A WAY FORWARD FOR TE REO MĀORI IN ENGLISH-MEDIUM EDUCATION

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Abstract

Aotearoa is the home of the Māori people and their language; te reo Māori. When European settlers arrived, they brought with them a new language; English. The Treaty of Waitangi was signed in 1840 and guaranteed Māori rangatiratanga (chiefly control) over their taonga, including te reo Māori. Over the years a negative language shift has occurred with many Māori moving from speaking te reo Māori to English. Although many initiatives, such as kōhanga reo were implemented in the 1980s, te reo Māori is still in a critical state.

This research project is about te reo Māori experiences of both Māori and non-Māori whom were all attached to a English-medium primary school in Aotearoa/New Zealand. This study sought to understand the ways in which te reo Māori was being passed on, or not, from person to person and from one generation to the next.

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Arihia

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CHAPTER ONE: INTRODUCTION

An integral component of language revitalization is understanding the history of te reo Māori in the context of Aotearoa / New Zealand. This enables us to consider the current situation of te reo and therefore strategically plan for te reo Māori in the future. An important term to consider when researching language revitalization is language shift.

1.1 Language Shifts

It is difficult to escape cultural and linguistic diversity in this era of extraordinary movement of human population (Kalantzis, Cope, & Slade, 1989). As the human population travels, and immigrates to new countries, new languages are learnt and heritage languages can be lost. A language shift can be either a positive shift (gaining language) or a negative shift (language loss) (King, 2001).

1.1.1 Negative language shift
A negative language shift is when people move away from the mother tongue towards a new language (King, 2001). Thousands of languages are dying and thousands are destined to die out during the first half of this century (Fishman, 2001). In fact Bradley & Bradley (2002) claim 90% of the world's languages will disappear during the 21st century unless something is done now. Hinton (2001) suggests

> A language that is not a language of government, nor a language of education, nor a language of commerce or of wider communication is a language whose very existence is threatened in the modern world (Hinton, 2001, p. 3).

A negative language shift can be referred to in a number of ways. The first is Language endangerment. Language endangerment is referred to by Wurm (2002) as the gradual disappearance of speakers of a language until that number reaches zero.

Next is language loss. Language loss, which is often referred to as language obsolescence, occurs when a particular group stops maintaining its language (King, 2001), or when a community gives up its languagecompletely in favour of another (Fasold, 1992, as cited in King 2001).

After language loss is language death. The term language death is defined by King (2001) in two ways. The first is that there are no longer any living speakers of that language. The second King (2001) claims is that language death is the end result of language loss within a particular community. However these terms of language loss and language death are not a new phenomenon, the world's languages have constantly been changing, merging and disappearing (King, 2001).

May (2001) sees three stages to a language shift. The first stage, he suggests minority language speakers have increased pressure to speak the majority language. Stage two is a period of bilingualism with deceasing numbers of minority language speakers especially in the younger generation, and also a decrease in the fluency of speakers. The final and third stage is the minority language being replaced by the majority language (May, 2001). Globalisation and mixed marriages are suggested to have a role in language shift.

Fishman (2001) suggests globalisation of pan-western culture is the drive for language shift. 'We must still contend with community attitudes which do not value small languages and view the global spread of English and other dominant languages as progress' (Bradley & Bradley, 2002, p.xi). King (2001) suggests it is both small and large indigenous languages that are dying out. Small ones with only a few hundred speakers are in danger and also large languages where speakers are shifting toward dominant, often national languages with wider currency are also dying out (King, 2001). The national language becomes associated with modernity and progress while the minority language becomes associated with tradition (May, 2001). May (2001) suggests language decline and language death always occur in bilingual or multicultural contexts where the majority language replaces functions of the minority language, which in turn causes minority language speakers to shift. Fishman (2001) goes on to say the speakers of a threatened language are mostly bilingual, almost always speaking the mainstream language as well as, or even better than and in preference to their own.

Wurm (2002) suggests another reason for language shift is mixed marriages where the large language becomes the family language. He goes on to say that in turn, the rate of transmission to the child of the small language deceases (Wurm, 2002). Along similar lines, another reason suggested by Bradley (2002) is that speakers may choose not to transmit their language to their children. Parents may avoid teaching their own language to their children out of fear that an imperfect knowledge of the dominant language would interfere with their economic chances in the future (Wurm, 2002). Wurm (2002) goes further to say it is the parent's decision to not teach their children the small language which they regard as being no further use and encourage them to speak the large language which they see as being of economic and social value.

'The mainstream language yields too many advantages for reverse language shifters and their supporters for them to ever give it up entirely, no matter how much danger it portends for their own threatened language' (Fishman, 2001, p.9).

1.1.2 Positive language shift

However, on the other hand a positive language shift can occur. A positive language shift recoups or reinvigorates the use of the mother tongue (King, 2001). Like negative language shifts, positive language shifts can be referred to in a number of ways. The first is reversing language shift, which means reversing a negative language shift. Fishman (1991) defines reversing a language shift as, an attempt to foster, fashion, attain and assist a particular language in culture content and pattern. Its ultimate goals are the maintenance and advancement of disadvantaged languages. In order to reverse a language shift, language maintenance needs to occur.

Language maintenance is defined by King (2001) as the continued use of a language by a particular group done intentionally under socially, economically and otherwise adverse conditions. Kalantzis et al. (1989) suggest that the issue of maintenance is full of complexities. In order to maintain a language, language revitalization will be present.

Language revitalization is defined by King (2001, p.4) as 'the attempt to add new forms or new functions to a language which is threatened with language loss or language death, with the aim of increasing its uses and users'. Within a language revitalization effort, language planning may occur. This is the conscious, deliberate and organised attempt to influence language use or language structure (King, 2001).

Millions of people throughout the world are engaged in efforts to reverse language shift (Fishman, 1991). King (2001) claims that members from a particular group do not become motivated to begin intensive efforts to archive or teach their native languages until the last remaining native speakers reach their final years. Bradley (2002) also claims language loss is often delayed as speakers feel their language is in a healthy state and by the time the community becomes aware of the impeding language loss, it may be very hard to reverse.

So then why is it important to try to save these languages? King (2001) claims that for many the deaths of many languages represent the loss to the intellectual and cultural diversity of the world. Fishman (2001) suggests traditionally associated language is more than just a tool of communication and that 'Specific languages are related to specific cultures and to their attendant cultural identities at the level of doing, at the level of knowing and at the level of being' (Fishman, 2001, p.3).

Wurm (2002) believes the small language speakers regard their language as the most important symbol of their identity. He goes further to suggest the attitude and value of the speakers towards their own language and the importance to which they attach to it as a symbol of their identity are the most important factors for the maintenance and reinvigoration of the language (Wurm, 2002). So how does this global commitment to reversing language shift, language maintenance and language revitalization relate to the indigenous language of Aotearoa New Zealand?

1.2 Brief History of New Zealand

New Zealand was a land uninhibited by humans until the first Polynesians arrived. The exact date of their arrival is debatable. Rice (1992) suggests

the arrival occurred in possibly AD 800, AD 1100 or later. Whereas King (2007), Smith (2005) and McLauchlan (2004) suggest 13th century AD. What is agreed upon is that the first Polynesian arrivals came from Eastern Polynesia (Rice, 1992; King 2007; Smith 2005). They made New Zealand their home and lived without the need for a name for the whole race, instead they identified themselves by hapu, iwi, and waka (Locke, 1988). When the time came they identified themselves as tangata Māori – people natural to the land (Locke, 1988).

In 1642 Tasman made a brief visit to New Zealand, however Māori life was unaffected and he left no lasting imprint (Rice, 1992; King, 2007). Captain James Cook made his first visit to New Zealand in 1769-1770 (Rice, 1992; Locke, 1988; McLauchlan, 2004). He brought with him a Tahitian translator and he made his relations with Māori as mutually respectful as he could (King, 2007; Locke, 1988). By the 1830s more permanent settlers started arriving in numbers (Rice, 1992). With them Europeans brought radical change to New Zealand including books, clocks, new crops, new religious ideas, alcohol, new ways of war, and disease (Rice, 1992). Some Pākehā introduced metal and tools, which made work for the Māori easier (King, 2007). Māori also sought guns for hunting and the mana of ownership (King, 2007).

In 1840 Lord Normandy instructed Captain Hobson to persuade the Māori to surrender their sovereignty to the British Crown (Walker, 1983). Hobson knew that what the British government required was a cession of sovereignty, absolute control over all land transactions and authority to impose law and order on both Māori and non-Māori (Orange, 2004). He hastily drew up the first draft of the Treaty of Waitangi (Rice, 1992). However, he was not satisfied with the first draft, so spent two more days rewriting it (Walker, 1983). Henry Williams and his son Edward then translated the Treaty into te reo Māori (Rice, 1992). This made things very problematic as the translation between the two versions differed (Rice,

1992; Walker, 1983; Orange, 2004) and there was confusion in the translation (Locke, 1988). Orange (2004) suggests that although Henry and Edward Williams were comfortable using the Māori language they were not experienced translators and suggest that there were few people with such skills at the time. Also the Māori were not acquainted with legal and literacy traditions (Rice, 1992).

However, copies in both languages were put before a gathering of Northern chiefs in Waitangi (King, 2007). On 6th February 1840 the Treaty of Waitangi was signed (Rice, 1992; King, 2007; Locke, 1988). Hone Heke signed first and was followed by 42 others (Walker, 1983). Copies of the treaty were then taken around the country for other chiefs to sign. 500 chiefs signed altogether, 39 of these signed the English version, rather than the reo Māori version (Smith, 2005).

The translations of the Treaty of Waitangi are still hotly debated today (Smith, 2005). 'Grave doubts exist as to whether Māori were aware that they were signing away their mana (sovereignty) in the treaty' (Walker, 1983, p. 1). The Treaty's inaccurate use of language and translation disguised its meaning and therefore the chiefs were misled into signing away their mana (Walker, 1983). Many agree that te reo Māori is a taonga guaranteed by the treaty of Waitangi (Te Puni Kōkiri, 2003; King, 2007; Bishop & Glynn, 1999). Article two of the treaty guaranteed Māori 'rangatiratanga' or chiefly control of taonga, te reo Māori being one of those taonga (Bishop & Glynn, 1999).

1.3 History of te reo Māori

Te reo Māori holds a significant value in New Zealand society. It is the sole indigenous language of one country – New Zealand (Te Puni Kōkiri, 1998).

However, it was not accepted as an official language of New Zealand until 1987 (Te Puni Kōkiri, 2003). King (2007) reports that in the 1930s te reo Māori was in a healthy state, but by the 1970s the language was in serious danger. There are several factors that lead to te reo Māori being in this state. Te Puni Kōkiri (1998) state that colonisation, the decline in speakers and the widespread use of English are all factors which have threatened the survival of te reo Māori. The history of the school system of New Zealand, was also a vital factor in the near loss of te reo Māori.

Before European settlers came to New Zealand, Māori had their own system of education. The oral language was very important to the Māori as expressed by Gadd (1976, p. 8) 'korero is the food of chiefs'. Within Māori society a good speaker was much appreciated and skilled orators were by no means rare (Best, 1931). The memorising powers of the Māori had been developed to a remarkable extent (Best, 1931). There were two causes for this. The first was the desire to preserve the past, and the second was the lack of script to converse that knowledge (Best, 1931). The lack of script also resulted in games, songs and storytelling (Best, 1931). Tribal traditions, folk tales, myths, and historical stories meant much knowledge was passed down (Best, 1931). Traditions and knowledge were passed down by the spoken word, rich in poetry and imagery that lodged in the memory (Locke, 1988). Māori instituted schools of learning known as wharekura and whare wananga (Smyth, 1931). Whare Wananga were places which preserved the superior teachings whereas inferior versions were taught by experts of a lower standing (Best, 1931).

The common people were taught arts and crafts, while the priests and chiefs studied mythology and history (Smyth, 1931). This shows how Māori drew a line between ordinary subjects and tapu lore, which only a few were taught (Best, 1931).

In 1814 Samuel Marsden launched the first Christian mission to New Zealand on behalf of Church of England's Church Missionary Society (King, 2007). Missionary schools were established in New Zealand as early as 1816 (Dale, 1931). Missionaries initiated early print literacy instruction and western style schooling in New Zealand (Simon & Smith, 2001). By 1827 they were making their mark; they had put te reo Māori into print form and had translated the bible into te reo Māori (Rice, 1992). These schools were basically religious, however many Māori learnt to read and write in te reo Māori (Barrington & Beaglehole, 1974). The missionaries taught in te reo Māori only, which meant they had a great deal of control over the knowledge and information Māori could potentially access (Simon & Smith, 2001). Missionary Schools abandoned teaching in te reo Māori in 1871 (Anderson, 1931).

In the 1850s provincial governments were given the responsibility of education in New Zealand (Rice, 1992). The 1877 Education Act replaced the provincial government's responsibility with a colony wide system of primary education (Rice, 1992). This act gave free, secular and compulsory primary education throughout the country (King, 2007). The curriculum for these schools stressed reading, writing, arithmetic, English grammar and composition, geography, history, elementary science and drawing (Rice, 1992).

The establishment of primary schools for Māori was allowed through the 1867 Native Schools Act, and by 1879, 57 native schools had been established (Rice, 1992). The establishment of a native school was not so easy. A Māori community that aspired to have a school had to provide the land, half the costs of the buildings and a quarter of the teacher's salary (Smith, 2005). The native schools ran parallel to the public school system for close on a century (Simon & Smith, 2001). European teachers staffed

the native schools where the curriculum emphasized agriculture, manual and vocational training for the boys and domestic training for the girls (Rice, 1992). Although the state was committed to the education of the Māori, the education was essentially assimilation, with little reference to Māori culture or values (Davies & Nicholl, 1993). Assimilation appeared to be the only approach to introduce Māori quickly to what the European believed to be the highest form of civilisation, their own (Barrington & Beaglehole, 1974).

The native school curriculum was taught through the medium of the English language (King, 2007). The promotion of English in native schools signaled the promotion of the view that English was the high culture (Soler & Smith, 2000). The view held by the native schools inspectors was that the native schools were essential for language training in English, not te reo Māori, which was seen as a hindrance to learning English (Soler & Smith, 2000). However teaching in the English language was also requested by Māori parents who thought that proficiency in the English language would make upward social mobility more likely and better prepare youngsters (King, 2007), and because they saw it as an economic necessity (Simon & Smith, 2001). Māori parents also held the view that te reo Māori was best learnt at home and English was best learnt at school (King, 2007). However by the late 1930s public comments were being made supporting the need to teach te reo Māori in native schools (Soler & Smith, 2000). The 1940s saw Māori arts and crafts part of the native schools curriculum but this did not include te reo Māori so again in the 1950s calls for te reo Māori to be taught were publicly voiced (Soler & Smith, 2000). The 1950s also saw teachers of Māori origin accepted into training for the native school service for the first time (Soler & Smith, 2000).

Many Māori recall being disciplined in some way for speaking Māori (King, 2007), which intensified during the 1930s and 1940s. On the other hand

some recall being allowed to speak Māori (Simon & Smith, 2001). This may be because Māori was tolerated only to help learn English (Simon & Smith, 2001). In fact *The Natives Schools Code, 1897* states

> In all cases English is to be used by the teacher when he is instructing the senior classes. In the junior classes the Māori language may be used for the purpose of making the children acquainted with the meanings of English words and sentences. The aim of the teacher, however, should be to dispense with the use of Māori in school as soon as possible. (New Zealand Department of Education, 1897, p. 4)

The continued use of te reo Māori by pupils was perceived to have negative effects on their English learning (Simon & Smith, 2001). Teachers perceived students speaking te reo Māori as a threat to their power and control over the classroom communication (Simon & Smith, 2001).

The 1904 syllabus established supremacy of English as a subject. This had long lasting effects on all New Zealanders (Soler & Smith, 2000). There was little room in the New Zealand education system for Māori culture and values (Soler & Smith, 2000; Davies & Nicholl, 1993). In 1953 60% of Māori children attended public school as opposed to the native school system (Rice, 1992) which ended in 1969 (Barrington & Beaglehole, 1974). Implicit in the education system was the effect of urbanisation of Māori from their rural communities to the cities.

