topics in the structure of Māori language* (Victoria University of Wellington, 2017c) – both of which, however, focus less on Māori language acquisition and more on other specific linguistic features of the language.

⁵⁴ The courses have the following names and course codes: *MAOR101 Te Tīmatanga/Introduction to Māori language*, *MAOR102 Te Arumanga/Elementary Māori language*, *MAOR111 Māori language 1A*, *MAOR112 Māori language 1B*, *MAOR211 Māori language 2A* (prerequisite for the level 300 course), *MAOR221 Māori language 2B* and *MAOR311 Māori language 3*.

Table 2.2: Courses offered by each of the seven universities that offers Māori language courses

University	Undergraduate			Postgraduate
	100 Level	200 Level	300 Level	400, 500, 700 level
AUT	<ul style="list-style-type: none"> • Introduction to conversational Māori • Te Kākano 1 • Te Kākano 2 	<ul style="list-style-type: none"> • Te Pihinga 1 • Te Pihinga 2 	<ul style="list-style-type: none"> • Te Māhuri 1 • Te Māhuri 2 	<ul style="list-style-type: none"> • Te Kōhure 1 • Te Kōhure 2
Canterbury	<ul style="list-style-type: none"> • Conversational Māori for absolute beginners • Te Kākano: Introductory language 1 • Te Kākano: Introductory language 2 	<ul style="list-style-type: none"> • Te Pihinga: Intermediate language (whole year) 	<ul style="list-style-type: none"> • Te Māhuri: Advanced Māori language (whole year) 	<ul style="list-style-type: none"> • Te Reo: Te Kōhure
Otago	<ul style="list-style-type: none"> • Introduction to conversational Māori • Te Kākano 1 • Te Kākano 2 	<ul style="list-style-type: none"> • Te Pihinga 1 • Te Pihinga 2 	<ul style="list-style-type: none"> • Te Māhuri 1 • Te Māhuri 2 	<ul style="list-style-type: none"> • Te Kōhure
Waikato	<ul style="list-style-type: none"> • Introduction to Conversational Māori • Introductory 1 (Kākano) • Introductory 2 (Kākano) 	<ul style="list-style-type: none"> • Intermediate 1 (Te Pihinga) • Intermediate 2 (Te Pihinga) • Post-intermediate 1 (Te Māhuri) • Post-intermediate 2 (Te Māhuri) 	<ul style="list-style-type: none"> • Pre-advanced (Te Kōhure) • Advanced (Te Kōhure) 	
Auckland	<ul style="list-style-type: none"> • Introduction to written Māori • Introduction to spoken Māori • Reo tuatahi 	<ul style="list-style-type: none"> • Intermediate written Māori • Intermediate spoken Māori • Reo tuarua 	<ul style="list-style-type: none"> • Reo Māori tuhituhi • Reo Māori Kōrero 	

Table 2.2 (cont.): Courses offered by each of the seven universities that offers Māori language courses

University	Undergraduate			Postgraduate 400, 500, 700 level
	100 Level	200 Level	300 Level	
Massey	<ul style="list-style-type: none"> • Socialising in te reo • Developing te reo 	<ul style="list-style-type: none"> • Discussing in te reo • Embellishing te reo 	<ul style="list-style-type: none"> • Strengthening te reo • Creative writing in te reo 	
Victoria	<ul style="list-style-type: none"> • Introduction to Māori language • Elementary Māori language • Māori language 1A • Māori language 1B 	<ul style="list-style-type: none"> • Māori language 2A • Māori language 2B 	<ul style="list-style-type: none"> • Māori language 3 	

2.3.1.2 Polytechnics in Aotearoa/New Zealand

At least eleven of Aotearoa/New Zealand's polytechnics currently offer courses in *te reo Māori*. These polytechnics have been classified into three categories based on the type of *reo Māori* courses each offers: (i) *Te Whanake* courses (2.3.1.2.1) – see Section 2.4.2.2 below for a discussion on the *Te Whanake* series; (ii) *Te Ātaarangi* courses (2.3.1.2.2) – see Section 2.4.1 below for a discussion on Te Ātaarangi and the Silent Way method; and (iii) *Te Wānanga o Aotearoa* courses (2.3.1.2.3) – see Section 2.3.1.4 below for a discussion on Te Wānanga o Aotearoa. This section then concludes with an overview of polytechnics that currently offer *reo Māori* courses (2.3.1.3). Other courses, which do not appear to incorporate either *Te Whanake*, Te Ātaarangi or Te Wānanga o Aotearoa type courses, are offered by a total of seven polytechnics – an overview of the courses each of these polytechnics provides can be found in the appendices (*Appendix 6*). One point to note is that some polytechnics offer *reo Māori* courses that can go towards certain qualifications (e.g., Certificate; Diploma; Bachelor), while other polytechnics offer qualifications/courses that are one and the same (e.g., Short Award; Te Ara Reo; Te Pōkaitahi).

2.3.1.2.1 Ara Institute of Canterbury and Waiariki BOP (Bay of Plenty) Polytechnic

Two polytechnics offer *Te Whanake* type courses: Ara Institute of Canterbury⁵⁵ (Ara) and Waiariki BOP Polytechnic/Toi Ohomai Institute of Technology (Waiariki/Toi). The type of qualifications and courses offered by each institution indicates differences in the content covered and the type of qualifications that can be gained by students. Ara offers a Level 5 Certificate in Māori Language that includes *Te Kākano* and *Te Pihinga* courses (content from the first and second textbooks), while Waiariki/Toi offers a Level 5 Diploma in Te Reo Māori that includes courses in *Te Pihinga* and *Te Māhuri*. In addition to these qualifications, Ara offers *Te Kākano* and *Te Pihinga* courses, in addition to *Te Māhuri* and *Te Kōhure* courses (content from the third and fourth textbooks), which can go towards a Level 7 Bachelor of Māori Language and

⁵⁵ For more information on the Māori language courses offered by Ara, see Ara Institute of Canterbury (2017).

Indigenous Studies, while Waiariki offers a *Te Kākano* course (content from the first textbook) that results in a Level 4 Short Award in Te Reo. When these *Te Whanake* courses and qualifications are compared to those offered by universities, wide variations between the type of *Te Whanake* courses offered at different NZQF levels can be seen – see *Table 2.3* below.

Table 2.3: Comparison of Te Whanake courses offered by six tertiary institutions

Level	Polytechnics		Universities			
	Ara	Waiariki/Toi	AUT	Canterbury	Otago	Waikato
4		<i>Te Kākano</i>				
5	<i>Te Kākano</i>	<i>Te Pihinga</i>	<i>Te Kākano</i>			
	<i>Te Pihinga</i>					
6	<i>Te Māhuri</i>	<i>Te Māhuri</i>	<i>Te Pihinga</i>			
7	<i>Te Kōhure</i>		<i>Te Māhuri</i>	<i>Te Kākano</i>	<i>Te Kākano</i>	<i>Te Kākano</i>
				<i>Te Pihinga</i>	<i>Te Pihinga</i>	<i>Te Pihinga</i>
				<i>Te Māhuri</i>	<i>Te Māhuri</i>	<i>Te Māhuri</i>
						<i>Te Kōhure</i>
8			<i>Te Kōhure</i>	<i>Te Kōhure</i>	<i>Te Kōhure</i>	

As can be seen in *Table 2.3* above, students at both polytechnics are able to take courses in *Te Kākano* and *Te Pihinga* prior to undertaking an undergraduate degree; and for students studying *te reo Māori* at Ara, they are required to take a *Te Kōhure* course for the Bachelor of Māori Language degree; while students at three of the universities (AUT, Canterbury and Otago) are not able to take a *Te Kōhure* type course until after they have completed their undergraduate degrees.

Some information related to the content included in the *Te Kākano* course offered by Waiariki/Toi is as follows: “Personal pronouns and possessives; Passive sentence patterns; Vocabulary extension; Locatives; Tenses” (see *Appendix 7*). This information provides an indication of the grammar-centred focus of not only this

beginner course, but also the textbook that is used as the basis of this course. The influence that GTM has on the teaching of *te reo* can also be found in the learning outcomes of the *Te Pihinga* and *Te Māhuri* courses offered by Waiariki/Toi, each of which includes translation of extracts from the L1 to the L2 and vice versa (Waiariki, 2017a, 2017b, 2017c, 2017d).

2.3.1.2.2 Nelson Marlborough Institute of Technology

Only one⁵⁶ polytechnic appears to currently offer courses that pertain to Te Ātaarangi: Nelson Marlborough Institute of Technology⁵⁷ (NMIT). The courses offered range from Level 1 to 4, the names of which are: Tuarā 1 (Level 1), Tinana 1 (Level 2), Tuarā 2 (Level 3) and Tinana 2 (Level 4); the Level 1 and 2 courses are free, while the Level 3 and 4 courses include fees and levies. Detailed information about these courses could not be acquired, however, Te Ātaarangi and the Silent Way method, of which Te Ātaarangi was adapted, are discussed below in *Section 2.4.1*.

2.3.1.2.3 Southern Institute of Technology (and Te Wānanga o Aotearoa courses)

One polytechnic includes courses that are based on the same *reo Māori* qualifications/courses that are offered by Te Wānanga o Aotearoa (TWoA – discussed below) – Southern Institute of Technology⁵⁸ (SIT) – which like TWoA, provides free *reo Māori* courses. Discussion of the qualifications offered by SIT and Te Wānanga o Aotearoa can be found in *Section 2.3.1.4* below.

2.3.1.3 Overview of polytechnics

Students are able to study *te reo Māori* through courses based on textbooks from the *Te Whanake* series at two polytechnics (Ara in Christchurch; Waiariki/Toi in Rotorua). These courses range from Level 4 to Level 7 and can result in qualifications – some

⁵⁶ One other polytechnic offered Te Ātaarangi courses, that is, Tai Poutini Polytechnic, at least until 2016, but this institute no longer appears to be offering any Māori language courses.

⁵⁷ See Nelson Marlborough Institute of Technology (2017).

⁵⁸ See Southern Institute of Technology (n.d.).

of which include other courses not related to *te reo* – that include Level 4 Short Awards (Waiariki/Toi), Level 5 Certificates (Ara and Waiariki/Toi) or a Level 7 Bachelor of Māori Language degree (Ara). For courses that centre on Te Ātaarangi language teaching methods/ resources/ qualifications, students are able to study at only one polytechnic, which is based in the South Island (NMIT in Nelson); their courses range from Level 1 to Level 4 and can result in a Level 4 Certificate in Te Tuarā me te Tinana o te reo. Students interested in taking free courses that are based on those offered by Te Wānanga o Aotearoa are able to do so at one polytechnic in the lower South Island (SIT in Invercargill); these courses/qualifications range from Level 2 to Level 6 (see *Section 2.3.1.4* below for more information on these types of courses). Most polytechnics, however, offer Māori language courses that appear to be based on criteria set by other entities (e.g., institution, department and/or staff) rather than *Te Whanake*, Te Ātaarangi or Te Wānanga o Aotearoa and information on these courses can be found in the appendices (*Appendix 6*).

2.3.1.4 Wānanga in Aotearoa/New Zealand

The three wānanga that are recognised under the Education Act 1989 include Te Wānanga o Aotearoa (TWOA), Te Wānanga o Raukawa (Raukawa) and Te Whare Wānanga o Awanuiārangi (Awanuiārangi). Each wānanga has faced its own, but similar, challenges to achieve recognition as a tertiary provider (see, for example, Walker, 2004). As stipulated in the Education Act 1989, the criteria of what constitutes as a wānanga are as follows: “a wananga is characterised by teaching and research that maintains, advances, and disseminates knowledge and develops intellectual independence, and assists the application of knowledge regarding ahuatanga Maori (Maori tradition) according to tikanga Maori (Maori custom)”.

For the language courses/qualifications offered by each:

- TWOA, which has several campuses throughout the country, offers six particular Māori language courses/qualifications⁵⁹ (from Level 2 to Level 7) at

⁵⁹ Māori language courses offered by TWOA (Te Wānanga o Aotearoa, n.d.a.): Certificate in Te Ara Reo Level 2; Certificate in Advanced Te Ara Reo Level 4; Certificate in Te Pūtaketanga o Te Reo Level 4; Diploma in Te Ara Reo Level 5; Diploma in Te Aupikitanga ki te reo Kairangi Level 6; and

no cost to students. Based on the description of course content, courses appear to be grammar- and translation-oriented: “active and negative sentence structures”, “distinguish[ing] between Māori and non Māori sentence structures”, “basic grammar” (Level 4 Certificates); “passive and stative sentence structures (Level 5 Certificate); “intermediate level grammar”, “translation” (Level 6 Certificate); “advanced grammar” and “Māori/English and English/Māori translation and interpretation” (Level 7 Diploma) (Te Wānanga o Aotearoa, n.d.b.; n.d.c.; n.d.d.; n.d.e; n.d.f.);

- Raukawa, with its main campus based in Ōtaki (lower North Island) and other campuses throughout the country, provides an array of courses which are conducted through the medium of *te reo Māori* in addition to Māori language programmes⁶⁰ that range from Certificate level (i.e., Level 2) to Master’s level (i.e., Level 8) (Te Wānanga o Raukawa, 2017). In particular, two of its Certificate level courses (Level 4 and Level 5) are offered online at no cost to students and each course appears to offer students a range of audio recordings that relate to “everyday Māori language relevant to the home, the whānau and the wider community”, including “well-known fairytales” and “Māori pūrākau [stories]” as well as online activities and interactions (Te Wānanga o Raukawa, n.d.a; n.d.b.);
- Awanuiārangi, with its main campus in Whakatāne (eastern Bay of Plenty) and several other campuses throughout the country, includes compulsory *reo Māori* courses in many of its qualification programmes including at least six specific Māori language qualifications⁶¹ that range from Certificate Level 1 to Level 6. In particular, the Level 1-4 Certificates are described as *rumaki*

a Diploma in Te Pīnakitanga ki te Reo Kairangi Level 7. A three-year Bachelor of Māori Advancement/Te Paritūtanga o Te Reo is also offered by TWoA (Te Wānanga o Aotearoa, n.d.g.).

⁶⁰ Māori language programmes offered by Te Wānanga o Raukawa include: a short online Level 4 Certificate programme (Poupou Huia Te Reo) that runs for 20 weeks at no financial cost to students; a short online Level 5 Certificate programme (Poupou Huia Te Reo Te Hōkairangi) that also runs for 20 weeks at no financial cost to students; a one-year Diploma programme; a three-year Bachelor programme; a one-year Postgraduate programme; and a two-year Master’s programmes (Te Wānanga o Raukawa, n.d.).

⁶¹ Māori language programmes offered by Te Whare Wānanga o Awanuiārangi include: six 18 week Certificate programmes (Te Pōkaitahi Reo) which are offered for Levels 1, 2, 3, 4, 5 and 6 at no cost to students (Te Whare Wānanga o Awanuiārangi, n.d.).

(immersion) and *reo rua* (bilingual), while the Level 5-6 Certificates are described as only immersion (Te Whare Wānanga o Awanuiārangi, n.d.).

The fact that all of the lower level language courses are offered by these wānanga at no cost to domestic students, is particularly significant to the Māori language revitalisation movement. While it is difficult to discern the content of the Māori language courses provided based on the information available, it is clear that the Māori language and culture play a prominent role in each wānanga and in most, if not all, of the courses each provides.

2.3.2 Māori language tertiary teachers

Teachers of *te reo Māori* in tertiary institutions in Aotearoa/New Zealand come from diverse backgrounds, especially in terms of the institutions in which they teach (as discussed above in *Section 2.3.1*), their backgrounds, teacher training and language teaching practices. A pilot study (Tihema, 2013) was conducted in order to investigate the backgrounds of a small sample (9) of participants (eight of whom participated in a questionnaire) that was teaching *te reo Māori* at various tertiary institutions throughout Aotearoa/New Zealand. From an analysis of the eight questionnaire respondents' survey responses, details emerged of particular institutional and teacher-related factors that are of influence to the teaching and learning of *te reo Māori* at tertiary institutions.

In relation to institutional factors, questionnaire participants were asked to provide information about the following (Tihema, 2013, pp. 38-44): examples of achievement objectives/learning outcomes (AOs/LOs) associated with their courses and how they decide what to teach in their classes (e.g. syllabus, textbooks). Firstly, the majority of examples of achievement objectives supplied by the participants are not in accord with current approaches to achievement objective specification recommended in recent literature on the teaching of additional languages (see, for example, Council of Europe, 2001) and, in particular, would be too general to serve as a basis for the development of assessment activities. Secondly, at least half of the participants appear to work in a context where there is no overall Māori language syllabus and there seems, overall, to be a heavy reliance on textbooks in determining the content of courses.

In relation to teacher-related factors, participants were also asked to provide information about the following areas (Tihema, 2013): (i) their educational backgrounds (pp. 23-24); (ii) areas of professional development they felt were of interest or they needed to know more about (pp. 37-38); and (iii) some tasks/activities that they incorporate in their teaching repertoire (pp. 31-33). Firstly, although half of the eight questionnaire respondents held teaching qualifications of some type, only three respondents held qualifications in the teaching of additional languages (i.e., two had attained CELTAs⁶² and one held education/teaching of *te reo* qualifications). Secondly, all of the participants signalled that there were some areas of language teaching which they could benefit from learning more about, however, the only participants who indicated that they could benefit from learning more about all of the listed areas⁶³ were two of the participants with language teaching qualifications, suggesting that those who lacked training were less aware of its potential benefits than those who did not. Thirdly, responses to a question concerning activities that participants typically use in their classes suggest that at least some of the participants' teaching may be influenced by grammar translation and audio-lingualism.

It was posited in the pilot study (Tihema, 2013) that based on the fact that most of the eight questionnaire respondents had a lack of language teacher training and since all of the questionnaire respondents (pp. 24-27) had been raised from infancy in English only environments (4) or one in which English was the main medium of communication (4) and had, therefore, learned *te reo Māori* in formal educational institutions, it seems likely that those who do not have qualifications in the teaching of additional languages – the majority – base their own teaching of the language, in part at least, on the type of teaching to which they were themselves exposed, which was likely to be influenced by the grammar translation and audio-lingual methods.

⁶² CELTA: A University of Cambridge Local Examinations Syndicate *Certificate in Teaching English to Speakers of Other Languages* (CELTA), a short intensive course with a practical focus (often offered over a single month). It is intended to provide entrants to the profession with an initial qualification for people with little or no previous teaching experience and sufficient skills to gain teaching experience under supervision before undertaking more advanced qualifications.

⁶³ Professional development areas included the following: assessment (formative & summative), teaching methodology in general, tasks for speaking, tasks for reading, textbook / materials evaluation, phonology, tasks for four integrated skills, structure / form, tasks for listening, teaching vocabulary, tasks for writing and other.

In terms of teacher training, it may be important to note that unlike qualified teachers in compulsory schools (i.e., primary and secondary schools) who are required to undertake practicums during their tertiary studies, it is not generally a necessity for tertiary educators to have had teacher training or to have attained teaching-related qualifications. Another point to note is that it is not a unique phenomenon for language teachers in tertiary contexts to not have had training that relates specifically to language teaching and learning. For example, in a study, by Parchwitz (2015), of tertiary teachers of German as a Foreign Language (GFL) in Taiwan, it was found that although some of his interviewees held higher degrees (e.g., Ph.D.), it appeared that qualifications with (effective) language teacher training were not a requirement for appointment to a language teaching position in a tertiary institution (p. 160). One other example comes from NeSmith (2012) who conducted a study of tertiary teachers of Hawaiian and found that only one fifth of his questionnaire respondents had been involved in a practicum with the supervision of a second language teaching expert (p. 80).

2.3.3 Māori language tertiary learners

The number of formal students and equivalent full-time students who studied *te reo Māori* courses at tertiary institutions in Aotearoa/New Zealand sharply increased between 2012 and 2015 (Education Counts, 2017). For instance, over an eight-year period, from 2008 to 2015, the number of students studying *te reo* rose slightly from 2008 ($n=19720$) to 2009 ($n=21460$) before dropping to its lowest number in 2012 ($n=16300$), then rising again in 2013 ($n=19430$) and 2015 ($n=21555$). Between the years 2009 to 2015, however, the number of formal students studying *te reo* at universities steadily declined ($n=4415$ in 2009; $n=2515$ in 2015) and while the number at wānanga was over twice as many as universities in 2009 ($n=9700$), it was over six times as much in 2015 ($n=15270$). This indicates that over two-thirds of all tertiary students studying *te reo Māori* did so at a wānanga institute in 2015, which is possibly a reflection of the low or free course costs offered by wānanga as opposed to universities. Furthermore, in relation to Certificate level qualifications (Levels 1 to 3), which are typically offered by every type of tertiary institution besides universities,

the number of formal students studying in 2012 ($n=5415$) sharply increased to double the number in 2015 ($n=11260$).

- *2015 had the highest number of students studying te reo Māori between 2008 and 2015;*
- *The number of students studying at universities (and PTEs – e.g., Te Ātaarangi) has steadily decreased in recent years, while the number of students studying at wānanga institutions has exponentially increased;*
- *Over two thirds of Māori language learners at tertiary institutions in 2015, studied at a wānanga institution;*
- *Almost half the total number of tertiary students who studied te reo Māori in 2015 were studying Level 1 to Level 3 Certificate level courses/qualifications.*

2.4 Language teaching methods and methodologies in Māori language teaching and learning tertiary contexts

This section follows on from previous sections (2.2.1; 2.2.2; 2.2.3; 2.2.4) by delivering a critical review of four particular methods/approaches that are currently used in the teaching of the Māori language in tertiary contexts in Aotearoa/New Zealand: (i) Te Ātaarangi (adaptation of the Silent Way); (ii) the Bilingual Method; (iii) Ako Whakatere (Accelerated Learning⁶⁴) (adaptation of Suggestopaedia, Total Physical Response (TPR) and other methods not specifically related to second language teaching-learning); and (iv) Communicative Language Teaching (CLT). The rationale for reviewing these four teaching methods/approaches stems from: firstly, the popularity of the Te Ātaarangi method (Mataira, 1980) which has permeated throughout Aotearoa for over three decades; secondly, the *Te Whanake* textbook series, which is used in a number of tertiary institutions, was authored by John C. Moorfield who is an advocate of the Bilingual Method (see Moorfield, 1984);

⁶⁴ The term ‘Accelerated Learning’ is a translation of ‘Ako Whakatere’ and should not, therefore, be confused with ‘Accelerative Learning’ which is a collective term that refers to a variety of methods such as Superlearning, Suggestive Accelerative Learning Techniques (SALT) and Psychopadie (see Felix, 1992).

thirdly, the fact that Te Wānanga o Aotearoa, a wānanga institution that has the highest number of campuses operating throughout the country, espouses Ako Whakātere in its teaching philosophy; finally, the CLT approach which, while not widely used, has recently gained proponents who specialise in Māori language teaching. Summary sections are also included and appear in italic print.

Before proceeding, it may be important to note that while most methods/approaches are based on a set of principles that posits the type of teaching and learning procedures that will, as opposed to other procedures, lead to effective teaching practices, each method/approach has its flaws (see Richards & Rodgers, 2014, p. 14). While the extent to which these methods are used will be dependent on individual teachers (e.g., backgrounds, training) and the contexts in which they are used (e.g., teaching-learning content), this review draws from selected literature. Thus, it is only fitting to present in this review, the same critiques, many of which have been made for centuries⁶⁵, and apply them to the context of Māori language teaching and learning in tertiary institutions.

2.4.1 Introduction to Silent Way method and *Te Ātaarangi*

Te Ātaarangi⁶⁶ is known most for being a method of teaching peculiar to Māori language teaching and learning which was adopted from Caleb Gattegno's Silent Way method. This section focuses primarily on tenets of Gattegno's Silent Way of teaching foreign languages (2.4.1.1), then provides an overview of those principles that influenced the development of the Te Ātaarangi method of Māori language teaching (2.4.1.2).

2.4.1.1 Silent Way Method

Although the first edition of Caleb Gattegno's Silent Way method appeared in the 1960s (1963; also see 1972), it was not until the 1970s that the method began to be

⁶⁵ As noted by Fotos (2005, p. 653) "The same methods have come in and out of fashion, and the same arguments for and against a particular approach...have been made many times in the past".

⁶⁶ Te Ātaarangi is also the name of an institute, a set of Māori language courses offered by different tertiary institutions and a school of thought or philosophy and movement.

considered as a genuine alternative to second language teaching. Gattegno's intention behind Silent Way was to "replace a "natural" approach by one that is very "artificial" and, for some purposes, strictly controlled" (1972, p. 26); and despite describing the method as unlike any other language teaching method (Gattegno, 1963, p. 89), the Silent Way shares elements with the Direct method and Audio-lingual method (discussed further below).

As the name of the method suggests, a key element of the Silent Way is silence. This silence, on the part of the teacher, reduces teacher talking to an absolute minimum (approximately 90% of class time) and this, in turn, allows for one of the method's main principles to be implemented, that is *the subordination of teaching to learning* (Gattegno, 1963, p. 13; also see Gattegno, 1971). The phrase, itself, highlights a rather revolutionary idea, at the time, as it suggests that the teacher in traditional teacher-led classrooms is required to forfeit their reign so they may create an atmosphere conducive to their learners' learning. Such a situation, which is ultimately made possible due to the silence of the teacher, results in learners: (i) being more focused when their teacher does speak; (ii) monitoring their own production; and (iii) correcting themselves when necessary.

One set of resources⁶⁷ that features prominently in the Silent Way classroom, and is what the method is most likely known for, is Cuisenaire rods which are used as a means for students to physically interact with the tools and to depict visual imagery. As noted by Richards and Rodgers (2014), this concept of physical interaction aligns with Benjamin Franklin's "Tell me and I forget, teach me and I remember, involve me and I learn" (p. 292). With regard to the use of Cuisenaire rods, one observer of a Silent Way lesson notes: "the rods served as such disparate things as a family, a train with a caboose, types of fruit: a banana, an apple and an orange, using the corresponding colors respectively" (Varvel, 1979, p. 492). While it is argued (Stevick, 1974, p. 312; Varvel, 1979, p. 492) that realistic objects and pictures would more accurately portray what is intended, they are limited in their use. Although pictures and objects do have a limited versatility, it seems that imagining a group of rods as "a train with a caboose" may be difficult or even too silly for some adults to conceive. Or as noted by Varvel (1979, p. 492), despite the students' interest in the unusual

⁶⁷ See *Appendix 8* for a discussion of other resources used in the Silent Way classroom.

nature of the rods during the initial weeks, comments made by students alluded to their waning interest and the limits in what they were able to express.

The concept of avoiding overt praise of students' correct responses is a prominent teaching strategy in the Silent Way classroom. Stevick (1974) observes that "the teacher is supposed to react never verbally and very little nonverbally to a correct response. There is none of the "... "very good!" or the enthusiastically nodding head that many authorities tell us we should produce on these occasions" (p. 310). The intention behind this concept is to promote learner autonomy and this is made possible by eliminating external forms of reinforcement (e.g., positive and negative) which would otherwise interrupt the development of a learner's inner criteria.⁶⁸ Thus, in connection with the avoidance of overt praise is the avoidance of overt error correction which would also interfere with the development of inner criteria. It is explained that in absence of teacher approval and disapproval, as well as repetitive teacher modelling and explanation, the learners begin making and forming their own generalisations, conclusions and rules (Richards & Rodgers, 2014, p. 295) which is precisely the outcome that Gattegno intended. It may need to be noted that unlike Direct Method and Audio-lingual teaching procedures, errors are tolerated and not immediately corrected in Silent Way classrooms (see Gattegno, 1972⁶⁹), but that error correction, on the part of the teacher, can still occur, as noted in a lesson plan presented in Richards and Rodgers (2014): "Teacher speaks only to correct an incorrect utterance, if no peer-group correction is forthcoming" (p. 299).

The main tenets of the Silent Way method have all at one time or another been contrasted with principles of other language teaching methods, especially GTM and ALM. The focus on students' inner criteria or self-awareness (see *Appendix 8* for more information) is particularly distinct from other methods, however, despite this difference, Richards and Rodgers (2014) argue that the Silent Way in fact "exemplifies many of the features that characterize more traditional methods...with a strong focus on accurate repetition of sentences, modelled initially by the teacher, and a movement

⁶⁸ This term 'inner criteria' is described as: (i) being a coping mechanism (see Gattegno, 1976, pp. 50-51); (ii) responsible for helping learners "achieve a spontaneous, automatic use of the new language" (Varvel, 1979, p. 488); and (iii) helping learners "monitor and self-correct their own production" (Richards & Rodgers, 2014 p. 293).

⁶⁹ For further discussion of the "great imperfection" of teachers expecting "immediate perfection" see Gattegno (1972, p. 49; p. 109).

through guided elicitation exercises to freer communication” (p. 289). Another comment they make is that “the Silent Way follows a traditional grammatical and lexical syllabus and moves from guided repetition to freer practice” (p. 300). To summarise, Richards and Rodgers conclude (2014):

By looking at the materials chosen and the sequence in which it is presented in a Silent Way classroom, it is clear that the Silent Way takes a structural approach to the organization of language to be taught. Language is seen as groups of sounds arbitrarily associated with specific meanings and organized into sentences or strings of meaningful units by grammar rules. Language is separated from its social context and taught through artificial situations, usually represented by rods. Lessons follow a sequence based on grammatical complexity, and new lexical and structural material is meticulously broken down into its elements, with one element presented at a time. The sentence is the basic unit of teaching, and the teacher focuses on propositional meaning (i.e., complete sentences that generally have a “yes or no” truth value), rather than communicative value. Students are presented with the structural patterns of the target language and learn the grammar rules of the language through largely inductive processes. (p. 290)

The fact that it took quite some time for the Silent Way method to be considered as a plausible additional language teaching method, may relate to Gattegno’s scepticism of linguistic theory and its role in language teaching (Gattegno, 1972, p. 84). Thus, while Gattegno (a mathematician) was viewed as an “outsider” (see Stevick, 1974, p. 305), other possible reasons for the delay in the acceptance of the method’s applicability may relate to Silent Way literature and its proponents. For example, Stevick (1974), who eventually praised many of the method’s features, describes his initial experiences of reading *Teaching foreign languages in schools: The Silent Way* (Gattegno, 1963): “I myself found the first chapter of the first edition so annoying that I refused to read further” (p. 305). Similarly, Varvel (1979) makes the following comment of the perception of Silent Way advocates:

Spectators often have negative feelings towards adherents of the Silent Way at conference demonstrations because of the supporters' unswerving faith in the demonstrator and the Silent Way system. Unfortunately, the religious fervor that many, especially new, disciples of the Silent Way display tends to lessen the positive reactions of those first encountering the Silent Way. The question-answer sessions after the demonstrations many times leave the impression that something mysterious has just transpired. Questions are often answered by uncomfortably long "thoughtful" silences, then either a return question or the suggestion that the question was wrong: "The question you should have asked is...". (p. 484)

Regardless of the method's initial unpopularity, Stevick, in 1974, admits that his limited experiences with the Silent Way method do not allow him to "regard it as the one methodological pearl of great price", he asserts, however, that "it is...possibly the most undervalued pearl on the market today" (1974, p. 313) and, to this day, the method has faithful proponents from all over the world (see Educational Solutions Inc., 2011).

Characteristics of Silent Way method: artificial as opposed to a natural approach; exclusive use of L2 like the Direct Method; main resources include Cuisenaire rods, vocabulary and colour-coded pronunciation charts; focus is on the development of learners' autonomy (connected to 'inner criteria' and self-awareness) through problem-solving, discovery learning, self-correction and teacher silence; learner-centred and cooperative/collaborative (not competitive) classrooms; repetition of sentences/phrases like Audio-lingual method.

2.4.1.2 Te Ātaarangi

Te Ātaarangi can simply and aptly be regarded as a movement that began with Kāterina Mataira and Ngoingoi Pēwhairangi in response to five particular factors: (i) Benton's (1977; 1979) research which revealed the dire situation of the state of the Māori language (see also *Chapter One* for a discussion); (ii) Mataira's personal experiences as a Silent Way (see *Section 2.4.1.1* above) learner in Fiji (Mataira, 1980,

p. 20-21); (iii) the relatively little teacher training and resources required to use the Silent Way method; (iv) native speakers who were available to teach *te reo* as an additional language; and (v) research conducted by Mataira (1980) which revealed the effectiveness of the Silent Way method compared to eclectic approaches⁷⁰ in teaching *te reo*.

It has been estimated that more than 50,000 learners (Te Ataarangi, n.d.) have had experiences in learning *te reo Māori* through Te Ātaarangi. All learners begin by being introduced to its five rules in Māori and English; thereafter, English is no longer used⁷¹ (Te Ataarangi Incorporated Society, 1982, p. 9):

1) <i>Kaua e kōrero Pākehā!</i>	<ul style="list-style-type: none"> • [Do not speak English!]; • “Only [speak] Māori” (Browne, 2005, p. 39).
2) <i>Kaua e poka tikanga!</i>	<ul style="list-style-type: none"> • [Respect others’ cultures!]; • “Do not interrupt proceedings or disrupt another’s learning” (Pēwhairangi, 1981 cited in Ka’ai, 2008, p. 66); • Respect “others [sic] personal beliefs” (Browne, 2005, p. 39); • “Don’t go against the tikanga (set down by the kaiwhakaako)” (Hond, 2013, p. 238).
3) <i>Kaua e akiaki tētahi ki tētahi!</i>	<ul style="list-style-type: none"> • [Do not prompt others!]; • Do “not [urge] others on” (Browne, 2005, p. 39); • “Don’t give verbal prompts to others” (Hond, 2013, p. 238).
4) <i>Kia ahu atu te pātai ki a koe, kātahi anō koe ka āhei ki te whakahoki</i>	<ul style="list-style-type: none"> • [When a question is asked of you, then you are allowed to respond]; • “Do not speak out of turn. Respond only when a question or statement is directed at you” (Pēwhairangi, 1981 cited in Ka’ai, 2008, p. 66); • “[Allow] others the space to participate equally in the learning process” (Browne, 2005, p. 39).
5) <i>Kia ngākau māhaki tētahi ki tētahi!</i>	<ul style="list-style-type: none"> • [Be humble to each other!]; • “Be of kindly disposition one with the other and have respect for each other’s efforts to learn” (Pēwhairangi, 1981 cited in Ka’ai, 2008, p. 66); • “[Have] empathy and [support] classmates” (Browne, 2005, p. 39); • “Have a sense of empathy for others” (Hond, 2013, p. 238).

⁷⁰ These eclectic approaches included typical Grammar-Translation, Direct method and Audio-lingual procedures (Mataira, 1980, p. 41)

⁷¹ The researcher’s English translations appear in parentheses; others’ translations, where they may slightly differ, have also been included.

The first of these rules epitomises the strong beliefs Mataira (1980) held in regard to the following factors: (i) the likelihood that native speaker teachers would have “greater confidence” in using direct methods (p. 18); (ii) comments⁷² made by Māori language students who were dissatisfied with the focus of literacy skills as opposed to aural/oral skills (p. 3); and (iii) compelling points she makes about the effectiveness of direct methods by drawing on her own experiences as a learner:

[M]y experience with the Silent Way in action has made me aware that the experience of acquiring the first language can be called upon in acquiring the second. In short, when an input of new language is presented through the target language in a meaningful context, and that context is devoid of conflicting or distracting elements, the learner is called upon to use all his [sic] senses of sight, touch, hearing, speech and cognition to work upon the input in order to extract meaning. (p. 28)

Rules 2, 3 and 4 seem to embody principles laid down by Gattegno (see *Section 2.4.1.1* above), while the fifth rule appears to be distinct, but not unique, to Māori culture. Although Te Ātaarangi credits the Silent Way method for much of its development, Mataira (1980) admits that the work she did that corresponds to Silent Way principles “can only be viewed as [her] best interpretation of [Gattegno’s] work” (p. 24). These principles, however, are essentially “Māori in form and spirit” (Te Ātaarangi, 2011a, p. 42), which is made apparent based on a description, as noted by Mataira, of the work she did in collaboration with Ngoingoi Pēwhairangi (cited in Ka’ai, 2008, p. xix): “In that first week of working with Ngoi, we created a language learning system that was a combination of the coloured rods and Ngoi’s own style of incorporating waiata, haka, drama and role-playing in language learning”. Thus, in terms of *tikanga Māori*, Te Ātaarangi is revered for the protocols it follows (see Kire, 2011), the sense

⁷² Comments from students as presented in Mataira (1980, p. 3): “I can’t call myself a Maori if I can’t speak Maori”; “I passed School Certificate and University Entrance Maori but I still can’t speak it”; “We spend all of our time doing exercises from the textbook. We hardly ever talk”; “...when someone talks to me in Maori...I can’t talk back...”; “...what’s worse is when a pakeha [sic] talks to you in Maori and you can’t answer back”; “the pakehas [sic] in our class get better marks than me in exams – why’s that?”.

of *wairua* (spirit) it fosters in its students (see Browne, 2005), its inclusiveness of peoples other than Māori (Ka'ai, 2008, pp. 67-68), in addition to its prominent focus on learners' speaking skills (see, for example, Chrisp, 2005, p. 163).

Despite the published literature reporting on the effectiveness of the Te Ātaarangi method (see, for example, Browne, 2005; Hond, 2013, Ka'ai, 2008; Kire, 2011), Mataira made the following observation (1980):

I must however make it quite clear that I do not consider the Silent Way as the 'one pearl of great price'. It is probable that other approaches to language learning could be equally effective – perhaps even more so. For the reasons already intimated, however, the 'Silent Way' strikes me as the most appropriate at this time for the circumstances⁷³ herein described. At a later stage my hope is that other approaches might be investigated and tested for our purposes. As more information comes to hand I fully intend to explore the possibilities of Suggestopedia, for example. (p. 19)

This comment appears to act as a warning, which is also reflected in a cautionary note from another Silent Way advocate: "The major problem of Silent Way arises when converts become so enraptured with this new panacea that other methods of teaching are ignored or neglected" (Varvel, 1979, p. 494).

Characteristics of the Te Ātaarangi method: Most aspects of the Silent Way method feature in this Māori cultural adaptation, such as the exclusive use of the L2 like the Direct Method, use of mahi rākau (Cuisenaire rods), focus on the development of learners' autonomy (connected to 'inner criteria' and self-awareness) through problem-solving, discovery learning, self-correction and teacher silence; learner-centred and cooperative/collaborative (not competitive) classrooms; repetition of sentences/phrases like the Audio-lingual method.

⁷³ Mataira's (1980) comment is in response to those teachers/tutors who would be taking on the roles of teaching *te reo* by using the Silent Way method: "it is my view that for bilinguals whose dominant language is Maori, there is likely to be greater confidence if the teaching medium is Maori" (p. 18).

2.4.2 Introduction to Bilingual Method and *Te Whanake* series

This section focuses primarily on tenets of Dodson’s Bilingual Method of teaching foreign languages (2.4.2.1), then provides an overview of literature that critiques aspects of the *Te Whanake* series – a series which is largely, but not entirely, attributed to Dodson’s Bilingual Method (2.4.2.2).

2.4.2.1 Bilingual Method

Bilingual Method of teaching foreign languages is most known for its inclusion of the learners’ L1 in classroom teaching procedures. Its creator, Carl Dodson (1967), who was influenced, in particular, by studies on children learning a second language in natural situations (see Dodson, 1983a; 1983b), devised a set of procedural stages, described as “carefully structured and sequential” (Caldwell, 1990, p. 473), that focuses on two levels of communication called *medium-oriented* and *message-oriented*. Medium-oriented communication, which is characterised as the first level in the Bilingual Method, refers to teaching procedures that focus on the language itself (e.g., focus on form (FonF)). The second level of the method, message-oriented communication, corresponds to tasks and activities that focus on conveying and comprehending a ‘message’. According to Dodson (1967), in order to implement these two levels, there are eight stages (two⁷⁴ of which are optional) that teachers *must* include in, what can be called, a very teacher-centred language classroom (see *Appendix 9* for more information).

Although the spoken word features prominently in the Bilingual Method classroom, Dodson (1967) advises teachers to include the written word in order to “prevent both class and teacher from exhausting themselves” (p. 134). Despite this reason being insufficient, yet understandable, Dodson (1967) does note that an essential element of the Bilingual Method is the sequence in which language is taught/learnt, which is listening, speaking, reading and then writing (p. 137). Thus, he advises, the written

⁷⁴ Although Dodson is adamant that six of the eight Bilingual Method stages “must be brought into language lessons” (Dodson, 1967, p. 134), the main aim of teachers, he notes, is to take learners, after they have spent quite some time in the Bilingual Method classroom (e.g., one year), as quickly as possible to the eighth stage, without, however, “reducing the quality of the pupils’ proficiency” (Dodson, 1967, p. 150).

version, of a dialogue for example, should not be attended to by students until they have been introduced to its spoken version (pp. 137-140).

Grammar teaching is to be included in the Bilingual Method classroom at the teacher's discretion. Dodson (1967) observes that although grammar teaching is not inherently part of the Bilingual Method and that learners may come to inductively learn grammar structures without explicit instruction, he cautions that the 'internalisation' process of learners' grammar learning may be extensively prolonged without grammar instruction and that "[i]t is only when the pupil has absorbed the structure of the FL [i.e. foreign language] material that he [sic] becomes able to manipulate FL sentences in different contexts and situations" (p. 131).

The method promotes L1 use on the part of the teacher to convey meaning and by students to assist with meaning comprehension (use of L1 by the learners is, however, optional). Like other proponents who advocate L1 use in the classroom (see, for example, Cook, 2008), Dodson (1967) refers to the same instances in which the L1 should be used (besides conveying meaning and grammar explanations), such as providing instructions for new activities (p. 149). Dodson does advise, however, that the target language "should be used for those sentences which (1) are constantly spoken in all lessons, and (2) do not hamper the pupils' progress if not understood" (1967, p. 149). This appears to indicate that Dodson does not promote the cautionary use of the target language – without which may certainly impede learners' progress. In other words, use of the target language by the teacher in a manner that is neither too difficult nor simplistic, yet appropriately challenging, would likely prove more beneficial for learners' progress compared to reverting to their L1.

Characteristics of the Bilingual Method: Teachers are expected to use the L1 to convey meaning and provide grammar explanations; rote learning, verbal translation and substitution drills feature prominently; repetition of sentences/phrases like the Audio-lingual method; teacher-centred language teaching dominates.

2.4.2.2 *Te Whanake* series

Te Whanake (The Upward Growth) is the name of a set of Māori language teaching/learning resources that were developed by John Cornelius Moorfield in the late 1980s to mid-1990s (see also *Section 2.3.1.1* above). The resources include: four student textbooks (i.e., *Te Kākano*, *Te Pihinga*, *Te Māhuri*, *Te Kōhure*) that progress in stages from beginner-level to advanced-level; three study guides and teachers' manuals; online resources; a dictionary; and audio/video resources. In an article, by Moorfield (2008), an overview of the *Te Whanake* series and the theoretical tenets that influenced the development of this set of Māori language teaching/learning resources is provided (see also Moorfield, 1998a). At the time of the first textbook's development (c. 1988), Māori language resources for adult learners were few and in response to this gap in the market, *Te Whanake*, as Moorfield (2008) explains, "evolved out of the need for Māori language resources for adults that reflected modern methods of teaching second languages" (p. 102). Despite the series being developed in the 1980s during increasing awareness of various developments in second language acquisition, it is aspects of the Bilingual Method, rather than modern methods, that have been adopted and adapted, then incorporated into *Te Whanake*.

One particular element from the Bilingual Method that has been incorporated into the *Te Whanake* series is the use of the L1 to convey meaning. As noted by Moorfield (1993a, p. 6; 2003a, p. 5) in the *Te Kākano* teachers' manuals, only teachers are required to use English, which is done to convey meaning and provide grammar explanations. The following cautionary note is provided which, however, appears to counter the use of English in the Māori language classroom (Moorfield, 1993a; 2003a):

Translation can be a very effective way of conveying the meaning of new vocabulary. It can save valuable time that might otherwise be spent on a tortuous and largely unsuccessful explanation in Māori. However, if you rely too heavily on the use of translation, your students will be losing some of the essential spirit and atmosphere of being in a Māori language classroom. They will also be missing out on listening practice. (1993a, p.8; 2003a, p. 7)

Like Dodson (1967), Moorfield often promotes the ease and speed of using the L1 to convey meaning by contrasting the apparent disadvantages of Direct Method procedures. Nock (2014), in contrast, makes the following observations in regard to her analysis of the first textbook, *Te Kākano*, of the *Te Whanake* series:

[I]t is certainly true that those who are not wholly familiar with the vast range of strategies developed within the context of the direct method for conveying the meaning of language could, in attempting to use that method, create a situation in which students are constantly frustrated. Certainly, including a wide range of new structures together alongside a considerable amount of new vocabulary in texts that are intended to introduce lessons is inconsistent with the principles that underlie the direct method and will almost inevitably result in the need for translation. (p. 170)

Although Moorfield attributes much of the development of *Te Whanake* to Dodson's Bilingual Method, which he describes as having "much in common with other second-language teaching methods in use" (2008, p. 114), he admits that "it would be wrong to give the impression that the *Te Whanake* series adheres slavishly to this method" (2008, p. 121) and that "the teaching methodology advocated in using the *Te Whanake* textbooks and resources is based on the author's accumulated knowledge and experience" (2008, p. 114). What this suggests are two concepts: (i) that additional aspects deemed of benefit to Māori language teaching/learning were incorporated into the resources (see Kire, 2011, p. 56); and (ii) that the *Te Whanake* resources do not have a firm theoretical foundation with which theoretically and methodologically grounded approaches to language teaching and second language acquisition can be easily interpreted by teachers who rely on/use these resources.

Despite the implication that the *Te Whanake* series was initially created with the intention of reflecting "modern methods of teaching second languages" (Moorfield, 2008, p. 102) and the fact that the whole series of textbooks was revised in the 2000s, there is evidence that the textbooks do not reflect modern advancements in additional language teaching/learning. For example, the second edition of *Te Pihinga* (Moorfield, 2001b) was one of the textbooks analysed by Fester and Whaanga (2007)

in a comparative study of four intermediate-level textbooks⁷⁵, two of which were Māori language textbooks and two English language textbooks. Very little indication was found that any of the textbooks, especially both Māori language textbooks, had been influenced by contributions from discourse analysis research, despite the increasing awareness of such research in additional language teaching/learning (see Hoey, 1983; Longacre, 1968; 1972; van Dijk, 1982). In regard to all of the analysed textbooks, Fester and Whaanga (2007) make the following observations:

None of the textbooks introduced learners to discourse macropatterning. The range of genres in the textbooks is extremely limited...with most of the texts in the Māori textbooks being in the form of dialogues in which description and recount sometimes occur. At no point in any of the four textbooks is there a genuine focus on characteristic discourse features of different genres. The range of text-types in all four textbooks is also limited, with...the Māori textbooks focusing on dialogues whose primary function appears to be to act as vehicles for the introduction of new vocabulary and new grammatical constructions. Coherence and discourse relations are largely neglected in all of the textbooks although each of them does focus from time to time on one aspect of cohesion, that is, the grammatical signalling of relations. However, the relations themselves are not introduced, the result being that these signals are treated simply at the clause level, as signals of, for example, various types of subordinate clause. (p. 31)

In Nock's (2014) doctoral dissertation which focused on the teaching and learning of *te reo Māori* in mainstream secondary school contexts, she analysed and evaluated *Te Kākano* (Moorfield, 2001a), along with other widely used textbooks⁷⁶ and their

⁷⁵ Analysed textbooks include the following two Māori language textbooks and two English language textbooks: one from the *Te Whanake* series (Moorfield, 2001b); the other from the *Te Ia Reo* series (Cormack & Cormack, 1996); one from the *Headway* series (Soars & Soars, 1998); the other from the *Landmark* series (Haines & Stewart, 2000).

⁷⁶ Analysed textbooks, in order of the first editions' publication years, include: *Te Rangatahi: Elementary 1* (Waititi, 1970); *Te Reo Rangatira* (Karetu, 1974); *Modern Māori 1* (Ryan, 1978); *Te Pihinga* (Moorfield, 1989; 2001b); and *Te Mātāpuna* (Cormack & Cormack, 1995).

supplementary resources. Nock (2014) concludes her findings of the analysis of these resources with the following observation:

Overall, with the exception of the first of these textbooks to be published [i.e. *Te Rangatahi* (Waititi, 1970)], the writers appear to be strongly influenced by one another. While many textbooks designed for the teaching and learning of other languages have changed and developed in line with a whole range of exciting research-based innovations, these textbooks continue to reflect a methodology that was common in the mid-1900s (audio-lingualism) and an approach that had its heyday in the 18th century (grammar translation). Although the writers of these textbooks have made a significant contribution by providing materials that can reduce teachers' workloads...it would be difficult to argue that they have made a significant contribution to supporting teachers through those significant changes...that have taken place in the teaching of additional languages over the past several decades or that they have more than marginal relevance to the communicatively oriented curriculum for the teaching and learning of te reo Māori in mainstream [secondary] schools. (p. 190)

Characteristics of the Te Whanake series: Not all aspects of the Bilingual Method have been incorporated into the series; those Bilingual Method aspects which feature prominently in the first two textbooks (Te Kākano and Te Pihinga) include the L1 to convey meaning and to provide grammar explanations; absence of recent research-based developments in additional language teaching; similar to earlier Māori language textbooks, the first textbook (i.e. Te Kākano) reflects the Grammar Translation and the Audio-lingual methods.

2.4.3 Introduction to Suggestopaedia, Total Physical Response and *Ako Whakatere*

Ako Whakatere is a methodology of teaching (not only language teaching) that was developed at Te Wānanga o Aotearoa (see *Section 2.3.1.4* above) in the 1990s. The

methodology, translated as ‘accelerated learning’, has been informed by various theories and approaches that centre on learning (e.g., VARK⁷⁷ learning styles, multiple intelligences⁷⁸, Dunn and Dunn learning style model⁷⁹, holistic learning), human development (e.g., left brain vs. right brain), cultural development (indigenous ideologies – specifically Māori-centred⁸⁰) and, in regard to the review at hand, two particular additional language teaching methods: Suggestopaedia (Lozanov, 1978) and Total Physical Response (Asher, 1965; 1966). The sections that follow, provide an overview of, firstly, the principles underlying the teaching procedures of Suggestopaedia (2.4.3.1) and, secondly, those involved in the Total Physical Response method (2.4.3.2) and, lastly, the elements of these two methods that appear to have been incorporated into Ako Whakatere (2.4.3.3).

2.4.3.1 Suggestopaedia

Pioneered by Georgi Lozanov (1978), a Bulgarian psychotherapist and physician, Suggestopaedia is a method of teaching foreign languages that is based on Suggestology⁸¹ and other disciplines.⁸² There are two particular versions⁸³ of Suggestopaedia, both of which Lozanov is responsible – the first is its original form;

⁷⁷ VARK relates to students’ learning preferences toward visual (V), aural/oral (A), reading/writing (R) and/or kinaesthetic (K) stimuli.

⁷⁸ Gardner (1983; 1993) rejects the concept of general intelligence and instead proposes eight separate intelligences, that is, linguistic, logico-mathematical, musical, spatial, bodily-kinaesthetic, naturalist, interpersonal and intrapersonal, all of which offer a different perspective of the overall concept of intelligence.

⁷⁹ When determining one’s learning style, Dunn (2006) advises that “[w]e must look beyond single characteristics; we need to examine the whole matrix of each person’s inclinations toward learning” (p. 224; also see Dunn and Dunn, 1978; 1999).

⁸⁰ See Lambert & Lewis (n.d.) for a discussion of the synergies between specific western paradigms related to teaching/learning and the similarities these principles share with indigenous cultural values and histories that encompass the essence of *Ako Whakatere*.

⁸¹ As noted by Stevick (1976) the “most characteristic of Lozanov’s observations is that a person is constantly responding to innumerable influences...[i.e., conscious, rational, nonconscious and/or nonrational]. The science which Lozanov calls “Suggestology” is concerned with the systematic study of these nonrational and/or nonconscious influences” (p. 42).

⁸² The method also draws on areas, as Bancroft (1978) notes, such as “yoga, classical music, parapsychology, and autogenic therapy” (p. 168).

⁸³ Although there are various versions of Suggestopaedia (e.g., see, for example: Bancroft (1978) for a discussion of its American adaptation; Felix (1992) for a discussion of its German version), the original version was further developed by Aleko Novakov, while the development of the second version can largely be attributed to Evalina Gateva (see Bancroft, 2005).

the second is in adapted form⁸⁴ (see Bancroft, 2005, pp. 228-242). A description of classroom procedures (“suggestopedic cycle”) pertaining to the original version is as follows (Bancroft, 1978, pp. 170-171): The classroom layout consists of “specially constructed chairs arranged in an open circle for the students” with “the instructor’s chair...at the head of the class”; students are firstly “given a new name and a new (i.e., foreign) role to play” in order to “help overcome inhibitions”; the first part of the lesson includes exercises with errors being corrected by an authoritarian (see *Appendix 10* for more information), yet positive teacher who encourages students “to react spontaneously to a given situation in the foreign language”; the second part of the lesson is to be conducted in as much of the L2 as is possible, yet “new material is presented in a somewhat traditional way, with the necessary grammar and translation”; the third part of the lesson involves “two forms of yoga concentration” which involves “active or outward concentration on the material preceding the rest and relaxation of passive meditation on the text” which corresponds to a “slow-moving...beat of the baroque music in the background”; this allows students to “relax the vital areas of the body and sit in their reclining chairs in the alternate Savasana posture”, in which they “breathe deeply and rhythmically as a group” in accordance with “the teacher’s reading of the language materials”. The purpose of this final part of the lesson is to provide “reinforcement (or rather, memorization) of the new material at an unconscious level” (Bancroft, 1978, p. 170).

Bancroft (2005) also provides a description of the adapted version which is discussed in the English translation of Lozanov’s *Suggestopaedia* (see Lozanov, 1978):

The second version of *Suggestopedia* may be more traditional in that it attaches greater importance to grammar and translation and has few of the yogic memory-training elements of the original version. However,...great importance to the artistic means of *Suggestopedia*...indicates that, in a suggestopedic class, the various

⁸⁴ Bancroft (2005) makes the following observation in regard to Lozanov’s preference for the second version of *Suggestopaedia*: “By the mid-1970s, the first version of *Suggestopedia*...had been abandoned in favour of another version...Rumors of all kinds were rife at the time as to why Lozanov dropped version one...in favour of version two...It seems probable, however, that Lozanov favored the second version of *Suggestopedia* for both pedagogical and political reasons” (p. 228). Reasons suggested by Bancroft (2005) include allaying accusations of hypnosis (in regard to three intonations (p. 230)) and “mysticism” (in regard to yogic elements (p. 231)).

arts (music, painting, theatre dancing, etc.) are to be an integral part of the lesson . . . Learning increases as a result of a holistic approach to education and, in particular, as a result of the indirect presentation of educational materials...through art forms such as singing, drawing, dancing and posters...the second variant of Sugestopedia may be more traditional, but it is also more “artistic” than the first, or original version. (p. 231)

Despite Lozanov’s (1978) insistence that the “main aim of teaching is not memorization, but the understanding of creative solution of problems” (p. 146) and that there are, as noted by Scovel (1979), “several references to the notion that language learning involves more than simply the ability to memorize vocabulary items or even the ability to recall those items on a later date”, reference is often made to ‘memorisation’ in literature pertaining to Suggestopaedia (see Bancroft, 1978; Bancroft, 2005; Hansen, 1998; Hansen, 2011; Lozanov, 1978). Bancroft (2005), for example, makes the following observation: “According to Lozanov and his colleagues, the more words given, the better the students’ memorization of vocabulary. Words were memorized, not in isolation, but in their “real-life” context, i.e., in short sentences or phrases that were part of a given dialogue” (pp. 56-58). Lozanov (1978) even refers to the following Aotearoa/New Zealand-related case, despite some of its possible inaccuracies:

The Maoris also have a considerable and ancient culture. Because of their lack of literacy and fear that their scriptures might be destroyed, they were formerly trained to memorize everything in accordance with the methods of the Brahmans. When a delegation visited New Zealand, the Maori Chief Kaumatana⁸⁵, for three days on end, recited the history of his tribes over 45 generations (a period covering more than 1000 years) without using any notes. (p. 8)

While the concept of memorisation is viewed as counter-intuitive to learning and Lozanov himself appears to condemn the emphasis on memorisation, Scovel (1979) highlights Lozanov’s failure in his attempt “to extricate himself from the trap of

⁸⁵ It is not clear who this chief is, but it is possible the spelling of the name may be incorrect.

equating memorization with learning” and indicates that “the entire thrust of Lozanov’s pedagogical method is directed at enabling students to memorize large quantities of material in short periods of time” (Scovel, 1979, p. 260).

Characteristics of Suggestopaedia: Based on suggestology among other disciplines; optimal conditions in the classroom atmosphere and teaching procedures (yoga, rhythmic breathing, music) lead to more effective memorisation; teachers need to be authoritative, trained in verbal and non-verbal cues (see Appendix 10); infantilization is an essential process that learners need to experience (see Appendix 10); the concept of double-plane places great importance on the teacher’s skills and the classroom environment (see Appendix 10).

2.4.3.2 Total Physical Response

Total Physical Response (TPR), developed by James Asher (1965; 1966) a psychologist, is a method that includes various elements, besides language teaching (see Palmer, 1925; Palmer & Palmer, 1959), related to learning theory, humanistic pedagogy and developmental psychology (see Richards & Rodgers, 2014). It is modelled on the way in which children learn their first language, which firstly entails, on the part of children (or learners), listening combined with physical movements (e.g., hand gestures) (see, for example, Brown, 2007, p. 78; Richards & Rodgers, 2014, p. 277). Influenced by work on right/left-brain learning, Asher (1981) notes that language instruction typically involves strategies, such as, speaking, memorising and pronouncing, which are more appropriate for advanced language levels (p. 324), thus, motor movement – an activity of the right-hemisphere – is necessary “before the left hemisphere can process language for production” (Richards & Rodgers, 2014, p. 280).

In response to Asher’s view of language acquisition, the teacher, in using TPR, is required to verbalise commands so that learners can physically carry them out. Only when learners are comfortable enough to, in turn, verbalise responses, should they be allowed to do so, thus, the learner should not be pressured or forced to orally respond to teachers’ imperatives (see Richards & Rodgers, 2014, p. 282). In connection with this requirement to delay learners’ speech is a finding from one of Asher’s studies (1965; 1966; 1969a) that suggests training in listening skills should not be combined

with learners' attempts in speaking, since this can lead to decreased levels of comprehension. Thus, for the first 120 hours of instruction, imperative drills are the main focus in the classroom (see Richards & Rodgers, 2014, pp. 280-281). The purpose behind this is for learners at the beginner levels to internalise the target language prior to attempting conversational dialogues at the more advanced levels. Asher (1977) believes that since "everyday conversations are highly abstract and disconnected", they require "a rather advanced internalization of the target language" (p. 95). Thus, only when the target language has been internalised are learners required/expected to attempt such dialogues.⁸⁶

Asher (1969a) suggests, therefore, that it would be more effective for language classes to focus on listening comprehension in the initial stages of language learning because once "the student achieves a high level of listening fluency, ... the transition to speaking may be graceful and non-stressful" (pp. 16-17); or as was found in earlier investigations of TPR (see Kunihiro & Asher, 1965), the speed of language comprehension (i.e., Japanese) significantly increased and the "stress which usually accompanies second language learning was non-existent" (Asher, 1969b, p. 254).

Characteristics of Total Physical Response (TPR): Imperative commands/drills from teachers lead to physical responses from learners; listening skills in combination with physical movements precede learners' oral production; learner's role is to listen and perform physically; oral production encouraged only when learners are ready; most suitable for beginner language learners; teacher-centred in terms of language selection and teaching procedures; focus is on meaning rather than form; inductive grammar teaching and grammar-based language syllabus (see Appendix 11).

2.4.3.3 Ako Whakatere

Despite the limited published literature on Ako Whakatere, there are two particular articles (one published; the other unpublished) that shed light on the method. The

⁸⁶ Similar to TPR's delay of learners' speech is one particular feature of the Natural Approach (see Krashen & Terrell, 1983). As Krashen and Terrell claim (1983): "speaking is not absolutely essential for language acquisition" (p. 56); thus, similar to Asher's claims, it is posited that "the best way to teach speaking is to focus on listening (and reading) and spoken fluency will **emerge** on its own" [bold in the original] (Krashen & Terrell, 1983, p. 56).

focus of one article, for example, is on incorporating Ako Whakitere into the teaching and learning of computer programming (Adamski, 2014). This article provides a brief overview of the various principles that guide Ako Whakitere and several examples that pertain to Te Wānanga o Aotearoa (TWOA) and Ako Whakitere teaching procedures, some of which are outlined below. The article begins as follows (Adamski, 2014):

Te Wānanga o Aotearoa has been running successful Māori language programmes for over ten years. The pedagogy behind the success of these programmes is Ako Whakitere; a synergy between traditional Māori learning and western paradigms. At the core of the pedagogy are the underpinning philosophies that focus on understanding the learner's way of knowing which then determines how the material is delivered...the mental [wellbeing] of the learner is central to their success and anyone can succeed. (¶1)

Described as a model (Adamski, 2014, ¶5) that is “always improving”, with “new concepts around learning” being “continuously...investigated”, Ako Whakitere incorporates “a mixture of learning styles to create a holistic approach to learning a language”. It was developed in the 1990s, as a substitute (or an addition) to “orthodox learning strategies”, from a “Māori based model” that replicates, it is posited, the ways in which “Māori would have learnt prior to the colonization of New Zealand” and which may, therefore, “be better suited for Māori learning today” (Adamski, 2014, ¶4).

Ako Whakitere seems to be aligned with certain goals of Te Wānanga o Aotearoa that cater to the needs of people who are representative of: ‘second-chance’ learners; the long term unemployed; learners dissatisfied with mainstream educational institutions; and groups of lower socioeconomic status (see, for example, Brady, 2005, p. 16; Collins, 2012). Ako Whakitere is also used in the corrections system to teach/learn *te reo Māori*, as noted on its website (Corrections, 2015):

[Ako Whakitere]'s a unique learning style and teaching methodology. It incorporates song, writing, games and interaction so that teaching caters for a range of learning styles. Ako whakitere places the physical, mental, emotional and spiritual wellbeing of the

tauirā (student) at the centre of their learning, encouraging them to ask questions and explore Māori culture in a safe, non-threatening and nurturing environment. (¶10)

In an article, by Lambert and Lewis (n.d.), the authors advocate for indigenous learning methods, which “are often peripheralised unless such methods can be proven by or linked to the Western research paradigm that validates Western knowledge” (¶4), by making connections between certain Māori cultural elements (e.g., *karakia*, *waiata-ā-ringa*, *whakapapa* – see below) and those “non-mainstream Western methodologies and pedagogies” (¶5) that have been incorporated into Ako Whakatere. In connection with Lozanov’s Suggestopaedia (see *Section 2.4.3.1* above), it is noted by Lambert and Lewis (n.d.) that “learners can increase their capacity to learn by visualizing a ‘quiet’ mind and then visualizing a successful outcome”, while teachers “can create a model of success and ease of learning where success is expected by the student and the teacher” (¶17). Parallels between TPR and *waiata-ā-ringa* (action songs) are also mentioned which, it is posited, “leads to a greater opportunity for the learner to become involved [holistically] in his/her learning” (¶25). Some of the teaching/classroom procedures/elements mentioned in the two articles (Adamski, 2014; Lambert & Lewis, n.d.) include the following:

- “TWoA uses music for meditation and during periods of learning” (Adamski, 2014, ¶. 8) – this has connections to Suggestopaedia (see Bancroft, 1978, pp. 170-171);
- “TWoA uses what could be referred to as “weird and wacky” scripts in our classrooms to teach te reo Repeating these scripts as a class, in groups and with the tutor creates an affiliation with the text while the “wackiness” of the themes makes them memorable” (Adamski, 2014, ¶10) – this is also referred to as a ‘bizarre script’ (see Lambert & Lewis, n.d.) and is described as involving “learners and teachers acting out physically and orally a story that contains many bizarre ideas in it. The learners become involved in the drama and humour of what they are doing while learning vocabulary of the target language” (¶30);

- in using TPR techniques, “kaiako (tutors) use props and actions to enforce the language [being] taught. Scripts are acted out often with actions that are associated with the text” (Adamski, 2014, ¶12);
- teachers “assess their students as they enter the class to evaluate what mental state they [are] in If the students, in general, are feeling down then learning activities designed to lift the student up into a higher learning state are delivered (Adamski, 2014, ¶18) – this is attributed to the triune brain/concept (see MacLean, 1973; 1990) which relates to “[h]ow the limbic and reptilian sections interact” and, therefore, “[determine] how effectively learning is taken up in the neo-cortex” (Lambert & Lewis, n.d., ¶21). Thus, for example, “Ako Whakatere teachers use a range of techniques to lower anxiety like physical and thinking relaxation exercises, humour and non-threatening activities which allow the learner to engage in learning free of stress while often enjoying themselves” (Lambert & Lewis, n.d., ¶22);
- “TWoA test[s] who is right brain or left brain in the class. This allows for students to be grouped according to their preference and teaching can be targeted to which side of the brain is most receptive to the learning exercise” (Adamski, 2014, ¶26);
- “It has been a long held assumption at TWoA that Māori learn best by movement and by listening to stories. Hence cultural customs like waiata are important since this involves singing and moving to the words about the topic they are learning. Memory was traditionally developed through whakapapa chants which are inherently an auditory experience” (Adamski, 2014, ¶30);
- “Ako whakatere...uses mindmaps and cartoons to help learning” (Adamski, 2014, ¶35) – similarities between mind-mapping and *whakapapa* are discussed in Lambert and Lewis (n.d., ¶29).

It is clear that the concepts of Ako Whakatere attempt to cater to a whole range of learners and learning styles at the same time as being grounded in indigenous values and western educational philosophies and theories. As a language teaching method, however, these articles fail to provide an in-depth look into what language teaching

strategies are employed by its teachers to ‘accelerate’ their learners’ language learning needs and Māori language acquisition, such as, for example: the inclusion/exclusion of the learners’ L1 in the classroom; the use/exclusion of translation as a teaching procedure; the incorporation of authentic texts; the sequence in which vocabulary and grammar is taught/learnt; the inductive/deductive teaching of grammar; the attention placed on developing learners’ fluency and accuracy skills, including their skills in listening, speaking, reading and writing; and the extent to which errors are tolerated/corrected.

Characteristics of Ako Whakatere (Accelerated Learning): prominent focus on creating a safe learning environment for learners; focus on determining learners’ learning styles (VAK/VARKT/VARK and left/right-brain) and catering materials/teaching to particular styles; optimising learning by lowering negative affective factors through music and meditation is employed; ‘bizarre scripts’ are used to enhance vocabulary learning; physical movements are encouraged; no specific indication provided about methodological assumptions that relate to ‘accelerating’ Māori language acquisition in terms of language learning content, procedures and methods.

2.4.4 Introduction to Communicative Language Teaching

This sub-section follows on from the discussion of communicative competence in *Section 2.2.4* above. As mentioned previously, the emerging concept of communicative competence had an impact on the teaching of additional languages as early as the 1970s when it led to the initial stages of the development of an approach referred to as ‘communicative language teaching’ (CLT). This approach, partly as a reflection of changes and developments in the way that communicative competence has been conceptualised, has itself gone through various stages of development. Overall, however, it is generally seen as having a ‘strong version’, which generally characterised the early stages of its development, and a ‘weak version’, which generally characterised the later stages of its development (Howatt, 1984). The strong, thus earlier, version is characterised by a primary focus on listening, speaking, meaning and a disregard for explicit grammar instruction. Thus, grammar, it is

believed, “can best be learned when the learner’s attention is focused on meaning” (Beretta, 1998, p. 233). The weak version, in contrast, can include explicit form-focused instruction (FFI⁸⁷), but generally includes implicit/inductive grammar teaching. Although this weak version of CLT has received widespread approval, it is aspects of the strong version that are most commonly known. Celce-Murcia, Dörnyei and Thurrell (1997, p. 143) have claimed that the wide variety of communicative approaches to language teaching that have emerged over the years “[share] only a very general common objective, namely, to prepare learners for real-life communication rather than emphasising structural accuracy”. While this seems to take little account of the fact that contemporary approaches share a great many common features, it would seem, nevertheless, to be the case that partly because of the way in which CLT has been conceptualised has changed over time, and partly because it is an approach with which a range of teaching methods may be associated, CLT does often appear to have been poorly understood by language teachers. Thus, for example, Thompson (1996) refers to common misconceptions about CLT, two in particular, which are that CLT: (i) does not accommodate grammar teaching and (ii) focuses only on speaking. Similarly, Sato and Kleinsasser (1999) found that many of the Japanese language teachers in their study believed that a central aspect of CLT was the belief that grammar should play no part in language teaching and Wang (2008) found that many English language teachers in Taiwan associated CLT simply with a focus on speaking. Also noted by Savignon (2002) is the mistaken perception that CLT rejects the importance of grammar:

While involvement in communicative events is seen as central to language development, this involvement necessarily requires attention to form . . . [Regarding] . . . the development of communicative ability, research findings overwhelmingly support the integration of form-focused exercises with meaning-focused experience. Grammar is important; and learners seem to focus best

⁸⁷ Use of this term, form-focused instruction (FFI), is in accordance with Spada’s (1997) definition which overcomes the stringent distinction between FonF (Focus on Form) and FonFS (Focus on Forms): “any pedagogical effort which is used to draw the learners’ attention to language form either implicitly or explicitly” (p. 73).

on grammar when it relates to their communicative needs and experiences. (p. 6)

Another common misconception about CLT is that it cannot be applied in certain contexts. Thus, for example, it has been argued that CLT is impractical for non-native English speaking language teachers operating in EFL contexts (Bax, 2003; Chowdhury & Le Ha, 2008; Gupta, 2004; Hiep, 2007; Hu, 2002; Hu, 2005; Li, 1998; Liu, 1998; McKay, 2003; Rao, 2002; Sakui, 2004). In fact, there are those who argue that it is inappropriate in certain cultural contexts. For example, Hu (2002) has claimed that it reflects a western ideology of learning that is counter to Chinese traditions and beliefs. In connection with this, it is interesting to note that Coleman (1996) has claimed that “innovations which are intended to facilitate learning may be so disturbing for those affected by them – so threatening to their belief systems – that hostility is aroused and learning becomes impossible” (p. 11). It may be, however, that it is teachers rather than learners who struggle to accommodate CLT into their existing belief systems. It may also be that a misunderstanding of CLT accompanied by a misapplication of it are responsible for some negative attitudes towards it in some parts of the world. After all, as Brown (2007, p. 18) has observed, CLT is an approach that does not require teachers to adopt one particular methodology.

A further problem relating to CLT, one that is by no means, however, confined to CLT, is that there often appears to be major differences between teachers’ *perceptions* of what they do and what they *actually* do in the language classroom. Thus, for example, language teachers may profess to teach communicatively, while observation of their classroom practices reveals that they do not do so. In a study involving fourteen teachers of English in Greece, Karavas-Doukas (1996) found that their classroom practices rarely incorporated core principles of CLT, although the participants claimed to teach communicatively. In a later study (mentioned above) conducted by Sato and Kleinsasser (1999) involving ten teachers of Japanese in Australia, it was found that although the teachers claimed to focus on listening and speaking activities, believing that instruction in grammar was inconsistent with CLT, their actual teaching was traditionally-oriented, being “heavily teacher-fronted”, with the learners engaging in very little student to student interaction (p. 505). These findings, along with many others – see, for example, Nunan (1987) and Kumaravadivelu (1993) – reveal

considerable inconsistency between teacher cognition and teaching practice in the area of CLT, with most of the teachers involved, to the extent that they had any understanding of CLT, appearing to believe that what was described above as the ‘strong’ version of it, a version that is associated largely with its very early development, is the only version.

On a similar note, Feryok (2010), in re-analysing an earlier case study (Feryok, 2008) involving a teacher of English in Armenia, has stressed the importance of distinguishing between two particular types of teacher cognition - declarative knowledge (knowledge *about* something) and procedural knowledge (knowledge of *how to do* something). Thus, while some teachers may have declarative knowledge of CLT, they may lack procedural knowledge of it, that is, they may know what CLT involves but they may not be able to put that knowledge to practical use in the language classroom. Furthermore, as Holt-Reynolds (1992) has observed, language teachers may draw on their own language learning experiences as a basis for informing their language teaching practice even though their declarative knowledge includes knowledge of alternative approaches or methods. This may be one of the reasons why it was common among the ninety-six teachers of English in Singapore, as observed by Chia (2003), to focus on drilling and explicit teaching of grammatical rules even though their declarative knowledge included an awareness of alternatives.

Overall, CLT can be described as being learner-centred and meaning-focused. It emphasises the fact that, in order to communicate effectively, language learners need to develop competence in a wide range of skill areas, and is based on the belief that they can best do so while engaging cooperatively in authentic, meaningful and culturally appropriate tasks and activities. The intention behind the CLT approach, therefore, is to promote language learning with communicative activities that include a communicative purpose (goal) through genuine and meaningful engagement in the target language (see Appendix 12 for an outline of CLT’s characteristics).

2.4.4.1 Communicative Language Teaching in Aotearoa/New Zealand

Aotearoa/New Zealand’s Ministry of Education (2009) defines CLT in a number of publications as “teaching that enables students to engage in meaningful

communication in the target language. Any approach to language learning that enables students to communicate real information for authentic reasons and to perceive themselves as communicators is a communicative approach” (p. 73). This definition, like others mentioned above, however, fails to mention any aspect of culture and its relevancy to the language classroom. It could be argued, however, that since culture and language are inherently linked, culture is implicit when such terms as ‘target language’ or ‘language learning’ are used. While this may be true in some cases, Nock (2014, p. 39) has referred to the error in assuming that indigenous language teaching automatically includes culture learning. In relation to indigenous language/culture learning, Nock (2014) observes:

In the context of the teaching of indigenous languages . . . it is affective rather than instrumental factors that are of primary importance. Contemporary learners of indigenous languages need to come to terms with the cultural assumptions associated with the target language and develop respect for different beliefs, values, and ways of behaving. This is something that needs to be embedded in the teaching of language rather than something that is treated as being separate from, and additional to it. (p. 40)

To address the significance of these two inextricable aspects of language and culture in relation to CLT, the Newton Report (Newton, Yates, Shearn & Nowitzki, 2010, p. 1) puts forth the concept of ‘intercultural communicative language teaching and learning’ and uses Liddicoat’s (2004, cited in Newton et al., 2010, p. 1) definition which is as follows:

Intercultural language teaching places the need to communicate in the first place and seeks to teach culture in a way which develops intercultural communicative skills at the same time as developing language skills. This is an approach to the teaching of culture which sees language and culture as intimately linked and which recognises that culture is always present when we use language.

According to the report and its implications for effective language teaching and learning, the writers argue that “[c]ulture is no longer an invisible or incidental

presence in language learning but instead is presented as a strand with equal status to that of language” (Newton et al., 2010, p. 1). This relatively new focus on communicative language teaching, therefore, would be an area specifically relevant to the Māori language classroom.

Some criticisms of CLT include, as previously mentioned, its perceived focus on western ideology in classroom settings, however, as Canagarajah (2005, p. 5) explains there are reports of CLT being adopted in such classrooms whereby “[t]he local has negotiated, modified, and absorbed the global in its own way”. Canagarajah discusses, in the context of Sri Lankan classrooms, how approaches and pedagogies “have been translated by local teachers and students . . . to suit the styles of teacher-fronted instruction practiced from precolonial times” (2005, p. 9; also see Canagarajah, 1999). Similarly in Aotearoa/New Zealand, the Silent Way method (see *Section 2.4.1.1* above) was adopted (Mataira, 1980), then adapted into the Te Ātaarangi method which is still used to promote the Māori language and culture (see *Section 2.4.1.2* above). Another example is of the Bilingual method (see *Section 2.4.2.1* above) which was adopted (Moorfield, 1984), adapted and partially incorporated into a set of Māori language teaching and learning resources. One other example comes from the adoption and adaptation of Suggestopaedia (see *Section 2.4.3.1* above) and TPR methods (see *Section 2.4.3.2* above), which morphed into Ako Whakatere (see *Section 2.4.3.3* above) and is used in Aotearoa/New Zealand’s largest wānanga institute, Te Wānanga o Aotearoa (see *Section 2.3.1.4* above). Furthermore, a final example is of the synergies between Māori pedagogies and CLT which are discussed by Nock and Crombie (2009).

One aim in Tihema’s (2013) research, in the case of tertiary educational contexts in Aotearoa/New Zealand, was to determine the extent to which a sample of *reo Māori* teachers were aware of developments in additional language teaching that had taken place since the mid-20th century. In order to explore this aim, some questions that were posed in a questionnaire completed by eight tertiary Māori language teachers asked: (i) whether participants had come across the term ‘communicative language teaching’ (pp. 35-36); (ii) where they had encountered the term (pp. 35-36); and (iii) whether they would describe their own teaching as ‘communicative’ (pp. 36-37). Responses to these questions revealed that only five (5) of the eight participants claimed to be familiar with the term ‘communicative language teaching’ (including

two who held a CELTA qualification). However, when asked if they would describe their own teaching as ‘communicative’, in two cases, the responses appeared to indicate some genuine familiarity with CLT (reference to information gap activities in one and to group activities and ‘real situations’ in the other), while one other respondent appeared to associate communicative language teaching exclusively with speaking activities and another appeared to associate it exclusively with speech acts/functions. In the remaining case, it was not possible to determine, on the basis of the response, how the participant conceptualised communicative teaching,⁸⁸ consequently, this led to the form of the question being altered in this doctoral study (see *Chapter Three*).

More recently, Aikman-Dodd and Rātima (2015, pp. 1-28) discuss the potential of including CLT in indigenous language learning contexts. The authors offer a compelling argument for altering Māori language teaching practices by critiquing various Māori language courses that are currently offered by different tertiary institutions. One particular issue to highlight, however, is the perception that CLT approaches do not include grammar teaching. As mentioned above, early versions of CLT were purported to exclude explicit grammar instruction which was a reaction to dissatisfaction with GTM and ALM. To support the supposed benefits of no grammar instruction, Aikman-Dodd and Rātima (2015, p. 22) refer to research undertaken by Savignon (1972) who found that students exposed to CLT (i.e., its strong version) were not hindered in terms of their linguistic accuracy when compared to students exposed to traditional grammar-based approaches. Based on this finding, Aikman-Dodd and Rātima (2015) make the following assertion in support of CLT and, what seems to be, its exclusion of grammar instruction: “Learners gradually develop the ability to use grammar correctly” (p. 22). The proposition of this statement appears to: (i) be opposed to grammar teaching which would be understandable based on the authors’ grammar-based language learning and teaching experiences (see pp. 7-8) and (ii) assume that grammatical accuracy will be acquired implicitly. This seems to reflect behaviourist theories (discussed in *Section 2.2.4* above) which fail to take

⁸⁸ The participant’s response to the question “Would you describe your teaching as ‘communicative’?” (Tihema, 2013) was “Definitely! As teachers our job is to impart and share knowledge. Without communicative teaching, I don’t believe you can be an effective language teacher” (p. 37).

account, for example, of grammatical errors that are made by native speakers of any language. While the benefits of CLT seem to have only recently received attention in *te ao Māori*, caution to its incorporation is warranted, without which we may repeat the same mistakes as found in previous studies – by, for example, Karavas-Doukas (1996) and Sato and Kleinsasser (1999; 2004) (discussed above) – and do a disservice to learners of the language if we focus on the ‘strong’ version of CLT which eliminates any focus on form.

Communicative language teaching is one of the most widely researched and discussed developments in the teaching of additional languages that have taken place over the last four decades. It is, furthermore, an approach that is recommended by Ministries of Education in many parts of the world, including the Aotearoa/New Zealand Ministry of Education (see, for example, Ministry of Education, 2009). As indicated above, there are a range of problems associated with the interpretation and implementation of CLT, which needs to be taken into consideration if it is to become widely used in the teaching and learning of te reo Māori.

2.5 Concluding comments

In answering the first research question (*Section 1.4.4.1 Research question 1*), this chapter has provided a critical review of literature pertaining to prominent features and methodological underpinnings of the Silent Way method, Bilingual method, Suggestopaedia and Total Physical Response, all of which are currently used in tertiary institutions, have links to earlier language teaching methods (Grammar Translation, Direct method and Audio-lingual) and continue to have an impact on Māori language teaching methods (Te Ātaarangi and Ako Whakatere) and resources (*Te Whanake* series) – each of which has also proved not to be communicatively-oriented. It seems, however, that the communicatively-oriented CLT approach, which shares aspects with the Māori concept of ‘ako’ (see Nock & Crombie, 2009), may be the next in line for being implemented as an approach for teaching *te reo*.

2.6 Identifying core components of the research project

At the time that the pilot study of this research project commenced (Tihema, 2013), very little research had been conducted into the teaching and learning of *te reo Māori* in tertiary institutions in Aotearoa/New Zealand, especially of the backgrounds of Māori language tertiary teachers. In response to this gap in the research, this full research project set out to: (i) expand on the pilot research by investigating the backgrounds of a larger sample of tertiary Māori language teachers (see *Chapter Three* and *Chapter Four*); and (ii) extend on the pilot research by: (a) analysing a sample of Māori language teaching/learning resources used widely in tertiary institutions (see *Chapter Five*); (b) determining the appropriacy of using the C-test principle to measure the Māori language proficiency of adult learners/speakers of *te reo Māori*; and (c) investigating the backgrounds of samples of tertiary learners of *te reo Māori* (see *Chapter Six*).

3 Chapter Three

A Sample of Tertiary Teachers of *Te Reo Māori*: Reporting on Questionnaire Responses

3.1 Introduction

This chapter reports on a questionnaire-based survey of a sample of teachers of *te reo Māori* at tertiary educational institutions in Aotearoa/New Zealand. Some background information about the survey and participants is provided (3.2), including an outline of the questionnaire data (3.3), followed by a discussion of this data which are combined with findings from the pilot study survey (Tihema, 2013) and summaries appearing in italic print (3.4). To conclude, a brief overview of the chapter and its research question will be provided (3.5).

3.2 Questionnaire-based survey background

This section provides a discussion of the research aims (3.2.1), participant selection (3.2.2), the research instrument (3.2.3), ethical considerations (3.2.4) and development, distribution and collection of the questionnaire (3.2.5).

3.2.1 Determining the aims of the survey

The overall aim of this part of the research project was to address one of the main research questions (see *Chapter 1*) and more specific questions (see *Appendix 13*) that focus on the following areas:

- gender, age profile, language background, self-assessed language proficiency and qualifications (*Questions 1-9*);
- type of institution in which the teaching takes place, number and level of learners, type of setting (e.g., mainstream or immersion) and hours of teaching (*Questions 10-12*);

- expectations in relation to learners' proficiency gains (*Questions 12-13*);
- preferred teaching approaches and methodologies (*Questions 14-16*);
- ways of specifying achievement objectives/learning outcomes (*Question 17*);
- decisions about course content (*Question 18*);
- textbook and teaching resource selection and use (*Questions 19-24*);
- professional development priorities (*Question 25*);
- professional development opportunities (*Questions 26-29*);
- awareness of communicative language teaching (*Questions 30-32*);
- opinions about ways in which the teaching of *te reo Māori* could be improved (*Question 33*).

3.2.2 Identifying the target group to be surveyed

Participants of this research included teachers of *te reo Māori* from three types of tertiary institutions throughout Aotearoa/New Zealand (i.e., polytechnics, universities and wānanga⁸⁹), including two additional respondents – one of whom, at the time of responding to the questionnaire, was not currently teaching *te reo* and the other who was a teacher trainer. It is important to note that participants who had participated in the earlier study (Tihema, 2013) were either: (i) not invited to participate in this current questionnaire, if they had provided their contact details and were therefore known to the researcher; or (ii) sent an invitation to participate, but were asked not to respond to the questionnaire if they had already done so anonymously.

⁸⁹ In total, there are 71 tertiary education institutions in Aotearoa/New Zealand (Ministry of Education, n.d.). This figure includes universities (8), institutes of technology and polytechnics (20), wānanga (3) and industry training organisations (40).

3.2.3 Deciding on the nature of the survey instruments

With the target group identified, it was decided that the methods of data collection, as previously conducted in a Master's degree dissertation (Tihema, 2013, pp. 19-57), would be replicated (albeit with a few alterations – see *Section 3.2.5: Developing, distributing and collecting the questionnaire*), that is, a questionnaire-based survey which would be followed by semi-structured interviews (see *Chapter 4*).

3.2.4 Addressing ethical issues

In accordance with the policy of the University of Waikato and the Faculty of Māori and Indigenous Studies (*Te Pua Wānanga ki te Ao*), a copy of the questionnaire, along with an outline of the procedures to be followed, was submitted to *Te Kāhui Manutāiko* (the Human Research Ethics Committee) for consideration. With their initial review of the application, the Committee asked for elaboration on certain aspects before granting ethical approval on 29 October, 2013 (see *Appendix 1*).

Based on the recommendations of Cohen, Manion and Morrison (2007, pp. 339-340), potential questionnaire respondents were provided with a covering letter (see *Appendix 14*) that contained particular information, some of which follows:

- the importance, aims and purposes of the research;
- the freedom of potential respondents to choose to be involved in the questionnaire-based survey;
- the freedom of respondents to choose not to respond to any questions they preferred not to answer;
- the fact that only the researcher and her supervisors would be privy to respondents' identities and contact details, if they chose to reveal their personal information at the end of the questionnaire (in order to be considered for involvement in later stages of the research);
- the final date for questionnaire completion;

- the contact details of the researcher, her supervisors and the Faculty's graduate convenor who could be contacted, if respondents had any questions or concerns, regarding any part of the survey.

3.2.5 Developing, distributing and collecting the questionnaire

An earlier draft of the questionnaire was initially used in a pilot study conducted in 2013 for the partial fulfilment of a Master's degree (Tihema, 2013). The original version consisted of twenty-one (21) questions, while the current version included an additional twelve (12) questions that related to respondents' incorporation of Māori culture, attendance at *wānanga* (workshops), use of websites and recommendation of grammar books. These aspects were included based on the following factors: an analysis of respondents' data and comments in the pilot questionnaire; observations made by audience members during presentations; and recommendations made by examiners of the Master's dissertation.

The final version of the questionnaire contained thirty-three (33) questions which included ten (10) dichotomous questions (e.g., male/female; yes/no) and twelve (12) open questions (8 of which were based on respondents' answers to the immediate preceding questions). The remaining eleven (11) questions were multiple choice: one (1) of them allowed for a single response; four (4) provided a matrix of responses and six (6) allowed for multiple responses. Every dichotomous and multiple choice question, including six of the open questions, was followed by spaces in which respondents were invited to supply comments should they choose to do so (e.g., "Please add any comment if you wish"). The questionnaire was developed using *SurveyMonkey* (www.surveymonkey.com), a software tool that allows for the creation and publication of questionnaire-based surveys. For the final version of the questionnaire, see *Appendix 15*.

Based on the pilot study (Tihema, 2013), it was decided that the same method of distributing the survey to suitable participants would be replicated, which involved sending emails to potential participants with an invitation to participate and a website link to the questionnaire. The contact details of potential participants were obtained via a few methods, that is, internet searches, phone calls to institutions and key

contacts (e.g., administration staff or friends of the researcher); however, when email addresses could not be obtained,⁹⁰ key contacts were asked to forward emails to tertiary teachers of *te reo*. In mid-April 2014, a total of sixty-two people were contacted personally by the researcher, nine of whom had preferred or agreed to forward the email invitation to (other⁹¹) appropriate participants. Potential participants were sent an email that provided an overview of the research, a statement concerning their rights, contact details of the researcher and her supervisors, a link to the online questionnaire and a request to complete the questionnaire within two weeks, that is, by the end of April 2014⁹² (see *Appendix 14*; and for more information, see *Appendix 16*).

3.3 Questionnaire data

From fifty-three (53) known potential participants (i.e., those tertiary teachers of *te reo* who were contacted directly by the researcher), twenty-two participants responded to the questionnaire, that is, a response rate of approximately 41.5%. In the majority of cases, seventeen (17) of the twenty-two (22) respondents' answers were classified as 'complete' by *SurveyMonkey* because these respondents had submitted their responses to the questionnaire. The other five (5) respondents' answers, in contrast, were classified as 'incomplete' because they had saved, but not submitted their responses. The introductory page of the website informed all questionnaire respondents that if they "complete all or part of the questionnaire, the information" they provided would be included in the thesis. Thus, although five (5) respondents had not submitted their responses, their data have been included in the analysis below. Of these five (5) respondents, the least number of questions answered was two (2) out

⁹⁰ It was not possible to obtain contact details of every *reo Māori* tertiary teacher in Aotearoa/New Zealand. Instead, in most cases, I had to rely on key contacts (e.g., administrators) of some institutions to relay/forward the research invitation to potential respondents. In other cases, I had to request contact details of tertiary teachers from my own personal contacts. For a small number of cases, my requests for details (i.e., names and/or contact details) were declined. As a result, the actual number of tertiary teachers who received an invitation to participate in this research is unknown.

⁹¹ In three cases, tertiary teachers of *te reo* were contacted directly and had agreed to forward the research invitation to other teachers of *te reo* at their respective institutions.

⁹² A secondary reminder email was sent to all potential participants who had been previously contacted (those who had already responded to the questionnaire were not sent a reminder, unless they had responded anonymously) informing them that the final date for completing the questionnaire had been extended until mid-May 2014 (see *Appendix 17*). The time available for potential participants to respond to the questionnaire was, therefore, increased from two weeks to four weeks.

of a possible thirty-three (33) questions, while the most number of questions answered was twenty-nine (29).

3.3.1 Personal information

Questions 1 and 2 asked participants for demographic information. The responses are summarised in *Table 3.1* below.

Table 3.1: Demographic information of teacher participants

<i>Categories</i>	<i>Variables</i>	<i>No. respondents (22)</i>	<i>%* of 22</i>
<i>Q1: Gender</i>	Male	10	45%
	Female	12	55%
<i>Q2: Age</i>	21-30	1	5%
	31-40	6	27%
	41-50	10	45%
	51-60	2	9%
	60+	3	14%

** Percentages have been rounded to the nearest whole number*

Questions 3-5 asked participants to provide information about their language background. In particular, *Question 3* asked participants to indicate what languages their parents/caregivers used when speaking to them in their infancy. Twenty-one (21) responses were received with five (5) respondents providing comments in connection with this question. *Question 4* asked participants to provide information (if they were not raised with the language) about their ages and the places in which they had learned *te reo Māori*. Out of a possible sixteen (16) respondents who had claimed to have parents/caregivers who used ‘Mainly English’ or ‘Only English’ in the previous question (*Question 3*), fourteen (14) respondents provided full answers, one (1) provided a partial answer and five (5) respondents provided comments in connection with this question. *Question 5* asked participants to rate their language ability based on a 9-point scale (see *Appendix 18*). Of twenty-two (22) participants, one (1) did not respond to this question and four (4) respondents provided comments. The responses to *Questions 3 and 5* are summarised in *Table 3.2*, responses to *Question 4* are

summarised in *Table 3.3* below and respondents' comments to these questions can be found in *Appendix 19*.

Table 3.2: Language backgrounds of respondents

Categories	Variables	No. respondents (21)	%* of 21
Q3: Language/s introduced from infancy	Māori only	0	0%
	Mainly Māori	5	24%
	Mainly English	12	57%
	English Only	4	19%
Q5: Māori Language proficiency	Competent user (band 6 on a 9 point scale)	3	14%
	Competent & Good user (band 6 and 7 on a 9 point scale)	1	5%
	Good user (band 7 on a 9 point scale)	4	19%
	Very good user (band 8 on a 9 point scale)	8	38%
	Expert user (band 9 on a 9 point scale)	5	24%

**Percentages have been rounded to their nearest whole number*

Table 3.3: Ages and places (or people) te reo Māori was learned

Ages	Institutions	Places	People	Other
Infancy	-	-Murupara -Otorohanga	-Amongst grandparents and aunts	-
Childhood	-Intermediate school (x2)	-	-	-
Adolescence	-Boarding School (x2) -St Stephen's school -Kaitaia College -Napier Boys' High School	-Auckland	-	-

Table 3.3 (cont.): Ages and places (or people) te reo Māori was learned

Ages	Institutions	Places	People	Other
<i>Adulthood</i>	-Te Ataarangi (x2) -Te Ataarangi (New Plymouth; Otaki; Porirua) -At university -University of Otago -TTP ⁹³ , University of Waikato -Kuratini o Waikato ⁹⁴ , Hamilton	-Whangarei -Ruakākā -Tautoro -Kaikohe -Matawaia -Mōtatau -Te Tī -Mangonui -Matarāua	-friends	-maori hui -marae -in home -TKR ⁹⁵

3.3.2 Educational background

Question 6 asked participants to provide information about their educational and training background, while *Questions 7-9* asked for educational and training information that related specifically to teaching a second or additional language. In particular, *Question 6* asked participants to provide specific information about the type of qualification/s they hold, that is, the level (e.g., master’s) and major/subject (e.g., *te reo*⁹⁶) of the qualification. Twenty (20) out of twenty-two (22) responded to this question. See *Table 3.4* below for a summary of these responses and *Appendix 19* for the fourteen (14) comments provided in connection with this question.

⁹³ “TTP” is an acronym for *Te Tohu Paetahi* which is a Māori language immersion undergraduate programme offered by the University of Waikato. However, when translated ‘*tohu paetahi*’ means Bachelor’s degree.

⁹⁴ “*Kuratini o Waikato*” can be translated as ‘Waikato Polytechnic/Polytechnic of Waikato’, which may be in reference to Waikato Institute of Technology (Wintec).

⁹⁵ “TKR” is possibly an acronym for *Te Kōhanga Reo* (language learning nest) and, if that is the case, even though ‘adulthood’ is the age which is indicated, it is likely the respondent was referring to learning the language with their children or as a teaching assistant.

⁹⁶ Unfortunately, participants were not asked to specify if their ‘*te reo*’ qualification was specifically about the learning of *te reo Māori* or Māori studies, which may include *te reo*, but has a broader focus, as indicated by one respondent who commented that their Māori studies degree covered Māori research, development and politics as well as *te reo Māori* (see *Appendix 19*).

Table 3.4: Types and number of qualifications held by respondents

Q6: Qualification type (Total 56)	Te reo (20)	Education (8)	Teaching (primary/ secondary) (4)	Teaching (tertiary) (7)	Teaching te reo (2)	Teaching an additional language (3)	Other area (12)
<i>Certificate (8)</i>	4	-	1	3	-	-	-
<i>Diploma (15)</i>	2	3	3	3	1	-	3
<i>Bachelor's degree (15)</i>	6	4	-	-	-	-	5
<i>Master's degree (9)</i>	4	1	-	-	-	1	3
<i>Doctorate (4)</i>	2	-	-	-	1	-	1
<i>Other (4)</i>	2	-	-	1	-	1	-
<i>Not stated (1)</i>	-	-	-	-	-	1	-

Question 7 asked participants to indicate whether they had a qualification or qualifications specific to teaching a second or additional language. Two (2) of the twenty-two (22) participants omitted this question and five (5) provided comments in connection with it. Of the twenty (20) respondents who answered this question, eleven (11) indicated that they had no qualifications specific to language teaching (see Figure 3.1 below). For the other nine (9) respondents, five (5) had not indicated in the previous question (see Table 3.4 above) that they held such qualifications (i.e., ‘Teaching *te reo*’ or ‘Teaching an additional language’), while two (2) of the five (5), however, did make reference in the comment section to additional language teaching qualifications that they held or were pursuing (e.g., CTEFLA/Certificate in Teaching English as a Foreign Language to Adults – now referred to as CELTA).



Figure 3.1: Respondents with qualifications specific to second/additional language teaching

Five (5) comments in response to *Question 7* are as follows:

- I have completed papers in teaching practice 1 and 2 2013 at University of Waikato;
- Te Pōkairua a Te Ataarangi mō te Whakaako i te Reo Māori / Te Ataarangi Diploma in Teaching the Māori Language;
- I am a registered teacher - not sure how to answer the question⁹⁷;
- CTEFLA;
- Certificate in Adult Teaching.⁹⁸

Question 8 was a follow-up question that asked participants whether their qualification/s specific to teaching a second or additional language included a practicum. Although nine (9) respondents were directed to this question based on their answer to the previous question, ten (10) actually answered this question.⁹⁹ Based on

⁹⁷ It may be important to note that this ‘registered teacher’ is likely qualified to teach in primary or secondary schools which is not, however, synonymous with being qualified as a teacher of additional languages.

⁹⁸ The ‘Certificate in Adult Teaching’ does not appear to relate to language teaching/learning and, as indicated by the respondent who provided this response, this qualification does not include a practicum.

⁹⁹ Although measures were undertaken to guide questionnaire respondents to subsequent/follow-on questions based on their preceding answers, it seems these measures were not wholly effective.

previous responses from this tenth respondent, however, it seems that none of their qualifications specifically focused on additional language teaching. Also, although this respondent claimed, in response to *Question 8*, that their qualification contained a practicum, their response has not been included in discussions that follow based on the inconsistency of their responses¹⁰⁰ for *Questions 6, 7, 8 and 9*. Seven¹⁰¹ (7) of those respondents who responded to *Question 8* claimed their course/s contained a practicum, while two (2) claimed their courses did not include a practicum. For both respondents who indicated that their courses did not include a practicum, previous responses of one (1) suggest that the qualification they were referring to is not specific to additional/second language teaching; and comments from the other respondent reveal that a practicum was actually included in their courses, however, they had not yet completed their qualification. The two (2) comments that were provided in connection with this question can be found in *Appendix 19*.

Question 9 asked participants to indicate the name of their qualification/s and the duration of the course/s that provided a practical component. Of the eight (8) respondents who answered affirmatively to having a qualification that included a practicum, only seven (7) answered this question, one (1) of whom provided a comment in connection with it. See *Table 3.5* for an overview of this information.

¹⁰⁰ In response to *Question 6*, this respondent provided details of the different qualifications that they held – none of which is specific to additional/second language teaching and one which is specific to tertiary teaching. In response to *Question 7*, this respondent indicated that they did not hold any qualifications specific to additional/second language teaching, but then indicated in *Question 8* that their qualification/s included a practicum. Then no response to *Question 9*, about the name of the qualification and the duration of the practicum, was provided.

¹⁰¹ Data have been adjusted to accommodate discrepancies of one respondent's responses (see *footnote* above).

Table 3.5 Names and duration of second/additional language courses with practical components

Respondent:	Q9: Qualification	Duration
1	Certificate in English Language Teaching to Adults	One month
2	CTEFLA	e wha wiki (<i>four weeks</i>)
3	Certificate in English Language Teaching to Adults (University of Cambridge)	5 weeks
4	LittD [did not contain a practicum]; MEd in Bilingual and Language Education [did not contain a practicum]; RSA/Cambridge CTEFLA Teaching English as a second language to adults	MEd- 2 years; CTEFLA - 6 weeks
5	Diploma Teaching English as a Second Language	One year
6	Te Pōkairua a Te Ataarangi mō te Whakaako i te Reo Māori / Te Ataarangi Diploma in Teaching the Māori Language	2 years part time
7	Bachelor of Education (Māori Language)	4 years

The one (1) comment provided in response to *Question 9* is as follows:

- The course was run through the University of Waikato and included learning and practical teaching sessions each day. (*Respondent's comment is in relation to a 5 week CELTA course*).

3.3.3 Teaching context

Question 10 asked participants about the type of institution in which they taught. Twenty (20) respondents answered this question and three (3) comments were provided in relation to the 'Other' types of teaching contexts in which participants taught (two of whom also taught at another type of institution). The responses are summarised in *Table 3.6* and six (6) additional comments made by respondents can be found in *Appendix 19*.

Table 3.6: Teaching context of teacher participants

Category	Variables	No. respondents (20)	% of 20*
Q10: Type of institution where respondents currently teach	Polytechnic	7	35%
	University	9	45%
	Wānanga	3	15%
	Other	3	n/a

*Percentages have been rounded to the nearest whole number

Of the three (3) respondents who selected ‘Other’, their comments are below:

- Am currently working for an institute under MOE [Ministry of Education] contracts that works with teachers in Level 1 and 2 schools, the contract that I am involved in is Te Reo o te Kaiako¹⁰² (*The Language of the Teacher*). (This respondent selected only ‘Other’);
- Community Groups (This respondent selected ‘Polytechnic’ as well as ‘Other’);
- Kura tuarua (*High school/Secondary school*) (This respondent selected ‘Polytechnic’ as well as ‘Other’).

Questions 11 and 12 asked participants to provide details about the classes they taught. In particular, Question 11 asked participants about the number of classes they taught and Question 12 asked them to provide further information in relation to those classes. Sixteen (16) respondents answered Question 11 and seventeen (17) responded to Question 12. The four (4) comments added in response to Question 11 and the three (3) comments provided in response to Question 12 can be found in Appendix 19. Table 3.7 below summarises their responses.

¹⁰² This programme “specifically tailors reo programmes for kaiako and kura to improve student learning and achievement” (Te Toi Tupu, n.d.).

Table 3.7: Details about classes taught by respondents

Q12: Category	Variables	No. of groups*
Type of groups¹⁰³ (46 classes):	Mainstream	20 (43.5%)
	Immersion	26 (56.5%)
Contact hours/week (45 classes):	1-5 hours	32 (71%)
	5-10 hours	7 (16%)
	10-15 hours	1 (2%)
	15-20 hours	3 (7%)
	25-30 hours	1 (2%)
	More than 30 hours	1 (2%)
Class level¹⁰⁴ (46 classes):	Beginner	23 (50%)
	Elementary	6 (13%)
	Intermediate	11 (24%)
	Post-Intermediate	2 (4%)
	Advanced	4 (7%)
Class sizes (46 classes):	1-5 learners	4 (7%)
	5-10 learners	7 (15%)
	10-15 learners	8 (17%)
	15-20 learners	10 (22%)
	20-25 learners	8 (17%)
	25-30 learners	2 (4%)
	30-35 learners	2 (4%)
	more than 45 learners	5 (11%)

*Most percentages have been rounded to their nearest whole number

¹⁰³ It is important to note that ‘mainstream’ generally implies that a class is not *immersed* in the target language, that is, instruction is largely conducted in the English language. The concept of ‘immersion’, however, is more complex; for example, classes that may be considered ‘immersion’ will likely vary in the extent to which the target language is used, which may be dependent on, for example, the teacher’s preferences, course content, learners’ language proficiency etc.

¹⁰⁴ It is possible that some respondents, rather than assigning a level (e.g., beginner, post-intermediate) as indicated by institutional criteria, may have in fact made selections on an arbitrary basis. Regardless, the selections provide an interesting insight, when combined with other factors (i.e., average language proficiency levels and increases), into the differences between the class levels and average language proficiency of learners as indicated by the respondents – see Table 3.10 for an example.

Question 13 asked participants to assess the average language ability of each group of learners at the beginning of their course and at the end of their course. Participants were provided with the same 9-band scale (i.e., IELTS (*International English Language Testing System*) scale based on oral criteria) that they used to rate their own general language proficiency (see *Appendix 18*). Sixteen (16) respondents provided information in relation to forty-two (42) classes (see *Table 3.8* below) and five (5) provided comments (see *Appendix 19*). *Table 3.8* indicates the general oral language proficiency levels of groups of learners at the beginning of their courses and their increases in proficiency levels by the end of their courses, as reported by respondents.

Table 3.8: Number of groups and increases in general oral proficiency by the end of the course

<i>Q13: Proficiency level at start of course</i>	0-band increase	1-band increase	2-bands increase	3-bands increase	4-bands increase	Total no. of groups
<i>Non-user (band 1)</i>	-	6 groups	3 group	2 groups	1 group	12
<i>Intermittent (band 2)</i>	-	2 groups	2 groups	-	-	4
<i>Very Limited (band 3)</i>	-	1 group	8 groups	-	-	9
<i>Limited (band 4)</i>	-	6 groups	1 group	-	-	7
<i>Modest (band 5)</i>	-	3 groups	1 group	1 group	-	5
<i>Competent (band 6)</i>	-	2 groups	-	-	-	2
<i>Good (band 7)</i>	-	2 groups	-	-	-	2
<i>Very good (band 8)</i>	-	-	-	-	-	0
<i>Expert (band 9)</i>	1 group	-	-	-	-	1
Total	1	22	15	3	1	42

Table 3.9 below expands on the previous table by indicating the increases in proficiency levels of the number and percentage of forty-one (41) groups¹⁰⁵ considered as either mainstream (19) or immersion (22) by respondents.

Table 3.9: Number of mainstream and immersion groups and increases in oral language proficiency

Q13: Increases in proficiency at course completion	No. of mainstream groups (19)	% of mainstream groups	No. of immersion groups (22)	% of immersion groups	Total no. and % of groups (41)
1-point (23 groups)	6	32%	16	73%	22 (54%)
2-points (15 groups)	10	53%	5	23%	15 (37%)
3-points (3 groups)	2	11%	1	5%	3 (7%)
4points (1 group)	1	5%	0	-	1 (2%)
Total no. of groups	19	100%*	22	100%*	41 (100%)

*Percentages have been rounded to their nearest whole number

With data from *Question 12* and *Question 13* discussed and presented separately above, *Table 3.10* below combines these responses, that is, the language level of the classes that participants taught (e.g., beginner or intermediate) and their learners' average language proficiency for each class (e.g., band-3 or 'Very limited users').

¹⁰⁵ *Table 3.8* above summarises data from 42 groups of students, one of which was considered to begin and complete its classes as, on average, expert users of *te reo Māori* (i.e., band 9). Since this group's language proficiency level cannot/did not increase, data pertaining to it could not be included in the table that follows - *Table 3.9*.

Table 3.10: Level of learners and their average language proficiency at the start of their courses

Q12 & Q13: Level of learners	Average proficiency level at the start of course	No. of groups (42 in total)
Beginner (22 groups)	Non-user (band-1 on the scale);	12 groups
	Intermittent user (band-2 on the scale);	3 groups
	Very limited user (band-3 on the scale);	5 groups
	Limited user (band-4 on the scale)	2 groups
Elementary (6 groups)	Intermittent user (band-2 on the scale);	1 group
	Very limited user (band-3 on the scale);	2 groups
	Limited user (band-4 on the scale)	3 groups
Intermediate (9 groups)	Very limited user (band-3 on the scale);	1 group
	Limited user (band-4 on the scale);	2 groups
	Modest user (band-5 on the scale);	5 groups
	Competent user (band-6 on the scale)	1 group
Post-intermediate (1 group)	Good user (band-7 on the scale)	1 group
Advanced (4 groups)	Very limited user (band-3 on the scale);	1 group
	Competent user (band-6 on the scale);	1 group
	Good user (band-7 on the scale);	1 group
	Expert user (band-9 on the scale)	1 group

3.3.4 Teaching practices

Question 14 presented participants with a list of fifteen activities (plus ‘Other’) and asked them to consider the frequency with which they *typically* incorporate each into their teaching. The responses of eighteen (18) respondents are summarised in Table 3.11 and comments from three (3) respondents who had selected ‘Other’ appear below.

