

# **A Comparison of Bilingual-based and Monolingual- based Pedagogy in the Acquisition of Māori as a Second Language**

*He tina ki runga, he tāmore ki raro*

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## ABSTRACT

There are numerous tertiary institutions throughout Aotearoa that offer Māori language education. These institutions include universities, various polytechnic institutions (Kura Matatini) and various *whare wānanga* (places of higher learning) including Te Ātaarangi and The Whare Wānanga o Aotearoa.

Several methods of teaching are utilized within these institutions including monolingual (*rūmaki*) methods of teaching Māori language (e.g. the Silent Way Method) and bilingual methods. These Māori language courses are generally taught within a *Kaupapa Māori* framework. As a university teacher of Māori language with a particular affinity for the Silent Way Method, I was interested in determining the most effective way to teach/learn Māori as a second language. Thus this research aimed to determine whether monolingual or bilingual approaches are more effective for teaching Māori language in tertiary education settings. In particular, the perceptions of both students and teachers were sought regarding effective pedagogies. The 13 student participants were partaking in a 10 week beginner's course for Māori language that was taught using both mono - and bilingual approaches. This course constituted the first case study and student perceptions of both teaching methods were gained via three surveys disseminated throughout the course. A second case was of Māori language in tertiary settings in Aotearoa. An online survey was administered to 74 Māori language teachers across Aotearoa, with 16 responding. In addition, two teachers were interviewed to gain more in-depth data relating to teachers perceptions regarding the effectiveness of monolingual and bilingual methods of teaching Māori as a second language.

In terms of key findings, overall there was no majority preference for either a monolingual or bilingual approach for teaching Māori. Specifically, the Māori language student cohort indicated a slight preference in support of the Silent Way method of teaching and learning.

The Māori language teachers indicated that effective teaching strategies were numerous and changed often according to the skills sets being taught at the time.

When using bilingual methods of teaching Māori as a second language within university settings a confluent approach to teaching can be effective. A confluent approach to teaching is based on the premise that Māori language teaching should be approached from two fundamental viewpoints. Firstly, the Māori language should be taught in a step-by-step, easy to follow manner starting with basic language types and becoming incrementally harder as the language course progresses. Secondly, the Māori language needs to be taught in an affective manner. Specifically, the teacher needs to teach the student in a manner that not only teaches language but also in a manner that encourages the student to feel confident to express their feelings and ideas in a comfortable, safe environment. Methods such as *ako*, *tuakana/teina* and experiential learning can be used to encourage this affective approach to teaching. A further finding indicates that it is not sufficient to just state that one method of teaching is more effective over the other. The message from the research indicates that different methods of teaching are best suited to specific language skills sets that are being taught. For example: monolingual teaching methods may be used to enhance a feeling of confidence within the student with regards to experimenting with speaking of the target language. Whereby, bilingual methods may be used to enhance a stronger comprehension of grammar. The teaching of syntax and grammar needs to be taught in context. Context may be actual or hypothetical. Once the various grammar segments of the target language are taught the student needs plenty of opportunities to practice. The fourth research finding indicates that the Māori language can be taught from the beginning of the Māori student's language journey at university. The key research findings indicate that this ethos of monolingual teaching to beginning levels of Māori language ability needs to be carefully implemented and planned. Furthermore, the monolingual teacher needs to be very well resourced and have an expert knowledge of the target language.

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# 1. Introduction

## 1.1: Introduction

In this chapter I provide an overview of my research. I first provide some background context and a rationale for my research (section 1.2), which leads into my research objectives and approach (section 1.3). The structure of the thesis is then outlined in section 1.4, followed by a summary of the chapter (section 1.5).

## 1.2: Research context and rationale

There are numerous tertiary institutions throughout Aotearoa that offer Māori language education. These institutions include universities, various Polytechnic institutions (*Kura Matatini*) and various *whare wānanga* (places of higher learning) including Te Ātaarangi and The Whare Wānanga o Aotearoa. The other entity of note that offers Māori language education is the Māori Language Commission who facilitates Māori language immersion courses four times a year; the name for these courses is Kura Reo.

Several methods of teaching are utilized within the above-mentioned institutions. Generally speaking, a mixture of teaching methods is used to teach the Māori language, including both monolingual (*rūmaki*) and bilingual methods of teaching. Monolingual methods of teaching are defined as pedagogies that teach the target language by using the target language solely. Bilingual methods are defined as methods of teaching that teach a target language using a combination of the language student's mother-tongue and the target language.

*Kaupapa Māori* is the term used to refer to the Māori 'theme' that occurs within a number of contexts such as education and health. It is seen as the general cultural and

theoretical underpinning that influences research that ties in to the Māori culture. The majority of Māori language courses are taught within a *Kaupapa Māori* framework.

According to Smith (2003) *Kaupapa Māori* evolved out of a need to re-legitimize *Te Taha Māori* (the Māori side) within a predominantly Pākehā paradigm. One of the primary catalysts for this push for legitimacy within the Pākehā paradigm originated as a result of large scale urbanization of Māori from their traditional areas of living into the major cities throughout Aotearoa with significant numbers of Māori making homes in Auckland (Bishop and Glynn, 2003). Therefore, *kaupapa Māori* is generic in nature but in essence it provides a culture.

I teach Māori at the University of Otāgo. In my own learning of Māori, I was particularly influenced by the Silent Way Method. This monolingual approach was designed by Caleb Gattegno who created Cuisenaire rods as tools to assist in the teaching of Mathematics and language (Gattegno & Educational Solutions, 1972). The premise of the Silent Way method is that the teacher, using word charts and Cuisenaire rods, models the various sounds associated with a target language by using a process of uttering and word-picture association (Young, 2000). The teacher uses non-verbal gestures to encourage the students to speak the language that has just been uttered (Stevick, 1980). This process is heavily reliant on repetition, utterance and language association and is often associated with Behaviourism, the Audio-lingual Method and the Direct Method of teaching second language that are discussed in more detail in the literature review (Chapter 2).

As a Māori language teacher, I am enthusiastic to use the Silent Way Method where possible, but I also draw on bilingual teaching methods. For example, in a language course for tertiary students, which forms the basis for my research, I use the Silent Way Method as well as the Grammar Translation Method and Natural Approach. The Grammar Translation Method is taught by focusing on grammar, morphology, syntax and vocabulary using the students' native tongue as the dominant language of instruction. It is a teaching method that aids in the greater understanding of text and the various interventions pertaining to reading and writing in the target language (Horwitz, 2008). The Natural Approach is a method rooted in the belief that functional language should take precedence before knowledge of grammar. The

premise for using this approach is that language education takes place as a result of acquisition and learning (Richards & Rodgers, 1986).

Through my teaching I have been curious to determine which methods are more effective for student learning of the Māori language – mono or bilingual? Looking to past research, it was apparent that there has been very little research on the monolingual teaching of Māori language to beginning students within university settings in Aotearoa/New Zealand. Presently, the Māori language is predominantly taught using both bilingual and monolingual methods within universities. Generally, Māori language students start their learning journey by learning language in bilingual learning contexts graduating, incrementally, into learning settings that become more weighted towards monolingual styles of teaching and learning. My research will investigate whether this approach, from bilingual to monolingual, is the most effective.

### **1.3: Research objectives and approach**

The overall objective for my research is to determine the most effective method to teach Māori as a second language. Thus the overriding research question is:

Are monolingual or bilingual approaches the most effective for teaching Māori language in tertiary education settings?

To answer this question I am interested in the perceptions and experiences of both students and teachers. So, more specifically, my research questions are:

1. How do students learning Māori as a second language perceive the effectiveness of the Silent Way method of teaching and bilingual methods of teaching?
2. How do Māori language teachers perceive monolingual and bilingual methods for teaching and learning Māori?

I view the elements of effective teaching/learning as follows: the teacher and curriculum need to engage the student, the curriculum needs to be challenging for the students whilst maintaining a safe learning environment that promotes success.

To address the research questions, I have used two case studies. Case study 1 addresses research question 1, and is designed to gather information from a Māori language student cohort. I teach a ten-class Māori language course to students of the Māori language who have had limited prior exposure to learning the Māori language. The teaching methods I use include both the Silent Way Method, and bilingual methods (including the Natural Approach and the Grammar Translation Method). The intention is to gather information from the students as to their perceptions based on the effectiveness of the above-mentioned pedagogies by means of disseminating research surveys at three stages in the language course.

Case study 2 addresses research question 2 and is designed to explore Māori language teacher's perspectives with regards to the effectiveness of the monolingual and bilingual methods of teaching Māori. I invited Māori language teachers from across Aotearoa to take part in an online survey intended to gather data on their perceptions relating to the effectiveness of monolingual and bilingual methods to teach Māori as a second language. Furthermore, I conducted in-depth interviews with two teachers to explore in more depth perceptions regarding effective methods for teaching Māori.

## 1.4: Thesis structure

This thesis resides within the context of second language acquisition from a *Kaupapa Māori* perspective. Specifically, I intend to study about the effective teaching and learning of the Māori language by gathering data on the perceptions of Māori language students and teachers relating to the effectiveness of monolingual and bilingual methods of teaching Māori as a second language.

Chapter 2 of this thesis provides a review of the literature that informs this research. I discuss information on second language education from both a global perspective and a national (Aotearoa/New Zealand) perspective. This is done by focusing on some themes that inform language teaching/learning, different methods of teaching a second language, and approaches to teaching Māori as a second language in New Zealand.

In chapter 3 I present the research design and methodology that shape this thesis. I discuss the ontological and the epistemological influences on this project and then focus on the research methods and methodology that underpin this research.

Chapter 4 presents the findings of case study 1 regarding student experiences of Māori language learning within a ten class Māori language course, while chapter five presents the findings of case study 2 for Māori language teachers' perceptions on effective pedagogy.

Chapter 6 draws together and discusses the key findings from both students and teachers. As well as discussing the research questions, I also discuss themes that emerged through the analyses, as well as limitations of my research. Chapter 7, the conclusion, provides a summary of key findings and suggests areas for future research.

## **1.5: Summary**

This chapter has set the context for my research. Through my teaching of Māori as a second language, I have an interest in determining the best methods for teaching. Accordingly, this thesis aims to explore whether monolingual or bilingual approaches are more effective for teaching Māori language in tertiary education settings. This will be done by gathering data from both students and teachers regarding perceived effectiveness of both teaching approaches. Finally the thesis structure was outlined. The next chapter reviews the various literatures relating to Māori language acquisition in Aotearoa.

## Chapter 2 – Literature Review

### 2.1: Introduction

The aim of this literature review is to provide a background context and rationale for my research. This research explores the most effective way to teach Māori as a second language in a tertiary education context. I discuss information on language education from both a global perspective and a national (Aotearoa/New Zealand) perspective.

With this in mind, I first provide a broad picture regarding the acquisition of a second language by focusing on some themes that inform language teaching/learning. I discuss some different methods of language teaching including Behaviourism, the Communicative Approach, the Grammar Translation Method, the Audio-lingual Method, The Direct method, and the Natural Approach since these impact on language learning both locally and internationally. I then discuss *tuakana/teina* and *ako* as *Kaupapa Māori* concepts of learning and how they all relate to this project.

I then introduce various means of monolingual teaching in Aotearoa. Specifically, I discuss *Kōhanga reo*, *Kura Kaupapa Māori* and *Kura Reo*. Following this, I introduce the Silent Way method of teaching second languages. I then provide a description of bilingualism moving on to introduce some bilingual methods of teaching that are employed to teach Māori as a second language in New Zealand. Finally, I discuss confluent methods of language teaching.

### 2.2: Themes Informing Language Learning

In this section of the literature review I discuss the themes that currently inform teaching methods that are used to teach language in New Zealand. I discuss Behaviourism, The Communicative Approach, The Grammar-Translation Method,

The Audio-lingual Method, The Direct Method, and the Natural Approach as themes that impact on language learning both locally and internationally.

### **2.2.1: Behaviourism**

The first of the themes that I discuss with relation to language learning is Behaviourism. The core belief that underpins the theory of Behaviourism is that by the imitation of key sounds and utterances the language learner forms a series of habits that, consequently, aid the language development of that individual (Larsen-Freeman, 1991). Specifically, the student forms habits by responding to stimuli that naturally occur in various social contexts. These responses evoke a response from the other vested parties in the social setting who may wish to use positive reinforcement to encourage the student. Positive reinforcement is an integral component of the language student's progress in the target language. Positive reinforcement is seen to provide stimulus and motivation for the language student to experiment more with the target language.

Imitation of the target language is of vital importance when Behaviourism is used to teach language. Imitation occurs when a teacher/gifted/peer role models modes of speech, such as utterance, words and sentences. The student, through a mixture of creative initiative, social need and response to social stimulus, attempts to imitate the speech of others. This imitation does not occur randomly but by a selective process whereby a student attempts/experiments with the imitation of speech and sound directly relating to their understanding of the current environment (Lightbrown, 2006). In other words, the student chooses specific types of speech to imitate in accordance to their own level of curiosity, understanding and ability.

Furthermore, the learning process inherent in Behaviourism progresses from the imitation of sounds and speech to the provision of critical feedback from the students environment, which can be anything from the response of another conversation-participant or the positive reinforcement offered from a teacher. This feedback, and the subsequent response, is seen as the second key component of successful acquisition of the learner's language.

From the perspective of behaviorists, the learning environment is a key element in the provision of opportunities that enhance the successful acquisition of the target language. The creation of a stimulating learning environment becomes very important (Johnson, 2001). However, regarding responses in my experience, these do not need to be positive. I have, for example, often learned a saying or word by being corrected, thus, the importance of the *whakataukī* (proverb) ‘*mā te hē, ka tika*’ becomes clear here. *Mā te hē, ka tika* translates roughly to ‘from mistakes we learn’. In having said that, positive reinforcement is a more useful tool in offering response to a language student (Richardson and Rogers, 1986). The response that the language student receives leads to reinforcement of both the new language that has been experimented with and also to an internal conscious that reinforces and promotes the future use of that language set. Importantly, reinforcement does not just come in the form of reinforcement of language skills, but also of the use of that language set in the context that it took place in. Reinforcement of the new language and the contextual information transmitted correlates, then shifts to and evolves into the formation of a habit, which is maintained through constant practice and integration into social settings where language is modeled.

### **2.2.2: The Grammar Translation Method**

The second of the teaching methods I discuss is the Grammar Translation Method. Throughout my time as a Māori language teacher I have witnessed the Grammar Translation Method in action in a large number of learning contexts including within classes that base their educational philosophy on a monolingual approach to teaching and learning. It is still used extensively in language classes globally (V. Cook, 1991). The Grammar Translation Method is taught by focusing on grammar, morphology, syntax and vocabulary using the student’s native tongue as the dominant language of instruction (Chang, 2011). The Grammar Translation Method aids in the greater understanding of text and the various interventions pertaining to reading and writing in the target language (Horwitz, 2008). Critics of the Grammar Translation Method view its weaknesses as being that it does not promote the use of ‘natural language’ or contextual language and that it promotes a small set of skills with relation to language, those being translation and writing. The Grammar Translation Method is a bilingual method of teaching language.

### **2.2.3: The Communicative Language Teaching Method**

The third of the teaching methods discussed is the Communicative Language Teaching Method. In comparison to the Grammar Translation Method, the Communicative Language Teaching Method is designed to enhance the learning of language through ‘learning-by-doing’ using a combination of real life and hypothetical contexts to promote language learning with a focus on listening comprehension and ability to respond using the target language (G. Cook, 2000). The Communicative Language Teaching Method not only focuses on the teaching of grammar but on the teaching of social knowledge through the use of language experimentation and language games. With this emphasis on listening comprehension, social-language experimentation, and an ability to respond using the target language, the Communicative Language Teaching Method is often associated with immersion language courses that often teach language form, social rules and customs (Lightbrown, 2006). Although a popular method of teaching language, the Communicative Language Teaching Method has its critics who believe that it focuses too heavily on fluency and not on the effective teaching and learning of grammar (Demirezen, 2011).

Another criticism aimed at the Communicative Language Teaching Method is that a teacher need only have a fluent oral/aural skillset whilst not necessary being strongly rooted in the grammatical conventions of the target language. The Communicative Language Teaching Method is a monolingual, target language based method.

### **2.2.4: The Audio-lingual method**

The fourth of the teaching methods that I discuss is the audio-lingual method. The audio-lingual method teacher spends a good deal of time modeling the pronunciation and the use of specific, pre-planned language usages to his/her audience in the target language exclusively. The audio-lingual teacher will break a hypothetical context, usually in the form of a dialogue, down into manageable chunks and teach these often by using high levels of repetition and a guided teaching ethos of including both the group as a whole and individuals from the group in spoken utterances and modeled

language use (G. Cook, 2000). Upon the completion of the lesson the teacher often provides written copies of the language points covered in the class so as to provide an opportunity for the students to look at the grammar points in more detail.

Thus, the Audio-lingual method is heavily dependent on the guidance and expert knowledge of the teacher. The student is in a position that is dependent on the teachers ability and the fact that the teacher leads all class activity with the students often reacting to teacher led initiation, which, hopefully is rewarded in the form of future language habit (Horwitz, 2008).

Critically, the audio-lingual method is seen to be boring, unsatisfactory in its 'success' and not relevant to the students' world outside of the classroom (Horwitz, 2008). The Audio-lingual method is predominantly a monolingual method with regards to oral and aural development but can also be classified as a bilingual method given that the various grammar points are often studied further by the individual student after upon the completion of the class.

### **2.2.5: The Direct Method**

The fifth of the teaching methods discussed is the Direct Method. The Direct Method of teaching language is one that engages the students heavily through the use of dramatic body language and questioning the students in the target language. Often props are used to teach vocabulary and syntax and there is a strong emphasis on the teaching of context-driven language, which is relevant to the student's everyday world. The general rule regarding the Direct Method is that translation exercises should not be used in the class with the motivation of imitating first language acquisition when teaching a second language (Richards & Rodgers, 2001), rather, all language used is in the target language which is used in a very direct manner.

Teachers of the Direct Method are often seen to be enjoying themselves when teaching (Horwitz, 2008). The Direct Method teacher can be seen to be throwing his/her arms around in the classroom, or often walking through the audience interacting in an animated fashion to aid in the providence of a lighthearted teaching

environment. Critics of the Direct Method argue that the Direct Method overlooks the importance of grammar, morphology and, to a certain extent, syntax and places more importance on cultural fluency and an ability to use the target language well in a situation that demands it (G. Cook, 2000).

### **2.2.6: The Natural Approach**

The final teaching method I discuss in this literature review is the Natural Approach. The Natural Approach is a method rooted in the belief that functional language should take precedence before knowledge of grammar. The premise for this is that language education takes place as a result of acquisition and learning. Acquisition of new language results from social interactions within a language setting. Learning is viewed as the cognitive, pre-determined, sequential, teaching and learning of language structures in the target language (Richards & Rodgers, 1986).