In 1900, 98 percent of Māori lived in rural areas (King, 2007). However, many Māori moved to towns for work and by 1966, 62 percent of Māori lived in urban areas (Te Puni Kōkiri, 1998). Te reo Māori was perceived as an obstacle in Europeanised culture, and when many Māori moved to

urban areas they were 'pepper-potted' which left them physically isolated from each other and ensured te reo Māori was not used in local neighbourhoods (Te Puni Kōkiri, 2004). The attitudes of urban Māori towards te reo Māori in the 1950s and 1960s was also unfavourable (Te Puni Kōkiri, 2004). The move away from the rural sector also resulted in the rapid increase in Māori attending state primary schools, which was unfavourable to the maintenance of Māoritanga (Soler & Smith, 2000). By the 1970s te reo Māori played a marginal role in the upbringing of Māori children and by the mid-1970s te reo Māori was only secure in two domains: the marae and religious observances (Te Puni Kōkiri, 2004).

1.4 The present situation

Many agree that te reo Māori is a taonga guaranteed by the treaty of Waitangi (Te Puni Kōkiri, 2003; King, 2007; Bishop & Glynn, 1999). Article two of the treaty guaranteed Māori 'rangatiratanga' or chiefly control of taonga, te reo Māori being one of those taonga (Bishop & Glynn, 1999). In the early 1980s Māori implemented initiatives to revitalise their language. In 1982 the first Kōhanga Reo (language nest) was opened and by 1985 the first Kura Kaupapa Māori was opened (Te Puni Kōkiri, 1998). The survival, promotion and maintenance of te reo are common features that underpin these initiatives (Davies & Nicholl, 1993). Despite these efforts a report published by Te Puni Kōkiri in 2006 stated that te reo Māori was still at risk, with only 4% of New Zealanders speaking the language (Te Puni Kōkiri, 2008).

Te Puni Kōkiri (2008) state te reo Māori is still at risk; it is still a minority language, which is almost exclusively spoken by Māori. Māori initiatives such as Kōhanga Reo, Kura Kaupapa and Māori medium programs are running all over the country. Despite this, most Māori children are still enrolled in English-medium education (Statistics New Zealand, 2008).

From July 2008 to July 2009, enrollments to Māori medium education have decreased by 3.8 per cent (898 students) at primary level (Ministry of Education, 2009a). However, attitudes towards te reo Māori among both Māori and non-Māori have become more positive, which creates a supportive environment (Te Puni Kōkiri, 2008).

The Ministry of Education has published *Te Aho Arataki Marau mō te Ako i Te Reo Māori – Kura Auraki: Curriculum guidelines for Teaching and Learning Te Reo Māori in English-medium Schools Years 1-13* which states many benefits for all students of learning te reo Māori. The Ministry of Education has categorised six main areas of benefits of learning te reo Māori as outlined in the new curriculum. The first benefits are categorised as cultural benefits. 'Te reo Māori and tikanga Māori are intertwined, and so learning te reo Māori gives students access to te ao Māori (the Māori world) and to Māori world views' (Ministry of Education, 2009b, p. 13). The second major category is the social benefits. This gives students other ways to express themselves, and they learn about the impact of culture on people's values, beliefs and ways of thinking (Ministry of Education, 2009b). Next are the cognitive benefits for students. 'Learning te reo Māori helps students to grow as learners. They discover more ways of learning, more ways of knowing, and more about their own capabilities' (Ministry of Education, 2009b, p. 14). After cognitive benefits comes those categorised as linguistic. Having more than one language gives students an awareness of language and how it works, which improves their understanding of their first language and their ability to use it (Ministry of Education, 2009b). Economic and career benefits are mentioned next. Students who combine their reo Māori studies with other studies such as business, law, trade, or teaching increase their career opportunities (Ministry of Education, 2009b). This career advancement by knowing more than one language was also mentioned in Park & Sarkar's (2007) study into Korean immigrants maintaining their heritage language in Canada. The final benefits mentioned in the curriculum are ones of a personal nature. By learning te reo Māori students will gain an increased sense of

belonging and pride, are able to communicate and participate more effectively as citizens of a multicultural society and also gives pleasure and leads to personal satisfaction (Ministry of Education, 2009b). Although these are the main categories of benefits from learning te reo Māori mentioned in the new curriculum more could be added to the list.

Currently there is a lack of published literature surrounding the topic of te reo Māori in English-medium education. There is a wealth of literature surrounding the achievement levels of Māori students in English-medium education but not so much about the learning of te reo Māori. Te Puni Kōkiri states if te reo Māori is to flourish, conscious efforts at all levels including individual, whānau, community and state remains a necessary requirement (Te Puni Kōkiri, 2008). This research is just one conscious effort towards the flourishing of te reo Māori in the domain of English-medium primary education. With the new learning and gathering of narratives from participants who are currently active in learning te reo Māori in an English-medium primary school setting, this research project has the unique position and privilege of sharing this new knowledge and in doing so contributing to the potential way forward in addressing our nation's communities and school's responsibility to being part of reversing this language shift.

CHAPTER TWO: LITERATURE REVIEW

There is an abundance of literature surrounding the learning of languages. There are four sections to this chapter. These are learning heritage and indigenous languages, learning te reo Māori in the New Zealand context, the attitudes, motivation and behaviours of learning languages, and the justification for this research.

Learning a heritage language or indigenous language can be filled with many benefits such as maintaining cultural identity and improving future economic opportunities. However, not all people see only benefits and the learning of heritage languages has been seen negatively, such as being detrimental to the learning of English.

2.1 Learning heritage languages and indigenous languages

Firstly, it is important to define both a heritage language and an indigenous language. Grenoble & Whaley (2006) suggest the term heritage language often refers to any languages spoken by one's parents or other ancestors no matter how many generations have passed. According to this definition the heritage language for those who identify as Māori, would be te reo Māori, even if they do not use it in their everyday lives (Bruce, 2006).

Te reo Māori is also classed as an indigenous language. An indigenous language is described by Genoble & Whaley (2006, p. 14) as 'languages firmly planted in a particular geography before the age of European colonization, roughly by the beginning of the sixteenth century'. Therefore according to these definitions, te reo Māori is both a heritage language and an indigenous language.

Learning heritage languages or in fact languages other than English are not always seen in a positive light. Languages other than English tend to be seen as ancillary and enriching, but not central to learning or learner expression (Bruce, 2006). As Stephen May suggests

> There has also been a serious double standard that regularly occurs with respect to such views on bilingualism. Many who argue, for example, that maintaining Maori or Samoan is at best unnecessary, and at worst detrimental to the acquisition of English are also just as often quick to insist that learning another (so-called prestige) language like French and German *is* academically and socially advantageous (May, 2002, p. 9).

In the same way, some people may be opposed to reversing language shift. Fishman (1991) has named these people anti-RLSers (anti reverse language shifters) and suggests they claim it is too late to save a language because the speakers and supporters are too small in number or too weak in social influence or power for their efforts to succeed. He goes on to suggest anti-RLSers may claim reversing language shift is unnecessary or undesirable or that they can still live as a culture without speaking that culture's language (Fishman, 1991).

These are areas where learning a heritage language or trying to reverse language shift is seen negatively; however, on the other hand there are many benefits. Fishman reminds us of the saying '*There is no language for which nothing at all can be done*' (Fishman, 1991, p. 12). Learning a heritage language can have a positive effect on students. Park & Sarkar (2007) carried out research with nine families who were Korean immigrants to Canada regarding the maintenance of their heritage

language (Korean). The results from their research concluded that all the parents had a positive attitude towards their children maintaining the heritage language and all parents thought their children should maintain their heritage language to keep their identity as Koreans (Park & Sarkar, 2007). The parents of this study believe

> 'their children's high level of proficiency in the Korean language would help their children keep their cultural identity as Koreans, ensure them better future economic opportunities, and give them more chances to communicate with their extended families and grandparents efficiently' (Park & Sarkar, 2007, p. 232).

These benefits are mirrored by the Ministry of Education (2009b), as stated previously, who claim that the benefits of learning te reo Māori are cultural, social, cognitive, linguistic, economic and career advancing and personal. However these benefits do not only apply to students who identify as Māori and for whom te reo Māori is a heritage language. The Ministry of Education (2009b, p. 13) claim that 'all New Zealand students can benefit from learning te reo Māori.'

The introduction of the new te reo Māori for English-medium school's curriculum may help to improve this shortage of literature. As stated previously there is only a small body of research surrounding te reo Māori in English-medium schooling, however this is not the only area where research is in short supply. There is also a need for future research into the differing or similar views between Māori and non-Māori and the perceptions and views of students themselves in regards to language learning and in particular the learning of heritage and indigenous languages.

2.2 Learning te reo Māori in the New Zealand context

Unfortunately there is only a small body of research into learning te reo Māori, and most of it relates to learning in immersion or bilingual situations (McComish, 2004) and not to English-medium settings as this research will focus on. 'Within mainstream classrooms, Maori language instruction has remained largely in the form of Maori cultural studies, Maori signage and limited Maori language instruction, again mainly at the primary school level' (Barkhuizen et al. 2006, p. 376). This will change with the introduction of *Te Aho Arataki Marau mō te Ako i Te Reo Māori – Kura Auraki: Curriculum guidelines for Teaching and Learning Te Reo Māori in English-medium Schools Years 1-13.* These guidelines were published in 2009 and are currently being distributed to all English-medium schools around the country. The intention of these guidelines is to help all English-medium schools in New Zealand to develop a curriculum that includes te reo Māori (Ministry of Education, 2009b). The guidelines set out achievement objectives for teaching and learning te reo Māori over eight taumata or levels.

Sewell (2009, p. 4) describes the curriculum as a milestone saying 'for the first time, we have curriculum guidelines designed specifically to support the teaching and learning of te reo Māori in English-medium schools'. The Ministry of Education (2009b) state that programmes for te reo Māori in English-medium schools are expected to offer all students both Māori and non-Māori the opportunity to learn the language. This will result in a diverse group of both learners and teachers. Te reo Māori will be taught to a highly diverse group of students, in many different contexts, and by teachers with a wide range of language and teaching backgrounds (Ministry of Education, 2009b). Therefore this new curriculum will need to be flexible enough to cater for all students, and be able to be used effectively by all teachers. Johnson and Houia (2005, p. 44) state that 'the key to this type of outcomes-based curriculum is flexibility and flexibility is

also the key to learner centred education'. The Ministry of Education (2009b) remind us that many teachers themselves will be learners of te reo Māori, and by sharing this with their students they model *The New Zealand Curriculum* vision of lifelong learning and the value of te reo Māori.

The te reo Māori curriculum is divided by the eight levels. These levels are not age specific; therefore teachers are able to start their students off wherever they fit within the levels. It is also flexible in terms of regional dialect stating 'teachers can feel confident that the dialect with which they are familiar will provide their students with a solid foundation for learning te reo Māori' (Ministry of Education, 2009b, p. 8). The Ministry of Education (2009b) also suggest teachers learn about the dialect that is most used in the community and to highlight the variations in class to increase the student's language awareness. Another important factor implicit in *The New Zealand Curriculum* (Ministry of Education, 2009b) is the concept of ako.

The concept of ako is not simple to define. 'The difficulty in attempting a description of ako is that there is no clear separation between ako and other Maori cultural concepts' (Pihama, Smith, Taki & Lee, 2004, p. 13.). This is evident in the writings of Rangimarie Pere where she discusses ako through many other Māori concepts to describe learning in the Māori tradition (Pere, 1994). However the Ministry of Education (2009b) describes ako as to both teach and learn, and is about being part of a community of learners in which everyone has something to contribute. It recognises the knowledge that both teachers and learners bring to learning interactions, and it acknowledges the way that new knowledge and understandings can grow out of shared learning experiences' (Ministry of Education, 2009b, p. 28).

However, this notion of teachers learning a new language just a few steps ahead of their students is not a new idea. In 1990 The Ministry of Education put out a starter Māori language course designed for teachers to teach themselves the Māori language named *Te Ata Hāpara.* Te Ata Hāpara explained that teachers should be sharing with their students the purpose of what they were doing and this would inspire children to start learning te reo Māori themselves (Ministry of Education, 1990). Motivation was mentioned as a benefit from the Scott & Butler (2007) study also; it is a key factor in the learning of an additional language and one that occurs frequently in the literature. This concept is in line with Scott & Butler's (2007) work regarding teachers learning an additional language just a few steps ahead from where they are teaching their students as mentioned earlier, and the Te Ata Hāpara Māori language course which states:

> We spend so much time teaching we forget how useful it can be for others to see us go through the process of learning. Here is your chance to model how to learn. If children see you overcoming your mistakes and initial nervousness to go on to real communication in Māori, they may find it easier to start learning the language themselves (Ministry of Education, 1990, p. 6).

For most students in English-medium schools, learning te reo Māori will be a second or additional language (Ministry of Education, 2009b). However a large number of these students identify as Māori. 'It is not 'other people's' language and culture they are learning, and most of them will be able to bring a considerable degree of cultural expertise to the classroom which teachers would be expected to build on' (McComish, 2004, p. 10). McComish (2004) goes on to say that learning te reo Māori in New Zealand is a second language rather than a foreign language context as there is plenty of real life opportunity to use the language.

It is this real life communication that leads the Ministry of Education (2009b) to suggest a communicative approach to language teaching and learning. A communicative approach is where all of the activities learners engage in should involve the communication or real information for authentic reasons (Johnson & Houia, 2005). The Ministry of Education also mention immersion as a method for instruction, they state 'students make rapid progress in te reo Māori when they are immersed in a language rich environment, so teachers are encouraged to use te reo Māori as the language of classroom instruction' (Ministry of Education, 2009b, p. 29). Boyd (2009) suggests languages can be learnt without any formal instruction such as the case of learning a first language or in some cases an additional language. She goes on to state that 'children can learn more than one language from birth, but they need to be immersed in the languages' (Boyd, 2009, p. 187).

Learning a second or additional language can be empowering for both student and teacher, especially when the teacher is learning alongside the students. Language learning requires motivation on the learner's part and this can be affected by many influences including parents, friends, families, peers and even by the school environment itself. The attitudes, motivations and behaviours of majority language speakers have an important role to play in second language learning.

2.3 Attitudes, motivation and behaviours to learning second languages

The learning of a second language can be empowering for both student and teacher. A recent study undertaken by Scott and Butler (2007) looked into teachers learning a second language and teaching the new language to their class at the same time. Data was gathered from teachers, principals, students, and four regional facilitators from 17 different schools,

throughout two regions in New Zealand, which were Auckland-Northland and Christchurch-Nelson. Researchers used both interviews and questionnaires. In total 17 interviews and 351 questionnaires were completed. They found 'teachers can learn a language at the same time as teaching their students, and by so doing, teachers and students empower one another as language learners' (Scott & Butler, 2007, p. 16). In this study students were aware their teachers were still in the stages of learning the language which 'created a sense of oneness and common purpose as the students and teachers alike strove to communicate in the new language' (Scott & Butler, 2007, p. 16). This mutual relationship of trust allowed both students and teachers to show confidence and enjoyment, take risks, be motivated, show support and learn in the classroom (Scott & Butler, 2007).

Many studies have looked at the link between motivation and language learning. Erlam & Sakui (2005) embarked on research that measured ten general principles for successful instructed language learning against the teaching of two language teachers who had been identified as having reputations for outstanding teaching practice. Having students enjoy the lessons was a priority for both teachers in the study. They noted that ensuring the students were motivated had two key benefits. 'It would mean that instruction was more likely to be effective and that students would be more likely to continue to choose to study the language' (Erlam & Sakui, 2005, p. 19).

Oliver & Purdie (1998) looked into the attitudes of 58 bilingual children in Australia to their first and second languages. They suggest students' motivation towards language learning is influenced by the attitudes students have to their first and second languages (Oliver & Purdie, 1998). A range of influences including parents, peers and teachers, can affect such attitudes. Oliver & Purdie (1998) suggest children are similar to adults in that they are strongly influenced by those who are significant to

them. They suggest these influences can be made up of friends, family, school peers, teachers, or even the general school environment (Oliver & Purdie, 1998). Parental influence can play an important part in children's attitudes towards language learning. Bartram (2006) surveyed 411 students learning an additional language in regard to their attitude and to examine the perceptions of the ways in which parents influence children's orientations towards foreign language learning. The research took place in three countries, England, Germany and the Netherlands. The data obtained showed 'where parental attitudes are perceived as positive, these appear broadly mirrored in their children's orientations' (Bartram, 2006, p. 220). In other words, students whose parents were perceived to have a positive attitude towards language learning, also had a positive attitude towards language learning. McComish (2004) conducted a literature survey based on second language learning and teaching as it relates to te reo Māori as a subject in schools. She supports this notion of parental influence saying it is possible the students' motivation is increased by the parents' encouragement and it is also possible that the feelings of anxiety or negativity that many people have about learning another language are reduced by parental support. Additionally, a family's attitude to the new language and their use of it in the home will influence a child's success in that language (Oliver & Purdie, 1998). Parents and families can be one form of influence on a student's motivation and attitude, but not the only form. School peers can also influence a student's attitude. Barkhuizen, Knoch & Starks, (2006) looked into the language attitudes, preferences and language use of over 900 intermediate and high school students of various ethnic backgrounds in New Zealand. They suggest children's views of themselves and their languages are developed in schools through contact with other children. Attitudes of those significant to students can be an important influential factor also the behaviours and attitudes of those of majority language speakers can play a part in language learning and maintenance.

de Bres (2009) analysed the New Zealand government Māori language policy and the questionnaire and interview responses of eighty non-Māori New Zealanders. She states the attitudes and behaviours of majority language speakers play a significant role in the fate of minority languages (de Bres, 2009). Byram and Morgan (1994) suggest the power and status relationship between learners and the speakers of the majority language exerts a major influence on their attitudes.