Table 3.11: Activities teachers typically include in their teaching repertoire

Q14: Typical classroom activities	Always	Often	Sometimes	Never	Total
<i>Focus on accuracy</i>	11	7	0	0	18
<i>Give instructions in Māori</i>	10	8	0	0	18
<i>Have students engage in lots of pair work and group activities</i>	10	7	1	0	18
<i>Have students talk about everyday things using te reo</i>	10	6	2	0	18
<i>Focus on fluency</i>	9	8	1	0	18
<i>Use Māori only at all times (or nearly all of the time) in class</i>	8	8	2	0	18
<i>Use objects and pictures to demonstrate meaning</i>	8	7	3	0	18
<i>Focus on the structure (form) of te reo</i>	7	7	4	0	18
<i>Have students do lots of repetition</i>	6	7	3	1	17
<i>Translate sentences from English into Māori</i>	5	3	8	2	18
<i>Have students do lots of tasks using te reo (e.g. design an advertisement promoting traditional rongoā)</i>	5	3	6	4	18
<i>Translate sentences from Māori into English</i>	5	1	10	2	18
<i>Have students do substitution drills</i>	3	5	7	2	17
<i>Teach the meaning of Māori words by translating them into English</i>	3	2	10	3	18
<i>Give instructions in English</i>	1	2	11	3	17
<i>Other (please specify below)</i>	1	2	0	0	3

Of the fifteen (15) activities, excluding ‘Other’, the seven (7) activities that were selected as ‘Never’ included in respondents’ teaching repertoire were:

- Have students do lots of tasks using te reo (selected by 4/22%);
- Give instructions in English (selected by 3/18%);

- Teach the meaning of Māori words by translating them into English (selected by 3/17%);
- Have students do substitution drills (selected by 2/12%);
- Translate sentences from English into Māori (selected by 2/11%);
- Translate sentences from Māori into English (selected by 2/11%);
- Have students do lots of repetition (selected by 1/6%).

The three (3) ‘Other’ comments include:

- the use of cuisinaire [sic] rods as a teaching and learning tool. (*This respondent selected ‘Often’*);
- Role-play (*This respondent selected ‘Often’*);
- expression through singing waiata [sic]; meeting other groups of reo students at their level; utilising whakangahau [entertainment] concept to develop and enhance student confidence; sharing of leadership within some class activities (*This respondent selected ‘Always’*).

Additional comments were offered by five (5) respondents who did not select ‘Other’. Two (2) of the comments are as follows (see *Appendix 19* for all comments provided by respondents):

- Kēmu, pērā i ngā kēmu kāri, 'guess who', hokona, he aha ahau? whakaari [*Games, like, card games...shopping, what am I? skits/roleplay*];
- role playing and role playing scripts that are at the level of the learner, engage at home activities, online activities, mobile applications for te reo Māori, setting up after school activities at pubs, venues and weekend get together, run te reo wānanga over 2 weekends, provide access to leaning materials ie, tōku reo, Māori TV etc...

Question 15 asked respondents whether there are any particular teaching methods they favour and to provide details. Twelve (12) respondents of twenty-two (22) participants answered this question and their comments are as follows:

- With each new sentence structure, try to cover the VARK¹⁰⁶ learning system so that students can get a grasp of new structures. Teach new structure, students then get a worksheet, we discuss their work, they then get to put new structure into practice in variety of ways i.e. Whakaari [*skits/role play*], kēmu [*games*], mostly ā-waha mahi [*oral work*].
- CLT¹⁰⁷; Te Ataarangi; TPR¹⁰⁸; Direct method¹⁰⁹; Taks-based¹¹⁰ [sic].
- I am learning to incorporate the Communicative Language teaching methodology.
- Immersion communicative type teaching with much group and pair work. English rarely used and then only to give meanings for new words (as a last resort).
- I favour group work and the use of games/competitions. Pairing less able students with those of a higher competence level.
- lots of practice, one on one, pairs and group work. Experiential learning¹¹¹, theory and application run hand in hand especially at the beginners stages.
- communicative- giving students a purpose for a task that they have to discuss; second language methodologies- lots of pair work and tasks that encourage language use; Form- create activities that show the grammar without having to talk too much grammar; Always include listening/speaking into lessons.
- Ataarangi Method.

¹⁰⁶ VARK relates to learning styles i.e., Visual, Aural/Oral, Reading/Writing, Kinaesthetic.

¹⁰⁷ For information on the Communicative Language Teaching approach (CLT), see *Chapter Two*.

¹⁰⁸ For information on Total Physical Response (TPR), see *Chapter Two*.

¹⁰⁹ Direct Method: This method was developed in response to dissatisfaction with the grammar translation method. One of the Direct Method's characteristics is use of the target language only (see *Chapter Two*).

¹¹⁰ Task-based learning has connections to CLT (see, for example, Willis & Willis, 2007).

¹¹¹ For more information on experiential learning, see, for example, Te Kete Ipurangi (2017).

- The rakau method (Caleb Gattegno); The Communicative Language Approach.
- Depends on the types of learners our taura [students] are, I try and concentrate on their preferred learning style, and develop the delivery around those learning styles while incorporating our own AKO whakatere methodology¹¹².
- Whakaako a-waha nei, kanohi ki te kanohi [Teaching by speaking, face to face].
- te ataarangi methodology; mahi rakau [use of/work with Cuisenaire rods].

Question 16 asked participants to provide details about how they include Māori culture in their courses. Fourteen (14) respondents of twenty-two (22) participants answered this question. Their comments are as follows:

- By making it an everyday activity, for example, before class begins I like to play Māori songs that I will hope get a chance to teach them during the paper, opening and closing with karakia, instilling values and tikanga [culture] such as; whānau, hapū and iwi, whakawhanungatanga [relationship-building], manaakitanga [respect/hospitality], aroha tētahi ki tētahi [love and respecting each other]. Utilising topics about and for Māori, such as a trip to the marae and all the tikanga [protocols] involved, tikanga pertaining to the river or sea, to a trip etc.
- Reo and culture go together. Can't be separated.
- My classes te reo me ōna tikanga; A typical day / night begins with the incorporation [sic] of a taumata or paepae tapu [ritualistic demonstration] of 3 people: 1 Kaiwhakamihi [person who is responsible for greetings/acknowledgements]/ Kaiwhakahaere [organiser]; 2 kaikarakia

¹¹² For information on *Ako Whakatere*, or Accelerated Learning, see *Chapter Two*.

[leader of prayer/s]; 3 Myself. 1 Opens up the day / evening advising of preparations. 2 Delivers Karakia. This is all conducted in te reo Māori.

- By using texts and discussions about cultural aspects and incorporating cultural practices in classroom activities.
- Context teaching. We follow the Te Whanake curriculumn [sic] which has some cultural elements in it. I often expand on these things. Students are also taking cultural papers in addition to the language papers - very rarely do they learn the reo in isolation from these other papers.
- Tikanga and reo papers run together. We are fortunate to have a marae on campus where the tikanga [cultural] aspect can be fulfilled.
- Karakia timatanga [*Beginning prayer*], whakakapi [*closing*], waiata, wānanga reo [*language workshop*], Noho Marae [*marae stays*] stays, marae visits, basic kapa haka, karanga [*ceremonial call*] and whaikorero [*formal speech*] training, mihimihi [*greetings speech*], guest speakers, join up with other classes learning te reo, provide reo spaces around campus.
- All lessons are in te reo- they can be adapted to any kaupapa [*topic*]; Adhere to tikanaga [sic] Maori; Include whakataukī [*proverbs*]/ kiwaha [*sayings/idioms*] when suitable.
- Powhiri [*welcoming ceremony*] on a Monday Tuesday, Wednesday, Thursday; whakatau [*meet*] in classroom; Overnight wananga.
- Learning of Waiata; Contextual, critical discussion.
- Begin and end with karakia, waiata, mirimiri [sic¹¹³] and tuakana (elder)/teina (younger) ice-breakers (have classes of differing levels start together before breaking off in to individual classes). Incorporate marae visits, tikanga into course curriculum.

¹¹³ It is likely that this respondent misspelled ‘*mihimihi*’ which means ‘greeting/s’.

- using our marae, kawa whakaruruhau [*prayer of protection*], wananga (gatherings) to fully immerse our taura into our ao Maori.
- he karakia, he waiata; he korero mo te tikanga o te kupu, mo te horopaki i hua mai ai taua kupu [*prayer, song; discussion about the meaning of the words, and the context that arises from those words*].
- leading by example: be neutral and non judgemental: actively promoting maori culture [sic] within the lessons and learning environment [sic].

Question 17 asked participants to provide some examples of the achievement objectives/learning outcomes associated with some of the courses they taught. Only nine (9) respondents fully responded to this question, another two (2) did not fully complete the question and one (1) supplied their personal email address indicating ‘Email me for a detailed description¹¹⁴’ (see *Table 3.12* for their responses). Three (3) of the nine (9) respondents who fully answered this question provided the following comments:

- Kia Māori mai te wairua o ngā reo o ngā ākonga [*To apply/instil a Māori way of thinking in the languages of the students*]. (*This respondent’s example of an AO/LO included “Fluency and literacy in speaking, listening comprehension, writing and reading comprehension”*);
- Mā rātou ngā kaupapa o te rā hei kōrero, heoi, ka āta whakatupungia ka tū pakari ai rātou ki te whakapuaki whakaaro [*They will discuss topics of the day, and then we carefully develop their ability and confidence to stand and express their thoughts*]. (*This respondent’s example of an AO/LO included “Whakatakoto ētahi whakaaro e pā ana ki ngā rongo o te wā [Set out some thoughts that relate to the news of the time]”*);
- All Māori language courses at AUT University follow the Te Whanake series developed by J. C. Moorfield. (*This respondent’s example/s of AOs/LOs*

¹¹⁴ Efforts were later made to contact respondent without success.

included: demonstrate excellent pronunciation of Māori words and phrases, demonstrate more than a basic knowledge of Māori vocabulary, exchange personal information about themselves and their families in the Māori language, engage in basic conversations in the Māori language, deliver an appropriate mihi, communicate in Te Reo Māori to a level which corresponds with the course textbook).

Table 3.12: Examples of achievement objectives / learning outcomes provided by respondents

Level of learners	Type of course	Achievement objectives / Learning outcomes
Beginner	<i>Beginners</i>	Whakapapa [Genealogy]- be able to introduce oneself, and other members of the family
	<i>Email me for a detailed description</i>	Email me....
	<i>Beginner course</i>	For students to be able to hold basic conversations in te reo, be able to comprehend what is being said and written (level 4 NZQA)
	<i>Beginner</i>	demonstrate excellent pronunciation of Māori words and phrases, demonstrate more than a basic knowledge of Māori vocabulary, exchange personal information about themselves and their families in the Māori language, engage in basic conversations in the Māori language, deliver an appropriate mihi, communicate in Te Reo Māori to a level which corresponds with the course textbook
	<i>Beginning - Listening & speaking</i>	-
Intermediate	<i>Intermediate Level</i>	Whakatakoto ētahi whakaaro e pā ana ki ngā rongo o te wā <i>[Set out some thoughts that relate to the news of the day]</i>
	<i>Intermediate</i>	example only: at the conclusion of this unit student should be able to demonstrate ability to write sentences about actions that have happend [sic] and actions that have not happened [sic]
	<i>Intermediate: Listening and speaking</i>	competency

Table 3.12 (cont.): Examples of achievement objectives / learning outcomes provided by respondents

<i>Level of learners</i>	<i>Type of course</i>	<i>Achievement objectives / Learning outcomes</i>
<i>Intermediate (cont.)</i>	<i>Intermediate: All four skills - listening, reading, writing and speaking</i>	1.0 Ka mārama ki a koe ngā momo kōrero kua whakaemia ki roto i ngā wāhanga tuatahi ki te wāhanga tuawhā o Te Pihinga me ngā kōpae o taua pukapuka mō ngā akoranga nei, ahakoa e pānuitia ana, e rangona ana rānei aua kōrero. 2.0 Ka taea e koe te whakapuaki kōrero, ā-waha, ā-tuhi rānei, me ngā momo kōrero katoa kua whakaemia ki roto i ngā wāhanga tuatahi ki te wāhanga tuawhā o Te Pihinga. [1.0 To understand the types of stories that have been assembled in the first chapter to the fourth chapter of Te Pihinga, including the audio files for the lessons, whether it is reading or listening to those stories. 2.0 You will be able to express yourself both verbally, and in written form the types of stories that have been assembled for the first chapter to the fourth chapter of Te Pihinga]
<i>Intermediate - Advanced</i>	<i>Intermediate to advanced</i>	Fluency and literacy in speaking, listening comprehension, writing and reading comprehension.
<i>Post-intermediate</i>	<i>Semi-advanced</i>	Katoa atu: korero, whakamaori, whakapakeha, tuhituhi, rangahau [All: speaking, Māori translation, English translation, writing, research]
<i>No level provided</i>	<i>kia whakawhanake ai i t`ou [sic] ake akoranga [in order to develop your own lesson]</i>	-

3.3.5 Teaching resources

Question 18 asked participants how they decide what to teach in their courses by providing a choice of five (5) options as well as ‘Other’ that allowed respondents to select as many options as they wished. Fifteen (15) participants responded to this question by making selections, another three (3) provided comments instead of making

selections and nine (9) comments were provided in connection with the question (see *Appendix 19* for comments). The responses are summarised in *Table 3.13* below.

Table 3.13: Ways respondents decide what to teach

<i>Category</i>	No. of selections (42) from respondents (15)
<i>I follow a textbook</i>	11
<i>Student interest</i>	10
<i>I follow a syllabus</i>	7
<i>Availability of material</i>	5
<i>Other</i>	5
<i>My own interests</i>	4

For the three (3) respondents who did not make any selections for *Question 18*, but did provide comments, their responses are as follows:

- We are provided with a curriculum however and follow what is to be taught;
- For lessons I create for kaiako (teachers) the lessons are driven by syllabus that is decided by the kaiako but stems from their kura Marautanga (school curriculum);
- Use curriculum.

3.3.5.1 Resource use

Questions 19-24 asked participants whether they use textbooks, grammar books and websites as resources. The following three sections summarise their responses.

3.3.5.2 Textbook use

Question 19 asked participants whether they use textbooks. Eighteen (18) respondents answered this question with six (6) comments being provided in connection with it (see *Appendix 19* for comments). Respondents who answered in the affirmative (13/59%) were directed to *Question 20* which asked participants to specify which textbook/s they used and in what context. Thirteen (13) respondents answered this question and two (2) comments were provided in connection with it (see *Appendix 19* for comments). The responses are summarised in *Figure 3.2* and *Table 3.14* below.

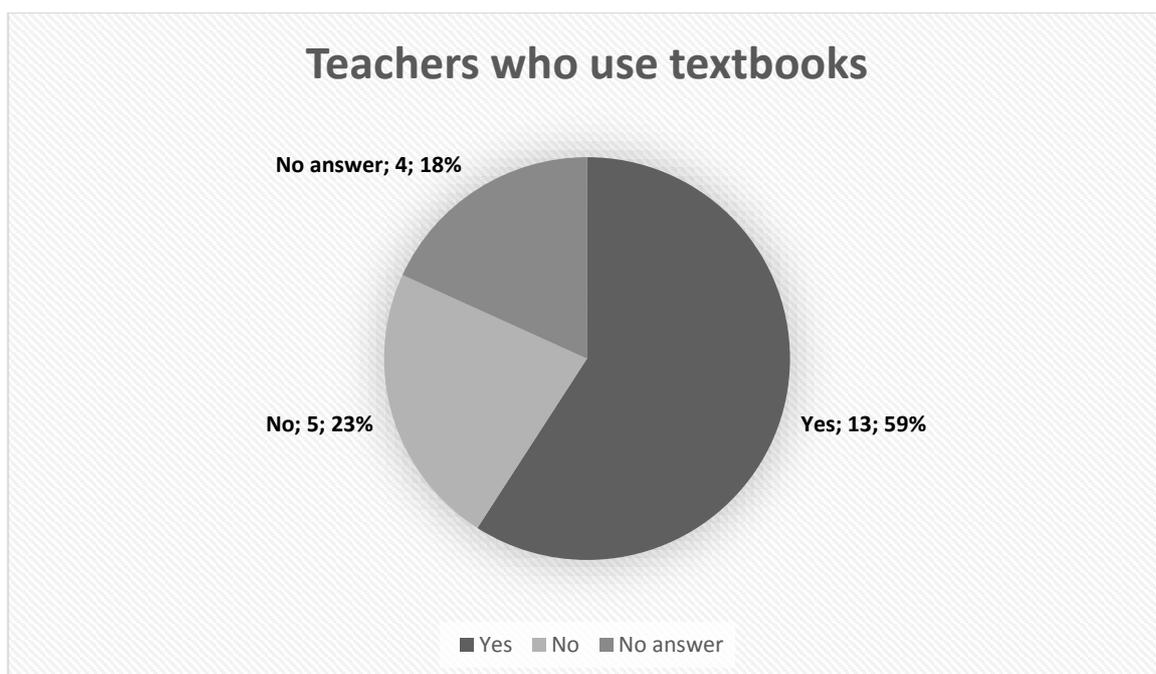


Figure 3.2: Number of respondents who use textbooks

Table 3.14: Textbooks used for different levels of learners

<i>Level of learners (provided by respondents)</i>	Name of textbook used (comments provided by respondents)	No. of respondents (13)
<i>Beginner</i>	Te Kākano	3
	Te Kākano and Te Pihinga	1
	Te Ataarangi rauemi [<i>Te Ātaarangi resources</i>]	1
<i>Intermediate</i>	Te Pihinga	1
	Te Pihinga; Te Māhuri	1
<i>Intermediate and Advanced</i>	Te Whanake 3 Te Māhuri	1
	Te Whanake 4 Te Kōhure	
<i>Advanced</i>	Te Kohuretanga	1
<i>Te Kohure</i>	Te Kohure	1
<i>all classes</i>	our own workbook, supplemented by Biggs, B. Let's Learn Maori	1
<i>Level 4 and 5</i>	Te Aka ¹¹⁵ , The Raupo ¹¹⁶ , Marae, ect [sic]	1
<i>level 5</i>	Te Pihinga	1

¹¹⁵ *Te Aka* is a dictionary by John Moorfield (2011) that corresponds to the *Te Whanake* series.

¹¹⁶ *Raupō* refers to a series of dictionaries and phrasebooks, see, for example, Brougham, Reed and Kāretu (2012), Morrison (2011; 2015), Reed, Kāretu and Calman (2012), Ryan (2009; 2012) and Sinclair and Calman (2012).

3.3.5.3 Grammar book use

Question 21 asked participants whether they recommend grammar books to their learners. Seventeen (17) respondents answered this question and five (5) comments were provided in connection with it (see *Appendix 19* for comments). The eleven (11) respondents who answered in the affirmative were directed to *Question 22* which asked participants to specify which grammar books they used. Twelve (one had skipped the previous question) respondents answered this question. The responses are summarised in *Figure 3.3* and *Table 3.15* below. For more information on the responses provided by respondents in *Table 3.15*, see *Section 3.4.4.3 Use of grammar books* below.

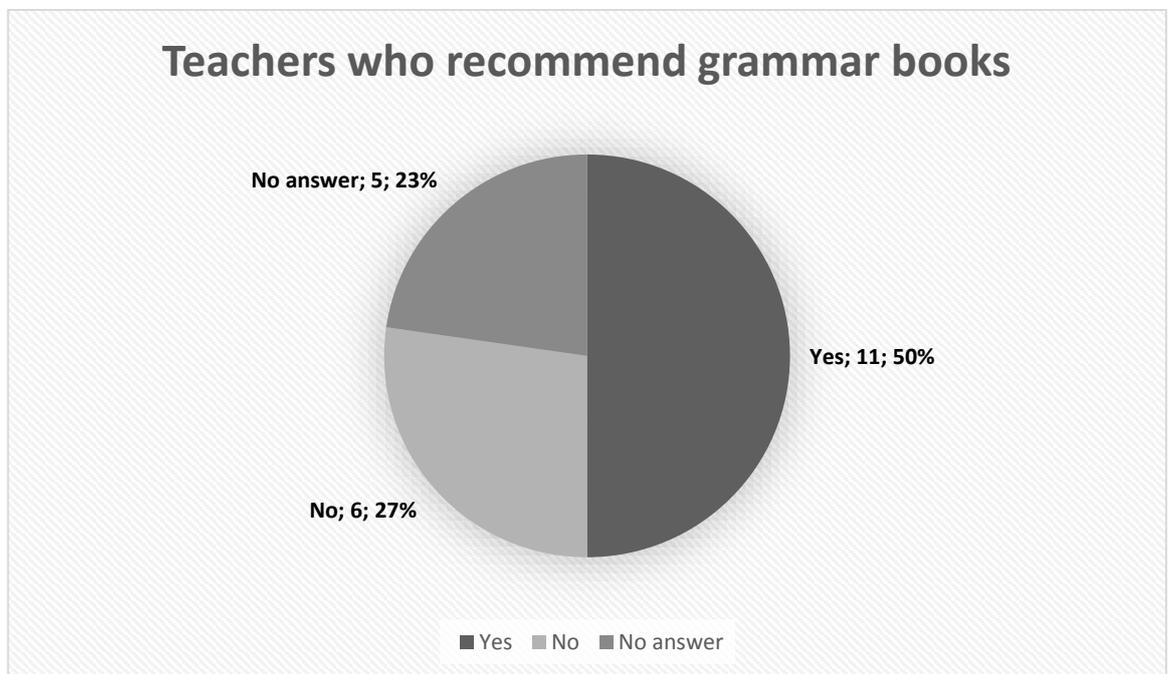


Figure 3.3: Number of respondents who recommend grammar books to their learners

Table 3.15: Grammar books recommended by teachers to their learners (and any comments)

Comments from respondents	No. of references (25) from respondents (12)
Moorefield, J. Te Kākano series Kākano Moorfield Moorfield Texts Te Kohure (na te mea koina te puka matua [<i>because that is the main book</i>])	5 (20%)
Biggs, B. (1998) Let's Learn Maori. Auckland: AUP Biggs Texts Bruce Biggs	3 (12%)
R. Harlow 'A Māori Reference grammar' Harlow Ray Harlow	3 (12%)
Te rangatahi series Te Rangatahi Te Ragatahi [sic]	3 (12%)
Ryan Ryans Dictionary rather than any grammar book	2 (8%)
Papakupu maori dictionaries that are available in book stores	2 (8%)
John Foster, He Whakamārama	1 (4%)
Te reo rangatira	1 (4%)
The Raupo by Scotty Morrison, his book has the best examples which are closely associated to our curriculum	1 (4%)
Ngata	1 (4%)
Matatiki	1 (4%)
Wiremu	1 (4%)
simple kohanga reo books	1 (4%)

3.3.5.4 Website resource use

Question 23 asked participants whether they use certain websites to supplement their teaching resources. Eighteen (18) respondents answered this question with four (4) comments being provided in connection with it (see *Appendix 19* for comments). The ten (10) respondents who answered in the affirmative were directed to *Question 24* which asked participants to specify which websites they used. All of the ten (10)

respondents answered this question. The responses are summarised in *Figure 3.4* and *Table 3.16* below.

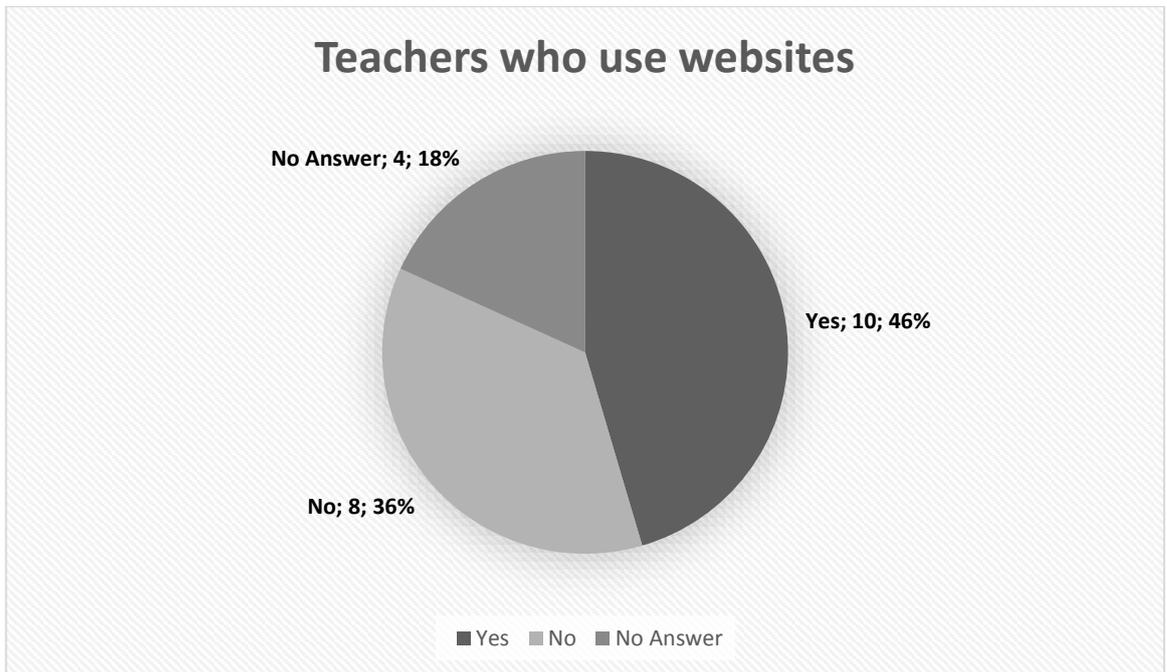


Figure 3.4: Number of respondents who use websites as teaching resources

Table 3.16: Websites used by teachers (and any comments)

Comments from respondents	No. of references (23) from respondents (10)
www.tewhanake.maori.nz (x4) Te Whanake websites (Podcasts, Animations, TV) Te whanake te whanake	7 (30%)
http://www.maoridictionary.co.nz/ Ta Aka online dictionary papakupu pātaka kupu Māori Dictionaries	5 (22%)
www.maoritelevision.com/tv/shows/ako Ako ako	3 (13%)
You Tube TVNZ Online eg Te Karere www.youtube.com/user/tekareremaorinews/videos	2 (9%)
Maori TV	1 (4%)
www.reotupu.co.nz.ezproxy.waikato.ac.nz	1 (4%)

Table 3.16 (cont.): Websites used by teachers (and any comments)

Comments from respondents	No. of references (23) from respondents (10)
te kete ipurangi	1 (4%)
Te Ara Poutama has developed its own intranet site that students use: https://intranet.tearapoutama.ac.nz/	1 (4%)
Te Ipukarea website	1 (4%)
depends on the subject	1 (4%)

3.3.6 Professional development

Questions 25-29 asked participants to provide information about the following three areas: (i) professional development areas they believe they need to know more about, (ii) any in-service development courses they have attended, (iii) as well as any type of *wānanga* in which they have participated. In particular, Question 25 provided participants with twelve (12) different areas related to professional development and asked them to identify which areas they were interested in or felt they needed to know more about. Seventeen (17) respondents answered this question with five (5) providing comments in connection with it (see Appendix 19 for comments). Their responses are summarised in Table 3.17 below.

Table 3.17: Areas respondents believe they need to know more about

Q25: Areas of professional development	Number of entries (74) from respondents (17)
<i>Assessment (formative & summative)</i>	9 (12%)
<i>Teaching methodology in general</i>	9 (12%)
<i>Tasks for speaking</i>	7 (9%)
<i>Tasks for reading</i>	7 (9%)
<i>Textbook / materials evaluation</i>	6 (8%)
<i>Phonology</i>	6 (8%)
<i>Tasks for four integrated skills</i>	6 (8%)
<i>Structure / form</i>	5 (7%)
<i>Tasks for listening</i>	5 (7%)
<i>Teaching vocabulary</i>	5 (7%)
<i>Tasks for writing</i>	5 (7%)
<i>Other</i>	4 (5%)

Question 26 asked participants whether they had attended any in-service professional development training courses related specifically to the teaching of *te reo Māori*. Seventeen (17) respondents answered this question with four (4) providing comments in connection with it. Eight (8/47%) respondents answered in the affirmative and were directed to *Question 27* which asked participants to provide details about the courses they had attended. Two (2) comments were provided in connection with this question. The responses are summarised in *Figure 3.5* and *Table 3.18* below.

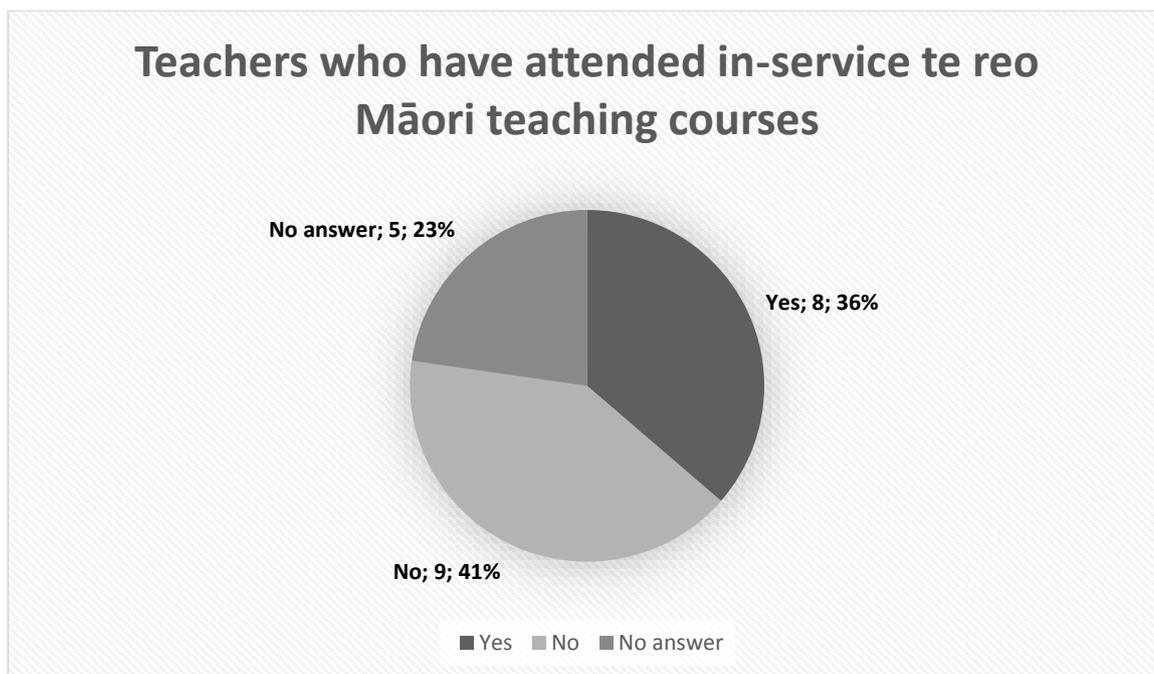


Figure 3.5: Number of respondents who have attended in-service courses related to te reo Māori teaching

The four (4) comments provided in response to *Question 26* include:

- N/A now, but I attended many in-service courses to help the effectiveness of my teaching;
- Kura Reo ¹¹⁷ run by TPK ¹¹⁸ (Te Puni Kōkiri – Ministry of Māori Development);
- Not in the last fifteen years;
- hui whakangugnu [sic] (*training sessions*) of te ataarangi held here in Nelson.

¹¹⁷ *Kura reo* provide total immersion courses aimed at intermediate to advanced speakers of *te reo* that run 3-4 times per year at different sites throughout Aotearoa/New Zealand and last for up to five days.

¹¹⁸ TPK, or Te Puni Kōkiri, is a governmental organisation that advises the government on public policies and legislation affecting Māori wellbeing (see Te Puni Kōkiri, 2017).

Table 3.18: Frequency and provision of in-service courses

Respondent:	How often do the courses run?	Who offers the courses?
1	Annually	TPK (Te Puni Kōkiri)
2	Fortnightly	Work colleagues
3	1 every year approximately	AUT [Auckland University of Technology] internal courses
4	twice a year	Te Ataarangi
5	3-4 times per year	Kura Reo
6	At least once a year	Different language mentors and IT specialists who help with our intranet
7	internally once or twice a year	our organisation Te Wananga o Aotearoa
8	5	kaiako

The two (2) comments provided in response to *Question 27* include:

- I have attended one course only and found it challenging (*answered “Annually – TPK” and judged their language proficiency as between band 6 and 7, that is, a combination of ‘competent’ and ‘good user’*);
- Also attending wānanga at Te Panekiretanga every two months (*answered “3-4 times per year – Kura Reo”*).

Question 28 asked participants whether they had attended any wānanga in the last three years. Seventeen (17) respondents answered this question with one (1) providing a comment in connection with it. Of the thirteen (13/76%) respondents who answered in the affirmative, they were directed to *Question 29* which asked them to indicate what kind of wānanga they had attended. An additional respondent who did not answer the previous question also answered this question. The responses are summarised in *Figure 3.6* and *Table 3.19* below.

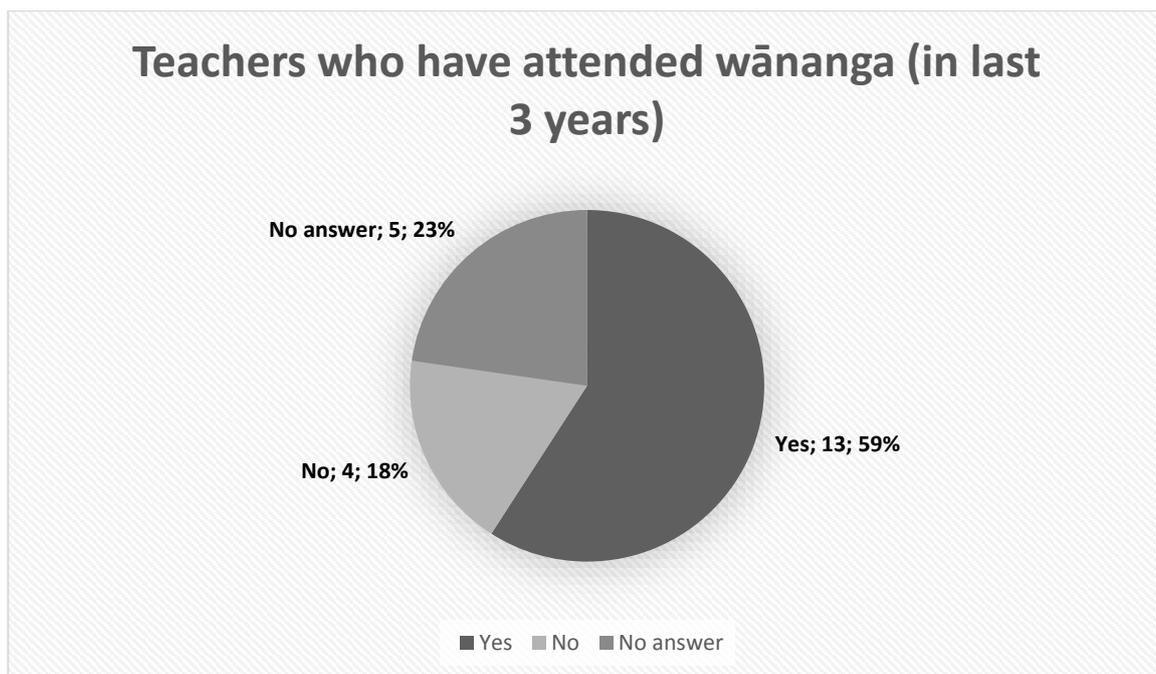


Figure 3.6: Number of teachers who have attended wānanga in last three years

The one (1) comment provided in response to *Question 28* is as follows:

- Kura reo and Nga Pae o Te Māramatanga Conferences¹¹⁹; Wānanga Reo a Iwi (*Language development workshops and Māori Centre of Research Excellence Conferences; Tribal language discussions/ meetings/ deliberations*).

¹¹⁹ *Ngā Pae o te Māramatanga* (NPM) describes itself as “New Zealand’s Māori Centre of Research Excellence (CoRE) funded by the Tertiary Education Commission (TEC) and hosted by The University of Auckland” (*Ngā Pae o te Māramatanga*, 2017). Not only does it play a key role in research that relates to Māori, but its contributions have far-reaching implications for other indigenous communities on a global scale.

Table 3.19: Type of wānanga attended by respondents in the last three years

Type of wānanga	No. of references (37) from respondents (14)	Comments from respondents
<i>wānanga related to iwi, hapū and marae</i>	6 (16%)	Tribal wānanga Hapū Wānanga Marae Tangihanga Marae Wananga Runanga Wananga Poukai
<i>wānanga reo</i>	5 (14%)	Wānanga reo - Te Aka Reo, looking at all of our papers we teach and how we teach them Wananga Reo - a -Iwi : Wānanga for tikanga, waiata, reo held in Auckland for people of Hokianga and specifically - Otatau, Taheke and Waima. These three areas are linked by whakapapa.
<i>Kura reo</i>	5 (14%)	-
<i>Te Wānanga o Aotearoa</i>	4 (11%)	Tauggt [sic] for a time at the Wānanga o Aotearoa te pinakitanga course TWOA Te Putaketanga Te Aupikitanga workshop
<i>Te Ātaarangi</i>	3 (8%)	Te Ātaarangi National & Regional Immersion Hui Taitokerau Kaiawhina Ātaarangi Wananga
<i>wānanga related to religion</i>	2 (5%)	Paimarire Wananga As a Minita-a-iwi I attend Te Taha Maori Methodist Wananga throughout the country
<i>wānanga related specifically to professional development</i>	2 (5%)	Maori & Pasifika Adult and Community Professional Development Hui / Fono PD Workshops for compulsory school te reo Maori teachers
<i>Te Panekiretanga o te reo</i>	2 (5%)	-
<i>wānanga tikanga</i>	2 (5%)	-
<i>noho marae</i>	2 (5%)	-
<i>Te Wānanga o Awanuiārangi</i>	1 (3%)	visited Awanuiārangi...on occasions

Table 3.19 (cont.): Type of wānanga attended by respondents in the last three years

Type of wānanga	No. of references (37) from respondents (14)	Comments from respondents
<i>Te Wānanga o Raukawa</i>	1 (3%)	visited...Raukawa on occasions
<i>wānanga related to kapa haka</i>	1 (3%)	Kapa Haka wananga
<i>wānanga rangahau [research]</i>	1 (3%)	-

3.3.7 Communicative language teaching

Questions 30-32 were concerned with communicative language teaching. In particular, Question 30 asked participants whether they had come across the term ‘communicative language teaching’. Eighteen (18) participants answered this question with one (1) providing a comment in connection with it (see below). See Figure 3.7 for an overview of this information.

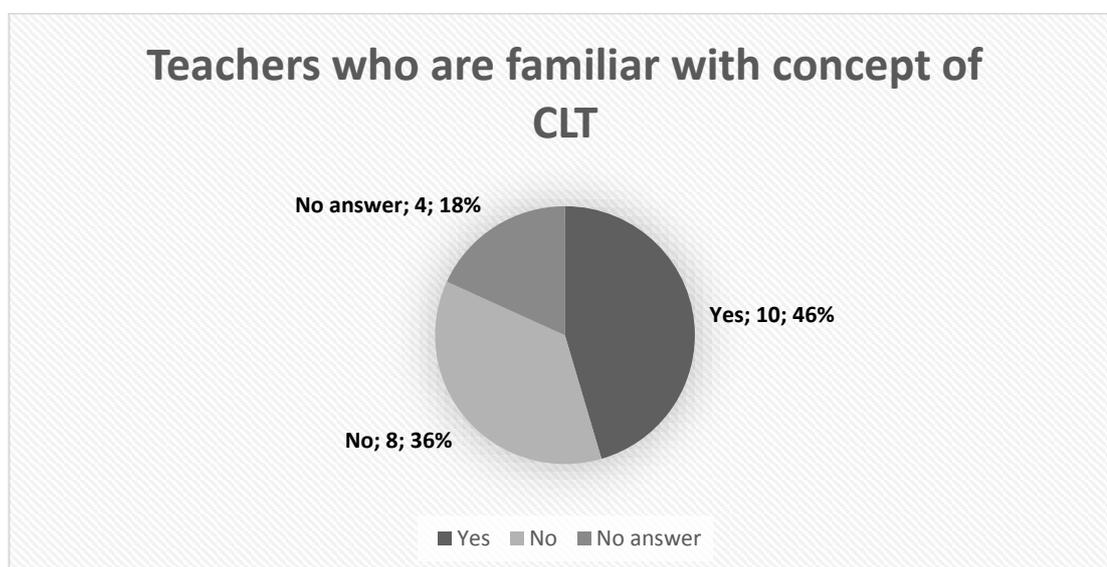


Figure 3.7: Number of respondents who claimed to be aware of the term CLT

The one (1) comment provided in connection with the question “*Have you ever come across the term ‘communicative language teaching’?*” is as follows:

- sort of (*This respondent claimed to not be familiar with the concept of CLT*).

Of the ten (10/46%) respondents who answered in the affirmative to *Question 30*, they were directed to the following contingency question (*Question 31*) which asked participants to identify, according to their opinion, three of the most important characteristics of CLT. Only nine (9) of the ten (10) respondents provided full answers to this question, one (1) of whom provided only a partial answer. Two (2) additional comments were provided in connection with this question (see below). See *Table 3.20* for an overview of respondents’ responses regarding what they perceived as important characteristics of CLT.

Table 3.20: Important characteristics of CLT according to respondents

Respondent 1	1. An interactive process using the Productive and Receptive skills of students 2. Using authentic text in learning situations 3. opportunity for learners to focus not only on language but the learning process itself
Respondent 2	1. Interaction in the language 2. Using the language to talk about something other than language 3. Pair and group work
Respondent 3	1. teacher who can listen and hear the needs of students 2. providing students space to listen and speak without judgement 3. providing real life language usages
Respondent 4	1. Communication 2. Communication 3. Communication
Respondent 5	1. communicating 2. creating tasks that use a specific reo to complete a task 3. practising a language focus through a task
Respondent 6	1. not focussed on learning 'grammer' [sic] 2. conversational language 3. highly contextualised for easier comprehension

Table 3.20 (cont.): Important characteristics of CLT according to respondents

Respondent 7	<ol style="list-style-type: none"> 1. An emphasis on learning to communicate through interaction in the target language. 2. An enhancement of the learner's own personal experiences as important contributing elements to classroom learning. 3. Linking classroom language learning with language activities outside the classroom.
Respondent 8	<ol style="list-style-type: none"> 1. Akiaki atu ki te tauira kia nana ki te korero i te reo Maori [<i>To encourage the student to try and speak the Māori language</i>] 2. Te tuku i nga tauira reo tika (whakahua, whakatakoto reo, wetewete reo me te ako kupu) [<i>To present students with accurate language (pronunciation, structure of the language, grammar and to learn words)</i>]
Respondent 9	<ol style="list-style-type: none"> 1. the meaningfulness- so that the language has a purpose 2. activities that promote genuine communication 3. meaningful tasks to ensure language learning

The two (2) comments provided in response to *Question 31* are as follows:

- Clarity of Communication (*This respondent answered 'Yes' to Question 30 and 'Communication' to all three characteristics for Question 31*);
- not really sure, will be guessing if I attempted this one (*This respondent answered 'No' to Question 30*).

Question 32 asked all participants: (i) if they would be interested in learning about the concept of CLT if they had not come across the term; or (ii) if they would be interested in learning more about the concept even if they had come across the term. Sixteen (16) respondents answered this question and three (3) comments were provided in connection with it. Their responses are represented in *Figure 3.8* below.

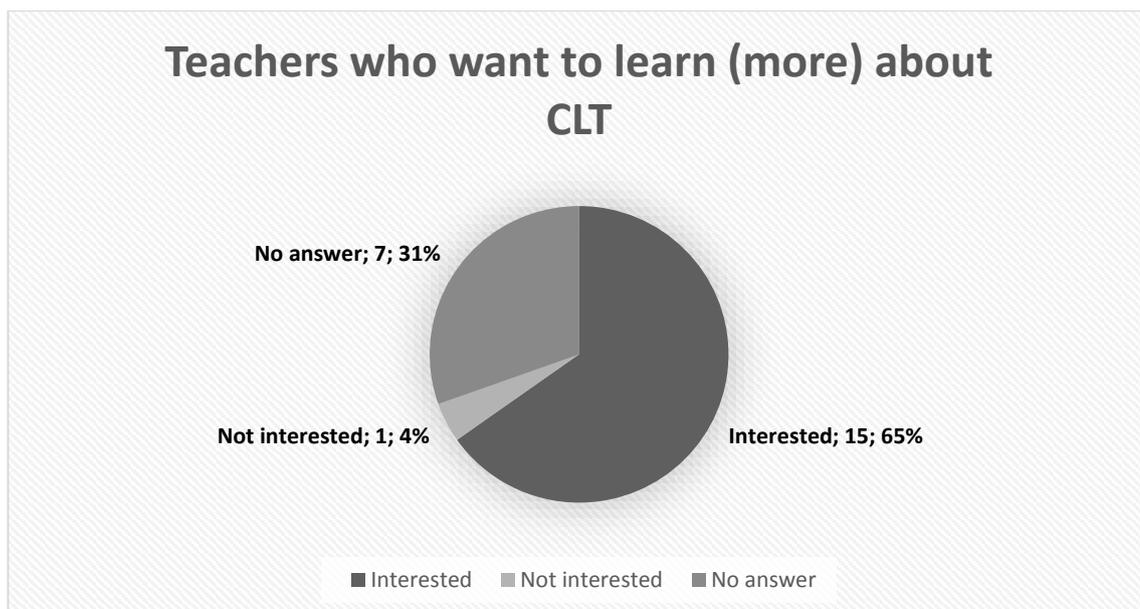


Figure 3.8: Number of respondents interested in learning (more) about CLT

The three (3) comments provided in response to *Question 32* are as follows:

- Possibly (*This respondent indicated they had not come across the term CLT, but that they were interested in learning more about the concept*);
- We have recently had a visiting lecturer from Hawaii (Teao¹²⁰) talking on the CLT - very interesting (*This respondent indicated they had come across the term CLT and that they were interested in learning more about the concept*);
- *tera pea [Perhaps/Maybe]* (*This respondent indicated they had not come across the term CLT, but did not respond to the yes/no question of whether they were interested in learning more about the concept*).

3.3.8 Beliefs about the future of Māori language teaching

The final question of the survey, *Question 33*, asked participants whether there were any ways in which they believed the teaching and learning of *te reo Māori* at tertiary level could be improved at their own institution, locally and/or nationally. Seventeen (17) respondents answered this question. The responses are provided below:

¹²⁰ It is likely this respondent was referring to Dr Keao NeSmith (see NeSmith, 2012).

- In my opinion having a comprehensive and cohesive te reo Māori curriculum, where all tertiary institutions would know what each other is teaching and how. This would be at institution, locally, nationally and internationally. Teaching methodologies, the language level of the teachers, the development of resources and huge support from tertiary institutions.
- For students, the need to have someone to converse with so that they are able to use what they have learnt. Use it or lose it Mōku ake, kia whakapakari taku mahi ako i.e mahi ā-waha, ā-taringa mā ngā rauemi [*For me, I need to develop my teaching i.e., create exercises for oral practice and listening exercises*].
- I beleive [sic] that the communicative language teaching approach would improve the teaching and learning of te reo Maori, because it focuses on all skills required for the acquisition of te reo Maori.
- Fluent and literate teachers trained in second language teaching methods for Māori language teaching. 2. More intensive programmes, like Te Tohu Paetahi, that include other subjects being taught in the language. 3. Quality training for Māori language teachers with in-service refresher courses.
- More time allocated for teaching the reo. More opportunities outside of the classroom. More funding for resources (staff, materials, opportunities). A willingness on the part of the institution to learn the value of te reo me ōna tikanga for the development of the nation and support it appropriately.
- Being able to conduct 'block courses' that would move from English to Maori as the medium of instruction and that provided time to absorb, to practice and build confidence in the student's ability to produce competent oral language.
- Total immersion
- In order to improve the Teaching and Learning of Te Reo Māori at a Tertiary Level there needs to be a nationwide consciousness to actively be in support of learning the language, compulsory in Schools, Primary and Secondary. The government must be seen as active participants in supporting te reo

maori and that starts with the Prime Minister John Keys to pronounce his words properly instead of murdering our language. If there was a buy-in from all areas of the institute to fully back the Maori language, this must come from the top and trickle down accordingly. By just having translated names on letterhead, in hallways and a greeting of 'kia ora' on the phone is no where enough or indeed adequate, there must be a want and equally a dedication to really learning the reo by all. Once this happens then learning will flow as there will be a normalization of speaking te reo in all areas of the institute inside and outside. There needs to be an attitudinal adjustment and people need to change their view about the Maori language and it's [sic] associated cultural negatives. Te Reo Māori is the Māori culture, they go hand in hand, therefore people wanting to learn the language must also learn about the culture and if one doesn't want to know about the culture then how can they be enthusiastic about learning the language? Our institution is no exception, most of our coworkers are not into the learning Te Reo Māori. Although the Vice Chancellor of our institution has been learning Te Reo Maori for the past 3 years and can comfortably address his audiences in Te Reo Māori. He has made a conscious effort to learn mihimihi, pronunciation, basic whaikōrero and cultural concepts such as basic tikanga and key kupu like Rangatira, Korowai, Raranga and weaves these concepts into his speeches to manuwhiri of the institute. To improve the teaching and learning of the students in the Reo classes, there needs to be more time allotted to the Reo classes, more Wananga Reo in-house, normal places to visit where Te Reo is heard and spoken in an everyday situation not just at the marae, or in class but in many other places outside the institution. So when we have our Reo classes for only 4 hours a week this becomes very problematic for any teacher of a language as the time with students is limited because of institutional regulations. Hence the reason we encouraged the students to set up Sunday lunches at different venues where Te Reo Maori is to be spoken only, venues like the pub, park, someones [sic] house, cafes, etc... these activities need to be seen as being supported by the Kaiako, this is imperative as the students will emulate themselves off their mentors/teachers who will be seen as the spring of knowledge when it comes to speaking Te Reo Māori.

- I believe that all kaiako need to be taught how to teach Te Reo- it should be a major part of the teachers college syllabus for kaiako entering kura kauapapa [sic] or rūmaki [immersion] settings. The course should cover L2 methodologies, the types of language syllabus, language methods, communicative tasks, how to create quality language lessons, focus on the skills of listening , speaking, reading and writing , and Context. Also all kaiako should have a competent reo proficiency .. if not they should study te reo to build up their reo as well as thir [sic] teaching skills of te reo
- trained tertiary tutors
- Whakapaua te pūtea ki te hunga e ngākau koharahara ana ki tō tātau reo Māori. Whakapaua te pūtea ki ngā kaiako, tukua rātau kia whakamātauria e te hunga pēnei i Te Panekiretanga, kia tika ai te whakaako i ngā pīpī, i ngā akonga. Ko taua whakataukī rā Tukua te reo kia rere, te reo kia tika te reo kia Māori! Atu i tēnā, me rumaki te akonga kia 5-6 rā te roa, kia 3-4 rumaki ia tau ia tau. Kua mahia te mahi e Te Wānanga o Raukawa. He mea tuku ēnei kōrero mō te rumaki nā ngā akonga, i puta ai ō rātau ihu i ngā rumaki, i hūrō, i hākoakoa rātau. Ko tā te pouako, he remurere ki te reo Māori me ōna katoa kātahi, ka rua he whakaihihi, he whakaohoho i te wairua o te akonga, he tutungi i te kanaku kia whitawhita. Ki te kore te pouako e pērā, e puta, whakamutua atu! Ko tā te akonga, he maromahue, he kutarere ki te reo Māori, he kanaku whitawhita. Kia aroha nui ki tana puiaki *[Spend money on the cohort that is passionate about the language. Spend money on teachers, to allow them to be able to test the cohort like Te Panekiretanga/ The Institute of Excellence in the Māori Language, so that the teaching of the young chicks/birds and students is correct. Like the proverbial saying, allow the language to flow, the correct language, the Māori language. Apart from that, the student should be immersed for at least 5-6 hours a day and 3-4 immersions every year. Te Wānanga o Raukawa has done this. This has been done for immersion by the students, they have succeeded through immersion, they are happy. The task of the teacher is, first, to be completely passionate about the language in its entirety, secondly, it is to awaken the spirit of the student, to instil that passion and love for the language. If the*

teacher doesn't do that, then they should leave. The task of the student is to be enthusiastic and keen to learn. Have respect for this great treasure].

- Total immersion
- LEARNING: Being able to offer more immersion courses and wānanga reo. We used to run weekend wānanga where students would live-in at the marae, have language based activities and be immersed in the language all weekend. Many of our students would be unable to get this experience anywhere else. However, these papers have been cancelled. TEACHING: Have professional development built in to working hours as many teachers etc. are unable to attend kura reo etc. Having mātanga reo [*language consultant/experts*] share their teaching techniques and knowledge would be invaluable.
- Locally: A stronger emphasis on teaching to enhance oral and aural skills of the target language A stronger emphasis on using the target language as often as possible: full-immersion. Occasional tutorials conducted in English which explain grammar, syntax and vocab would be useful but would not be a part of the target-language-learning-sessions, rather, a separate entity that helps enhance the learning /teaching of the target language. Nationally: A strict adherence to the Maaori language curriculum. Strong focus on Maori medium teaching of future ECE [*early childhood education*], Primary, Secondary and Tertiary teachers through the various Colleges of Education in Aotearoa. Institution: Have Maori kaupapa move into other areas of research and teaching: cross-curricula content.
- In some respect I think we cradle our tauira [*students*] too much providing them with papers, and pens. The missionaries that first came to Aotearoa were excellent speakers because they learnt without those tools, they learnt by listening. Our language is an oral language which should be learnt by listening. I try and deliver my level 5 programme without pens and papers, everything I deliver is on a power point which gets sent to each tauira, the week prior to lessons. Therefore they have time to go through it before class, once they reach class it is Te Reo only, and all their patai [*questions*] have

to be asked by memory and in Te Reo. im not sure if this is what could improve the way te reo is being taught I have yet to test my theory, but it is currently working with my level 5 taurira. Kia kaha me to mahi rangahau i roto i tenei whainga [*Be strong with your research and the goals set out*].

- Ko te whakamanatanga o te reo Maori i nga waahi mahi o te hapori, ma reira e kitea ai te hua o te reo Maori (ma roto i te whiwhi mahi), katahi, ka whakaratoa nga rayemi [sic], aha atu, hei whakaako i te reo Maori [*It is making the language recognised within the work of the communities, it is semi-structured interviews from that that we see the value or benefits of the Māori language (from getting work) to provide resources and whatever else to teach the Māori language*].
- marae based study rather than classroom environment

3.4 Discussion of data from both studies

This section provides an overview of responses from survey participants by combining discussion of findings from both this current study (see *Section 3.3: Questionnaire data* above) and the pilot study (Tihema, 2013).

In 2013, a pilot study was conducted largely in order to provide data that would assist in the design of this part of the research project which was conducted in 2014. Both the pilot study (Tihema, 2013) and this current study were almost identical in every aspect: the target group, administration of the questionnaire and conclusions drawn from the research findings. Any differences between questions that were posed in the current questionnaire and not in the pilot study questionnaire are outlined above (*Section 3.2.5 Developing, distributing and collecting the questionnaire*). Altogether thirty (30) teachers participated in both questionnaires, of whom twenty-eight (28) were teaching *te reo Māori* at national tertiary institutions at the time both surveys were conducted.

3.4.1 Participants' backgrounds

- Of the thirty (30) participants of both questionnaires most identified as male (17/55%) and were aged mainly between 41 and 50 years old (14/47%) – see *Section 3.3.1 Personal information*; Tihema (2013, p. 23);
- Of the twenty-nine (29) participants who provided information in relation to their language background, the majority (24/83%) were brought up from infancy in an English only environment (8) or one in which English was the main medium of communication (16) – see *Section 3.3.1 Personal information*; Tihema (2013, p. 23);
- Of the twenty-eight (28) participants who provided information in relation to their qualifications, only ten (10/36%) appear to have qualifications relevant to the area of teaching and learning additional/second languages – see *Section 3.3.2 Educational background*; Tihema (2013, pp. 23-24);
- Of the ten (10) respondents who have qualifications specific to teaching additional languages, six (6) hold a University of Cambridge Local Examinations Syndicate Certificate in English Language Teaching to Adults (CELTA or its earlier version CTEFLA) – a short intensive course with a practical focus (often offered over a single month). Such courses are intended to provide teacher trainees – those who have little or no previous teaching experience – with an introduction to supervised language teaching experiences that equip entrants into the language teaching profession with sufficient skills to gain an initial qualification before undertaking more advanced qualifications;
- For three (3) of the other four¹²¹ (4) respondents who indicated that their language teaching qualifications related to teaching *te reo*/an additional language – two had qualifications specific to Māori language teaching and one had a qualification specific to teaching English as a second language – one of the *reo Māori* teaching qualifications was a four-year Bachelor of Education (Māori Language) which requires a certain number of weeks of practicums; another *reo Māori* teaching

¹²¹ Information provided by the fourth respondent, from the pilot study, in relation to their language teaching qualification, is not specific, except for the fact that it was a “Diploma of Teaching and Teaching in Māori” (Tihema, 2013, p 23).

qualification was reportedly acquired from a two year (part time) course offered by Te Ātaarangi; and the qualification that related to the teaching of English as a second language was acquired in the 1970s. It is important to note here that: (i) the focus of education degrees is not primarily on additional language teaching. The teaching skills required for effective language teaching is more specialised than what education degrees generally provide; (ii) Te Ātaarangi's primary focus is on a method that is an adaptation of Caleb Gattegno's Silent Way Method (see *Chapter Two*). As such, it would not equip graduates with skills to teach in a variety of ways to cater to the different needs of diverse groups of learners with a range of preferred learning styles; and (iii) many developments in language teaching and learning have taken place since the 1970s (see *Chapter Two*) and it is likely any certification acquired from that decade would have included only early aspects of such modern developments;

- Of the twenty-eight (28) participants who provided information in relation to the contexts in which they teach the Māori language, most teach in a university context (18/64%), followed by a polytechnic (7/25%), then wānanga (3/11%) context – see *Section 3.3.3 Teaching context*; Tihema (2013, p. 28);
- Of the twenty-six (26) participants who provided information in relation to their awareness of CLT, only four (4) appear to have a genuine familiarity with CLT – all four (4/15%) of whom have qualifications specific to additional/second language teaching – see *Section 3.3.7 Communicative language teaching* and *Section 3.3.2 Educational background*; Tihema (2013, pp. 23-24; pp. 35-37).

At least eighty-five percent (85%) of the thirty (30) participants of both questionnaires did not hold a relevant qualification aimed at the teaching and learning of additional languages nor have a genuine awareness of CLT. Since many of the participants without qualifications specific to additional language teaching had learned te reo Māori in formal educational settings (16 of 20 respondents at intermediate, high school and/or tertiary settings), it seems likely that they would base their own teaching of the language, in part at least, on the type of teaching to which they were themselves exposed (see, for example, Borg, 2003), such as, for example, grammar translation method or audiolingual method (see Chapter Two for a discussion of these methods).

However, of the ten (10) participants with additional language teaching qualifications/training, six hold a CELTA/CTEFLA – a qualification which is intended to introduce entrants to the profession of language teaching – and three hold qualifications that are either outdated, focus too narrowly on language teaching and/or only focus on one method of language teaching.

3.4.2 Estimates of proficiency

Participants were asked to assess their own general language proficiency level in *te reo Māori* on a 9-point scale, then to assess the average general language proficiency level of their learners at the beginning and end of their courses by using the same scale. Participants were also asked to provide information about whether their classes were immersion or mainstream, the number of hours per week they taught their learners and the level of their learners (i.e., beginner, elementary, intermediate, post-intermediate or advanced). The responses illustrate, for example, that:

- *Te reo Māori* tertiary classes were reported to be: mostly immersion classes (41/56%); largely 1-5 hours per week (49/67%); mainly beginner level (32/44%); and with a class size of mainly 20-25 learners (13/18%).
- Of the twenty-nine (29) participants who provided information about their language proficiency level, twenty-two (22/76%) judged their level to be lower than ‘expert user’ (band-9 on the scale), yet three (3/10%) participants from both studies judged four (4) classes to have achieved that level of proficiency by the end of their courses – see *Section 3.3.1 Personal information* and *Section 3.3.3 Teaching context*; Tihema (2013, pp. 24-27; pp. 29-31);
- A total of six¹²² (6/21%) participants, from both studies, judged their proficiency as ‘good’ (band 7) or a combination of both ‘competent’ (band 6) and ‘good’ (band 7), while fifteen¹²³ (15) classes were judged by teacher participants as beginning and/or completing their courses as ‘good users’ or higher (i.e., ‘very

¹²² From the current study, four teacher participants judged their language proficiency level as ‘good’ (band 7) and one judged theirs as a combination of ‘competent’ (band 6) and ‘good’; one respondent from the pilot study judged their language proficiency level to be ‘good’ (band 7).

¹²³ Seven groups from the current study and eight from the pilot study were judged as being ‘good users’ (band 7) or higher (‘very good user’-band 8; ‘expert user’-band 9)

good' and 'expert' users) – see *Section 3.3.1 Personal information* and *Section 3.3.3 Teaching context*; Tihema (2013, pp. 24-27; pp. 29-31);

- Altogether, fourteen¹²⁴ classes were judged by thirteen (13/45%) participants as beginning or completing their classes as 'competent users' (band 6), while three (3/10%) of the current study's participants judged their own language proficiency to be at the same level – see *Section 3.3.1 Personal information* and *Section 3.3.3 Teaching context*; Tihema (2013, pp. 24-27; pp. 29-31);
- From information provided from both studies regarding a total of thirty-one (31) mainstream classes¹²⁵ and thirty-eight (38) immersion classes¹²⁶, the language proficiency levels of fourteen (14) mainstream classes (nearly half (44%) of all mainstream classes), were judged as increasing their proficiency by 2, 3 or 4-bands by the end of their courses, as opposed to six (6) immersion classes (about one sixth (15%) of all immersion classes) that were judged as increasing their proficiency by 2 or 3-bands by the end of their courses. One point to highlight here is that although the duration of Māori language courses tends to be no longer than one year (e.g., between 12 to 40 academic weeks of instruction), there are estimates that it can take 42 weeks for English language learners' IELTS scores to increase by 2-bands (e.g., from band 4 to band 6 or band 5 to band 7) with tuition that runs for five days per week from 9am to 5pm (University of Birmingham, 2017), thus, either these teachers' perspectives contradict much of the research into additional language teaching/learning (e.g., formal instruction in the target language can be more effective in learners' language proficiency improvements compared to classroom instruction that occurs in the learners' first language) or some of these judgements in language proficiency increases are inflated – the latter of which seems the most likely – see *Section 3.3.3 Chapter One Teaching context*; Tihema (2013, pp. 28-31).

¹²⁴ Four classes from the pilot study and two classes from the current study were judged as beginning their classes as 'competent users', while four classes from the pilot study and four classes from the current study were judged as completing their classes as 'competent users'.

¹²⁵ Thirty-one (31/45%) mainstream classes in total: nineteen (19) from the current study and twelve (12) from the pilot study.

¹²⁶ Thirty-eight (38/55%) immersion classes in total: twenty-three (23) from the current study and fifteen (15) from the pilot study.

The inconsistency in judgements, from both studies, of learners' class levels (e.g., beginner) and language proficiency levels (e.g., Non-user/band-1) can be found in *Table 3.21* below:

Table 3.21: Class and language proficiency levels of learners at start of courses

<i>Class Level</i>	Language proficiency level at start of course	No. of groups (69)
<i>Beginner</i>	Non-user to Limited user: (<i>band-1 to band-4</i>)	31
<i>Elementary</i>	Intermittent user to Limited user: (<i>band-2 to band-4</i>)	8
<i>Intermediate</i>	Very limited user to Competent user: (<i>band-3 to band-6</i>)	15
<i>Post-intermediate</i>	Modest user to Good user: (<i>band-5 to band-7</i>)	5
<i>Advanced</i>	Very limited user to Expert user: (<i>band-3 to band-9</i>)	10

The considerable inconsistency in participants' judgements of their own language proficiency, their learners' language proficiency at various stages (i.e., beginning and conclusion of courses) and increases in their learners' language proficiency (i.e., unrealistic and exaggerated judgements), may suggest that some tertiary teachers of te reo may not be entirely familiar with the concept of language proficiency levels.

3.4.3 Teaching practices

This section provides a discussion of the following: (i) languages of classroom instruction and preferred teaching methods/approaches; (ii) incorporation of specific Māori cultural aspects; and (iii) examples of achievement/ learning objectives.

3.4.3.1 Languages of instruction and preferred language teaching methods/ approaches

Instead of referring directly to certain language teaching methodologies/methods, the aim of *Question 14* in the current study's questionnaire and *Question 11* in the pilot study's questionnaire (Tihema, 2013, pp. 31-33) was to determine what strategies teachers typically use. Thus, for example, although sixteen (16/62%) out of twenty-six (26) of the respondents from both studies claimed to (always) use Māori at all times (or nearly all the time) in class, they all indicated that English is typically included, in different ways and to varying degrees, in their teaching (suggesting the possible influence of grammar translation¹²⁷). For example:

- fifteen (15) of them claimed to include translation from Māori to English and English to Māori;
- nine (9) indicated they include translation as a way to teach the meaning of Māori words;
- nine (9) indicated they give instructions in English.

Furthermore, nineteen (19/76%) out of twenty-five (25) respondents indicated that they include substitution drills to varying degrees and twenty (20/80%) out of twenty-five (25) indicated that they use lots of repetition to varying extents (suggesting the possible influence of audio-lingualism¹²⁸).

Only six (6/25%) participants out of twenty-four (24) indicated that they either do not or they 'never' give instructions in English. The high number of participants who either do give instructions in English (4), sometimes (11), often (2) or always (1) is of concern. An important part of effective teacher training programmes includes different ways of adapting classroom language to suit the needs of different levels of learners and there are several techniques that can be employed to convey messages in

¹²⁷ Grammar translation method common in the mid-19th century to the early 20th century, involved the memorisation of grammatical rules and the translation of whole texts from the target language to the learners' native language and was generally used by colonists to assimilate the colonised as a means for learners to gain a sophisticated culture (see *Chapter Two*).

¹²⁸ Audio-lingualism is characterised by repetition and drilling, memorisation, a focus on accuracy, constant correction and learning simple to complex lists of grammatical structures (see *Chapter Two*).

te reo Māori without resorting to translation. Providing instructions, in particular, can be conveyed, for example, via concise language, actions and/or examples¹²⁹.

Only two (2/8%) of twenty-six (26) respondents indicated that they ‘never’ translate sentences from Māori to English or English to Māori in their classes. For the majority of the other respondents (14), if they chose ‘Often’ (or ‘Always’, ‘Sometimes’) for translating sentences from Māori to English, they also selected the same for English to Māori. Thus, it seems that if translation occurs from Māori to English, the same extent of translation generally occurs from English to Māori.

With reference to the question that asked participants if they have “students do lots of tasks using *te reo*”, four (4) out of eighteen (18) respondents in the current study indicated that they ‘never’ have “students do lots of tasks using *te reo*”, while one (1) respondent out of eight (8) from the pilot study indicated that they do not include “lots of tasks using *te reo*”. What these findings may suggest is that either these respondents do not include many tasks for their learners to complete or the statements may have been misinterpreted as a result of the examples that were provided (i.e., for the current study “e.g. design an advertisement promoting traditional rongoā (*medicinal remedies*)”; and for the pilot study “e.g. writing letters or emails”). Thus, it is possible that these five (5) participants may have responded specifically to the example rather than the statement.

Of the twelve (12) participants from the current study who responded to a question (which was not posed in the pilot study) about their preferred methods/approaches, most (8) referred to a known method/approach. The method with the highest number of respondents (4/33%) was the *Ātaarangi/mahi rākau* method which is an adaptation of the Silent Way method (Gattegno, 1963; 1971; 1972; 1976; also see *Chapter Two* for a discussion), followed by CLT with three (3/25%) respondents. Of these three participants who referred to CLT as a preferred approach, one (1) referred solely to CLT; another (1) made reference to five methods/approaches altogether (i.e., CLT; *Te Ātaarangi*; TPR; Direct method; Task-based learning), indicating this teacher has an eclectic approach to language teaching (see, for example, Larsen-Freeman, 2000); and

¹²⁹ See, for example, Johnson and Nock (2009) who provide an example of a Māori language CLT lesson that, although is directed at young learners, has been “designed in such a way as to ensure that there is little need to use English” (p. 44).

another one (1) referred to CLT and “The rakau method (Caleb Gattegno)”. One other method mentioned by a participant was *Ako Whakatare*/Accelerated Learning which is discussed in *Chapter Two*. Other methods that are not related specifically to second language learning methods/approaches and mentioned by two (2) respondents include the VARK learning system¹³⁰ and experiential learning¹³¹.

Responses to a question concerning activities that participants typically include in their teaching suggest that the use of English and translation is common in most Māori language classrooms and at least some of the participants’ teaching may be influenced by grammar translation and audio-lingualism, especially for those whose preferred method includes Te Ātaarangi or Ako Whakatare (see Chapter Two for a discussion). In response to a question that asked participants to indicate to what extent they have “students do lots of tasks using te reo”, five participants indicated that they do not; however, this may need to be treated with caution as it may be the result of these participants misinterpreting the question and/or directly referring to the example provided with the question.

3.4.3.2 Approaches to culture teaching

A question that was not originally posed in the pilot study asked participants about their incorporation of *tikanga Māori* in their lessons. The purpose of this question was to glean what specifically teachers do to expose their learners to Māori culture. The cultural aspects most commonly referred to by many participants include *karakia*, *waiata*, visits to the *marae* and *tikanga Māori* in general. Only one (1) participant specifically referred to values, that is, “*instilling values and tikanga such as; whānau, hapū and iwi, whakawhanaungatanga, manaakitanga, aroha tētahi ki tētahi*”.

Two (2) particular comments were made in reference to the teaching of language and culture:

- Students are also taking cultural papers in addition to the language papers - very rarely do they learn the reo in isolation from these other papers.

¹³⁰ VARK learning system refers to Visual, Audio/Oral, Reading/Writing, Kinaesthetic skills.

¹³¹ Experiential learning: see Te Kete Ipurangi (2017) for examples.

- Tikanga and reo papers run together. We are fortunate to have a marae on campus where the tikanga aspect can be fulfilled.

It is important to note here that both comments suggest that some tertiary institutions treat the learning of *te reo* separate from the learning of *tikanga Māori*. Brown (2007) explains that culture “is experiential, a process that continues over years of language learning, and penetrates deeply into one’s patterns of thinking, feeling, and acting” (p. 194) and as such, culture learning is not “an automatic by-product of language instruction” (Robinson-Stuart & Nocon, 1996 as cited in Brown, 2007, p. 194). This suggests that more is required, than simply language instruction, to immerse language learners in *tikanga Māori* (see Nock, 2014, p. 40).

Participants incorporate tikanga Māori into their lessons in different ways and the main ways in which Māori cultural aspects are incorporated include waiata, karakia and marae visits. Findings may indicate, however, that more of a focus is needed on the teaching of tikanga/kawa Māori in reo Māori courses, particularly on what should be taught and how these cultural aspects should be taught.

3.4.3.3 Approaches to the specification of achievement objectives/learning outcomes

Sixteen¹³² (16) respondents provided full responses in relation to a question that asked them for an example of the achievement objectives/learning outcomes (AOs/LOs) associated with some of their courses. Almost all of the examples – see *Section 3.3.4 Teaching practices*; Tihema (2013, pp. 38-41) – are either too general or lacking in specificity to serve as a basis for assessment development, do not clearly indicate what learners are to learn or were supposed to have learned and/or do not adhere to the ‘can do’ type that is now generally recommended (see Council of Europe, 2001, p. 24).

¹³² Twenty (20) respondents altogether responded to the question that asked them to provide an example of one of their achievement objectives/learning outcomes, however, four of them did not provide a full response: two provided information about the type of course, but no examples of achievement objectives; another provided their email address with instructions to email “for a detailed description”; and the fourth provided a comment, as outlined below, rather than specific information (Tihema, 2013, p. 38).

Some examples of AOs/LOs provided by respondents of both studies are as follows (see *Table 3.22; Section 3.3.4 Teaching practices; Tihema, 2013, p. 54*):

Table 3.22: Examples of achievement objectives/learning outcomes

<i>Class level</i>	<i>AOs/LOs</i>
<i>100 Level:</i>	Pronunciation, receptive and productive skills, basic structures, minimum of 200 words, 50 idiomatic phrases, perform karakia with confidence
<i>Beginner course</i>	For students to be able to hold basic conversations in te reo, be able to comprehend what is being said and written (level 4 NZQA)
<i>Beginner: Listening & speaking:</i>	For students to be able converse with fluent Māori speakers.
<i>Intermediate: Listening and speaking</i>	competency
<i>Intermediate:</i>	Ability to use a range of sentence structures and vocabulary with confidence.
<i>Semi-advanced</i>	Katoa atu: korero, whakamaori, whakapakeha, tuhituhi, rangahau [All of it: speaking, translation into Māori, translation into English, writing, research]

One respondent, who did not fully respond to this question, but did provide a comment, was the only participant to indicate a sense of dissatisfaction with the AOs/LOs they were expected to follow (Tihema, 2013, p. 38):

Look, I inherited a lot of the learning objectives for my papers, and they are lame – which I point out to my students – you will know ten kīwaha. Here they are, now that’s done lets learn Māori.

The majority of examples provided by respondents, unlike the example provided above, indicate a lack of accord with recent literature on approaches to achievement objective specification. In particular, almost none of the examples clearly indicated what learners were expected to achieve at the beginning of their courses or to have achieved by the end and many of the examples were not of the ‘can do’ type, thus, could not be used as a basis for the development of communicative assessment activities (see Council of Europe, 2001, pp. 244-250).

3.4.4 Teaching resources

This section reports on four areas: (i) language syllabuses; (ii) use of textbooks; (iii) use of grammar books; and (iv) use of websites.

3.4.4.1 The language syllabus

Twenty-six (26) respondents of both studies provided information in relation to the different ways they decide what to teach in their courses – see *Section 3.3.5.1 Resource use*; Tihema (2013, pp. 42-44). The six (6) options that participants were provided include the following:

Student interest
Availability of materials
My own interests
I follow a syllabus
I follow a textbook
Other

Four (4/15%) claimed a syllabus, curriculum¹³³ or “course descriptors set by the Course Designers” was the only source they used in deciding what to teach in their

¹³³ It is important to note that the terms ‘syllabus’ and ‘curriculum’ tend to be used interchangeably, especially in the United States, while in the United Kingdom, a ‘syllabus’ is generally considered to be part of a ‘curriculum’. Richards and Schmidt (2002) define each term as follows: Syllabus can refer to “a description of the contents of a course of instruction and the order in which they are to be taught” (p. 532), while a curriculum can refer to “an overall plan for a course or programme” (p. 139).

classes. Another ten (10/38%) claimed to use a syllabus as *one* of the ways in which they decided what to teach, six (6) of whom also follow a textbook. While another nine (9/35%) respondents claimed to follow a textbook instead of a syllabus, two (2) of them indicated that following the *Te Pihinga* textbook was the *only* way they decided what to teach. *Te Pihinga* is the second textbook of the *Te Whanake* series, a series that has proved not to be communicatively-oriented (see Fester & Whaanga, 2007; Nock, 2014; also *Chapter Five*), thus, using it as a basis on deciding what to teach and the sequence in which content should be taught, may not be conducive to learners' development of their communicative competences (see *Chapter Five* for further discussion of the *Te Whanake* series).

Altogether, fourteen (14/54%) respondents claimed to use a syllabus (four have it as their only option); fifteen (15/58%) claimed to follow textbooks (three have it as their only option); and eleven (11/42%) do not have a syllabus at all. In regards to the selection of availability of materials, ten (10) respondents selected it as one of the ways they decide what to teach, half of whom (5) do not have a syllabus as part of their teaching resources. As noted by Brumfit (1980):

A syllabus is a way of describing something which must be learnt for pedagogic purposes, and the chief characteristic of an educational institution is its focusing function; that is, an educational institution acts as a physical and temporal focus for learning. The limitations in time and place provide the major differences between formal and informal learning: there is an implicit promise in setting up an educational institution to use procedures that will in some sense be more efficient than the more or less random ones of informal learning in the world outside. And a syllabus is a statement of efficient learning (p. 57).

Thus, when a well-planned curriculum is based on an effective syllabus, it can lead to better lesson-planning and teaching, however, without the range of language teaching skills that are generally focused on in effective teacher training programmes, participants who have not been trained as additional language teachers, may not be able to provide their learners with the proper tools to learn *te reo Māori* as effectively as they would if they were trained or if their institution provided them with a syllabus.

More than two fifths of twenty-six (26) respondents (11/42%) work in a context where there is no overall Māori language syllabus and it appears that more than half of the respondents (15/58%) rely on textbooks, to an extent (or entirely), in determining content of courses.

3.4.4.2 Use of textbooks

Twenty-six (26) respondents of both studies provided information in relation to whether they use textbooks in their teaching – see *Section 3.3.5.2 Textbook use*; Tihema (2013, pp. 42-44). Twenty¹³⁴ (20) respondents altogether claimed to use textbooks, with most of these respondents (15/75%) referring to textbooks from the *Te Whanake* series and only five (5/25%) selecting textbook/materials evaluation as an area they felt they needed to know more about. The textbooks/resources identified by respondents include the following which were first written between the late-1960s and mid-90s:

- The *Te Whanake* series: *Te Kākano* (Moorfield, 1988; 2001a), *Te Pihinga* (Moorfield, 1989; 2001b), *Te Māhuri* (Moorfield, 1992; 2003d) and *Te Kōhure* (Moorfield, 1996; 2004b);
- *Let's learn Māori* (Biggs, 1969; 1973; 1998);
- *Te Ātaarangi* resources (Te Ātaarangi Incorporated Society, 1982; 1983)

First written in the 1980s and despite being revised in the 2000s, the first textbook of the *Te Whanake* series, *Te Kākano* (Moorfield, 2001a), has been described as including aspects of grammar translation and audiolingual methods (Nock, 2014). It is not surprising, therefore, that the *Te Whanake* series had the highest number of selections when participants were asked which grammar books they recommend to their learners (see *Section 3.3.5.3: Grammar book use* above; *Section 3.4.4.3 Use of grammar books* below). Thus, even though it appears that the series was not created with the intention of being grammar-based and has been described by Moorfield (2008) as providing “a

¹³⁴ From the pilot study, seven respondents indicated that they use textbooks; from the current study, thirteen respondents indicated that they use textbooks; however, fifteen respondents altogether from both studies previously indicated that they “follow a textbook” to determine the content of their courses. A possible reason for this discrepancy (i.e., five respondents), may be that textbooks are included as part of their teaching, but that they are not used to determine the content of their courses.

variety of activities to ensure that all language skills are developed” (p. 135), the *Te Whanake* series is often used for the purposes of teaching/learning grammar (see *Chapter Five*).

One (1) respondent noted that they supplement their “own workbook¹³⁵” with Bruce Biggs’ textbook, *Let’s Learn Māori*, which was first published in 1969, later revised in 1973 and again in 1998. Biggs notes that the textbook is a “self-help tutor designed to facilitate study of the Polynesian language still spoken natively in those areas of New Zealand where Maoris form a significant proportion of the population” (1969 & 1973, p. 15; 1998, p. 1). Despite its title, which suggests the textbook contains an element of tasks and activities from which readers may ‘*learn Māori*’, the book is actually a grammar reference and includes audio recordings of sentence examples.

One (1) other respondent claimed to use *Te Ātaarangi* resources (see *Chapter Two* for a discussion of *Te Ātaarangi* and Silent Way method) and although no specific details of the resources were provided by this respondent, among such resources are two particular textbooks: the first is *Te Ātaarangi tuatahi: Te tuara o te reo Māori* [Te Ātaarangi first: The back of the Māori language] (Te Ātaarangi Incorporated Society, 1982); and the other *Te Ātaarangi tuarua: Te tinana o te reo* [Te Ātaarangi second: The body of the language] (Te Ātaarangi Incorporated Society, 1983). Each textbook contains lists of lexical items that are grouped into themes and then categories, which suggests that each adopts a strong lexical approach. This coincides with evaluations by Richards and Rodgers (2014, p. 290) in relation to the Silent Way method, that is, “new lexical and structural material is meticulously broken down into its elements” (see also *Chapter Two*). Although it is difficult to discern the intention of the *Te Ātaarangi* textbooks, as neither contains text besides the lists of vocabulary, the following observation by Richards and Rodgers (2014, p. 300) that “the Silent Way follows a traditional grammatical and lexical syllabus and moves from guided repetition to freer practice”, may also apply to *Te Ātaarangi* resources due to the work that Mataira (1980) put into interpreting and adapting Gattegno’s (1963; 1972) work to suit a *reo Māori* context (see *Chapter Two* for a discussion).

¹³⁵ The full comment made by this respondent was “our own workbook” which suggests a workbook that is produced by their institution and/or connected to the institution in some way, rather than a workbook that is produced by an individual teacher.

Another important issue that is highlighted from participants' responses is the use of the same textbooks for different levels of learners. For example, participants who claimed to use *Te Pihinga*, for instance, do so with learners who range from beginner level, intermediate level and NZQF Level 5. See *Chapter Two* for an overview of the different institutions that use textbooks from the *Te Whanake* series and the different levels each textbook is used.

It is clear that textbooks are used by the majority of participants (20) in these two studies and the responses suggest that the Te Whanake series, first produced in the 1980s, is particularly widely used. While the Te Whanake series has had the most recent revisions (Moorfield, 2001a; 2001b; 2003d; 2004b) compared to 'Let's learn Māori' (Biggs, 1998) and the Te Ātaarangi textbooks (Te Ātaarangi Incorporated Society, 1982; 1983), the Te Whanake series, like the others, still has strong grammar-based influences. It seems, therefore, that based on the nature and popularity of these textbooks, in addition to the low number of participants who considered textbook evaluation to be an area that they may benefit from, textbook selection and use should be a major component in teacher training and professional development.

3.4.4.3 Use of grammar books

Twelve (12) respondents (pilot study participants were not asked this question) claimed to recommend grammar books, including a range of books that are not generally regarded as grammar books, to their learners. Of the eleven (11) books/series of books mentioned by respondents, only two (2) are actual grammar books, while the others are considered as dictionaries (4), textbooks/series of textbooks (4) and one (1) a phrasebook. The books with the highest number of selections that respondents claimed to recommend to learners were from the *Te Whanake* series (5 references), followed by Biggs' (1998) *Let's learn Māori* (3 references) and Harlow's (2001; 2015) *A Māori reference grammar* (3 references). A description of some of the books that participants named (dictionaries excluded) can be found in *Appendix 19*. Below is a brief description of the two (2) actual grammar books referred to by participants.

Author	Title of book	Description
Biggs, B.	<i>Let's learn Māori</i>	<i>Let's learn Maori</i> was first published in 1969, later revised in 1973 and again in 1998. - This grammar book, which contains audio recordings, claims to be a “self-help tutor” (1969 & 1973, p. 15; 1998, p. 1).
Harlow, R.	<i>A Māori reference grammar</i>	Originally published in 2001 and later revised in 2015 (Harlow, 2015). - This grammar reference aims to provide advanced language learners with a “coherent and progressive model for the description of Māori sentence structure” (Harlow, 2001, p. 1).

Although textbooks from the Te Whanake series are described by Moorfield (2008, p. 121) as including a ‘balanced activities approach’ – which is “planned on the basis of achieving a balance between the different categories of input and output where roughly-tuned input and communicative activities will tend to predominate over (but not by any means exclude) controlled language presentation and practice output” (see Harmer, 1991, p. 42) – the Te Whanake textbooks were chosen the most among respondents as grammar books that they recommend to their learners. Even though this indicates that the textbooks are influenced by grammar-based approaches, it also suggests that the series, as a grammar reference, may be considered as more appropriate for learners than actual grammar books, such as, ‘Let’s learn Māori’ (Biggs, 1969; 1973; 1998) and ‘A Māori reference grammar’ (Harlow, 2001; 2015). This is not particularly surprising considering that while both grammar books appear to cater to audiences who are post-beginner language learners, higher numbers of Māori language tertiary learners are considered as beginner language learners¹³⁶.

¹³⁶ In 2015 (Education Counts, 2017), there was a total of 21555 tertiary students of *te reo*, 11260 of whom were studying NCEA (National Certificate of Educational Achievement) levels 1-3, thus, half of all tertiary students of *te reo* were at beginner level. In addition, since students in their first year of

3.4.4.4 Use of websites

For another question that was not posed in the pilot study, of the eighteen (18) participants who responded to this question, the websites most commonly referred to by ten (10/56%) respondents include *Te Whanake* (i.e., www.tewhanake.maori.nz) and Māori dictionary sites (specifically, www.maoridictionary.co.nz). Almost half (8/44%) of the respondents, however, claimed to not use any websites as part of their teaching. Possible reasons for this may be that the technology is not available to these teachers, whether in the classroom (possible) or out of class (unlikely), or it could be that these teachers are not confident in using such technology. Considering this in an age of increased computer and internet use, these findings are worrying especially since many of these teachers' learners could likely rely extensively on the use of such technology (see, for example, Crothers, Smith, Urale & Bell (2015) for information on New Zealanders' internet usage).

Almost half (8/44%) of the eighteen respondents claimed to not use websites as part of their teaching. This finding is of particular concern considering the wealth of knowledge that can be accessed and used to support the teaching and learning of the Māori language.

3.4.5 Teaching development needs

Twenty-five (25) respondents of both studies provided information in relation to twelve (12) professional development areas they believe they need to know more about – see *Section 3.3.6 Professional development*; Tihema (2013, pp. 37-38). All of these respondents indicated there were areas in which they were interested in or felt they needed to know (more) about, however, of those without any language teaching qualification who answered this question (15/60%), none chose all of the areas listed below:

studying *te reo* at bachelor's level (NCEA level 7) would also be considered as beginner language learners, the number of tertiary *reo Māori* students at beginner level is even higher.

teaching methodology in general
teaching vocabulary
assessment (formative & summative)
tasks for listening
task for speaking
tasks for reading
tasks for writing
tasks for four skills integrated
textbook/materials evaluation
phonology
structure / form (grammar)
other

Only five (5/20%) respondents felt they needed to know about all the areas listed above and all five (5) already hold qualifications specific to the teaching of languages (two with a CELTA, two with qualifications specific to the teaching of *te reo* and one with a qualification specific to the teaching of English), therefore it appears those who lack training in language teaching are less aware of the potential benefits of learning more about such areas. However, it is important to note that five (5) other participants of both studies who have been trained in additional language teaching did not select all of the listed areas. Additionally, two comments, one from each study, were provided in relation to this question by respondents who do not appear to hold qualifications specific to the teaching of additional languages: “I’d like to tick them all as I believe you can always improve¹³⁷” (*Section 3.3.6 Professional development*) and “all areas would be useful¹³⁸” (Tihema, 2013, p. 51).

In comments at the end of the questionnaire (relating to how the teaching and learning of the language could be improved – see *Section 3.3.8 Beliefs about the future of Māori*

¹³⁷ Comments from this respondent suggest that they were involved in teacher training rather than language teaching at the time that they responded to the questionnaire, thus, were likely aware of the potential benefits of all the areas listed.

¹³⁸ It was later revealed in an interview with this respondent that they do in fact hold qualifications in additional language teaching.

language teaching), six (6) respondents referred to the need for total immersion, “full-immersion”, “Te Reo only” or – in other words – direct method teaching techniques, yet none of these respondents hold additional language teaching qualifications. Important aspects of effective language teacher training courses include elements that relate to teaching methodologies/approaches, textbook/materials evaluation and adapting classroom language to the learners’ level of understanding. Based on the number of participants without additional language teaching qualifications who use textbooks in their teaching and believe total immersion is a way to improve the teaching and learning of *te reo*, it would appear that effective pre-service training, as well as professional development courses that focus on these elements could be of benefit to teachers of *te reo Māori* at tertiary level.

Altogether, at least two-thirds (20) of the thirty participants use textbooks as part of their teaching and only five of them consider textbook and material evaluation to be an area of professional development that would be of benefit or of interest to them. Although all language teachers, no matter their level of expertise or experience, would likely benefit from professional development in any and all areas listed above, most participants of these two studies did not consider this to be the case. While those participants who indicated that learning about all areas would be of benefit also hold additional language teaching qualifications of some type, having a qualification in additional language teaching does not necessarily lead to an awareness of the potential benefits of learning about areas related to the teaching and learning of additional languages; however it is clear, as indicated in this study, that of all of the participants without qualifications or training in additional language teaching, none considered all of the professional development areas of particular use or interest.

3.4.6 In-service professional development and wānanga opportunities

In connection with two questions that were not included in the pilot study, for the seventeen (17) participants who responded to the question related to professional development attendance or opportunities, fewer than half (8/47%) claimed to have attended in-service professional development courses related specifically to the teaching of *te reo Māori*. Six (6) of these eight (8) respondents claimed to have attended courses/programmes offered by their institutions, at the most “fortnightly”

(one respondent), but, on average, at least once a year (at least four respondents). The other two (2) respondents claimed to attend *Kura reo* (its focus is on attendees' language proficiency development rather than professional language teaching development), offered by *Te Puni Kōkiri*, just once or three to four times per year.

One (1) respondent who claimed not to have attended in-service professional development sessions that relate specifically to the teaching of *te reo* commented that they had not attended any "in the last fifteen years". This admission, along with the fact that another eight (8) participants have not attended such professional development courses, is of major concern and may suggest a lack of importance is placed on language teachers' professional development needs by tertiary institutions.

Of the eighteen (18) respondents who responded to the question related to *wānanga* attendance, most respondents (14/78%) have attended *wānanga* of some type in the last three years, indicating that most respondents are involved, to varying extents, in the community. Among the types of *wānanga* referred to, *kura reo* as a specific *wānanga* had the highest number of references (5).

Responses to the questions regarding participants' attendance at in-service professional development courses and *wānanga* reveal that *Kura reo* – total immersion courses aimed at intermediate to advanced speakers of *te reo* that run 3-4 times per year at different sites throughout Aotearoa/New Zealand and last for up to five days – is viewed by some respondents as professional development sessions. This finding may indicate that these respondents view their professional development as involving their own language learning. Although *Kura reo* are likely to provide attendees with invaluable experiences based on information offered by a number of experts in *te ao Māori*, they are not intended to provide valuable skills in the effective teaching of *te reo Māori*.

For respondents of the current study who responded to the relevant question (9/53%), most have not attended in-service professional development courses that relate specifically to the teaching of additional languages, one of whom has not attended any in the "last fifteen years". This disappointing finding indicates the necessity for tertiary institutions to offer more opportunities for language teachers' professional development needs and, in turn, language learners' needs. As most participants

(14/78%) of the current study appear to attend different types of wānanga, perhaps tertiary institutions could offer professional development opportunities in conjunction with, for example, Kura reo, so that teachers' needs for professional and language proficiency development are met on a regular basis across the country.

3.4.7 Participants' awareness of CLT

Despite the impact CLT has had on the teaching and learning of additional languages since the 1970s, only fifteen (15) of twenty-three (23) participants claimed to be familiar with the term 'communicative language teaching' (CLT), seven (7) of whom hold additional language teaching qualifications. However, when the pilot study's participants were asked if they would describe their own teaching as 'communicative', only two (2) responses appeared to indicate some genuine familiarity with CLT (reference to information gap activities in one and to group activities and to 'real situations' in the other); and when the current study's participants were asked to share their opinion of the three most important characteristics of CLT, only two (2) respondents provided actual characteristics of CLT (including four additional respondents who indicated partial familiarity with CLT). One respondent from the pilot study, however, appeared to associate CLT exclusively with speaking activities and another appeared to associate it exclusively with speech acts/functions. Thus, the total number of respondents with additional language teaching qualifications *and* a genuine awareness of the term 'communicative language teaching' is four (4) or less than 15% of all questionnaire participants – see *Section 3.3.7 Communicative language teaching* and *Section 3.3.2 Educational background*). See *Table 3.23* for some examples of responses.

Table 3.23: Examples of CLT characteristics provided by participants

Not characteristic of CLT (or too general)	Vaguely characteristic of CLT	Characteristic of CLT
-providing students space to listen and speak without judgement -Communication -practising a language focus through a task	-Interaction in the language -conversational language -An emphasis on learning to communicate through interaction in the target language.	-Using authentic text in learning situations -the meaningfulness- so that the language has a purpose

Only four participants in these studies (<15%) had a language teaching qualification and indicated familiarity with the term ‘communicative language teaching’. With at least fifteen (19/83%) of twenty-three (23) respondents appearing not to be familiar with CLT, it would therefore seem unlikely that they are familiar with other major developments in the teaching of additional languages that have taken place over the last fifty years or so.

3.4.8 The future of Māori language teaching

Twenty-five (25) respondents shared their beliefs of how the teaching of *te reo Māori* could be improved. Comments made by respondents indicate that teacher training quality and *reo Māori* immersion settings should be given priority, with nine (9/36%) respondents referring specifically to improvements needed in the area of teacher training, another five (5/20%) mentioning the importance of teaching in the target language and one (1) respondent referring to both. Some wanted to see more opportunities for learners to use the language in the community, more resources allocated to the teaching and learning of *te reo*, more (time for) professional development opportunities, more *te reo* Māori teachers with a competent language proficiency and more of a focus on L2 teaching methodologies, with one participant specifically referring to CLT. The pilot study participants also wanted other issues addressed that pertained to a greater degree of control and coordination in relation to the provision of more immersion and more higher level Māori language courses,

including a greater degree of commitment from authorities to: (i) cater to the needs of tertiary learners who have studied in *kura kaupapa*, *wharekura* and *reo rua* (bilingual) settings; and (ii) create an environment in which the norm would be Māori-English bilingualism (Tihema, 2013, p. 56).

Comments made by participants of both studies indicate their desire for the teaching and learning of the Māori language at tertiary level to be more comprehensive and coherent. This suggests the time may have come for a national language plan¹³⁹ to be revisited due to the clear desire for language policy and planning to be undertaken at a national level.

3.4.9 Some additional participant comments

Although the six (6) respondents from the current study who advocate “total immersion”, “full-immersion”, “immersion” or “Te Reo only” believe this would be one way to improve the teaching and learning of the language, all claim to use translation or offer instruction in English to some degree. For instance, all six (6) translate sentences from Māori into English either always (2), often (1) or sometimes (3); all translate sentences from English into Māori either always (2), often (2) or sometimes (2); all give instructions in English either often (2) or sometimes (4); and all teach the meaning of Māori words by translating them into English either always (2), often (2) or sometimes (2). As all are without qualifications specific to additional language teaching, their responses seem to indicate a lack of training (or effective training) in the area of teaching methodology, an over-reliance on textbooks that are not predicated on use of the Direct Method and/or insufficient training in adapting the language of instruction to the requirements of learners. Alternatively, their responses may indicate that these respondents use the Bilingual method (see *Chapter Two*), although none mentioned this was the case.

One participant also referred to a common rhetoric that *te reo Māori* “is an oral language” and, therefore, “should be learnt by listening”, which suggests that literacy in *te reo Māori* may be an underrated skill. Despite the fact that all languages are oral languages, with the exception of sign languages, *te reo Māori* is no longer solely an

¹³⁹ see Waite’s (1992) *Aotearoa: Speaking for ourselves*.

oral language. Thus, learners of *te reo* would be disadvantaged if they were not taught literacy skills, nor taught the target language in a medium without reading/writing being required. Additionally, learners have different preferred learning styles, thus, if a learner is, for example, more visually-oriented, it is likely they would be disadvantaged if they only/initially “learnt by listening”. With effective teacher training in second/additional language teaching, trainees would learn about various ways to offer language instruction that caters to a wide variety of individuals.

Many participants believe the teaching of te reo would be improved through the use of direct method strategies, that is, use of the target language only. Although the participants who referred specifically to such strategies seem to include grammar-translation, audio-lingual and/or bilingual methods in their teaching repertoire, it appears training in the area of teaching methodology in addition to the provision of integrated skills tasks/activities would be of benefit to tertiary teachers of te reo.

3.5 Concluding comments

In answering the second research question (see *Section 1.4.4.2 Research question 2*), this chapter has investigated the beliefs, practices and attitudes of a sample of thirty tertiary teachers of *te reo Māori* and revealed that the responses of only a few (4/13%) reflect those major research-based changes and developments that have taken place since the 1950s in the area of teaching and learning additional languages. This is undoubtedly a reflection of the focus placed on language teacher training (or lack of) and in-service professional development (or lack of), including the type (or lack) of Māori language teaching resources (e.g., syllabuses) that are currently available to tertiary teachers of *te reo*. It seems, however, that many of these teachers are aware of issues affecting the teaching, learning and use of *te reo* and may, therefore, be willing to address current practices and implement necessary changes to improve the overall teaching and learning of *te reo Māori* as an additional language.

4 Chapter Four

A Sample of Tertiary Teachers of *Te Reo Māori*: Reporting on Interview Responses

4.1 Introduction

This chapter reports on ten participant responses (four from the pilot study (Tihema, 2013); six from both studies¹⁴⁰) from semi-structured interviews. It begins by providing some background about the interviews (4.2), then reporting and commenting on the data of, firstly, the four pilot study participants, then the interview and questionnaire data of six other participants (two who had participated in the pilot study, but whose data were not reported; and four who participated in the current study) by providing extracts (4.3). To conclude, a brief overview of the chapter and its research question will be provided (4.4). Summaries are also included and appear in italic print.

4.1.1 Overall aim

The main aim of this research project, as stated in *Chapter 1*, was to determine to what extent the beliefs, attitudes and practices of a sample of teachers of *te reo Māori* in tertiary educational institutions in Aotearoa/New Zealand reflect the major research-based changes and developments in the area of the teaching of additional languages that have taken place since the mid-1900s. An additional aim of this part of the research (i.e., the semi-structured interviews) was two-fold: (i) to elicit information and opinion in relation to some of the issues raised in the questionnaire and (ii) to determine to what extent interviewees' responses in the questionnaire matched with their interview responses.

¹⁴⁰ Data from two interviewees who participated in the pilot study, but whose interview data have not been published (Tihema, 2013), are reported and discussed below in combination with data from the four interviewees of the current study.

4.2 Background to the interviews

This section sets out to provide information of the rationale behind selecting semi-structured interviews as a research tool (4.2.1), the ethical considerations that took place (4.2.2), the interview prompts (4.2.3), how the interviewees were selected and how they provided their consent (4.2.4). Information about the nature of the interviews will also be included (4.2.5) along with the interviewing procedures (4.2.5.1) and procedures undertaken after each interview (4.2.5.2).

4.2.1 Using semi-structured interviews as a research tool

The benefits of both structured interviews and unstructured interviews are, in fact, also their weaknesses. As the name implies, *structured* interviews are pre-constructed and pre-organised and the questions are pre-determined, but as a result, they are rigid in nature. In contrast, while *unstructured* interviews offer flexibility to the interviewer to determine the wording and sequence of questions *in situ*, they can result in differences of data collected. Cohen, Manion and Morrison (2007) describe the differences between structured interviews and unstructured interviews:

The structured interview is one in which the content and procedures are organized in advance. This means that the sequence and wording of the questions are determined by means of a schedule and the interviewer is left little freedom to make modifications. Where some leeway is granted to the interviewer, it too is specified in advance. It is therefore characterized by being a closed situation. In contrast to it in this respect, the unstructured interview is an open situation, having greater flexibility and freedom. As Kerlinger (1970) notes, although the research purposes govern the questions asked, their content, sequence and wording are entirely in the hands of the interviewer. This does not mean, however, that the unstructured interview is a more casual affair, for in its own way it also has to be carefully planned. (p. 355)

Semi-structured interviews, on the other hand, still allow for a degree of uniformity of questions and consistency between interviews, but also some leeway to the interviewer

to go off script, so to speak. The main benefits of this as a research tool are the ease of comparing interviewees' responses and organising and analysing the data (see Patton, 1980, p. 206). Thus, it was decided that what Bogdan and Biklen (2007) refer to as "semi-structured interviews" (p. 104), which are similar to open-ended interviews, would be used in this research, as they would not only allow for the interview questions and their sequence to be pre-determined prior to the interview, but would also offer a degree of flexibility to the interviewer and interviewees.

4.2.2 Ethical considerations

In accordance with the policy of *Te Whare Wānanga o Waikato* (the University of Waikato) and *Te Pua Wānanga ki te Ao* (the Faculty of Māori and Indigenous Studies), a copy of the interview prompts, along with an outline of the semi-structured interview procedures to be followed, was submitted to *Te Kāhui Manutāiko* (the Human Research Ethics Committee) for consideration. The Committee was satisfied that all requirements had been met after having initially reviewed the application and asked for elaboration on certain elements. Ethical approval was granted on 29 October 2013 (see *Appendix 1*).

4.2.3 Interview prompts

There were ten (10) prompt questions (see *Appendix 20*) that were intended to elicit more in-depth information/opinion and additional information/opinion in relation to some of the issues raised in the questionnaire (see *Chapter Three*). Some of the interview prompts were linked, others were loosely based on some of the questions from the questionnaire, while other questions prompted interviewees to provide more detailed information that related to their questionnaire responses. The first interview question, for example, which asked interviewees "How did you learn to teach te reo Māori?", related (or could potentially relate) to seven of the questions posed in the questionnaire that asked participants for information about:

- 1) their qualifications;
- 2) any second/additional language teaching qualifications they held;

- 3) their practicum participation;
- 4) their opportunities for in-service professional development;
- 5) their wānanga opportunities;
- 6) their language background;
- 7) and their judgements of their language proficiency;

Instead of asking direct questions related to these topics, an indirect approach was applied to the first interview question, as well as many of the other interview questions, with the multi-faceted intentions to learn:

- to what extent participants' questionnaire responses aligned with their interview responses;
- more about the qualifications they included or did not include in the questionnaire;
- to what extent the participants attributed the qualifications they referred to in the questionnaire to their current teaching practices;
- the degree of significance the participants placed on the beginnings of their teacher training and/or teaching experiences;
- about the language learning backgrounds of participants;
- when they had started their teacher training and how it may have evolved.

This first interview question was also particularly important in gauging an understanding of these teachers' backgrounds, which could potentially lead to a better understanding of their current teaching practices. As Borg (2003) observes:

Beliefs established early on in life are resistant to change even in the fact of contradictory evidence (Nisbett & Ross, 1980). Such beliefs take the form of episodically stored materials derived from critical incidents in individuals' personal experience (Nespor, 1987), and

thus teachers learn a lot about teaching through their vast experience as learners, what Lortie (1975) called their ‘apprenticeship of observation’. (p. 86)

Although responses to this first interview question had the potential of revealing quite a lot about each interviewee, the question could possibly be perceived as too personal in nature to be asked at the beginning of an interview; or as Aldridge and Levine (2001, p. 119) advise, a question type that is better suited once the interviewee and interviewer have had some time to establish a rapport (e.g., towards the end of an interview). While most of the interviewees were unknown to the researcher prior to their interviews, and asking such a personal question could perhaps be viewed in other cultures as inappropriate, Māori culture typically requires its members to introduce themselves in the form of a *pepeha* (tribal sayings) which informs the listener/s about the speaker’s background, ancestry, heritage, history, just to name a few. A speaker’s *pepeha* assists the listener/s in making connections with the speaker in terms of, for example, familial links or common familiarity/acquaintance of the same person/family.¹⁴¹ Based on these cultural considerations, the researcher considered the question “How did you learn to teach te reo Māori?” as highly appropriate and not too personal to initiate the interviews.

Participant responses to each interview question can be found below in *Section 4.3*. The sequence of sections in which the participant responses are discussed is based on the order in which the question prompts proceeded throughout each interview of this current study. To begin each section, an overview of data and findings from the pilot study (Tihema, 2013) is provided, then data from interviews of the current study are reported (with interview extracts) in relation to their corresponding questionnaire responses. To conclude each section, discussion of findings from both studies is included in addition to a summary which appears in italic print. In order to indicate the nature of the interviews, which is also discussed below in *Section 4.2.5 The nature of the interviews*, all interview transcripts have been included in the appendices (see *Appendix 21*).

¹⁴¹ It is a common occurrence that after one says their *pepeha* that others will later say/ask, for example, “I’m from ..., too” or “Are you related to...?”. The researcher recalls the first time this happened to her after she had told someone that she is from Australia, the listener said “My cousin [*first and last name*] lives in Sydney, do you know her?”.

4.2.4 Contacting the target group

The same method of contacting potential research participants in the pilot study (Tihema, 2013) was employed in this current research project. Firstly, potential participants – *reo Māori* teachers from three types of tertiary institutions throughout Aotearoa/New Zealand i.e., polytechnics, universities and wānanga¹⁴² – were emailed an invitation to participate in the questionnaire (see *Chapter Three* for more information) with a website link to the survey. While the contact details of some potential participants were available from their institutional websites, requests for the contact details of other potential participants had to be made via emails or phone calls to different institutions. In a small number of cases, the researcher's requests for contact details of potential participants were declined, while in other cases the researcher either asked for the research invitation to be forwarded to potential participants or asked people personally known to the researcher to relay the research invitation.

All of the interviewees (each of whom has been assigned a pseudonym) who participated in the semi-structured interviews of this current study had participated in the questionnaire (see *Chapter Three*). At the end of the questionnaire (see *Appendix 22*), participants were asked if they would be interested in participating in other parts of the doctoral research and, of those who had indicated their interest, each was contacted via phone and/or email, reminded of their interest to participate in an interview and informed of the interview procedures. Thereafter, the most suitable method of conducting each interview was decided (that is, in person or, if more viable, via Skype) and consent forms were emailed. The consent forms detailed the participants' rights and the researcher's obligations and informed potential participants of the intention to record, transcribe and report on their semi-structured interviews (see *Appendix 23*). Participants' signed consent forms were either scanned

¹⁴² There are a number and variety of tertiary education institutions/organisations in Aotearoa/New Zealand which include a total of eight (8) universities, three (3) wānanga, eighteen (18) institutes of technology and polytechnics, as well as, private training establishments (PTEs), industry training organisations (ITOs), community education providers (CEPs), providers of rural education activities programmes (REAPs), including many secondary schools that also provide tertiary education services (Tertiary Education Commission, 2017).

and emailed to the researcher or given to the researcher in person. Once a date, time, and place to conduct the interview was arranged, each interview proceeded as planned.