The Natural Approach relies heavily on the use of visual aids, large amounts of new vocabulary and the use of oral activities to promote the understanding of the target language. The Natural Approach method should also be implemented using stimuli that are interesting, appropriate and fun to the students. The Natural Approach has been associated with the Silent Way (Horwitz, 2008).

## **2.3: *Kaupapa Māori* based language learning**

*Kaupapa Māori* learning methods are described as teaching themes that are informed by Māori customs and language. According to Bishop and Glynn (2003, p61):

“*Kaupapa Māori* has emerged from within the wider ethnic revitalization movement that grew in New Zealand following the rapid Māori urbanization of the post-World War 11 period”.

This was later strengthened with the introduction of cultural institutions such as the *Kura Kaupapa Māori* and *Kōhanga Reo* movements. These movements were seen as catalysts for further evolution in *Kaupapa Māori* initiatives (Bishop and Glynn, 2003). Thus, *Kaupapa Māori* evolved out of a need to re-legitimize *Te Taha Māori* (the Māori side) within a predominantly Pākehā paradigm (Smith, 2003).

Consequently, a need for change is needed in order to retain the *mana* (integrity) which would allow Māori to have sole rights to make their own decisions based on Māori education and the Māori paradigm. Smith (2003) sees the necessary change happening in six steps. Firstly, Māori need to be aware of the disparity between the Occidental view of the ‘Academy’ and indigenous knowledge bases. Secondly, Māori need to gain more understanding of the state of hegemony taking place Aotearoa. The third step is the need for Māori to become more engaged in the planning and implementation of an education system that caters for Māori educational aspirations and expectations. The fourth step follows on from the third step in that Māori need to plan for the success of its people and to have a well-defined picture as to what that picture of success resembles. The fifth element needed to bring about legitimacy in the Māori knowledge base is to strengthen the Māori language and culture within formal education. Finally, Māori need to assert their position as partners in the Tiriti o Waitangi and, as such, key stake holders in the state and how the state represents Māori interests.

Royal-Tangaere (1996, p110) defines *Kaupapa Māori* in the context of Māori human development by stating that:

“For te iwi Māori [the Māori tribe] the theory of Māori Human Development Learning has been passed on by *kaumātua* (knowledgeable elderly) to the following generations. It is present in songs and stories and mentioned in many *karakia* (incantations, prayers). It is the Māori way of perceiving the world and the universe and it is embodied in the intricate interrelationships between people and the universe. These relationships (*āhuatanga Māori*) are based on the traditions, values and customs (*tikanga Māori*) of the iwi Māori, and *te reo Māori* (the Māori language) is the vehicle which enables the transmission of these traditions and enables an individual to socialize successfully within the Māori context”.

### 2.3.1: Tuakana/teina

Throughout my time as a teacher of the Māori language, primarily as a teacher of Māori as a second language, I have witnessed and used *Kaupapa Māori* based pedagogies (Māori-themed pedagogies) to enhance the students' learning. Within this section I discuss three themes that influence Māori-language teaching: *tuakana/teina*, *ako* and learning through exposure.

John Moorefield (Moorfield, 2001, p. 172) provides a definition of the word *tuakana*: “elder brother (of a male), elder sister (of a female), cousin (of the same sex from a more senior branch of the family)” Moorefield (Moorfield, 2001, p. 168) goes on to define the word *teina*: “younger brother (of a male), younger sister (of a female), cousin (of same sex) of a junior line”.

The *tuakana/teina* pedagogy is based on the premise that the classroom teacher seeks a student that is more adept (*tuakana*) in the particular curriculum field being studied and pairs her/him up with the student who is the beneficiary of the assistance (*teina*) (Bishop, Berryman, Richardson, & New Zealand. Ministry of Education. Research, 2001).

Thus it is a concept that is closely related to the concept of peer-mentoring, however, the difference between peer mentoring and *tuakana/teina* resides in the fact that both the *tuakana* and the *teina* have equal status in the running of the lesson/s and often follow a learning path that is agreed upon by both the *tuakana* and the *teina*. The *tuakana/teina* pedagogy is used extensively within the field of Māori education and the premise is that ownership of the content is based on the concept that the *teina* would/can consciously choose the topic to be discussed and consequently drive the learning. These terms can take on a different meaning when applied to human development. The *tuakana/teina* method of learning also has a strong place amongst the wider tribal, sub tribal and family contexts within the Māori world as evidenced within the different social-cultural undertakings such as *kapa haka* (performance, song and dance), *wānanga reo* (Māori language learning) and generally within the family setting which is manifested in love and care for family members (Royal-

Tangaere, 1996). It is also common to observe *kapa haka* (performance groups) in which older or more knowledgeable members lead the group through practice exercises. *Wānanga reo* (language immersion learning sessions) often utilize more knowledgeable language students by placing them amongst students learning at a lower level of language development.

The *tuakana/teina* concept is often evident in *Kura Kaupapa Māori* contexts in learning activities where older, more senior or more knowledgeable students get the opportunity to assist their *teina* in their education.

### 2.3.2: Ako

The concept of *ako* as method of teaching is used extensively within both mainstream and Māori-only institutions and is based on the theory that the teacher and the student come to an agreement as to how the teaching and learning can be best addressed and mapped out (Bishop & Berryman, 2006). *Ako* works well in secondary school Māori language settings as adolescent learners often want more control over their learning. *Ako* is often successful in classes where the level of the students may vary, for example, Māori language classes that contain students from years ten, eleven and twelve.

Another way of explaining what the concept of *ako* is comprised of is to draw on two dictionary definitions of the word as a starting point. (Williams & New Zealand. Advisory Committee on the Teaching of the Maori, 2000) (2000) and Moorfield (2001) view *ako* in similar light: *ako* is to learn, teach, instruct and advise. The educational concept of *ako* is closely related to the definitions given above. The concept of *ako* is used under the guiding premise that both the teacher and the student share equal status in the teaching/learning process. This implies that there are no issues of authority imbalance that reside within the teaching/learning partnership. The concept of *ako* ties closely into a constructivist approach to learning and teaching by the means of encouraging an affective model of teaching and learning (Shapiro, 1983), in other words a model of learning that is comprised of learning initiatives that are used to create a sense of confidence in the learner. As stated earlier the concepts

of *ako* and *tuakana/teina* are closely related. Critically, the concept of *ako* is often dependent on the level of interest from the teacher. Furthermore, *ako* is only as effective as the language expert is.

### **2.3.3: Experiential Learning**

Hemara (2000) discusses the concept of experiential learning as learning that took place in ways that exposed learners to the various aspects of daily life in a manner that encouraged a sense of learning by doing. This aspect of learning is closely related to experiential learning which uses a combination of learning activities and material aimed at producing a stimulating lesson that enhances sensory-perception in the learners (Kohonen, 2001). The key premise is that if the information being taught can attain multi-sensory perception the more potential there is for information to be stored in different areas of the mind and consequently an increase of the ability of the mind to tune in to learned information from a variety of stimuli such as specific sights, sounds, smells, actions or context/s (Willis, 2006).

Traditionally in the Māori world experiential learning often took place by including children into cultural activities such as attendance to council meetings, trade related meetings and contexts such as performance and entertainment (Hemara, 2000).

With regards to learning a second language the method of learning through exposure can be very potent. This can take place either first hand or second hand. First hand experiences involve the student/s in a real-time, actual application of knowledge. Second-hand experiences are the hypothetical teaching of context based knowledge and then importing the student/s into an actual learning context.

## **2.4: Monolingual teaching of Māori as a second language in New Zealand**

Within this section I introduce the various institutions that frequently adopt a monolingual, Māori language only, method of teaching the Māori language (Te Reo

Māori) within New Zealand. I start by introducing the *Kōhanga Reo* movement of Māori language teachers/schools in New Zealand. I then introduce the *Kura Kaupapa Māori* and *Whare Kura* movement of schools/teachers. I finish this sub-section off by explaining where and how the Māori language is taught in monolingual manners within tertiary education institutions throughout New Zealand and Australia.

### **2.4.1: *Te Kōhanga Reo* movement**

The *Kōhanga Reo* (language nest) movement came about in the early 1980's as a result of unanimous desire from elders of the time to encourage, nurture and further develop the Māori language starting with New Zealand's '*pakupaku*' (small children) (Bishop & Glynn, 2003). This desire was partly a result of the growing call for Māori language revitalization but also, it seems, was a period of time that the Māori language was becoming more apparent within the socio-cultural and educational sectors of New Zealand ("Wikipedia - Māori Language Revival,"). The following quote provides a picture of the sentiment regarding the desire to have Māori knowledge become a formal entity within the curriculum of Aotearoa:

“There is a genuine uneasiness amongst the Māori people about formal education and it's aims. Historically, it has paid little attention to their life style or to their philosophy of life. To encourage more positive motivation of the Māori student in New Zealand schools, the curriculum needs to be related, where appropriate, to their cultural and social background. Any steps which allow Māori children to reach their full potential, both within the education system and later as effective members of the community, are to be encouraged”  
(Anonymous, 1974, p.11)

The answer to community unease came in the form of *Kōhanga Reo*, full-immersion, schools in the early 1980's. The term '*Kōhanga Reo*' roughly translates to 'language nest'. The Māori language is the only language used to transmit information within the various *Kōhanga Reo* schools throughout the country. The 'curriculum' followed the *Aho Matua* (body of knowledge) and is still used as the underpinning curriculum document within the *Kōhanga Reo* and *Kura Kaupapa Māori* immersion schools in

present day New Zealand (Royal-Tangaere, 1996). The *aho matua* was designed to communicate essential values, beliefs and customs to be followed in *Kōhanga Reo* and *Kura Kaupapa Māori schools*.

Royal-Tangaere (1996, p.46) provides another viewpoint of *Te Aho Matua*:

“The necessity to socialize in a particular manner within a Māori context drives the use of the appropriate language and the entire interaction is based on the customs, value and tradition. This is known in Te Kōhanga Reo and Kura Kaupapa Māori as ‘Te Aho Matua’, the philosophical body of knowledge that bonds us to our ancestors, the land, the universe and Io Matua Kore (God).

The rapid increase in popularity of *kōhanga reo* schools is evident in the fact that within the space of ten years 630 *kōhanga reo* schools were opened throughout New Zealand and a doubling of student numbers from 4,132 students in 1983 to 10,451 students in 1991 (Davies, Nicholl, & New Zealand. Learning, 1993). This was a sure sign that the general sentiment expressed by the Māori community in the early 1970’s was not only valid, but also vindicated.

#### **2.4.2: *Kura Kaupapa Māori***

*Kura Kaupapa Māori* (Māori themed schools) is the next step up from the *kōhanga reo* schools for the student. The general premise is the same, that is the curriculum is taught using the Māori language only (I have seen two examples of *Kura Kaupapa Māori* schools teaching English as a second language using the English language as the language of instruction), and, the curriculum follows the *aho matua* (mentioned in section 2.3.1), however, decisions on the school’s running are made by the school’s community, the school’s parents and elders from the community. This usually will happen in the form of *wānanga* or *hui*. This ‘localization’ of the various planning decisions regarding the running of the school provides a sense of empowerment for the school community and the freedom to use dialectical differences and ‘localisms’ within their curriculum (Bishop & Glynn, 2003).

### 2.4.3: Other *Kaupapa Māori* learning institutions

There are several other types of *kaupapa Māori* based institutions that use Māori language and Māori curriculum to provide education in Aotearoa. Some of these are: *Whare Kura* (similar to *Kōhanga Reo* and *Kura Kaupapa* in nature, pitching knowledge to a secondary-level audience); *whare wānanga Māori* such as *Te Ātaarangi*; and *Te Whare Wānanga o Aotearoa*. These *kaupapa Māori* based schools were opened as a consequence of a general need amongst Māori to see their language flourish into that a formalized language within the greater Aotearoa wide education setting. *Kaupapa Māori* schools were also used as a point of resistance to the underlying viewpoints in the Pākehā world that alluded to Māori schooling being below par (Bishop & Glynn, 2003). *Kaupapa Māori* schooling can be viewed in an analogous way with their Pākehā siblings in that they are designed to educate Māori (and non-Māori) with knowledge of all aspects of the Māori world including politics, worldview, customs, technology and all other modes of information deemed fit for dissemination in the education system.

### 2.4.4: *Kura Reo*

*Kura reo* are live in, full immersion language learning courses organized by the Māori Language Commission. *Kura reo* are taught by language experts from around Aotearoa and provide Māori language classes for students of all language competencies from beginning students to expert students.

There are 4 *Kura Reo* in any given year and they take place in different parts of Aotearoa. *Kura Reo* teach language lessons that focus on a range of topics from specific grammar functions to localized use of language through the teaching of the appropriate use of idiom and proverb. Students are assessed on their abilities early on in the course and, from there, are assigned into learning groups in accordance with their appropriate ability level.

*Kura reo* are purely monolingual, Māori language only, in nature. As is often the case in other Māori language learning contexts, other Māori concepts and customs are modeled in *kura reo*, such as inclusion in and observance of cultural contexts such as *mihi whakatau* (welcome ceremonies), communal eating, communal sleeping and entertainment customs such as *whakaari* (drama, plays) and *waiata* (song). There are two main objectives with regards to the language students learning in *kura reo*. Firstly, by the completion of the course students are to use Māori confidently, effectively and appropriately. Secondly, the student will be able to negotiate the subtleties of the Māori language such as the use of allusion and idiom (Commission, 2012).

The next section will closely examine the Silent Way method of teaching and learning.

## **2.5: The Silent Way Method of teaching and learning**

Within this section I discuss the Silent Way Method of teaching and learning as a monolingual method of teaching the Māori language. I discuss this method in some detail since it was used in the Māori language course that is the focus of my research. I draw on quotes from both the creator of the Silent Way method, Caleb Gattegno, and other sources such as John Young, Earl Stevick and Jack Richards. I start by outlining some of the experiences that a Silent Way student may experience, moving on to explain how the Silent Way method works. I complete this section by addressing some of the key attributes that are needed by the Silent Way teacher when using the method. Specifically, I discuss the concepts of awareness and the economy of learning.

When learning the Māori language using the Silent Way method the Silent Way student will notice three distinct things happen. The first thing that he/she will notice is nature of the relationship between them and the teacher as both formal and informal in the sense that they behave as a *whānau* (family, kinship), eating, singing and culturally engaging with each other within a culture of mutual respect between them and the teacher. The second thing that he/she notices is the way that students become

highly motivated shortly after the commencement of the class. This is primarily due to the very inclusive nature of the Silent Way pedagogy. The third thing that the Silent Way student will find is that she/he not only learns the target language quickly (especially the spoken language) but it is taught in such a way that vital cultural information is transmitted in the process resulting in a well rounded education. Thus, the Silent Way method acts as a catalyst to transmit ideas easily and clearly.

Moreover, in accordance with its name, the first Silent Way class is very quiet in nature. The Silent Way method of teaching is very reliant on teacher led, guided activities early on in the program. Furthermore, upon arrival to the class the students are instructed to sit in a particular area of learning, usually a table. There are very few, if any, verbal introductions from the teacher aside from the verbal instruction to 'sit down'. This will be the last verbal command in the student's dominant language that they hear for a long time. The teacher usually comes pre-prepared with a box of Cuisenaire rods. The teacher starts the learning session by picking a rod up out of the box and uttering the word from the new, target, language that indicates *rod*. The teacher may choose to use an indefinite particle before the word 'rod', however this can come later in the sequence of learning sessions and also depends on the language being taught.

Another rod of the same colour is then placed onto the table and the process of uttering the word for *rod* is repeated. The teacher pauses and using non-verbal gestures, urges the students to speak the word that has just been uttered. Typically, at the this point, the build-up of a sense of false-suspense or artificialness (Stevick 1974) starts to appear within the student group which, usually, leads to one of the students attempting to say the word that indicates the name of the colour of the rod. Once this happens the teacher shows his or her approval by producing a non-verbal gesture of affirmation congratulating the student for their risk taking behavior. This could be a 'thumbs up' gesture, a smile or any other affirmative type of non-verbal gesture. If the students do not attempt to utter the new sounds the teacher repeats the initial process of utterance and object word association until such a time as one of the students speaks the applicable utterance.

This process of uttering the word for 'rod' in the new language, and, non-verbally urging the students to interact can be repeated up to 5-6 times, depending on the learning ability of the student body. It is important for the teacher to repeat the process as much as possible so as to solidify the rules of 'engagement' in the new learning process. Importantly, the teacher needs to be sure that they are speaking in a clear, slow and precise manner reinforcing the correct pronunciation and inflection of the new set of phonics.

Once the teacher is happy that the students have grasped the rules of the 'game' of learning, and also the meaning of the first word, he or she moves onto uttering the new word that indicates the different colour rod that he or she has introduced to the class. The teacher displays the rod and repeats the above process. This particular process of miming, the use of non-verbal gestures and uttering sounds is repeated until all of the words representing each of the coloured rods are complete. The question of whether or not to use indefinite particles (a, some, etc.) before the word that represents the new colour is dependent on the grammatical rules that apply to the particular target language. Should the target language demand that indefinite particles be taught at this point the teacher should introduce them by combining them with the appropriate noun and adjective combination that indicates 'blue rod' 'yellow rod' etc. The process of using utterances is repeated at this stage (with the inclusion of the indefinite particle). Gattegno (1970, p74) goes on to say:

“This may be the end of the first lesson. Usually it is not, and the teacher motions two pupils to come and stand near him. He turns to one and says in the foreign language: “take a blue rod” [He has previously made sure that the set of rods on which this action is to be performed has more than one rod of each colour].

Thus, the method of role modeling, utterance of consonants and repetition are adopted to build upon what has been previously learnt by the students. The above quote suggests that the nature of the target language changes at this point from one of simple utterance to that of some basic common commands. This is important for two reasons. Firstly, the student is learning a new type of word (imperative) and secondly, the student can be encouraged to use the focus language to interact with some of his or her classroom peers, thus introducing and reinforcing the need for new words that

indicate groupings of people. I refer, here, to personal and possessive pronouns, proper nouns and tense indicators.

All of this takes place without the teacher verbally commanding the students. Young (2000, pg. 2) comments on this by saying:

“He [Gattegno] soon became aware that the rods could also be used to create unambiguous and instantly apprehendable situations which would permit a teacher to give students step-by-step input as required by their learning. New words were introduced when necessary by being said once, and the students could explore the language using their natural gifts. The teacher could remain almost silent, giving the students the time and space necessary to practice the language”

This environment of silence takes place once the teacher starts to direct his or her teaching to learning that encourages the students to interact with each other. This reinforces the constructivist nature of the Silent Way Method.

