

# **Te Aukume o Taku Reo**

**He aha ngā wheako ki tā te ākonga e whai hua ai  
i roto i ngā wānanga rumaki?**

Nā

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Kua tukuna tēnei tuhinga wewete nei kia ea ngā ritenga ki  
Te Tohu Paerua Māori

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## He Whakarāpopototanga

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The perilous state of the Māori language in Aotearoa continues to have an impact on the social, cultural and linguistic identity of Māori. Despite this critical state, Māori have been at the forefront of language revitalisation amongst Indigenous peoples globally. For over 30 years Māori have worked towards reversing language shift through different language revitalisation movements. These diverse language revitalisation initiatives recognise the importance of immersion wānanga in not only the acquisition of language and culture but also in understanding and appreciating Māori identity. This thesis will examine the significance of immersion wānanga and how this uniquely Māori pedagogical paradigm extends the student's learning experience beyond just the acquisition of language.

Ka rere te aroha ki ōku mātua, ki ōku tīpuna kua mene atu ki te pō, ki te kāpunitanga o ngā wairua. Kua titia te aroha i te whakatumanawa mō koutou. Ka huri te kanoahi ki te Taitokerau, ki te whare tapu o Ngā Puhi, ki te maunga whakahīhī a Te Ramaroa me ngā wai i tapaina e ngā tīpuna, Hokianga Whakapau Karakia.

Ka nui te mihi ki a koutou katoa, koutou i āwhina nui, i akiaki, i wero i roto i taku whai i tēnei mahi mātai. Ehara tēnei i te ara māmā engari, nā te kaha tautoko i ngāwari kē atu te mahi. Ki aku kaiarahi mātai, tēnei te mihi. Ki a koe Ruakere, nāu rā te kākono i whakatō, i whakatipu i roto i au kia whai i tēnei huarahi hei painga mō te reo, nō reira he mihi mutunga kore tēnei ki a koe. Ki a koe hoki Rawinia, i tō whakaaetanga kia noho mai hei kaiārahi mōku, ka tino koa te ngākau. Nā tō kaha ki te manaaki i ahau me tō whakapono, ka taea e koe, i whai kaha au kia whai tonu, ā, mutu atu. He mihi aroha tēnei ki a koe.

He mihi nui ki a koutou, te hunga i whai wāhi i roto i tēnei rangahau, koutou i whakaae kia uiuia, rānei kia noho hei kaiuru, tēnā rawa atu. Ki taku whānau o Te Ataarangi, he mihi aroha ki a koutou katoa i tautoko nui mai, tae atu hoki ki aku hoa i tīmata ngātahi i tēnei huarahi. Ki a koe Mereana i te whare pukapuka o Awanuiārangi koutou me o hoa mahi, ka nui te mihi. Ki a koe hoki Jenny Lee, he mihi nui mō ō kupu whakahau mai ki a au. Hui atu ki a koutou te whānau o Te Herenga Waka me Te Kawa a Māui ki Wikitoria. Kāore he

kupu atu i te aroha nui ki a koutou mō te manaaki, mō te tiaki me te āwhina mai i ahau, tēnā koutou katoa. Me mihi ka tika ki ngā wāhi i tuku pūtea āwhina i tēnei rangahau, arā, ko te karahipi o Phillipa rāua ko Morvin Williams tērā, me te karahipi o Tū Horomata hoki. Kia ora rawa atu!

Ki tōku tuakana a Andrea, he mihi aroha tēnei ki a koe. Ko tāua tērā i tīmata ngātahi te whai i tēnei huarahi e whakaora ai te reo o te whānau, e whakaora ai i ngā tikanga ā kui mā, ā koro mā. Kei reira koe hei taituarā mōku i ngā wā katoa nō reira, tēnā rawa atu koe. Otirā, ko ngā mihi whakamutunga kua waiho mō taku whānau ake, koutou i whāngai mai te kaha, te aroha i ngā wā katoa. Ka pupū ake te aroha ki aku tamariki a Natalie, a Kristina, a Ihapera tae noa ki a koe Jessica, me aku mokopuna a Waimirirangi rāua ko Waiaro, tēnā koutou katoa. Huri atu ki taku hoa pūmau, ka tukuna te mihi aroha ki a koe Sam. Kāore aku kupu hei whakairo i te nui o taku aroha māu. Ko koe hei Pou Tokomanawa mōku i ngā wā katoa. Ka tangi te ngākau i te aroha.

**Huakina mai te tatau o tō whare kia kite ai ngā  
taonga whakahirahira a ō tātou mātua, tīpuna.**

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## Te Tāhuhu o te Whare

### He Kupu Whakataki

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Ki tā ngā kaimātai reo me ngā ākonga o te reo, ko te ako rumaki te huarahi e riro tōtika ai te reo. Ko ngā wānanga rumaki te horopaki tika hei ako i te reo me ngā tikanga, i roto i ngā whakaritenga ā-iwi otirā, te marae (King, 1999: 3). He nui ngā huānga tāpua<sup>1</sup> o ngā wānanga rumaki, pērā ki te whakapakari i ngā pūmanawa reo o te ākonga me te whakapiki i te ngākau titikaha<sup>2</sup> o te tangata ki te reo. Heoi anō, ki au he huānga ako anō e noho huna ana i roto i ngā wānanga rumaki. Nō reira, kei roto i tēnei tuhinga ka wetewete i ngā āhuatanga o te ako i roto i te wānanga rumaki e whai hua ai te ākonga.

### Te Kairangahau

Ki te taha o tōku whaea nō Ngā Puhi ahau, ko Te Hikutū te hapū. Ki te taha o tōku matua nō Ingarangi, nō Wēra ahau. I tīmata taku whai i te reo Māori hei ākonga i roto i te kaupapa o Te Ataarangi i ngā tau tekau kua pahure ake nei. I taua wā he paku noa taku mōhio ki te reo otirā, ki ngā tikanga ake o te Māori. Koirā te wā i kuhu atu au ki taku wānanga rumaki tuatahi. Mai i taua wā, tae noa ki tēnei wā he nui ngā momo wānanga rumaki kua tae atu au, tuatahi hei ākonga, tuarua hei kaiako o Te Ataarangi. Ka mahara tonu au ki ngā kare-ā-roto<sup>3</sup> i puta i roto i ngā wānanga tuatahi, te wā i tīmata taku ako i te reo. Ko te kaha tautoko o ngā hoa me ngā kaiako i roto i ngā wānanga tētahi āhuatanga ātaahua, te whanaungatanga o tētahi ki tētahi me ngā

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<sup>1</sup> salient elements

<sup>2</sup> confidence

<sup>3</sup> emotions

āhuetanga o te mahi tahi, te kai tahi me te moe tahi. I tino rongu au i te kaha o te wairua i waenganui i te katoa i roto i ēnei wānanga. Ka maumahara hoki au i te matakū, i te āwangawanga i puta i te wā i tū ki te whakawhanaunga, i tū ki te mihimihi, i tū hoki ki te tuku karakia. Heoi anō, nā ēnei wheako katoa i tino rawe taku whai i te reo me ngā tikanga, i puta hoki taku hiahia kia rapu tonu, kia whai tonu i te mātauranga. Ko tētahi āhuetanga i kite atu au, ko te nui kē o ngā akoranga i te whakahaerehia ki ēnei wānanga me ngā painga i puta i aua wānanga. Koirā te take i whakaaro ai au koinei pea he kaupapa hei rangahau mō taku tuhinga nei. Heoi anō, ki tā ngā tikanga rangahau Pākehā ehara au i te tangata tōkeke<sup>4</sup> i roto i tēnei rangahau i te mea, he nui ngā āhuetanga kua āhukahuka au i roto i tēnei rangahau, kua whai pānga ki oku ake wheako. Engari, ki tā ngā tikanga rangahau Māori, ara kē au i ngā wānanga e ako ana, e whakaako ana hoki, nō reira, ehara hoki au i te tangata tauhou tēnei āhuetanga ā tātou. Koinā te take i whai au i tēnei kaupapa i te mea ko te whai i te reo Māori tētahi kaupapa e titia ana ki tōku ngākau, he uaua, kua rongu au i te mamae o te kore ahurea, o te kore reo.

## **Ko te ia o te tuhinga nei**

Ko te aronga nui o tēnei tuhinga ko te tūhura i te whakaaro, he oranga nui tā ngā wānanga rumaki mā te Māori. He ara e whakangāwari, e atawhai i te ākongā kia whātoro atu ki ngā tikanga ahurea me ana whakamāramatanga. He kaha kē atu ngā wānanga rumaki mō tēnei mahi ki tā te akoranga rumaki ka haere ia rā, nā te āhuetanga o te whakahaere i ngā wānanga ki te marae me te āheitanga ki te ruku hōhonu ki ngā kaupapa. Ehara i te mea ka puta

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<sup>4</sup> impartial

ēnei āhuatanga i roto i ngā wānanga rumaki anake engari, ka kaha kē atu te whai pērā nā te nui o ngā mahi ka taea te whakatutuki. Ka kaha hoki te whakatinana i ngā tikanga i roto i ngā wānanga me te ako rumaki rōnaki.<sup>5</sup> Ka puta i roto i tēnei tuhinga he pātai e kitea atu ana i ngā huānga ka puta i roto i ngā wānanga rumaki me te hiranga o ēnei huānga ako ki te ākongā.

Ka tautuhi tēnei rangahau i ngā huānga kāore i te tino āhukahuka i roto i ngā wānanga rumaki, e whai pānga ana ki te wheako akoranga o te ākongā. Ko te raru o te kore āhukahuka i ēnei take i roto i ngā wānanga rumaki ka heke te kaha o ngā rōpū whakahaere ki te whakarite wānanga e whai kiko ana mō te ākongā. Ka aro atu tēnei rangahau ki te whakapiki i te māramatanga ki ēnei huānga hei taunakitanga mō ngā kaiwhakahaere o ngā wānanga reo. Ka whakaatu i ngā take nui e pā ana ki te hirangatanga o ngā wānanga rumaki hei huarahi ako i te reo.

Ko ngā pānga o te whakarauora i te reo, he kaupapa kua rangahau nuitia e ngā kaimātai reo o te ao, pērā ki a Joshua Fishman, a Bernard Spolsky rātou ko Jon Reyhner. Ko te ako rumaki he kaupapa kua kaha te rangahau hoki, ā, he wāhanga hirahira, he pānga tonu ki ngā kaupapa whakaora reo. Mā te ako rumaki ka taea te tere whakatinana i ngā kaupapa whakaora i te reo. Ko tētahi aronga o te Kāwanatanga i roto i tō rātou Rautaki Reo Māori (2003) ko te whakatipu, ko te whakapakari i ngā wāhi kōrero Māori.

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<sup>5</sup>sustained

He tino painga ka puta i roto i ngā wānanga rumaki mō te whakatere i ngā pūmanawa reo me ngā whāinga mō te ahurea Māori. Ki tā te wānanga rumaki e āhei ana ki te whakaputa i ngā hōtaka whai kounga, e hāngai ana ki ngā hiahia o te hunga ako. Ko ngā wānanga rumaki he hōtaka kua hangaia ki te whakatutuki i ngā matea ako<sup>6</sup> o ngā ākonga i roto i te anga aropū<sup>7</sup> o te Kaupapa Māori. Ka whakamahi i ngā rautaki ako e hāngai ana ki te ao o nehe rā hei rautaki whakaako i te reo me ngā tikanga Māori.

## **Te Tū Rangahau<sup>8</sup>**

Nā te take kua puta tēnei tuhinga i roto i te reo Māori, he tohu e whakaari ake i taku ngākau nui ki te whai i te huarahi e whakanuia ana, e whakatinana ana i te tikanga rangahau Māori.<sup>9</sup> Kua whakamārama i taku noho hei kairangahau, arā, kua ako au te reo Māori hei reo tuarua, kua whai wheako i roto i ngā wānanga rumaki, hei ākonga, hei kaiako hoki. Heoi anō, nā te noho pēnei kua mārama hoki ki te āhua o ngā whakahaere me te pānga o ēnei wānanga ki ngā ākonga. Anō rā, kua ngāwari ake taku kuhunga atu ki ngā momo kura nā te mōhio ki ngā momo tikanga whakahaere. Nō reira, i whai au i ngā tikanga rangahau Māori, arā, ko te whanaungatanga, ko te manaakitanga, ko te tauutuutu<sup>10</sup> me te ngākau māhaki hei āhuatanga ārahi, āhuatanga whakatūtuki i tēnei rangahau.

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<sup>6</sup> learning needs

<sup>7</sup> theoretical framework

<sup>8</sup> research method

<sup>9</sup> Māori centered approach

<sup>10</sup> reciprocity

I roto i tēnei rangahau i whakahaere e rua ngā momo huarahi rangahau<sup>11</sup> hei kōhi, hei tātari i ngā kōrero e hāngai ana ki te kaupapa. Ko te tuatahi o ngā rangahau i whakahaere ko ngā patapataitanga ki te taha o ngā kura e toru o Te Ataarangi. He whakaraupapa i te hiranga o ngā huānga ka kite atu i ngā wānanga rumaki te mahi me te tāpiri i ngā whakaaro o ngā kaiuru. Ko te tuarua o ngā mahi rangahau ko te whakahaere uiuitanga. Tokoono ngā tāngata i uiui, ko te katoa he hunga e mātau ana ki ngā mahi whakahaere wānanga.

Kua whakahāngai te hanga o tēnei tuhinga ki te hanganga o te whare tīpuna, ngā wāhanga o roto, arā, te wāhi ki a Tāne whakapiripiri. Ko te whare tīpuna te wāhi hei pupuri i te mātauranga me ngā hītori o te hapū. Ki tā Walker, "it is a celestial realm, the domain of peace and harmony where the children of Tane are said to be conjoined in Tane-piripiri" (Walker, 1992: 21). Mā te hoki atu ki te marae otirā, ki te whare tīpuna e whai kiko ai te whai i te reo me ngā tikanga, e whai hua hoki te kimi i te tuakiri Māori. Ki tā ngā whare tīpuna, he wāhi hei whakakotahi i ngā atua Māori, ngā mātua tīpuna e tūhono herehere ana ki ngā uri whakatipu. I roto i te whakaruruhau o te whare, ka whakakotahi ai ngā tangata, ā, ka noho haumarū,<sup>12</sup> ka noho pūmau, ka noho kaha hoki (Turia, 2009).

Nō reira, ka whai i ngā wāhanga o te whare tīpuna hei ingoa mō ngā ūpoko o tēnei tuhinga. Ka tīmata atu i tāhuhu o te whare, koiā te tuarā o te whare, te wāhi e tūhono ana i ngā wāhanga katoa o te whare. Ka pērā te whakataki i te

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<sup>11</sup> methodologies

<sup>12</sup> safe

kaupapa o tēnei tuhinga, ka noho te whakatakinga o tēnei tuhinga hei tāhuhu kōrero mō te kaupapa. E tika ana kia mōhio pēhea te ahunga o tēnei tuhinga.

Ka whai atu ko te pou tuarongo, hei wāhanga tuarua. Ko te pou tuarongo tērā kei muri rā anō i te whare tīpuna, te wāhi e tiaki atu i ngā tīpuna, ngā kōrero o nehe rā. I roto o ngā marae o te kāinga koiā te wāhi ka haere tuatahi i te kuhunga atu i te whare me te karakia, te wāhi e noho ana hoki te tūpāpaku i ngā tangihanga. Nō reira, e tika ana kia tīmata atu te horopaki hītori ki konei hei whakaari ake i ngā kōrero o nehe. Ko te wāhanga whai muri mai ko te wāhanga tuatoru, ā, ka whakahāngai tēnei wānanga ki te nga heke me ngā poupou o te whare. Ko ngā heke o te whare te hononga mai i te tāhuhu ki ngā poupou nō reira, ka whakataurite ēnei ki ngā kōrero ka puta i roto i tēnei wāhanga mō ngā āwhata o te Graded Intergenerational Disruption Scale<sup>13</sup> a Fishman (1991) me te Oranga Reo ki tā Te Puni Kōkiri (2008a). Ko ngā poupou ka hāngai ki ngā kanohi o ngā kaupapa Māori, ngā kaupapa whakarauora i te reo.

Hei te wāhanga tuawhā ka tae atu ki te pou tokomanawa o te whare. He wāhanga nui tona mō te tiaki i te hanganga o te whare. Kei waenganui i te whare tīpuna tēnei pou. Ko tēnei ūpoko te wāhanga e whakaari ake i ngā tino kōrero o te whare, arā, ngā wānanga. Kei roto i te wāhanga tuarima ka whakawhiti atu ki te pou tāhū, tērā i mua tonu i te whare e mau ana i ngā kōrero o nākuanei. Ka puta i roto i tēnei wāhanga te tātari i ngā rangahau i puta i roto i ngā patapataitanga me ngā uiuitanga. Ko te wāhanga

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<sup>13</sup> GIDS

whakamutunga ka hāngai atu ki te tātau o te whare. Ka whakamārama mai a Walker te hiranga o tēnei wāhanga o te whare tīpuna, "it symbolises the transition from the outer world of light in the courtyard to the inner world of the spiritual realm inside the house" (Walker, 1992: 21). Ka pērā te hanga o tēnei wāhanga whakamutunga ko ngā tino whakataunga ka puta i roto i tēnei wāhanga, ngā kōrero hei whakakōpani i ngā mahi.

Kia tahuri ināianei ki te ingoa kua tapaina mō tēnei tuhinga, arā, 'Te Aukume o Taku Reo'. I ara ake te whakaaro ki tēnei ingoa i ngā kōrero i puta i a Ruakere Hond mō tana whakaaturanga e whakaari ake i ngā tino kōrero mō te whakarauora i te reo. Ko te aukume koiā rā te kaha kukume o te tai, ka tino rongu i tana kaha i ngā wā ka haere mautohenga<sup>14</sup> i te tai. Ka pērā te aukume o te reo Māori ki te reo Pākehā. Ko te kaha o te aukume tērā e nekeneke ana i te reo mōrearea ki te reo taikaha. Heoi anō, ko te whānuitanga o tērā ko te 'Aukume o taku reo' e whakaari ake i te kumenga kia ako i te reo Māori, kia whai i ngā momo taumata o te reo. Kua kaha te kukume i roto i te kaupapa engari, he nui anō ngā painga, nga hua kua riro mai atu i te reo, arā, ko ngā tikanga Māori, te ahurea Māori otirā, te tuakiri Māori.

## **Ngā Wāhanga o te tuhinga nei**

**Te Pou Tuarongo:** Ko te Pou Tuarongo te pou kei te pakitara kei muri i te whare. Kei taua pakitara ngā kōrero o nehe. Heoi anō, kei roto i te tēnei ūpoko ka whakatakoto i te tūāpapa o tēnei tuhinga mā te titiro ki te horopaki hītori mō te reo Māori i roto o Aotearoa nei. Mai i te wā ko te reo Māori he reo

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<sup>14</sup> against

whai mana, reo whai take, tae noa ki ēnei rā me tana āhuatanga noho mōrearea. Ka whakaatu i ngā pānga o te whakataihenua ki te iwi, ki ngā tikanga otirā, ki te reo Māori. Nā te putanga o ngā kura o te Kāwanantanga ka haere hoki ngā rautaki whakakore i te reo Māori. Ko te nukunga o ngā whānau Māori mai i ngā wā kāinga ki ngā taone he āhuatanga hei āwhina i ngā rautaki nei. Ka tautuhi i ngā whāinga o te Kaupapa Māori hei anga arohaehae<sup>15</sup> i ngā pānga o te whakataihenua ki te Māori.

**Ngā Heke me ngā Poupou:** I tikina ko nga wāhanga e rua nei i runga anō i te āhuatanga o tēnei ūpoko. Heoi anō, ko ngā heke e whakarite ana i ngā kōrero a ngā kaimātai i te reo, nā te mea ko te nuinga nō tāwahi tonu, ehara i te Māori. Nō reira, ko te āhuatanga o ngā heke o ngā whare kāore he kanohi tangata, he kowhaiwhai te nuinga. Kua tikina ngā poupou o tēnei hei kupu whakarite i nga kaupapa whakarauora reo Māori, na te mea ko rātou ngā kanohi Māori i roto i tēnei kaupapa, ā, ko tātou te iwi Māori ngā uri whakaheke o ngā poupou maha o ngā whare whakairo o te ao Māori. Heoi anō, i roto i tēnei ūpoko ka tahuri ki te wetewete i ngā kaupapa whakarauora i te reo. Ki tā ngā kaimātai reo, ka raru te reo i te wā ka tūtaki ki tētahi atu reo. Koirā te wā ka noho whakataetae ngā reo e rua, ā, nā wai rā ka whakarerea tētahi o aua reo. I pēnei te reo Māori i Aotearoa nei, nā te urunga mai o te reo Pākehā ki tēnei whenua kua noho mōrearea te reo Māori. Heoi anō, nā te putanga o ētahi rautaki whakarauora i te reo, kua piki tana oranga. Ka tātari i te āwhata a Fishman me tana GIDS e arotake ana i te tūranga o ngā reo mōrearea o te ao. Ka tautuhi i ngā kaupapa e whā i puta ake hei oranga mō te reo, arā, ko

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<sup>15</sup> critical analysis

Te Wānanga o Raukawa, ko Te Ataarangi, ko Te Kōhanga Reo me ngā Kura Kaupapa Māori.

**Te Pou Tokomanawa:** Koinei te pou matua o taku whare kōrero, ā, kei tēnei ūpoko ngā kōrero e hāngai ana ki te wānanga. Hei tēnei wāhanga ka aro atu ki ngā pānga o tēnei kupu wānanga i roto i ngā tau, mai i te wā o ngā tohunga tae noa ki ēnei rā. I tīmata i te wetewete i ngā pānga o te whakataihenua i roto i te pou tuarongo, ā, ka titiro pēhea ōna pānga ki te tuakiri Māori. Ka ārohi i te hāngaitanga o te reo me ngā tikanga ki te tuakiri Māori. Ka whakaputa i a McIntosh ētahi kōrero mō ngā momo wehenga o te tuakiri Māori. Kei roto hoki i tēnei ūpoko ka titiro ki ngā aropū o te hoputanga reo tuarua me te pakeke hei ākongā me tana pānga ki ngā wheako o te ākongā pakeke. Kātahi ka titiro ki ngā wānanga rumaki i puta ake ki te ao, mai i Te Wānanga o Raukawa huri noa i te motu. Ka mutu ake i te ārohi i ngā take me whakahoki ngā akoranga ki te kāinga me te hāpori.

**Te Pou Tāhū:** I tikina tēnei pou hei tauira whakarite mō tēnei ūpoko i runga anō i te mea kei mua tēnei pou i te whare, ā, kei ngā kokonga o mua i te whare te wāhi e noho ai ngā kaipupuri i te mauri o te kōrero. Heoi anō, i roto i tēnei ūpoko ka tātari i ngā kōrero i puta i roto i ngā patapataitanga me ngā uiuinga tangata. Nā ētahi o ngā ākongā o ngā kura o Te Ataarangi i whakakī i ngā patapataitanga, i uiui atu hoki tokoono ngā tāngata mātau ki te whakahaere wānanga rumaki. Ka tautuhi i ngā kōrero i puta mō ngā wheako o ngā ākongā i roto i ngā wānanga rumaki. Ka puta ngā whāinga o ngā

wānanga me ētahi tino kōrero i whakaatu i te take i tino hirahira ngā wānanga rumaki hei rautaki whakaora i te reo.

**Te Tatau o te Whare:** Ko te whakamutunga tēnei e toia ake ai te tatau o tēnei whare kōrero kia kati. He tauira e whakaatu ana kua tūtuki ngā wāhanga katoa o te whare. Kei roto i tēnei ūpoko ka puta te whakataunga mō tēnei kaupapa rangahau, arā, he aha ngā āhuetanga o te wānanga rumaki e whai hua ai te ākongā. Kua kite atu i te roanga o tēnei tuhinga te hirangatanga o tēnei mea te wānanga rumaki i roto i ngā kaupapa ako i te reo i te mea ka ako i roto i te taiao e kaha ki te tiaki, ki te poipoi i te tinana me te wairua o te ākongā. Ka ako hoki i ngā tikanga, te ahurea Māori, ā, ka rerekē te tirohanga ki te tuakiri Māori me te tirohanga o te tangata ki tōna ao. Ka piki te ngākau titikaha me te kiritau o te ākongā ki tōna reo me ngā tikanga. Ka tangata whenua te whakamahinga o te reo nā te aro atu ki ngā horopaki mahi i roto i ngā wānanga. Ka whakakaha te tukuihotanga o te reo nā ēnei horopaki maha. He wāhanga nui i roto i ngā kaupapa whakarauora i te reo me te ahurea Māori.

Ko taku ināianeī ko te whakaara i taku whare kōrero, kia hikina ngā pou. Ko te aukume tēnei o tōku reo e kawē ana i tēnei tuhinga, i ēnei whakaaro ōku kia mauri ora, kia ita, ita mau tonu tōku reo!

#### Timatanga

I roto i ngā tau rua rau i mua rā, he nui ngā pikinga me ngā hekenga kua pā mai ki te reo Māori i Aotearoa nei. He reo whai mana, he reo whai take te reo Māori i mua tonu i te taenga mai o Tauwiwi ki Aotearoa. Koiā rā te taura here i ngā tikanga Māori, te pūtaketanga o te ahurea Māori me te hononga o te hapori Māori. Mārama pai te iwi ki ngā whakahaere me ngā momo tikanga i whakarite hei whāinga mō te whānau me te hapū. Heoi anō, ka rerekē ēnei hanganga i ngā pānga o te whakataihenua.<sup>16</sup> Kei roto i tēnei ūpoko ka āta ārohi<sup>17</sup> i ngā pānga o te whakataihenua ki te hapori Māori, ki ngā tikanga Māori, ki te reo Māori otirā, ki te ahurea Māori.

Ka puta ngā kura o te Kāwanatanga hei wāhi whakakore i te reo Māori. Nā te hunuku o ngā whānau Māori mai i te hau kāinga ki ngā taone ki te whai mahi, ka noho marara, ka uaua te poipoi, te tiaki i te reo Māori. Ko te reo Pākehā tērā ka whakamanahia, i roto i ngā tūmahi katoa o te iwi. Hei te mutunga ka hua mai ko ngā tukanga<sup>18</sup> me ngā ture a te Kāwanatanga, ka whakawhenumi te Māori ki ngā tikanga Pākehā otirā, ki te reo Pākehā. Ka wetewete i te kaupapa Māori hei āhuatanga whakamana i ngā tikanga Māori, te reo Māori hei kaupapa arohaehae i ngā āhuatanga e whai pānga ana ki te Māori.

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<sup>16</sup> colonisation

<sup>17</sup> examine

<sup>18</sup> processes

## Ngā Pānga o te Whakataihenua

I mua tonu i te taenga mai o tauwiwi ki Aotearoa i a te Māori tō rātou ake tikanga mō te ako i ngā mātauranga, ngā mōhiotanga ki te hunga tamariki, ā, ko te reo Māori te reo hei kawē i aua akoranga. Atu i ngā akoranga ōkawa ka whakahaerehia i ngā whare wānanga, ko ngā akoranga ōpaki tērā ka haere tonu ia rā i waenga i te hapū (Kaa, 1987: 56). Kei roto i ngā korero a Tania Ka'ai mā, ka whakamārama mai i pēhea te noho o te reo Māori i te wā o ngā tīpuna. I taua wā ko te reo Māori te pūtaketanga o te ao Māori, koiā hoki te manawapou<sup>19</sup> o te ahurea Māori, te hononga kei waenganui i te mātauranga me ngā tikanga (Ka'ai mā, 2004: 13). Ka tautoko hoki a Te Puni Kōkiri i ēnei kōrero, arā, i taua wā ko te reo Māori te reo matua o Aotearoa. He reo whai mana, he reo whai take i roto i ngā mahi katoa a te iwi, arā, ngā mahi tauhokohoko, ngā mahi tōrangapū tae noa ki ngā kāinga me te hapori whānui (Te Puni Kōkiri, 2003: 11). Ki tā te Māori i taua wā, he noho taurite, he manaaki i a Papatūānuku me tā rātou mōhiotanga ki te taiao hei painga mō te iwi, ā-tinana, ā-wairua hoki. I te taenga mai o tauwiwi ki Aotearoa ka noho mōrearea ngā tikanga ahurea<sup>20</sup> o te iwi (Lee, 2007: 40).

He pakari te tū o ngā hapori Māori i te taenga mai o tauwiwi ki Aotearoa. He iwi kua whakatau i ngā whakahaere i roto i ngā anga pāpori,<sup>21</sup> arā, ko te whānau, ko te hapū me te iwi. He kaha nō rātou ki te whakarite tikanga mō ngā tūmomo āhuatanga katoa hei ārahi i ngā whakahaere o te hapori. Ka whakarite ko ngā wānanga te wāhi me te āhua hei whakaako i te mātauranga

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<sup>19</sup> lifeblood

<sup>20</sup> cultural practices

<sup>21</sup> social structures

o te iwi, engari, he ture tō tēnā iwi, tō tēnā iwi mō te whakahaere i aua wānanga, he tikanga ōkawa hoki te kawē i ēnei akoranga (Jackson, 1995:11).

I roto i ngā tau ka pā mai ngā āhuatanga o te whakataiwhenua ki ngā iwi, ka rerekē haere te āhuatanga o te ahurea me ngā hapori. I te mutunga he aneatanga<sup>22</sup> te hua mai o ngā mahi whakataiwhenua ki te Māori. Ka puta i a Linda Smith, tētahi kaimātai<sup>23</sup> Māori, ōna whakaaro mō te whakataiwhenua ā te Māori, “colonization was no less than an invasion, a process that actively sought to control new lands, subjugate indigenous peoples and establish what was considered to be civilisation” (Smith, 1999:25). Ehara i te mea ko te pana<sup>24</sup> i te tangata whenua te tino kaupapa o te whakataiwhenua engari, ko te whakatau i ngā tikanga, ngā ture, te ahurea o iwi kē te whāinga matua. Ka puta ēnei mahi i te whakaaro, i te whakapono o tauwiwi, i a rātou te mana kia raupatungia te whenua me ngā rauemi o ngā tāngata whenua o te ao (Jackson, 1995:11).