4.2.5 The nature of the interviews

Most interviewees were not personally known to the researcher prior to the interviews. Consequently, the researcher attempted to establish a rapport with each interviewee, either via Skype or in person, by trying to create a conversational and informal type of environment. This involved some conversations, prior to the recorded interview, about their personal lives and/or some of their surprising/interesting responses provided in the online survey. This part took between several minutes for some cases to over an hour in other cases. Once the researcher believed the interviewees appeared appropriately comfortable to start the interview, recording began after the interviewees were verbally provided with a brief overview of how the interview would proceed and progress.

4.2.6 Interview procedures

The researcher informed each interviewee when she was about to start recording the interview, then the interviews were either audio-recorded by using a digital recorder or video-recorded by using a computer programme, *Evaer*, in conjunction with Skype. Throughout each interview, the interviewer would often non-verbally (e.g., nodding, smiling, squinting, head tilting etc.) express different emotions (e.g., surprise, interest, amusement, confusion etc.) to respond to the interviewee to, for example, encourage the respondent to continue talking (smiling and nodding), to clarify (head tilt and squint) or to express agreement (nodding enthusiastically). When interviewees were speaking and seemed to end their response, the interviewer generally offered silent pauses to ensure the interviewees had actually finished responding to the question. The transition from the interviewees' completed responses to the interviewer's next question often involved the interviewer nodding and smiling and/or verbally thanking and/or uttering fillers or filled pauses (e.g., "Uhuh", "Hmm", "Okay", "Umm"). At the end of each interview, the interviewer thanked each respondent for their participation before ending the audio or video-recording. Afterwards, the interviewer

chatted with each interviewee for a short time, sometimes about issues that were irrelevant to the research, but had arisen from the interviewees' responses; most of the time, however, the post-interview procedures regarding transcribing and confirming the transcript's accuracy were discussed.

Although the interviewer attempted to interview the participants in a casual and informal manner, and with success at times, the age difference between the researcher and her interview participants was quite considerable in all cases – a minimum of 10+ years to more than 30+ years. Consequently, this hindered the researcher's perceived ability to question most interviewees too deeply regarding some matters.

4.2.7 Post-interview procedures

In accordance with ethical protocols, one area of particular importance was to ensure that interviewees' identities and any of their identifiable features remained anonymous. Thus, once each interview was transcribed and checked several times, pseudonyms were used in place of possible identifiable features (such as dates, place names, names of people and institutions etc.) prior to emailing the interviewees with the transcriptions to confirm accuracy (see *Appendix 21*). Three of six transcriptions were confirmed as accurate without any additions or editions required; two required some minor adjustments to the inaccurate transcription of some words due to poor sound quality; and one was extensively altered by the interviewee. This interviewee's justification for the modifications was as follows: "...kua whakatikaina kia mārama ake ki te kaipānui, ā, hei paku āwhina i a koe" [*...adjusted it to make it more comprehensible for the reader and to assist you*] (personal communication 23/12/2014).

In regards to authenticity, while transcribing each interview, the researcher ensured to indicate any:

- fillers e.g., umm;
- pauses i.e., [pause];
- interruptions;
- changes in stress – indicated by **bold** type;

- expressions of humour i.e., (laughing);
- possible variations of certain words, e.g., it was not always clear which term an interviewee was referring to if they were talking about aural or oral skills, so when transcribing, both options were offered i.e., oral/aural.

Non-verbal cues during the interview were not included in the transcriptions, unless part of the interviewee's verbal explanation was replaced by or used in conjunction with non-verbal actions. For instance, in response to a question about problems learners may encounter when using *te reo Māori* outside of the classroom, one interviewee explained that her students are “expected to learn this, this and this, but there's nowhere outside of the classroom where they can use this, this and this...”. In this situation, the interviewee used non-specific hand motions (i.e., she did not directly point at anything) that had to be included in the transcript, without which the dialogue would be ambiguous. In every event that this occurred and the interview was only audio-recorded, the interviewer mentally took note of the interviewee's actions, rather than taking note of the action in writing, which could have possibly interfered with the flow of the interview.

4.3 The interview data: Discussion of interview responses and questionnaire data

In 2013, a pilot study (Tihema, 2013) was conducted largely in order to provide data that would assist in the design of this full research project. In terms of the interviews conducted in both the pilot study and this current study, the following aspects were almost identical: the target group (see *Section 4.3.1 The interview participants: Background information* below), the semi-structured interview questions (see *Appendix 20*), the way interviews were conducted (see *Section 4.2.5 The nature of the interviews* above) and conclusions drawn from the research findings (see below)

For both studies, a total of thirty (30) participants participated in one of the questionnaires, of whom nine (9) participated in a semi-structured interview, with an additional participant (*Witi*) who did not participate in the questionnaire taking part in a semi-structured interview. Altogether the interview responses of ten (10) participants, nine (9) of whom were teaching *te reo Māori* at tertiary institutions at the

time the surveys and interview sessions were conducted, are discussed below. The tenth interviewee, although not teaching at the time that he participated in this research, had spent a considerable number of years teaching *te reo Māori* at tertiary institutions and was still involved in the area of Māori language teaching and learning at tertiary institutions.

4.3.1 The interview participants: Background information

Of the ten interviewees (10) who participated in either the pilot study or this current study (each of whom has been assigned a pseudonym), six (6) had participated in the earlier version¹⁴³ of the semi-structured interviews. Of these six participants (*Nātana, Ngata, Pita, Rangi, Tame, Witi*), interview data from only four (*Pita, Rangi, Tame, Witi*) appear in the unpublished pilot study dissertation (Tihema, 2013). Thus, interview data from the two participants (*Nātana, Ngata*) that have not been reported on, appear below in combination with data from participants who participated in this current research project (*Ani, Hera, Kara, Moana*). Any differences between questions posed in the earlier and current versions of this research are clearly indicated in the discussions that follow.

Table 4.1 below provides some background information about each of the ten (10) interviewees. This information is based on survey responses, except for one participant who did not participate in the questionnaire (i.e., *Witi*). The language proficiency indicators (far-right column) are based on the nine language proficiency bands (see *Appendix 18*) of the IELTS (*International English Language Testing System*) assessment criteria for general language training (International English Language Testing System, 2017).

¹⁴³ The earlier version of the semi-structured interviews asked interviewees nine instead of ten questions (see *Appendix 20*).

Table 4.1: Interviewees' background information

<i>Interviewee</i>	Gender	Age	Institution	Language background	Language proficiency
<i>Ani</i>	Female	51-60	wānanga	Mainly English	Band 6 - Competent user
<i>Hera</i>	Female	41-50	polytechnic	Mainly English	Band 7 - Good user
<i>Kara</i>	Female	41-50	polytechnic	English only	Band 8 - Very good user
<i>Moana</i>	Male	60+	n/a ¹⁴⁴	English only	Band 7 - Good user
<i>Nātana</i>	Male	41-50	university	English only	Band 8 – Very good user
<i>Ngata</i>	Male	51-60	university	English only	Band 8 – Very good user
<i>Pita</i>	Male	41-50	university	Mainly English	Band 8 – Very good user
<i>Rangi</i>	Female	51-60	university	English only	Band 8 – Very good user
<i>Tame</i>	Male	41-50	university	Mainly English	Band 8 – Very good user
<i>Witi</i>	Male	-	university	-	-

¹⁴⁴ This interviewee, *Moana*, has spent a considerable amount of time teaching *te reo Māori*, however, at the time that he had participated in this research, he was not teaching, but was still involved in the area of Māori language teaching and learning at tertiary institutions.

4.3.2 Initial teacher training or teaching experiences

Responses to the question ‘*How did you learn to teach te reo Māori?*’ reveal that although each of the four pilot study (Tihema, 2013) participants (*Pita, Rangī, Tame, Witi*) has considerable experience in teaching and/or learning *te reo Māori*, they appear not to have had the benefit of effective training programmes that were specific to the teaching of additional languages (see *Table 4.2: Interviewees’ comments about their initiation to informal teacher training* below). Despite two of the interviewees having indicated that they had attended teacher training programmes, neither appears to have found these programmes of relevance to their teaching of *te reo Māori*: one (*Witi*) had left without completing the programme because he “found it very, very boring”; and the other (*Rangī*) observed that the programme she had attended “didn’t have a lot of provision . . . for actually learning to be a teacher of te reo” (For full extracts, see *Appendix 21*).

The six participant responses from both studies reveal similar findings. Four of the six interviewees had either no formal training and/or learned to teach the Māori language *in situ* (see *Table 4.2: Interviewees’ comments about their initiation to informal teacher training* below), that is, either their initial teaching experiences were based on: (i) observing other teachers (*Ani, Kara*); and/or (ii) immediately teaching their own classes (*Ngata*). Another one of the participants (*Moana*) also had no formal training in Māori language teaching because none was available at the time he began teaching. Despite the lack of formal training in additional language teaching and learning, these four participants indicated that they had pursued other avenues after they began learning how to teach (e.g., “went to uni” (*Ani*), read “books about language teaching from all over the world” (*Moana*), “I did the kaiāwhina course for Te Ātaarangi¹⁴⁵” (*Kara*), “we got sent . . . to do the CELTA course” (*Ngata*)).

For the two participants (*Nātana, Hera*) who began their teacher training in formal settings (e.g., teachers’ college), neither seems to place much importance on these experiences. Instead, *Nātana*, a trained secondary school teacher of *te reo Māori* with

¹⁴⁵ The “kaiāwhina course for Te Ātaarangi” appears to be a course that, upon completion, results in a Te Ātaarangi Diploma in Teaching the Māori Language that specialises in the Te Ātaarangi method of Māori language teaching – a Māori adaptation (see *Chapter Two*) of Caleb Gattegno’s Silent Way Method (see Gattegno, 1963; 1971; Mataira, 1980).

a CELTA¹⁴⁶, credited much of his teaching skills to how he had been taught *te reo Māori*:

I've always been conscious of how I've been taught it. So probably...how I learnt to teach Māori was how I was taught it myself and that's through a whole gambit of instructional techniques from Ātaarangi¹⁴⁷ to John Moorfield¹⁴⁸ doing his rooster dance up the front teaching us grammar to the more organic Wharehuia Milroy¹⁴⁹ and Hirini Melbourne¹⁵⁰, just having chats together, in class for about an hour, so from highly structured to pretty theoretical, when it first came out, Ātaarangi, and you know, from John's highly structured classes to the more native speakers just chatting, so that's how I learnt it, how I learnt how to teach, but in saying that, I also...taught five years immersion...teaching [a particular total immersion Māori course]...where you're teaching from nine to four every day, you sort of can't have any blank spaces, so you've got to have a lot of resources and a lot of tricks up your sleeve. Umm and then I also did the umm CELTA course as well, on how to teach the language which I just transferred over into my teaching of Māori.

On a similar note, *Hera* attributed her teaching skills (and/or possibly *reo Māori* skills), despite having gained three different types of teaching qualifications, to her “upbringing in the church” which “was all in *te reo*”. It is from church gatherings that *Hera* notes:

I watched and saw how the nannies and our kaumātua delivered in *te reo*....I saw the different styles of *te reo* and most of the lay

¹⁴⁶ CELTA or Certificate in Teaching English to Speakers of Other Languages is offered by the Cambridge Local Examinations Syndicate in the form of short, intensive and practical courses.

¹⁴⁷ *Ātaarangi* or *Te Ātaarangi* is most commonly known as a language teaching method that is an adaptation (see Mataira, 1980) of the Silent Way method (Gattegno, 1963; 1972) – see *Chapter Two* for more information.

¹⁴⁸ John Moorfield is the author of a set of Māori language resources, *Te Whanake* series (Moorfield, 2001a; 2001b; 2003d; 2004b) – see *Chapter Two* and *Chapter Five* for more information.

¹⁴⁹ Wharehuia Milroy, of Tūhoe, has made various contributions as an expert in the Māori language.

¹⁵⁰ A composer of songs in the Māori language, Hirini Melbourne, of Tūhoe and Ngāti Kahungunu, was responsible for reviving the tradition of making Māori musical instruments and playing them.

preachers and/or ordained...ministers..., I'll say all of them, brought the styles that were home grown in their upbringing, so I know, that's how I learnt my teaching of te reo from those styles.

When asked to “*describe the kind of qualifications*” that she has in “*teaching and/or teaching te reo*”, Hera concluded her description (of the type of qualifications she had gained) with the following statement “I have had a lot more life experiences on marae that didn't give me a qualification that I find more valuable” (For full extracts, see *Appendix 21*).

Similarly, one other participant (*Ngata*) mentioned that after he had already been teaching for some time, he attended and completed a CELTA course, yet when asked about his experiences (“*how did you find the CELTA course?*”), his reply suggests that he did not find the course particularly useful:

I found it frustrating, I guess. I thought it was, yeah I did learn some things, but in terms of the way that they operate, I don't actually think they themselves, you know, the kinds of things they teach you to do, the lesson plans, reflection and all that kind of stuff, I don't think their own teachers, once they graduate, do that kind of stuff, because I certainly don't.

Ani, on the other hand, appeared to feel differently about the qualification (postgraduate degree in applied linguistics) that she was pursuing at the time this interview was conducted. She noted that she had initially “struggled with teaching” because she “had no idea how to teach” and “didn't understand [the] methodology” that her wānanga encouraged her to use. However, after attending a Māori language course, as a language learner, at a university, she said she “liked that style of teaching”, so later undertook applied linguistics courses, at the same university, where she learned “how to teach communicatively” (For full extracts, see *Appendix 21*).

Table 4.2: Interviewees' comments about their initiation to informal teacher training

Interviewees	Comments related to their initiation to informal teacher training
Ani	I was a <i>kaiāwhina</i> [assistant] for a <i>te reo Māori</i> programme . . . and I used to help the teachers out so I used to sit and view them teaching. We had to teach a certain way...
Kara	I started as a <i>kaiāwhina</i> I was to sit alongside a tutor...and observe, and give feedback after classes...I would sit down and...[the tutor] would ask me umm what I thought or what I had seen with different learners,...as well as that she was also showing me the syllabus, the structure...
Moana	I didn't have any formal training. I learnt by doing a lot of reading and by discussing it with other Māori language teachers...
Ngata	...any teaching that I've had has really been my own, how I developed myself or how I've looked at how other people have done it, you know, maybe how I've tried to model myself on them...
Pita	I followed some of the things or classes that I had been involved in. Umm, just sort of followed those examples [because] I'm quite new to teaching <i>te reo</i> ...
Tame	On the job really, so my first experience teaching <i>te reo</i> , I think, was as an undergrad student, third year student teaching first years...
Witi	...probably from my mum and dad first, way back when I was [a teenager], they did all my planning for me, minute by minute...

According to questionnaire data from both studies, all respondents (9) indicated that they had come from backgrounds where English was the main (4) or only (5) medium of communication and most (6) considered themselves to be 'very good', or band 8, in terms of language proficiency (see *Appendix 18*), while none considered themselves

as ‘expert’, or band 9 (see *Table 4.1: Interviewees’ background information* above). It is possible that some of these teachers, who may be considered as highly proficient Māori language speakers, did not judge themselves as ‘expert’ users due to their ‘second language speaker status’, or as *Nātana* in the pilot study questionnaire commented “I’ve reserved expert user for literate native speakers” (Tihema, 2013, p. 25).

What these questionnaire data indicate is that each of the interviewees, who had participated in the questionnaire, has considerable experience as learners of *te reo Māori*. What the data also suggest, however, when coupled with factors that relate to participants’: (i) lack of formal pre-service training¹⁵¹; (ii) observations regarding ineffective teacher training programmes¹⁵²; and (iii) comments regarding certain experiences being more beneficial/profound than formal teacher training¹⁵³, is that: (a) language learning experiences are possibly more influential (directly or indirectly) in determining a teacher’s style of teaching than any teacher training (see, for example, Borg, 2003); and/or (b) teacher training programmes may not be adequately catering to the needs, expectations and/or requirements of tertiary teachers of *te reo* (see, for example, Wilbur, 2007); and/or (c) whether or not the quality of a teacher training programme is deemed as effective, language teachers are likely to draw on their experiences as learners and/or their initial experiences as untrained teachers to inform their teaching practices (see, for example, Borg, 2003; Johnson, 1994; Lortie, 1975; Nisbett & Ross, 1980; Pajares, 1993; Richards, Ho & Giblin, 1996; Richards, Tung & Ng, 1992).

All of the interviewees have considerable experience in the teaching of te reo Māori, with the majority, at least, having had experiences in the learning of te reo, which began either in their childhood/adolescence (6/60%) or as an adult (3/30% – Kara, Ngata, Tame). Only four (4/40%) participants indicated that they had attended (Witi) and completed (Hera, Nātana, Rangī) teacher training programmes as an initial

¹⁵¹ Seven (7/70%) of the interviewees’ initial experiences of learning to teach *te reo* involved no formal pre-service teacher training (*Ani, Kara, Moana, Ngata, Pita, Tame, Witi*).

¹⁵² Observations made by some participants in response to the teacher training programmes they had attended included the following descriptions: “boring” (*Witi*), lacking in “provision” (*Rangī*) and “frustrating” (*Ngata*).

¹⁵³ Comments from *Hera, Nātana* and *Ngata* indicate that they considered other experiences (e.g., language learning, church experiences) as more beneficial or profound compared to their teacher training programmes.

introduction to language teaching, however, none appears to have found these programmes of significant relevance to their current teaching of te reo Māori. Most participants (7/70%) also do not appear to have had the initial benefit of training programmes that offer a range of additional language teaching and learning components. Of the two (Ani, Kara) who were initially exposed to only one teaching methodology (but different methodologies), only one (Ani) later pursued postgraduate studies to explore more additional language teaching and learning theories and practices, one in which she specifically referred to in her questionnaire responses as communicative language teaching (see Chapter Two). Fewer than half (4/40%) of the participants (Kara, Moana, Nātana, Ngata) indicated that their qualification/s specifically related to the teaching of te reo/an additional language. Of these four interviewees, however, only three (Moana, Nātana, Ngata) appear to have had the benefit of training programmes that explore various language teaching and learning theories and practices. Although each one of these three interviewees had acquired a CELTA (certification which is achieved via evaluated teaching practicums conducted in the English language), Nātana admitted that his actual language learning experiences had laid the foundation of his teaching skills, while Ngata indicated that he does not do many of the things he was taught during his CELTA course.

4.3.3 Improving learners' language proficiency

When asked what they considered to be most important in improving students' language proficiency (i.e., *What factors do you think are the most important in improving students' proficiency (in te reo)?*), most of the pilot study participants (*Pita, Rangi, Witi*) referred to the importance of getting learners to use the language to communicate. *Witi* and *Pita* both stressed the value of learners interacting with speaking communities outside of the classroom, with *Witi* noting that learners "[live] in the community not the classroom". Comments made by *Pita* and *Rangi* reveal that factors that they deemed as important in improving language proficiency closely align with responses they gave to a question posed in the questionnaire regarding factors they believed would improve tertiary language teaching and learning (i.e., "*what would improve the teaching and learning of te reo Māori at tertiary level nationally, locally and at your institute?*") (see *Table 4.3* below; see *Appendix 21*).

Table 4.3: Important factors in improving language proficiency – questionnaire and interview responses from pilot study

Participant	Interview responses	Questionnaire responses
<i>Pita</i>	Pita noted that “people need to be talking”, adding that, “understanding the grammar gives people real confidence [that] what . . . they’re saying is actually correct”.	“Teaching of Māori Grammar in a systematic way... Students that don't have places to speak Te Reo informally outside of classes will struggle to grow and maintain what they learn during the course. We need more spaces for students to hear and speak Māori”.
<i>Rangi</i>	Rangi stressed the need to include in the classroom “a lot of activities that actually get them speaking”.	“The ability to teach in a full immersive environment (several hours a day). This is constrained by the nature of universities...”

In the interview, *Tame*, on the other hand, focused on certain learner factors as being important in language proficiency development, specifically, the value of learners’ intrinsic motivation: “The number one thing always is, and it’s very easy to say, but it’s *te hiahia o te tangata* (the want/desire/motivation of the person)” and “beyond the *hiahia* (want/desire), it’s the commitment”. In the questionnaire, his attention was drawn to institutional factors, namely “Commitment from university to fund *rumaki reo wananga* (total immersion language forums/classes) for staff and students” (Tihema, 2013, p. 45).

On a similar note, half of the six participants from both studies (*Ani, Kara, Moana*) also referred specifically to the importance of students communicating in order to improve language proficiency. For example, *Ani* noted that teachers need to encourage students to “engage in *kōrero* (speaking) outside of class” and to provide “opportunities for students to use the target language...by engaging in pair work”; *Kara* stressed that students should be “practising what they’ve been learning, with

each other...not so much with the tutor”; and *Moana* highlighted the importance of “spending a lot of the time in the communication aspect”.

Other factors considered as important in improving, and in some cases hindering, tertiary students’ language proficiency related to: learners’ *hiakai* (hunger), open-mindedness and flexibility (*Hera*) (see *Appendix 21*); and teachers grading their language of instruction (*Kara*). *Ngata* and *Nātana* commented on factors that inhibit the Māori language proficiency gains of tertiary students in terms of the “contact time” (*Ngata*) and “quality time” (*Nātana*), and/or lack of such, that are offered to learners by their institutions.

Kara referred to the importance of teachers grading their language of instruction to cater to learners’ needs: “the tutor’s level of language should be pitched to the level of their group, not higher, oh, a little bit higher, but not way higher, so that the learners start to be able to strengthen their listening and understand what’s being communicated”. In connection with language instruction gradation is the concept of comprehensible input (also see Input Hypothesis¹⁵⁴ (Krashen, 1985)) which requires teachers to adjust their spoken discourse to be slightly beyond the language proficiency level of their students.

Nātana drew on his own experiences as a tertiary language learner by reminiscing about his time in a particular total immersion Māori course:

...nine till three was tuition, then you had a one hour tute [i.e., tutorial] and that was...basically you doing the work and listening, so I was doing listening skills and...someone up the front would then monitor how you were going. And I found that very useful. Now, if you can imagine, for the year, you do five hours a day and a lot of those skills are listening, writing, speaking and then for an hour a day you do listening, by the end of the year...I was proficient enough to conduct a conversation in Māori.

¹⁵⁴ The Input Hypothesis posits that language is acquired by way of learners receiving ‘comprehensible input’ or comprehending messages (see Krashen, 1985, pp. 1-32). One particular criticism of this hypothesis, however, relates to Krashen’s (1986) claim that “comprehensible input is the *only* causative variable in second language acquisition” [emphasis added] (Krashen, 1986, p. 62), which fails to recognise learners as active participants in their own learning/acquisition – see also Krashen and Terrell (1983).

Nātana also contrasted his language proficiency, at the time he was a student, to other students involved in a similar course that focused, instead, on only one certain teaching methodology. He observed that “**they** couldn’t speak Māori as well as I could at the end of the year” even though they had similar hours of instruction and the duration of the course was also one year. *Nātana* pondered over possible reasons for the dissimilarity, then concluded with the following observations:

I think it was...the level of exposure that we had at [course’s name], the one-on-one. I think it was that hour a day that I was just interacting with the CDs but getting instant feedback, getting corrected when I was wrong and also, well there’s other factors as well, but we socialised together, we just spoke Māori. So there were a whole lot of things going on there that I think were probably outside of the tertiary’s goals, which really gets students through, gets them to pass their papers.

Ngata and *Nātana*, who considered “contact time” (*Ngata*) and “quality time” (*Nātana*) as significant factors in proficiency development, were the only two participants to observe issues within the tertiary education sector that are likely to have a negative impact on learners’ language proficiency. As noted by *Ngata*, for example:

One of the problems with universities...is that even the ones [i.e., students] that are majoring in Māori studies will only have five hours contact per week and that’s for thirteen weeks in a semester.

I guess at a university situation, because you’re teaching [pause] your job is really to teach the grammar, that there’s possibly not enough time spent on *kōrero*.

I don’t think universities are necessarily, they’re quite good in some respects, but I don’t know if they’re the **best way** (laughing) of teaching.

Nātana also provided equally negative critiques, such as:

[O]ne of the most fundamental mistakes that tertiary education is making today when teaching [te reo] Māori is that, we're just teaching a paper, we're not teaching them to be proficient in Māori.

[I]f you take what's usually done in tertiary education in teaching a language and you apply opposites to it, they are the factors that will basically make a student proficient.

Many of the factors perceived as important in improving students' proficiency offered by most of the ten interview participants seem to reflect that the participants' beliefs may be strongly influenced by the way/s in which they themselves were exposed to the learning of the language. For example, *Kara* (a learner, trainee and now teacher of Te Ātaarangi) credited principles characteristic of Te Ātaarangi (e.g., communication in pairs rather than with the teacher and, according to one of her questionnaire responses, "total immersion") as most important in improving language proficiency; *Hera*, who attributed her language teaching skills to her time listening to elders in church, focused only on learner-related factors as significant in language proficiency development; and *Nātana* who considered "quality time" and, thus, aspects of his own language learning experiences as most valuable in developing students' language proficiency.

Although *Nātana* did not refer to any specific factors related to "quality time", earlier statements about his experiences as a language learner may shed light on what he means by 'quality time'. He referred to, for example, "five hours a day...of listening, writing, speaking" with a range of "instructional techniques" and the differences of the instruction he received varied: "from Ātaarangi to John Moorfield doing his rooster dance up the front teaching us grammar to the more organic Wharehuia Milroy and Hīrini Melbourne, just having chats together". Other factors noted by *Nātana* that may relate to his concept of "quality time" include:

- extensive exposure to the language i.e., "for five hours a day";
- additional opportunities to practice the language i.e., "one hour tute";
- use of the language outside of class i.e., "we just spoke Māori";

- integrated exposure to the language i.e., “listening, writing, speaking” (see, for example, Harmer, 2007, pp. 265-270);
- focus on accuracy i.e., “getting instant feedback” (see, for example, Harmer, 2007, pp. 142-147);
- focus on fluency i.e., “just having chats together” with “native speakers” (see, for example, Harmer, 2007, pp. 142-147);
- explicit error correction i.e., “getting corrected when I was wrong” (see, for example, Harmer, 2007, pp. 137-152);
- deductive/inductive grammar instruction i.e., “up the front teaching us grammar” (see, for example, Harmer, 2007, pp. 210-228).

It appears that *Nātana* attributes much of his initial total immersion language learning experiences – which seem to revolve around being provided with integrated and progressive exposure to the Māori language along with adequate practice and opportunities – to his initial gains in *te reo Māori* proficiency and, in turn, considers this combination of factors to be most important in improving students’ language proficiency.

All interviewees offered a number of factors that could lead to improvements in learners’ language proficiency. Most interviewees stressed the importance of getting students to communicate by practicing with their peers and using the language outside of the classroom. Two of the participants (Tame, Hera) referred to learner-related factors such as “hiahia” and “hiakai”; one other (Kara) noted the importance of teachers grading their language of instruction; and another (Nātana) referred to teacher-related factors, which related to providing learners with integrated and progressive exposure to te reo Māori and providing them with adequate opportunities to practice the language. Most interviewees, however, appear to base what they perceive as important factors in improving learners’ language proficiency on their own language learning experiences and/or on factors they attribute to their initial experiences of learning how to teach te reo Māori. Since all interviewees were/are second language learners of te reo and are now, at least, reasonably fluent (e.g., at or above band-6), it seems understandable that they would attribute their own experiences as factors leading to improvements in other learners’ language proficiency. Only two interviewees (Nātana, Ngata) expressed concern for the state

of tertiary institutions' current provision of te reo Māori and even though most interviewees indicated that they were aware of the importance of communication, it appears a lack of communicatively-oriented teaching/learning resources, as will be seen below (Section 4.3.8 Textbook and resource use; also see Chapter Five), may in fact be an inhibiting factor in terms of the development of learners' communicative competence (see Chapter Two).

4.3.4 Typical language teaching activities

After participants responded to a question that asked them to provide information about the types of activities that they include in their classes (i.e., *Can you give some examples of three different types of activities you might include in your language classes?*), they were asked which of those activities they include most often in their teaching (i.e., *Which activities do you include the most often in your teaching?*). Although the four pilot study (Tihema, 2013, pp. 60-61; p. 69) participants referred to some communicatively-oriented activities such as 'knowledge gap' and timed-information transfer¹⁵⁵ activities, as well as discussions and debates, three of the participants included translation as a typical example of an activity – an activity-type that is largely associated with grammar translation methodology (see *Appendix 21*).

Two other comments that were made in the pilot study (Tihema, 2013) may also be a cause for concern. For instance, when commenting on activities that he includes most often in his teaching, *Pita* referred to providing debate activities to third year students (i.e., 300 level): "I'll always do debates because I want people to begin to respond to what others are saying" (Tihema, 2013, p. 60). This comment suggests that students in lower levels may not start participating in unrehearsed/impromptu dialogue until they reach their third year at university.

¹⁵⁵ An example of a timed-information transfer activity was offered by *Rangi*: "[O]ne of the ones I like is the . . . 4-3-2 . . . activity where, perhaps you give them a topic and they go and speak to one other person in the class for, not normally four minutes - three minutes, and they each take a turn to talk about that thing. Then they move to another member in the class and they've gotta talk about that again . . . but this time only using two minutes. Then [on] to another and one minute. So they're getting used to speaking and listening, then repeating the same thing but in slightly different ways" (see *Appendix 21* for full extracts).

In a different case, when *Tame* was describing the first of three steps that are typically included in all of his lessons – which are based on textbooks used in the *Te Whanake* series – he said “because we teach quite a grammar-based approach in our programmes, we always introduce the construct first, and we do it with, we might do it by having a dialogue first” (Tihema, 2013, p. 61). This comment may indicate two issues: (i) not only does it appear that a type of syllabus commonly used prior to the 1970s (i.e., grammatical or structural syllabus) is still being used when a number of alternatives are available (see, for example, Fester, 2014), but (ii) the sequence in which grammar structures are being introduced to students appears to be based on what the author of the *Te Whanake* series has called his “intuition” (Moorfield, 2008, p. 132) or what Nock (2014) has termed “perceived usefulness” (p. 162). In addition, the sequence in which language is introduced in the *Te Whanake* series is also based on topic-driven language selection (see *Chapter Five*), that is, the selection of vocabulary and grammar seems to be largely determined by the language contained in each of the introductory dialogues and reading texts of each chapter of the textbooks (also see Fester & Whaanga, 2007), rather than on “usefulness” (Moorfield, 2001a, p. xi) or “frequency” (Moorfield, 1993a, p. 7). Thus, not only do students appear to be exposed to an outdated format for teaching language, but it seems that the institution that this participant teaches may not have kept up to date with modern developments in syllabus design.

From the combination of data from both studies, the six participants offered a range of activities that they typically include in their lessons, the most common of which involved speaking, such as role-play (*Ani, Kara, Moana*), information gap (*Moana, Nātana*), one-on-one chatting (*Ani, Nātana*), impromptu speeches (*Ngata*) and oral presentations (*Kara*). Other common activities included *waiata* (*Ani, Hera, Kara, Nātana*), Te Ātaarangi (*Hera*) or *mahi rākau* (*Kara*), story-telling (*Hera, Moana*) and translation (*Ngata*) (see *Appendix 21*).

For both research projects, *waiata* was mentioned as a specific culture learning activity by six of the ten interviewees with five sharing their purposes for including *waiata* (see *Appendix 21*). The purposes shared by two participants include: the inductive/deductive learning and/or teaching of grammar structures (*Ani*) and the use of *waiata* as a cloze exercise (*Nātana*). These responses indicate that although *waiata*

are a part of Māori culture, they are being included in lessons with additional learning purposes, not irrespective of what is being taught. For example, as noted by *Nātana*: “I do . . . a new *waiata* for each class and the *waiata* is a cloze, so . . . there’s missing words, all the lyrics are incorrect, and they’ve got to listen to the song and fix it up”.

Although *Te Ātaarangi* is a method and *mahi rākau* are resources used in the *Te Ātaarangi* method (see *Section 2.4.1 Introduction to Silent Way method and Te Ātaarangi*), they were mentioned as typical activities that are used most often by *Hera* and *Kara*. *Mahi rākau* or Cuisenaire rods are used to visually depict scenarios whereby students use the visual representations to communicate about a scene. Other uses of the rods (Harmer, 2007, pp. 180-181) may include assigning different vocabulary terms to certain rods or using individual rods to, for example, indicate word stress, prepositions, differences between superlatives and comparatives. This method may be particularly effective with learners who prefer visual and/or tactile approaches because *mahi rākau* allow students to physically interact with the resources and manipulate the tools to aide their learning. Despite these usages, the methodology, which is based on Caleb Gattegno’s Silent Way (see *Section 2.4.1.1 Silent Way Method*) and has links to audiolingual and structural approaches, has its limitations (see *Section 2.4.1.2 Te Ātaarangi*).

Five participants referred to including story-telling as a typical activity in their lessons with four different ways in which story-telling is conducted being offered by these interviewees. Either the students verbalise (*Hera*) or write (*Pita*, *Rangi*) their own stories; or the teachers tell their own stories for the purpose of developing students’ “listening skills” (*Moana*) or to teach new words, concepts and/or sentence constructions (*Rangi*, *Witi*) (see *Appendix 21*). Whether the purposes of story-telling involve students practicing their receptive/aural skills (e.g., listening for detail) or whether students themselves are the narrators, story-telling requires a careful consideration on the teacher’s behalf. The following recommendations regarding effective story-telling are offered by Kirsch (2016):

Stories can work well but teachers need to plan how to use them. They need to make the language accessible through a range of strategies such as mime, gesture, voice modulation, visuals or paraphrase and offer multiple and meaningful opportunities for

language use such as role play and the retelling of a story. They need to allow for explicit and incidental learning and a focus on the meaning, form and usage of the new lexical items. (pp. 47-48)

Although few of the interviewees from the current study referred to using translation in their classes (unlike most of the interviewees in the pilot study), responses provided in the questionnaire indicate that translation activities are included to varying degrees by all of the interviewees (see *Appendix 21*). Based on the interview responses of two participants regarding their inclusion of translation activities in the classroom, it appears that such activities: (i) are avoided by *Rangi* (“I try not to do a lot...but we inevitably do do some” (Tihema, 2013, p. 60)); and (ii) are used by *Tame* with students who already have some proficiency in *te reo* (“I get the students to do some translation...because they’ve already got...a bit of reo to do so” – see *Appendix 21*). It seems, therefore, that these participants may not resort to translation, as other participants do, for conveying meaning (see *Section 4.3.5 Teaching of new language and the use of English in classes*), practising grammar structures (“I...will teach the grammar point then practice it with translations” – *Ngata*) or gauging students’ comprehension (“we’ll read something and people need to respond either by translating or giving their thoughts” – *Pita* (*Appendix 21*)). Although translation as an activity is indicative of traditional grammar translation methodologies, translation skills have been considered as the ‘fifth skill’ of language learners, next to their speaking, listening, writing and reading skills (see Naimushin, 2002). Particular reference made to the development of this ‘fifth skill’ as a purpose for including it as an activity was not, however, mentioned by any of the participants.

While all of the interviewees referred to including activities related to the development of learners’ speaking skills, it may be the case that reading and writing skill development may be given more prominence in Māori language classrooms than speaking and listening skills in some, if not most, institutions. For example, *Tame* makes the following observation (Tihema, 2013, p. 61; see *Appendix 21*):

[T]here’s a lot of emphasis, because we’re in a university system, on reading and writing, and everything’s basically done **first** through, by reading and writing, pretty much that’s where the priority is, but having said that, we understand that what we’re

doing, and we have a bigger sort of objective, not just producing students who do well in their university studies, but we're focused on producing speakers...

Although there has been, and continues to be, what appears to be an overemphasis on literacy skill development (see, for example, Mataira, 1980, p. 3) and the development of grammatical competence (see, for example Aikman-Dodd & Rātima, 2015, p. 6) in the Māori language classroom, there seems the need for a push towards developing learners' oral/aural skills (see, for example, Mutu, 2005, p. 130), not only because it is the desire of learners to be able to use such skills (see, for example, Higgins, 2014; Rolleston, 2015), but because it appears to be an area that is lacking in the Māori language classroom (see, for example, Aikman-Dodd & Rātima, 2015; Nock, 2014). Therefore, while it appears that speaking activities, according to this sample of participants, are common activities that are included in lessons, perhaps more of such activities are needed to prepare learners to become not only literate, but communicatively competent overall (see *Section 2.2.4 Post-method era*).

The participants claimed to use a range of activities in their classes, the most common of which appears to relate to a variety of speaking activities. Other activities mentioned by some interviewees included waiata, mahi rākau/Cuisenaire rods (although not an activity, they are a key resource for many activities), story-telling and translation. Even though there was evidence that most interviewees include some communicatively-oriented activities in their teaching, some other activities may require a re-evaluation. Story-telling, for example, as a teacher-led activity as well as an activity conducted by students, requires careful consideration and preparation on the teacher's behalf; and a reconsideration of the inclusion of translation tasks/activities is required, that is, as an activity it should be used as a means to develop students' translation skills (or the 'fifth skill') rather than to practice grammar structures and illustrate comprehension. It also seems that a balance is needed between classroom activities that focus on reading and writing skills as well as – and without being at the expense of – speaking and listening skills.

4.3.5 Teaching of new language and the use of English in classes

Participant responses to two questions reveal parallels between some of the ways in which new language is taught and English is used in their classes (1. *How do you explain/Can you explain how you convey the meanings of new words and concepts when you introduce them for the first time?*; 2. *‘Do you ever use English during your Māori language classes? If so, when and how do you use it?’*). Thus, interview responses to both questions are discussed in combination below.

The four participants of the pilot study (Tihema, 2013, p. 62) claimed that English is used sparingly and that the meaning of new words and concepts are initially conveyed through the medium of *te reo*. Ways in which each introduces new language can be classified as mostly characteristic of the direct method, for example: *Pita* observed that he tries to explain new words and concepts in *te reo* or uses synonyms, adding, however, that “it doesn’t always communicate that well because some of these words, work in that context, but are different in another context”; *Rangi* offered an example that involves explaining the origin of terms, and their transliterations, through storytelling; *Tame* noted that he provides “alternative” words and/or will “act it, mime it, show a picture of it...explain it...in Māori...as simply as [he] possibly [could]”; and *Witi* said that he provides transliterations and synonyms – some of which may not be in common use, but can be inferred through similarities with the English pronunciation – as well as explanations (in Māori) that may include an approach he refers to as ‘*kotiti*’ (slightly deviating from the topic) which involves providing the *tikanga* (meaning/culture), *kōrero* (stories) and/or *whakapapa* (history/origin) of a term, but he admitted that “sometimes the best thing to do in [his] experience” was to provide the English translation.

In relation to their use of English in the classroom (Tihema, 2013, pp. 62-63), *Pita* noted that English is used during translation exercises and that “we don’t use that much English in year three”, perhaps indicating that it is used extensively at lower levels; *Rangi* said that English was used for approximately “forty percent” of the time at 200 level with the aim of using *te reo Māori* “one hundred percent” of the time towards the end of the year; *Tame* noted that occasionally “in case of emergencies. . .I’ll repeat in English just to make sure [that students understand]” (see *Appendix 21*).

For the six participants of both studies, when introducing new words and concepts to learners for the first time, four (*Ani, Hera, Moana, Nātana*) noted that they use translation, while the other two (*Kara, Ngata*) indicated that they initially incorporate direct method strategies when conveying the meaning of newly introduced words/concepts. When asked if they use English during their classes, all six participants indicated that they use English: in bilingual classes (*Ani*); if students do not understand (*Ani, Nātana*); to offer instruction (*Hera*); to interpret *karakia*, review vocabulary and to explain grammatical issues (*Kara*); with beginner language learners (*Kara, Moana*); as a tool for concept introduction (*Moana*); and during translation activities, remedial classes and if the Māori “explanation’s not good enough” (*Ngata*) (see *Appendix 21*). In contrast to some of the participants’ questionnaire responses, however, in regard to typical activities that they include in their teaching repertoire, three noted, despite their interview comments, that they either *never*¹⁵⁶ or do not do the following: translate sentences from Māori to English or English to Māori (*Kara*); nor give instructions in English or teach the meaning of Māori words by translating them into English (*Moana, Ngata*).

In reference to the experiences of Māori language teachers in a mainstream context, observations made by Crombie and Whaanga (2003) can be applied to a tertiary context:

Many teachers of Māori in English-medium classes, particularly teachers of young learners, anguish over whether to use Māori or English as the language of classroom instruction. In general, the reasons most teachers give for opting to teach in English are that *they do not consider their own level of language adequate*, or that *they fear that the students will not understand* and that *lessons will be unsuccessful if they attempt to use Māori for most of the time*. In fact, classroom language, if kept to an appropriate minimum, consists of a relatively restricted repertoire and using that repertoire

¹⁵⁶ For the questionnaire part of the research (see *Chapter Three*), participants of both studies were provided with a list of activities and asked “Which of the following do you typically do in your classroom?”, in contrast, however, the pilot study participants were provided with dichotomous options and asked to select ‘Yes’ or ‘No’, while participants of the current study were provided with a likert scale and asked to select ‘Always’, ‘Often’, ‘Sometimes’ or ‘Never’.

sensitively can be a way of helping students to accept that it is possible to understand without themselves necessarily having a high level of language proficiency [emphases added]. (pp. 27-28)

Based on the self-assessed language proficiency judgements of those participants who had responded to the questionnaire (between, and inclusive of, IELTS band-6 to band-8), a lack in Māori language proficiency is unlikely a reason for most, if not all, of the participants' use of English in the Māori language classroom. Also, none of the participants alluded to fears of students not understanding or of lesson delivery being unsuccessful. Instead, the use of English by teachers in the Māori language classroom may have more to do with a lack of language teacher training. For example, *Moana*, who was initially an untrained language teacher, indicated that early in his career he “was using a lot of English”.

Advocates of L1 use in the language classroom are often concerned with the learning of lingua francas (e.g., English, French), rather than heritage or vulnerable languages, like *te reo Māori*. Cook (2008), for example, offers arguments in favour of L1 use in the language classroom:

[U]sing the second language through the lesson may make the class seem less real. Instead of the actual situation of a group of people trying to get to grips with a second language, there is a pretend monolingual situation. The first language has become an invisible and scorned element in the classroom. The students are acting like imitation native speakers of the second language, rather than true L2 users. (p. 181)

From many different points of view, but especially in the context of Aotearoa/New Zealand and the teaching/learning of *te reo Māori*, these arguments fail to produce a compelling position. Firstly, it is difficult to comprehend how use of the second language in a second language lesson would ‘make the class seem less real’, however, for students whose Māori language learning experiences include teachers who use English in their Māori language classes, this may equally be perceived as ‘less real’. Secondly, the so called ‘pretend monolingual situation’ is an actuality for many households, work places, schools etc. throughout Aotearoa/New Zealand. It seems,

therefore, that the classroom environment would be an ideal opportunity for students to ‘pretend’ to be in such situations in preparation for when they do arise. Thirdly, while the exclusive use of *te reo Māori* may lead to the native language (i.e., English) of learners, and most teachers, becoming ‘invisible and scorned’ in the classroom, the main issue is that the Māori language has been treated as such for far too long and the status of English is unlikely to suffer if it is not used in Māori language classrooms. Lastly, in regard to the comment ‘acting like imitation native speakers’, such an achievement is likely to be the goal of the many learners of Māori descent.

In relation to arguments made in favour of the exclusive use of the L2 in the language classroom, Cook (2008) draws the following observations:

It is hard to find explicit reasons being given for avoiding the first language in these circumstances [e.g., homogenous groups of students; teacher speaks the students’ first language]. The implicit reasons seem to be twofold: It does not happen in first language acquisition....The two languages should be kept separate in the mind...(p. 181)

Two particular reasons that are not mentioned here, however, relate to: (i) an (over)reliance on the L1 to teach the L2; and (ii) L1 interference. In connection with the (over)reliance on English in the Māori language classroom, is an observation made by Harlow (2007), although in reference to the development of monolingual Māori language dictionaries, which can be applied to the cautionary use of English in the Māori language classroom: “The purpose of these projects... [is] directed to the status-goal of freeing Māori from dependence upon English for its description. That is, these dictionaries are intended to enhance the perception of autonomy and self-sufficiency of the language” (p. 216). Harlow (2001; 2015) also discusses issues with English interference related to, in particular, common anglicisms¹⁵⁷ that have been incorporated into modern day Māori language to such a large extent that Harlow (2007) admits that “one must concede that they have become part of the language” (p. 217). On a similar note, Brown (2001) highlights one particular benefit of not using the L1 in the language classroom: “[t]hinking directly in the target language usually helps to

¹⁵⁷ For examples of common anglicisms, see Harlow (2001, p. 45, p. 74, p. 155, p. 164, p. 184, p. 191; 2015, p. 40, p. 66, p. 114, p. 147, p. 165, p. 171).

minimize interference errors”; he admits, however, that although “[a]n occasional translation of a word or phrase can actually be helpful, especially for adults”, he cautions that “direct use of the second language will help to avoid the first language “crutch” syndrome” (p. 66).

An important part of the teaching of new words/concepts includes checking students’ comprehension of new words/concepts that have been introduced. Four participants (*Ani, Hera, Kara, Tame*) of both research projects referred to the different ways that they check or ensure that students understand the newly introduced words or concepts:

- learners using the newly learnt vocabulary in sentences (*Ani*);
- learners participating in short quizzes at the end of the week (*Hera*);
- learners collaborating with each other (*Kara*);
- learners explaining or illustrating their understanding through pictures or actions “without actually using the English term” (*Tame*).

While there are possible negative consequences associated with using some of the means above to check students’ comprehension, such as negative washback from assessing students in weekly quizzes (see, for example, McNamara, 2000), only *Tame* indicated that he employs immediate comprehension checking strategies. He notes “if you want them to show you that they understand without actually using the English term, you can get them to draw a picture of it . . . if you want to really be clear that they’ve got it, getting them to explain or draw a picture or getting them to [pause] do something...that shows they understand the new term or the new concept” (see *Appendix 21*). One important strategy, however, that was not mentioned by any of the interviewees, and is a criterion in research determining what an effective language lesson might entail (see, for example, NeSmith, 2012; Nock, 2014; Umeda, 2014), was concept checking¹⁵⁸ in the form of devising strategies or questions to show and ask students to evaluate and affirm their understanding (see, for example, Harmer, 2007, pp. 203-207).

¹⁵⁸ If the focus of a lesson is on, for example, ‘making statements of actions (i.e., verbs) that are currently in progress (i.e., progressive/present continuous)’, then an example sentence may be “*Kei te haere rātou ki te kura* [They are going to school]”. Simple concept checking questions could include: *Wā o mua* [Past tense]?; *Wā ināianei* [Present tense]?; *Kei te aha rātou* [What are they doing]?; *Kei te haere ko wai* [Who is going]?

Several methods of concept introduction and concept checking are employed by the ten participants. Ways in which new concepts are introduced include providing explanations in Māori, story-telling, translation, sign language, miming, actions, mahi rākau and drilling. Ways in which some of the participants check students' comprehension of newly taught words/concepts involve immediate usage in sentences, weekly quizzes or collaboration with peers. However, only one of the interviewees (Tame) seemed to deliberately incorporate concept comprehension checks into his teaching repertoire, that is, for example, students drawing pictures. Since translation seems to be used extensively by most participants to either initially teach new words/concepts or as a last resort when other strategies fail, it appears concept checking, in the form of asking questions, to determine learners' comprehension (this excludes "Kua mārama/Do you understand?"¹⁵⁹), may not be a strategy any of these participants is familiar. With regard to the use of English, all interviewees indicated that they use English to varying degrees in their Māori language classes and it seems that for many of the participants, the teaching of te reo is predicated on the inclusion of English no matter the language level of the learners, or the teaching experience and/or teacher training of the teacher (see Section 2.2.1 Grammar Translation Method and Section 2.4.2.1 Bilingual Method). Some reasons shared by the participants for including English align with the advantages argued by advocates of L1 use in the language classroom and although there are arguments in favour of using the native language of learners and teachers in the classroom (see Cook, 2008, pp. 184-185), there is strong opposition to its inclusion, especially its overuse, at the detriment of language learning (see most language teaching methods/approaches). Despite this, some of the interviewees' comments reveal that their inclusion of English appears to be injudicious and may possibly be at the expense of learners' language learning. For whatever reasons teachers include English in their teaching repertoire, it would appear that effective language teacher-training courses – that include instruction in adapting classroom language to the level of student understanding,

¹⁵⁹ Some consequences of language teachers posing such a question "Do you understand" to students: 1) students may claim that they do, when in fact they do not understand – some students may be too shy or introverted to admit they do not understand; 2) a student or some students (possibly extroverted) may understand and claim that they do, but others in the class may not understand and are too introverted to admit it. Either way, asking students if they "understand" is likely to benefit only a few or only the outspoken students.

particularly in relation to concept introduction, concept checking and task instructions – could be of benefit to teachers of te reo Māori at tertiary level.

4.3.6 Perception of teaching development needs

In response to the question ‘*Are there any areas of teaching te reo that you would like to learn more about?*’, the four pilot study participants offered the following responses (Tihema, 2013, p. 63): *Pita* observed that he would like to learn more about grammar and although *Tame*’s initial response related more to his research interests (i.e., Te Ātaarangi method and students’ language proficiency) than his teaching practices, he later referred to assessment and evaluation, grammar and a focus on form; *Rangi* said that she is “always looking for ways to improve or facilitate the spoken use of Māori in the classroom”; and *Witi* replied “all of them” without providing specific details, adding that “[t]here’s no end to *pai ake* [being better], there’s no end . . . being better has no fullstop”. Responses from *Pita* and *Tame*, that grammar would be an area of teacher development they would benefit from, may suggest two possibilities: (i) that knowledge of pedagogic grammar may be limited; and/or (ii) inductive grammar instruction may not be an area in which they are familiar or trained. As noted by *Witi*, however, “The problem with being better in a university situation, is that the university doesn’t provide much when it comes to . . . support and professional development in the language area” (see *Appendix 21*).

When asked about their own teacher development interests/needs, specific areas mentioned by five of the six participants of both studies (excludes *Moana*¹⁶⁰) include the following areas: resource development (*Ani*), teaching methodologies (*Hera*; *Kara*), academic writing (*Kara*), teaching of reading skills (*Kara*), presentation of information (*Nātana*), diagnostic language proficiency testing (*Nātana*), vocabulary teaching (*Ngata*) and “ways in getting people to speak **more**” (*Ngata*). It may be important to note that the only two participants (*Ani*, *Nātana*) who indicated that all areas of professional development would be useful to learn/re-learn had participated in different teacher training courses which are revered around the world for preparing language teachers with a plethora of teaching skills (*Nātana* had gained his

¹⁶⁰ *Moana* was not teaching at the time that he participated in this research project.

qualification (i.e., CELTA) and *Ani* was working towards her applied linguistics postgraduate qualification). On a similar note, although *Ngata* had also participated in such a teacher training course (i.e., CELTA), he seemed unsure about areas in which he would like to learn more about and he did not speak about his teacher training course experiences in favourable terms (e.g., “I found it frustrating”) (see *Appendix 21*).

Although most of the interviewees¹⁶¹ who participated in the questionnaire did not express an interest in most of the professional development areas that were listed (see *Section 3.3.6 Professional development*), this may not necessarily indicate that some would not express a desire to learn more about the areas if they were presented with the opportunity. It may also be the case, as reported by one questionnaire respondent (*Rangi*), that some of the participants are already experts in some of the areas. *Rangi*, for instance, who did not select two particular areas (i.e., ‘phonology’ or ‘structure / form (grammar)’), commented that she has a “background in Linguistics so feel[s] competent with phonology and grammar”. Comments from one other participant (*Kara*), however, regarding her reasons for not being interested in syllabus design (because she “follow[s] the Te Ātaarangi syllabus”) or assessments (because she has made them “for so long”) appear unsatisfactory from many different points of view. However, most importantly, for half of the participants it seems there is a general lack of awareness about the benefits of professional development areas that directly relate to language teaching and learning, especially those areas that teachers are directly involved – which should be all of the areas that were provided in the survey question – even if (or precisely because) they have been involved in the area for a long duration.

Of the four interviewees (*Ani*, *Hera*, *Kara*, *Moana*) who responded to the question about professional development in the second version of the questionnaire (“*Have you attended any in-service professional development training courses related specifically to the teaching of te reo Māori?*”), *Kara* was the only one to have indicated that she attends such courses “twice a year”. *Ani* and *Hera* noted that they had not attended any in-service training courses that related specifically to the teaching of *te reo Māori*,

¹⁶¹ Four participants indicated that all areas of professional development would be of interest to them: *Nātana* indicated his interest in the questionnaire, as did *Moana* (who omitted making selections in the questionnaire); and *Ani* indicated her interest in the interview, as did *Witi* (who did not participate in the questionnaire).

while *Moana* observed that, although the question was no longer applicable to his current situation, he had “attended many in-service courses to help the effectiveness of [his] teaching”. It appears these four participants’ responses reveal two opposing scenarios: (i) that professional development opportunities that relate to the teaching of *te reo* (or additional languages) are only available to some teachers of *te reo*; and/or (ii) that professional development opportunities that relate to the teaching of *te reo* are not pursued by some teachers of *te reo*. In contrast to school teachers (early childhood, primary, secondary) who are required to undertake pre-service teacher education and become qualified trained teachers, the same requirements are generally not necessary for tertiary teachers. Thus, not only would in-service professional development courses for tertiary teachers be of benefit from their and their learners’ perspectives, but also from an institutional perspective. Furthermore, the issue of untrained tertiary teachers becomes even more complex when the specialised expertise required of language teachers is considered (see, for example, Lamie, 2000; Peyton, 1997).

Only four of the ten participants indicated a desire to learn (more) about all aspects – or all of those areas that were listed in the survey – of teaching te reo Māori (i.e., Moana and Nātana in the questionnaire; Ani and Witi in the interview). It appears that participants who have been trained in programmes/courses that offer various theories and practices related to second/additional language teaching and learning are more likely to be aware of the benefits of learning more about all areas of professional development. For a few of the interviewees (Hera, Kara, Ngata), they initially seemed unsure about any potential areas of professional development that may be of interest to them, perhaps suggesting awareness of areas of professional development may not be well-known, or even considered, by some teachers in the tertiary sector. In connection with this, comments from three participants (Ani, Hera, Witi) reveal that there may be a lack of in-service professional development training courses available for tertiary teachers of te reo Māori that cater to their Māori language teaching/learning needs; and/or conversely, there may be a lack of interest from some teachers in such courses.

4.3.7 Specification of achievement objectives and decisions of course content

This sub-section discusses responses that relate to two questions regarding: 1) achievement objectives of participants' course and 2) their approaches to decisions of course content. Participants were firstly asked to provide an example of an achievement objective – a question which was also posed in the questionnaire – for one of their classes (“*Can you give an example of one of the achievement objectives of one of your classes or courses/learning outcomes that might be appropriate for one of your classes?*”), then to provide information regarding documentation that they use to determine the content of their courses (“*How do you decide what to teach in your classes/in each lesson? Do you follow a particular textbook or do you have your own syllabus?*”).

For the pilot study (Tihema, 2013, pp. 64-65), none of the four interviewees, with the possible exception of one (*Witi* who referred to a specific type of question and answer), provided an example of an achievement objective/learning outcome (AO/LO) that was specific enough to be realistically linked to assessment and that, therefore, genuinely indicated what it was that learners had learned or were expected to have learned (see *Table 4.4*); and none of the participants appears to base course content on a syllabus or curriculum; instead, course content is determined either by: (i) handed-down course materials provided by those who had taught courses in the past (*Pita, Tame*); (ii) writers/publishers of commercially-available textbooks (*Rangi, Tame*); or (iii) the teacher themselves (*Witi*). Thus, while these findings indicate that a national Māori language curriculum for tertiary institutions does not exist, none of this indicates that tertiary institutions take seriously the need for effective curriculum development, appropriate specification of achievement objectives/learning outcomes and, in particular, the need to base the content of language courses, that are part of an overall language programme, on clearly defined criteria (Tihema, 2013) (see *Appendix 21*).

Similar findings are revealed in the combination of data from the six participants of both studies. The examples of achievement objectives/learning outcomes (AOs/LOs) offered by the six participants indicate that the AOs/LOs were either: (i) not of a ‘can do’ nature nor sufficiently specific to be associated directly with assessment; and/or (ii) too narrow in that they tend to relate to course content rather than proficiency-based achievement objectives. Only two of the participants (*Ani, Nātana*) expressed

dissatisfaction with the AOs/LOs that they are required to follow, thus, indicating most of the participants were not aware of any of the issues present in their AOs/LOs. Although the example that *Ani* provided was partially representative of a ‘Can do’ type (i.e., “At the end of this course, at the end of the day, my students will be able to demonstrate how to use a meeting and a greeting...”), she noted that in general the AOs/LOs that she is required to follow are “very generalised”, are “not very clear” and that there may be “about fifteen learning outcomes” for one topic; while *Nātana* succinctly referred to his AOs/LOs, in the questionnaire and interview, as “lame” (see *Table 4.4* for some examples of AOs/LOs; also see *Appendix 24*). Regarding decisions about course content¹⁶², half of these participants (*Ani, Kara, Nātana*), unlike those involved in the pilot study, mentioned that they follow a type of “curriculum” and/or “syllabus” provided by their institutions (see *Appendix 21*). However, two others (*Moana, Ngata*) indicated that decisions are based largely on textbooks and another two (*Hera; also Nātana*) observed that they relied largely on course documentation from teachers who had previously taught their courses.

Examples of some of the AOs/LOs provided by all of the ten participants, in either the interview or questionnaire (see *Chapter Three*), can be found in *Table 4.4* below. Some of the verbs contained in the examples of achievement objectives include, for example, ‘*know*’ for “know how...” (see example from *Witi* below) and ‘*understand*’ for “be able to understand...” (see example from *Kara* below), which are vague statements that do not state what the learners are expected to do with the language once they ‘know’ or ‘understand’ it. One exception of a verb form, however, that does not lack specificity is ‘*demonstrate*’, for example, “be able to demonstrate how to use...a greeting...” (see example from *Ani* below).

¹⁶² After the interviewees of the current study provided information about how their decisions regarding course content are made (such as curriculum/syllabus (*Ani*), descriptors (*Hera*), Te Ātaarangi syllabus (*Kara*) and *Te Whanake* series (*Moana*)), they were asked how their respective documents were organised (“If you follow your own syllabus, how is it organised?”). Their responses can be found in *Appendix 21*.

Table 4.4: Examples of achievement objectives/learning outcomes

Interviewee	Example of AO/LO
Ani (interview response)	“At the end of this course, at the end of the day, my students will be able to demonstrate how to use a meeting and a greeting by using these words”.
Witi (interview response)	“[A]chievement objective was that they know how to say and answer...’why’ questions”.
Hera (interview response)	“[H]ave a greater awareness of tikanga”.
Moana (questionnaire response)	“Fluency and literacy in speaking, listening comprehension, writing and reading comprehension”.
Pita (questionnaire response)	“Good understanding of Grammar” (third year university course).
Rangi (questionnaire response)	“Ability to use a range of sentence structures and vocabulary with confidence”.
Kara (interview response)	“[B]e able to understand the Māori calendar”.
Nātana (interview response)	“By the end of this course, this student will know ten kīwaha”.
Ngata (interview responses)	“[B]e able to utilise the new grammar points and new words of Te Māhuri [pause] in speech”.
Tame (questionnaire response)	“Proficiency with language structures, kiwaha and whakatauki from Te Kohure textbook”.

Based on the statements above:

- *Ani*’s example of an AO/LO contains an appropriate verb form (i.e., *demonstrate*). The final part of the statement “...by using these words” may be in reference to, for example, who is greeted, how many people are greeted or when a specific greeting should take place (e.g., morning, night etc.);
- *Witi*’s example is of a type of question and answer which, while specific, includes a verb form (i.e., *know how*) that lacks specificity;

- *Hera*'s example is indicative of an AO/LO that is open to interpretation because of the comparative 'greater'. Other comparatives that are sometimes used in AOs/LOs include, for example, 'more', 'longer' or 'shorter';
- Examples from *Moana*, *Pita* and *Rangi* are too general to be measurable, as they do not indicate what learners have learned or were expected to have learned;
- Examples from *Kara*, *Nātana*, *Ngata* and *Tame* all appear to be based on course content, that is, achievement-based rather than proficiency-based.

At least seven of the ten interviewees use certain documentation other than a syllabus or curriculum set by their institution to determine the content of their reo Māori courses, that is: (i) documents set by other/previous teachers of their courses (Hera, Nātana, Pita and Tame); (ii) textbooks from the Te Whanake series (Moorfield, 1988; 1989; 1992; 1996; 2001a; 2001b; 2003d; 2004b) (Moana, Rangi, Ngata); or (iii) documents they compiled themselves (Witi). It is clear from these interviewees' responses that most of their institutions (these ten interviewees represent nine different institutions) may not place much importance on effective curriculum development for the teaching/learning of te reo Māori which, in turn, forces some of these teachers into positions that require them to: (i) collate and/or create much, if not all, of the teaching-learning content; and/or (ii) rely on largely outdated resources that were originally created in the 1980s. Also, in spite of the fact that a considerable amount of recent literature on the teaching and learning of additional languages has focused on the specification of achievement objectives/learning outcomes, almost none of the participants provided examples of achievement objectives that were of a 'Can do' nature. Although most of the AOs/LOs that were provided indicate a lack of specificity (except those which were too narrow), only two interviewees referred to the limitations of the achievement objectives set by their institutions.

4.3.8 Textbook and resource use

The four participants of the pilot study (Tihema, 2013) were asked to provide information about the textbooks and computer resources that they use and the

advantages and disadvantages of them (“If you use textbooks or computer resources, what are some of the advantages and disadvantages of the ones you use?”). In reference to textbooks, three of the participants indicated that they make use of the same textbook series, *Te Whanake*, either as a grammar reference (*Pita*) or as a main source of teaching/learning content (*Rangi*, *Tame*). While *Witi* did not explicitly say that he currently uses any of the *Te Whanake* textbooks as part of his teaching, it seems he has had some experience with the series because he made reference to its advantages and disadvantages (see *Appendix 21*). Although the *Te Whanake* series has been slightly revised within the last two decades (and now includes online resources), it was initially written in the late eighties to mid-nineties and is not communicatively-oriented (see *Chapter Five*). Indeed, the fourth book in that series, *Te Kōhure*, is made up almost exclusively of reading and listening texts along with comprehension questions. In spite of this, only *Witi* (including *Rangi* and *Tame* to a certain extent) appeared to be aware of the possibility that there might be some serious problems associated with the series. In reference to computer and online resources, mostly advantages were offered by the participants, such as: the wealth of authentic texts (written and spoken) that are available online (*Pita*); the fact that the *Te Whanake* series is supported by *Te Whanake online* resources (*Witi*) and that students have free access to *Te Whanake online* (*Tame*). *Rangi* also made reference to *Te Whanake online* (to which students are referred for grammar points) and *Quizlet* (which is used for vocabulary consolidation) as well as *vodcasts* which she refers students to access outside of class in order to make time for other activities in-class and also to cater to those learners who are not as fluent as others and who, therefore, need to do as much study as necessary outside of the class. The only disadvantage of online/computer resources that was mentioned was from *Pita* who noted, despite referring to the array of spoken and written texts online, the disadvantage is the time it takes to find appropriate texts (see *Appendix 21*).

Unlike all of the participants of the pilot study, however, at least two¹⁶³ of the six participants from the combined data of both studies (*Ani*, *Hera*) claimed, in the questionnaire, that they do not make use of online resources as part of their teaching. Considering advancements in technology are rapidly growing and expanding, it seems

¹⁶³ Four of the participants (*Ani*, *Hera*, *Kara*, *Nātana*) indicated in the questionnaire that they do not make use of online/computer resources, yet *Kara* and *Nātana* contradict their claims in the interviews.

almost negligent that these teachers appear not to take advantage of such a resource (see *Appendix 21*). Similar to the pilot study participants, however, are four of these interviewees (*Ani, Moana, Nātana, Ngata*) who indicated that they include resources from the *Te Whanake* series as part of their teaching. None, however, seemed to be aware of its limitations (see *Chapter Five*). For instance, the first textbook of the series (*Te Kākano*) has been described as “reminiscent of aspects of grammar translation combined with aspects of audio-lingualism” (Nock, 2014, p. 167), while the second textbook (*Te Pihinga*) has been found to be lacking in its incorporation of modern advancements in additional language teaching and learning (Fester & Whaanga, 2007) and the other two textbooks of the series (*Te Māhuri* and *Te Kōhure*) have been found to, for example, contain an excessive number of tasks and long texts that focus disproportionately on receptive skills rather than productive skills (see *Chapter Five*).

As for the other two interviewees who do not appear to use *Te Whanake* resources, *Hera* referred to resources compiled by previous teachers and revealed that one disadvantage of the resources, or “readers”, which are “reflective” of the course tutor’s “preference[s]”, is the issue with macron use, or lack of; and *Kara*, a Te Ātaarangi tutor, did not see any disadvantage with either the syllabus and/or textbook which was/were¹⁶⁴ “put together” many years ago (i.e., 1980s). *Nātana* was the only interviewee from the combined studies who expressed doubt about the specific course materials that he uses, noting that the “main disadvantage” of the course materials is that there has been no evaluative process to assess their efficacy (see *Appendix 21*).

For participants of both research projects, the general sentiment of the *Te Whanake* textbooks was that they are a ready-made resource (*Witi*) where teachers “don’t have to reinvent the wheel” (*Tame*) and that they are a “perfectly good” resource which at least four of the participants (*Ani, Moana, Rangī, Tame*) are satisfied or “pretty happy with” (*Rangī*). Despite the positive assessment – that: (i) the “good thing about the textbooks...[is]...it’s all there, it’s all prepared” (*Tame*); (ii) the “work is all done for the teacher”; and (iii) the textbooks and their “complementary resources” were described as being a “structured programme” (*Moana*) – *Rangī* referred to the fact that “we’ve had to put this workbook together” to “supplement” the *Te Pihinga* textbook

¹⁶⁴ It is unclear whether this interviewee was referring to a syllabus that is in the form of a textbook or if she was in fact referring to two different sets of documentation, that is, a textbook *and* a syllabus.

and *Tame* mentioned how one of his colleagues created an index to allow for easier referencing when finding “a particular language construct”. Only *Witi* referred to issues with core content in the series, such as (i) some themes in the textbooks that can be considered by students as distressing (e.g., whaling) or not particularly interesting (e.g., birds); and (ii) that “John Moorfield will introduce...a word or a structure and put it in a whole lot of other structures... [on] ...one page” (For further discussion of this series, see *Chapter Five*).

Almost every participant appears to either use or rely heavily on textbooks and resources that were written some time ago and are based on grammar translation and audiolingualism (Te Whanake) or a lexico-structuralist approach (Te Ātaarangi). Resources from Te Whanake (at least one of the four textbooks, teachers’ manuals, Te Whanake online, Te Whanake app) are used by the majority (8/80%) of interviewees to varying degrees and although some reservations were referred to by Nātana, Rangī, Tame and Witi, many of the participants who use these resources either expressed satisfaction with the series (Ani, Moana, Nātana, Rangī, Tame) or seemed unaware of its limitations (Pita, Ngata). Regarding computer and online resources, two participants reported that they did not include such resources as part of their teaching, which highlights that there may be some tertiary teachers of te reo who do not take advantage of such resources to support their teaching. All of this suggests that teachers of te reo Māori in tertiary institutions might benefit from in-service development in the areas of textbook evaluation and resource design.

4.4 Concluding comments

In answering the second research question (see *Section 1.4.4.2 Research question 2*), this chapter has further investigated the beliefs, practices and attitudes of tertiary teachers of *te reo Māori* (a sample of ten participants) and confirmed that major research-based changes and developments that have taken place since the 1950s in the area of teaching and learning additional languages have had little influence on most of this sample of teachers. While this is a reflection of a lack of language teacher training and qualifications in additional language teaching, also responsible for the small impact are the types (or lack) of Māori language teaching/learning resources (syllabuses, achievement objectives and textbooks) that are currently used by these

participants. A few of the interviewees, however, indicated an awareness of current issues affecting the teaching and learning of *te reo* at tertiary institutions, including some of the disadvantages of the achievement objectives/learning outcomes they are required to follow as well as the textbooks that they use. What this may indicate is a willingness from teachers to address current practices and implement necessary changes to improve the overall teaching and learning of *te reo Māori* as an additional language.

5 Chapter Five

A Sample of Teaching and Learning Resources of *Te Reo Māori*: Analysis of a Textbook Series

5.1 Introduction

This chapter begins with an outline of the research aims (5.1), then provides background to the selection of a sample of resources (i.e., textbooks, study guides, teachers' manuals and online resources) used in the teaching and learning of *te reo Māori* at several tertiary institutions (5.2). This is followed by an analysis and discussion of these resources (5.3), an overview of the analysis (5.4) and a brief overview of the chapter and its research question (5.5).

5.1.1 Aims of this part of the research

In reference to participants' use of resources, as identified in the questionnaire (see *Chapter Three*) and semi-structured interviews (see *Chapter Four*), the main aim of this part of the research is:

To analyse the extent to which the resources are consistent with recent research-based developments as they relate to additional language teaching resources, theory and methodology.

5.2 Rationale for analysis of sample of textbooks

5.2.1 The role of textbooks: Differing opinions

Textbooks can play important roles, for both teachers and learners, in the teaching and learning of second/additional languages in being, for example, a *teacher*, a *trainer*, a *map* and an *authority* (Cortazzi & Jin, 1999, p. 199). As 'teacher', textbooks can provide innovative teaching-learning content (Harmer, 1998) and lessen the duties of

teachers (Brewster & Ellis, 2002); as ‘trainer’, textbooks based on current research can provide inexperienced and experienced teachers with suggestions of alternative teaching approaches (Hutchinson & Torres, 1994); as a ‘map’, textbooks can provide overviews of language in the form of a structured programme (Cortazzi & Jin, 1999); as an ‘authority’, textbooks are written by experts, thus, can be reliable and trusted sources of information (Cortazzi & Jin, 1999). Despite such positive roles, textbooks can also be inflexible (Allwright, 1981), impractical (Sheldon, 1988), inauthentic (Cathcart, 1989) and inadequate in providing extensive description and practice of the language (Yule, Mathis & Hopkins, 1992); and although they are written by experts, textbooks can also contain inaccurate information and weaknesses in design (Sheldon, 1988).

While the above roles and flaws focus largely on the content of textbooks, the consumption of textbooks is also of concern, that is, in what way are textbooks used (see, for example, Harwood, 2014). Richards (1993), for example, makes the following comment regarding his view of textbooks: “...I see textbooks as source books rather than course books. I see their role as facilitating teaching, rather than restricting it” (p. 9). This view supports the idea that one of the roles of textbooks is as a resource (see Cortazzi & Jin, 1999, p. 199), which is in line with Cunningsworth’s (1984, p. 1) observation that since “coursebooks are good servants but poor masters”, they should be used as a supplementary resource (Bell & Gower, 1998). For textbooks to be used effectively as a resource, “teachers need to develop skills in evaluating and adapting published materials” (Richards, 1993, p. 9), however, this is not always possible since: (i) the issue of textbooks being used as a substitute for a syllabus and curriculum (see Fullan, 2016, p. 71) has been found in some cases in the teaching of *te reo Māori* in tertiary institutions (see *Chapter Three* and *Chapter Four*); (ii) textbook/material evaluation does not appear to be an area of professional development that is of particular interest to many teacher participants (see *Chapter Three* and *Chapter Four*); and (iii) professional development opportunities appear to be lacking or non-existent with regard to the teaching/learning of *te reo* in many tertiary institutions (see *Chapter Three* and *Chapter Four*).

5.2.2 Participants' use of textbooks

Of the thirty (30) participants from both studies' questionnaires (see *Chapter Three* and *Chapter Four*), two thirds (20/67%) indicated that they use textbooks as part of their teaching of *te reo Māori* in tertiary institutions. The most widely used textbooks were from the *Te Whanake* series (see also *Section 2.4.2.2 Te Whanake series*), with at least half ¹⁶⁵ (15/50%) of the questionnaire participants referring (in the questionnaire and/or interview) to using one or more of the four *Te Whanake* textbooks (i.e., *Te Kākano*, *Te Pihinga*, *Te Māhuri* and *Te Kōhure*).

Although not used extensively, other resources mentioned in the questionnaire include the following: one participant referred to using *Let's learn Māori* (Biggs, 1969; 1973; 1998) as a supplementary resource to their institution's "own workbook" with "all classes¹⁶⁶"; and another participant indicated that they use "Te Ataarangi rauemi" (see *Section 2.4.1.2 Te Ātaarangi*) with "beginner" level classes; while other resources (e.g., *Te Aka*¹⁶⁷ and *Raupō*¹⁶⁸) referred to by one other questionnaire respondent are not considered to be textbooks in the sense that they contain core content that attempts to focus on various skills of language learners (e.g. speaking, reading, listening, writing, vocabulary, grammar etc.).

5.2.3 Selection of the textbooks for analysis

Based on the findings from the questionnaire data (see *Chapter Three*) and interview data (see *Chapter Four*), three textbooks were analysed in response to the main question for this part of the research: three of four textbooks from the *Te Whanake* series (*Te Pihinga* (Moorfield, 2001b), *Te Māhuri* (Moorfield, 2003d) and *Te Kōhure* (Moorfield, 2004b)). For the purposes of this analysis, the three *Te Whanake* textbooks were treated as a single textbook due to the fact that they were all created

¹⁶⁵ This number/percentage is based on the number of participants who referred to using textbooks in either the questionnaire or interview, as there were some respondents who indicated in the questionnaire that they did not use textbooks, but later mentioned in the interview that they do in fact use or refer students to at least one of the *Te Whanake* textbooks.

¹⁶⁶ It is unclear if this questionnaire respondent's use of "all classes" was in response to *reo Māori* classes taught, in general, at her/his tertiary institution or to the two classes that s/he teaches (one mainstream beginner class with an 'intermittent' proficiency level; the other a mainstream intermediate class with a 'very limited' proficiency level).

¹⁶⁷ *Te Aka* is a bilingual dictionary (see Moorfield, 2011).

¹⁶⁸ *Raupō* is a series of books that is comprised of dictionaries, phrasebooks and references to Māori proverbs and mythology (see, for example, Ryan, 2012).

by John Moorfield and, thus, are likely to be based on the same theoretical underpinnings. Another rationale behind the assumption that all the textbooks are based on the same theory, is that the second editions of the textbooks were published within a short period (between 2001 and 2004), as opposed to the first editions which were published over the span of almost a decade (i.e., 1988-1996). This suggests that if the author's approach to textbook design was to have changed in a way that significantly influenced the textbooks' theoretical underpinnings, then this would have occurred before the second set of publications rather than during them.

In addition to these textbooks, their supplementary resources were also analysed. This included each study guide and teachers' guide of *Te Pihinga* and *Te Māhuri*, as well as their audio recordings and online resources. While the final textbook in the *Te Whanake* series, *Te Kōhure*, does not include a study guide or teachers' guide, it does include audio, visual and online resources, which were included in the analysis.

A relevant point to mention is that *Te Kākano* (Moorfield, 2001a), the first book of the *Te Whanake* series, was not analysed in this current study. Reason for this being that the textbook, along with its study guide, teachers' guide and additional resources were analysed and evaluated by Nock (2014, pp. 159-172) in her research of the teaching and learning of *te reo Māori* in mainstream secondary school settings. Parts of her analysis and evaluation of the *Te Kākano* set of resources are reported and discussed in *Chapter Two* (see *Section 2.4.2.2 Te Whanake series*).

Another point to note, as mentioned above in 5.2.2 Chapter One *Participants' use of textbooks*, of all of the textbooks that were identified by the questionnaire respondents as textbooks that are used in the classroom (see *Section 3.3.5.2 Textbook use*), only three (3) out of thirteen (13) respondents referred to identifiable resources that did not pertain to the *Te Whanake* series: one respondent identified "Te Ataarangi rauemi"; another indicated that *Let's learn Māori* (Biggs, 1998) is used as a supplementary resource; and the third provided examples of resources that are not typically considered textbooks (e.g., dictionaries). Thus, based on the small number of participants who selected these resources, the non-commercial availability of some of these resources and/or the fact that some resources are not actually textbooks, it was decided that these teaching and learning resources would not be included in the analysis.

5.2.4 Focus-point criteria of textbook analysis

The criteria used in this analysis of the sample of *reo Māori* textbooks are adapted from a combination of criteria used by other researchers: Wang (2008, pp. 127-172) originally developed and collated¹⁶⁹ a set of criteria to evaluate English language textbooks directed at young learners in a Taiwanese context; NeSmith (2012, pp. 164-233) applied this same criteria to a sample of Hawaiian language textbooks used with secondary school and tertiary students; Umeda (2014, pp. 143-191) slightly adapted the original criteria to evaluate English language textbooks used with secondary school students in a Japanese context; and Nock (2014, pp. 140-190) also slightly altered the criteria, and added to it, with her analysis of a sample of *reo Māori* textbooks used in English-medium secondary school settings (see *Appendix 25*). The criteria used in these studies are what Ur (1996, p. 184) would deem as general criteria (i.e., related to features of any language teaching/learning textbook) *and* specific criteria (i.e., related to the context they are used); however, the approach adopted in the analysis below of Māori language textbooks is focus-point based in which the criteria have been reproduced in a shortened format that can be categorised into four sections:

1. Language content (Cunningsworth, 1995; Nock, 2014; Wang, 2008)
On what basis does the language appear to be selected and organised?

2. Cultural content (see Nock, 2014)
Do the materials integrate culture learning with language learning? (Nock, 2014, p. 370)

3. Tasks and activities (See Nock, 2014; Wang, 2008)
To what extent do the tasks/activities integrate balanced skills training (see Nock, 2014, p. 370)?

4. Approach and methodology (see Nock, 2014)
What are the theoretical and methodological principles underlying the design of the resources?

¹⁶⁹ Wang (2008) conducted a critical review of literature pertaining to language teaching and learning textbooks and she attributes the set of evaluation criteria largely to Coleman (1985) and Cunningsworth (1995).

5.3 Analysis and discussion of Te Whanake

5.3.1 Introduction

Each textbook of the *Te Whanake* series (i.e., *Te Kākano*, *Te Pihinga*, *Te Māhuri* and *Te Kōhure*) includes chapters that centre on certain themes and within each chapter, various reading texts, tasks and activities can be found. All nine chapters in *Te Pihinga* and ten chapters in *Te Māhuri* include explanation sections (i.e., *He whakamārama*), while seven¹⁷⁰ of the fifteen chapters in *Te Kōhure* include these sections.¹⁷¹ Within each *He whakamārama* section is one or several sub-sections that focus on different language points (e.g., grammar, vocabulary). Each textbook includes an index/dictionary section (i.e., *Ngā kupu me ngā tikanga*) which is comprised of newly introduced lexical items. Vocabulary that appears in these sections of previous textbooks are reportedly not reintroduced in subsequent textbooks unless different meanings are attached. *Te Pihinga* is described as a lower intermediate-level textbook, *Te Māhuri* as upper intermediate and *Te Kōhure* as upper intermediate to advanced level.

5.3.2 Language content

5.3.2.1 Reading texts/dialogues

Each chapter in each textbook begins with an introductory reading text or dialogue. The introductory texts in each chapter of *Te Kākano* (namely dialogues) and *Te Pihinga* (five dialogues and four readings) differ to those included in *Te Māhuri* and *Te Kōhure* – *Te Pihinga* has a combination of introductory text-types (e.g., mini-dialogue, letter, postcard, story), while *Te Māhuri* and *Te Kōhure* include only reading texts of a limited range of text-types. Focus has been drawn to the initial text-types of each chapter because most of the language content (i.e., vocabulary and grammar) within the chapters appears to be derived from these introductory texts, thus, indicating that language selection is largely topic-driven. Moorfield (2001a) admits as much in regard to the introduction of new vocabulary: “The majority of new words occur in

¹⁷⁰ i.e., Chapters 1, 2, 4, 5, 6, 8 and 9.

¹⁷¹ In total, there are nine *He whakamārama* sub-sections in seven of the *Te Kōhure* chapters that contain some explanations and lists of pairs of example sentences. The majority of chapters, however, include *kīwaha* sections (*He kīwaha*) and/or *whakataukī* sections (*He whakataukī*).

context in the dialogues or texts in each chapter...” (p. xi). The author (2008, p. 103) also notes that each of the dialogues or texts within the chapters “contains a limited and manageable amount of new language”, despite evidence to the contrary (see Fester & Whaanga, 2007; Nock, 2014; and *Section 2.4.2.2 Te Whanake series*).

The introductory reading text, *Ngā manu māori* (Native birds), in *Chapter 1* of *Te Pihinga* (2001b, pp. 1-3), for example, contains almost one thousand words with forty-eight sentences in total, thirty-eight of which include language not introduced in *Te Kākano*, that is, either new grammar constructions and/or one or more new vocabulary items. Of the sentences with new grammar constructions, there are: nineteen instances of **verb** + *ai* to indicate habitual action and three instances of ‘*e kōa ana* [it is said]’, both of which are introduced in the *He whakamārama* section of *Chapter 1* (pp. 7-8); and two instances of ‘*kāore i ārikarika* [there were a lot of...]', the meaning of which appears in the *Te Pihinga* index (and *Te Māhuri* index) rather than the chapter’s *He whakamārama* section. Of the new lexical items, there are over seventy that appear in this text. See *Table 5.1* for the new language (grammar structures and vocabulary) from the reading text and the sentence numbers in which each appears.

Table 5.1: New grammar & lexical items introduced in first text of *Te Pihinga*

New structures	e kīa ana (2, 27, 30); kai ai (3, 16); kāore [...] i ārikarika (5, 7); kitea ai (11, 24); heke mai ai (18, 21); hoki atu ai (18, 20); rere mai ai (20); hoki mai ai (22); rere ai (22); hoki ai (23); noho ai (24); titia ai (26); whakairo ai (28); whatua ai (29, 32); mōhio ai (34); kai manu ai (35)
New vocabulary	toriura (4); ngārara (5); kea (5); kākā (5, 32, 36); kākāpō (5, 10, 16); tūi (5, 17, 36); huia (5, 9, 25, 27); kōkako (5, 10), takahē (5, 10, 16); pūkeko (5, 16); weka (5, 10, 36); orotā (8, 13); aua (8, 21 - plural form of taua); huia (9, 27); koreke (9); piopio (9); ruarua (10); momo (10, 19, 24, 28, 30, 42); tīeke (10); pokotiwaha (10); hoiho (10); takahē (14); moho (14); tarutaru (16); tīoriori (17); korimako (17); kōanga (18, 20, 23); ngahuru (18, 20, 24); kuaka (19, 20, 36); kāhui (20); raki (20); pīpīwharau (21); koekoeā (21); toroa (22, 26, 27); tonga (22); kōhanga (22); kātua (22); kōtuku (23, 25, 27, 27); wahapū (24); takutai (24); takurua (24); amokura (25); whakapaipai (26); raukura (27); rau (27); remu (27); piki (27 - feather plume for the head); hou (27 - tail feather); papa hou (28); papa huia (28); waka huia (28); kahu huruhuru (30); kahu kiwi (31); kahu kura (31, 32, 33); parirau (32); taiao (34); nekeneke (34); papai (34); kererū (36); tītī (36, 37, 39); ākāpō (36); kuaka (36); pārera (37, 38); pūtangitangi (36); whiwhi raihana (38); rāhuitia (40); huhua (40); toe (41); rāhui (42 - noun); rārangi (48)

As can be seen in *Table 5.1* above, an excessive number of new language items (that relate to native birds¹⁷² of Aotearoa/New Zealand) appear in the first text of *Te Pihinga*, despite the following claim as noted by Moorfield (2001a):

[T]here are no generally accepted figures for the rate at which learners should meet new vocabulary in a language course...[and] that when presenting a written or listening text the number of new words per familiar ones should be restricted, although this would vary according to the type of activity. For example, during extensive reading *new words should not be met at a rate greater than one or*

¹⁷² It may be important to note that many of the new language items that are introduced in the first text of *Te Pihinga* are the names of birds. While many of the Māori names of birds may be familiar to learners (e.g., *kea*, *pūkeko*), the spelling of some may be unfamiliar (e.g., *tūi*, *kākāpō*) and others may altogether not be as well known (e.g., *moho*, *kuaka*).

two per hundred known words if learners are to gain pleasure from reading. [emphasis added] (p. xi)

The source of this information is Nation (1994), who provides the following observation from Wodinsky and Nation (1988):

During extensive reading, including reading of simplified texts or graded readers, new words should not be met at a rate greater than one or two new words per hundred known running words if learners are to gain pleasure from reading. [emphasis added] (pp. v-vii)

Despite Nation's (1994, p. v-vii) recommendations, there is no evidence in this *Te Pihinga* text that 'the number of new words per familiar ones' has been restricted. Thus, since the number of new words are at least seven, rather than 'one or two' 'per hundred known words', it is unlikely learners are going to 'gain pleasure from reading' this text. Furthermore, since there are no instructions or activities accompanying this text, the purpose of the reading appears to reflect findings from Fester's and Whaanga's (2007, p. 31) analysis, that is, that texts within *Te Pihinga* appear to function as mere "vehicles" for introducing new language (see *Chapter Two* for a discussion).

5.3.2.2 Grammar explanation sections

The majority of chapters in the four *Te Whanake* textbooks include *He whakamārama* sections (or a focus on medium-oriented communication – see *Chapter Two* for a discussion) which include explanations (in English in the first two textbooks; in Māori¹⁷³ in the final two textbooks) of various grammar points and lists of Māori example sentences with their English translations. The English translations are particularly important in conveying the meaning of the Māori example sentences because, at times, there is an absence of explanation or sufficient information (except, for example, to 'Carefully look at the examples') that accompanies the lists of example sentences (see example from *Te Kōhure* discussed below). However, oftentimes the

¹⁷³ At times, some words in these explanations are reiterated in English, for instance, 'tūingoa' will be followed by 'noun' or 'ngā rerenga kāhoretanga' will be followed by 'negative sentences' in parentheses.

translations inadequately convey the meaning they intend to portray (see example from *Te Māhuri* discussed below). For further discussion of language content that is introduced in *He whakamārama* sections – particularly of grammar and vocabulary that are introduced, but are not required during productive/receptive skills practice – see *Section 5.3.4.4 Study guides* and *Section 5.3.4.6 Online resources* below.

In *Chapter 6* of *Te Māhuri*¹⁷⁴ (Moorfield, 2003d, pp. 135-136), one particular usage of possessive pronouns is introduced. Instructions to “*Āta tirohia ēnei tauira* [Carefully look at these examples]” precedes seven pairs of example sentences that focus on adding more information (i.e., amplification) to possessive pronouns (e.g., *tō māua mārena ko Kīngi* - Kīngi’s and my wedding) (p. 135), the first three of which depict slightly inaccurate English translations. See *Table 5.2* for excerpts taken from the *Te Māhuri* textbook and their more accurate English translations [underlining and italics in the original].

Table 5.2: Inaccurate translations from Te Māhuri

Textbook examples	Textbook translations	More accurate translations
<u>...ō māua karawa ko Te Rangihau...</u> ¹⁷⁵	<i>Te Rangihau and my relations*</i>	(Te Rangihau’s and my relations)
<u>...tō māua noho tahitanga ko Tīpene...</u> ¹⁷⁶	<i>Stephen and I were staying*</i>	(Stephen’s and my stay together)
<u>Ka mutu ā māua whakatau potopoto ko Huri...</u> ¹⁷⁷	<i>When Huri and I finished our short speeches of welcome*</i>	(When Huri’s and my speeches of welcome finished)

¹⁷⁴ The particular grammar construct for possessive pronouns is introduced under the heading ***I haere mātou i runga i te tono a ō māua hoa ko Hēmi [We went with regard to the request of Hēmi’s and my friend]***: *More about using possessives* (Moorfield, 2003d, pp. 135-136).

¹⁷⁵ Full textbook example and translation: *Ao ake i te ata, ka haere mātau ki Waikaremoana i runga i te tono a ō māua karawa ko Te Rangihau* - *Next morning we travelled to Waikaremoana at the request of Te Rangihau and my relations* (Moorfield, 2003d, p. 135).

¹⁷⁶ Full textbook example and translation: *I tō māua noho tahitanga ko Tīpene* ki roto i taku tēneti, ka rongo māua i te kākāpō - *While Stephen and I were staying together in my tent, we heard the kākāpō* (Moorfield, 2003d, p. 135).

¹⁷⁷ Full sentence and translation: *Ka mutu ā māua whakatau potopoto ko Huri*, ka tū mai a Rangī ki te whakautu mai – *When Huri and I finished our short speeches of welcome, Rangī stood up to reply* (Moorfield, 2003d, p. 135).

Although the differences between some of the provided translations and the more accurate translations appear subtle, the *Te Whanake* series relies almost entirely on translations to convey meaning, as such, the importance of providing accurate translations cannot be overstated.

In *Chapter 4* of *Te Kōhure*¹⁷⁸ (Moorfield, 2004b, p. 80), learners are firstly reminded of a sentence construction that was introduced in *Te Kākano* and is used to express ‘while’ (i.e., ‘*I a ia e ngongoro tonu ana...* [While she was still snoring...]’ – 2001a, p. 101). The following instructions are then provided, “*Anei tētahi huarahi hei whakapuaki i taua whakaaro. Āta tirohia ēnei tauira* [Here is a way to express that idea. Look carefully at these examples]”, followed by four pairs of example sentences and their translations, which depict three different meanings (see *Table 5.3* below [underlining and italics in the original]):

Table 5.3: English translations depicting different meanings from Te Kōhure

<u>Nō te manu</u> e korihi ana, ka matike te horoua.	<i>While the bird was singing, the elderly man arose. (As a result of the bird singing,...)</i>
<u>Nō te tauā</u> e whakaeke ana i te pā, ka rongo rātou i te tangi a te pakū.	<i>When the war party attacked the fort, they heard the sound of the gong.</i>
<u>Nō rātou</u> i reira, ka whakaakona rātou ki te kōrero Māori.	<i>While they were there, they were taught to speak Māori. (As a result of them being there,...)</i>
<u>Nōku</u> i taua temepara, ka patapataingia atu e ahau ā rātou tikanga mō ō rātou tūpāpaku.	<i>While I was at the temple I asked them about their customs regarding their dead. (As a result of me being at the temple,...)</i>

Although it is indicated, below these examples, that the meanings have small differences – *Ahakoā he āhua rite ronū te tikanga o ngā kupu kua tohungia, he paku nei te rerekē, arā, ko ngā tauira rerenga kōrero e tīmata ana ki te kupu ‘Nō’ ka taea hoki te whakapākehā i taua kupu Māori ki ngā kupu as a result of...*[Although the meaning of the words that have been indicated are similar, this is a small difference, that is, the example sentences beginning with the word ‘Nō’ can be translated from

¹⁷⁸ The new grammar construct is introduced under the heading **Nōku i te kura, ka tīmata au ki te ako i te reo** [While I was at school, I started to learn the language (As a result of being at school,...)] (Moorfield, 2004b, p. 80).

that Māori word to the words *as a result of...*” – the differences between the meanings of the English translations are not small: (i) the translations in parentheses depict reason-result relations; (ii) the translations beginning with ‘While’ are based on temporal relations where two events *were happening* simultaneously; (iii) the translation that begins with ‘When’ is also based on temporal relations, however, its meaning does not necessarily imply that two events *were happening* simultaneously, rather that they *had happened* at an unspecified time, whether simultaneously or subsequently is unclear. Thus, based on these examples and the lack of explanation, it is unlikely learners and, perhaps even some teachers, could confidently comprehend the meaning of this grammar construction.

5.3.3 Cultural content

All of the *Te Whanake* textbooks integrate culture learning with language learning. Information on Māori culture, beliefs, practices, traditions and histories are included in the texts, dialogues, activities and index sections. Each textbook is rich in the varied cultural information it presents, such as: tangihanga and traditional practices of hunting, gathering and preparing food (Moorfield, 2001b); musical instruments and the volcanic eruption of Mount Tarawera (Moorfield, 2003d); the foundations of the Kīngitanga and the effects of war in the 19th and 20th centuries (Moorfield, 2004b).

In addition, Moorfield (2008, p. 125) suggests that teachers also have a duty to include core concepts of “*manaakitanga* (hospitality, caring and sharing), *aroha* (concern for others), *mahi tahi* (working together), *wairua* (spirituality), *mana* (authority, prestige, right, influence, control) and *whanaungatanga* (relationships)” into the classroom and that this is made possible with “[m]any of the exercises and activities of the *Te Whanake* series” (see also Moorfield, 2001a, p. xii). As a whole, the series gradually treats aspects of culture almost equally to aspects of language as the textbooks progress.

5.3.4 Tasks and activities

The three *Te Whanake* textbooks contain a number and variety of activities that require students to work either individually or cooperatively in pairs/groups. All of the textbooks include activities that purport to focus on writing (e.g., *Te mahi tuhituhi 1*),

listening (e.g., *Te I o ngā mahi whakarongo*) and speaking skills (e.g., *Te mahi kōrero I*); and while each textbook includes several reading texts (see *Table 5.4* below), only *Te Māhuri* has designated reading activities (e.g., *Te mahi pānui I*). These activities, however, correspond to an extensive reading text, *He hokinga mahara*, by Hēmi Pōtatau (1991), rather than to any of the reading texts provided in the textbook. Despite Moorfield’s (2008, p. 103) claim that “[e]very chapter has a section providing listening and speaking activities”, *Chapters 7, 9 and 11* of *Te Kōhure* do not include listening and speaking activities, while *Chapter 12* does not include a listening or speaking activity.

Table 5.4: Number of activities and reading texts for Te Pihinga, Te Māhuri & Te Kōhure

Textbook	Writing activities	Listening activities	Speaking activities	Reading activities	Reading texts
<i>Te Pihinga</i>	27	45	36	n/a	20+
<i>Te Māhuri</i>	19	25	29	13	50+
<i>Te Kōhure</i>	28	19	12	n/a	40+

As indicated in the far-right column in *Table 5.4* above, each textbook contains several reading texts; however, not all of the reading texts are accompanied by activities. At times, no instructions are included with the reading texts (see *Section 5.3.2.1 Reading texts/dialogues* above); at other times the instructions simply ask readers to ‘Carefully think’ about the text (see *Section 5.3.4.1* below). For listening tasks, learners may be instructed to simply ‘Listen’ to a text for no communicative purpose (see *Section 5.3.4.1* below) and for some activities that are classified as writing tasks, the objective may be only reading comprehension (e.g., *Te mahi tuhituhi 2* and *5* (Moorfield, 2001b, p. 12; pp. 17-20)) or answering one gist question (e.g., *Te mahi tuhituhi 3* (Moorfield, 2001b, pp. 12-13)). As for other activities that are classified as speaking tasks, they may lack a genuine communicative purpose because they require, for example, *reading aloud*¹⁷⁹ (see *Section 5.3.4.1* and *5.3.4.2* below). For receptive

¹⁷⁹ Moorfield (2003a) notes the following in the latest *Te Kāmano* teachers’ manual: “Note that reading aloud is not one of the skills tested, nor should students be asked to read aloud in classes. It is a specialised skill which is best left until the students are relatively fluent” (p. 14). While this comment appears to relate to reading aloud in testing situations or whole-class activities, rather than in small group activities, this type of activity is still included in *Te Pihinga* (discussed below). What is of equal concern, besides the fact that reading aloud is included as a speaking activity, is that learners are unlikely to be ‘relatively fluent’ at this stage of their learning.

and productive skills practice, some of the reading and listening texts require a disproportionate amount of effort from students to listen or read to long texts with the purpose of, for example, briefly responding to one question (Section 5.3.4.2) or two questions (see Section 5.3.4.3).

5.3.4.1 Tasks and activities of Te Pihinga

Chapter 5 in *Te Pihinga* begins with five reading texts (Moorfield, 2001b, pp. 83-86) in the form of letters. The first of the five reading texts (see *Figure 5.1*) appears as follows (p. 83):

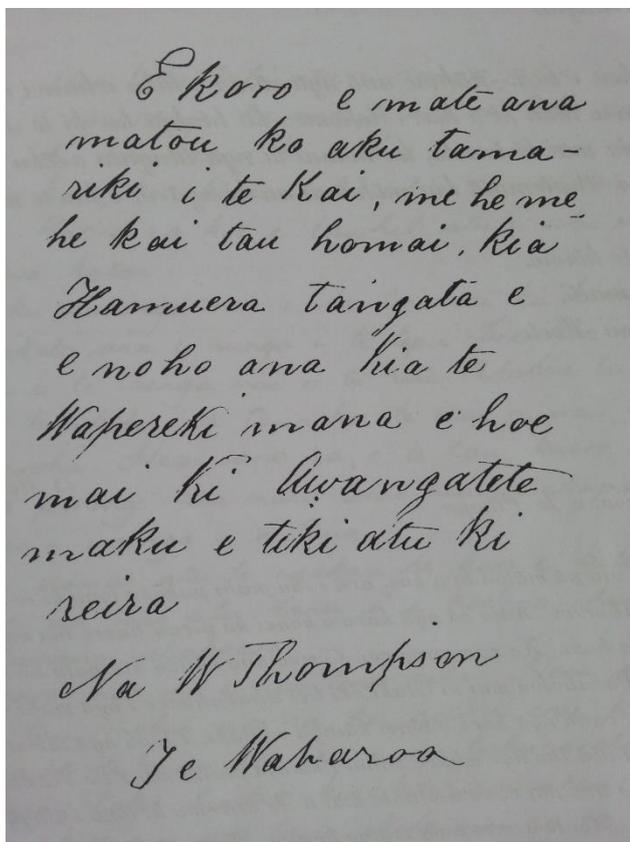


Figure 5.1: Handwritten letter from *Te Pihinga*

It can only be assumed that this reading text relates to information mentioned in the context-setting introduction¹⁸⁰, as there is no addressee or date; however, what is of

¹⁸⁰ Brief context-setting introduction (Moorfield, 2001b, p. 83): “He reta tahito ētahi. I tukuna ēnei ki a Pīhopa Herewini. Kua whakatikahia ēnei reta kia rite ai ki te tuhituhi o te reo Māori o tēnei wā” [Some of these letters are old. Pīhopa Herewini was sent these. These letters have been changed in order to correspond with modern day Māori language writing].

most concern is the legibility of the text which, from a second language learner's perspective, may not be easily discerned.¹⁸¹ Unlike the introductory text in *Chapter 1* of *Te Pihinga* (discussed above in *Section 5.3.2.1*), the introductory texts of *Chapter 5* include instructions – albeit generalised instructions – which are as follows:

Tirohia ngā reta e whai ake nei kia mōhio ai koe me pēhea te tuhi reta i roto i te reo Māori. Āta tirohia te tīmatanga me te mutunga o ia reta kia mōhio ai koe me pēhea te whakatakoto i ō reta. [*Look at the following letters in order to understand how to write letters in the Māori language. Carefully look at the start and the end of each letter in order to understand how to structure your letters*].

Besides informing students to 'Carefully look' at two particular features of each text (i.e., features that include formulaic language e.g., 'E [addressee]'; 'Nā [sender]'), these instructions do not provide readers with a purpose to even read the texts (e.g., answering a gist question – see, for example, Harmer, 2007, p. 283), nor encourage readers to notice other features of the texts (see, for example, Harmer, 2007, pp. 270-275; pp. 275-278). In connection with the concept of encouraging learners to 'notice' particular features of texts, for example, is the Noticing Hypothesis (see Long, 1983; 1988), which is succinctly described by Schmidt (2010) as follows:

To many people, the idea that SLA is largely driven by what learners pay attention to and become aware of in target language input seems the essence of common sense. In the simplest terms, people learn about the things that they pay attention to and do not learn much about the things they do not attend to. (p. 721)

Despite the prominent focus of letter writing in *Chapter 5* of *Te Pihinga*, the chapter provides only two specific activities (discussed below) that relate to letter writing: one is a writing activity (*Te mahi tuhituhi 16*, p. 97), the other is classified as a speaking activity (*Te mahi kōrero 19*, p. 100). The writing activity (Moorfield, 2001b, p. 97)

¹⁸¹ Other examples of texts in *Te Pihinga* that are also not easily legible are in the form of post cards. Although the post cards provide learners with authentic examples of reading texts, some of the language contained in them is difficult to read and may also be rather advanced for 'lower-intermediate level' learners (see Moorfield, 2001b, pp. 141-145).

briefly sets the context¹⁸², then instructs learners to write a letter to their friend that includes: (i) directions to the learner's home, (ii) a description of various houses/buildings that their friend will pass and (iii) the vehicular accident that was recently witnessed by the learner. There is no model example of how this letter could be written, no suggestions about the type of language that could be used, nor any clear purpose for writing about these topics. Also, the language included in the *He whakamārama* section of this chapter does not appear to include any language¹⁸³ that would be particularly useful for this task.

One of the speaking activities, *Te mahi kōrero 19* (Moorfield, 2001b, p. 100), instructs learners to work in pairs and do the following three sub-tasks:

Me mahi takirua koutou mō tēnei mahi. Tuatahi, pānuitia anō te reta a Moana ki tana whaiāipo. Mehemea kāore tētahi kupu, wāhanga rānei o te reta i te mārāma, mā tō koutou kaiwhakaako e whakamārama. Kei te whārangi 85 taua reta. Tuarua, me tito kōrua ko tō hoa i tētahi reta hei whakautu i te reta a Moana. Kia āta whakaaro i ā kōrua kōrero, kātahi ka tuhi ai i te reta. Tuatoru, mā tētahi o kōrua e pānui tā kōrua reta ki ō kōrua hoa. [*You will need to work in pairs for this task. Firstly, read Moana's letter to his/her darling again. If there is a word or part that is not understood, your teacher will explain. The letter is on page 85. Secondly, you and your friend need to write a letter in response to Moana's letter. Carefully think about what you are both going to say, and then write the letter. Thirdly, one of you will read your letter to your friends.*]

¹⁸² The following instructions appear above a photograph of a motor vehicle accident (Moorfield, 2001b, p. 97): “Ā tērā wiki haere mai ai tētahi o ōu hoa ki tō kāinga hararei ai. Mā runga pahi ia haere mai ai, engari, kāore ia i te mōhio ki tō koutou tāone. Tuhia he reta ki a ia e whakamōhio ana kei hea tō kāinga me ngā tohutohu kia tae mai ai ia ki reira. Whakamāramahia ngā o ētahi o ngā whare ka hipa atu ia kia mōhio ai ia kei te tika tana haere. I a koe e hoki ana ki te kāinga inanahi i kite koe i te aituā mōtokā nei. Tuhia hoki he kōrero mō tēnei aituā ki roto i tō reta” [*Next week, one of your friends will come to your home for a holiday. S/he will come by bus, but s/he does not know your town. Write a letter to her/him to explain where your home is and directions for her/him to arrive there. Describe some of the houses s/he will pass, so s/he knows s/he's going in the right direction. While you were returning home yesterday, you saw this car accident. Also write about this accident in your letter.*]

¹⁸³ The *He whakamārama* section of Chapter 5 in *Te Pihinga* (Moorfield, 2001b, pp. 87-96) includes the following language points: converting verbs to nouns; using/saying: *kore*, ‘each’ and ‘every’, modifying words (*kē, rawa, tonu, noa, kau*) after passive verbs, ‘the other/s’, ‘or more’ and ‘more than’; vocabulary list of verbs to describe sounds (e.g., to bark, to creak) and weather.

Unlike the previous activity described above (i.e., *Te mahi tuhituhi 16* (Moorfield, 2001b, p. 97), this activity includes a model example; however, similar to the activity above, no guidance is provided about letter writing. Also, although this task is classified as a speaking task (i.e., *Te mahi kōrero 19*) and may involve pairs conversing in *te reo*, the activity largely requires letter writing and then for one of the learners to speak/read aloud – an activity type that Moorfield (2003a) describes as “a specialised skill which is best left until the students are relatively fluent” (p. 14).

In *Chapter 6* of *Te Pihinga*, instructions for one of the writing activities, *Te mahi tuhituhi 17H* (Moorfield, 2001b, p. 112), requires learners to write a summary:

Tuhia kia waru ngā rārangi kōrero hei whakarāpopoto i ngā kōrero nei a Hoani Waititi [*Write eight sentences to summarise the story written by Hoani Waititi*].

In contrast to the reading texts in *Chapter 5* of *Te Pihinga* (discussed above) where learners were offered no purpose for reading the texts, the reading text (the story written by Hoani Waititi) that accompanies this activity begins by asking students to predict the contents of the story (by looking at illustrations) prior to reading it. However, no guidance or support for summary writing is offered to learners.¹⁸⁴ It is possible that learners may struggle with summarising in their first language, so are unlikely to do it well in their non-native language, especially if they have not been provided with the necessary steps to scaffold their skills in summary writing. There is one writing activity in the *Te Pihinga* textbook that does attempt to introduce summarising skills; however, the activity does not appear for another three chapters (i.e., *Chapter 9* – discussed below).

The context-setting introduction of another writing activity, *Te mahi tuhituhi 26* in *Chapter 9* of *Te Pihinga* (Moorfield, 2001b, pp. 176-178) begins as follows (p. 176):

He āhua uaua te mahi whakarāpopoto kōrero. Ko te kaupapa o te mahi e whai ake nei hei āwhina i a koe ki tēnei mahi, ki te

¹⁸⁴ Some general skills of summarising include searching for the main points that generally appear in: the introduction and conclusion, the topic and concluding sentences of paragraphs and key phrases. Summarising then requires writers to paraphrase the main points by using synonyms, alternative sentence constructions and cohesive devices. For examples of the different strategies required of language learners in connection with writing tasks in general, see Harmer (2007, pp. 325-328).

whakarāpopoto kōrero [*The task of writing summaries is kind of difficult. The topic of this activity that follows will help you with this task, that is, to write summaries*].

Based on the author's awareness that summary writing is difficult, this activity includes four samples of summaries (pp. 177-178), then asks students to choose the best one (see *Appendix 26* for summaries). Such an activity would have been more beneficial to introduce prior to *Chapter 9* and before asking students to write summaries without any guidance in *Chapter 6* (i.e., *Te mahi tuhituhi 17H* (Moorfield, 2001b, p. 112)). However, one obvious issue with this task is that there is no answer key, nor any indication of the strengths or weaknesses of each sample summary (see *Appendix 26*).

Chapter 6 of *Te Pihinga* includes one particular listening task (*Te 40 o ngā mahi whakarongo*), which has the following instructions (p. 121):

Whakarongo ki te whakahua me ngā whakamārama o ngā kōrero hei whakaata i te āhua me ngā whakaaro o roto o te ngākau [*Listen to the pronunciation and explanations of these accounts that reveal the emotions and thoughts within the heart*].