The previously mentioned series of lessons follows the ethos of guided teacher instruction in the form of utterances being spoken to the class while the students are non-verbally encouraged to interact. One of the strengths of this style of teaching is that it can be used at any level of language. It is solely designed to enhance the student’s achievement and their awareness of their own self and their place within the learning environment. Thus the nature of the Silent Way classroom is one that is subordinated to what the students are doing. This in itself creates a classroom ethos that encourages independent thinking, problem solving, clear focus and a healthy respect for the subject content. Young (2000 pg2) expands on this by stating:

“They [the students] rapidly become more and more curious about the language and begin to explore it actively, preposing their own changes to find out whether they can say this or that, reinvesting what they have discovered in new sentences”.

Therefore, the combination of repetition of utterances, awareness from all of the language learning participants, drilling, and curriculum knowledge from the teacher’s perspective provide a strong platform from which the language learners target language can be learned relatively quickly and efficiently whilst promoting a sense of

understanding of the some of the necessary cultural components that go hand-in-hand with the new language.

The Silent Way classroom should be set-up so that, in time, it creates and perpetuates the sense of self-learning and problem solving. The Silent Way teacher needs to not only have mastered the curriculum and the course content of the particular skills to be mastered, but to have an empathy with the learner to the point that he or she ‘subordinates’ the teaching to that of the learner. This also needs to be applied to the student’s everyday-life-context, which would consist of empathizing with the generational differences that reside between the different age groups in society (Gattegno, 1971). The teacher’s role often needs to be one that is epithetical and subordinated to the information that is being taught by the students, the teacher should discard concepts such as respect for authority. This is important due to the fact that a new language learner is not only learning a new language, but often, especially in the case of the Māori learner, a new social consciousness.

### **2.5.1: The roles and responsibilities of the Silent Way teacher**

Firstly, the Silent Way teacher needs to not only have mastered the curriculum and the course content of the particular skills to be mastered. Secondly, he or she also needs to have an empathy with the learner to the point that he or she ‘subordinates’ the teaching to that of the learner. This also needs to be applied to the student’s everyday-life-context, which would consist of empathizing with the generational differences (Gattegno, 1970) that reside between the different age groups in society.

Gattegno (1971, p.33) discusses this in more detail:

“Today most people are troubled by the generation gap, a phenomenon that only underlines the fact that most of us are fully busy living what seems vital to us and are doing this without a sense of relativity and therefore without understanding the importance to each individual of what each is going through in his own life”.

This is further complicated by the fact that a new language learner is not only learning a new language, but often, especially in the case of the Māori learner, a new social consciousness. Thus, the teacher's role often needs to be one that is epithetical and subordinated to the information that is being taught by the students and the teacher should disregard respect for authority. Gattegno (1971, pg48) evaluates the concept of authoritarian education figures by stating that:

“To most teachers working today, teaching is an adult function already well defined in the books-one that was used in their case (and not so badly after all, since they have learned enough to earn a living) and with contemporaries who are now moving or have moved towards becoming the ruling generation of their nation; one which they know is criticized by liberals and others, some of whom they call extremist, but which they believe has not been and cannot be replaced by a better approach; and one which is expounded by most professors of education who write the books that fill the library shelves and which therefore must have some basis in fact”.

I believe that the above quote provides an interesting critique of authoritative figures in the classroom in that it suggests to those of us who do teach that change is not necessarily a bad thing. One popular method of ‘leveling’ the teacher/student ‘playing field’ is that of the Māori educational concept of ‘ako’. *Ako* (as discussed in section 2.2.2) is based on the premise that the student and the teacher should be on the same level with regards to levels of authority in the learning environment whilst maintaining a mutual respect for what each other can do. Gattegno (1971, p.56) believes that there are four things that a teacher needs to do to empathetically in her/his teaching. The teacher needs to: “Become a person who knows himself and others as persons”. The second thing that the teacher needs to consider is “To acknowledge the existence of a sense of truth which guides us all and is the basis of all our knowing”. I find this a little vague in what it is trying to suggest. There are myriad different cultures within society and myriad different realities inherent within these cultures. These realities present themselves in all facets of life notwithstanding language education theory. I do, however, propose that the ‘truths’ inherent within language conventions (Universal grammar and syntax conventions such as prepositions, personal pronouns and subject/object particles etc.) should be

represented as purely as possible. This is perhaps what Gattegno alludes to when discussing ‘truth’? The third task of the teacher is to: “Find out how knowing becomes knowledge” (Gattegno, 1970, pg. 56). The fourth and final task that the teacher needs to undertake is to understand the ‘economy of learning’ (see section 2.5.3).

## 2.5.2: Awareness

Another key component that aids successful teaching and learning with the Silent Way is the concept of *awareness*. The Silent Way Method of teaching is largely based on the use of non-verbal gestures in conjunction with Cuisenaire rods. This combination provides a potent learning environment from which the student can develop a sense of self-awareness towards them and their learning environment. Furthermore, the student group quickly becomes aware of the rules that apply to the ‘game’ of language acquisition. The interesting point here is that these rules are never actually vocalized, they are learnt very quickly after the commencement of the Silent Way class and consequently the student group becomes ‘aware’ of their respective learning potential as individuals. This leads to an increasing awareness of the nature of the language being learnt in relation to grammatical rules, rhythms and the particular idiosyncrasies that apply to the focus language.

Another form of awareness that evolves out of the participation within the Silent Way learning setting is the awareness that the focus language is closely tied in to the cultural values and customs that abide in and around the target language. Gattegno believed that the teacher adopts the notion that they are not teaching ‘know how’ but the varying types of awareness that I have mentioned previously. According to Gattegno the teacher understanding what it is to be a learner does this most effectively. Young (2000, p.2) states that

“When Gattegno studied himself as a learner he realized that only awareness can be educated in humans. His approach is therefore based on providing awareness rather than providing knowledge”.

Awareness also takes place in understanding the individuals that comprise the student group and their respective levels of ability.

### **2.5.3: The Economy of Learning**

Gattegno (1970) provides the analogy of a fees paying student to a customer in other areas of goods and services such as retail. He believes that the language teacher needs to provide more of a 'return' for the students who have subscribed to the service of learning. Gattegno also relates economy of learning to the consumption of time. He goes on to discuss one's own life experience as a series of specific experiences, which, in time, accumulate and become a knowledge source that can be construed as personal growth. The argument that Gattegno proposes is that accumulated life experiences become a commodity to be traded should the learner choose to become a teacher at a later stage. However, should the learner choose to accumulate more knowledge through experience then an investment needs to be made into that future knowledge. This would be in the form of an exchange of tangible currency or in the form of paying 'in time' for the acquisition of knowledge.

## **2.6: Bilingual teaching of the Māori language in NZ**

Bilingual methods of teaching Māori as a second language are popular in Aotearoa, especially amongst organizations that are mainstream in nature such as universities and schools in the public sector. Saville-Troike (2006) defines bilingual learning in a very succinct manner, stating that it is: "The ability to use two languages".

The majority of bilingual Māori language classes take part within mainstream education settings such as public schools from early childhood centers; primary schools, secondary schools and tertiary education settings. The primary mode of bilingual teaching is to focus on writing, reading, listening and speaking. Most of the established textbooks are written to encourage the afore-mentioned skills. This is different in nature to the way that monolingual, Māori only, language classes are taught – monolingual classes tend to place emphasis on developing aural and oral skills in recognition of the traditional medium of communication in the Māori world. Bilingual classes often start by introducing the class content in English and then setting various learning tasks, which focus on the Māori language.

Benton (1984, p.264) discusses bilingualism from an Aotearoa perspective. He sees bilingual education as being a needs-based concept: “Bilingual education in English and Māori is a gamble. It can be justified only on the grounds that the Māori language is something too important to be ignored by the New Zealand education system”.

With regards to use of language when instructing there are many similarities. Both the monolingual and bilingual methods use the target language when providing instruction, word knowledge, learning new words from the target language but using both languages to define and to enhance comprehension, syntax and grammar, learning the universal rules of grammar and any language-specific rules that apply to the target language; cultural meaning, using both languages to assist in the comprehension of specific cultural contexts; general comprehension and procedural knowledge and know how i.e.: using both languages to assist in the attainment of knowledge pertaining to everyday contexts from *tangihanga* to *marinatanga*.

## 2.7: A confluent approach to teaching

A confluent approach to teaching allows for both affective and cognitive learning that is subordinated directly to the learning and social needs of the language student. This approach can be implemented into any language curriculum. An experientialist method of teaching can also be used to the advantage of the student by providing real-life, real-time opportunities for the student to learn through being a part of the context. The varying experiences should be geared towards providing multiple-sensory-perception so as to ensure future recollection is probable. This confluent style of curriculum implementation can take place within both a monolingual and bilingual mode of teaching and learning. Importantly, the above-mentioned curriculum can be used in a system that is either reliant solely on aural and oral language development or in a system that encourages aural, oral, writing and reading.

A confluent curriculum can also be enhanced by using *Kaupapa Māori* teaching styles such as the *tuakana/teina* model of teaching and learning which is similar in

nature to peer mentoring but allows the *teina* to drive the lessons in a way that he/she sees being advantageous. The theory of *ako* can also be adopted and used in the confluent style of curriculum, promoting equality in the education partnership shifting away from authoritarian models of teaching.

## 2.8: Summary

This chapter has discussed the principles and approaches for teaching Māori as a second language. The role of Behaviourism; confluent methods of teaching, experiential teaching and learning, the Audio-lingual Method, the Direct Method, the Silent Way Method, the Grammar Translation Method, the Communicative Method of teaching and the Natural Approach were discussed as language teaching methods and theories that commonly underpin language learning.

The key points to come out of this literature review are as follows. The different methods of teaching can coexist alongside each other in a language classroom or be used as stand-alone methods that advise language learning. They can also be used in a Māori language learning curriculum to enhance the learning opportunities of the student. The nine methods could be adopted at different stages of a language course. For example, the facilitation of a variety of learning opportunities that encourage the language student to imitate the language of a gifted other should be used at all stages of language development but, importantly, often targeted to language beginners.

A key pattern emerging from the literature became apparent. There are some potent inter-related connections that can be found within the various language learning methods mentioned in this literature review. There are connections between the basis of Behaviourism, experiential education and monolingual language methods, particularly the Silent Way method of teaching and learning. There are other potent connections that reside between and within the humanistic, confluent methods of teaching and the Māori methods of *tuakana/teina* and *ako* in that they are all methods that are student centered and if used properly can greatly enhance the chance of the student feeling a strong sense of empowerment within their learning.

Although the Māori language is currently being taught in a monolingual manner at university it is generally only being used in the medium to higher levels of language development and there seems to be a paucity of research comparing the effectiveness of monolingual and bilingual methods in teaching Māori as a second language within the medium to upper levels of language development, however, there seems to be little research on monolingual methods used to teach beginning students within tertiary settings. Therefore my research will address this gap by determining whether monolingual or bilingual approaches are most effective for teaching Māori language in tertiary education settings. .

In the next chapter I describe the methodology and research methods used to conduct my research.

# Chapter 3 - Research Design and Methodology

## 3.1: Introduction

In this chapter I present the research design and methodology that shape this project. Firstly, in section 3.2, I discuss the ontological influences on this research. I draw from my social and educational experience and link them into the research with the intention of providing insights into why I chose to research this topic. Section 3.3 discusses the epistemological influences on the project from two different viewpoints. The first epistemological viewpoint I discuss is the study of Lev Vygotsky's Social Cultural Theory, Zone of Proximal Development and Scaffolding from the premise that these three theories are important in providing an understanding towards the study of knowledge. The second epistemological viewpoint discusses the process of cognitive development that take place in the language student's mind. The third epistemological viewpoint discusses a *Kaupapa Māori* perspective on knowledge gained through spirituality, physicality, mental and emotional wellbeing and the influence of the family. Section 3.4 discusses the research methodology that underpins this research. Section 3.5 discusses case study 1 of this research providing information relating to the aims of the case along with information relating to the case study participants, methods of data collection and analyses. Section 3.6 provides a description of case study 2 providing information relating to the aims of the case along with information relating to the research participants, methods of data collection and analyses. Section 3.7 provides a summary of the main themes discussed in this chapter.

## 3.2: Ontological influences on my research

According to Grix (2002), ontology can be defined as “the image of social reality upon which a theory is based” while Blaikie (1993) defines ontology as: “the science or study of being”.

Blaikie (1993) goes on to state:

“Ontology refers to the claims or assumptions that a particular approach to social enquiry makes about the nature of social

reality – claims about what exists, what it looks like, what units make it up and how these units react with each other”.

The ontological perspectives influencing this research originate from personal experience as a teacher in the primary and secondary sectors within the Aoteroa education system. I also bring experiences as a Māori language teacher in monolingual and bilingual tertiary education settings. The above-mentioned experiences as a teacher have contributed to the ontological influences that I bring to this research.

The other ontological viewpoints I bring to this research are the influence of the Māori paradigm as a member of the Ngāti Kahu tribe, which is based in the far North Island of Aotearoa. I discuss spirituality (*Te Taha Wairua*), physicality (*Te Taha Tinana*), mental wellbeing (*Te Taha Hinengaro*), and the influence of family (*Te Taha Whānau*) as key concepts that have shaped who I am, and consequently, the ontological perspectives coming into this project. The above-mentioned *Kaupapa Māori* ontological influences also directly relate to Māori views on epistemology. With this in mind I discuss them in the next section.

### 3.3: Epistemological influences

Social constructivism is used as a theoretical underpinning to this project. The following quote illustrates some of the social-constructivist methods used when researching:

“In terms of practice, the questions become broad and general so that the participants can construct meaning of a situation, a meaning typically forged in discussions or interactions with others – The more open ended the questioning, the better, as the researcher listens carefully to what people say or do in their life setting” (Creswell, 2007, p.20).

Another key component of the social constructivist approach is the view that the process of learning is just as important as the results achieved from learning. Creswell (1998, p.20) supports this argument by saying “Thus, constructivist researchers often address the “process” of interaction among individuals”.

This section discusses Lev Vygotsky's theories of; Zone of Proximal Development, Social-Cultural Theory and Scaffolding from the viewpoint that they stem from this social constructivist approach to research. I also discuss the internal, cognitive, processes that take place in the mind of a language learner.

### **3.3.1: The Zone of Proximal Development (ZPD) in the Māori language classroom.**

The ZPD amounts to what the student can potentially achieve with the guidance of an expert education partner. Royal-Tangaere (1996) discusses Vygotsky's ZPD as the level of new knowledge gained as a result from the successful completion of tasks set by an expert-other. Thus, in the context of second language education, the language expert provides appropriate examples of the target language and then sets the student appropriate tasks that are aimed at a slightly higher ability level than the student's current level. The aim is to encourage the student to attain the new knowledge by applying the new skills and target language examples provided by the teacher. This does not necessarily promote exact replication of the target language but promotes a sense of confidence within the student to utter sounds as evidenced from the learning environment as well as a sense of success (Lightbrown, 2006).

### **3.3.2: The Social Cultural Theory (SCT) in the Māori language classroom**

Lev Vygotsky's SCT is best described as a theory that studies interaction between humans and the consequent transferal of knowledge.

Thus, the SCT is a theory that can inform Māori pedagogy if integrated into a learning environment carefully as it promotes interaction between all groups involved in the language learning process. It is a theory that espouses culturally appropriate cognitive development in the form of language attainment activities. Furthermore, the SCT teacher may choose to use word-picture association and rote-learning to enhance the group learning ethos whilst providing positive reinforcement whenever necessary.

In having successfully implemented the ZPD and the SCT the teacher may choose to focus on planning and implementing a language program that builds upon the prior knowledge of the student. This base of prior knowledge is often referred to as the developmental ‘scaffold’ (Royal-Tangaere, 1996). Furthermore, the social and educational setting can become a ‘scaffold’ in itself from which the students can use to imitate the actions of their peers, family and friends. This assists in the creation of a social setting which is self-perpetuating in its providence of social, educational and contextual knowledge.

There are two main requirements needed to successfully implement scaffolding within an educational context<sup>1</sup>. First is the component of scaffolding the allocation of tasks that promote a problem-solving ethos in the learning environment. These activities should also provide an opportunity for the student to engage in relevant, stimulating and culturally meaningful activities. Secondly, these activities should encourage the pursuit of objectives that allow the group of students to work towards a shared understanding and, potentially, the successful completion of a specified task. This mode of learning is often referred to as an inter-subjective approach to learning. Berk and Winsler (1995, pg. 103) describe this inter-subjective approach as follows:

“Intersubjectivity creates a common ground for communication as each partner adjusts to the perspective of the other. Adults try to promote it when they translate their own insights in ways that are within the child’s grasp”

As mentioned previously, my experiences as a student and teacher of Māori language have enhanced my cultural, physical, mental, academic and spiritual being helping shape the epistemological approaches that I bring to this research. Section 3.3 discusses these epistemological theories in more detail.

### **3.3.3: Cognitive development within the language learner**

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<sup>1</sup> I am reluctant to use the term ‘classroom’ here as there are a myriad of educational contexts that occur daily outside of the formality of the classroom

In the wider context of language learning, the study of knowledge can be narrowed down to the study of cognitive development. Hatch and Yoshitomi (as cited in (Hadley, Johnson, & American Council on the Teaching of Foreign, 1993) discuss language learning from the viewpoint of cognitive processes:

“Our position is that language learning reflects the acquisition of social, cognitive, and linguistic knowledge in a gradually integrated system, and that any comprehensive description of that learning must be “neurally plausible,” i.e., consistent with what is known about the physiology of the brain”.

O’Malley and Chamot’s (1990) theory of cognitive development discusses this further by stating that the language teacher needs to be aware that the student will learn more effectively by attaining and using cognitive skills to acquire context based knowledge. In other words, the teacher needs to understand how knowledge becomes known. So how does knowledge become known? According to O’Malley and Chamot, the acquisition of knowledge happens in a three-stage process the first of the three stages is termed the ‘representation in memory’. Specifically, the student is able to relate to a context in the past in which the context presented the same or a similar proposition to the present one.

The second of the three stages is termed the ‘Declarative Knowledge’ phase. At this point the student is able to make factual, verbal ‘declarations’ based on the contextual knowledge gained from past experience. Importantly, at this stage of cognitive development the student is unable to recount past experiences with any clear detail, but they are able to understand the general meaning of the given situation by drawing on previous experience. O’Malley and Chamot (1990) extend on this by stating that:

“Propositional representations maintain the meaning of information while ignoring unimportant details. Each proposition is denoted by a relation followed by an ordered list of arguments.”

The third stage of the student’s language learning cognitive development is referred to as ‘Procedural Knowledge’. This is seen as the developmental stage whereby the student is able to understand and use language in a manner that enables greater

understanding of any given situation. In other words, the student uses existing knowledge to break down a specific problematic situation into manageable segments. Often this happens when a context demands specific context-based information, for example: a person standing to introduce himself to a new class member using the target language being learned.

The three afore-mentioned steps in cognitive functioning depend upon the regular *ārahi* (guidance, leadership) of the learning context including the language programme, the supervised scaffolding of new knowledge onto pre-existing knowledge, social cultural interaction, the student peer group and the class teacher.