Ko tētahi o ngā rautaki i puta hei āwhina i te whakataiwhenua i Aotearoa ko te whakawhenua.<sup>25</sup> Ki tā Judith Simon, i ara ake ngā tikanga whakawhenua i te whakapono o ngā tāngata nō Uropi mō te momo tangata<sup>26</sup> me te nōhanga tangata.<sup>27</sup> Ko te nuinga ka whakaaro he taumata mō ngā momo tangata o te ao, ā, ka tīmata i te hunga mohoa<sup>28</sup> tae atu ki te hunga tiketike ake.<sup>29</sup> He kaha nō tauwiwi ki te whakapono, kei te taumata tiketike rātou (Simon, 2000:

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<sup>22</sup> devastating

<sup>23</sup> academic

<sup>24</sup> displace

<sup>25</sup> assimilation

<sup>26</sup> race

<sup>27</sup> civilization

<sup>28</sup> savage

<sup>29</sup> superior

38-39). Ki tā Jenny Lee, tētahi wahine kua wetewete i ngā pānga o te whakataiwhenua ki te iwi Māori me te iwi Hainamana, ko ngā tauwiwi tuatahi i tae mai ki Aotearoa ka whakapono he nui noa atu te mōhiotanga ki tērā a te Māori, ko taua mōhiotanga he āhuatanga tuku iho i ngā tātai whakapapa. Kua pērā hoki te whakaaro mō ngā momo hangarau me tō rātou ahurea, kāore he hunga mātau ake i a rātou (Lee, 2007: 41). Nā ēnei pōhēhētanga, kīhai rātou i rata ki ngā tikanga Māori me ngā tūmomo āhuatanga ā te Māori. Ka mau tūturu, ka pono marika ki ngā tikanga o te hau kāinga i Ingarangi.

Kāore i rerekē te pānga o te whakataiwhenua ki tō te Māori i ērā atu tāngata whenua o te ao, “as with other indigenous populations around the world, Māori society was severely impacted upon by this invasion of a dominant, external colonial culture” (anō: 42). Ki tā Smith anō, he mea nui kia wetewete i ngā pānga o te emepaeatanga<sup>30</sup> me te whakataiwhenua i tau ki runga i ngā iwi taketake o te ao hei pūtaketanga mō te reo arohaehae, te reo wewete ka hua ake (Smith, 1999: 23-24).

Ki tā Simon anō, ko te nuinga o ngā mihinare i tau ki Aotearoa, he hunga i ahu mai i Ingarangi (Simon, 2000: 38). He kaupapa nui tō te mihinare i roto i te whakataiwhenua i te Māori. Nā te whakaatu i ngā painga o te ahurea Pākehā, i whai wāhi te mihinare ki te tautoko i te whakanoho o ngā tini Pākehā ki Aotearoa. I te mutunga ko rātou tonu te hunga i kaha āwhina i te whakataiwhenua i roto i ngā hapori Māori (Lee, 2007: 42). He noho tautoko i ngā kaupapa pēhi o tauwiwi te mahi a te mihinare engari, ka kaha te

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<sup>30</sup> imperialism

whakahoahoa i roto i ngā hāpori Māori (anō). He whakapono tō ngā mihinare ka haere ngātahi te nōhanga tangata me te Karaitiana, nō reira, koinā te take i haere mai ki te whakanōhanga<sup>31</sup> i te Māori, ā, kia huri mai ia ki te whakapono Karaitiana. Engari, ko te mea tuatahi ki tā ngā mihinare ko te whakahau i te Māori ki te whakarere i āna tikanga, i ōna uara<sup>32</sup>, me tōna reo, me te huri mai ki ngā tikanga Pākehā, te reo Pākehā me ngā uara Pākehā, arā, ko te whakawhenumi ki te ahurea Pākehā (anō: 38-39). Ki tā Lee, he nui tonu te pōkīki<sup>33</sup> ā-hāpori, ā-wairua hoki i tau ki runga i te Māori i ngā pānga o ngā mahi a ngā mihinare (anō: 43). Ka tautoko a Ani Mikaere i ēnei whakaaro, nā te awenga<sup>34</sup> nui o ngā mihinare i roto i ngā hāpori Māori, ka whakataihenuatia e rātou te pūtaketanga o te whakapono Māori (Mikaere, 1995: 77). Ka hōhonu te pānga o ēnei āhuatanga ki te wairua Māori otirā, te tirohanga o te Māori ki tōna ao (Lee, 2007: 43). Ki tā Cheryl Smith, ko tētahi anga mātuatua<sup>35</sup> o te whakataihenua ko te whakangaro<sup>36</sup> i te tangata Māori me te whakamau i ngā āhuatanga o te “self denial and self-hatred” (Smith, 1994: 51). Ko te hua o tēnei ka rerekē te tirohanga ā te Māori ki tōna ake tuakiri (Lee, 2007:49). Ka āta wetewete i ngā kōrero mō te tuakiri Māori i roto i te ūpoko tuatoru.

## **Nga Pānga o te Whakataihenua ki te Reo Māori**

I puta hei rautaki whakataihenua ko ngā kura mihinare, hei wāhi whakaako i te mātauranga Pākehā engari, i taua wā tonu ko te reo Māori te reo hei kawē i

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<sup>31</sup> civilise

<sup>32</sup> values

<sup>33</sup> disorder

<sup>34</sup> influence

<sup>35</sup> important aspect

<sup>36</sup> make invisible

aua akoranga (Ka'ai, 2004: 204). Ki tā Lee, “one of the most effective and yet most covert sites of spiritual and mental colonization and hegemonic control was the school” (Lee, 2007: 50). Nō muri mai i te hainatanga o te Tiriti o Waitangi ka hanga rerekē ngā whakaaro o te Kāwanatanga ki te mātauranga i roto i ngā kura, ā, i ngā tau 1850 ka nui ake te hunga Pākehā i tērā o te Māori i Aotearoa. Tae noa ki te huringa ki te rau tau tekau mā iwa, ka kaha kē atu te tāmitanga o te reo Māori i roto i ngā kura (Ka'ai, 2004: 204). E ai ki a Lee, i te kitenga a te Kāwanatanga ki te kura hei wāhi whakatutuki i te whakataiwhenua, ka huri ki te reo Pākehā hei reo matua i roto i ngā kura (Lee, 2007: 50).

I te huringa o te reo o ngā kura ki te reo Pākehā, ka puta hoki ko ngā mahi tūkinō i ngā tamariki kaha ki te kōrero Māori (Te Puni Kōkiri, 2004: 13). Ka tautoko Te Rōpū Whakamana i Tiriti o Waitangi i tēnei kōrero, he tikanga anō tēnei i ngā tau 1900 ki te 1925, ka whakakāhore i te reo Māori i roto i ngā karaihe o te kura, tae atu hoki ki te papa takoro. Ki te mau i ngā tamariki e kōrero Māori ana, ka whakaiti, ka whakahāwea,<sup>37</sup> ka tukinotia aua tamariki e ngā kaiako (Te Rōpū Whakamana i te Tiriti o Waitangi, 1986: 3.2.8). Ka whakamārama mai a Lee, i āta whakaritea e te Kāwanatanga ngā rautaki whakakore i te reo Māori i roto i ngā kura, hei te mutunga, “the destruction of language was one of the most powerful tools in the colonization of the Māori mind” (Lee, 2007: 50).

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<sup>37</sup> degrade, put down

Ki tā te whakawhenumi he huarahi hei whakarata mai i te Māori ki te ture Pākehā i Aotearoa nā te mea ko taua ture i whakamahia e te Pākehā hei rautaki whakatau i te whakanōhanga Pākehā ki Aotearoa (Simon, 2000: 38-39). Ka tautoko a Lee i tēnei whakaaro, nā te whakakore i ngā tikanga me ngā āhuatanga whakahaere ā te Māori i whai wāhi ki te whakatau i ngā ture ā te Pākehā, hei tikanga mō te katoa (Lee, 2007: 44). Ahakoa i tōna timatanga ka whakapono te Pākehā he hua ka puta mō te Māori i te whakawhenumi, nō muri mai ka kaha kē atu te tautoko i ngā tāngata whai whenua nō Ingarangi (Simon, 2000: 38-39). Ka tautoko a Lesley Hinton i tēnei whakaaro, he hononga kei waenga i te ngarotanga o te reo me te ngarotanga o te whenua, te urupatu<sup>38</sup> o ngā wāhi tapu me te whakawhenumi i ngā tāngata whenua ki te pāpori whānui engari, ka noho whakataha<sup>39</sup> i taua pāpori. He kaupapa whai mana tangata<sup>40</sup> te whakaora reo, “language choice is part of the right of indigenous peoples to their own land, to autonomy, and to cultural and economic self determination” (Hinton, 2001: 4). Nā tēnei i kaha ai te huri o ngā whakaaro o ngā mātua ki ngā kōrero o te wā, arā, kei te reo Pākehā te oranga mō te whānau, ka whiwhi mahi, ka whai rawa, ka piki hoki tō tūranga i roto i te pāpori, i te whai i te mātauranga Pākehā (Te Puni Kōkiri, 2003: 11). Ka tautoko hoki ētahi o ngā kaitōrangapū o te wā i ēnei whakaaro, ā, ko Tā Apirana Ngata tētahi i kaha whakahau i ngā iwi ki te whai i te reo Pākehā (Te Puni Kōkiri, 2004: 14). Ki tā Ngata, he oranga tō te reo Pākehā, ko tērā te reo o te ao tauhokohoko, te reo o te mātauranga Pākehā engari, ka whakapono tonu a ia ko te reo Māori te reo o te kāinga, te reo ka kōrerorero i waenga i ngā whakatipuranga, te reo o te hapori tae noa ki te marae (Moorfield, 2004:

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<sup>38</sup> destruction

<sup>39</sup> in the margins

<sup>40</sup> human rights struggle

43, Te Puni Kōkiri, 2001: 12). Ka kaha tonu te iwi ki te whakapuaki i tērā kōrero rongonui nōna, e whakaatu ana i te āhuatanga o tōna ngākau i taua wā, arā,

E tipu, e rea, mō ngā rā o tōu ao; ko tō ringa ki ngā rākau a te Pākehā, hei ara mō tō tinana, ko tō ngākau ki ngā tāonga a ō tūpuna Māori hei tikitiki mō tō māhuna; ko tō wairua ki tō Atua, nāna nei ngā mea katoa (Mead & Grove, 2003: 48).

Heoi anō, ka noho rangirua<sup>41</sup> ngā Māori ki te mana<sup>42</sup> o te reo Māori i taua wā. Ka ahu mai tēnei āhuatanga i te kaha whakarangatira i te mana o te reo Pākehā i roto i ngā kura. Ka huri ngā whakaaro o te iwi Māori, ko te reo Pākehā tērā ka puare mai ngā kuaha ki ngā angitū ohaoha<sup>43</sup> me te oranga ake o te iwi. Ko te mate o te noho rangirua, kua tīmata kē te nekenga ki te reo Pākehā<sup>44</sup> i ngā tau 1940 ki ngā tau 1950, te wā o te hekenga nui o ngā Māori ki ngā taone. Ka tere kite atu i roto i ngā tau 1970 ka mimiti haere te kaha o te reo Māori i ngā kāinga, kei waenga i ngā whakatipuranga ā, ka puta te whakapae, i te matenga o te whakatipuranga e matatau ana ki te reo, ka tū tahanga<sup>45</sup> te reo Māori (Te Puni Kōkiri, 2001: 12).

Ka whakamārama mai a Roger Maaka mā, i mua tonu i te taenga mai o tauwiwi ka noho te mana nui ki ngā hapu engari, ka rerekē nā runga i ngā pānga o te whakataiwhenua, “while the iwi became the primary form by which Māori interacted with outside agencies, the hapū remained an important vehicle through which Māori conducted their local affairs” (Maaka mā, 2005: 72). He āhuatanga hoki o te tiaki i te mātauranga o ēnei hapū, arā, te tukuihotanga o

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<sup>41</sup> ambivalent

<sup>42</sup> status

<sup>43</sup> economic success

<sup>44</sup> language shift

<sup>45</sup> devoid, empty

te mātauranga. E ai kī a Lee, ko te whakakotahi atu i ngā iwi, hei iwi kotahi, tētahi rautaki o te whakataiwhenua. He pānga hoki ki te reo ā-hapū, te mātauranga, te mōhiotanga ki ngā kōrero o te hapū me ngā tikanga (Lee, 2007: 49). Ka whakapae a Smith, ahakoa te hiahia a te Māori ki te kōpare atu i ngā pānga o te whakataiwhenua, ka kaha kē atu ngā momo āhuatanga i puta hei pēhi i te Māori, pērā i te whakakotahi i ngā iwi hei iwi 'Māori', "this categorization glossed over both the deeper issues of inter-hapū politics and the gross injustices caused by Pākehā settlement" (Smith, 1992: 33). Ka ngoikore ngā hononga o te hapū, ka ngaro ngā pūnaha whakaako i te reo me ngā tikanga.

I te tau 1896 ka puta ake te tatauranga mō te nui o ngā tāngata i Aotearoa, ā, ka kīa, kua heke te nui o ngā tāngata Māori ki te 42,113 tāngata (Ka'ai, 2004: 203). I te huringa ki te rau tau rua tekau ka tīmata te pēhitanga o te reo Māori i roto i ngā kura, ka whakakore te reo Māori i roto i ngā wāhi takoro o ngā kura. Whai muri mai ka puta ko te ture hei whakakore i te mana o ngā tohunga. Ko te pānga o tēnei ka ngaro ko ngā tāngata e mau ana i ngā mātauranga, e mārama ana ki ngā tikanga otirā, ngā tāngata e kaha ārahi ana i te tangata i roto i tēnei ao, "this like the assimilation policy of 1847 had the effect of eroding Māori society" (anō). I te tau 1913, he iwa tekau ōrau o ngā tamariki Māori e mau ana i te reo Māori hei reo matua. I te matenga atu o ngā tāne Māori i te pakanga tuarua o te ao, ka noho mokemoke ngā marae o te motu, ka heke te nama o ngā tāngata mātau ki te reo Māori. Nō muri mai, ka tīmata te hekenga nui ki ngā taone, ka noho ngoikore ngā hapori o te wā kāinga (anō).

Ki tā Hinton, ki te kore te iwi e kōrero i te reo matua o te whenua, o te ao tauhokohoko ka whakataiapatia<sup>46</sup> i roto i ngā mahi ohaoha, ngā mahi tōrangapū hoki (Hinton, 2001: 3). I roto i ngā tau 1940 ki te 1970 koinā te wā i pā kino ai te ngarotanga o te reo Māori. Ka neke ngā whānau Māori ki ngā taone ki te kimi mahi, ki te rapu kāinga hou (Te Puni Kōkiri, 2004: 14). Ka noho marara ngā whānau i roto i ngā taone nā runga i te kaupapa ‘Pepper Potting’<sup>47</sup> he āhuetanga hei whakakore i te noho tahi o ngā whānau Māori. Nā tēnei ka mimiti te kaha o te tōnui ā-whānau,<sup>48</sup> ka mimiti hoki te reo, “in order to undertake daily social interactions, they were forced to use English” (anō: 15). Ki tā te tirohanga o te nuinga, ki te kore taua reo e noho hei reo o te Kāwantanga, hei reo i roto i ngā kaupapa mātauranga rānei, ka kore hoki tana mana (Hinton, 2001: 3).

Kāore i te kaha ngā mātua ki te kōrero Māori ki ā rātou tamariki i te kāinga nā te whakapono ki ngā kōrero, he oranga tō te reo Pākehā (Te Puni Kōkiri, 2003: 11). Ka kore ēnei mātua e wareware ki ngā mahi tūkino a ngā kaiako i a rātou i te kura mō te kōrero Māori. Ka whakapono rātou, ka kore tēnei āhuetanga e pā atu ki ā rātou tamariki mehemea e aukati ana rātou te reo Māori i te kāinga. Ka whakamana kē ko te reo Pākehā, “Māori parents throughout the country seem to have made a collective decision to use English rather than Māori in bringing up their children” (Benton, 1986 i roto i Te Puni Kōkiri, 2004: 15). Ka whakaarohia ko te kura te wāhi hei ako i te reo Pākehā, hei huarahi ki ngā mahi ohaoha me ngā mahi torangapū. Kua pēnei

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<sup>46</sup> marginalized

<sup>47</sup> Māori families were placed in predominantly non-Māori suburbs

<sup>48</sup> traditional whānau constructions

tonu te whakaaro o ētahi, kāore he oranga tō te reo Māori, ka kore te tangata e whai mahi, e whai pūtea mā te reo Māori (anō). Ka whakamārama mai a Grenoble mā te take i pēnei ai te whakaaro, arā, "speakers abandon their native tongues in adaptation to an environment where use of that language is no longer advantageous to them" (Grenoble mā, 1998: 22).

He pānga nui tō ngā whānau Māori i noho marara i roto i ngā taone, "this had the effect of disrupting Maori social networks and of preventing the transplantation of the Maori speech community in the new environment" (Benton, 1987: 66). Hei whakakaha hoki i ēnei whakaaro ko ngā mahi a te hunga pāpāho, te reo irirangi, te pouaka whakaata me ngā nūpepa, kei roto katoa i te reo Pākehā, "a kind of incessant barrage that blasted the Māori tongue almost into oblivion" (Te Rōpū Whakamana i te Tiriti o Waitangi, 1986: 3.2.12). He tautoko ēnei āhuatanga i ngā kōrero o ngā kura, ko te reo Pākehā anake te reo whai mana i te ao whānui. Tae noa ki ngā tau 1970 ko te reo Māori tērā ka rangona i ngā marae me ngā wāhi karakia anake (Te Puni Kōkiri, 2003: 11). Ka puta i tēnei wā te rangahau a Richard Benton (1979) e kī ana, he mōrearea te noho o te reo Māori, kāore e roa ka mate (anō: 1). I roto i ngā kōrero a Te Rōpū Whakamana i te Tiriti o Waitangi mō te kereme WAI 11 mō te reo Māori, ka whakamārama pēhea rā te reo i ngā tau whitu tekau. He ruarua noa iho ngā pakeke e mōhio ana ki te kōrero Māori, ki ētahi, paku noa tō rātou mōhiotanga ki te reo, he nui hoki ngā hapa ka puta. He uaua mō tēnei hunga ki te tiaki i ngā marae. Nā te paku noa o te reo ka puta mai te whakamā i ngā wā ka tū ngā momo hui Māori ki te marae. Nā te pakeke o te tangata ka pōhēhē te iwi he hunga mātau rātou ki te reo. Kia tū te tangata ki

te whakahoki mihi i te marae, kotahi anake te huarahi, ko te reo Pākehā (Te Rōpū Whakamana i te Tiriti o Waitangi, 1986: 3.4.16).

Ka tautoko hoki a Ka'ai i tēnei whakaaro, i taua wā ka mate haere te reo Māori hei reo kōrero o ia rā. Anō rā ko te tokoiti o ngā tāngata e korero Māori ana engari, atu i tērā ko te tipu o ngā tamariki me te kore mōhio ki te reo me tō rātou nei ahurea. Ki tana anō, ahakoa ka noho tonu ko te mauri me te mana o te reo hei tohu i te Māoritanga ka mimiti haere te reo kōrero o ia rā (Ka'ai, 2004: 204). Ka toko ake te whakaaro me whai rautaki hei whakaora i te reo (anō). Nā ēnei kupu whakamataara, nā ēnei rangahau, ka huri anō ētahi o te iwi ki a rātou anō me te pātai, ka ahatia ināianei? Ko Te Heikōkō Mataira tētahi kua whakaputa whakaaro mō ngā āhuatanga o taua wā. Ko te whakaaro i taua wā i puta mai i ngā Kura Tuatoru ka kīa, mehemea e rua ngā reo o te tangata, ka rangirua a ia. Ka whakapono ngā mātua o taua wā ki ēnei kōrero, arā, mā te reo Pākehā e whai oranga a rātou tamariki. Ka whakapono hoki mā te reo Pākehā ka puta he mahi, koirā te ao Pākehā. Nō reira, ka whaia e ngā mātua i ēnei whakaaro, me whakamau a rātou tamariki i te reo Pākehā i te tuatahi (ATA 191.1, 5.27-7.00). Heoi anō, ki tā Mataira anō, koirā te wā ka pā mai hoki te whakamā kīhai ērā o tōna reanga i whakaako o rātou tamariki ki te reo Māori,

Koinā tō mātou pōhēhē, i tipu mai a mātou tamariki kāore he paku kupu ... ka oho nei mātou i te hē o tā mātou ake mahi, i runga i tō mātou tere whakapono i ngā kōrero i whangaitia e mātou e te hunga o ngā Whare Wānanga o tērā wā (anō: 7.57).

Koinā te wā ka tāhuri rātou ki te kimi rongoā hei whakaora anō i te reo.

## He Oranga ka Puta

Ko ērā i rongo tuatahi i te ngaronga o te reo, ko te reanga i tipu mai i roto i ngā taone. Koinei te hunga kāore i tipu i roto i te whakaruruhau o te reo, kāore i rongo ki te tapu, te mana me te wairua o taua reo, kāore hoki ētahi i ako i ngā tikanga. E ai kī a Joshua Fishman, tētahi kaiaropū mō te whakaora reo, kia whati te tukuihotanga o te reo, ka uaua te whakahoki anō i te ora ki taua reo (Fishman, 1991: 39). He nui tonu ngā rautaki i ara ake i ngā hāpori Māori hei whakaora anō i te reo Māori, pērā anō ki te kaupapa nui o Te Āti Awa, Ngāti Raukawa me Ngāti Toa, arā, ko Te Whakatupuranga Rua Mano. He kaupapa tēnei e aro kau atu ana ki te whakahokinga mai o te reo ki aua iwi. Koinā hoki te wā i tīmata atu ngā wānanga rumaki i ngā marae o ēnei iwi, hei rautaki whakatū i te mimititanga o te reo, hei ako te hunga pakeke i ngā āhuatanga o te tuakiri Māori (Te Puni Kōkiri, 2004: 16). I te tau 1979 ka puta te kaupapa o Te Ataarangi hei whakaora i te reo mō te hunga pakeke. Nō muri tata mai ka puta mai i roto i ngā huinga o te Te Hui Whakatauirā, te tautoko o ngā kaumātua ki te kaupapa o te Kōhanga Reo (anō). Koinā hoki te wā ka ara ake ngā rōpū porotehi pērā ki Ngā Tamatoa, ko tō rātou tino mahi ko te āki i te Kāwanatanga kia reo Māori i roto i ngā kura me te whakaoho anō i te iwi Māori ki te tino raruraru<sup>49</sup> o te reo Māori i taua wā. I te tau 1987 ka puta ko te ture whakamana i te reo Māori me te Taura Whiri i te reo Māori. Nō muri mai ka whānui atu te titiro ki ngā kaupapa pāpaho, ngā reo irirangi Māori tae noa ki te pouaka whakaata Māori. (Te Puni Kōkiri, 2003: 13).

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<sup>49</sup> plight

## Kaupapa Māori

In its everyday usage Kaupapa Māori often refers to activities, events or endeavours in which Māori (people, language, culture, issues) are at the 'centre'. Being at the centre assumes Māori control of the activity where Māori cultural values become the 'norm' (Lee, 2008: 36).

Ki tā Lee, ehara tēnei mea te Kaupapa Māori i te āhuetanga hou engari, he aropū,<sup>50</sup> he rangahau kei te tipu, kei te whanake tonu. Ko te tino aronga o te Kaupapa Māori he anga aropū<sup>51</sup> e wero ana i ngā “Eurocentric ideologies of cultural superiority by assuming the validity of Māori knowledge, language and culture” (Lee, 2007: 23). He tirohanga rerekē, he tirohanga i ahu mai i te ao Māori, i ngā whakaaro Māori me tōna hāngaitanga ki te Tiriti o Waitangi otirā, te tino rangatiratanga o te Māori. Ka tīpakohia i ngā āhuetanga o te ahurea Māori hei taonga wetewete, hei arohaehae i te ao whānui (anō).

Ko Professor Graham Hingangaroa Smith tētahi kaimātai o te ao mātauranga, nāna te aropū Kaupapa Māori i hanga. Ki tā te rangahau a IRI<sup>52</sup> he nui tonu ngā kairangahau kua whakamahi i te Kaupapa Māori hei wetewete, hei arohaehae i ngā tūmomo kaupapa mātai. Ki tā Tuakana Nepe, ko Kaupapa Māori te ‘conceptualisation of Māori knowledge’ kua whakatakotohia hei kupu kōrero, “this is the process by which the Maori mind receives, internalises, differentiates and formulates ideas and knowledge exclusively through te reo Maori” (Nepe, 1991: 15). Ki tā Nepe anō, kei roto i te reo te mātauranga o te Māori, ki te kore e mōhio ki taua reo ka kore e āhei ana ki te whakapā atu ki aua mātauranga. Ka ahu mai te mātauranga Māori i te ao wairua, koinā hoki

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<sup>50</sup> theory

<sup>51</sup> theoretical framework

<sup>52</sup> International Research Institute for Māori and Indigenous Education

ngā āhuatanga hei āwhina i te tangata kia whai māramatanga, kia whai whakaaro, kia wetewete i ngā āhuatanga o tēnei ao hurihuri. Ki tāna, ko te Mātauranga Māori ka whai i te āhuatanga muna,<sup>53</sup> he tūturu hoki. Ka whakamana i te tirohanga o te Māori ki te ao, he kaupapa e whakamana ana i te reo me ngā tikanga, nō te Māori, mō te Māori, i roto i te reo Māori (anō).

Ka noho te Kaupapa Māori hei wāhanga nui i roto i ngā kaupapa mātauranga, pērā ki Te Kōhanga Reo, te Kura Kaupapa Māori me ngā Kura Kaiako Māori. Ki tā Graham Smith, i roto i ngā kaupapa mātauranga, e toru ngā āhuatanga matua o te Kaupapa Māori,

- he mana, he tūturutanga tō te Māori
- he mea nui te oranga o te reo me ōna tikanga
- he mea nui te mana motuhaketanga o te Māori (IRI, 2000: 4).

Ka pērā anō ngā kōrero a Nepe, ka noho te reo me ōna tikanga hei wāhanga nui, hei wāhanga matua i roto i ngā kōrero mō te Kaupapa Māori (anō:). Nā te putanga mai o ngā kaupapa pērā i Te Kōhanga Reo me ngā Kura Kaupapa Māori, ka noho te aropū o te Kaupapa Māori hei rautaki whakamana i ngā tikanga me ngā āhuatanga Māori. Ka whakamārama mai anō a Smith, “Kaupapa Māori is a term used by Maori to describe the practice and philosophy of living a Maori culturally informed life” (anō: 5). I roto i ngā kaupapa mātai, kua puta te Kaupapa Māori hei aropū, hei kaupapa

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<sup>53</sup> esoteric

kōrerorero,<sup>54</sup> hei āhuatanga tūturu, hei ara akiaki i te whakatinanatanga o ngā mahi mai i te tirohanga Māori, te noho Māori me ngā wheako Māori (anō).

I puta tēnei aropū te Kaupapa Māori i roto i ngā kaupapa mātauranga hei urupare ki ngā ngoikoretanga o aua pūnaha, kia whai oranga anō te mātauranga ā te Māori me tōna reo (anō: 6). E rua ngā mata tō te aropū Kaupapa Māori, tuatahi hei āwhina i ngā kaimātai Māori ki te whai i ngā aropū o te ao Māori, tuarua hei take matua mō te wetewete, te arohaehae. Ka wero atu tēnei aropū ki te mana whakahaere o te Pākehā. Kei te rito<sup>55</sup> o tēnei kaupapa ko te whakaaro, “to be Māori is the norm” (anō: 7). Ki tā Tākuta Leonie Pihama, ko te mea matua o tēnei aropū ko te wetewete i te mana whakahaere i roto o Aotearoa nei, nā te whakanoho o te Māori hei ‘other’. Ko te painga o tēnei aropū, nā te kaha wetewete i ēnei momo hanganga, ā, ka tere āhukahuka kei a wai te mana whakahaere. Mā tēnei kaupapa e āhei ana ki te kōpare atu i ngā pēhitanga i te Māori. Ki tā Pihama anō, ko tētahi tino āhuatanga e āwhina ana i te Kaupapa Māori ko te huringa nui<sup>56</sup> (Pihama, 2001: 102).

I tipu mai ētahi kaupapa whakaora reo i roto i ngā hāpori Māori nā te mōreareatanga o te reo i roto i ngā tau 1980’s. Ko ngā tāngata o aua hāpori i te tino āwangawanga mō te mana o te reo, te mātauranga me te ahurea Māori, nō reira, ka whakatū ngā wāhi ako i te reo, arā, te Kōhanga Reo, Kura Kaupapa Māori me ngā Wānanga Māori, ka tū ngātahi ngā hapori Māori hei whakangungu i te reo, hei whakangungu hoki i te ahurea Māori. Ka tū ko ngā

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<sup>54</sup> discourse

<sup>55</sup> centre

<sup>56</sup> transformation

Kōhanga Reo i te tuatahi, kātahi ko ērā atu o ngā kaupapa ako mā te hunga tamariki, mā te hunga pakeke hoki. Ki tā Smith, he whakaaro rerekē ki ērā o te nuinga, he kaupapa i puta “as resistance initiatives outside of the ‘mainstream’ system” (Smith, 2003:5). Ka whakamārama mai a Lee, he kaupapa Māori hoki ngā mahi o neherā pērā ki ngā hui Māori, ngā wānanga me ngā tangihanga, nā te whakahaere ki te marae me te whai i ngā tikanga Māori, ā, ka noho ēnei mahi a te Māori hei kaupapa nui (Lee, 2008: 36).

Ahakoā kāore pea ngā kaiwhakahaere me ngā ākonga e whakaaro ana he mahi tōrangapū te whai i ngā kaupapa Māori, he āhuatanga tonu tēnei o te kaupapa Māori. Ka whakawhiwhi wāhi motuhake<sup>57</sup> hei wewete, hei wānanga i te mātauranga a te iwi (anō). Ka ara ake te kaupapa Māori i ngā wheako o te hunga e kaha nei ki te whawhai, ki te wero, ki te wetewete i ngā pānga o te whakataihenua ki te Māori.