In total, this audio recording lasts for over twenty minutes and includes descriptions, in Māori, of almost fifty *kīwaha*, (previously translated in *Chapter 6's He whakamārama* section). One of the shortest descriptions, which appears at 19:42 minutes (Te Whanake Podcasts, 2017a), is as follows:

Enge. Tērā pea ka tohutohu koe ki tō tamaiti 'E pēpe, kua koe e haere ki te whāwhā i te ahi'. Kātahi ka haere te tamaiti rā, ka whāwhā, ka raweke i te ahi, ka wera. Kua kī atu koe, 'Enge!' [Enge. *Perhaps you instruct your young child 'Bub, don't go to touch the fire'. Then that young child goes, touches, meddles with the fire and gets burnt. You say 'Enge [i.e., Serves you right]'*].

The listening activity has no activities accompanying it and provides no advice to teachers about how they might approach this demanding task by creating their own tasks and activities.¹⁸⁵

5.3.4.2 Tasks and activities of Te Māhuri

There are over fifty reading texts in *Te Māhuri* (Moorfield, 2003d) as well as a required reading text written by Hēmi Pōtatau (1991). Each of the ten chapters of *Te Māhuri* contains at least one activity that involves reading *He hokinga mahara* (Pōtatau, 1991). Pōtatau's book is an auto-biography, in Māori, comprised of nineteen chapters that range in length from five to thirty-nine pages. The chapters focus on different milestones in Pōtatau's life, such as, his time growing up, his school and university days, his time in World War Two and the different places he had lived. The back cover mentions:

Ngahau ana ngā kōrero nei ki ngā tāngata e matatau ki te reo Māori,
ā, he pai hoki mō ngā tauira o te reo nei, nā te mea he maha ngā
tūmomo whakatakotoranga kua kore e rangona i roto i tēnei rā.
*[These stories are entertaining to fluent speakers of te reo Māori
and are also good for students of the language because there are a
lot of types of sentence structures that are not heard these days.]*

¹⁸⁵ One activity could involve four in-class stages: 1) teacher-modelled task; 2) group work; 3) pair work 4) whole class. Before class, the teacher (with a class of twenty students) would prepare five different lists with eight (or nine) kīwaha on each (e.g., the first list will contain the first eight kīwaha that appear after the teacher's examples on the audio; the second list will contain the next eight kīwaha etc.). In class 1) the teacher would firstly act out the meanings of the first kīwaha (i.e., pōkokohua/pokokohua) and ask students to guess the word (this model is based on what students are later expected to do). After the students correctly guess the word, the teacher would present/write the three different meanings. 2) the teacher would then divide the students into five groups, provide a different list of kīwaha to each group and assign one person with writing the meanings of each kīwaha (neatly and legibly), based on the group's current knowledge. 3) the groups' second task will be to listen to their section of the audio (which the teacher would have already indicated on their list) to clear up any confusion they may have had or to learn new meanings about known kīwaha and summarise each meaning on their list. 4) The third task could be for pairs within each group (or the whole group) to prepare a brief roleplay/scenario of two or three kīwaha (without saying the kīwaha) with the purpose of acting out the meaning of the kīwaha in front of the class who then have to guess the kīwaha that is being acted out. Once each group has acted out their list of kīwaha, the teacher would collect and check each groups' list, make corrections if necessary, then photocopy each list so every student receives a list of all of the kīwaha.

While the book includes a handful of photographs and genealogical diagrams (*whakapapa*), it is predominantly comprised of written text and may be quite challenging for some students. The tasks and activities in *Te Māhuri* (Moorfield, 2003d) that correspond to different chapters in *He hokinga mahara*, include, for example: answering comprehension questions (p. 33), drawing a house (p. 49) and a map (p. 161); summarising (p. 100; p. 192) and translating (p. 138; p. 160), but none focuses students' attention on, for example, particular discourse features that may assist students with reading comprehension and writing skills (see, for example, Harmer, 2007, pp. 270-275; pp. 275-278).

Chapter 1 in *Te Māhuri* is titled *Ko ngā wēra me ngā pāpahu* (Whales and dolphins) and begins with a context-setting introduction (Moorfield, 2003d, pp. 1-3) that includes information about whales and dolphins, followed by a reading text titled *Te patunga o ngā aihe e ngā maki* (The killing of dolphins by orcas) (pp. 3-4). Despite the main theme of *Chapter 1* and all of its reading texts focusing on various aspects of whales and dolphins, the first activity – a speaking activity (i.e., *Te mahi kōrero 1* (Moorfield, 2003d, p. 8) – does not mention whales or dolphins (see below):

Kei te tika rānei, kei te hē rānei ēnei kōrero e whai ake nei mō tō koutou rōpū?
Me patapatai koutou ki a koutou anō kia mōhio ai mehemea e tika ana, e hē ana rānei ēnei kōrero:

1. Kai paipa ai te nuinga o ngā wāhine o tō koutou rōpū.
2. He ingoa Māori anō ō te nuinga o ngā ākongā o tō koutou rōpū.
3. Kei roto i te rōpū tētahi wahine, tāne rānei, omaoma ai i ngā ata i mua i tana parakuihi.
4. Whakarongo ai te nuinga o ngā ākongā o tō koutou rōpū ki ngā kōrero i roto i te reo Māori o te reo irirangi ia rā, ia rā.
5. Haere mai ai te nuinga o te rōpū ki te whare wānanga nei i ō rātou kāinga mā runga motokā
6. Kua kihi tētahi wahine, tāne rānei, o tō koutou rōpū i tētahi tangata nō te whenua o ngā Wīwī.

[Are these following sentences true or false for your group? Discuss with each other to find out if they are true or false:

1. *Most of the women in your group smoke.*

2. *Most of the students in your group have Māori names.*
3. *A female or male in your group runs in the morning before their breakfast.*
4. *Most of the students in your group listen to the Māori language on the radio each and every day.*
5. *Most of the group come to university from home on a car.*
6. *A female or male from your group has kissed a person from France.]*

Although the purpose behind this activity appears to be an ‘icebreaker’, the objective of this activity does not appear in the textbook or the teachers’ manual. Also, if the author’s intention was to include an ‘icebreaker’ as an introductory activity to encourage learners to get to know their class mates, it may have been more appropriate to include an activity that focused on the main topic of the chapter.¹⁸⁶ Furthermore, no suggestion is offered for what learners could do once they have determined who has, for instance, kissed a French person or which women in their group are smokers.

In contrast, the next activity of *Chapter 1*, which is classified as a speaking activity (*Te mahi kōrero 2* (Moorfield, 2003d, p. 8)), does focus on the main topic of the chapter. The task instructions ask individual learners to speak about one of either four questions or three sub-topics (see below). Information to assist learners with preparing for this activity can be found in the chapter’s introductory text (i.e., Moorfield, 2003d, pp. 1-7). The instructions are as follows:

Me mahi takiwhitu koutou mō tēnei mahi.

A: Whiriwhirihia mā wai ia kaupapa e whai ake nei e whakarite he kōrero:

- He aha ngā kai a ngā wēra me ngā pāpahu?
- Pēhea ai te whakahā o ngā wēra me ngā pāpahu?
- He aha ngā momo tangi a ngā wēra me ngā pāpahu?
- He aha e rite tonu nei te pae mai ki uta a ngā wēra me ngā pāpahu?
- Ko te mahi wēra i Aotearoa nei.

¹⁸⁶ Alternatives for an ‘icebreaker’ that relate to this context could include assigning students into groups of four or five and providing the following true/false statements (and possible additional questions) that begin with ‘Most students in your group...’: have seen a dolphin/whale (where? when? what type of dolphin/whale?); have swum with dolphins; or want to swim with dolphins or whales (why?). Students could share/discuss their answers to the following questions: Where in New Zealand can tourists view whales? (what are the dis/advantages of this business?); Who came to New Zealand on a whale? (what other ways did people arrive to New Zealand?).

- Ko te mahi wēra i te ao i tēnei rau tau.

- Ko ngā mahi a ngā rōpū whakahē i ngā mahi iwi patu wēra.

E: Mā ia akonga o te rōpū e whakarite āna ake kōrero kia kōrerohia ki te rōpū.

I: Mā ia akonga e whakaako tāna ake kaupapa ki tana rōpū.

[Work in groups of seven for this task.

A: Choose who will be assigned each of the following topics to speak about:

-What food do whales and dolphins eat?

- How do whales and dolphins breathe?

-What kind of sounds do whales and dolphins make?

-What do whales and dolphins do to become stranded?

-Whaling in New Zealand

-Whaling in the world this century

-The work of protest groups about whaling

E: Each student of the group will organise his/her own talk to present to the group.

I: Each student will teach his/her topic to their group.]

When this activity's four questions and three sub-topics are compared, it is clear that a disproportionate amount of effort is required from individual learners, depending on the question/sub-topic that they select, because the closed questions require relatively simple answers, while the three sub-topics require more complex answers. Also, for one of the sub-topics, '*Ko te mahi wēra i te ao i tēnei tau – Whaling in the world this century*', it likely relates to the twentieth century, since information contained in the introductory text does not refer to whaling in the twenty-first century.¹⁸⁷ For the final part of this activity, it instructs each learner to 'teach' their topic to their group, thus, if every learner reads the same text in its entirety (which is a requirement, so that learners can find answers to their questions/sub-topics) they are likely to already know the answers to the other questions/sub-topics. Also, since this activity does not include instructions for the other learners who are listening to others' answers (e.g., whether they should also write full answers for each question or, for example, list three types of food that whales and dolphins eat), the purpose of listening to other learners' topics

¹⁸⁷ This is likely the result of the first edition of this textbook being published in 1992 and the second edition (Moorfield, 2003d) not being updated.

may appear to be redundant to some learners (see, for example, Harmer, 2007, pp. 348-353).

Overall, this is only one of two activities that accompanies the introductory text of *Chapter 1* of *Te Māhuri* – the other activity, which is classified as a writing activity (i.e., *Te mahi tuhituhi 1*), requires learners to fill in a diagram to identify body parts of a whale (Moorfield, 2003, p. 9). Although the activity discussed above focuses on integrated skills development (see, for example, Harmer, 2007, p. 266), it requires a disproportionate amount of reading versus speaking skills (i.e., learners are required to read a seven page text in order to write an answer to one question/topic, which is then to be taught/read aloud), especially for an activity that is classified as a speaking task, which also provides no explicit purpose for learners to listen to others' answers.

5.3.4.3 Tasks and activities of Te Kōhure

Although the majority of reading texts in *Te Kōhure* (Moorfield, 2004b) are accompanied by tasks and activities, *Chapter 10* (pp. 183-196) provides no activities for the twelve pages of its reading texts (pp. 183-194). The chapter does, however, include one listening and one speaking activity. The listening activity, *Te 14 o ngā mahi whakarongo* (Moorfield, 2004b, p. 195), instructs students to do the following:

Tirohia te rīpene whakaata mō ngā hōia o Te Pakanga Tuarua o Te Ao e kōrero ana, ka tuhi ai i ō rātou whakaaro mō ēnei kaupapa nei. Ko Tā Tiāre Pēneti o Te Arawa rātou ko Hone Tūrei o Ngāi Tūhoe, ko Tā Hēmi Hēnare o Ngāti Hine, ko Ned Nathan o Te Roria, ko Ruhi Pene o Te Arawa ngā kaikōrero ka rongu koe. 1 Te āhua o ngā hōia Māori i Te Pakanga me tō rātou toa. 2 Ngā mahi ngahau i reira [Watch the video about soldiers of the Second World War talking, then write their thoughts about these topics. You will listen to Sir Tiāre Pēneti of Te Arawa, Hone Tūrei of Ngāi Tūhoe, Sir Hēmi Hēnare of Ngāti Hine, Ned Nathan of Te Roroa and Ruhi Pene of Te Arawa. 1 The nature/character of Māori soldiers of the War and their bravery/courage. 2 Forms of entertainment there].

In order to follow the instructions of this task, students would need to watch a fifty-two minute video (Te Whanake Podcasts, 2017b) and provide rather simple and brief answers to both topics above (see, for example, Harmer, 2007, pp. 308-309).

Instructions for the speaking activity, *Te mahi kōrero 9* (Moorfield, 2004b, p. 195), are as follows:

Me mahi takiwhā pea hei whakaoti i tēnei mahi. Mā tō kaiako tētahi wāhanga poto o tētahi rīpene whakaata e whakaatu, engari, ka whakakorengia ngā tangi. E toru meneti pea te roa. Kia mutu te rīpene whakaata, me kōrero tō rōpū. He aha ngā kōrero a ngā tāngata o te rīpene whakaata? He aha hoki ā rātou mahi? Me whakawhitiwhiti whakaaro koutou, ā, me tuhi tā koutou whakatau. Tērā pea ka oti i a koutou ēnei mahi, ka whakaaturia te rīpene whakaata me ngā tangi kia rongō ai koutou he aha ngā kōrero taketake me ngā mahi taketake. *[You may need to get into groups of four to complete this task. Your teacher will show you a short segment of a video, but without its sound. Perhaps three minutes long. At the end of the video, your group needs to discuss: What were the people talking about in the video? What were they doing? You need to exchange your interpretations and write your group's decision. Perhaps to complete this task, the video with the sound will be shown so you can hear what was originally said/discussed].*

There are a few issues with this task. Firstly, there is no stated purpose for the task (e.g., the purpose may be for learners to predict/interpret the content based on non-verbal clues and negotiate their interpretations with others), nor suggestions about what the video could or should include. Secondly, it is unclear how this activity relates, or could relate, to the theme of the chapter (i.e., World War 2), unless teachers select a short video segment about World War 2. Thirdly, the instructions *suggest* that the video with its sound is shown to learners, however this part of the task *should* be done, so that learners can check their answers (see, for example, Harmer, 2007, p. 309).

Lastly, there are also no other suggestions regarding alternative ways for approaching this task.¹⁸⁸

5.3.4.4 Study guides

While the majority of activities in the *Te Pihinga* study guide (Moorfield, 2003b) requires students to work individually, it appears attempts have been made at making a few of the activities interactive. One activity (*Te mahi 7*), however, whose purpose appears twofold, fails to encourage students to interact with peers in a purposeful and communicative manner (p. 8):

Tuhia he pikitia hei whakaatu i ngā tikanga o ia kupu, o ia kupu e whai ake nei. Tuhia i runga i āu ake pepa. Mā tēnei momo mahi ka maumahara koe ki ngā kupu hou. Haria āu pikitia ki tō karaehe, ā, ka whakaatu atu ai ki ō hoa [*Draw pictures to show the meaning of each of the following words. Draw on your own paper. From this type of task, you will remember the new words. Take your pictures to your class and show your friends*].

For another study guide activity, *Te mahi 5* (Moorfield, 2003b, p. 7), learners are instructed¹⁸⁹ to write a story about a bird by using a particular sentence structure (i.e., **verb** + *ai* to convey habitual actions). The activity: (i) provides learners with six example sentences (without English translations), half of which include passive verb forms (Moorfield, 2003b, p. 7); (ii) reminds learners that the type of grammar structure they are required to use can be found in the *Te Pihinga* textbook, of which there are six examples (with English translations), two of which contain passive verbs (Moorfield, 2001b, p. 8); and (iii) informs learners that a listening activity (*Te 8 o ngā mahi whakarongo*), which appears in the next chapter of the *Te Pihinga* textbook, will

¹⁸⁸ e.g., Students could watch, without any audio, two short video clips (video 1 and video 2) that relate to the same topic. After they have interpreted the content of both video clips in pairs, or groups of four, each pair would be split and individually assigned to one of two groups: one group would listen to video 1, while the other group listens to video 2. After each group listens to their video and checks the accuracy of their interpretations, both groups would reconvene and inform the other of the content of the video they had watched. The teacher would then check and confirm the answers.

¹⁸⁹ The instructions for this study guide activity are: “Tuhia he kōrero mō tētahi manu hei ako i te momo rerenga kōrero kei te whārangi 8 o *Te Pihinga* [*Write a story about a bird to learn the type of sentence structure that is on page 8 of Te Pihinga*]” (Moorfield, 2003b, p. 7).

help them with these types of sentences – none of which includes passive verb forms (Moorfield, 2001b, p. 41).

It may be important to note here that passive sentences have a particular sentence construction that differs to active sentences (see Harlow, 2015, pp. 167-171). For example, active sentences, such as, ‘*I kai ia i te pihikete* [He/She ate the biscuit]’, are constructed as follows:

<i>I kai</i>	<i>ia</i>	<i>i te pihikete</i>
(verb)	(subject/agent)	(object/patient)

While passive sentences, such as, ‘*I kainga e ia te pihikete* [The biscuit was eaten by him/her]’, can be constructed in the following way (note that the agent ‘*ia* [him/her]’ in the passive sentence is preceded by the preposition ‘*e*’):

<i>I kainga</i>	<i>e ia</i>	<i>te pihikete</i>
(verb+suffix)	(object/agent)	(subject/patient)

For the three passive example sentences that appear in the *Te Pihinga* study guide (see *Table 5.5* below), only one contains an agent (i.e., *Kainga ai...e te toriura*...[...eaten habitually by the stoat...]); however, of the two passive example sentences that appear in *Chapter 1* of the *Te Pihinga* textbook, neither contains an agent. There is no explanation accompanying either the passive example sentences in the textbook or the study guide to indicate the important differences between active and passive sentences when using *verb* + *ai* to convey habitual actions, and with only one example that includes an agent, this indicates a lack of consideration of the pedagogic difficulties that are likely to arise when learners are left to ‘notice’ such features on their own.

Table 5.5: Examples of passive verb + ai (to convey habitual action) from Te Pihinga study guide

<i>Kitea ai te kererū i Te Ika-a-Māui, i Te Wai Pounamu, i Rakiura me ngā moutere o Aotearoa.</i>	[The kererū is seen on the North Island, South Island, Stewart Island and islands of New Zealand.]
<i>Kainga ai ngā hua me ngā pīpī kererū e te toriura, e te kiore Pākehā me ngā paihamu.</i>	[Eggs and kererū chicks are habitually eaten by the stoat, the ship rat ¹⁹⁰ and possums.]
<i>Hangaia ai te kōhanga o te kererū ki ngā rārā o te rākau.</i>	[The nest of the kererū is built with small tree branches.]

Some comments by the author included in the *He kupu whakataki* (Preface) section of the *Te Māhuri* study guide (Moorfield, 2004a) include the following:

Some of the exercises of these study guides focus on developing your reading comprehension and writing skills in Māori....All exercises in these study guides involve learning vocabulary, but some have a special focus on this....Struggling with the difficult parts of an exercise will help you learn. *A number of exercises have follow-up communication activities.* [emphasis added] (p. vi)

All activities in the *Te Māhuri* study guide (Moorfield, 2004a) require students to work individually, but there are a handful of exercises that attempt to encourage learners to later interact with their peers. It appears that Moorfield's comment that '*A number of exercises have follow-up communication activities*' may only relate to the following six activities that require students to: compare their answers with a peer (*Te mahi* 9 (p. 19); *Te mahi* 31 (p. 54)); read their friends' summaries (*Te mahi* 33 (p. 56)); get their class mate to answer questions, that each had written, based on a reading text (*Te mahi* 5 (p. 11); *Te mahi* 57 (p. 95)); and show pictures to friends, that each had drawn (*Te mahi* 51 (p. 86)), based on, for example, the gist of a reading text. Although these activities may involve some verbal communication, none would necessarily be deemed as communicative. One of the activities, in particular, fails to encourage students to genuinely communicate with their peers (Moorfield, 2004a, p. 86):

¹⁹⁰ In *te reo Māori*, the 'ship rat' is known as the *kiore Pākehā* or Pākehā [foreigner/European] rat because it was brought to Aotearoa/New Zealand by non-Māori.

A Pānuitia ngā kōrero mō te ahi kei raro iho nei, ka tuhi ai kia toru ngā pikitia hei whakaatu i te matū o ngā kōrero. Tuhia i runga i āu ake pepa [*Read the story about 'the fire' below, then draw three pictures to illustrate the gist of the story. Draw on your own paper*].

I Haria āu pikitia ki tō koutou karaehe, ka whakaatu ai ki ō hoa. Tirohia ngā pikitia a ō hoa [*Take your pictures to your class, then show your friends. Look at your friends' pictures*].

There are four particular activities in the *Te Māhuri* study guide (Moorfield, 2004a) that instruct students to fill in gaps of clozed texts. The clozed texts of each activity appear in their original form either in the *Te Māhuri* textbook (pp. 3-4; p. 173) or elsewhere in the study guide (pp. 41-42; p. 47). The stated purposes of these activities are as follows: “...*hei āwhina i a koe ki te ako i ētahi o ngā kupu hou o aua kōrero* [...to help you learn some of the new words from the stories]” (p. 10; p. 79); “...*āta pānuitia te katoa o ngā kōrero nei kia mārama ai ki a koe* [carefully read all of the stories so that you understand them] (p. 47); and “*Hei ako kupu tēnei mahi* [This activity is about learning words] (p. 61).

None of the instructions refers to sub-skills of reading (see, for example, Harmer, 2007, pp. 288-302) that could support students with filling in the gaps. Although the only stated purposes of these activities are to learn new words and for reading comprehension practice, other purposes could have included using contextual clues and linguistic features to identify the missing words. Regardless, it is likely that the skill of memory recall may need to be used by students based on two particular features of these texts: (i) the extracts can be found in reading texts that may/would already be familiar to students; (ii) none of the activities includes a list of the missing words. If vocabulary learning is in fact a purpose of these activities, it would have been more appropriate to provide students with a list of the words, so they could rely on their reading sub-skills, rather than resorting to memory recall. For example, depending on which words in a text are deleted (e.g., content words as opposed to function words), content-knowledge is generally needed to successfully complete these types of clozed exercises. In the case of the extract below, however, memory recall is the only skill likely required (Moorfield, 2004a, pp. 10-11):

Ko ngā kai a ngā parāoa (ngā mea whai niho) me ngā pāpahu, he wheke, he _____, he aua me ētahi atu ika

[*Food of whales (those with teeth) and dolphins are: octopus, _____, herring/mullet and other fish*].

From a linguistic point of view, although the sentence ends with ‘and other fish’, the missing word could be any type of sea-dwelling animal since ‘octopus’ is also included in the list. Thus, rather than relying on contextual clues to input the correct answer, content-knowledge and memory recall would be required to correctly insert ‘*tawatawa* [mackerel]’ in the blank provided. This type of exercise is likely going to be quite challenging for any student who has not carefully studied the reading text that this extract is from and since there are no steps in place to assist students with filling in the gaps (e.g., a list of the missing words), students are likely going to struggle to complete this exercise without resorting to the original texts. Perhaps this relates to the author’s comment already mentioned above (Moorfield, 2004a, p. vi): ‘Struggling with the difficult parts of an exercise will help you learn’.

5.3.4.5 Teachers’ manuals

For the first activity, *Hei mahi whakarongo, tuhituhi hoki* (Listening and writing activity), in the *Te Pihinga* teachers’ manual (Moorfield, 2003c), learners are required to listen to a story about a family’s breakfast routine (to be read aloud twice by their teacher) in order to answer comprehension questions (Moorfield, 2001c, pp. 1-4). Students familiar with *Te Kākano* should be familiar with the type of questions¹⁹¹ asked in this activity, however, the language contained in the transcript and the writing activity do not appear in *Chapter 1* of the *Te Pihinga* textbook and since there is no advice or suggestions about when this task should occur (e.g., before commencing the chapter) it is unclear how this task is relevant to a chapter about native birds. There are no visual representations to introduce learners to, or familiarise learners with, the material of the activity, such as, for example, pictures of the characters who appear in

¹⁹¹ Question types in this activity: Ko tēhea rā o te wiki...? [Which day of the week...?]; Kei hea a...? [Where is (someone)?]; Mā wai e...? [Who will do (something)?]; Kua hoki mai/tīmata a...? [Has (someone) returned/started...?]; He aha te tāima...? [What time...?]; He aha ngā kai...? [What food...?]; I hea a...? [Where was (someone)?]; I rīria a... e wai? [Who scolded (someone)?]; He aha ai? [Why?]; Nā wai i...? [Who did (something)?]; Ko wai...? [Who?].

the transcript. There is also no answer key to the questions – although all the answers to the questions would be simple enough for teachers and many students to answer correctly, more than one of the questions has two possible answers¹⁹². While this activity has the potential of being effective under certain provisions, some teachers may initially struggle and run overtime with this activity; and some students may struggle if they are not properly prepared for this activity (see, for example, Harmer, 2007, pp. 270-275).

Many of the materials in the *Te Māhuri* teachers' manual (Moorfield, 2003e) correspond to activities included in the *Te Māhuri* textbook. While Moorfield (2008) claims that the teachers' manual includes “mainly activities designed to develop the learners' speaking skills” (p. 111), there are only four activities in the manual that are classified as a speaking activity (or partly as a speaking activity) that do not directly correspond to the textbook: a question-answer type exercise (*Chapter 1*: pp. 17-25); a reading aloud task (*Chapter 5* – discussed below); a task that requires pairs to unscrambled sentences of a song (*Chapter 5*: p. 61); and a listening and writing activity that could include some verbal discussion in groups (*Chapter 7*: p. 72).

For the task that requires students to read aloud in pairs (Moorfield, 2003e, pp. 52-58), each student is provided with one of two slightly altered versions of an excerpt from *He hokinga mahara* (Pōtatau, 1991, pp. 14-17). While one student is reading their version of the story aloud, the other student is required to listen to their partner's story and simultaneously silently read their own version of the story in order to identify which words are different to what is being read aloud. Once each student has taken turns in reading aloud and identifying differences between their stories, they are then required to determine which of the different words are the most suitable for the context in which they appear.

¹⁹² For instance, “*Kei hea a Wiremu me ngā kōtiro?* [Where are Wiremu and the girls?]” has two possible answers. Since the transcript only mentions “*Kua haere kē a Wiremu rātou ko ngā kōtiro ki te whāngai i ā rātou nanekoti* [Wiremu and the girls have just gone to feed their goats]”, it can only be assumed that they are outside or “*Kei waho rātou/a Wiremu rātou ko ngā kōtiro/a Wiremu me ngā kōtiro*”, since that is what the question is asking, rather than “*Kei te aha a Wiremu me ngā kōtiro?* [What are Wiremu and the girls doing?]”.

This task fails to take account of any differing abilities between individuals in a pair, which may lead to at least one learner struggling with the content while reading or listening. Although this task is classified as a speaking task, it appears to relate more to reading and listening comprehension than speaking skills. It is also possible that, when reading aloud, neither the reader nor the listener will be able to confidently comprehend the information since their main objective is to identify differences in vocabulary. Although speaking skills would be required for students to finish the task, this will require very simple dichotomous questions and answers (e.g., *He tika tēnei kupu?* [Is this word correct?]; *He pai ake tēnā kupu?* [Is that word better?]).

5.3.4.6 Online resources

Many of the online activities (Te Whanake Podcasts, 2017c), of which learners are able to access at no additional cost, correspond to sections in each of the textbooks and study guides. While it appears that many of the online activities have been designed to provide learners with additional opportunities to practise certain skills and grammar points, some activities appear to provide the only opportunity that learners can practise certain grammar points.

In *Chapter 1* of the *Te Pihinga* textbook (2001b, p. 8), one of the *He whakamārama* sub-sections introduces learners to four¹⁹³ “possible English equivalents” of *koia*. Yet of these English equivalents, only one (i.e., ‘that is’) is used as a translation in the ten sets of example sentences that are provided (see *Table 5.6* below).

¹⁹³ The translations for ‘koia’ that are provided include: ‘indeed’, ‘here is’, ‘that is’ and ‘it is the case that’ (Moorfield, 2001b, p. 8).

Table 5.6: Various English translations of 'koia' from Te Pihinga textbook

Examples	Excerpts of translations	No. of occurrences
<i>Koia nā</i> (x2), <i>Koinā</i> (x1)	That's the trouble	3
<i>Koia anō</i> (x1), <i>Koia rā</i> (x1)	That's why	2
<i>Koia anō</i> (x2)	No wonder	2
<i>Koia anō</i> (x1)	That's	1
<i>Koinei</i> (x1)	This was...why	1
<i>Koia nei</i> (x1)	This is	1

Not only are the various translations in Table 5.6 above likely to cause some confusion, the other three translations that were stated as 'possible English equivalents' for *koia* (i.e., *indeed*, *here is* and *it is the case that*), but were not included in any of the examples above, may also lead to further confusion. Furthermore, none of the chapter's tasks/activities requires use of this concept and there are only two¹⁹⁴ occurrences that the grammar construct (i.e., *koia nei*) appears in the reading texts of the chapter in which the construction is introduced. An online activity, however, does focus on its usage (discussed below).

The corresponding online activity (Te Whanake Animations, 2017a), is a gap-fill task that requires learners to type the correct form of 'koia'. For instance:

te mate o ngā tamariki o ēnei rā.

That's the problem with children these days.

Based on the English translation above, the correct response will include 'nā' as its locative particle. Thus, the full form of the answer would be '*Koia nā*' or the short form would be '*Koinā*'. Of the eight items for this online activity, however, only the shortened form of 'koia' (i.e., *koinei*, *koinā*, *koirā*) is accepted and none of the full forms. It may be important to note here that most of the textbook examples of *koia* are of the full forms of *koia* (e.g., *koia nā* as opposed to *koinā*) and only two are of its

¹⁹⁴ '*Koia nei*' appears in the following reading texts (Moorfield, 2001b): *He kōrero mō te reo ā-tinana* (p. 10) and *Ko Muaūpoko me te whanga o Ōtākou* (p. 20).

shortened form (i.e., ‘*Koinei*’; ‘*Koinā*’). However, if a learner inputs an incorrect response into the online activity, the surrounding area lights up in red and the learner has another three attempts to input the correct response (without any indication being provided that the correct answers need to be the shortened form of *koia*), after which, the correct answer appears. For any student who inputs the full form of the answer and wonders where they may have gone wrong, it is likely confusion and frustration would ensue when attempting this activity. Overall, neither this online activity nor the textbook introduces students to the concept of ‘*koia*’ in a straightforward manner, nor offers any communicative purpose to practice and use this newly introduced concept.

Another online activity, one that corresponds to *Chapter 3* of *Te Māhuri*, instructs students (in Māori and English) to do the following (Te Whanake Animations, 2017b):

Whakarongo ki te rerenga kōrero, ka tahi. Ka rua, whakakīia te āputa i te rerenga kōrero. Firstly, listen to the sentence. Secondly, fill the gap by writing the sentence you heard [translations and bold in the original].

Two particular issues with this online activity need to be raised: (i) all online tasks that require users to type their answers, caution learners with the following: “Don’t forget to use commas, question marks, and fullstops and macrons where appropriate” because, as learners may soon find out, if one of these punctuation marks is omitted, the answer will be considered as incorrect – without any indication of what is actually inaccurate. For any learner who repeatedly experiences only an omitted comma, fullstop or macron, exasperation is a probable outcome; and (ii) this activity is a dictation task which, for upper-intermediate learners, would be far too simple a task. Dictation activities are largely associated with skills related to spelling and transcription – neither of which seems particularly useful for upper intermediate students, nor effective in conveying the differences between the language points that the online activity purports to focus (i.e., *Ka...ana*; *Ki te...ana* – discussed below), nor suitable at providing worthwhile opportunities for learners to practise the language points.

Some of the online activities for *Te Kōhure* are similar. For three of the activities that correspond to *Chapter 4* (Te Whanake Animations, 2017c; 2017d; 2017e), dictation tasks are also included, however, none includes any instance of the language point that was introduced in the same chapter of the textbook (i.e., *Nō te...ka, ...*).

5.3.5 Approach and methodology

Each of the *Te Whanake* textbooks closely resembles each other with one exception: the first two textbooks (i.e., *Te Kākano* and *Te Pihinga*) focus prominently on *medium-oriented communication* and the final two textbooks (i.e., *Te Māhuri* and *Te Kōhure*) focus heavily on *message-oriented communication* (see Dodson, 1967; Moorfield, 2008; *Chapter Two* for a discussion of these two types of communication). Based on the premise that medium-oriented communication requires bilingual skills – it is important to note that Moorfield (1993a) stresses that “it is only the teacher who uses English, not the students” (p. 6) – it seems that the excessive number of new language items that are introduced in the textbooks’ reading texts (see, for example, *Section 5.3.2.1*) may be the result of the expectation that translation will be used to convey meaning. The following observations from Nock (2014) add further to this notion:

[T]he overall approach [of *Te Kākano*] is a very traditional one, with translation playing a significant role throughout, something that is, in part, a result of the fact that new language appears to be selected largely on the basis of topic/situational relevance and the author’s perception of usefulness, with little consideration appearing to have been given to other pedagogic considerations such as, for example, the problems likely to result from introducing a wide range of new vocabulary and structures at the same time and without clear support (in terms of, for example, a range of visual aids) for meaning transmission. (pp. 166-167)

5.3.5.1 Origins of Te Whanake

The very first textbook of the *Te Whanake* series, *Te Kākano* (Moorfield, 1988), was originally developed by the author with the intention of using the materials for his personal “teaching needs at The University of Waikato” (Moorfield, 2008, p. 101). What this suggests is that *Te Kākano* appears to have been developed without a wider audience in mind, despite being revised prior to its first publication. This is made clear when the *Te Whanake* series is compared to Dodson’s introductory book (1967) on the Bilingual Method (see *Chapter 2* for a discussion), which proposes a carefully graded and structured set of stages that includes various justifications and suggestions to teachers in progressing through the stages, and cautionary warnings about any challenges that could be faced by teachers. *Te Whanake*, in contrast, offers very little suggestions/advice (see *Section 5.3.4.5 Teachers’ manuals*) about transitioning students from medium-oriented type exercises (see *Section 5.3.2 Language content*) to message-oriented type activities (see *Section 5.3.4 Tasks and activities*). While it may seem unfitting to compare Dodson’s (1967) instructive and detailed publication to *Te Whanake* – a set of resources used by teachers as well as their students – Moorfield largely credits the series to Dodson’s method; however, the only aspects from the Bilingual Method that consistently appear in *Te Whanake* are: (i) use of the L1 to convey meaning and grammar; and (ii) use of dialogues or introductory reading texts to introduce new language and grammar. Two particular key elements that are almost absent in *Te Whanake*, but present in the Bilingual Method, include: (i) the sequence in which Dodson (1967, p. 137) proposes language skills should be taught, that is, listening, speaking, reading and then writing; and (ii) the preparation stages required to carefully graduate learners from intensive and controlled medium-oriented communication type exercises to less-controlled, then freer message-oriented communication type activities that reflect real-world situations.

5.3.5.2 Tasks and activities of Te Whanake

Moorfield (2008) does stress, however, that although much of the development of *Te Whanake* can be attributed to Dodson’s Bilingual Method (see *Chapter 2*), “the teaching methodology advocated in using the *Te Whanake* textbooks and resources is based on the author’s accumulated knowledge and experience” (p. 114). He cautions,

therefore, that “it would be wrong to give the impression that the *Te Whanake* series adheres slavishly” to the Bilingual Method (2008, p. 121). Instead, Moorfield (2008) insists that “[m]any aspects of currently popular second language teaching methods are reflected in the series” and goes on to provide an example: “the approach used could easily be described as a *balanced activities approach* as advocated by Jeremy Harmer” (p. 121). Harmer (1991) describes the balanced activities approach as requiring the following:

A balanced activities approach sees the job of the teacher as that of ensuring that students get a *variety of activities which foster acquisition and which foster learning*. The programme will be planned on the basis of achieving a balance between the different categories of input and output where roughly-tuned input and communicative activities will tend to predominate over (but not by any means exclude) controlled language presentation and practice output [emphasis added]. (p. 42)

In terms of tasks and activities in the *Te Whanake* series, there are certainly a number and variety included. In terms of fostering acquisition and learning, many of the series’ tasks and activities may be found wanting:

- Each textbook includes cooperative activities and while some activities include genuine communicative elements, most do not (see, for example, *Section 5.3.4.4 Study guides*; *Section 5.3.4.5 Teachers’ manuals*);
- In too many cases, activities do not immediately require students to use any productive skills to practice grammar structures that have just been introduced (see *Section 5.3.4.6 Online resources*); in other cases, some newly introduced grammar structures do not even appear in texts that focus on students’ receptive skills (see, for example, *Section 5.3.4.6 Online resources*);
- A number of activities that instruct students to produce written work, provide either no guidance or too little, to teachers and their students, in terms of organisational and linguistic characteristics of different genres and text-types (see, for example, *Section 5.3.4.1 Tasks and activities of Te Pihinga*);
- Although the reading texts are informative and would appeal to the interests of different students, there is a lack of variety in terms of genres and text-types;

- Most of the reading and listening texts, undoubtedly, contain a strong cultural element (see *Section 5.3.3 Cultural content*), but the wealth of cultural information is often overshadowed by lengthy texts and the introduction of several new lexical items and grammar constructions at once (see, for example, *Section 5.3.2.1 Reading texts/dialogues*; *Section 5.3.4.3 Tasks and activities of Te Kōhure*);
- In the *He whakamārama*/Explanation sections, the sets of grammar examples, while particularly useful in illustrating similar grammatical patterns, are presented in a decontextualised manner (see, for example, *Section 5.3.2.2 Grammar explanation sections*);
- At times, grammar examples do not consistently focus on the language points they are reportedly supposed to focus on; at other times, the explanations are too brief and may not be informative enough for learners to adequately grasp new concepts (see *Section 5.3.2.2 Grammar explanation sections*);
- Translation (sometimes inaccurate) is relied on almost exclusively to introduce new concepts, even in the upper intermediate and advanced textbooks;
- There is scant evidence of material that caters to various learning styles and language proficiency levels, instead a ‘one-size-fits-all’ approach appears to be the underlying principle behind much of the textbooks’ materials.

5.3.5.3 Language content of Te Whanake

The sequence in which language is introduced in the series is based on “usefulness rather than the difficulty of form” (Moorfield, 2001a, p. xi) resulting in “high frequency vocabulary and grammatical items” (Moorfield, 1993a, p. 7) being covered in the initial stages. While no indication is provided in any of the textbooks of the measures undertaken in prescribing the degree of usefulness to vocabulary, the author mentions the following in the *Te Kākano* teachers’ manual (1993a): “In devising the course, an attempt has been made to include the language of most value to the students early in the programme. Inevitably, what the author perceives to be the most useful language, will not necessarily coincide with the needs of a particular individual, group or class” (p. 4; also see Moorfield, 2003a, p. 3). The author later elaborates on this claim (Moorfield, 2008) by stating that the concept of usefulness is in fact determined

by “his own experience and intuition in learning and teaching” the Māori language (p. 131). Not only does this suggest that an indeterminate approach was employed in the selection of vocabulary, but that research by Benton¹⁹⁵ (1982) in the *First basic Māori word list* played no part in the development of the series. Despite this absence of empirically-based research in determining language selection, Moorfield (2008) refers to an analysis that coincidentally found many similarities¹⁹⁶ between vocabulary items listed in Benton’s (1982) book and those appearing in the first three textbooks of the *Te Whanake* series. This analysis led to Moorfield’s (2008) following conclusion: “This suggests that the author’s intuitive approach was more reliable than might have been expected. Perhaps one could surmise that *in the absence of any research into the frequency of grammatical structures, that a similar reliance on the author’s intuition of these could be as reliable*” [emphasis added] (p. 132). Despite this insistence that vocabulary items were selected based on his ‘own experience and intuition’, a claim that contradicts this can be found in the *Te Kākano* teachers’ manual (Moorfield, 2003a): “Care has been taken in the *Te Whanake* series to use high frequency vocabulary and grammatical items early in the course. Richard Benton’s *Ko Ngā Kupu Pū Noa O Te Reo Māori. The First Basic Māori Word List* has been a valuable guide in ensuring that the most useful words occur in the dialogues, stories, examples and exercises” (p. 6). Furthermore, as has been discussed earlier in *Section 5.3.2.1*, the selection of language in each textbook appears to be topic-driven, indicating that the apparent intuitive selection of language coupled with a topic-driven approach to language selection coincides with observations made in Nock’s (2014) analysis of *Te Kākano*:

Overall, so far as language selection is concerned, the only principles applied appear to be that of perceived usefulness and topical/ situational relevance. Very little, if any, consideration seems to have been given to pedagogic considerations such as, for example, how much language and of what type learners are likely to

¹⁹⁵ Benton’s (1982) compilation of five word lists contains “the 500 most valuable content-words” (p. 8) which were collated based on an analysis of data from “about 120, 000 words of text, reduced to 106, 608 words after the elimination of all place names, personal names, and other proper nouns” (p. 7).

¹⁹⁶ Moorfield (2008, p. 132) notes that only five words [*kāreti, Pākehā, rēme, toi, waireka*] from Benton’s lists are not included in the first three *Te Whanake* textbooks; while most are included in *Te Kākano*, 82 appear in *Te Pihinga* and 15 in *Te Māhuri*.

be able to cope with in the initial stages of language learning and how the meaning of that language can be conveyed (concept introduction) and checked (concept checking) without recourse to translation. (p. 162)

5.3.5.4 Approach and methodology of *Te Whanake*

It is clear, as noted by Moorfield, that the method used in the series is based on his “accumulated knowledge and experience” (2008, p. 114), which appears to be influenced, not only by the Bilingual Method, but also the Grammar Translation Method and Audiolingual Method (see *Section 2.2.1 Grammar Translation Method* and *Section 2.2.3 Audiolingual Method*). It would appear, then, that the *Te Whanake* series is based on an eclectic approach which, while generally associated with a teacher’s classroom practices, seems an appropriate term to be used here given Moorfield’s original intention behind *Te Kākano*, that is, to develop resources for his own teaching practices. The only difference between the approach advocated in *Te Whanake* and an eclectic approach, or perhaps more accurately ‘an enlightened approach’ according to Brown (2001, p. 41), is the variables involved in making informed decisions when practicing eclecticism. Larsen-Freeman (2000) stresses, although in regard to teaching approaches rather than textbook writing, that eclecticism warrants caution:

When teachers who subscribe to the pluralistic view of methods pick and choose from among methods to create their own blend, their practice is said to be *eclectic*. Remember, though, that methods are *coherent* combinations of techniques and principles. Thus, teachers who have a consistent philosophy and pick in accordance with it (which may very well make allowances for differences among students), could be said to be practicing *principled eclecticism* Teachers who practice principled eclecticism should be able to give a reason for why they do what they do. (p. 183)

Since Dodson’s ‘*coherent*’ combination of procedures is not adhered to or even discussed in concise or comprehensive terms in *Te Whanake* and there is very little in

the *Te Whanake* series that provides teachers with practical suggestions or theoretical advice, *Te Whanake* cannot in any sense be classified as including ‘*principled eclecticism*’ due to the near absence of rationale for including the type of language and tasks/activities in each resource (i.e., textbooks, study guides, teachers’ manuals and online activities). While successful attempts have been made in *Te Whanake* to base material on research-based developments (recent and dated), the exclusion of aspects that are pertinent to the Bilingual Method in addition to modern core developments in additional language teaching/learning appears to feature prominently in the series.

5.3.5.5 Comments from teacher participants

It seems that the following observations made by interviewees (see *Chapter Four*) reflect some of the findings from the analysis of these *Te Whanake* textbooks:

- there is a disproportionate amount of reading content compared to content of other core skills (**Rangi** who uses *Te Pihinga* as a resource noted “there just seems to be a lot of reading” and then added “and especially at *Te Māhuri* level”);
- a lack of ‘ease of use’ or ‘ease of reference’ regarding language content (one thing that **Tame** found “eternally frustrating . . . [was] trying to find a particular language construct”);
- lack in scaffolding between the *Te Māhuri* and *Te Kōhure* textbooks (**Tame** commented on a difference between *Te Māhuri* and *Te Kōhure* was that it was “a bit of a quantum leap” for students);
- multiple language points introduced together (**Witi** noted that “John Moorfield will introduce...a word or a structure and put it in a whole lot of other structures...[on]...one page”);
- datedness of textbooks (one point mentioned by **Witi** was that the textbooks “were written in the eighties” decades ago);
- themes of the textbooks (another observation from **Witi** was that some of the textbooks’ themes can be considered by learners as distressing (e.g., whaling) or not particularly interesting (e.g., birds).

5.4 Overview of analysed textbooks

A description of the development of *Te Whanake* is as follows (Moorfield, 2008):

The *Te Whanake* series evolved out of the need for Māori language resources for adults that reflected *modern methods* of teaching second languages. Over the last thirty years considerable advances have been made in improving second language teaching methods based on an improved understanding of how languages that are additional to a person's first language are learnt. The teaching methodology reflected in the *Te Whanake* textbooks and resources is based on the way learners in a natural bilingual situation learn an additional language. These textbooks and related resources are a culmination of what is now nearly 40 years of study by the author of developments in second and foreign language teaching methodology and bilingual education, together with the practical application of teaching Māori to secondary school pupils and adults for a similar period of time [emphasis added]. (p. 102)

Despite attempts to create up-to-date materials by incorporating some elements of developments in research, and since no significant changes were made to the second editions of the textbooks, the claim that the series reflects 'modern methods' neither applies now nor when the first textbook was published. Indeed, even though the commentary that accompanies the series steers away from traditional language teaching methods (e.g., Grammar Translation Method and Audio-lingualism), the language content, tasks and activities appear to be heavily influenced by such methods.

5.5 Concluding comments

In answering the third research question (see *Section 1.4.4.3 Research question 3*), this chapter has analysed textbooks from the *Te Whanake* series to investigate the extent to which they are consistent with recent research-based developments in additional language teaching and learning resources. It has been found that the series' combination of particular approaches to textbook design – such as: (i) a disconnection between skill development in medium-oriented communication exercises and skills

required in message-oriented communication activities; (ii) vocabulary selection based on intuition, experience and perceived usefulness (also see Nock, 2014), which may also not have been influenced by Benton's research; (iii) grammar and vocabulary selection appearing to be topic-driven; and (iv) the incorporation of eclectic approaches without justification for including various aspects – has led to an inconsistent assortment of materials, with some strengths and many weaknesses, that reflects very few of the most recent developments in additional language teaching and learning.

6 Chapter Six

Samples of Highly Proficient Speakers and Learners of *Te Reo Māori*: Development, Trial and Pilot of a Māori Language Proficiency Test and Questionnaire

6.1 Introduction

The chapter begins by providing the rationale and aims of this part of the research, including a general overview of a language proficiency test called the C-test (6.1), before reporting on the development of an experimental version of this test that was administered to speakers/learners of the Māori language. The experimental version of the test that was developed (6.2), trialled (6.3; 6.4) and piloted (6.4), was largely modelled on some of the key features recommended by the original developers/proponents of the C-test (Klein-Braley & Raatz, 1984; also Grotjahn, 1987). However, other aspects deemed as (possibly) more suitable for testing Māori language proficiency were also considered and either rejected or incorporated into the trial version of the test (6.2). The test that was developed for the purposes of this research would, therefore, more appropriately be considered as a Māori language C-test variant.

Three groups of respondents participated in trialling and piloting the C-test variant: a small sample of six (6) highly proficient speakers of *te reo Māori* who trialled the test (6.3); one small sample of seven (7) Māori language learners who trialled an altered version of the original C-test variant (6.4); and another sample of sixty-three (63) Māori language learners, most of whom were formally studying *te reo Māori* at the time they were tested, piloted the final version of the Māori language C-test variant (6.4). Then the chapter reports on the questionnaire responses from both samples of Māori language learners in relation to a questionnaire investigating their backgrounds and motivations (6.5), before concluding with some final comments (6.6).

6.1.1 Rationale for the research

Currently, a handful of ways to measure and calculate Māori language proficiency are being employed. In particular, the National Māori Language Proficiency

Examinations (*Whakamātauria Tō Reo Māori*), administered by the Māori Language Commission (*Te Taura Whiri i te Reo Māori*), offers individuals, who are interested in testing their language skills, two types of exams (previously three¹⁹⁷): the Public Sector Māori Language Proficiency Examination (PSM) and the Level Finder Examination (LFE). The PSM examination includes listening, reading, writing and speaking components, while the LFE includes three individual components titled oral,¹⁹⁸ vocabulary and grammar. The LFE, however, is described as giving “candidates a general indication of their overall language knowledge” rather than their overall language proficiency (Te Taura Whiri, n.d., p. 4).

In terms of national data, the Aotearoa/New Zealand Census (Statistics New Zealand, n.d.c.) provides a snapshot of the number of speakers of Māori, while the 2001 and 2006 Health of the Māori Language Surveys (see Statistics New Zealand, 2003; Te Puni Kōkiri, 2007) have made significant contributions in providing data of the possible language proficiency levels of samples of the population. Neither the examinations offered by *Taura Whiri*, however, nor the surveys conducted by *Te Puni Kōkiri*, can be administered and objectively scored in a low-cost, large-scale and time-efficient manner. On a smaller scale, the cost and time spent by tertiary institutions to assess prospective students with face-to-face interviews and written placement tests can also be high, notwithstanding, the highly subjective nature of some tests.

In contrast, C-tests (and their variants) have been used internationally and domestically to assess the overall general language proficiency of test-takers for more than thirty years in several languages (e.g., English, French, German, Hebrew, Japanese, Turkish). While it has been argued that what C-tests actually measure is only reading comprehension, a number of studies have consistently found the C-test to be “a reliable and valid measure of general language proficiency” (Dörnyei and Katona, 1992, p. 203). This type of test, although by no means simple to design, can be taken in a very short period of time and can be scored very quickly compared to

¹⁹⁷ The third type of examination, which no longer seems to be offered, was aimed at those working in the teaching sector – the Teaching Sector Māori Language Proficiency Examination (TSM).

¹⁹⁸ The oral component of the LFE appears to require test-takers to transcribe a spoken discourse segment. It is difficult to discern to what degree dictation would serve as a basis to test one’s language proficiency, especially in *te reo*, because, as noted by Harlow (2015, p. 5), for example, “in the majority of cases, a word’s pronunciation can be predicted given its spelling, and a word’s spelling is easy to find given its pronunciation”.

most proficiency tests which can take a long time to complete, are difficult to score and are very expensive to administer. Where factors such as time and cost are important considerations, the C-test has immense potential.

The C-test can only be scored objectively because answers are not subjected to human judgement and for each item in a C-test, there is generally only one correct answer. Additionally, computers can easily score C-tests, further decreasing the amount of time it would take to score tests and large numbers of tests. Furthermore, the C-test can (although not ideally) be created by one person, administered by one person and scored by one person. Many language proficiency tests, however, may require a number of contributors to create, administer, invigilate and score the tests. Thus, with the intention of contributing in some way towards creating a test that attended to such factors, this research set out to investigate the feasibility of applying the C-test principle to measure Māori language proficiency.

6.1.2 Aims and development of the C-test

Aims (1-4) and tasks (a-d) of this part of the research were:

1. *To create an experimental reo Māori C-test variant, aimed at measuring the general Māori language proficiency of reo Māori tertiary students, then initially trial the C-test variant with a sample of highly proficient speakers of te reo Māori:*
 - a) Select a number of short texts, investigate their deletion patterns and their suitability for inclusion in the *reo Māori* C-test variant;
 - b) Create a *reo Māori* trial C-test variant aimed at *reo Māori* tertiary students;
 - c) Adapt to the Māori language context a questionnaire designed to investigate the backgrounds and motivations of language learners;
 - d) Conduct a preliminary trial of the *reo Māori* C-test variant with highly proficient speakers (HPSs) of *te reo*;

2. *To determine the reliability of the experimental reo Māori C-test variant:*
 - a) Use Cronbach's Alpha¹⁹⁹ coefficient to calculate the reliability of the C-test variant (see, for example, Grotjahn, 1987);

3. *To trial an experimental reo Māori C-test variant aimed at measuring the general Māori language proficiency of reo Māori tertiary students, with a sample of reo Māori tertiary students:*
 - a) Make appropriate alterations to the trial C-test variant, based on the test results of the HPSs of *te reo*, in accordance with Grotjahn's (1987) recommendations;
 - b) Conduct a trial of the *reo Māori* C-test variant with tertiary students of *te reo Māori*;

4. *To adapt, trial, then pilot a questionnaire aimed at investigating the backgrounds and motivations of respondents:*
 - a) Adapt a questionnaire, developed by Coleman (1995), to suit an Aotearoa/New Zealand and *reo Māori* context;
 - b) Trial, then pilot the adapted questionnaire with *reo Māori* tertiary students.

6.1.3 The C-test: An overview

The C-test was first developed at the University of Duisberg, Germany, in 1981 by Christine Klein-Braley and Ulrich Raatz (Raatz & Klein-Braley, 1982), in response to some of the following shortcomings of the cloze test (see, for example, Klein-Braley & Raatz, 1984):

¹⁹⁹ Klein-Braley and Raatz (1984) began using Cronbach's Alpha to estimate the reliability of C-test results. As noted by Raatz (1985) "The reliability of the whole test can be calculated using Cronbach's alpha. This formula produces an identical result to that produced by Hoyt's analysis of variance approach. This is the way in which we estimate the reliability of the C-Test" (p. 64).

- Cloze tests contain only one long text about one topic, as such, text specificity could put some test-takers at a greater advantage compared to test-takers unfamiliar with the topic;
- Whole words in a cloze test are completely removed, which increases the possibility of test-takers inputting seemingly appropriate answers that are considered incorrect;
- The deletion format of cloze tests relies on every n^{th} word being deleted (e.g., 5th or 7th) which, depending on the deletion rate, can have a considerable effect on the reliability, validity and difficulty of the cloze test;
- It is not unusual for native speakers of the target language to not achieve one hundred percent in a cloze test.

C-tests, in contrast: contain four to six short texts (about 70 words each), each of which differs in topic with sufficient content to be free-standing; require test-takers to reconstruct partially deleted words (altogether at least 100 words/items), where every second half of every second word, starting from the second sentence, is missing (i.e., ‘Rule of 2’); and do not include single letter words or proper nouns as test items, while first and last sentences are generally left intact (see Klein-Braley & Raatz, 1984, p. 136). Furthermore, one particular requirement that a C-test must meet, is that native speakers need to be able to achieve “[a]round 90% correct on average” (Klein-Braley, 1997, p. 64) – see *Table 6.1* below for differences between the C-test and cloze test.

The cloze test and C-test are similar, however, in that both are tests of reduced redundancy (see, for example, Oller, 1976; 1979), which “[work] on the principle that the better your knowledge of the language, the less linguistic information you actually need to be able to construct the meaning of an utterance” (Coleman 1994, p. 217). Coleman (1996) provides further information, “Tests of reduced redundancy deliberately damage spoken or written texts and ask the testee to reconstitute the original message. Those who are most proficient do so most successfully, by calling on the whole of their foreign language (L2) competence” (p. 137). Furthermore, Raatz and Klein-Braley (2002) explain that “[r]edundancy is a necessary feature of natural language. . . . [and] is present in all levels of language from letters through words,

sentences, paragraphs to texts. It is also found in the lexicon, the semantics and the pragmatics of a language” (p. 76). Common examples relate to distorted messages with missing information in spoken and written discourse, such as: almost incoherent messages left on an answering machine; video calls that intermittently freeze mid-conversation; or partially blurry documents made on a scanner. C-tests, therefore, measure a test-taker’s ability to reconstruct a damaged message because “knowing a language certainly involves the ability to understand a distorted message, to make valid guesses about a certain percentage of omitted elements” (Klein-Braley, 1997, p. 47).

Table 6.1: Some differences between the C-test and cloze test

C-test	Cloze test
at least four short texts	one long text
different topic for each text	one topic for the text
partially deleted words	whole words deleted
gaps at every second half of every second word	gaps at every n^{th} word

As a proficiency test, as opposed to a diagnostic test, the C-test offers objective scoring, consistently high reliability readings and ease with which to develop and administer the test (see, for example, Eckes & Grotjahn, 2006, p. 291). According to a number of research studies, C-tests in a number of languages have been found to measure general language proficiency, that is, “the C-Test has been shown to have very high correlations with a whole range of other tests, including oral-aural ones, and particularly with clusters of tests which, taken together, represent the global language proficiency of the learner” (Coleman, 1996, p. 143). Thus, for example, it has been heralded that “the value of C-testing as a measure of global proficiency in second language has been demonstrated too many times to be open to dispute” (Hastings, 2002, p. 24) and that “not only is it a reliable and valid measure of general language proficiency, but it is also one of the most efficient language testing measurements in terms of the ratio between resources invested and measurement accuracy obtained” (Dörnyei & Katona, 1992, p. 203). Furthermore, the ‘general language proficiency’ that C-tests are regarded as measuring has in fact been considered as similar to Bachman’s (1990) ‘operational competence’, which is “the superordinate category for

lexical, morphological, syntactical, graphological knowledge on the sentence level, and for knowledge of cohesion and rhetorical organization on the text level” (Raatz, & Klein-Braley, 2002, p. 83).

Despite the multitude of C-test studies (see Grotjahn, 2017), many of which mirror Coleman’s (1994) observation that the C-test is “unrivalled in providing a snapshot of a learner’s general competence in a foreign language” (p. 219), C-tests often: lack face-validity (see, for example, Bradshaw, 1990; Jafarpur, 1995); are at risk, if used widely (Coleman, 1994, p. 218), of causing negative washback (see McNamara, 2000, p. 73); and sceptics continue to rightly question which construct/s C-tests actually measure (see, for example, Alderson, 2002; Carroll, 1987; Farhady & Jamali, 1999; Grotjahn, 1987; Jafarpur, 1995; Kamimoto, 1992). Thus, while some have argued that what C-tests measure are, for example, micro-level processing skills (Cohen et al., 1985; Stemmer, 1991; Kamimoto, 1992), other studies have shown that C-tests require macro-level processing as well (see, for example, Babaii & Ansary, 2001; Grotjahn & Stemmer, 2002; Sigott, 2002; Singleton & Singleton, 2002).

In response, therefore, to the continuing debate of what exactly C-tests measure, Eckes’ and Grotjahn’s (2006) study – which involved 843 participants who participated in a German C-test as well as another assessment (Test of German as a Foreign Language – TestDaF) that assesses reading, writing, listening and speaking skills – used Rasch modelling and confirmatory factor analysis to investigate whether the C-test measures general language proficiency and found “clear evidence that the C-test in question was a highly reliable, unidimensional instrument, which measured the same general dimension as the four TestDaF sections: reading, listening, writing and speaking” (p. 290). Eckes and Grotjahn (2006) are careful to highlight, however, that ‘general language proficiency’ is made up of “an underlying ability comprising both knowledge and skills and manifesting itself in all kinds of language use” (p. 291) and is not intended to be perceived as a psychologically single construct (see, for example, Daller & Grotjahn, 1999; Vollmer, 1981; Vollmer & Sang, 1983).

6.2 Creating the experimental reo Māori C-test variant

This section reports on the different procedures employed in creating the Māori language C-test variant by providing an overview of the eight texts that were selected for analysis (6.2.1) and the various strategies that were used in determining the suitability of each of the selected texts (6.2.2, 6.2.7, 6.2.6), before concluding with an outline of the key features of the Māori language C-test variant (6.2.8). It is important to note here that while attempts were made to replicate many of the recommendations proposed by Klein-Braley, Raatz and Grotjahn (see, for example, Grotjahn, 1987; Raatz & Klein-Braley, 1984; Klein-Braley, Raatz and Grotjahn 2002), some additional aspects were investigated and consequently altered if they seemed more suitable when applied to a Māori language context. Thus, many of the strategies undertaken to create the *reo Māori C-test* have, therefore, been experimental and will consequently require further research in future (see *Chapter Seven* for limitations of the research and recommendations for further research).

6.2.1 Selection of texts: An overview

The first step in constructing a C-test is to select several texts that could be included in the test. In descriptions of how to construct C-tests (see, for example, Grotjahn, 1987), there is often little said about the specific steps involved in the text selection process. This lack of description stems from the premise that random selection, which relates to the principle of reduced redundancy, is a necessary part of the construction of C-tests and, therefore, text selection. One of Klein-Braley's (1985) earliest claims, for example, illustrates this point:

Cloze tests and C-Tests . . . are tests 'without a well-defined content' (Stevenson, 1978). *The text used for testing is, of itself, irrelevant.* What tests of reduced redundancy aim at doing is obtaining a random sample of the examinee's performance, and they do this by using a random deletion technique for test construction. . .the text itself is considered as a random sample of the language as a whole [emphasis added]. (p. 80)

Despite such claims, Raatz and Klein-Braley (1985, pp. 20-22, as cited in Grotjahn, 1987, pp. 221-222) offer the following recommendations:

Find six texts with around 60-70 words. The sections chosen should be complete as a 'sense unit', they should be neutral in content, appropriate for the target group, and interesting, they should not include any specialised vocabulary or demand specialised knowledge. [...] The six texts are ordered intuitively according to difficulty with the easiest text at the beginning, the most difficult at the end.

Klein-Braley (1997, p. 51), therefore, later argues that the selection of texts "cannot be random, since the test constructor must also take such things as subject age, experience with the language, etc., into consideration". As a result, Klein-Braley's (1997) word of advice is to "use authentic texts as one way of approximating random sampling" (p. 51). Grotjahn, Klein-Braley and Raatz (2002), however, provide slightly more information about text selection:

In order to ensure a greater degree of test fairness and so that examinees with specialised knowledge would not be privileged, C-Tests should consist of several short texts, usually between four and six, each of around eighty words in length. These texts should differ from each other in content, style etc. The texts selected should form one sense unit, should be neutral with regard to content, demand no specialised vocabulary or special knowledge, should be appropriate and if possible interesting for the target group, and should be maximally authentic (p. 95).

Despite the general consensus on which factors should be considered during the text selection process, other studies have experimented with different types of text. Thus, for example, a Korean language C-test contained various passages from second language textbooks including "Korean grade school textbooks, youth magazines, and a newspaper" (Lee-Ellis, 2009, p. 248); an English language C-test was "adapted from texts taken from four different levels of the Headway Series" (Gilmore, 2011, p. 794); another included passages from dialogues taken from ESL websites and literary books

(Baghaei & Grotjahn, 2014; Baghaei, Monshi Toussi & Boori, 2009); and another included short passages from a book with similar materials to what the participants had studied in previous courses (Khodadady and Ghergloo, 2013, p. 156).

6.2.1.1 Analysis of texts' appropriateness

In the light of the recommendations above and a number of other C-test studies, many factors, in addition to others that relate to a Māori context, were considered during the text selection process of the Māori language C-test variant. Thus, for example, a range of authentic texts from newspapers, magazines and language learning textbooks was considered as possible texts, of which a total of eight texts were finally selected for further analysis.

Four of the eight texts, selected from *reo Māori* newspapers and magazines (coded as *NM1*, *NM2*, *NM3*, *NM4*²⁰⁰), were chosen, in part, with the aim that test-takers would not be familiar with them. The other four texts were selected from the *Te Whanake*²⁰¹ series (coded as *TW1*, *TW2*, *TW3*, *TW4*), one from each of the four textbooks – *Te Kākano*, *Te Pihinga*, *Te Māhuri* and *Te Kōhure*. One reason for choosing the *Te Whanake* series as a source for text selection was based on one of the requirements of C-test development, that is, that texts in a C-test should be ordered based on their readability level (i.e., easiest to most difficult – see *Section 6.3.3.1*). Hence, it was assumed that this task would be easily accomplished because of the perceived difficulty level between each of the *Te Whanake* textbooks. Also, despite the recommendation that authentic texts (as opposed to texts written specifically for additional language learners) should be included in C-tests, three of the *Te Whanake* texts (from *Te Pihinga*, *Te Māhuri* and *Te Kōhure*) do not appear to be written with the second language learner as the target audience²⁰².

²⁰⁰ These four texts which were selected from the *reo Māori* newspapers and magazines were coded based on the order they were selected, so *NM1* was the first of the four to be selected, then *NM2* was selected second and so on.

²⁰¹ The possibility that test-takers could be familiar with texts from the *Te Whanake* series was considered, however, based on the fact that three of the selected texts had no corresponding tasks/activities attached to them, the risk that test-takers may have possibly been acquainted with the texts was deemed as minimal and inconsequential.

²⁰² Texts written for additional language teaching/learning purposes can tend to include, for example, simplified language, repetitive sentence constructions and fewer cohesive devices (see, for example, Crossley, Louwerse, McCarthy & McNamara, 2007).

6.2.2 Representative sample and different deletion formats: An investigation

After selecting the eight texts, the proportion of content words²⁰³ and function words²⁰⁴ of each text was compared with the proportion of partially deleted words (i.e., mutilated words). Klein-Braley and Raatz (1982) advise that the proportion of partially deleted content and function words in each text of a C-test, needs to be a representative sample²⁰⁵ of all of the content and function words in each text. Thus, an analysis of the number of content and function words for every text was carried out prior to implementing deletion patterns (e.g., the ‘rule of 2’ where every second half of every second word from the second sentence is removed from each text, except for single letter words), after which, the percentage of content and function words of each text was compared with the percentage of mutilated content and function words (i.e., partially deleted words/potential test items) – see *Section 6.2.3*, *Section 6.2.4* and *Section 6.2.5* below.

6.2.3 Investigation into using the ‘rule of 2’ deletion format

Table 6.2 presents: (i) the percentage of content and function words of each of the eight Māori language texts selected for the purposes of this research; (ii) the proportion of partially deleted content and function words; and (iii) the number of deleted words when the ‘rule of 2’ deletion format is applied to each text.

²⁰³ For the purposes of this research, the term ‘content words’ (lexical words/information-carrying words) includes the following word categories: adjectives, nouns, verbs, statives and locatives.

²⁰⁴ For the purposes of this research, the term ‘function words’ includes the following word categories: determiners, pronouns, prepositions, conjunctions and particles.

²⁰⁵ While Grotjahn (1987) questions the ambiguity of ‘representative sample’, it appears to be generally accepted that for a text to be considered as appropriate for inclusion in a C-test, the percentages of content and function words are required to be similar to the percentages of test items that are either content or function words.

Table 6.2: Proportion of content vs. function words using the 'Rule of 2'

Text	Content & function words (%)	Mutilated content & function words (%)	No. of deletions
TW1	Content 37%	Content 70%	30 deletions
	Function 63%	Function 30%	
NM1	Content 43%	Content 48%	27 deletions
	Function 57%	Function 52%	
TW2	Content 41%	Content 67%	30 deletions
	Function 59%	Function 33%	
NM2	Content 43%	Content 67%	24 deletions
	Function 57%	Function 33%	
TW3	Content 39%	Content 69%	36 deletions
	Function 61%	Function 31%	
NM3	Content 45%	Content 43%	46 deletions
	Function 55%	Function 57%	
TW4	Content 35%	Content 29%	35 deletions
	Function 65%	Function 71%	
NM4	Content 48%	Content 48%	48 deletions
	Function 52%	Function 52%	

Four of the eight texts, of which three are from newspapers and magazines (*NM1*, *NM3*, *NM4*) and one is from *Te Whanake* (*TW4*), have a similar proportion (no larger than a 6% difference) of content and function words compared to the proportion of mutilated text. Despite the similar proportion of content and function words of these texts, each text has an excessive number of mutilated items. The cause for the high number of mutilated items was due to the length of the texts and even though the number of items could have been decreased, it was found that this left most of the sentences intact. This also could have been remedied, if different or additional texts were selected, especially if texts with 60-70 words (as is advised) had been selected; however, a search for appropriate texts of this length proved futile. Thus, for example, when other factors for text selection were considered and deemed appropriate (e.g.,

vocabulary, source of materials), the only factor that failed to meet acceptable criteria was the length of the texts; and it was repeatedly found that all texts that were deemed appropriate exceeded 100 words. Hence, had only short texts been included for consideration, this would have prolonged the text selection process (discussed in *Section 6.2.1.1* above) as well as greatly limited the variety of texts that could have potentially been considered for inclusion in the C-test. Thus, it was deemed more appropriate to select texts that fit most of the essential criteria, regardless of their length.

To provide an example of the ‘rule of 2’ being applied to a *reo Māori* text, an extract from *Te Kāhano* (Moorfield, 2001, p. 122) will be used (see *Figure 6.1* below). The first sentence is left intact and every second half of every second word (except single letter words) is removed. Answers to each item appear in parentheses.

<p><i>Ngā tikanga o te marae</i>²⁰⁶</p> <p>He maha ngā tikanga o te pōhiri i te manuhiri ki runga i te marae. Ko t_____ [te] marae t_____ [te] wāhi wā_____ [wātea] i m_____ [mua] i t_____ [te] wharenuī, eng_____ [engari], ki t_____ [te] kī tēt_____ [tētahi] tangata k_____ [kei] te ha_____ [haere] ia k_____ [ki] te ma_____ [marae], kei t_____ [te] whakaaro a_____ [anō] hoki i_____ [ia] i n_____ [ngā] whare i t_____ [te] taha o t_____ [te] marae āt_____ [ātea], arā, i t_____ [te] wharekai, i ngā wharepaku, me ētahi atu whare o te marae.</p>	<p>Heading</p> <p>1st sentence left intact</p> <p><u>20 partially removed words</u></p> <p>Single letter words altering the ‘rule of 2’</p> <p>Last phrases left intact</p>
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Figure 6.1: Example of applying ‘rule of 2’ deletion format to an extract

As can be seen in the extract above, which follows the ‘rule of 2’:

- the heading provides some clue of the topic of the passage;
- the first sentence is left intact (15 words);

²⁰⁶ Translation: *These are the protocols of the marae: There are many protocols to welcome visitors onto the marae. The marae is the open space in front of the meeting house, but if a person says they are going to the marae, s/he is actually thinking of the buildings within the marae complex, that is, the dining hall, the ablution block and other buildings of the marae.*

- every second half (or the largest half) of every second word starting from the second sentence is removed;
- 20 words are partially removed;
- there are three instances of single letters interfering with the ‘rule of 2’;
- the last two phrases are left intact (11 words).²⁰⁷

What can be seen, in this particular text, is that the last part of the mutilated section has three instances of single letter words altering the deletion method, so that there are two words between partially deleted words or, as it would seem, it appears as though every third word is deleted in a quarter of the mutilated area of the text. For example:

...i n _____ whare i t _____ taha o t _____ marae āt _____, arā, i t _____
wharekai...

Order of answers: ngā, te, te, ātea, te

Furthermore, if more than 20 words were partially removed from the remainder of the text and no follow-on sentence was left intact (there is no strict recommendation for this feature), there would be an additional two instances (five in total) where single letter words would interrupt the flow of the rule of two. For example:

...i n _____ whare i t _____ taha o t _____ marae āt _____, arā, i t _____
wharekai, i n _____ wharepaku, m _____ ētahi a _____ whare o t _____ marae.

*Order of answers: ngā, te, te, ātea, te, ngā, me, atu, te*²⁰⁸

These findings, therefore, suggest that the ‘rule of 2’ may not be the most appropriate deletion format for *reo Māori* texts. Thus, in accordance with Grotjahn’s (1987) advice that “the C-Test-Principle should be adapted to the specific language involved”, a variant of the ‘rule of 2’, which includes the deletion of single letter words, was investigated.

²⁰⁷ Additional information: Extract contains 69 words; the mutilated area is made up of 43 words.

²⁰⁸ Another issue indicated by the extract above is the occurrence of four items with the answer ‘te’ and two with ‘ngā’.

6.2.4 Investigation into using a ‘rule of 2 variant’ deletion format

Unlike English, which has only two instances of single letter words (‘I’ as a personal pronoun; ‘a’ as an indefinite article), *te reo Māori* contains many more (nine in total) such as ‘a’, ‘e’, ‘i’, ‘o’, ‘ā’, ‘ē’, ‘ī’, ‘ō’, ‘ū’. Thus, an issue with applying the ‘rule of 2’ to Māori language texts is that none of these nine single letters could ever be included as a C-test item. A ‘rule of 2 variant’ that includes the deletion of single letter words was, therefore, applied to the eight selected texts and its appropriacy in a C-test was investigated. *Table 6.3* below presents: (i) the percentage of content and function words of each of the eight texts selected for the purposes of this research; (ii) the proportion of partially deleted content and function words, with the removal of single letter words where appropriate; and (iii) the total number of deletions when the ‘rule of 2 variant’ deletion format is applied to each text.

Table 6.3: Proportion of content vs. function words using the ‘Rule of 2 variant’

<i>Text</i>	Content & function words (%)	Mutilated content & function words (%)	No. of deletions
<i>TW1</i>	Content 37%	Content 37%	40 deletions
	Function 63%	Function 63%	
<i>NM1</i>	Content 43%	Content 48%	31 deletions
	Function 57%	Function 52%	
<i>TW2</i>	Content 41%	Content 44%	36 deletions
	Function 59%	Function 55%	
<i>NM2</i>	Content 43%	Content 27%	30 deletions
	Function 57%	Function 73%	
<i>TW3</i>	Content 39%	Content 39%	44 deletions
	Function 61%	Function 61%	
<i>NM3</i>	Content 45%	Content 28%	50 deletions
	Function 55%	Function 72%	
<i>TW4</i>	Content 35%	Content 44%	39 deletions
	Function 65%	Function 56%	
<i>NM4</i>	Content 48%	Content 50%	50 deletions
	Function 52%	Function 50%	

- every second half (or the largest half or the whole single letter) of every second word starting from the second sentence is removed;
- 18 words are partially removed and 2 single letter words are removed;
- the last two phrases are left intact (11 words).²⁰⁹

Use of this deletion format, the ‘rule of 2 variant’, solves the issue of single letter words not being included as C-test items, but as can be seen, there are six items out of twenty (30%) with the answer ‘*te*’ – just one example of the ‘rule of 2 variant’ leading to an excessive number of items with the same answer.

6.2.5 Investigation into using another variant ‘rule of 2’ deletion format

In response to findings from the investigations, discussed above, of applying the ‘rule of 2’ and the ‘rule of 2 variant’ to the eight selected texts, it was decided that an additional deletion format should be investigated. Thus, the procedure of removing the last half of every third word was employed, in addition to the removal of whole single letters where appropriate. *Table 6.4* presents: (i) the percentage of content and function words of each of the eight texts selected for the purposes of this research; (ii) the proportion of partially deleted content and function words, with the removal of single letter words where appropriate; and (iii) the total number of deletions when the ‘every third word’ deletion format is applied to each text.

²⁰⁹ Additional information: Extract contains 69 words; the mutilated area is made up of 42 words.

Table 6.4: Proportion of content vs. function words with the partial deletion of every third word

Text	Content & function words (%)	Mutilated content & function words (%)	No. of deletions
TW1	Content 37%	Content 50%	28 deletions
	Function 63%	Function 50%	
NM1	Content 43%	Content 40%	20 deletions
	Function 57%	Function 60%	
TW2	Content 41%	Content 46%	24 deletions
	Function 59%	Function 54%	
NM2	Content 43%	Content 40%	20 deletions
	Function 57%	Function 60%	
TW3	Content 39%	Content 38%	29 deletions
	Function 61%	Function 62%	
NM3	Content 45%	Content 46%	33 deletions
	Function 55%	Function 54%	
TW4	Content 35%	Content 46%	26 deletions
	Function 65%	Function 54%	
NM4	Content 48%	Content 45%	33 deletions
	Function 52%	Function 55%	

As can be seen above, six of the eight texts, four of which are from newspapers and magazines (*NM1*, *NM2*, *NM3*, *NM4*) and two from *Te Whanake* (*TW2*, *TW3*), have a similar proportion (no larger than a 5% difference) of content and function words compared to the proportion of mutilated items from each text. When these findings are combined with those from the other two deletion formats, the deletion format of ‘every third word’ provides a better representative sample compared to the ‘rule of 2’ and the ‘rule of 2 variant’. See *Figure 6.3* below for an example of the deletion of ‘every third word’ format used in a passage from *Te Kāmano* (Moorfield, 2001, p. 122). The first sentence is left intact and every second half of every third word is removed, with single letter words that appear in third position also removed. Answers to each item appear in parentheses.

<p>Ngā tikanga o te marae</p> <p>He maha ngā tikanga o te pōhiri i te manuhiri ki runga i te marae. Ko te ma_____ [marae] te wāhi wā_____ [wātea] i mua _____ [i] te whareniui, eng_____ [engari], ki te k_____ [kī] tētahi tangata k_____ [kei] te haere i_____ [ia] ki te ma_____ [marae], kei te whak_____ [whakaaro] anō hoki i_____ [ia] i ngā wh_____ [whare] i te ta_____ [taha] o te ma_____ [marae] ātea, arā, _____ [i] te wharekai, _____ [i] ngā wharepaku, m_____ [me] ētahi atu wh_____ [whare] o te ma_____ [marae].</p>	<p>Heading</p> <p>1st sentence left intact</p> <p><u>18 partially removed words</u></p>
--	---

Figure 6.3: Example of applying 'every third word' deletion format to an extract

As can be seen in the extract above, where the removal of the last half of every third word occurs:

- the heading provides some clue of the topic of the passage;
- the first sentence is left intact (15 words);
- every second half (or the largest half or the whole single word) of every third word starting from the second sentence is removed;
- 15 words are partially removed and 3 single letter words are removed;
- No follow-on sentences are left intact.²¹⁰

When compared to the other deletion formats, this deletion format solves the issue of many of the test items having the same answer.²¹¹ It is important to note, however, that the *Te Kākano* extract (Moorfield, 2001, p. 122) which has been used to illustrate the differences in the three deletion formats (see *Section 6.2.3* and *Section 6.2.4* above), has been used for example purposes only and would not be suitable for use in a C-test. This is because the extract's partially deleted (or removal of) content and function

²¹⁰ Additional information: Extract contains 69 words; the mutilated area is made up of 54 words.

²¹¹ It is important to note that when applying this deletion format (i.e., 'every third word') to Māori language texts that may contain such repetitive instances as, for example: particle + article + noun (e.g., i te ao, i te pō), that the particles or articles are not repeatedly deleted.

words do not represent all of the content and function words of the whole text (i.e., poor representative sample), when the ‘every third word’ deletion format is applied to this extract.

In summary, a representative sample of mutilated content and function words was produced in: half of the eight selected texts when using the ‘rule of 2’; five of the eight texts when using the variant ‘rule of 2’ (i.e., single letter test items were also deleted); and in six of the eight texts when using the ‘every third’ word deletion pattern – see *Table 6.5* below. Hence, based on these findings, the four texts from *reo Māori* newspapers and magazines (*NM1*, *NM2*, *NM3* and *NM4*) were deemed as the most appropriate for inclusion in the C-test variant, thus, the deletion of the last half of every third word starting from the second sentence was employed in the mutilation (i.e., partial deletion/removal of single letters) of the four texts that were eventually included in the C-test.²¹² Henceforth, further analysis of only these four texts (i.e., *NM1*, *NM2*, *NM3* and *NM4*), and not the four texts from the *Te Whanake* series (i.e., *TW1*, *TW2*, *TW3* and *TW4*), was employed during the next stage of the C-test development process, which investigated the sequence in which the four texts should appear in the C-test variant.

²¹² More research into this C-test variant is required, thus, the final texts that were included in the C-test variant do not appear in this thesis.

Table 6.5: Percentage differences of content and function words

<i>Texts</i>	Content and function words (%)	Differences of mutilated words using 'Rule of 2' (%)	Differences of mutilated words using 'Rule of 2' variant (%)	Differences of mutilated words for every 3 rd word (%)
<i>TW1</i>	Content 37% Function 63%	33%	0%	13%
<i>NM1</i>	Content 43% Function 57%	5%	5%	3%
<i>TW2</i>	Content 41% Function 59%	26%	3%	5%
<i>NM2</i>	Content 43% Function 57%	24%	16%	3%
<i>TW3</i>	Content 39% Function 61%	30%	0%	1%
<i>NM3</i>	Content 45% Function 55%	2%	17%	1%
<i>TW4</i>	Content 35% Function 65%	6%	9%	11%
<i>NM4</i>	Content 48% Function 52%	0%	2%	3%

6.2.6 Consideration of another type of deletion format

In addition to the issues discussed above, another issue that needed to be investigated related to the number of letters that might be deleted from each C-test item. As has already been discussed, the recommendation that the last half or larger half of a word in C-test items is removed, results in words with an even number of letters being mutilated to appear with half that number (e.g., *momona* (fat) with six letters becomes *mom* _____) or words with an odd number of letters being mutilated to appear with half that number +1 (e.g., *ātaahua* (beautiful) with seven letters becomes *āta* _____). However, when the mutilated word 'momona' is compared with that of 'ātaahua', the aesthetic appearance of the former (*mom* _____) appears abnormal compared to that of the latter (*āta* _____). Or in other words, since words in *te reo Māori* end in vowels, the appearance of partially deleted Māori words ending in consonants appears too

unusual (as opposed to the general appearance of mutilated words within C-tests anyway).

Consequently, the partial deletion of words based on their number of morae rather than their number of letters was investigated. For example, the word ‘*momona*’ with three morae (i.e., mo, mo, na), would have half the number (or the larger half) of its morae removed, so that it would appear as ‘mo_____’ in a C-test. However, an additional dilemma was revealed when it came to mutilating words that contained macrons. For example, while the word ‘*ātaahua*’ presented no problems (because its mutilated form would appear as ‘āta_____’), other words such as those with macrons, but only two morae proved to be problematic. For instance, the words *mā* [*particle*], *whā* (four) and *ngā* [*determiner*], each of which has two morae, could not be mutilated based on the ‘deletion of morae’ format. Thus, as a result of these findings, it was decided that the deletion of letters within Māori C-test items should be based on the number of letters rather than the number of morae. See *Table 6.6* below for examples of different words and their mutilated forms when using both the ‘rule of 2’ deletion format and the ‘deletion of morae’ format (x = not possible).

Table 6.6: Examples of ‘rule of 2’ and ‘deletion of morae’

Word	No. of letters	‘rule of 2’ deletion format - based on no. of letters	No. of morae	‘deletion of morae’ format - based on no. of morae
a	1	_____	1	_____
ā	1	_____	2	x
te	2	<u>t</u> _____	1	x
hē	2	<u>h</u> _____	2	x
kia	3	<u>k</u> _____	2	<u>ki</u> _____
whā	3	<u>w</u> _____	2	x
tiki	4	<u>ti</u> _____	2	<u>ti</u> _____
tōna	4	<u>tō</u> _____	3	x

Table 6.6 (cont.): Examples of 'rule of 2' and 'deletion of morae'

Word	No. of letters	'rule of 2' deletion format - based on no. of letters	No. of morae	'deletion of morae' format - based on no. of morae
marae	5	<u>ma</u> _____	3	<u>ma</u> _____
tēnei	5	<u>tē</u> _____	4	<u>tē</u> _____
momona	6	<u>mom</u> _____	3	<u>mo</u> _____
tūpato	6	<u>tūp</u> _____	4	<u>tū</u> _____

6.2.7 Type-Token ratio and mean sentence length

Once texts are chosen for inclusion in the C-test, they need to be ordered according to their readability levels – from easiest to most difficult. Klein-Braley and Raatz (1984) make the following observation:

[I]t is important to stress that the C-Test is a norm-oriented test. This means that ideally the target group should score on average 50 per cent, in other words, one expects that, on average, only half the mutilations will be correctly restored. Such a test can be very frustrating both for the teacher and pupils, particularly since in the C-Test the subject is well aware that items have not been solved, whereas in a multiple-choice test this is not immediately obvious. For this reason it is suggested that the first text should be very easy and that the difficulty should increase throughout the test so that the final text is very difficult. (p. 144).

Thus, at the recommendation of Klein-Braley (1984), the **type-token ratio** formula was firstly employed to determine whether the readability levels of the four Māori language texts, which were analysed and determined as appropriate for inclusion in the C-test (discussed above), could be measured. Type-token ratio (TTR) represents the degree of lexical variation in a text (written or spoken), which is calculated by the number of **types** (or different/unique words) divided by the number of **tokens** (or total number of words). The ratios for type-token range from 0 (the lowest possible degree of lexical variation) to 1 (the highest degree of lexical variation), or in other words, the closer the ratio is to 1, the greater the variety of lexicon – the implication being

that there is a lower level of readability (i.e., a text is considered more difficult to read). As an example of how to calculate the type-token ratio, the following extract, from *Te Kākano* (Moorfield, 2001a, p. 122), will be used to illustrate the calculations made in determining the TTR:

He maha ngā tikanga o te pōhiri i te manuhiri ki runga i te marae. Ko te marae te wāhi wātea i mua i te wharenuī, engari, ki te kī tētahi tangata kei te haere ia ki te marae, kei te whakaaro anō hoki ia i ngā whare i te taha o te marae ātea, arā, i te wharekai, i ngā wharepaku, me ētahi atu whare o te marae.

This extract contains 69 words in total (i.e., **tokens**) and of this total number of tokens there are certain words that appear in the text more than once, such as ‘o’ (of) which appears three times, ‘te’ (the) which appears fourteen times and ‘marae’ which appears five times etc. What is important, however, is the word itself rather than the number of times that it appears in the text; thus, for example, when words like these are combined with words that appear only once in the extract, they are all considered to be different/unique words (i.e., **types**), of which there are a total of 37. See *Table 6.7* for an indication of all of the types and the frequency in which they appear in this text.

Table 6.7: Example of calculating type-token ratio

#	Type	Frequency	#	Type	Frequency	#	Type	Frequency
1	te	14	13	tikanga	1	25	tangata	1
2	i	8	14	pōhiri	1	26	haere	1
3	marae	5	15	manuhiri	1	27	whakaaro	1
4	o	3	16	runga	1	28	anō	1
5	ki	3	17	ko	1	29	hoki	1
6	whare	2	18	wāhi	1	30	taha	1
7	ngā	2	19	wātea	1	31	ātea	1
8	kei	2	20	mua	1	32	arā	1
9	ia	2	21	wharenuī	1	33	wharekai	1
10	he	1	22	engari	1	34	wharepaku	1
11	maha	1	23	kī	1	35	me	1
12	ngā	1	24	tētahi	1	36	ētahi	1
						37	atu	1

Thus, 37 types divided by 69 tokens equals 0.54 (rounded to the nearest hundredth), which suggests that this text has a readability level that is neither too difficult, nor too easy because it is in the middle range between 0 and 1. However, what is of most importance in regard to measuring the readability of texts that are intended for use in

a C-test, is how their type-token ratios compare with each other. Thus, the TTR was calculated for each of the four texts selected for the experimental C-test variant – below is *Table 6.8* summarising the ratios of the four texts from the *reo Māori* newspapers and magazines.

Table 6.8: Type-Token ratios of the four texts according to their degree of lexical variation

Degrees of lexical variation		Type-Token ratio	Total # of words
Lowest ↑ ↓ Highest	NM2	0.49	173
	NM3	0.50	160
	NM1	0.58	106
	NM4	0.70	243

As can be seen from the TTRs, *NM2* has the lowest type-token ratio with *NM3* having a slightly higher ratio, while *NM1* has the next highest ratio and *NM4* has the highest. These ratios reveal that when using type-token ratios to determine the readability of these Māori language texts, the sequence of what may be the easiest to most difficult is *NM2*, *NM3*, *NM1* then *NM4*.

In addition to Klein-Braley's (1985) recommendation to calculate type-token ratios to determine text difficulty, she also recommends calculating the mean sentence length to estimate text difficulty. Thus, the average sentence length for each of the four texts (*NM1*, *NM2*, *NM3*, *NM4*) was calculated, firstly for the whole of each text (see *Table 6.9*), then the mutilated area for each of the texts (see *Table 6.10*).

Table 6.9: Possible text difficulty – mean sentence length of the whole of each text

Possible text difficulty		Mean sentence length of each text
Easiest ↑↓ Most difficult	NM4	16.2 words
	NM1	17.7 words
	NM3	26.3 words
	NM2	28.8 words

Table 6.10: Possible text difficulty – mean sentence length of mutilated area of each text

Possible text difficulty		Mean sentence length of mutilated area
Easiest ↑↓ Most difficult	NM1	15.5 words
	NM4	17 words
	NM3	25.8 words
	NM2	32.5 words

Each table above indicates that the most difficult text based on the mean length of sentences is *NM2* followed by *NM3*. However, while *NM4* appears to be the easiest text based on the mean sentence length of the whole text, *NM1* appears to be the easiest text based on the mean sentence length of its mutilated area. As a result of these combination of findings and the fact that it remains unclear if type-token ratio and mean sentence length²¹³ can be considered as reliable indicators of the difficulty of Māori language texts, it was decided that additional factors should be considered with regard to estimating the difficulty of these texts (and the order in which the four texts should be sequenced in the C-test variant), such as, judgements of the highly proficient

²¹³ It may be important to note that of these four Māori language texts, the highest number of words in one of the sentences was 49, while the lowest number was 2, which may indicate the vastly different nature of the Māori language compared to languages such as English and German (which were the languages that Klein-Braley (1985) based her analyses and initial observations).

speakers, their mean scores and students' mean scores. See *Section 6.3.3* and *Section 6.4.2.2* for a discussion of these findings.

6.2.8 Key features of the reo Māori C-test variant

Previous sections of this chapter have provided discussions and descriptions of procedures undertaken to develop a *reo Māori C-test*. The investigations of experimenting with different deletion patterns of texts came about in response to: (i) the poor representative sample of mutilated content and function words when using the 'rule of 2' deletion format, (ii) the impossibility of including single letter words as test items using the 'rule of 2' deletion format and (iii) the problem with finding appropriate texts that contained a certain number of words (i.e., 60-70 words). The findings revealed that the most appropriate deletion format to use, based on the texts selected for this study, is the 'every third word' deletion format and that the words should be partially deleted (or entirely deleted in the case of single letter words) based on their number of letters rather than their number of morae. *Table 6.11* below outlines the main characteristics of a typical C-test and those of the experimental *reo Māori C-test* variant, which was used in subsequent trials and a pilot as discussed in the following sections (see *Section 6.3* and *Section 6.4* below).

Table 6.11: Differences between the C-test and reo Māori C-test variant

C-test	Reo Māori C-test variant
at least four short texts	six texts altogether (two for the practice examples; four for the main test), ranging in length between 100-250 words
different topic for each text	different topic for each text
second half of every <i>second</i> word starting from the second sentence is removed from the text	second half of every <i>third</i> word starting from the <i>second</i> (or <i>third</i>) sentence was removed from the text
the first and last sentence of each text are left intact	the first sentence for each text was left intact; while in one text, the first and second sentences were both left intact, with six intact follow-on sentences
between 20-25 deletions per text	between 20-33 deletions per text ²¹⁴

²¹⁴ Grotjahn (1987) makes the following observation: "Twenty items per text will possibly not always be enough to measure macro-level textual constraints. As our experience with C-Test texts of different lengths shows, one should therefore also use texts with 25 or even 30 items" (p. 223).

6.3 Variant C-test trial with sample of highly proficient speakers (HPSs)

It is recommended that an initial trial of a C-test is conducted with a contingent of native speakers to determine the appropriateness of the C-test for target language learners (see, for example, Klein-Braley, 1997). This section discusses the preliminary trial of the *reo Māori* C-test variant that was conducted with highly proficient speakers (HPSs) of *te reo* (see *Section 6.5.1.2* for an overview of the ethical protocols). Although no particular recommendation for the number of native speakers who should trial a C-test has been found, one study tested 31 native speakers (Huhta, 1996), another tested 21 (see Grotjahn, 1987, p. 230) and another tested 15 (see Grotjahn, 1987, p. 222). Due to a few factors (i.e., re-scheduling, cancellation and over-estimations of Māori language proficiency of potential participants), the number who were able to trial this Māori language C-test variant resulted in six (6) participants.

Another difference between this study compared to others is that the participants who trialled this *reo Māori* C-test variant are referred to as highly proficient rather than ‘native speakers’ since the term ‘native speaker’ can be used in a variety of ways. Thus, in order to not exclude speakers of *te reo Māori* whose first language may not be Māori, but who are still highly proficient speakers (HPSs) of *te reo*, participants of this part of the research, all of whom were either, as is recommended, “adult educated native speakers or teachers of the language” (Klein-Braley, 1997, p. 64), are referred to as HPSs.

6.3.1 Sample of HPS participants

Individuals known to the researcher and her supervisors (i.e., sample of convenience) were invited to participate in the trial of the *reo Māori* C-test variant that was developed with the potential aim of being used to test the language proficiency of tertiary level *reo Māori* learners. Most candidates (4) were provided, via email, with an overview of test procedures, as well as a consent and confidentiality form. Others (2), after being verbally informed of the research, were immediately available to

participate, thus, were verbally provided with an overview of testing procedures and physically provided with the consent and confidentiality form. These highly proficient *reo Māori* participants ranged in age from their early twenties to their sixties. Four were male, two were female.

6.3.2 Administering the trial C-test variant to HPSs

Initially, the first three (3) participants were given five (5) minutes to complete the practice C-test and five (5) minutes to check their answers²¹⁵, which could be found on the next page. However, it was soon discovered that five minutes was too short to attempt the practice examples and five minutes was too long to check answers. Therefore, the time was changed to seven (7) minutes to attempt the practice examples and (3) minutes to check answers. With regard to ethical protocols, participants were offered the opportunity to withdraw from the research after they had attempted the two practice examples, however, all decided to continue and complete the test. Every test-taker (four of whom were tested individually, while two were tested together) was given a further twenty (20) minutes to complete the C-test variant.

6.3.3 Analysis of HPSs' test scores

This sub-section reports on the results of the HPSs' C-test variant scores. Statistical analyses were conducted using SPSS (Statistical Package for the Social Sciences) software upon completion by the HPSs of the C-test variant, with the texts being recoded²¹⁶ as *Text 1*, *Text 2*, *Text 3* and *Text 4*. Note that the following criteria were applied to scoring procedures: if items were inaccurate or left blank, they were assigned zero (value = 0); otherwise, items that were entirely accurate, alternatively correct or correct but without macrons, they were assigned one (value = 1). *Table 6.12* below shows the mean, standard deviation, minimum and maximum values, including

²¹⁵ While one study (Her, 2007) provided test-takers with two practice examples and five minutes to complete each example, it was decided that for this study, ten minutes altogether for the practice examples would be sufficient for test-takers to become accustomed to this type of test. The purpose of the practice examples did not include allowing sufficient time for respondents to complete the examples, only to be introduced to the C-testing concept.

²¹⁶ Note that the texts *NM1*, *NM2* etc., have been recoded as *Text 1*, *Text 2* etc., respectively.

the reliability²¹⁷ coefficients and difficulty rates²¹⁸ from the HPSs' scores for each of the four texts and the whole test.

Table 6.12: Initial calculations of HPSs' scores

	Text 1 /20	Text 2 /20	Text 3 /33	Text 4 /33	All Texts /106
Mean	17.0000	18.1667	29.5000	28.6667	93.3333
Std. Deviation	2.68328	1.72240	2.07364	4.08248	8.35863
Minimum	14.00	16.00	27.00	23.00	82.00
Maximum	20.00	20.00	32.00	32.00	103.00
Cronbach's Alpha	.673	.237	.288	.821	.845
Difficulty rates	.85	.91	.89	.87	.88

The mean values indicate that the six HPSs scored, on average, .88 and, as noted by Klein-Braley (1997), “scores should reach an acceptable level of accuracy: Around 90% correct on average” (p. 64). Generally, an alpha coefficient of above .7 is considered high, but Klein-Braley and Raatz propose a reliability of Cronbach's Alpha of .8 or higher as satisfactory for a C-test (Klein-Braley & Raatz, 1984, p. 136). As Cohen, Manion and Morrison (2007) explain:

The Cronbach alpha provides a coefficient of inter-item correlations, that is, the correlation of each item with the sum of all the other items. This is a measure of the internal consistency among the items (not, for example, the people). It is the average correlation among all the items in question, and is used for multi-item scales (p. 506)

Thus, Cronbach's Alpha was used to measure the reliability (or internal consistency) of the set of test items which thereby indicated the extent to which the C-test was a consistent measurement of the C-test concept. In other words, it provided a measurement of how well the C-test measures what it is intended to measure, that is, general language proficiency. As can be seen above, an internal consistency coefficient of .845 for the four texts as a whole was obtained, which is fairly high,

²¹⁷ As noted in footnote 199, Cronbach's Alpha is used to estimate the reliability of C-test results (see, for example, Klein-Braley & Raatz, 1984; Raatz, 1985).

²¹⁸ Difficulty rates were calculated by dividing the mean scores by the number of test items (see Dörnyei & Katona, 1992, p. 193).

suggesting that this C-test variant may be a fairly accurate measurement of general Māori language proficiency. The mean difficulty rates are discussed below in *Section 6.3.3.1.2 Mean scores*.

6.3.3.1 Text difficulty

Calculations for type-token ratios and mean sentence length made to each of the four texts (i.e., *NM1/Text 1*, *NM2/Text 2*, *NM3/Text 3*, *NM4/Text 4*) have already been discussed in *Section 6.2.7*. This section expands on some additional findings based on an analysis of judgements from the HPSs regarding the difficulty of the texts (*6.3.3.1.1*) and their mean scores for each of the texts in the C-test variant (*6.3.3.1.2*).

6.3.3.1.1 Judgements of text difficulty

At the completion of each testing situation, each HPS was asked to evaluate the difficulty of each text from easiest (i.e., 1) to most difficult (i.e., 4). While two (2) of the six (6) test-takers assigned one ranking for each text, the rest assigned, for example, one ranking to two or three texts. Their judgements and test scores for each text can be found below (*Table 6.13*). The participants have been coded as HPS# (1 to 6) and have been ordered based on the one who achieved the highest score (i.e., HPS1) to the lowest score (i.e., HPS6).

Table 6.13: HPSs' judgements of text difficulty

	Easiest → Most difficult			
HPS1	Text 1	Text 2	Text 3	Text 4
HPS2	Text 1, Text 4		Text 2, Text 3	
HPS3	Text 2, Text 3, Text 4			Text 1
HPS4	Text 4	Text 3	Text 1, Text 2	
HPS5	Text 3	Text 2	Text 1	Text 4
HPS6	Text 3, Text 4		Text 1	Text 2

As can be seen, the judgements of the HPSs vary considerably. Although, there is no consistency between HPSs judgements, what is clear from these rankings is that *Text 3* is undisputedly considered the ‘easiest’ text, while *Text 2* is mostly considered the ‘most difficult’. *Text 1* and *Text 4*, on the other hand, have similar rankings, but it appears *Text 4* is considered easier compared to *Text 1* in most instances.

6.3.3.1.2 Mean scores

With regard to varying findings of investigations (6.2.7; 6.3.3.1.1) into estimating the difficulty of the four selected texts (i.e., type-token ratio, mean sentence length and judgements from the HPSs), the mean scores achieved by the HPSs for each of the four texts were calculated to estimate text difficulty. The table below (*Table 6.14*) presents the texts in their perceived order of difficulty based on the mean scores achieved by the HPSs.

Table 6.14: Possible difficulty of texts based on mean scores of HPSs

Possible text difficulty	Text	Mean scores of HPSs (%)
Easiest  Most difficult	2	91%
	3	89%
	4	87%
	1	85%

As can be seen, *Text 2* appears to be the easiest text followed by *Text 3* and *Text 4*, then *Text 1* as the most difficult. Despite these findings, it is still unclear how much weight can be placed on HPSs’ mean scores to determine text difficulty, and when these findings are compared to other estimates of text difficulty (discussed above) the following variation of estimates is revealed (*Table 6.15*):

Thus, one method of investigating which items in a C-test may have multiple alternative answers is by trialling the C-test with native/highly proficient speakers to determine which of their answers are alternative correct answers. Such alternative answers may be appropriate based on the context in which they appear (e.g., ‘*hei*’ and ‘*e*’), however, others which may seem appropriate, may not be the most suitable (e.g. ‘*te*’ vs. ‘*tētahi*’). In the event that the HPSs reveal appropriate alternatives, it is advised to either: (i) exclude that item from the test; or (ii) include an additional letter in order to eliminate the possibility of test-takers providing acceptable alternatives;²²¹ or (iii) accept any of the appropriate alternatives (see, for example, Grotjahn, 1987). After the various alternative answers that were provided by the HPS were analysed to determine their suitability as alternatives, each of these three scenarios was employed in this study (see *Table 6.16*, *Table 6.17* and *Table 6.18* below).

Analysis of inaccurate answers provided by the HPSs revealed that six (6) partially deleted words were answered *inaccurately* by either all HPSs (one item out of 106 test items) or the majority of HPSs. Use of the term ‘*inaccurate*’ in this context applies to answers that were not the original answer (i.e., either incorrect or alternatively correct answers). Thus, six test items that had either none, one or two participants who answered them accurately were excluded from three of the four texts in the C-test variant which was later administered to learners of *te reo*, that is, one item from *Text 1* (which was recoded as *Text 1A*), four items from *Text 3* (recoded as *Text 3A*) and one item from *Text 4* (recoded as *Text 4A*). The exclusion of these six words (five of which are discussed in *Table 6.16* below) brought the total number of C-test items to 100.

Another advantage of trialling the test with native/highly proficient speakers was revealed when two typos, noticed by a few of the participants, were identified and subsequently altered for the C-test trial with students. Both typos related to the inclusion or exclusion of macrons – one was supposed to contain a macron (‘*ō*’ instead

²²¹ One of the test items that was initially included in the *reo Māori* C-test variant appeared as ‘tī_____’ and required the accurate answer of ‘tira_____’. However, most of the HSPs provided the alternative correct answer of ‘*tima*’ (without a macron) or ‘*tīma*’ (more accurate alternative answer). Although this test item was excluded from the pilot C-test variant, it could have been slightly altered by adding the letter ‘*r*’, so that it appeared as ‘tir_____’ and so that there would be no risk of ‘*tīma*’ or ‘*tima*’ being provided.

of ‘o’) and the other was not supposed to include a macron (‘marama’ instead of ‘mārama’).

Table 6.16 below provides an overview of five of the six C-test items²²² that were excluded from the pilot C-test variant. Also see Table 6.17 for an overview of which C-test items were altered and Table 6.18 for an overview of which items were accepted as alternative correct answers.

Table 6.16: Items excluded from the C-test variant and reasons for their exclusion

Excluded words that include alternative correct answers	Comment
katoahia	Although appropriate alternative answers were provided by the HPSs (e.g., <i>katoa</i> , <i>katoahia</i>), the suffix (i.e., <i>-hia</i>) that appeared in the original text was provided by only one test-taker.
kōrerotia	Although appropriate alternative answers were provided by HPSs (e.g., <i>kōrero</i> , <i>kōrerongia</i> , <i>kōrerohia</i>), it was decided that since none of the test-takers had provided the correct suffix that it would be excluded.
mea	Alternatives provided included <i>mahi</i> , <i>mahunga</i> , <i>marea</i> , <i>māori</i> . It was decided that this word would be excluded because only two test-takers answered it accurately and also because too many alternatives were provided, only one of which would be considered an acceptable alternative.
rangatira	Although this correct answer was provided by two test-takers, three alternatives were provided i.e., <i>rangona</i> , <i>rangimārie</i> , <i>ranga</i> , thus, it was decided to exclude this word altogether since only two test-takers gave its accurate answer.
tira	Only one test-taker answered this accurately. While all other test-takers answered with <i>tīma</i> (though not incorrect in this context), the first morae of this word was provided (<i>ti</i> ___), which did not include a macron. One test-taker took it upon themselves to include the macron, thus, to avoid the possibility of <i>tīma</i> , or more accurately <i>tīma</i> , from being provided, this word was excluded from the count.

²²² The sixth item, which was excluded from the variant C-test, was not answered correctly (or answered with an alternative correct answer) by any of the participants.

Table 6.17: Items with appropriate alternative answers altered to exclude possibility of appropriate alternatives being provided

Accurate answer	Alternative answer/s	Altered item
atu	anō	<u>a</u> _____ → <u>at</u> _____
kaupapa	kauwaka	<u>kau</u> _____ → <u>kaup</u> _____
tautoko	tauawhi	<u>tau</u> _____ → <u>taut</u> _____

Table 6.18: Appropriate alternatives deemed acceptable

Accurate answer	Acceptable alternative
ā	arā
ā	nō reira
ai	ana
e	hei; ka; kia
hei	he
hoa	hika
kaimahi	kaiwhakahaere
mea	mahi
o	mō; i
tau	taha; takiwā; tāone
tautoko	tauawhi
te	taua
wā	wāhi

6.4 Variant C-test trial and pilot with samples of learners

This section begins by reporting on the procedures undertaken in administering the C-test variant and returning feedback to the first sample of learners (6.4.1). This is followed by an analysis of the first sample's test data (6.4.2) and a brief overview of the subsequent alterations made to the C-test variant (6.4.3). This section concludes with an overview of the C-test scores from both the first and second samples of learners (6.4.4).

6.4.1 Introduction to the variant C-test trial with first sample of learners

After data from the HPSs of *te reo Māori* had been analysed (discussed in Section 6.3 above) and subsequent alterations were made to the C-test variant (discussed in

Section 6.3.4 above), a class of *reo Māori* learners at one tertiary institution was invited to participate in trialling the C-test variant. The teacher²²³ of this class, after being approached by two of the researcher's supervisors, had indicated interest in finding out more about the research, thus, the researcher was consequently invited to provide more information to the class. I visited and verbally provided information about general aspects of the C-test, including an overview of the research, prior to inviting the learners to ask questions. Consent and confidentiality forms (which were later added to the first two pages of the testing booklet, see *Appendix 27*) were given to the teacher who later passed on the forms to those learners interested in participating in the trial.

6.4.1.1 Procedures for administering the trial C-test variant

The trial C-test variant and questionnaire were administered by the researcher to seven (7) Māori language tertiary students. After the researcher had confirmed that all of the learners who were present in the testing room had signed consent and confidentiality forms, two additional learners who had not, were provided with the forms.

Once all of the learners took their seats, the researcher showed the learners the testing booklet (see *Appendix 27*) by briefly displaying the contents of each section. Each learner was then provided with the booklet and asked to fill in the first section, which instructed participants to choose the criterion that best described their current proficiency in *te reo Māori* (see *Appendix 18* for the criteria scale which was modelled on the IELTS scale). Once all test-takers had completed this section,²²⁴ they were cautioned to read the instructions carefully and informed that they had seven minutes to complete two practice examples of the test and three minutes to check their answers. After the seven minutes had come to an end, the respondents checked their answers

²²³ While different institutions use different terms of address for their educators (e.g., university-based teachers are typically addressed as 'lecturers', while teachers at wānanga are generally referred to as 'tutors'), this thesis employs the term 'teacher/s'.

²²⁴ A time limit was not set for respondents to respond to this section (because the researcher did not want respondents to rush), however, in a couple of instances, some respondents who finished quickly, turned to the next page (with the two practice examples). In retrospect, it may have been more appropriate to set a time limit and ask participants to wait before prompting them to turn to the next page.

and were invited to share any comments they might have regarding their experiences. During these three minutes (it was extended to approximately five minutes), two test-takers commented that they would like to change the selection they had previously made regarding their language proficiency because of the difficulty of the two practice examples – some other test-takers agreed.