### **3.3.4: *Kaupapa Māori* epistemological influences on this research**

In this section I discuss epistemology from a *Kaupapa Māori* perspective by addressing the importance of spirituality, physicality, mental well being, family and *whakataukī* (proverbs) as vessels that aid in the study of knowledge.

### **3.3.5: TE TAHA WHĀNAU – “Aroha mai, aroha atu” (*Love toward us, love going out of us*)**

The *Taha Whānau* (family influence) refers to both the immediate family and the extended family (*whānau whānui*). *Taha Whānau* can encompass a large group of people who may be from within the *rohe* (district) or from elsewhere. The *whakatauki* (proverb) mentioned in the sub-heading exemplifies the way that *aroha* (love) is viewed in a *whānau* (family) context. The expectation is to give love and, importantly, to take it through *tautoko* (support) and *tiaki* (caring).

Macfarlane (Macfarlane & New Zealand Council for Educational, 2004) cites Ritchie (1992) when addressing the subject of *whānau*:

“*Whanaungatanga* is the basis element that holds things Māori together; it affirms and transcends tribal identity and everything comes back to kinship. Essentially, it is love the heart of all relationships”.

Therefore, within the *whānau* a relative should find *tiaki* (care), *mana* (pride and integrity) being reciprocated. These fundamental roles within *Te Taha Whānau* help strengthen the *whakapapa* (lineage, family tree) bond which links Māori to their ancestors acting as a means of attaining important cultural knowledge particularly information pertaining to one's history and oneself.

### 3.3.6: TE TAHA HINENGARO – *Mā te hē ka tika* (From mistakes we learn)

The *Taha Hinengaro* can be viewed as the emotional, intellectual and mental realm. *Taha Hinengaro* is the realm that allows the individual to relate to, and familiarize themselves with their own culture and their cultural identity.

Furthermore, the importance of *Taha Hinengaro* becomes important in education when planning and implementing culturally appropriate educational environments and contexts. Bishop and Glynn (1995) comment on the need for learning contexts to cater for the emotional well-being of Māori students:

“... we need to create contexts where to be Māori is to be normal and where Māori cultural identities are valued, valid and legitimate – in other words, contexts where Māori children can be themselves”.

The concept of *mana* (integrity, prestige) falls within the realm of mental well being. Marsden (as cited in Macfarlane, 2004) discussed *mana* as “a vital force or personal magnetism, which, radiating from a person, elicits in the beholder a response of awe and respect”. *Mana* cannot easily be taken, however, an individual can endanger their own *mana* through a variety of negative means such as alcohol abuse, drug dependency, negative thoughts and nefarious actions towards others.

*Ihi* is another Māori concept that relates to the *Taha Hinengaro*. It relates to a person's holistic outlook to life on a spiritual, physical and psychological way. It can be summed up as a person's 'true character' and is seen as quality that is apparent in people who are steadfast, assertive and self-confident.

### 3.3.7: TE TAHA TINANA - *He iti, he kahikatoa*

#### (Though little it is still a Mānuka tree)

The above proverb can also be translated to mean: “*Although the manuka tree is short in stature it is still highly valued for its strength and character in making tools and weapons*”.

*Te Taha Tinana* is the realm of the physical body and all associated physical aspects of life such as physical health, fitness and general wellbeing. According to some Māori beliefs the body is believed to be *tapu* (restricted) and is therefore a treasure to Māori.

Within the context of Māori education *Te Taha Tinana* becomes integral to learning. Activities such as *wait-ā-ringā* (action songs), *haka* (dance), *mōteatea* (songs that convey tribal history) and *whakaari* (drama/theatre) can all be used to educate the student in a physical manner whilst reinforcing various spoken language types and identity through cultural practice.

Another Māori concept that resides within *Te Taha Tinana* is the concept of *whare wānanga*. *Whare wānanga* relates to a ‘place of higher learning’. Hemara (2000) describes the *whare wānanga* as something that:

“..has been seen by pākehā as a physical entity such as a university, however, as mentioned in the previous paragraph the word *whare* can be used figuratively as well as literally. I believe that a *whare wānanga* is both a physical complex and also a ‘human’ *whare* which houses essential information”.

Thus, the language students taught in a carefully planned and implemented curriculum have the potential to become a *whare wānanga* in their own right in a curriculum that promotes *Te Taha Tinana*.

### **3.3.8: TE TAHA WAIRUA - *Ngā uri o Kiki whakamāroke rākau* (The descendants of Kiki who caused Trees to wither).**

*Te Taha Wairua* is the spiritual realm. The proverb, above, refers to the power of the mind in the spirit realm. A realm that is as individual in nature as physical appearances. Every living force has a *mauri* (life force) and a *wairua* (soul) there is no exception to this, some Māori believe that their ancestors travel with them on their shoulders. *Te Taha Wairua* provides a spiritual underpinning that reminds us of who we are and that we have originated from *Te Kore* (the void of nothing), it also connects us to our past through *whakapapa* (lineage).

From a *Kaupapa Māori* perspective spirituality has a place in the language classroom. Providing opportunities to recite *karakia* (incantation) at the start and the end of the daily programme can create a sense of connection to the spiritual world for the students whilst maintaining key Māori language constructs.

## **3.4: Methodology and research approach**

Given the foregoing ontological and epistemological influences, my methodology is based on a social constructivist approach. In order to address the overarching research aim that is to provide “A comparison of bilingual based and monolingual based pedagogy in the acquisition of Māori as a second language”, I needed to examine a teaching environment where both methods were used. Thus, my research approach involved exploring the teaching and learning of Maori as a second language, gaining perspectives from both the students and myself. Moreover I also obtained insights into teaching of Māori as a second language from other teachers. Accordingly, I had two main phases of research involving two case studies. The first case was a Maori language course, while the second case was Maori language teaching in tertiary settings in Aotearoa.

From a theoretical perspective, Creswell (1998) discusses the need to adopt both qualitative and quantitative approaches to case studies. With this in mind, the research

draws on three main data-collection methods: the use of online surveys, paper surveys/questionnaires and semi-structured interviews. The details of each case including participants, and methods of data collection and analyses are next described. Furthermore, Creswell (1998) describes a typical case study as involving the study of an issue or a context as a ‘research choice’ that binds the researcher to the research. Case study 1 for this project is discussed next.

## **3.5: Case study 1 - Māori language course**

### **3.5.1: Overview of case**

This case addresses the research question regarding student perceptions of the effectiveness of mono and bilingual methods of Māori language teaching. The case constituted a ten-class language course that was offered to adult learners in a community setting. The curriculum was derived from a first year credit-bearing paper at the University of Otago, where I teach. The course objectives were as follows:

- To develop a basic conversational fluency and proficiency in the pronunciation of the Māori language
- To learn some basic sentence structure patterns of Māori
- To develop confidence in using these patterns both in writing and in speaking in context and to develop aural confidence in listening to basic Māori language.

The course content ranged from learning basic pronunciation of vowel sounds and consonants, basic greetings, using possessive and personal pronouns, asking for personal information, the use of different tense particles through to teaching the students to enquire as to present and past tense location (see Appendix A for more detail on the course curriculum). The course was taught by alternating the teaching method from lesson to lesson. For example, lesson one was taught using the monolingual approach while lesson two was taught using the bilingual approach.

### 3.5.2: Participants

Recruitment of language students was undertaken by means of invites sent electronically to potential participants through the assistance of a contact working in the field of early childhood education, and the use of the social networking website Facebook. Furthermore, the students of the Māori language course ranged in age from 20 to 60. The gender make-up of this research group was all female. It was difficult to find and recruit males into this project, a fact that needs to be taken into consideration when interpreting findings. In total there were 16 students who attended the language course, however, there was a core group of 11-13 who attended all, or most, of the language classes.

### 3.5.3: Methods of data collection

Questionnaires were disseminated at three different periods within the ten class Māori language learning course; lesson one, lesson five and lesson ten. The aim of the questionnaires was to discuss the language students' perceptions of both the monolingual and bilingual methods of teaching/learning Māori employed in the language course.

Questionnaire 1 (Appendix B) - The primary aim of the first questionnaire was to gather demographic information relating to the research participants. The nature of the questionnaire varied from answering questions based on the student's age to where the student learned the Māori language prior to the course. The questions ranged from tick-the-box questions, freeform comments to rating responses to a question on a scale of 1 to 5. The allowance for freeform comments has proven to be a very useful source of information that expands on the original question. Other questions range from asking about the students' citizenship, Māori *whakapapa* and age through to asking the students about the extent of the use of Māori language both at home and at work.

Questionnaire 2 (Appendix C) – The primary aim behind the second questionnaire was to gather information pertaining to the teaching methods used within the course to teach the Māori language. The questions used were developed with this in mind

and ask the students about their preferences with regards to the teaching methods used. The types of questions ranged from tick-the-box questions, freeform comments to rating responses to a question on a scale of 1 to 5. The students were invited to add further comments in most of the questions. The questions ranged from asking the students how applicable the content was in the home and work context, moving on to more focused questions regarding the effectiveness of the monolingual and bilingual methods when learning vocabulary, syntax and grammar.

Questionnaire 3 (Appendix D) – The nature of the questions in the third questionnaire changed. The students were asked their views on a broad range of issues pertaining to the language course, with question themes ranging from discussing the students initial expectations of the language course to discussing their overall views and personal preferences of the two teaching methods used in the course. The students were asked to elaborate on their answers in most of the questions.

### **3.5.4: Data analyses**

Data for the first case study were analyzed in two steps. Firstly, I used descriptive statistics to represent the quantitative data. Secondly, I used Thomas' (2006) general inductive approach to draw-out recurring themes from within the data with the intention of relating them back to the research objectives.

## **3.6: Case study 2 - Māori language teaching in tertiary settings in Aotearoa**

### **3.6.1: Overview of case**

The aim of the second case study was to understand how teachers of the Māori language in tertiary settings view monolingual and bilingual approaches. Two main approaches were used to gather data: an online survey and interviews with Māori language teachers.

### 3.6.2: Participants

A total of seventy-four Māori teachers were invited to take part in the online-survey. Recruitment took place by means of email, phone calls and spoken requests. *Ako Aotearoa* (the National Centre for Tertiary Teaching Excellence) sent out an email request for volunteers, using their database of Māori language teachers. Other contact details were also sourced from the Internet and various other sources of contact information such as phone books. Furthermore, interview volunteers were sought via the online-survey, but a problem with the survey software meant that the contact details of volunteers were lost. Thus interview participants were contacted by means of electronic mail and by telephone. The two interview participants were initially recruited, as they were known to be Māori language teachers in tertiary settings.

### 3.6.3: Methods of data collection

A link to an online survey was sent via means of electronic mail to a total of 74 Māori language teachers throughout New Zealand inviting them to take part in the survey. The questions in the online survey ranged from asking teachers what their teaching history comprised of, to asking specific questions with regards to the use of monolingual and bilingual methods to teach vocabulary, syntax and grammar (see survey details in Appendix E).

The aim of the face-to-face interviews was to discuss, in a more-detailed, open manner, the views of the interview participants with regards to the effectiveness of monolingual and bilingual methods of teaching Māori as a second language. The questions asked in the semi-structured interviews probed in more depth the interview participants' thoughts on the effectiveness of monolingual and bilingual methods when used to teach vocabulary, syntax and grammar. The questions ranged from asking about the interview participants history pertaining to the learning and teaching of the Māori language to more specific questions about their preferred methods of teaching syntax, grammar and vocabulary.

### 3.6.4: Data analyses

Survey data from this case were analyzed using both descriptive statistics for quantitative data, as well as Thomas' (2006) general inductive approach for freeform qualitative data to draw-out recurring.

The interviews were transcribed verbatim and key themes were identified, again using Thomas' (2006) general inductive approach.

Pseudonyms were used for the teachers – both from surveys and interviews and quotes were purposively selected to illustrate key themes.

## 3.7: Summary

This chapter discussed the ontological and epistemological influences on this research. It also discussed the various research methodologies and methods used to inform the construction of the various means of data gathering instruments and the consequent analysis of the research results.

The main ontological perspectives informing this project came in the form of the two main areas of my personal experience. Firstly, I discussed my experiences as a teacher in Pākehā education settings. Secondly, I discussed the experiences I have gained as a result of being involved in various Māori communities over the duration of ten years.

The epistemological perspectives informing this research were also discussed. Social constructivism was also discussed as the theoretical underpinning from which stem three of Lev Vygotsky's theories regarding second language teaching and learning, namely, the Social Cultural Theory, Zone of Proximal Development. Cognitive development from the perspective of a language learner was also discussed with a focus on the internal processes that take place in the mind of a language learner.

*Kaupapa Māori* epistemological influences were also discussed. These were *Te Taha Tinana* (the physical realm), *Te Taha Wairua* (the spiritual realm), *Te Taha Whānau* (the family realm) and *Te Taha Hinengaro* (the realm of emotion and thoughts).

Furthermore, the research approach to this project is underpinned by social constructivism. I also use a case study approach to this research and draw on Thomas' (2006) Inductive theory to analyze the research data.

The next chapter studies the results from case study 1 on the students' perceptions of the teaching methods used in the Māori language course.

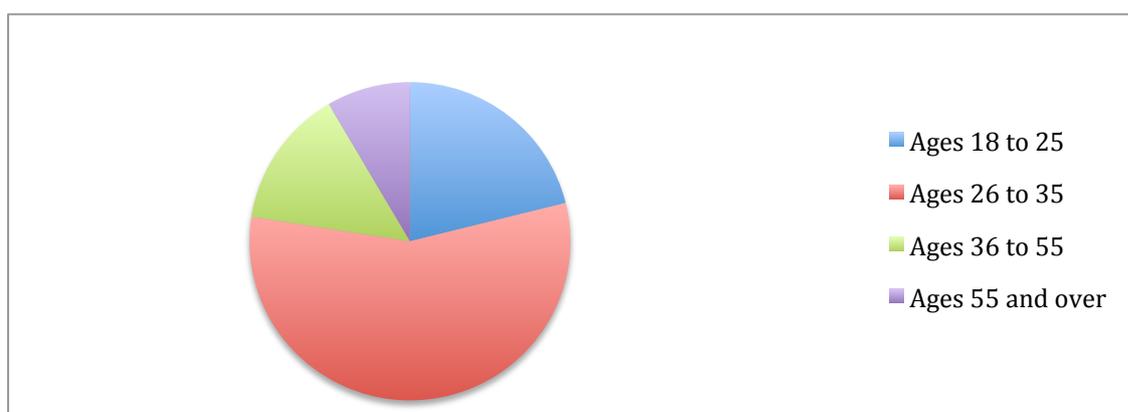
# Chapter 4: Student Experiences of Māori Language Learning (Case Study 1)

## 4.1: Introduction

This chapter presents the findings regarding the research participants' experiences of Māori language learning within a ten-class Māori language course aimed at beginning language learners. I first, in section 4.2, provide an overview of the research participant group with relation to their demographic characteristics. I then provide a chronological representation of, and investigation into, the research participants' views pertaining to the effectiveness of the two teaching methods used in the language classes. Section 4.3 focuses on data gathered from the middle stage of the language course. Section 4.4 focuses on findings from the later stage of the course. In section 4.5 I provide a synthesis of the findings across the survey data to determine preferences with regards to the two teaching methods used in the language classes. I then provide a summary, in section 4.6, of the findings for this case.

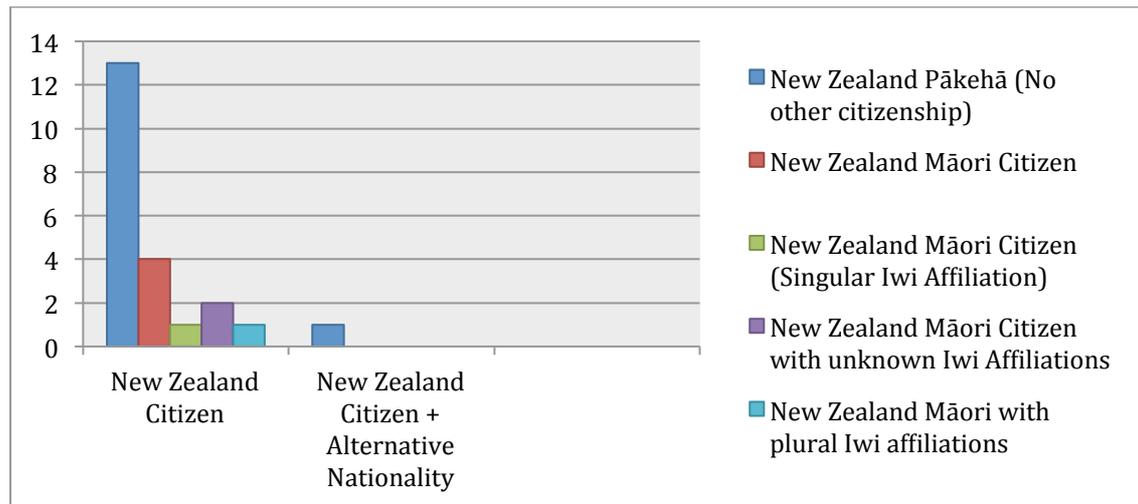
## 4.2: Demographics of student participants

There were a total of thirteen research participants that regularly attended and completed the language classes. The research participant-group was comprised completely of females with ages from 18 to 55 years (Figure 4.1). The main age bracket of the participants was 26-35 years, followed by 18-25 years.



**Figure 4.1 Age-range of the language students (n = 13.)**

All of the research participants were New Zealanders. The ethnic make-up of the participants is shown in Figure 4.2. One of the research participants is an emigrant with New Zealand citizen status. Four of the participants have a Māori *whakapapa* (Māori lineage), two out of the four know their *whakapapa*. Of these two, one affiliated to a single Māori tribal group (Ngāi Tahu), while the other had plural iwi (tribe) affiliations (Ngā Puhi and Te Arawa).



**Figure 4.2 Ethnic composition of the student group.**

Of the thirteen participants, two had no previous experiences learning the Māori language. Nine of the participants have had previous experience learning the Māori language. Of the afore-mentioned participants nine had had some previous experience learning Māori at a tertiary level of education. Five had had previous experience learning the Māori language in an early childhood center as parents and teachers. Seven of the participants had had experience learning the Māori language at primary school. Three had had previous experience learning Māori at secondary school.

One of the participants uses the Māori language at home extensively. Twelve of the participants use very little or no language at home. One participant mentioned that there was a low tolerance of the Māori culture and language in the home setting but that it was improving. Five of the participants use some of the Māori language at work. Nine of the participants use little or no Māori language at work.

In contrast to the little use of the Māori language within the home setting of the participants, the use of Māori language at work was higher with four workplaces using the Māori language as often as other languages. No Māori was used at all in three workplaces.