> 'There is a dynamic relationship between the learner's motivation and his or her specific attitudes to the target language, and its speakers, and the manner in which learners approach and conduct their learning, and hence their ultimate language learning (LL) success' (Skehan & Stern as cited in Oliver & Purdie, 1998, p. 199).

Therefore a language will be affected by attitudes of both the speakers and non-speakers. Te Puni Kōkiri (2010) believes language health is directly affected by the attitudes of both speakers and non-speakers. They suggest negative attitudes create disincentives for speakers and potential speakers to use a language, whereas positive attitudes typically support learning and use of a language (Te Puni Kōkiri, 2010). For these reasons the attitudes of both Māori and non-Māori towards the Māori language in New Zealand is of particular importance.

The Government commissioned four telephone surveys in 2000, 2003, 2006 and 2009. Each surveyed approximately 1500 respondents on their attitudes towards the Māori language. They found Māori people in general hold very positive attitudes towards the Māori language, however there is a lag between the positive attitudes reported by Māori and their participation in Māori language and cultural events (Te Puni Kōkiri, 2010). This shows that although attitudes are positive, behaviours may not match. Non-Māori attitudes toward the Māori language have improved

significantly from 2000 to 2009, and although non-Māori hold positive attitudes towards the Māori language, it is not to the same extent as Māori (Te Puni Kōkiri, 2010). There has been a clear shift in non-Māori attitudes towards the Māori language; however, the shift in behaviours does not match (Te Puni Kōkiri, 2010). Te Puni Kōkiri (2010) suggests many non-Māori can be described as passive supporters for this very reason. Although there are positive attitudes for the Māori language from both Māori and non-Māori, behaviours for both groups do not reflect these attitudes. Cooper and Fishman (1974, as cited in Shearn, 2004) suggest that measuring attitudes will not necessarily lead to an accurate prediction of actions.

2.4 Justification for research

As mentioned previously there is only a small body of research into learning te reo Māori, and most of it relates to learning in immersion or bilingual situations (McComish, 2004). There is some classroom-based research on bilingual learners and Kura Kaupapa Maori, but there is very little on learning Māori language in the English-medium setting (McComish, 2004).

The differing views between Māori and non-Māori about learning te reo Māori have not yet been examined. Oliver & Purdie (1998) recommend it is important that more research is conducted examining whether cultural differences do, in fact, exist between identifiable groups, or whether the attitudes of students are more similar than they are different. Barkhuizen, Knoch, & Starks, (2006) suggest there is little information of both the dominant European community and more importantly on the language attitudes and preferences of Auckland school students. The views of school students towards languages in general (let alone the ones living in Auckland) seem to be lacking much research.

Barkhuizen et al. (2006) suggest students' perceptions of what they observe and experience are seldom taken into account even though they have an insider view of what is going on in their schools. They go on to say it is important that more information be gathered directly from students as they are the ones who are part of a changing multicultural New Zealand (Barkhuizen et al. 2006).

This research will address all the above concerns regarding the lack of research in the areas of te reo Māori in English-medium schools in New Zealand, the differing or similar views and perceptions of language between both Māori and non-Maori, and also the views of students. This research will also include the views of caregivers and teachers. Therefore the topic of this research is the experiences gained by learning te reo Māori of teachers, parents and students of an English-medium school.

CHAPTER THREE: RESEARCH METHODOLOGY

The research question that was asked in this study was: What experiences have participants gained by learning te reo Māori in an English-medium primary education setting?

This chapter covers the methodology of the research project. It will look at indigenous research, kaupapa Māori, qualitative and critical theory research, interviews as conversations and focus group conversations.

3.1 Indigenous research

Indigenous research has developed from indigenous communities around the world being treated unfairly by non-indigenous researchers. Cochran, Marshall, Garcia-Downing, Kendall, Cook, McCubbin, Mariah and Gover (2008) suggest that the perception of indigenous communities being researched to death, that researchers only take and give nothing back, has good justification. This has happened in many indigenous communities around the world including New Zealand. 'Researchers have responsibility to cause no harm, but research has been a source of distress for indigenous people because of inappropriate methods and practices' (Cochran, et al. 2008, p. 22). It is from this harm that indigenous peoples have looked to discover their own research methodology and practices.

It is not enough to use an existing research methodology with an indigenous perspective. 'We need to go beyond this Indigenous perspective to a full indigenous paradigm. Our ontology, epistemology, axiology, and our methodology are fundamentally different' (Wilson, 2001, p. 176). As part of having these fundamental differences, indigenous

research must consider the ways of knowing that exist in indigenous communities (Cochran et al. 2008). 'We need to continue to explore our understanding of knowledge, what constitutes valuable knowledge, and how it is gathered and how it is shared' (Cochran et al. 2008, p. 26). Indigenous ways of knowing are not the same as Western ways of knowing and these differences are important. Wilson (2001) suggests that the difference between dominant paradigms and an indigenous paradigm is that dominant paradigms believe knowledge is an individual entity that can be owned by the individual. However, an indigenous paradigm believes knowledge is relational and is shared with all creation. The knowledge gained should benefit the community. 'Research is not just something that's out there: it's something that you're building for yourself and for your community' (Wilson, 2001, p. 179).

Māori researchers have used this base of indigenous research to create a research methodology and set of research practices applicable to the Māori people of New Zealand; Kaupapa Māori research methodology.

3.2 Kaupapa Māori research methodology

This research will follow Kaupapa Māori research methodology. 'Kaupapa Māori is a discourse that has emerged and is legitimated from within the Māori community' (Bishop, 1996b, p. 146). Pipi, Cram, Hawke, Hawke, Huriwai, Mataki, Milne, Morgan, Tuhaka, & Tuuta (2004, p. 141) describes kaupapa Māori as an 'emancipatory theory that has grown up alongside the theories of other groups who have sought a better deal from mainstream society; for example, feminist, African-American and worldwide indigenous theories.' These theories have emerged from the indigenous communities mistrust towards western research. Smith (1998) suggests the word 'research' is inextricably linked to European imperialism and colonisation.

Research is implicated in the production of Western knowledge, in the nature of academic work, in the production of theories which have dehumanized Maori and in practices which have continued to privilege Western ways of knowing, while denying the validity for Maori of Maori knowledge, language and culture (Smith, 1998, p. 183).

It is from the history of researching Māori that has shaped the attitudes and feelings Māori people have held towards research (Smith, 1998). Jahnke & Taiapa (2003) suggest much of the research done in the past on Māori have been of little benefit to Māori, usually focusing on negative statistics and having no positive change. They go on to suggest that this has caused Māori to treat research with a degree of suspicion and question the motives of researchers. In turn Māori sought their own way of research and methodologies and so emerged Kaupapa Māori. It is a collective approach orientated toward benefiting all the research participants (Bishop & Glynn, 1999). Kaupapa Māori research addresses concerns about initiation, benefits, representation, legitimation and accountability in research and is addressed from within Māori cultural contexts and by Māori preferred practices (Bishop & Glynn, 1999). These five main points regarding Kaupapa Māori research are expanded upon next.

Bishop (1996b) refers to the metaphor of laying down a koha when speaking of initiating a research project. 'The laying down of the koha and stepping away for the others to consider your gift, that is your potential contribution as a researcher, means that your mana is intact, as is theirs' (Bishop, 1996b, p. 152). The researcher followed the same format for recruiting each participant. The first was to either approach the participant in person or over the phone. The research was explained to the

participants and information sheets and consent forms were left with participants. This reflects Bishops' idea of laying down the koha and stepping away. Potential participants then had time to think about the research and decide whether they wanted to pick up the koha and be part of the research project. Bishop and Glynn's (2003) model of research in Māori contexts asks the following questions of initiation. What are the goals of the project? Who sets the goals? And who sets the research questions? For this research project the goals and research question are addressed by the single question approach. The single question approach considers the position of the participant in relation to the question and allows them to contribute where ever and whenever they so wish.

As initial research in indigenous communities including Māori did not serve much benefit to the communities themselves, the benefits from Kaupapa Māori research are very important. In order to ensure the community benefits from the research Bishop and Glynn (2003) asks the questions; what benefits will there be and who will get the benefits? The main benefits of this research will be for the school community. This research will give the school, and the community an insight into the experiences of its members and some recommendations into the learning of te reo Māori within English-medium schooling. Other similar English-medium schools may also benefit from the recommendations.

The aspect of representation looks at whether or not the research is an adequate depiction of social reality. Bishop and Glynn (2003) provide the following questions to ensure the research is well represented: Whose interests, needs and concerns does the text represent? How were the goals and major questions of the study established? The school, it's community, staff, students and families hold the biggest interest in this research project as the research is based on the experiences of one school and its members. However, other similar schools in New Zealand may hold an interest in the research as the analysis and recommendations

may apply to their schools also. The goals of the study were established partly by the researcher and partly by the participants. The researcher established the initial question: 'Tell me about your experiences learning te reo Māori'. However, the conversations went in the direction the participants took the researcher. By asking one question, participants were able to respond in a variety of ways. From there, the researcher used prompts that would clarify or extend the participants' ideas. Therefore, the researcher initiated the first question but the participant could take their narrative in any direction they wanted to.

The Kaupapa Māori position regarding legitimation is based on the notion that 'the world constitutes multiple differences, and that there are different cultural systems that legitimately make sense of and interact meaningfully with the world' (Bishop, 1996b, p. 154). Legitimation looks at what authority the text has. Bishop & Glynn's (2003) model of research in Māori contexts asks the following questions of legitimation: Who is going to process the data? And what happens to the results? In this research it will be the researcher who processes the data. Once the final report is written, the results of this research maybe used in many ways. Firstly, all participants will be given transcripts and a CD containing the audio of their conversations. Along with this, they will be given a written summary of the analysed data and recommendations. Secondly, the school will be given a copy of the entire written thesis which will include the results, and circumstances pending, the researcher will hold an information sharing session with the staff of the school. Also, due to university requirements, the entire thesis will be available through online access.

The final aspect of Kaupapa Māori research looks at the accountability or responsibility of the researcher and the research. The following questions asked by Bishop and Glynn (2003) ensure accountability is adhered to: Who is the researcher accountable to? And who is to have accessibility to the research findings? Firstly, in this research project the researcher is

accountable to the participants. It is the researcher's job to ensure the participants' stories are told in a true and accurate manner and the researcher has put in measures to make sure this happens including having participants verify their transcripts. The question of who will have access to the research findings was also addressed in the previous paragraph. Participants, the school and the researcher will have the first copies of the research findings. After that the thesis will be available online through the University of Waikato website.

Alongside the previous points, whakawhānaungatanga, hui, kanohi kitea and kanohi ki te kanohi are important components of kaupapa Māori research.

Whakawhānaungatanga is more than a component of kaupapa Māori research, it is a metaphor for conducting kaupapa Māori research.

> '*Whakawhānaungatanga* is the process of establishing relationships, literally by means of identifying, through culturally appropriate means, your bodily linkage, your engagement, your connectedness and therefore (unspoken) commitment to other people' (Bishop, 1996a, p. 215).

This process of whakawhānaungatanga is made up of three elements that Bishop (1996a) describes as establishing whānau relationships, participant driven approaches to power and control and researcher involvement as lived experience.

The first element is establishing and maintaining whānau relationships with participants. This is a fundamental and ongoing part of the research process, which goes beyond the practices of traditional western research

(Bishop, 1996a). The researcher acknowledges the establishment and maintenance of whānau relationships with participants and also acknowledges the ongoing relationship with participants. Whānau is a term that Māori people can and do apply to a variety of categories and groups (Metge, 1990 as cited in Bishop, 1996a) and has been used to refer to 'collectives of people working for a common end, who are not connected by kinship, let alone descent' (Bishop, 1996a, p. 217). For this project the researcher views the school and it's community as a whānau. The school members (students, teachers and school staff) and the wider community (family of school members and the wider community) are all working towards the common goal of providing the best education for their children. All participants come from the school members and members of the community, therefore research participants are part of the whānau.

The second element of whakawhanaungatanga is participant-driven approaches to power and control. This looks at how establishing relationships facilitates the sharing of power and control over the research process through participatory research practices (Bishop, 1996a). It is this form of participatory research that 'challenges the traditional notion of the researcher as expert and blurs the boundaries between 'researcher' and 'researched'' (Bishop, 1996a, p. 228). In this research process the participants were very much the experts of their narratives, and it was these narratives, which drove the direction of the research. The power and control of the research process was shared throughout the research process as outlined in the previous elements of initiation, benefits, representation, legitimation and accountability.

The third element of whakawhānaungatanga is researcher involvement as lived experience. This looks at researchers being involved physically, ethically, morally, and spiritually in the research project and not just a researcher concerned with methodology (Bishop, 1996a). The researcher of this project has been involved in the research project in all the above

ways (physically, ethically, morally, and spiritually). Not only is the researcher bound ethically and morally to the participants of this project but also to the school as a whole. Even though the participants are a sample group of the school and it's community, the researcher feels bound to the school as a whole.

Hui is also an important part of kaupapa Māori research. A traditional hui generally commences with a formal pōwhiri, a welcome rich in cultural meaning (Bishop, 1996a). After the formal welcome, 'hui participants move onto the discussion of the matter under consideration, the kaupapa of the hui' (Bishop, 1996b, p. 150). However in terms of research, metaphorically a hui is described as 'the interactions between the participants within the interviews and the process of arriving at an agreed collaborative story' (Bishop, 1996a, p. 33). It is this second description of hui that applies to this research project. The hui in this research project refers to the conversations held with participants. As all but one of the conversations was held one on one with the researcher, a consensus was not the main goal. However, similar parts of narratives between participants emerged and these became the common understandings of this research.

Bishop (1996a) describes kanohi kitea as the known face. It is this known face that supports the building of a trusting relationship between the researcher and participants. The expression *Kanohi kitea* or the 'seen face' shows a sense that being seen by the people or showing your face shows your membership within a community in an ongoing way and is part of how your credibility is maintained (Smith, 1998). The researcher has used kanohi kitea as a means of selecting and approaching potential research participants. It is kanohi kitea and the building of relationships, pre-research with participants, which enabled the researcher to select participants for this research.

Kanohi ki te kanohi or face to face is a term the researcher has used as part of the methodology for conducting the research. The researcher has approached participants face to face to initiate a research relationship. The researcher also held face to face conversations to gather narratives and also as a means of communication throughout the research process.

3.3 Qualitative research

Kaupapa Māori research methodology is also a qualitative approach to collecting and analysing information. A qualitative approach was chosen for this research project as it relies on the views of the participants, asks broad, general questions, collects data consisting largely of words and analyses these words to find common themes (Creswell, 2008). These aspects align well with the objectives of this research project.

This research has taken a broad approach to the questioning, in the form of prompts, during the conversations. The researcher asked one main question, 'The researcher's intent is to allow the participants to talk openly about their experiences' (Creswell, 2008, p. 55). This is an important aspect of this research project because the prompts asked after this main question have not been determined in advance, but are dependent on the way in which the conversation develops. Prompts are used further to clarify the participants' narratives to ensure a clear understanding between participants and researcher was achieved.

A process of co-joint construction of meaning or collaborative storying was used during the research project (Bishop, 1996a). This gives the researcher a rich picture of the participants' experiences. The collaborative story is developed via a process of spiral discourse (Bishop 1996a), which is similar to that which is termed "snowballing" by Patton (1990).

Collaborative storying also draws upon a grounded theory approach where categories (themes) are identified, connections are made between categories and a theory is formed (Creswell, 2008).