Hence, in response to the sentiments expressed by this sample of test-takers, the researcher decided to inform the respondents that spaces which were entirely blank (i.e., spaces that were void of any letters), required one letter words – an example was written on the whiteboard. Although this could have led to the unintended outcome of test-takers inserting any single letter word into these blank spaces (of which no evidence has been found), the researcher believed that one of the principles of the C-test is to provide clues/hints for test-takers in the form of partially deleted words. Since single letter test items, which are similar to cloze test items, provide no clues, it was deemed necessary and only fair that respondents knew blank spaces required single letters (in total, 15 out of 100 C-test items required single letter answers).²²⁵

After the test-takers had attempted the practice examples, checked their answers and verbally offered their feedback to the researcher, they were then informed that they had 20 minutes to complete the rest of the test. Once the respondents started the test, they were informed at different intervals that they had ten minutes remaining, then five minutes remaining etc. After the 20 minutes had ended, the test-takers were asked to complete the questionnaire and to spend as long as they liked for this part – some finished the questionnaire in five minutes, others took longer. The test-takers were also told that they could choose to be anonymous, but if they wanted the results of their test, they would have to provide their email address – all respondents provided their email address details.

6.4.1.1.1 Development of the testing booklet

During the development of the testing booklet, it was hypothesised that many of the respondents would not have encountered the C-test principle and would have,

²²⁵ See *Section 6.4.2.1* below for a discussion of findings from an analysis of learner responses to single letter test items.

therefore, found the C-test variant, regardless of their language proficiency, rather challenging to complete. This hypothesis was based on verbal comments made by most of the highly proficient *reo Māori* test-takers – some claimed the test was challenging/difficult because of its unusual nature and the fact that they had never experienced such a test before. Thus, with the intention of gleaning more accurate self-proficiency judgements, the researcher decided that prior to the respondents' attempts at the C-test, they would be asked to firstly judge their level of Māori language proficiency (*Appendix 27*). It is fortunate this was done prior to the learners taking the test based on the comments from the two test-takers, as discussed above. It is also important to note that in order to reach more potential participants, it was deemed more appropriate for others (e.g., teachers), besides the researcher, to administer the C-test pilot.

6.4.1.2 Returning feedback to respondents

Within a week, the first sample of learners was emailed their results from the C-test variant. Rather than sending the percentages that each examinee gained in the test, it was decided, based on initial hypotheses²²⁶, that each test-taker would be informed whether their self-proficiency judgement reflected their test scores or not. All were told that their self-proficiency judgements were either accurate or lower than their test scores. For example, a test-taker who chose band 4 on the IELTS scale and received 50% in the trial C-test variant, was told that their results reflected their self-proficiency judgement.²²⁷ For a test-taker who may have chosen band 5, but received 70%, they were told that they may have underestimated their proficiency level and that perhaps

²²⁶ In connection with the IELTS language proficiency scales (see *Appendix 18*), estimates were made by the researcher (based on the self-assessment judgements made by respondents and their test scores), which resulted in approximate percentages from test scores being assigned to each of the bands (1-9). For example, it was hypothesised that test-takers who received between 85% and 100% on the C-test variant, would be band 8 (very good user) or band 9 (expert user) – see *Appendix 28* for an overview of these preliminary criteria assigned to respondents' test scores.

²²⁷ Although there is a risk of respondents underestimating (e.g., humility, modesty) or overestimating (e.g., naivety) their Māori language proficiency, the Health of the Māori Language Surveys (see Statistics New Zealand, 2002; Te Puni Kōkiri, 2007) employed self-assessment instruments in response to a literature review which revealed “that most investigations of the validity and reliability of self-assessment data report generally favorable findings in regard to the usefulness and accuracy of self-assessment as a measure of proficiency in the four language skills” (Te Puni Kōkiri, n.d., ¶40) – see *Appendix 29* for a summary of respondents' self-assessed judgements of their Māori language proficiency.

‘Kāore te kūmara e kōrero mō tōna ake reka [The kūmara does not speak of its sweetness]’. It was decided that providing feedback to students in this way was more culturally appropriate. Other potential issues related to: (i) the unlikely, but possible, case of inaccurately inputting email addresses and therefore breaching the privacy of test-takers; and (ii) the experimental nature of this C-test variant, that is, if students received a score that they did not expect (whether it was higher or lower), the researcher did not want them to be dissuaded or even persuaded by this kind of test – in other words, the researcher did not want them to put too much of a stake on their percentages or the test, especially considering its newness in *te ao Māori*. For an overview of the preliminary language proficiency criteria that were assigned to respondents’ test results, see *Appendix 28*.

6.4.2 Analysis of learners’ test data

This subsection reports on the percentage of single letter items included in the C-test variant and the number of single letter test items that were: (i) answered correctly, (ii) answered incorrectly or (iii) left blank in each text completed by the first sample of learners (from the C-test variant trial).

6.4.2.1 Analysis of single letter test items results

Unlike other C-tests, as has been discussed, single letter words were included as test items in the *reo Māori* C-test variant. In total, there were fifteen (15) single letter items out of a total of one hundred (100) items in the C-test variant that was administered to learners. Due to the nature of C-tests excluding single letter words as C-test items, it was decided that an investigation of the percentage of single letter words compared to single letter test items (i.e., representative sample) would be conducted. *Table 6.19* below provides details of each text in relation to the following: the number of gaps and the number of words within the mutilated area (i.e., excludes first sentence/s and follow on sentence/s), including the percentage of single letter words within the mutilated area compared to those that were deleted. It may be important to note, as has been discussed above (*Section 6.3.3*), that after analysis of the highly proficient speakers’ test results, a total of six items within three of the texts

(i.e., *Text 1A*, *Text 3A* and *Text 4A*) were excluded from the C-test variant that was trialled and piloted with learners.

Table 6.19: Representative samples of single letter words and single letter test items

<i>Text</i>	Total no. of items (or gaps)	Total no. of words in mutilated area	No. of single letter words within mutilated area	No. of single letter words deleted within mutilated area
<i>Text 1A</i>	19*	60	14 (23% of words)	3 (16% of gaps)
<i>Text 2</i>	20	65	14 (22% of words)	5 (25% of gaps)
<i>Text 3A</i>	29*	98	11 (11% of words)	3 (10% of gaps)
<i>Text 4A</i>	32*	100	11 (11% of words)	4 (12.5% of gaps)

As can be seen above, the deletion of the single letter test items affect a representative sample of single letter words within the mutilated areas for three of the four texts, that is, *Text 2*, *Text 3A* and *Text 4A*. The only text where single letter test items do not represent the sample of single letter words is *Text 1A*, which has single letter words in 23% of its mutilated area, but only 16% of its test items. This indicates that the single letter C-test items of this particular text do not, therefore, affect a representative sample of the text; however, considering the experimental nature of this C-test variant, it was decided that *Text 1A* would continue to be used for the remainder of the research. *Table 6.20* below provides details of the test items that the seven (7) learners answered correctly, incorrectly and left unanswered for each text.

Table 6.20: Single letter test items learners answered correctly, incorrectly and left blank

No. of single letter items:	Text 1A (3 items)	Text 2 (5 items)	Text 3A (3 items)	Text 4A (4 items)	Total no. of items (105 for 7 learners)
Answered correctly	12 (57%)	20 (57%)	16 (76%)	9 (32%)	57 (54%)
Answered incorrectly	6 (29%)	9 (26%)	3 (14%)	11 (39%)	29 (28%)
Left unanswered	3 (14%)	6 (17%)	2 (10%)	8 (29%)	19 (18%)

As can be seen, learners answered 54% of single letter test items correctly in the C-test variant, but what is interesting to note is that 18% of single letter test items were left blank, even though this sample of learners was informed that blank gaps required single letter answers. This leads to the assumption that this sample did not misuse their awareness that blank gaps required single letter answers by inputting any single letter. Another factor that lends itself to this assumption is the percentage of single letter test items (correct and incorrect) where students provided answers longer than a single letter (see Table 6.21 below).

Table 6.21: Single letter test items answered with more than one letter

Single letter items that were:	Number of single letter items (15 each for 7 learners)
Answered incorrectly with more than one letter	6 (6%)
Answered correctly with more than one letter	5 (5%)
Left blank	19 (18%)
Answered accurately	52 (50%)
Answered inaccurately	23 (22%)
Total	105 (100%*)

*Percentages have been rounded to the nearest whole number

Altogether, 11 (10%) of the single letter answers that this sample provided (incorrect and alternative correct) were answered with more than a single letter (i.e., *te*, *kia*, *hei*, *arā* and *ki*), while 19 (18%) of the single letter items were left blank. These two findings suggest that instead of randomly guessing which of the nine single letter *reo Māori* words²²⁸ could go in the blank spaces, this sample appears to have selected words that they believed best suited the context. That is not to say that other respondents, especially those who are less proficient than the participants of this trial, could not misuse this knowledge.

It may be, however, that indicating to test-takers that blank test items require only one letter, could in fact be detrimental based on answers provided by one particular test-taker who had initially written ‘*hei*’ (which is an alternative correct answer, instead of ‘*e*’, which is the original correct answer), but crossed it out and replaced it with ‘*e*’ three of the possible times that this was acceptable (twice in *Text 3A* and once in *Text 4A*). This may be similar to C-test studies that indicated the number of letters required for each test item (e.g., for the word ‘*kaimahi*’ it would appear as ‘*kai*__ __ __’) and found that indicating the number of letters proved to make it more difficult for some test-takers who may have thought of an alternative correct answer (e.g., *kaiwhakahaere*), but since it did not fit in the spaces provided, disregarded it as an answer (see, for example, Grotjahn, 1987, p. 227 for a discussion).

Of the 15 single letter test items in the C-test variant, it was found that a high number of learner respondents (i.e., 5 out of 7) omitted the final single letter test item (in *Text 4A*). This led to a re-analysis of test answers of the HSPs which revealed one participant had also omitted this item – the only single letter test item that was left unanswered by all HSPs. It was deduced that the likely reason for this final single letter test item being repeatedly omitted was due to the item appearing at the beginning of its line in the text. Although some other test items appear at the beginning of their lines, none of these requires a single letter answer, rather they include at least one other letter, for example, *t*_____ for ‘*te*’. Thus, the layout of the final text (*Text 4A*) was restructured for the pilot C-test variant and recoded as *Text 4B* (discussed below)

²²⁸ i.e., *a*, *e*, *i*, *o*, *ā*, *ē*, *ī*, *ō*, *ū*

6.4.2.2 Order of text difficulty

This sub-section reports on the mean scores (difficulty rates) achieved by the learners of the C-test trial for each of the four texts. The mean scores of the HPSs are also included below to compare the results of both sample groups.

As discussed above, investigation of different types of measures to estimate text readability and text difficulty (i.e., type-token ratio, mean sentence length (whole and mutilated text), judgements from HPSs and the mean scores of HPSs) revealed variations in possible text difficulty. Thus, the first table below (*Table 6.22*) outlines the mean scores²²⁹ achieved by the learners and the second table (*Table 6.23*) presents the texts in their perceived order of difficulty based on these mean scores.

Table 6.22: Mean scores of learners for each text

	<i>Text 1A</i>	<i>Text 2</i>	<i>Text 3A</i>	<i>Text 4A</i>
Mean scores	58%	56%	52%	66%

Table 6.23: Possible difficulty of texts based on mean scores of learners

Possible text difficulty	<i>Text</i>	Mean scores of learners (%)
Easiest  Most difficult	4A	66%
	1A	58%
	2	56%
	3A	52%

When this order of possible text difficulty is compared to those from initial investigations (type-token ratio and mean sentence length) combined with the judgements and mean scores of the HPSs, the following can be found (*Table 6.24*):

²²⁹ Also note that Klein-Braley and Raatz (1984) state the following: “ideally the target group [i.e., language learners] should score on average 50 per cent, in other words, one expects that, on average, only half the mutilations will be correctly restored” (p. 144). The mean scores of this first sample of learners is 58%.

Table 6.24: Possible difficulty of texts based on various estimations

	Easiest ←————→ Most difficult			
<i>Type-token ratio</i>	Text 2	Text 3	Text 1	Text 4
<i>Mean sentence length (whole)</i>	Text 4	Text 1	Text 3	Text 2
<i>Mean sentence length (mutilated)</i>	Text 1	Text 4	Text 3	Text 2
<i>HPSs' judgements</i>	Text 3	Text 4	Text 1	Text 2
<i>HPSs' initial mean scores</i>	Text 2	Text 3	Text 4	Text 1
<i>1st learner sample's mean scores</i>	Text 4	Text 1	Text 2	Text 3

When these results of both samples' (HPSs and learners) mean scores are compared with the other factors, it appears no definitive order of text difficulty can be concluded. In response to this variety of findings, it was decided that the sequence of the texts as they appear in the C-test variant (*Text 1A*, *Text 2*, *Text 3A*, then *Text 4A*) would, therefore, remain without further investigation.

6.4.3 Changes made to the C-test variant after trial with first sample of learners

After results from the trial C-test variant that was conducted with the first sample of learners had been analysed, it was decided that two alterations, both of which related to the layout of the test, would be made. Thus, for example, *Text 4A* (as discussed above) was slightly altered, and recoded as *Text 4B*, to avoid the possibility of test-takers omitting one of its single letter test items; and spaces between single letter test items and the preceding and following words were increased in size, so that spaces which had originally equated to one space, were increased to two spaces. For example:

<p>He aha t_____ mea nui _____ te ao? H_____ tangata, he tan_____, he tangata.</p> <p>[He aha te mea nui o te ao? He tangata, he tangata, he tangata – What is the most important thing in the world? It is people, it is people, it is people].</p>
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6.4.4 Variant C-test results from trials and pilot

This sub-section reports on the test scores of the seventy (70) test-takers who trialled (7) and piloted (63) the experimental C-test variant. Statistical analyses were conducted using SPSS (Statistical Package for the Social Sciences) software. *Table 6.25* below shows the mean, standard deviation, minimum and maximum values, including the reliability coefficients and difficulty rates of respondents' scores for each of the four texts and the whole test.

Table 6.25: Results from learners' variant C-test trial and pilot

	Text 1A /19	Text 2 /20	Text 3A /29	Text 4A/B /32	All Texts /100
Mean	12.6714	12.3143	18.9571	19.6571	63.6000
Std. Deviation	4.20394	4.71674	7.88952	10.19788	23.66640
Minimum	.00	.00	.00	.00	.00
Maximum²³⁰	19.00	19.00	29.00	31.00	94.00
Cronbach's Alpha	.851	.863	.939	.967	.974
Difficulty rates²³¹	.66	.62	.65	.61	.64

As can be seen from the standard deviation of 23.66640, it is clear that test-takers' results varied considerably for their overall scores. This is likely the result of the diverse language backgrounds of the respondents, as indicated in their questionnaire responses (see *Section 6.5.2.2 Language learning backgrounds* below) and self-judgements of their Māori language proficiency (see *Appendix 29*), which ranged from non-user (band-1) to expert user (band-9). What is particularly interesting here, though, is the high reliability coefficients for each of the four texts, including the whole test (.974), completed by learners.

²³⁰ Please note that these figures are based on the highest scores achieved by test-takers, thus, the total maximum score (94/100) is not the sum of the total number of individual maximum scores.

²³¹ Difficulty rates were calculated by dividing the mean scores by the number of test items (see Dörnyei & Katona, 1992, p. 193).

6.5 Questionnaire trial and pilot with samples of learners

6.5.1 Introduction

The purpose of this section is to report on a questionnaire-based survey of two samples of learners²³² of *te reo Māori* at tertiary institutions in Aotearoa/New Zealand in relation to their educational backgrounds, language backgrounds, family backgrounds, situations in which they use Māori and/or English and their future intentions regarding intergenerational language transmission. The section begins with some background information about the questionnaire (6.5.1), then provides an outline of the data followed by some discussion of the questionnaire data (6.5.2). See *Chapter Seven* for an overview of the chapter, including future recommendations and limitations of the research.

6.5.1.1 Determining the aims of the questionnaire

The overall aim of this part of the research was to investigate the backgrounds and motivations of a sample of Māori language learners (see *Appendix 27* for the questionnaire). The specific areas of investigation were:

- gender, age profile, language background, self-assessed language proficiency and qualifications;
- type of institution/s (primary/secondary/tertiary) in which they have learned *te reo Māori*, the duration in which they have been learning *te reo*;
- motivations for learning *te reo*;
- importance they place on being able to use different skills after the completion of their Māori course;
- situations in which they practice their receptive and productive skills;

²³² It is important to note that some participants (perhaps no more than four) who had participated as learners in this part of the research, may not have actually been learning the Māori language at the time that they had participated in this research. It appears, however, that all, except for maybe one, of these participants had had experiences in learning *te reo Māori*.

- reasons for not using *te reo*;
- extrinsic influences for learning *te reo*;
- importance they place/will place on their children to learn *te reo* and/or be immersed in a Māori cultural environment.

6.5.1.2 Addressing the ethical issues

In accordance with the policy of *Te Whare Wānanga o Waikato* (the University of Waikato) and *Te Pua Wānanga ki te Ao* (Faculty of Māori and Indigenous Studies), ethical approval for this research was sought from *Te Kāhui Manutāiko* (the Human Research Ethics Committee) on two separate occasions: firstly, in October, 2013; secondly, in January, 2015. After the first review of the application, the Committee requested revisions be made; thus, once more details were added, the Committee granted approval on October 29, 2013 (see *Appendix 1*). For the second application, ethical approval was again sought for aspects that related specifically to the *reo Māori* C-test variant, which the Committee granted approval for on March 23, 2015 (see *Appendix 2*).

For respondents who participated in the C-test variant, having initially provided their consent prior to taking the test, they were advised that they were free to choose whether or not to participate in the questionnaire and were informed that even where they chose to reveal their identities and contact information at the beginning of the questionnaire (in order to receive their results from the C-test variant), only the researcher and her supervisors would be privy to them. They were also advised that even if they chose to be involved in the questionnaire-based survey, they were free to choose not to answer any questions.

6.5.1.3 Developing and revising the questionnaire

The questionnaire was modelled on a survey used in Coleman's (1995) study which contained seven main sections: (i) biodata; (ii) language background and residence abroad; (iii) qualifications and self-assessed proficiency; (iv) period of language study;

(v) motivation and attitudes; (vi) risking-taking; (vii) grammatical knowledge and learning experience. Parts of some of these sections were excluded from the questionnaire (discussed below) for the following reasons: (a) respondents' attitudes – this section was excluded because it related to stereotypes of native speakers of a language and, thus, seemed inappropriate and unethical to include in this research; (b) residence abroad – this section was excluded due to the fact that *te reo Māori* is not learnt nor taught as a foreign language in Aotearoa/New Zealand; and (c) grammatical knowledge and learning experience – this section was excluded because it seemed irrelevant for the purposes of this research.

The pilot version of the questionnaire used for the purposes of investigating the backgrounds and motivations of Māori language learners contained eight (8) sections (*Section A – Section H*). The first section, *Section A*, which enquired about respondents' biodata, included ten (10) sub-sections with six (6) dichotomous questions, fourteen (14) open questions and one (1) multiple choice question that allowed for a single response. For *Section B* to *Section H* of the questionnaire, there were two (2) multiple choice sections that allowed for multiple responses, one (1) multiple choice section in the form of a likert scale, two (2) sections with dichotomous questions that allowed for yes/no responses and two (2) other sections that also had dichotomous questions, but allowed for either/or responses. Four (4) of the sections provided spaces in which participants were invited to supply comments, however, there was ample space for them to add comments elsewhere if they wished to do so. The final page thanked respondents for their participation and provided a space for them to make any final comments (see *Appendix 28*). For the pilot version of the questionnaire, see *Appendix 27*.

There are slight differences between the questionnaire used in the trial and the questionnaire used in the pilot study – the data of both which are presented and discussed below – in the form of the wording of two questions. One question that was posed to participants in the trial questionnaire was “For approximately how many years altogether have you been learning *te reo*?”. Some answers to this question resulted in a couple of participants responding with their age. This may perhaps indicate that they considered their learning of *te reo* to have been a lifelong journey, however, the purpose of the question was to determine the number of years that

learners had been learning *te reo Māori* in formal contexts, that is, for example, at primary or secondary school. Consequently, this question was altered in the pilot questionnaire to “For approximately how many years altogether have you formally been learning *te reo*? *i.e. in a classroom environment*”. For another question that was posed in the earlier version of the pilot questionnaire, attempts were made to personalise the survey for participants by including the name of their institution in the following question “Did you study *te reo Māori* before studying at [name of institution]?”. Unfortunately, some copies designated for respondents at one institution were assigned to students at a different institution. In response to this error, the question was altered to “Did you study *te reo Māori* before studying at your current institution?” for all questionnaires thereafter in order to remove such a potential error from ever occurring again.

6.5.1.4 Administering the questionnaire to trial and pilot participants

The questionnaire appeared in the last half of a booklet (see *Appendix 27*) that was created for the purposes of investigating the appropriacy of applying the C-test principle to measuring the language proficiency of *reo Māori* learners at tertiary institutions (see *Section 6.1*, *Section 6.2*, *Section 6.3* and *Section 6.4* above).

Once the learner participants of the trial (first sample of learners) had completed the portion of the testing booklet (see *Appendix 27*) that included the C-test variant, they were asked to complete the questionnaire and were verbally informed that there was no time limit to finish this part. The first page of the questionnaire included an information sheet that contained information about the research, the purpose of the questionnaire, contact details of the researcher and ethical statements about the participants’ rights to anonymity. Participants were advised to provide their contact details only if they did not mind the researcher knowing who they were and if they wanted to receive their test results. All respondents who provided their details were personally emailed by the researcher.

6.5.2 Questionnaire data from trial and pilot participants

This section reports on the questionnaire data that were gathered from seventy (70) participants, that is, seven (7) participants from the trial C-test and the sixty (63) participants from the pilot C-test. Questionnaire responses from both samples have been combined in most cases²³³ and the names of respondents' educational institutions (current and past) have been omitted.

6.5.2.1 Demographic information

Subsection 1 of *Section A* asked respondents for their name and email address, but the option to not disclose this information was provided. Twenty-seven (27) respondents out of a total of seventy (70) provided their details and were consequently emailed feedback on their test scores (see *Section 6.4.1.2* for a discussion).

Subsection 2 of *Section A* asked participants about their gender, date of birth, ethnicity, main area of study and highest qualification that they had attained. See *Table 6.26* for a summary of this information provided by all of the seventy respondents.

²³³ Except for one of the questions which was altered from "For approximately how many years altogether have you been learning te reo?" in the trial questionnaire to "For approximately how many years altogether have you formally been learning te reo? *i.e. in a classroom environment*" in the pilot questionnaire.

Table 6.26: Demographic information of respondents

Categories	Variables	No. of participants (70)
Gender:	<i>Female</i>	40
	<i>Male</i>	28
	<i>no answer</i>	2
Age:	<i><20 years old</i>	29
	<i>20-30 years old</i>	20
	<i>31-40 years old</i>	5
	<i>41-50 years</i>	2
	<i>51-60 years old</i>	5
	<i>60+ years old</i>	2
	<i>No answer/incomplete</i>	7
Ethnicity:	<i>Māori</i>	44
	<i>Pākehā</i>	3
	<i>Māori and Pākehā</i>	7
	<i>Māori and Other/s</i>	6
	<i>Other</i>	2
	<i>no answer</i>	8
Main area of study:	<i>Te reo Māori</i>	23
	<i>Te reo Māori and Other/s</i>	18
	<i>Other</i>	24
	<i>No answer/irrelevant answer</i>	5
Highest qualification attained:	<i>NCEA</i>	3
	<i>NCEA Level 3</i>	27
	<i>NCEA Level 4</i>	2
	<i>Level 4 Certificate</i>	1
	<i>Pōkaitahi</i>	1
	<i>6th form</i>	1
	<i>University Entrance</i>	4
	<i>Diploma</i>	4
	<i>Bachelors</i>	6
	<i>Honours</i>	1
	<i>Graduate Diploma</i>	2
	<i>Postgraduate Diploma</i>	3
	<i>Masters</i>	3
	<i>No answer/irrelevant answer</i>	12

6.5.2.1.1 Demographic information: Overview and discussion

Most respondents:

- were female (40/57%);
- were below the age of thirty (49/70%);

- identified as solely Māori (44/63%) or Māori and other/s (13/19%);
- were studying either a subject other than *te reo Māori* as their main area of study (24/34%) or *te reo Māori* as their main subject (23/33%); and
- held a type of NCEA certificate, or its equivalent, as their highest qualification (39/56%).

In contrast, an analysis of national data of Māori language learners from 2001 to 2005 (Earle, 2007) differs slightly to the typical respondent of this study. In 2005:

- almost 70% of Māori language learners were female (p. 20),
- half of the learners were between 28-47 years old (p. 20);
- nearly three quarters were Māori (p. 31; p. 41);
- about two thirds of Māori language learners in 2005 held either no qualifications or ones that were no higher than NCEA Level 2 (p. 32; p. 42)

6.5.2.2 Language learning backgrounds

Sub-sections 3-10 of Section A asked participants about their language learning backgrounds. In particular, *Section 3-5* asked participants to indicate whether they had previously studied *te reo* prior to their current studies and whether they had studied at a Māori-centred school (e.g., *kura kaupapa*, *wharekura*) and/or a tertiary institution (see *Section 6.5.2.2.1*), while *Section 6-7* asked participants to note the duration of their Māori language learning at tertiary level and formal studies of *te reo* altogether (see *Section 6.5.2.2.2*). *Section 8* asked participants to provide information about the language/s that they had grown up with during infancy (see *Section 6.5.2.2.3*) and *Section 9-10* asked them to provide information in relation to their learning of languages other than *te reo Māori* (see *Section 6.5.2.2.4*). See below for a summary of this information from the seventy respondents.

6.5.2.2.1 Previous institutions for learning te reo

Table 6.27: Respondents' language learning backgrounds

Sub-section:	Respondents who had:	No. of respondents (70)
3)	<i>studied te reo prior to their current tertiary institution</i>	62
	<i>never studied te reo prior to their current tertiary institution</i>	7
	<i>not responded</i>	1
4)	<i>attended a Māori bilingual, kura kaupapa and/or whare kura</i>	46
	<i>never attended a Māori bilingual, kura kaupapa and/or whare kura</i>	16
	<i>not responded</i>	1
	<i>directed to next question</i>	7
5)	<i>studied te reo at another tertiary institution</i>	25
	<i>never studied te reo at another tertiary institution</i>	33
	<i>not responded</i>	5
	<i>directed to next question</i>	7

As noted in *Table 6.27* above, most of the respondents (62/89%) indicated that they had studied *te reo Māori* prior to their current tertiary studies. Of those sixty-two (62) respondents, nearly three quarters (74%) indicated they had studied at bilingual schools, *kura kaupapa* and/or *wharekura*. For an overview of this information from forty-one (41) of the forty-six (46) respondents, including the type of school/s they had attended and their years of attendance, see *Table 6.28* below. For participants who indicated that they had studied *te reo Māori* at another tertiary institution other than the one they were attending, they were asked to provide details about the type of tertiary institution/s they had attended and their years of attendance. For an overview of this information from eighteen (18) of the twenty-five (25) respondents, see *Table 6.29*.

Table 6.28: Māori-centred institutions and number of years in which respondents had attended

Type of school	Range of years of attendance
<i>Māori bilingual school (includes Māori boarding schools)</i>	5, 5, 5, 8
<i>Kura kaupapa</i>	2, 4.5, 6, 6, 6, 7
<i>Whare kura</i>	4, 4, 5, 5, 5, 5, 5, 5, 5, 5, 5, 5
<i>Kura kaupapa and whare kura</i>	7, 7, 7, 8, 8, 8, 8, 9, 11, 11, 12, 12, 13, 13, 13, 13, 13, 13, 13

Table 6.29: Type of tertiary institution and number of years in which respondents had attended

Type of tertiary institution	Range of years of attendance
Wānanga	1, 1, 1, 1, 3, 4
University	1, 1, 1, 1, 1, 2, 2, 3, 3
Polytechnic	1, 1, 4

6.5.2.2.2 Years of learning te reo Māori

Data from Section 6-7, which asked participants to provide information about the number of years they had studied *te reo Māori*: (i) at tertiary level and (ii) altogether, are presented below in two tables – Table 6.30 displays data from the first sample of learners from the trial questionnaire and Table 6.31 presents data from the second sample of learners from the pilot questionnaire. As discussed above (Section 6.5.1.3), changes were made to the trial questionnaire in response to answers that some respondents provided regarding the total number of years that they had been studying *te reo* (i.e., respondents had provided their ages as answers). The question was changed in the pilot questionnaire to ask for specific details about the number of years that participants had “formally” studied *te reo* in a “classroom environment”. Despite this alteration, some respondents still provided their ages as answers – or answers that were close to their ages (e.g., within one year of their age) – which is likely a result of respondents indicating that their schooling, from *kōhanga reo*, had been entirely in *te reo*. Table 6.30 below provides an overview of the number of years that the seven (7) participants from the first sample indicated they had studied *te reo* at tertiary level and studied *te reo* altogether.

Table 6.30: Number of years first sample indicated they had studied te reo Māori

	Range	Average no.	Median no.	Lowest no.	Highest no.
Years of studying te reo at tertiary level	1, 1, 1, 2, 3, 3, 4	2.14	2	1	4
Total years of studying te reo	1, 1, 1, 3, 5, 25, 53	12.7	3	1	53

6.5.2.2.3 Main language/s spoken from infancy

For *sub-section 8*, participants were asked about the language/s their parents/caregivers had spoken when they were growing up and were presented with six options. *Table 6.32* below presents the responses of the seventy participants.

Table 6.32: Main language/s spoken at infancy

Language/s	No. of participants (70)
<i>Māori only</i>	6
<i>Mainly Māori</i>	12
<i>Some Māori and some English</i>	18
<i>Mainly English with a few Māori words and phrases</i>	19.5
<i>English only</i>	12
<i>Other</i>	0.5
<i>No answer</i>	2

6.5.2.2.4 Learning of other languages

Sub-section 9-10 enquired about participants' language learning experiences regarding languages other than *te reo Māori* and asked whether they are currently studying or have intentions to study other languages, besides Māori, in future. See *Table 6.33* for an overview of all of the seventy participants' responses.

Table 6.33: Learning of other languages

Respondents were asked:	Yes	No	No response
<i>Have you studied other languages in the past?</i>	33	36	1
<i>Are you studying (or planning to study) other languages?</i>	14	53	3

6.5.2.2.5 Language learning backgrounds: Overview and discussion

The data above indicate that these seventy language learners come from diverse backgrounds. A high proportion has had previous experiences in learning *te reo Māori*, either as a first language or second language, with more than half (36) being raised in a predominantly Māori language environment (26%) or one which was bilingual (26%); or almost two thirds (46/66%) having attended a type of Māori-centred institution prior to their tertiary studies. In contrast, forty-five percent (45%)

of participants are from backgrounds that exposed them to very little (28%) or no Māori language (17%). While fifteen participants (21%), who had not attended a Māori-centred institution, indicated that they had previously studied te reo at tertiary level, a comparatively smaller number (6/9%) indicated that they had not had any experiences in studying te reo Māori prior to their current tertiary studies. It may be important to note that the majority of participants were in their second year (or placed in their second year) of learning te reo Māori at their respective tertiary institutions, thus, if most respondents had have been beginner learners, it is likely a very different picture of language backgrounds would have emerged. Regardless, this provides an indication of the diverse backgrounds of Māori language learners in tertiary institutions which sheds light on the practical language teaching challenges their teachers are likely to encounter when teaching students with varying levels of familiarity to te reo Māori.

In Section 6.5.2.2.4, for the thirty-three respondents (47%) who indicated that they had studied other languages (eight of whom indicated that they had studied more than one language), the languages learnt were: English (16 references), Spanish (11), French (7), Japanese (2), Hawaiian (2), Cook Island Māori (1), Swedish (1), German (1) and Latin (1). Of the fourteen respondents (14/20%) who indicated that they are studying or are planning on studying another language, seven (7) indicated which languages: Japanese (4 references), Hawaiian (2), Spanish (2), Māori (2), English (1), Tokelauan (1), Cook Island Māori (1) and French (1). The fact that no more than one half (47%) of the respondents have studied another language, combined with the three quarters (76%) of respondents who do not intend on studying another language other than te reo Māori, may indicate that these samples of participants have the intention to focus solely on the learning of te reo Māori and/or this may merely be an indication of the lack of focus that is placed on the learning of additional languages in Aotearoa/New Zealand.

6.5.2.3 Motivations for learning te reo Māori

Participants were provided with sixteen (16) statements in relation to their motivations for learning *te reo Māori*, and a space to provide comments, of which they were able to choose as many that applied to them – altogether 465 selections were made.

Table 6.34 lists the motivations for learning *te reo* as indicated by sixty-nine (69) respondents.

Table 6.34: Respondents' motivations for studying *te reo*

Reasons for learning <i>te reo</i> Māori ²³⁴	No. of selections	Percentage of respondents (69)
It is my desire to learn and speak <i>te reo</i>	55	80%
I want my children to speak <i>te reo</i>	51	74%
I want to be a good example for members of my family	46	67%
I believe it is my duty to learn and speak <i>te reo</i>	43	62%
My family speaks <i>te reo</i> Māori	34	49%
I want to have a better understanding of the Māori culture	31	45%
My friends speak <i>te reo</i> Māori	27	39%
Māori is an official language of New Zealand	25	36%
I will need it for my future career	24	35%
I am good at <i>te reo</i> Māori	24	35%
<i>Te reo</i> Māori is an easy subject	21	30%
My family wanted me to study <i>te reo</i> Māori	19	28%
I want to do postgraduate study in Māori	18	26%
I liked my Māori teacher/s at school	18	26%
My friends are studying <i>te reo</i> Māori	9	13%
I have to study Māori to complete a degree but the other subjects interest me more than Māori	8	12%
Other reason/s	13	19%

Thirteen (13) respondents provided the following additional comments:

- *sick of being koretake* (useless);
- *To be more active on my marae*;

²³⁴ The statements that are listed in the table above have been ordered from highest number of selections to lowest. With the exception of the following which appeared at the top and bottom of the list, respectively: 'It is my desire to learn and speak *te reo*'; and 'Other reason/s' – see *Appendix 27* for the original layout of this question.

- *I want to connect more with my culture and I want to help stop the language from being lost;*
- *E hiahia ana ahau ki te whakautu i ngā pātai nei: ko wai au, nō hea au... [I want to answer these questions: Who I am, Where I'm from...];*
- *Te Reo is fun lol;*
- *To uplift te (the) level of reo within my home community;*
- *I love my language and culture and because ive been brought up in it, I can't stop now. I want to further and excel in Reo Māori;*
- *Because I love our reo, tikanga & people;*
- *It is part of my degree;*
- *Nā te raupatu o oku tipuna i te whenua nei [The reason was the confiscation of the land of our ancestors];*
- *Kia ora tonu ai te reo [So that the language continues to survive];*
- *Te reo Maori is dying it is up to my generation and the following generations to keep it alive;*
- *being a half cast, I was always to black to be white & to white to be black. I want to learn who am I & what that entails;*

6.5.2.3.1 Motivations for learning te reo Māori: Overview and discussion

Intrinsic motivation for learning te reo appears to be coupled, for most of the respondents (at least two thirds), with motivations related to familial factors, for example, wanting their 'children to speak te reo' and being a 'good example' for family members. It seems that the majority of these participants consider their learning of te reo Māori me te tikanga to be tied to, namely, themselves as individuals, but also their whānau, hapū, iwi, wider community and/or future generations.

6.5.2.4 Importance of different Māori language skills

Section C asked participants to indicate, on a Likert scale, the extent of importance they place on being able to do nine (9) different skills once they complete their reo Māori courses. Table 6.35 below summarises the responses of sixty-eight (68) of the seventy (70) participants.

Table 6.35: Importance respondents place on being able to do different skills post-Māori courses

Respondents were asked: How important do you think it is to be able to do each of the following things well when you finish your Māori courses?	Not important	A little important	Important	Very important	Total no. of selections
<i>Everyday conversations with native/fluent speakers</i>	0	7	20.5*	40.5*	68
<i>Academic discussion with native/fluent speakers</i>	4	9	21	32	66
<i>Read literature in Māori</i>	1	7	29	30	67
<i>Make phone/video calls in Māori</i>	2	10	25	29	66
<i>Write emails for social/ general purposes</i>	6.5*	14.5*	23	24	68
<i>Read te reo on the internet and social media</i>	4	15.5*	26.5*	22	68
<i>Enjoy TV in Māori</i>	8	12	28	20	68
<i>Operate in a business context</i>	8	10	31	18	67
<i>Listen to the radio in Māori</i>	7	21	24	16	68
Total no. of selections (and % of total selections)	40.5	106	228	231.5	606

*Respondents selected two options

Four (4) additional comments were also provided:

- *To be speaking Māori with my kids every day, all day*
- *Teach other people the reo*
- *Teach family*
- *Speak on the Marae*

6.5.2.4.1 Importance of different Māori language skills: Overview and discussion

Most respondents considered all of the nine skills as being very important or important to do after they finish their reo Māori courses (76% of total selections), with more than half of the respondents (60%) considering being able to converse with native/fluent speakers as a very important skill to have. Other skills that were considered as very important with the highest number of selections included academic discussion with native/fluent speakers (48%), reading literature (45%), making phone/video calls (44%) and writing emails (35%). While other skills that gained the highest number of selections and were considered by respondents as important related to operating in a business context (46%), watching television (41%), reading the internet and social media (39%) and listening to the radio (35%).

To summarise, the majority of respondents considered speaking skills to be important or very important to have for having everyday conversations and academic discussions with native/fluent speakers, including making phone/video calls in te reo, with reading literature in te reo also being considered as fairly important. Reading and writing skills required for email/social media purposes were considered as the next most important, with watching television, operating in a business context and listening to the radio in te reo as progressively less important by more respondents, but still important or very important by most. It is clear that the productive skill of speaking as well as using the internet in te reo Māori are considered as the most important skills compared to all of the other skills especially listening skills.

6.5.2.5 Receptive skills practice

Section D presented participants with five situations, each with two options (either/or) that related to whether participants chose to use English or Māori in certain situations, and asked them to select which ones they currently choose to do (or would do). Participants were asked to choose the most appropriate option that applied to them, however some respondents chose both options. Table 6.36 below outlines their responses.

Table 6.36: Situations in which respondents choose to use Māori and/or English – receptive skills

<i>Situations</i>	Options	Selections	Both options	No Answer
<i>You are watching the news in Māori. Do you...</i>	...try to listen to the reporters	44	16	2
	...read the English subtitles	8		
<i>A book has both an English version and te reo Māori version. Do you...</i>	...read the Māori version	32	18	4
	...read the English version	16		
<i>You have an opportunity to watch TV. Would you prefer to...</i>	...watch Māori TV, Te Reo or other Māori programmes	28	17	4
	...watch TV programmes in English (or your native language)	21		
<i>You are listening to the radio. Do you...</i>	...prefer to listen to Māori stations	26	8	6
	...try to find an English-speaking station (or your native language)	30		
<i>You are using Google. Do you...</i>	...use the Māori version	19	3	2
	...use the English version (or your native language)	46		

Although no spaces were provided for respondents to provide comments, some chose to do so. With regard to the situation that asked participants to indicate what type of television programme they (would) prefer to watch, the following three (3) comments were provided:

- *Depends*
- *Depends on the show. Don't have a preference.*
- *Depends on the programme!*

Table 6.37 below summarises the responses above in relation to respondents' preferences to use Māori and/or English.

Table 6.37: Percentages in which respondents prefer Māori and/or English – receptive skills

	Māori	English	Both	No answer	TOTAL
No. of selections	149	121	62	18	350
Percentages	43%	35%	18%	5%	100%*

*Rounded to nearest whole number

6.5.2.5.1 Receptive skills practice: Overview and discussion

The majority of respondents indicated that they prefer the Māori option if watching the news (44/63%), reading a bilingual book (32/46%) or watching television (28/40%). However, when listening to the radio or using Google, most respondents indicated that they prefer the English version (43% and 66%, respectively). Thus, while no more than two thirds of these participants prefer the Māori version for each situation, most of the respondents prefer either the Māori option or a combination of both the Māori **and** English option when watching the news (86%), reading a bilingual book (71%) and watching television (64%).

6.5.2.6 Productive skills practice

Section F and Section G both focused on participants' productive skills. Firstly, participants were asked, in Section F, to select yes/no to five (5) different statements in response to whether they sought opportunities to use *te reo Māori*. Table 6.38 summarises the responses of the seventy (70) participants.

Table 6.38: Opportunities that respondents seek to practice te reo

Respondents were asked: <i>Outside of class, do you seek opportunities to use Māori by...</i>	Yes	No	Both	No answer
Speaking in Māori to children	57	10	1	2
Speaking in Māori to friends/class mates	53	13	1	3
Speaking in Māori to native/fluent speakers	51	16	1	2
Speaking in Māori to adult members of your family	44	19	2	5
Writing emails or using social media in Māori	39	25	1	5

The following three (3) comments provided in connection with this question are as follows:

- Don't want to embarrass people in general (comment provided in connection with "speaking in Māori to adult members of your family")
- Those that know Te Reo (comment provided in connection with "writing emails or using social media in Māori")
- To [sic] scared lol (comment provided in connection with "speaking in Māori to native/fluent speakers")

In *Section G*, participants were asked what they would do (or currently do) in three (3) different situations by selecting one of two options (either/or) for each situation. *Table 6.39* summarises the responses of the seventy (70) participants.

Table 6.39: Situations in which respondents prefer Māori and/or English – productive skills

Situations	Options	Selection	Both options	No answer
You are with a group of friends who are speaking Māori. Do you...	...speak Māori (or try to as much as possible)	54	5	2
	...use English (perhaps with some Māori words)	9		
When you encounter fluent Māori speakers, do you...	...begin a conversation in Māori	46	6	4
	...begin a conversation in English	14		
You are at home and need someone to pass the bread. Do you...	...ask in Māori, even if the other person doesn't understand, and use gestures	30	8	2
	...ask in English (or your native language)	30		

One comment provided by a participant who did not make a selection and in connection with the situation “When you encounter fluent Māori speakers, do you...begin a conversation in Māori?” is as follows:

- *I don't start a conversation – too nervous*

6.5.2.6.1 Productive skills practice: Overview and discussion

More than half of the respondents revealed that they seek each of the five opportunities above (i.e., speaking in Māori to children, friends/class mates, native/fluent speakers, adult family members and for email/social media purposes) to practice their productive skills in te reo Māori, with more than two thirds of the respondents indicating that they seek opportunities to speak Māori to children (57/81%), friends and class mates (53/76%) and native/fluent speakers (51/73%). The majority of respondents revealed they would choose (or they do choose) to use Māori for two of the three situations above (i.e., during conversations in Māori with friends; and when

they encounter fluent speakers), while the number of respondents who indicated that they (would) use English (30/43%) to ask someone “to pass the bread”, is equal to the number who (would) use Māori (30/43%) even if the other person does not understand *te reo Māori*.

6.5.2.7 Reasons for not using *te reo*

Section E provided participants with twelve (12) statements, including a space to add comments, and asked them to select the reasons they do not use *te reo* when outside the classroom. Table 6.40 below summarises sixty-seven (67) respondents’ selections.

Table 6.40: Respondents’ reasons for not using *te reo* outside the classroom

Respondents were asked to complete the following sentence: <i>Sometimes I do not speak te reo because...</i> ²³⁵	No. of selections	Percentage of respondents (67)
...I’m with people who <u>do not</u> understand <i>te reo</i>	60	90%
...it’s easier to use English	36	54%
...I do not want to make mistakes	26	39%
...I’m too embarrassed to speak <i>te reo</i> around some people	20	30%
...I become anxious	18	27%
...I’m worried the other person is going to start to <i>kōrero</i> in <i>te reo</i> and I won’t understand them	14	21%
...people think I’m good at Māori and I don’t want to make mistakes/embarrass myself	13	19%
...I don’t know enough <i>te reo</i> to be able to have a proper conversation	12	18%
...I don’t want people to think I’m dumb if I make mistakes	12	18%

²³⁵ The statements that are listed in the table above have been ordered from highest number of selections to lowest. With the exception of ‘I’m with people who do not understand *te reo*’, which was positioned at the top of the list, the layout of the table above was not how it appeared in the questionnaire. See Appendix 27 for the original layout of this question.

Table 6.40 (cont.): Respondents' reasons for not using te reo outside the classroom

Respondents were asked to complete the following sentence: <i>Sometimes I do not speak te reo because...</i> ²³⁶	No. of selections	Percentage of respondents (67)
... I don't want to be laughed at if I make mistakes	12	18%
...I've made mistakes in the past and have been told off	9	13%
...I'm too tired to speak te reo	8	12%
Other reasons? Please specify:	6	9%

One comment provided in connection with the statement "I'm too embarrassed to speak te reo around some people" is as follows:

- *When around people that are good*

Other reasons that were provided by six (6) respondents include:

- *I have no Māori speakers in my family other than my children*
- *I don't want to embarrass another Māori person by speaking te reo to them if they don't speak it; I'm worried about not getting my point across correctly (especially when imparting important information)*
- *Lazy*
- *Too lazy*
- *I am plastic*
- *I feel the need to write everything down first. To get my sentence structures right, seeing it on paper makes me feel more comfortable.*

²³⁶ The statements that are listed in the table above have been ordered from highest number of selections to lowest. With the exception of 'I'm with people who do not understand te reo', which was positioned at the top of the list, the layout of the table above was not how it appeared in the questionnaire. See *Appendix 27* for the original layout of this question.

6.5.2.7.1 Reasons for not using te reo: Overview and discussion

Respondents indicated that the most popular reason for not using te reo is when they are in the company of others who do not understand (60/90%), which was followed by about half of the respondents (36/54%) indicating that they sometimes choose not use te reo because they find it easier to use English – which almost coincides with the forty-five percent (45%) of participants who come from backgrounds that exposed them to very little (28%) or no Māori language (17%) (see Section 6.5.2.2.3 Main language/s spoken from infancy above). However, one quarter to two fifths of respondents indicated that their reasons for not using te reo relate to affective factors, such as, a fear of making mistakes (26/39%), being embarrassed to use the language around certain people (20/30%) and anxiety issues (18/27%), which may suggest that more of a focus may be needed on developing learners' fluency skills rather than their accuracy skills in the classroom, including their intrapersonal needs.

6.5.2.8 Familial and peer influences for learning te reo

Section H asked respondents about their familial and peer influences, such as, whether they knew or were related to people: (i) who are native/fluent speakers; (ii) who encourage them to learn *te reo*; or (iii) who were interested in learning *te reo*. This section also enquired about respondents' intentions (past, present and/or future) regarding their children's language learning and schooling. *Table 6.41* summarises the responses of the seventy (70) participants.

Table 6.41: Respondents' familial and peer influences and language learning intentions

Respondents were asked:	Yes	No	Both	No response
<i>Do you (or would you) encourage your children to speak/learn te reo Māori?</i>	66	1	0	3
<i>Do you (or would you) send / Have you sent your children to a kōhanga reo?</i>	57	10	0	3
<i>Do you (or would you) send / Have you sent your children to a kura kaupapa?</i>	56	11	0	3
<i>Are any members of your family native/fluent speakers of te reo Māori?</i>	56	12	0	2
<i>Do you (or would you) send / Have you sent your children to a whare kura?</i>	52	14	0	4
<i>Are any members of your family keen on learning Māori?</i>	51	15	2	2
<i>Do you have friends keen on learning te reo Māori (who currently are not learning it)?</i>	51	17	0	2
<i>Does your family actively encourage you to learn te reo Māori?</i>	50	15	2	3
<i>Do you (or would you) send / Have you sent your children to a bilingual school?</i>	35	29	1	5
<i>Do you (or would you) send / Have you sent your children to a Māori boarding school?</i>	23	41	0	6

One comment was provided in connection with the question “Does your family actively encourage you to learn te reo Māori?”:

- *parents angry bout it*

6.5.2.8.1 Familial and peer influences for learning te reo: Overview and discussion

For the most part, the responses above provide a promising picture of the current situation and/or future intentions of participants of this study, whether it relates to future generations being encouraged to speak/learn te reo Māori (94%) or being

schooled at Māori-centred educational institutions (74%-81%) or whether family members and friends of participants are interested in learning te reo Māori (73%).

6.6 Concluding comments

In answering the fourth and fifth research questions (see *Section 1.4.4.4 Research question 4* and *Section 1.4.4.5 Research question 5*), this chapter has investigated the suitability of different Māori language texts (four texts from Māori language newspapers and magazines) and experimented with various deletion formats appropriate for use in a Māori language C-test variant (i.e., ‘every third word deletion’ and letter deletion), while investigations into approximating the readability and difficulty of these Māori language texts resulted in a mixture of findings (i.e., differences in estimating possible text difficult). Upon the trials of the C-test variant with samples of highly proficient speakers of *te reo* and tertiary language learners, including the pilot with another sample of tertiary language learners/students, progressively higher reliability coefficients were obtained. For the questionnaire that investigated the backgrounds and motivations of the two samples of language learners, it was revealed that two distinct groups of students are studying *te reo Māori* at tertiary institutions, that is, second/additional language learners and native/bilingual speakers of *te reo Māori*, which requires a reconsideration of current approaches to teaching, learning and testing *te reo Māori* in tertiary institutions in Aotearoa/New Zealand.

7 Chapter Seven

Discussion of Research Findings and Limitations: Conclusions and Recommendations

7.1 Introduction

The overall aim of this research project was to inform language teacher education and contribute to the Māori language revitalisation movement by: (i) gathering as much data as was possible pertaining to the backgrounds, practices and resource use of teachers and the backgrounds, motivations and aspirations of learners of *te reo Māori* at tertiary educational institutions; (ii) analysing Māori language teaching/learning resources that are most widely used in tertiary institutions; and (iii) conducting a preliminary investigation into the appropriacy of applying the C-test principle to potentially measure the general Māori language proficiency of adult speakers/learners of *te reo Māori*. This chapter provides an overview of the research findings and their limitations in relation to each of the main research questions (7.2), then concludes with the potential contribution of the findings and recommendations for future research (7.3).

7.2 Findings and limitations of the research: An overview

7.2.1 Research question 1

The first research question was: *What developments in the teaching and learning of additional languages have influenced and continue to have an impact on the teaching and learning of te reo Māori in tertiary educational institutions in Aotearoa/New Zealand?*

Through a critical review of selected literature (see *Chapter Two*), the aim of the first research question was to provide an outline of major developments in the teaching and learning of additional languages, followed by an overview of the language teaching methods/approaches that have been adopted, then adapted and are currently widely used in Māori language tertiary teaching-learning contexts. Of the four language

teaching methods/approaches (Silent Way Method; Bilingual Method; Suggestopaedia and Total Physical Response) that, according to the literature, currently heavily influence the teaching and learning of *te reo* in tertiary contexts, and most, if not all, of which are part of what Nunan (1989) termed the ‘designer methods’ of the 1970s, the critical review revealed some important issues. Firstly, the Silent Way method (Gattegno, 1963; 1972) is similar to the direct method and audio-lingual method, in that, exclusive use of the target language, repetition and rote learning are viewed as central elements in language acquisition. While the Māori adaptation of Silent Way, *Te Ātaarangi* (Mataira, 1980), is largely Māori in “form and spirit” (Te Ātaarangi, 2011a, p. 42), it has adopted many of Gattegno’s original principles, thus, the same critiques of the Silent Way can be applied to *Te Ātaarangi*. It seems, therefore, that it may be time to take heed of the warnings offered by advocates of the Silent Way, two of whom were reluctant to regard the method as the “one methodological pearl of great price” (Stevick, 1974, p. 313; see also Mataira, 1980, p. 19) and one in particular whose cautionary warning indicates the reluctance of other advocates to embrace other pedagogies: “The major problem of Silent Way arises when converts become so enraptured with this new panacea that other methods of teaching are ignored or neglected” (Varvel, 1979, p. 494).

Secondly, unlike the Silent Way method and *Te Ātaarangi* method, the Bilingual Method (Dodson, 1967) is teacher-centred and reliant on the learners’ L1. The method is similar to the grammar translation method and the audio-lingual method, in that, translation and rote learning are viewed as key factors in language acquisition. Regardless of the fact that the method proposed by Dodson is only partly incorporated into the set of Māori language textbooks, *Te Whanake* series (Moorfield, 2001a; 2001b; 2003d; 2004b), that are most widely used in tertiary institutions in Aotearoa/New Zealand, the use of translation to convey meaning features heavily in the *Te Whanake* series. In addition, the series had the highest number of teacher participants who indicated that they recommend it as a ‘grammar book’ to their students, which indicates the heavy focus of grammar learning in *Te Whanake*. What the heavy reliance on translation indicates, however, is the co-dependent relationship that Māori language teaching-learning has with the English language. It seems that it is time, therefore, to re-evaluate how much teachers and learners of *te reo Māori*

should rely on a language that, has not only led to anglicisms becoming part of the language (see Harlow, 2015), but already dominates much of our society.

Thirdly, Suggestopaedia (Lozanov, 1978) posits that language acquisition is achieved through memorisation and in order to enable ideal conditions for memorisation, teachers are required to be authoritative and skilled in verbal and non-verbal expressions, so that learners can become suggestible. While it is the case that a Suggestopaedic classroom promotes a comfortable and pleasant atmosphere (often promoted through music and dance), the notion that memorisation leads to language acquisition was debunked long ago. With regard to Total Physical Response (Asher, 1966), although it can play an important role in language learning for beginners, the method is grammar-based and teacher-centred. Both Suggestopaedia and TPR appear to play a vital role in *Ako Whakatere* teaching practices, namely, that a stress-free environment and physical movements coupled with vocabulary learning are conducive to effective learning. Based on the lack of literature pertaining to *Ako Whakatere*, however, it is difficult to discern its main principles. What is clear, though, is that the literature provides details of an eclectic language teaching method which is undefined in providing a grounded theoretical and methodological basis for Māori language acquisition. While principled eclecticism (Larsen-Freeman, 2000) may be revered, eclecticism for the sake of conforming to a diverse range of areas is likely to lead to an unprincipled approach to language teaching.

To summarise, the Silent Way method, Bilingual Method, Suggestopaedia and Total Physical Response have had the strongest influence on the teaching and learning of *te reo Māori* in tertiary institutions in Aotearoa/New Zealand. Such methods – which have been influenced by other methods of the distant past (Grammar Translation and Audio-lingual methods) and fail to focus on developing the communicative competence of language learners – may continue to have an impact on the teaching practices of teachers and the accuracy, fluency, literacy and/or oracy skills of learners unless modern developments (since the 1970s) in additional language teaching and learning, such as, the Communicative Language Teaching approach, are not adopted/adapted or even considered. Not only does CLT not require teachers to adopt only one methodology, but it promotes exclusive use of the L2, which was identified,

by several teacher participants, as an important factor in improving the teaching and learning of *te reo Māori*.

One of the main limitations from the review of literature was in the form of the lack of published literature on the adapted versions of Māori language teaching methods. While far more literature exists on *Te Ātaarangi* when compared to Moorfield's eclectic adaptation of the Bilingual Method and Te Wānanga o Aotearoa's *Ako Whakatere*, the critical review focuses heavily on the array of literature of the original forms of these methods. While the critiques of these original methods provide only part of the picture into their Māori adaptations, the critiques, nevertheless, provide a rather damning picture.

7.2.2 Research question 2

Through a self-completion questionnaire (see *Chapter Three*) and semi-structured interviews (see *Chapter Four*), the aim of the second research question was to investigate the backgrounds, beliefs and practices of a sample of tertiary teachers of *te reo Māori*.

Research question: *To what extent do the beliefs, practices and attitudes of a sample of teachers of te reo Māori in tertiary educational institutions in Aotearoa/New Zealand reflect the major research-based changes and developments in the area of the teaching and learning of additional languages that have taken place since the mid-1900s?*

Altogether there were thirty-one (31) Māori language tertiary teacher participants, in the questionnaire and interview, who were part of two samples: the first sample, who participated in the pilot study (Tihema, 2013), included a total of nine (9) participants (eight (8) questionnaire respondents and six (6) interviewees); the second sample, who participated in this current study, included twenty-two (22) questionnaire respondents, four (4) of whom were also interviewees. Interview data from two (2) additional interviewees, who had participated in the pilot study versions of the questionnaire and interview, but whose interview data were not included in the pilot study's unpublished

master's dissertation (Tihema, 2013), were also included in discussion sections of this current research project.

The questionnaire-based survey and semi-structured interviews provided sufficient data to confirm conclusions drawn from the pilot study (Tihema, 2013) that suggest not only is the teaching and learning of *te reo Māori* at tertiary level in Aotearoa/New Zealand fraught with problems, but that there are a number of areas in which teachers of *te reo Māori* in tertiary institutions could benefit from in-service development.

Three particular factors suggest that tertiary institutions do not place much/any importance on the benefits of having trained language teachers or training their teachers in additional language teaching and learning: (i) the large proportion of questionnaire respondents who lack training in additional language teaching and/or *te reo Māori* teaching (20/67%); (ii) only seven (7/23%) of the questionnaire respondents who appeared to have had the benefit of being trained in language teaching programmes which offer its candidates exposure to and experience in additional language teaching/learning components that explore various language teaching and learning theories and practices (six of whom hold a CELTA and one who was being trained in an applied linguistics programme); and (iii) approximately two fifths (9/41%) of the survey respondents who indicated that they have not been provided with/attended in-service professional development opportunities that relate specifically to teaching *te reo*. The fact that six of both studies' thirty-one participants had pursued a CELTA (Certificate of English Language Teaching to Adults), may indicate that there are no other formal language teaching qualifications for Māori language teachers in the tertiary sector to pursue, however, one other participant had referred to an applied linguistics qualification with teaching practicums that she was pursuing at the time she participated in the interview, which indicates that there are alternative options, in addition to CELTA courses, that are available in Aotearoa/New Zealand that many tertiary teachers of *te reo* may be unaware. Regardless, even if opportunities for professional language teaching development were offered to these participants, it is unclear if all would deem particular courses/workshops as beneficial. For instance, no matter the experience or expertise of individual teachers – with experience not equating with expertise (see Borg, 2006) – it is likely that all would benefit from the range of areas of professional development that were listed in the

questionnaire; ²³⁷ however, only a fifth (5/20%) of respondents from both questionnaires (all of whom hold qualifications specific to the teaching of languages) indicated interest in all of the areas.

In regard to typical classroom activities included in these participants' teaching repertoire, almost all of the questionnaire respondents and interviewees indicated that they include translation (associated with grammar translation method) to varying degrees (either as a teaching procedure or an activity for students). In connection with this, it appears that the teaching of *te reo Māori* is largely predicated on the inclusion of English in the classrooms by many of these participants – it is used to convey meaning, check learners' comprehension, to teach beginner language learners and as a last resort. A combination of factors may be responsible for the heavy reliance on English and translation in these participants' classrooms. For instance: the over-reliance on English could coincide with the high number of teachers who use *Te Whanake* resources, which has been found to be heavily influenced by grammar translation method and audio-lingual method (Nock, 2014); some participants could be reverting to the language teaching practices they themselves were exposed when learning *te reo Māori*; the large number of participants who have not been trained in additional language teaching-learning is likely a driving force; and/or the perception that it is not only easier for teachers to use or revert to English, but it is easier (rather than potentially detrimental) for their learners to comprehend if English is used. What this all points towards is the issue raised above that requires us to re-evaluate the degree to which teachers and learners of *te reo Māori* should be left or forced to rely on the English language to teach and learn *te reo Māori*.

A recurring theme appears to be that many of these participants may be unaware of the burden that not being trained in additional language teaching-learning puts on, not only themselves as teachers, but also their learners and the future of *te reo Māori*. As indicated by the interviewees, it also seems that most are unaware of the limitations of, firstly, the examples of AOs/LOs that they provided and, secondly, the resources they use. Almost none of the participants in the questionnaires or interviews provided

²³⁷ Areas of professional development listed in the questionnaire: assessment (formative & summative), teaching methodology in general, tasks for speaking, tasks for reading, textbook / materials evaluation, phonology, tasks for four integrated skills, structure / form, tasks for listening, teaching vocabulary, tasks for writing and other.

examples of achievement objectives/ learning outcomes (AOs/LOs) that could be: (i) explicitly linked to assessment; (ii) representative of what learners had learned; (iii) indicative of what learners were expected to have learned; or (iv) indicative of ‘Can do’ statements. Considering there is no Māori language syllabus in almost half (11/42%) of the questionnaire respondents’ teaching contexts and that textbooks are used by over three quarters (20/77%) of respondents, it seems teachers are forced to rely on textbooks to dictate the content of their courses – and the lack of institutional involvement makes it appear that they are largely in agreement. Furthermore, the interviewees indicated that there were four main ways in which their decisions of course content are determined: (i) documentation personally compiled by the teacher (1/10%); (ii) curriculum/syllabus documents developed by their tertiary institution (2/20%); (iii) course documentation that was compiled by previous teachers (3/30%); (iv) outdated textbooks/resources, some of which are commercially available (4/40%); which suggests, therefore, that most tertiary institutions seem to disregard the importance of a *reo Māori* curriculum.

Some of the limitations of this part of the research include the following:

- In terms of the questionnaire data, one of the main limitations came in the form of the small sample size of teachers due, in part, to a lack of accessible contact details of teachers at some tertiary institutions and the reluctance of some to provide contact details and/or to recruit (snowball sampling), which resulted in fewer/no participants from some tertiary institutions participating in the questionnaire and, consequently, other parts of the research. In total, university institutes offer fewer Māori language courses than wānanga which undoubtedly translates to fewer Māori language teachers at universities compared to wānanga, however, of the twenty-eight (28) questionnaire respondents from both studies who indicated the type of institution they were currently working in, seventeen (17/61%) work in universities and three (3/11%) in wānanga. In addition, the same can be said for the ten (10) interviewees, with six (6/60%) from universities, two (2/20%) from polytechnics and one (1/10%) from a wānanga. This may indicate that more teachers at polytechnics and wānanga might be persuaded to participate in

research of this nature if researchers from their own type of institution were to carry it out;

- Further enquiries should have been made regarding participants' inclusion/exclusion of computer/internet resources. For example, questions regarding participants' reasons for including/excluding such resources may have, for example, revealed problems to which possible remedies could be considered and implemented. It is possible, however, that the concept of *kanohi ki te kanohi* (face to face) could be interfering with the uptake of such resources in some Māori language classrooms. Regardless, the increasing reliance on such technological advancements (e.g., internet, iPad, smart phones) and various forms of communication/interaction platforms (e.g., Facebook, Twitter) by the general population cannot be ignored, thus, the inclusion of such technology may warrant the provision of assistance to teachers whose confidence and skills may be lacking in using such resources as tools to aid teaching and learning. In addition, the extent to which such resources enhance and/or hinder language learning/teaching should also be investigated;
- For some of the interviews, there were instances where it would have been useful to have probed further. For instance, the question about syllabus organisation should have led to the participants being asked if access to their syllabuses could be granted, which would have then resulted in an analysis of said resources;
- For survey questions and interview prompts that contain examples (e.g., Are there any areas of teaching *te reo* that you would like to learn more about, such as assessment or methodology or syllabus design or teaching reading?), including such examples should be reconsidered as some respondents seemed to respond to the examples provided rather than the actual questions;
- By using the same IELTS language proficiency criteria (*Appendix 18*), alterations should have been made to ask participants to rate their Māori language proficiency in speaking, writing, reading and listening skills;

- In retrospect, in order to gather information about the type of teacher training that participants had experienced, a follow-up questionnaire into, for example, their teacher trainers, the topics they had covered and the duration of observed and assessed practicums would have proved useful in gathering valuable information into the perceptions of the participants' pre-service or in-service training experiences;
- Another type of research method that would have also proved valuable was focus point-based lesson observations which – were attempted, but had too few willing participants – would have provided a more detailed picture of the teaching practices of participants;
- For the interview chapter, rather than presenting the data prior to discussion of the data, the pilot study data and interpretation of that data (Tihema, 2013) are presented prior to the current study data, the purpose of which was to set the context by providing a discussion of the similarities and differences between the previous study's data and that of the current study. With the intention of being able to provide more information behind the researcher's interpretations, written transcriptions of each interview can be found in the appendices.

7.2.3 Research question 3

From an analysis of Māori language teaching/learning resources (see *Chapter Five*), the aim of the third research question was to determine the assumptions about additional language acquisition underlying a sample of Māori language teaching/learning resources.

Research question: To what extent are Māori language teaching and learning resources consistent with recent research-based developments as they relate to additional language teaching and learning resources, theory and methodology?

Of the Māori language textbooks that were identified by both samples of teacher participants (in the questionnaires and interviews) as resources that they use in the classroom, *Te Whanake* resources had the highest number of selections; in fact,

textbooks from the series were the only textbooks that were selected by more than one participant. In addition to an analysis of three of the four textbooks from the series and their online resources (i.e., *Te Pihinga*, *Te Māhuri*, *Te Kōhure*), other resources that were analysed include the study guides and teachers' manuals of *Te Pihinga* and *Te Māhuri* (*Te Kōhure*, the final textbook of the series, does not include a study guide or teachers' manual).

The *Te Whanake* series was developed at a crucial time in the Māori language revitalisation movement – a movement that continues to this day. The series surpasses all other Māori language teaching/learning resources in that it provides such a variety of materials ranging from beginner to advanced-level; and with the advent of *Te Whanake online* and *Tōku reo* (television programme), virtually anyone has free access to the dictionary site, online activities and television programmes. The author's contribution to the teaching and learning of *te reo Māori* is unprecedented and commendable. And due to the popularity of the series (tertiary institutions, television, online), it is well-situated to have a direct impact on Māori language revitalisation efforts. The success of the series in gaining widespread popularity, however, may have less to do with the series and more with the mere fact that it essentially monopolises the market for adult/tertiary learners of the Māori language – indeed, the author has been employed at most of the universities²³⁸ that the series is a required text.

The series contains a combination of methods and approaches to textbook design, namely, grammar translation, audio-lingual method and bilingual method; and this mixture of methods often results in an assortment of language content (texts and grammar explanations) that is inconsistent in adequately providing teachers and learners with clear and manageable teaching-learning content (medium-oriented communication) that transitions to communicative and meaningful tasks and activities (message-oriented communication). Despite the contradictory statements surrounding the author's selection of lexical and grammatical items, what is clear is that language selection appears to be largely topic-driven and, as noted by the author, language content selection is based on his concept of usefulness which was determined by "his

²³⁸ With the exception of the University of Canterbury, the author has been employed at University of Waikato, University of Otago and Auckland University of Technology, all of which include *Te Whanake* as a set text.

own experience and intuition in learning and teaching” (Moorfield, 2008, p. 131). What this illustrates is a seemingly indeterminate approach to textbook design and a certain disregard for pedagogical factors. While the author has attempted to include aspects of research-based developments (recent and dated) in the series, to not have taken advantage of the wealth of modern (since the 1970s) contributions made to the area of additional language teaching/learning, is to effectively hinder these revitalisation efforts made not only by teachers and learners, but also the *Te Whanake* series itself.

Some of the limitations of this part of the research include the following:

- Although the *Te Whanake* series is used extensively in at least four universities (Auckland University of Technology, University of Canterbury, University of Otago and University of Waikato) and two polytechnics (Ara Institute of Canterbury and Waiariki BOP (Bay of Plenty) Polytechnic), analysis of only one textbook series has provided a glimpse into a rather small part of a large picture. Analysis of resources used by teachers and students at other institutions, especially those that are used widely at, for example, Te Wānanga o Aotearoa and *Te Ātaarangi*, would have provided a much needed look into the efficacy of such important teaching and learning tools;
- Furthermore, lesson observations (which were attempted) would have provided a more detailed picture of how these resources are used by teachers and students, for example, the way in which teachers adapt the materials, their reasons behind their decisions for using some materials and omitting others and how they supplement the resources;
- Another limitation could also relate to the fact that I am not a Māori language teacher and am still a Māori language learner, thus, one of the lenses through which I have viewed the data, may have been skewed towards language learners and my own personal – as well as observations of peers’ – struggles with textbook and online content.

7.2.4 Research question 4

From the development, trial and pilot of a Māori language proficiency test (see *Chapter Six*), the aim of the fourth research question was to assess the appropriacy of using the C-test principle to measure the general language proficiency of Māori language learners/speakers in tertiary educational institutions.

Research question: *To what extent can the C-test principle be effectively applied to measure general Māori language proficiency?*

Various experiments were undertaken to investigate the appropriacy of applying the ‘rule of two’, and subsequent variations, to a Māori language C-test. To begin, eight Māori language texts/extracts from language textbooks, newspapers and magazines were selected for investigation. The investigations revealed issues with the original ‘rule of 2’ which omitted single letter words as C-test items, produced poor representative samples (in relation to the selected texts) of content and function words and difficulties in locating suitable texts of an appropriate length (60-70 words). Thus, alternative methods for partially deleting words within each text were applied and investigated which revealed that the partial deletion (last half or larger half) of ‘every third word’ of the selected Māori language texts, beginning from the second sentence, was the most appropriate of the three investigated approaches. Ultimately, since the test that was created could no longer be considered as a C-test, it was instead reclassified as a C-test variant. In the end, the words of one of the leading academics behind C-tests were realised: “the claim that C-Tests are very easy to develop . . . is clearly erroneous” (Grotjahn, 1987, p. 230).

A small sample (6) of highly proficient speakers of *te reo Māori* participated in the initial trials of the C-test variant, followed by a small sample (7) of tertiary learners of *te reo Māori*. Once issues from those trials were mediated and corrected, the pilot of the C-test variant was conducted with a larger sample (63) of tertiary learners of *te reo*. Initial findings of the variant C-test results reveal what is commonly found in most studies of C-tests for other languages, that is, high reliability. As noted by Grotjahn, Klein-Braley and Raatz (2002), “In the majority of studies C-Tests have proved to be extremely reliable . . . This is particularly astonishing since many of the C-Tests investigated were being used for the first time” (p. 99).

This is the first investigation of its kind to attempt to develop a C-test with the purpose of measuring the general language proficiency of *reo Māori* speakers. The findings revealed that of the three deletion formats investigated, the most appropriate to use, based on the texts selected for this research study, is the ‘every third word’ deletion format. In addition, experiments revealed that letters within C-test items should be removed based on the number of letters (i.e., last half or larger half of each word) rather than the number of morae. At this stage, however, findings reveal that despite the high reliability results of the Māori language C-test variant, the overall efficacy of the C-test variant that was created to measure the general language proficiency of Māori language learners/speakers is inconclusive due to the absence of sufficient data to test the validity of the C-test variant. It is hoped that, in future, the procedures described in *Chapter Six* will be explored further and/or replicated to test the reliability and validity of the C-test principle as a measure of *reo Māori* proficiency.

Some of the limitations of this part of the research include the following:

- Due to time constraints, only a very small sample size (convenience sampling) of highly proficient language speakers was able to participate;
- Again, due to time constraints, and one requirement which was to gather obscure written texts, only a small sample of written texts was analysed for their appropriacy to be included in the C-test variant;
- Since this C-test variant was trialled with HPSs (highly proficient speakers) who were all either native speakers and/or teachers of *te reo*, future trials could include native speakers of *te reo*, who attended schools from *kōhanga reo* to *wharekura* and who are, for example, in their first year of tertiary studies;
- While it would have been ideal to have had a much larger number of student test-takers from all three types of tertiary institutions (polytechnic, university, *wānanga*), the small sample size of learners of *te reo Māori*, some of whom were not actually learning *te reo Māori* at the time that they took the test, was from only two types of tertiary institutions;
- While spoken discourse C-tests have been studied overseas (see, for example, Baghaei & Grotjahn, 2014), this research focused solely on written discourse tests due to the uniqueness of the C-test in *te ao Māori*;

- Although Grotjahn (1987) notes that the guidelines and recommendations to which he addresses “are not intended for the professional test constructor but for teachers wishing to construct a C-Test for their pupils” (p. 222), these guidelines were deemed as relevant, especially in light of the C-test principle having never been applied to a Māori language proficiency test. It is important to stress, therefore, that if further efforts are made in C-test development to measure general Māori language proficiency, collaboration with C-testing experts is not only highly recommended, but essential;
- The C-test variant is more suitable for test-takers whose Māori language proficiency is intermediate (band-4) and higher, rather than beginner language learners;
- Students who are studying advanced language courses, did not participate in this research. A majority of the sample of student test-takers were studying in their second year of Māori language studies, which could be considered as intermediate level.

7.2.5 Research question 5

The aim of the fifth research question was to investigate the backgrounds of a sample of tertiary students of *te reo Māori* by administering an adapted version of a widely used questionnaire (see *Chapter Six*).

Research question: *What are the backgrounds, motivations, practices and intentions of a sample of tertiary learners of te reo Māori?*

Student participants who had participated in the trial and pilot of the C-test variant were also provided with a questionnaire of which they were not obligated to respond. The demographic information of these participants is largely in contrast to findings of an earlier study (Earle, 2007) which investigated data pertaining to Māori language tertiary students in Aotearoa/New Zealand in 2005. The earlier study revealed that almost 70% of students were female (compared to 57% of participants who identified as female in the current study), half were aged between 28-47 years (compared to 70%

of participants who were below the age of 30 years) and approximately two thirds held either no qualifications or qualifications that were no higher than NCEA Level 2 (compared to nearly all participants who held NCEA (39/56%) or higher (19/27%)). While this may allude to an indication of the changing face of tertiary learners of *te reo Māori*, it is far more likely that this picture is the result of the fact that student participants of this study were not beginner language learners (which make up the majority of tertiary Māori language learners). Instead, about half of the respondents (36/51%) were raised in Māori language/bilingual environments, while nearly two thirds (46/66%) had attended a Māori-centred type of school (e.g., *kōhanga*, *kura kaupapa* and/or *wharekura*). Thus, while this sample of tertiary learners of *te reo* may not be representative of national statistics, what the data does reveal is the growing disparity between learners who are pursuing Māori language studies at tertiary institutions, the burdens this likely places on teachers and learners and the negative flow on effects that this is undoubtedly creating in classrooms because the needs of second language learners are quite different to those of first language learners.

Responses from this sample of student participants reveal that their motivations behind learning *te reo Māori* are largely influenced by a combination of factors that relates to intrinsic and collectivist reasons (desire to learn and speak *te reo* (80%) and being a good example to *whanau* (67%), respectively), including future aspirations, that is, the desire for their children to speak *te reo* (74%). Overall, this sample of participants is more inclined to practice/use their productive skills (namely, speaking skills) with children (81%), friends (77%) and/or class mates and friends (76%); while fewer indicated that they would seek opportunities to speak to native/fluent speakers (73%) or begin a conversation in *te reo* with native/fluent speakers (66%). What this may suggest is that people who are likely viewed as equals (friends/class mates) or subordinates (children) may be deemed as safer/less intimidating to converse with in *te reo* when compared to native/fluent speakers of *te reo*. What may be interesting to note is that 90% of this sample indicated that once they had finished their Māori language courses, they considered that being able to have ‘everyday conversations with native/fluent speakers’ of *te reo* would be ‘very important’ (60%) or ‘important’ (30%), which suggests that while this may be an important aim for most of these students, there are some who do not yet do so for reasons which may relate to affective factors. For instance, 90% of this sample indicated that their main reason for not using

te reo is when in the company of others who do not comprehend. However, between 25-40% of respondents indicated that other reasons related to anxiety (27%), embarrassment when speaking around some people (30%) and a fear of making mistakes (39%). While such students could benefit from the development of their intrapersonal skills/needs, what can be done in the classroom is more of a focus could be placed on developing their fluency skills in tandem with their accuracy skills.

Some of the limitations of this part of the research include the following:

- The questionnaire should have included aspects from other Māori language surveys (e.g., Health of the Māori language) – instead of being solely adapted from Coleman’s (1995) original questionnaire – so that some of the findings from this research could have been compared to national averages;
- By using the same IELTS language proficiency criteria (*Appendix 18*), alterations should be made to ask participants to rate their Māori language proficiency in speaking, writing, reading and listening skills;
- The questionnaire was directed at tertiary students who learn *te reo Māori* as a second/additional language, not students with Māori language/bilingual backgrounds or who had attended Māori-centred schools;
- One particular question alluded to the assumption that participants would be of Māori ethnicity or at least be related to Māori people (i.e., “Outside of class, do you seek opportunities to use Māori by...[s]peaking in Māori to adult members of your family?”);
- Issues with the misinterpretation of questions (e.g., “For approximately how many years altogether have you formally been learning *te reo*? *i.e. in a classroom environment*”) will need to be reconsidered if this questionnaire is used in future.

7.3 Potential contribution of the research and future recommendations

This research has provided a snapshot of the teaching and learning practices of *te reo Māori* at tertiary educational institutions in Aotearoa/New Zealand. While the findings from this research should be considered as indicative only, it has identified problems, some of which may not have been well known, related to the teaching and learning of *te reo Māori* as an additional language in tertiary institutions that are in serious need of being addressed. It is hoped that the findings of this research and the suggested possible solutions will improve the ongoing efforts of revitalising *te reo Māori* and lead towards: (i) teachers and institutions critically evaluating their teaching practices, especially those methods and methodologies that pertain to the Silent Way, Bilingual Method and Ako Whakatere; (ii) the provision of effective teacher training programmes (with observed practicums) and professional development courses that focus on an array of language teaching-learning methodologies, approaches, theories and practical solutions to teaching-learning techniques/content; and (iii) a re-evaluation of the teaching-learning resources that many teachers, students and institutions rely. With the C-testing component of the research, although it has so far led to inconclusive results, it has opened a door into potentially measuring the general Māori language proficiency of speakers and learners on a large scale in a manner that is objective, low-cost and time-effective.

Based on the broad scope of this research and the limited time to conduct the study, a more thorough investigation into the same aspects and additional aspects would be valuable. For instance, studies into language teacher cognition, teacher training practices and classroom teaching-learning practices of teachers whose preferred method of teaching is *Te Ātaarangi* or *Ako Whakatere* or whose preferred resources are from the *Te Whanake* series would be of benefit. Teachers, after all, have different ways of interpreting methods and using resources which may overcome the limitations of the above methods and resources. Secondly, action research studies are in need of consideration, especially by teachers whose students come from a mixture of language backgrounds (Māori and non-Māori). Thirdly, analysis and evaluation of resources

that are not commercially-available (e.g., textbooks, audio content, internet/computer resources) and are used by individual institutions are in need of being conducted. These institutions could also investigate the appropriacy of applying the C-test to measuring their own students' Māori language proficiency. Fourthly, *Te Puni Kōkiri* should consider the feasibility of collaborating with tertiary institutions regarding *Kura Reo* by providing not only for the language proficiency development of its attendees, but also the professional language teaching development of its teacher attendees. Finally, a larger and more thorough investigation into the educational backgrounds, motivations, language learning practices and future aspirations of Māori language learners at tertiary institutions would also prove significant.

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Appendices

Appendix 1

First approval letter for ethics

Te Manu Taiko
Human Research Ethics Committee
Te Pua Wānanga ki te Ao
The University of Waikato
Private Bag 3105
Hamilton, New Zealand



Te Manu Taiko: Human Research Ethics Committee
School of Maori & Pacific Development
& Te Kotahi Research Institute

29/10/13

Ethics Approval

This is to confirm that Ngaire Tihema received ethical approval for the study 'The teaching and learning of Te Reo Māori'.

The ethics application was reviewed by members of Te Manu Taiko and signed off by the Chair of the committee on 29/10/13.

The reviewers were Dr Mohi Rua, Maori and Psychology Research Unit, and Enoka Murphy, School of Maori and Pacific Development.

Kia ora

A handwritten signature in black ink, appearing to be "Maui Hudson".

Maui Hudson
Chair, Te Manu Taiko

Appendix 2

Second approval letter for ethics

School of Māori & Pacific Development
Te Pua Wānanga ki te Ao
The University of Waikato
Private Bag 3105
Hamilton, New Zealand

Associate Professor Rangī Matamua
Director of the Centre of Māori and Pacific
Research
Phone +64 7 838 6312
matamua@waikato.ac.nz

Te Manu Taiko: Human Research Ethics Committee
Centre of Māori and Pacific Research
Te Pua Wānanga ki te Ao
School of Māori and Pacific Development

23/03/15

Ethics Approval

Tēnā koe e taku manu hakahaka e whai atu ana i te whānuitanga me te rētōtanga o ngā kaupapa rangahau o te wā.

This letter is to confirm that Ngaire Tihema has received ethical approval for the study 'The teaching and learning of te reo Māori in tertiary institutions in Aotearoa/New Zealand'. The ethics application was reviewed by members of Te Manu Taiko and was signed off by the chair of the committee on 23/03/15. Good luck to you as you embark on your research.

Kimihia, rangahaua!



Associate Professor Rangī Matamua
Chair, Te Manu Taiko
Te Pua Wānanga ki te Ao
School of Māori and Pacific Development



Appendix 3

*Course codes and names of Te Whanake courses offered by
four universities*

	AUT	Canterbury	Otago	Waikato
<i>Undergraduate courses*</i>	MAOR500 Introduction to conversational Māori	TREO110 Conversational Māori for absolute beginners	MAOR110 Introduction to conversational Māori	REOM101 Introduction to Conversational Māori
	MAOR501 Te Kākano 1	TREO111 Te Kākano-Introductory language 1	MAOR111 Te Kākano 1	REOM111 Introductory 1
	MAOR502 Te Kākano 2	TREO112 Te Kākano-Introductory language 2	MAOR112 Te Kākano 2	REOM112 Introductory 2
	MAOR601 Te Pihinga 1	TREO260 Te Pihinga-Intermediate language	MAOR211 Te Pihinga 1	REOM211 Intermediate 1
	MAOR602 Te Pihinga 2		MAOR212 Te Pihinga 2	REOM212 Intermediate 2
	MAOR701 Te Māhuri 1	TREO360 Te Māhuri	MAOR311 Te Māhuri 1	REOM213 Post-intermediate 1
	MAOR702 Te Māhuri 2		MAOR312 Te Māhuri 2	REOM214 Post-intermediate 2
			REOM313 Pre-advanced	
			REOM314 Advanced	
<i>Postgraduate courses*</i>	MAOR811 Te Kōhure 1	TREO401 Te Kōhure	MAOR414 Te Kōhure	
	MAOR812 Te Kōhure 2			

Appendix 4

*Learning outcomes of Māori language courses offered by
Massey University*

300.110 Te reo whakahoahoa: Socialising in te reo (prerequisite for 300.111):

Students who successfully complete this paper should be able to:

Competently pronounce Maori words.

Use 20 colloquial te reo expressions in context.

Use a variety of sentence structures in te reo.

Communicate in te reo in common, everyday situations.

Identify and reproduce a range of text types, for example, acknowledgements, stories and descriptions in te reo.

(Massey University, n.d.a.)

300.111 Te reo kōnakinaki: Developing te reo (prerequisite for both 200 level courses):

Students who successfully complete this paper should be able to:

Demonstrate the ability to listen to, understand and respond in te reo to simple interactions and content relating to themselves and familiar situations of daily life.

Use at least 5 whakatauki (proverbs) to support ideas and specific contexts.

Use at least 5 kiwaha (Maori colloquial expressions) in a manner relevant to specific contexts.

Demonstrate the ability to read and write in te reo using a variety of vocabulary and sentence structures with their relative negatives.

Explain and apply a range of te reo text types such as conversing and story-telling.

(Massey University, n.d.b.)

300.210 Te reo kōrerorero: Discussing te reo:

Students who successfully complete this paper should be able to:

Use at least 20 figurative te reo expressions in context.

Draw on a range of te reo vocabulary and sentence structures during impromptu exchanges.

Demonstrate the ability to communicate in Maori in a variety of situations.

Re-tell a narrative in Maori and explain its significance to modernity.

Use and understand the language features of a wide range of te reo text types such as recounts, stories, recipes and songs.

(Massey University, n.d.c.)

300.211 Te reo whakanakonako: Embellishing te reo (prerequisite for both 300 level courses):

Students who successfully complete this paper should be able to:

Express and perform text types associated with marae protocol such as mihi tangihanga, karakia, korero purakau, moteatea and waiata.

Analyse Maori genres and demonstrate cultural competence and stylistic awareness at an intermediate level.

Assess the appropriacy of whakatauki, pepeha and other figurative expressions from oral and written sources to support cultural concepts.

Demonstrate a subjective understanding of marae procedure and its associated register.

Critically reflect on the cultural and linguistic significance of archaic and formal te reo.

(Massey University, n.d.d.)

300.310 Te reo auaha: Creative writing in te reo:

Students who successfully complete this paper should be able to:

Demonstrate understanding of the breadth and depth of Maori literature: korero taunahanaha (geographical narratives), moteatea (laments and poetry), purakau (narratives), korero a-iwi (tribal narratives).

Analyse Maori literature and critically examine and explain the historical and compositional features.

Demonstrate understanding of socio-political issues and tikanga Maori surrounding the maintenance and retention of Maori literature.

Create Maori literature relevant to whanau, hapu, or iwi that reflect Maori aspirations.

Demonstrate an appreciation for the legacy of spoken and written Maori literature in the context of people, land and knowledge.

(Massey University, n.d.e.)

300.311 Te reo papa: Strengthening te reo:

Students who successfully complete this paper should be able to:

Demonstrate knowledge of 20 different literary devices in Maori.

Critically analyse the literary style of various writers and composers.

Create an original composition using literary conventions in te reo Maori.

Revise and edit creative works incorporating workshop comments.

(Massey University, n.d.f.)

Appendix 5

*Learning outcomes of Māori language courses offered by
Victoria University of Wellington*

MAOR101: Te Timatanga/Introduction to Maori Language

This course is an introduction to the Maori language for those who have little or no previous experience of the Maori language or culture. In MAOR 101 students work to develop a foundation of basic Maori language speaking, reading and writing skills, approximately equivalent to NCEA Level 1. The course covers the fundamentals of Maori pronunciation, learning vocabulary and basic sentence structures, karakia, waiata, and mihimihi. This course includes a noho marae component. 100% internal assessment.

(Victoria University of Wellington, 2017d)

MAOR102 (prerequisite is previous course or NCEA Level 2): Te Arumanga/Elementary Maori Language

This course is designed for students with some basic Maori language experience, and extends upon the foundations laid in MAOR 101. In MAOR 102, students work to improve their oral and written Maori language competence, reaching a level approximately equivalent to NCEA Level 3. Students are introduced to new vocabulary and extend their knowledge of the structures of te reo Maori, and begin to engage in basic conversations on everyday topics. This course includes a noho marae component.

(Victoria University of Wellington, 2017e)

MAOR111 (prerequisite is previous course or another equivalent): Wana te Wanawana/Maori Language 1A

This course focuses upon developing a foundation of tertiary level Maori language learning and academic skills. Throughout MAOR 111 students will work to develop oral and aural confidence in te reo Maori. They will also encounter a range of Maori language literature, and will work to expand their vocabulary and develop accuracy in reading and writing in te reo Maori. Students with NCEA Level 2, Sixth Form Certificate, NCEA Level 3, University Entrance Maori or an equivalent should begin with this course. This course includes a noho marae component. 100% internal assessment.

(Victoria University of Wellington, 2017f)

MAOR112 (prerequisite is previous course): Wanawana te Tu / Maori Language 1B

This course focuses upon further developing listening, speaking, reading and writing skills in te reo Maori. There is a focus upon oral performance. Students will further develop their language proficiency by beginning to evaluate, edit, and critically analyse their use of te reo Maori. They will begin to develop awareness of register and formality in te reo Maori. This course includes a noho marae component.

(Victoria University of Wellington, 2017g)

MAOR211 (prerequisite is previous course): Tu Te Wana Wana/Maori Language 2A

This Maori language course extends oral, aural, reading and writing skills, with a particular focus on biography. It develops these language skills by drawing on historiographies, literature from a range of time periods and genres, including narratives contained within Te Tumu Herenga Waka. Kiwaha (colloquialisms), whakatauki/whakatauaki (aphorisms) and mita (dialect) are examined in understanding and creating biographies. This course includes a noho marae component. 100% internal assessment.
(Victoria University of Wellington, 2017h)

MAOR221 (prerequisite is previous course): Tu Tu Te Wana/Maori Language 2B

This Maori language course further extends oral, aural, reading and writing skills, with a particular focus on modern language contexts. It draws on a number of literary genres and situations that develop an understanding of language acquisition and use in modern contexts. Kiwaha (colloquialisms), whakatauki/whakatauaki (aphorisms) and mita (dialect) are further extended for modern use. Translation theories are also examined in the development of modern language corpora. This course includes a noho marae component.
(Victoria University of Wellington, 2017i)

MAOR311 (prerequisite is only MAOR211): Tiri Te Wana Wana/Maori Language 3

In this course students test their advanced Maori language oral, aural, reading and writing skills, through engaging in a variety of advanced level Maori language tasks. This includes delving into the use of figurative language (korero whakaniko) and colloquialisms (kiwaha) and discussing and analysing examples of literature rich in these language features. Students are also challenged to demonstrate their competence in te reo Maori through debating current issues related to te reo and te ao Maori, and crafting quality translations with sensitivity to key translation principles and language features such as subtlety, formality, and grammatical accuracy. 100% internal assessment.
(Victoria University of Wellington, 2017i)

Appendix 6

Courses/qualifications offered by other polytechnics

Overview

Seven polytechnics offer Māori language courses that appear not to incorporate either *Te Whanake* resources, Te Ātaarangi methods of teaching or Te Wānanga o Aotearoa methods of teaching/resources; it is possible, however, that teachers within these institutions do include such aspects, if not wholly, then partially. The polytechnics have been classified into three categories based on the cost that students are required to pay for the courses: (i) either no fees or only levies (EIT, Northtec, Unitec, UCOL and WITT); (ii) payment for some courses, while others are free (Whitireia); or (iii) payment for all Māori language courses that are offered (Otago Polytechnic).

Eastern Institute of Technology, Northland Polytechnic, Unitec Institute of Technology, Universal College of Learning and Western Institute of Technology at Taranaki

Firstly, Eastern Institute of Technology²³⁹ (EIT), Northland Polytechnic²⁴⁰ (Northtec), Unitec Institute of Technology²⁴¹ (Unitec) and Universal College of Learning²⁴² (UCOL) offer *reo Māori* courses that are either free or at a minimal cost and do not appear to affiliate with *Te Whanake*, Te Ātaarangi or Te Wānanga o Aotearoa. Eastern Institute of Technology (EIT) offers courses for at least two²⁴³ particular qualifications: Certificate in Māori Studies (Level 2) that includes one Māori language course and three other courses²⁴⁴ and New Zealand Certificate in Te Reo Māori (Level 3). Northtec offers three particular Māori language/culture courses: an introductory course (which does not appear to be affiliated to NZQF levels), a Level 3 Certificate (Te Pōkaitahi Ngāpuhi-Nui-Tonu) and a Level 5 New Zealand Diploma in Te Reo me Ngā Tikanga (Te Tohu Hiwi). Language and cultural practices that are unique to parts of Northland feature prominently in the Level 3 qualification. Unitec provides four ten-week courses – Māori language and culture tahi (one), rua (two), toru (three) and

²³⁹ See Eastern Institute of Technology (2016; 2017a).

²⁴⁰ See Northland Polytechnic (2015)

²⁴¹ See Unitec Institute of Technology (n.d.).

²⁴² See Universal College of Learning (2016).

²⁴³ Information relating to courses offered for the Certificate in Māori Studies (Level 4) had “either moved or been deleted” (Eastern Institute of Technology, 2017b).

²⁴⁴ The courses included in EIT’s Certificate of Māori Studies (Level 2) are: He Pūkenga Rangahau (study skills), Kōrero me ngā Tikanga (communication skills), He Tangata, He Tangata, He Tangata (personal development) and Te Reo Māori (introduction to Māori language).

whā (four) which do not appear to correspond to NZQF Levels – and two Level 5 courses²⁴⁵ that can be taken as part of different Bachelor of Communication degrees. UCOL offers a Certificate in Māori Studies (Level 4) that includes four courses. Western Institute of Technology at Taranaki²⁴⁶ (WITT) offers two Māori language courses for Certificate Level 1 and 2 (New Zealand Certificate in Te Reo Māori), which are described as *rumaki* and *reo rua*.

Whitireia New Zealand

Secondly, Whitireia New Zealand²⁴⁷ (Whitireia), which does not appear to be associated either with *Te Whanake*, Te Ātaarangi or Te Wānanga o Aotearoa, includes a mixture of courses that are either free or at a cost to students: an online Certificate Level 1 course; a Certificate Level 4 course (which runs from Monday to Thursday at 9am-2.30pm; or Level 1-4 night classes which run for 18 weeks for each level); and a Level 5 National Diploma in Reo Māori.

Otago Polytechnic

Lastly, one polytechnic – Otago Polytechnic²⁴⁸ – offers one course which does not appear to be associated with *Te Whanake*, Te Ātaarangi or Te Wānanga o Aotearoa and which incurs costs to students, that is, a Certificate in Te Mata a Ao Māori Level 4 course/qualification that can take three years of part time study to complete.

²⁴⁵ Course names and codes: Te reo me ōna tikanga – tahi (MAOR5060); and Te reo – rua (MAOR5010)

²⁴⁶ See Western Institute of Technology at Taranaki (2016).

²⁴⁷ See Whitireia New Zealand (2017a; 2017b; 2017c).

²⁴⁸ See Otago Polytechnic (n.d.).

Appendix 7

Course description of Māori language course offered by Waiariki Institute of Technology/Toi Ohomai Institute of Technology

SHORT AWARD IN TE REO MĀORI - TE KAKANO



Develop listening, reading, oral, and literacy skills in Te Reo Māori at a beginner's level, based on Te Whanake language progressions.

Content covered:

- Basic greetings
- My family, towns of Aotearoa/New Zealand
- Personal pronouns and possessives
- Passive sentence patterns
- Vocabulary extension
- Locatives
- Tenses

KNOWLEDGE AND SKILLS YOU WILL GAIN

Graduates will be able to further their listening, reading, oral, and literacy skills in Te Reo Māori. Graduates will also have a strong foundation to build on these language skills in higher level programmes.

COMPULSORY COURSES

Course details	
TREO.4003	Te Kakano 1
The aim of this course is to introduce students in Te Reo Maori and develop listening, reading, oral and literacy skills at a beginner's level. Credits 15 Free Fees* Intakes Semester 1	
TREO.4004	Te Kakano 2
This course will build on the skills acquired in TREO.4003 and enable the student to further develop listening, reading, oral and literacy skills in Te Reo Maori at a beginner's level. Credits 15 Free Fees* Intakes Semester 1, Semester 2	

ENTRY CRITERIA

Admission and entry requirements for this qualification are in accordance with the academic regulations.

PROGRAMME DETAILS

- Level** 4
- Credits** 30
- Duration** 1 semester
- Domestic student fee** Courses are fees free for all New Zealand residents.*
- Location** Rotorua (Mokola)
- Study options** Night class
- Intakes** Semester 1, Semester 2
- *Free Fees** Course fees are free for New Zealand residents

FURTHER STUDY OPTIONS

- [Te Pōkallahi Reo \(Reo Rua\) \(Te Kaupae 3\)](#)
- [Te Pōkallahi Reo \(Reo Rua\) \(Te Kaupae 4\)](#)

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 This programme was last updated: 24 Mar 2017 4:09pm

Appendix 8

Silent Way Method

Silent Way Method

A particular advantage of teacher silence is that there is no requirement for the teacher to consistently fill in classroom silences; consequently, however, this silence places extensive demands on teachers as it requires them to be particularly alert so they can alter their techniques to respond to individual learners' needs (Stevick, 1974, p. 312; see also Varvel, 1979, p. 487). Two particular advantages of this teacher silence²⁴⁹ for students are that (i) it allows them to mentally process their learning with no distraction from excessive teacher talking and (ii) it encourages them to 'struggle' with problem-solving²⁵⁰ (see Varvel, 1979, pp. 491-492) independently, then cooperatively rather than competitively.

Three prominent resources used in the Silent Way classroom are Cuisenaire rods (discussed in the *Chapter 2*), word charts and pronunciation charts. Although Gattegno does not mention the rationale behind the sequence and organisation of lexical items in the word charts, they appear to be arranged based on "their grammatical complexity, their relationship to what has been taught previously, and the ease with which items can be presented visually" (Richards & Rodgers, 2014, p. 294). While coloured pronunciation charts include those sounds in the learners' native language that appear in the target language, they are unique in that they provide learners with a means to associate different colours to specific phonemes in the target language (Richards & Rodgers, 1987, p. 129). These charts are used quite extensively to the point that, for instance, a teacher was observed to have had successfully highlighted the difference between two different phonemes by pointing to certain areas on a blank blackboard that approximately corresponded to where the chart had appeared the day before (Varvel, 1979, p. 485).

In Silent Way literature, reference is often made to a learner's 'inner criteria' or 'self-awareness/es'. These terms are described as: (i) being coping mechanisms (see Gattegno, 1976, pp. 50-51); (ii) responsible for helping learners "achieve a

²⁴⁹ Stevick (1982) refers to the necessity of 'structured silence' in language classrooms. In addressing language teachers (experienced and otherwise), he advises that such silence "can give [the student] a chance to get [their] own bearings and begin to sort things out for [themselves] without distractions from you or from [their] fellow students" (p. 113).

²⁵⁰ The concept of problem-solving in the Silent Way classroom is associated with Gattegno's perception of cognitive code learning theory (also see Richards & Rodgers, 2014, p. 291).

spontaneous, automatic use of the new language” (Varvel, 1979, p. 488); and (iii) helping learners “monitor and self-correct their own production” (Richards & Rodgers, 2014 p. 293). Certain measures, which would be considered as unconventional, are used in Silent Way classrooms to encourage the development of students’ self-awareness/es, such as allowing/forcing students to reach a ‘crisis point’ or teachers avoiding overt praise. For example, Varvel (1979) notes that “Gattegno believes that these moments of crisis are the greatest opportunities for personal awareness and acquisition to take place” (p. 489) and such crisis points, which are described as being the result of learners’ frustration with remembering “all the new material”, “must be experienced by the learners if they are to succeed in the method” (Grabe, 1979, p. 16). Varvel, for instance, observes (1979):

The Silent Way not only frequently appears to invite frustration; it in fact considers frustration a healthy factor in the learning of a language, capitalizing on its positive element. Frustration occurs at any time when an introduced unknown element is not understood. Frustration is used to quickly help an individual student become self-aware and to bring a problem to a conscious level where it is easier and more quickly dealt with. Most Silent Way students learn that when an individual is confronted with a crisis, it must first be worked on alone. Only later can another student or teacher offer new input which may help. (p. 489)

In connection with this, Varvel (1979) makes reference to possible reasons for a particular male student’s classroom attendance being below fifty percent: (i) the student’s previous experiences of traditional language teaching interfered with his Silent Way language learning; (ii) the student had not developed an inner criteria and, thus, seemed unsure of his language learning abilities; (iii) the student appeared to think his level was above the rest of the class (whether this is in reference to language level or otherwise is not made clear); and (iv) the student “had failed to develop any sense of awareness of himself as a language learner” (pp. 489-490). As a result of these proposed reasons for the student’s absenteeism, Varvel (1979, p. 491) recounts the struggling student’s desperate pleas for help from fellow class mates who were not forthcoming. In assessing the other students’ inaction, Varvel’s choice of word in

describing this situation as “superb” seems inappropriate, however the ulterior intention behind the others’ actions is revealed: “There was dead silence until [the student] finally decided to struggle with the problem himself. He was not able to fully work out the problem by himself, but not until he began to try did the students and teacher, sensing he was indeed now confronting the problem, then help” (p. 492). Thus, it is surmised, although the idea of letting a student frustratingly struggle with a concept that could have been mitigated with the assistance of others would be considered as unorthodox, the alternative, it is claimed, would have hindered the main aim which is the development of inner criteria.

While the development of learners’ oral and aural skills is generally associated with Silent Way objectives, Richards and Rodgers (2014) make the following comment about the method’s development of literacy skills: “[t]he method, we are told, can also be used to teach reading and writing, and its usefulness is not restricted to beginning-level students. Most of the examples Gattegno describes, however, as well as the classes we have observed, deal primarily with a basic level of aural/oral proficiency” (p. 293). No examples of Silent Way teaching procedures that involve reading and writing are provided.

Another issue, which is likely to occur in any classroom situation, is raised by Varvel (1979):

There are times when a (sic) unanticipated problem comes up or communication of a certain concept is ineffective; the teacher reaches a breaking point. I observed a teacher become so frustrated she finally just said, “Out!...Break!” and had to leave the room herself for a few minutes to think the problem through before coming back to it... (p. 490)

Although the reason for this teacher’s frustration is not clearly stated, if it was based on a concept not being effectively conveyed, it is likely an argument for the use of the learners’ L1 could be made (see Cook, 2008), which is not permitted in Silent Way classrooms and may not have even been possible if students in the situation described above were from multi-lingual backgrounds.

A question worthy of investigation, that can be raised in regard to any language teaching method/approach, is how effective is a method in preparing learners for life outside of a classroom. Varvel (1979, pp. 492-493), for example, questions whether the Silent Way, perhaps due to it being an ‘artificial’ approach, is capable of developing learners’ skills so they can convert their classroom language learning practices to real-life skills outside of the classroom. He provides an example of students being observed outside of class using structures other than those that had just been covered, he admits, however, that it may have been too soon to expect them to automatically transfer their newly acquired knowledge to real situations. He does however ask “When can one expect this phenomenon [i.e. “transfer from form to function”] to happen? Is Silent Way really more effective than other traditional methodologies?” (pp. 492-493).

Appendix 9

Bilingual Method

Bilingual Method

Bilingual Method's eight stages of communication

Medium-oriented communication	1. Imitation - This stage involves memorisation/rote learning: Teachers utter target language sentences from, for example, a dialogue; teachers say the meaning in the L1; learners imitate as a group, then as individuals chosen at random. Instead of using pictures to convey meaning, they can be used to retain meaning.
	2. Interpretation ²⁵¹ - This stage involves concept checking: Teachers say the L1 equivalents of sentences; learners say L2 equivalents.
	3. Substitution and Extension - This stage requires the teacher to say sentences in the L1 by substituting, then extending, words in sentences imitated in the initial stage; learners say (or 'interpret') the L2 equivalents.
	4. Independent speaking of sentences -This stage consolidates language learning from initial stages: Teachers are not required to speak during this activity, instead they gesture to pictures and then learners say sentences that were spoken in the previous two stages.
	5. Reverse Interpretation (optional) -This stage involves further concept checking, in addition to translation/interpretation skills: Teachers say the L2 equivalents of sentences; learners say the L1 equivalents.
	6. Consolidation of question-and-answer (optional) - This stage prepares learners for the next stage: Question forms are provided to learners and their L1 equivalents, then a repeat of imitation steps (stage 1) occurs.
Message-oriented communication	7. Question-and-answer - This stage requires teachers to ask questions whereby the answers are from the sentences that were practiced in the initial stages (i.e. stages 1 to 4).
	8. Conversation

²⁵¹ Dodson (1967) warns that this stage is not to be confused with translation which "is a written activity requiring totally different skills and training"; interpretation, on the other hand, is an "oral activity" (p. 83).

	<p>- This stage requires teachers to teach learners “how to form and create completely new situations” where they “will venture into new and as yet unspoken situations arising out of known situations” (Dodson, 1967, p. 127).</p>
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As noted in *Chapter 2*, the Bilingual Method promotes L1 use on the part of the teacher to convey meaning and by students to assist with meaning comprehension. Use of the L1 by learners is, however, optional. The intention behind providing the L1 equivalent of target language structures is to speed up meaning comprehension and, consequently, L2 acquisition. The inclusion of the learners’ L1 is, of course, in direct contrast to Direct Method techniques, which Dodson opposes most strongly (see, for example, Dodson, 1967). Thus, comparisons are often made between the differences of the Direct Method and Bilingual Method, in that the former, which relies on the exclusive use of the target language, is often claimed as placing unnecessary difficulties on teachers in conveying meaning and on students in comprehending meaning.

On a similar note, an advocate of the Bilingual Method, Caldwell (1990), claims that the failure of language immersion programmes, which adhere to the exclusion of L1, lies in their failure to focus on medium-oriented communication (i.e., first level of communication). Caldwell draws on findings from studies of school-aged children in language immersion contexts, which include subjects other than the target language, but in the target language (see, for example, Cummins & Swain, 1986; Swain & Lapkin, 1982). One of the main points he makes, in reference to Dodson’s beliefs, is that “learning of language structure requires more than *comprehensible input* for productive skills to develop; it is *output preparation* and *output practice* which are missing from the programme” (p. 474), both of which the Bilingual Method aims to fulfil. The Silent Way method (discussed above) and the Communicative Language Teaching (CLT) approach (discussed below), however, both incorporate immersion procedures (direct method techniques) and procedures similar to those proposed by Dodson that could be classified as medium-oriented.

Appendix 10

Suggestopaedia Method

Suggestopaedia

One of the most essential characteristics of the suggestopedic classroom lies in the authority of the teacher. Although the concept of teacher authority has negative connotations, Lozanov (1971) was in fact “opposed to pseudo-authority based on repression, artificial distancing between instructor and student (or doctor and patient), haughtiness and pedantry” (cited in Bancroft, 2005, p. 34). The intention behind teacher authority, it is claimed, is that the authoritative teacher is able to more effectively increase learner motivation and suggestibility of the learner. Thus, for example, Bancroft (2005) notes:

Students are more “suggestible” regarding the information coming from an authoritative source but this increased receptivity is usually unconscious Since authority increases motivation of the students, the teacher must play an authoritative role in the classroom A positive, enthusiastic attitude is a part of authority and while the teacher must maintain a certain distance between himself (or herself) and the students, he (or she) must also radiate sympathy and understanding. No negative words or gestures are to be used while discipline is being upheld and the students are being taught. Mistakes are to be corrected in such a way that the student is inspired to improve his (or her) ability. (p. 37)

Teachers must also, according to Bancroft (2005), have skills pertaining to ‘the trained actor’ – for example, “the self-confidence of the trained actor” (p. 37) and “the artistic presentation skills of the trained actor” (p. 129) – the purpose of which is to “command or suggest” memorisation of the language materials (p. 37).