## **4.3: Perceptions on monolingual and bilingual teaching methods (Middle Stage)**

The second student survey (SS2) focuses on ascertaining the research participants' perceptions surrounding the monolingual and bilingual methods used to learn the Māori language at a beginners level. The following sub-section discusses the aforementioned preferences when learning vocabulary and grammar. I then present the results based on the students' perceptions of the monolingual and bilingual methods of learning. I then provide a brief summary of the key findings to come out of the data from the early stage of Research Phase 1.

### **4.3.1: Learning vocabulary and grammar**

Four of the participants indicated a strong preference to use the monolingual approach when learning vocabulary. One of the participants indicated a slight preference towards the monolingual method of teaching when learning vocabulary. Three of the participants indicated a preference to use a mixture of the two methods when learning vocabulary. None of the research participants indicated a preference to learn words using the bilingual method. Four of the research participants declined to comment.

Two of the participants indicated a strong preference to learn grammar in a monolingual fashion. Three of the participants preferred to learn grammar by means of using both monolingual and bilingual approaches. Two of the participants indicated a slight preference to use the bilingual approach when learning grammar. None of the research participants had a strong preference to use the bilingual method when learning grammar.

### 4.3.2: The bilingual method of teaching

In terms of overall pedagogical effectiveness, four of the research participants showed a preference toward the bilingual method of teaching. Two of the research participants showed a lack of support for the bilingual method.

The key findings, early in the research process, regarding bilingual methods were that the bilingual method enhances a better understanding of the curriculum content. H1 (SS2) mentions: *“I gain a better understanding of what I am speaking in Māori”* Secondly, bilingual methods help when learning new sentence structures particularly when explaining the target language using the mother-tongue. H8 (SS2). Explains: *“The teacher can give more explanations as to why sentence structures are structured the way they are e.g.: taku and toku”*. One of the students was critical of the effectiveness of the bilingual method. *“It seems to be slower and not as effective in regards to memory recall”* (H5, SS2).

### 4.3.3: The monolingual method of teaching

In terms of overall pedagogical effectiveness, seven of the research participants answered in a favorable way towards the monolingual method of teaching. The main reasons given were that the monolingual approach enhances the retention of the target language, and that it is more challenging. H1 (SS2) discusses language retention: *“Very valuable. Learn faster and retain more”*. H1 mentioned: *“I learnt Māori more easily through the repetition”*. H2 (SS2) also mentioned retention of language: *“As above [reference to a previous answer] I am having to concentrate harder, and am retaining the information better”*. H3 (SS2) mentioned the challenging aspect of the monolingual approach: *“I find both ways good, but monolingual is more challenging in a good way”*.

#### 4.3.4: Summary of results on the students perceptions of the two teaching pedagogy (Middle Stage)

In summary, it is clear that the research participants perceived there to be a number of advantages to both of the methods of teaching. The results convey a clear distinction between learning words and sentences. There is also a difference in the data regarding how the two teaching methods are used to learn the Māori language and the participants' overall view on the effectiveness of both of the pedagogies. When asked about their own preferences regarding the learning of vocabulary and grammar, the research participants all showed clearly different views.

As Figure 4.3 indicates, there was a slight majority of preference towards the monolingual method of learning when queried regarding the overall effectiveness of the two pedagogies.

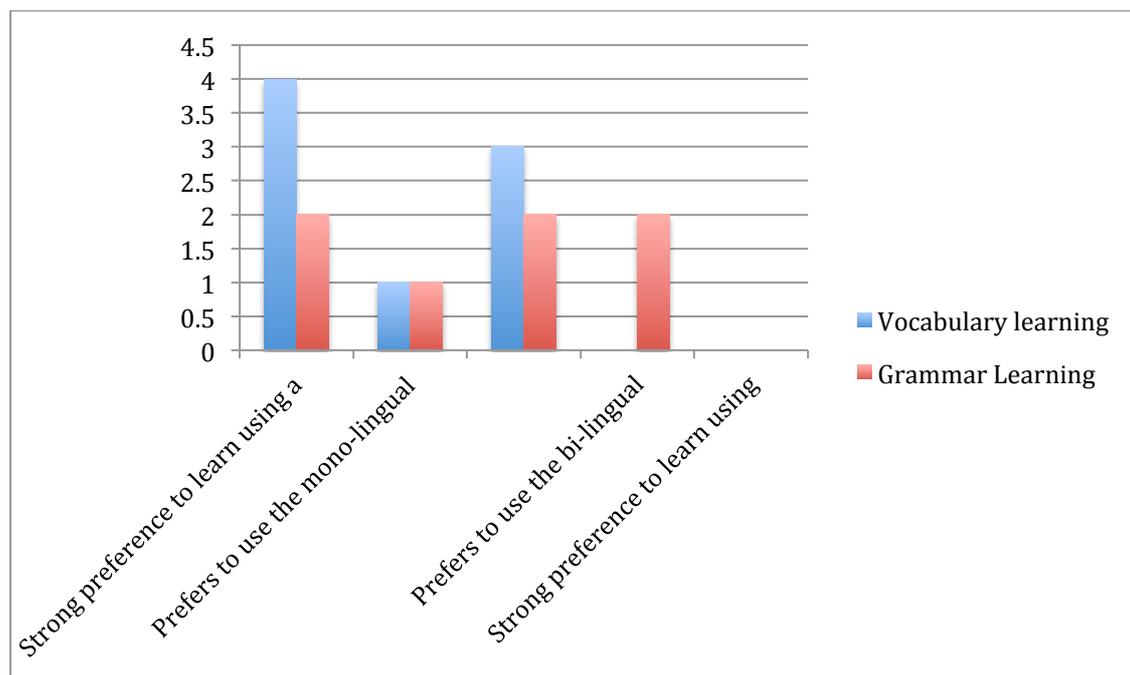


Figure 4.3 Students preferences of teaching methods early in the course (n=7)

## 4.4: Later perceptions on monolingual and bilingual methods of teaching

The third of the student surveys (SS3) presented three key findings. The data indicated an emphasis on pronunciation, sentences and phrases. Seven of the participants randomly mentioned ‘sentences’. The word ‘pronunciation’ was found in five different answers and the word ‘phrase’ was found within four different answers. The word ‘sentence/s’ was often associated with ‘learning’ and ‘retention’ and was associated with the monolingual approach to learning. The word ‘pronunciation’ was also associated with the monolingual method. Furthermore, the word ‘phrase’ was mentioned in association with the use of the Māori language in the home and workplaces. Sections 4.4.1, 4.4.2 and 4.4.3 will discuss these findings in more detail.

### 4.4.1: Sentences

The words ‘sentences’ or ‘sentence structure’ were mentioned seven times in the data. The three below quotes highlight the association between learning sentences and the monolingual approach. H1 (SS3) comments: *“I think the sentence structures were better retained this way [the monolingual way]”*. P2 (SS3) comments: *“for pronunciation and for sentence structures I preferred the monolingual approach”*. S4 (SS3) comments further about the monolingual approach to teaching sentences: *“I quite enjoyed the Māori course especially the sessions where it was mainly in the Māori language – repeating and rote learning sentences that can be used throughout every day in our centres. Also helpful to renew what I learnt a while ago”*.

### 4.4.2: Pronunciation

Another key finding from the data suggests that, according to the research participants, pronunciation was an important part of learning the Māori language within the ten-class language course. Following is a sample of the quotes, as evidenced from the data, based on pronunciation. S2 (SS3): *“This course helped me strengthen my vowel sounds and pronunciation”*. P1: *“I feel I pronounce Te Reo better, I pick up simple books and read them to the children – I sound out the words*

....[illegible] .....”. P2 (SS3) mentioned pronunciation in association with the monolingual method: *“For pronunciation and for sentence structures I preferred the monolingual approach”*. P3 comments further: *“I am pleased I did the course as it has helped me quite a bit with pronunciation – I am a slow learner but I got there. I sometimes talk to my family in Te Reo now. It has definitely helped me at work. I am going to continue what I learnt some phrases are easier than others – flow better”*.

### 4.4.3: Phrases

Phrases were often mentioned in association with the research participants’ workplace or home environments. I must state at this point that the direct teaching of phrases was not a key focus in the language course but more a natural occurrence within natural pre and post class discussion as well as a key part of positive reinforcement and instruction-language. A small sample of the research participants’ comments follows: *“Learnt a few phrases – I keep phrases in my pocket at work to work on simple phrases”*. *“Very relevant especially the small phrase ‘pai kare’ – as I can say this to my son”* (PH1, SS3). PH2 (SS3) comments further: *“It was great and I have found myself speaking the phrases we have learnt at my centre”*.

### 4.4.4: Later perceptions on the bilingual approach to teaching

In terms of overall pedagogical effectiveness, one of the research participants commented that they prefer the bilingual method for learning in comparison to the monolingual method. H3 (SS3) believes the bilingual approach to be *“More effective than monolingual”*. Four of the participants indicated that the bilingual method was effective but had some reservations. H1 (SS3) found the bilingual method to be: *“Good but confusing at times”*. H4 (SS3) comments: *“It was ok but meant that we talked in English more than Māori”*. H5 (SS3): *“It’s an effective learning tool and it’s cool but definitely prefer monolingual”*. H6 (SS3) commented that both the bilingual method and the monolingual method work well: *“I think it also works well to use English also. Works both ways for me!”*

#### 4.4.5: Later perceptions on the monolingual approach to teaching

In terms of overall effectiveness, six of the research participants mentioned that they thought that the monolingual method was effective. H1 (SS3) believes that: “It was excellent and a valuable method”. H5 (SS3) comments: “*I much prefer this method as I find for my personal learning style it’s much better*”. One of the participants commented on the combined use of both the monolingual and the bilingual method. H7 (SS3): “*Combined with the bilingual to have some understanding it was great. Felt I learnt more than I expected this way*”. One of the research participants found the monolingual method to be ineffective. H3 (SS3): “*Not as effective as bilingual (for me)*”.

Figure 4.4 provides an indication of the research participants’ preferences with regards to the monolingual and bilingual methods when teaching grammar, vocabulary and sentence structure.

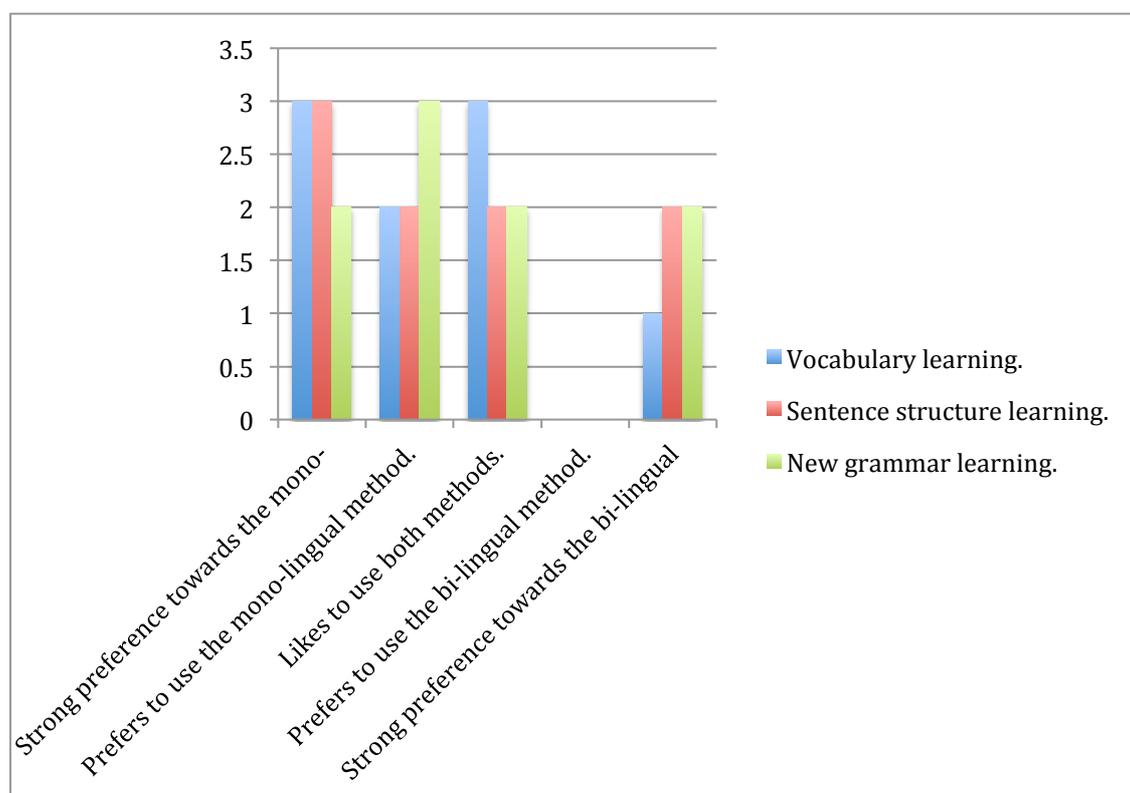


Figure 4.4 Later perceptions of the two teaching approaches (n=9).

#### **4.4.6: Vocabulary**

As Figure 4.4 depicts, three of the research participants indicated a strong preference towards using the monolingual approach when learning vocabulary. Two of the participants indicated a slight preference to using the monolingual approach when learning vocabulary. Three of the participants indicated a preference to use both the monolingual and bilingual methods when learning vocabulary. One of the participants indicated a strong preference to using the bilingual approach when learning vocabulary.

#### **4.4.7: Sentence structure**

Three of the participants indicated a strong preference to using the monolingual approach when learning new sentence structure varieties. Two of the participants indicated a slight preference to using the monolingual method when learning new sentence structure varieties. Two of the participants indicated a preference to using both the monolingual and bilingual methods when learning new sentence structure varieties. Two of the participants indicated a strong preference to using the bilingual approach when learning new sentence structure varieties.

#### **4.4.8: Grammar**

Two of the participants indicated a strong preference to using the monolingual method when learning grammar. Three of the participants indicated a slight preference to learn grammar using the monolingual approach. Two of the participants showed a preference to using a combination of the monolingual and bilingual methods when learning grammar. Two of the participants indicated a strong preference to using the bilingual method when learning grammar.

## **4.5: A synthesis of the Case Study findings.**

### **4.5.1: Case Study 1 – Early stage**

Early perceptions indicated that there are a number of advantages to both of the methods of teaching, with the results indicating a clear distinction between learning words and sentences. Early perceptions also indicated that although the participants had positive comments to make regarding each of the teaching methods individually. The participants were more specific when discussing the overall value and effectiveness of the two methods. The preferences regarding the learning of vocabulary and grammar all showed clearly that the preference was for the monolingual, Silent Way method of teaching and learning, however, there was also evidence that the bilingual method could be useful if used in correlation with the monolingual method.

A clearer picture has emerged as to how the research participants view the use of each of the methods, specifically, the monolingual and the bilingual methods are equally preferred as methods for learning vocabulary, syntax and grammar, however, the bilingual method was the preferred method for enhancing understanding of the various language types taught.

Quantitatively there was a preference towards learning Māori in a monolingual setting. Those who did show a preference towards the bilingual method showed a slight preference to it. Qualitatively, the key findings indicated that the monolingual method enhanced a greater understanding of pronunciation, grammar and syntax of the target language.

### **4.5.2: Case Study 1 – Later stage**

There was change in the perceptions from the early stage to the later stage of the course (from lesson five to lesson ten) with regards to the effectiveness, value, and research participants' pedagogical preferences. Quantitatively, there was a smaller margin between the different levels of support for the two methods. Furthermore, the

data indicates that the support for the bilingual method had changed from a slight preference to a strong preference to using the bilingual method when learning.

There was a rise in numbers of participants who showed a slight preference to learning grammar by means of monolingual learning. Qualitatively, the data indicates that the focus had shifted from memory retention and understanding of the various language forms early in the research to a focus on the enhanced understanding of pronunciation, sentence structures and phrases in the application of the Māori language in the home and work environment.

## **4.6: Summary**

Early research participant perceptions showed a large proportion of the learner cohort had had previous experiences learning the Māori language mainly through mainstream tertiary institutions such as training colleges and universities. A high proportion of the participants do not use the Māori language at home whilst around half of the learner cohort used the Māori language to some extent at work. The main findings from the mid-course indicated that the monolingual approach to learning was the more preferred method of learning, however, this was only by a small margin. The monolingual approach was seen to enhance better memory retention and pronunciation, whereby, the bilingual method was seen to enhance a better understanding of the context being taught.

The findings from the later stage of the course indicated that the monolingual approach became more popular than it was in the middle stage of the research when learning grammar. Secondly, the research participants' view of the two pedagogies shifted from a focus on memory retention and better understanding of the course content to a focus on sentence structures, phrases and pronunciation and their consequent application in the home and workplace.

So where to form here? In having worked closely with a research participant cohort as learners of the Māori language, I now endeavored to seek the expertise of Māori language experts and educators working in the field of Māori language teaching. The next chapter presents the findings of the second case study.

# CHAPTER 5: Teachers' Perceptions on Māori Language Pedagogy

## 5.1: Introduction

This chapter presents the findings from survey and interview data regarding Māori language teachers' perceptions of effective pedagogy. Section 5.2 provides background information relating to the online survey participants and the interview participants. Specifically, I discuss how the participants acquired their Māori language and how the participants learned to teach the Māori language and how many years the teachers have been teaching the Māori language for. In section 5.3 I discuss the teachers' perceptions on monolingual methods of teaching. I then, in section 5.4 discuss the teachers' perceptions towards the Silent Way Method of teaching. Section 5.5 studies the teachers' perceptions pertaining to bilingual methods of teaching. Section 5.6 discusses the Māori language teachers' perceptions on teaching grammar and syntax Section 5.7 discusses teaching to enhance spoken language. Section 5.8 discusses the teachers' perceptions towards teaching to appropriate levels. Section 5.9 concludes this chapter by summarizing the key findings that emerged from this analysis.

Several codes are used within this section of the research. 'OS' indicates that the data discussed originated from the online-survey, with Q1 the response to question 1, while 'I1' indicates that the data discussed originated from the first interview, and 'I2' discusses data from the second of the interviews. I provide English translations to quotes written using the Māori language. These translations will be written within brackets beside the original quote. Finally, pseudonyms are used for both survey and interview participants to protect their identity.

## 5.2: Background information

In total there were sixteen participants who completed the online survey aimed at exploring Māori language teachers' perceptions towards bilingual and monolingual pedagogies.