3.4 Critical theory / Critical ethnography

This research will also be influenced by a critical theory or critical ethnography. 'Critical theory works on the ethic that their methodology is working toward social change' (Wilson, 2001, p. 176). It is hoped that the outcome of this research will result in a positive change either for the participant's, the school, or all. The way Wilson (2001, p. 176) sees critical theory is that 'it works toward social change and trying to improve current reality through understanding.' It is hoped that with reading the final written report, the reader will have a deeper understanding of the experiences' the participants have had and how this can relate to themselves and in wider terms New Zealand society. Critical Ethnography challenges the status quo and asks why it is so (Creswell, 2008). This research will identify the status quo when it comes to learning te reo Māori in English-medium schools and ask why it is so.

3.5 Interviews as conversations

In this research the interviews were held as kanohi ki te kanohi (face to face) conversations. This is an important aspect of this research as it further grounds the researcher in the community. The expression *Kanohi kitea* or the 'seen face' conveys the sense that being seen by the people or showing your face cements your membership within a community in an ongoing way and is part of how your credibility is maintained (Smith, 1998). Bishop (1996a) describes *Kanohi kitea* in similar terms, as the 'known face' and goes on to say that it is an essential step in gaining trust that is a necessary feature of any research relationship. It is for these

reasons that the researcher has made initial and ongoing contact with participants in person.

Finding out about people through conversations is best achieved when the relationship is non-hierarchical and the interviewer is prepared to invest his or her own personal identity in the relationship (Bishop, 1994). Using one question for adult participants in the conversations allowed for the participants own stories to emerge. In discussing narrative approaches Hollway & Jefferson (2000) describe the researcher's responsibility as being a good listener and the interviewee is a storyteller rather than respondent. In the narrative approach, the agenda is open to development and change, depending on the narrator's experiences (Hollway & Jefferson, 2000). Bishop (1994) suggests gathering stories creates a respectful, empowering position. This may be because stories allow the diversities of truth to be heard and allow power and control to reside within the domain of the research participant (Bishop, 1994). Narratives are not only preferable for their ability to empower the participant, but also because storytelling has always been one of the key ways knowledge was sustained and protected within indigenous communities (Lee, 2009). This is certainly true for Māori. Bishop (1994) suggests there is a wairua or spirituality in story. He also recommends a strong cultural preference among Māori for narrative as stories were one of the ways of imparting knowledge (Bishop, 1994). Reclaiming story-telling and retelling our traditional stories is to engage in one form of decolonisation (Lee, 2009). A narrative approach to data collection is appropriate to this project as it is addresses the cultural preferences of participants but it also produces real life accounts. Hollway & Jefferson (2000) suggest storytelling stays closer to actual life events than methods that elicit explanations. This is an important aspect of collecting data, it is also important to note eliciting stories from people is not always a simple matter, especially from those who feel their lives lack sufficient interest or worth to justify 'a story' (Hollway & Jefferson, 2000).

Conversing with children brings with it its own sets of benefits and barriers. One very clear reason for gathering narratives from children is to 'allow them to give voice to their own interpretations and thoughts rather than rely solely on our adult interpretations of their lives' (Eder & Fingerson, 2001, p. 181). As the researcher has discovered in the literature review, students' views are seldom taken into account even when they have an insider view of what is going on in their schools. The most important aspect of listening to children's narratives is that the researcher must take into account the power dynamic between researcher and child. The researcher holds the power and control over the research process as well as over much of the conversation because they are the ones posing the questions and because they have the added power associated with age (Eder & Fingerson, 2001). The participants are also vulnerable, as they have no control over the production or distribution of the research (Eder & Fingerson, 2001). However power imbalances between researcher and child can be reduced in several ways. Allowing children to make certain decisions in the research process may help to reduce the power held by the researcher. Sumsion (2003) allowed children to make decisions about time and place of interviews in her research, she suggests that this seemed to signify to children that she was prepared to relinquish some of the power typically assumed by adults.

> 'At every step of the process I was careful to ask children's permission to proceed with our research conversation. Because these procedural questions gave children a choice of bringing the conversation to a close, I believe they offered children some sense of control of the interview process' (Sumsion, 2003, p. 21).

Eder & Fingerson (2001, p.183) suggest that power imbalances are 'minimised to some degree when interviewing takes place in group

settings, as children are more relaxed in the company of their peers and are more comfortable knowing they outnumber the adults in the setting'. This is known as a focus group.

3.6 Focus groups

Focus groups were used with only the student participants of this research. 'The interaction in focus groups can elicit more accurate accounts as participants must defend their statements to their peers, especially if the group is made up of individuals who interact on a daily basis' (Eder & Fingerson, 2001, p. 183). This is true of this research as the student participants all know each other well. They come from two separate classes in the same small school, therefore these children will most certainly interact with each other on a daily basis. As mentioned above, focus group conversations can address and help to minimise the power imbalance between researcher and children, as they are more relaxed and comfortable being with peers. However the flip side of this is that they create a new power imbalance: the power of peer influence. The power dynamics of peers may influence the nature of children's responses but is seen as a disadvantage outweighs by the many advantages of focus group interviews (Eder & Fingerson, 2001). In Fingerson's own research she interviewed individuals first before holding focus group interviews, this allowed her to see the peer power dynamics in the focus group sessions (Eder & Figerson, 2001). This research project will also interview students individually first before conducting a focus group interview which will help the researcher to see these peer power dynamics. As these power dynamics present themselves in the focus group session the researcher will be able to address them by ensuring every child has their say and the conversation is not dominated by one or two students. Eder & Fingerson (2001) recommend keeping focus group sizes small, at between three and four children. This will also be taken into account, as the focus group intended for this project will be made up of four students.

The use of the above research methodologies guided the researcher while she collected information from the participants in terms of their narratives.

CHAPTER FOUR: INFORMATION GATHERING AND ANALYSIS

This chapter outlines the consent process, the school where the research took place, the participants, the conversation process including the focus group, the use of transcripts and the finding of common understandings.

4.1 The consent process

Initially, ethical approval was sought from the University of Waikato. The researcher followed the ethical requirements as approved by the then School of Education ethics committee (The name of the School of Education has since changed to the Faculty of Education). Once the ethics committee gave their approval, consent was then sort from the Board of Trustees of the school where the research was located. Upon the receipt of the research consent from the board of trustees, individual consents were received from the adult, staff, and student participants' and their caregivers to be part of the research project. Once transcripts of the oral conversations had been completed, participants were given the opportunity to edit these to ensure the transcripts conveyed the message intended.

4.2 The primary school

This research project is based on the personal narratives of twelve participants. All participants are attached to the same English-medium primary school. The school is located in the Waikato region of New Zealand in a rural town. It is a decile 3, primary school, catering for year 0-6 students, with a roll of approximately 225 students. After gaining the research approval from the Faculty of Education ethics committee, the

next step in the consent process was seeking approval for the research project from the school's Board of Trustees. The researcher met with the principal to talk through the project and pass on an information letter and consent form for the Board of Trustees (See appendix 1). The researcher offered to talk to the Board of Trustees at their next meeting regarding the research if required. However this was not seen as necessary as the information letter fully detailed the research project. The principal took the letter to the next Board of Trustees meeting where consent was given for the research to proceed.

4.3 The participants

4.3.1 Selecting participants

Participants for this research fall into three categories:

- Year six students

- Practising teachers

- Caregivers of year six students.

From each category four participants were selected, two of Māori descent and two of non-Māori descent. Māori and non-Māori participants were sought to give a wider range of experiences. All non-Māori participants were of New Zealand European/Pākehā descent. This reflected the bicultural nature of the school where the research was based. The gender balance of participants was also taken into account when selecting potential participants for this research.

The student participants were selected on their ability to clearly communicate their ideas. Four year six students were sought; one Māori girl, one Māori boy, one non-Māori girl, one non-Māori boy. It was this criteria, of clear communication skills, amongst others, which determined which students were selected. Once the researcher had chosen the

student participants, their caregivers were the first point of contact. Before the students were approached, the researcher phoned the student's caregiver to talk through the research project. Bishop (1996b) refers to the metaphor of laying down a koha when speaking of initiating a research project. Therefore, after the initial phone call an information letter and consent form (see appendix 2) was sent to the caregiver for them to further think about whether they would like their child to participate and for them to talk to their child about the project before they made a decision. In one instance a caregiver asked that the researcher talk the research project over with their child before they gave consent. The researcher agreed and once the child was happy, and clear about what the research project entailed, the caregiver gave their consent for their child to participate in the research. This process of 'laying down the koha' occurred with all participants. It was up to them whether or not they wanted to 'pick up' the koha and be part of the research or not. All initially chosen student participants agreed to participate in the research and had caregiver consent.

The teacher participants for this research came from a small pool of only 15 teaching staff. Apart from the researcher only two other teaching staff were of Māori descent. These teachers are the two specialist Māori language teachers for the school and fortunately for the researcher one is female and one is male. Even more fortunately for the researcher, both of these teachers agreed to be part of the research project. Had either or both of these Māori teachers declined to be part of the research, the researcher was to look at other adults connected to the school such as sport team coaches. The non-Māori male teacher was a choice out of only two possible participants as there were only two practising, non-Māori male teachers on staff at the time of the research. The first participant approached agreed to be part of the research project. The researcher's first choice for the non-Māori female teacher (based on confidence to share ideas) also agreed to be part of the research. All teachers were approached by the researcher first before giving them an information

sheet and consent form (see appendix 3) for them to further think about the project.

The requirement for caregiver participants was that they have a child who was in year six at the school, and like the students and teachers two were to be of Māori descent and two of non-Maori descent. The researcher selected caregivers of year six students' as these were the caregivers the researcher had known for several years and had formed strong relationships with. The researcher chose caregivers who she felt would be confident to share their experiences with her freely and clearly. Also it was decided to select caregivers who did not have children participating in the same research project in order to gain a wider range of experiences. One non-Māori male was approached and agreed to be part of the research project. The second non-Māori caregiver came in the form of a couple. Both wanted to be part of the research, therefore they are counted as one participant. This category had the most requirements of selection i.e. their child was a year six student who could not be a participant, they were confident to share experiences, and were willing to be part of the research. Therefore it was the most difficult to recruit participants. It is for this reason that two Māori female caregivers were selected and no Māori male caregiver. The researcher feels that this does not let the research down in any way and still gives a wide range of experiences from participants. Details about the participants are shared in the *Introducing the Participants* section below. All caregiver participants were parents, however due to the high number of students at this particular school who live with caregivers who are not their biological parents, the term caregiver will be used throughout this thesis. All caregivers were phoned by the researcher first before being given an information sheet and consent form (see appendix 3) for them to further think about the project.

4.3.2 Introducing the participants

Firstly, it is important to mention here the age gap between participants, and therefore the different generations they span. Participants range from ten-year old students to grandparents. Even between the adult participants there is an evident generation difference. The youngest adult participants are in their late twenties while the oldest participants have grown children and young grandchildren. The rest of the adult participants lie between these extremes and are of varying ages. Therefore it is expected that the experiences each participant has will vary greatly, based on the generation differences between them let alone any other differences between them. All names are fictitious and are chosen by the participant or the researcher to ensure participant's identities remain confidential.

The first group of students to be introduced is the year six students.

Coolimo is a year six girl of Māori descent. She lives with her Nan and this is her second year at this particular school. Coolimo transferred from a full immersion Māori school. She went to a kōhanga reo when she was a preschooler and is in the Kapahaka group and the optional Māori language extension class.

Jay is a year six boy of Māori descent. He lives with his mother and father and older brothers. Jay has attended this school since he was five. He is in the kapahaka group and the optional Māori language extension class.

Beka is a year six girl of Pākehā descent. She lives with her mother and father and is the second oldest of six children. Beka has attended this school since she was five. She is in the kapahaka group and the optional Māori language extension class.

Andre is a year six boy of Pākehā descent. He lives with his mother, stepfather and two sisters. Andre participates in classroom Māori language classes but is not in the Kapahaka group or extension Māori language class.

Teachers are the second group of participants to be introduced.

Whaea is a teacher of Māori descent. She is a full time teacher who teaches several specialist subjects such as Māori language and culture to all the school's classes, optional Māori language extension classes, kapahaka, environment art classes and extension ICT (information communication technology) classes.

Matua is a teacher of Māori descent. He is a part time teacher at this particular school and also teaches part time at other schools around the district. Matua assists whaea two days a week with the kapahaka groups and the extension Māori language classes.

Mrs. Teacher is a teacher of Pākehā descent. She is a classroom teacher and also holds a management position within the school. She has taught at this particular school for many years.

Mr. Teacher is a teacher of Pākehā descent. He is a full time classroom teacher and this is his first year teaching at this particular school after transferring from another school.

The final group of participants to be introduced in this research are the caregivers of year six students.

Mrs. M. is a mother of Māori descent. She lives with her partner who is also of Māori descent. Mrs. M. has several children, three of whom are currently attending this particular school.

Mrs. S. is also a mother of Māori descent. She lives with her husband who is also of Māori descent. Mrs. S. has two children currently attending this particular school.

Mr. D. is a father of Pākehā descent. He lives with his partner who has recently immigrated from England and one of his two sons. Mr. D. has two children with an ex-partner who is of Māori descent. One son lives with Mr. D and his partner, the other lives with his mother.

Mr. and Mrs P. are parents of Pākehā descent. They have three sons, two of whom are attending this particular school. Mr. P. also has a daughter with an ex-partner who is of Māori descent. His daughter lives with her mother.

All adult participants signed a consent form before the first conversations started. Caregiver's of student participants signed a consent form for their children to participate. Before student conversations began they were read a scripted information sheet (see appendix 4) by the researcher. This ensured they knew their rights before the conversation started. After reading the scripted information, students were given the opportunity to ask the researcher any questions to ensure they were clear about the research and the process of what would happen. Student participants were then given their own child friendly consent form (see appendix 5). Students gave consent by ticking a box beside each statement regarding their rights, creating their own pseudonym for the research report and

signing their name. With the consent of participants completed our hui (meetings) of conversations began.

4.4 The conversations

Two conversations were held with all but one of the participants. Seven adult participants had two one on one conversations with the researcher. Because of the busy time of year and work commitments, only one conversation was held with Mrs. S. Student participants had an initial one on one conversation with the researcher and then participated in a focus group conversation which consisted of all the student participants and the researcher.

The researcher liaised individually with caregivers as to where the best place and time would be to converse with their child at their first hui. All student conversations were held at the school during school hours. Caregivers were given the opportunity for themselves, or another support person to sit in with their child while conversations were taking place. However, since the researcher was known to both student and caregiver, no caregiver chose to sit in with their child. Conversations were held in the school's staff room, meeting room or library, depending on where there was a free space. Caregivers were advised that conversations would take place during school hours. The researcher liaised with the student's classroom teachers as to when the best time would be to converse with the children in order to minimise interrupting their school day and their learning.

All adult participants were consulted as to where and when conversations would take place. Seven out of eight of the teacher conversations were held at the school. These took place in the school's staff room, meeting

room or classrooms where there was a free space. The last teacher interview was held at the teacher's home. All caregiver conversations were held at the participant's homes at times that suited the participants.

The first conversation with all participants focussed on their experiences of learning te reo Māori. There was one main question asked during the conversations. This question was asked first. 'The researcher's intent is to allow the participants to talk openly about their experiences' (Creswell, 2008, p.55). It allowed the participants to locate themselves in the question where they felt comfortable to answer. It allowed participants to respond with their own personal perspective, without predetermined answers given by the researcher. This lead question was: What experiences have you gained from learning te reo Māori? It was deemed one question may have been difficult for a young student to interpret and answer, therefore the lead question was broken down into the following questions for the student participants:

- Tell me some of things you can remember about learning te reo Māori?

- Tell me some of the things you do when learning te reo Māori?

- How has this helped you inside/outside of school?

Once the first conversations were transcribed and edited to accurately capture the understanding of the participant, the second conversations began. The second conversations were completed individually with the adult participants, apart from the couple. The children however, were gathered together as a focus group for their second conversations. The second hui focussed on the common understandings the researcher identified from the initial conversations (see appendix 6 for full set of questions).

4.5 The focus group conversation

One focus group conversation was held with the student participants. This was their second conversation that focussed on the common understandings derived from the initial one on one conversations with each participant. The reason for using a focus group with the students was to elicit more accurate accounts. A more accurate account is given in a focus group because participants have to defend their statements to the group, however, this works best when the participants interact on a daily basis (Eder & Fingerson, 2001). This was held at the school, during school hours. Classroom teachers where consulted to ensure a suitable time was selected to conduct the focus group session.