In connection with memorisation are two particular concepts: (i) ‘double-planeness’ and (ii) ‘infantilization’. Bancroft (2005) explains that the “double plane is used to promote authority” and “to create an atmosphere of infantilization (or relaxation)” (p. 41), while infantilization is “especially important for increased memorization” (p. 38). Lozanov (1978) describes this concept of double-planeness as follows:

Double-planeness comprises the enormous signalling stream of diverse stimuli which unconsciously, or semiconsciously, are

emitted from or perceived by the personality.... Imperceptible changes in facial expression, gait, speech, environment, etc., can play a decisive role in the formation of the suggestive result.... Great actors master this art.... This, of course, requires great effort and is a strain on them.... Thus, through the second plane techniques of his activity, which are imperceptible to ordinary critical thinking, he inspires a feeling of ease and serenity in his patients, a feeling of confidence in their own quick recovery, and even a direct suggestion of recovery. This double-planeness in ordinary behaviour should be mastered and used to influence and affect audiences, patients or students. (p. 193)

Infantilization is, on the other hand, a state of being which requires teachers and learners to develop a relationship not unlike that of a parent and child. The intention behind such a relationship, according to Lozanov, is “to make the students recover the spontaneity and suggestibility they had in childhood” (Bancroft, 2005, p. 126). Therefore, “everything possible must be done in the classroom” to create such conditions in order for, as Bancroft (2005) explains, the process of infantilization to be developed from a combination of activities:

In the first version of Suggestopedia, in addition to role-playing, songs and games, special techniques of mental and physical relaxation adapted from yoga were used for the process of “infantilization”; in the second variant..., while the yogic elements are largely removed, the infantilization process is realized through the integration into the classroom proceedings of the various arts. (p. 126)

The double-plane, therefore, is a concept that encompasses various interconnected factors – related to the teacher (e.g. authority, trained in verbal and non-verbal cues) and the environment (e.g. pleasant, comfortable) – that are conducive to the development of infantilization, a process which leads to increases in memorisation.

Appendix 11

Total Physical Response Method

Total Physical Response

Unlike Suggestopaedia, which Lozanov asserts cannot be used in association with other methods (see Scovel, 1979, p. 266), Asher's (1977) intention behind TPR is exactly that – for it to be used in conjunction with other methods: “The imperative is a powerful facilitator of learning, but it should be used in combination with many other techniques” (p. 28). One particular element that TPR shares with Suggestopaedia, however, is the principle that learning is most effective in stress-free environments. Asher (1981) makes the following claim:

Acquiring another language – any language, including the sign language of the deaf – can be accelerated, stress free, and have long-term retention. That is our fundamental discovery, which has held for children or adults learning a second language such as English, French, German, Japanese, Russian or Spanish. The stress-free feature of our approach is especially important...People quit because they have experienced a level of stress that they could not cope with....My hypothesis is that the unbearable stress experienced by children or adults who attempt the study of another language is a function of left-brain instructional strategies. (p. 324)

One particular feature that appears to be non-existent in literature pertaining to TPR, is any discussion of the nature or sequence of language selection. Richards and Rodgers (2014) observe, however, that TPR appears to be grammar-based (p. 278) and, certainly, behavioural-based (p. 279) and, although attendance to meaning precedes form and grammar instruction is inductive, “[g]rammatical features and vocabulary items are selected not according to their frequency of need or use in target-language situations, but according to the situation in which they can be used in the classroom and the ease with which they can be learned” (p. 281). Another feature that seems to be absent (similar to the Silent Way Method and the Bilingual Method), is literacy skill development which appears to be superseded by aural/oral skill development. However, as Richards and Rodgers (2014) note, literacy activities “may also be employed to further consolidate structures and vocabulary, and as follow-ups to oral imperative drills” (p. 282). In connection with skill development is error correction and the course in which Asher recommends is followed, that is, similar to

the way in which parents interact with their children, mistakes are initially tolerated, thus, teachers are advised to withhold from excessive error correction and interruption (as this can hinder learning) until the learner advances to a level where fewer mistakes can be tolerated (Richards & Rodgers, 2014, p. 283).

Appendix 12

Communicative Language Teaching Approach

Communicative Language Teaching Approach

CLT has been described in a range of different ways at different stages of its development. According to Littlewood (1981, p. 6), it involves four main skills: the manipulation of the linguistic system; the ability to distinguish grammatical forms and their communicative functions; the ability to communicate appropriately; and the ability to understand social meanings in specific contexts. Underpinning these skills, as outlined by Richards and Rodgers (2014, p. 90), are three principles of its learning theory: *the communication principle*, which involves the belief that engagement in genuine communicative activities promotes learning; *the task principle*, which places importance on the role played by engagement in meaningful tasks during language learning (also see Johnson, 1982); and *the meaningfulness principle*, which focuses on encouraging learners to use language meaningfully to support the process of learning. Characteristics of CLT, as described by Nunan (1991, p. 279), for example, include the following five major focus areas:

1. An emphasis on learning to communicate through interaction in the target language;
2. The introduction of authentic²⁵² texts into the learning situation;
3. The provision of opportunities for learners to focus, not only on language but also on the learning process itself;
4. An enhancement of the learner's own personal experiences as important contributing elements to classroom learning;
5. An attempt to link classroom language learning with language activation outside the classroom.

²⁵² See Carter, Hughes and McCarthy (1997, pp. 68-69) who provide two examples of spoken texts, one of an 'authentic text' and the other of a text created for the purposes of English language learning/teaching, which highlight the pronounced differences (and complexities) in natural language (i.e., authentic) when compared to invented/simplified language.

Brown (2007, p. 241) describes CLT as including each of the following characteristics:

1. Classroom goals are focused on all of the components of CC [i.e., communicative competence] and not restricted to grammatical or linguistic competence.
2. Language techniques are designed to engage learners in the pragmatic, authentic, functional use of language for meaningful purposes. Organisational language forms are not the central focus but rather aspects of language that enable the learner to accomplish those purposes.
3. Fluency and accuracy are seen as complementary principles underlying communicative techniques. At times fluency may have to take on more importance than accuracy in order to keep learners meaningfully engaged in language use.
4. In the communicative classroom, students ultimately have to use the language, productively and receptively, in unrehearsed contexts.

Appendix 13

Research questions from questionnaire

Research questions from questionnaire

The main research question and more specific questions from the questionnaire are as follows:

To what extent do the beliefs, attitudes and practices of a sample of teachers of te reo Māori in tertiary educational institutions in Aotearoa/New Zealand reflect the major research-based changes and developments in the area of the teaching of additional languages that have taken place since the mid-1900s?

What are the language backgrounds of a sample of teachers of te reo Māori in tertiary educational institutions in Aotearoa/New Zealand?

At what ages and places did they learn te reo Māori?

How proficient in te reo Māori do they consider themselves to be?

What type of qualifications have they attained?

Do they have qualifications specific to teaching a second or additional language (what type/s)?

Did any of the qualifications require a practical teaching component specific to the teaching of a second/additional language?

Which type of tertiary institution do they currently teach?

What type of classes do they teach (mainstream/immersion; number of students; level of students; how many hours per week)?

What are the average language proficiency levels of their classes of students at the beginning of their courses and the end of their courses?

What activities/tasks do they typically include in their classes?

What teaching methods/approaches do they favour?

How do they include the Māori culture in their classes?

What are examples of the achievement objectives/learning outcomes of their courses?

How do they decide what to teach (student interest, availability of material, own interests, syllabus and/or textbooks)?

Do they use textbooks and websites as part of their teaching (which one/s)?

Do they recommend grammar books to their students (which one/s)?

Which areas of professional development do they feel they need to know more about?

Do they attend in-service professional development training courses that relate specifically to teaching te reo Māori or wānanga (what type/s)?

Are they aware of the term 'communicative language teaching' (and are they interested in learning (more) about it) and what are three of its most important characteristics?

What do they consider are important factors in improving the teaching and learning of te reo Māori?

Appendix 14

Email invitation to potential participants

Email invitation to potential participants

Tēnā koe,

Ko Ngaire Tihema tōku ingoa.

Ko Ngāti Koro, ko Ngāti Mahuta ōku hapū.

I whānau mai ahau i Ahitereiria.

He kaiako ahau o te reo Pākehā, ā, he ākonga ahau o te reo Māori hoki. Kei te rangahau ahau i te āhua o te whakaako i te reo Māori.

Tēnā koutou katoa.

I am a student in *Te Pua Wānanga ki te Ao* (School of Māori and Pacific Development) at *Te Whare Wānanga o Waikato* (The University of Waikato) currently doing a doctoral thesis. My research involves an investigation of approaches to teaching te reo Māori to students at tertiary level, and is intended to be of benefit to teachers and students.

Dr Rangi Matamua, Postgraduate Convenor, and Dr Hēmi Whaanga, School of Māori and Pacific Development at the University of Waikato, have suggested you as an appropriate candidate to contribute to this research. If you agree to participate, your involvement would include completion of a questionnaire which should take approximately 30 minutes.

I would be very grateful if you would consider filling in the questionnaire designed for teachers of te reo Māori at tertiary institutions. However, you should not feel obliged to do so. If you do decide to respond to the questionnaire, you should not feel obliged to answer every question if you would prefer not to.

The University of Waikato requires that no research that is conducted should ever represent any threat or risk to specific individuals or specific institutions. If you decide to fill in the questionnaire, **you will not be identifiable by the researcher, as your name and email address will remain anonymous. Additionally, you need not add your name or the name of the institution for which you work unless you wish to participate in the next part of the research project (which involves an interview that should take approximately three quarters of an hour, lesson observation and/or proficiency testing of your students).** Even if you do supply your name and that of the institution where you work, neither you nor the institution will be identified (or identifiable) in the reporting of the research.

If you complete all or part of the questionnaire, the information you provide will be included as part of a report on the responses to the questionnaire in my thesis and in any publications that result from it.

At the conclusion of the questionnaire is a brief overview of the research and a section requesting your personal details if you would like to participate in an interview, a lesson observation and/or proficiency testing of your students. To access the questionnaire, please click on the link below:

https://www.surveymonkey.com/s/Questionnaire_Tertiary_TeReoMaori_Teachers

Save & Send your completed questionnaire by Monday 28 April, 2014.

If you would like any further information, please contact me by email at nlat1@students.waikato.ac.nz.

You may also, if you wish, contact my research supervisors: Associate Professor Winifred Crombie (crombie@waikato.ac.nz) and Dr Hēmi Whaanga (hemi@waikato.ac.nz) or the Postgraduate Convenor Dr Rangi Matamua (rmatamua@waikato.ac.nz).

Ngā mihi,

Ngaire L. A. Tihema

Doctoral Student

Te Pua Wānanga ki te Ao - School of Māori and Pacific Development

Te Whare Wānanga o Waikato - University of Waikato

HAMILTON

Appendix 15

Questionnaire for teacher participants



Questionnaire for teachers of te reo Māori at tertiary level

Information about the following questionnaire



Tēnā koe e te kaiwhakaako,

I am a student in Te Pua Wānanga ki te Ao (School of Māori and Pacific Development) at Te Whare Wānanga o Waikato (The University of Waikato) currently doing a doctoral thesis. My research involves an investigation of approaches to teaching te reo Māori to students at tertiary level, and is intended to be of benefit to teachers and students.

The University of Waikato requires that no research that is conducted should ever represent any threat or risk to specific individuals or specific institutions.

- If you decide to fill in the questionnaire, your identity will remain anonymous if you choose not to supply your name and contact details.
- If you do supply your name and contact details, you will not be identified (or identifiable) in the reporting of the research.
- If you do supply the name of your institution, it will not be identified (or identifiable) in the reporting of the research.
- Please do not feel obliged to answer every question if you would prefer not to.
- If you do complete part of the questionnaire and would like to save your progress so you can continue at a later stage, you will need to use the same computer.

If you would like to participate in later stages of the research, you will be given the opportunity to add your contact details at the end of the questionnaire.

If you complete all or part of the questionnaire, the information you provide will be included as part of a report on the responses to the questionnaire in my thesis and in any publications that result from it.

If you would like any further information, please contact me by email at nlat1@students.waikato.ac.nz or ngairethema@gmail.com.

You may also, if you wish, contact my research supervisors: Associate Professor Winifred Crombie (crombie@waikato.ac.nz) and Dr Hēmi Whaanga (hemi@waikato.ac.nz) or the Postgraduate Convenor Dr Rangi Matamua (rmatamua@waikato.ac.nz).

Ngāire Tihema
Doctoral student
Te Pua Wānanga ki te Ao - School of Māori and Pacific Development
Te Whare Wānanga o Waikato - University of Waikato
Hamilton

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Questionnaire for teachers of te reo Māori at tertiary level

Demographic Information

Progress bar showing approximately 10% completion.

1. Gender: Please choose the appropriate answer. 

- Male
- Female

Please add any comment if you wish:

2. Age: Please choose the appropriate answer. 

- 21-30
- 31-40
- 41-50
- 51-60
- 60+

Please add any comment if you wish:

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Questionnaire for teachers of te reo Māori at tertiary level

Language Background



3. What language(s) did your parents/caregivers use during your infancy? Please choose the appropriate answer.

- Māori only
- Mainly Māori
- Mainly English
- English only
- Other (please specify)

Please add any comment if you wish:

4. If you were not raised with te reo Māori, at what age/s and place/s did you learn Māori? Please include your age/s and the place/s below.

Age/s:

Place/s:

Please add any comment if you wish:

5. How do you rate your own language ability in Māori? Please choose the appropriate answer/s.

- | | |
|--|---|
| <input type="checkbox"/> 1. Non-user: A few isolated words. | <input type="checkbox"/> 6. Competent User: Generally effective command of the language in spite of some inaccuracies, inappropriate usages and misunderstandings. Can use and understand fairly complex language, particularly in familiar situations. |
| <input type="checkbox"/> 2. Intermittent User: No real communication possible except the most basic information using isolated words or short formulae in predictable situations to meet immediate needs. Great difficulty in understanding spoken and written language. | <input type="checkbox"/> 7. Good User: Has operational command of the language with occasional inaccuracies, inappropriate usages and misunderstandings in some situations. Generally understands and uses complex language well and can follow, and produce, detailed reasoning. |
| <input type="checkbox"/> 3. Very Limited User: Conveys and understands only general meaning in very familiar situations. Frequent breakdowns in communication. | <input type="checkbox"/> 8. Very Good User: Fully operational command of the language with only occasional unsystematic inaccuracies and inappropriate usages. Misunderstandings may occur in unfamiliar situations. Handles complex, detailed argumentation well. |
| <input type="checkbox"/> 4. Limited User: Basic competence is limited to familiar situations. Frequent problems in understanding and expression. Not able to use complex language. | <input type="checkbox"/> 9. Expert User: Fully operational command of the language: appropriate, fluent, accurate with complete understanding. |
| <input type="checkbox"/> 5. Modest User: Partial command of the language, coping with overall meaning in most situations though likely to make many mistakes. Should be able to handle basic communication in familiar areas. | |

Please add any comment if you wish:

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Questionnaire for teachers of te reo Māori at tertiary level

Educational Background



6. Please give details of your qualifications: 

	Type of qualification	Area of specialisation	Institution
Qualification	<input type="text"/>	<input type="text"/>	<input type="text"/>
Qualification	<input type="text"/>	<input type="text"/>	<input type="text"/>
Qualification	<input type="text"/>	<input type="text"/>	<input type="text"/>
Qualification	<input type="text"/>	<input type="text"/>	<input type="text"/>
Qualification	<input type="text"/>	<input type="text"/>	<input type="text"/>
Qualification	<input type="text"/>	<input type="text"/>	<input type="text"/>

Please add any comment if you wish:



7. Do you have a qualification/qualifications specific to teaching a second or additional language? 

- Yes
- No

Please add any comment if you wish:

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Questionnaire for teachers of te reo Māori at tertiary level

Educational Background



6. Please give details of your qualifications:

	Type of qualification	Area of specialisation	Institution
Qualification	<input type="text"/>	<input type="text"/>	<input type="text"/>
Qualification	<input type="text"/>	<input type="text"/>	<input type="text"/>
Qualification	<input type="text"/>	<input type="text"/>	<input type="text"/>
Qualification	<input type="text"/>	<input type="text"/>	<input type="text"/>
Qualification	<input type="text"/>	<input type="text"/>	<input type="text"/>
Qualification	<input type="text"/>	<input type="text"/>	<input type="text"/>

Please add any comment if you wish:



7. Do you have a qualification/qualifications specific to teaching a second or additional language?

- Yes
- No

Please add any comment if you wish:

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Questionnaire for teachers of te reo Māori at tertiary level

Educational Background (cont.)



8. If you have a qualification/qualifications specific to teaching a second or additional language, was a practicum included in your course/s? 

- Yes
- No

Please add any comment if you wish:

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Questionnaire for teachers of te reo Māori at tertiary level

Educational Background (cont.)



9. Please indicate: 

Qualification/s name/s specific to teaching a second or additional language:

Duration of the course/s:

Please add any comment if you wish:

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Questionnaire for teachers of te reo Māori at tertiary level

Current Teaching Environment

10. Where do you currently teach? Please choose the appropriate answer/s.

- Polytechnic
- University
- Wānanga
- Other (please specify below)

Please add any comment if you wish:

11. How many different groups of students do you teach Māori to? Please choose the appropriate answer/s.

- 1
- 2
- 3
- 4
- 5
- 6

Please add any comment if you wish:

12. Please provide information below about your Māori classes.

	Number of students	Mainstream or Immersion	Number of hours of Māori each week	Level of students
Group 1	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
Group 2	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
Group 3	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
Group 4	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
Group 5	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
Group 6	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>

Please add any comment if you wish:

13. Based on your previous responses to the question above, how would you rate your average students' language ability in Māori in your course/s? Please use the Language Descriptors on the right.

	At the beginning of your course/s	At the completion of your course/s
Group 1	<input type="text"/>	<input type="text"/>
Group 2	<input type="text"/>	<input type="text"/>
Group 3	<input type="text"/>	<input type="text"/>

12. Please provide information below about your Māori classes. 

	Number of students	Mainstream or Immersion	Number of hours of Māori each week	Level of students
Group 1	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
Group 2	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
Group 3	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
Group 4	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
Group 5	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
Group 6	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>

Please add any comment if you wish:

13. Based on your previous responses to the question above, how would you rate your average students' language ability in Māori in your course/s? Please use the Language Descriptors on the right. 

	At the beginning of your course/s	At the completion of your course/s
Group 1	<input type="text"/>	<input type="text"/>
Group 2	<input type="text"/>	<input type="text"/>
Group 3	<input type="text"/>	<input type="text"/>
Group 4	<input type="text"/>	<input type="text"/>
Group 5	<input type="text"/>	<input type="text"/>
Group 6	<input type="text"/>	<input type="text"/>

Please add any comment if you wish:

Language Descriptors (use this when answering

Question 12) 

Non-user: A few isolated words.

Intermittent User: No real communication possible except the most basic information using isolated words or short formulae in predictable situations to meet immediate needs. Great difficulty in understanding spoken and written language.

Very Limited User: Conveys and understands only general meaning in very familiar situations. Frequent breakdowns in communication.

Limited User: Basic competence is limited to familiar situations. Frequent problems in understanding and expression. Not able to use complex language.

Modest User: Partial command of the language, coping with overall meaning in most situations though likely to make many mistakes. Should be able to handle basic communication in familiar areas.

Competent User: Generally effective command of the language in spite of some inaccuracies, inappropriate usages and misunderstandings. Can use and understand fairly complex language, particularly in familiar situations.

Good User: Has operational command of the language with occasional inaccuracies, inappropriate usages and misunderstandings in some situations. Generally understands and uses complex language well and can follow, and produce, detailed reasoning.

Very Good User: Fully operational command of the language with only occasional unsystematic inaccuracies and inappropriate usages. Misunderstandings may occur in unfamiliar situations. Handles complex, detailed argumentation well.

Expert User: Fully operational command of the language: appropriate, fluent, accurate with complete understanding.

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Questionnaire for teachers of te reo Māori at tertiary level

Current Teaching Practice



14. Which of the following do you typically do in your classroom? Please choose the appropriate answer/s.

	Always	Often	Sometimes	Never
1. Translate sentences from Māori into English	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2. Translate sentences from English into Māori	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3. Focus on the structure (form) of te reo	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4. Focus on accuracy	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5. Focus on fluency	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6. Use Māori only at all times (or nearly all of the time) in class	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
7. Give instructions in Māori	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
8. Give instructions in English	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
9. Teach the meaning of Māori words by translating them into English	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
10. Use objects and pictures to demonstrate meaning	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
11. Have students engage in lots of pair work and group activities	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
12. Have students do lots of repetition	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
13. Have students do substitution drills	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
14. Have students talk about everyday things using te reo	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
15. Have students do lots of tasks using te reo e.g. design an advertisement promoting traditional rongoā	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
16. Other (please specify below)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Please add any comment if you wish:

15. Are there any particular teaching methods you favour? Please provide details below.

16. How do you include Māori culture in your course/s? Please provide details below.

- | | | | | |
|---|-----------------------|-----------------------|-----------------------|-----------------------|
| 4. Focus on accuracy | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 5. Focus on fluency | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 6. Use Māori only at all times (or nearly all of the time) in class | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 7. Give instructions in Māori | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 8. Give instructions in English | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 9. Teach the meaning of Māori words by translating them into English | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 10. Use objects and pictures to demonstrate meaning | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 11. Have students engage in lots of pair work and group activities | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 12. Have students do lots of repetition | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 13. Have students do substitution drills | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 14. Have students talk about everyday things using te reo | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 15. Have students do lots of tasks using te reo e.g. design an advertisement promoting traditional rongoā | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 16. Other (please specify below) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

Please add any comment if you wish:

15. Are there any particular teaching methods you favour? Please provide details below. 

16. How do you include Māori culture in your course/s? Please provide details below. 

17. Can you describe, in specific terms, some of the achievement objectives / intended learning outcomes of your course/s? 

Course type (e.g. Intermediate: Listening & speaking)

Objectives / Outcomes

Please add any comment if you wish:

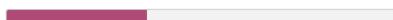
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Questionnaire for teachers of te reo Māori at tertiary level

Teaching Materials - Textbook, Grammar Book and Website Resource Use



18. How do you decide what to teach in your Māori classes? Please choose the appropriate answer/s.



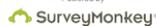
- Student interest
- Availability of material
- My own interests
- I follow a syllabus
- I follow a textbook
- Other (please specify below)

Please add any comment if you wish:

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Questionnaire for teachers of te reo Māori at tertiary level

Textbook Use



19. Do you use textbooks as part of your teaching? Please choose the appropriate answer.



- Yes
- No

Please add any comment if you wish:

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Questionnaire for teachers of te reo Māori at tertiary level

Textbook Use (cont.)



20. If you answered yes to the question above, please list the class this resource is used with (e.g. beginner) and the textbook (e.g. Te Kākano). 

Class

Resource

Please add any comment if you wish:

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Questionnaire for teachers of te reo Māori at tertiary level

Grammar Book Use



21. Do you recommend grammar books to your students? Please choose the appropriate answer. 

- Yes
- No

Please add any comment if you wish:

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Save previous page's & Continue later



Questionnaire for teachers of te reo Māori at tertiary level

Grammar Book Use (cont.)



22. If you answered yes to the question above, which grammar books do you recommend to your students? Please provide details below. 

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Questionnaire for teachers of te reo Māori at tertiary level

Website Resource Use



23. Do you use certain websites as part of your teaching? Please choose the appropriate answer. 

- Yes
- No

Please add any comment if you wish:

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Questionnaire for teachers of te reo Māori at tertiary level

Website Resource Use (cont.)



24. If you answered yes to the question above, please list the website/s you use (e.g. www.tewhanake.maori.nz). 

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Questionnaire for teachers of te reo Māori at tertiary level

Professional Development



25. Which of the following areas, if any, do you feel you currently need to know more about? Please choose the appropriate answers.



- teaching methodology in general
- teaching vocabulary
- assessment (formative & summative)
- tasks for listening
- tasks for speaking
- tasks for reading
- tasks for writing
- tasks for four skills integrated
- textbook / materials evaluation
- phonology
- structure / form (grammar)
- other (please specify below)

Please add any comment if you wish:

26. Have you attended any in-service professional development training courses related specifically to the teaching of te reo Māori?

- Yes
- No

Please add any comment if you wish:

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Questionnaire for teachers of te reo Māori at tertiary level

Professional Development (cont.)



27. If you answered yes to the question above, how often are the courses run and who offers the courses? 

How often?

Who offers the courses?

Please add any comment if you wish:

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Questionnaire for teachers of te reo Māori at tertiary level

Professional Development (cont.)



28. Have you attended any wānanga in the last three years e.g. conferences, workshops, kura reo etc.? Please choose the appropriate answer. 

- Yes
- No

Please add any comment if you wish:

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Questionnaire for teachers of te reo Māori at tertiary level

Professional Development (cont.)



29. What kind of wānanga have you attended? Please specify below. 

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Questionnaire for teachers of te reo Māori at tertiary level

CLT



30. Have you ever come across the term 'communicative language teaching'? 

- Yes
- No

Please add any comment if you wish:

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Questionnaire for teachers of te reo Māori at tertiary level

CLT (cont.)



31. If you answered yes to the question above, in your opinion, what are three of the most important characteristics of communicative language teaching? 

- 1.
- 2.
- 3.

Please add any comment if you wish:

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Questionnaire for teachers of te reo Māori at tertiary level

CLT (cont.)



32. If you have not come across the term 'communicative language teaching', would you be interested in learning about the concept? If you have come across the term 'communicative language teaching', would you be interested in learning more about the concept? 

- Yes
- No

Please add any comment if you wish:

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Questionnaire for teachers of te reo Māori at tertiary level

33. In your opinion, what would improve the teaching and learning of te reo Māori at tertiary level nationally, locally and at your institute? 

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Questionnaire for teachers of te reo Māori at tertiary level

Overview of the Research Project

The overall aim of this research project is to explore how teachers of te reo Māori in tertiary institutions in Aotearoa / New Zealand approach their teaching, with particular reference to syllabus, methodology and textbook use. It involves a critical review of developments in the teaching of additional languages since the mid-20th century and a survey involving a self-completion questionnaire, semi-structured interviews, lesson observations and proficiency testing.

Interested in participating in an interview?

If you are interested in taking part in an interview about your approach to teaching te reo (which should take approximately three quarters of an hour) and are willing to have the interview recorded and transcribed, please provide your name and contact details below. I will then contact you to provide you with further information and arrange a time and place convenient for you (if you still wish to proceed).

If you decide to take part in an interview, that interview will be recorded and then transcribed. After the interview (a few weeks later) you will be given a copy of the transcript and will have an opportunity to require that anything that you believe to be inaccurate is changed and/or to withdraw your participation in the research (in which case the recording and transcript will be destroyed). In order to ensure that you cannot be identified from your voice, only the transcript will appear in my thesis and at no point will reference be made to you by name. Interviewees will not be expected to answer any questions that they would prefer not to.

The identity of participants will not be made available to anyone other than the researcher and my supervisors. Participants will not be named or identified in any way in the reporting of the research.

Interested in making a further contribution to the research?

If you are interested in contributing further to the research by allowing the observation of one of your lessons (if your students agree) and/or asking your students if they would be interested in taking a proficiency test, I would be grateful if you would provide your name and contact details below. I will then contact you to provide you with further information and consent forms for you and your students which outline your rights and my obligations.

Lesson observation

Written transcripts will be made on the basis of video recording of lessons and only these (with all information that could identify the participants having been removed) will be used in the reporting of the research. Participants will not be named or identified in any way in the reporting of the research.

Proficiency testing

A type of proficiency test that can be completed very quickly (around 20 minutes) and has been used extensively in major research projects in both Aotearoa / New Zealand and overseas will be used.

34. Would you consider participating in an interview?

- Yes
- No
- Maybe - I would like more information sent to me.

35. Would you consider participating in a classroom observation?

- Yes
- No
- Maybe - I would like more information sent to me

36. Would you consider participating in further research by providing your students, if they agree, with the opportunity to take a language proficiency test?

- Yes
- No
- Maybe - I would like more information to be sent to me

37. Please provide your contact information below. If you would like your responses to the questionnaire to remain anonymous, but would like to participate in further research and/or be provided with additional information, please email nlat1@students.waikato.ac.nz or ngairethema@gmail.com

Name:

Address 1:

Address 2:

City/Town:

Email Address:

Phone Number:

Go back

Next page

Save previous page's & Continue later



THE UNIVERSITY OF
WAIKATO
Te Whare Hinangaro o Waikato

Questionnaire for teachers of te reo Māori at tertiary level

Thank you for your participation. Please click Save & Send.

Go back

Save & Send

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See how easy it is to [create a survey](#).

Appendix 16

Development, distribution and collection of questionnaire

More information on the development, distribution and collection of the questionnaire

From the questionnaire website, participants were greeted with a cover page which included a condensed version of the information provided in the email message, including additional information that related to saving questionnaire responses and completing the questionnaire at a later date (see *Appendix 15*). Respondents were given the opportunity to progress through the survey by clicking ‘Next’ or going back to previous pages by clicking ‘Go back’. Whether participants had answered every question or none at all, these options were made available on every page, therefore allowing anyone with access to the link to go through the questionnaire without having answered even one question. The intention here was to provide potential participants will full access to the questionnaire, so they could make an informed decision of whether to participate or not.

Located at the top of each page (excluding the final page), respondents were able to click ‘Save previous page/s & Continue later’. As an unintended result, the responses of any respondent who may have clicked this option, but did not fully complete the survey, were consequently saved and made available to the researcher. Thus, five (5) such cases in which surveys were only partially completed have been included in the analysis of the questionnaire data.

Following all of the questions, participants were provided with an overview of the research (*Appendix 15*) and the opportunity to either (i) volunteer to participate further; (ii) decline to participate further; or (iii) ‘Maybe – I would like more information sent to me’ before deciding to participate in other parts of the research (i.e., interview, lesson observation²⁵³ and proficiency testing of their learners). Spaces were also provided for those interested participants to include their name and contact details. Additionally, those respondents who wanted their questionnaire responses to remain anonymous, but were interested in making a further contribution to the research, were invited to email the researcher to express their interest rather than include their name in the questionnaire. The final page of the questionnaire thanked respondents for their

²⁵³ Only a small number of questionnaire respondents and other potential participants (i.e., three in total) expressed interest in allowing the researcher to observe their lessons, thus, it was decided that this part of the research would not commence.

participation and provided the options to either 'Go back' or 'Save & Send', the latter option resulting in the completed survey being sent to the researcher.

Appendix 17

Reminder email to potential participants

Tēnā koe e te kaiwhakaako,

Just a reminder.

My name is Ngaire Tihema and I am a student in *Te Pua Wānanga ki te Ao* (School of Māori and Pacific Development) at *Te Whare Wānanga o Waikato* (The University of Waikato) currently doing a doctoral thesis. My research involves an investigation of approaches to teaching te reo Māori to students at tertiary level, and is intended to be of benefit to teachers and students.

Due to the recent long weekends and school holidays, I have been asked by some teachers/lecturers if I could extend the due date of the questionnaire, so if you're still keen to contribute to the research by responding to the survey, please click on the link below and send by **Monday 12 May, 2014**. If you have already anonymously responded to the questionnaire, thank you for your participation.

Link to questionnaire:

https://www.surveymonkey.com/s/Questionnaire_Tertiary_TeReoMaori_Teachers

If you're keen to find out more information in regard to later stages of the research more information can be found below. If you would like to participate, you will be given the opportunity to provide your details at the conclusion of the questionnaire. Later stages of the research include:

1. being interviewed via Skype (about 45mins);
2. being observed in one of your lessons;
3. and/or having your students' language proficiency anonymously tested.

Overview of the research:

The overall aim of this research project is to explore how teachers of te reo Māori in tertiary institutions in Aotearoa / New Zealand approach their teaching, with particular reference to syllabus, methodology and textbook use. It involves a critical review of developments in the teaching of additional languages since the mid-20th century and a survey involving a self-completion questionnaire, semi-structured interviews, lesson observations and proficiency testing.

Information about the questionnaire:

The University of Waikato requires that no research that is conducted should ever represent any threat or risk to specific individuals or specific institutions.

- If you decide to fill in the questionnaire, your identity will remain anonymous if you choose not to supply your name and contact details.

- If you do supply your name and contact details, you will not be identified (or identifiable) in the reporting of the research.
- If you do supply the name of your institution, it will not be identified (or identifiable) in the reporting of the research.
- Please do not feel obliged to answer every question if you would prefer not to.
- If you do complete part of the questionnaire and would like to save your progress so you can continue at a later stage, you will need to use the same computer.

If you complete all or part of the questionnaire, the information you provide will be included as part of a report on the responses to the questionnaire in my thesis and in any publications that result from it.

.....

Interested in participating in an interview?

.....

Information about the interview:

If you decide to take part in an interview, that interview will be recorded and then transcribed. The interview (which should take approximately three quarters of an hour) will be about your approach to teaching te reo. After the interview (a few weeks later) you will be given a copy of the transcript and will have an opportunity to require that anything that you believe to be inaccurate is changed and/or to withdraw your participation in the research (in which case the recording and transcript will be destroyed). In order to ensure that you cannot be identified from your voice, only the transcript will appear in my thesis and at no point will reference be made to you or your institution by name. Interviewees will not be expected to answer any questions that they would prefer not to.

The identity of participants will not be made available to anyone other than the researcher and my supervisors.

.....

Interested in making a further contribution to the research?

.....

Information about the lesson observation:

If you and all of your students agree to one of your lessons being observed, a video recording will be made and only the written transcripts will appear in the reporting of the research (all information that could identify you, your students and your institution will be removed). The purpose of the lesson observation will be to provide a look, and hopefully an understanding, into the Māori language classroom at tertiary level.

Information about the proficiency testing:

Currently, no Māori language proficiency test exists. The type of proficiency test that will be used in this research has been used extensively in major research projects in both Aotearoa and overseas. Such a test can be administered to large numbers of language learners, quickly completed (around 20 minutes), easily scored and used to determine the average language skill level of test-takers. If you agree to your students being tested (and if your students agree), you, your students and your institution will not be identified (or identifiable) in the reporting of the research. This test is currently being developed by a team of experts at the University of Waikato. The purpose of the proficiency test is to gather an insight to the approximate language level of our learners at different levels in tertiary institutions.

Please do not hesitate to contact the following people below, if you have any questions.

Researcher:

Ngaire Tihema (nlat1@students.waikato.ac.nz)

My supervisors:

- Associate Professor Winifred Crombie (crombie@waikato.ac.nz)

- Dr Hēmi Whaanga (hemi@waikato.ac.nz)

Postgraduate Convenor:

Dr Rangi Matamua (rmatamua@waikato.ac.nz)

Ngā mihi nui,

Ngaire L. A. Tihema

Doctoral Student

Te Pua Wānanga ki te Ao - School of Māori and Pacific Development

Te Whare Wānanga o Waikato - University of Waikato

HAMILTON

Appendix 18

Language descriptors

Band 1	Non-user: A few isolated words.
Band 2	Intermittent User: No real communication possible except the most basic information using isolated words or short formulae in predictable situations to meet immediate needs. Great difficulty in understanding spoken and written language.
Band 3	Very Limited User: Conveys and understands only general meaning in very familiar situations. Frequent breakdowns in communication.
Band 4	Limited User: Basic competence is limited to familiar situations. Frequent problems in understanding and expression. Not able to use complex language.
Band 5	Modest User: Partial command of the language, coping with overall meaning in most situations though likely to make many mistakes. Should be able to handle basic communication in familiar areas.
Band 6	Competent User: Generally effective command of the language in spite of some inaccuracies, inappropriate usages and misunderstandings. Can use and understand fairly complex language, particularly in familiar situations.
Band 7	Good User: Has operational command of the language with occasional inaccuracies, inappropriate usages and misunderstandings in some situations. Generally understands and uses complex language well and can follow, and produce, detailed reasoning.
Band 8	Very Good User: Fully operational command of the language with only occasional unsystematic inaccuracies and inappropriate usages. Misunderstandings may occur in unfamiliar situations. Handles complex, detailed argumentation well.
Band 9	Expert User: Fully operational command of the language: appropriate, fluent, accurate with complete understanding.

Appendix 19

Additional questionnaire data

Additional questionnaire data

Five (5) comments added in response to *Question 3* are as follows:

I was brought up by my grandparents who were both native speakers of te reo Māori, they spoke te reo around me but never to me per se (*Respondent's response to Question 3 was 'Mainly English'*);

I was the youngest of seven at home and we moved into Auckland when I was 3 years old. Once here English was the main language of the home. My second eldest sister told me a story about her being embarrassed at school when speaking Maori and not being understood. After that incident our parents spoke English so that we would learn to speak English well and not 'stick out like a sore thumb'. (*Respondent's response to Question 3 was 'Mainly English'*);

However we were raised on our marae and amongst reo speaking people. (*Respondent's response to Question 3 was 'Mainly English'*);

Ka 7 pea aku tau, ka tukuna ahau ki te tuakana o taku māmā ki Whangarei kura ai. Kūare pai au ki te reo Pākehā, ā, pau i a au te tau i Whangarei Primary, mea rawa ake kua mahue i a au te reo Māori me te mita o te kāinga o Whangaparāoa(Cape Runaway) [*From the age of 7, I was sent to live with the older sister of my mother and I went to a school in Whangārei. My English wasn't very good, and after a year at Whangārei Primary school before I knew it I had lost my Māori language and the dialect of my homestead of Cape Runaway*]; (*Respondent's response to Question 3 was 'Mainly Māori'*);

Kaore ahau i mohio he Maori ahau i taua wa [*I didn't even know I was Māori at that time*]. (*Respondent's response to Question 3 was 'English only'*).

Of the fifteen (15) respondents who responded to *Question 4*, five (5) provided further information as follows:

As a teenager I mostly learned from school friends, words and phrases. As a young mother I picked up a lot from whanau when at hui at home (heritage lands) and from church. I attended University and studied te reo; Māori Catholic Boarding School;

I tohutohungia ahau kia peka atu ki ngā huimate, tangihanga o te rohe [*I was instructed to call into/stop off at funeral from within our district*];
Grew up in a predominantly Māori community and was fortunate to learn the language throughout primary and secondary school;
ka hari haerehia e taku koroua ki wana tini kaupapa [*I was taken by my grandfather to many of his gatherings/meetings*].

Four (4) comments added in response to *Question 5* are as follows:

I fit in around 6 or 7. I do not, as a rule, use complex or complicated language. I can generally follow such language used by others and I am conversant with complex language, but rarely use words that are not in common usage. (*Respondent's response to Question 5 was '6. Competent User' and '7. Good User'*);
as a second language learner, I find difficulty fully understanding dialectal differences of first language speakers. (*Respondent's response to Question 5 was '8. Very Good User'*);
Ahakoa kua puta te ihu i te Rangapū Tuaiwa o Te Panekiretanga, kāhore he mutunga o te ako. [*Although I am a graduate of Level 9 of Te Panekiretanga, the learning never stops*] (*Respondent's response to Question 5 was '8. Very Good User'*);
I tipu ake I waenganui nga kaumatua I runga I toku marae, aa, I roto tonu I to matau rohe... [*I grew up amongst the elders of my marae, and inside of our region*] (*Respondent's responses to Question 3 was 'Mainly Māori' and Question 5 was '9. Expert User'*).

Fourteen (14) comments were provided in response to *Question 6*:

Awaiting examination to confer PhD;
Panekiretanga Rangapū 9;
Hope to achieve [sic Post Gradualte [sic] Diploma in Applied Linguistics - second language teaching at the conclusion of Semester A 2014;
RSA/Cambridge CTEFLA Teaching English as a second language to adults;
My MA looked at histoical [sic] records relating to the poi. My PhD looked at the causes of Māori migration to Southland in the 1950s-1960s and the

effects of that particular migration on the children of migrants in terms of their identity development as a person of Māori descent living outside of their tribal area;

My specialist area is sociolinguistics and Maori sociolinguistics in particular. My Doctoral work addressed issues of identity and te reo, and my Masters thesis was a comparative study of language use by Ngapuhi people of Ngati Hine descent living in Auckland and those living in the mid-north, heritage lands. My BA is a double major in Sociology and Maori Studies;

Master's degree in Linguistics Bachelor's in Māori and English Languages Diploma Teaching English as a Second Language;

Diploma in practical Theology Trinity Methodist Theological College New Zealand;

Te Pōkairua a Te Ataarangi mō te Whakaako i te Reo Māori / Te Ataarangi Diploma in Teaching the Māori Language Foundation Cert in tertiary teaching National Diploma in te reo Maori from Te Kura Motuhake o Te Ataarangi (a PTE)

Other: Rangapū Tuaiwa, Te Panekiretanga 2014 BCA. Major Accounting and Māori Resource Management Victoria University, Wellington 1986 ICertificate in Adult Teaching Nothland Polytechnic, 1999;

Qualification #4 [Diploma -Education] is a Postgraduate Diploma The kaupapa for the masters degree [Master's degree – Education] is teaching Maori language effectively within a tertiary [sic] learning context;

MA Māori Studies;

Bachelors in Maori Studies (which is not only Te Reo Maori, but covers maori research, maori development, maori politics also. Diploma completed through Southern Institute of Technology;

Nelson NMIT.

Two (2) particular comments were provided in response to *Question 8* which asked participants to provide information in relation to their second/additional language teaching qualifications:

As mentioned I will not be qualified until the completion of my P Grad Dip in second language teaching until the commencement of Semester A 2014. However during the time of the teaching practice 1 and 2 a practicum was included (*Although this respondent claimed that a practicum was not included in the additional/second language qualification that they were pursuing at the time that this research was conducted, this comment indicates that a practicum was in fact included in their qualification*);

Pēnā ko te reo Māori [*Like the Māori language*] (*This comment was made by a respondent who provided inconsistent responses, for instance, they claimed that they did not have an additional language teaching qualification, then indicated that they had done a practicum, but did not provide any details about the practicum/qualification*);

Six (6) comments added in response to *Question 10* are as follows:

Te Wananga o Aotearoa Raahui Pookeka Campus Huntly;
PhD supervision only now. Part-time 0.4;
Marae-based Wānanga;
Te Whare Waananga o Otaago;
AUT University;
off site also.

Four (4) comments added in response to *Question 11*:

Not too sure what you mean by different groups? However I have 2 classes 1 at TWOA 1 at a community based service based provider;
I'm not sure how you identify groups, but I teach absolute beginners and intermediate learners;
Usually take small groups of kaiako or demonstration lessons with students;
Approximately 200 100-level Maori language students per semester
Approximately 35-50 students Maori language students in summer school.

Three (3) comments added in response to *Question 12*:

Not too sure what you mean by Number of hours of Māori each week? Is it number of hours te reo Māori is spoken by facilitator [sic]/ taurira?;
My classes are focused on a grammar based approach to te reo;
Level 3 students.

Additional comments provided in response to *Question 13* by five (5) of the sixteen (16) respondents:

Roopū tuatahi he 'full time' Roopū tuarua he karaehe pō [*The first group is full time; the second group is a night class*] (*This respondent claimed that students from one of their beginner mainstream classes, which is taught 15-20 hours of Māori each week, begin the course as 'Non-users' and complete the course, on average, as 'Modest users' (4-point increase); students from the respondent's other beginner mainstream class, which is taught 1-5 hours per week, also begin the course as 'Non-users', but complete the course as 'Very limited users' (2-point increase)*);

There are different levels of proficiency within my classroom, some are Intermittent users some are very limited Users (*This respondent claimed that students from their beginner immersion course begin the course (number of hours was not provided) as 'Intermittent users' and complete the course, on average, as 'Very limited users'*);

N/A now but at the end of my classroom teaching I was teaching modest to competent users of te reo Māori (*This respondent did not provide any information for Questions 12 and 13*);

These categories are primarily based around spoken reo. Oral reo is not utilised often enough in my classes to allow me to be sure about each student's abilities in oral production. These categories assigned are reflective of comprehension and written skills only. (*This respondent provided information about two classes: one a mainstream beginner course, which is taught for 1-5 hours per week, where students' average proficiency is judged as being intermittent at the beginning of the course and increasing to very limited (1-point increase) at the completion of the course; the other, a mainstream intermediate course, which is taught for 1-5 hours per week, where students' average proficiency*

is judged as being very limited at the start of the course and increasing to 'modest users' (2-point increase) at the completion of the course);

The kaiako that I work with vary- from competent user to expert user (*This respondent did not provide any information for Questions 12 and 13*).

Responses from five (5) respondents in response to *Question 14* are as follows:

Kēmu, pērā i ngā kēmu kāri, 'guess who', hokona, he aha ahau? whakaari [*Games, like, card games...shopping, what am I? presentations/plays/skits*];

I am unfamiliar with the Substitution drill I have conducted the Circle before;

I have answered for the time when I was teaching classes in te reo Māori;

role playing and role playing scripts that are at the level of the learner, engage

at home activities, online activities, mobile applications for te reo Māori,

setting up after school activities at pubs, venues and weekend get together, run

te reo wānanga over 2 weekends, provide access to leaning materials ie, tōku reo, Māori TV etc...;

I have imagined myself taking a lesson in class to answer these questions, as I am not in class regularly.

Five (5) comments provided in connection to the 'Other' option for *Question 18* include:

I always tried to make my classes interesting with lots of interaction and a focus on speaking and listening with written work expected in students' own time;

Other current kaupapa o te wā, ngā pūrongo hou, me whakamātau kia āta hāngai ngā kaupapa ki ngā ākonga, ki te kore, kua uaua rawa atu te whakatangatawhenua ki te ngākau o te ākonga [*Other current topics of the day, new reports, try to carefully create topics for the students, otherwise, it would be really difficult to connect to the heart of students*];

language structures that allow the student to express everyday activities and situations in the home, school, urban, rural, workplace, recreation, wider community;

I follow the descriptors set by the Course Designers (*This respondent also selected "Student interest" and "Availability of materials"*);

Te Whanake 2 Te Pihinga; Te Whanake 3 Te Māhuri. Te Karere Youtube; AKO Whakaata Māori; Ētahi hōtaka o Whakaata Māori [some programmes from Māori Television]; Kura Reo; Rūmaki Reo ki Te Wānanga o Raukawa [Total immersion at Te Wānanga o Raukawa]. Other; ka panonitia ētahi kaupapa ia tau ia tau, hei tauira; 2012 Taumāhekeheke o te Ao ki Rānana; 2013 Te Matatini 2014 Te Pōtitanga-ā-motu [*I would change the topics every year, for example, in 2012 the Olympic Games in London, in 2013 Te Matatini, the National Kapa Haka Competition, in 2014, the Election*].

Four (4) additional comments provided in response to *Question 18* are as follows:

I try and make it so its relevant for the students, even though we don't have a syllabus per se, there are certain survival skills and language that they need to know;

We are provided with a curriculum however and follow what is to be taught (*This respondent did not make any selections*);

For lessons I create for kaiako the lessons are driven by syllabus that is decided by the kaiako but stems from their kura Marautanga (*This respondent did not make any selections*);

Use curriculum (*This respondent did not make any selections*).

The six (6) comments provided in response to *Question 19* include:

this textbook is a workbook compiled by the team of teaching staff in our university;

We provide a reader;

He mea tango mai ētahi rerenga kōrero i Te Māhuri, i Te Pihinga hei tauira noa iho mā ngā akonga. Kāre au i te kī ki a rātau, hokona atu ēnei pukapuka. Hāunga anō ngā papakupu. Ko te pukapuka matua ko te papakupu WILLIAMS DICTIONARY OF MAORI; tuarua ko MĀORIDICIONARY ONLINE arā ko TE AKA. [*Some sentences are extracted from Te Māhuri and Te Pihinga only as examples for students. I don't tell them to buy these books. Apart from the dictionaries. The main book is William's dictionary, second is Māori dictionary online, that is, Te Aka*];

I follow a syllabus which is based on the incremental acquisition of language set-down in the 'Te Kaakano' text which is a part of the 'Te Whanake' series of publications;

Te Whanake series developed by J. C. Moorfield;

some times [sic] I use other methods of resources to help deliver a certain subject.

The two (2) comments provided in response to *Question 20* include:

Books used as guides rather than a full-time resource (*This respondent claimed to use Te Kākano and Te Pihinga as resources in beginner level class/es*);

arā atu ngētehi rauemi hei whai atu, engari koia nei pea te pukapuka matua [*there are many other resources to use, but this is perhaps the main book*].

(*This respondent claimed to use Te Kākano as a resource in beginner level class/es*).

The five (5) comments provided in response to *Question 21* include:

We offer suggested grammar books to assist with additional practice exercises and possibly further clarifications. (*This respondent answered 'yes'*);

Not for students but for Kaiako (*This respondent answered 'no'*);

Kao, Kāhore. Ka tohutohungia te akonga kia whakamahia ake te reo e mārama ana ki te tangata mātau ki te reo Māori, arā e rua ēnei momo(1) ki te hunga i pakeke mai i te reo Māori, te hunga i whānau mai i mua i te pakanga tuarua o te ao.(2) ki te hunga mātau ki te reo, ahakoa hei reo tuarua te reo Māori. Ko

ētahi o ēnei he Ika-ā-whiro o Te Panekiretanga. Nō reira kei te tau te mauri ki ngā kupu me ngā rerenga i hahua mai e Te Tauria Whiri e Te Panekiretanga [*No, not at all. I instruct the students to use the language that proficient or native people would understand, that is, there are two types (1) the people brought up with the language, the people born before the Second World War.*

(2) people who are proficient in the language despite learning te reo Māori as a second language. Some of these are experts from Panekiretanga/The School of Excellence in te reo Māori. Therefore, I am a happy with the words and constructions created by the Māori Language Commission] (*This respondent answered 'no'*);

Ray Harlow (*This respondent answered 'yes'*);
 Scotty Morrisons [sic] Raupo book (*This respondent answered 'yes'*).

The four (4) comments provided in response to *Question 23* include:

Some dictionary websites and I have used Te Whanake;
 Te kete ipurangi²⁵⁴ Ako²⁵⁵;
 i use information from websites to support learning contexts (*Answered 'No'*);
 Te Karere Youtube Te Whanake.maori.nz maoridictionary AKO Whakaata
 Māori Youtube.

Brief details of the books that respondents identified as 'grammar books' for *Question 21*:

Author	Title/s of book/s	Description
Biggs, B.	<i>-Let's learn Māori.</i>	<i>Let's learn Maori</i> was first published in 1969, later revised in 1973 and then reprinted in 1974, 1989, 1991, 1992 and 1996. Latest edition published in 1998. - This grammar book, which contains audio recordings, claims to be a "self-help tutor".
Foster, J.	<i>-He whakamārama;</i> <i>-He whakamārama:</i> <i>A new course in Māori;</i> <i>-He whakamārama:</i> <i>A full self-help course</i>	First published as <i>He whakamārama</i> in 1982, then published in 1987 as <i>He whakamārama: A new course in Māori</i> , then later reprinted with corrections in 1989, later reprinted 1991, 1993, 1994, 1995 and finally reprinted as <i>He</i>

²⁵⁴ Online resources provided by the Ministry of Education - for information on *Te Kete Ipurangi*, see Nock (2014).

²⁵⁵ Virtual classroom teaching on Māori Television.

		<p><i>whakamārama: A full self-help course</i> in 2000.</p> <p>- As its title suggests, this textbook claims to be a “full self-help course” and contains translation, oral and aural exercises, but is organised in terms of grammar.</p>
Harlow, R.	<i>A Māori reference grammar.</i>	<p>Published in 2001, then later revised in 2015 (Harlow, 2015).</p> <p>- This grammar book aims to provide post-beginner learners with a “coherent and progressive model for the description of Māori sentence structure” (Harlow, 2001, p. 1).</p>
Kāretu, T.	<i>Te reo rangatira: Māori language course</i>	<p>Published in 1974.</p> <p>- This textbook was aimed at senior high school students. It is the third textbook in Waititi’s <i>Te Rangatahi</i> series (1962; 1964), and like the <i>Te Rangatahi</i> books, each chapter begins with dialogue and is followed by comprehension and translation exercises and vocabulary lists.</p>
Moorfield, J. C.	<p>1) <i>Te whanake 1: Te kākano;</i></p> <p>2) <i>Te whanake 2: Te pihinga;</i></p> <p>3) <i>Te whanake 3: Te māhuri;</i></p>	<p>1) <i>Te Kākano</i> was first published in 1988. Its second edition was published in 2001. Since its first publication, it has been reprinted more than thirty times.</p> <p>2) <i>Te Pihinga</i> was first published in 1989, then reprinted five times</p>

	<p>4) <i>Te whanake 4: Te kōhure.</i></p>	<p>before its second edition was published in 2001. It has been reprinted several times since its latest publication.</p> <p>3) <i>Te Māhuri</i> was first published in 1992, then its second edition was published in 2003. Since its first publication, it has been reprinted several times.</p> <p>4) <i>Te Kōhure</i> was first published in 1996, then its second edition was published in 2004 and finally reprinted in 2010.</p> <p>- Each textbook in this series contains dialogue/narrative texts with a variety of exercises. These textbooks also have teacher and study guides with a number of online resources. The aim of the series is not intended to be grammar-based.</p>
<p>Waititi, H. R.</p>	<p>1) <i>Te Rangatahi 1: A Māori language course;</i></p> <p>2) <i>Te Rangatahi Elementary 2: A Māori language course.</i></p>	<p>1) <i>Te Rangatahi 1</i> was first published in 1962, later revised in 1970, then later reprinted four times until 1977.</p> <p>2) <i>Te Rangatahi 2</i> was first published in 1964, then later revised in 1972. It was reprinted five times since then from 1978 to 1991.</p> <p>- The first textbook was aimed at Form 3 students (Year 8) and the second book at Form 4 (Year 9).</p>

		<p>These books, affiliated with Karetu's <i>Te Reo Rangatira</i> (1974), contain chapters where each begins with dialogue and is followed by comprehension and translation exercises and vocabulary lists. One particular reason behind revising the original editions was due to "[a]dvances in methods of teaching [i.e.] the move to audio-lingual teaching and testing..." (1972, p. 4, preface).</p>
<p>Various authors of Raupō dictionaries and phrasebooks</p>	<p><i>Various titles</i></p>	<p><i>The raupō pocket dictionary of modern Māori</i> (Ryan, 2009), <i>The raupō dictionary of modern Māori</i> (Ryan, 2012), <i>The raupō concise Māori dictionary</i> (Reed, Karetu & Calman, 2012), <i>The raupō essential Māori dictionary</i> (Sinclair & Calman, 2012), <i>Māori made easy: For everyday learners of the Māori language</i> (Morrison, 2015) and <i>The raupō phrasebook of modern Māori: The user-friendly guide for all New Zealanders</i> (Morrison, 2011).</p> <ul style="list-style-type: none"> - Morrison's (2015) latest publication includes tasks and activities for users; - Like most phrasebooks, Morrison's (2011) phrasebook

		contains lists of translated vocabulary and sentences.
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Of the seventeen (17) respondents who answered *Question 25*, four (4) selected ‘Other’, but with only three (3) adding comments which are as follows:

anything else that I don't know that could help improve my teaching, new teaching strategies etc.. (*This respondent selected all of the twelve areas*);
kiwaha, iwi, hapu sayings & waiata [*idioms, tribal, sub-tribal sayings and songs*] (*This respondent made three selections: ‘tasks for writing’, ‘textbook/materials evaluation’ and ‘Other’*);
Nga momo papaho/huarahi whakaako o te rangatahi [*Types of broadcasting/methods for teaching adolescents*] (*This respondent’s only selection was ‘Other’*).

For *Question 25*, two (2) additional comments were provided by respondents who did not choose ‘Other’ as an area:

N/A now but I was always looking for new ideas in all of these. (*This respondent did not select any of the twelve areas provided. A further comment provided by this respondent is that they no longer teach te reo Māori, but is still involved in the area*);
I'd like to tick them all as I believe you can always improve!!

Appendix 20

Semi-structured interview prompts

Semi-structured interview prompts

1. How did you learn to teach te reo Māori?
2. What factors do you think are the most important in improving students' proficiency?
3. Could you give me examples of three different types of activities you include in your language classes?
4. Which of those activities do you include most often in your teaching?
5. How do you explain the meanings of new words and concepts when you introduce them for the first time?
6. Do you ever use English during your Māori language classes? And if so, when and how do you use it?
7. Are there any areas of teaching te reo that you'd like to learn more about?
8. Could you give me an example of one of the achievement objectives or learning outcomes that might be appropriate for one of your classes?
- 9a. How do you decide what to teach in each lesson? Do you, for example, follow what is in a particular textbook or do you have your own syllabus?
- 9b. How is the syllabus organised? Could you give me some examples of what is in the syllabus?
10. If you use textbooks or computer resources, what are some of the advantages and/or disadvantages of the ones you use?

Appendix 21

Semi-structured interview transcripts

Interview transcriptions

<i>Key</i>	<i>Description</i>
[inaudible]	Not able to comprehend the dialogue on the audio recording due to the speaker being too far away from the microphone, speaking too softly, ambient noise, chatter of other people, or due to technical problems with the audio or video recording devices
Bold print	Emphasis added by interviewee
<i>Italic and bold print</i>	Questions asked and statements made by the interviewer
<i>Italic print</i>	Non-English terms or dialogue (i.e., <i>te reo Māori</i>)
[]	Text that appears in brackets is the English translation on non-English text provided by the researcher for the purpose of this transcript
()	Text that appears in brackets conveys actions, motions or physical movements
...	Pause, hesitation, interruption

Some content from the interview transcripts has been assigned pseudonyms to minimise identifiable characteristics of the interviewee.

<i>Category</i>	Pseudonym	Description
<i>Names of people</i>	N#	Name of someone (the order in which their names are mentioned, such as, N1, N2, N3, etc.)
<i>Place Names</i>	PN#	Name of a place e.g., town, city, country etc. (the order in which the names are mentioned, such as, PN1, PN2, PN3, etc.)
<i>Course names</i>	C#	Particular Māori language course (the order in which they are mentioned, such as, C1, C2, C3, etc.)
<i>Tertiary institution</i>	I#	Particular tertiary institution (the order in which they are mentioned, such as, I1, I2, I3, etc.)
<i>Number of Years</i>	NY#	A particular number/duration of years (the order in which they are mentioned, such as, NY1, NY2, NY3, etc.)
<i>Year</i>	Y#	A particular year or time period e.g., 1999, 90s etc. (the order in which they are mentioned, such as, Y1, Y2, Y3, etc.)
<i>Teaching Method/Methodology</i>	TM#	A particular language teaching method/methodology e.g., Te Ātaarangi, Ako Whakatere etc. (the order in which they are mentioned, such as, TM1, TM2, TM3, etc.)

Religion	R#	A particular religion e.g., Catholic, Rātana etc. (the order in which they are mentioned, such as, R1, R2, R3, etc.)
Qualifications	Q#	A particular qualification e.g., BEd, Master's of Education etc. (the order in which they are mentioned, such as, Q1, Q2, Q3, etc.)
Iwi	Iwi#	A particular iwi e.g., Ngāti Porou etc. (the order in which they are mentioned, such as, Iwi1, Iwi2, Iwi3, etc.)
Textbook	TB#	A particular textbook that is not commercially available (the order in which they are mentioned, such as, TB1, TB2, TB3, etc.)
Online Learning System	OLS1	A particular Online Learning System (different tertiary institutions use certain names to identify their own online tool)
Department (within an institution)	D1	The name of a particular department that caters to the professional development of teaching staff
Subject (other than <i>te reo Māori</i>)	S1	The name of a subject other than <i>te reo Māori</i> e.g., Geography, Biology etc.
High School	H1	A particular high school
Journal	J1	A particular academic journal
Time Period	TP1	A particular time period which is less than one year
Possible identifiable content		To ensure anonymity of the interviewees, some text has been extracted as it may, upon reconsideration, contain personal identifiable features of the interviewee

Interview transcript with Ani (pseudonym): 28:00 minutes

Okay [pause] umm, I have a few questions for you and the first one is ahh, how did you learn to teach te reo Māori [the Māori language]?

How did I ahh [pause] it's an ongoing process. I can't say that I [pause] now how to do it well, but it's a learning process, so I'll go back to the year Y1 when I started. I was a *kaiāwhina* [assistant] for a *te reo Māori* programme . . . and I used to help the teachers out so I used to sit and view them teaching. We had to teach a certain way ahhh, so that was for about two or three years, then I came back to PN1, went to uni, looked at that style of teaching, liked that style of teaching and then I was given the opportunity in Y2 to teach a *te reo Māori* beginner's course and I didn't understand their methodology . . . the underpinning philosophies include, if you're not stressed, anybody can learn, it's easier to learn *te reo Māori*. For that first year I struggled with teaching because I had no idea how to teach, umm so I was given an opportunity where I could do a course in learning how to teach and that was at the university, with the applied linguistics course with N1 and I did [two teaching practice courses], learning how to teach communicatively. Umm I apply it in my practice now, I try to. I need to do a refresher course, but yeah I guess that's where I'm **learning** how to teach, but I've progressed from Y1 to now, so yeah.

Uhuh. Okay my next question for you, what factors do you think are the most important in improving students' proficiency?

[pause] I believe that there has to be, in the class, there has to be opportunities for students to use the target language ahh so I provide an opportunity, I try to provide lots of opportunities for them to use the target language by engaging in pair work. At the beginning of the class I have what we call a cultural setting where we do *karakia* [prayer] *mihimihi* [greetings] and I get my students to do that each week. Two different students get to do that. But I do lots of pair work, lots of group work and to try and use a lot of the target language because ninety percent of the time they're not using it outside the class. That's the only time they're going to be using it, it's in class, I try to provide all those opportunities.

Can you think of any other factors that might be important for improving students' proficiency?

It's important for them to find other members in the family or in the community that they can engage in *kōrero* [speaking] outside of class, those who are at a higher level than them who they can practice with. Umm watching T.V. is another way. I believe that that would help them with proficiency. Umm yeah for me really it's being with other people, to help them to use the language that they're learning in class, that they can use outside of the classroom.

Uhuh. Ahh can you think of any problems that students might encounter in using what they've learned in the classroom and then trying to use it outside of the classroom?

Yeah, I do. They haven't got anyone outside of the classroom to practice with. A lot of them come from ahh, their relationship at home, their partners may not be [pause] don't have, can't engage in the *kōrero* in *te reo Māori* because they don't know it themselves. Umm they feel shy, sometimes they feel shy to speak to people outside of the community. Ahh yeah they just haven't got opportunities. The funny thing is we're teaching them how to use, we have a curriculum we follow and they're

expected to learn this (hand motion), this (lowers hand motion) and this (further lowers hand motion), but there's nowhere outside of the classroom where they can use this, this and this (repeats hand motions), in terms of [pause] I'll give you an example. When we're teaching them how to ask how much something is at a shop, there's nowhere out in the community where they can actually go to a shop to use that language, so [pause] does that answer the question?

Yes, you answered the question. Okay for my next question, could you give me examples of three different types of activities you include in your language classes?

Ahh one of them is pair work, so the *tauira* [students] are given pair work where they get to ask each other questions. Ahh they'll have role play where I've given them, set a context umm and this is in group work, I'll do group work, and they have to get up and act it out. And another activity is through *waiata* [song] where we're learning a structure and we're learning the structure through *mā te waiata* [the medium of song], yeah.

Hmm, okay my next question, which of these types of activities do you include most often in your teaching?

Pair work. Yeah, I include a lot of pair work [pause] and group work.

And can you describe what kind of tasks are involved in pair work or group work?

Yeah, umm the pair work is where [pause] if we're looking at [pause] umm so the question, the sentence structure is 'Are you going to town?' so *Tauira A* [Student A] will ask *Tauira B* [Student B] – on his sheet of paper he's got 'Yes' or 'No' – so *Tauira A* will ask *Tauira B* 'Kei te haere koe ki te tāone ā te Mane?' [Are you going to town on Monday], 'Are you going to town on Monday?'. So *Tauira B* will have a picture with Monday or not and will have a cross on it, and *Tauira B* has to answer 'No, I'm not going to town', 'Kāore au i te haere ā te Mane' [I'm not going on Monday] and vice versa and they do that sort of work.

Okay, umm, my next question, how do you explain the meanings of new words and concepts when you introduce them for the first time? Have you got one way of doing this or several?

Okay, one way I do it, explaining new words, is I'll set the context, so if we're doing [pause] a journey or going somewhere, one of the activities that are required for going on a trip or going somewhere, so we'll have, I'll have words like 'run', 'going', 'jumping', 'skipping' [pause] so those words, I'll get the students to "Think of words, can you think of words that explain 'going on a journey'?" So they'll come up with some words and then I'll have a vocabulary list of these words and see if they can find out what the English term, so they have to try and figure out what 'run' means in *Māori*, so they'll line them all up. So once that's done, then I'll get them to check with their peer, their partner and see how they got on and once that's done, then I'll give them the answers on the power point.

Hmm and have you got some ways of ensuring they understood the new concepts you were teaching?

Yeah, and then I'll, from there we'll go onto sentences on how we use the new vocabulary, so we'll go onto sentences using all the new vocabulary in sentences.

Do you ever use English during your Māori language classes?

Yes, I do.

When and how do you use it?

Ahh, if I'm asking, if I'm umm advising the students on the activity that we're doing, I ask 'em, ask them if they understand, so I'll say "Kua mārama?" [Do you

understand?], “Do you understand?” and if they’re shaking their heads or they may answer back “*Kāore au i te mārama*” [I don’t understand], “I don’t understand”, that’s when I’ll revert back to English.

Hmm, umm, do you use English in other aspects of your classes?

In the first two there’s [pause] I have four, uh, four assessments throughout the programme that I’m teaching and the first two, I have kind of a bilingual [pause] I start off bilingually, but come to the third and the fourth, which is normally about August through to November, it’s total *reo rumaki* [language immersion], so they’ve, they know that that’s when it’s happening and it’s about building up their confidence and understanding of *te reo Māori*, so, I’m kind of bilingual, really, in class, up until that point.

Okay for my next question, are there any areas of teaching te reo [the language] that you would like to learn more about, such as assessment or methodology or syllabus design or teaching reading?

I’d like to learn all of it, really. All of it. I believe it’s really important. The syllabus design, I did a paper at university where we had to create a syllabus. I went to other teachers - I know a lot of teachers - to ask them for help about understanding syllabus designs, but **they** told me that syllabus was actually curriculum, so umm, but I do know that there is a difference and I’d like to learn more about syllabus design because I believe that umm the way in how I teach is, yeah, the way in how I teach is, umm, depends on the syllabus that I use. Umm, methodologies, all of it I believe is important and I still need to learn lots more. I’m only a baby teacher. I’ve only been teaching NY1 years, so I’m still prepared to learn lots more to be proficient at teaching, yeah.

Can you think of any other areas, specifically, that you’d like to learn more about?

Umm [pause] making resources. Yeah, I want to learn how to make more resources. Umm [pause] yeah, how to balance, I’d like to learn how to balance culturally, indigenous and non-indigenous. I’d like to balance it out, instead of having more one way than the other.

Can you explain?

I know that I use, I think that I’m culturally sensitive in terms of the way we run, the way I run my class, which is setting the scene, which is having *karakia*, having *karakia* and *mihimihi*, but I’d like to be able to incorporate more cultural values in my programme, umm like, drawing upon *Rangi*²⁵⁶ [sky father] and *Papa*²⁵⁷ [Earth mother], and how to put it into my activities. I’d like to learn, yeah, how to balance that out because, um, I know that a lot of the activities that we do do is really kind of English-based, like ‘I’m going to town’ or [pause] having a kind of *kaupapa Māori* [Māori cultural] setting, yeah. I don’t, I’m not utilising that enough, yeah, I don’t think I am. So I want to have a balance of it.

Is that because of your syllabus that you follow?

Ahh, yeah, because [pause] I’ll give you an example. I’ve observed one of our *Māori* teachers and she’s all about *kaupapa Māori*, so everything she does is all centred around things Māori [pause] so she’ll have, one hour she may teach *tongikura* [dialectal term for proverb] – *whakataukī* [proverb] - which is *Tainui* [²⁵⁸], and the

²⁵⁶ *Rangi* is the short term of *Ranginui*. *Ranginui*, or sky father, is the husband of *Papatūānuku*, mother earth.

²⁵⁷ *Papa* is the short term of *Papatūānuku*, Earth mother. *Papatūānuku* is the wife of *Ranginui*.

²⁵⁸ *Tainui* refers to one of the *waka* which arrived in Aotearoa/New Zealand and whose descendants have links to the Waikato, King Country and Hauraki.

next hour she may be teaching about *Ranginui* and *Papatūānuku* and the next hour, and I like that. But I don't believe that it should **all** be that. I believe there should be a balance of both [pause] umm Māori values, Māori and Pākehā, and I don't know if I've got enough, whether it's a bit too lopsided.

You mean, more, directed more to the Pākehā side?

Yeah. Like, I'm using a lot of, so for example, I wanted to teach them what nouns were, so they had to underline nouns, so I never, I didn't think to put maybe some *te reo Māori*, you know the nouns, like, *Rangi* and *Papa*, using them, using our *Māori* terminology, instead of, yeah I've sort of used a lot more Pākehā, I don't mind it, I just want a good balance of it.

For example, what kind of Pākehā terminology are you referring to?

Umm, like, umm, 'we are going to the shop', 'the shop' instead I could use 'we are going to the *marae*', yeah, so having a good balance of that.

Okay, I only have a few more questions for you. Umm could you give me an example of one of the achievement objectives or learning outcomes that might be appropriate for one of your classes?

Ahh, one of the things that I find difficult with our curriculum [inaudible] is that ahh they're not very clear on the learning outcomes. It's very generalised, um, so, for example, for one of the topics they may have about fifteen learning outcomes, umm so, I just get a bit confused with that, so what I do is I actually break it down to what I believe my students, their learning outcomes, their ability in terms of their learning outcomes, so one would be 'At the end of this course, at the end of the day, my students will be able to demonstrate how to use a meeting and a greeting by using these words' so that's a small learning outcome, but in terms of what I need to follow it's too wide and too broad, it doesn't explain it very well for me.

Uhuh, okay, so you adapt the general achievement objectives that are provided, they've been provided to you, you adapt them so it suits you and your students?

Yeah.

By narrowing the focus?

Yeah, narrowing the focus down **plus** making it more achievable for them.

Okay, my next question is, how do you decide what to teach in each lesson? For example, do you follow a particular textbook or do you have your own syllabus?

Okay we have our own syllabus or curriculum, we have our own curriculum and at certain stages our students are supposed to be at this level (using hand signals), however, umm, even though I've only been teaching NY1 years, I've found that there's certain ahh with what they provide is unrealistic. So I've actually, I've kind of adapted their curriculum to what I believe is what's necessary for them to learn at the beginning and throughout the year, so, what was the question, sorry?

How do you decide what to teach in each lesson?

Yeah, so it, there's four assessments, the first one is C1, so in the curriculum it says I need to incorporate these words (uses hand signals), but how I teach it is up to me. So, I believe that it is necessary for them to learn the importance of the 'A' and the 'O' *whānau* [categories of words that contain either the *a* or *o* possessive], so, and I've never done this in the past NY2 years, but I learned that they needed to start at the 'A' and the 'O' families. They have to know the difference between them, so from there then I know that we're going to be, it's kind of progressive. Well I believe I'm designing my own curriculum, my sort of way of doing it, they've just laid the foundation down and said 'this is what you have to teach' but it's up to me how I'm designing it, so I'm gauging where they're at, where my students are at, I know what

they're capable of doing and I know when the time has come for them to move on to the next topic.

Okay, so in some ways you do follow a syllabus or curriculum, but you, you decide on what to teach based on your students' progress?

Yeah. Yeah, I do.

Okay, I have just a couple more questions. You mentioned how you have your own curriculum set by your institution? Umm, so I'm wondering, how is it organised? Could you give me some examples of things that are in your syllabus or your curriculum?

How is it organised? Okay. It's organised in four categories, in four categories of what I'm teaching. The first one is C2, sorry, C1, so it's all about the *tauirā* and their *whakapapa* [genealogy]; the next one's C2, so it's all about their *whānau*; the third one is C3; and the fourth one is C4. So within each one there's specific things that the *tauirā* have to know, but like I said before, it's up to me how I teach it and, or even advance on it or provide more [pause] umm more learning for them, yeah so that's how it's, for this particular programme, that's how it's set out, the curriculum, yeah.

So within each category umm they have certain kupu [words] they need to learn or certain-

Yeah.

-whakatakotoranga [grammatical structures]...

Yeah. For whakapapa they have to know what are the names of umm each member of the family, there's *mātāmua* [oldest child], *pōtiki* [youngest child], *koroua* [older man], *tupuna* [ancestor], so they need to learn all of those words, uh, for *whānau* it's similar too, because it all interlinks. Umm, but there's a lot more to do with *hui* [meetings/gatherings], types of *hui* that the *whānau* [family] attend, so birthdays, umm, *koroneihana* [coronation], *tūrangawaewae* [domicile], it's the same thing, it's about where you are placed within your own *whānau*, *hapū* [sub-tribe], *iwi* [tribe]. Ahh, so we, I tend to look at, oh in this one it's about (refers to booklet), it's also about *hui*, what types of *hui* have you attended, what words you use and for C4 it's about whether you know about *kīwaha* [idioms], proverbs, how you use them in certain situations, yeah.

Okay for my last question, if you use textbooks or computer resources, what are some of the advantages and disadvantages of the ones you use?

Okay, so, with this programme that I have, what comes with the umm their resources, students have the resources, they have *Te Kākano* from John Moorfield, they also have a study guide, they are also provided with *Te Aka* dictionary²⁵⁹, plus their folder with what's expected of each assessment, so the textbooks that I like to refer to are, that I refer to um is Ray Harlow²⁶⁰, I also like Winifred Bauer^{261&262}. The disadvantage, John Moorfield has a lot of, for his textbooks, he has a lot of activities that you can do with the sentence structures, so, whereas Ray Harlow, his is kind of ahh, his is kind of a wee bit further on than the level that I'm teaching, but in terms of me knowing how to deliver the, the, not so much a lesson, but um why we structure a sentence this way (uses hand signals), I'll always refer back to either

²⁵⁹ See Moorfield (2011).

²⁶⁰ See Harlow (2001; 2015).

²⁶¹ See Bauer, Parker, Evans, and Teepa (1997).

²⁶² See Bauer, Parker, Evans, and Teepa (2003).

Ray Harlow or Winifred Bauer. The students will always ask me “why do we have a ‘ki’ there instead of an ‘i’?”, but John Moorfield has a lot more exercises, his listening exercises that I can redeveloped and use for the students’ learning.

So what would you say are the advantages and disadvantages to those that you use?

Ahh the disadvantage for using [pause] the disadvantage for **me** or for my students?

Either, or?

Either, or, okay. It’s recommended that my students use Ray Harlow as a recommended reading, but it’s actually not at this level, it’s a bit too much for them, so that’s kind of a, or even Winifred Bauer, we haven’t got a lot of books, textbooks, in terms of *te reo Māori* that we can refer to, but the advantages with John Moorfield is that he has a lot of activities in there that I can use to create games, he’s got a lot of ideas in his books, whereas Ray Harlow is specifically on the structure of the language and the advantage of that is it’s good for me to be able to relate that back to the teaching of my students, yeah. The disadvantage for Moorfield, I don’t find any disadvantages with his.

Okay, so that’s it.

Did I answer all the questions? (laughing)

You answered all of them, yes (laughing). Thank you very much.

Interview transcript with Hera (pseudonym): 45:09 minutes

Okay we're recording. Okay, my first question, how did you learn to teach te reo Māori [the Māori language]?

I learnt to teach *te reo Māori* through my upbringing in the church. I belong to R1 and every Sunday, we didn't have *karakia* [prayer/s], we had it once a fortnight, but we gathered in PN1 and it was all in *te reo* [the language] and I watched and saw how the nannies and our *kaumātua* [elders] delivered in *te reo*. So my style, I know, has been based on their model, role-modelling. And also every couple of months we'd have *hui* [gatherings] which was our national gathering and I always went to those, so I saw the different styles of *te reo*. And most of the lay preachers and ordained ministers, their style, not most, I'll say **all** of them, brought the styles that were home grown in their upbringing, so I know, that's how I learnt my teaching of *te reo* from those styles. And I can put it down to, particularly, my nanny, Nanny N1 and she was from PN2, PN3, she was the one who, umm, whose style I see in myself. And umm my mother, my mother's teaching style I see in myself, umm, her delivery was in English, not so much *Māori*, yeah so, when my explanations are in English, I know I use my mother's style, but my *reo* [language] is my Nanny's style, yeah.

Okay and you also have some teaching qualifications, can you describe the kind of qualifications you have in teaching and/or teaching te reo?

The qualifications I have for teaching *te reo* are umm, the Diploma Q1 [related to teaching *te reo Māori*] from I1, umm I started in Y1 to Y2 [3 year period] under N2, who was the director of our course at the time and although I didn't do any further *te reo* teaching at tertiary level, I did do the papers at I2 and completed the Bachelor Q2, umm, which majored in *Māori* and Education, the *Māori* language and education and graduated in Y3. Then teaching of *te reo* further, I didn't pick that up a bit further until Y4 and Y5, from Y4 in May, no, it was Y6 May to Y4 June, I did the *kaiāwhina* [teaching assistant] course for *Te Ātaarangi* under N3 and we met once a month at umm I3 in PN4 and had weekend *wānanga* [meetings] with her using *Te Ātaarangi* style, so those are the only three teaching qualifications-

Only three? (laughing)

But I have had a lot more life experiences on *marae* that didn't give me a qualification that I find more valuable.

Okay, thank you, my next question for you, what factors do you think are the most important in improving students' proficiency?

An open mind, umm, for those *ākonga* [student/s] to come with an open mind and be willing to learn and if they don't have that *hiakai* [desire] for *te reo*, then they're wasting our time. Their proficiency won't develop if they don't have that desire to open themselves to learning different styles, yeah it's their *hiakai* really for proficiency and that means more than being open to learning different things, it means being open to learning different styles of teaching from people, whether they're *wāhine* [female] or *tāne* [male]. You might have an *ākonga* who has a desire to learn, to increase their proficiency, but won't be willing to listen to a *wahine* give that information. That's why I think they need to be open, have an open mind to enable them, for their proficiency to grow. They need to be able to delve into texts. A lot of stuff is available now on the Internet so people think that's the way to go,

but if it suggests, for example, you go to Edward Tregar for a quote, to see the reference, I would suggest they buy, they go to a local library, photocopy that *pukapuka* [book] and read the two volumes that he does have, to understand what they're talking about. If they're talking about John White's manuscripts, find out what they are, delve into those things, umm 'cause you're just lazy if you don't, if you trust that the internet is going to provide you with all the answers, yeah. So it's about being willing to take it from different people, whoever they might be, to increase their proficiency, and to handle the documents, the texts, in their own hands, so they know what people are talking about. If they're talking about Hongi Stowell, look at his manuscript that he had. Umm, and be willing to, to increase their proficiency, be willing to explore going to places that may not be comfortable for them, like *marae*, umm and be prepared for what even might come from that.

Okay, thank you, my next question for you, could you give me examples of three different types of activities you include in your language classes?

We do *waiata* [song/s or singing], we explore *waiata*, we explore *whakatauki* [proverbs] from texts and story-telling and we have used *Te Ātaarangi* in recent years with the permission of N3 for us to use in certain circumstances, umm so those would be the three activities, yeah.

And which of those activities do you include most often in your teaching?

The, umm, the story-telling, the story-telling more [pause] and more practical application of *te reo*, conversations with one another, that's the majority of what I believe the focus has been on, trying to get them to *kōrero* to one another and use the text. Another tutor's focus is the *waiata*, so umm that's what he specialises in. My preference, actually, is *Te Ātaarangi*, for Level 3, that's my preference.

Umm can you explain what happens when you teach in that way?

I like *Te Ātaarangi* because it's a style that teaches the student, who is in control, within the classroom right from the beginning. Ahh you have *ture* [rule/s] that are set in place, you understand your role, they understand your role and they do most of the work, and rather than the tutor being the one that instructs and the one that holds the knowledge, in *Te Ātaarangi* I like the fact that the *ākonga* [inaudible] that knowledge themselves.

Well, umm how do you explain the meanings of new words and concepts when you introduce them for the first time? So you use the Te Ātaarangi method or do you have your own?

If I'm doing *Te Ātaarangi*, I'll use their style of sign language to, the actions to describe, you know, the particular word that I want them to learn. But if it's, for *Te Ātaarangi*, I have the text, and you know, so that they can visually read it and see the English and umm we go over the pronunciation of that word and go through a whole list of words and then go back to the beginning and then we'll set, like, short quizzes for them, umm at the end of the week, see how much memory recall they have. Umm but it's different for me, I find, because you've got something in visual print and umm whether, for example, if there was a macron not in place because you've set their, and you've done an error and there isn't a macron in place, they could read the word differently. Yeah so, the tutor's job is to ensure that there's correct macrons in place, the typography, it's gotta be spot on and also umm, your pronunciation with them, and don't let the student get away with pronouncing a name incorrectly. That's what I like about *Te Ātaarangi*, they can't move any further until they get it right, *ka hoki anō ki a ia* [Return back to him/her].

And do you ever use English during your language classes?

Yes, we do. We do use English, umm for this Level 3 paper, umm this office has employed English, so we're not total immersion. Umm, I'd prefer it to be total immersion, there's a lot of arguments why it shouldn't be total immersion, but my preference it should be total immersion, umm a lot of people get scared thinking umm, if we make it total immersion, you're not going to get students to join the class, well, actually, I think it's the other way around.

Hmm, and at the moment is it about fifty percent English, fifty percent te reo?

Yeah, it might be a bit more, sixty percent, I think, forty percent English, yeah. Umm they do a lot of *waiata*, so that increases the amount of *Māori* they do.

Hmm, so when you do use English, when and how do you use it?

Mainly to, umm, offer instruction, and umm, we've actually, one of our action plans for semester two is to increase the, umm, the instruction in *Māori*, umm and, so that the student is more familiar with the instruction in *Māori*. We get a lot of the students asking for us to explain in English [pause] but we say, I don't think that's helpful, really, and it's about their willingness to learn. A lot of the students this year, more so this year than when I first started, they want things automatically, very demanding, they want to know straight away (clicks fingers) and I tell them, 'Argh, you can't learn something just in one hour or one day or one week', you're not going to have, let's be realistic, you can't learn everything. I put it down to the internet, I really do, young people nowadays, they demand 'I want to know this right now', they're never going to **really** know it.

Hmm.

It's that instant ahh response that they're, they're wanting and yet, that's what I like about *Te Ātaarangi*. I've actually contemplated leaving I4 to do, just concentrate on *Te Ātaarangi* teaching style, but because of changes in this department that are happening, I don't want to leave this place because I want to help put in place something when this department ends up moving over to the New Zealand Certificate for *te reo* and the New Zealand Diploma for *te reo*. That it's got *mātauranga* [knowledge/education] input that they've had for NY1, moves with the changes safely, so knowledge of those tutors and those *ākonga* moves, transitions safely, I don't want to just leave this place and know [pause] I don't want to do that.

Yeah, you feel like you've got some responsibilities to adhere to before you move on?

Mainly the fact that the NY2, NY1 years that this school has been running in PN5, C1 and C2, there's a lot of information and knowledge and experiences that those people who put this course together back in its day and aspirations for our people, I want to be a part of the transitioning to the New Zealand Certificate, New Zealand Diploma, so I'm not going to give up on I4 at the moment, even though I want to scream running from the place, but umm no, because *mātauranga* and our particular styles we can bring into the twenty first century. A lot of the stuff we still have here are paper-based.

Are what?

Paper-based. I would like us, when we design our new course, to meet that standard that the NZQA will expect come to Y7, Y8, so that we actually move away from the paper-based to online.

Okay, my next question to you, are there areas of teaching te reo that you'd like to learn more about? For example, syllabus design, teaching reading or different methodologies?

Different methodologies. Umm, I learnt the *Te Ātaarangi* style, I learnt the *kura kaupapa* [Māori immersion primary schooling] style, how you might be able to embed that in your teaching, but I learnt through R1, I don't know what you call it, but the style, their teaching, their way of doing *karakia*. I think it's a teaching style that pays attention to etiquette and behaviour, the dynamics of the *whare* [house], how your *wharenuī* [meeting house] runs, 'cause there's a place for people on the *taumata* [top], there's a place for, you know, might be, anywhere in the *whare*, there's a place for your *kaikarakia* [prayer leader], your *minita* [minister] and just engaging in *kōrero* [discussion]. It's a conversation, there's rules of engagement, that's what I like about *Te Ātaarangi*, there's rules of engagement, you follow an etiquette, this free-flowing *reo* where people interject, *he kino ki a au* [That's bad in my opinion], I don't like that because everybody has their opportunity to speak at appropriate times, yeah, and that's what I learnt through R1, my *hāhi* [religion], and *Te Ātaarangi*. That's why I think it appeals to me because their methodology uses those type of etiquettes and everybody's patient with one another, waits and listens. *Kura kaupapa tamariki* [children from Māori immersion primary schooling] see, different again, not adults, so *tamariki* [children], very interactive, activity-based, umm, engaging, but a different kind of engaging, more close contact, yeah.

So you'd like to learn more about other methodologies?

Yeah. Methodologies, different ways of teaching. Ahh a mate of mine tried to explore that last year and there was a course running at I5, I think, N4 was offering something and there were bucks involved, but she wanted to extend, she had her master's, but she wanted to extend.

And did she benefit from it?

She never actually did the course, but she was exploring it and telling me and I said 'Yeah, mate that sounds interesting, that would've been really good to do'.

But?

We didn't have this (gestures money sign). But exploring, yeah, other methodologies of teaching.

Okay just a few more questions. Can you give me an example of one of the achievement objectives or learning outcomes of your course?

Umm, ahh, that they have a greater understanding of umm how to construct sentences related to different contexts, but umm, yeah, for their level. Umm that they have a greater awareness of *tikanga* [Māori culture], hmmm.

Okay umm, how do you decide what to teach in each lesson? Do you follow a textbook or do you have your own syllabus?

We as tutors sat down and looked at the descriptors of the paper that we're teaching and, if it's *whanaungatanga* [kinship], look at the objectives, the student outcomes, learning outcomes and from there see how can we teach what expectations of that paper is best, for *whanaungatanga*, it's *whakapapa* [genealogy], *pepeha* [²⁶³], *whakataukī*, having an understanding of those three things. So for the Level 3, sit down, because we teach block, we look at a month, four days a week, umm so that's sixteen days from nine to two-thirty, ahh teaching that block to cover that paper, so there is that element of *waiata* which, because I share the class with the *kaumātua* and he picks up the two other days that I'm not in, umm his focus is on the *waiata* and ahh, mine would be texts and umm, trying to draw out from the students their

²⁶³ A *pepeha* (tribal saying) often includes information about the speaker's ancestral connections to their particular *waka* (canoe/s), *awa* (river/s), *moana* (sea/ocean), *maunga* (mountain/s), *iwi*, *hapū* and *marae*. It is provided as a form of introduction, especially formal.

prior knowledge, bring it to the class. We do a **lot** of story-telling, sharing of experiences of their own personal experiences and you can get an understanding of whether students in the class, what they bring and what level they're at, so we tailor it from there. If we've got a lot of old students, *ākonga*, who umm have that life experience of umm *marae* experiences, you know, pairing them up with the younger ones who just came out of school, yeah so that they share their knowledge and the young ones, too, are helpful because they learn from the older ones and, yeah, they know it's there, yeah [pause] I've forgotten the question.

So you decide what to teach in each lesson based on different kaupapa [topic/s] that you, your institute has said you need to do?

Yes, for our certificate with eight papers, and we have two semesters, so each semester we teach four papers, and umm, for each of the papers there's descriptors for it, so those are the guidelines where the tutors look at those descriptors and decide how's the best way to teach it and for me, I use, *Te Ātaarangi* in the mornings for the pronunciation, yeah, and it's a really good tool to use to settle the class. In the morning we always start with *mihimihi* [greetings] and *karakia*, yeah, every morning, umm and on the Monday when *Matua* [²⁶⁴] is in, we have *pōwhiri* [welcoming ceremonies] so we utilise our *marae* on a Monday and the class is inside and the other years are outside and they fulfil their roles on a Monday, it happens on a Monday. And it's also open to the other departments, so if they would like to come and participate in the *pōwhiri*, they can, on the Monday, and students often do the calling or the tutors and then we have a *kai* [meal/food] in the morning, and then they go to class after that, but Monday, the beginning of the week, sets the tone and then I come in on the Tuesday and Wednesday and *Matua*'s in on a Thursday, so Thursday, that's quiz days and *waiata*.

So do you follow a syllabus? Would you call it a syllabus that you and your team follow?

We call it descriptors.

Oh okay. Is that like a curriculum?

Yeah.

So, do you have to come up with your own materials or do you have a textbook that you guys follow?

Ahh, we come up with our own material, over the years there's been readers that have been gathered together from different tutors over the years, so, it has to be updated every time a new tutor comes along. You look at the materials and go 'Well, is that relevant to me' or 'I don't think that is' and they get to decide for themselves what kind of reader they want. Yeah, so there's a reader for each paper, so in the year, there will be eight different readers.

And do you also, do you use any other types of books or even computer resources?

Umm, they have access to Wi-Fi in the class, they can get laptops from the library to hook up to the Wi-Fi. They have access to projectors here, we've got a projector here and we're actually getting one in for our class in the next two weeks, so that's good. Umm, but the reception is poor, in the classroom, you have to go to the back of the classroom to get the Wi-Fi. And umm we're always indicating to students where they can find resources and websites and stuff like that, umm, they know where the library services are, umm, it's whether they want to engage.

²⁶⁴ Respectful term of address for a male.

And what do you think are some of the advantages and/or disadvantages of the library, the projectors that you use or your guys' readers, what are some advantages and/or disadvantages of those?

Umm, the advantages of having all those materials is that some students like to find the answers by themselves, so they can explore rather than having the face-to-face *kōrero*, some people's learning styles, umm, they're that way inclined. Then you've got, the problem I find with that direct face-to-face teaching is that you could be giving your sermon, your *kauwhau* [sermon/lecture] to people whose ears are deaf and you're wasting their time because you're giving them the whole *pukapuka* and it's not their learning style. Some people like learning like that, umm, but there's a few that would rather find out for themselves, so long as you give them cues for where to go and good instructions on where to go to find the material.

And are there any advantages and/or disadvantages to the readers the students receive?

Yeah, we don't actually have any, like, standardised Iwi1 resources, there's a whole lot of material out there, but it's dependent on the tutor, their preference, because PN6 is a huge area, our papers, C3, which can cover from PN7 to PN8. So you've got Iwi2, Iwi3, Iwi1, Iwi4, Iwi5, Iwi6, Iwi7, Iwi8, Iwi9 plus iwi within that whole area, so your course, if you teach in PN9 it would be a good idea if your material is based in the PN9 region. It would be a different situation if you were in the PN10, on our PN11 campus, the reader would reflect the iwi in that area, Iwi6, Iwi1, Iwi4. If you were in PN12 with our Iwi3 campus, it would be Iwi3. So your reader is reflective of your course tutor of your area and the delivery, and readers have to be constantly updated in their macron use, in their, and umm, their main objective.

Hmm, is there anything else that you'd like to share or like to talk about?

No, just that the fact that our course is going through some massive changes with umm, we did have, at one stage, a director of Māori, we don't, a programme leader, we don't. So tutors are taking responsibility for managerial responsibilities on their teaching workload, umm it's not the ideal, but in some regards it's been good because it's meant that tutors **have** to band together and work on this to get a *kaupapa* done rather than be slap-happy in their attitude and blame it on the programme leader. So it puts accountability back on the tutors and collectively we have to pull our own weight, so that's one thing that I've really enjoyed about this year. If something wasn't done in the past, you could always blame it on the programme leader, but we don't have a programme leader now, so everybody has to pull their own weight. This campus in particular, being the biggest one for I4 in PN5, does have a bit more of a workload than other areas off-site, than other areas that might be running our programme, like out in PN13, PN14, PN15 or PN10, because they're in the regions running our course. Those tutors up there have freedom, they have a lot more freedom than this office here. So these ones in this office here, of which there's myself who's a point-4, two days a week, *Matua* who's a point-3, just under two days a week, *whaea* [²⁶⁵] over there, *Whaea* N5, I think she's on five days a week, we have a lot more responsibilities, we're the contact group for all those regions that have to monitor their goings-on.

Does that affect your teaching?

It does, it does affect my teaching because umm what you might have set for the day, your plan for the day, and your agenda for the day may not be met because something's popped up with PN16 or something's popped up with PN11.

²⁶⁵ Respectful term of address for a female.

So then your students have to suffer?

I wouldn't call it suffer, but they, I give them the choice. We've got to, we've been told that there's a *pōwhiri* at ten 'o clock and so, umm, they'd like a student to come in and help with the *pōwhiri* to welcome this group on, umm, I say 'You don't have to go if you don't want to, you can stay here in the class for the next hour and work through your *mahi* [work/studies] or you can come and join me in the *pōwhiri* in the *whare*, but I will be going to the *whare* for the *pōwhiri* because I'll most likely be the *kaikaranga* [caller²⁶⁶]', and in most cases, students do all come, some students don't and say 'Okay *Whaea*, you don't mind if I stay behind in the class and do-' and I go 'Yeah, *e pai ana tēnā* [That's fine]' and they stay behind and finish off their work or whatever they might be doing, but the majority of them participate and come and join in. But then it annoys me because I could've had them in class for an hour, but then again if they're in a *pōwhiri*, that's a learning situation, too. But I might've had something planned for an hour that I have to change and condense or summarise into another session on another day. That's why this campus here, yeah, those responsibilities impact upon us the greatest, we're looked to by the regions as the ones 'Oh, they know' because they've got all the other departments around here, institutional quality, they've got the finance department here, the registry department, the enrolments department, so where they go to for questions. But umm the actual teaching in the class, I love teaching time in the class and yeah, it's disappointing when your programme gets changed randomly for, you know, whatever reason, yeah. Other than that, that's all I can say about this place, but umm, yeah.

Well, thank you, I'll finish recording now.

²⁶⁶ The *kaikaranga* is "the woman (or women) who has the role of making the ceremonial call to visitors onto a marae...at the start of a *pōwhiri*" (Moorfield, 2014).

Interview transcript with Kara (pseudonym): 39:04 minutes

Okay my first question to you, how did you learn to teach te reo Māori [the Māori language]?

I learnt through *Te Ātaarangi* tutor training, yeah, that was weekend *wānanga* [gatherings/meetings], like, days at a time, umm and then I completed the diploma in teaching through *Te Ātaarangi*.

And do you [pause] and how long have you been teaching for?

Ahh, I started as a *kaiāwhina* [assistant] in Y1, I think (laughing).

(laughing) And from there you progressed to becoming a tutor?

Yes, over a period of three years, maybe.

Hmm.

Yeah, so lots of support from the existing tutors.

Hmm.

Yeah, so they really take you under their wing and umm bring you along that journey.

Hmm. And what did your job involve as kaiāwhina?

I was to sit alongside a tutor, umm and observe, and give feedback after classes, she would, she and I would sit down and she would ask me umm what I thought or what I had seen with different learners, umm as well as that she was also showing me the syllabus, the structure, yeah, so lots of learning going on there.

Hmm.

Training.

That's like a tuakana-teina [elders supporting younger ones] type of relationship, eh?

Yes, absolutely, absolutely.

And is that common for Te Ātaarangi umm kaiāwhina who are going to become tutors?

Yes, yes, because *Te Ātaarangi* it's *kaupapa Māori* [embedded in Māori culture], it has those, umm, things in it, yeah, you need to have a *kaiāwhina* coming up under the wing of a *kaiako* [teacher].

Yeah.

And the *kaiako* then will say when you're ready to take on something more independently, yeah and sort of start to let you go (laughing).

Okay umm, my next question to you is what factors do you think are the most important in improving students' proficiency?

Umm immersion, having an immersion learning environment, umm using, and in that environment, practising what they've been learning, with each other, umm, not so much with the tutor, like with each other. Umm, the tutor's level of language should be pitched to the level of their group, not higher, oh, a little bit higher, but not **way** higher, so that the learners start to be able to strengthen their listening and understand what's being communicated, I think that's really important for proficiency. Umm what else, umm, I think reading and writing should support what they've been learning to *kōrero* [speak/talk], yeah.

And can you think of any problems that can interfere with students improving their proficiency?

Umm if the learner doesn't understand that their proficiency can increase through those, umm ingredients, they can be quite, umm, closed.

Yep.

They can be really resistant because they say, 'no, I need to know what it means, I need to know it in English', umm, they keep looking to the tutor to be led and fed (laughing), umm so those things can interfere and block their openness to the learning method because we're talking about an immersion *Te Ātaarangi* method. So once they settle into that, some of their previous ways of learning, in their previous experiences, out of a book, passively just being fed by a tutor and so on, once they get past those barriers, ah, they relax, and they actually participate and they actually start learning or how we understand it, they start learning with each other.

I noticed you're teaching a few beginner groups and you use immersion?

Well, yeah, when I say immersion, they start off in little pockets of immersion, they get lots of breaks because they can't maintain a whole, at the beginning they can't maintain an hour of immersion, so you have to have breaks, go away and come back, and feed them a little bit more and then have another break. That immersion time actually gets longer. So one group is in their seventh week now, it's only two and a half hours a week, but they're in their seventh week, so when we come back from a cup of tea, I'm using more language, we're not really in immersion, they're, like, writing stuff down and they might be talking English with each other, but I'm using language structures that they've been working on and they, you can see their comprehension. Yeah so, it's not one hundred percent immersion because they wouldn't be able to operate, but they understand that the goal **is** immersion, so they, they umm cooperate with that.

Hmm.

I make them work hard, but they get a lot of rewards once they recognise that, they themselves, it's coming from them.

Yeah, okay, my next question for you, ahh could you give me examples of three different types of activities you include in your language classes?

Umm, well, *mahi rākau* [use of Cuisenaire rods] is always a given, it's always in there. Umm art work, they do an art project, easy ones, highly contextualised, they start with food. I'm thinking of the beginners, so they start with fruit and vegetables and they do breakfast, lunch and dinner, so they may umm, what I call projects, they can create something so they can present it to the class, and they're using the language that they've been learning, that's incorporated into those projects. So that's an art thing. Umm, it's sort of different, at the beginning, you don't get them to do skits at the beginning, but my class I've had for two years, they'll do skits because they're much more comfortable and confident, but skits will be something I'd do. Ahh, *waiata* [song/s], the *waiata* I, because I'm not a *kapa haka* [Māori cultural performer] chick, and *waiata* takes a lot of time up in class to be done properly, so the *waiata* that I use are to reinforce the learning, at that particular time, so that's the purpose of the *waiata*, that would be an activity that's got a specific purpose for *waiata* [singing]. Umm, they work in pairs, maybe, umm they use photographs, so they can speak to a photograph, they learn to use the structures and then learning to apply it to a photograph, whatever's going on in the photograph [pause] that might be more than three.

(laughing) Yeah, but that's all right. And when you said skits, do you mean, like, role-playing where they come up with their own little dialogue between, in a group?

Well, my groups, they're not ready to do that, so I give them children's books, you know, *Māori, te reo Māori* books, something that would work for a skit, and so, and then get them to put them into however many characters there are in the book, and they're like children's books, they're not difficult and the skits are very quick, umm and it's just for them to gain confidence that they can actually **do** skits. In *Te Ātaarangi* national *hui* [meeting/s], we create our own skits, yeah, so that's at a big national conference, where we're ex-, because we have *te pōwhakangahau* [night of entertainment] on the last night and that's when each of the learning groups would have come up with a skit and that's when they're actually creating their own.

Umm, okay, my next question is which of those activities you mentioned do you include most often in your teaching?

Oh, *mahi rākau*, but that's, that's the main teaching tool in *Te Ātaarangi* at these levels, yeah-

So mahi rākau?

Yeah so, and in that *mahi rākau* the students are asking each other questions, so they're interacting, there's a lot of interaction with the *mahi rākau*, once the tutor's laid it down, the *kaupapa* [topic]. Ahh their working in twos or threes are quite good, ahh they start to get, they start to use the language in their own way, by doing that and that is a goal of *Te Ātaarangi*, so they themselves are asking their own questions, coming from their own thinking, they get quite engaged, so that would be the one I use most.

And you've noticed the Te Ātaarangi method works?

It works, yes. The other side of that, because it's a Māori organisation, then of course, the other benefit of feeding one's identity, Māori identity, you know, it's the other side of *Te Ātaarangi*, it's not just the intellectual, the language, it's the whole of it.

The culture as well?

Yeah.

Okay umm my next question for you is, how do you explain the meanings of new words and concepts when you introduce them for the first time? Do you have one way of doing this or several?

First time?

Yeah.

The first time is with the *rākau* [Cuisenaire rods], with the Cuisenaire rods, umm and that first time is crucial to try and convey the meaning, so it has to be as simple as possible, umm not a very complex looking picture, so it's not distracting the students, so they're not thinking 'Well it could be this, this or this'. It's about trying to minimize it down to 'This is what it means', so umm, that's quite a crucial thing, yeah, it's quite an art to do that effectively, every time.

Yeah.

So the meaning is conveyed through the manipulation of the Cuisenaire rods, as clear as possible and of course, the new work has been integrated with the previous work.

Yeah.

So it's sort of on a continuum, umm so you would only introduce one new concept at a time, they work with it, students have given feedback saying 'Well, I didn't

know what it meant at the beginning, but once we got into a group of three or two and started working-' because they have to watch each other as well, then the meaning became much clearer.

Well, my next question for you is, do you ever use English during your Māori language classes? And if so, when and how do you use it?

With the beginners I will, I might write up the new word, so we've done all of our immersion work, they're at the end, close to the end of class and I want them to write stuff down to take home with them and they write examples of what they've been speaking, I might write some stuff on the board as an example for them and then I might write the new words that they've learnt and put the English next to it, but it's only ever vocab, it's not the whole sentence, if you know what I mean.

Yes.

Umm, yeah, some of the students, when they want to talk in English, they'll say 'Well, what does that mean and what does the 'i' in the *kōrero*?' and I don't entertain them, I'm quite [pause]

Staunch (laughing).

Yeah, I just say, 'Well it's a rule. It's a rule in the Māori language and we learn it as a rule'. And also, I have to explain to them that every Māori word doesn't have an English equivalent, so there's lots, and I talk to them in English about that, you know, I can't communicate it to them otherwise, so there are lots of little things that you're trying to educate them about, you know, so I do use English, yeah, for words, like '*runga* [up/above]', '*raro* [down/below]', because we learn them in group, eh? '*Runga*', '*raro*', '*roto* [inside]', '*waho* [outside]', even though they could probably see that through the manipulation of the rods, yeah. Ah, but that's about as much English as I'll use. The other English I would use is in interpreting *karakia* [prayer].

Yeah.

For their benefit. They don't understand, you know, the level of *karakia* is very high, so I will interpret that for them at the beginning of the course, yeah, that's about it.

Okay, umm I've just been asking you questions about what you do in a classroom, so this question is about you, are there any areas of teaching te reo [the language] that you'd like to learn more about? For example, methodology or teaching reading or syllabus design?

Umm, yeah, teaching reading, not syllabus design because I follow the *Te Ātaarangi* syllabus, so it's already set and I know how to make assessment activities, just because I've done them for so long. But umm, other methodologies of teaching languages, preferably immersion, it's a little bit, I mean I've looked at other methodologies and what you do is, you know, you sort of pull out the bits that will work, you know, we all do that (laughing).

Yeah.

But, ah, yeah, actually, teaching reading would be, because I think the reading, writing, listening and speaking all go together, so umm some tutors, they may disagree with that, some *Ātaarangi* tutors may not say that, but I'm not one of those people, so umm, they know how to read highly contextualised material, it's that next step.

Yeah. You'd like to be able to help teach them how to improve their reading skills?

Yes. And of course, writing, well academic writing, that type of, so when you introduce, when they carry on, once you get to Level 5, you're supposed to know how to do academic writing, academic writing in *te reo Māori*, you know, I'd like

to put in some baby steps in level 3 and 4 that is starting to develop those types of ways of looking at their writing *in te reo Māori*, yeah, so (thumbs up sign).

Okay umm could you give me an example of one of the achievement objectives or learning outcomes that might be appropriate for one of your classes?

Can you say that again?

Could you give me an example of one of the achievement objectives or learning outcomes that might be appropriate for one of your classes?

Umm, **one** of my classes (laughing) [pause] understand commands and questions. I'm trying to, I had to think of which class, yeah, able to answer questions and follow commands, that's with each other, that's for beginners.

Beginner level?

(nodding) Beginner level. Umm, know how to count up to a million, they're (uses quotation marks gesture) specific learning outcomes, yeah, umm know how to use past, present and future tense, yeah, so we're starting to climb up a bit now, further up would be, be able to understand the Māori calendar, yeah, that's sort of like Level 2, yeah. Yeah, they're getting introduced to the seasons, the calendar, the moon, *Rangi*²⁶⁷ and *Papa*²⁶⁸ of course, you've got to lay that *kaupapa* down and then build on it. Does that answer your question?

Yes. Okay, I've only got about three more questions. Umm okay [pause] oh, okay, my next question, how do you decide what to teach in each lesson? Do you, for example, follow what is in a particular textbook or do you have your own syllabus?
Okay, so a textbook is a syllabus, eh?

Oh, a textbook would be like Te Whanake series by John Moorfield or do you have your own syllabus where you need to follow particular things for each lesson?

Yeah, so I use the *Te Ātaarangi* syllabus, so that's a, we use that nationally, so the name of that, there's four books, but one is TB1, umm so, I use that syllabus.

Okay, umm okay, this is where my next question relates to what you're talking about, umm how is the syllabus organised? Could you give me some examples of things in the syllabus?

So the syllabus is about language proficiency, it's, you know, and TB1 is about, we'd say, the bones of the language, so that's what you're building, so it's very, it's like word building, the sentences get longer and longer, so the way the syllabus is created, is set, there are a number of *whiti* [paragraphs/sections], chapters, but they're only small blocks of learning, the words that need to be learnt, because some words need to be learnt before others, so it's quite structured like that. So each *whiti* will give you the cluster of words that needs to be taught and then the tutor creates the activity around that cluster of new words. We also get tutor train-, our tutor training teaches us how to do that (laughing) and out of that you also get your assessment activities and any resources that will support that, like *waiata* or other activities, games, questionnaires, yeah.

So you have certain kupu [word/s] you need to teach for a lesson, does it also, does the syllabus also focus on certain sentence structures per lesson?

Yeah. So with those clusters of words, we know what the structure is that has to be taught, for instance, say if we're using the past, present and future, I'll just go to one of the clusters, so past, present and future, we teach those together, umm so we know what the structure is because you have to have *te reo Māori* to even be a *Te*

²⁶⁷ Rangi is the short term of Ranginui. Ranginui, or sky father, is the husband of Papatūānuku, mother earth.

²⁶⁸ Papa is the short term of Papatūānuku, Earth mother. Papatūānuku is the wife of Ranginui.

Ātaarangi tutor, you actually have to have a level of competency, anyway, umm so, and our training takes us through all of those *whiti* and talks quite thoroughly about the structure, what not to do (laughing).