### Interview participants

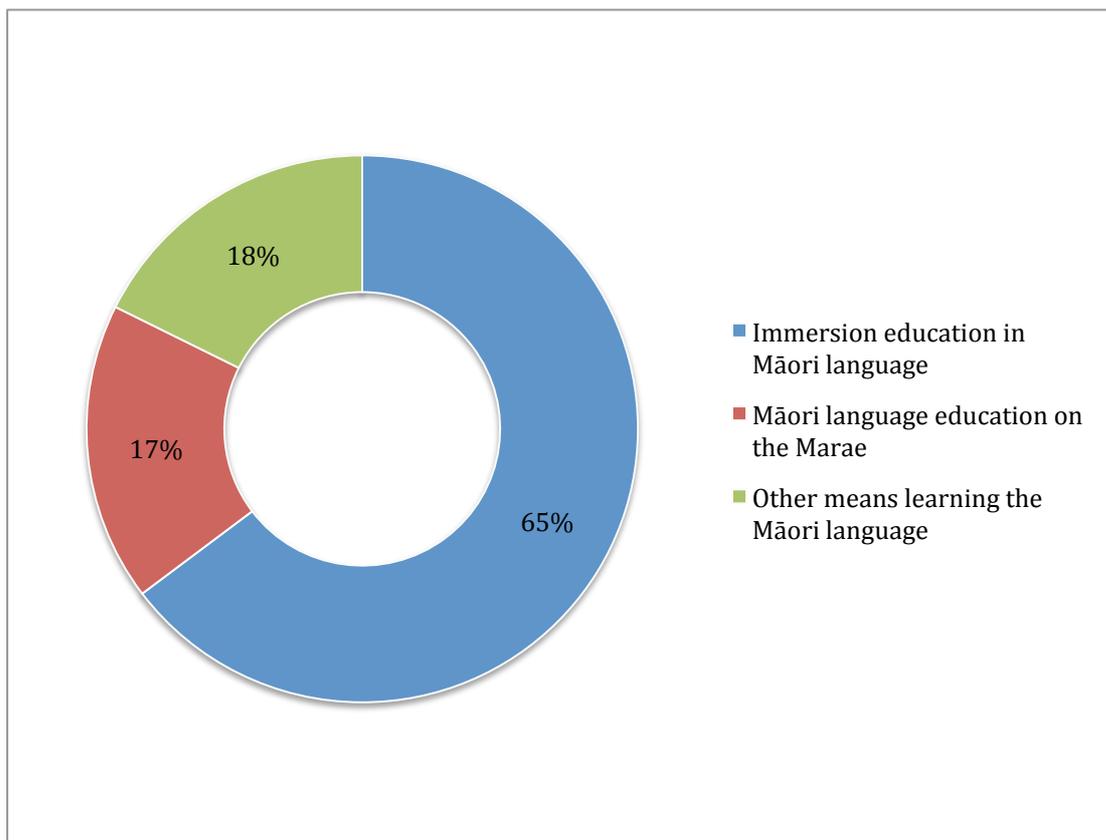
There were two interview participants. The two interview participants were invited to take part in the online surveys, however, due to the anonymous manner of the software it could not be ascertained as to whether they took part in the online survey or not.

Manu-Tīoriori has been a Māori language teacher within a university for six years but now works as a Māori language teacher within a *whare wānanga*. Manu-Tīoriori is very passionate about the Māori language and is a confident and competent teacher.

Ika-a-Whiro has had vast experience as a student and a teacher of the Māori language. Ika-a-Whiro's language journey was nurtured, in his childhood, by members of his family and his tribal group in the form of language workshops predominantly taught in *rūmaki* (monolingual) style. Later on, Ika-a-Whiro attended a major North Island university and later acquired various Māori teaching and researching positions within major New Zealand universities.

#### 5.2.1: Means of learning the Māori language

Of the 16 online-survey respondents indicated in Figure 5.1, 12 acquired the Māori language through immersion style language programs. Three of the teachers learned their Māori language by other means such as learning from *kaumātua* (knowledgeable people, mostly older), self-directed learning from books, learning at home and learning on the *Marae* (a complex of buildings from which Māori maintain cultural practice).



**Figure 5.1 Means of learning the Māori language (n=16).**

### 5.2.2: Means of learning how to teach the Māori language

Ten of the teachers had received ‘formal’ lessons through training institutions such as Colleges of Education and *Whare Wānanga* (tertiary institutions) as well as primary and secondary schooling. Three of the participants had used teaching programs such as CELTA and TESOL.

Four of the participants had learned how to teach in an informal manner. Some of the participants viewed ‘informal’ learning as ‘good role-modeling’ from past-teachers and ‘observing and copying’ language teachers (OS). Kārearea (OS) comments on their teaching training experience:

“First and foremost by being taught well! I modelled my teaching on the good teachers I had at uni, at polytech, at *ataarangi* [an immersion style adult language institution], at *kura reo*

[immersion style language courses run by The Māori Language Commission]....”.

Pounamu (OS) also comments further by stating that her teaching practices were informed: “...by observing my own teachers”.

Three of the participants mentioned *Kura Reo* (immersion style language learning gatherings run by the Māori language commission) as contexts in which they observed different modes of teaching. Hei-Tiki (OS, Q2) comments on *Kura Reo*: “...āhua hē i te tīmatanga, engari, nā taku haere ki ngā kura reo ka pakari haere”. (...a little incorrect in the beginning, however, my skills were strengthened by attending *kura reo*). Manutaki (OS) said: “He maha hoki ngōku kaiwhakaako, mai i ngā mātanga reo o ngā Kura Reo ki ngōku kaumātua i ngā paepae...”. (I have had many teachers, teachers from *Kura Reo* and from the *paepae* [orators’ bench]).

One of the participants (Ika-a-Whiro (I2) mentioned that he attended foreign language classes to gain a sense of the *taumahatanga* (heaviness) and *uauatanga* (difficulty) experienced as a beginning student in a foreign language class and to observe the teaching methods use in that classroom.

Six of the participants mentioned that they also learned how to teach by teaching through the various levels of the Māori language curriculum. One of the participants mentioned their prior knowledge in the target language (Māori) as a motivating factor in entering into the profession of teaching Māori language. Maungarongo (OS, Q2) states: “Nā taku matatau ki te reo i te tuatahi i tohua kia pūkenga reo Māori ahau” (I was instructed to become a teacher of the Māori language as a result of my strong prior knowledge of the Māori language).

### **5.2.3: Years of experience in the field of Māori language teaching**

The participants had extensive teaching experience with four in each category (10-15 years, 15-20 years and 15-20 years). This suggests that there is a low attrition rate

within the profession of teaching Māori language. It could also suggest that comparatively ‘inexperienced’ Māori teachers did not feel comfortable in participating in the online survey.

### 5.3: Teachers’ perceptions on monolingual methods of teaching

The overriding message when discussing monolingual methods of teaching was that monolingual teaching uses the target language in all aspects of teaching including instruction language, language tasks and assessment. Toroa (OS, Q5) provides a viewpoint on monolingual teaching: “This is using one language in the teaching situation. It is usually used to refer to methods which wholly use the target language...”

Six of the participants viewed the monolingual method of teaching as *rūmaki* (immersion style learning). Amorangi (OS) commented on *rūmaki*: “If you are referring to *rūmaki* then in my view this is the only way to master *te reo* [the language] or any language for that matter...”. Pūkenga (OS) comments on teaching using *rūmaki*: “Tēnā pea ko te reo rūmaki tērā...” (That is probably Māori-immersion style language). Tōtara (OS) also comments on *rūmaki*: “Teaching through the target language i.e. *rūmaki*”. One of the participants mentioned the need to be very correct or *tika ake* when teaching using monolingual methods of teaching (Ika-a-Whiro, I2).

When asked to elaborate, on their preferred methods of teaching, four of the participants showed a preference to using the *rūmaki* method only when teaching the Māori language. Five of the fourteen participants who chose to comment mentioned that the *rūmaki* method of teaching is better suited for medium to advanced language students. Amorangi (OS, Q9) believes that “...After that [the foundation of language through the use of bilingual methods] silent way and or monolingual or *rūmaki* methods are best for developing proficiency”. Pae-Tāwhiti (OS, Q9) states: “I teach *rūmaki reo* [monolingual language] within level 5 also when teaching *te reo* [the

language] in *Kohanga reo* [immersion style early childhood centers] and on my *marae*".

A finding that emerged relates to how monolingual methods foster an internal language, which, in time, matures and can become external at a later stage in the student's development. This language was referred to as a *reo torohū* (Ika-a-Whiro, I2). The idea being that language is stored within a person and can often surprise a person when speaking as they may not know where that language originated from.

Ika-a-Whiro (I2) discusses the *rūmaki* (monolingual) approach to teaching language further by discussing the viewpoint that its use can change the focus from writing and reading to enhancing aural and oral skills. Specifically, cadence, rhythm, inflection and pronunciation are all attributes of the target language that can be improved by using monolingual methods.

## **5.4: Teachers perceptions towards the Silent Way method**

When asked to comment on the overall pedagogical effectiveness of the Silent Way method of teaching, the participants commented that it is beneficial for beginning students as it enhances the oral and aural aspects of the target language. Furthermore, the Silent Way: "Works well for getting people speaking" (Amorangi, OS). Ahorangi (OS) states that the Silent Way "...is extremely useful for beginners" while Toroa (OS) states that it is "very effective".

### **5.4.1: 'Anxiety' within the language learner – *Mā te hē, ka tika.***

The issue of safety within the learning environment emerged as a theme. One of the students discussed the monolingual approach to teaching as a pedagogy that alleviates anxiety within the learner, thus, assisting in creating a safer learning environment. Kārearea (OS, Q16) discusses how the Silent Way promotes this sense of 'safety' within the student cohort by stating that it: "...forces, in a nice way, people to speak,

they overcome their fears of making mistakes sooner because they have to speak from the beginning”. One of the teachers discussed a sense of *wehi* (a sense of dread, a sense of awe) as a source of motivation to complete work in a punctual and successful fashion (Ika-a-Whiro, I2). Another of the teachers prefers to use relaxation exercises that focus on deep breathing and muscle stretching at the start of the class to assist in the prevention of student-anxiety (Manu-Tīoriori, I1). Kārearea (OS, Q15) discusses further: “Once a student is over the fear of making mistakes they start to speak. The more you speak, the more you learn”.

## 5.5: Teachers’ perceptions on bilingual methods of teaching

A key finding that occurred pertaining to bilingual methods of teaching language related to the tempo in which a language learner attains the target language. Two of the participants believe that bilingual methods of teaching language promote a ‘fast’ approach to learning a language. Pūkenga (OS, Q7) comments on the fast tempo of the bilingual method: “Mōku tonu nei, koia tonu te huarahi tere hei whāngai i tētahi reo” (For me, this is the fast approach to nurture a language). Ika-a-Whiro (I2, PG7) discusses the bilingual method as beneficial for learning words ‘mena he poto te wā’ (if time is short).

One of the participant’s commented that bilingual methods of teaching promote a ‘slow’ approach to learning: “Āe, mā te reo rua ka ako tonu te akonga i te reo Māori, heoti anō, kāore i te tino tere where i te whakaako rūmaki reo” (Yes, bilingual methods can still be used, however, they are not fast in their transmission of knowledge like monolingual means of teaching) (Manu-Kura, OS, Q7).

## 5.6: Teachers' perceptions on teaching grammar and syntax

### 5.6.1: Māori language teachers' perceptions on teaching grammar

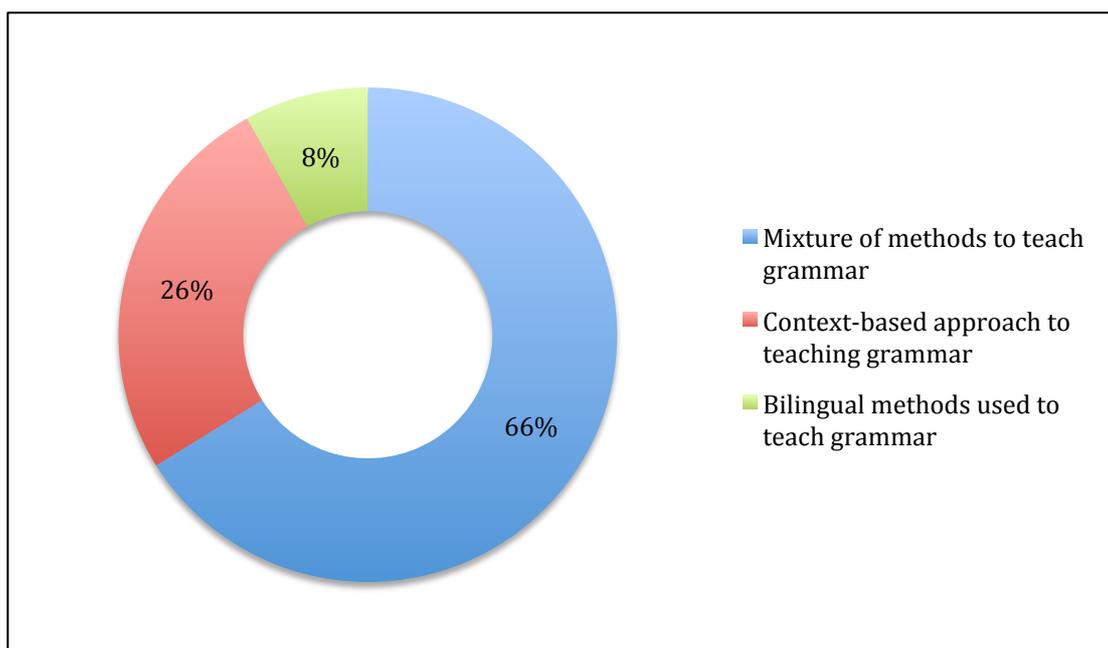
A mixture of methods to teach grammar were mentioned including written exercises, breaking the sentence 'down' into grammar segments and practicing language constructions orally. Four of the participants believe that grammar teaching needs to be contextual in nature.

Pūkenga (OS, Q11) describes the process he/she uses to teach grammar contextually:

“Ina matatau te tangata, ka pērā anō taku rautaki whakaako, ā, ka meatia tētahi horopaki ā-wetereo nei i runga anō hoki i tā te Māori tirohanga...” (When the student has reached the stage whereby they are considered knowledgeable my teaching strategy is similar to that of a context-based strategy. This is taught from a *Kaupapa Māori* point of view).

Tōtara (OS) explains the method used in teaching grammar by using context: “...we look at the structure, practice it, look at it's meaning and the context that you use it”.

Grammar should be taught with the assistance of applicable tasks. Amorangi (OS, Q11) comments on the above-mentioned task-based grammar focus: “I [am] moving towards teaching grammar on an as needed basis. My teaching is more task based...”. Ahorangi (OS) comments: “I use powerpoints to go over the main points and then get students to do mainly written exercises...”.

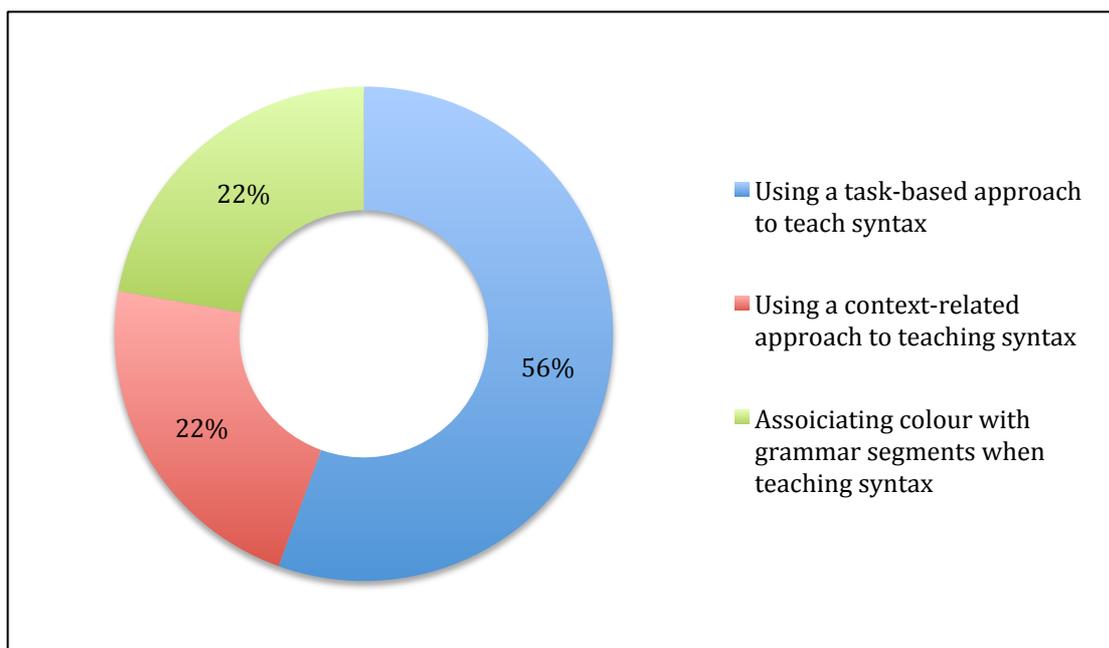


**Figure 5.2 Teachers perceptions on teaching grammar (n=8)**

As Figure 5.2 indicates, eight teachers commented on their pedagogical preferences when teaching grammar. Seven prefer to use a mixture of methods when teaching grammar. One of the participants prefers to use the monolingual approach when teaching grammar. Pae-Tāwhiti (OS) comments: “...explain in Māori through the use of example”. Another participant prefers to teach grammar using bilingual methods of teaching but unfortunately did not say why.

### **5.6.2: Teachers’ perceptions on teaching syntax**

When asked to comment on their preferred pedagogies to teach syntax, five of the eight answers provided indicated the preference to teach syntax by using a task-based approach (Figure 5.3). Amorangi (OS) explains the task-based method used to teach syntax: “In first year a grocery list of basic sentence structures is taught, after that everything is task based...”. Two of the participants prefer to teach new sentences by using context. Two of the participants prefer to break the language down into separate particles that accentuate important syntax and grammar particles. One of the aforementioned two uses different colours to accentuate different grammar particles, for example: ‘red’ and ‘blue’ colours represent the various types of verbs that occur in verbal sentence structures (Manu-Tōriori, I1, PG5).



**Figure 5.3 Teachers' perceptions on teaching syntax (n=9)**

## 5.7: Teaching to enhance the spoken language

Three of the participants use different approaches to teaching when focusing on oral language skills. Kākahu-Kura (OS) discusses the difference in teaching styles when teaching for aural and oral development: “Sure, spoken has it’s own rules – use ana, contractions, neutral category, idiom, colloquialisms, interjections...”.

Amorangi (OS) comments:

“Of course, spoken through practice tasks, written through written tasks, both though will overlap depending on the students learning preference. Students may write notes for spoken tasks but they cannot refer to these for execution. Same in reverse”.

## 5.8: Teaching to the appropriate ‘level’ of the students

A key finding emerging is that teachers are aware of the need to teach to the level of the class whether monolingual or bilingual in nature. Manu-Tīoriori (I1) discusses the importance of teaching to the appropriate ability level of the students by: ‘...sussing out where they [the students] are at’ when planning and implementing new language. Ika-a-Whiro (I2) sees the need for a change in teaching strategy when teaching to different levels which teaches to the level of the students by changing the focus from teaching greater numbers of complex language types to a class of more-able students, to teaching less language to a beginner level class with the emphasis on teaching for repetition and understanding.