It was decided that the adult participants would have a second one on one conversation with the researcher rather than holding an adult focus group. This decision was influenced by two factors. The first was to ensure anonymity between participants was adhered to. The second reason was the fact that the adults do not interact on a daily basis and would be defending their statements to relative strangers. It is important that the records of conversations or transcripts clearly captured the participants meaning and understanding of their narratives.

4.6 The transcripts

The researcher recorded all conversations with a digital audio recorder. All recordings were then transcribed word for word by the researcher. All adult participants were given a copy of their transcript with a letter outlining how they could edit their transcripts (see appendix 7) for verification. Participants could delete information, add information or change any information in their transcripts to ensure their narrative was adequately told. Caregiver's of student participants were liaised with as to the best

way to verify student transcripts. It was decided with all student's caregivers individually that the researcher would go through the transcripts with the students. The researcher sat with students and verbally explained to them why it was important the transcripts clearly stated what they wanted them to say and how they could edit them if they wanted to. The students read through and edited their transcripts independently. However the researcher made it clear to students that she was present if they needed any help especially with reading any of the words. Several students took up the offer of help by asking what words were, or pointing out typing errors made by the researcher. One student also took up the researchers offer of reading the transcript to them in its entirety. Each student participant also verified the transcript of the focus group conversation, however in this instance it was made clear they could only edit their own comments. Each student was given their own copy of the focus group transcript to verify, on which the researcher had highlighted individual's comments to make it easier for the students.

4.7 Finding common understandings

Once the first round of conversations was complete and the participants had verified the transcripts, the research looked for common understandings amongst the conversations. The four common understandings that were elicited from the conversations, and not in any particular order, were as follows:

1 - The informal life experiences of learning te reo Māori.

2 - The formal life experiences of learning te reo Māori including ako.

3 – Language confidence and the normalisation of te reo Māori.

4 - The intergenerational reasons why people chose to, or not to learn te reo Maori and the decisions adults made on behalf of children.

During the second round of conversations the researcher directed open questions around these four understandings to elicit more information. These four understandings are expanded upon in the following chapter of this thesis.

CHAPTER FIVE: RESEARCH FINDINGS

The following chapter will outline in detail the four common understandings that evolved as a result of the participant's conversations. These common understandings will from here on be referred to as the four common themes. The themes identified by the researcher are:

1 - The informal life experiences of learning te reo Māori.

2 - The formal life experiences of learning te reo Māori including ako.

3 – Language confidence and the normalisation of te reo Māori.

4 - The intergenerational reasons why people chose to, or not to learn te reo Maori and the decisions adults made on behalf of children.

Each theme will be further explained by the use of sub themes. These sub themes are used to further contextualise, define and refine the main theme.

Although it is difficult to separate language experiences from life experiences and some would argue that language would be learnt from life experiences, and vice versa. For the purposes of this thesis the researcher has looked at informal and formal life experiences of learning te reo. The informal experiences are learning outside the classroom. The formal learning experiences are inside the classroom. This section will take a closer look at participants' informal life experiences in terms of te reo in the kāinga, (language in the home), te reo with whānau and friends, and te reo on the marae. The formal life experiences are captured,in terms of reo at kōhanga, te reo in primary school, high school, universities and for staff reo for professional development. These sub-themes have emerged from the conversations with participants.

5.1 Informal life experiences of learning te reo

5.1.1 Te reo in the kāinga

Even though the participants come from a wide range of backgrounds, te reo Māori in the home, was not a strong source of experience even for those who are of Māori descent. All Pākehā adults and three out of four adult Māori participants were exposed to minimal, if any, te reo Māori in their own homes while growing up. Three of these participants have some Pākehā or other European ancestry as well as Māori. When asked about te reo in the home one participant said 'Not really, no. My mum's Pākehā, dad's Māori, so you know, tend towards mum's side'. Wurm (2002) suggests one reason for language loss is mixed marriages in which the larger, dominant language becomes the family language. Having a mixed marriage may be one reason for a decline in the speaking of te reo Māori, however another may be parents choosing not to pass on their heritage language to their children (Bradley, 2002). Parents may avoid teaching their own language to their children out of fear that an imperfect knowledge of the dominant language would interfere with their economic chances in the future (Wurm, 2002). One participant's European lineage comes in the form of a part Welsh, part Māori father, however her father spoke fluent Māori, as did her Māori mother. In this case it was a parental decision not to transmit the language, however the reason given by the participant is not imperfect English or economic reasons.

> '…Because my mum's in her sixties, so back then they weren't allowed (to speak te reo Māori). So it got beaten out of them. So when we were born, our mum and dad brought us up, they never spoke to us in Māori.'

Many Māori recall being disciplined in some way for speaking Māori, which intensified during the 1930s and 1940s (King, 2007), which was the time

when this participant's mother was growing up. The final adult Māori participant came from a large family where Māori was spoken all the time. However, like many Māori from this generation urbanization had a role to play in the decline of the Māori language. In 1900, 98 percent of Māori lived in rural areas (King, 2007) but by 1966, 62 percent of Māori lived in urban areas (Te Puni Kōkiri, 1998).

'My parents moved to town because the mill in Kawerau opened, so they moved to work. Left the farm to the older brothers, and our life was a bit different than the older brothers. They were all; … fluent Māori speakers because they were being spoken to. When we got to town we didn't, [we] weren't spoken to in Māori. When we went to school it was all mainstream'.

The minimal use of te reo Māori in the home was mirrored by three out of four of the student participants. Three students mentioned using Māori greetings outside of school, and one mentioned that his dad would play Māori songs at home. Apart from these experiences, te reo Māori occurred minimally in the home for these three students (two Pakeha, one Māori). One Pakeha went so far as to say that she would like to use more te reo in her home but they didn't have the time to do so. For the fourth student, the Māori girl, te reo was much more evident in her home life. As mentioned previously, she had transferred from a total immersion Māori school approximately two years earlier. She lives with her Nan who often speaks Māori with her, but also uses English, 'if I don't understand she'll use English'. This particular student not only used te reo Māori in her kāinga, but also with her friends outside the home.

5.1.2 Te reo with whānau and friends

Even though for most participants, the kāinga remains a place where minimal te reo Māori is used, it appears contact with friends and family holds many more experiences of exposure to te reo Māori.

While mixed marriages can assist in the decline of a language, this research has found it can also assist in the learning of a language. Both male Pākehā caregivers from this research have had past relationships with Māori women, who they have children with. They credit many of their te reo Māori experiences with being with their ex-partner's families, attending tangi, marae, unveilings and whānau gatherings. One mentions 'well my wife was a Māori lady, I picked up a bit from her and her family'. While the other suggests

> 'The only Māori I sort of learnt was a couple of my ex-partners, mothers of my children that were Māoris, and went to the marae quite a bit, for a few little bits and pieces. And you sort of got to pick up a few words here and there, and sort of understand a bit of what was being said'.

Along with partners and their families, other Māori whānau outside the home were a source of te reo Māori learning for some. For the adult Māori participants, grandparents, uncles and aunties and siblings were a source of te reo Māori learning when it was not spoken in the home. Two participants mentioned listening to uncles and aunties talking when they went to visit them. Two also mentioned their grandmothers speaking to them in te reo Māori; one mentioned it as her most vivid memory of learning te reo Māori.

'I suppose when my Nan was alive. It was just traveling around with her and being around it constantly. Every time we went somewhere they rarely ever spoke English, mainly Māori if we went to visit friends or family. I think that's the bit that stands out because there was a whole generation, my mum's generation, that just didn't continue it, didn't carry it on'.

Having friends who spoke some te reo Māori was another source of experience for the participants. At least four adult participants, Māori and Pākehā credit talking to friends as their experiences learning te reo Māori. While most said they learnt or used just the odd word, the reo was still being used. Participants were picking up words here and there because the people they were associated with were using te reo Māori. Coolimo, the Māori girl of this research mentions using te reo Māori with her friends in the playground at school and outside of school. Her reason for using te reo Māori: 'so people don't understand what we are saying'. Friends and family can also be a source of te reo knowledge on the marae.

5.1.3 Te reo on the marae
Participants of both Māori and Pākehā descent saw the marae as a place where te reo Māori and Māori tikanga were learnt. The 'teachers' of the marae came in several forms including parents and kaumātua. One Pākehā participant mentioned, 'when I lived down there I was at the marae quite regularly, so you had a lot of exposure and contact with the matuas and the kaumātuas of course'. One participant recalls going to marae with her father and getting him to translate what the people of the marae were saying.

'So like when you go onto a marae. I've been a couple of times with Dad, like down the coast, and I'm sitting there going, I think I should know what he's saying Dad, but, just help. He'd go blahdy blahdy,

and I'd say oh yep, got it. …, when I used to go to the marae with Dad, or even to the urupas, you pick up a few things'.

Not only is te reo Māori learnt on the marae, but also Māori tikanga, (Māori customs) are inevitably present on the marae. Most Pākehā and Māori participants can remember their experiences on a marae, and learning the tikanga associated with the event they were attending, a tangi for example. One student's response to the question, what do you go to the marae for was 'when people die and stuff and you gotta sing songs and have a kai'. One teacher also mentioned visits to the marae for school trips. She has been to several marae on school trips and said

'For me, I thought in some ways it was just lip service. But you actually do need to have the experiences, so that it actually becomes real. Because if you just learn it without any of the experiences, you are not going to know what to do'.

Although this section looked at participants' experiences in terms of their home life, contact with whānau and friends, exposure to te reo Māori at marae, these were not the only informal places where they experienced learning te reo Māori. However, these were the four places that were mentioned most frequently by participants. Two participants mentioned museums as a place for learning, although this focussed more on the history of the Māori people rather than te reo Māori. Church was also a place mentioned by two participants as an experience of learning te reo Māori. One remembered attending church services as a younger boy while another participant regularly attends church where the services are all in te reo Māori. From learning te reo Māori through informal life experiences, we now move to the second common understanding; formal language experiences and the use of ako.

5. 2 Formal life experiences of learning te reo

Although learning te reo through life was a theme that occurred regularly in the participant's narratives, formal language experiences especially for the student participants occurred frequently also. This section will cover te reo Māori learning experiences of participants in terms of Kōhanga Reo, Primary School, High School, University and Teaching professional development.

5.2.1 Te reo at kōhanga

From the marae, we move now to kōhanga reo (language nest) as a place of learning te reo Māori. In 1982 the first kōhanga reo was opened (Te Puni Kōkiri, 1998) which was based on the survival, promotion and maintenance of te reo (Davies & Nicholl, 1993). Three of the adult participants (two Māori, one Pākehā) mentioned attending a kōhanga reo with their children as a main source of their te reo knowledge. All three parents stayed with their children for some time while they attended kōhanga reo, which lead not only to their children learning te reo Māori, but themselves learning also. Parents' learning alongside their children was a goal of kōhanga in order for te reo Māori to be introduced into the home. Stiles (1997) describes kōhanga reo as a place where Māori children would be immersed in their native language in a homelike atmosphere. She goes on to state that a goal of the kōhanga reo program is to reintroduce and revitalize the language and to reattach the Māori language to the people at the community level (Stiles, 1997). One participant credits kōhanga reo for maintaining her level of te reo.

> 'I've still got one at kōhanga and we have to have a certain level of te reo, have to maintain a certain level of te reo to keep them in

kōhanga. So, I mean I used to work out there for them, so I had to have a certain level too'.

From kōhanga we now move to the next level of schooling in New Zealand which is primary school. New Zealand primary schools cater for students in year 0 to 6 and who are generally 5 to ten years old.

5. 2.2 Te reo in primary schools

Many adult participants cannot recall any te reo Māori from their primary school education at all. They described their schooling in terms such as 'we had no Māori in our school what so ever' or

'Māori wasn't very strong, and I've been, to be fair, a lot of schools. My parents shifted a lot and I can't recall one time at primary school or college, yep I can honestly say that I can't remember anything'.

Several other adult participants had similar narratives to tell. For one who can recall Māori at primary school, he suggests the whole school learnt a haka. He can recall all the boys from his school being taken out on to the school field to learn a haka. One other adult Pākehā participant can recall specialist teachers coming into her school to teach the children basic te reo Māori, however 'they were both white people, they weren't even Māori people that came to teach it'. Over the years, many things change and memories fade. The youngest of the adult participants had many memories of learning te reo Māori at primary school including greetings, rakau, poi, taiaha, and songs. However, his most vivid memory was laying a hangi.

'Probably the strongest memory from school would be doing a hangi. They dug a hangi pit and put all the stones in and laid it all, and we had a big school wide feed afterwards and it was really good… I think while it was all cooking we were doing all the protocol and the tikanga around it, so that was really good. That kind of stuff really sticks in your mind.'

It was the youngest participants of the study who had the most to say about their experiences of learning te reo Māori at primary school. The year six, student participants could remember many things they have done in order to learn te reo Māori.

Oral activities mentioned were singing waiata, performing haka, kapahaka, speaking Māori with Matua, and competing in challenges. The activity most frequently mentioned was singing waiata. All four students mentioned waiata and for three out of the four this was their favourite activity when it came to learning te reo Māori. The fourth student said learning the haka was his most favourite activity when learning te reo Māori. Students said that learning waiata was fun and that the songs were 'catchy'. They mentioned coming up with actions for the songs in pairs and trying to work out the meanings of the songs in English. Three students who are in the kapahaka group mentioned the haka and the poi. The last oral language activity mentioned was when the students could only use te reo Māori. This occurred in te reo Māori extension class with Matua. '…Talking, we do quite a bit. Sometimes when Whaea is a bit busy, Matua's there and he says kōrero Māori anake and that means we can only speak in Māori'. Upon further questioning she said they had to ask and answer questions in Māori, and speak to other student's in Māori. Students also mentioned having to ask and answer questions relating to flowers and seeds.

All the student participants mentioned the use of a challenge or game. They all recalled playing a game called 'challengy challenge in Māori'. This is where you take two dice, roll them, add the two numbers on the dice together, and then call out the answer in Māori. The one who calls out the correct answer first is the winner. All students liked the challenge of this game and were very excited telling the researcher about it. Also they had been involved in and were excited about a classroom challenge where Whaea had filmed them performing an action song. She played the video back to them so they could improve their performances. They enjoyed the competition aspect of the activity. One student even remembered Whaea handing out apples to students who would win a challenge of some sort in class.

Along with the oral activities, many written activities were mentioned by the students, including worksheets, drawing and writing in their books. The students mentioned worksheets most frequently. These consisted of either a matching activity where students matched English words to the Māori translations or a 'fill in the gaps' type worksheet where students would fill in the gaps to complete the lyrics of a waiata. Drawing was also mentioned frequently and appeared to be linked to the learning of a Māori myth or legend. Students also mentioned drawing koru patterns and making simple counting books in Māori for a junior class at their primary school. So what memories did the adult participants have of their high school experiences of learning te reo?

5. 2.3 Te reo in high school

Participants could recall many more experiences of learning te reo Māori at primary school, than high school. Kapahaka was mentioned by two participants as taking place in high school, and te reo Māori as a subject was mentioned by a further two participants. One Pākehā participant recalls having to study te reo Māori as a compulsory subject in the third form. 'At high school I had to do the third form, … you had to do half a

year of Māori and half a year of French'. Another recalls taking te reo Māori as an optional subject in the third and fourth form at her high school. However the course had to be done by correspondence and she was the only student at her school that took te reo Māori at this level.

> 'I was like the only one in the school…So; I mean it wasn't that successful. When you're sitting in a room by yourself, and no one knows any answers, and no one can help you… You could do French at school, it had a tutor. You couldn't do Māori… And I was the only one who did it. No other kids did it… not even older kids were. No kapahaka, no nothing'.

With this minimum te reo learning at high school, some of the participants moved to higher institutions of learning, university.

5. 2.4 Te reo in University

One teacher participant said there were no te reo Māori classes when she went through teachers training. Two of the teacher participants (one Māori and one Pākehā) mention university as a place where their te reo Māori learning occurred. One teacher completed two te reo Māori based papers while at university while the other completed a paper on contemporary Māori art. Although he initially enrolled in this paper for the art side of it, he could not help but learn some te reo Māori along the way.

> 'One of the options I chose at uni was contemporary Māori art. Which didn't have a huge aspect of Māori learning, but you kind of did it yourself through it. So like lots of proverbs and stuff to go with the artwork. It was all just kind of there while you were working… It was self-taught and you were just kind, it was very subtly, subtle immersion kind of thing. Like it was around you, and you were

looking at it all the time, and it was just you kind of, you couldn't help but pick it up.'