## Whakakapinga

I roto i tēnei wāhanga hei timatanga kōrero mō tēnei tuhinga whakapae, kua āta whakatakoto i te tūāpapa o tēnei whare kōrero, arā, te āta tirohia ngā kōrero o te horopaki hītori<sup>58</sup> e pā ana ki te reo Māori. Kua kite i roto i tēnei ūpoko he pānga nui te whakataihenua ki te reo Māori otirā, ngā tikanga Māori, te ahurea Māori tae noa atu ki te hāpori Māori. Ka mau i ngā kura te mahi nui o te whakakore i te reo o ngā tamariki Māori, ā, ka hua mai te taunakitanga<sup>59</sup> e whakaatu mai ana te angitū<sup>60</sup> o ēnei rautaki. Ka pakeke mai

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<sup>57</sup> make 'space'

<sup>58</sup> historical context

<sup>59</sup> evidence

<sup>60</sup> success

ēnei tamariki ka mau ki taua whakapono, kei te reo Pākehā te oranga, ka puta te whakatau kia whakatipu a rātou ake tamariki me tē reo Māori. Ka hoki anō ki ngā kōrero a Lee, ko te urupatu o te reo Māori, koiā tētahi tino mahi, tētahi tino wāhanga o te whakataihenua i te hinengaro Māori (Lee, 2007: 50). Engari, ehara i te mea kotahi anake te rautaki i puta mai hei whakataihenua i te ao Māori otirā, te reo Māori. He nui ngā momo rautaki i whakamahia e te hunga taipuwhenua,<sup>61</sup> nā te nui o ēnei rautaki ka tere whai hua (anō).

Ko te pānga o ngā kaupapa here<sup>62</sup> i puta, ka tata mate te reo Māori i Aotearoa, ka kaha te nekenga mai i te reo Māori ki te reo Pākehā. Nā ētahi kairangahau, pērā ki a Benton me ā rātou kōrero ohorere, kōrero mataara, i ara ake te iwi Māori, ka kimi rautaki whakarauora i te reo. Ko ēnei kaupapa whakaora reo i puta, i whai i ngā mātāpono o te Kaupapa Māori, arā i puta mai i ngā hapori Māori hei oranga mō te reo me ngā tikanga.

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<sup>61</sup> colonisers  
<sup>62</sup> policies

## Ngā Heke me ngā Poupou

### He Kaupapa Whakarauora i te Reo

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#### Timatanga

"Linguists estimate that there are around 5,000 - 6,700 languages in the world today. At least half, if not more, will become extinct in the next century" (Nettle mā, 2000: 7). I roto i ēnei tau tata nei he nui ngā reo o te ao whānui i te noho mōrearea, he nui anō ngā reo kua ngaro. I te matenga o ngā kaikōrero whakamutunga ka wahangū aua reo. Ka tīmata te ngaro haere o te reo hei te wā ka whakapā atu ki tētahi atu reo. He whakataetae kia huri mai te hunga kōrero i roto i ngā whakatipuranga ki tētahi o ngā reo, ā, kia huri tuarā ki tēra atu o ngā reo. Heoi anō, ko te nuinga o te wā ka huri ki te reo matua, te reo e kaha ana, te reo ka whakamahi i ngā tini wāhi o taua whenua, ā, nā wai rā ka ngaro tēra atu o ngā reo (Te Puni Kōkiri, 2004; 18).

Ko te reo Māori he wāhanga nui o te anga whakamua<sup>63</sup> o te Māori. Koiā hoki te pou here mō te ahurea Māori. Ka rongu kino nei ki te ngarotanga o te reo Māori i tērā rau tau. Ka tau mai ki ngā tau whitu tekau, nā te putunga o ngā rangahau a Benton (1998) ka oho te iwi Māori ki te noho mōreareatanga o te reo Māori, ā, ka kimi rautaki hei whakaora anō i a ia. I waenga i ngā tau iwa tekau ka puta ake ngā kōrero e mea ana, ka kore te reo e ora i te kura anake engari, me kaha te whakahoki te reo ki ngā kāinga, kei waenga hoki i te hapori (anō: 11). E takoto ana i roto i tēnei ūpoko he kōrero mō ngā rautaki

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<sup>63</sup> development

kua puta hei kaupapa haumautanga<sup>64</sup> i te reo. Ka whakahāngai ngā rautaki whakaora i te reo ki te Oranga Reo i puta i a Te Puni Kōkiri me te āwhata<sup>65</sup> nā Joshua Fishman (1991), te GIDS. Ko tāna, he tātari i te tūranga o tētahi reo, ā, ka whakatakoto hoki a ia i ētahi rautaki hei whakapiki, hei kōkiri<sup>66</sup> i taua reo. Ki tā te Oranga Reo he whakaraupapa i ngā tino āhuatanga me whaia e ngā kaupapa whakaora i te reo. Nō reira, me mārama te hunga whakaora reo kei hea tōna reo i roto i te āwhata a Fishman me ngā wāhanga whakahira o te Oranga Reo. Mā tēnei e mārama ki ngā rautaki e tika ana mō taua reo (King, 2001: 6).

Kei roto i tēnei ūpoko ka mātua huri ki ngā kaupapa e whā i whaia e te Māori hei whakarauora i tōna reo mōrearea. Ko te tuatahi o ngā kaupapa ka tiro atu ko Te Wānanga o Raukawa, tērā i ahu mai i ngā iwi o Te Āti, o Ngāti Raukawa me Ngāti Toarangatira<sup>67</sup> me tō rātou mahere rautaki, Whakatupuranga Rua Mano. Ka puta i tēnei kaupapa ngā wānanga rumaki hei wāhanga o tō rātou rautaki whakaora i te reo. Ko te tuarua o ngā kaupapa ka aro atu ko tētahi i ara ake ki te ao hei whāngai i te reo ki te hunga pakeke, arā, ko Te Ataarangi. He kaupapa kua haere mō te toru tekau tau ināianei, he kaupapa kua hōrapa i te motu whānui. Kātahi ka titiro ki ngā kaupapa e rua i puta hei whāngai i te reo ki ngā tamariki, mokopuna, arā, ko Te Kōhanga Reo me ngā Kura Kaupapa Māori ērā.

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<sup>64</sup> revivial

<sup>65</sup> scale

<sup>66</sup> advance

<sup>67</sup> ART Confederation

## Whakaora Reo

I roto i ngā kōrero a Leanne Hinton, ka whakamāramahia he aha tēnei mea te whakaora reo. Ki tāna, ko te whakaora reo he kaupapa whakatipu i ngā kaupapa e whakahou ana i tētahi reo kua mimiti hei reo kōrerorero i waenga i te iwi, kia whakahoki mai taua reo hei reo rangona i ngā tūmomo mahi katoa o te iwi (Hinton, 2001:5). Kei roto i te tuhinga whakapae a Te Ahu Rei, koia tētahi tangata kua tuhi kōrero mō ngā wānanga rumaki, he kōrero tautoko i tēnei whakaaro, arā, ko te whakaora reo he āhuatanga whakamārama i ngā rautaki, ngā kaupapa e āwhina ana i te pikinga o tētahi reo kua tino heke āna kaikōrero. Anō rā, he tauira pai te reo Māori mō tētahi reo i te noho mōrearea, kātahi ka whai i ngā rautaki hei whakapiki i tana ora anō (Rei, 1998: 10).

Ki tā Hinton, ko te mea nui mō ngā kaupapa whakaora reo, me mātua hāngai ngā whāinga o ngā rautaki ki te āhuatanga noho o taua reo. Ka hāngai te nui o ngā rauemi ki te tini o ngā tāngata o taua iwi. Ka pēhea te hihiri, te kaha o te iwi ki te whakarauora i tōna reo? He mea nui kia mārama ai te hunga whakaora reo ki ōna tini mata me ngā uauatanga hoki. Hei te mutunga he oranga tonu kei roto i ngā mahi whakaora reo ahakoa te iti o ngā mahi e āhei ana (Hinton, 2001: 5-6). Kei roto i ngā kōrero a Holmes ka whakamāramahia ngā take e ngaro ai tētahi reo. Ka mate haere te reo i te wā ka tūtaki atu ki tētahi atu reo, he wā whakataetae kia huri mai ngā tāngata ki tēnei reo, kia kaua ki tērā reo. Mehemea e wātea ana te tangata ki ngā reo e rua ka noho ki a ia te kōwhiringa, "what language to use in what circumstances" (Te Puni Kōkiri, 2004: 18). Ā tona wā ka aro atu ki tētahi o aua reo hei reo matua, ā, ka waiho atu ko tērā atu reo, ka kore hoki e whakamahi i te kāinga kei waenga i

ngā tamariki, ā, mate noa. Hei te nuinga o te wā ko te reo mōrearea tērā ka whakarerea (anō).

## Oranga Reo<sup>68</sup>

Kei roto i te pūrongo a Te Puni Kōkiri ka puta he kōrero mō ētahi tino wāhanga e pā ana ki te whakarauora i te reo. He wāhanga me āta whiriwhiri i mua tonu i te whakatakoto mahere rautaki mō ngā kauapapa whakaora reo. Ko te oranga reo e hāngai ana ki te kaha<sup>69</sup> o te reo. Ka aro atu ngā kaupapa whakaora reo ki te mahi whakapiki i te oranga reo. E whai ake nei ko ngā wāhanga e rima o te oranga reo. Kei te hāngai katoa ngā wāhanga ki ērā atu o ngā wāhanga (Te Puni Kōkiri, 2008a: 7).

- 1 Mana - e hāngai ana tēnei wāhanga ki te mana o te reo i roto i te pāpori. He mea nui kia whakanuia te mana o te reo kei waenga i te pāpori mā te whakarite i ngā wāhi e whakangungu ana i te tangata ki te ako me te whakamahi i tona reo Māori. Ko ngā waiaro o te hunga ka ako i te reo me te hunga e mōhio ana ki te reo he mea hirahira te akiaki i ēnei hunga ki te ako, ki te kōrero hoki i te reo. Ahakoa ngā whakaaro me ngā waiaro pai o te tangata ki te reo, ētahi wā ka kore rātou e whakatinana aua whakaaro.
- 2 Ako<sup>70</sup> - e hāngai ana tēnei wāhanga ki ngā momo huarahi ako i te reo. Kia whakaora ai te reo me whai i tētahi nuinga tangata<sup>71</sup> e mōhio ana ki te reo hei whakamahi i taua reo i te nuinga o te wā. Ko te nuinga o ngā tāngata e mōhio ana ki te reo Māori, kua mōhio hoki ki te reo Pākehā. Ko te nuinga

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<sup>68</sup> Language Health

<sup>69</sup> vitality

<sup>70</sup> acquisition

<sup>71</sup> critical mass

kua ako i te reo Māori hei reo tuarua nō reira, he pānga tēnei ki ngā waiaro o te ako me te whakamahi i te reo.

- 3 Whakamahi<sup>72</sup> - he aha ngā momo āhuetanga e whakapā atu ana ki te hunga e ako ana i te reo, e mōhio ana ki te reo rānei? He kōwhiringa tā ēnei tāngata ko tēhea o ngā reo ka kōrerotia. E hāngai ana hoki tēnei wāhanga ki te kounga o te reo me ngā wāhi ka kōrerotia te reo.
- 4 Tinana<sup>73</sup> - ko tēnei wāhanga e hāngai ana ki ngā momo wetewete reo, ko ngā mātauranga mō te reo me te puna rauemi mō te reo. He wāhanga hirahira tēnei mō te whakaora i te reo, ngā reo kua tino mimiti ona kaikōrero. E whai pānga hoki ki ngā momo mita o te reo.
- 5 Mārama<sup>74</sup> - ko tēnei wāhanga e aro ana ki ngā kōwhiringa ka puta mō te hunga e mōhio ana ki te reo. I te nuinga o te wā ko ēnei kōwhiringa he mea e noho ana i te whatumanawa o te tangata. Ko te mahi o tēnei wāhanga o te oranga reo ko te whakamārama ki ēnei tāngata he aha ngā pānga o ō rātou kōwhiringa. Mā tēnei ka taea e rātou te whiriwhiri ko tēhea reo ka kōrero i runga i te mōhio (Te Puni Kōkiri, 2008a, Hond, 2009).

Ka whakamārama mai a Ruakere Hond, he mea nui ēnei wāhanga katoa, me whai wāhi te katoa i roto i ngā kaupapa whakaora reo. Kei roto i ngā mahi a te Kāwanatanga he kaha nō rātou ki te aro atu ki ngā wāhanga e toru anake, arā, ko te Ako, ko te Tinana me te Mana. Heoi anō, ko ngā rangahau mō te whakaora reo e kīa ana ko ngā wāhanga nui me whai wāhi hei whakapiki i te reo ko te 'whakamahi' i te reo me te 'mārama' o te iwi ki ngā take e pēnei ana te reo (Hond, 2009). Ka tautoko a Mason Durie i tēnei whakaaro, ko te

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<sup>72</sup> language use

<sup>73</sup> corpus

<sup>74</sup> critical awareness

whakanui i te reo Māori hei reo whai mana o Aotearoa he tino mahi engari, ka kore te reo e ora mā tēnei anake. "More important is the actual use of te reo Māori by Māori and across all domains" (Durie, 1998: 62).

## Te GIDS a Fishman

Nā te āta rangahau i ngā kaupapa whakaora reo ka puta i a Joshua Fishman (1991), tētahi āwhata, te Graded Intergenerational Disruption Scale (GIDS), e aromātai<sup>75</sup> ana i te oranga o ngā reo e noho mōrearea ana me te whakaraupapa i ngā huarahi e whakapiki anō te ora o aua reo (Te Puni Kōkiri, 2004:19). Ka kite i ngā kōeke e waru o te GIDS, he pēhea te kaha o te mate, te ora rānei o ngā reo. Ko tēnei āwhata koiā te pūtaketanga o tana aropū 'Reversing Language Shift'. Ka tīmata tēnei āwhata i te kōeke tuawaru heke iho ki te kōeke tuatahi. Ko te kōeke tuawaru te wāhi tino kino te ngaro o te reo (Wano, 1999: 52).

## GIDS

Kōeke tuawaru	Te wāhi e tata mate ai te reo. He ruarua ngā kaikōrero, he kaumātua e noho takitahi ana, nō reira, kāore he tāngata atu hei whakawhiti kōrero.
Kōeke tuawhitu	Ka kōrero tonu te reo engari, he kaumātua anake. Ki te kore te hunga rangatahi, ngā mātua rānei e ako i te reo ka kore taua reo e ora.
Kōeke tuaono	Ka ora te reo i ngā kāinga tae noa ki te hāpori whānui. Kia tipu te reo kei waenga i ngā whakatipuranga.
Kōeke tuarima	Kei ngā kāinga te reo engari, ka tāpiri hoki ko te mahi tuhituhi me te mahi pānui ki te mahi kōrero. Ka noho tonu ēnei mahi kei waenga i te hāpori.

<sup>75</sup> evaluate

Kōeke tuawhā	Ka tae atu ki ngā kura rumaki, ko ētahi wāhi kei raro i te mana o te hapori, ko ētahi wāhi kei raro i te mana o te Kāwanatanga.
Kōeke tuatoru	Kei ngā wāhi mahi o te takiwā e kōrero ana te reo, kei waenganui i ngā tāngata katoa o taua hapori. Ko te mea nui kua whānui te hunga kōrero i taua reo.
Kōeke tuarua	Ka whakamahi te reo i ngā wāhi ā-rohe, <sup>76</sup> pāpāho me ngā tari Kāwanatanga.
Kōeke tuatahi	E ora pai ana te reo, kei ngā tini wāhi o te motu, ngā tari Kāwanatanga o te motu, te pāpāho, ngā kura tamariki me ngā Kura Tuatoru. Ka tautoko te Kāwanatanga i ngā rautaki whakamana i taua reo. Engari, me tūtuki i ngā whāinga mō te kōeke tuaono i te tuatahi.

(Skerret White<sup>77</sup>: 2003: 44-45)<sup>78</sup>

Ki tā Hond, kia whai hua te tohe kia mau te reo<sup>79</sup> me mārama pēhea te kaha o te ngaro o te reo. Mā tērā e mōhio ki ngā rautaki e tika ana hei whakarauora i taua reo (Hond, 2009). Mā te kite i te wāhi e tino raru nei te reo e mōhio ai kei hea te wāhanga me whakapau kaha kia piki anō te ora o taua reo. Mā te whakapiki i te ora o tētahi kōeke e āwhina ana hoki i tētahi atu kōeke (Fishman, 1991:109). Kei ia kōeke he whakamārama hoki mō ngā rautaki hei whai kia whakapiki i te oranga o taua reo. Ki tā Hinton, “where a speech community begins depends on how complete language loss is” (Hinton, 2001:6).

<sup>76</sup> regional

<sup>77</sup> adapted from Fishman (1991)

<sup>78</sup> Nāku i whakamāori

<sup>79</sup> reversing language shift

## Te Tukuihotanga o te Reo<sup>80</sup>

E waru ngā kōeke katoa o te GIDS engari, he kaha nō Fishman ki te whakamārama i te hiranga o te kōeke tuaono. Ka noho ko tēnei kōeke hei tūāpapa mō ērā atu o ngā kōeke. Ki tā Saunders, he mea nui te kōeke tuaono nā te mea, kia ako te tamaiti i taua reo i te kāinga hei reo tuatahi, ka maringi noa mai te reo, i tō ērā i ako te reo i te kura hei reo tuarua (Saunders, 1998 i roto i Skerret White, 2003:46). Ki tā Fishman anō, ko te tino mahi a te tohe kia mau te reo, ko te whai huarahi hei whakaoho i te iwi whānui ki ngā taonga ka ngaro, mō te tangata, mō te iwi hoki mēnā ka ngaro taua reo (anō: 47). Ki tā Te Puni Kōkiri,

Fishman identified home and community language development as the fulcrum of language revitalisation. In his model, it cannot be jumped over or dispensed with and subsequent levels can only be understood in the context of their relationship to this level (Te Puni Kōkiri, 2004:20).

Ki tā Fishman, nā te hiranga o te kōeke tuaono, "the stage of daily, intergenerational, informal oral interaction" me āta tiro, me āta aro atu ki tēnei o ngā kōeke. Ko te pūtake o tēnei kōeke ko te whānau. Ko te whānau te maru<sup>81</sup> hei whakatū i te nekenga ki te reo Pākehā (Fishman, 1991: 34). Ahakoa kei hea te tangata e ako ana, me kaha te whakahoki ērā akoranga ki te kāinga, ki te hapori. Ki te kore te Māori e aro atu ki tēnei wāhanga, kāore e roa ka ngaro te reo, ka ngaro hoki te kounga o te reo. Kei te hapori te ora, te mate rānei o te reo. Ki te kore e akona ana i roto i ngā hapori, kōrerotia hoki i te kāinga, ka heke te mana o te reo. Ki tā Te Puni Kōkiri, he mea nui te tukuihotanga o te reo mai i ngā tīpuna, ngā mātua ki ngā tamariki, mokopuna

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<sup>80</sup> intergenerational transmission

<sup>81</sup> safeguard

(anō). Ka tipu ēnei tamariki me te whakaaro, he mana tō te reo. I te tau 1999, i roto i te tuinga a Wharehoka Wano ka whakaputa i a ia ōna whakaaro mō te whakapau pūtea ki ngā kōkeke 1-4. Heoi anō, kia tae noa ki tēnei wā kāore anō te Māori kia tino aro atu ki te wāhi e raru ana te reo, arā, ko te kāinga (Wano, 1999: 55). Ki te whakaaro ngā mātua he mea whakahirahira te reo Māori ka pērā āno ngā tamariki. Ki te whakaaro ngā mātua he mana tō te reo ka tipu te mana o te tamaiti ki tona tuakiri Māori (Baker, 1995 i roto i Wano, 1999: 135). He āwenga tō ngā mātua ki ngā tamariki, ā, he pērā tonu mō te whakamahi i te reo Māori. Ki te kore ngā mātua e tautoko te reo mōrearea ka pērā hoki te whai o ngā tamarki (anō).

Heoi anō, he whakaaro anō tō Hond mō te take ka ngaro te reo. Ki tāna, ehara i te mea ko te reo tērā kei te whakaora engari, ki te hiahia kia whakatū i te ngaronga o te reo me aro kē ngā rautaki ki te whakarerekē i ngā waiaro o te tangata ki tōna reo. Mā tērā e ngāwari kē atu te whakapiki i te oranga o taua reo (Hond, 2009). Ki tā Hond anō, ko te huarahi pai hei wero i ngā waiaro o te tangata ko te whakaako i ngā take e pērā te noho o te reo, he aha hoki ngā rautaki hei whakaora i taua reo. Mā tēnei e mārama ai te tangata ki ngā take e pēhi ana i te reo i roto i te hāpori, i roto hoki i te kāinga (anō). Ka tautoko a Rei i tēnei whakaaro, arā, ko tētahi mea nui i ngā mahi whakaū i te reo<sup>82</sup> ko te aronga atu ki ngā waiaro o te tangata. Kia kite pēhea rā ngā whakaaro o te hāpori ki tona reo otirā, ki tona ahurea. Me wetewete i ngā take e whakamārama ana nā te aha i pērā ai. Mā te whakatipu i te manawa

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<sup>82</sup> language maintenance

whakahī i roto i te hāpori mō te reo e ora ai taua reo otirā, te ahurea hoki (Rei, 1998: 51).

Nō reira, me kaha te whakamahi i te reo hei reo kawē i ngā āhūatanga o ia rā, "there is a greater likelihood of language being maintained as a mother tongue by living and interacting communally" (anō). Mā te whakarite i ētahi wāhi i roto i ngā hāpori e kī ana, he wāhi kōrero Māori anake pērā i ngā wānanga rumaki, e tipu ai, e ora ai ngā whakaaro ki te reo, arā, he mana tō te reo, he take tō te reo (anō: 52). Ka tuku iho hoki ngā uara me te tuakiri o taua reo ki ngā tamariki, mokopuna, ka mārama ki tō rātou ahurei<sup>83</sup> i roto i tēnei ao hurihuri (Te Puni Kōkiri, 2004:21).

Ko Stan Anonby tētahi tangata kua āta rangahau i ētahi rautaki whakaora i te reo Kwak'wala o Kānata. Ka whakatūpato mai ia mō ngā raru ka puta i te waiho i ngā rautaki whakaora reo ki te kura.

The most common error taken by language revival efforts for languages in stage seven is to go immediately to stages four and five of Fishman's model, which have to do with education, before addressing the needs of the foundational stages that have to do with family, neighborhood, and community. It is attractive to target schools, because they are relatively easy to plan for and control, and it is customary to focus on teaching the language as a means of reviving it (Anonby, 1999: 1).

Ki te noho te reo Māori ki Te Kōhanga Reo me ngā kura anake ka ngoikore ēnei wāhi mō te ako, i te mea ko ngā wāhi whai take kei waho kē o te kura, arā, te hāpori me te kāinga. Ki te kore te reo e hāngai ki ngā wheako o ia rā, ka tere ngaro. Koirā te tino wero ki te hunga e whakapau kaha ana ki ngā

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<sup>83</sup> uniqueness

rautaki whakaora reo, kia whakawhiti mai te reo Māori mai i ngā wāhi ako ki te hapori hei reo kawē i ngā mahi mō ia rā. "Normalisation of te reo Maori into the communal domain in this sense is to reinstate it as a vernacular<sup>84</sup> in a natural meaningful domain rather than an abnormal exceptional or artificial one" (Skerret-White, 2003: 30). Kei roto i ngā kōrero a Durie ka puta i ōna whakaaro mō te oranga o te reo Māori, arā, ka kore te reo e poipoi i roto i ngā ture me ngā tukanga o te Kāwanatanga engari, ka noho pūmau kē i roto i te whatumanawa, i roto i ngā waha o ngā whānau i ngā kāinga otirā, te hapori whānui (Durie, 1998: 63).

He rautaki whakaora reo ngā wānanga rumaki me Te Ataarangi nā te aronga atu ki ngā mātua o ngā tamariki o Te Kōhanga Reo me ngā Kura Kaupapa Māori, tae atu ki te hapori whānui. Nā ngā akoranga i roto i ēnei wāhi, ka whai reo Māori ngā mātua, ā, ka whakamahi taua reo kei waenga i a rātou me ngā tamariki. He āhuatanga hoki hei whakaora i te tuakiri Māori (Rei, 1998:7). Ka tino hāngai tēnei rautaki, ngā wānanga rumaki, ki te kōeke tuaono o te GIDS a Fishman, arā, he kaupapa i ahu mai i te hapori, he kaupapa ka whakahoki te reo i waenga i ngā whakatipuranga i te kāinga me te hapori. Ki tā Rei, ka kore te reo e ora mā ngā wānanga rumaki anake engari, "as an institution the wānanga reo has the potential to aid significantly in its arrest" (anō: 61).

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<sup>84</sup> mother tongue or mother language

## Te Ako Rumaki

Ko te akoranga rumaki he tino whāinga mō ngā kaupapa whakaora i te reo. Ki tā Hirsch, ko te whakamahi i te reo hei reo matua o te akoranga tētahi ara e rongoi ai te ākongā ki te tino kōunga o te reo. "Given good teaching resources and competent bilingual teachers the immersion method has produced success worldwide" (Hirsch, 1987: 12-13). Atu i te kōunga o te ako he hua anō ka puta, ki tā Keegan ko tētahi o ngā hua matua o te akoranga rumaki<sup>85</sup> ko te whakaora reo. Ka tautoko a Fishman i tēnei whakaaro, he mea nui te akoranga rumaki ki ngā kaupapa whakaora reo engari, ka kore te reo e ora i te akoranga rumaki anake (Keegan, 1996: 9). Kua mārama ki te take o te akoranga rumaki hei kaupapa matua mō te whakaora reo, heoi anō, ehara i te mea ko te reo anake tērā e whakaora ai, ka hāngai tonu ngā kaupapa whakaora reo ki te whakaniko<sup>86</sup>, ki te tiaki i te ahurea hoki (anō). Ki tā Johnson mā, ko te akoranga rumaki anake te huarahi hei whakaora i ngā reo mōrearea (Johnson mā, 1997: 5). Kei roto i ngā kōrero a Anonby ka whakaputa kia rima ngā take matua e noho angitū ai ngā kaupapa whakaora reo. Ko tētahi o aua take nui ko te noho rumaki o te hunga ako i te reo mōrearea, kia kua e waiho mā te reo taikaha<sup>87</sup> te reo mōrearea e whakaako engari, ko te rumaki kē te ara hei tere whakarauora i te reo. "Well thought out language efforts are careful to maintain environments where people can be immersed in the target language" (Anonby, 1999: 1). Ka tautoko a Liz Hunkin i tēnei whakaaro, he mea nui ngā akoranga rumaki, mā tērā e puawai ai te ākongā, ka tere huri ki te whakaaro Māori (Hunkin i roto i Browne, 2005: 30). Ka pērā hoki ngā whakaaro o Mataira, arā, "if you want to command the

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<sup>85</sup> immersion education

<sup>86</sup> enhance

<sup>87</sup> dominant language

language you must be able to think in it. If you cannot think in it you can not really speak it" (Mataira, 1986: 3).

Ka pērā anō ngā whakaaro o Slaughter, ko te rumaki te tino ara hei whakaora i ngā reo kua torutoru noa iho ngā kaikōrero. Ka uaua tonu kia angitū ai engari, nā te kaha tautoko o te hunga ako, ka hua ko taua reo (Slaughter, 1997: 103). Ka whakamārama mai a King, ki tā te nuinga o ngā kaimātai reo me ngā ākonga o te reo, ko te rumaki tētahi ara kaha mō te ako i tētahi reo hou. I roto i Aotearoa ko ngā kaupapa whakaora i te reo Māori i whai i tēnei tauira o te rumaki (King, 2006:77). Ka whakamārama mai a Wano i te hua o te ako rumaki i roto i ngā kura kaupapa, "immersion education has given Māori the opportunity to reclaim our language and culture in an education system that reflects our beliefs and what we value" (Wano, 1999: 51).

## **Te Wānanga o Raukawa - Whakatupuranga Rua Mano**

I te tau 1975, ka puta i te poari whakahaere o ngā marae o Raukawa tētahi mahere rautaki e kīa ana ko Whakatupuranga Rua Mano,<sup>88</sup> he whakamātauranga whakapakari iwi<sup>89</sup> mō te rua tekau mā rima tau. Ko tōna whāinga ko te whakaora i te reo me ngā tikanga o ngā marae o Te Āti, Ngāti Raukawa me Ngāti Toarangatira (Te Wānanga o Raukawa, 2009). Mai i tēnei rautaki ka whānau mai ko Te Wānanga o Raukawa i te tau 1981 hei whakatutuki i ngā mātāpono me ngā whāinga mātauranga (anō). Ka whakamārama mai a Whatarangi Winiata, he aha i rerekē ai a Raukawa ki

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<sup>88</sup> Generation 2000

<sup>89</sup> tribal development experiment

ētahi atu kura tuatoru,<sup>90</sup> arā, kāore mātou i te hiahia kia pērā ki a rātou, ko tō mātou aronga nui ko te tuakiri ahurea<sup>91</sup> me te reo Māori (Mana Magazine, 2003:132). Anō rā ko te ako ā-whānau me te mahi ngātahi ētahi tino āhuatanga o Raukawa (anō).

Ko ngā iwi o Raukawa te tuatahi ki te whakatū i ngā wānanga rumaki. He kura rumaki ka whakahaere i ngā marae o te iwi mō te kotahi wiki. He rautaki i tīmata i te tau 1977, ā, ka puta tēnei tauira ki te motu whānui. Ka whakamārama mai a Pakake Winiata i te ahunga mai o ēnei wānanga,

I mua i te whakatūnga o ngā kōhanga reo me ngā kura kaupapa Māori, ka tikina atu tētahi momo whakahaere i Wera, i Iharaira i ora ai ō rātou reo, arā, ko te whakahaere hui rumaki reo, tīmata ai i te tau 1977. E tino mōhiotia ana ēnei whakahaere ināianei, engari i te tau 1977, he mea tauhou ki te Māori tēnei mahi te kōrero Māori anake mō te tekau rā! Nā ngā iwi e toru nei tēnei huarahi i para. Ko te rōpū tuatahi i whakahuihuitia, ko ngā kaikōrero rātou ko ngā kaikaranga i runga i ngā marae o te rohe. Ka tikina atu ngā tohunga o te reo, a Hiko Hohepa mā, a Ruka Broughton mā, a Hirini Mead mā, hei kaiwhakaako i ēnei hui (Pakake Winiata i roto i Te Taura Whiri i te Reo Māori, 1995: 68).