The focus on teaching to the appropriate level of the students was evident throughout the various pedagogies. Amorangi (OS) used monolingual methods of teaching to teach students learning at a medium to advanced level: “...[the monolingual method is] Appropriate for medium to advanced learners...”.

Ahorangi (OS) sees the Silent Way as a specific method of teaching to be effective for beginning levels of language learning:

“This method is extremely useful for beginners, in situations where it is possible to work in small groups. The focus on only using the target language is extremely beneficial for the student...”.

Manutaki (OS) comments on the bilingual method as a method more suited to beginning levels: “...he tikanga tēnei mō ngā reanga tuatahi o te ako” (This is a method to teach the first levels of language ability).

Amorangi (OS) states that: “Bilingual is effective for first year when foundation is being laid and you need to create a ‘safe’ and nurturing environment for learners”.

Toroa (OS) comments on the bilingual being used for teaching beginners: “First year *reorua* [bilingual], second year *reotahi* [monolingual]”. Kārearea (OS) provides an

explanation for the use of bilingual methods at the beginning levels moving in incremental steps to the sole use of monolingual methods:

“Our circumstances at university means we are unable to provide a total immersion learning environment from the beginning. Rather, we gradually increase the amount of Māori used in the teaching environment over the 3 years of study. At 200 level it would be 50/50, at 300 level 90-100% Māori”.

## 5.9: Summary of results

The key findings pertaining to *rūmaki* (monolingual) teaching are that they are effective when teaching students at higher levels of language ability, teaching young children who have no set language patterns, promoting language depth and breadth. This is due to the fact that complex language patterns can be used to convey meaning in *rūmaki* language settings. *Kura Reo* are seen as effective settings in which a language student can observe experts of the Māori language modeling appropriate language use and behavior.

As discussed in sections 5.5 and 5.5.1, the Silent Way Method was seen as an effective pedagogy to teach language to beginning students. It is seen as a teaching method that encourages students to speak the target language with confidence. It is also seen as a teaching method that can alleviate student-anxiety of making mistakes. The bilingual method is seen as effective when teaching language to beginning and medium language students. At this stage, there is no clear majority evident in the various data suggesting that bilingual methods are slower or faster.

Teachers believe that there are two important aspects to teaching grammar. Grammar needs to be taught and practiced in-context. Secondly, grammar can be successfully taught by breaking the language down into segments in a processed manner. With regards to teaching syntax, teachers believe in a task-based approach to teaching sentences. Māori language teachers also see a need to be aware of the different language abilities within the student group and teach accordingly.

The next chapter discusses the research findings.

## **Chapter 6 – Discussion**

### **6.1 Introduction**

This chapter aims to interpret and discuss the key findings from student and teacher perceptions and experiences of mono and bilingual methods of Māori language teaching. Section 6.2 discusses the perceptions of the language students and the Māori language teachers on effective learning and teaching of Māori as a second language. Section 6.3 discusses the participants' perceptions relating to best practice for teaching grammar and syntax, while section 6.4 discusses the emergent themes of the research including teacher/student awareness and the economy of learning. Section 6.5 provides a synthesis of the findings and section 6.6 discusses the limitations of the study. Finally, in section 6.7, I provide a summary of this chapter.

### **6.2: Student and teacher perceptions towards the effectiveness of monolingual and bilingual methods of teaching Māori as a second language.**

#### **6.2.1: Student Perceptions**

The first key finding from analyzing the students' perceptions on learning Māori is a slight preference towards the Silent Way Method of teaching/learning. The students who displayed a preference towards the Silent Way Method discussed the effectiveness of this method in enhancing memory retention of the various curriculum content taught in class. This is due to the 'language-drilling' ethos that is apparent in the classroom. The lack of pen and paper also adds to the importance of focusing on the curriculum content being modeled and committing it to memory, this is consistent with research on the Silent Way Method (Gattegno & Educational Solutions, 1972) and the Natural Approach Method of teaching and learning (Peters, 1933).

Three students preferred a combination of the bilingual and the monolingual approaches for learning Māori. Specifically, these students discussed the need to

have an understanding of the target language being used, from which to contextualize the meaning of the language. These students also discussed the need to have a working knowledge of correct pronunciation, inflection and cadence. This preference to learn Māori as a second language from a mixture of bilingual and monolingual methods indicates that the student was able to discern benefits from both styles of pedagogy in that they were able to see positive aspects of pedagogy that is dependent on a style of teaching that adopts an approach to learning that focuses on teaching reading and writing skills. Furthermore, the students that preferred both methods of teaching to learn would also be able to recognize positive aspects in using a teaching method that placed more emphasis on teaching for learning of aural and oral skills.

Another key finding that emerged is that comprehension of curriculum content is as important as procedural knowledge in the early stages of language development. Although the student cohort initially showed a slight preference towards the monolingual approach, there was still strong support for the bilingual method since it was seen as an effective pedagogy for teaching and learning and understanding of the various grammar and syntax usages apparent in the target language. This sense of learning for understanding falls in line with the research in to the Grammar Translation Method (Shih-Chuan, 2011), which seeks to teach grammar by providing numerous examples of the target language and by providing plenty of opportunities for the student to practice, mainly through written exercises. This practice is seen to assist the student in attaining a greater understanding of the target language or as Peters (1993) discusses, the goal when using the Grammar Translation Method is to help students master the rules of language, specifically, grammar, morphology and syntax (Peters, 1933).

From a critical point of view, the limitations of the Grammar Translation Method are that it places a heavy emphasis on teacher instruction and, consequently, is dependent on teacher expertise (Chang, 2011). Furthermore, it is a pedagogy that does not provide opportunity for the language student to interact with his/her peers in a way that encourages social cognition.

There was a change in student perceptions to preferred language teaching methods in the later stages of the language course. The students indicated more of a focus on the

application of their knowledge (see discussion in sections 4.5.1 and 4.5.2). The students' perceptions towards the two pedagogies used in the language sessions evolved in the later stages of the course.

The first main finding from the early stages suggested that the bilingual method was effective in the teaching for understanding of the various grammatical and syntax language uses of the target language.

The monolingual method was discussed as being effective in teaching for memory retention and pronunciation. Later in the course, students indicated the desire to use Māori in applicable settings such as within the home and workplace settings. The students were more focused on using applicable phrases and sentences with correct pronunciation. This is analogous to the curriculum content that I use to teach my Māori language course at the University of Otago in that the students are taught basic pronunciation, grammar and syntax early in the course with a gradual, incremental focus on the application of the language as the course progresses.

In other words, the application and correct use of phrases and sentences with correct pronunciation became a strong focus for the language students. Seven of the language students discussed 'sentences' in the later stages of the language course. This emphasis on using sentences was associated with the use of the Silent Way Method approach to learning. This is due to a high frequency and repetition of the target language, enabling the students to attain a sense of the cadence of the sentence structures that, in turn, aids in the retention of the target language tying closely into both the Direct Method and the Audio-lingual Methods of teaching/learning.

Correct pronunciation was another finding that emerged later in the course. This occurred as students were starting to experiment with using the target language outside of the classroom, in their own time. Pronunciation was mentioned in association with both the Silent Way Method and the bilingual methods. This indicates that monolingual methods and bilingual methods may be equally effective in teaching for pronunciation.

Later in the course, students discussed the use of phrases in association with the use of Māori within the home and workplaces. Thus, the students' perceptions indicated

that they were more concerned about the *implementation* and *use* of Māori than in the earlier stage, when the focus was more on retaining and understanding Māori. Consequently, the use of Māori became the emphasis in the later stage of the language course indicating that a critical period takes place within the language student creating the shift from information processing to experimenting with the target language in a procedural manner. Furthermore, the language students discussed the Silent Way Method as an effective method in learning correct pronunciation, inflection and cadence. This method was also seen to be effective in enhancing memory retention of the target language, due to the association between the sequential word order of the different colored Cuisenaire rods placed onto the table and the word order they represented. The Behaviorist approach can also be linked to teaching and learning in the silent way classroom. The similarity is in the way both methods engage the student through a combination of language drilling and role-modeling providing a platform from which students feel encouraged to engage in the target language only. Another reason for the success of the Silent Way Method is that it gives the student an impression that by simply replacing several key words in the answer you can convey meaning adequately, and, in verbal sentences the tense marker is often the only word that needs changing when mentioning a different tense, thus, the students get a sense of cohesion within the different Māori language usages. All of this is enhanced by the ‘word picture association’ like nature of the Silent Way Method, which is consistent with other *remake* methods such as the Direct Method and the audio-lingual method (Horwitz, 2008).

### 6.2.2: Teachers’ perceptions

The general feeling amongst teachers regarding effective teaching was that there is no one method to teach the Māori language. The emphasis was placed more on using what the teacher perceives to be the pedagogy best suited for the skill/s being taught. For example, for enhancing the development of students’ aural skills the teacher may use an audio-lingual approach.

Hurwitz (2008) discusses the need for content-based, learner-centered and task-based approaches to the teaching of second languages. Task based teaching approaches are

designed to provide language students with real time, authentic language learning contexts to enhance the acquisition of key skills such as oral, aural, reading and writing skills. The data emerging from this research supports this and can be taken one step further by suggesting that a skills based approach can not only cater for the afore-mentioned skills but in ways that are particular to grammar and syntax to teaching Māori as a second language.

Six of the teachers mentioned *remake* (monolingual) methods of teaching as methods that promote the teaching of Māori language in a way that encourages the learner's oral and aural skills, with less of an emphasis on writing and reading – although writing and reading instruction do seem to be apparent in *remake* situations.

*Remake* methods are also seen as methods that provide opportunities for the student to *rondo* (sense) the language being used in an environment that is applicable to the target language. Ika-a-Whir (I2) discussed how the student becomes aware of the various other means of communication such as eye contact and body language as well as the sense of *Maura* (life force) that can be felt in the learning environment.

The Māori language teacher may also choose to use a combination of methods to teach various aspects of the target language. For example, when planning a specific language teaching unit plan the teacher may well use a combination of experiential learning and behaviorism to provide a potent introduction to the particular new target language usages and then follow on by using the Audio-lingual Method to provide aural examples for the students. The teacher may then choose to use the Grammar Translation Method to scaffold on the target language already taught. The teacher may then choose to use the Silent Way Method to focus on enhancing the development of the students' oral and aural skills.

This multi-method teaching approach supports the case for teachers to use a confluent approach to teaching. The confluent method of teaching focuses on teaching language using a student-centered approach to learning (Shapiro, 1983). In contrast to Behaviorism, where the approach aims to provide opportunities for the student to imitate language having been modeled, the confluent approach seeks to encourage the expression of the language types that can be used to convey and communicate everyday feelings and contexts by providing the student with the tools to allow the

student to be able to communicate his or her thoughts so as to effectively communicate within a class/group learning situation. Thus, the aim of the confluent approach is to encourage the student to take the newfound ability to express their feelings out into a wider societal context. The confluent approach uses a combination of affective, humanistic teaching and a cognitive, step-by-step, processed approach to learning.

Furthermore, the Māori language teachers believe that curriculum content needs to be taught to the correct language level of the students. One of the interview participants (Manu-Tīoriori, I1) discussed the importance of knowing where the students are at with relation to their respective language abilities by providing an example of one of her Māori language classes that she teaches as part of her Māori language course within a *whare wānanga*. She went on to discuss that one of the classes that she teaches contained a large number of older students and that she had to be aware of that and teach accordingly.

The general finding regarding teacher awareness of the combination of teaching pedagogy and the learning level of the students was that the Silent Way and the bilingual methods are better suited for teaching students at beginning to medium levels of Māori language ability. The primary reasons offered were that the bilingual method enhances greater comprehension within the learner in the earlier stages of their language development, whilst the Silent Way method was seen as a method that encourages new language learners to engage in the learning process, particularly with regards to the spoken language.

Other monolingual (*rūmaki*) methods were seen as being effective when teaching medium to advanced level language students as specific contextual information can be conveyed to the students within the target language with greater ease. Furthermore, more complex target language forms can be taught with more ease; language forms such as idiom, proverbs and dialectal differences. These tie closely into teaching pedagogies such as the Audio-lingual Method and the Direct Method.

One of the interview participants (Ika-a-Whiro, I2) places a heavy emphasis on teacher awareness towards the ability of the language learner cohort and the subsequent strategies to use. The emphasis is not so much on what pedagogies used

to teach, rather, the emphasis is to correctly allocate time in a commensurate manner with the amount of new target language to teach to the particular language ability level of the student.

Consequently, teachers may choose to accentuate this sense of awareness of the language ability of the learners by utilizing resources that are better suited to convey comprehension to students of that particular language ability. Manu-Tīoriori (I1) discussed the various resources used in her language classroom to assist in the teaching of the target language. Aside from the excellent resources provided by the tertiary institution that she works for (*Te Whare Wānanga o Aotearoa*) she also relies heavily on other resources such as coloured markers and the whiteboard to help convey language meaning. The above-mentioned resources provided by the *Whare Wānanga o Aotearoa* were numerous. Compact discs and digital-video-discs were supplied as supplementary resources to assist learners who benefit from a kinesthetic approach to learning. Accordingly, teachers who use other methods of teaching rely on resources to assist in the dissemination of the target language. For example the Silent Way teacher is heavily dependent on coloured Cuisenaire rods and word charts to teach the target language. Therefore, the need to be well resourced to create a learning environment that stimulates effective learning is an important aspect of teaching to consider. For example: the need for pictures or objects when teaching vocabulary in a monolingual fashion is important when conveying meaning effectively. The use of appropriate resources also included the use of natural props such as the body, mountains and rivers, etcetera, to convey meaning. One of the interview participants discussed the importance of learning in a *rūmaki* setting whereby the student group are witness not only to examples of words being used in context but also to examples of other resources such as the body being used to convey meaning. For example, a student may learn the appropriate meaning of a word through a combination of listening and speaking, as well as witnessing an elder use a 'poi' (instrument used in certain types of song) or 'tokotoko' (carved walking stick used to accentuate oratory) to convey meaning and context. Ika-a-Whiro also discussed learning in context by mentioning learning in a 'wharenuī' (meeting house) situation where there is a sense of 'mauri' (life-force) accentuating the learning environment.

This ethos of enhancing learning through the use of appropriate resources, and learning by doing is embodied in experiential learning. The experiential approach to teaching and learning is guided by the premise that if a teacher can ‘reach’ the student by ‘assailing’ their senses with information of varying guises, the student has a better chance of recollection at a later stage due to the fact that the specific memories would have been stored in multiple areas of the mind. Often knowledge acquired through sensory immersion can be attained by holding lessons in real-time contexts that may offer a variety of emotional and physical stimuli ranging from feelings of happiness, sadness, anger, excitement to senses of temperature, smells, sounds and touch. This focus in sensory, experiential learning can be observed within *Kura Reo* language immersion courses (Kohonen, 2001).

Ika-a-Whiro (I2) recalled a time when he had accompanied a cohort of students and teachers from a Māori-immersion school to a local forest where a knowledgeable person taught the children about several different types of trees, specifically, information relating to the different uses of each type of tree, medicinal purposes and physical attributes of the trees were taught to the children. Ika-a-Whiro (I2) commented that the children did not necessarily learn a lot of new language, but rather what was learned was well retained by the children, supporting the notion that curriculum content taught in a sensory, experiential way is better retained. Thus, the combination of a change in the daily school routine combined with the contextual nature of the trip assisted in the children’s sensory comprehension of the lesson.

Kārearea (OS) refers to using context in a hypothetical fashion to practice ‘mock conversation’. This hypothetical use of context may well be necessary within some language learning settings due to the lack of physical, tangible contexts to assist in the language teaching.

### **6.2.3: Kura reo**

Kura reo (Māori language immersion courses run by the Māori Language Commission) were mentioned numerous times within the survey data. *Kura reo* were seen as important sources of the Māori language. In particular, *Kura Reo* was that

*Kura Reo* classes are purely monolingual in nature. Specifically, the Māori language is the only language used to teach and learn within *Kura Reo* classes. This is seen as very beneficial for students wanting to observe culturally appropriate uses of the Māori language. *Kura Reo* are also seen as contexts that promote and model the use of culturally appropriate models of teaching pedagogy.

*Kura Reo* immersion courses are consistent with global examples of established pedagogy such as Behaviourism, the Direct Method, the Audio-lingual method and the Silent Way method. They are also consistent with pedagogy from within Aotearoa, specifically, *rūmaki* (Kaupapa Māori based monolingual methods of teaching).

#### 6.2.4: He reo torohū

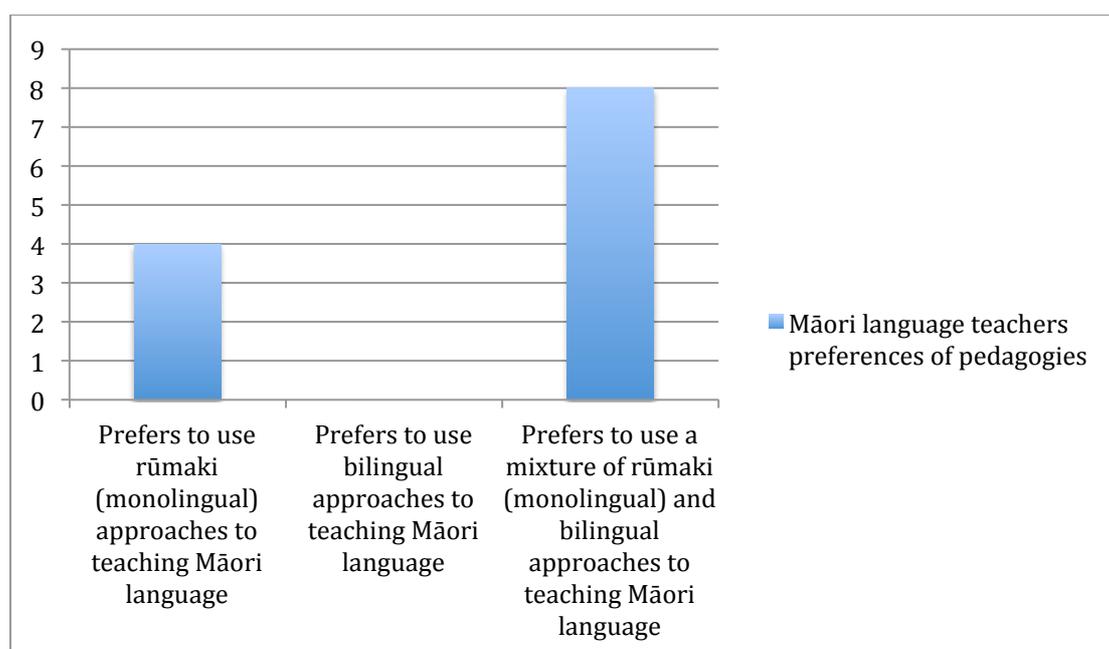
One of the interview participants discussed a type of language that some refer to as ‘he reo torohū’ (Ika-a-Whiro, 12). He describes *reo torohū* as language that has been internalized by the student, but not completely understood at an earlier stage in the language student’s development, that may emerge at a later, undefined, stage of the student’s development, often prompting the student to wonder where that particular language originated from. The discussion relating to *reo torohū* took place when discussing Ika-a-Whiro’s attendance to various language learning sessions organized by his tribal group at an early age. The connection with *rūmaki* (monolingual) teaching practices and young learners was also discussed by some of the Māori language teachers. Manu Kura (OS, Q15) discussed the monolingual method as an effective method to teach the Māori language to children who had not already acquired a dominant language set.