Another adult Māori participant has studied te reo through Te Wananga o Aotearoa. She had taken a course in her hometown some years ago and although she says the course was good, she found some of the language was slightly different to her mothers.

'So, it was good. It was a bit hard because he (the tutor) knew, I'm not quite sure where he's from, but a lot of the meanings were different to what I'm used to, like my mum. Like my mum's Nga Puhi and my dad's Te Whanau a Apanui…Yeah, and I'd say to my mum blahdy blahdy blah, and she goes well up North that doesn't mean that. I said, well what does it mean up North? And she goes well it means another word. I went okay. So it was really hard to keep up with everything'.

One further participant is currently enrolled at the University of Waikato and during the last conversation with the researcher was excited about some Māori papers she was to start in the coming semester.

So how were reo experiences for the teaching participants in professional development opportunities?

5. 2.5 Te reo for professional development
Even after formal learning situations are finished with, for the teaching staff, they are constantly learning. Both Pākehā teachers give credit to the past and present te reo teaching staff of this school and a previous school for their experiences learning te reo Māori. One suggested the lessons that the te reo Māori teachers held with her class, gave her a better

understanding of pronunciation and simple sentences. She has, and
continues to support their programmes

> 'I've always thought it's really important that you support Whaea
> and not just sit in the background and do other things. You've got to
> be able to do it so, like we are using it as part of the date with
> printing and handwriting and things like that. So if I can hear the
> proper pronunciation then I can help the children with theirs'.

The other Pākehā teacher suggested that learning te reo was a necessity
at the previous school he had taught at, as he himself, as the teacher had
to follow up the lessons.

> 'We, at my last school I was at, we had a really, really good
> specialist teacher. Who worked, rather than just coming in and
> doing her thing, she worked with the teacher a lot more and you
> kind of made sure that you were doing stuff that backed it up
> because you had that close working relationship'.

This close working relationship with not only children but also other
teachers is important in the continuation of learning te reo. This leads us to
the concept of ako.

5. 2.6 The formal language experiences of learning te reo Māori including ako.

Teachers' learning alongside their students is one aspect of ako. As
previously mentioned in this thesis the term ako is difficult to define.
However, the Ministry of Education (2009) describes ako as to both teach
and learn, and is about being part of a community of learners in which

everyone has something to contribute. This is evident in the way teachers are continuing to learn alongside their students as mentioned in the previous paragraph. It is also shown through students teaching students, students teaching teachers and students taking their learning home.

During the conversations many participants mentioned students helping and teaching each other. This idea of the students teaching each other came from both a teachers' and the student's narratives. The teacher suggested that he allowed for the student's to become the experts during lessons.

> 'Some of the kids knew more than me. Sometimes I'd be asking, "Oh who knows? Does anyone remember this?" or you know there would be times when I'd forget something and they would remember or sometimes I'd do it on purpose. Let them be the experts and it was really good.'

The students could also see themselves as teachers and mentioned several ways they would help others including helping others speak Māori on Māori day and being confident enough to help other students in their class. One student mentioned it was other students in his class that helped him to learn some te reo Māori. He mentioned that he would either ask them what words meant or sometimes others would just tell him.

Student's can also be the teachers to teachers. Whaea mentioned she was learning off the children all the time, especially from those who have come to this school having previously attended a kura kaupapa school. Another teacher recalls a lesson where the class was naming animals using both English and Māori. They hit a snag when no one knew the Māori translation for a sheep. A child from the class returned the next day

to school, to proudly announce she had learnt the name for a sheep was hipi. This is yet another example where students are sharing their knowledge with their teachers. A caregiver participant who also worked at a kōhanga reo also mentioned being corrected by the preschoolers who attended the kōhanga.

Lastly students can take their learning home to their families. One Pākehā family mentioned their boys would occasionally bring home what they have learnt at school. A father said his son would sing waiata down the phone line to his mother who lives in another town, while one other mother mentioned her daughter and son would come home from school and sing songs and chant haka. One student participant also thought it was a good idea to learn te reo Māori so she could teach it to her family.

In order for te reo to be used in everyday conversations, learners must be confident to use te reo in order to achieve this goal, which brings us to the third common theme.

5.3 Language confidence and the normalisation of te reo

While participants were sharing their narratives of language learning, it was clear they were more confident using te reo Māori in some contexts and less confidence in other contexts. Ellis (2008) suggests anxiety is a factor that can affect the acquisition of a second language. He goes on to state that anxiety 'constitutes a physiological and automatic response to external events and manifests itself in particular in a reluctance to communicate in the L2' (second language) (Ellis, 2008, p. 169).

The situations where participants felt the least confidence to use te reo Māori were performing, speaking in front of more 'expert' te reo Māori speakers and the fear of being incorrect. Both Māori student participants mentioned performing as being an area where they were least confident to use te reo Māori. Coolimo said she was shy when performing the poi in front of an audience while Jay said he was least confident performing at the end of year concert in front of so many people. Matua agreed 'they still have to get their confidence, their heads in the air, their proficiency'. A third student also mentioned performing actions in front of the class as being a time where he did not feel so confident.

Along similar lines as performing in front of others was the idea of speaking te reo Māori in front of someone deemed more expert in the language than the participant. Four of the adult participants mentioned being less confident when using te reo Māori in front of people they thought knew more Māori than themselves including older generation Māori, people known to be fluent speakers and even children who had come from bilingual or kura kaupapa schools.

One of these participants mentioned the lack of confidence came from the fear of being wrong. A student who said she was less confident when she didn't know the word mirrored this fear of being wrong. Matua shared a story during his narrative of a girl in his te reo Māori class at another school who was scared to give it a go (speak in te reo Māori).

> 'There was one girl that wanted to pull out. And she was having trouble within herself. She was just scared to have a go. And then her parents said no, she has to stay. Now she's given it a go, she's happy'.

These situations where participants were less confident to use te reo Māori are mirrored by research undertaken by Bailey (1983, as cited in Ellis, 2008) and more recently Woodrow (2006) who found similar results. Bailey (1983, as cited in Ellis, 2008) analysed the diaries of 11 second language learners and found they become anxious when they compared themselves to other learners in the class and found themselves less proficient. However, as learners perceived themselves as becoming more proficient, their anxiety decreased. Woodrow (2006) used interviews to find the sources of anxiety for second language English speakers. She found the three most prominent stressors were performing English in front of classmates, giving an oral presentation, and speaking in English to native speakers (Woodrow, 2006). On the other hand there were many instances where participants were more confident to use te reo Māori. For some however, they were not confident at all to use te reo Māori and cited reasons such as not being good at it or not knowing enough te reo Māori to actually use it in a confident manner. That said two participants were generally more confident using commands such as e tu and e noho with their own children. They suggested these were the easiest te reo Māori words for them to say. Along similar lines, the two Pākehā teachers and the kōhanga teacher all said in the classroom/kōhanga was where they felt most confident using te reo Māori. This aligns with the fact that participants were less confident in front of more expert te reo Māori users. One participant suggested being at home was where she felt the most confident using te reo Māori, but on the other hand Matua suggested he was more confident to speak at someone else's marae rather than his own. His reason for this was

'Because you have always got your aunties and uncles, your older brothers and sisters, always picking at you, you didn't do that properly, you didn't do this properly. You go to someone else's marae, it doesn't matter what you do, they don't pick on you. Oh ka pai boy, kia ora boy, oh that's the one'.

This anxiety can be reduced by parental support as stated earlier in this thesis. McComish (2004) states it is possible the students' motivation is increased by the parents' encouragement and it is also possible that the feelings of anxiety or negativity that many people have about learning another language are reduced by parental support.

As this confidence grows the use of te reo Māori becomes more 'normal' or natural and starts to become an everyday language. All but one participant used some form of te reo Māori in their everyday life, and most occurrences came in the form of singular words, greetings or commands.

In the school setting te reo Māori was used on a regular basis. Teachers and students suggested te reo was used at school regularly in the form of greetings and commands. All students and even one caregiver cited the fact that the principal addressed every assembly with a Māori greeting. They also mentioned teachers would use a Māori greeting in the morning. One teacher suggested she used te reo as part of her everyday classroom program including greetings, mihi, the date and common objects. She also mentioned she needed to make a more conscious effort to use more te reo outside of the classroom also.

Te reo Māori featured in the lives of most participants, and most came in the form of singular words, greetings or commands. Several adult participants mentioned 'dropping the odd word in here and there' when talking about te reo in their everyday lives. The word 'kai' instead of food was mentioned by three of the participants. One participant concluded 'I suppose what you would say is just it's become everyday New Zealand talk. Like there's Māori and then there's Māori that's completely integrated into kiwi life now. So you use that stuff.' The 'stuff' that this participant was

referring to was greetings such as kia ora and simple phrases such as ka pai.

Greetings were mentioned frequently throughout the conversations. Six participants explicitly stated responding in te reo when someone greeted them in te reo. Five of the adult participants mentioned using basic te reo Māori with their children or grandchildren. This mostly came in the form of commands and basic words such as the names of animals. Mr. D. and his family use karakia every day in their home at meal times, so much so they have inevitably taught it to their relatives.

> 'But I mean, if I have my niece and nephews here, they'll actually sit and say karakia with Michael* and Hemi* because Hemi and them have said it so much in front of them that they've actually picked it up and they can say the karakia as well'.
>
> *Names have been changed

Several participants agreed te reo Māori words they use most often, are the words they find the easiest to say. They agreed that the words they use are the words they are most confident using and that the more they used a particular word the easier that word became. For example one Pākehā participant had known the last name of a local Māori family for many years. She could pronounce and spell this particular 11 letter long Māori surname with ease as it was familiar to her and admitted finding it harder to pronounce a new student's name she had not heard before.

One can see from the wide range of ages and experiences that people's perceptions, commitment and dedication towards te reo is also wide

ranging. The fourth and final theme captures the important factors that constitute this particular issue.

5.4 Intergenerational rationale

There are many factors that influence a person's decision as to whether or not they would like to learn te reo Māori. The barriers to learning te reo Māori as suggested by the participants fitted into three categories. These are putting another language before te reo Māori, not having enough time to commit to learning te reo Māori and how much use the person would get out of it.

One participant suggested learning English first was more important for her children. If they wanted to in later life they could pick Māori up, however it did not bother her if they did or not. Another suggested that some parents move away from their Māori heritage in favour of living a more European life. 'I mean, there's some parents out there that have sort of adopted the white man's thing and don't try to teach them their heritage which, I think is kind of wrong because they need to learn that part too'.

However, it is not only English that Māori was put second to. One participant was planning to move to Tonga in the coming years, therefore her time would be being spent preparing for the move by learning the Tongan language. However, she did raise concerns about what would happen to her Māoritanga when she did make the move. Chrisp (2005) looked into the research undertaken by Te Puni Kōkiri on the intergenerational language transmission of the Māori language. Fifty Māori parents were interviewed in eight focus groups. He found that critical awareness was an important factor of intergenerational language transmission. Chrisp (2005, p.149) states 'parents should be aware of the

decisions they can make about the transmission of Māori to their children, and the consequences thereof.'

As part of the transition process to intermediate, the year six students had recently had a visit from the principal of the local intermediate school. She had told them of all the educational opportunities they would have when they got to intermediate next year including language opportunities. Only one of the four students said she would remain learning te reo at intermediate, so she 'would not lose her reo'. While two more said they would continue to be in the kapahaka group but not take te reo classes. Their reasoning behind not wanting to learn te reo Māori further was nothing to do with the Māori language and more based on the opportunities to learn something new. Three mentioned wanting to learn a foreign language such as Japanese, as this would lead to travel.

> 'Well I think most people stick with going with the other languages because New Zealand is like the home of Māori language so we don't really get to travel anywhere to see the different countries. So people are more attracted to the ones that have a link to a trip'.

One of these students also mentioned the opportunity to learn other skills such as playing a musical instrument. She reasoned that she would be so busy, she would not have time to learn te reo as well, but thought she might pick it up again once she got to college. Time was also a factor for adult participants. Two mentioned being too busy to commit to learning te reo Māori at this stage in their lives.

Life, for all participants is a very busy journey. In order to fit everything into the span of a regular day, activities need to be prioritised with the most important activities being done. It is here that participants mentioned how

much 'use' they would get from learning te reo Māori. Several adult participants thought it was too late in their lives to learn te reo Māori and questioned what practical use it would be.

> 'If we had work that we needed to learn to speak Māori, and that was going to provide food for the children on the table, then most definitely I would go out of my way, you know, I would make the effort to learn to speak Māori. But, as I say unless it really reflected putting food on the table or something, I probably wouldn't, to be fair, at my age as well'.

Another Pākehā adult participant questioned the usefulness of the Māori language for his son. He suggested that if the Māori language was to flourish first with Māori people then it would filter out to the rest of the New Zealand population. A student participant also questioned the usefulness of te reo Māori. She states 'NZ is becoming more English people and other countries, the Māori language is dying more and more. So it may or may not help me during the future'. This is not the first time we have encountered the idea of putting another language before te reo Māori. As mentioned earlier in this thesis

> There has also been a serious double standard that regularly occurs with respect to such views on bilingualism. Many who argue, for example, that maintaining Maori or Samoan is at best unnecessary, and at worst detrimental to the acquisition of English are also just as often quick to insist that learning another (so-called prestige) language like French and German *is* academically and socially advantageous (May, 2002, p. 9).

Although participants gave reasons such as putting another language before te reo Māori, not having enough time to commit to learning te reo Māori and how much use te reo Māori would be, many more positive reasons were given for why people should or want to learn te reo Māori. These positive reasons clustered into four main reasons. These are te reo Māori being part of Māori people's identity, te reo Māori being unique to New Zealand, communication skills and business or economic opportunities.

The most common reason to learn te reo Māori was the link to identity and Māori being part of who a person was. Several participants thought it was very important that people of Māori descent learn te reo Māori. These participants described te reo Māori as being a necessity to the Māori people as it is part of their history, tradition and heritage. Participants spoke of knowing where you come from and acknowledging the Māori part of your life. 'I think having some basic knowledge of it, I think it's just knowing who you are and accepting that part of your life'. Wurm (2002) believes the small language speakers regard their language as the most important symbol of their identity. He goes further to suggest the attitude and value of the speakers towards their own language and the importance to which they attach to it as a symbol of their identity are the most important factors for the maintenance and reinvigoration of the language (Wurm, 2002).

However, learning te reo Māori was also suggested to be of benefit to all New Zealanders as it is a unique part of New Zealand. This aspect of te reo Māori was identified by both adult and student participants. One adult participant suggested 'It's just as much important for the white children to learn that part too, because it's part of their heritage too'. While one student suggested that 'because New Zealand is where we live and I reckon we should learn it because it's a language that pretty much came from New Zealand.'

Being able to communicate with others and understand what others are saying was the third positive reason for the learning of te reo Māori. Not only did the students what to be able to understand adults but the adults wanted their children to be effective communicators also. Three students mentioned that learning te reo Māori would enable them to better understand people speaking in te reo. One teacher said a basic understanding enabled her to relate better to children of Māori descent. While one father wanted to learn more to be able to speak more to his children, and wanted his children to learn te reo Māori so they would be better communicators in situations such as going to the marae. One student also said learning te reo at school helped him at the marae when it was time to sing songs because some songs sung on the marae were the same as the ones sung at school.

Although some participants questioned the usefulness of te reo Māori, others saw it as an economic advantage. Two students thought learning te reo Māori would help them in their future careers, while a parent thought one of her sons may learn te reo Māori as he may go into a business career where it would give him an advantage. These economic and career benefits are also identified by the Ministry of Education (2009b), and have previously been stated.

The four common themes which emerged from the narratives of the participants were the informal and formal life experiences of learning te reo Māori, language confidence and the normalisation of te reo, the intergenerational reasons why people chose to, or not to learn te reo Maori and the decisions adults made on behalf of children.

In the next section the researcher makes recommendations based on these four common themes.

CHAPTER SIX: RECOMMENDATIONS

This research project started with one initial question which was asked to all research participants: What experiences have you gained from learning te reo Māori? From here it was decided that a kaupapa Māori theory would best suit the research project. A kaupapa Māori research method will benefit all research participants and the communities themselves. It is hoped that the following recommendations benefit not only the research participants themselves and the community where the research was based but also similar communities throughout Aotearoa.