Ki tā Rangi Nicholson, tētahi o ngā ākonga tuatahi o ngā wānanga rumaki o Raukawa, i whakarite ēnei wānanga hei kōhanga reo mō te hunga pakeke (Nicholson, 1990: 1). Ka rumakina ngā ākonga mō te kotahi wiki, kia tere mau ai te reo me ngā kōrero ā-iwi. Ki tā Nicholson anō, he uaua rawa atu kia mau tūturu ki ngā tikanga i whakarite mā roto i ngā wānanga rumaki i te timatanga. Koinā pea te wā tuatahi kua kore e āhei ki te kōrero Pākehā, ā, ka puta te matakū o te tangata ki te whakaputa kōrero. "You are in the situation where you have to throw your nets out and haul them in hoping something is there that can keep you going" (anō: 3). He wheako hou tēnei mō te katoa. I ngā

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<sup>90</sup> university

<sup>91</sup> Māori cultural identity

wānanga tuatahi ka kimi rautaki, pērā ki ngā papakupu hei āwhina i ngā mahi ako. Ki tā Nicholson, kāore tonu i tau tana noho tae noa ki te wānanga tuatoru, kātahi ka noho mai ia ki te marae mō te roanga o te wiki. Heoi anō, ko te hua mai o tērā ka mahara tonu a ia "the first time I managed to maintain the ban and stay from start to finish there was really a great feeling of satisfaction that I had been able to survive speaking only the language of my ancestors" (anō: 2).

Kei te haere tonu ngā wānanga rumaki o Raukawa otirā, ngā momo akoranga o tēnei Wānanga. Ko tētahi o ā rātou mātāpono matua, me whai te katoa o ngā ākongā e kuhu atu ana ki tēnei Wānanga, i te reo Māori, ahakoa ko tēhea kaupapa ako e whai ana rātou (Winiata, 2003: 16). Nō reira, he rautaki kua whai hua mō te reo i roto i ngā tau tae noa mai ki tēnei wā. Kei te hāngai ngā mahi a Raukawa ki te kōeke tuaono a Fishman i roto i tana GIDS, arā,

Fishman identifies level 6 as crucial to successful language revitalisation. One of the key foci in New Zealand at the moment must be securing the intergenerational transmission of the language in the home and community, without which, Fishman argues, all other efforts are useless. Language camps facilitate intergenerational home use of the language by patterning the use of Māori in domestic activities (King, 2006: 81).

## **Te Ataarangi**

"Te Ataarangi emerged from within the community and has developed over time to become one of the most effective Māori language learning methodology in Aotearoa in producing speakers of te reo Māori" (Higgins, 2009: 7). I te timatanga o te huringa mai o te ao Māori ki te whai rautaki whakaora anō i tōna reo, ka puta ake ko te kaupapa o Te Ataarangi hei urupare ki te tangi o te iwi. Nō te tau 1979 i tīmata ai tēnei kaupapa, ko Ngoi

Pēwhairangi rāua ko Kāterina Te Heikōko Mataira ōna kaikōkiri, ā, ka kawea ki ngā tōpito o te motu, ka riro mā te hunga matatau ki te reo te kaupapa e whakaako (King, 2001: 121). Ki tā te aronga matua, ko te whakaako i te hunga pakeke ki te reo Māori hei reo tuarua mā te aropū a Caleb Gattengo, arā, Te Ara Wahangū (anō). Ka whai i te akoranga rumaki hei ako i te reo me ngā tikanga Māori. Ki tā King, he kaupapa nui Te Ataarangi, he kaupapa kua hōrapa ki te motu whānui (anō).

Nā te rangahau a Mataira (1980) i puta ake tēnei kaupapa, ko Te Ataarangi. I rerekē ai tēnei tūmomo āhuatanga whakaako ki te nuinga o ngā kaupapa whakaako reo o taua wā. Ka whakamahia ngā rākau<sup>92</sup> hei taonga whakakōrero i ngā ākongā, ka rumaki hoki te akoranga ki te reo, ā, ka rerekē rawa atu ki ngā aropū i whai te nuinga, arā, ko te "grammar based and text orientated academic approach to language learning" (Kōkōmuka, 2001:5). Nā te hunga matatau te reo i whakaako i tona timatanga engari, ināianei kua riro mā te hunga kua ako te reo hei reo tuarua te mahi whakaako. Ko te hua o tēnei tūmomo āhuatanga ako, ka tau pai ki te ngākau o te hunga e whai ana i tō rātou reo. I te whiwhinga o Te Ataarangi i te tohu mō Te Tira Aumangea i te Huia Kaimanawa 2009, mō tō rātou whakapau kaha ki te whakarauora i te reo, ka whakaari mai a Huhana Rokx i ōna whakaaro mō ngā tino hua o tēnei kaupapa. Kāore he whakahē i te pānga nui o Te Ataarangi ki te whakapau kaha i roto i ngā mahi whakaora i te reo. Ko Te Ataarangi te tino rautaki angitū mō te whakaako i te reo Māori ki te hunga pakeke (Rokx, 2009).

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<sup>92</sup> cuisenaire rods

Ka tautoko a Dr Rawinia Higgins i tēnei whakaaro i roto i tana tuhinga mō Te Ataarangi. Ki tāna, ko Te Ataarangi tētahi kaupapa i ahū mai i te hāpori, he kaupapa whai hua, whai kiko hei tikanga whakaako i te reo Māori (Higgins, 2009: 7). Nā te ahunga mai i ngā hāpori, ka nui te tautoko o ngā tāngata me ō rātou whānau i whai i tēnei kaupapa. I te ahunga mai i ngā hāpori o te motu, ka kaha te tautoko o te hunga ako nā te mōhio ki ngā kaiwhakaako me ō rātou pūkenga (Te Ataarangi, 2003: 5). Kei roto i ngā kōrero whakamārama a Te Whare Wānanga o Awanuiārangi, ka puta he kōrero mō ngā hōtaka o Te Ataarangi, arā, ko tēnei kaupapa tētahi o ngā hōtaka tino pai rawa atu mō te whakaako i te reo Māori ki te hunga kātahi anō ka tīmata te ako (Te Whare Wānanga o Awanuiārangi, 2009a). Ka aro atu ngā akoranga ki te whakatere i te putanga o te reo ā-waha o te tangata mā roto i te tirohanga ki ngā tikanga, ki ngā waiata me ngā karakia hei wāhanga nui o te ako (anō). Ko tētahi atu kaupapa kei te whakahaerehia e Te Ataarangi i tēnei wā ko te Kāinga Kōrerorero. Kua whakarite he pouārahi reo hei whakahau i ngā whānau ki te kimi rautaki hei āwhina i a rātou ki te kōrero Māori i te kāinga, kei waenga i ngā whakatipuranga (Te Ataarangi, 2009: 16).

Kei te tino hāngai tēnei kaupapa, Te Ataarangi, ki te kōeke tuaono a te GIDS a Fishman, arā, ko ngā wāhanga nui tonu ko te whakahoki i ngā ākoranga ki te whānau, ki roto i te kāinga. Ko ngā tino mātāpono o tēnei kaupapa ko te whakaako i te reo ki te hunga pakeke. Neke atu i te 30,000 ngā tāngata kua ako i te reo i raro i te maru o Te Ataarangi (Te Ataarangi, 2003: 7). He kaupapa whakaora reo, whakaora ahurea, whakaora tikanga, whakaora i te tuakiri Māori.

## Te Kōhanga Reo

“The tacit aim of Te Kōhanga Reo movement has been to produce a new generation of native speakers of Māori” (King, 2001: 125). Ki tā te Kōhanga Reo he wāhi ako, he wāhi tiaki i ngā tamariki nohinohi, ērā kei raro i te rima tau. Ko ngā tūmomo mahi katoa ka whakahaerehia i roto i te reo Māori anake. Ko te take matua i puta ake tēnei kaupapa, Te Kōhanga Reo ko te whakaora i te reo Māori, hei whakahau i te hiranga o te whanaungatanga, hei whakamana i ngā uara, te ahurea me te mātauranga Māori (Royal Tangaere, 1997a: 7). Ka whakawhānui a Skerret White, ko te pūtake o te Kōhanga Reo ko te tukuihotanga o te reo Māori kei waenganui i ngā whakatipuranga (Skerret White, 2003: 23).

I puta ake te whakaaro kia tīmata ngā Kōhanga Reo hei wāhi whāngai i te reo Māori mai i te hunga kaumātua, ērā e matatau ana ki te reo, ki ngā tamariki, mokopuna, me te mārama ka ngāwari noa iho te hopukina o te reo e ngā tamariki nohinohi (King, 2001: 121). I puta i te ūpoko tuatahi he kōrero mō te tūnga o te Te Hui Whakatauirā, nā te Tari Māori o taua wā i whakarite. Ko tētahi tino taunga o tēnei rōpū kia tū te Kōhanga Reo. I puta i roto i tētahi tuhinga a Mana Magazine ēnei kōrero whakamārama mō Te Kōhanga Reo, "a programme to be based on total immersion in Maori language and tikanga. A programme to pass the taonga that is language to future generations" (Mana Magazine, 1993: 76).

I tū te tuatahi o ngā Kōhanga Reo ki Pukeatua i Wainuiomata i te tau 1982. Kei roto i te toru tau he toru rau ngā Kōhanga Reo i puta ake i te motu. I ngā

tau tekau whai muri mai ka piki tērā ki te whitu rau ngā Kōhanga Reo huri noa i te motu (anō). Ki tā King, ko te mātāpono matua o Te Kōhanga Reo, kia whakatipuria ngā tamariki ki te reo Māori i roto i ngā manaakitanga o te whānau hei whakaū i te ahurea Māori (King, 2001: 123). Ka mātua whakamōhio atu ki ngā whānau ko te reo e kōrerotia ana i te Kōhanga ko te reo Māori anake, ā, ka akiaki ngā whānau kia pērā tonu te reo i te kāinga (anō). Heoi anō, ki tā te Mana Magazine ko te kāinga te wāhi ngoikore mō te kōrero Māori. Ki tā Kara Puketapu, mō te nuinga o ngā tamariki, kia mutu te Kōhanga ka mutu hoki te kōrero Māori (Mana Magazine, 1993: 77). He tino wero tēnei ki ngā whānau kia aro mai ki te reo i roto i ngā kāinga. Ka whakaputa i a Tīmoti Kāretu ka pēhea te roa o te whakaū ki te reo i te kāinga kia tau pai tona oranga. Mehemea ka kōrero Māori ngā mātua ki ngā tamariki, hei te wā ka whānau mai a rātou ake tamariki, kua ora mai te reo Māori (Mana Magazine, 2001: 7). Nō reira, kia pērā anō mō te rua tekau mā rima tau, kātahi ka kī kua whakatutuki i te tukuihotanga o te reo.

Ka whakamārama mai a King, he kaha nō ngā kaumātua ki te whakaatu, ki te whakatauiria i ngā āhuatanga o te ahurea Māori, ngā tikanga Māori i roto i Te Kōhanga Reo hei akoranga nui mō ngā tamariki, mokopuna (King, 2001: 123). Ka tautoko a Durie i tēnei whakaaro, he hua atu anō i te reo ka puta i roto i ngā Kōhanga Reo. "Kōhanga Reo play a significant role as an enculturating environment in which, apart from language learning, Maori cultural beliefs, values and practices are transmitted" (Hohepa i roto i Durie, 1998: 64). Ki tā Bernard Spolsky, tētahi kaimātai kua kaha te rangahau i ngā

kaupapa whakaora reo, he mea nui te Kōhanga Reo hei tauira mō ngā kaupapa whakaora i te reo huri noa i te ao,

The effect of the Kohanga Reo in exposing children to the language and its culture cannot be exaggerated. Fishman (1991) points out the potential of this movement in reversing language shift of a language that was, before it started, virtually without child speakers (Spolsky, 1995: 10).

Ka miharo ngā wāhi mātauranga ki te angitū o te kaupapa o Te Kōhanga Reo, i tana hōrapa ki te motu whānui. He kaupapa whakaora, haumanu<sup>93</sup> i te reo kei waenga i te hunga rangatahi me ngā whānau (McCaffery, 1999: 144). He haepapa<sup>94</sup> hoki tō ngā whānau kia mahi ngātahi hei whakatutuki i ngā whāinga o Te Kōhanga Reo. Ka whai i ngā aropū pērā i te tuakana/teina hei āwhina i ngā mahi ako o ngā tamariki, arā, te ārahi, te manaaki o ngā tuākana ki ngā teina, mā tērā e mārama ai ngā teina ki te haepapa o te tiaki, te mahi tahi otirā, te aroha o tētahi ki tētahi (King, 2001: 123). Ka pōhēhē ētahi i te timatanga me ako ngā tamariki ki te reo engari, ko te mea nui kē kia hopu ngā tamariki i te reo mā te whakarongo. I te kuhunga mai o ngā mātua rangatahi, ka mau mai ō rātou moemoeā mō te reo, ā, ka huri rātou ki te ako i te reo hei tautoko i te kaupapa, hei tuakiri mō rātou anō. He hunga e pono ana ki te kaupapa o Te Kōhanga Reo hei rautaki whakaora i te reo. He kaiako ētahi i roto i ngā kura kōhungahunga a te Pākehā, nō reira, e mārama pai ana rātou ki te whanaketanga o te tamaiti me ngā momo mahi hei whakarawe, hei whakaniko i ngā akoranga mā ngā tamariki (anō: 124).

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<sup>93</sup> revive

<sup>94</sup> responsibility

He kaha te huringa mai o ngā whānau ki tēnei kaupapa nā tana āhuetanga whakamohou<sup>95</sup> i te ahurea Māori. Kei te hāngai te ariā<sup>96</sup> o te whānau ki te whakapapa engari, kei roto i Te Kōhanga Reo ka whakamahi i tēnei ariā hei tūhonotanga kei waeanga i ngā whānau, ērā e whakapono ana ki te kaupapa me te mātāpono matua o te kōrero Māori i ngā wā katoa, i ngā wāhi katoa. Ki ētahi o ngā whānau ko tēnei pea te hononga tuatahi ki tētahi hapori Māori (anō: 125). Ka whakapuaki mai a Arapera Royal Tangaere i ōna wheako i te urunga atu o tana tamaiti ki te Kōhanga Reo. Ko ngā hua i puta ehara mō te reo anake engari, he huringa nui mō te whānau katoa. "It is about a people's struggle to regain dignity and mana. It is about refusing to let the language die" (Royal Tangaere, 1997a: 3).

He mea nui kia rongu ngā tamariki ki ngā pakeke e kōrero Māori ana i waenga i a rātou, ki te kore, ka noho taua reo hei reo i Te Kōhanga Reo, te kura, te marae me te whare karakia anake, ka kore e noho hei reo o te kāinga (King, 2001: 126). E hāngai ana tēnei o ngā rautaki ki te kōeke tuaono me te koeke tuawhā o te GIDS nā Fishman. Kei raro i te Kāwanatanga Te Kōhanga Reo ināianei engari, i tona timatanga he kaupapa i ahu mai i te hapori.

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<sup>95</sup> renew  
<sup>96</sup> concept

## Kura Kaupapa Māori

Ki tā May mā, ko te huanga<sup>97</sup> o te Kura Kaupapa ki ētahi atu āhuatanga whakaako ko te tau o te noho o ngā tamariki ki te ako i roto i te reo Māori. Kei roto i ēnei kura ka whakanui i te reo Māori hei taonga, ko te reo Māori tērā ka taumarutia<sup>98</sup> e te reo Pākehā, te reo matua o Aotearoa (May mā, 2004: 2). Ki tā Tuakana Nepe, “Kura Kaupapa Māori is the second progressive stage which has developed directly out of the philosophical and ideological affirmative struggles and successes of Te Kōhanga Reo” (Nepe, 1991: 84). I tū te Kura Kaupapa Māori tuatahi i te tau 1985 i Hoani Waititi Marae, nā te putanga o ngā tamariki i Te Kōhanga Reo me te hiahia o ngā mātua kia whai tonu a rātou tamariki, mokopuna i ngā akoranga reo Māori. Ki tā Cathy Dewes, i tōna timatanga, ko Kāterina Mataira te kaiako tuatahi i te kura o Hoani Waititi. Koiā anō te tangata kaha ki te ārahi i ngā Kura Kaupapa. Ko te nuinga o ngā Kura Kaupapa Māori i tipu mai i ngā kaupapa o Te Ataarangi me Te Kōhanga Reo (Mana Magazine, 2003: 100).

Koinā tētahi rerekētanga o ngā Kura Kaupapa Māori me ngā kura auraki, arā, ka whakahaere ngā akoranga katoa otirā, ngā marautanga i roto i te reo Māori, mai i te tirohanga Māori<sup>99</sup> ki te ao (Jenkins, 1994: 173). Ko Te Aho Matua<sup>100</sup> he rapunga whakaaro<sup>101</sup> i ahu mai i ngā uara Māori, ngā mātāpono Māori me ngā tukanga Māori i whakatakoto hei ārahi i ngā kura (May mā, 2004: 3). Ka whai pānga ngā akoranga ki ngā tikanga Māori me te ahurea Māori tae noa ki ngā aropū Māori pērā i te whakapapa, te whānau, te

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<sup>97</sup> advantage

<sup>98</sup> overshadowed

<sup>99</sup> Māori world view

<sup>100</sup> the foundation document of Kura Kaupapa Māori

<sup>101</sup> philosophy

tuakana/teina me te mahi ngātahi (Jenkins, 1994: 173). I whakatakoto ko te reo me ngā tikanga hei tūāpapa mō ngā whāinga o te Kura Kaupapa Māori, hei ekenga ngāwari mai i te Kōhanga Reo (Nepe, 1991: 85).

Ki tā McCaffery, nā te mahi nui o ngā mātua i ngā hapori ka tere hua mai ngā Kura Kaupapa, "this Maori planned, inspired and led immersion resistance movement rapidly attracted academic and flax roots support and grew quickly to six schools within 3 years" (McCaffery, 1999: 145). Ka whakamārama mai a Wano he aha i rerekē ai ngā kura kaupapa ki ngā kura auraki. Ki tāna, i kōnei ka whai kaha ngā ākonga Māori kia tino pai a rātou mahi i te kura. He hua nui tēnei nā te mea ko te nuinga o ngā ākonga Māori kāore tonu i te eke i mahi i roto i ngā kura auraki, kei raro kē rātou e puta ana (Wano, 1999: 51). He huarahi kua wātea mai mō ngā ākonga kia ako i roto i te ahurea Māori me ngā tikanga Māori, he huarahi e tau pai ai ki te ngākau Māori, e aro ana ki ngā mea e tika ana mā rātou. Ka piki te hiahia kia whai i te tino taumata o te mātauranga i roto i ngā kura tuatoru, i kaha hoki te mahi ngātahi me te mahi ā whānau nei (Wano, 1999: 51).

Ka whakamārama mai a Jenkins, me noho ko te whānau hei rōpū whakatau i ngā tikanga whakahaere mō ngā Kura Kaupapa Māori, mā tērā ka noho te tino rangatiratanga ki a rātou anō (Jenkins, 1994: 173). Ki tā Jenkins, he mea nui ēnei kaupapa e rua, Te Kōhanga Reo me Te Kura Kaupapa Māori, hei rautaki whakaoho i te iwi Māori. Kei te whai ēnei kaupapa i te whakataunga hihiri<sup>102</sup> kua whakaputa i a Freire, "these educational processes are of the

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<sup>102</sup> active intervention

kind that he would classify as people taking responsibility of their own learning" (anō: 174). Ka tautoko a Graham Smith i tēnei whakaaro, arā, ka riro mā te whānau katoa te haepapa ki te tiaki, ki te āwhina i a rātou anō otirā, i ngā wā ka raru tētahi o te whānau. He āhuetanga o te aroha o tētahi ki tētahi, te noho hei whānau kotahi, "in this way, parents are culturally contracted to support and assist in the education of all of the children in the whānau" (Smith, 2003: 7).

Ka whakamārama mai a King, he rerekē te Māori ki ētahi atu tangata whenua o te ao. Ki tāna, i roto i ēnei hapori ka kaha te reo o taua whenua engari, ka ngoikore i roto i ngā kura, ki tā te Māori he kaha kē atu te reo i roto i ngā kura engari, ka ngoikore te reo i roto i ngā kāinga (King, 2001: 126). Heoi anō, ahakoa te painga o ngā kaupapa whakaora reo i roto i ngā kura, ka kore te reo e ora i ēnei wāhi anake, me kaha tonu ki te whakahoki ngā akoranga ki te kāinga, kātahi ka kī he reo kua tino whai ora. I pērā te reo Hiperu,<sup>103</sup> i te whenua o Iharaira i tona timatanga. Ka hōrapa te reo ki ngā tūmomo wāhi katoa o te pāpori, tae noa ki ngā Kibbutz.<sup>104</sup> Nō muri mai ka aro atu ki ngā kura (Fishman, 1991: 245). Ki tā Fishman anō, me mārama ngā whānau ko te tuatahi, me kaha te tukuihotanga o te reo i te kāinga, kātahi ka whai i ngā akoranga o te kura, kia kua ko te kura hei te tuatahi (anō: 43).

Ki tā Rei, "Māori speaking environments must be perceived as the norm and not the exception" (Rei, 1998: 62). Me kaha ngā tāngata Māori ki te kōrero

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<sup>103</sup> Hebrew

<sup>104</sup> a communal farm or settlement in Israel

Māori i ngā wāhi tūmatawhānu<sup>105</sup> o te motu kia pūmau ki te reo. Ki te pērā te aronga o te hapori otirā, te iwi ki te reo, ka noho taua reo hei reo matua, hei reo ora mō taua iwi (anō). Ka tautoko a Grin mā i tēnei whakaaro, kia noho te reo hei reo Māori<sup>106</sup> te tino huarahi e whakarite ana kia puta, "a natural and self-priming mechanism for the long term existence of a Māori speaking language community" (Grin mā, 1998: 3). Nō reira, kia ahu mai ngā rautaki whakaora reo mai i ngā hapori, ka nui kē atu te tautoko o taua hapori, ka kaha te whakatipu, te whakapakari i te reo ki ērā o ngā kaupapa kua puta mai i te Kāwanatanga (Durie, 1998: 62-63).

Kua kaha te pānga o ēnei kaupapa e whā ki te whakatū i te ngarotanga o te reo Māori i Aotearoa, i roto i te mahi takitahi<sup>107</sup> i roto hoki i te mahi ngātahi<sup>108</sup>. Mai i ngā tau whitu tekau te wā e mōrearea te reo Māori me te tokoiti o ngā tamariki Māori i te kōrero i te reo, tae noa ki te puawaitanga o te kaupapa angitū o Te Kōhanga Reo, kua mano mano ngā tamariki kua mau i te reo mai i ngā Kōhanga puta noa i te motu. Arā anō ko ngā whawhai i puta kia tū ngā Kura Kaupapa Māori. Heoi anō, inā ka hoki ki ngā kōrero a te GIDS a Fishman, he wāhanga e noho ngoikore tonu ana, koirā ko te kāinga. I roto i ngā tau tata nei kua tīmata te aro atu ki te kāinga mā ngā kaupapa pērā ki te Kāinga Kōrerorero engari, he mahi me haere tonu kia kaua e tū ki reira, me kimi, me rapu tonu i ngā rautaki kia ora rawa te reo i roto i te kāinga.

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<sup>105</sup> public places

<sup>106</sup> normal

<sup>107</sup> individually

<sup>108</sup> collectively

## Whakakapinga

Ki tā te hunga whakaora reo o te ao whānui ka aro nui ki te taura kua whakatakotoria e te Māori mō te whakaora reo. Ka miharo rātou ki ngā kauapapa o Te Kōhanga Reo me ngā Kura Kaupapa Māori. He tino taura te reo Māori mō te reo i te noho mōrearea engari, nā te huringa o te iwi ki ngā rautaki whakaora, ka piki anō tōna oranga (King, 2006: 82). Ko ēnei kaupapa e whā, he rautaki whakarauora i te reo me ngā tikanga Māori. Ka aro nui atu ngā akoranga ki te reo mā te rumaki i te reo. Ka whai te katoa i te aropū kaupapa Māori, ahakoa te rerekētanga o ngā whāinga me ngā mātāpono o ia kaupapa. Ko ngā ritenga tonu o ēnei kaupapa i ahu mai i te hāpori, e whai atu ana i ngā tikanga me te ahurea Māori hei tūāpapa, i whakakarite i ngā akoranga mai i te tirohanga Māori ki te ao.

Ki tā te GIDS a Fishman, i te kōeke tuawhitu te reo Māori, kātahi ka whakaora i a ia ka peke ki te kōeke tuawhā nā ngā mahi a ngā Kura Kaupapa Māori. Heoi anō, ko te āwangawanga kua mahue i te kōeke tuaono, he wāhanga tino whakahirahira mō te whakarauora i te reo. Ko tētahi tino aronga mō te reo Māori kia pūmau ki te reo kei waenga i ngā whakatipuranga. Ka pērā ngā whakaaro o King, kia tipu ora ai te reo Māori hei reo kōrero i te hāpori, me rongō ngā tamariki ki ngā pakeke e kōrero Māori ana kei waenganui i a rātou anō. Me i kore, ka noho tonu te reo Māori hei reo o Te Kōhanga, te kura, te marae me te whare karakia anake, ehara i te reo o te kāinga (King, 2001:126). Ki te pērā, he moumou wā noa iho ērā atu o nga rautaki. Ko te

painga o ngā wānanga rumaki ka āwhina ngā whānau ki te ako i te reo e hāngai ana ki te kāinga (anō: 81).

Ko tētahi tino wero ko te mārama ki ngā take arohaehae e pā ana ki te whakaora reo. Kia whakaputa i ngā kaupapa hou e aro atu ana ki ngā wāhi ngoikore, arā, te kāinga, kei waenga i ngā whakatipuranga. Ka hoki atu anō ki ngā kōrero i puta i te pūrongo o Te Puni Kōkiri mō te oranga o te reo, ara,

Ahakoā kei reira he taunakitanga o te putanga ake anō o te tuku iho o te reo mai i te whakatipuranga o runga ake ki tērā o raro iho, he timatanga noa iho tēnei, ā, kāore i te kitea whānuitia tēnei āhuatanga. Nā reira, kia pūāwai ake te reo Māori me āta whakapau kaha i runga i ngā taumata katoa, te tangata takitahi, te whānau, te hāpori, me te kāwanatanga hoki (Te Puni Kōkiri, 2008a: v).

#### Timatanga

Ko te pūtaketanga o tēnei ūpoko e ārohi ana i ētahi āhuetanga e hāngai ana ki te wānanga. Ka tīmata ki te hanganga o ngā wānanga mai i te ao taketake, te ao o ngā tīpuna. Te wā i ako i ngā pūkenga o te tohunga kei raro i te mana, i te tapu o te hapū, o te iwi. Engari, ehara tēnei mātauranga mō te katoa. I whakarite ēnei wānanga mō ngā taitama o te hunga ariki, te hunga rangatira anake (Hemara, 2000: 17). Kei roto ka tirohia te arohaehae a Ruakere Hond i te whakapapa o te kupu wānanga me ngā tini āhuetanga kua whakarerekē i a ia i roto i ngā tau. Ka tīmata i te wā o ngā tohunga tae noa ki tēnei wā, te wā e whakamahi ana tēnei kupu hei ingoa mō ngā kura tuatoru.

He wāhanga nui tō te tuakiri Māori i roto i ngā akoranga reo Māori. Ka pupū ake te hiahia mai i ngā ākongā kia mōhio, kia ako i ngā āhuetanga hirahira ki tō rātou tuakiri Māori. Ko te reo me ngā tikanga Māori te huarahi hei whakatau anō i te tuakiri o te tangata. Ka pērā anō ngā kōrero a John Rangihau, arā, ki te mōhio te tangata ko wai ia, nō hea ia ka piki tana ngākau titikaha.<sup>109</sup> Ka māmā kē atu tana hikoi i roto i te ao Pākehā i te mea kua whakatakoto te tūāpapa o tana tuakiri Māori. Kua whai tuakiri Māori nā te mōhio ki tona ake hītori (Rangihau, 1992: 185). Ka whakaputa i a McIntosh e toru ngā tūmomo tirohanga ki te tuakiri Māori me ōna ake wheako mō ngā pānga o te kore

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<sup>109</sup> confidence

mōhio ki te reo. Ka puta hoki he kōrero e wherawhera ana i ngā pānga o te whakataihenua ki te tuakiri Māori.

Kei tēnei ūpoko ka titiro hoki ki ngā aropū o te hoputanga reo tuarua<sup>110</sup> me te pakeke hei ākonga. He wetewete i te hāngaitanga o ēnei aropū ki te ako i te reo Māori mō te hunga Māori i tipu i roto i te reo Pākehā hei reo tuatahi. He aha ngā uauatanga ka puta mō tēnei hunga i roto i te ako i te reo Māori hei reo tuarua i roto i te akoranga rumaki? Me mārama ki ngā kōrero mō ngā wero ka puta mō tēnei hunga me te mana nui tō te kaiako hei whakatau, hei whakangāwari i ngā mahi mā te ākonga.

Kia hoki anō ki ngā kōrero mō ngā wānanga i puta i te ART confederation otirā, i a Raukawa ka kite i te tino tauira o te whakahaere wānanga rumaki hei ako i te reo me ngā tikanga mō te hunga pakeke. He nui ngā wāhi i whai atu i tēnei tauira i roto i ngā hapori huri noa i te motu. Hei te mutunga ka titiro ki ngā take me whakahoki atu ngā mahi me ngā kōrero ka puta i roto i ngā wānanga ki te kāinga, hei orangatanga mō te reo. Ka pērā anō ki ngā kōrero i puta i roto i te GIDS a Fishman, ko te kāinga me te hapori ngā tino wāhi hei whakapakari i te tukuihotanga o te reo.

## **Ngā Wānanga o Nehe**

It should be recognised that the notion of 'wānanga' if left as a frozen image of tradition described in texts, it loses much of its usefulness and becomes an almost unattainable body of esoteric knowledge. But as a tangible, practical process, it holds a far greater practical purpose and dynamic relevance (Hond, 2006: 13).

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<sup>110</sup> second language acquisition

Ka tohungia e Hemara, pēhea rā te āhuatanga o ngā whare wānanga<sup>111</sup> o mua. He whakanōhanga taketake<sup>112</sup> ki te whakaako i te mātauranga Māori, tērā i hāngai ki te whakapapa me ngā kōrero hītori o te hapū me te iwi. Ko ngā tohunga ngā kaipupuru i ēnei kōrero, i a rātou te mana hei tuku iho, hei ako i ngā kōrero ki te hunga nā rātou i tohu (Hemara, 2000: 15). Ka pērā hoki te whakamārama i roto i te papakupu a Williams, arā,

- 1 "Lore of the tohunga, occult arts ... Whare wānanga, house for instruction in occult lore.
- 2 Instructor, wise person ... = tohunga
- 3 A small waka used by the tohunga in certain rites" (Williams, 1971: 479).