(laughing)

Ahh, so we're familiar with what structures are attached to which *whiti*. They also have learning outcomes, there's a whole set of learning outcomes.

Oh. And do the students receive a copy of the learning outcomes as well?

Well the learning outcomes are all in *te reo Māori*, so they wouldn't understand them.

Right, but you know what the learning outcomes are?

Yeah.

Well okay, you don't use, I'll rephrase this properly, if you use textbooks or computer resources, what are some of the advantages and/or disadvantages of the ones you use?

Umm for the textbook, or the syllabus, that I use, I don't see any disadvantage. The computer, I only ever go and get supporting material off the computer, sourced from Māori Language Commission, the Encyclopaedia, some, you know, I might learn the actions of some *waiata* (laughing), umm, yeah, so those. I find the computer stuff is supporting the learning and the teaching, so I find that to be good, it takes a long time, though, to find stuff.

Appropriate things?

Yeah, appropriate, you've got to look and see 'Well, is that appropriate?', 'Is that the right level?', 'Is that even correct grammar?', you know, you've got to trawl through it, so that takes time [pause] so I don't do much of it (laughing).

(laughing) And umm, what are some specific advantages of the syllabus that you use?

Well, the syllabus has been set (laughing) whenever they put it together, Ngoi²⁶⁹ and Kāterina²⁷⁰, umm the syllabus is good because it's structured, and it actually tells you which cluster of *kupu* and structure, you have to learn first, second and third, you know, because you're building, this way (hand gestures rise vertically) and this way (hand gestures expand horizontally). Umm, now for somebody who didn't have that syllabus, I think that might be, and I'm just talking from experience, where I've seen tutors go (hand signals go in different, random directions), I don't know what syllabus they're using, different methodology, but they've got all different levels thrown in. Umm, I've had learners come back to me and go 'that was, that was just crazy, I didn't learn anything', too much and it's all (hand signals go in different, random directions), it's not effective for the learner, so I find that this is effective for, to learn how to *kōrero Māori* [speak the Māori language].

And what you were just referring to, you've talked to other learners in different classes where they're learning too much or, I suppose, a whole bunch of things that are all over the place, is that right?

Yeah, yeah so, and too many concepts coming, and it's second language learning, eh, too many concepts coming at you, new concepts, umm, you get an overload and you get frustrated because you haven't mastered anything, so, you get that with adult learners, eh?

²⁶⁹ Te Kumeroa Ngoingoi Pēwhairangi of Ngāti Porou, Te Whānau-a-Ruataupare, was the co-founder of Te Ātaarangi (Moorfield, 2014).

²⁷⁰ Kāterina Te Heikōkō Mataira of Ngāti Porou, was the co-founder of Te Ātaarangi (Moorfield, 2014).

Hmm.

If they don't get a level of success in something, they just get *hōhā* [frustrated]. 'I'm not doing this anymore, this is just not working for me, I won't go back to that, that PD [professional development] opportunity' or whatever, umm I forgot what we were talking about (laughing).

(laughing)

Because somebody walked into the room (laughing).

It was just the advantages and disadvantages of the syllabus that you use or the computer resources.

Yeah, no, I think it's umm, the syllabus is there, it's how we use it, and I've learnt sometimes I've given too much stuff out, you know, it's that, knowing how much is too much, or how much is enough, the syllabus is sitting there, you know, you can actually 'oh I will do three clusters of work today' you know, thinking that everybody is (uses clicking motion), so experience has taught me that actually, no, you have to know your group, you have to read your group, and they can be different from week to week, tired or hypo, or happy, sad, so yeah, in that sense the syllabus is good because you can cater it, you can cater to your learner group [pause]

By picking and choosing what you want to teach or the way you teach?

Umm, how much you teach.

Oh yeah.

So if the group is particularly fast and quite quick, you know your group, well you may be able to get two of those *whiti* in a two hour session, and really work it, and then there's, if your group is particularly quiet and reflective, you know, you'll only get one of those *whiti* in, and work it, so I find that an advantage in that syllabus.

Okay, umm is there anything else that you would like to share?

[pause] I don't think so (laughing).

About anything or everything? (laughing)

I don't know, it's Friday, so I'm a little bit (laughing). Umm, I suppose I can talk a bit about here, being in PN1. I moved here, I've been here for NY1 years now and um, having come from PN2, their [pause] for the last twenty years or more actually, you know, their *te reo Māori*, the *Māori* speaker community has been growing, slowly, but still, so. And then coming here where there's nothing, and very few. There's a few people who speak *Māori* and when we see each other we'll *kōrero* in the supermarket and so forth, but there isn't, it's quite, yeah, it's different, it's got a very low level of *te reo*, and so I myself am losing [pause] my *reo*, not, just slowly it's dropping, yeah, just slowly it's dropping and that's because I don't have the same environment. So I think the environment is very, is a vital key, which they already know, they know that in research, it's already been identified, which is why they're talking about language starting in the home, umm but I'm just talking from a personal, having moved from somewhere where I had my mother and lots of people, fellow tutors and big learner groups to [pause] very few. Umm, yeah so my PD needs are quite, I need to go somewhere where there's immersion, an immersion environment, and that, I'm even further away, on the money side, it's even harder to get somewhere, yeah so that's a, I'm talking about myself, but say maybe in ten years times here, when you have a little team of tutors, you know, my dream is to find some potential tutors, but that, that issue will still be here, they're still going to need to go somewhere else outside of this area to be fed.

Yeah. What can you do?

Yeah, I don't know that I can do anything. Well, you need more money to be able to move a group of people somewhere where they can stay for five days or whatever. ***And be immersed in that type of environment?***

Yeah, so they get, they get a **feed** (laughing). So it's just my, I thought I'd just say that.

We obviously don't have that problem in the Waikato.

No, the environment, I mean here, there's nowhere where we can go to a *hui* where there's *te reo Māori*, there's umm, one *marae* and that's many kilometres away from where I'm sitting now.

Really? Wow.

Yeah. . . So it's a different flavour from, you know, the Waikato, or where I'm from in PN4, you've still got pockets of people who will *kōrero*. You've got *marae* around each corner. You've got activities happening. You've got, yeah, people meeting, *wānanga*, *waka ama* [outrigger canoe], it's just the environment. *Kia ora*.

Okay, well thank you for that, I'll just stop recording now.

Interview transcript with Moana (pseudonym): 54:56 minutes

Okay my first question to you, how did you learn to teach te reo Māori?

I didn't have any formal training. I learnt by doing a lot of reading and by discussing it with other Māori language teachers. N1 used to get those of us who were teaching the language together as a group of teachers, particularly those from the wider PN1 region. We'd exchange ideas and that was how I learnt, from reading books about language teaching from all over the world and by discussing Māori language teaching with other language teachers. And later on, going to in-service courses. I used to go to quite a few of those. There were a lot of those when I was teaching Māori language in secondary schools. I remember going to one at PN2, where N1 and N2 and N3 and a whole lot of teachers. That was quite a memorable Māori language teaching in-service course, probably one of the first ones ever held. So Māori language teachers used to get together and we taught ourselves basically. It was not until later that there was any formal training, when they had a one-year course for fluent speakers, which worked to a degree.

Okay my next question, what factors do you think are the most important in improving students' proficiency?

One of the things that is very important is actually having a time where you teach the students new language items, whether that be grammar or vocabulary, or idioms or whatever. Then you have to put the learners into a situation where they're actually using the language to communicate about things other than language. Those two stages moving from a focus on form to a focus on communication is very important. The bulk of the time, once you are past the very beginner stage, needs to be spent in the class focussing on communicating, rather than spending a lot of time on practising. Focusing on practising new language becomes more informal the further on the development of the students' language becomes. In the early stages you have to do a bit more practice so that the students are acquiring new language items. My way of doing that was drilling. I added visuals to help them retain the meaning of what they were saying. I would provide the meaning of the new language item in the first language, English, so I would say the sentence, for example, 'Kei te haere rātou [They are going]' and then I would immediately give them the English so they understood what they were saying 'They're going' and then I'd just drill 'Kei te haere rātou', 'Kei te haere rātou' and when they were saying that correctly, I then started using a sort of a pattern drill where I would change various elements in the pattern. That's the way I taught new language to beginners.

Then I had games, or whatever, that focussed on the grammatical pattern. Although these game-like activities aren't real communication, the learners were focusing on communicating about something other than the new language items. So some of the activities that I used are in the *Te Whanake* teaching manuals. These 'games', whether it be an information gap type activity or an exchange of opinion, or whatever, are discussed in the introduction to the *Te Kākano* teachers' manual.

And that's umm [pause] those are methods you use for beginner students, would you recommend-

Later on in the learners' development the drilling process becomes more informal. So if, if there's some new language that crops up when they're talking, at some stage you might revert to practising a language item that they were having difficulty with.

Even while they're talking they might ask you, 'What's that mean?' In the later stages it's probably better to try and give it in Māori, to explain it in Māori because you're using the language to explain it, but to make sure that they've got it exactly right sometimes it helps to throw in the English. So that would be the only time that I would advocate using English. The rest of the time this is what I tried to do when I was teaching, particularly at the more advanced stages. I ended up teaching at the advanced levels almost entirely in Māori. In the later stages of my teaching career, beginner stages were left to others and I was teaching *Te Kōhure* and *Te Māhuri*. I conducted the whole class in Māori, and the only time we would use English would be for me to toss in a meaning at some stage.

The original question was what factors do you think are the most important in improving students' proficiency?

Okay, one is making a non-threatening environment – that's the key.

The second thing is remembering that focus on form and focus on communication and spending a lot of the time in the communication aspect.

The next thing I think is important is the need to develop all four main language skills. There're actually more than that, but the four main ones, the learners need to have some time in all of them. You might be spending the bulk of the time in class on speaking and listening, but you still need to spend time on the reading comprehension and creative writing skills. You can assign some of that to be done at home. Oral/aural work can also be given as homework, e.g. talking to each other on the phone or texting, or whatever. If learners are doing some of the reading and writing skills at home, then in the classroom you actually have more time to develop speaking and listening skills: pair or group activities to actually get learners talking. So I spent a lot of time in class, doing activities, whether it be role play, or whatever. The beauty of role play is that you can put them into situations that you don't have in a classroom, so you can pretend to be somewhere else: in a shop, on a boat, etc.

The pub?

(laughing) Yeah, at the pub. Or you could have them cooking, they can role play cooking, and so on. So role play I think is an important way of bringing the outside world into the classroom when you can't get out there.

I think the learners need to be exposed to a range of speakers, particularly at the more advanced levels. That's what *Te Māhuri* and *Te Kōhure* particularly focus on, there's all that material from *Waka Huia*, which is now available free online so you don't have to have the videos, CDs or DVDs. The recorded materials are to help develop their listening skills so that the learners are exposed to a range of speakers. The dialectal aspect comes into *Te Kōhure*, particularly to expose learners to a range of different dialects, so that becomes important at the advanced level.

Okay my next question, could you give me examples of three different types of activities you include in your language classes?

One activity was to expose the learners to new recorded material whether it be tape recorded or video recorded, to develop their listening skills. Another activity was to develop their reading comprehension skills and I think there's a particular way that learners need to tackle listening and reading comprehension. Early learners of the language tend to get hung up on individual items of what they're reading, and that's the same with listening. If people are listening and they suddenly hear a word they don't understand, they start puzzling about that word and meanwhile the conversation's gone on. So they need to develop this ability to just try and get the gist of what they're hearing or what they're reading. That's the first step and then

you hone down to the finer details later on by re-reading or re-listening process. So with reading comprehension, you try and get them to develop the ability to skim through the text, trying to get just the general idea of what the text is about. It's a strategy of approaching texts, so once they've got the gist of it, then they re-read it with a bit more detail, trying to fill in a few details, skills to ask themselves questions, 'What's this text about?' – using the context, any pictures, any titles, any headings, sub-headings – use those to get the gist of what it's about, and then ask themselves questions and then try to find the answers to those questions by reading it a bit more thoroughly. Then gradually honing down to the details until, at the end maybe, they start puzzling about 'what's that word mean?' and using the context to give meaning, rather than rushing to the dictionary. And that's an important skill as well, sometimes you don't have a dictionary available, using the context to work out the general meaning of what a word means. So that was another activity I tried to develop either in the class or by setting them work at home to follow through on.

Another activity is putting them into pair work, e.g. one person is given one particular set of information and another person is given no information or a different set of information, and then they have to share that information for a predetermined output. These types of activities have to have some rules to ensure that as much speaking and listening takes place, e.g. the students aren't permitted to look at each other's cue cards.

But there's a range of activities I used in the teachers' manuals. Sometimes those activities focus on a particular language item, maybe one grammar point. Others are a bit broader requiring a variety of language grammar, vocabulary, etc. but my aim is to try to develop people's communication ability using the language they've learnt.

But a more specific focus of games was creating a role-play activity. For example, putting students into political parties and providing cue cards with the brief manifesto of those political parties. Then the students had to present their arguments for the benefits of voting for their party. I'm probably digressing a bit, but when I was at I2, we were doing *Te Kōhure*, the advanced level, and I had a group of half a dozen students and I prepared a particular activity like this for them to do, but it required all the class to be there and on this particular morning, two of them hadn't turned up, so I was a bit stuck and couldn't do this activity without them, so I happened to know their phone number and there was a phone in the room where we held the class, so I rang them up and I said "*Kei hea kōrua*²⁷¹?" and told them I needed them in the class so we could do the activity. They've never forgotten that, they moaned and groaned about me doing that. I think they had had a hard night before and they decided to skip class. But anyway, I'm getting side tracked.

I tried to use the time in class to actually get them talking as much as possible, so rather than me pontificating the whole time, in fact, I didn't like doing that a lot anyway, but sometimes you have to, but you conduct the whole thing in the language. That's using the language as well.

Story-telling's another one. I was a great advocate for telling stories and not ones you necessarily read from a book. In fact, it's better story-telling if you choose something interesting that had happened and you and just talk about it. It's better telling a story rather than reading it. Then you can watch the class reaction. If you think they're not understanding you can rephrase things, or backtrack a little. You can involve the the [sic]learners. Some people are better at that than others. But if

²⁷¹ Translation "Where are you two?".

people are good at that they should use that skill as much as possible. Just tell stories in the language so that the learners develop their listening skills, because it takes a long time for people to actually develop that skill, to listen and not get hung up on language they don't understand, just to go with the flow, if you like. And that's also why the recorded material on the *Te Whanake* website is important because it gives them more exposure to that listening material. They can do that at home if they're motivated enough.

It was interesting when I first started teaching C2, I noticed that some of them were so motivated that, not only did we spend all day using the language, but they would seek out opportunities outside of class to use the language as much as possible. I remember one student I had, we'd only been going about five or six weeks, and he was only young – was straight out of school. He was bright and he was motivated and he was one of those that tried to immerse himself in the language. Anyway, we'd been at some do in the evening and he wanted a ride home, so I gave him a lift home, this was after five or six weeks, and the whole time spoke I to him in Māori and he responded in Māori. I thought, 'yes, it can be done', you know, if you've got enough time and you do it right, and the learners are motivated they can become proficient in the language quite quickly. There're certain ingredients that you have to have for that to happen. So that was the whole idea behind C2, to be able to give the students more exposure to the language, to get them using the language for things other than actually learning about the language. And the whole idea of C2, when we set it up, was that other subjects areas [sic] would be taught in Māori. When I was there, that never really happened because it was so difficult to get someone who could teach a specialist university subject in the language. We had some subject areas that came on board and really did their best, but others, found it too hard. So the idea of having a range of papers taught in Māori in a number of other department never quite eventuated. But we were able to do it to a certain degree. So the idea with C2 was to concertina all those language papers into the first year and to teach the culture paper in second semester when you could actually use the language to teach it. So they did all their core language papers in the first year, plus the beginner culture paper. So we focused totally on the language in that first year with the view that they would be fluent enough by the end of that first year to be taught their other subjects and the advanced papers in Māori, so that the whole degree was taught through the medium of Māori. Now I don't know whether that's ever happened, but it certainly didn't happen the way we envisaged it when I was there, but it happened to a degree and we were putting out people who were much more fluent than before. I mean, some people came in already knowing a reasonable amount of language so we were able to improve their language, But with straight beginners, until we had C2, we were never satisfied, well you're never satisfied, but I think before C2 started we weren't getting to the sort of fluency that we hoped to achieve with people after three years. That's why bilingual education and immersion education are reasonably successful. They're not just teaching the language, they're teaching through the language, they're teaching the other subject areas through the language. So it returns to what I said before that the focus needs to be on using the language for other things other than actually about the language.

I'm not sure if they do that, they still haven't gotten to that stage-

C2? Yes, I know. It's difficult because you've need to enlist other subject areas – you need to have them on board. I went around to a lot of subject areas saying, 'Can you do this?' and some people were keen to do it, but they had difficulty finding a

fluent teacher, but geography was one that tried to do it, they had N4, who was set up to teach through the medium of Māori for their courses. A) you have to have a subject area that will try to do it, and B) they need to find someone who's not only fluent in the language, but knows the subject area as well. That's not easy.

(New recording) Okay we're recording again (laughing). Okay ahh, my next question to you is, how do you explain the meanings of new words and concepts when you introduce them for the first time? Have you got one way of doing this or several?

Well, with beginners I used the drilling technique I discussed earlier, including providing the English meaning so they knew immediately what the word or the sentence meant., [sic] Then I would carry on drilling it. So they knew from the start what they were saying meant. But for the more advanced stages, I have thrown in the English for the meaning, but I might also explain it in Māori first, so that I was actually using the language. That's also developing other skills as well. If I thought they hadn't fully grasped the meaning of it, I might throw in the English at the end of that, not at the start. But in the early stages, I think drilling is very important for people to get the skills to say things correctly and also to develop an understanding of the grammatical patterns, that's one way of teaching the patterns, and during that technique you don't actually have to use grammar terminology, although I did use grammatical terms sometimes. The problem with using grammatical terminology is that a lot of learners these days, as soon as you start talking about grammar, a glaze goes over their eyes and you know immediately that they're not with it. So that's a way to teach the grammar without actually having to talk about grammar – using the sentence pattern and varying elements.

And you mentioned earlier when we weren't recording that, umm umm, about a researcher called Carl Dodson - there were four ways [pause] and was the fourth one visuals? Using visuals?

In Carl Dodson's research he experimented to find out what was the most efficient way to teach new language items. The first one was just saying the sentence without giving any meaning and expecting them to understand what it meant and then practicing it. Eventually they would be able to actually say the sentence, not necessarily understand what it meant. That was the slowest way. The next way was to give them a visual and to say the sentence, so that they perhaps might be able to work out what the sentence meant from the visual, depending on how good your visual was. But with any visual, you can get all sorts of meanings out of it. You can't get the exact meaning of what is being said, but he found that was faster than the first method. The third method was to throw in the meaning right at the start, say the sentence and then throw in the meaning in the first language, and then just carry on getting them to say it, drilling it, that was faster again. But the fastest method for beginners was to have all four things, so that the students had the correct pronunciation, stress and intonation, you said the sentence for them to imitate; you had the visual; and you had the meaning from the outset. That was the quickest way. That was an interesting experiment he did and that's partly what he based his methodology on.

His method is also based on how the learners learn in a bilingual situation and he observed what they do. One of the things they do is that they practise new language. When they're going to sleep, there's a certain phase in a child's development where kids, who are becoming bilingual, compare and contrast the same statements said in one language with the other. So he thought, 'Oh well, they do that, why don't we do

that as part of a methodology?' One of the things he drilled, too, was sometimes he would drill a sentence in the target language and once they'd got it, then he would say the English meaning of the sentence, and they came back with the target language version. That just consolidated the meaning. The students aren't saying anything in English, it's just the teacher. That's why it's unfortunate that he called it the bilingual method because English is only used to give meaning and to consolidate meaning. It's worth having a look at his methodology, if you can ever get hold of his book, which came out in the nineteen-sixties, or maybe late nineteen-fifties. Carl Dodson's method is based on how a developing bilingual child learns a second language in a bilingual situation, not on how monolingual children learn their language.

When I went to I3 I did a lot of reading, I searched for everything I could find on language teaching and a lot of it's in journals that they had in the library. I used to keep up to date and liked seeing the latest editions of the journals where a lot of the articles were appearing, especially research out of French Canada, because they were doing a lot of the immersion education there.

Okay, my next question which you've basically already answered, do you ever use English during your Māori language classes and if so, when and how do you use it?

I only used it to give meaning with beginners. It's been so long since I taught beginners. For the latter part of my teaching career I was teaching mainly through *Te Māhuri* and *Te Kōhure*, so those were learners that were at a more advanced stage. With them I didn't feel any great need to use English, I mean sometimes it was difficult to explain things, but in having to explain it, that's helping their listening comprehension skills.

Well with your beginner students, would you use maybe fifty percent English, fifty percent Māori?

The longer I was teaching the beginners the less I used English. In the early stages I was using a lot of English because when I first went to I3 I had a huge class of maybe eighty or more students. It increased while I was there, and you were doing a lecture-style class using *Te Rangatahi*, so a lot of what I was doing was taught through the medium of English, particularly at the beginner level. That's what I was teaching when I first went there, first and second year students, but in the second year I was starting to use more and more Māori. By the time I'd been to PN3 so I knew how important it was to use the language as much as possible. There were changes as I went through in my career. I guess it's easier, too, with the more advanced students to use the language all the time, rather than with beginners.

Do you think it's possible to – this question's kind of off topic – do you think it's possible to teach beginners only in the target language?

Yes, it's possible, but I'm not sure that it's the best way, I think using English to give meaning is important, to speed up the process basically. When I was teaching C2 I was probably using mainly Māori, particularly after the beginner level. I used it most of the time because of the philosophy behind it.

Umm okay, are there any areas of teaching te reo that you would like to learn more about?

Not so much now because, as I said, I'm no longer teaching, so my whole focus now is on other things related to the teaching and learning of the language and the research aspect of my job, so I think I can contribute most in those areas. I don't want to teach anymore, After over NY1 years of teaching I was burnt out. Teaching

a second language is quite hard work. Even towards the end of my teaching career I always used to carefully prepare what I was going to do in my classes. I've never been someone who's been able to just go into a class and teach off the cuff. I've got to know what I'm going to be covering. And I like to change activities often during a class, particularly if you've got a two-hour class, you don't want to be doing the same thing the whole time. Sometimes at an advanced level, a class could be doing something for quite a while, but, even at *Te Kōhure* level I was trying to vary my activities frequently. I tried to vary it to keep things interesting and so that people didn't get bored.

This next question, could you give me an example of one of the achievement objectives or learning outcomes that might have been appropriate for one of your classes?

Well, for me the whole aim was to put out fluent speakers. Well, not just fluent speakers, but people who are literate and fluent in the language in both the written and oral/aural skills. Because I believe that all those skills go hand in hand anyway, when you're learning a language. If you're developing all those skills at once, even if your focus might be mainly on oral/aural, those other skills help, they help each other, so they're all important. But it was not only putting out fluent speakers, but putting out speakers who are able to develop their own language, so you know, teaching them the right way to attack a difficult text through the reading comprehension techniques is important, so if they develop that skill to look at a difficult text and be able to learn from it, that was important. People are not going to be in your class the whole time, so you want to send them away with the skills to be able to continue learning. That was important as well as just putting out fluent speakers.

Yeah hmm. Okay, only three more questions, how did you decide what to teach in each lesson? Did you, for example, follow what is in a particular textbook or did you have your own syllabus?

I follow the *Te Whanake* textbook series and those resources contain the syllabus. One of the principles it follows was to teach the most useful language first, whether that's vocab or grammar. Because it was focussed, particularly in the early stage on dialogues of everyday situations, sometimes there was material in those dialogues that was useful in that situation that might be quite difficult, so sometimes you just taught those as one-offs, you didn't teach them as a grammatical pattern. For example, it might be an idiom, it might be a difficult grammatical structure, so you just taught it as a one-off and waited until later when they were able to cope with that to expand their use of it. So the curriculum that is encapsulated in the books, particularly the textbooks and study guides, is based on teaching the most useful language first, even if that most useful material is not necessarily what you would teach in a system that's based on easiest to hardest in terms of grammar. I guess that's the grammar translation method where you teach easy grammatical structures first. For example, 'This is a book. This is a cat' (laughing) leading up to the more complicated structures, there's a certain element to that in the *Te Whanake* series but each chapter's based around a situation, a dialogue that gives them the language to cope with that situation and those situations are the most frequently occurring ones. The less frequently used language is introduced later on in the advanced stages, when you're expanding their vocabulary. By that stage they've learnt most of the grammar, so you're expanding the vocab, the idioms, maybe some proverbs and language that you're going to give them to be able to cope in a wide range of

situations, and domains. The aim is for people to come out, at the end of their learning, being able to communicate in a wide range of situations. That's what I was trying to do when I was teaching.

You've kind of answered the next question. Since you have your own syllabus, how is it organised?

It's organised, as I said, on the most useful language to begin with and that's not just vocabulary, it's structures as well and it works up from that to the less common language later on. That's probably the basic principle that's behind the whole programme. I mean, I've often talked about a range of skills. It's not just the four main ones that we talk about: reading comprehension, writing, listening comprehension and speaking, it's other skills as well. When we read, we read for a variety of reasons, sometimes just to look for a particular piece of information, sometimes it's to scan a text to see what it's about, to see whether you want to read it in any more depth. There's a range of skills just with that particular reading comprehension aspect.

Umm okay, my last question to you, if you use textbooks or computer resources, what are some of the advantages and/or disadvantages of the ones you use?

Well, in terms of the online language resources, the advantages of those are that it's more mobile, so you can have it with you virtually anywhere in the world. That's one of the advantages of the online resources. It's also quick to access. Sometimes it's quicker to look up a word in the online dictionary than it is to look in a hard copy. The online resources may be more up to date as well.

One of the disadvantages of textbooks and hardcopy dictionaries is that they're static. If there are mistakes in them, they stay there and they don't get updated until a new edition is made. Whereas the online material does, so that's the advantage of the online resources, it's updated regularly, hopefully, and it's accessible, it's mobile. That's the whole idea behind all the online material, it makes it more accessible for people. All the online resources are free. The apps aren't free, but they're not too expensive. That increases the accessibility because a lot of our people who want to learn the language don't have a lot of money.

The disadvantage of the online resources, of course, is that the learners have to have basic computer skills. The equipment is also reasonably expensive. However, most young people have iPhones and Smartphones, so if they can afford those they can afford a computer. That's the downside for the online resources. Older people particularly are going to have a bit of a hangup [sic] using online resources. I recently marked a thesis about a group of Māori language teachers and their use of computers and online resources and it was quite obvious that some teachers weren't happy using the online resources. So that's a disadvantage.

If you go into other cultures with endangered languages, sometimes the people we've spoken to say to us, 'Well, our people don't have access to computers and iPads and those electronic resources. But in Aotearoa/New Zealand, most people these days, particularly younger people, they're pretty okay with computers and the gadgets.

(laughing) Oh and umm, you have answered the question, but what would you say the advantages to the textbooks you use are?

The four *Te Whanake* textbooks and the complementary resources are a structured programme. It takes a lot of time to develop and a lot of thought has gone into structuring them, so that work is all done for the teacher. That was part of the idea behind publishing them – to help teachers as well as learners. When I came into

teaching, the resources were pretty minimal. It was only the *Te Rangatahi* series and a few grammar books, and a few dictionaries. That was a huge disadvantage. I used to be green with envy of people who were teaching Spanish as a second language, or German as a second language, who had all of those beautiful resources. I think in some ways the *Te Whanake* resources has actually outstripped them now. I don't think you'll find many animated movies incorporated into a language programme like we've got in any of those other languages. All the resources of *Te Whanake* have been developed to complement the textbooks, because the textbooks contain the core of the programme.

The materials that have been developed to complement the textbooks gives them extra practice and extra exposure to the language, whether it be listening or reading, or whatever. Now, with the *Te Whanake* app, these resources have been brought together in a structured programme. That's going to be a huge advantage for, not only the learners but the teachers as well, so people who don't have access to a tutor or a teacher, the app is the next best thing, because they can just work through the programme, do all of the activities that are on the right-hand side of the app at the appropriate stage and develop that way, it's not as good as having someone guiding you and giving you help, but it's the next best thing.²⁷²

²⁷² Note that parts of the original transcript were altered by the interviewee, thus, the conclusion of the interview transcript does not show that the interview ended with pleasantries and an expression of gratitude from the interviewer to the interviewee.

Interview transcript with Nātana (pseudonym): 51:56 minutes

Now, yes, we're recording now. Umm, okay, my first question to you, how did you learn to teach te reo Māori [the Māori language]?

Umm...I did, I'm teacher-trained, so I did C1 first, at I1. Then I did a year of a teaching diploma which did um, we looked at ah, junior and senior *Māori* at secondary schools, at mainstream, so that was, I suppose, my introduction to teaching *Māori*, though, I've always been conscious of how I've been **taught** it. So probably that was, how I learnt to teach *Māori* was how I was taught it myself and that's through a whole gambit of instructional techniques from *Ātaarangi* to John Moorfield doing his rooster dance up the front teaching us grammar to the more organic Wharehuia Milroy and Hīrini Melbourne, just having chats together, in class for about an hour, so from highly structured to pretty theoretical, when it first came out, *Ātaarangi*, and you know, from John's highly structured classes to the more native speakers just chatting, so that's how I learnt it, how I learnt how to teach, but in saying that, I also did five years, I taught five years immersion in a, at an out-post, teaching C1 in PN1, where you're teaching from nine to four every day, you sort of can't have any blank spaces, so you've got to have a lot of resources and a lot of tricks up your sleeve. Umm and then I also did the umm CELTA course as well, on how to teach the language which I just transferred over into my teaching of *Māori*. *[Slightly inaudible so question was repeated] Was that a teaching diploma that you did, for junior and senior Māori?*

Yes.

Okay, and did you do a practicum during that?

Yep, we did, from what I remember we had three school visits for a couple of weeks and all based around actually, yeah, two in PN2 and one in PN1.

And the CELTA, that incorporated a practicum as well?

Yep, that was very practical, from day one you were basically thrown into it.

And how were you able to transfer, because I'm assuming that the classes were in English, how did you transfer those skills from teaching English in a CELTA to then taking it into your own classroom and teaching te reo?

Well, they were very good at explaining theory, in particular, going from a wide contextual approach, so setting the context and whatever skill that you were going to practice, so whether it was listening, speaking, reading and writing [inaudible]. So then if you can picture an hour glass, that's pretty much the schema of teaching lessons in CELTA. So it starts off broad and then when you hit the middle of the hour glass, you're really getting down to the nitty-gritty, so it's grammar, any grammar questions, you're predicting any grammar mistakes they may make and then as you work out what's in the hour glass, you might finish it off with a game, a warm-down or something like that, just to make the them leave the class all happy

rather than stressed out about 'i's and 'ki's [see footnote²⁷³], 'a's or 'o's [see footnote²⁷⁴] or things like that.

I like the sound of your CELTA course. Sounds better than the one I did.

Yeah our CELTA course was really good, really good. But I had a couple of other friends who did it and they gave me all of their folders and notes and everything so I went in sort of prepped and so it was like I had a year's worth of CELTA rather than just the usual four weeks.

Yeah four weeks. Okay thank you for that umm my next question, what factors do you think are the most important in improving students' proficiency?

Sorry, you're going to have to repeat that question. Honestly, it's like you're whispering.

Oh sorry, what factors do you think are the most important in improving students' proficiency?

I missed the second word.

Factors.

Factors?

Yes.

So the question, I'm actually going to have to repeat it back because I actually can't hear you that well...what factors affect...

...do you think are the most important...

For students' success?

For their proficiency, improving their proficiency?

Okay, right, well if you take what's usually done in tertiary education in teaching a language and you apply opposites to it, **they** are the factors that will basically make a student proficient. So if you look at the moment at what's happening in mainstream education of teaching *Māori* at tertiary level, we only have them for five hours a week, in a three month block and that's not long enough. And so, if you wanted to, one of the main factors, because I've also done C1 and nine till three was tuition, then you had a one hour tute [tutorial] and that was, the tute was basically **you** doing the work and listening, so I was doing listening skills and then someone up the front, I'm not sure if they still do this, but someone up the front would then monitor how you were going. And I found that **very** useful. Now, if you can imagine, for the year, you do five hours a day and a lot of those skills are listening, writing, speaking and then for an hour a day you do listening, by the end of the year, and I know this because I started off with, I was like a false start, so I started off with probably about two months under my belt already, but **that** year consolidated it, so I could, I was proficient enough to conduct a conversation in *Māori* by the end of the year. Now the thing is, I went back to PN1 and I was sitting with people who had done a **similar**

²⁷³ 'i' and 'ki' are particles in te reo Māori and the appropriate selection between each is often confused by language learners.

²⁷⁴ 'a' and 'o' are possessive prepositions/determiners in te reo Māori and the appropriate selection between each is considered as "[o]ne of the most complex aspects of the grammar..." (Harlow, 2001, p. 157).

course, a full-time course, using a lot of C2 methods, for the **year, similar hours**, but **they** couldn't speak *Māori* as well as I could at the end of the year. So what was going on there? I was thinking, well what happened? Because, was it the level of tuition, was it the tutors? But I think it was, it was the level of exposure that we had at C1, the one-on-one. I think it was that hour a day that I was just interacting with the CDs but getting instant feedback, getting corrected when I was wrong and also, well there's other factors as well, but we socialised together, we just spoke *Māori*. So there were a whole lot of **things** going on there that I think were probably **outside** of the tertiary's goals, which really gets students through, gets them to pass their papers. So back to your question, umm the main factor is **time**, for me, obviously **quality time**, it can't be just, you know, just time but I think one of the most fundamental mistakes that tertiary education is making today when teaching *Māori* is that, we're just teaching a paper, we're not teaching them to be proficient in *Māori*. That's a fairly soul-less really, but that's just the way it is at the moment.

And which year did you do C1?

What year? Hang on, let me jog my memory and look up at my certs [certificates]...finished in Y1.

So you were one of the earlier courses?

We were the Y1 guinea pigs?

(laughing)

N1 and that were the Y2 guinea pigs, they ironed out a couple of mistakes and then we were the Y1 guinea pigs and we ironed out the rest.

Okay, for my next question, could you give me examples of three different types of activities you include in your language classes?

Ah, sure. Umm, look, it kind of changes year to year because if it's not kept fresh, I get a little bit bored, umm so, this year, and it sounds really lame-oh [lame], but it has worked really well, especially with my lower level classes, I've been doing battleships and it's been, it works really well, it's kind of cool because if you imagine, if you have battleships, they're based on coordinates, so as a game we start on, I split a *kīwaha* [colloquialism] into two and ironically a lot of the *kīwaha* have similar ground patterns, so you can start off with "*kei*²⁷⁵" and you can have "*runga noa atu*⁵" on the thing, so that's the coordinates, you have A, B, C, D, E. So "*runga noa atu*", "*kei reira*²⁷⁶", "*kei a koe*²⁷⁷", "*kei a koe mō te*²⁷⁸" and you can have all those down the bottom, so they can see that okay umm we're doing, instead of just saying "*tuaka pou tahi* [verticle axis 1]", "*tuaka pae...rua* [horizontal axis 2]" whatever, which is a bit lame, you know, x-axis one, y-axis two. So one of the activities that I've been doing has been umm, doing that and basically having a lot of fun with that, splitting up grammar and then at the end of it, just going over and

²⁷⁵ "Kei runga noa atu" is an idiom used to praise someone or something.

²⁷⁶ "Kei reira" is an idiom used to praise someone.

²⁷⁷ "Kei a koe" is a saying used to tell the listener/s the decision or choice is theirs e.g. "It's your decision".

²⁷⁸ "Kei a koe mō te" is an idiom used to praise someone's ability at something.

explaining that actually these are all *kīwaha* that can be used for *kīwaha whakamihi* [congratulatory colloquialisms] or something like that, so I've been doing that quite a bit just for this semester, which has been quite fun. Umm and usually, and probably every couple of weeks because the curriculum's broken up into five chapters and so every couple of weeks, I, we do a gap-fill, so the gap-fill just looks at, you know, just like in *Te Kākano* when they have a basic conversation at the start and then a student might be asked "here's the gaps, now you take the part of one of the participants that's missing in the conversation". My first year students, they're **true** beginners and they've basically got to practice their pronunciation a lot, half the time, so umm when we're going through, introducing that new dialogue that represents the grammar and the vocab [vocabulary] that they're going to be studying for that fortnight, I usually introduce it by doing a, just a cloze, actually a gap-fill, so Student A talks to Student B and they have to work together, to piece it back together again. And ah, actually, one of the most fun things which we never did at C1, which I do here, and the only way I can do it here, because we have small classes, is that we do conversational drills which, instead of doing like, you know, the classic, I do very little drilling, like chants, you know, the drilling chants "*Kei te pēhea?* [How are you?] *Kei te pēhea?* *Kei te pai* [I'm fine]. *Kei te pai*", that would drive me nuts if I had to sit through an hour of that rubbish, so we do, I do a lot of question-answer stuff, which umm, they have to answer with authentic information about themselves, and it sounds a bit touchy-feely but by the end of the three months with me, they all know each other's names, which is really cool, I know their names, which is great, for a university course, I think that's one of our strengths, is that, they're not just numbers, we get to know their names, we know where they're from, and by the end of it, if you don't know where they're from, then you're a bit of a lunatic because we ask them every, every other day, you know, "*Nō hea koe?*, *ko wai tō ingoa?*, *ko wai tō ingoa whānau?*, *nō hea tō whānau?* [Where are you from?, what's your name?, what's your family name?, where's your family from?]" and on, and on, and on. So we do heaps of questions-answers and how we do it, is we usually just do a big line up and they've all got basically a minute. I pre-teach the question, the questions and answers, pre-teach the grammar, have a couple of activities to go through, basically how to do it and then the production aspect is usually at the end of the class, where they know they're going to perform in some way and then they get up. And it's only performing in front of someone else, so it's not performing in front of the class, we don't do that until, like week ten, I don't get them up in front of the class until then, they're too shy. So anyway, one-on-one, they get into it, it starts off usually pretty quiet, but by the time it finishes, they're basically just shouting at each other in *Māori* and that's great. No, they usually stick to the format of question-answer, question-answer. And then, what I **usually** do, and I suppose this is activity number four, really, but it ties into activity number three which is the question-answer, I use, I remember as a, you asked me about how did I learn how to teach, well I also collected a lot of second language learning books, some friends were into second language learning as well, so had lots of discussions with them

about teaching and basically I just spent a **lot** of money buying heaps of books on second language learning books, I've got all the grammar books and dictionaries and everything that's written in *Māori* about the language, but one of the little factors that I've really liked is, and I think it was almost twenty years ago that I learnt it but now I've kind of forgotten it, I think it was Andrew Harmer²⁷⁹ ...

Oh yeah.

And he, I really like language teachers who can come up with a strategy, that's really practical, you can use it straight away in class, you can show your students "all right, ask a question, give an answer and add extra information". I think it was Harmer that did that. And the extra information is really useful because when you ask them, because it becomes too staccato when you're doing question-answer, question-answer, so how do you emulate natural language, which is not only proficiency's the goal but also **sounding** okay in the speech community, so add a little bit of extra information, so instead of saying "*Nō hea koe? Nō Ngāti Porou*"²⁸⁰, I mean it just sounds a bit like "Oh yeah, okay, but what about, whereabouts in *Ngāti Porou*? What's your family name? Whereabouts, have you lived there all your life, have you stayed there? Can you add that in as well?", so they get that and it's, and it still sounds a little bit stilted but "*No Ngāti Porou, no Tū...ranga...nui...a...Kiwa* [Gisbourne]", you know, so a little bit robotic, but I mean at least they're getting the principles of the, and a little bit more so they can follow in with another question about that little bit of extra information.

And of those activities, umm which ones would you include the most often in your teaching?

Probably the most frequent, the standing up and talking one-on-one, either in a line or in a circle where they rotate around or even in groups where they just do it as groups, basically just trying to trick them, doing the same activity but using different management techniques, so it seems fresh and they don't get *hōhā* [restless]. I suppose that's one of the main ones, just **humanising** *te reo*, just giving it a face rather than chalk-and-talk or, you know, language's just a bit more than coloured rods and chalk-and-talk. And seeing people's reaction when you ask them a question and then trying to respond, I mean it's really difficult, it's pretty difficult, for those who are absolute beginners, they struggle a bit, but by the end of the course, that's the greatest, I think, the development they make, and you know, a lot of them say, they sort of wish, because I mean, only about, I'm not sure if I'm being generous, but about twenty percent of the first years will carry onto the second year, so a lot of them, this is **it** and they get to such a good proficient level in speaking *Māori*, you know, just conversationally, they want to carry on but because the nature of the, the way that their BA or whatever is structured, they can do this for only, there's only one other elective paper they can do. But, you know, I teach them as if they could

²⁷⁹ The interviewee was in fact referring to Paul Nation (see, for example, Nation, 1994), however, confused his name with Jeremy Harmer (see, for example, Harmer, 2007) and later noted in a personal communication "I got a lot of L2 principles from Jeremy Harmer" (8/10/2013).

²⁸⁰ *Ngāti Porou* is a tribal group based on the east coast of the North Island.

switch codes and then maybe they'll pick it up at a later date, you know, they could finish their degree and then carry on. One-on-one chatting to each other, that's probably what I use the most.

Okay umm, for my next question, how do you explain the meanings of new words and concepts when you introduce them for the first time?

...It's a difficult question because it depends on the class, it depends of the level because usually, if it's first years, it's just a direct translation of English because it's just easier. If it's the second years then usually that's immersion in *Māori*, umm I might bust out a synonym, put it into a sentence, umm and if we're talking about a particular topic, maybe then list some other domain words around that word. And umm look, I know the theory, I know, you know, CELTA 101 is elicit the word from them first, but when you're in a classroom and you're busy, that's not going to happen, I don't have time to spend a couple of minutes miming what potentially the word could be, so yeah, pretty much either a direct translation straight away...**earlier**, what I would do is when we had to do...for example, when I was teaching descriptions about people, we would, I would make up...at one stage I made up a list of translation words, so for example "*tupuhi*, skinny; *momona*, fat" and then made up a whole lot of, the antonyms in *Māori* and in English, and then they, for every lesson that I taught new words, I would get the students one-on-one to do a, I forgot the technical word, but anyway, match the words, match them up. And then if there were any words they didn't know, we'd go with pronunciation and then just get them starting to use it ... pelamanism, that's the word, isn't it?

What is it?

Pelamanism.

I've never heard of that word.

Yeah, I think that's...

How do you spell it?

What's that?

How do you spell it?

I don't know (mumbled)

(laughing)

Just look up, ask god Google!

Pelamanism?

Pelamanism, and basically it's joining, you've got one word and you've got to connect it up. It's a real kids' premise when you hook up a word to a picture. So when I was, when I had time to make a whole lot of resources, that's what I would do, but as I've gotten busier and more postgrad [postgraduate] demands have been put on me, argh, I haven't got time to laminate the words and do one-on-ones, I've gone back to the **bad** habit of, yeah, "*momona*, fat, next question?" (laughing).

(laughing) Okay, thank you, umm okay this is related to the last question, do you ever use English during your Māori language classes, if so, when and how do you use it?

...So let's say that question's premise for my immersion paper that I take and umm the structure of the class **usually** is, *karakia* [prayer] start, *karakia* finish, I do a *waiata* [song] for each class, a new *waiata* for each class and the *waiata* is a cloze, so it's usually like a, there's missing words, all the lyrics are incorrect, and they've got to listen to the song and fix it up, so there's twelve classes, twenty-four new songs and I just, I play that to them. Sometimes after I want to make a language point about **that** then I might introduce, you know, just to make sure they know the concept that I'm trying to introduce, explain it in *Māori*, but then I may just, in brackets so to speak, speak in English just to really hammer the point home and then go back into *Māori* again. And that's sort of how it happens through the whole lesson, it's presented in *Māori* first, it could go for ten, fifteen minutes speaking in just *Māori* and they're doing the same thing, doing their thing. Every once in a while, because in the class there are graduates of *wharekura* [Māori language immersion secondary school], so who have been speaking *Māori* for **twenty** years and there are 12 students who have only been learning *Māori* for six months...part time...as a hobby. So you've got hardcore twenty year **veterans** mixed in with six month newbies and umm, so the veterans are going "yeah, whatever, move on" but the newbies, the majority, they've got this blank look, you know, you could be speaking Russian and they have no idea what you're saying. So I still do the immersion experience, but I temper that with gauging, those blank stares have gone on long enough, I'll quickly jump into English, explain what I want them to do, because that's more important than sticking to *Māori*, "you should do this, this and this" and "this is why you're doing it" and "this is what we're on" and back to *Māori* again. I do encourage them to speak *Māori* in class, but some of them, and **even** up to the end of the course **still** ask me questions in English because their proficiency still wasn't at a productive level, they could understand a lot at a receptive level, but after twelve weeks, they were still pretty...yeah, pretty average linguistically.

Ok thank you. For the next question, are there any areas of teaching te reo that you would like to learn more about?

...I liked filling out your questionnaire because it reminded me of the energy that I used to **have** to learn how to teach *te reo*...as you get ground down by the institution and internal politics, it loses, the subject loses its gloss a little bit and if you haven't been around people who aren't actually into the pedagogy of *reo*, it starts to be a little bit stale, you know, it's a bit hard to go "I've found a really cool way how to teach *Māori* imperatives" and it's just like "yeah whatever" or like "Isn't this cool, I've made up a technical word, this is now called the causative existential, this is how you call something to come into existence. Isn't that great?", "Nah, not really". So it's **really** difficult to maintain your enthusiasm, so just back to your question, what would I like to improve on, well you know, seeing the list of "how do you introduce vocab - actually, I could brush up on that", "how do you introduce grammar and what's appropriate - yeah, I could brush up on that, too", "how do you introduce context and elicit that they know about this context and do it in a good way so they get it - yeah, I could brush up on that, too". So look, honestly, I've been

teaching for almost **twenty** years now, but I could go full circle and **humbly** relearn, if there are **better ways** to present any information and make my students proficient, well I'm open to do that, yeah, that would be great, but **again**, it's getting a body of people together who are like-minded, who actually want to do **that** because at the moment, there seems to be an attitude 'if it ain't broke, don't fix it' and we're too busy, we're too busy so why would we bother. Now I've got to temper that with saying my current colleague and I, we've both been, every year we're constantly looking at our TB and we try to make them a little bit better within the timeframe that the institution gives us, so you teach for six months for one paper and you've got a two month turn around before the TB's due back in again for printing to go back out to the students for the next year and that's when they want it, within that, between two and four months, but within that time you've got a whole lot of marking and admin and all the rest of it so, you know, there's what would be optimum and there's what is actually feasible and unfortunately, yeah, what's feasible usually wins out in the, that level. Umm, but you know, I think I'd quite like to know, at this stage, I'd quite like to know, how to test a student **effectively** to know what language level they're at and how to progress them, that would probably be the most useful skill I could have at the moment. And a little diagnostic tool that only takes a minute and I know exactly where they are on a language continuum of proficiency and then professionally I know how I can advance them up that proficiency ladder, that would be very useful.

I don't know if something like that has been invented yet (laughing).

No, I suppose I'm hinting at a post-doc for you.

(laughing) okay, I will look into it. Okay umm for my next question, oh, could you give me any example of one of the achievement objectives or learning outcomes that may be appropriate for one of your classes. You said in the questionnaire that you inherited the objectives...

Yep.

...and that they were lame...

Yep. I stand by that.

So can you give me an example of one of those achievement objectives?

Sure, "By the end of this course, this student will know ten *kīwaha*". And I say to them when they turn up for the first class "Right, here's ten *kīwaha*, that's objective one out of the way" (laughing).

(laughing)

It's so lame-oh, I mean that's really lame, it's almost like, somewhat lazy pedagogy. I don't know what it is, but a better one would be "be able to chat to someone for five minutes about...everyday subjects...everyday topics" you know, but yeah, look I'm complicit in that anyway, because every year they roll out those and you've got a certain amount of time to change them if you want to and you have to justify the changes to an academic board, so instead of "They will learn ten *whakataukī* [proverbs] by the end of this three month course", you can just [inaudible] and you've got to justify it. But it's almost easier just to go with the status quo and say

“okay right, they’re going to learn ten *kīwaha*” even though you give them a hundred over the course, umm you kind of hope that ten will rub off on them, yeah. Does that answer your question?

Yes, it does. Umm...

I mean in saying that, I do break the wall of, I do say to them, “look, this relates to this objective” and I do say to them “look it’s a bit lame, you only need to know ten for this course” which is pretty low expectations. And one year one of them mocked me and said “all right, I’ve had enough, that’s my ten, you don’t need to tell me any more”.

(laughing)

Actually, half way through the course, one of the students said “is there much more to learn? I’ve had enough”.

(laughing)

Yeah, that’s just classic.

Okay, thank you Nātana, I’ve only got about three more questions. How do you decide what to teach in each lesson?

Sorry what was the question again?

How do you decide what to teach in each lesson?

How do I decide what to teach in each lesson?

Yes.

Have you heard of Christmas tree planning?

...no.

Christmas tree planning is when you’ve got a lesson and you’re not sure what to teach, you bust out all the pretty lights you can get and the tinsel and you make it look pretty, but it actually has no substance whatsoever.

(laughing)

I’m probably guilty of Christmas tree planning once a term when things are so hectic and busy, I’ve got a **general** feel of where the curriculum’s heading and I probably do half a lesson of Christmas planning **where** I throw out a whole lot of different activities that probably don’t totally align with the curriculum, but the students, because you know, you can measure their energy levels and they’re actually just really tired, winter’s set in, they don’t actually give a shit about the curriculum, they just want to have a little bit of fun, have some chats and catch up in *Māori*, so I’ll do a little bit of Christmas planning and make sure it’s **fun**. So maybe bring some *kai* [food] in and we’ll do something based around *kai*. I’ve got a grapevine, so bring in a whole plate, a massive thing of grapes and then they just, you know, “*He kerepe māu?* [Would you like some grapes?]”, so they learn words like, *kerepe* [grape], *rarepapa* [lollipop] and *tiakarete* [chocolate] pretty fast. So that is, that’s kind of Christmas tree planning, which is totally not related to the curriculum, but it’s kind of fun. How do I know what to teach in an individual lesson? So usually in a three month block, we’ve got to get through five chapters, and within each chapter, so just like *Te Kākano*, there’s a dialogue that sets out the grammar, the vocab and some of the concepts we need to get through, so basically I just work back from there. So

every fortnight I've got to focus on this dialogue and then break it down accordingly. What I started to do, and it's based on a book that I read about the brain, that adult learners have a ten minute window and that's all you've got, you've got their attention for ten minutes and then after **that** they start to just wander. So I've taken that concept of a ten minute window and I usually, what I try to do is that I plan for an hour and I have six activities in that hour, so whether it's a game at the start and the end, then grammar in the middle and some other activities, so every ten minutes they're doing something different, otherwise they're like caged monkeys and they get a bit bored, you know, and start doing stuff they shouldn't be doing. So I've laxed/lapsed back a little bit from that, and gone back to the two hour planning, but I still have that in the back of my mind, where I have redundant activities up my sleeve, you know, either if it's not going to work or it works really well so it kind of leads into the next one, then that's fine but sometimes me and another colleague, we're the same, we would over-plan lesson just to try and fire them through, otherwise if it's going well, we just let it ride...that's pretty much it really. So it's in a two week block, there's one conversation and wrap it around any activities around that within a one hour-slash-two hour lecture. But in saying that, I've got to say that the lectures that we do, that I do and a colleague, aren't really traditional lectures, we don't stand up in front of a class and lecture, it doesn't work like that, they're more, probably a better description is they're workshops and we run two hour workshops, twice a week and they do a lot of interactive stuff in those workshops. Yeah.

Umm you mentioned in the, you mentioned in the questionnaire that you base your decisions on what to teach on student interest...

Yes.

...your own interest...

Yes.

...and that you follow a textbook...

Yes.

...umm so do you also have a syllabus?

The syllabus is the textbook that's been developed by, over the last, I don't know, fifteen years. It's had various iterations, but the textbook is the syllabus and it's the TB that we follow. I think originally it was designed by a lecturer here who did their Master's on how to develop *te reo Māori* resources, so the pedagogy of that then informed the textbooks, so that's pretty much the curriculum, but in saying that, there's the actual curriculum and then there's the curriculum that sort of changes from year to year, depending on what the students want and depending on what I'm finding interesting at the time, you know, I mean if, like, for example, we did...we've got two modes of teaching, C3 and C4, theoretically both of those courses should be the same because the content that C4 gets should be the same as C3, but that is not the case, that is not the case. What we do in C3 is we do a **whole** lot of discussions

on current affairs and um Operation 8²⁸¹ featured quite a bit over the last couple of years with, you know, discussion on that and there are some readings there for C4, but you don't get into the depth as you do when you're in the C3 class. So, yes, the curriculum is definitely, there is a curriculum there and my other colleague, he's the same as well, he generally follows the curriculum but when, I suppose it's language on demand really, what do they want to know, what do they need to know and then we're just going from there.

Okay, so you've got TB, do your students also use computer resources and if so, what are some of the advantages and disadvantages of those?

Umm...look, I direct them to the *Te Whanake* series because we don't have the resources to make animations, to make interactives [i.e., online interactive activities], we just, yeah, we just don't have the resources, so I direct them to that, but we don't assess anything from those and for [students in] C4, about as close as they get is having online chats about getting information or helping each other with grammar questions, vocab questions or, you know, checking this is correct, so that has its strengths and weaknesses, using I suppose, it's the equivalent of using social media...to help...because you can have some people who, some students who a little bit dramatic, and they can fan the flames of discontent quite quickly, especially when they've got the wrong end of the stick and they, they explain *Māori*...for example, just last year, somebody asked a question on one of the chat forums about some grammar, this person gave an answer and then another person said "is that right?" and the other person, who was an older person, came back and said "of course it's right? And here's some more" and it was **totally** wrong, it was really incorrect and I didn't actually find that thread until a couple of weeks later, because there were different threads going on at the same time online, and then when I found it, I then just jumped on it and said "no, actually it's like this". So the instantaneous nature of communication, that works really well, but the quality of information that they get from each other, sometimes that doesn't work at all.

And you're referring to students in C4?

That's right, yeah.

Oh okay, so do they communicate with each other outside the course?

Umm we encourage them, if they can, but that's not part of our, at the moment that's not part of our undergrad programme. We're trying to introduce it into our postgrad programme because there're fewer of them and it's a bit easier to do. We also investigated, how to encourage students to communicate with each other online by using basic work tools, because at the moment, admittedly a lot of students are using Audacity²⁸² to upload their assignments, but again, we haven't got that synchronous

²⁸¹ "Operation 8 relates to a controversial event in 2007 involving the New Zealand Police and a small *Ngāi Tūhoe* (tribal group) community in Ruatoki, near the Te Urewera mountain range in the eastern Bay of Plenty. Treatment by police of the small community came under scrutiny in regards to their surveillance techniques, allegations of terrorism, and search and arrest procedures.

²⁸² This is a free downloadable programme used to edit and record audio.

communication going on in our courses. It's something that needs a lot of work and at the moment we're kind of time-poor.

Umm okay so that's for the students in C4 , how about C3, are there advantages or disadvantages?

Well, I suppose the main advantage is that, all of the coursework that they use is **online**, so one of the advantages is that, and this happens a lot, when students say "look, I'm away and I don't have any of my resources, can you, is there any way that you can...?". And you know, they know about, we use OLS²⁸³, and they know about it but they umm yeah, so basically that's one of the advantages, is that you can just say "go here" and it's really surprising, even by the end of year one, these students, some of them haven't even gone on to OLS and looked, that they actually have all of these online, more the older ones, the younger ones are on there from day one updating their...putting nice photos on their profile and making it look good, but some of the older ones, they're a bit more reluctant.

Uh huh and for your TB that you use, are there advantages or disadvantages to that?

Umm...yees. Probably the main disadvantage is that we don't have time to make sure we're actually doing the right thing. I mean that sounds a bit strange, but you're really sort of, a little bit in the dark, I mean how does John Moorfield know that his books work? Well, because students speak *Māori*. Yeah but could they still speak *Māori* even if they didn't use John Moorfield's books? So you know, you don't really **know** what you don't know. So in an ideal world you'd have a couple of **trusted** peer reviewers who would go through your work and say "yeah that looks good, you could probably do this a little bit better" but again, who's got time to do that? There's no time to do a free little peer review on a four hundred page document. And how I did it was when we revisited, I revisited the first year TB and went and chatted with somebody in linguistics a couple of years ago who developed curriculum and then, they basically gave me, I think it was Harmer's stuff again?

Jeremy Harmer?

Maybe it wasn't Jeremy Harmer, maybe it was someone else...who's the linguist who does a lot of vocab development?

Paul Nation.

Paul Nation? Yeah that's right. So she gave me an article on Paul Nation and then basically I worked back from there about different principles on how to create a good language course, so then worked back from that, but again, in the constraints of what's historical in this place, we still have to use a lot of the content that's already there, but then try and introduce other stuff as well and put in a lot more authentic readings they can look at, we already had a lot of recordings so that's good and also wanted to have a bit more of a research element, so they weren't just passive, they

²⁸³ To ensure anonymity the actual name of the Online Learning System mentioned by the interviewee has not been included. This particular online forum is used by the interviewee's university as a tool for communication between students and teachers in relation to course content and assessments.

could create, so if they had to, they could go out and find what these phrases meant. So that's what we've been building on recently.

So you've got your TB, do you also use Moorfield's textbooks?

No, we don't. And that's a historical reason, I think. I mean, I taught from Moorfield's textbooks for five years and then came here and then it was "oh nah we don't do that, we have our **own** way of teaching", it's like "oh okay". And I think it was just historical, they decided that, no, they weren't going to go down that, the Moorfield way, they'd just do it for themselves. So look, I became proficient through Moorfield's...back then it was tapes, but now it's CDs and now interactives, so you know, I really like them, and I think, because the voices are familiar as well, with N2, N3 and the rest of them on the tapes, it's kind of cool that you know the voices, though most students wouldn't these days, that's kind of nice. But yeah, look, I'm still sort of divided, really, I think what would be kind of cool is that if we used our TB to supplement the *Te Whanake* series and I think that would work really well, but we're just not there, really, not there, yet. Maybe in the future. But I do know that I3 are thinking about writing their own, going their own way as well, because they use *Te Kākano* there as well, but they're thinking about, I'm not sure whether it's more language functions they want to introduce or what sort of language features they want, but I think it's they want more of them in particular areas. So yeah, we do our students a bit of a disservice if we don't, because of historical reasons, not through good pedagogical reasons, we don't use a particular resource, but in saying that, I remember sitting next to N4 one day and he said to me "You know, I don't know how that *Te Kākano* series makes people fluent" and I think he was hinting that it was so shambolic.

(laughing)

But that's N4 though, he's caustic, when I told him I was doing Hīrini Melbourne's *taonga pūoro* [musical instruments] paper he goes "Oh, so you're just gonna do some flutes and whistles?"

(laughing)

He was pretty awesome. Very dry wit.

(laughing). Okay thank you Nātana.

That's all right.

I'll finish recording now.

Interview transcript with Ngata (pseudonym): 61:04 minutes

Now, okay, I have umm about ten questions for you, some of them a related to the questionnaire that you filled out, umm but the first question, how did you learn to teach te reo Māori [the Māori language]?

I, the only teaching training I've had umm was actually, we got sent to I1 to do the CELTA course. Umm so there was N1, N2 and myself who went. Umm at that time N3 was sort of in charge of the language team here and thought that it was good methodology and good methods even though it was in English. So umm apart from that umm any teaching that I've had has really been my own, how I developed myself or how I've looked at how other people have done it, you know maybe how I've tried to model myself on them, that's the only formal thing with language teaching.

And how did you find the CELTA course?

Umm I found it frustrating, I guess. I thought it was, yeah I did learn **some things**, but in terms of the way that they operate, I don't actually think they themselves, you know, the kinds of things they teach you to do, the lesson plans, reflection and all that kind of stuff, I don't think their own teachers, once they graduate, **do** that kind of stuff, because I certainly don't.

Did you gain anything from it (laughing)?

(laughing) Yeah, I did but it would be very difficult for me to sort of say what exactly, umm yeah, I'm sure that I must've learnt some things. Like, I use my fingers (laughing)

(laughing)

Kei a au te pukapuka [I have the book] (uses hand/finger movements) (laughing)

(laughing)

That's the only thing I can think of.

And that was the one month course?

Yeah.

Do you recall who your teacher trainers were?

There was a trainer called N4. And I can't remember who the other one was, she was from PN1. Umm but they brought someone over from England, whose name was N4, I think, but in some respects we were doing that course because, you know, we were expected to, unlike most of the others doing that course, they were actually looking at it in terms of 'I'm going to go and teach English, this is a potential job for me', whereas for us 'okay this is something we're expected to do'. And it was actually quite hard work, so there was a lot of work involved, well, it's not hard work but there was a lot of it and it was just a month of 'oh boy, let's get this month over and done with and then we can go back'.

Yes, and this is another reason why I'm looking into this topic, because what is out there for tertiary te reo teachers...besides the CELTA...

Yeah. Mind you, at university level anyway, there isn't really, there isn't a lot of instruction on teaching anyway, whether you're teaching *te reo Māori* or teaching history or whatever. Umm we do have the D1 and they run all sorts of courses and you can actually **do** a postgraduate diploma in tertiary teaching here, but most academics are far too busy, you know, teaching, doing their research and whatever else they have to do at the university, that I don't think very many people do that.

And is that aimed at language teaching?

No, it's, to be honest I don't know too much about it, I think it may have some kind of research component where, whatever your field is, you would be looking at **that**, but I think it's actually for, you know, you could have scientists, you could have people from commerce, humanities, whatever, doing that course.

And what is your linguistics department like, does it offer some courses in language teaching?

Ye...s, I think it does (laughing). They do have second language, I think they've got someone over there who, I don't know if they actually offer a full qualification in it, I think they might offer some papers, but I don't really know, we don't have much to do with them at all.

Yep, it sounds similar to another institute I know of, in the sense that there are courses offered by the linguistics department for Māori language teachers for free, but that's the problem for our teachers, they've got their research then they've got their teaching, how do they fit study into it? Umm okay, I read over your answers to the questionnaire and I found it interesting when you started to learn te reo Māori. You mentioned, School C²⁸⁴ and Bursary²⁸⁵ through I2, was that during Y1?

Yeah, umm basically [redacted] I started umm actually I've got the book here (displays book) *He whakamārama*²⁸⁶ so I started teaching myself with that [redacted] so I came to university and did *Māori* studies. Initially I wasn't really thinking too much about where it would lead me or anything like that, I just really enjoyed the language and enjoyed *Māori* studies so I just carried on and, you know, got nothing better to do so you just carry on (laughing). And it was sort of at the stage, I guess, where they needed someone in a hurry to teach an introductory paper, this was when I was doing my honours year, so it was like "oh yeah okay, I'll do it" and sort of from then on I just carried on...I had a falling out actually with the boss and basically got booted out and I was sort of "oh what am I going to do?" so that's when I was, because I also did my BA in [a subject other than *te reo*], so I was finishing off my PhD, I had jobs around the place, I was working at I4 just teaching some *reo* there and I ended up at I5 teaching S1 but then when things changed here and they needed some people in a hurry, to

²⁸⁴ *School C, School Cert or School Certificate* refer to a former secondary school qualification gained at Year 11/Form 5.

²⁸⁵ *Bursary* refers to a former secondary school qualification gained at Year 13/Form 7.

²⁸⁶ See Foster (1987).

replace people who were leaving, and I sort of said “oh yeah I’ll come back” thinking I would be back teaching the introductory stuff again, which is, you know, quite easy, and so I came back and it was like “No, no, you’ll be teaching *Te Māhuri*” so um (laughing). So I’ve been teaching *Te Māhuri* [the third book of the *Te Whanake* textbook series] since I’ve been back.

And when did you go back there?

Must be about Y2 years ago.

Well I’m wondering Ngata, because you mentioned that your upbringing was English only.

Yeah, well I grew up in PN2, so it wasn’t sort of like growing up in Gore or Invercargill, but I didn’t grow up with any *Māori* language or anything around me so certainly it’s all as an adult, I learnt as an adult.

Well I have a question about pronunciation. How were you with the pronunciation at the beginning?

What was my pronunciation like?

Yeah.

Probably, you know, no, I would’ve **tried** (laughing) but I’m sure it probably wasn’t as good, you know it’s not a big thing in terms of, we don’t do a lot of pronunciation teaching, mainly because a lot of our students that come have already got prior knowledge and generally speaking, most of them, their pronunciation isn’t too bad compared to the ones who’ve done it at school or gone to *kura kaupapa* [*Māori* immersion school] or something like that. Yeah there are a few who are pretty painful (laughing) and honestly, it doesn’t matter how many times you, you know, it’s almost like a mental block with them and they never get better (laughing).

That’s why I’m wondering, what are some strategies to improve their pronunciation...

Yeah, well, with the introductory paper, where we have huge numbers of people who do it, actually very few of them actually carry on to the higher levels, so there is pronunciation practice there and, you know, when I taught it I did the “*a ha ka ma na*”²⁸⁷, you know that song...also, you know, you try to model good pronunciation. I guess it’s with individuals, for example, like with the ‘r’ some people will say /kɔ:ri:/ rather than *kore*²⁸⁸.

Oh no, isn’t it /kɔ:rei/? (laughing)

There was one woman and she just couldn’t get that ‘r’ and so I said to her “well say it as a ‘d’, /kɔ:de/” and then you just have to change your tongue a little bit and it will be /kɔ:re/. So um I don’t know whether...you could do it there **with** her (laughing)...

(laughing) but whether she continued on with it...

Yeah. Some of the vowel sounds as well, you know because you can, I actually think when you’re introducing, especially to people who are starting, like ‘*Ko*

²⁸⁷ A song that focuses on all the phonemes in *te reo*.

²⁸⁸ The pronunciation of *kore* is /kɔ:re/ with the /ɾ/ pronounced with a flap.

wai, ko wai tō ingoa? [what's your name?], don't write it up first, so they hear the 'ko'²⁸⁹ and so they will say it back to you, you know, umm and then you write it up and they'll go /kəʊ/ (laughing)...

As soon as they start reading it...

Yeah.

...because I've had some conversations with some Māori students who have grown up overseas, in America or Australia, and when they come back, oh when they come here, their pronunciation, yeah, it's painful, but that's only when they're reading it as soon as they mimic you, they're fine (laughing). So I know that problem is going to increase with the more of our people who return to New Zealand in future.

Right, I guess teaching at sort of 300 level most of my students that I have, because what tends to happen is that a lot of the *Pākehā* [commonly used term to denote people of New Zealand European heritage] students who are interested sort of drop out at 200 level and um it tends to be those ones who have prior knowledge that carry on and their pronunciation's pretty good, so it's not something that...the main pronunciation thing, something I'm guilty of as well, is the long vowels, and people they won't say *kāore*²⁹⁰, they'll say /kʌɔ:re/, so all the vowel sounds are shortened, even the long ones, it's something that I guess I try to reinforce, but then again, it's actually something, people have done studies on it, haven't they?

Yeah, they have.

Even fluent speakers are shortening their vowels now, so...

Yes, and they've noticed changes over the past hundred years²⁹¹, it keeps getting shorter and shorter (laughing)...

Yeah (laughing).

So sorry Ngata, we've been speaking for over sixteen minutes now and I've really only asked you one of my interview questions (laughing). Okay, my second question, what factors do you think are the most important in improving students' proficiency?

Umm...practice. I, honestly, feel it's contact time. One of the problems with universities, I don't know about Waikato, but with I3, is that even the ones that are majoring in *Māori* studies will only have five hours contact per week and that's for TP1 weeks in a semester so if you compare that to, when I was teaching at I4 I was doing the, even though it was a private sort of thing, they were teaching C1 and that's equivalent to thirty-odd hours a week, so...and I say to students "This is an [certain number] point paper, it's equivalent to one hundred and eighty hours, you might spend forty-something hours in the class, you're expected to

²⁸⁹ The pronunciation of *ko* is /kɔ:/.

²⁹⁰ *Kāore* is a term commonly used to negate phrases/sentences - pronounced as /ka:ɔ:re/ with the /r/ pronounced with a flap.

²⁹¹ For examples of research that has been undertaken into the shifts in vowel pronunciation, see MAONZE (2009).

spend a hundred and something forty hours at home or whatever” but I know that a lot of them don’t because they’re young, they want to have fun and they’ve got other papers so I honestly think the best thing for proficiency is the way that some of the *wānanga* do it, in that they spend the time, they go over things, they’re not rushing all the time. It’s not so bad with *Te Māhuri* but with *Te Pihinga* [the second book of the *Te Whanake* textbook series] and *Te Kākano* [the first book of the *Te Whanake* textbook series], you’re there for a two hour session and you’re teaching two grammar points, the next class, you’re teaching another two grammar points, you know, there’s not that time to reinforce um I think that’s a problem. It depends, some students are very good at speaking and listening, others are good at writing and reading and I guess at a university situation, because you’re teaching...your job is really to teach the grammar, that there’s possibly not enough time spent on *kōrero* [talking] um but, you know, that’s just the amount of time that you’ve got. Yeah, I think **time** is the main thing, but our classes are actually, if you look at our culture, history and those kinds of papers, students only get three hours a week, you know, in those papers. So the *reo* papers are heavier than the other papers, so...but I guess it’s just reinforcing, practice, it’s quite good in *Te Māhuri* because there’s a lot less grammar in the actual textbook so I actually go back to stuff from *Te Pihinga* and try and reacquaint them with it because they learnt it but then they’ve forgotten it, you know...

So time, practice...

Time and practice and also try and encourage them to spend time, their own time, sort of going over things, or reading something in *Māori*, because a lot of them wouldn’t watch *Māori* T.V. even, you know, so it’s difficult. I don’t think universities are necessarily, they’re quite good in some respects, but I don’t know if they’re the **best way** (laughing) of teaching.

I’ve heard some similar comments (laughing). Okay for my next question, could you give me some examples of three different types of activities you include in your language classes?

Okay, I’m not quite sure how specific you want, but I normally try to include some reading, you know, the four skills, reading, writing, speaking and listening, I try to include some reading and writing in each lesson and also, because it’s immersion, I’m expecting *kōrero* the whole time...or do you want more specific?

Yes, what do you exactly do for those four skills?

Um sometimes it’s things like, you know, for example if I’m teaching a grammar point I will try to, I normally sort of will teach the grammar point then practice it with translations from *Māori* to English then some translations from English to *Māori* then I’ll try and, for example, put some pictures up on the, using PowerPoint, put some pictures up and try to elicit that grammatical structure with something related to that picture, so try and get some *kōrero* as well from it, yeah that’s sort of how I work on that, I guess, but then, one of the things at university level is they like you to incorporate your own research into your teaching and my research is on *Māori* language texts, so I try to, I use old texts and things so if we,

for example if the *kaupapa* [topic] is, you know, for this module, might be on sport, I'll find some old texts on sport and get them to look at those. So sometimes I might use them as a *mahi whakarongo* [listening activity/exercise] and sometimes as a *mahi pānui* [reading activity/exercise] because I don't know, have you done *Te Māhuri*?

Yeah.

I don't know if you know, there are a whole lot of tapes and stuff that go with it but they're **really** long, some of them are like half an hour long so if students listen to those twice, that's an hour gone just like that, just sitting there listening, so I've always thought that's been a real waste of time so I set, I give them tutorial tests and the tutorial tests are related to these, the *mahi whakarongo*, so not to waste time in class listening they can listen to it in their own time and they'll do it because there's a three percent test related to it...

(laughing)

Yeah (laughing) assessments are important for getting people to do things. Um but if I'm doing a *mahi whakarongo* **in class**, then I try to make it quite short, so they've got a chance to listen to it two or three times and maybe just a few minutes long and that's more to get vocabulary, so in a situation like that you might sort of go through and talk about the grammar bits in a text, but yeah, those are some of the things I would do. One of the things that I've taught for the *Te Māhuri* class is *kōrero tene* [impromptu speech], informal, impromptu talks on things. They're not really impromptu because it's all stuff that I've taught in the class and I've given them practices (laughing) but they have six topics and I throw a die "okay that's the one you've got to talk about" (laughing).

That's good because they have to prepare for each topic.

Yeah, but I say to them 'I don't want you be there with a bit of paper reading it out, I want it to come out *mai i te hinengaro, mā te arero* [from the brain, via the tongue]' so yeah (laughing).

And is that for your three hundred level course?

Yeah.

So after they've finished that level, three hundred level, do they get their bachelor's degree?

Yeah.

Okay.

Yeah, so then after three hundred level they do *Te Kōhure* [the fourth and final book of the *Te Whanake* textbook series] at honours level, every second year I teach an honours paper, it's not a *Māori* acquisition paper but a *Māori* medium paper. All the assessments are in *Māori*, everything's in *Māori*, so it's about **using** the language rather than learning it and I'll be teaching that next year. So that's what I would like to see, at honours level, that students have got an option to do mainly *Māori* stuff, you know, in *te reo*, because at the moment they do *Te Kōhure* and they might be doing the Treaty of Waitangi or something like that, which is all in English.

They don't get enough practice before they're at honours level?

Well I think the more papers that you provide as options for them, that use the *reo*, the better it is for them, you know, because you do get some who are really keen on that and yeah, that's what I'd like to see but, you know, we're not at that stage yet (laughing).

Okay this is related to the last question I asked you, of those types of activities, which ones do you include the most often in your teaching?

I guess it's the, I do include the translation just of sentences, that have got a grammatical structure in it that I want them to...so normally it's either translation from *Māori* or translation from English, sometimes also I have *mahi whakarāangi* [word arrangement activity/exercise] where the words are all mixed up and they've got to put them in order and also *mahi whakatika* [error correction activity/exercise] which is, I'll give them sentences, some of them will be grammatically correct, some of them will be wrong, they've got to work out which ones are right, which ones are wrong and correct the ones that are wrong. I try to, I probably would include some element of that in every lesson.

And my next question, how do you explain the meaning of new words and concepts when you introduce them for the first time?

Right, sometimes I'll do vocabulary things where, I'll normally explain something in *Māori*, so if it's a meaning of something I'll explain it in *Māori*, but if, you know, my explanation's not good enough (laughing) or they just haven't got it, then I might give them the English word for it, but I try not to. And then, at times as well, I'll sometimes do vocabulary things where they might have words and then they've got to write their own meanings for them in *Māori* or even sometimes where they might have to choose the right meaning for particular words. But in the actual textbook, I think mostly, there tends to be lists of *Māori*-English, but I think if they can get the meaning from a *Māori* explanation it's probably better.

And do you ever use English during your Māori language classes?

Other than the translation and maybe the odd, very odd, word, I would say no. I have, this year, I had two students who were real borderline, you know, and I was giving them remedial, some remedial classes, just the two of them in my office, and I would do that in English because that was the quickest way of getting as much over to them as possible, but **within** the actual classroom, other than translation exercises, no.

Okay for my next question, are there any areas of teaching te reo Māori that you would like to learn more about?

Umm, yeah I guess, it's good to know, it's like there are things you can do that definitely make things better and it's not necessarily that you go to a course and learn it, that you just become aware of things. For example, I was talking to someone who was, when I was at I4, who was in the linguistics side of things and she was saying that with vocabulary, for example, having a whole lot of words all on one *kaupapa* is not good, you know, if you're learning something, then have a

few words, but then learn other words that are maybe related to a text or something like that, but if you, say, if you're learning birds and you go through every single part of the bird, you know, students aren't going to remember them all, but if you learn about the bird and trees and the environment and have a group of words that people are more likely to...and that's something that, the textbooks that we use sometimes have big lists of words that are all on one *kaupapa* and that's the sort of thing where, you know, that could possibly be improved. In terms of my own teaching, I guess I'd like to be **better** but if you're not necessarily always aware of what needs to be improved (laughing) I generally get fairly good evaluations back from students but they can be contradictory, like one year 'oh we don't like all these old texts from newspapers' and then the next year 'yeah we really like these old texts from newspapers' (laughing) so what do you do? Um yeah, I guess, I went to, they had a *kura reo* [language learning gathering] at PN3 not that long ago, which I went to, which was interesting and some of the things they did there, I've used on occasion which has been quite good, yet it's really hard to know, we don't really think about it too much, do we (laughing), we don't self-evaluate enough! (laughing) That's not a very good answer, but I mean it's...

Well you mentioned in the questionnaire: teaching vocab [vocabulary], listening and speaking...

Yeah...well in my tutorials, because I teach my own tutorials, I try to put as much *kōrero* practice in those as possible and I guess if there are ways in getting people to speak **more**, that would be really good, so that would be an area. Vocab, I think we expect that students are just going to learn stuff but they don't. Students are just so busy, a lot of them work and they don't necessarily put in the time to learn the words and that sort of thing so if there are good strategies for teaching that vocab in a way that isn't taking too much time from the other stuff that you've got to teach, then yeah incorporating that vocab stuff in to...

Okay for the next question, could you give me an example of one of the achievement objectives or learning outcomes that may be appropriate for your course? For one of your courses?

Umm so a learning outcome (refers to some papers)...well the learning outcomes that I've got so 'being able to produce *kōrero* about a *kaupapa*' so there's the *kaupapa* that are the themes within the textbook. So 'to enter into the world of those *kaupapa* and understand them...and speech and writing'. I guess...these are learning outcomes that I've just inherited, really. So 'be able to utilise the new grammar points and new words of *Te Māhuri*...in speech'. Because, I think, a lot, some of our students are going to end up being teachers, one of the things I really try and strive for is that their grammar is correct, you know, it's really surprising, even at three hundred level, they're just about finished their third year, that they will get statives wrong and, like, we have a *wānanga* [gathering/seminar] at the end of every semester, just a twenty four hour block, and one of the things that we do, every time, is go over statives and negatives (refers to a booklet)...statives,

passives, and negatives and they'll still get it wrong, you know '*kua pau ngā tamariki ngā keke*'²⁹² (laughing) so it's just making sure, well, trying to make sure...one of the things that I'll get them to do sometimes is correcting stuff as if they were a teacher themselves and they can sort of see where these errors are. Yeah it's really amazing, it's something you've really got to drum into them, these statives, but they still get it wrong, so if you find a magic bullet for that one (laughing) that would be great. One of the things that I've done, too, one of the good things about the *Wānanga*²⁹³ is that you actually do have some time to give them a grammar point and say 'okay, you've got to stand up and explain it and teach it'.

Wow.

Yeah, that's quite good. They're not necessarily always too good at it, but at least, I found myself that there's nothing like teaching something to actually learn it properly (laughing).

(laughing) Yeah and that's an interesting strategy, actually. I don't think I've ever heard of that before, you know, getting students to get up there and teach, as well.

Yeah, so I'll get them to actually teach something from *Te Kākano*, which they should know back to front. It is quite good, and get them to do it in pairs or in threes.

I'm wondering if that would also be a good form of assessment...

Ah yeah, possibly. You could assess them on that, but hmm...

Something to think about...okay I've got just a couple more questions, how do you decide what to teach in each lesson?

Okay, I have a timetable, I use the same themes that are in the *Te Māhuri* book so I think this semester, the first one's on agriculture, so the important thing is to space the grammar points that are in there...so teach one one week, then the next week, so that kind of thing, then to formulate activities, like translation or sentence work, I guess you might call it, various sort of things you do with sentences to try and supplement your explanation of it so they actually get to practice it writing, practice it talking, umm and then I'll find a text, for a *mahi whakarongo* or a *mahi pānui*, so sort of, I try not to use the textbook too much because a lot of the texts are far too long and when you've only got two hours and I normally try to have four different activities, in that two hours, so something that will fit in to twenty minutes or half an hour. So I'll normally try to find texts from other sources or even, I'll look through newspapers, like McLean's letters²⁹⁴

²⁹² The common grammatical structure of sentences with **statives** (e.g. *pau* = consumed/finished) is, for example, *kua pau ngā keke i ngā tamariki* - the cakes were consumed by the children. The common grammatical structure of sentences with **verbs** (e.g. *kai* = eat/ate) is, for example, *ka kai ngā tamariki i ngā keke* - The children ate/will eat the cakes. Language learners often confuse the structure of sentences with statives by using the common sentence structure of verbs, as indicated by the interviewee.

²⁹³ Māori tertiary educational institute.

²⁹⁴ Donald McLean is known for having written and received thousands of letters in *te reo* during the mid to late-19th century.

in *Māori*, try and find examples of sentence structures that we use in authentic...letters and *kōrero*, try to utilise those, as well. I don't normally get them to do block translations, I do get them to do a few block translations where you might have a piece, there was one about this little Māori girl who was a really great golfer, you know, she's about ten or something and it was in English, quite short "okay have a go at translating that into *Māori*", I don't do that very often, yeah so, maybe have a *kaupapa* for them to talk about. I try and have four things and generally something on grammar, but I wouldn't have three *mahi pānui*, you know, I'll have a *mahi pānui*, a *mahi kōrero* and a *mahi whakarongo*, say, and that would be the way that I'll do it, so I'll find things so I've got four things each session.

So you said you've got a timetable, so you kind of stick to that based on what themes are in Te Māhuri?

Yeah, yeah, so the first two weeks and a half I do chapter five, I'm just looking at my thing on the wall. Umm chapter six is for one and a half weeks...but the politics one is actually quite a short chapter but I spend a lot more time on that because there's more writing, more texts and things related to politics and it's something I'm quite interested in as well, um, and you can use more contemporary things, I don't know, do you know *Pukaea*²⁹⁵, it's a newspaper put out by *Ngāti Awa*²⁹⁶, I think, or...for the *Mātaatua*²⁹⁷ area and that has things written in *Māori*, like Te Ururoa Flavell²⁹⁸, for example, writes articles in *Māori* for that, so I might use those, you know, some students really like doing stuff on politics and others don't, so (laughing). So I try and get things from as many different places as I can, like Basil Keane²⁹⁹, I don't know if you know him, he does the translations for *Te Ara*...

Yeah the encyclopaedia...

Yeah, so I might occasionally use translations he's done, you know, for example, yeah, because there's a sports chapter and I'm not really that into sports, so I do stuff on the Springbok tour, you know...

Yeah, that's interesting, it's good for the kids.

Yeah and so I use stuff that he's written or that he's translated for *Te Ara*.

Do you use a syllabus?

Umm, I don't know if you can see this (refers to a booklet)...this is their course outline, that's basically what I use, so they don't have a, no, I don't use anything sort of formally written up or anything like that, basically it's like, here's the book, here's the textbook, I'll use the textbook for the grammar and then I'll find

²⁹⁵ *Pukaea* is a *Mātaatua iwi* newspaper.

²⁹⁶ *Ngāti Awa* is a tribe of Aotearoa/New Zealand whose tribal boundaries are in the Bay of Plenty.

²⁹⁷ *Mātaatua* is a waka (canoe) of which a number of tribes, one of which is *Ngāti Awa* (see footnote above), claim to be descended from i.e., their ancestors travelled on and arrived in Aotearoa/New Zealand.

²⁹⁸ Te Ururoa Flavell is currently (c. 2017) a MP (Member of Parliament) for the Māori Party.

²⁹⁹ Basil Keane is currently (c. 2013) the *Māori* editor of *Te Ara – The Encyclopaedia of New Zealand* (see www.teara.govt.nz).

other stuff from elsewhere, sometimes I'll use some of the things out of the textbook or out of the materials that have been created for, to support it, so I try and mix it up and have different things, but no, not really quite sure what you mean by a syllabus, but no, it doesn't sound like I use one (laughing).

(laughing). Okay the last question, if you use textbooks or computer resources, what are some of the advantages and disadvantages of them?

Umm, yeah, I use textbooks to a certain extent, I use PowerPoint in my teaching and that's really good because you can, oh do you know a guy called Charles Royal³⁰⁰?

Yeah.

Yeah, I remember watching him once, this was some years ago and he was using OHP (laughing) and he had an OHP slide and then he had, like, little bits of cardboard on things which were cello taped and he'd flick over this (laughing). And you can do that with PowerPoint, so you can have a sentence there and then you can have a word pop up and do that kind of stuff, you know, I think I'm quite good at using PowerPoint quite constructively. Also I stick all my stuff onto, we use OLS, so after the class, they can, I say to them but they never listen "you don't need to write this down because I'm going to be putting it up on OLS, just listen!", but they still write (laughing), "put your pens down!" (using writing motion) (laughing), but um, yeah, so I'll use that. They use the *Te Whanake* resources, the *mahi whakarongo*, as I said, I don't want to waste huge amounts of time sitting in class and listening to something when they can listen to it at home, so you know, "you've got to listen to this, know what it's about, know all the words that are in it because when you come to tutorial, there'll be a test on it" and I'll take a part of the *kōrero* and make a test around that, so I do that, so that's them using computers at home, but it's really in front of the whiteboard-type teaching, sometimes...they did just a revision this morning (refers to a handout), you know, "here's some sheets, work on these!", yeah so it's a mixture, really, of things that I do.

And the advantages and disadvantages of them?

Um I think if you stick to rigidly to the textbook, it just becomes very dull, um I guess, you can't expect people to just learn without a person there, I don't think, you can only learn so much just doing stuff on a computer, so, because in the past, like, when I first came here to this university, they had language labs and you could actually listen to yourself and that kind of stuff, they got rid of that, um so how does a person know when they're saying something if they're saying it correctly? Um so yeah I think it's really up to the teacher to try and pick things that work for them or try things out, see how it goes, and mix it up because I don't think people learning stuff on computers or too much computer stuff is effective unless there's someone there to, you know, for that human interaction, and encouragement and that kind of stuff...

³⁰⁰ Professor Te Ahukaramū Charles Royal is currently (c. 2013) the director of *Ngā Pae o te Māramatanga* (a research centre hosted by Auckland University).

Well that's what language is meant to be about, communication (language).

Yeah, but you know, this guy N5, he did a Master's in Indigenous Studies and his research was actually around using Facebook as a means of getting people to, or people who have learnt, to try and encourage them to carry on and doing stuff, it wasn't easy to just get people to, particularly people who didn't know each other, to engage in it. Yeah, I think too that, because we teach distance courses here, for some of our papers at honours level and when students are meant to be sort of engaging with each other via sort of bulletin boards or through the internet, they get very *whakamā* [shy] about, actually, **and this is in English**, saying what they think, because they don't know the people that are there, so the traditional classroom is, I think, probably the most effective way of teaching language.

Well I do know about one university where they would have a course where all the distance students had to go to the university, they got to know each other and blah, blah, blah, that would be one way to get distance learners to start interacting with each other later on.

Yeah, definitely. And also the university is now investing in Adobe Connect which is sort of like Skype but a lot more bells and whistles and you can have quite huge classes on it, so that's definitely something that you could use. So at our honours level, the *Māori* language papers aren't taught by distance, the ones that are in English, they are taught by distance, so yeah, so I think it would be quite difficult to sort of teach, unless people did know each other and felt really comfortable.

Well the Adobe Connect, is that where the teacher is filmed and the students, via their computers, they get to see you live? Or is it not until afterwards, it's just filmed?

No, no. no, it's live and the teacher can see the students, the teacher can actually put students into separate groups, the teacher can put texts up...

Wow.

...and work on it, yeah so there's definitely lots of different things, it's much easier to simulate an actual classroom with Adobe Connect.

But they're not using that for their language classes, the classes in Māori?

No, we're not, not yet, anyway. Here at I3, its very niche, more postgrad level stuff, like, if you want to do a specialised subject, for example, you can do that by distance. Our distance papers are really done by our non-*te reo Māori* Masters students, but there's nothing to say that once we get really used to using Adobe Connect that we couldn't teach things in the *reo* online, so...

But you're looking at that for the future...

Maybe, yeah (laughing).

Okay, thank you, Ngata, I'll just finish recording.

Interview transcript with Pita (pseudonym): 71:18 minutes

Okay we're recording. Okay, my first question to you, how did you learn to teach te reo Māori [the Māori language]?

Um, I followed some of the things or classes that I had been involved in. Umm, just sort of followed those examples and I'm quite new to teaching *te reo* [the language]. I hadn't thought about it but umm when I changed jobs from – I was working at I1, and then changed jobs to I2 and some of the classes we were teaching at I1 were **in** the *reo* but they were **not about** the *reo* and then when I came here it was about, you know, the job is about teaching the *reo*, so I had to sort of think about grammar and structure and why it works like that and that sort of thing so, it's been a bit of a learning curve, around how people acquire the language via the teaching process so I hadn't thought of, considered that. So the last couple of years I've been, a couple of my colleagues here are **good** teachers of the *reo* and I've sort of followed their examples and done a bit of reading, thinking around grammar and the building blocks of the language so. So I sort of, try to use good examples of teaching and other places and so basically I think umm trying to build on what people already know, so it's trying to come up with some type of assessment as to where they're at and where they need to go and then putting some steps in place to see whether we can move them along the track. So I don't know if that answers your question...

It does, definitely. Okay for the next question, what factors do you think are the most important in improving students' proficiency?

So proficiency, I think there's spoken proficiency and then there's written proficiency and they're closely interrelated and some students are really good at writing the *reo* and understand the grammar and all those sorts of things, but find it really difficult to speak and my thing is that I lean more towards the oral/aural side of it because I think if people are talking, speaking the *reo* then it's easier to go back the other way and correct the grammar as you go along and I think particularly for Māori students, a lot of them are there because they want to be able to communicate in the *reo*, so I have a leaning more towards the oral side of it but I understand the importance, too, of the grammar, and understanding the grammar gives people real confidence about what they're saying is actually correct, whereas some people who are not, they're much more outgoing, they'll talk, even if it's all messed up and you can understand them but, you know, it's just one of those things that you keep on hearing, these mistakes, in the way that people are speaking, coming up again and again and umm I think it's, you need to do both, but my leaning is more towards the oral/aural side because like I say, I think we want it to be a living language and a spoken language rather than just some sort of theoretical linguistic tool, that is something to be studied rather than

something that is used to communicate ideas and values and thoughts and that sort of thing. Again I can't remember what the beginning question was (laughing)...

(laughing) So what factors do you think are the most important in improving their spoken as well as written proficiency?

Umm well one of the things that N1, one of the things he always used to go on about is 'you've just got to do the hours' and so in terms of oral, spoken proficiency, people need to be talking and so it's about trying to create spaces where people have time to **speak** and to listen to the *reo*, and so in a classroom environment we only have these students for four to five hours a week and as much of that time needs to be in the *reo*, either being spoken, or them listening and then what I try to do is to get everybody speaking, for at least, you know, a good chunk of that time, so we'll use topics and debates, get them talking to each other about 'how was the weekend', 'what's your favourite food' and all those kinds of things, trying to build up the hours and then with that, when they begin to speak to each other, when we begin to speak to each other, I think that creates a space that sort of says, at least with your students, amongst themselves, then they begin to understand, we can actually communicate in this language during class and I hope that will spill over out of the class. For me personally too, then I'll try to in class and out of class, emails and whatever, I will always respond in *Māori* or we'll talk about things outside of class and meet them in the street, sort of, try to create those relationships, that are, have *Māori* being spoken at those times and so again, whether students pick that up or not is debatable, but I think that it can help. I run into students from previous years and they are still speaking *Māori* and we are communicating in *Māori*, so that's good. So that's on the spoken side. On the written side, then it is looking at texts and choosing texts that are good, written *Māori* texts to study and then looking at the structure of the language, so there's all kinds of different things whether it's just the way sentences are put together and the different types of structures, so we might only look at one or two of those as we go through. Then there's *kīwaha* [colloquialism/s], *whakataukī* [proverb/s], and try to look at the language in clumps then we might sort of whittle that down and look at particular parts of those clumps...the use of markers at the beginning of sentences, past, present, future, recent past, where they fit in. So you might look at the word '*kua*', when is '*kua*' used in the context of a paragraph, what does it mean in the context of a sentence, what's being portrayed, what's the mood, those sorts of things...and each class is different...and it can be difficult if you've got thirty students sitting there and a couple really struggle with, because you see it in their written work, on some of the particular structures, having to go over those when the rest of the class is rolling their eyes, and that sort of thing. Probably need to think about how I do that, so you can give them written feedback but you can write an essay about the use of the '*i/ai*' in the structure of a sentence, why it works here and why it doesn't there and that sort of thing. So you have to do some type of assessment of the students and as a collective, to try and give you some gauge as to where you

want to move them along and then select those parts where you see people are maybe struggling...So I'm teaching the second year and the third year, there's a recurring pattern of people struggling with passives and so we'll go over those sorts of things, and negating the difference between 'kāore' and 'ehara' and negating locations and negating actions, a range of those things...Also the use of 'i' and 'ki' and some of the experience verbs and why they might take different particles...So what I guess I'm saying is now I've seen a pattern...I will always choose some time to create some sort of written examples and get them to correct incorrect sentences...in those particular areas.

For the next question, could you give me some examples of three different types of activities you include in your language classes?

For the second years and the third years, we're expecting they'll be conversant and so the third years, ninety-nine percent is in the *reo* and the second year might be ninety percent. There're some bits we might flick over...or make translations...In the second and third years, we'll always do a discussion type thing and in the third year, I'll always do debates because I want people to begin to respond to what others are saying and to think about that and be able to come out with something that's relevant and takes that information...to filter it through and respond. In the second year, then I do a speaking exercise, too, but it's more like 'what's your favourite food', 'what did you do on the weekend', 'what school you first attended'...and those exercises are maybe twenty to thirty minutes and then we'll do, we usually have a reading and then for...comprehension and translation...we'll read something and people need to respond either by translating or giving their thoughts on that particular passage. Um...for the second years, then I also like to take some things off *Te Karere* ^[301], *Te Kāea* ^[302], *Waka Huia* ^[303], as a listening task, and so I might get...[inaudible]...where they hear a very good speaker talk about a particular subject...[inaudible]...just a five minute slot, then give them a sheet where they can answer questions about...the listening activity and then we might focus on a couple of structures...that might have come out of the written or the oral/aural part. So we'll do that...we sort of do a number of other bits and pieces. One of the things that I wanted them to do also, to do some listening-type thing, exercise, where they listen and then repeat back...So might teach, not a *karakia* [prayer], but some chant maybe where they need to just listen and then respond, listen, respond, to try to attune their ears to a particular, to *Māori* sounds...Because, my sort of learning process has been sitting and listening and I quite like that as a learning process and I think that's the way people learnt some things traditionally, you just sat and you listened and you repeated, whether it was *whakapapa* [genealogy], *waiata* [song/s] or *karakia* or stories...It was important people got them sounding correctly and..that they were word-perfect, we'll do a part of that, too.

³⁰¹ *Te Karere* is a Māori language television news programme.

³⁰² *Te Kāea* is a Māori language television news programme.

³⁰³ *Waka Huia* is an archival Māori language television series.

(Problems with the audio and visual recording occur, so a new audio and visual recording is made)

Ok so the activities you've just mentioned, which of those do you include the most often in your teaching?

Talking. I always get them...talking. There was some, and I can't remember who it was, some linguist who had come up with this 3-2-1 process. For three minutes, you talk on a particular subject...so I choose the subject...it could be 'your first day at university', 'what was it like' and people sort of talk about that and I like it, too, because it gets people talking and you get them talking to three different people, mixing the group up...I like the talking thing because I think, I would **hope** the students leave the *wānanga* [institute/university] and become conversant. That's what I'd like to see and different students struggle with that, but I think that's really important...and then we will always, have some written resource, so there will always be reading and comprehension, so those two are very important. The third one is writing and students...will struggle to express themselves orally...they might do better in the writing...the writing is important because it's easier to see where the faults are and places where they need to concentrate on...And so I was talking with one of my colleagues here and sort of had this strategy where it's really important on the written side of it to write down exactly where the errors are...and tailor the learning for that student...so 'you should focus on' such and such and 'in *Te Pihinga* [the second book of the *Te Whanake* series], there are good examples about how this works' and 'look at this particular area around passives' and that sort of thing...So it's always going to be reading, writing and speaking. I'll probably go speaking first, then the reading because...not everyone's going to be writing the *reo* in terms of if they're going to be writers or journalists, so not everyone's going to do that...So probably in that order, speaking, reading and then writing.

Okay, how do you explain the meanings of new words and concepts when you introduce them for...the first time?

New words are just verbs and nouns, you know, words are words. The concepts that relate to them...that's really interesting and...some of our debate times we will talk about those types of things, like...the concepts around 'whether women should be speaking on the *marae*...or *tangihanga* [funerals]'...those sorts of things. We **do** spend some time around...and you often see through *whakataukī* because they'll express ideas and values of the culture...and so we'll touch on it, but I'm also aware that different people have different values so I'm not trying to, I don't want to preach to them about 'this is the way that Māori think, believe' and that sort of thing because I think the students need to come up with their own ideas [inaudible] but we want to challenge their thinking about how they might perceive the world and the way that things are...But I like that part and that can be...challenging for some students because they might disagree with you...or they might be personally challenged about the way [inaudible] they might treat other people, their families, or non-Māori, in New Zealand. Some of the students that

are in the *reo* program...I'm generalizing here, but they're a bit romantic about *te ao Māori* [the Māori world], you know, 'that's my *koro* [grandfather]'... 'that's all good', 'everything is beautiful' and that sort of thing. We need them to be thinking critically about Māori society, how it works and where it fits [inaudible], hopefully they'll be people who've thought about that and will make a contribution to their *whānau* [family], *hapū* [sub-tribe]...A bit preachy eh? (laughing)

(laughing) No, I think it's good for them, they need to be challenged.

Yeah, yeah, I like that, it's interesting.

(Problems with the audio and visual recording occur again, so a new audio ONLY recording is made)

Okay, I'm recording...okay...I'm wondering about new words, when you explain the meanings of new words and you introduce them for the first time, do you have a way, a certain way of portraying the meaning of those new words? What do you mean?

So how would you explain the meaning of those new words?

Again, for the second and third year...my thing is to try and explain...in the *reo*, we'll try to find a similar word and say 'this means that' but it doesn't always...communicate that well because some of these words...work in that context but they're different in another context. It's the same word but it has a different meaning in a different context...and that becomes clear because of the smaller particles around it...for example...like *waiata* means 'to sing'... and it also means 'song'. So the student needs to understand the structure of the sentence to know whether it's in a verbal form or in a noun form...(short interruption)...

Kia ora [Hello] Ngaire, sorry about that.

That's all right. Um okay probably...you can answer the next question easily. Do you ever use English during your Māori language classes and if so, how do you use it?

We use it when I get the students to, in the second year, translate it into English and so that might be...maybe we'll spend twenty minutes, and it will be a mix of English and *Māori*...so it will be a fifty-fifty split...and in the third year...I'll get them to explain the text in *Māori* so we'll read a text and talk about it...we might go line for line but to get them...to make the response in *Māori*, we don't speak that much English in year three, although, we do spend a little bit of time on translation so that they...when they're translating from *Māori* into English, that the English is a good standard of English, too, so that...and part of it is thinking that they'll be, they may, have to do a bit of translating in the future and if they're going to translate for people, to put it into language that has some...equivalent meaning to the *Māori*...for instance, you can get some people translating *whaikōrero* [formal speech/es]...but if they make the translation into English and it sounds like its pidgin and simple, then it's not honouring to the translation, the *Māori* translation... Translation is its own particular skill and so...to be able to do that well is...important and it's not as easy as understanding what the verbs

and the nouns are...but you have to be very particular about what tense it is, what happened, who did what to who and all those sorts of things. It's a good gauge too, to see what their understanding is...of what is being said, how they're translating it in their own heads, it is a helpful tool...because sometimes they repeat things back to me and I think 'oh yeah, that's really good' but when I see it written or they've made a translation, and I think 'oh no, they've got entirely the wrong meaning of it', but I thought they'd understood it because they repeated it back to me and used an example, but they've translated it the opposite way around. Yep...

Just a few more questions, Pita. Are there any areas of teaching te reo that you'd like to learn more about?

I reckon the grammar...since being here I did a bit of a grammar course and it's another language in its own, adverbs and different types of verbs and relative clauses and da da da... and I still struggle a bit with that...So students will ask questions 'why is 'ai' here instead of ana', 'how come it hasn't got a tense marker at the beginning of this sentence', 'how does this work and that work'. So I found that the grammar that I've learnt has been really good...in explaining the differences, I probably need to get the ... yeah so I'd like to spend a bit more time around the grammar and I think that'll be helpful for students and I think that will, because...when I've been with my own *kaumātua* [elders], most of them have all gone now, they said 'nah, that's just the way it is', which is really...they're not linguists, they were just speakers of the language, which in the same way is how we speak English, we don't understand all the bits and pieces, but it's important for...teaching, I think, to have a **good rounded** knowledge of all of those sorts of things and it's not good enough to just say to students, 'well, that's the way it is', although sometimes, you need to say that because of the building blocks required to understand the answer, because some of these questions...and even that, that's a call the teacher's got to make...we can't go to that place unless we understand these other bits and pieces first or it just gets everyone really confused, including myself (laughing). So I think that grammar, that's what...I'm working on at the moment. I'm going through a couple of linguistic books...hmm...

Okay for the next question, can you give me an example of one of the achievement objectives or learning outcomes of one of your classes?

An example of the outcomes?

Achievement objectives or learning outcomes.

Umm in the third year...there is less focus on the grammar, but there is more of a focus on students actually producing their own...so we'll **read** something...so one example is, I got them to do...some creative writing exercises and they might make up a story or tell a story that relates to their family or friends...and so to get them to that point, we might look at a few examples...and then look at traditional stories and the way that they were written and then...let them loose and say 'now you need to write some story'...so they go away and write their story up and I found that...they do that as one exercise and another exercise they do is another

creative writing-type exercise around either a piece of poetry in the form of a *waiata* or *mōteatea*...So students have come up with *mōteatea* for their own *whānau* and...In the third year, we are trying to get them to...they need to become contributors to the volume of written and spoken *Māori*...They are baby steps so I'm not expecting them to come up and be Shakespeares but they at least...begin to be creative...to think about interpreting their world and explaining that in stories and songs and poems and that sort of thing. So for the third year...we try to make it a bit like a literature course in English so you might read some passages, think about the pictures and the way they've designed their stories and get them to go away and do that except this is all in a *Māori* forum. So that's where we're trying to lean towards in the third year rather than it being, 'well, this is the way these sentences are structured' and blah, blah, blah. Although, I always find that we have to do some of that remedial stuff, that some of the building blocks aren't in place for them...to be able to do those things so you're always constantly going back and forth, but in the third year, we are much more leaning towards them being creative in speech and in writing. In the second year...in our first year it's much more of them parroting away what...the sentence structures and the bits and pieces that they're learning. In the second year, then the creative part of it is talking about their world for that six minutes at the beginning of class or the first fifteen to twenty minutes...so they begin to make a shift from 'all I have to do is...talk about my *marae*'...they begin to think about 'how do I explain what I did on the weekend', 'what my favourite food is' and 'how's the weather' and...interacting with people, so we sort of slowly try to move them towards that and at the end of the second year, they can move into the third year. So one of the objectives is to get them speaking and talking. The other thing in the third year...we're half way through the year and in the second half...we sort of carry on more with the creative side around *whaikōrero* and *karanga* [formal call/s]...the formal side...In the resources that we use in the classroom, is to...get them to begin accessing those resources, too...and the online stuff has been **really...good**, around the *Māori* newspapers and...*Te Ao Hou*³⁰⁴ online...so the National Library, even the general Polynesian Society with all the *tikanga* [culture] and all those sorts of things. So there's a heap of material online that we want them to begin accessing the and thinking about for their own people so getting back to the second year...we'll go through *whakataukī* and *kīwaha* and again, they'll learn maybe twenty, we'll go through twenty or thirty *whakataukī* over the course, maybe a similar amount of...*kīwaha* and those will come out of both the readings and...or we might have different session where they...match up 'these *kīwaha* mean this' and 'this *whakataukī* has this meaning'...so it's building...what we're trying to do is build in their *kete* [basket/bag] of knowledge...some understanding of the functions of these particular types of

³⁰⁴ *Te Ao Hou* was initially a written publication rather than an online resource. The Māori Affairs Department published the *Te Ao Hou* magazine from 1952 to 1976 and it featured content in both *te reo Māori* and English (see National Library of New Zealand, n.d.).

language and to broaden their understanding of the language and also their understanding of the Māori world. And also, we'll select a number of...language structures, so they might be...we'll do all the negatives in the second year and generally we have to follow those up...in the first half and the second half we'll do some stuff around relative clauses...well, we did this year...just to, how do you string two or three sentences together, rather than just using 'ka' all the time. And then maybe have a look at some of the...[inaudible]...why do we use structures today, but you hear them from native speakers and you see them written in the texts and I'm thinking things, like, the use of the passives when they're using the 'he mea' da, da, da...and there are maybe three or four of those things that people will bump into as they go through...and the use of...verbs like 'oti' and 'pau' and 'mahue' and the way that those particular sentences are structured. They recognize themselves, and they begin to do that and...other bits and pieces...and some of those things are taught in the first year as well, but they're sort of refreshing...we may not spend as much time...depends...if we see in the written work that people are struggling on particular areas...anyway, those are the particular...so we hope...that's what we're hopefully moving...we're moving them forward...

Okay, for the next question, how do you decide what to teach in each lesson?

Do you, for example, have your own syllabus?

Umm when I came here, I just picked up what was already lying there and I assumed that it was a part of the wider *reo* program and so, over time I've got a better understanding from talking with my colleagues, and teaching first and second years...exactly where they're bringing things... so my first year...I found that some people struggled with **some** areas and then I assumed 'oh, we need to focus on that' but then...I found 'oh no, that's not really an issue, it's only for maybe two or three'. So...when...if things come up in class, then I think there's some flexibility around addressing those small areas...like passives, but...I'll usually have...what I do is, have a set of readings and then out of those readings for the second year, then I get an idea as people are translating those into English, about...when the class gives you a...sort of look back 'nah, nah, that doesn't make any sense', then we might stop on particular structures and work through those things. So it's an interactive type process particularly on the reading and the translations...and sort of trying to pick up cues from the students as to...why did they think it comes up like this and then if people are struggling...trying to allow people to...there's no good thing that comes out of embarrassing students and so we try to create a forum, if you struggle then we'll ask someone else who might have a few clues on this and so...I'm not into sort of forcing people to...[inaudible]...and sometimes that is good, but they put so much pressure on themselves when they're trying to do something in front of the class and so when...if people are struggling, if they wish to continue to struggle, I think that is really good. But if they...if I feel like they...it's becoming a negative experience, then we open it up to the class, you know, 'what do you think is happening

here?'... Is this a verb of a sentence'... [inaudible] 'who's the actor?, what's the subject?' [inaudible]. Now, to do that all in *Māori*...[inaudible]...it can be really difficult for the class to listen to and so you've got to choose, 'we'll look at this particular part and we won't worry about this part, we'll get to that at some other time'...So it's important which readings are chosen and I've made mistakes in that area, too, where I've chosen a reading that I've really liked and then I gave it to the class and it took us...a long time to get through a single page of it because that's the way it was structured...So I learnt, let's try to match up the...and sometimes we just gloss over, 'well, this is the meaning of it', but it's...and then I'll choose particular sentence structures out of the page, and might have a couple of *kīwaha*, might have a couple of...passive sentences or some structures...that are unfamiliar to the class...and we'll take those out and might find a few examples...and sort of broaden that out...and when it comes to the assessment at the end of the term, then we would have maybe had six or seven particular structures that we've worked on and then a number of *kīwaha* and then they will go into the final exam...and different sentences, but the same sort of structure...so that when they're studying for their exam, these are the things we're going to be looking at in the exam, and if they've done the work in the class, then they re-, look at all of their notes and then they shouldn't have a problem at the end...