This research also took a qualitative and critical theory approach to research. The qualitative aspect of this research allowed broad questions to be asked and common themes and understandings to be found. The critical theory aspect of this research comes in the following recommendations where the researcher expects social change can occur from the use of the following model.

Through the research methods outlined above the researcher conducted conversations with participants. From using one question, participants were able to locate themselves where they felt comfortable and from there, their own narratives emerged. Similarities started to become apparent amongst the participants narratives.

The literature concurred that te reo Māori is a heritage language of Aotearoa and an indigenous language for the Māori people. In order for the revitalization of te reo in Aotearoa New Zealand attitudes, motivation and behaviours of Māori and non – Māori must be considered in order to proactively and strategically undertake this journey.

With the literature considered and the voices of the participants heard the following four themes evolved;

1 - The informal life experiences of learning te reo Māori.

2 - The formal life experiences of learning te reo Māori including ako.

3 – Language confidence and the normalisation of te reo Māori.

4 - The intergenerational reasons why people chose to, or not to learn te reo Maori and the decisions adults made on behalf of children.

It became clear to the researcher that the life and language experiences were important to the possibility of language revitalization. In order to gain language confidence and normalisation a pedagogical approach had to be used to address the intergenerational factor that is also important to language learning. The concept of ako was a powerful driving force for learning te reo Māori. Everyone can learn off each other, if people start using what they know more frequently and as a result the following model has been formed.

6.1 Te reo Māori learning model

Throughout this research project, the goal has been to examine the status quo and take a critical look at the learning of te reo Māori, based on the community of one English-medium primary school in New Zealand. From the research findings outlined in the last chapter the researcher has generated the following language learning model to generate more te reo Māori being spoken in Aotearoa.

Te reo Māori learning model

Tangata ki tangata

-Surrounded by people who speak te reo

-Immersion

-Passing on to children/ grandchildren

-Others picking up the words you are using

Kotahi te Kupu

-the use of singular Māori words within English

-commands

-greetings

-common objects

Te māiatanga

-confidence starts to build

-words become easier to say

-use of language becomes more natural

-use te reo in front of others

Te paparua

-using words on a more frequent basis

-adding new words to your vocabulary

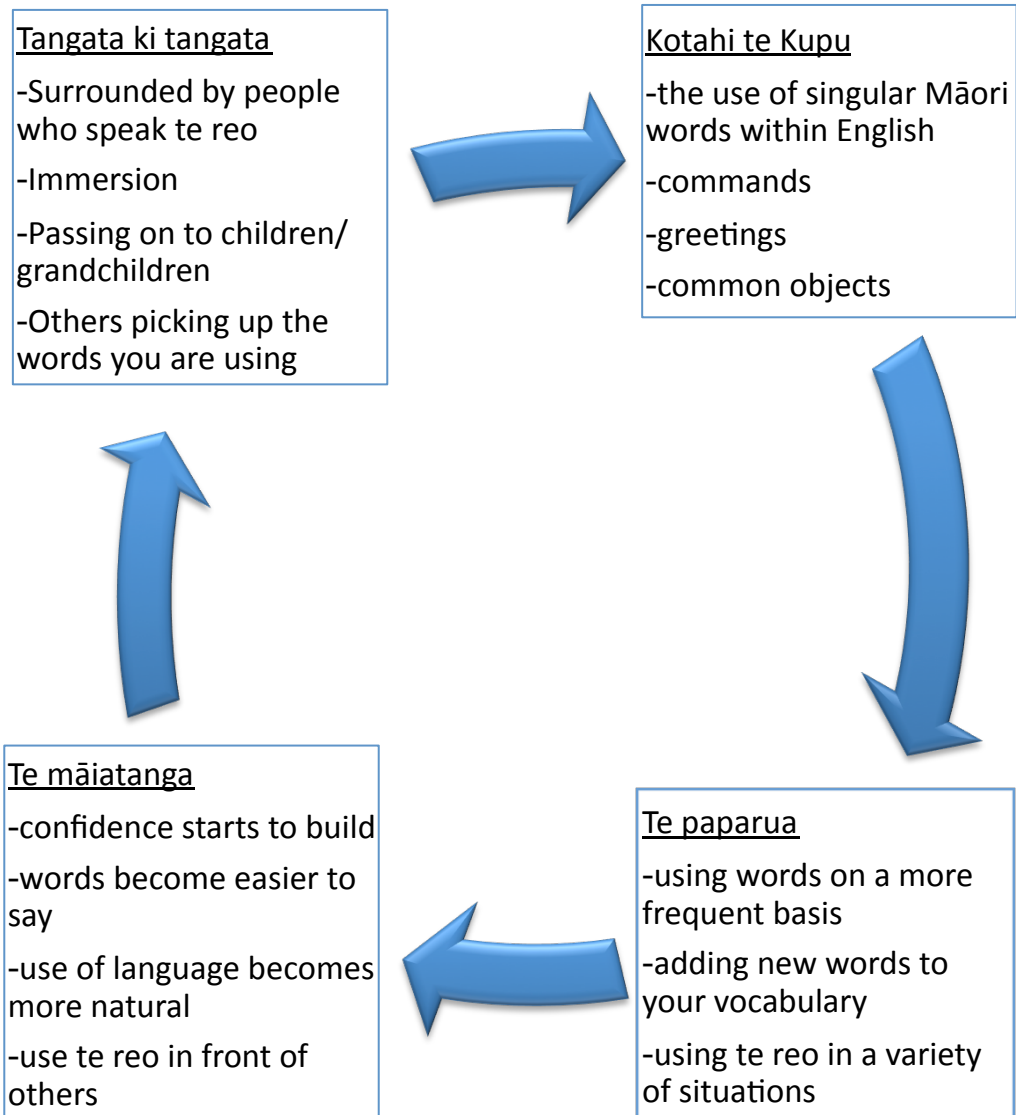-using te reo in a variety of situations

Figure 1: Te reo Māori learning model

6.1.1 Tangata ki tangata (one on one dialogue)

The model starts at the top with tangata ki tangata. This is where contact with other people is very important. Many participants mentioned being around family or friends, or being somewhere te reo was spoken as a place of learning. It is here where the language is transmitted from one person to the next, and where learners can hear others speaking in te reo, whether it be one word, one sentence or a whole conversation. This follows a communicative approach to learning languages as recommended by the Ministry of Education (2009b). A communicative approach is where all of the activities learners engage in should involve the communication or real information for authentic reasons (Johnson & Houia, 2005).

6.1.2 Kotahi te kupu (one word at a time)

From being in contact with people who are using te reo, we move around the model to kotahi te kupu. Many participants mentioned 'dropping in a Māori word' into their everyday conversations, going as far as saying sometimes they use the word so often they don't even think of it as a Māori word. It is here where the researcher encourages people of all ability levels of te reo to make a conscious decision to use the language and to use whatever they have in as many situations as they can. It is the using of these words, and having them said verbally instead of them tucked away in our minds that will bring te reo to life in many more situations. The use initially, of greetings, commands and common objects will be a starting place for many who are building their confidence in speaking te reo Māori.

6.1.3 Te paparua (repetition)

Once people know and start using singular Māori words, the researcher encourages people to make the decision to use what reo they know more often. As one participant said the more she used a word the better she got at it. The more times you use a word the easier it will be to pronounce. This will lead you to say the word more often and soon it will become a habit to use the Māori word instead of the English translation. For example, three

participants agreed they used the word kai instead of food when speaking in English. As people progress they can start using their reo in a variety of situations, for example taking it out of the home, or out of the classroom into other areas of their lives. People can also progress by adding new Māori words to their vocabulary, or by moving from singular words to simple phrases and then sentences.

6.1.4 Te māiatanga (confidence)

Once the word, words or phrases have been used over and over again, the confidence of that person builds. As mentioned by the participants, performing in front of people or using te reo Māori when there is a more expert person in the room can affect a person's confidence. The person can become scared or shy in fear of being wrong. It is for this reason that the researcher encourages people to build up their confidence by using the word, words or phrases over and over again. As one participant said the more she used a word the more confident she became and the easier it got. The frequent use of a word, words or phrases will build a person's confidence and the person will find the use of reo easier and will be regularly used in their everyday language. Once the person can easily add the word into their everyday language it will become more natural to them and they will be able to use the word, words or phrases in front of other people.

6.1.5 Tangata ki tangata

It is when these learnt words and phrases are then used in front of others who understand and respond that the language transmission process has come full circle, but not to an end. The process is a cycle in which people can continue to learn from and teach each other. It is here where the concept of ako has a big role to play in the maintenance of te reo Māori. Once initial learners start to pass on their knowledge to others, especially parents and grandparents passing their reo onto the future generations that mother tongue transmission will be flourishing. For this to happen te reo

Māori needs to be reaching all parts of Aotearoa, including the kāinga, friends and whānau, marae, kōhanga reo, from early childhood, primary, secondary and tertiary settings. In the case of the teaching staff, available in professional development opportunities.

6.2 Te reo learning model with the four common themes

The encouraging of the use of te reo Māori in all aspects of the lives of New Zealanders, will help to make te reo Māori an everyday language within New Zealand society. This model has emerged from the narratives of the participants and their experiences of learning te reo Māori. It links to all the four common themes generated by the participants.

6.2.1 Te reo learning model with informal life experiences

Informal language experiences were the most vivid memories of learning te reo Māori for the participants. It was where participants had contact with others in the real world and these real experiences are what have stuck with the participants through the years. This is why the research recommends using as much te reo as possible in many contexts and situations in order for others to hear the reo and pick it up for themselves. Lightbrown & Spada (2006) suggest language acquisition is based on the availability of the natural language in the learner's environment. It is in these real world gatherings of friends and whānau that te reo can become an everyday language and become the norm in situations where it otherwise wouldn't.

6.2.2 Te reo learning model with formal life experiences

Along with informal life experiences, te reo Māori needs to be encouraged more into formal learning situations. Through all schools throughout Aotearoa, te reo Māori needs to be an everyday language. All students should have the opportunity to not only learn te reo Māori for themselves

but to be hearing and using te reo Māori on a daily basis. The researcher recommends to all teachers to use whatever te reo Māori knowledge they have on a every day basis with their students. This would not only lift the confidence of the teachers but also the students. As cited earlier in this thesis, the concept of ako and teachers learning alongside their students can be beneficial for both parties in the learning of a language. It demonstrates to the students that the teacher is also a learner and this reciprocal relationship of trust can allow both students and teachers to show confidence and enjoyment, take risks, be motivated, show support and learn in the classroom. The Ministry of Education (2009b) describes ako as to both teach and learn, and is about being part of a community of learners in which everyone has something to contribute. It recognises the knowledge that both teachers and learners bring to learning interactions, and it acknowledges the way that new knowledge and understandings can grow out of shared learning experiences' (Ministry of Education, 2009b, p. 28).

6.2.3 Te reo learning model with language confidence and the nor-malsation of te reo

Participants used te reo they were most confident with and described these as being the easiest words for them to say. They shied away from words they were less confident with and especially in situations where they thought there was a more advanced te reo Māori speaker present than themselves. The researchers recommendation here is that people use their reo, whatever level it may be at, as frequently as possible in order to build their confidence. Like anything, the more you do something the more confident you become with it. Bailey (1983, as cited in Ellis, 2008) analysed the diaries of 11 second language learners and found they become anxious when they compared themselves to other learners in the class and found themselves less proficient. However, as learners perceived themselves as becoming more proficient, their anxiety decreased. The research encourages people to start using their reo in situations where they feel most confident, in the kāinga for some or the classroom for others.

However, once people have their confidence up in those spaces, the researcher encourages people to take it out of their comfort zones and use their reo in a wider range of contexts, be it with friends and whānau or with colleagues in the staffroom.

6.2.4 Te reo learning model with intergenerational rationale

The researcher encourages people to look at the benefits of te reo Māori. To use these cultural, social, cognitive, linguistic, economic and career and personal benefits as the driving force behind wanting to use te reo Māori and wanting to further their knowledge of te reo Māori. The question of whether te reo Māori is useful or not is addressed by the previously mentioned benefits. All New Zealanders can benefit in one way or another from learning te reo Māori, there is a use for te reo Māori by all New Zealanders. Putting te reo Māori second to another language does not mean the learner has to 'give up' te reo Māori altogether. The researcher encourages the use of te reo Māori in everyday situations as a means to building people's knowledge base of te reo Māori. Using te reo Māori in everyday situations also assists with people who deem themselves too busy to learn te reo Māori. By simply exchanging a few English words for te reo Māori translations, will help to strengthen the Māori language and assist in the transmission from person to person. This requires no extra time input from anyone, but does rely on people to 'give it a go'.

The te reo learning model works to support te reo Māori being an everyday language for New Zealanders. From using what people already know on a regular basis the Māori language will extend to more people and be used in more contexts. People can start with what they already know, most likely to be greetings, simple commands, names of animals or common objects. By using these terms on a regular basis te reo Māori will extend to others as they 'pick up' the words you are using. By parents and grandparents using te reo Māori with their children and grandchildren, the next generation will emerge having some te reo Māori knowledge from the kāinga. The

researcher encourages learners to not be scared or shy around more expert speakers but use them as their teachers. The researcher then encourages more expert speakers to be the teachers to more novice speakers, to tautoko (support) learners with pronunciation in such a way that the confidence of the learner will flourish.

CHAPTER SEVEN: CONCLUDING COMMENTS

The initial goal for this research project was to take a closer look at the learning of te reo Māori in English-medium schools in New Zealand and examine what was being taught and how it was being taught. In order to achieve this many steps were taken in the research process.

The first step was to take a look into the past and examine the history of te reo Māori in Aotearoa. In chapter one, the introduction for this thesis, language shifts were examined. This looked at the reasons why people choose to, or not to, continue speaking one language over another, and what happens to languages when these decisions are made. Chapter one also outlined a brief history of New Zealand from the arrival of the Māori people to the arrival of European and beyond. The history of te reo Māori itself was also examined in terms of the national schooling systems and te reo Māori in the lives of New Zealanders. It concluded with an insight into the present situation of te reo Māori: which is still at risk.

From chapter one, the attention was turned to the past and current literature surrounding language learning. The attitudes, motivation, and behaviours towards learning a second language were examined. As te reo Māori is both a heritage and indigenous language, these two terms were explored in the thesis. Closing the net in even further, learning te reo Māori in the New Zealand context was also looked into. Chapter two concluded with a justification for this research project.

The focus of chapter three was to examine research methodologies and outline which methodologies would be used for this particular project and how they would be used. As the research is based in an indigenous

community, indigenous research was explored. Kaupapa Māori was the main research methodology that drove this research project. This chapter also looked at the positives and negatives of interviews as conversations and the use of focus groups to gather information.

Chapter four outlined the information gathering and analysis phase of the research project. This chapter gave an introduction to the school where the research was based and outlined how participants were selected and individually introduced the research participants. Chapter four then covered how the individual conversations and the focus group conversation took place, how the transcripts were recorded and verified by the participants and how the common understanding came about.

From this research project several areas have come to light including the common themes that have emerged from the participant's narratives. The life experiences of te reo Māori was the first theme which emerged. It showed just how varied, yet in some ways how similar the lives of the participants were even though they spanned several generations, and differed in gender and ethnicity. This theme brought light to the fact that te reo Māori was present in the everyday lives on New Zealander's from many different backgrounds. Therefore the communicative approach to teaching te reo is recommended. (Johnson & Houia, 2005).

The second theme to emerge was the formal te reo Māori learning experiences participants had. This theme highlighted the various levels and presence, or not, of te reo Māori in New Zealand schools over the past few decades. Again the varying backgrounds of the participants brought a variety of experiences to the table and showed how diverse English-medium primary schools, high schools and Universities and have been with te reo Māori over time.

The third theme to emerge could almost be two themes, however one cannot exist without the other. This theme was language confidence and the normalisation of te reo Māori. When a person's language confidence grows they find it easier and more natural to communicate in that language. This makes the language more 'normal' or natural and in turn that person will use the language more often. Once the language is being used more often it becomes an everyday language or a language that is used by many on a everyday basis. (Johnson & Houia, 2005).

The fourth and final theme was the intergenerational rationale. This theme offered reasons why parents choose to, or not, to teach te reo Māori to their children. This illustrated many reasons why parents choose to, or not to, pass on their te reo Māori knowledge to the next generation. Within this theme it became clear that parents and caregivers make decisions based on their experiences, which in turn effected the learning of te reo Māori to their children.

It is from the four themes that the te reo learning model was created to visually display the process that has been outlined in the previous paragraph and to encourage people to use whatever te reo Māori knowledge they have to help revitalise te reo Māori.