Ko te hanga mai o te mātauranga o te Māori he kōrero ā-waha<sup>113</sup> te nuinga, kāore i whai pānga ki ngā mahi tuhituhi ā-pepa nei engari anō, he nui tonu te mātauranga i roto i ngā whakairo, i ngā kōwhaiwhai me ngā tukutuku (Hemara, 2000: 15). Ka riro mā te whānau whānui ngā tamariki o te hapū e ako. Ka whakawhānui a Hemara, nā te āhuru o te noho o ngā tamariki kei waenganui i te whānau, ka whakaae ngā rangatira kia noho mai rātou ki ngā tūmomo huinga o te iwi. Ka miharo a Marsden (1822) i te kite atu i ētahi tamariki rangatira, he āhua whā tau noa iho te pakeke, e āta whakarongo ana ki ngā kōrero i roto i ngā hui. He kaha nō ngā pakeke ki te whakautu i ā rātou pātai. He tino āwhina tēnei mā ngā tamariki kia mau, kia ako i ngā tikanga me te mātauranga o te iwi. Ka tukuna mā ngā whānau ake ngā tikanga me te

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<sup>111</sup> school/house of learning

<sup>112</sup> traditional institution

<sup>113</sup> oral

whakapapa e whakaako. Ko ēnei mātauranga katoa he akoranga matua mō ngā tamariki Māori (anō). Ko ngā tamariki o ngā rangatira anake te hunga i āhei ai ki te kuhu atu ki ngā akoranga o te whare wānanga. Ka waiho mā te tohunga ēnei tamariki e whakaako i roto i ngā tikanga o te iwi hei oranga mō te hapū otirā, mō te iwi (Buck, 1982; Walker, 1990 i roto i Rei, 1998: 27-28).

Kei roto i te tuhinga arotake a Hemara, ka whakaputa kōrero ia mō ētahi rerekētanga ā-iwi e pā ana ki ngā whare wānanga. Ko te whare maire tērā e ako ana i ngā mahi whaiwhaiā engari, ki tā Ngāti Kahungunu ka kīa ko te whare pōrukuruku kē. Ko te ingoa ki tā Tūhoe mō te whare wānanga ko te whare maire, ki tā Ngāti Awa ko te whare puni, ki tā Ngāi Tahu ko te whare kura. Ki tā Tūhoe mō te whakaako i ngā kōrero o te Kauae Runga ko te whare takiura. Ko te whare tātai tērā i akona ki ngā kōrero mō te tātai arorangi (Hemara, 2000: 18). Ki tā Best ko te whare wānanga tuatahi, te wānanga tino whakahirahira ko Rangiaātea. I te Toi o ngā Rangi, te ngahuru mā rua o ngā rangi, te tihi o ngā rangi tēnei wānanga. "The repository of sacred lore was that of Io the Supreme Being Io-te-wananga, the ultimate source of all knowledge and of all beings, condition and things of the universe" (Best, 1975: 7). Ko ngā kaitiaki o tēnei rangi ko ngā whatukura me ngā mareikura (anō). Ko te tuatahi i hangaia i te whenua ko whare kura nā Rua-te-pupuke i Te Hono-i-Wairua (Hemara, 2000: 18-19). Ahakoa ngā tūmomo āhuatanga o ngā whare wānanga ka mau tonu ki te tapu i te wā e ako ana i ngā tikanga me te whakapapa (anō: 22).

## He Tikanga Rerekē tō te Kupu Wānanga

Ko Ruakere Hond, tētahi e kaha ana ki te arohaehae, ki te wetewete i te whakapapa o tēnei kupu, wānanga. I ngā wā o mua ka hāngai te kupu wānanga ki te tohunga kua uhia ki te tapu, tērā e mau ana i ngā tino kōrero o tona iwi (Hond, 2006: 2). Nā tana tūranga tapu ka kīa koiā rā te wānanga, kāore i whakaaro ki te wānanga hei taonga waitara<sup>114</sup> engari, ka tūhonotia te tangata me te wānanga hei taonga kotahi (anō: 2-3). Kia tau mai ki te wā o ngā kairangahau pērā ki a Best ka rerekē haere te tirohanga ki tēnei kupu wānanga, ā, ka whakataurite atu ki te mātauranga Pākehā. I te putanga o te Paipera Tapu Māori ka huri ngā kaituhi ki te whakamāori i te kupu 'knowledge' mai i te kupu wānanga, ki te kupu 'mātauranga' nā te hiahia kia noho wehe i ngā tikanga, i te whakapono ā te Māori (anō: 4-5).

As a consequence wānanga became aligned with a traditional, esoteric knowledge with a Māori worldview. In a sense, the western view of knowledge became soundly aligned with the term mātauranga (anō: 5).

Tae noa ki ngā tau tata tonu nei, ka rerekē anō te tirohanga ki tēnei kupu wānanga. Nō te tau 1971 ka puta i a Peter McLean tētahi tuhinga e whakataurite ana i te āhuratanga o ngā whare wānanga o mua, ki te mahi o ngā kura tuatoru<sup>115</sup> o ēnei rā. Ko te kura tuatoru o Waikato te tuatahi o ngā kura tuatoru ki te tāpiri i te ingoa 'whare wānanga' ki tō rātou ingoa. Kāore i roa, ka pērā ētahi atu o ngā kura tuatoru (anō: 8). Ka hōrapa tēnei whakaaro, ka kōhatutia te whakaaro ki ngā kura tuatoru hei whare wānanga. "Before long the connection was made and its perceived sense of traditional

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<sup>114</sup> abstract

<sup>115</sup> tertiary institution

authenticity and cultural integrity became attached to the concept of the Western university model" (anō).

Ko Te Marie Tau tētahi tangata kāore i whakaae ki tēnei whakaaro, i te mea kīhai ēnei kura i whakaako i te whakapapa, te whaikōrero, ngā karakia me aua āhuatanga e puta ai ngā tohunga. Nō reira, nā te aha i kī mai ko tō rātou kura he whare wānanga? Ka puta i Te Rōpū Whakamana i te Tiriti tētahi tino kōrero mō tēnei āhuatanga, arā, "the Tribunal finds it ironic that a wānanga, a tikanga Maori based TEI,<sup>116</sup> cannot call itself a university, yet a mainstream university based on tikanga Pakeha can call itself a whare wānanga" (Te Rōpū Whakamana i te Tiriti, 1999: 48). Heoi anō, kua pērā anō te whai o ngā Wānanga Māori me ō rātou ingoa engari, ko te rerekētanga ki tā ngā Wānanga Māori ko ngā kōrero i whakatakoto i roto i te Ture Mātauranga 1989, tērā e whakamārama ana i te rerekētanga o ēnei kura tuatoru, arā, ki tā te wānanga, ka whakatinana i ngā mātauranga e hāngai ana ki, "āhuatanga Māori according to tikanga Māori" (Mead, 1999: 2).

Ka tohungia e Hond pēhea te whakapapa mai o te kupu wānanga, arā, i te wā i puta mai ngā mahi whakaako i ngā kaupapa mā te reo Māori mō te hunga pakeke, ka puawai mai te kaupapa rumaki i roto i ngā kura tuatoru, ka rerekē ki te āhuatanga o mua, arā, ko te whakaako i te reo hei pekanga mātauranga.<sup>117</sup> Ka rerekē anō te tirohanga ki tēnei kupu wānanga, ka huri ia hei kupu mahi. Ka puta tēnei nā te āhuatanga o te noho rumaki, arā, he wetewete, he arohaehae i ngā kaupapa i roto i te noho. Ki tā Hond, "the term

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<sup>116</sup> Tertiary Education Institute

<sup>117</sup> academic discipline

wānanga today refers to the process of in-depth analysis, inquiry or deliberation" (Hond, 2001: 79). Ki tā te hunga matatau ki te reo, pērā ki a Huirangi Waikerepuru, ka pai kē atu te whakamahi i te kupu wānanga ki tō te kupu ako nā te āhua o te tātari,<sup>118</sup> o te ruku hōhonu ki roto i ngā kaupapa (anō). Ko te hanga mātauranga hou tētahi āhuatanga nui o te wānanga i ēnei rā, "this would encompass the concept of critical analysis and investigation within group discussion and would indicate the intention to develop new or reclaimed elements of cultural knowledge and insight" (Hond, 2006: 12).

Nō reira, ki tā Rei, i pērā te whakaaro o te hunga i whakatū i ngā wānanga rumaki, arā, he urupare ki te āhuatanga mōrearea o te reo me te ahurea Māori. I ngā tau tata nei kua pakari haere te hanga o ngā wānanga, ā, kua uru atu hoki he whakamārama e pā ana ki ngā mahi tōrangapū, tērā e hāngai pū ana ki te Māori. Hei te mutunga ka puta te wero ki te hunga rangatahi, te hunga e whai atu ana i tō rātou reo, kia whakatūwhera i te ngākau ki ngā mahi e pēhi ana i a rātou (Rei, 1998: 61).

## **Te Tuakiri Māori**

"In Aotearoa, the gradual loss of the Māori language has significantly contributed to a loss of identity for many Māori people" (Rei, 1998: 68). Kia mārama te tangata ki ngā tini āhuatanga o te tuakiri, kātahi ka mōhio me pēhea te whakaora ake, me pēhea hoki te whakarerekē ai. Ki tā O'Regan, ko te tuakiri tētahi āhuatanga e whakaari ana i te tūnga ahurei o te tangata, tērā e rerekē ki tētahi atu. Kua mōhio te tangata ko wai ia, kua mārama hoki i ngā

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<sup>118</sup> analyse

āhuatanga kāore i te hāngai ki a ia. "The concept of identity is explained as a person's sense of belonging: of knowing and understanding your individuality and your place in the world, where you fit in and the relationships that you have with others" (O'Regan, 2001: 32).

I ngā wā o mua kāore he raru, kāore he take mō te kōrero mō te tuakiri o te tangata i te mea, mōhio pai te tangata nō hea ia, ko wai ia. Mōhio pai ia ki tōna whakapapa, tae noa ki ngā hononga kei waenga i ngā tini whanaunga, he āhuatanga ako i a ia e tipu ana, he akoranga tuku iho mai i ngā tīpuna. Ki tā Lee, he mea nui ngā tūhonotanga o te whānau, koiā anō rā te whanaungatanga kei waenga i te tīpuna me te mokopuna. He puna mātauranga, he puna mōhiotanga ngā tīpuna, ka riro mā rātou te haepapa nui ki te whāngai i taua mātauranga ki ngā mokopuna, ki te ako i ngā uara me ngā waiaro o te Māori, ki te whakatipu i te tuakiri Māori. Mā tērā e ako pai ai te tamaiti i ngā āhuatanga o te whai koha, te ngākau māhaki me te manaakitanga hei wāhanga nui o tōna tuakiri (Lee, 2008: 112). Koiā rā ngā tino āhuatanga e whakatipu ai, e whakapakari ai, e whakawhanake ai i te tuakiri o te tangata. Kia rongō ai te tamaiti ki tēnei mea te whanaungatanga, te ihi, te wana o te noho hei mokopuna o taua whānau whānui (Pere, 1982: 65).

Ko tētahi tino tohu hei whakamōhio atu nō hea te tangata, ko tōna reo. He wāhanga nui te reo i roto i tana noho hei mema o te iwi. Ka noho te reo o taua iwi hei tuakiri mō te tangata. Ahakoa he tohu atu anō mō te tuakiri o te tangata, pērā ki ngā momo kai, ngā momo kākahu me ngā momo whakapono, kāore e rite te mana o ēnei ki te reo o taua iwi. Ko te reo tērā e whakaraupapa

ana i ngā whakaaro o te tangata, koiā hoki e whakatipu ana i te whanaungatanga kei waenganui i ngā tāngata o taua iwi. Ko te nuinga o ngā iwi ka whakapono ko tō rātou reo koiā te ara matua hei penapena,<sup>119</sup> hei tiaki, hei whakapuaki i o rātou tikanga (Spolsky, 1998: 57).

Heoi anō, nā runga i ngā pānga o te whakataiwhenua ka rerekē te noho o te Māori, ka rerekē anō hoki tēnei mea te tuakiri o te tangata. E ai kī a Lee, "as an indigenious population who has been and continues to be marginalised in multiple ways, Māori identity is complex" (Lee, 2008:23). Karekau he whakaaro kotahi mō te tuakiri o te Māori i ēnei rā. Ka rerekē te tuakiri o te tangata i runga i ngā āhuatanga ka pā atu ki a ia, i runga anō i ōna āhuatanga whakatipu. "Māori identity is hybridised and intersected by categories such as class, gender, sexuality, age and geography, in addition to whakapapa, iwi, hapū, whānau and whenua" (Lee, 2007: 35). Ka whakawhānui a Tracey McIntosh i ēnei whakaaro, ki tāna, he uaua kia whakakotahi i ngā whakaaro mō te tuakiri Māori nā runga i ngā tini kaupapa e tāmi ana i a ia. Hei te mutunga ka rerekē te āhua o te tuakiri Māori, he oranga nui tonu tāna engari, he nui ngā tūmomo āhuatanga ka wero atu ki a ia i ngā wā katoa. Ka tautoko a Liu mā i tēnei whakaaro, arā, "identity changes with the claims that it upholds and the belonging that it enables (Liu mā, 2005: 14). Kua whakatakoto a McIntosh, kia toru ngā momo wehenga<sup>120</sup> hei tauira o ngā āheitanga o te tuakiri Māori (McIntosh, 2005: 43).

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<sup>119</sup> preserve  
<sup>120</sup> categories

Ko te tuatahi o ngā momo wehenga ko te noho pūmau,<sup>121</sup> ka aro atu tēnei tuakiri ki te tangata e mātau ana ki te reo me ngā tikanga, e mōhio hoki ana ki te whakapapa me te mātauranga Māori. Kia tautuhi mai te tangata ki tēnei o ngā momo tuakiri ka mārama hoki a ia ki tana haepapa ki te hapū me te iwi (anō). Ki tā McIntosh, "this identity is constructed by culturally and politically adept Māori who consciously work towards ensuring that Māori values and aspirations receive wide coverage" (anō: 44). Ko te tuarua o ngā momo tuakiri ko te taurangi,<sup>122</sup> tērā e hāngai ana ki ngā rangatahi, te hunga e kaha ana ki te whakarerekē i ngā āhuetanga kāore i te whai painga ki a rātou i ēnei rā, nā runga hoki i te mārama ki ngā pēhitanga o te ao (anō: 46-47). Ka whakaatu a Spoonley i ōna whakaaro mō tēnei āhuetanga o te tuakiri. Kia whai pānga te tuakiri ki ngā mahi o nāianei me whakarērea ētahi o ngā tikanga kāore i te whai kiko i ēnei rā engari, ko ētahi atu tikanga ka pūmau tonutia, ara anō, ka whakaara ake ētahi tikanga hou (Spoonley, 1995: 38). Ko te tuatoru o ngā momo tuakiri ko te uruhina,<sup>123</sup> tērā i ahu mai i te whakaaro o ētahi atu, mā tāngata kē e whakatau hei tuakiri mō te Māori (McIntosh, 2005: 48). Ki tā Lee anō, ka rerekē te hanga o ēnei wehenga nā runga i te māramatanga o ngā rōpū, "each set of identities vary in terms of the configuration of cultural markers, power, political and cultural consciousness each group possesses and has access to" (Lee, 2007:35).

I roto i ngā tau kua uru mai ngā pānga o ngā mahi tōrangapū ki ngā kōrero mō te tuakiri o te tangata. Ka whakamārama mai a Donna Matahaere-Atariki i ōna whakaaro mō tēnei āhuetanga, arā, ko tēnei mea te tōrangapūtanga o te

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<sup>121</sup> fixed

<sup>122</sup> fluid

<sup>123</sup> forced

tuakiri he whakaaro i puta mai i te nuinga, ā, ka whakatau ki runga i te itinga (Matahaere-Atariki i roto i O'Regan, 2001:12-13). He āhuatanga hei whakakore i te whakapono, ngā uara me ngā ariā o te itinga. Ka tautoko a Spoonley i tēnei whakaaro, ko tētahi tino āhuatanga i puta i roto i ngā tau whitu tekau, ko te urunga mai o ngā mahi tōrangapū ki ngā kōrero mō te tuakiri Māori, “it has taken the form of a nationalism based on their status as tangata whenua and issues such as the alienation of Māori land and culture” (Spoonley, 1995: 40).

Ki tā Matahaere-Atariki anō, he mea nui kia kaua e whakakōhatutia te noho o te tuakiri engari, me noho kē ia hei āhuatanga panoni<sup>124</sup>, “everyone has an identity and it changes depending on whatever context we find ourselves in and yes ... it does continue to serve particular group interests” (Matahaere-Atariki i roto i O'Regan, 2001: 12). Kia mārama ai te tangata ehara te tuakiri i tētahi āhuatanga ngawari noa engari, he matatini<sup>125</sup>, he pōraruraru<sup>126</sup> kē tona āhua. He wāhanga nui te tuakiri ki tā te Māori, he nui ngā momo hononga ki te reo, ki ngā tikanga me te ahurea Māori nō reira, mā te wānanga i ēnei tūmomo āhuatanga e whai kaha ai te Māori ki te whakaputa i ōna ake whakaaro, kia kaua e waiho mā ngā whakaaro o ētahi atu tana tuakiri e whakatau (anō: 13).

Ki tā Te Ahu Rei, ko te pūtaketanga o te tuakiri, ko te reo otirā, he āhuatanga whakawhiti whakaaro, pāhekoheko<sup>127</sup> hoki, nō reira, he tino huarahi hei

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<sup>124</sup> changeable

<sup>125</sup> complex

<sup>126</sup> problematic

<sup>127</sup> interactive

whakapuaki i te ahurea rerekē, hei whakatau hoki i ngā rohe<sup>128</sup> o te iwi. Ko te reo tērā e whakaari ana i te motuhaketanga o te iwi, e whakakaha ana i ngā here kei waenganui i a rātou anō. Nā runga i ngā pēhitanga o te whakataiwhenua ka puta ko ngā hua kino<sup>129</sup>, ngā whakaaro kāore e tautokongia tō rātou reo. Kei roto i Aotearoa ka hāngai te memehatanga o te reo Māori ki te ngaronga o te tuakiri Māori, pērā anō ki ngā tāngata whenua o te ao, ā, he nui tonu te hunga kāore i te mōhio ki tō rātou tuakiri Māori (Rei, 1998: 68).

Heoi anō, ka whakaputa a McIntosh ētahi āhuatanga ka pā ki te tangata Māori kāore i te mōhio ki tona reo, ka pēhea hoki te pānga ki tōna tuakiri. Ki te kore koe e mōhio ki te reo Māori, he aukatinga i tō kuhunga ki roto i te hāpori. Ka noho ki waho atu hei kaimātakitaki<sup>130</sup> noa iho ehara kē i te kaiuru.<sup>131</sup> He wero nui tēnei nā te mōhio me whai wāhi i roto i ngā kaupapa whakaora i te reo. Ka pā te whakamā ki ērā kāore i te mōhio ki te reo, kāore hoki i te ako te reo. Ka whakaari mai i a McIntosh i ōna ake whakaaro mō tēnei take,

My own limited ability both to understand and participate in hui that are conducted primarily in Maori is felt at a very deep level. I am at once ashamed by my deficiency and embarrassed that with my level of education I have progressed so slowly down this path. The psychological obstacles to learning a language that one feels one should know, should naturally know, are considerable. Opportunity, environment, resources, aptitude and motivation all play an important part, but the shame of not knowing and the fear of being a poor learner certainly take their toll. There is also a keen awareness that for Maori and non Maori, fluency in te reo is seen as a real marker of the authentic Maori (McIntosh, 2005: 45).

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<sup>128</sup> boundaries

<sup>129</sup> negatives

<sup>130</sup> observer

<sup>131</sup> participant

Koinei tētahi āhuatanga o ngā wānanga rumaki, he whakapakari i te tangata ki tōna ake tuakiri otirā, ki te tuakiri o tōna iwi. Kei roto i te wānanga rumaki he nui ngā āhuatanga e whai pānga ana ki te tuakiri o te takitahi, ki te takitini hoki. Ka whakamārama mai a Rei, i tēnei āhuatanga, arā, mō te tangata Māori kāore i te mōhio ko wai ia ka whai hua i roto i te wānanga rumaki ki te tāmata<sup>132</sup> i tōna ake tuakiri (Rei, 1998: 7). Mā te whakatō, mā te whakatipu i te tuakiri Māori, tērā kua roa e moe ana, e whai kaha ai te tangata, e whai tūnga ana i roto i tēnei ao hurihuri. Ka tautoko a Ngugi wa Thiong’o, i tēnei whakaaro, “... the use to which language is put is central to a people’s definition of themselves in relation to their natural and social environment, indeed in relation to the entire universe” (wa Thiong’o, 1986: 69).

## **Te Hoputanga Reo Tuarua**

E rua ngā āhuatanga o te hoputanga reo tuarua, tētahi ka hāngai ki te kōrero, ki te whakawhitiwhiti whakaaro ki tētahi atu, ā, kia puta ā-waha te reo i te tangata. Ko te tuarua, ko te ako i ngā ture o te reo, te karawarawa me ngā tikanga o taua reo. Ko te hoputanga reo tuarua he whakamārama i ngā mahi ako i tētahi reo, atu i te reo matua, te reo tuatahi o te tangata. Ko te nuinga o ngā kōrero mō te hoputanga reo tuarua e hāngai ana ki te ako māori, arā, te ako ōpaki i tētahi reo. He wero ki te hinengaro, te ako i tētahi reo hou, ā, ka pā ngā āhuatanga o te ako ki ngā rongo katoa o te tangata. Ka uaua anō te whai reo hou mā te ako i roto i te akomanga noa (Brown, 1987:1).

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<sup>132</sup> reclaim

Ko te hoputanga reo tuarua he ritenga anō ki tō te hoputanga reo tuatahi, arā, he akoranga nui tonu. He hāngaitanga ki te tuakiri o te tangata, he akoranga i ngā āhuetanga hoki o te ahurea me ngā tini āhuetanga o taua reo (Brown, 2000: 274). Ki tā Oxford, ko te hihiri ki te ako i tētahi reo hou e hāngai ana ki te pakari o te reo o te ākongā. Inā ka pērā te hihiri o te ākongā ki te ako ka kaha kē atu te whakamahi i te reo kei waho o te akomanga (Oxford, 1999: 556). Ka tautuhi a Mary Boyce i ētahi take ka whakararu te tangata i a ia e ako ana i te reo Māori hei reo tuarua. Ki tāna, ahakoa te matatau o te tangata ki te reo he wā anō kāore i te rongō i te matū,<sup>133</sup> i te hōhonutanga o te reo. "While what they say and write may be grammatically correct, the thought patterns underlying their use of Māori remain essentially English" (Boyce i roto i Te Taura Whiri i te Reo, 1995: 89). Ka pēnei i runga i te take ko te reo Pākehā tō rātou reo tuatahi, he pānga nui tona hei te wā ka whakamahi i te reo Māori. Heoi anō, ko ngā wānanga rumaki tētahi ara hei whakapakari i te reo o te ākongā, hei whakapiki hoki i te kounga o te reo.

Heoi anō, ki te kaha te tangata ki te whakamahi i tana reo tuarua i te wā e ako ana, ka tere kē atu tana mau i taua reo. Ki tā Bernard Spolsky, he nui ngā huarahi ako i tētahi reo hei reo tuarua, he nui anō ngā momo āhuetanga whakaako. Ko ētahi o ngā āhuetanga ako ka whai hua mō ētahi o ngā ākongā engari, ko ētahi ka whakararu i ētahi o ngā ākongā. Kāore he huarahi kotahi e pai ana ki te katoa engari, he mea nui kia kaha te hunga kaiako ki te kimi huarahi me te whakahāngai ngā mahi kia ngāwari mā te hunga ako (Spolsky,

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<sup>133</sup> richness

1990: 15). Anō rā ka whakamārama mai a Spolsky i te painga o te whai i te taiao ako māori<sup>134</sup> ki tērā o te ako i roto ngā wāhi ōkawa.

In natural language learning, the context is the real outside world, open and stimulating ... the language used is free and normal ... attention is on the meaning of the communication. The natural environment provides a multitude of contextual clues for understanding language in use and makes it easy to see the rules for language use in different physical and social contexts (anō: 171-172).

E tino hāngai ana ēnei kōrero ki ngā āhuatanga ka kite i roto i ngā wānanga rumaki. He taiao Māori tonu, kei reira hoki ngā horopaki mō te reo. Ko te painga hoki o tēnei āhuatanga ako ka māmā noa iho te whakawhiti aua akoranga ki te kāinga. Heoi anō, he rerekē te ako i tētahi reo hou mō te hunga i te hiahia ako reo hou noa ki ērā nō rātou taua reo. He pānga tō ēnei tangata ki ngā mahi whakataiwhenua, arā, kāore i tuku iho te reo mai i ō rātou mātua, ō rātou tīpuna ki a rātou. Nō reira, ka pakeke ēnei tāngata, ka puta te kōingo mō tō rātou reo. Kei roto i ngā rangahau a King ka puta he kōrero mō ngā wheako o ētahi i ako tō rātou reo Māori hei reo tuarua. Ko te hunga i ako i te reo Māori hei reo tuarua i rongō ki te ngarotanga o te reo engari, he rerekē tō rātou wheako ki ērā i tipu me te reo. Ki tā King,

Many of those in Nga Tamatoa did not have the language to lose like a native speaker does. The loss Awatere Huata refers to is the loss of not having the language in the first place, of being bereft. Therefore the solution to this type of loss is to go looking for the language (King, 2002: 109).

Ko ēnei tāngata he hunga kātahi anō ka ako i te reo hei reo tuarua, kīhai tō rātou reo Māori i tuku iho mai i ō rātou mātua, i ō rātou tīpuna. Kia pakeke rā anō kātahi ka whai wāhi rātou ki te ako. Kāore tēnei mea te tukuihotanga o te

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<sup>134</sup> natural learning environment

reo i te whai pānga ki roto i ō rātou wheako (anō). He nui tonu ngā tāngata i whai i te reo Māori hei reo tuarua, i te wā i pakeke ai rātou. He tino rerekē ō rātou wheako ki ērā o ō rātou mātua, tīpuna. He hononga anō tēnei ki tona tuakiri Māori. Anō rā he uauatanga mō te hunga i ako te reo Māori hei reo tuarua, ehara te reo Māori i tō rātou reo tuatahi, te reo i whāngaitia e ō rātou mātua nō reira, ka uaua anō te mau ki taua reo anake hei reo kōrero. Ki tā Wano

An important point that is often overlooked in the discussion about Māori language revitalisation is the difficulty that second language learners find in breaking the habit of speaking English. It is very difficult to transfer ones second 'learnt' language to a language that is used, and remain disciplined in speaking Māori the majority of the time, particularly when Māori is not used or heard consistently in their networks of association or frequented domains (Wano, 1999: 112).

E hāngai ana tēnei ki ngā kōrero i puta i Te Puni Kōkiri mō tētahi o ngā wāhanga o te Oranga Reo, arā, ko te whakamahi i te reo. Ahakoa kua ako kē te tangata i te reo Māori, kāore he oati<sup>135</sup> ka kaha te whakamahi i taua reo. Ki tā Te Puni Kōkiri, "language use is not an all or nothing matter" (Te Puni Kōkiri, 2008a: 9) engari, kia whai oranga te reo me ngana ki te whakamahi, ahakoa he wā iti noa iho (anō). Nō reira, he wāhanga anō tēnei hei titiro mā te hunga e whakatakoto mahere reo<sup>136</sup> kia kimi rautaki e aro ana ki tēnei take nui.

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<sup>135</sup> guarantee

<sup>136</sup> language planners

## Te Pakeke hei Aronga Nui

Kei te tino mōhio ngā pakeke ki tētahi reo, ko taua reo he wāhanga o tō rātou tuakiri (McKay mā, 1999: 2). Ka tautoko a Cohen mā i tēnei whakaaro, arā, "essentially, to learn a second language is to take on a new identity" (Cohen mā 1989: 63). Kei te mārama hoki te pakeke ki ngā rongō me te hanganga o tana reo. I ētahi wā he āwhina tēnei engari, i ētahi atu wā ka whakararu i tana ako i tētahi reo hou. He nui tonu ngā āhuatanga hei whakahau i te tangata ki te ako i tētahi reo hou, arā, ko te mārama ki ngā kōrero o tētahi atu iwi, ko te whai wāhi i roto i ngā kōrero o ētahi atu iwi me te āheitanga ki te whakawhiti whakaaro ki ngā tāngata o taua iwi (anō: 3).

He mātauranga tō te ākonga kua pakeke, he mōhioanga tōna ki ngā āhuatanga o te ao (anō). Ka tautoko a Knowles mā i tēnei whakaaro, me kaha ngā kaiako ki te whakanui i ngā pūmanawa o te hunga pakeke i a rātou e ako ana. "In an adult class the student's experience counts for as much as the teacher's knowledge" (Knowles mā, 1998: 39). Kia pērā te āhuatanga o te ako mō te hunga pakeke ka tipu te whanaungatanga ki waenganui i te rōpū, ka whakahikohiko i ngā hinengaro o te katoa. Heoi anō, ko tētahi mea anō ko te whakaputa i te katakata i waenganui i te rōpū hei whakangāwari i ngā mahi ako (anō: 43). Ka pērā ngā mahi i roto i ngā wānanga rumaki o Te Ataarangi, ka kaha te mahi ngātahi, ka whakanui i te mōhioanga o tēnā ākonga, o tēnā ākonga, kāore he rerekē o te mana o te kaiako ki tērā o te ākonga. Ka pērā a Winiata Whare, tētahi o ngā kaiako o Te Ataarangi i roto i ngā mahi ako. Ki tāna, me aro atu te kaiako ki ngā taonga kei te ākonga. Kia kua e waiho te ākonga me te whakaaro kāore ōna painga, kei te kaiako kē te mātauranga.

He mātauranga kei te katoa nō reira, me whakaputa, me whakanuia (Whare, 2006). Ka tautoko a Knowles mā i tēnei, arā, "the richest resources for learning reside in the adult learners themselves" (Knowles mā, 1998: 66).