Yep. So, you base your decisions on what to teach in each lesson depending on what the students need, more so than that sort of syllabus you seemed to inherit when you first started teaching at I2?

Well, I'll take the um...so there are a number of readings and I've changed some of the readings and...we give the readings out at the beginning of the semester...and I generally think, 'well it will take us two or three weeks to work through a particular part' because, you know, we don't spend all of the class on that and then there'll be exercises that fall out of it...the translation, the comprehension, they can go home and work on the stuff, come back and then we can go through the questions and we'll have a discussion...as part of it...So the selection of the readings is really important and from that, then I'll be able to do an assessment of where the students sit with that, how quickly we're working through it...where are they struggling and then also with that, too, because some of the structures, they might be able to understand it in the *reo* but they may not be able to translate from English into the *reo*...[inaudible]...so we'll go back over two or three times on these things to see whether they've picked it up, they understand the structure and the *reo Māori*, but when you write 'Tommy went to school and struggled with' blah, blah, blah' and get them to use *kīwaha* that sits with that and the use of 'i/ai' bits and pieces in there, then you find that they struggle coming back the other way. So...yeah the readings are our base, I have a basic structure about what I want to do, I want them to talk, I want us to do comprehension, I want us to broaden their...understanding of *kīwaha*, *whakataukī*, language structures, I want them to consider...or consolidate some of those basic *reo* things, like negating and passives and those bits and pieces, use

of 'i' and 'ki' ...so I have all of that inside of my head and then we'll use that from the readings and then, that interaction happens in class and then we'll identify things and do exercises...and if they're really competent in a particular speaking exercise, we won't spend long on it, we'll go through it quickly and we'll move onto something else and usually I can...so, like, if one of the exercises we're doing around *whakataukī*, there might be structures in the way that *whakataukī* is done, but there'll also be some *tikanga* relating to that. So if they are really familiar with the *whakataukī* in terms of its meaning then we might look at...the way that it's structured but if they may struggle, if they get through the structure, but don't understand the *tikanga* then we might have a discussion around the *tikanga*...and those sorts of things. And I'll get them to do that in small groups...with a lot of the translation and comprehension type of stuff, I get them to do it in twos and threes, you know, they can teach, they can learn from each other and also when they get the translation, if the translation's incorrect and I know that two or three of them have been working on it then I know that there's more than just one person that's struggling and there's sort of people struggling with bits and pieces. So yeah, the readings are important and then I'll have my general structure where I want them to talk, I want them to respond, I want them to do some work together...and we'll do some assessment stuff there and yeah...

Pita, when you say readings, are you referring to the TB that you mentioned in the questionnaire?

Umm that C1, that's one of those community *reo* programmes.

Right, okay.

But the readings, we have like a selection of readings that we've put into a book...and that have been handed down, I don't know, (laughing) for twenty years, but the language in them is good, so you know, Wharehuia's³⁰⁵ writings and Timoti³⁰⁶, Pou³⁰⁷. They're just different articles they may have written over time, that suit us, so...

Oh ok so that's, you base your lessons on those...readings, do you also use textbooks or computer resources?

What was the first one?

Do you also use other textbooks or computer resources in your language classes?

No, I don't use any textbooks...the umm...although, I refer people back to...the stuff by John Moorfield, like on particular structures and I might say, well this is a structure, and he's got very good examples and explanations...in those things. And sometimes...so for this year I thought that people were familiar with some structures, but they weren't and so the very next class...I went and grabbed some examples out of Moorfield's books and his explanation and went through these things and wrote us some examples and then got them to do some exercises around

³⁰⁵ Wharehuia Milroy.

³⁰⁶ Timoti Kāretu.

³⁰⁷ Pou Temara.

that. But we don't have a structured textbook. The...in the first year classes, my colleague, N2, is a very good linguist and so she sort of basically puts all of the...basic structure of the language, gives them the basic structure of the language and I don't think she uses a textbook, she's drawn up her own exercise book with the readings and the exercises and all of that sort of thing...so she's very clever but I think I'm a bit, I've got other things to do (laughing), so I've picked this up and thought 'oh well let's go with that'...I mean not to be flippant about it because I think it's important that we've got to move these students on and it's definitely where we want to be, but I'm thinking in the second year and the third year I want them to, particularly in the third year, know where to access resources, so they should know...if they want to look at it linguistically, then there are a whole lot of reference books that we can refer to, that they can sort of follow up on and then if they want to follow through on developing their language in their own particular, from their own particular iwi then there are a whole bunch of resources online, where they can do that and so...the resources online, I really like...taking excerpts from, you know, *Te Kaea*, *Waka Huia* and those sorts of things and using YouTube...so...and I find, too, that the younger, these younger students are not really into *Māori TV*³⁰⁸.

Oh no (laughing).

Yeah they...and there're things that I thought 'oh yeah, that'll be cool'...for instance, '*Tautohetohe*³⁰⁹'...

Yeah.

Yeah...you know, I say 'have you seen this?' and everybody'll go 'nah'. And I was thinking 'of course, why would you do that when you're...'. But yeah, so anyway...so we'll take excerpts from that and I think that's good, too, in terms of promoting those things happening in those places, too, so...and hooking into...well, you know, because a lot of them are coming from non-*Māori* speaking families, too, that they can make choices about...[inaudible]... 'even though you're in a non-*Māori* family, you should be able to, or in your flat or whatever, there's stuff happening on *Māori TV* that's helpful for your language in supporting that *kaupapa*' and blah, blah, blah.

Well the young ones kind of grew up with Māori Television, I suppose, so it's not that important to them.

Yeah, well...when you're younger, those cartoons, but...my kids don't watch those cartoons, you know, I don't know, they'll watch Sponge Bob when it's *Māori* language week, that translation thing, but they're not really watching any of the *Māori* kids' programmes. So anyway, but that's all right.

³⁰⁸ *Māori Television* or *Māori TV* is an indigenous New Zealand television broadcaster which provides a range of national and international programmes (see www.maoritelevision.com).

³⁰⁹ The English translation for *tautohetohe* is debate and *Māori Television* broadcasts this particular *Māori* language programme 'Tautohetohe' which is based on two teams debating certain topics in *te reo Māori*.

Well Pita, what do you think some of the...advantages and disadvantages are of the readings that you use and any of the online computer resources that the students use?

Umm I think the advantage with the online stuff is that you're getting good quality *reo* being spoken, so you know, Scotty Morrison is very good and the diction and the grammar and all the rest of it and...then some of the older speakers...the older speakers are very good, too...[inaudible]...and you can't access that many places nowadays, it's much more difficult to have...well, people just aren't speaking *Māori* back in the home. So that gives us access to...a resource that just isn't readily available...and then the written material, the thing though is choosing a piece, it's a bit of an art finding the right piece, too, because if you're going to draw lessons out from it, sometimes...[inaudible]...listening's just listening...and sometimes we'll do a comprehension type test and ...[inaudible]... finding some of the structures and expand on those in the classroom and that they're appropriate for what you're teaching so that's a bit tricky, but that's just taking time to sort of...go through...you know, there's a huge amount of stuff online nowadays and it's the same for the written material...is finding appropriate written material...and again that just takes time and thinking about what you're, as a teacher, what you want to achieve by giving people these things. And knowing, too, that some of these young people...they won't go away and do much reading or writing after they leave here unless they have to do it for work and so these readings may be really significant for them in terms of...you'll starting hearing them using structures and the way that they've been framed by those people in the texts or on those [inaudible]...video and all the rest of it...Um so making sure that what they have is pretty solid and that they understand what they're talking about is important or else...it reflects poorly on the tutor.

No, I don't think so, not all the time (laughing).

No, not all the time, but you know, that's, we're responsible for that, we want to send them out on a firm footing, so that's all right...

Ok Pita, that was the last question.

Cool.

I'll finish recording now.

Interview transcript with Rangi (pseudonym): 24:43 minutes

Okay, um, how did you learn to teach te reo Māori [the Māori language]?

How did I learn to **teach** *te reo Māori*? That's a good question, well I guess I went to teachers' training college in Y1, um so, they didn't have a lot of provision there for actually learning to be a teacher of *te reo*, they **had some**. I also learnt to be a teacher of English and a teacher of mathematics and they had more capacity - because this was H1 - um so I learnt there and I guess I kind of learnt on the job, really, after that, so when I went out teaching um in the secondary schools, so I was at H1 for about six or so years before I became a university teacher.

And were you teaching te reo at H1?

Yes, I taught um...third formers to seventh formers.

OK, umm for the next question, what factors do you think are the most important in improving students' proficiency?

Right, so what was the second word?

Factors, do you think are the most important in improving students' proficiency?

Well, I think your last word there really gives the key to it in that's what people want when they learn *Māori* nowadays. They want to become proficient and that usually means proficient speakers and I'm reflecting back to when I learnt *Māori* which was in the late seventies, so it was very much 'out of a book' and so, it was more grammar based, the idea that you would learn the structure of the language, and we had **no** kind of, I guess...ability or even conception that speaking it was even...an idea. But remember that was the late seventies because...I guess, it's the revitalization movement and *kōhanga reo* [Māori language preschool] and everything that's really put importance on that communicative aspect so...but to go back to your question 'what factors can help improve their proficiency?', I've...been doing a lot of work in the last couple of years in trying to get more activities in the classroom that relate to information transfer, so...converting, so they might read something in *Māori*, but then they've might talk about it, so the idea that it goes into your brain and you have to do something with it when it comes out. So actually, I'll answer that part of the question in two ways. So there's what you can do in the classroom...there's also what you can do outside of the classroom and a real feature of what we do down here, that others do too, is that we run regular, what we call '*wānanga reo*' [language meeting³¹⁰] for our students because...when we started those twenty years ago, I was really taken with the fact that you can set up all sorts of situations in your classroom to try and **recreate**, I don't know, like going to the shop or brushing your teeth, or whatever, but it's not real, it's always fake. But there's nothing like going to a *marae*, having to sit and

³¹⁰ A place for language learners to immerse themselves in an environment where only, or mostly, the target language is used. For example, this may require language learners to go to a *marae*.

eat with people, ask them to pass the salt, ask where the...where you can borrow some shampoo or whatever, for people to really get **immersed** because I think that's the other real challenge for teaching *te reo*, people want communicative competence, but I guess by contrast, for example, I'm learning a little bit of, or relearning, a little bit of Italian at the moment, using an online app [application] actually, on my iPhone, and I'm going to Italy later in the year. So I guess we all know, if you really wanted to learn Italian and had the time and money or whatever, you could go and live in Italy and you would **certainly** become moderately fluent quite quickly because they are all speaking Italian around you, now you can't get that in New Zealand, very easily, with *Māori*. So I guess I see that our role at university is trying to help students to get that communicative competence, but like I say, there're a lot of real challenges because we can't provide a truly immersive environment for people out in the real world to actually go and practice a lot. So that's why we like to do the *wānanga reo*, outside the classroom and then in the classroom...at certainly above one hundred level, we deliver the curriculum in *Māori* as much as possible, so that they're getting an immersive environment **in** the classroom to...support that and we try and focus within the classroom on a lot of activities that actually get them **speaking**. It's very easy to, especially when you're following a textbook, to keep to the written part of...learning your grammar and so on and...I've tried to take that out of the class, so they do that by themselves a lot of it, not all of it, so we can actually spend more time speaking and...interacting.

Okay, for the next question, could you give me some examples of three different types of activities you include in your language classes?

Umm so...I guess...I like to get them to write at least once a week, sort of maybe give them a topic. I do all sorts of things I guess, give them a topic, let them write for a wee while. I usually, to save time in the class, collect them up, take them home and then bring them back **marked**. Or a fun one to do is to get them all to supply a word in *Māori* and write it up on the board and they've got to try and write a story that incorporates as many of the words as possible...that's sort of a written activity. I try not to do sentence translation in class but we inevitably **do** do some, so if I do get them to do some of that sort of work, and they'll have a workbook that they're putting the answers in, is that, and they all do this automatically now, they just, they go up and write an answer on the board, for one of them...so that I'm not doing all the production of written material and they can see when we go through them, 'oh there's a mistake here'...and I like mistakes because I try to make that a good thing so, because often it's a common thing that's happening, that they need some guidance with. But on the whole, I like oral/aural activities and there's all sorts of different things you can do there, to get people talking, but one of the ones I like is the, it's called the 4-3-2 kind of activity where...perhaps you give them a topic and they go and speak to one other person in the class for, not normally four minutes, 3-2-1, **three minutes**, and they each take a turn to talk about that thing, then they move onto another member in the

class, they've got to talk about that again, but using, this time only in two minutes and then to another for one minute. So they're getting used to speaking and listening and repeating the same thing, but in slightly different ways. Those, I guess, are just three examples.

And, which one of those activities do you include most often in your teaching?

Well, I think it would be hard to say because I try to do a mixture of oral, listening...written and reading. Probably the most they're doing are...probably listening activities and speaking activities, more than reading and writing.

And how do you explain the meanings of new words and concepts when you introduce them for the first time?

Well, often, give them a story or something like that, that's always, it's always fun with new words, especially when you know a bit of background behind them, so for example, a word that has come up recently in my class was '*penehīni*' [petroleum] for petrol. So you can explain to them that it's actually the word benzine and in fact, in New Zealand English...you know, if they still had grandparents alive who were born in the nineteen twenties or thirties, that would have been the word in English for petrol, back in that day. So that's an example of a borrowing that *Māori* has taken and it has kept with, so it was benzine for my grandma and granddad, it's petrol for me, but actually young people nowadays even call it gas, which is American, so...so you can often end up, I think, sometimes *Māori* classes, I think, people learn a lot about English, in the classes, in a way, through...getting to reflect about language...and also they learn a little bit about what it is to be, you know, the New Zealand way of life, I reckon, too.

And do you ever use English during your Māori language classes and if so, when?

Right, yes. I am at the moment, I'm teaching a two hundred level class and I would normally not use very much at all, but in this particular cohort there are a few students who are really, for various reasons in the classroom and they're...finding quite difficult so that's always a challenge because I think sometimes you're always aware of the weaker members in the class so...that's hard. What I try to do in that case is always say something in *Māori* **first** and then, if I think...I might need to say it in English, I just give it a quick summary sentence of the main points, try not to speak for as long in English as in *Māori*.

And if you weren't teaching that class with the weaker students, (audio slightly distorted) how often would you use English?

How often?

Hmm (nod)

Probably, at this level umm two hundred level, we try to start off the year, probably, sixty percent *Māori*, forty percent English to give a rough, but we're working right up to probably a hundred by the end of the year.

Okay, are there any areas of teaching te reo that you would like to learn more about, such as assessment, methodology or syllabus design?

I think that'd be really helpful, there isn't a lot out there. I think most of us seem to learn what we've done by trial and error, seeing what other people do and so on. I've used that *Te Kete Ipurangi*³¹¹ website quite a bit. I always keep up to date with what's on there because some of the activities they've got there you can use and...adapt.

Okay, umm so are there particular areas you'd like to learn to more about?

I think, yeah, I think I'm always looking for ways to improve or facilitate the spoken use of *Māori* in the classroom. So...the number of times I've spent **hours**...working on a resource and you go to use it in class and the activity only takes five minutes (laughing). I mean, that's not always the case, but you know, yeah.

Okay could you give me an example of one of the achievement objectives or learning outcomes that might be appropriate for one of your classes?

Um...I think, oh there's a whole range of ones that we've put down in the course outlines...all to do with increasing their confidence and their communicative abilities in the language.

Um are you able to give me a quick example, a short example, of what one of those objectives are?

Ok while I'm talking to you, I'm going to open the document, that's probably the best way to do it. But while I'm doing that, I think one of the things, this isn't really directly related to your question, Ngaire, but one of the things I kind of struggle with, and I don't have an answer for and I may have put it in the feedback, is that while we're teaching people communicative competence, and that's what they want, um at least with our programme here, we're not really able, because of the numbers, I guess, and various other reasons, to provide any other courses in the language that will give them a sort of academic background that they could then take onto postgraduate study.

Oh yeah, okay.

You know, because for example in our *Māori* and indigenous stream, they're training people to be able to think critically, write essays and so on, so that they can do **research**, I guess, at postgrad study, of course, not everyone goes onto that, but for the language, because it's what the students want, I think, it means that we're not really um always giving them what they **need** for, for going onto postgrad study. I don't know what it's...yeah um...

I have heard that complaint, It's not the only university that doesn't supply students with the right resources, I guess you could say. But that's what my research is about, finding out what's happening...

Yes, and as I say, I think it would be...you know, um I think it's, maybe associated, the larger the numbers you have in a programme the more different,

³¹¹ This is a bilingual (*Māori* and English) website set up by the Ministry of Education. It offers various teaching and learning resources particularly for teachers and at different institutions e.g. primary, intermediate etc. (see www.tki.org.nz)

variety of courses that you can give and perhaps that's, you know, we're not able to do that.

You mentioned about 19th century texts and grammar, you'd like to do more courses catering to those, but there's not much student interest?

Yes, and um I mean I think that's one thing I was sort of trained in myself was, you know, 19th century texts, I don't necessarily think that's the only thing but...there's a wide range of courses that we could do. Actually I'm trying to see what, I can't find any of these learning outcomes, we should have them, I thought we had them...in the course outline, I know we've been writing a whole lot of them up for some of the, but anyway, we've got one thing here in the aims and objectives: To enhance fluency, develop speaking ability and raise it to an appropriate level for further growth. That's it, at two hundred level. So, I guess, that's the closest I can get.

Thank you. Okay for, there's only a few more questions, how do you decide what to teach in each lesson?

Um, so I'm following the *Te Pihinga* book [the second book in the *Te Whanake* series] and what I have done in the last couple of years is say 'right, what's the theme of each chapter?' and so instead of saying 'right, we're doing chapter two of *Te Pihinga* now', I'm saying 'right, we're doing '*Ngā manu*³¹²' [Birds]' or whatever and we focus on that, we use a whole lot of different resources, because, and to go back to your first question 'where did I learn to be a teacher?', one of the things that, or 'to teach *te reo*?' so I guess there's two different things, I learnt to be a teacher at I1 and I really **mean** that, um we were taught how to write lesson plans and to this day, I have a lesson plan for every lesson and this has worked out, ages in advance, at least in a general way, and I'll take last year's one and re-do it, so I guess I'm looking for, I have two hour classes, um so I'm looking for a balance of activities, you know, with the different skills so they're doing a bit of all sorts of things, so I guess I'm very mindful of the **pace** of the class, trying to have a range of all the sort of different activities. So if we're spending, say, three weeks on a particular theme, chapter, I will try and get as many resources that work on that and, yeah, and incorporate them in.

So you follow a textbook or do you have a syllabus as well?

Um no, we follow the textbooks so at one hundred level we do *Te Kākano* [the first book in the *Te Whanake* series], two hundred *Te Pihinga*, three hundred *Te Māhuri* [the third book in the *Te Whanake* series], I think probably, at the stage one and two levels is where we learn, most closely follow the book.

Um okay, sorry, I only have one more question for you, what are some of the advantages or disadvantages of the textbooks you use or any computer resources you use?

Well with the textbooks, I think we're pretty happy with *Te Pihinga*...overall...I mean, no book's ever perfect and so on. My only criticis-....well what we do to

³¹² '*Ngā manu*' [Birds] is in reference to chapter one in the second book, *Te Pihinga*, of the *Te Whanake* series (Moorfield, 2001b).

supplement it and I suppose I should say, is that we also have a workbook that we produce, so for each grammar point, we have exercises which often are sort of translation-type ones...umm and in order to take that material, because what I was finding was you can spend all the time teaching grammar points 'okay here's a new grammar point' blah, blah, blah 'this is how it works' and one thing I do do when I, if I do, I mean I still do that for some of the more important points and I do, once I've shown them how the construction works, I'll then ask **them** to generate sentences so I'm trying immediately to work from the idea of putting ideas into action, using that construction rather than translation, you know, rather than say 'how would we say this?' or 'that?'. Um but I've tried to take a lot of that material out of class so what I've done over the last year is made little vodcasts where I record my voice and a little powerpoint explaining the grammar point and I put that up on the student learning system that we have and so I say to them 'look, you can go and look at all those in your own time and do the exercises in the workbook' and I also, you know, provide answers for those and so that we don't actually do a lot of that in class, so to make the class time more focused, and I think that's quite good because it means the students, because probably the same as everywhere else, we have a really wide range of student ability from people who are, well, quite or very fluent in the language, to people who really did start at the beginning of the previous year to learn, so um I think that means that they can learn at their own level and access as much of that material as they want to or not, because I guess I'm trying to make, it's really hard to make every one of those types of learner feel that they're getting something out of every class and you tend to cater for the ones who really are the **learners**, so by taking that out of the class and saying 'you do it out of class' a **lot** of it, but it doesn't mean that they can't ask questions and we **do** still talk about the grammar points, but I think the, to get back to the question about the books, um what I don't like about, well I can only really speak for *Te Pihinga*, is...I guess I'm getting more dissatisfied...it all looks...there's...you know, it explains the grammar points well, but yeah. I mean we've had to put this workbook together which we've honed over a number of years because I like students to be able to do written...to do the written work... like I say they're doing it out of the class for most of the time, at least for me, not completely all of the time...but yeah, so it doesn't have the exercises to do, they do have the online and I get them, I point them in that direction for each of the grammar points so we do, I do point them to *Te Whanake*. For learning vocabulary, I've put all the words up on *Quizlet*³¹³ and my students really, really love **that way** for learning the language and they get very proficient with making little wee flashcards and whatever. Um so we do use that. Um yeah, I think, there just seems to be a lot of reading and especially at *Te Māhuri* level, which I haven't taught, really. You know, I'm not sure if I'd be happy to teach straight out of that

³¹³ Quizlet is a website that caters to students and teachers learning and teaching needs by offering online learning tools. As later explained by the interviewee, Quizlet is used by students outside of class for vocabulary consolidation (see www.quizlet.com).

textbook because it's just so much reading, I think, um yeah, so it's easy to get too yeah, to spend too much time doing reading activities and not as much oral/aural activities as what you or the students might want, I think...

Sorry, can you explain what Quizlet is?

Yeah, so well, you can Google it if you like, so Quizlet Q-U-I-Z-L-E-T-dot-com, it's where anyone can just join and you can put up words, it's mainly like, yeah vocabulary for whatever languages, I guess, people use it for. And some people have put up their own stuff for *Māori* as well, um so for the, for all the chapters in *Te Pihinga*, that I've put up, you're able to put the word and its meaning, um **and** they have a little library you can search and find photos. So the student can go into a 'learn mode' where they see the word in *Māori*, the meaning and a little picture and they can learn them, then they, it will generate little games for them to play that tests their ability to know those words. So it's really, I guess, yeah a vocabulary learning, kind of, they get quite, apparently some of them get quite addicted to it (laughing).

And did you develop um a resource that you get your, that resource that you get your students to go to directly, did you develop that?

Uh which one the...

The one on Quizlet?

Yeah, yeah, so, but other people have done it, too, um, I only learnt about this from another language, *Māori* language teacher, too, so I think some of the best ideas come from interacting with other teachers.

Ok then, that's all I need to ask. So thank you very much.

Interview transcript with Tame (pseudonym): 43:55 minutes

Okay, we're recording. Umm how did you learn to teach te reo Māori [the Māori language]?

On the job really, so my first experience teaching *te reo* [the language], I think, was as an undergrad student, third year student teaching first years, so I got a tutoring job at I1 and it was basically *Te Kākano* [the first book of the *Te Whanake* series] level programme and yeah, I'd spend an hour or a couple of hours a week as an undergrad student in the classroom and going **over** material, that had already been covered in lectures, for students...but it was structured around having the opportunity, because classes were like two hundred students in a class...and our tutorials were really the only opportunity that they had to *korero* [speak], so it was all geared around playing *te reo* games, that kind of thing.

And then after you did that type of tutoring, what did you go onto next?

Oh, so, that was my first experience teaching the *reo*...once I graduated I came back to I1 as a teaching fellow and so at that stage I was pretty much doing one hundred and two hundred level, so beginners and slightly more advanced beginner level, but the same principle in that most of what I was doing was following on, doing the support stuff after the students had their lectures, on the material, and then trying to get them to use...the material that they'd covered in class.

And it was interesting, I noticed you started learning te reo [in your twenties]...

Yeah, yeah.

That's really interesting.

Well, I'll tell, in earnest, because the times that I'm talking about I was teaching the *reo* **before** I really had developed proficiency in it because as a senior student I was already teaching basic beginner stuff to stage ones. But it wasn't until I'd actually completed my degree and went off and did a *rumaki* [immersion]...course that I began to develop my proficiency in the *reo*...and I was twenty-four when I did that. I already had a basic, a **very** basic grasp of the *reo* before I went off to *rumaki*. I'd been studying at university...studying the *reo* for three years and had done a year or two in high school as well...but, you know, *ka haere mai te kaumātua ki te kōrero mai ki a au, ka wehi kē, ka matakū kē, ka kore ngā kupu e puta i te wāha* [An older person would come to speak to me and I'd be really intimidated/scared, so I was rendered silent] (laughing).

(laughing) Yes, I could umm understand some of what you mentioned in J1 about anxiety...and a lot of our students suffer from that... and I'm one of them.

(laughing) You're in good company, we all, we all do, even those who won't admit it.

Umm okay, for the next question, what factors do you think are the most important in improving students' proficiency?

Umm, well, the number one thing is always, and it's very easy to say, but it's *te hiahia o te tangata* [the person's desire]. If they've got a burning desire in them to do it, they will do it, they'll **find ways** and they'll stop making excuses...and I think **all** of us have it, at some level, but...the difference between those who really take their *reo far*, as far as they possibly can, is that they've managed to **allow** that *hiahia* [desire] to overpower...anything else that comes up. They've made either, a conscious or subconscious decision that their desire for it is going to be stronger than **anything** that...comes in their way...so that's kind of a big philosophical thing, but and that **is** easy to say, but the other thing that I realize is that...sometimes you're just the right person, in the right place, at the right time and...it's a mix of things, you know, if you've got the right...attitude and the right attributes...to go, go ahead and commit yourself entirely, because...beyond the *hiahia* it's the commitment...to learn *reo*, when you don't have it, especially the older you get, and the older that you get, the bigger the commitment is that you'll have to make to get it, and so the further along you leave it, and this is why they say, people have come up with theories about something biological happens, you know, as we age and you can't, it makes it harder to learn another language. To me I think that's a load of B.S. I think what's **really** happening is that it's more of a social, cultural thing that's happening, where as you get older you're getting more and more entrenched in your life style and the way that you live, and to break out of that, to break out of the habit of a lifetime, actually means you are going to have to make a **massive** commitment and the longer you leave it the bigger and bigger that break is going to be. So I don't actually believe any of that stuff about, you know, brain development...and they haven't proven any of it either, anyway, they just talk about it...I think what's really going on is that...people just get stuck in the habit of a lifetime and they find it hard to break out of that habit, yeah. So, yeah, the *hiahia* and then being able to **commit** is probably the two **major** things and then once you get through those, there are a whole bunch of things, like, around strategies where people have done studies where they try and figure out what's the best strategy for...learning the *reo*, but I find that...I think that...it's going to be a really **difficult** thing to...prove. I think what you could prove is, a strategy that works very well for this person or this group of people here, but people are so diverse in their learning that...when you go and move to another group, you'll probably do the same test and you'll find different results, I would think...because people are so diverse in how they learn. I think if you stick, if you stuck with a small group of people, and studied them and followed them through, you could say some pretty definitive stuff about that group of people...but...I have little faith in projects that sort of set out to **find** the great strategy for learning *te reo* (laughing), I think...what you should...try and do is find out 'what...works for these people here, what works for these people there and what might work for these people over there'...

Well, you've mentioned intrinsic factors, do you have some extrinsic factors that you think could improve students' proficiency levels?

I think there's definitely, I think the extrinsic, what the extrinsic stuff helps is people who are, like...results and grade orientated, that really helps **those** types of learners, and I mean, because if you're talking about it on...an individual learner basis, I know from my experience, I've met certain types of students, who I know, where if that get a very clear, sort of, curriculum laid out for them...and they're...they're there in the university system, where I've done pretty much all of my teaching, and they're there and they're grade oriented, if you've got a clear curriculum laid out and a clear set of criteria for how they'll achieve the best grade, that's extremely motivating for...those types of students and that tends to work **really** well. Although, I'll condition that by saying, I'm not a **hundred** percent sure on whether that actually advances their proficiency in the *reo*. I think what it advances is...them keeping up with the material and then...doing very well within the timeframe of the course that they've got, but it doesn't necessarily mean they'll carry on with their *reo* after, it doesn't necessarily mean that the gains that they made in that classroom and in that space, that they'll consolidate by using the *reo* outside the classroom. So when you talk about **proficiency**, in developing **proficiency**, I tend to think of...actually **them** developing their ability to communicate outside of the classroom and in sort of spontaneous contexts and how that sort of endures over time and how that develops over time rather than actually, I think it can be **related** to how well they do in a university formal sort of learning setting, but it's certainly not, it's certainly not the same thing...

Yeah. Um okay for the next question, could you give me some examples of three different types of activities you include in your language classes?

Yeah, um basically there's, first thing is introducing, because we teach quite a grammar-based approach, in our programmes, we always introduce the construct first, and we do it with, we might do it by having a dialogue first, in fact most of the chapters in the textbook that we use, the *Te Kāhano* series, they all start with a dialogue and then...we'll go through and look at certain grammar constructions that have been demonstrated in the dialogue and talk those through, explain those through, I teach at the two hundred level so I do, I do all my teaching through the *reo*. So I explain them in the *reo* and demonstrate them on the board and how they work in the *reo* first, then we'll always...do some sort of activity where, oh probably the second thing, so that's **one**, introduce and sort of explain, **two** is...generate examples and then get the students to generate their own examples or perhaps, I get the students to do some translation in either *Māori* to English, English to *Māori* because they've already got a bit of, a bit of *reo* to do so. And then the **third** thing, that we always do in every class, all of these three things we do in every class, in every lesson, the third thing is some sort of game or activity which involves, has a, there's like a knowledge gap so in order to be able to complete the...activity they **have** to be able to use *Māori* and use the language construct in some way to get whatever the answer to the question is or to...satisfy whatever the challenge of the task is, so those three things, you know, we do that always, all the

time, in every lesson. And basically everything we do is a variant or...some sort of a variety of that...

Okay, you've kind of just answered my next question, which is: the types of activities you'd include most often in your class, um can you explain perhaps um what the main focus is on, um whether it's speaking and listening and, or reading and writing for what you've just explained?

Yeah, there's a lot of emphasis, because we're in a university system, on reading and writing, and everything's basically done **first** through, by reading and writing, pretty much that's where the priority is, but having said that, we understand that what we're doing, and we have a bigger sort of objective, not just producing students who do well in their university studies, but we're focused on producing speakers, so every lesson involves...doing activities where students are instructed to put their books down, put them away, close them and do some language-based exercises that require them to use their mouth and their brain together rather than...

Reading and writing (nodding)...

...because it's a crutch, it becomes a crutch, the pen and the pencil becomes a crutch because they're **excellent** at it, they have to be good at it to get to II, you know. But as much as they're good at it and that's their skill, it also becomes their crutch, so they want to go there (hand gesture used to signal writing motion) before they use this (hand gesture used to signal speaking motion). And so we, we try and balance out the amount of times we spend writing which is not always easy to do, but there's always...oral/aural activities, that involve no writing, that don't allow them to write...

Okay um yes I know how those students feel (laughing). Ok umm my next question, how do you explain the meanings of new words and concepts when you introduce them for the first time?

Umm yeah there's a range of things, depending on the complexity of the word for the concept, some words are very easy to...give an alternative word for because, again, we're at the two hundred level so they've got some basic...vocab already, so if it's a simple term, chances are there's some similar word or there's a synonym that you can introduce it with. What we try to avoid is giving them the English term which is easy to do, if you've got a few strategies, you know, **act** it, **mime** it, show a picture of it...explain it, you know, in *Māori*, in the *reo*, explain it as simply as you possibly can...to see whether they get it. And you can do things like, if you want them to respond...if you want them to show you that they understand without actually using the English term, you can get them to draw a picture of it or you can, you know, there are things, ways around completely eliminating the use of English...it's probably about ninety-five percent taught in the *reo*, our classes, and the other five percent is really, I only speak English to them when there's some **admin** task to be done, that they've really **got** to do this or they, you know, because it's a requirement for the course and it's usually not related to the actual curriculum, that's about the only English that I'll, that I'll use in my two hundred level classes. So it's strategies, you know, for explaining it, showing a picture of it, demonstrating

it in some way or...if you want to really be clear that **they've** got it, getting **them** to explain or draw a picture or getting them to...do something like with that, that shows they understand the new term or the new concept.

And um you've just answered the next question, do you ever use English during your Māori language classes?

Very little, very little, but occasionally, yes. Um and like I say, I try, generally not, almost never, when related to the curriculum that I'm teaching, but in case of emergencies, when there's something that students have to do or they'll miss the test or something like that, then, then I'll repeat it in English just to make sure.

Ok um are there any areas of teaching te reo that you would like to know more about?

Whoa (laughing), yeah where do we start? You know, the more, it's like any topic, the more you learn about it, the more you realize how much more is out there to learn about it, you'll find out as you do your PhD, but um in particular, yeah there are things like um *Te Ātaarangi* method, the Cuisenaire rod method, I'm completely unfamiliar with that and how that works, I mean I've seen, I've sat in and seen it once, in action, um but I have lots of questions about that and how, what do they do once the students have come to a certain level of proficiency and...how do they vary it and that kind of thing, there's heaps of things, heaps of things, heaps of things I want to do more research with students at intermediate...level and the...high level of proficiency as well. Um just, I think we can learn so much...just from their stories, just from listening to their stories, their journeys and how, what they've done, the obstacles maybe they encountered and how they sort of dealt with that stuff, that's basically what the start of my PhD research was about, looking at really **highly** proficient speakers of the *reo* and just getting them to tell their stories and then me comparing and analysing their stories to see...what they did that was common and what they did that was actually quite unique to them in their stories, but um, yeah. Um I guess that's how I'll answer that.

And how about for your own teaching, are there other areas?

Um, I'm learning, I'm on a steep learning curve at the moment because...I'm learning, I'm teaching for the first time a postgraduate language paper and the thing about that is it's, it's **brilliant** because the students are fairly proficient, you can pretty much talk on any subject, um but it's also challenging because...in some ways there's a lot of security in the, following the textbook and the curriculum and, you know, and being able to map, there's a lot of work in it but it's all mapped out, so you know exactly what you're going to do. But when you come to the postgrad class, the idea is to come up with some good general questions and, you know, questions that open things up, open the discussion up, but you don't really know um where it's going to go or where it's going to take you, so you're, every class is really a pretty steep learning curve because you're just sort of responding to the students and how they're reacting and what they're thinking about and...trying to encourage them to be cognizant, because we do actually work to a textbook, but a textbook at **that** level, the *Te Kōhure* [the fourth and final book of the *Te Whanake*

series] textbook is the last one in the *Te Whanake* series and it's completely different because, and they're also used to having gone through the whole *Te Whanake* series, having the grammar thing explained to them and then having the examples and having an exercise but that's out the window now, it's just, there's deep, condensed texts that we're working through and it can be...quite hard yards for them, for me, too, I'm still getting my head around half of the old stuff because it's coming out of manuscripts and old newspapers and all that stuff. So my learning curve is really steep, I'm interested in um, doing *Te Kōhure* has got me interested in the old *Māori* manuscripts and how we can use those as resources for teaching and learning. I've heard...there's an exciting research programme underway that N1's doing, which is...recording native speakers in conversation and using those tapes as resources for...advanced *Māori* language classes, so that's really, that fascinates me, too, especially in the online area, you know, the potential for that, sharing those resources around, yeah so...

You mentioned in the questionnaire, um assessment and evaluation, and structure and focus on grammar, do you consider those as areas that you'd like to know more about?

Oh yeah absolutely, yeah. Um assessment and evaluation, because I guess...my experience at teaching this...two hundred level university paper is, I wonder about...the way that we currently structure assessments, we have a **lot** of assessments and we get the students doing things like following...the textbook, writing a project on *manu* [bird/s], doing research on a *manu*, writing about a *manu*, there's an example of one of the assessments that we do, and...I'm kind of, there's a core group in the class who I think have developed the sense that, if they don't come to class or if they, they can still pass the course um because, so long as they do the assessments, get the assessments done, and to a certain degree they're right and I don't like that (laughing), I think the assessment's got to be more tied into and more sort of aligned with everything that we're doing in class every week, even though um the course is, in my view, is a fantastic course, in that it follows the textbook, it's got recognizable um things in it that students know, and they know what to expect when they come to class and it's great in that regard but this is what I'm thinking about in terms of assessment is um I think we need a form of assessment that's actually more aligned to what we actually do in each class, rather than leaving it to have a 'go and research a *manu*' and 'produce this' and hoping that the language structures that they learn in the classes each week, they're going to use it when they do their assignment, it's not necessarily the case. So I think if you do something in class, you can have some little bit of assessment, that maybe it's only two percent, but they do it, they do something every class and then, that becomes a significant sort of part and it's more aligned and it's more driven towards exactly what it was we were trying to get them to do. And maybe you can pare back on the big assessment after two months of classes, but yeah. So this is why I say I want to learn more about assessment, I think what I was meant to say is, I want the opportunity to be able to apply, because I have learnt a bit about assessment and I'd

like the opportunity to just sort of apply some of the good theories around assessment and to plug it back into the classroom.

Hmm, and what about grammar and um focus on form, you would like to know more about that?

Yeah, um...I'm constantly working on and improving my own grammar, too, as I'm finding when I, especially when I'm working from *Te Kōhure* series, there are lots of examples of constructions in there that, you know, I'm just seeing for the first time. So um...I guess what I'm indicating there is just that um I'm committed to improving, I'm up-skilling myself, sometimes I feel I'm only one or two steps ahead of (laughing) my students, which is a **good** thing, I don't think that's a bad thing, I think it's a good thing um because it's constantly sort of challenging me to keep improving, um so that's fine, and I don't know if there's any other way other than just studying the material and immersing yourself in the material and **making** sure when you see something and it's unfamiliar to you, you research it as thoroughly as you possibly can to get your answer and the lucky thing for me is I've got someone like N2 here, so that if I get stuck on something and I've researched it as far as I can and I still haven't got my head around it, he's my 'go-to' guy (laughing). And **ninety-eight** percent of the time he can answer it for me (laughing) and if not, then we're all in trouble (laughing).

(laughing) Okay um, okay just a few more questions, could you give me an example of one of the achievement objectives or learning outcomes um for one of your classes, either the advanced or intermediate?

Hmm yes, this is a challenge for me because um there's an over-riding objective, I think, for this whole language programme that we're involved in, which is kind of um...it's written in to, as a learning objective, to advance um "*kia hāpatia, kia whakanuia te kōrerotia o te reo ki a Aotearoa whānui*" [To uphold the value and celebrate the speaking of the language throughout New Zealand]. Which is kind of a, it's a big (laughing)...

(laughing) Yeah how do you do that?

How do you **do** that? (laughing) What a challenge you've set yourself. Well I think I think we do do it, but the problem that I have with **that** being in there in a course outline, is that a lot of what we have to do to achieve that, doesn't happen in the classroom, it happens **outside** of the classroom. And here we're good, we've got a good core group of *te reo* teachers who are all committed and we're close-knit, you know, we have lunch together almost every day, *ka kōrero Māori tonu mātou ki a mātou...ki waho rā o te karaehe, ka mutu, ka kitea mātou e pēra ana e ngā ākonga, nā reira, hei tauira tērā ki a rātou kia mohio ai rātou, ehara i te mea me kōrero Māori anake i te kauhou, ka puta rātou i te kauhou, ka kōrero tonu, ka kōrero Māori tonu ahau ki a rātou, mātou ki a rātou, mātou ki a mātou, nā reira koirā kē te...te mahi kia eke ki tērā whāinga* [We continue to speak Māori to each other, outside of the classroom, so the students see us behaving in that manner, thus that's an example for them to realize that speaking doesn't happen only at lectures, it's not as if you should only speak Māori at lectures, when they [the students] leave the

classroom I will continue to speak Māori to them, us [the teachers] to them [the students], us [the teachers] to each other, therefore that's the way to work towards that objective]. So we've got to, you can put in your course outline that this is an objective, and I think that's a good thing to put it in there, you know, I don't, I wouldn't say you shouldn't put that in but the thing that I'm *āhua rangirua* [kind of confused/somewhat of two minds] about is if someone from the outside comes in and goes 'well **where** in this course are you doing that?', you know, 'why have you put that in your course?', 'where in your course are you doing that?', so I'd have to say 'well actually inside the course we're not doing it, we're doing it outside and all around in our environment'. But I still think it's, you know, I mean I wouldn't take it out. I'm just, it doesn't quite fit with the university um system and what, how they would see how a course outline should be, so um it's an interesting one, that's the big one. This, because we're so curriculum oriented, I think we may be a little bit, I don't know, I like it for now, (laughing) I like it for now, but I think um we may be a bit **too** curriculum oriented in that everything is driven by the curriculum and that structure where I talked about where you introduce the grammar structure, you know, you explain it, you demonstrate it, you get **them** doing it and, you know, you give them activities...that beyond the actual grammar structures, because we have a, we have all the grammar structures sort of written out for each paper, this is, you know, X amount of grammar structures that you'll get your head around for this paper, to say you're, that you've done enough to be able to come up to the next paper and then we've got all the grammar structures listed and written out for that paper and it's **brilliant**, you know, it's a really brilliant system, but the problem with that is that it's like seeing the trees before the forest. You've got all these grammar structures and then you're thinking, sitting back and I think, 'what are we actually trying to achieve here, though? And beyond **then** mastering those grammar structures, what are we trying to achieve?' and our course outlines at the moment, beyond those big pictures things of getting people um producing speakers, you know making a contribution to, to the revitalization of *te reo* **by** producing speakers, they come out at third year, they're competent to speak with us, they finish at third year, they're competent to speak at a certain level. The good ones are up here (hand gesture indicates above head level) but even the **worst** ones, but they've passed, are here (hand gesture indicates at head level) and that's, you know, for us, that's a pretty awesome contribution, I think, it's a good contribution, yeah but, in terms of the smaller things, I don't know (laughing), what are we, I don't really know, we're getting them to **master** these grammar constructions and that's the measure of whether they've made the grade or not but I think we need to think more, to think more about what, does a certain paper have, certain other specific learning objectives beyond the big one that we're, we're working towards. Do we need them? I don't know (laughing), I don't know, I don't know. I think what we're, we're doing a really good job here, but I don't, you know...we could do better, we could certainly do better, so I can't really answer all those questions (laughing).

(laughing) Okay um now, okay so how do you decide what to teach in each lesson?

(laughing) That's so easy for me because it's all set out for me, because I inherited the course and...the lady who basically put it all together, everything was laid out and designed and this course, there's this one course that I'm teaching, the two hundred level course, that's how it is, so it's just, I **don't** decide, I just follow (laughing). Although I do make little decisions along the way, like I see something and I think 'oh that's queer' or 'that's not going to work', I just pull it out and I do something else, because she's over-prepared everything. She's given me enough for **two** classes in every class, so sometimes I am just looking down and going 'okay I'll have time for that and I'll have time for that, I won't have time for that, I won't have time for that', so boom, gone. But it's a real luxury to come in and pick up a course like that. Um so that's that course, but my postgrad course is different, um I do make choices in that, although, again I'm following someone else who taught it **before** but they didn't prepare it nearly as meticulously as my two hundred level course, so that's a bit more wide open for me. They've basically chosen the chapters that we'll look at but inside every chapter there's a **heap** of stuff, so I'm making decisions on the fly, um...basically for the [postgraduate] level course, it's just around my interests, if I look at a chapter full of stuff and there's a manuscript, a piece from a manuscript in there or there's *kīwaha* [colloquialism/s], *whakataukī* [proverb/s] in there, I just make a selection based on my interests of what material to cover, so I've got a lot of freedom in the postgrad course to do that.

Okay and you were talking about um the syllabus that you inherited before, how is it organized? Can you give me an example of some things that are in it?

Yep, it's like, a single class might have six grammar, it's a two hour class, it's got six grammar constructions in it or maybe, anywhere from three to six, um and for each and every one, it needs to be **introduced** and **explained** and **demonstrated** and then an activity based around it, so, and that's it really. That's a whole two hours, easy. I mean the minimum you'll get through would be three and the most we'll get through, it's probably not six, it's probably five, is the most that I've done in a two hour class. Um and then the follow up, is basically, they have homework every time and they have um tutorials, too, the tutorials again are an opportunity for them to revisit and reconsolidate **some** of the material, but not all of it, because it's only a fifty minute tutorial, so they get a chance to consolidate **some** of the material that's covered in the two hour class, in the one hour tutorial.

And do they have one two hour class every week, with a fifty minute tutorial?

They have two two hour class with me which is the in inverted commas, the lecture, it's not really a lecture it's more like a tutorial. Um and then they have what's called, a *karāehe tautoko* [tutorial/support class] support class and that's an opportunity to repeat, um when I say repeat, to go back over the same, some of the same constructs, but with different sort of...exercises, but same construct...to try and reinforce the construct...

Okay, umm

So they have five hours a week, for one paper, which is a lot in the university system.

Does that go over one semester or a year?

That's for a single semester.

Okay. Okay um I've just got one more question. You use text books, um so if you also use computer resources, what are some of the advantages and disadvantages of those resources that you use?

In terms of the computer resources we use, the *Te Whanake* series stuff is all online, all the *mahi whakarongo* [listening activities], so we use those, um we use them in class and we set tasks sometimes for students to use them in their own time outside of class. Um oh it's just a **massive** advantage over the **old** system which was tapes and CDs, it's just ridiculous. Now students are free to access it anytime they want and they don't have to get stuff out of the library and what not. The other resource we use is the learning management system called OLS³¹⁴ which is good for keeping in touch with students and um, you know, you only see them twice a week but if there's stuff that you need to, ways that you need to be able to communicate with them or **them** with **you**, you can do that through OLS. What else, computer stuff do we use? We're a little bit **behind**, I'd have to say, at I1, with what's possible, I've come from I2/PN1 and um, at least for some of my courses, everything was done online, you don't hand in paper assignments, that kind of thing, whereas here at I1, they've still got boxes where students come and, they have to print off their assignment and they have to get it signed off by the administrator and it gets dropped in the box...

It's not the only university that still does that (laughing)

It's crazy, it's crazy. But yeah we're coming to it slowly.

And that's for computer resources, um how about textbooks, what are some advantages or disadvantages of those that you use?

Well the good thing about the textbooks is it's all there, it's all prepared, you know, yeah it helps to, you don't have to reinvent the wheel, which is really important if you're an academic um because the less time you spend creating teaching resources the more time you get to research on other things. So going from the textbook series, people have talked around here about 'are we going to move away from *Te Kākano*?' and 'it's getting so dated now', I'm reluctant to move away, I think we can just use the material, you can modernize the material and create your own examples and all that, but um you have to have a **damn** good reason, I think, creating your own, whole, new curriculum, when there's a perfectly good one sitting right there, I mean that's the advantage of a textbook, I can't even, I mean I can remember what it was like because actually I was **here** before...was I? I'm trying to think whether we used *Te Kākano* or not in my first year, I think actually it might have just come out, [inaudible] might've just started using *Te Kākano*. Um

³¹⁴ To ensure anonymity the actual name of the Online Learning System mentioned by the interviewee has not been included. This particular online forum is used by the interviewee's university as a tool for communication between students and teachers in relation to course content and assessments.

but I have **been** in courses where the teachers have clearly designed the courses themselves and, you know, they've put all the material together themselves and there's nothing wrong with that, those are good courses, but you know, they did a **hell** of a lot of work to get them to be good courses.

Well you mentioned Te Kākano, what do you think about some advantages or disadvantages of the other three books in the series?

Oh if you, like, compare them? Because you've got, in the *Te Whanake* series you've got *Te Kākano*, you've got *Te Pihinga* [the second book of the *Te Whanake* series], you've got *Te Māhuri* [the third book of the *Te Whanake* series], then you've got *Te Kōhure*, so there's just the four, all right, um the good thing for us, for one, two and three, is they all, they sort of streamline in there, they're the same format together and so our students have come up, our third students now, have kind of grown up with the series, they **know** it, they understand it, they know what to expect, they know where to look to find the meaning of the *kupu* [word/s] that they're looking for. The one thing that's eternally frustrating for the *Te Whanake* series is trying to find a particular language construct, um when you, 'I **know** we did this, I know, I remember the class, but I can't find it in the textbook', because there's no easy index in there. So that's probably the great complaint, but what we've done here is, one of our good people has gone through and has written out, you know, '*Te Kākano* – chapter one, and here are all the structures, chapter two, here are all the structures, chapter three...'. So we've got our bank of those, so um we know where each thing is and we can fairly pretty much find them, but it's still not perfect, though, because it's not, it's not like, indexed on the...it's not alphabetically indexed or necessarily that easy to find and it's not computerized, too, that's the other thing, I think we need to, I think the next thing we need to do is computerize that, so you can just type a word in a search, instead of, you're still fluffing around quite a bit to find what you want to find.

And those early, those first three books compared to Te Kōhure, what do you...

Te Kōhure, *Te Kōhure* is a...it's a bit of a quantum leap, I think, from *Te Māhuri* to *Te Kōhure*. Um although I don't know if I'm eminently qualified to say that because I haven't taught out of the *Te Māhuri* textbook, I've only just sort of looked at it. Um but it is a big leap, it's a big leap and my postgrad students do struggle with *Te Kōhure* a little bit, just because, like I say, they've been trained into that method and the first three are quite sort of stringent about, the grammar construct and the explanation and the examples and then you have an exercise to consolidate and *Te Kōhure* doesn't do that. It gives these hardcore exercises where you've got to *wānanga* [discuss] a concept, you know, or do these group based activities, which really require you to be able to think in depth and communicate in depth and that's, you know, for them it can be a bit scary, but um, I don't know, I can't say, because I haven't taught out of *Te Māhuri*, I could be wrong about that, maybe *Te Māhuri* does actually transition them for that, um I'm not qualified enough to say but I will be teaching it next year, so, I'll find out (laughing).

Okay, um, that's all.

Interview transcript with Witi (pseudonym): 31:39 minutes

By the way, thank you, this is my first interview (laughing). Okay...okay, so we'll start the interview. My first question to you is, how did you learn to teach te reo Māori [the Māori language]?

Umm to teach *te reo Māori*, probably from my mum and dad first, way back when I was fifteen, they did all my planning for me, minute by minute, when I was uh fifteen to seventeen, fifteen, sixteen, seventeen, I taught uh what was called at the time, community education, which was run at secondary schools after hours. Umm my mum and dad answered adverts in newspapers uh for, for students uh doing umm School C and stuff like that, and again um, because my mum and dad are both teachers of course, they did all, mainly my father did all the um all the planning, minute by minute kind of stuff. Uh then I went and taught *kōhanga reo* [Māori language preschool] and my mum and dad both did all the planning, minute by minute, until my um, until my confidence built up to where I could run things myself. Uh so I spent a year in *kōhanga reo* umm maybe six months at polytech. Then I went to the *kura kaupapa* in PN1 in 1990 and N1 uh did, did what my mum and dad did for me, plan my days, uh and then I went back, so '91 I went back to PN2. Uh created a *kura* [school] there, first *kura kaupapa Māori* in PN2, me and this other lady, were the sole teach-, were the dual teachers of that *kura*. '93 I went to uh Teachers' College. Teachers' College was on site where I taught at the *kura*, uh and that um was like a week um for a week every month, or something like that. Uh so I went to Teachers' College for two years umm the Teachers' College was for three years, but I found it very, very boring. By that time I'd been teaching nine years, it was just boring. Umm and so I pulled out of Teachers' College and came here... '95. Umm so how do I learn to teach *te reo Māori*, I we-, I uh had um N2 who'd been teaching *te reo Māori* for many years. I styled off him, kind of. And so teaching *te reo Māori* wasn't hmm simply *te reo Māori*, but it was *karakia* [prayer], *ngeri* [dance/chant], *pātere* [dance/chant] and all of those things, so we never sat down and, and simply looked at the *reo*, the *reo* was simply a part of a bigger picture. Umm that bigger picture was all of those things I've just said plus history, which is *mōteatea* [chant] and all those things uh *haka* [dance], *ngeri* [slightly inaudible] so it was all focussed, it was also in the renaissance of *te reo Māori*, so '88, '87, throughout the 90s um you worked your arse off, for no, for very little. I never saw twenty thousand dollars **ever**, probably didn't even see fifteen thousand dollars for the first...maybe fifteen years teaching, wasn't about that, it was about a **belief**, it was about uh how uh, it was about a belief in *te reo* and its uh and its survival. So I would start work at 5am on, on *Māori* radio, I was the morning DJ, till ten to nine, I'd run downstairs at ten to nine, straight into the *kura*, teach there all day. Stay there till four thirty in the afternoon, planning my, the next day, and uh doing what you gotta do as a *kura kaupapa Māori* teacher and then teach their

parents from six thirty to ten thirty, three times a week. Ran a *kapa haka* [cultural dance], adult *kapa haka* group, uh in the weekends. Had to compose all their material, and this is what I mean about teaching *te reo* at that time, is only being a part of the bigger picture, um it was the renaissance um and so if you had um *te reo*, if you had history, if you had *karakia* and all those types of things, you **had** to share it. Um yeah, so that's a bit of a background.

A bit? Um okay, what factors do you think are the most important in improving students' proficiency in the reo?

Um them uh involving themselves in um in commu- in community, in the community. Um teaching at university is different because people uh travel uh, you know, have moved here and dislocated um, whatever the word is, from their communities, from their *marae* [home base³¹⁵]. Many, many students shoot home every weekend back, back home, to involve themselves in their communal, in their community and communal activities and what not. Learning *te reo* at university and not doing those things is extremely hard because you're **divorced** from what *te reo* actually is. *Te reo*, if *te reo* is looked at individually, alone, it's naked, completely. Um and so, for me umm uh the reo's, lives in the community not in the classroom. Um you do all you c-, you can in the classroom to assist it uh individuals in their communal life. Uhh Māoridom is made up by *whānau* [families], *hapū* [sub-tribes] and *iwi* [tribes], it's changing, uh and that's dangerous umm because, you know, urbanisation er, you know they say that the urban drift was in the 50s and 60s, it's still happening, big time. Um and uh and so I think that is my answer to that question. Learning *te reo* is learning *mōteatea* [chant], *haka* [dance], *waiata tawhito* [ancient song], *karakia* [prayer], *tauparapara* [incantation], *karanga* [formal call], *tikanga* [custom/culture]. It does not sit by itself. In **Māori**. Um I guess if you're uh, if you've moved here to learn French um or Spanish um then that's, that's a different, completely different *kaupapa* [context/issue]. There's no French communities out there, there's no Spanish communities out there, so it's quite different. Um yeah, did I answer that?

Yeah. Yes, you did. Okay could you give me um some examples of three different types of activities you include in your language classes?

Listening comprehension, um talking activities and umm um um um *waiata* [songs], um now what do you call those oral arts...yeah.

And which of those activities do you include most often in your teaching?

Well you do *karakia* [praying/prayer] every day, you *waiata* [sing] every day umm umm in the environment that I've been in for a little while now is C1, of course. C1, what you do in C1 and what you do in mainstream's quite different simply because of time. Um uh...um and so uh in C1 you'll do, you know, uh *kōrero* [speaking] activities, writing activities, reading activities, listening activities and added to that, discussion um and umm uh now, most often, so yeah if it's a nine till three situation, then you do quite a lot of things in that situation. I was um given

³¹⁵ The use of the term *marae* by the interviewee was in the context of "home base".

N3's class today oh today, this, oh in the last uh say two months and I was **very** intimidated, just to go back into the lecture theatre for two hours, very intimidated. I was worried because, you know, I hadn't been in there for so long, yeah, did I answer that?

And most often, which activities would you use?

Well, if you look at nine to three, you kind of um, you know, I would try to have listening comprehension activities every day, it may not work quite that way, but that's what you **try** to plan for. You try 'n, you try 'n plan for reading activities every day, you try 'n plan for discussion activities every day um and so um in C1, I, I'm not completely sure um the most often of three activities, most often done. Um in a C1 situation, like um, you know, you have *kōrero* [talking/speaking] happening every day, you have discussions happening every day and reading happening every day, um you know, and a five day week, if you take out the fifth day 'cause it's a um, it's a assessment day, so you come down to four. Um we will try 'n, you know, like listening comprehension, listening activities, sometimes you don't get to do it, but you try to have it every day. So all those kinds of things, because you've got a space of nine till three you can kind of fit most of those things in on a daily basis. And um yeah so I'm struggling a bit with uh number three.

Um so can you explain how you convey meanings of new words and concepts, when you introduce them for the first time?

If it's, you're talking words um then it could be that there's another word that the students know. Um with many words there's a history to it. Some words are borrowings, of course, and that um, they're quite easy because the *Pākehā* [English] word is in the *Māori* word, but often cause, causes a bit of a laugh, eh? Um if it's a *tikanga* [cultural] word, well you talk about the *tikanga* [culture] behind that word. If it's a historical word, you give it a little bit of history or, you know, um sometimes the **best** thing to do in my experience is simply give the English translation, rather than taking time to give a, a long *whakapapa* [history of its origins] or whatever, or, or running around the bush, you know. Even though, uh I've been in total immersion environments for over twenty years, where you don't have that option, if you're in *kura kaupapa* [primary school], you don't have that option, you give them *Pākehā* [English] words, they're just as bugged (laughing). That's the same as *kōhanga* [preschool], eh? Um so at times when I'm a, I'm a little bit lazy, I'll simply give um the English translation, but um, but *te reo Māori* [the Māori language] um, there's many words that have um *he kōrero* [stories] to the word and um students light up to a little touch of history behind a word. Um and so um, you know, you, you can kind of run around the bush quite a bit, which is *kotiti* [detouring/going off on a tangent], eh, which is enjoyable for both parties. Um but as I say, sometimes I'll just give the *Pākehā* [English] word just **so** we can move on.

Um are there any areas of teaching te reo that you would like to learn more about?

For example.../All of them, all of them

All of them?

There's no end to *pai ake* [being better/improving], there's no end um being better has no fullstop. The problem with being better in a university situation, is that the university doesn't provide **much** when it comes to, in support and professional development in the language area. You have um this group downstairs here um that provide all the professional development for the university and not a single paper or course on language. Um I've been here since, I've been a lecturer here since 2000 and for uh, I've done probably fifty percent of their courses that they offer and none of them are on language development or uh, you know, language um ch-, you know, extending one's knowledge on how to teach language um and I really miss that because the world is moving and we ain't. We ain't 'cause we're not given the opportunities **to**. Um and so I find myself uh translating stuff, I've always enjoyed um Peter Watson Jones or whatever his name is um, you know, with all of his activity books that I translate um it's been a while since I've looked at those books, last year probably. Peter Watson Jones and this lady oh Penny Ur.

Oh, yes.

You've heard of Penny Ur? Yeah, yes she's got some cool stuff, so, so to get better uh, you know, it's actually quite lonely, you gotta go do it yourself because of, of um of we not being put into situations where we can uh expand our knowledge of teaching. Um we have now um there's a lady here who's very, very good, she's N4 [REDACTED]. You see she comes from a standpoint that culture has nothing to do with teaching and it makes it hard to sit in a room with someone with such a belief³¹⁶. That *tikanga* [culture] and culture d-, now *Pākehā* [non-Māori, specifically from a European background] can say that, 'cause they don't even know what culture is. W- our perceptions of culture and their perceptions of culture are quite different. We see *te reo Māori* [the Māori language] entrenched in culture and they don't. And so, while she's fantastic, you have to get past that and over that to accept what she's offering. And for some of us, we turn our backs, we're already, she's already stuffed it up for us because of that standin- standpoint, that view point which will never be the case for *Māori* [Māori people]. It would be if we were in Australia perhaps or in France or if we were speaking uh teaching *te reo* [the language] elsewhere, perhaps, but not at home. Hmm yeah and um really she, you know, in saying that she's the only one that has um given us time, some of her time, um and what and, and what she does is, for sure, would work without a doubt. It's major resource-making and if you're a lecturer, especially in C1, where do you get that time, eh. We're not supplied, well rarely supplied with um sessionals³¹⁷ and um uh uh I, you know, she's gone through, I'm only talking about her because she's the only one that's offered us the time, here and there, you know, I could say maybe three times in ten, twelve, thirteen years I've been here. Maybe three or four times.

³¹⁶ It may be important to note that this interviewee's statements regarding the beliefs (i.e., "culture has nothing to do with teaching") of the person in which he refers, are in contrast to many of her research publications.

³¹⁷ i.e., sessional assistants.

I can't remember whether N4 has, I mean N4's a theorist and all of that and sh-, I think she has but N4 usually talks ab-, much more around um, around um how to supervise and things like that, you know. So sh-, you know, um what's that lady's name?

N5

Yes, N5, yeah. She's second to none it would seem. Um, you know, but, you know, we've got some staunch people here and when you talk like that and they're out of the room, they switch off, straight away. Um, yeah, so I see what she had to offer, it's **fantastic**, um, yeah. Yeah so, professional development, you need, you need um people to, you need, you know if you're a secondar-, if you're a primar-, if you're a *kura kaupapa Māori* [Māori primary school] stu- teacher, you're given a day a week, sometimes half a day a week to do just that, for profes- for professional development. The problem, th- the one main problem is, for *kura kaupapa Māori* [Māori primary school] is *te reo* [the Māori language] isn't one of them. It doesn't fall under the category of professional development, so *kura kaupapa Māori* [Māori primary school] teachers, those that are second language teachers and those that um are in there with not good *reo*, in their time off for professional development they're doing computers and all sorts of other things and not, and not improving the *reo* [Māori language] which is where the professional development needs to be, their ability to speak. Um, you know, um we um as uh a people, we **raced** into *kōhanga reo* [Māori language preschools] and we **raced** into *kura kaupapa Māori* [Māori language primary schools], we **raced** into *whare kura* [Māori language secondary schools] and we have found that um, we went **so** fast that we lacked the human resources to go so, you know. And so we've employed so many people that um we aren't up to scratch. It's not their fault they've got that same belief um but, you know, I taught um here, s'thing like fifty-five secondary schools, the *reo* [Māori language] of those students, some of them, was absolutely shocking, and it's not their fault, at all. If the teach-, if the teacher um is not talking correctly, well then how on Earth are the students s'ppose to? Hm did I answer that?

Yes. Um okay, just a few more questions. Um do you follow a syllabus, how do you decide what to teach in your classes?

Um I um decide what to teach um um um just through experience and what I think, really. There's not a whole lot out there for us. There's John Moorfield's and personally I don't like, I mean, John Moorfield's book *Te Kōhure* [final fourth book in *Te Whanake* series], I think is fantastic. The other books are a good um basis to build other things from. Um but it is a real struggle to use **that** um *Te Kākano* [first book in *Te Whanake* series], *Te Pihinga* [second book in *Te Whanake* series], *Te Māhuri* [third book in *Te Whanake* series], as your complete resource because um there's there's many, many reasons why. One is, is that um if you tell your students 'Okay I want you to get that book, the book *Te Pihinga*, or *Te Kākano*, and we're going to do that over a year, two papers, right? Then there's an expectation of the student that you're going to chapter one to chapter six', and if you have a look at chapter one to chapter six in *Te Pihinga* it's freakin' huge. Chapter one to chapter

six is in fact a year. Um and if you're in mainstream (laughing). Um my problem with the books, well, you're not asking me about that, but anyway. Um so if you look at what we have at this university and throughout, we don't have much. We've got the *Rangatahi* series, that's from the 60s and 70s, John um Waititi, an extraordinary individual of his time. He died very, very young. He died in his 30s or very early 40s from cancer, he created that series. You've got John Moorfield's uh four books plus *Te Aka* [a dictionary based on *Te Whanake* series] plus there's *Whanake* [online resource for *Te Whanake* series], you know, even though it's not ideal, if that's all you've got huh, you know, so um, I, I um, know all of John Moorfield's books, I know the *Rangatahi* series. Um and in my own experience, I'd like ideally to write my own books, uh and they're lacking, too. Um I've jus-, you know, I've just, this is my first uh week back teaching all year, and in your year there were 44 of you, so when you know an activity is going to take quite a while, when there's 28 of you, of students, which is now (clicked fingers), they're finished and I've found wanting because I'd, I'd written that with 44 people in mind, not 28. And so I find myself, you know, me and my daughter are on the road and quarter past six this morning trying to get our arses to here so I can create some more *mahi* [learning/teaching materials]. Um yeah you know some of these questions on that [inaudible], I can't remember what they were and we're three quarters of the way through. Did I answer that question and if not, uh okay, thank you

So what are the, some advantages and disadvantages of those textbooks that you use?

W- well uh the obvious advantages it's there, it is backed up by *Te Whanake* online. Um *Te Whanake* online there's a, they've done a lot with that. Um it is uh reasonably good. Um that's an advantage, there's something there. Um the disadvantage is uh I I've already expressed one of them, um and that is that there's an expectations of the students that you're going to get from one, from one to six in a paper. That's a disadvantage because um, I would think that, uh, it's challenging to get through six chapters in a year, you know. You know, if you think of um um mainstream five hours a week. There's six chapters, you've got thirteen weeks. Um out of those thirteen weeks you take say um a week and a half off that for assessments and maybe even two weeks, for assessments, so you're looking at ten or eleven weeks, five hours per week, contact time, um you've gotta hope that um they're doing their time, but still, you know. So just, there's, there's quite a lot. Um John Moorfield will introduce a, a word or a structure and put it in a whole lot of other structures, in one page. Now how on Earth do you teach that? Um yeah so those are the disadvantages (short interruption). Um, um disadvantages, that's another disadvantage, another major disadvantage is that they were written in the 80s. And so um, you know, it stuck. Um our, our memories of our *tipuna* [ancestors] whaling³¹⁸ are zilch now, almost, unless you're from places like Te Whānau-ā-panui, where there's physical evidence, and so for many, many students coming

³¹⁸ Based on the first chapter in *Te Māhuri: Ko ngā wēra me ngā pāpahu* [Whales and Dolphins/ Porpoises] (Moorfield, 2003d, pp. 1-34).

into your class and whaling is the first *kaupapa* [topic]...(laughing) um kind of puts them off, eh? So um, you know, the themes of the books are uh outdated. And I mean, that's the nature of a book. Um I haven't um been through *Te Whanake* online to see what the updates have been. Um I'm unsure what his plan is, if any, to update these things, to make them more appealing to people of today, to our youth today. Um, you know, his first section in *Te Pihinga* is birds. Now that's not gonna rock everybody (laughing). It simply isn't going to. I back the idea of teaching by themes, it's a good, I think, a good method. Um but um you gotta move with the themes of the times. If you have a good theme, you know, this is the beauty of *tikanga* [culture], um, you see, um, *tikanga* [culture] moves, but if you um, hit the heart strings of your students by um assessments that have, that have personal assessments that have things to do with themselves, their own *whakapapa* [genealogy], their own *kōrero* [stories], it's very attractive. 'cause if you, and this, and this is what I was saying before about um, for *Māori* [the Māori language], and I'm not talking about any other languages, you can't divorce it from its, from its culture. Um the language is the culture, it's part and parcel. Um we as a school have struggled um ever, you know, with *Aka Reo* [the language department] and *Aka Tikanga* [the culture department], we have debated that we all probably agree that um that it's not ideal to have two departments, *Ak-*, *Reo* and *Tikanga*, when they are really one. Um did I answer that?

Yeah. Yes, okay, just uh um, just a couple more questions. Can you tell me who you currently teach at the moment?

C1

And how many students?

28 or 29

Okay

First week, yeah, 28, 29, I think

So Monday to Friday?

Yeah

[REDACTED]?

Yeah, except Fridays is assessment. All Fridays are assessment. And um, you know, when you fullas were there we were taking two days for *kōrero-ā-waha* [oral presentations], eh, but with 28 people we get through it in a day, on the Friday. Um and of course um we have *kapa haka*, twice a week, plus the whole of *ahurea* [cultural hour practice], so that's three times a week. So um, so it's really Monday to Thursdays as far as '*ako i te reo*' [learning of the language] goes. Friday's assessments and three hours of those four days on *kapa haka*. *Kapa haka*'s important because you, as a *Māori* you need to know how to entertain, when *manuhiri* [visitors] come in for a *kai* [meal]. You need to know, um what are the *waiata* [songs] that you do, what are the *whaikōrero* [formal speeches], *tauparapara* [incantations] and all the rest of it. Very, very important. Um you can

speaking *te reo Māori* [the Māori language] as good as you like, but if you don't know nothing about the *marae*³¹⁹ well what, you know. Did I answer that?

And just the last question. Um can you give me an example of one of the achievement objectives for C1?

Achievement objectives

Or learning outcomes?

An example of a learning outcome. Well um so, we looked at um, the structure 'why...did you go there?', 'why are you there?', 'why are you going there?', so the, now my whole world is um *te reo Māori*, so a lot of the, so I don't, my mind doesn't really work with, with that type of language, you know. I think, in my head, right '*kei te hiahia au kia ako rātou, kia matatau mai rātou, ki te whakatakotoranga 'he aha ai?', 'he aha i pēnei ai?', 'he aha i pērā ai?'* [I want them to learn, to become knowledgeable of, the sentence structure 'why?', 'why was this like this?', 'why was that like that?']. And so um uh, so we go over that, it's not hard, you know. They're in their third month and um yesterday I tried um, I had the *rerenga* [sentence] '*he aha ai?*' [why?] on (motions to his right side) this side and uh another structure on this side (motions to his left side) '*kāore*' [term for negation] because you see, um, the time marker or tense, or whatever, both those structures are the same as far as 'i' goes, 'i' [past tense particle] stays, 'e', 'e' [future tense particle], you know. So I tried that. They already knew '*kāore*' [term for negation], but there was a couple of them that had uh the time indicators wrong. The fact that the time indicator, no matter where it stands, introduces the action. You know, so um tell me what that, what those words were again?

Achievement objectives or learning outcomes

Learning outcomes, yeah, so the learning outcome, I assume, is that they know how to say uh, how to uh ask the question and answer the question. So we introduced that yesterday. And we introduced the answer, how to answer, there's three ways to answer that question, so, so, you know, '*he aha i*' whatever '*...ai?*', there's three ways of answering that question, a '*he aha ai?*' question. And so we, we, we sat on there yesterday for a little time, maybe half an hour, then, I wrote a story this morning. Um an-, and then introduced how to answer, oh we introduced how to answer it yesterday, but just went over again through a story kind of way. So the achievement objective was that they know how to say, and answer, a 'why' questions. Um and um I try not to ever leave it, do something, and leave it forever, we go back over it and what not, and include the, that type of questioning in other activities. That the focus might be on other things but you include those typ-, types, you know what you've done in the past and simply go over it. Um or, not even go over it, just by them answering, assess whether they got it, who got it, and who didn't and what's uh appropriate next step if some haven't, you know. So that's an example of one.

Okay, thank you very much.

³¹⁹ In this context, the interviewee's use of the term *marae* implies protocols adhered to at a *marae* or the courtyard of the home base and its surrounding buildings.

Ka pai

Appendix 22

Overview of the research



Questionnaire for teachers of te reo Māori at tertiary level

Overview of the Research Project

The overall aim of this research project is to explore how teachers of te reo Māori in tertiary institutions in Aotearoa / New Zealand approach their teaching, with particular reference to syllabus, methodology and textbook use. It involves a critical review of developments in the teaching of additional languages since the mid-20th century and a survey involving a self-completion questionnaire, semi-structured interviews, lesson observations and proficiency testing.

Interested in participating in an interview?

If you are interested in taking part in an interview about your approach to teaching te reo (which should take approximately three quarters of an hour) and are willing to have the interview recorded and transcribed, please provide your name and contact details below. I will then contact you to provide you with further information and arrange a time and place convenient for you (if you still wish to proceed).

If you decide to take part in an interview, that interview will be recorded and then transcribed. After the interview (a few weeks later) you will be given a copy of the transcript and will have an opportunity to require that anything that you believe to be inaccurate is changed and/or to withdraw your participation in the research (in which case the recording and transcript will be destroyed). In order to ensure that you cannot be identified from your voice, only the transcript will appear in my thesis and at no point will reference be made to you by name. Interviewees will not be expected to answer any questions that they would prefer not to.

The identity of participants will not be made available to anyone other than the researcher and my supervisors. Participants will not be named or identified in any way in the reporting of the research.

Interested in making a further contribution to the research?

If you are interested in contributing further to the research by allowing the observation of one of your lessons (if your students agree) and/or asking your students if they would be interested in taking a proficiency test, I would be grateful if you would provide your name and contact details below. I will then contact you to provide you with further information and consent forms for you and your students which outline your rights and my obligations.

Lesson observation

Written transcripts will be made on the basis of video recording of lessons and only these (with all information that could identify the participants having been removed) will be used in the reporting of the research. Participants will not be named or identified in any way in the reporting of the research.

Proficiency testing

A type of proficiency test that can be completed very quickly (around 20 minutes) and has been used extensively in major research projects in both Aotearoa / New Zealand and overseas will be used.

34. Would you consider participating in an interview?

- Yes
 No
 Maybe - I would like more information sent to me.

35. Would you consider participating in a classroom observation?

- Yes
 No
 Maybe - I would like more information sent to me

36. Would you consider participating in further research by providing your students, if they agree, with the opportunity to take a language proficiency test?

- Yes
 No
 Maybe - I would like more information to be sent to me

37. Please provide your contact information below. If you would like your responses to the questionnaire to remain anonymous, but would like to participate in further research and/or be provided with additional information, please email nlat1@students.waikato.ac.nz or ngairethema@gmail.com

Name:
Address 1:
Address 2:
City/Town:
Email Address:
Phone Number:

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Appendix 23

Interview invitation and consent form

Date: _____

Tēnā koe _____,

Ko Ngaire Tihema tōku ingoa.

Ko Ngāti Koro, ko Ngāti Mahuta ōku hapū.

I whānau mai ahau i Ahitereiria.

He kaiako ahau o te reo Pākehā, ā, he ākonga ahau o te reo Māori hoki. Kei te rangahau ahau i te āhua o te whakaako i te reo Māori.

Tēnā koe.

I am a student in *Te Pua Wānanga ki te Ao* (School of Māori and Pacific Development) at *Te Whare Wānanga o Waikato* (The University of Waikato) currently doing a doctoral thesis. My research involves an investigation of approaches to teaching te reo Māori to students at tertiary level, and is intended to be of benefit to teachers and students.

You have been recommended as an appropriate candidate to contribute to this research. If you agree to participate, your involvement would include an interview.

If you are interested in taking part in an interview about your approach to teaching te reo (which should take approximately three quarters of an hour) and are willing to have the interview recorded and transcribed, please provide your name and signature on the following page.

The University of Waikato requires that no research that is conducted should ever represent any threat or risk to specific individuals or specific institutions. If you decide to participate in the interview, you will not be identified by the researcher, as your name and personal identifying details will not be revealed in the reporting of the research.

If you would like any further information, please contact me by email at nlat1@students.waikato.ac.nz.

You may also, if you wish, contact my research supervisors: Associate Professor Winifred Crombie (crombie@waikato.ac.nz) and Dr Hēmi Whaanga (hemi@waikato.ac.nz) or the Postgraduate Convenor Dr Rangi Matamua (rmatamua@waikato.ac.nz).

Ngā mihi,

Ngaire L. A. Tihema

Doctoral Student

Te Pua Wānanga ki te Ao - School of Māori and Pacific Development

Te Whare Wānanga o Waikato - University of Waikato

HAMILTON

Overview of the research project

One of the aims of this research project is to explore how teachers of te reo Māori in tertiary institutions in Aotearoa / New Zealand approach their teaching, with particular reference to syllabus, methodology and textbook use. It involves a critical review of developments in the teaching of additional languages since the mid-20th century and a survey involving a self-completion questionnaire, semi-structured interviews, lesson observations and proficiency testing.

If you decide to take part in the interview, that interview will be recorded and then transcribed. After the interview (a few weeks later) you will be given a copy of the transcript and will have an opportunity to require that anything that you believe to be inaccurate is changed and/or to withdraw your participation in the research (in which case the recording and transcript will be destroyed). In order to ensure that you cannot be identified from your voice, only the transcript will appear in my thesis and at no point will reference be made to you by name. Interviewees will not be expected to answer any questions that they would prefer not to.

The identity of participants will not be made available to anyone other than the researcher and my supervisors. Participants will not be named or identified in any way in the reporting of the research.

I....., have been given and read an explanation of the research being conducted by Ngaire Tihema, agree to participate in an interview.

I have read and understand that:

- Signing this form indicates my agreement to her recording and then transcribing the interview.
- My participation in this study is completely voluntary, and I can withdraw at any time up until data analysis has commenced without any question from the researcher and without any disadvantage of any kind.
- If I withdraw, any raw data will also be removed.
- Any information I provide will be treated with confidentiality.
- The analysed data from the study will be used in the doctoral thesis, and possibly in any publication or presentations that arise from it.
- All data will be destroyed after five years.

(Signature)

(Date)

Appendix 24

*Examples of achievement objectives/learning outcomes from
participants of both studies*

Examples of achievement objectives/ learning outcomes provided by current study and pilot study participants

(see Chapter 3; Tihema, 2013, pp. 39-41)

<i>Level of learners</i>	<i>Type of course</i>	Achievement objectives / Learning outcomes
<i>Beginner</i>	<i>Beginners</i>	Whakapapa [Genealogy]- be able to introduce oneself, and other members of the family
	<i>Email me for a detailed description</i>	Email me....
	<i>Beginner course</i>	For students to be able to hold basic conversations in te reo, be able to comprehend what is being said and written (level 4 NZQA)
	<i>Beginner</i>	demonstrate excellent pronunciation of Māori words and phrases, demonstrate more than a basic knowledge of Māori vocabulary, exchange personal information about themselves and their families in the Māori language, engage in basic conversations in the Māori language, deliver an appropriate mihi, communicate in Te Reo Māori to a level which corresponds with the course textbook
	<i>Beginning - Listening & speaking</i>	-
	<i>Beginner: Listening & speaking</i>	For students to be able converse with fluent Māori speakers.
	<i>100 Level</i>	Pronunciation, receptive and productive skills, basic structures, minimum of 200 words, 50 idiomatic phrases, perform karakia with confidence
	<i>Community class</i>	Basic Greetings & mihi
<i>Intermediate</i>	<i>Intermediate: All four skills - listening, reading, writing and speaking</i>	1.0 Ka mārama ki a koe ngā momo kōrero kua whakaemia ki roto i ngā wāhanga tuatahi ki te wāhanga tuawhā o Te Pihinga me ngā kōpae o taua pukapuka mō ngā akoranga nei, ahakoa e pānuitia ana, e rangona ana rānei aua kōrero. 2.0 Ka taea e koe te whakapuaki kōrero, ā-waha, ā-tuhi rānei, me ngā momo kōrero katoa kua whakaemia ki roto i ngā wāhanga tuatahi ki te wāhanga tuawhā o Te Pihinga.

		<i>[To comprehend the types of stories that have been assembled in the first chapter to the fourth chapter of Te Pihinga, including the audio files of that book for these lessons, whether it is reading or listening to those stories 2.0 You will be able to express verbally, through writing and all types of stories that have been assembled for the first chapter to the fourth chapter of Te Pihinga]</i>
	<i>Intermediate Level</i>	Whakatakoto ētahi whakaaro e pā ana ki ngā rongō o te wā <i>[Set out some thoughts that relate to the news of the day]</i>
	<i>Intermediate</i>	example only: at the conclusion of this unit student should be able to demonstrate ability to write sentences about actions that have happened and actions that have not happened
	<i>Intermediate: Listening and speaking</i>	competency
	<i>Intermediate</i>	Ability to use a range of sentence structures and vocabulary with confidence (Additional comments from respondent: This is a full year course 5 hours class time a week, 450 learning hours total)
Intermediate - Advanced	<i>Intermediate to advanced</i>	Fluency and literacy in speaking, listening comprehension, writing and reading comprehension.
Post-intermediate	<i>Semi-advanced</i>	Katoa atu: korero, whakamaori, whakapakeha, tuhituhi, rangahau [All: speaking, Māori translation, English translation, writing, research]
	<i>Year 2 University</i>	Year 2 A range of language structures, vocab and able to communicate on prepared and impromptu situations
Advanced	<i>Year 3 Uni</i>	Year 3 , able to understand a wide range of oral and written Reo Māori material. Good understanding of Grammar, begin to debate topics oral and written, begin creative writing, analyzing and access to written and oral material e.g Nuipepa Māori for independent learning
	<i>Advanced Te Reo</i>	Proficiency with language structures, kiwaha and whakatauki from Te Kohure textbook
	<i>300-level Reo</i>	NGĀ WHĀINGA: te tutuki pai ēnei whakaritenga ko te whāinga ia he: 1.0 whakaū i ngā takotoranga reo i Te Whanaketanga tae noa ki tēnei taumata;

		<p><i>[OBJECTIVES: the achievement of these objectives is the goal: 1.0 retain the sentence structures of the language from Te Whanaketanga (The Advancement) up to this level;]</i></p> <p>2.0 whakatangatawhenua i te reo i roto i te akonga e angitū ai ia, e kōrero ai ia i taua reo;</p> <p><i>[2.0 the student will speak the language that they have been successful in learning in order to naturalise the language within the student;]</i></p> <p>3.0 whakakikokiko i te reo mā te whāngai anō ki te reo;</p> <p><i>[3.0 realise the language through continuing to pursue the language;]</i></p> <p>4.0 whakahau i te akonga ki te whakamahi i te reo Māori, ā-kōrero, ā-pānui, ā-tuhi;</p> <p><i>[4.0 encourage the student to use spoken language and to read and write;]</i></p> <p>5.0 whakakīkī i te kete reo a te akonga ki ngā momo takotoranga me ngā kupu hou, kīrehu hou. NGĀ HUA O NGĀ MAHI: Ki te eke ngā mahi i tēnei akoranga ka nui ake te āhei o te akonga ki: 1.0 te whakapuaki i ngā kōrero mō te mahi a te kaupapa he rite tonu te kōrerorerotia tae atu ki te kōrero mō te mahi ahuhenua, mō te hauora me ngā momo mate, mō te pōti, mō ngā taonga pūoro, mō ngā kōrero pūrākau, mō te reo Māori anō hoki; 2.0 te kuhu i te ao o aua kaupapa me te noho mārama, ahakoa kōrero, ahakoa tuhi; 3.0 te whakahuahua i ngā takotoranga hou me ngā kupu hou o Te Māhuri i roto i te reo kōrero.</p> <p><i>[5.0 fill the student's language base with types of sentence structures, the acquisition of vocabulary and sayings. THE BENEFITS OF THE WORK: If this work is learnt, the better the student's ability to: 1.0 present speech about the topic, always be able to speak about cultivating land, health and types of sickness, voting, musical instruments, oral histories as well as the Māori language; 2.0 the coming about of these topics and their explanations, whether spoken, or written; 3.0 to articulate new sentence structures and vocabulary from Te Māhuri through speech.]</i></p>
	<p><i>Te Whakakōrerotanga: Language Evolution</i></p>	<p>Ko te whāinga o tēnei akoranga (Te Whakakōrerotanga):</p> <p><i>[The objectives of this course (Language Evolution):]</i></p> <p>1.0 kia taea e te ākonga te whakamahuki ngā rerekētanga o te reo i tuhia ai i mua o te tau 1900 me te reo o ēnei wā;</p>

		<p><i>[1.0 the student will be able to explain the differences in the written language before the year 1900 and modern day language;]</i></p> <p>2.0 kia taunga haere te ākonga ki te whakapākehā i te reo Māori. Kia oti tēnei akoranga i te ākonga: 1.0 ka taea e ia te whakamahuki ngā rerekētanga o te reo i tuhia ai i mua o te tau 1900 me te reo o ēnei wā; 2.0 ka taea e ia te whakapākehā ētahi kōrero i tuhia ai i mua o te tau 1860;</p> <p><i>[2.0 the student will become familiar with translating Māori to English. Once this is finished: 1.0 they will be able to explain the differences in the written language before the year 1900 and modern day language; 2.0 they will be able to translate some writings dated before 1860 from Māori to English;]</i></p> <p>3.0 ka taea e ia te whakapākehā ētahi kōrero o te Paipera Tapu;</p> <p><i>[3.0 they will be able to translate some writings of the bible from Māori to English;]</i></p> <p>4.0 ka taea e ia te whakapākehā ētahi kōrero i tuhia ai i roto i ngā nūpepa Māori;</p> <p><i>[4.0 they will be able to translate some writings in te reo Māori newspapers from Māori to English;]</i></p> <p>5.0 ka taea e ia te whakapākehā ētahi kōrero i tuhia ai i ngā tau e rua tekau kua taha atu nei;</p> <p><i>[5.0 they will be able to translate articles written in the past twenty years from Māori to English;]</i></p> <p>6.0 kua waia kē ia ki te pānui i ngā tuhi ā-ringa a ētahi tūpuna.</p> <p><i>[6.0 to become used to reading handwritten messages/notices written by some ancestors.]</i></p>
<p>No level provided</p>	<p><i>kia whakawhanake ai i tōu ake akoranga [in order to develop your own lesson]</i></p>	<p>-</p>

Appendix 25

Analysis and evaluation criteria used by Nock (2014)

Student textbooks

Appearance and durability

- Is the book attractive, sturdy, and easy to follow?

Quality and relevance of illustrations

- Do the illustrations genuinely support the language and culture?
- Are the illustrations appropriate in terms of the likely ages of the learners?
- Is there an appropriate gender balance?
- Are the illustrations static or active?

Cultural content

- Is the material culturally appropriate, particularly in terms of the age of the learners?
- Is culture covered as a separate topic from the language (as opposed to integrated with the language)?

Text-types, genres and language skills

- Is there a variety of genres (e.g., instructing, recounting) and text types (e.g., songs, stories, letters, emails) and is that variety consistent with specification in the curriculum guidelines, if there are any?
- Are the textbooks coherent and appropriately structured?
- Is the language of the textbooks appropriate in terms of the overall language level and lesson/ curriculum objectives?
- Is there an appropriate balance of skills (listening, speaking, reading and writing) and skills training?

Language content, methodology and tasks and activities

- Is the language content consistent with the curriculum guidelines (where curriculum guidelines are available)?
- Is the language content situationally appropriate and adequately contextualised?
- Is revision and integration incorporated into the planning cycle?
- Is the language content accurate?
- Does the language reflect native-speaker norms/ expectations?
- What methodologies are employed?
- Are the tasks and activities interesting, varied and balanced in terms of skills and do they take account of the different ages, learning styles and competences that are likely to characterise the users?

Quality and quantity of supplementary resources

- Are homework and supplementary practice materials provided?
- Are audio-visual materials, cue cards, posters, charts, internet assignments/ activities, computer games and other teaching aids provided?
- Are the supplementary materials adequate to support the learning objectives?
- Do the supplementary resources accommodate the varying needs of learners?

Interest level

- Are the materials likely to interest the learners (e.g., Is the material relevant to the lives of high school and/ or tertiary learners and is imagination and humour used in ways that are likely to appeal to the learners?)?

Teachers' guides and supplementary resources

Appearance, durability, organization, and user-friendliness

- Is the guide attractive and durable?
- Is the layout clear and easy to follow?
- Is the language used in the guide easy to understand?
- Is there an exercise answer key?
- Are potential areas of difficulty identified and is advice on coping with them provided?
- Is there appropriate rationale and explanation for the inclusion of particular approaches, techniques, activities, exercises, tasks, and cultural aspects?
- Is there useful linguistic information about the language focus points?
- Is there useful information about learning strategies and learning styles?

Aims and objectives

- Is there a clear statement of overall aims?
- Are the learning objectives clearly stated and consistent with the curriculum guidelines (if there are any)?

Procedural and methodological information

- Is there clear and appropriate guidance on each of the following: lesson staging and sequencing; teaching methodologies (including concept introduction, concept checking, response to learner errors); use of the resources provided (e.g. videotapes, cue cards, posters); setting up, timing and running activities; ensuring that all learners have an opportunity to contribute; providing encouragement and support for learners of different types and with different proficiency levels;
- Is the advice provided suitable for both experienced teachers and less experienced teachers?

Assessment of learning

- Is there clear and appropriate guidance on ongoing and cumulative assessment of learning?

Ideas for review and extension activities

- Are there adequate review and extension exercises (with an answer key)?

Appendix 26

Summaries from Te Pihinga

Te whakarāpopototanga 1

He tokomaha rawa ngā tamariki i mate
i te tarakihana.

Te whakarāpopototanga 2

Tokowaru ngā tamariki, tekau mā waru ngā
pakeke i mate i te tarakihana i te tau 1952. Me
āta whiriwhiri ngā āhuatanga i pā mai ai enei aituā.
I mate tētahi tamaiti i muri o te tarakihana
e tō ana i te moua. I taka tētahi i runga i te
tarakihana e tō ana i te rōra taumaha, ā, ka tāmia.
I taka anō tētahi tamaiti pakupaku ki muri i te
tarakihana, ā, ka haere whakamuri te tarakihana ka
tāmia ia e te wira. Ka pākeke tētahi tarakihana i
runga i ngā tiaki whakatārewa, ka taka ki runga
i tētahi tamaiti pakupaku, ka mate. Ka taka tētahi
kōtiro ki mua o te moua, ka mate. Nā te wira o
tētahi mihini pēre hei tētahi tamaiti i whakamate, ā,
nā te rōra tētahi kōtiro i whakamate. Ka mate
anō hoki tētahi tamaiti i tapahia ai e te kiwhi.

Te whakarāpopototanga 3

He tokomaha rawa ngā tamariki me
ngā pakeke i mate i ngā aituā tarakihana
i te tau 1952. I taka tētahi tamariki i te
tarakihana, ā, ka tāmia, ka tapahia rānei, e
ngā mihini e toia ana e ngā tarakihana,
e ngā wira o ngā tarakihana rānei. Kāua
ngā tamariki e tukuna kia eke ki runga
i te tarakihana.

(Moorfield, 2001b, pp. 177)

Te whakarāpopototanga 4

Tokowaru ngā tamariki, 18 ngā pakeke i mate i te tarakihana i te tau 1952. Anei ngā tau o ngā tamariki i mate:

He tamaiti tane -	13 ōna tau.
He tamaiti -	neke atu i te toru tau tana pakeke.
He tamaiti -	e rua ngā tau.
He tamaiti pakupaku -	e 22 ngā marama te pakeke o tēnei tamaiti.
He kōtiro -	e rima ngā tau.
He tamaiti -	e iwa ōna tau.
He kōtiro -	e whā ngā tau.
He tamaiti -	11 te kaumātua.

(Moorfield, 2001b, pp. 177)

Appendix 27

Example copy of testing booklet

Tēnā koe,

My name is Ngaire Tihema. I am currently doing doctoral research through Te Pua Wānanga ki te Ao (*School of Māori and Pacific Development*) at Te Whare Wānanga o Waikato (*The University of Waikato*). My research involves an investigation of current approaches to teaching te reo Māori to students at tertiary level, and is intended to be of benefit to teachers and students.

You have selected to make a contribution to the research in regards to proficiency testing and if you agree to participate, your involvement would include answering a questionnaire (which should take no more than 30 minutes) and piloting a type of language proficiency test – a C-test (which should also take no more than 30 minutes).

Most language proficiency tests tend to take a long time to complete, are difficult to score and are very expensive to administer. C-tests, on the other hand, can be taken in a very short period of time and can be scored quickly and objectively. Although the C-test has been used extensively overseas to test the proficiency of language learners in a number of languages (e.g. German, Russian, Spanish etc.), the test you will trial, if you agree to participate, is the first of its kind to be used in the testing of te reo Māori proficiency. As such, data gathered from your participation in the test will contribute to determining the reliability and validity of the test as a measure of te reo Māori proficiency.

The University of Waikato requires that no research that is conducted should ever represent any threat or risk to specific individuals or specific institutions. If you decide to participate by taking the test, the information gathered from your participation will be treated confidentially. Your name or the institution with which you are involved will not be identified in the reporting of the research or be revealed to anyone other than the researcher and her supervisors.

If you are interested in participating in this aspect of the research, please carefully read the consent and confidentiality agreement form (below). Once you have understood your rights and my obligations as outlined in the consent form, a convenient time and place can be arranged for you to sit the test.

If you would like any further information, please contact me by email at nlatl@students.waikato.ac.nz. You may also, if you wish, contact my research supervisors: Dr Hēmi Whaanga (hemi@waikato.ac.nz), Dr Sophie Nock (sophnock@waikato.ac.nz) or Anthea Fester (amfester@waikato.ac.nz).

Ngaire Tihema
School of Māori and Pacific Development
University of Waikato, Private Bag 3105
Hamilton, New Zealand 3240

Based on the rating scale below, how would you rate your current te reo Māori proficiency? Please ✓ the appropriate answer

You have 2 minutes!

Non-user: A few isolated words.

Intermittent User: No real communication possible except the most basic information using isolated words or short formulae in predictable situations to meet immediate needs. Great difficulty in understanding spoken and written language.

Very Limited User: Conveys and understands only general meaning in very familiar situations. Frequent breakdowns in communication.

Limited User: Basic competence is limited to familiar situations. Frequent problems in understanding and expression. Not able to use complex language.

Modest User: Partial command of the language, coping with overall meaning in most situations though likely to make many mistakes. Should be able to handle basic communication in familiar areas.

Competent User: Generally effective command of the language in spite of some inaccuracies, inappropriate usages and misunderstandings. Can use and understand fairly complex language, particularly in familiar situations.

Good User: Has operational command of the language with occasional inaccuracies, inappropriate usages and misunderstandings in some situations. Generally understands and uses complex language well and can follow, and produce, detailed reasoning.

Very Good User: Fully operational command of the language with only occasional unsystematic inaccuracies and inappropriate usages. Misunderstandings may occur in unfamiliar situations. Handles complex, detailed argumentation well.

Expert User: Fully operational command of the language: appropriate, fluent, accurate with complete understanding.

Practice Examples

Instructions:

In the following two texts, He tauira 1 & He tauira 2, part of some of the words is missing or whole single letter words are missing. Practice both examples by writing in the missing letters. If possible, you may use any dialect you wish.

You have 7 minutes to practice both examples!

**EXAMPLE
PURPOSES ONLY**

Answers

Instructions:

Check your answers!

You have 3 minutes to check your answers!

**EXAMPLE
PURPOSES ONLY**

Pilot C-test

In the following four texts, part of some of the words is missing or whole single letter words are missing. Please write in the missing letters. You have a total of 20 minutes!

**EXAMPLE
PURPOSES ONLY**

**EXAMPLE
PURPOSES ONLY**

**EXAMPLE
PURPOSES ONLY**

This test and questionnaire are part of a doctoral study of the learning and teaching of te reo Māori at tertiary institutions which is being conducted by Ngaire Tihema from the University of Waikato.

You are invited to participate in the project by completing the questionnaire.

The researcher guarantees total anonymity and confidentiality. No individual or institution will be identified in the reporting of the research or any other context. If you do include your name and email address, they will never be released, but you will receive a summary of the researcher's findings and your test results.

By completing the questionnaire you will have consented to participate in the project and to the publication of findings as outlined above.

Ngaire L. A. Tihema

Doctoral Student

Te Pua Wānanga ki te Ao - School of Māori and Pacific Development

Te Whare Wānanga o Waikato - University of Waikato

Private Bag 3105

HAMILTON 3240

Email: nlat1@students.waikato.ac.nz

- **Please answer as many questions as possible.**
- **Answer spontaneously – please don't linger over your answers.**
- **You have twenty minutes to complete the questionnaire.**

iv)	Did you attend a Māori bilingual school, kura kaupapa and/or whare kura?	Yes <input type="checkbox"/>
		Name/s of kura: _____ Total years of attendance: _____
		No <input type="checkbox"/>

v)	Have you studied te reo at another <u>tertiary</u> institution? (Wānanga, University etc.)	Yes <input type="checkbox"/>
		Name/s of institution: _____ Years of studying te reo Māori at tertiary institution/s: _____ years
		No <input type="checkbox"/>

vi)	How many years altogether have you been studying te reo Māori at <u>tertiary</u> level?	_____ years
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vii)	For approximately how many years <u>altogether</u> have you <i>formally</i> been learning te reo? <i>i.e. in a classroom environment</i>	_____ years
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viii)	Which language/s did your parents/caregivers use when you were a child? Please ✓ the appropriate answer	Māori only	
		Mainly Māori	
		Some Māori and some English	
		Mainly English with a few Māori words and phrases	
		English only	
		Other (please specify):	

ix)	Have you studied any languages <u>other than te reo Māori</u> at school or any other type of institution?	Yes <input type="checkbox"/>
		Which language/s? _____
		No <input type="checkbox"/>
	Are you currently studying (or planning to study) any languages in addition to te reo Māori at your institution or a different institution?	Yes <input type="checkbox"/>
		Which language/s? _____
		No <input type="checkbox"/>

Section 2**What are your main reasons for studying te reo Māori? Please ✓ those which apply to you.**

Reason		
It is my desire to learn and speak te reo		
I want to do postgraduate study in Māori		
I will need it for my future career		
I believe it is my duty to learn and speak te reo		
I liked my Māori teacher/s at school		
I have to study Māori to complete a degree but the other subjects interest me more than Māori		
I want to have a better understanding of the Māori culture		
Māori is an official language of New Zealand		
My friends are studying te reo Māori		
My family wanted me to study te reo Māori		
I am good at te reo Māori		
Te reo Māori is an easy subject		
My family speaks te reo Māori		
My friends speak te reo Māori		
I want to be a good example for members of my family		
I want my children to speak te reo		
Other reason? Please specify:		

Section 3

How important do you think it is to be able to do each of the following things well when you finish your Māori courses? *Please put a ✓ in the appropriate column.*

	NOT IMPORTANT	A LITTLE IMPORTANT	IMPORTANT	VERY IMPORTANT
Everyday conversations with native/fluent speakers				
Enjoy TV in Māori				
Listen to the radio in Māori				
Read literature in Māori				
Academic discussion with native/fluent speakers				
Write emails for social/ general purposes				
Operate in a business context				
Read te reo on the internet and social media				
Make phone/video calls in Māori				
Any others? Please specify:				

Section 4

Since you have been learning te reo Māori, what do you do (or would you do) in the following circumstances? *Please ✓ the appropriate response.*

You are using Google. Do you...	...use the Māori version	
	...use the English version (or your native language)	
You are listening to the radio. Do you...	...prefer to listen to Māori stations	
	...try to find an English-speaking station (or your native language)	
You are watching the news in Māori. Do you...	...try to listen to the reporters	
	...read the English subtitles	
A book has both an English version and te reo Māori version. Do you...	...read the Māori version	
	...read the English version	
You have an opportunity to watch TV. Would you prefer to...	...watch Māori TV, Te Reo or other Māori programmes	
	...watch TV programmes in English (or your native language)	

Section 5

Outside of class, for which reasons do you not use te reo? Please ✓ those which apply to you.

Sometimes I do not speak te reo because...

...I'm with people who <u>do not</u> understand te reo	<input type="checkbox"/>
...I'm too embarrassed to speak te reo around some people	<input type="checkbox"/>
...it's easier to use English	<input type="checkbox"/>
... I don't want to be laughed at if I make mistakes	<input type="checkbox"/>
...I'm too tired to speak te reo	<input type="checkbox"/>
...I do not want to make mistakes	<input type="checkbox"/>
...I become anxious	<input type="checkbox"/>
...I don't want people to think I'm dumb if I make mistakes	<input type="checkbox"/>
...I've made mistakes in the past and have been told off	<input type="checkbox"/>
...I don't know enough te reo to be able to have a proper conversation	<input type="checkbox"/>
...I'm worried the other person is going to start to kōrero in te reo and I won't understand them	<input type="checkbox"/>
...people think I'm good at Māori and I don't want to make mistakes/embarrass myself	<input type="checkbox"/>
Other reasons? Please specify:	

Section 6**Outside of class, do you seek opportunities to use Māori by _____? Please ✓ the appropriate answer.**

	YES	NO
Speaking in Māori to native/fluent speakers		
Speaking in Māori to adult members of your family		
Speaking in Māori to children		
Speaking in Māori to friends/class mates		
Writing emails or using social media in Māori		

Section 7

What do you do (or would you do) in the following circumstances? *Please ✓ the appropriate response.*

You are at home and need someone to pass the bread. Do you...	...ask in Māori, even if the other person doesn't understand, and use gestures	
	...ask in English (or your native language)	
You are with a group of friends who are speaking Māori. Do you...	...speak Māori (or try to as much as possible)	
	...use English (perhaps with some Māori words)	
When you encounter fluent Māori speakers, do you...	...begin a conversation in Māori	
	...begin a conversation in English	

Section 8

Please answer the questions below. Please ✓ the appropriate answer.

	YES	NO
Are any members of your family native/fluent speakers of te reo Māori?		
Does your family actively encourage you to learn te reo Māori?		
Do you have friends keen on learning te reo Māori (who currently are not learning it)?		
Are any members of your family keen on learning Māori?		
Do you (or would you) encourage your children to speak/learn te reo Māori?		
Do you (or would you) send / Have you sent your children to a kōhanga reo?		
Do you (or would you) send / Have you sent your children to a kura kaupapa?		
Do you (or would you) send / Have you sent your children to a whare kura?		
Do you (or would you) send / Have you sent your children to a bilingual school?		
Do you (or would you) send / Have you sent your children to a Māori boarding school?		

Ngā mihi nui ki a koe

Thank you for your participation. If you would like to add any comment, you may do so here:

Appendix 28

Preliminary criteria assigned for test results

Band	Description	Preliminary criteria (%)
Band 1	Non-user: A few isolated words.	0-30%
Band 2	Intermittent User: No real communication possible except the most basic information using isolated words or short formulae in predictable situations to meet immediate needs. Great difficulty in understanding spoken and written language.	
Band 3	Very Limited User: Conveys and understands only general meaning in very familiar situations. Frequent breakdowns in communication.	
Band 4	Limited User: Basic competence is limited to familiar situations. Frequent problems in understanding and expression. Not able to use complex language.	30-45%
Band 5	Modest User: Partial command of the language, coping with overall meaning in most situations though likely to make many mistakes. Should be able to handle basic communication in familiar areas.	45-60%
Band 6	Competent User: Generally effective command of the language in spite of some inaccuracies, inappropriate usages and misunderstandings. Can use and understand fairly complex language, particularly in familiar situations.	65-75%
Band 7	Good User: Has operational command of the language with occasional inaccuracies, inappropriate usages and misunderstandings in some situations. Generally understands and uses complex language well and can follow, and produce, detailed reasoning.	75-85%
Band 8	Very Good User: Fully operational command of the language with only occasional unsystematic inaccuracies and inappropriate usages. Misunderstandings may occur in unfamiliar situations. Handles complex, detailed argumentation well.	85-100%
Band 9	Expert User: Fully operational command of the language: appropriate, fluent, accurate with complete understanding.	

Appendix 29

*Learners' self-assessment judgements of language
proficiency*

Band	Description	Band	No. respondents (62)
Band 1	Non-user: A few isolated words.	1	1
		1.5	0
Band 2	Intermittent User: No real communication possible except the most basic information using isolated words or short formulae in predictable situations to meet immediate needs. Great difficulty in understanding spoken and written language.	2	3
		2.5	0
Band 3	Very Limited User: Conveys and understands only general meaning in very familiar situations. Frequent breakdowns in communication.	3	1
		3.5	0
Band 4	Limited User: Basic competence is limited to familiar situations. Frequent problems in understanding and expression. Not able to use complex language.	4	3
		4.5	1
Band 5	Modest User: Partial command of the language, coping with overall meaning in most situations though likely to make many mistakes. Should be able to handle basic communication in familiar areas.	5	10
		5.5	1
Band 6	Competent User: Generally effective command of the language in spite of some inaccuracies, inappropriate usages and misunderstandings. Can use and understand fairly complex language, particularly in familiar situations.	6	12
		6.5	2
Band 7	Good User: Has operational command of the language with occasional inaccuracies, inappropriate usages and misunderstandings in some situations. Generally understands and uses complex language well and can follow, and produce, detailed reasoning.	7	17
		7.5	1
Band 8	Very Good User: Fully operational command of the language with only occasional unsystematic inaccuracies and	8	5

	inappropriate usages. Misunderstandings may occur in unfamiliar situations. Handles complex, detailed argumentation well.	8.5	0
Band 9	Expert User: Fully operational command of the language: appropriate, fluent, accurate with complete understanding.	9	5

Appendix 30

Additional comments from learner participants

- I am not competent in writing in te Reo. However I am very confident to speak and converse no worries.
- Tihei Mauri ora! Test with the words missing was too confusing.
- I think the fill in the blanks were a little hard with them having one letter. It would have been easier if there was a list of words to choose from. And if all the blanks weren't all the same size. And if blanks were just blank without any letters.
- Beautiful and well organised Test. Tena koe.
- Mana Maori Motuhake Mo ake tonu atu [love heart icon]
- Ka rawe te whakamatautau nei.
- Mō ō mahi rangahau, ko te tūmanako hei hāpai mā te iwi Māori, me tō tātou reo me ōna tikanga. Tēnā koe, ā, noho ora mai
- Ngā mihi manahou
- Kia ora Ngaire, I'm am sorry I couldn't answer you're questionnaire. I could have, but it would have been using my Dyslexic skills to be able to complete it. I look for patterns in language and I reckon I could have filled out half of the questionnaire, but honestly, I wouldn't have understood a thing. Hey Good luck with your studies.
- When learning my mother language, mistakes were O.K. But the purist in te reo Māori do not acknowledge that I am a pepe. If road signs were in the indigenous language as they are in Wales maybe te reo would be ascribed. Waiata are great for learning words and pace, but I know some waiata without fully knowing the meaning. Need to get to the level of not translating back to English. When I think translate I go to French. Need both language taught from a young age. Also any language is difficult for dyslexic people – need phonetic dictionary please. On reflection the test felt very Western