Revitalisation of the Māori language is still an issue in Aotearoa and this thesis has tried to investigate ways in which revitalisation can be assisted. It is through the conversations with the main stakeholders in education, the children, teachers and caregivers that this research project clearly offers a way forward. The revitalisation, or otherwise, is dependent on the efforts of all.

"Ehara taku toa i te toa takitahi

Engari he toa takitini"

My strength is not that of a single warrior but that of many (Huata, 1921 p.18 as cited in Meade and Grove 2007)

Glossary

Ako	to teach and to learn
Aotearoa	New Zealand
Anake	only, none but
E noho	sit down (command)
E tu	stand up (command)
Haka	posture dance - vigorous dances with actions and rhythmically shouted words.
Hapu	sub-tribe, kinship group
Hipi	sheep
Hui	gathering, meeting
Iwi	tribe, extended kinship group
Ka pai	good
Kai	food, to eat
Kāinga	home
Kanohi kitea	the known face
Kanohi ki te kanohi	face to face
Kapahaka	Māori performing group
Karakia	say grace, pray
Kaumātua	elder
Kaupapa Māori	short form for Kaupapa Māori research methodology
Kia ora	hello

Koha	gift, offering, donation
Kōhanga reo	language nest, Māori language preschool
Korero	speak, tell, say
Koru	spiral shape
Kotahi te kupu	one word
Kura kaupapa	primary school operating under Māori custom and using Māori as the medium of instruction
Mana	prestige
Māori	indigenous people of New Zealand
Māoritanga	Māori culture, practices and beliefs
Marae	complex of buildings around the marae
Matua	father, parent, uncle, used as a term for male teacher
Mihi	to greet
Pākehā	New Zealander of European descent
Poi	a light ball on a string of varying length, which is swung or twirled rhythmically to sung accompaniment
Pōwhiri	welcome ceremony on a marae
Rakau	stick
Rangatiratanga	chiefly control
Reo	language
Taiaha	a long weapon of hard wood with one end carved

Tangata Māori	people natural to the land
Tangata ki tangata	person to person
Tangi	short form for tangihanga, funeral
Taonga	treasure, something prized
Tapu	sacred
Taumata	level
Tautoko	to support
Te ao Māori	the Māori world
Te reo Māori	the Māori language
Te māiatanga	confidence
Te paparua	repetition
Tikanga	correct procedure, custom
Urupa	cemetery, graveyard
Waiata	to sing, songs
Wairua	spirit
Waka	canoe
Whaea	Mother, aunt, used as a term for female teacher
Whakawhanaungatanga	process of establishing relationships, relating well to others
Whānau	family, extended family
Whare Wananga	place of higher learning

Appendices

Appendix 1: Board of Trustees Information letter and Consent Form

(Date) 2010

Dear Board of Trustees of (School Name),

This is a letter of information regarding the research of participants attached to your school. As you know I am currently on study leave working towards gaining the qualification of Master of Education. As part of this qualification I will write a four paper thesis based on research I have conducted. This research will look at participant's responses to the question:

What experiences have you gained from learning te reo Māori?

The research will involve participants from three categories. These categories are as follows

1.   Teaching staff currently practising within the school.

2.   Students enrolled as year six.

3.   Caregivers of year six students.

For each category I will have conversations with at least four participants. The conversations will be audio recorded and I will transcribe all conversations. The participants will be shown their transcriptions for clarity. Once common themes for found among conversations, I will take these back to the participants. I will have a second conversation regarding these common themes and these second conversations will also be audio recorded and transcribed. Participants will verify the accuracy of the second conversation transcripts.

All participants will be given an information letter regarding the details of the research. Student information letters will be issued to the caregivers of that child. A consent form

will be attached to the information letter. I will leave the information letter with the participants and allow them time to think about their participation in the research before signing the consent form.

Participation in this research is entirely voluntary. All participants may choose not to answer a question or to stop the conversation at any time. All conversations will be audio recorded providing consent has been given from participants/caregivers. The real names of participants and the school will be changed to protect the identities of those involved.

Your willingness to be involved is appreciated. Conversation times will vary between individuals, however thirty minutes to an hour will be a desired timeframe. The use of a suitable space to converse with students and possibly teaching staff within your school will be appreciated if required. The venue for the hui is left entirely with the participants, the school maybe the preferred option.

I am willing to present the findings and summary of the research to the board and to the teaching staff.

I will endeavour to make sure minimal disturbance is made as a result of this research. Participants are able to contact me directly with questions regarding the research, or my supervisor.

A consent form for you to complete is attached to this letter. If you have any questions or would like me to talk to the board regarding this research please feel free to contact me on 027 248 4407 or email me at arihia_e_w@hotmail.com. Alternatively you may contact my supervisor Karaitiana Tamatea 07 8384466 ext7814 or mtamatea@waikato.ac.nz.

Yours sincerely,

Arihia Waikari

Informed Consent – Board of Trustees

I have read the information sheet and agree for XXXX School to participate in the research of Arihia Waikari.

We understand that:

a) Participation in this research is entirely voluntary.

b) The name and the location of the school and participant's names will be kept confidential. A pseudonym will be used to ensure anonymity is adhered to.

c) Conversations will be recorded and transcribed by the researcher.

d) Personal details will be destroyed upon completion of the project. Digital data collected will be password protected and stored for a minimum of five years after the completion of the project.

e) Information gathered in the research process will be published as a thesis and may be used for presentations, journal articles or other such scholarly publications, but participant's anonymity will be preserved.

f) The researcher may use a suitable space within the school to conduct conversations if need be.

Signed:………………………………

Name:………………………………

Date:………………………………

Appendix 2: Caregiver of Student Participants Information Sheet and Consent Form

(Date)

Dear (Name)

Thank you for taking an interest in this project. This is a letter of information regarding the research I will conduct at your school. Please read it carefully and discuss it with your child before deciding if you would like to participate. This research will look at participant's responses to three main questions. Further prompting questions will also be asked. The three main focus questions will be:

- Tell me some of things you can remember about learning te reo Māori?

- Tell me some of the things you do when learning te reo Māori?

- How has this helped you inside/outside of school?

I will hold a one on one conversation with each participant. Conversation times will vary depending on individuals, however thirty minutes will be an average for student participants. I will consult with you as to the most suitable time and location for their conversation to take place. You, or another appointed support person are invited to sit in with your child without contributing while the conversations take place if you wish.

The audio of all conversations will be recorded using digital software providing you have given consent. I will transcribe the recordings and verify with you and your child the accuracy of the information. From there I will analyse the data gathered during the conversations and create a summary of the common themes between participants. These will be shared with you and your child during a focus group with the other students involved in the research and your child will be given the opportunity to add to or comment on these findings. These second conversations will also be recorded and transcribed. Your verification of the second conversation will be much appreciated.

Participation in this research is entirely voluntary. Your child may choose not to answer a question or to stop the conversation at any time. Your child has the right to withdraw from the research up to the second post transcription stage. To do this you can contact either my supervisor or myself. The real names of participants and the name and location of the school will be changed to protect the identities of those involved. This research is

conducted for the requirements of a Master of Education thesis at The University of Waikato. Four copies of the thesis will be made for the university including three hard copies and one electronic version. Masters theses are required to be lodged with the Australasian Digital Thesis (ADT) database, therefore an electronic copy of the thesis will be widely available. Information gathered in the research process will be published as a thesis and may be used for presentations, journal articles or other such scholarly publications, but your anonymity will be preserved.

As all participants of this research are associated with the same school, it is highly likely that you, or your child will know other participants. The initial student conversations will be held one on one. The second round of student conversations will be held as a focus group. This focus group will only be open to the researcher, the student participants, and any caregivers of student participants who wish to sit in. As with the initial student conversations, caregivers will be asked to be silent spectators during the proceedings. The researcher will make it clear to all student participants involved in the focus group, and caregivers sitting in that what is said stays in the focus group session and is not repeated by participants or caregivers outside the group. The researcher will stress the importance of confidentiality to those involved in the focus group session. The information shared by participants in the focus group will follow the same confidentiality protocols as the first conversations.

On the completion of the data collection and analysis, you will be given a copy of your child's conversations on audio disk (CD), a hard copy of the transcriptions of your child's conversations and a brief summary of the report.

Your willingness to be involved is much appreciated. A consent form for you to complete is attached to this letter. If you wish to be part of the research please fill in the consent form and return it to me before

If you have any questions please feel free to contact me on 027 248 4407 or email me at arihia_e_w@hotmail.com. Alternatively you may contact my supervisor Karaitiana Tamatea 07 8384466 ext7814 or mtamatea@waikato.ac.nz.

Yours sincerely,

Arihia Waikari

Caregiver of Student Participant Informed Consent

I have read the information sheet and agree for my child to participate in the research of Arihia Waikari.

I understand that:

a) My child's participation in this research is entirely voluntary.

b) My child can refuse to answer any question and can stop the conversations at any time.

c) The name and the location of the school and my child's name will be kept confidential. A pseudonym will be used to ensure anonymity is adhered to.

d) My child has the right to withdraw from the research up to the second post transcription stage.

e) Conversations will be recorded and transcribed by the researcher.

f) My child and I are free to edit transcriptions so they accurately capture my child's point of view.

g) My child and my own personal details will be destroyed upon completion of the project. Digital data collected will be password protected and stored for a minimum of five years after the completion of the project.

h) Information gathered in the research process will be published as a thesis and may be used for presentations, journal articles or other such scholarly publications, but my child's anonymity will be preserved.

i) I, or another support person nominated by myself are able to sit in with my child without contributing while conversations take place.

Caregiver Signed:………………………………………

Caregiver Name:………………………………………

Child's Name:………………………………………

Date:………………………………………………

Contact Number:

Contact Email:

Appendix 3: Participants Information Sheet and Consent Form

(Date)

Dear (Name).

Thank you for taking an interest in this project. This is a letter of information regarding the research I will conduct at your school. Please read it carefully before deciding if you would like to participate. This research will look at participant's responses to one main question. Further prompting questions will also be asked. The main focus question will be:

What experiences have you gained from learning te reo Māori?

I will hold a one on one conversation with each participant. Conversation times will vary depending on individuals, however thirty minutes to an hour will be a desirable timeframe. I will consult with you as to the most suitable time and location for their conversation to take place.

The audio of all conversations will be recorded using digital software providing you have given consent. I will transcribe the recordings and verify with you the accuracy of the information. From there I will analyse the data gathered during the conversations and create a summary of the common themes between participants. These will be shared with you and you will be given the opportunity to add to or comment on these findings. These second conversations will also be recorded and transcribed. Your verification of the second conversation will be much appreciated.

Participation in this research is entirely voluntary. You may choose not to answer a question or to stop the conversation at any time. You have the right to withdraw from the research up to the second post transcription stage. To do this you can contact either my supervisor or myself. The real names of participants and the name and location of the

school will be changed to protect the identities of those involved. This research is conducted for the requirements of a Master of Education thesis at The University of Waikato. Four copies of the thesis will be made for the university including three hard copies and one electronic version. Masters theses are required to be lodged with the Australasian Digital Thesis (ADT) database, therefore an electronic copy of the thesis will be widely available. Information gathered in the research process will be published as a thesis and may be used for presentations, journal articles or other such scholarly publications, but your anonymity will be preserved.

As all participants of this research are associated with the same school, it is highly likely that you will know other participants. The researcher will ensure your identity remains anonymous and that a pseudonym is used in the written report. The researcher will not disclose the identity of adult participants to any other person.

On the completion of the data collection and analysis, you will be given a copy of your conversations on audio disk (CD), a hard copy of the transcriptions of your conversations and a brief summary of the report.

Your willingness to be involved is much appreciated. A consent form for you to complete is attached to this letter. If you wish to be part of the research please fill in the consent form and return it to me before (date).

If you have any questions please feel free to contact me on 027 248 4407 or email me at arihia_e_w@hotmail.com. Alternatively you may contact my supervisor Karaitiana Tamatea 07 8384466 ext7814 or mtamatea@waikato.ac.nz.

Yours sincerely,

Arihia Waikari

Participant Informed Consent

I have read the information sheet and agree to participate in the research of Arihia Waikari.

I understand that:

a) My participation in this research is entirely voluntary.

b) I can refuse to answer any question and I can stop the conversations at any time.

c) The name and the location of the school and my name will be kept confidential. A pseudonym will be used to ensure anonymity is adhered to.

d) I have the right to withdraw from the research up until the second post transcription stage.

e) Conversations will be recorded and transcribed by the researcher.

f) I am free to edit transcriptions so they accurately capture my point of view.

g) My personal details will be destroyed upon completion of the project. Digital data collected will be password protected and stored for a minimum of five years after the completion of the project.

h) Information gathered in the research process will be published as a thesis and may be used for presentations, journal articles or other such scholarly publications, but my anonymity will be preserved.

Signed:…………………………

Name:……………………….

Date:……………………….

Contact Number:

Contact Email:

Appendix 4: Student Scripted Information

Kia Ora (Student's name), How are you today?

What interesting things have you been doing at school this term?

Today we are going to be talking about learning te reo Māori at school. I'm going to ask you a question and you tell me what you are thinking.

There is no right or wrong answer, you just tell me whatever you are thinking.

If you don't want to answer the question you don't have to and if you don't want to talk to me anymore you can stop our conversation at any time. You just let me know and we can stop ok?

I'm going to record our conversation on my recorder here so I can remember all the interesting things you say then I'll type it up and you can have a copy of it.

Only you, your (caregiver title), and myself will hear us talking and everything you say will be kept private. Do you know what private means? It means that we don't tell anyone what you say.

I am having conversations with lots of people like students, teachers, mums, dads and caregivers. Then I'm going to write a report about it. I won't use your real name at all in my report instead I'll use a made up name. You can choose what you would like that made up name to be. What would like to be called in the written report?

Are you happy with the things we have talked about? Do you have any questions about what we will be doing today? Are you still happy to talk to me today?

Student Consent Form

☐ Miss Waikari has explained to me what we will be talking about.

☐ I am happy for the conversation to be recorded.

☐ I know I can skip any question I don't want to answer.

☐ I know I can stop talking at any time.

☐ I know that what I say will be kept private.

☐ I know my name will not be used in the written report. Instead a

made up name will be used. I want my made up name to be……………… .

Signed:…………………………..

Name:……………………………

Date:……………………………..

Appendix 6: Second Round Conversation Questions

1.   **Intergenerational Reasons**

   Students

→   Will any of you carry on learning te reo at intermediate and college?

→   What makes you want to carry on learning?

→   Why do you think learning te reo Māori is important for children like yourselves?

   Adults

→   Would you like to learn te reo further?

→   What are you reasons for continuing to learn te reo? Reasoning for not?

→   For what reasons do you see te reo Māori being important or not important for the future generation.

1.   **Life Experience**

   Students

→   Tell me about some of your experiences with te reo that have really stuck with you.

→   Tell me about some experiences you have had using te reo Māori out of school.

→   Do any of you speak Māori at home?

→   Who speaks Māori with you at home?

→   What kinds of things do you talk about?

→   How many of you went to kōhanga?

→   What experiences from kōhanga can you remember?

   Adults

→   Tell me about some of your experiences with te reo that have really stuck with you.

1.   Language confidence and language experiences: Ako

→   Tell me about some experiences you have had where you have been confident using te reo Māori.

→   What about any experiences where you have not been so confident using te reo Māori.

→   Tell me about some experiences you have had where you yourself have been a learner. (Teachers)

→   Tell me about some experiences you have had where learners have been the teachers (te reo).

1.   Normalisation/Making te reo an everyday language

→   Tell me about sometimes where you use te reo Māori in your everyday life.

Appendix 7: Transcript Verification Letter

(Date)

Kia Ora (Name).

Firstly I would like to thank you for being part of this research project. Your time is very much appreciated.

Enclosed is the transcript of our conversation regarding your experiences learning te reo Māori.

Please read through the conversation to ensure you are happy with what you have said. You are able to do any of the following to ensure you have conveyed correctly what you wanted to say:

-       Edit or change anything you have said

-       Delete any part of the conversation

-       Add more information to any part of the conversation

Please write directly onto the transcript provided if you have changes. However, if you are happy with what you have said and have no changes to make that is fine also. I will be in (Name of town) on (Date) to pick up your transcript if you have any changes.

Please phone me on 027 248 4407 if you have any questions or have no changes to make to your conversation. I will also be in touch in the near future to arrange a time for our second and final conversation.

Thank you once more for being part of this research.

Arihia Waikari

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