He rerekē anō ngā āhuatanga ako o te pakeke ki tā te tamaiti. Ko ētahi ka pai ki te whakarongo me te titiro engari, ko ētahi atu ka pai ki te tuhituhi me te ako i ngā ture o te reo (McKay mā, 1999: 3). "Language needs to be meaningful at all times to have an impact on learners" (Foppoli, 2006:1). He nui anō ngā āhuatanga o te pakeke e whakararu ana i a ia i te wā e ako ana. Ka whakamārama mai a Stephens, ahakoa te rerekē o ngā wheako o ngā pakeke e ako ana, ko tētahi taiapa nui tonu ko te matakū o te tangata. Nō reira, he mea hirahira kia mōhio te kaiwhakaako ki tēnei, arā, ki te whakarite i ētahi rautaki hei whakangāwari i tēnei (Stephens, 1989: 205). Ka tautoko a Cohen mā i tēnei whakaaro, ko tētahi tino take ka aukati i te mahi ako, te mau pai i ngā akoranga hoki ko te matakū o te ākonga kei hē. I roto i tā rāua rangahau ka puta he kōrero e hāngai ana ki te matakū o te tangata i a ia e ako ana i tētahi reo hou. Ko tētahi tino hua o te rangahau ko te kite atu ka nui te matakū, te māharahara o te ākonga mō te whakaputa kōrero i roto i te reo e akona ana. Ko tētahi āhuatanga hei whakangāwari i tēnei ko te tautoko, ko te āwhina otirā, ko te ngākau māhaki o te kaiako. He nui kē atu i te mātauranga o te kaiako, ko tana manawanui ki te hunga e ako ana. Ko tētahi tino kitenga mō te rerekētanga o te ako i tētahi reo hou ki te whai i tētahi atu mātauranga, ko te noho tahi o te reo me te tuakiri o te tangata. Nō reira, kia wero atu ki tētahi o ēnei āhuatanga ka wero hoki ki tēra atu (Cohen mā, 1989: 61). Ko te whai i ngā rautaki e aro ana ki te ākonga i a ia e ako ana, he mea

nui hei ārai, hei kōpare atu i ngā āhukatanga o te mataku, te whakamōrarō<sup>137</sup> i roto i ngā mahi ako i tētahi reo hou (anō: 75).

I te mārama ngā kaiwhakaako tuatahi o Te Ataarangi ki tēnei āhukatanga, tēnei taniwha te whakamā, nō reira, kua kaha te whakarite i ngā ture i roto i ngā akoranga hei kōpare atu i tēnei āhukatanga, hei whakatau i te wairua o te ākonga. Ka puta ēnei ture i roto i te ūpoko tuawhā, arā he ture hei hari mā te minenga ako. Ka pērāhia te whakatakoto o te kaupapa a Caleb Gattegno (1978), arā, me tāwhi<sup>138</sup> te mahi whakaako o te kaiako ki te mahi ako a te ākonga. Mā tēnei ka waiho mā te ākonga te haepapa mō tana ake mahi ako. He mea whakanui i te ākonga me tana mātauranga (Mataira, 1980: 18). Anō rā, ko tētahi o ngā ture o te akomanga kua whakaritea e Te Ataarangi hei āwhina i te hunga pakeke ki te ako i roto i te āhuru o te whānau, ko te "kia ngākau māhaki tētahi ki tētahi". Ko te tino painga o tēnei ture e āwhina nui ana te hunga pakeke i a rātou e ako ana. Ka whakawhānui a Higgins, "ngākau māhaki is the acceptance of people ... and allowed students to feel included in the membership and that patience and kindness was always exuded by the tutors" (Higgins, 2009: 37). Ka tautoko a Browne i tēnei whakaaro mō ngā akoranga o Te Ataarangi. Kua wetewete a ia i ngā pānga o te wairua i roto i ngā mahi ako. Ki tāna ko te pikinga tuatahi ko tērā o te noho i roto i te tūāhua o te rumaki. Ko ētahi o ngā kaiako kua whakaingoa ko te wāhi o te pōauautanga<sup>139</sup> he wāhi hei wherawhera i ngā āhukatanga o tō tuakiri. "It's as if the students can't influence what is happening to them they have got to get through this stage by opening up to their feelings and emotions allowing

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<sup>137</sup> humiliation

<sup>138</sup> subordinate

<sup>139</sup> confusion stage

the wairua to begin to work for them" (Browne, 2005: 29). Koinā ka pai ngā ture o Te Ataarangi hei ārahi i ngā kaiako kia pai te noho o ngā ākonga i roto i ngā mahi ako i te reo Māori.

## **Wānanga Rumaki**

I te wāhanga tuatoru o tēnei tuhinga i puta he kōrero mō te rautaki a te ART Confederation, arā, ko Whakatupuranga Rua Mano. Nā tēnei kaupapa whakaora reo ka whānau mai Te Wānanga o Raukawa hei whakatutuki i ngā wawata mātauranga<sup>140</sup> o aua iwi. Ka ara ake ngā wānanga rumaki hei huarahi whakatinana i aua wawata. He uri o ēnei iwi ngā ākonga tuatahi, ētahi o rātou i puta i te kura me te kore tohu. Ka rumakina aua ākonga ki te reo mō ngā rā tekau, ā, ka ako i te reo, ngā tikanga, ngā karakia me ngā waiata, mai i ngā pūkōrero o aua iwi. Ko te take matua i ara ake ai ēnei wānanga ko te whakaora i te reo i roto i ngā iwi o taua takiwā (Rei, 1998: 53).

Mai i a Raukawa, ka rewa ake ētahi atu wānanga rumaki ki te motu whānui, ko te nuinga i whai i te tauira nā Raukawa i whakatakoto. Ko te whakapiki i te māramatanga o te iwi whānui ki ngā kaupapa whakaora i te reo tētahi tino take i tū ai ēnei wānanga (anō:59). Ki tā Rei ko ētahi wānanga i tū ai i roto o Tāmaki Makaurau i ngā tau 1990, ko ērā o 'Te Wānanga Reo Rumaki'. He ākonga nō te Kura Tuatoru o Tāmaki Makaurau<sup>141</sup> te nuinga o ngā tāngata i kuhu atu ki ēnei wānanga, ā, he hunga e kaingākau nui ana ki te reo me ngā tikanga Māori. Nō ngā waka katoa ēnei tauira, ko ētahi nō iwi kē (Rei, 2007). E rima ngā whāinga matua o te Wānanga Reo Rumaki, arā,

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<sup>140</sup> educational aspirations

<sup>141</sup> Auckland University

- kia huhua ngā tāngata e matau ana ki te kōrero Māori
- kia tipu te māramatanga ki ngā tikanga a tēnā iwi, a tēnā iwi
- kia whakatipu kaha, kia whakaniko i te tuakiri Māori
- kia whakatō i ngā āhuatanga o te kaupapa Māori
- kia tipu hei hapori e tautoko ana i te tū motuhake o te Māori (Te Wananga Reo Rumaki, 1999: 19).

Nō reira, ko ngā akoranga o ēnei wānanga i aro atu ki te reo me ngā tikanga Māori hei tuarā mō te tangata i te kimi, i te rapu i tana tuakiri Māori (anō). Ka aro atu ngā wānanga rumaki ki te hunga pakeke, ki ērā he paku noa te reo, i āhua mōhio ki te reo rānei (King, 2006: 73). Ka riro mā ngā iwi, ngā hapori me ngā rōpū mātauranga ēnei wānanga e whakahaere. Ka whakahaerehia te nuinga o ngā wānanga i ngā marae o te motu, hei wāhi tika ki te ako i te reo me ngā tikanga Māori. Ka rumakina aua wāhi ki te reo. Nō reira, he nui ngā momo horopaki i whakatauirahia i roto i ēnei wānanga (anō: 74). He tino rerekē tēnei momo āhuatanga ako ki te nuinga e ako wā poto ana. I roto i ēnei wānanga ka rangona ki te reo Māori e kōrerotia ana i ngā wā katoa (anō: 78).

## **Te Hirangatanga o ngā Wānanga**

Kua pēnei te āhua o ngā wānanga rumaki, he urupare ki te noho mōrearea o te reo me ngā tikanga Māori. E ai ki a Rei, kua pērā ngā wānanga rumaki ki ngā kaupapa angitū o Te Kōhanga Reo me te Kura Kaupapa Māori, arā, he whakaora i te reo tona aronga matua. Nā te whakarite i ngā kaupapa pēnei, he ngawari kē atu te ako mō ngā tāngata nā te hāngaitanga ki te ao o te tangata, ki te ao Māori, he rerekē anō ki ngā mahi ka whaia e ngā kura auraki.

He rautaki nō te hapori, e ngāna ana kia whārite<sup>142</sup> ai te ara ako (Rei, 1998: 78). Ka rangona te reo Māori anake i roto i ngā wānanga rumaki, koiā te reo i roto i ngā tūmahi katoa, i te wā ako, i te wā kai, i te wā e horoi taputapu ana hoki (anō: 80). “It is acknowledged that total immersion is a fast track method of language acquisition which is user friendly and recognises the validity of Maori methods of learning” (Te Whare Wānanga o Waitaha, 2006).

E aro atu ana ngā kaupapa whakaora reo, pērā ki Te Ataarangi me ngā wānanga rumaki, ki te hunga pakeke. Nā te tū o ēnei kaupapa ka whai wāhi hoki ngā tamariki ki te whakapakari i tō rātou reo, ka rongu rātou i te whānuitanga, i te hōhonutanga o te reo, pērā i ngā kīwaha me ngā whakataukī. Ki tā King, kāore he wāhi i tua atu i ngā wānanga rumaki e tere mau ai te reo. He āwhina nui hoki mō te whakamahi i te reo i te kāinga, nā te mahi tahi i ngā wānanga i roto i te kāuta ka whai reo e hāngai ana ki ngā mahi o te kāinga (King, 1999:1).

He mea nui anō ko te whakapakari, ko te whakawhanake i te reo o te ākonga. Me kaha ngā ākonga ki te whai i tētahi taumata akoranga kē atu, kia whai hua ai mōna anō. Ka pērā anō mō ngā wānanga reo-ā-iwi, he whakapakari i ngā pūkenga o te iwi i roto i ngā waiata, i ngā karakia, i ngā kōrero nehe me ngā tikanga (Rei, 2007). Ka tautoko a O’Regan i tēnei whakaaro mō te whakapakari i ngā pūkenga a te tangata, ā, ka whai wāhi i roto i ngā wānanga reo ki te whakamahi i te reo, ki te whakamātauria te reo o te ākonga ki mua i

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<sup>142</sup> holistic

ētahi atu. Kei roto i ngā wānanga ka wero ki tō reo ahakoa pēhea te taumata o tō reo (O'Regan, 2007).

Ki tā Rei, ko tētahi tino whāinga o ngā wānanga rumaki ki tā te ākonga, ko te whakaaro o te ākonga ki tōna tūranga i roto i tēnei ao. Atu i te ako i te reo i roto i ngā wānanga rumaki ko te whakaaro o te ākonga ki ngā mahi tōrangapū e whai pānga ana ki te Māori, tētahi āhuatanga nui (Rei, 2007). Kia kite atu ngā tauira he aha i pērātia ai te āhua o te reo Māori ki Aotearoa nei (anō). Ka tautoko mai a Whare i tēnei whakaaro, ko tētahi tino hua o te whakahaere wānanga ko te ako, ko wai rātou. Nā te nui o ngā kōrero whakahē i ngā mahi ā te Māori ka whakapono ētahi kua pērā te iwi Māori mai rā anō engari, ko te whāngai i ngā kōrero pai, ngā hītori ake a te Māori, e mārama ai te ākonga ki te ahunga mai o ēnei āhuatanga (Whare, 2006). "Kaatahi ka tiimata ngaa tauira ki te whakatuwhera i oo raatou karu me te hinengaro ki ngaa aahuatanga o te Kaawanatanga me te Karauna ki a taatou" (Rei, 2007). Mā te mārama ki ngā āhuatanga pēhi i te reo me ngā tikanga e māmā kē atu te āwhina i ngā rautaki whakaora i te reo. Kei roto i ngā kōrero a Paulo Friere, ka kite i tana whakamārama mō tēnei mahi, arā, te whakawātea i te tangata<sup>143</sup>, "to surmount the situation of oppression, people must first critically recognize its causes so that through transforming action they can create a new situation, one which makes the pursuit of a fuller humanity" (Friere, 1993: 13).

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<sup>143</sup> freedom from oppression

## Whakahoki ngā Akoranga ki te Hapori me te Kāinga

He mana nui tō ngā pakeke hei whakahoki atu i te reo ki ngā kāinga kei waenganui i ngā whakatipuranga. Ko ēnei pakeke te hunga kāore i ako i te reo i a rātou e tipu ana nō reira, he mea nui ngā wānanga rumaki hei whakaako, hei whakapakari i te reo o ngā pakeke (King, 2006: 76). Ko te whakahou i te hunga ako kia whakahoki ngā akoranga ki te kāinga me te whakamahi i te reo kei waenganui i te whānau. He wāhi pai ngā wānanga rumaki mō te ako i ngā horopaki e hāngai ana ki te kāinga. I roto i ngā wānanga ka riro mā ngā ākonga ngā mahi o muri e mahi i roto i ngā wānanga. Mā tēnei e mārama ai ki ngā kupu mō tērā mahi, ngā kupu mō tērā mahi. Ka hāngai hoki te mahi ki ngā mahi o te kāinga nō reira, ka māmā noa iho te whakawhiti atu i ēnei akoranga ki te kāinga (anō: 81).

Ki tā King, ko te hononga tangata ka tipu i roto i ngā wānanga, he ara hei tiaki i te reo otirā, mā te wānanga rumaki te reo e kōkiri<sup>144</sup> kei waenga i hunga pakeke (anō: 82). Kia pērā te āhuratanga o te tūtaki i ngā hoa mai i roto i te wānanga, ka haere tonu te reo kei waenganui i a rātou i waho atu i ngā wānanga hoki (anō: 82). He nui ngā momo horopaki ka puta i roto i ēnei wānanga hei kawē, hei whakawhānui i ngā akoranga. Mā te whakawhānui atu i ngā wāhi kōrero Māori e whai kiko ai te reo. Mā te whakahau i ngā kaiuru i roto i ngā wānanga rumaki ki te kōrero Māori kei waho atu i ngā wānanga e kite atu i ngā horopaki e whai pānga ana ki a rātou, e whakapiki hoki i te mana o te reo (Rei, 1998: 62). Ka hāngai katoa tēnei ki te kōeke tuaono a

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<sup>144</sup> initiate

Fishman e kīa ana, mā te whakahoki i ngā ākoranga ki te hāpori me te kāinga e whakapiki i te mana, i te oranga o taua reo.

## **Whakakapinga**

I roto i tēnei ūpoko kua whakatakoto i te whanaketanga me te rerekē haere o tēnei mea te wānanga. Mai i te ao o nehe, tae noa ki tēnei wā, kua kite i ngā momo pānga kua puta hei whakarerekē i a ia. Ka nui ngā momo tirohanga ki tēnei mea te tuakiri Māori me ngā pānga o te whakataiwhenua ki a ia, tae noa ki ngā hononga ki te reo, ki ngā tikanga me te ahurea Māori. Ki tā O'Regan, ko te tuakiri tērā e whakatau ana i tō hononga ki ngā tāngata, ki te rōpū otirā, ki te reo me te ahurea o taua iwi. Kāore he take mō te kōrero mō te tuakiri Māori i ngā wā o mua, i te mea kua kaha te whanaungatanga kei waenga i te tini whānau, kua kaha hoki te reo me te ahurea kei waenga i aua whānau. Nā ngā pānga o te whakataiwhenua kua poro ētahi o ngā here, kua noho tahanga te tangata i ngā tikanga otirā, i tona ahurea.

Kia puta te hiahia kia ako i tona reo ka tae atu te tangata ki te wāhi ako he aha ngā momo wero ka tūtaki atu? Mā te ārohi i ngā momo arōpū ako i te reo tuarua mō te hunga pakeke, e mārama me pēhea te whakangāwari i te hurahi ako. Heoi anō, he pānga rerekē mō tēnei hunga e ako ana i tō rātou ake reo hei reo tuarua. He rōpū motuhake tēnei, nō reira, me āta whakaaro ki ngā āhuatanga hei whakamāmā i ngā akoranga. He taurua pai Te Ataarangi mō tētahi kaupapa kua āta whakaaro ki ēnei āhuatanga hei tiaki, hei tautoko i te ākongā.

Mai i te putanga o ngā wānanga rumaki tuatahi i a Raukawa, he nui anō ngā momo wānanga rumaki kua puta ake ki te ako. I puta ake ngā wānanga rumaki hei urupare ki te āhua mōrearea o te reo me te ahurea Māori. Ko te tino aronga ka tere āhukahuka i roto i ngā wānanga rumaki ko te ako, ko te whakapakari i te reo me te whāngai i ngā tikanga. Heoi anō, ka kite atu i ngā kōrero ka puta i roto i te ūpoko e whai muri mai, he akoranga anō e haere ana i roto i ngā wānanga rumaki. Ka kite atu i ngā kaiwhakahaere koinā te wāhi pai hei ako hoki i te reo ki te hunga pakeke, ērā i mahue i te reo i tō rātou tipuranga.

Tae noa ki te whakahoki i ngā akoranga ki te kāinga me te hāpori, kei reira kē te oranga mō taua reo. Koinā ka tino pai ngā wānanga rumaki hei āwhina i te hunga pakeke ki te ako i ngā kōrero e hāngai ana ki te kāinga kia whakatipu hoki "adult Māori speaking relationships" (King, 2001: 84). He nui anō ngā kōrero kua puta i ngā kaimātai reo mō te hiranga o te whakahoki i te reo, te whakatipu i te reo i te hāpori me te kāinga. Mā te wānanga rumaki e whai kaha ngā mātua ki te whakatipu, ki te whakapakari i te reo kei waenganui i te whānau.

## Timatanga

Kei roto i tēnei ūpoko ka āta tirohia, ka āta wherawherahia ngā otinga tātari<sup>145</sup> i puta i ngā patapataitanga<sup>146</sup> i whakahaere i te taha o ētahi o ngā ākonga i te whai i ngā kura o Te Ataarangi. Ko ngā patapataitanga i whakahaere i roto i ngā tūmomo kura e toru o Te Ataarangi. He rerekē te taumata o ēnei kura e toru. E toru tekau mā ono ngā ākonga i whakakī i ngā patapataitanga. Ka whakatakoto hoki i ngā kōrero i puta i roto i ngā uiuitanga o ētahi tāngata mātau ki te whakahaere wānanga, kia kite he aha ō rātou whakaaro mō tēnei mahi te whakahaere wānanga rumaki. Ka wetewete i ngā tūmomo āhukatanga matua ka puta i roto i ngā wānanga rumaki, he aha hoki ngā pānga i puta mā ngā ākonga. Ka whakaputa he kōrero mai i ētahi kaiako i whakahaere akoranga ki roto i te akomanga ia rā. He aha ngā ritenga me ngā rerekētanga o ēnei āhukatanga ako e rua, he aha hoki ngā hua o ia āhukatanga mō te kaiwhakahaere otirā, mō te ākonga. Ko tētahi kitenga i puta i roto i ngā patapataitanga ko te hiranga o ngā tikanga i roto i ngā wānanga rumaki ki tā te ākonga. Ko ngā tikanga mō te whakaeke marae, te pōwhiri tae noa ki te whanaungatanga he mea tino nui ki a rātou.

Ko Kāterina Mataira tētahi kuia, kua roa e whakahaere wānanga rumaki ana, me tāna, he nui ngā hua kei roto. Ka whakaari mai ia, te tino take ka

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<sup>145</sup> findings

<sup>146</sup> survey

whakahaere wānanga rumaki, "mā reira anake e tere mau ai, e tere tika ai te hopu a te ākonga i te reo Māori" (Mataira, 2007). Nō reira, he mea nui ngā wānanga rumaki hei whakatipu, hei whakapakari, hei whakawhanake i te reo o te ākonga. Mā tēnei e whai kiko ai te reo i roto i te hāpori, i roto hoki i ngā kāinga. Ka hoki anō ki ngā tino kōrero a Fishman me tana āwhata te GIDS, kāore he wāhi i tua atu i te hāpori me te kāinga hei whakawhanake i te reo i waenganui i ngā whakatipuranga. Mā reira e rerekē ai ngā waiaro<sup>147</sup> o te tangata ki tōna reo, ka puta ake te hiahia kia whakahoki tōna reo ki te kāinga, kōrerorero ai. Heoi anō, ki tā Hunkin he oranga kei roto i te wānanga rumaki mō te reo o te tangata. "Koinā hoki te tino pūtake o te rumaki, te noho rumaki, hei whakapiki anō hoki, hei whakakaha i o rātou reo" (Hunkin, 2006).

### **Te Huarahi Rangahau<sup>148</sup>**

Ko te huarahi rangahau i whakarite ai hei wherawhera i ngā whakaaro me ngā waiaro e pā ana ki ngā wānanga rumaki ko te uiui tangata me te patapataitanga. Ko te aronga matua mō te whakahaere patapataitanga, ko te rangahau i ngā waiaro me ngā wheako o ngā ākonga e hāngai ana ki ngā wānanga rumaki, arā, he aha ngā āhuatanga ka tautuhi<sup>149</sup> i roto i ngā wānanga rumaki, he aha hoki te hirangatanga o ēnei huānga ki a rātou. Nō reira, ka kimi kura ahau hei whakahaere i ngā patapataitanga. I te mutunga ko te katoa o ngā rangahau i whakahaere i ngā kura o Te Ataarangi nā te poto o te wā. Heoi anō, he tino rerekē ngā momo kura i tipakohia hei whakahaere i ngā rangahau. Ko te tuatahi o ngā kura ko Te Pōkaitahi Reo Rumaki, he kura ka whakahaere kia rua ngā pō o te wiki, kia toru haora te roanga o ngā

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<sup>147</sup> attitude

<sup>148</sup> methodology

<sup>149</sup> identify

akoranga ia pō. Ko tēnei o ngā kura i tū ki roto o Kirikiriroa, ki te kura o te Ngākau Hihiri. He tekau mā rua ngā ākonga i roto i tēnei kura. Ko Te Awahouera Waters te pouako o tēnei kura. Ko te tuarua o ngā kura ko Te Pōkairewa a Te Ataarangi. He kura ukiuki<sup>150</sup> tēnei, ka whakahaerehia kia whā ngā rā o te wiki, mai i te iwa ki te toru karaka. Ko tēnei o ngā kura i tū ki roto o Te Raki Paewhenua, ki te kura o Taipari. He tokorima ngā ākonga i roto i tēnei kura. Ko Winiata Whare rāua ko Hohepa McLean ngā pouako mō tēnei kura. Ko te tuatoru o ngā kura ko Te Pōkaitahi Kaiako a Te Ataarangi. He kura ka whakahaere i roto i ngā wānanga e waru o te tau i ngā rā whakataa. Ko tēnei o ngā kura i tū i roto o Waikato ki te Ōhaki Marae, Rāhui Pōkeka. He tekau mā iwa ngā ākonga i roto i tēnei kura. Ko Olivia Kaimoana rāua ko Nikora Wharerau ngā pouako o tēnei kura.

### Ngā Kura i Whakahaere i ngā Patapataitanga

Ngā momo kura	Āhuatanga whakahaere o te kura	Nama
1 Te Pōkaitahi Reo Rumaki (Kirikiriroa)	He kura pō, kia rua ngā pō o te wiki, kia toru haora ia pō	12
2 Te Pōkairewa a Te Ataarangi (Tāmaki Makaurau)	He kura rā, ka whā rā i te wiki mai i te iwa ki te toru karaka	5
3 Te Pōkaitahi Kaiako a Te Ataarangi (Waikato)	He kura ka whakahaere ā-wānanga, kia waru i te tau. Ka haere i ngā rā whakataa	19
	<b>Tāpeke</b>	36

<sup>150</sup> fulltime

## **Ngā Tāngata i Uiui**

He tokoono ngā tāngata i uiui mō tēnei kaupapa rangahau. He pouako ētahi, he kaiwhakahaere ētahi engari, ko te katoa he tangata mātau ki te whakarite me te whakahaere wānanga rumaki. Tokotoru o ngā tāngata nō te kaupapa o Te Ataarangi engari, ehara i te mea kāore i te whakahaere wānanga mō ētahi atu kaupapa reo. Kua roa te tokorua kuia e mahi ana, e hāpai ana i te kaupapa o Te Ataarangi otirā, ngā kaupapa e whai pānga ana ki te reo Māori. He tokotoru nō waho atu i te kaupapa o Te Ataarangi. Ko te take i tīpako ko ēnei tāngata i te mea he mōhio nō rātou ki te whakarite wānanga rumaki, e mārama ana hoki ki ngā hua ka puta. Ko tētahi o ngā tāngata i uiui, kāore i te whakahaere i te katoa o ana akoranga hei wānanga rumaki engari, kei te mārama ia ki ngā hua i ngā wā e āhei ana ki te whakahaere wānanga pēnei. Ki tana hoki, koinā te huarahi whai oranga mō te Māori, kei roto i ēnei wānanga rumaki ngā tikanga, ngā āhuetanga hei whakapiki i te wairua o te tangata. Ko te tokoono i uiui mō tēnei tuhinga whakapae, ko Kāterina Te Heikōkō Mataira, ko Liz Hunkin, ko Winiata Whare, ko Te Ahu Rei, ko Hana O'Regan rātou ko Takawai Murphy.

### **Kāterina Te Heikōkō Mataira**

Ko te tuatahi o ngā tāngata i uiui ko Kāterina Te Heikōkō Mataira. Nō Ngāti Porou a ia, ki te taha o tana matua ko te Whānau o Iritekura tētahi o ngā hapū, ki te taha o tana kōkā ko te Whānau o Takimoana tētahi atu hapū (Mataira, 2007). Nā Kāterina rāua ko Ngoi Pewhairangi te kaupapa o Te Ataarangi i tīmata i te tau 1979. Heoi anō, he nui anō ngā pūkenga o Kāterina i roto i ngā kaupapa Māori huri noa i te motu. He nui hoki ngā tūmomo tohu

kua riro i a ia mō tana kaha ki te kōkiri i ngā kaupapa whakarauora i te reo. He pānga tana ki ngā mahi whakahaere wānanga rumaki i roto i ngā tau, i ngā tūmomo kura, i roto i āna mahi, i roto hoki i ngā kaupapa whakaako ā Te Ataarangi (anō).

### **Liz Hunkin**

Ko Liz Hunkin tētahi kuia kua roa e hāpai ana i ngā kaupapa whakaora i te reo. Nō Nuhaka a ia, i te taha o tona koroua, ko Te Whānau o Tuwhakairiora, Ngāti Kohatutaka o Mangamuka me Ngāti Kurupakiaka o Te Wairoa. I te taha o tona kuia, ko Ngāti Whare o Te Whaiti me Ngāti Rangi o Nuhaka. He nui ngā wānanga kua whakahaeretia e ia i roto i ngā tau, mai i ngā wānanga mō te Kura Takiura o Pōneke, ki Te Kura Motuhake ki Wairoa tae noa ki ngā momo kura o Te Ataarangi (Hunkin, 2009). Ko Liz Hunkin tētahi o ngā pou o Te Kura Motuhake, he Wāhi Whakangungu Motuhake,<sup>151</sup> ka whakahaere ki roto o Te Wairoa. Kei roto i te pūrongo o Te Puni Kōkiri ka puta he kōrero tautoko mō tēnei o ngā kura me ngā mahi nui a Liz rāua ko tana hoa tāne a Graeme Hunkin. Kua roa Te Ataarangi e hāpai ana, e kawea ana i ngā hōtaka reo Māori i roto i te hāpori o Te Wairoa. Koia anake te tūmomo kura e pērā ana i roto i Aotearoa. Ko te tino whāinga o tēnei kura ko te whāngai i reo me ngā tikanga Māori ki ngā whānau o taua rohe (Te Puni Kōkiri, 2008b: 3).

### **Winiata Whare**

He pouako a Winiata o Te Ataarangi mō ngā tau tekau mā rua, he nui ōna pūkenga mō te whakaako, mō te whāngai i te reo ki te hunga e ngākaunui

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<sup>151</sup> Private Training Establishment

ana. Ko tētahi taha nō Tainui a Winiata, ko tētahi taha nō Mangamuka, nō Ngā Puhi a ia. Ko te rōpū i te tiaki a Winiata ko ngā ākonga o te Pōkairewa, nō reira, he nui ngā momo wānanga kua whakahaerehia e ia i roto i ngā tau, mō tēnei kura engari anō, mō ētahi atu kaupapa hoki. Ka āta kōrero hoki ki a Winiata mō ngā rerekētanga o te whakahaere akoranga rumaki ki roto akomanga (Whare, 2006).

### **Te Ahu Rei**

Ko Te Ahu Rei tētahi tangata kua mōhio ki te whakahaere wānanga rumaki ki ngā tōpito o te motu. Nō Taranaki me Waikato a Te Ahu. Ko Ngā Ruahinerangi, ko Te Āti Awa ki roto o Taranaki, ko Ngāti Toa Rangatira, ko Ngāti Whawhaakia ki roto o Waikato. Ko tana mōhio ki te whakahaere wānanga rumaki i puta ake i te tau 1992, he rōpū e kaingākau nui ana ki te reo me ōna tikanga. I whai i te tauira nā Raukawa. Ko ngā kaiwhakahaere he kaiako, he tauira o te kura tuatoru o Tamaki Makaurau. Ko te ingoa o tō rātou rōpū ko Te Wānanga Rumaki Reo. Nō ngā iwi katoa ngā ākonga o ngā wānanga. He wānanga ka whakahaerehia mō te katoa wiki i roto i ngā hararei o te kura (Rei, 2007).

### **Hana O'Regan**

Ko Hana O'Regan tētahi kua kaha te whakahaere wānanga rumaki mō ngā tau tekau mā rima neke atu. Nō Kai Tahu whānui a ia, Kai Tahu, Kāti Māmoe me Waitaha. Ko ona hapū ko Kāti Rakiamoa, ko Kāti Hateatea, ko Kāti Te Ruahikihiki. Nō Moeraki me Awarua a Hana. Kei te Wānanga o Ōtautahi a ia e mahi ana, koiā te Tumuaki o te Wāhanga Māori. I mua i tērā he

kaiwhakahaere a Hana mō te reo i te Rūnanga o Ngāi Tahu. Ko ngā wānanga rumaki kua whakahaeretia e ia ko ngā wānanga rumaki o Kai Tahu i te tau iwa tekau mā toru. Ka tū ēnei wānanga i roto i ngā hararei, e toru ngā wānanga o te tau, kotahi wiki te roa. Nā Tahu Potiki ēnei wānanga i whakatū, ā, i whai hoki rātou i te tauira nā te Wānanga o Raukawa i whakatakoto. He pūkenga a Hana i roto i te kura tuatoru o Otāgo, nō reira, ka whakahaere wānanga rumaki i reira mō ana tauira. Ka nuku ia ki Ōtautahi ka whakahaere wānanga rumaki i raro i te maru o te Kuratini o Ōtahutahi me te maru o Kai Tahu, i raro hoki i te maru o te Tihi o Aoraki. Koia hoki tētahi o ngā kaiwhakahaere o ngā kura reo ka tū ki Te Waipounamu. He kaiako hoki a ia i te tau tuatahi o te Panekiretanga (O'Regan, 2007).

### **Takawai Murphy**

Ko Takawai Murphy tētahi kua whakahaere wānanga mō te rua tekau tau. Nō Ngāti Manawa me Ngāti Rangitīhi i te taha o tōna pāpā. I te taha o tōna whaea ko Ngāti Ruapani me Ngāti Kahungunu ngā iwi. He kaimahi ia i ngā tau o mua o te Kura Matatini o Taranaki, kātahi ka haere atu ki te Whare Wānanga o Awanuiārangi ka whakaputa i tana kaupapa, ko Te Pūmaomao, he wānanga e tiro ana ki ngā āhuatanga o te whakataihenua. Neke atu i te rua tekau tau a Takawai rāua ko tana hoa a Chris e whakahaere wānanga rumaki ana (Murphy, 2007).

## Nga Rōpū i Whakakī Patapataitanga

E toru ngā momo rōpū i whai wāhi i roto i te patapataitanga. He rerekē te taumata o te reo mō ēnei kura, nō reira, kua whakaraupapa i tētahi ripanga<sup>152</sup> e whakaatu ana i ngā āhuratanga o ia taumata.

### Ngā Taumata o te Reo

Tuarā	Ko te kura Tuarā koiā te kura tuatahi o Te Ataarangi. Kei roto i tēnei kura ka whakatakoto i te tūāpapa o te reo o te ākongā mā roto i te āhuratanga ako o te Ara Wahangū. Ka aro atu ki ngā pūkenga whakarongo, titiro me te kōrero.
Tinana	Ko te tuarua o ngā kura o Te Ataarangi ko te Tinana. Kei roto i tēnei kura ka whakatinana i ngā mahi i ako i roto i te kura tuarā, ka whakapakari i ngā pūkenga kōrerorero, whakarongo. Ka whakawhānui ngā akoranga kia kuhu atu he kōrero mō ngā tūmomo horopaki, pērā i te kāinga, kia whai reo te ākongā kei waho atu i te akomanga.
Rākeitanga	Ko te kura Rākeitanga kei te taumata tuatoru, tērā e whakahōhonu, e whakawhānui i te mōhiotanga o te ākongā. Ka whakapakari hoki i ngā pūkenga tuhituhi, rangahau me te arohaehae i ngā kaupapa.
Kura Kaiako	Kia oti ngā ākongā i ngā mahi o ngā kura ki runga ka whai i ngā mahi whakaako. Kia pakari te reo o te ākongā kātahi ka āhei ki te whai i tēnei o ngā kura. Mō tēnei kura ka whāngai i ngā pūkenga hei whakatakoto rākau, whakarite mahere ako me te waihanga rauemi. He wāhanga anō mō te ako auaki.

(He mea whakahāngai<sup>153</sup> mai i Te Ataarangi Profile, 2009).

### Te Rōpū Tuatahi

Ka pēnei ngā kōrero whakamārama i te whatarangi<sup>154</sup> o Te Whare Wānanga o Awanuiārangī mō te kura tuatahi. Mehemea kua āhua mōhio koe ki te reo, ka pai tēnei tohu māu. Ka haere ki te ako ia wiki, ka hoatu kōpae ataata hei

<sup>152</sup> table

<sup>153</sup> adapted

<sup>154</sup> website

whakapakari i tō reo ki tētahi atu taumata. Ka haere hoki ki ngā wānanga rumaki e rua i roto i te tau. Ka toru rā te roanga o te noho, ka tūtaki atu i ētahi atu ākongā, ētahi kaiako rerekē māi i ngā rohe huri noa i te motu. He kaupapa reka, he kaupapa whakahihiri, he kaupapa whakaongaonga<sup>155</sup> hoki (Te Whare Wānanga o Awanuiāraangi, 2009b). He tekau mā rua ngā ākongā i roto i tēnei rōpū. Ko tona tikanga kua āhua pai te reo o ēnei ākongā, kei te tau tuarua rātou nō reira, kua āhua Tinana te taumata o te reo. Kua tae atu ēnei ākongā kia whā neke atu<sup>156</sup> ngā wānanga i roto i ngā tau e rua, ā-rohe<sup>157</sup>, ā-motu<sup>158</sup> rānei.

Ko te huarahi rangahau i whaia mō ngā patapataitanga tuatahi ko te whakaraupapa i ētahi āhuatanga ka puta i roto i ngā wānanga rumaki ka whakahaere ki te marae. Ko tona tikanga mā rātou e whakaraupapa i ngā huānga<sup>159</sup> ka puta i roto i ngā wānanga mai i te tahi, he mea tino whakahira ki te tekau mā whitu, kāore i te tino whakahira. Ka pērā ngā whakaritenga mō te rōpū tuatahi engari, ka uaua mō ētahi o ngā kaiuru ki te whakaraupapa i ngā huānga o te wānanga. Ki ētahi he nui te mana o te katoa o ngā momo huānga ka kite i roto i te wānanga. Ka tere kite atu ka kore tēnei huarahi rangahau e tino whai hua, nō reira, ka whakarerekē mō te patapataitanga tuarua. Heoi anō, nā te waiho i tētahi wāhanga hei tuhituhi i ō rātou ake whakaaro mō ēnei huānga ka whai wāhi ngā kaiuru ki te whakaputa i ō rātou whakaaro me o rātou wheako e pā ana ki ngā wānanga rumaki.

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<sup>155</sup> excite, stimulate

<sup>156</sup> students may have attended other wānanga voluntarily

<sup>157</sup> regional

<sup>158</sup> national

<sup>159</sup> elements

## **Te Rōpū Tuarua**

Ko te Rōpū Tuarua, he rōpū kei te taumata o te Rākeitanga. Kua tae atu ki te tau tuarua o ngā mahi ako, kua tino pakari te reo, kua piki te ngākau titikaha o te ākonga i roto i te reo kōrerorero (anō). I roto i ngā akoranga kua ruku hōhonu ki ngā kaupapa pērā ki ngā tikanga a te Māori me te wairua o te tangata. He tokorima anake ngā ākonga i te akomanga i te rā i tae atu nō reira, he tatauranga iti tēnei, heoi anō, he kōrero whai kiko tonu i puta. Ko tōna tikanga kua whā neke atu ngā wānanga kua tae atu ēnei ākonga. Ko te patapataitanga i hoatu ki ēnei ākonga i aro atu ki a rātou wheako i roto i ngā wānanga rumaki he rerekē ki tō te rōpū tuatahi. Ka rerekē tēnei rōpū i runga i te take he akoranga ia rā ka haere i roto akomanga. I te hiahia kite atu i te rerekētanga o ō rātou wheako me te rongopū pēhea te kaha o te kōrero Māori a te wā ka puta i te kura. He aha hoki ngā waiaro e akiaki ana rātou ki te kōrero Māori kei waho atu i te akomanga. He aha hoki ō rātou whakaaro mō ngā wānanga rumaki ka tū ki te marae, he aha e rerekē ai ki tā te ako i roto akomanga ia rā.

## **Te Rōpū Tuatoru**

Ki tā ngā kōrero whakamārama i te whatarangi o Te Whare Wānanga o Awanuiārangi mō tēnei kura, arā, kua tino pakari te tū o te ākonga, kua rite ki te whai i tēnei kaupapa kia tū hei kaiako i roto i Te Ataarangi. Ko ngā pouako mātau ki ngā mahi whakatakoto rākau, ki te whakatakoto mahere ako me te waihanga mahi te hunga hei whakaniko i ngā akoranga i roto i tēnei kura. Ka whakahaere tēnei kaupapa i roto i ngā wānanga rumaki e waru o te tau, mai i te ahiahi o te Rāmere tae noa ki te ata o te Rātapu (anō). He hunga kei te tau

tuarua o ngā mahi whakaako nō reira, he hunga kua waia ki ngā āhuatanga o te wānanga. Ko tona tikanga he tekau mā ono ngā wānanga kua tae atu i roto i ngā tau e rua, nā te mea e waru ngā wānanga mō ia tau o te kura kaiako. Kāore e kore he wānanga i ngā tau i mua atu i ērā hoki. He āhua ōrite ngā tohutohu ki tērā o te rōpū tuatahi engari, me tohu rātou he nama mai i te tahi ki te rima, mai i te mea tino hirahira ki te mea kāore i te tino hirahira. Ka tekau mā toru ngā momo huānga ka whakatakoto i roto i te patapataitanga. Nō reira, ki te whakaaro te tangata he rima katoa ngā huānga ka pērā tana tuhi. Ka pērā tonu tēnei rōpū mō te waiho i tētahi wāhanga hei tāpiri i ō rātou whakaaro mō ngā momo huānga ka puta i roto i ngā wānanga rumaki ka tū ki te marae. Ka kaha anō ngā kaiuru ki te whakaputa whakaaro mō o rātou wheako i roto i ngā wānanga rumaki.

Ka kite i roto i ngā patapataitanga pēhea te hirangatanga o ētahi o ngā huānga ka puta i roto i ngā wānanga rumaki. Ka tīmata atu i te nama tahi, he mea tino hirahira ki ngā ākongā tae atu ki te tekau mā toru, he mea kāore i te tino hirahira. Ki tā ngā tatauranga ko ngā āhuatanga whai mana ki tā ngā ākongā ko ērā e hāngai ana ki ngā tikanga Māori. He nui kē atu te mana o ēnei āhuatanga ki ngā mahi ake o te wānanga, arā, ērā e hāngai ana ki te ako i te reo. Ahakoa kāore te rōpū tuarua i whakaraupapa i ngā mahi i roto i te wānanga ka tāpiri tonu i ō rātou whakaaro me ētahi āhuatanga e whakahirahira ki a rātou i roto i ngā wānanga.

### Ngā Kōrero i Puta i Patapataitanga

	Rōpū Tuatahi (12)	Rōpū Tuatoru (19)	Rōpū Tuarua (5)
1	Pōwhiri	Kōrero Māori/Karanga	<ul style="list-style-type: none"> <li>• Wairua</li> <li>• Whanaungatanga</li> <li>• Mahi tahi</li> <li>• Kōrero Māori</li> <li>• Moe tahi</li> <li>• Te rerekē o ngā kaiako</li> <li>• Kōrero-ā-iwi</li> </ul>
2	Kōrero Māori	Pōwhiri/Whaikōrero	
3	Karanga/Whaikōrero	Whanaungatanga	
4	Ngā kōrero o te hau kāinga	Karakia/kai tahi	
5	Karakia	Whakapai i te marae/moe tahi	
6	Whanaungatanga	Waiata/mahi-ā-rōpū	
7	Mahi-ā-rōpū	Ngā kōrero o te hau kāinga	
8	Āwhina i ngā ringawera	Āwhina i ngā ringawera	
9	Waiata	Wātaka	
10	Kai tahi/moe tahi	Kēmu	
11	Whakapai i te marae	Mahi takitahi	
12	Mahi takitahi		
13	Wātaka/Kēmu		

Ka miharo ki te nuinga o ngā ākonga i tohu ko ngā tikanga Māori hei āhuatanga whakahirahira i roto i ngā wānanga rumaki. Ka tautoko ēnei kitenga i ngā whakaaro o Fishman mō te haere ngātahi o te reo me ngā tikanga. Ka whakaari mai ia i te hononga o te reo me ngā tikanga, he aha hoki ka ngaro i te ngarohanga o te reo. "The most important relationship between language and culture that gets to the heart of what is lost when you lose a language is that most of the culture is in the language and is expressed in the language" (Fishman, 1996: 2).

### Ngā Tūmomo Wānanga Rumaki

He nui ngā kōrero whai hua i puta i roto i ngā uiuitanga, i roto i ngā patapataitanga hoki. Heoi anō, ka āta whakamārama i te tuatahi he aha ngā momo wānanga e kōrerotia ana, ko wai hoki te momo ākonga ka kuhu atu ki ēnei wānanga? He kōrero e whakawhānui i tērā i puta i roto i te ūpoko

tuawhā. He nui ngā momo wānanga kua whakahaerehia i roto i ngā tau. Ko te nuinga o ngā wānanga rumaki ka whai i te tauira nā Te Wānanga o Raukawa i whakatakoto, tērā i kōrerotia i roto i te ūpoko tuatoru. Kei roto i te pūrongo o Te Ataarangi ka tautuhi i ngā āhuatanga o te wānanga rumaki,

Wānanga have a very broad definition and can run from one day, over a weekend or as long as a week. They are very intensive and have an overarching goal/aim. They are excellent opportunities to share, teach, learn, discuss and debate different kaupapa. All wānanga provide a chance to be totally immersed in the language and the culture (Te Ataarangi, 2009).

Ko ētahi ka puta mai i te hāpori, i roto i ngā iwi, ngā hapū, ngā whānau. Ko ētahi ka whakahaere i raro i ngā kura tuatoru o te motu hei akoranga i tua atu i ngā mahi ka whakahaere i roto i te akomanga. Kei roto i ētahi o ngā wānanga ka āhua ōrite te taumata o te reo o ngā ākonga e uru atu ana ki te wānanga. Engari, i ētahi wā ka rerekē ngā taumata o te reo nō reira, he mea nui kia whakarite akoranga rerekē mō ngā momo taumata. Ko ētahi o ngā ākonga kāore anō pea kia noho ki te marae, he wheako hou tēnei mā rātou, nō reira, he mea nui te āta whakamārama ki ngā ākonga i mua tonu i te haerenga atu ki te wānanga he aha ngā tikanga hei whai mā rātou. Ka tautoko a Murphy i tēnei whakaaro, arā, "for some, they're afraid and lack confidence in Māori settings" (Murphy, 2007). Nō reira, he mea nui ki te āta poipoi, ki te āta tiaki i ēnei ākonga kia tau te wairua o ngā ākonga i roto i ngā tikanga Māori. Me mātua mōhio hoki ngā ākonga ki ngā tikanga e pā ana ki te noho ki te wānanga i mua tonu i te haerenga atu. Me whakaputa ēnei kōrero i roto i te akomanga, ki hea rānei i mua i te taenga atu ki te marae. Mehemea ka pērā, ka ngawari kē atu ngā mahi whakahaere, ka tino whai hua hoki mō te ākonga.

Ka āta wetewete a Whatarangi Winiata i ngā tino whāinga o ngā wānanga rumaki reo i tū i Te Wānanga o Raukawa, arā, he ono rā te roa o ngā wānanga rumaki, ko te reo Māori anake te reo ka kōrerotia i roto i ngā momo mahi katoa. He mea uaua mō ngā ākonga i te mea kua pakeke, i te whai atu i te reo Māori hei reo tuarua, ā, ka wero nui ki te hinengaro me te wairua o te tangata. Heoi anō, mā te noho pūmau ki tēnei āhukatanga ako, he nui noa atu ngā hua ka riro mā te ākonga, ka anga whakamua ngā ākoranga, ka tere kē atu tana mau i te reo. Ka whakataurite a Winiata i te ako i te reo ki te ako i te hautu rererangi. Ko tētahi tino āhukatanga o te ako ki te hautu rererangi ko te mahi anō, te mahi anō. Mā tēnei ka māmā kē atu, ka mau haere i te reo, ka piki te ngākau titikaha, ka piki hoki te māramatanga (Winiata, 2003: 18).

### **Whāinga o ngā Wānanga**

Ki tā O'Regan, he mea nui kia mōhio ngā kaiwhakahaere ki ngā whāinga mō ngā wānanga rumaki, mā ēnei e ārahi i a rātou i roto i ngā mahi. He rerekē ngā wānanga ā-iwi ki ngā wānanga ka whakahaere ki ngā kura tuatoru, i runga i te rerekētanga o ngā whāinga (O'Regan, 2007). Nō reira, ko ngā whāinga tonu tētahi tino āhukatanga me mātua whakarite te kaiako me te rōpū whakahaere i mua i te whakatū wānanga. Kei roto i ngā kōrero a Mataira, ka puta i ōna whakaaro mō ngā tino whāinga o te wānanga rumaki ki tā te ākonga:

Mō ngā ākonga ko te tino whāinga tuatahi, ko te rongō o te ākonga i te āhua o te reo i roto i ngā mahi katoa, i roto i ngā āhua katoa, ko te noho tahi o te tangata, i roto hoki i ngā tikanga o te noho ngātahi. Ki tōku mōhio e kore kitea, e kore rangona tēnei āhua o te kawē i te reo i roto i ōna horopaki nui, horopaki maha (Mataira, 2007).

Ki tā Hunkin, ko te reo te aronga matua i roto i ngā wānanga rumaki engari, atu anō i tērā ko te whanaungatanga he mea nui ki ngā ākonga me ngā kaiwhakaako hoki. Ko te whakahoahoa me ngā ture o Te Ataarangi he mea nui, pērā ki te ngākau māhaki me te aroha o tētahi ki tētahi. He mea nui anō te mahi tahi, te kai tahi me te moe tahi, mā ēnei āhuetanga katoa, ka piripono rātou ki a rātou. Otirā, ko te wairua ka huri kei waenganui i te rōpū he mea tino ataahua (Hunkin, 2006). Kei roto i te Pukapuka Tuatahi o Te Ataarangi ka whakamārama mai he aha ngā ture e rima e kōrerotia ana e Hunkin;

### **Ngā ture hei hari mā te minenga ako**

- 1 Kaua e kōrero Pākehā
- 2 Kaua e poka tikanga
- 3 Kaua e akiaki tētahi ki tētahi
- 4 Kia ahu atu te pātai ki a koe, kātahi anō koe ka āhei ki te whakahoki
- 5 Kia ngākau māhaki tētahi ki tētahi (Te Ataarangi, 1980: 9).

He kōrero whakawhānui ka puta i roto i te pūrongo o Te Ataarangi, arā, "it is important to note that these 'ture' are founded on cultural imperatives that assist in removing any inhibitions that are often associated with adult learning, as the students are required to focus on listening, observing and speaking (Te Ataarangi, 2009: 13). Koinā te whakaritenga o ngā wānanga o Te Ataarangi, arā, he wāhi hei ako i ngā tikanga, kia tere mau ai hoki i te reo. Koinā me kī tētahi take ka whakahaere kia rua ngā wānanga i roto i te tau mō ngā kura katoa o Te Ataarangi, kia ako i ngā tikanga, kia whakawhanaunga tētahi ki tētahi, kia kite atu i ngā horopaki maha mō te reo. Mā tērā e ngāwari kē atu te hoki atu ki te kāinga me te kōrero Māori tonu, kei waenga i te whānau.

Ki tā Rei ko te reo tonu te kaupapa matua i roto i ngā wānanga rumaki. Heoi anō, kei tua atu i te reo he wero anō e haere ana mō te ākongā. Ko te whai wāhi te ākongā ki te titiro ki a ia anō, kei hea a ia i roto i ngā tūmomo mahi a te iwi? Ka tautuhi a ia pēhea tana ngākaunui ki te reo me ngā tikanga Māori? Ka mārama hoki nā te i aha i pērā te āhuetanga o te reo Māori ki Aotearoa nei (Rei, 2007). Ka pērā hoki ngā whakaaro o Mataira, he mea nui ki a ia ki te huaki i te hinengaro o te katoa, ā, kia noho tūwhera te tangata ki ngā momo whakaaro ka puta mai, ahakoa ākongā, ahakoa kaiako (Mataira, 2007).

He rerekē anō te take i whakatū wānanga a Takawai Murphy engari, he tino hononga anō mō te tangata e kimi ana, e rapu ana i tōna reo me ngā tikanga Māori hei tuakiri mōna. Ki tā Murphy, i puta tēnei kaupapa, Te Pūmaomao,<sup>160</sup> nā te hiahia ki te whakaputa i ngā kōrero e whakamārama ana i ngā āhuetanga kua pā ki te Māori mai i te hainatanga o te Tiriti o Waitangi. Kāore te nuinga i te mōhio me pēhea te kōpare atu i ngā kōrero ka puta ake ia rā mai i te hunga pāpāho.<sup>161</sup> Ko te nuinga he kōrero whakahē i ngā mahi a te Māori. Engari, ki tā Murphy, ko tētahi tino hua kua kite a ia i ngā wānanga o Te Pūmaomao, ko te hiahia o ngā ākongā ki te ako i te reo Māori (Murphy, 2007). He hononga tēnei ki ngā kōrero i puta i roto i te ūpoko tuawhā, mō te hononga o te tuakiri me te reo. Ki tā McIntosh ka kaha ake te tuakiri Māori inā e mau ana te tangata i te reo (McIntosh, 2005: 45). Ka pērā hoki tētahi tino āhuetanga ki roto i ngā mahi whakaako a Whare, arā, ko te whakaako i a

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<sup>160</sup> decolonisation wānanga

<sup>161</sup> media

rātou, ko wai rātou. He nui ngā hua kino o te ao Māori, koinei anō tana mahi ko te whāngai i ngā huapai,<sup>162</sup>

Kia mārama rātou ko wai rātou, ehara rātou i te iwi nanakia. He taonga anō tō rātou. He kaiako katoa tātou, kua tātou e whakaaro kāore taku painga, kāore taku mātauranga, kao, he mātauranga kei roto i a au hoki, ā, ka whakaputa. Koinei te mahi, ka whakanui i ngā whakaaro o te tangata (Whare, 2006).

E hāngai ana ēnei āhuatanga ki te whai i te te tangata i tana tuakiri Māori. Mā te whāngai i ngā kōrero tōtika e pā ana ki te Māori e whakarerekē te tirohanga o te tangata ki a ia anō otirā, ki tona hītori Māori.

### **Te Marae hei Whakaruruhau mō ngā Tikanga**

Ki tā Walker, "the marae is an institution deeply rooted in the foundations of Maori culture (Walker, 1992: 25). Ko te marae te tino wāhi hei whakahaere i ngā tikanga Māori, te wāhi e noho tahi ai te iwi (anō: 15). Ka tāpiri hoki ko ngā whakaaro o Joan Metge. Ki tāna, "the marae is essentially inclusive, a place for sharing" (Metge, 1990: 58). Ko te marae he whakaruruhau mō te hunga tauhou ki a rātou anō. He wāhi hei whakatipu i te whanaungatanga kei waenga, ahakoa ko wai, ahakoa nō hea. He wāhi hei ako i te mātauranga, he wāhi hei whakatipu, hei whakapakari hoki i te māramatanga o te tangata ki ngā āhuatanga Māori (anō).

He noho marae te āhuatanga o te nuinga o ngā wānanga rumaki, nō reira, ko te reo tērā ka rangona i ngā wā katoa i roto i ngā horopaki<sup>163</sup> maha. Ka ngana ki te whakatū i ngā wānanga ki ngā marae kei tuawhenua, kia kore ngā

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<sup>162</sup> positives  
<sup>163</sup> context

āhuatanga o te taone e whakararu ana i ngā ākonga. Ka whakahau i ngā ākonga kia noho ki te reo Māori anake, mā tēnei e tino rongō ki te wairua Māori. Ko ngā moemoeā me ngā whakaaro ka Māori tonu te hanga. Ka āwhina hoki te roro ki te whakamahi i te reo i roto i ngā horopaki i waho atu i ngā akoranga ōkawa. "It is well known that every language is a unique framework of looking at the world, thinking and dreaming in Māori arguably changes the learners outlook, experiences and relationship with their world in favour of a more Māori orientated framework" (King, 2006: 78). Ka tautoko a Marcia Browne i tēnei whakaaro, "wairua was defined as a combination of everyone being involved to manifest this connectedness from the beginning of the day, through ... whanaungatanga, karakia, waiata" (Browne, 2005: 28). Koiā rā te āhuatanga hei whakapiripiri i te katoa i roto i taua taiao ako (anō).

Ki tā King anō, he tino huanga tō te whakahaere ngā wānanga rumaki ki ngā marae o te motu, "immersion wānanga contextualise language within Māori customs and tribal settings ... you're not just talking about powhiri and protocol, you're living it" (King, 1999: 1). Ka rongō hoki i ngā kōrero o te hau kāinga, ngā hītori o aua wāhi. Ka whakawhānui a Mataira i ēnei whakaaro mō te whakahaere wānanga ki ngā marae,

Ko te noho tonu i roto i ngā whare ... ko te rongō i te mauri o ngā tīpuna kei reira, ko te noho o ngā whakairo me ngā āhuatanga katoa o te wharenuī. He ngāwari hoki te kawē i ngā tikanga i waihotia mai e ngā tīpuna i runga marae. Ka whai wāhi ngā ākonga ki te kite, te rongō i te kawē i aua tikanga i ngā wā e tika ana te mahi" (Mataira, 2007).

Ka tautoko a Whare i ēnei whakaaro mō ngā painga o te whakahaere wānanga rumaki i ngā marae, he wairua anō ki te noho ki te marae. He

ritenga anō tō te ngao i roto i te akomanga engari, ka rerekē i runga i te noho atu i te whare tīpuna me ngā whakairo kei roto. He tino rerekē tērā i te noho i roto i te akomanga, he noho tūturu kē te āhua (Whare, 2006).

Ki tā Mataira he tikanga kei te kawē whānuitia e ngā iwi o te motu, pērā ki ngā tikanga mō te marae, mō te whakaeke, mō ngā karanga, mō ngā kaikōrero mō te tapu o te paepae me ngā waiata, ahakoa he rerekētanga, kua āhua ōrite (Mataira, 2007). Engari, ka whakatūpato anō hoki tāna, me āta wetewete i te ahunga mai o ngā tikanga,

Kei pōhēhētia ko ngā tikanga Māori katoa he mea ahu mai i ngā tīpuna. Ko ētahi i ahu mai i a rātou ka tika engari, ka tū tēnā whakatipuranga, ka tū tēnā whakatipuranga ko rātou tonu kei te paku huri, kei te paku whakarerekē, kei te whakakore i ētahi o ngā tikanga, kei te waihanga hoki i ētahi atu. Koinā te āhua o te noho o te tangata ki tēnei ao (anō).

Ki tā Hunkin, kāore e haere ko te reo Māori anake engari, ka haere hoki ngā tikanga ki tōna taha i ngā wā katoa. Kāore e taea te whakawehe i te reo me ngā tikanga, me noho ngātahi rāua, ka tika. Ki te tiaki i te reo, kei te pērā tonu mō ngā tikanga o ā tātou mātua tīpuna (Hunkin, 2006). He tino take ka whakahaere wānanga ki te marae, atu i te whakahaere wānanga ki ētahi atu wāhi. Mā reira e whakatinana ai ngā tikanga, i ngā kōrero e ako ana i roto i te akomanga, i ngā wānanga rānei. Ka hāpai hoki i ngā tikanga o rātou mā, kia kore ai e ngaro. Ka whakawhānui a Hunkin i ngā take ka whakahaerehia ngā wānanga ki te marae. Ki tāna,

Mai i te whakaeketanga i te marae ka tīmata ngā tikanga Māori, koirā, e kore e mutu te ako. Taku mōhio he rerekē anō hoki te marae, te mauri tonu o te marae ka ārahi i te wairua ka rere i roto i te wānanga ... nā te mea kei runga i ngā marae ēnei momo wānanga ka kite anō ngā ākongā i ngā tikanga, ngā āhuatanga o

tēnā iwi o tēnā hapū, o ia wāhi, o ia wāhi e haere ana mātou. He akoranga anō tērā, he mea nui anō tērā ki a tātou te Māori (anō).

Ka tautoko a Rei i ēnei whakaaro, koinā i tū ō rātou wānanga i runga i ngā marae, huri noa i te motu. "Ka whakatuuria ki ngā marae, kia aakongia te katoa i ngā tikanga. Kaaore he hua o te ako i te reo mehemea kaaore e whakaakongia ngā tikanga. Ka haere ngaatahi raaua, ka tika hoki" (Rei, 2007). Ki tā O'Regan, he noho Māori te kawē wānanga i te marae. Ka whai oranga ngā tikanga, mai i te karakia tae noa ki te tuku mihi o te hau kāinga, kei roto katoa i te reo (O'Regan, 2007).

Ko te painga o te whakahaere wānanga ki te marae, he nui ngā tikanga, ngā āhuatanga o te ao Māori ka taea te whakatinana, te whakamārama, te āta kite i roto i te wānanga, hei akoranga, hei whakapakari i te ākongia i roto i ana mahi ako. He wāhi pai hei ako i ngā tikanga mō te marae ake. Ka tautoko a O'Regan i tēnei whakaaro, "kāore i te noho noa hei kupu i te karaihe, ka whakatinanahia kā tikaka i roto i te noho tahi o te wānaka ... kia kua e noho hei kupu noa i te pukapuka, i hea rānei" (anō). Ka pērā anō ngā whakaaro o Mataira, he wāhi pai te marae mō te whakaako i ngā tikanga. I ētahi wā ka raru te wānanga inā ka puta mai he āhuatanga pērā i te mate. Ki tāna, me whakawātea te marae mō taua tūpāpaku. Heoi anō, he akoranga tonu kei roto, "mehemea ka kawea ngā mahi katoa mō tērā tūpāpaku i roto i te reo me ngā mahi katoa o muri i ērā mea katoa he akoranga nui tērā" (Mataira, 2007). Koirā pea te painga o te kite i ngā tikanga pēnei, te tangihanga e haere ana i te wā o ngā wānanga, he akoranga tūturu, he akoranga nui tēnei mō ngā

ākonga. Kāore he wāhi i tua atu i tēnei mō te ako i ngā tikanga o ngā mātua tīpuna.

Ki tā ngā kaiuru o te rōpū tuatoru he mea nui ngā tikanga o te marae, mā te whai i ngā tikanga, pērā ki te pōwhiri e tau ai te noho i roto i te wānanga. Ka whakamārama mai a Media Resources te whānuitanga o tēnei mea te pōwhiri, arā, "it is a spiritual journey where gods, heaven and earth are acknowledged, ancestors remembered and kinship ties reinforced" (Media Resources, 2009). He rerekē anō ngā momo mita ka rangonga i ngā tūmomo marae o te motu. He āhuetanga rerekē tō tēnā iwi, tō tēnā iwi nō reira, he akoranga nui ka puta mō ngā ākonga o ngā wānanga rumaki (Te Rōpū Tuatoru, 2006). Ka pērā anō ngā whakaaro o Rei, nā te whakahaere i ō rātou wānanga rumaki ki ngā marae maha o te motu ka kite i ngā tikanga o tēnā iwi, o tēnā iwi, ka rongohoki i ngā momo mita me ngā kōrero nehe (Rei, 2007). Anō rā, he nui ngā momo āhuetanga o te whakahaere wānanga ki te marae ka ako ki tā te Māori tirohanga. Ko te whakawhanaungatanga kei waenganui i ngā tāngata whenua me ngā manuhiri, ngā ringawera me ngā ākonga, te noho o ngā teina me ngā tuākana i roto i te whakaaro tahi (O'Regan, 2007).

He nui ngā momo tikanga anō hei tiaki i ngā ākonga i roto i te wānanga, pērā i te karakia. Ka whakatauiria mai a Hunkin i te hiranga o te whakahaere tēnei tikanga i roto i te wānanga rumaki. Ko te karakia tētahi tino tikanga o te noho marae. Ki tāna, i te ata hapara tonu, i mua i te kai, i mua tonu i te kuhunga atu ki ngā mahi o te wānanga ka tuku te karakia. Anō rā hei te pō,

Nō reira, ko te ao Māori, ko ngā tikanga Māori kei te tohutohu mai i a mātou me pēhea te whakahaere i te taha tikanga ... ko te

marae, ko ngā āhuatanga Māori kei te tohutohu mai me pēhea te whakahaere i a koe i ngā tikanga i whakarerea mai e o tātou mātua tīpuna (Hunkin, 2006).

Ki tā Metge, ko te karakia tētahi tino tikanga a te Māori hei whakatau i te wairua o te tangata, hei āta whakarite i te tangata i mua i te mahi (Metge, 2001: 9). Ka pērā anō ngā kōrero o te rōpū tuatoru, he mea nui te karakia ki a rātou hei whakawātea mai te tangata mō ngā mahi, hei ārahi hoki i roto i ngā mahi (Te Rōpū Tuatoru, 2006). Ki tā Mataira, he mea nui kia whai wāhi ngā ākonga ki te puta i ā rātou pātai mō ngā tūmomo tikanga ka kite i roto i ngā wānanga rumaki. Ki tāna, he nui ngā tikanga ka taea te whakamārama i roto i ngā wānanga rumaki ka whakahaere ki ngā marae. Kei reira ngā whakautu mō ngā tikanga rerekē i roto i te wānanga (Mataira, 2007).

## **Whanaungatanga**

Ka whakaputa i a John Rangihau ōna whakaaro mō te whanaungatanga, koiā te mahanatanga i roto i te noho hei whānau kotahi, "what you can draw from being together and the strength of using all the resources of a family. And a strong feeling of kinship or whanaungatanga reaches out to others in hospitality" (Rangihau, 1992: 183). He mea nui te whanaungatanga kei waenganui i ngā ākonga otirā, ngā kaiako i roto i ngā wānanga rumaki. Ko te whanaungatanga tērā e whakakotahi ai te katoa. Kia tau pai te whanaungatanga kei waenganui i te rōpū ka ngāwari noa te mahi, ka manaaki tētahi ki tētahi ka noho hei whānau kotahi ahakoa ko wai, ahakoa nō hea. Kei roto i ngā kōrero a Hirini Mead, ka whakamārama i te whānuitanga o te whanaungatanga,

One component of the values associated with tikanga is whanaungatanga. Whanaungatanga ... focuses upon relationships. The whanaungatanga principle reached beyond actual whakapapa relationships and included relationships to non-kin persons who became like kin through shared experiences (Mead, 2004: 28).

Ka puta i roto i ngā kōrero a O'Regan ētahi whakaaro mō ngā hua o te noho tahi i roto i ngā wānanga rumaki. Ki tāna, ka whai hua te whakapiri o te tangata e kaingākau ana ki te reo i roto i ngā wānanga rumaki mō te ākongā. Nā runga i te take e noho taratahi ana, e noho wehewehe ana i te motu, he tino kaupapa ngā wānanga rumaki. He kaupapa e whakapakari ana, e whakawhanake ana i te reo o te tangata otirā, te reo o te motu i raro i te kaupapa kotahi, i te wāhi kotahi, i te wā kotahi, nō reira, he hononga tangata tēnei, koiā rā tētahi tino hua o ngā wānanga rumaki (O'Regan, 2007). Ki tā O'Regan anō, kāore he tangata i te kāinga hei hoa kōrero Māori, nō reira, koinei anake ngā wā ka whai hoa kōrero i te reo. Anō hoki rā ko te whanaungatanga ka tipu, ka pakari i waenga i ngā tāngata maha e whai atu ana i ngā wānanga rumaki. Ka whakaari mai a O'Regan anō he aha te take ka whai ēnei tāngata i ēnei momo wānanga, "ko te honoka takata o kā taura takata e herehere ana tētahi ki tētahi i roto i te kaupapa o te huka e kaikākau ana ki te oraka o te reo itō tātou motu" (anō). Ka whakamārama mai a Fishman, kei roto i tana mahi rangahau ka puta ētahi kōrero mō te hirangatanga o te whanaungatanga ki ngā tāngata e ngākaunui ana ki tō rātou reo. Ko te aroha, te manaakitanga koiā te whanaungatanga e tūhono ana taua whānau ki a rātou anō, "we have something in common. We are tied to each other through the language" (Fishman, 1996: 3).

Ki tā Rei ko tētahi tino āhuatanga o te wānanga rumaki ko te tau o te noho o ngā ākonga i roto i ngā mahi, “the atmosphere that the wānanga reo creates is ‘user friendly’ and it is conducive to a Māori perspective on learning and teaching” (Rei, 1998: 61). Koinā me kī tētahi tino āhuatanga ako o te ao Māori o mua. Ka whakamārama mai a Royal Tangaere i tēnei aropū, “the concept of tuakana/teina ... operates through the dual nature of ako. The word ako means to learn as well as to teach. In the Māori world it is an acceptable practice for the learner to shift roles and become the teacher, and for the teacher to become the learner” (Royal Tangaere, 1997b: 50). Ka pakari te tū o te teina i roto i ngā mahi ako nā te āwhina me te tautoko o te tuakana. Nā te tū o te tuakana hei pou mō te teina e whakangāwari ngā akoranga o te teina (anō: 51).

Ahakoā ka whakahaerehia te nuinga o ngā wānanga rumaki ki ngā marae o te motu, ehara i te mea e kore e taea ki wāhi kē atu. Ki tā Rei, mā te whakamāori i te reo i roto i ngā horopaki maha e ora ai te reo (Rei, 1998: 62). Ka tautoko mai a Mataira i tēnei whakaaro, “ko te rongō o te ākonga i te āhua o te reo i roto i ngā mahi katoa, i roto i ngā āhua katoa, ko te noho tahi o te tangata, i roto hoki i ngā tikanga o te noho ngātahi” (Mataira, 2007). Ko te tūāpapa o ēnei wānanga tērā e tō ai te wairua Māori “it embodies traditional Māori beliefs and practices and incorporates a sense of belonging and identifying with a particular world view” (Rei, 1998: 66). Ki tā Mataira, “ko te tino tikanga ki a au nei ko te noho i roto i te wānanga rumaki me te aroha o te tangata ki te tangata” (Mataira, 2007). Ki a ia anō, ka tino whai hua ēnei wānanga mehemea ka noho tūwhera ngā hinengaro o te katoa, ā, he tino

kaupapa o te wānanga tūturu Māori tēnei. Ko te whakataua pai i te mauri tūturu o ngā wānanga tētahi āhuatanga nui anō. Mā te whakarite tika i ngā tikanga e tiaki i ngā ākonga me ngā kaiako e noho tau ai te katoa, he nui hoki ngā hua ka puta mō ngā ākonga. "Ehara ko ngā hua mō te reo anake, ehara ko ngā hua mō ngā tikanga anake ... kāore he wāhi kē atu i tēnei momo wānanga e taea e au te kī he hua kei roto mō te wairua o te tangata" (Mataira, 2007).

Ka whakapuaki a Murphy i ōna whakaaro mō te hua o te whakahaere wānanga ki te marae mō te ākonga, arā, "living, learning and sleeping together causes strong bonds to develop and the experience is more complete. You are totally immersed" (Murphy, 2007). He āhuatanga o te noho taurite ai te katoa, kia kua te mana o tētahi e noho ki runga ake i tētahi atu engari, ko te katoa ka noho ōrite ai te mana. Ko te mahi ngātahi o te katoa ahakoa āpiha whakahaere<sup>164</sup>, ahakoa kaimahi<sup>165</sup> noa, kei roto i ngā mahi o te marae he mahi ngātahi te tino whāinga, "the marae is a great leveller and a moderator" (anō). Ka pērā anō ngā whakaaro o Mead, he wāhi pai te marae hei whakakotahi i ngā tāngata ahakoa ko wai, "a necessary part of the tikanga of sleeping in the meeting house is that there are no beds offered; only a mattress on the floor. These are laid out side by side and there is no segregation of the sexes" (Mead, 2004: 98). Ki tā Hunkin, "te taha mō te aroha, ki ahau ka kaha ake tērā i roto i tēnei momo wānanga rumaki, ka moe tahi, rātou, ka kai tahi rātou, kata tahi, waiata tahi" (Hunkin, 2006). Ki tā ētahi o te Rōpū Tuatoru he mea nui te noho tahi ki te marae. Mā te noho pēnei ka rongō i te manaakitanga, ka rere te ngao kei waenganui i te rōpū, ka

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<sup>164</sup> executive

<sup>165</sup> labourer

whakapiri tētahi ki tētahi, ka noho hei whānau kotahi otirā, ka whai hoa mō ake tonu atu (Te Rōpū Tuatoru, 2006). Koirā tētahi tikanga i roto i ngā wānanga ko te whanaungatanga o tētahi ki tētahi, o ngā manuhiri ki te hau kāinga o ngā ākonga ki ngā kaiako, o ngā ākonga ki ngā ringawera, kia mōhio ki ngā hononga, ngā whanaunga, kia tūhono tētahi ki tētahi.

Nō reira, ka kite atu ko ngā wānanga rumaki he wāhi pai hei whakatipu i te whanaungatanga kei waenganui i ngā ākonga, i ngā kaiako otirā, kia noho hei whānau kotahi i roto i ngā mahi ako. Mā te whai pēnei e ngāwari noa te mahi ako, ka tau pai te wairua o te tangata ki ngā mahi ako. Ki tā O'Regan, koina e tino Māori nei ngā whakahaere, ko te whanaungatanga, te noho tahi o te tuakana me te teina, te noho tahi o te manuhiri me te tangata whenua. Arā anō ko te taha o muri me te taha o mua, mā ēnei tūmomo āhukatanga e whai hua ai te katoa (O'Regan, 2007).

### **Te Whakahaere Akoranga Rumaki i roto Akomanga**

Ki tā Whare, he nui ngā hua o te whakahaere akoranga rumaki i roto i te akomanga, "ki a au nei he tino pai te mahi ia rā, ia rā, ia rā", ka whai wāhi ngā ākonga ki te kōrero Māori ia rā, mā tērā e tere pakari te reo o te ākonga" (Whare, 2006). Ki tāna, kua huri ngā akomanga hei whare, kua whakarite tikanga mō te whare, mā te katoa ēnei tikanga e tiaki. Ko te noho pēnei ka rerekē ki ētahi atu kura tuatoru, arā, ngā wāhi e ako wā poto ana i te reo, he āhukatanga tēnei ka kite i roto i ngā kura tuatoru o te motu. Ka huri haere ngā ākonga ki ngā momo kaupapa, ko ngā akoranga reo tētahi o aua kaupapa. Kei roto i ngā kura o Te Ataarangi ahakoa ka ako i ngā kaupapa rerekē, mā te

reo Māori ērā kaupapa e whakaako. Ka noho te katoa hei whānau kotahi. I puta i mua rā te whakamārama o ngā ture o Te Ataarangi ērā e ārahi i ngā akoranga otirā, nga mahi ka whakahaere i roto i ngā akomanga. He ture anō tō ngā kaiako me ngā pouako hei ārahi, hei tiaki i te katoa (anō).

Kia mārama he nui ngā momo āhuatanga whakahaere akoranga ki roto i te akomanga, ka rerekē ki te whakahaere wānanga ki te marae. Heoi anō, ka whakamārama mai a Whare he aha ētahi tikanga ka whakahaerehia e Te Ataarangi i roto i te akomanga. I roto i tō rātou whare ka āta whakamōhio atu ki ngā ākonga he aha kē ngā tikanga o te whare i mua tonu i tō rātou kuhunga atu. Ka whakamārama he aha ngā mahi me mahi rātou, ā, ki te kore rātou e whakaae, kāore pea taua wāhi i te wāhi tika mā rātou. Ko tētahi tikanga tō rātou ko te whakatū i ngā ākonga ki te whakahaere i te karakia me te kauhou ia ata. Mā tēnei e tere pakari tō rātou reo, ka ngaro hoki tērā āhuatanga o te whakamā me te matakū. Ki tāna, ko ētahi ka ngana ki te karo i ngā mahi engari, ka wero anō ngā pouako ki a rātou, mā te tū i mua i ā rātou hoa, i mua i ngā pouako ka pakari te reo, ka whai kaha, ka puawai te ngākau titikaha (anō). Kua mārama hoki ngā ākonga he tikanga anō mō roto i te akomanga, kia uru atu ngā ākonga ki roto i te akomanga, me huri ki te reo Māori. Ki tana anō, ko te rerekētanga ki tā te wānanga, ko te nuīnga o ngā wānanga rumaki he poto noa iho te wā, he mutunga wiki, mai i te Rāmere ki te Rātapu, kāore e tino whai wāhi ki te ruku ki te hōhonutanga o ngā kōrero. Ka tautoko a Hunkin i tēnei whakaaro, "ko te mea kino rawa atu ko te poto o te wā i roto i ngā wānanga (Hunkin, 2006).

Heoi anō, he rerekē ngā whakaaro me ngā wheako ki tā O'Regan mō ngā mahi i roto i te akomanga, he rerekē ngā hua i te mea ka noho te ākonga mō te rua haora noa iho, he rerekē tēnei ki te āta wānanga i ngā kaupapa i roto i te wānanga rumaki. "Kei te whai kē tātou i te karaihe Pākehā, kā ture, kā whakahere o te karaihe Pākehā", rerekē ki te wānanga, "mehemea he wānaka, āna, kei te pouako te tikaka tonu te roa, te poto rānei o te kōrero" (O'Regan, 2007). Ka rerekē te noho ki te taha o ngā kaumātua i te marae me te whakawhiti whakaaro, te whakarongo ki ngā kōrero. "Ko tētahi mea he ture aukati ana i te whakahaere inā ko koe te kaiako e noho ana i tētahi whare wānaka, mehemea ko te iwi tēnā he nui kā mea ka taea, kāore he mea e aukati ana" (anō).

Ko tētahi atu painga o te whakahaere akoranga i roto i te akomanga ko te mōhio o ngā kaiako kei hea te reo o te ākonga, mā tēnei e ngāwari noa iho te tiaki i te ākonga. Ka mōhio hoki ki te taumata o te reo, he aha tērā e āhei ana, kia kua e māmā rawa ngā mahi engari, ka wero tonu, kia pakari haere te reo o te ākonga. E rima wiki te roa o te kaupapa ki tā Whare nō reira, ka whai wā ki te uru atu ki roto i te hōhonutanga o te mahi. Ka rerekē ki te wānanga i te mea ka tau mai he hunga hou, kāore i te mōhio kei hea te reo, me pēhea hoki te whakapakari, te whakarite mahi mā rātou (Whare, 2006). Heoi anō, he ngoikoretanga o te whakahaere akoranga ki roto i te akomanga hoki. Ki tā Whare anō, ka tere pou te ngao o te pouako ki te kore ngā ākonga e whāngai i te wānanga i roto i te akomanga. Ko ētahi ka karo i te mahi, ka hanga takunga<sup>166</sup> rātou engari, ka whakahou i a rātou ki te whakaputa whakaaro, ki

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<sup>166</sup> excuse

te whakaputa kōrero ahakoa hē mai, tika mai. Ko te mea nui ko te whakakōrero i te ākongā. Ko tētahi ngoikoretanga anō ki tā te ako ia rā, kia mutu te kura hei te toru kua huri ngā ākongā ki te ao Pākehā, ki te reo Pākehā hei te toru karaka (anō).

Ka whakaputa i a O'Regan ōna whakaaro mō ngā rerekētanga o te whakahaere akoranga ki te akomanga ki tērā o te wānanga rumaki,

He nui ngā mea ka āhei koe i roto i te reo rumaki kāore i tino āhei te whakatūtuki i roto i te karaihe mēnā ko te karaihe tēnā. Tuatahi nā te roa o te noho ka taea e koe te whakarite mai tētahi mea kia wero atu ki te takata, ā, ka taea e koe te ruku ki te hōhonutaka o tētahi kaupapa, rite anō i te kaupapa o te wānaka, arā, kāore he mea aukati ana i te wetewete i tētahi kupu, kāore he mea aukati i te wānaka roa nei i tētahi kaupapa i ruka anō i kā kaupapa Māori (O'Regan, 2007).

### **Ngā Hua o te Whakahaere Wānanga Rumaki**

He nui ngā hua mō te tangata e whai atu ana i ngā wānanga rumaki engari, atu i te ākongā he hua anō mō te kaiako, ngā kaiwhakahaere me te reo. Ka whakaatu a Rei i ōna whakaaro mō ngā hua ka puta mō te ākongā i roto i ngā wānanga rumaki, "ko te nohotahi hei whaanau ki te ako i ngā taonga i te ao, i te poo te mea nui. Ko te nohotahitanga o te taina me te tuakana i raro i te whakaaro kotahi" (Rei, 2007). Ka kōrero mai a Whare mō ngā tino hua kua kite a ia, "mai i te wā oho koe i te ata tae noa ki te wā moe koe i te pō, koinā te āhuatanga o te wānanga, me kī rā ka noho rumaki, rua tekau mā whā haora" (Whare, 2006). Ki tāna anō, ko te tino hua ka puta mō te ākongā, ā, ka riro mai ko tōna reo. Ehara ko te tohu te mea nui engari, ko te reo kē te tino hua (anō).

Ki tā Hunkin, he mea nui ngā āhuatanga katoa ka puta i roto i te wānanga rumaki, he āwhina hoki kei roto i ngā waiata, i roto i ngā mahi whakaari me te korikori tinana hoki. Mā ēnei tūmomo āhuatanga ako e puta te katakata, ā, ka ngāwari noa te pupuri i ngā kōrero ka puta i roto i ngā akoranga (Hunkin, 2006). Ki tā Murphy, hei te mutunga o ngā wānanga ka hiahia ngā ākonga ki te kōrero ki ō rātou kuia, koroua i te tuatahi, ki te whakawhiti whakaaro mō te pānga o ngā mea kua ako i roto i te wānanga. Tuarua, ka hiahia ki te ako i te reo Māori, "they also become more confident in themselves and are able to look beneath the surface when they see Māori issues arise, and understand what the real issues are. They also want to learn more and to tautoko things Māori more" (Murphy, 2007). Ki tāna anō, ko ngā tino hua o ngā wānanga rumaki, he ngao e rere ana kei waenganui i te katoa. "The beauty of immersion reo is that you can just give yourself totally with people who are really focused in as well ... it's uplifting to the wairua to be totally immersed especially on the marae" (anō).

### **Ngoikoretanga o ngā Wānanga**

He nui anō ngā hua, ngā painga ka puta i roto i ngā wānanga rumaki engari, he ngoikoretanga hoki ka puta. Ki tā Mataira, "ka uaua ko te whakapūmau he wā e noho tapu ai te reo i roto i te wānanga rumaki. Kia kuhu mai te reo Pākehā, ka whati te ia me te mauri o te wānanga. Ko te whakawhāiti a te katoa kia wātea ai mō te noho rumaki i roto i te reo" (Mataira, 2007). Ki tā Rei, ko tētahi raru kua kite a ia i roto i ngā wānanga rumaki ko te rerekē o ngā ākonga ka tae mai ki ngā wānanga, arā, kāore te katoa ngā ākonga e hoki mai ana ki te wānanga katoa nō reira, kāore e kite atu i ngā hua e puta mai

ana mō te ākongā, karekau he whakaōrite.<sup>167</sup> Ki tāna anō, ka taumaha mō te hunga kaiako i roto i ngā wānanga. Me whai wāhi anō ngā kaiako ki te whakapakari i tō rātou reo, ō rātou mātauranga hoki. He mea nui kia whai wānanga atu anō mōna ake hei whakapakari i ōna pūkenga whakaako (Rei, 2007).

## Whakakapinga

Kei roto i tēnei ūpoko kua tātari, kua wetewete i ngā kōrero i puta i roto i ngā patapataitanga me ngā uiuitanga. Ko ngā whakatau whakamutunga e whakaari atu i te hirangatanga o te wānanga rumaki hei kaupapa whakarauora i te reo, anō rā, he wāhi nui hoki tō te ako i ngā uara mai i te ao taketake, ērā i ngaro mō tēnei tipuranga nā te pānga mai o te whakataihenua. Ko aua uara i whakaara ake i roto i tēnei ūpoko ko ngā tikanga Māori me te whakahononga ngātahi<sup>168</sup> ki te reo Māori. He hononga tē taea te wetewete. Ka kite i te tino take o te whakahaere i ngā wānanga rumaki ki te marae, arā, koiā rā te whakaruruhau mō ngā tikanga, te wāhi hei whakatō i ngā uara Māori. Mā te reo e whai māramatanga, e ruku hōhonu ki ngā tikanga. Kāore pea he wāhi kē atu i roto i te ao Māori e kite atu i ngā tūmomo tikanga e whakahaere ana, e whakatinana ana. Ka noho te marae hei aronga matua<sup>169</sup> mō te reo me ngā tikanga Māori. Kāore he tikanga o ētahi atu hei whakararu i ngā mahi. Ka pērā te tautoko o Te Hui Taumata Reo Māori, arā, "ko te wāhi whakamutunga e parea tonuhia atu ana te takatakahi mai o te ao Pākehā i te ao Māori, ko ngā marae, te wāhi e whakahaerehia

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<sup>167</sup> consistency

<sup>168</sup> interconnection

<sup>169</sup> central focus

tonuhia ana ngā āhuetanga katoa o reira i runga i te tikanga Māori" (Te Taura Whiri i te Reo Māori, 1995: 15).

Kua whakaatu atu hoki i te kaha o te whanaungatanga i roto i ngā wānanga rumaki ka whakahaere i ngā marae. Ka noho te whanaungatanga hei huānga atawhai<sup>170</sup> e whakangāwari i ngā tauārai<sup>171</sup> ka puta mō ngā ākongā. Ka kaha te whanaungatanga kei waenganui i ngā ākongā nā te noho tahi, te mahi tahi me te moe tahi i roto i te wānanga. Ka whakaniko ngā mahi nā te noho i roto i te whare tīpuna me ngā whakairo. He āhuetanga hei whakatau i te wairua o te tangata i roto i ngā tūmomo mahi ako. Ki tā Fishman koinā tētahi tino āhuetanga ka puta i roto i te reo, arā, ko te whanaungatanga, me te hononga ki te tuakiri a te tangata. He wāhi pai hei whakakotahi i te hāpori, i te whānau i roto i te whakaaro kotahi.

Kua tirohia ki ētahi o ngā āhuetanga ka puta mō te hunga whakahaere akoranga ki roto akomanga ia rā, me te take ka rerekē ki ngā whakahaere wānanga rumaki. Nā te wetewete i ngā momo hua ka kite i roto i ngā wānanga rumaki, kua mārama he aha ngā painga kua puta, he aha hoki ngā mahi hei whakarite mō ngā kaiwhakahaere.

Hei mutunga ake mō tēnei ūpoko mā te whakahaere wānanga rumaki ki te marae e whakahoki atu ana ki ngā uara o mua, te wā i rere noa te reo, i haere noa ngā tikanga. Ka whakapiki i te ngākau titikaha o te tangata ki ngā āhuetanga Māori, ā, ka noho tēnei hei tuakiri mōna otirā, ka ako ki ana tamariki, mokopuna hei taonga tuku iho. Mā te mahi pērā e whakatutuki i ngā wawata mō te oranga o te reo.

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<sup>170</sup> nurturing element

<sup>171</sup> barriers

**Ko ngā Kitenga o te Tuhinga nei**

I puta ake i roto i te Tāhuhu o te Whare te tūhura i te whakaaro he oranga nui tō ngā wānanga rumaki. Kua whakaraupapa i konei te hanga o tēnei whare e wherawhera ana i ngā kōrero i roto. He pērā anō ki te tāhuhu o te whare ka noho hei tuarā mō tēnei tuhinga wetewete.

I whakaara i te Pou Tuarongo te wetewete i ngā pānga o te whakataiwhenua ki te iwi Māori otirā, te reo Māori. Ka whānui haere ngā mahi whakakore i te reo i roto i ngā kura. I heke te mana o te reo i te wā i neke ngā whānau Māori ki ngā taone noho ai. I whakapono ngā mātua he oranga tō te reo Pākehā, ka whakarerea te reo Māori i roto i ngā kāinga me ngā hāpori Māori. Ki te kore tō Pou Tuarongo i roto i tō whare kāore he wāhi hei tiaki, hei pupuri i ngā hītori, ngā kōrero e whakaatu ana i tō tuakiri, arā, nō hea koe? Ko wai koe?

I roto i te wāhanga mō ngā Heke me ngā Poupou ka tiro atu ki ētahi kaupapa angitū i puta hei whakarauora i te reo Māori. I taua wā ka tino heke te mana o te reo i roto o Aotearoa, ā, ka whakaputa ake ētahi rautaki hei whakaora i a ia anō. Nā te ahunga mai i te hāpori me te whai i te kaupapa Māori i tino whai hua ēnei kaupapa. I whakawhānui i roto i tēnei wāhanga te hononga o ngā mahi a ngā kaimātai pērā ki a Fishman me tana āwhata te GIDS. I puta hoki te whakamāramatanga o ngā take me mātua aro atu ngā whānau me ngā hāpori ki te wāhanga o te tukuihotanga o te reo. I puta ngā kaupapa whakaora

i te reo Māori, arā, Te Wānanga o Raukawa, Te Ataarangi, Te Kōhanga Reo me ngā Kura Kaupapa Māori hei pou pou, hei kanohi, hei tūhonotanga anō mō te iwi i te noho awata<sup>172</sup> i te reo, i te noho tahanga i ngā tikanga Māori.

Ka huri ki te manawa o te whare, arā, te Pou Tokomanawa. I puta ake i tēnei wāhanga ngā tino kōrero e pā ana ki te wānanga. He nui ngā momo tirohanga ki tēnei mea te wānanga e pērā ana ki ngā taha o te pou tokomanawa. I te mea koiā anō te pou mō te tuakiri o te tangata, i puta aua kōrero i roto i tēnei wāhanga, arā, kia mōhio mai te tangata nō hea ia, ko wai ia, kia tū pakari, kia tū kaha i roto i te whare. Kia puta ki waho o te whare, ka kawē tonu ko aua āhuetanga o te ngākau titikaha. Kia tūhono ko te reo me ngā tikanga he pou tē taea te nekeneke.

I puta ake i te Pou Tāhū me ana kai ki roto. Koiā rā te wāhi i tātari atu i ngā kōrero i puta i ngā patapataitanga me ngā uiuitanga mō ngā huānga e whai hua ki te ākongā i roto i ngā wānanga rumaki. Ka miharo ki ngā kōrero i puta i konei, ā, he pērā anō ki ngā kaipupuru i te mauri o ngā kōrero o te whare i puta ngā kōrero mai i te ngākau o te tangata i whakaatu i tana painga ki te ako, ki te mau i ngā tikanga a te Māori. He tikanga e rite ana ki te whanaungatanga, te mahi tahi, te noho tahi, te moe tahi. Ko ngā āhuetanga e whakakotahi ai i te hunga ako hei whānau kotahi, kia rite ki te noho o te Māori i ngā tau o mua. Ka noho ngā kokonga o te whare o mua hei wāhi pupuri i ngā kōrero, wānanga i ngā kōrero. Koiā rā te ara haere o te mauri o ngā kōrero ki ngā wānanga rumaki i whakahaere ki ngā marae.

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<sup>172</sup> grief, yearning, desire

Hei kōrero whakakapi, ko te kōrero whakamutunga kua waiho mō te tatau o te whare. Kia hoki anō ki te pātai i puta ake i te timatanga o tēnei rangahau, arā, anō ngā tini whakautu, ngā tini tirohanga kua puta. Ā, kua kite atu he wāhi tino pai ngā wānanga rumaki mō te ako, mō te whakapakari i te reo Māori. Heoi anō, atu i te ako i te reo kua whakaari ake he hua anō o te whai i tēnei momo ako, i tēnei momo tikanga whakahaere. Nā te noho ki te marae, ki roto anō i ngā whare tīpuna i hoki atu ki ngā pou o te whare hei āhuatanga whāngai i ngā tikanga, hei āhuatanga ako i roto i te āhuru mōwai o ngā mātua tīpuna. Ki au nei kāore he wāhi i tua atu i ngā wānanga rumaki ka tū ki te marae, mō te ako i ngā tikanga ā-kui mā, ā-koro mā. Kāore hoki he hua kē atu i te mōhio o te tangata ki tōna tuakiri Māori. Kei hea mai te hua o te tangata e mārama ana ki ngā tikanga a te Māori, ki tona reo otirā, ki a ia anō.

Heoi anō, kua mutu ake ngā kōrero ki konei, arā, kua ara ake ngā pou, kua kapi ngā puareare, e tū ai taku whare kōrero te aukume roa o tōku reo kia mauri ora, kia ita, ita mau tonu! Toia te tatau kia kati!

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