The development of a child’s language can be viewed in relation to Vygotsky’s Socio Cultural Theory. The Social Cultural Theory is based on the premise that the language learner, in this case a child, has language modeled by societal context in a manner that not only enhances the child’s current mastering of social situations but may also enhance further language use through assisting in the mastering of cognitive skills that develop in time (Daniels, 2005; O’Malley & Chamot, 1990).

## 6.3: Teaching and learning grammar – perceptions from Māori language students and teachers

The analysis showed that preferences of monolingual and bilingual based approaches to the learning and teaching of grammar is very much an individual choice. There is no clear majority opinion that the monolingual is more effective over the bilingual approach (or vice versa) when teaching or learning grammar (see Figure 6.1). This is an important point to consider for the reason that the teachers did not rate one teaching method over the other. Rather, they viewed specific pedagogy as effective in the teaching of a/some specific skills set/s. The majority of the students early in the language course preferred a combination of the monolingual and bilingual methods when learning grammar (refer to Figure 4.3).

Furthermore, Māori language teachers discussed the idea that teaching for grammar is more effective if the topic is introduced clearly to the students in a way that conveys the contextual meaning of how, when and why certain grammar usages. This is slightly inconsistent with various research on traditional methods of learning grammar such as The Grammar translation Method (Horwitz, 2008). It suggests that the teaching of grammar is seen as more of an affective, humanistic task in the Māori language teaching paradigm (V. Cook, 1991).



**Figure 6.1 Māori language teachers preferences of pedagogies (n=12)**

Secondly, grammar needs to be practiced by the students by means of tasks that promote a sense of ‘angitū’ (success) by providing numerous opportunities for the students to practice grammar usages in a focused and sustained manner (Ika-a-Whiro, I2).

Accordingly, a number of different methods used to teach grammar became apparent within this research. The Grammar Translation Method (mentioned in section 2.1) is a method that teaches grammar through a combination of providing written examples of various grammar usages and, consequently, providing the language student with opportunities to practice, in a written manner, the applicable grammar (Horwitz, 2008).

Four of the Māori language teachers mentioned that books were another effective means to teach and learn grammar. The Te Rangatahi text (Waititi & New Zealand. School Publications, 2001) was mentioned by four of the Māori language teachers who believe the book to be particularly effective in teaching grammar, amongst other language skills. Ika-a-Whiro (I2) sees the success of the Te Rangatahi text as due to the processed, repetitive, step-by-step nature of the book and the fact that it is easy to follow.

Therefore, grammar should be taught by breaking various, different segments that comprise grammar down into manageable segments. One of the interview participants associates the various grammar segments with colour (Manu-Tīoriori, I1). For example, sentence starters may be associated with the colour green. Verbs might be associated with the colour blue or red and adjectives may be associated with the colour yellow. The ethos of associating colour with different segments of language is also used extensively when using the silent way as a method of monolingual language teaching. This will be discussed in more detail in section 6.5. The above mentioned concepts of teaching grammar using written examples, providing numerous opportunities for students to practice grammar, the use of books and the practice of dissecting language into different grammar segments is well aligned with the Grammar Translation Method and the Audio-lingual Method (Young, 2000).

### 6.3.1: Learning Sentences

Like the teaching of grammar, there is no one preferred method of teaching sentences. According to the data from the language student cohort, syntax should be taught by using repetition as often as possible. Repetition enhances a sense of rhythm (cadence) within the language learner that aids in the retention of the sentences taught in class. It was also discussed that sentences are often effectively taught by breaking them down into sentence segments so as to enhance greater comprehension of the syntax components that comprise sentences. This is consistent with the Direct Method of teaching second languages. Furthermore, the teaching of sentences should be taught by using a task-based teaching approaches (Horwitz, 2008).

## 6.4: Emergent themes

From the general inductive analysis of both survey and interview data, several themes emerged. These included teacher and student awareness and the tempo of learning.

### 6.4.1: Awareness

Teacher awareness of the language ability of the student is seen as an important component of teaching Māori language. Analysis has revealed that teachers have a good idea of where the students are at with regards to language ability and the appropriate teaching methods to be used to teach. *Kura reo* immersion courses spend time at the beginning of the course ascertaining the language ability of the students and the consequent placement of that student into a group that will cater well for the students' needs. Manu-Tīoriori (I1) discussed the need to be aware of the learning level of the students in one of her classes. She mentioned that one of her classes is comprised of mainly older students and the consequent need to vary her teaching strategies to cater for them (Kohonen, 2001).

Ika-a-Whiro (I2) discussed the need to adapt the teaching methods used in class to cater for the language abilities by being more aware of the time spent on teaching various language uses. He did not necessarily change his teaching method but the time allocated for the teaching to the different levels of ability. The concept of tempo of teaching language will be discussed more in the next sub-section.

It is also important to consider awareness from the position of the student. This includes the student's awareness of his/her own limitations and strengths, socio-economic background and an awareness of the learning environment and the other students in the class. Thus, this ethos of teacher and student awareness correlates with Gattegno's theory of awareness in the silent way classroom (Kohonen, 2001).

### **6.4.2: The tempo of learning**

Another theme that emerged particularly from the online survey data was the concept of time allocation and its impact on the effectiveness of teaching. For example, the bilingual method was seen to be a faster means of teaching a greater amount of curriculum content, while the monolingual, *rūmaki*, methods are thought to be faster in the provision of a greater comprehension of a smaller amount of curriculum content. This falls in line with Caleb Gattegno's theory of 'The Economy of Learning' in that Gattegno discusses the language student's right to a good 'return' from their investment into their education. In discussing the concept of a 'return' from education providers, Gattegno discusses the student's right to achieve an education that meets their needs and is delivered in a way that makes the most of time (Gattegno, 1971).

## **6.5: Synthesis and Reflexivity**

Within this section I provide a synthesis of the main findings – regarding a comparison of bilingual based and monolingual-based pedagogy in the acquisition of Māori as a second language. The synthesis of research findings has generated two conceptual models: one for bilingual methods and another for monolingual methods (Figures 6.2 and 6.3).

### 6.5.1: Reflexivity

Upon the completion of the gathering of data and the sourcing of information from the various research sources I have found that this research has influenced the way I teach within the University of Otago. This change has come in the form of awareness of several key areas within my teaching. Firstly, I have increased the amount of examples of grammar and syntax and, consequently, the amount of opportunities to practice the various language-uses used in the classroom.

Secondly, I am more aware of the need to teach in an affective, humanistic way that encourages the students to explore and experiment with language types that are relevant to their daily lives.

Finally, I am aware that I would prefer to teach in an experiential manner in culturally appropriate contexts that can inform and enhance a greater scope of language that is more applicable to the Māori experience.

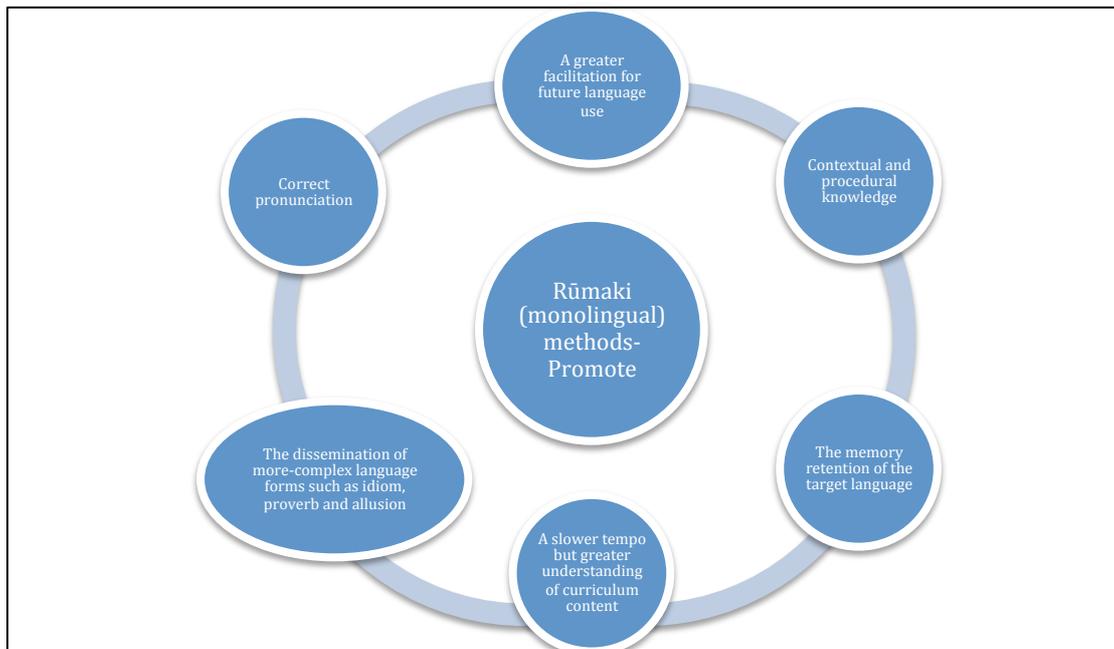
Thus, this has led to another research finding, that is, this research has challenged my personal beliefs, as heading into the research, I was a strong proponent for the Silent Way Method of teaching and learning. However, as a result of this research, I am reluctant to say that any one pedagogy is my preferred method rather I choose to use a mixture of methods that reside within, but not limited to, a predominantly *rūmaki* (monolingual) framework.

Figure 6.2 shows a synthesis of key findings surrounding how bilingual methods can best be used to teach the Māori language. As Figure 6.2 shows, bilingual methods promote better general comprehension of the target language, correct pronunciation, and a higher number of opportunities for the student to study the differences between the student’s mother tongue and the target language and a faster tempo of learning a large amount of curriculum content.



**Figure 6.2. Attributes of bilingual methods of teaching within tertiary education settings**

Figure 6.2 shows a synthesis of key findings pertaining to *rūmaki* (monolingual) methods of teaching. *Rūmaki* methods used to teach Māori as a second language promote a greater facilitation for future Māori language use, correct procedural knowledge, correct pronunciation, the dissemination of more-complex language forms such as idiom, proverb and allusion, a slower tempo but greater understanding of curriculum content, and more enhanced memory retention of the target language.



**Figure 6.3 Attributes of monolingual teaching methods within tertiary learning setting.**

Thus, it is clear that there is no overall preference by either students or teachers for a particular method for learning/teaching Māori as a second language. Indeed the preference is for combined methods, selecting the method most appropriate to the desired learning outcome. Horwitz (2008) describes the process of a learner-centered approach whereby a combination of methods are used to address teaching for the different target language skills sets demanded by the target language and how this approach can be better implemented by using resources that enhance this sense of learning. Thus, the teacher should not necessarily use one or two main teaching methods rather operate in a flexible manner that is commensurate with the student’s ability. Gattegno (1971) describes a similar, student-centered approach as the subordination of teaching to learning.

## 6.6: Limitations of the study

With regards to the limitations of this research, there are several key areas for reflection. Firstly, the study is limited by small sample sizes. The Māori language course was attended by only 13 students, and although all participated in the research, this was still a small number. Furthermore, it was difficult to find and recruit males

into this project. It is hard to see whether this would have made any impact on the overall outcomes of the data or whether a male perspective would have produced different research findings.

Regarding teachers, the survey was sent to 74 Māori language teachers throughout the various tertiary education institutions in Aotearoa. However, only sixteen chose to take part in the online surveys. Moreover only two teachers were interviewed. Thus ideally I would have preferred to offer and study further or larger Māori language courses, with a consequent increase in student participants, as well as recruiting more teachers for both the survey and interview phases. The small sample sizes mean that caution should be applied if trying to generalize findings from this study.

Another limitation on the project was the difficulty in accessing some vital information from the online surveys. Specifically, one of the questions asked the participants if they would like to take part in a follow up interview. If the participant agreed they were asked to provide contact details within the online survey. A total of five of the participants agreed to take part in interviews, but due to an error with the online survey software I was unable to view the contact details of these five volunteers so I could not contact them. This was disappointing as it would have been beneficial to talk to these five language teachers.

Another possible limitation to this research is the potential lack of participation in the online-survey from teachers of ‘comparatively ‘inexperienced levels of language ability’. This could have been due to a lack of confidence. This limitation became apparent when studying the very low attrition rates relating to the time that teachers had been in the profession of teaching Māori.

Whilst the survey data for students provided a wealth of information, ideally I could have gained more in-depth data by either interviewing the students or running focus groups with them.

## 6.7: Summary of the key research findings

In conclusion, I outline the key, new, research findings. These are as follows. Firstly, it is not sufficient to just state that one method of teaching is more effective over the other. The message from the research indicates that different methods of teaching are best suited to specific language skills sets that are being taught. For example: monolingual teaching methods may be used to enhance a feeling of confidence within the student with regards to experimenting with speaking of the target language. Whereby, bilingual methods may be used to enhance a stronger comprehension of grammar. Secondly, the teaching of grammar needs to be taught in context. Context may be actual or hypothetical. Once the various grammar segments of the target language are taught the student needs plenty of opportunities to practice.

Thirdly, the teaching of syntax should take place in a task-based manner providing the students opportunities to practice the new syntax.

Fourthly, the Māori language can be taught from the beginning of the Māori student's language journey at university. The key research findings regarding this indicate that this ethos of monolingual teaching to beginning levels of Māori language ability needs to be carefully implemented and planned. The monolingual teacher needs to be very well resourced and have an expert knowledge of the target language. The monolingual method of teaching should provide the student opportunities to view the word order of the target language being taught as well as providing the association of different colors to different segments of the target language. The language should be modeled orally as often as possible with provision for the students to imitate the target language.

Finally, there is a strong argument for the planning and implementation of humanistic, affective teaching methods (Shapiro, 1983) and (V. Cook, 1991). Humanistic teaching is essentially changing one's stance as a teacher from that of an importance placed on a teacher based ethos to that of student centered approach to learning, or as Caleb Gattegno describes it, a sense of subordination from the teacher to the learner (Gattegno, 1971).

The next chapter provides a conclusion to this research.

## 7. Conclusion

### 7.1: Introduction

This research aimed to compare monolingual and bilingual methods of teaching Māori as a second language within university settings. Specifically, the aims were to:

- a) Study Māori language students' perceptions relating to the effectiveness of monolingual and bilingual methods of teaching Māori as a second language
- b) Study Māori language teachers' perceptions relating to the effectiveness of monolingual and bilingual based teaching methods.

There are three components to this research project. The first component of the research comprised a detailed literature review that studied the various literatures relating to monolingual and bilingual methods of teaching and learning. The main theories underpinning the literature review were second language acquisition and *kaupapa Māori*.

The second component of this research was a case study that comprised the planning, implementation and research of a ten-class Māori language learning course taught to students with limited or no prior knowledge or experience with Māori language. The Māori language students were issued three surveys at different times throughout the course with the intention of researching their perceptions based on the effectiveness of the monolingual and bilingual methods taught in the language course.

The third component to the course was a second case study comprising an electronic online survey that was sent to Māori language teachers throughout Aotearoa. The intention in case study 2 was to research Māori language teachers' perceptions on monolingual and bilingual methods of teaching Māori language.

### 7.2: Objectives and summary of findings

The main research findings are as follows:

- When using bilingual methods of teaching Māori as a second language within university settings, a confluent approach to teaching is most effective. A confluent approach to teaching is based on the premise that Māori language teaching should be approached from two fundamental viewpoints. Firstly, the Māori language should be taught in a step-by-step, easy to follow manner starting with basic language types and becoming incrementally harder as the language course progresses. Secondly, the Māori language needs to be taught in an affective manner. Specifically, the teacher needs to teach the student in a manner that not only teaches language but also in a manner that encourages the student to feel confident to express their feelings and ideas in a comfortable, safe environment. Methods such as *ako*, *tuakana/teina* and experiential learning can be used to encourage this affective approach to teaching.
- It is not sufficient to just state that one method of teaching is more effective over the other. This research indicates that different methods of teaching are best suited to specific language skills sets that are being taught. For example, monolingual teaching methods may be used to enhance a feeling of confidence within the student with regards to experimenting with speaking of the target language, whereby, bilingual methods may be used to enhance a stronger comprehension of grammar.
- The teaching of syntax and grammar needs to be taught in context. Context may be actual or hypothetical. Once the various grammar segments of the target language are taught, the student needs plenty of opportunities to practice.
- The Māori language can be taught from the beginning of the Māori student's language journey at university. The key research findings indicate that this ethos of monolingual teaching to beginning levels of Māori language ability needs to be carefully implemented and planned. Furthermore, the

monolingual teacher needs to be very well resourced and have an expert knowledge of the target language

### **7.3: Future research**

Further research is needed to understand the implications of a practical implementation of a confluent approach to teaching. There is also a need to conduct further research to understand the implications of planning for and implanting a monolingual language course for beginners of the Māori language within a university setting.

I envision the natural approach to this future research is to run pilot programs (within summer school classes for example) that teach using both a confluent approach and a monolingual approach with the aim being to gather quantitative and qualitative data based on the two modes of teaching.

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## Appendix A – Curriculum for language classes (Case Study 1)

- Greetings; asking how someone is or was; with responses
- Personal pronouns; using personal pronouns to say ‘and’
- Singular possessive pronouns
- Asking who someone is; where they are from; where they live; with responses
- Counting
- Asking how many; asking how old someone is; with responses
- Asking where someone is going; what they are going for; with responses
- Asking where someone or something is or was; with responses
- Giving orders, including the use of *Kia* and *Me*; The use of directional
- Use of verbal particles *Kei te*, *Ka*, *Kua*, *I*
- Telling the time; saying when something happened
- Days of the week

## Appendix B – Student questionnaire #1 (Case Study 1)

### A comparison of bilingual based and monolingual-based pedagogy in the acquisition of Māori as a second language: Stage 1.

RESEARCHER: Craig Hall

Supervisors: Poia Rewi (Te Tumu) and Rachel Spronken-Smith (HEDC)

The following information is being collected to provide demographic information about the research participants of the above titled research. The data will not be known to anyone but yourself, the researcher and the researcher's supervisor.

Name: \_\_\_\_\_

(Your name will not be divulged to anyone other than the researcher and the supervisor)

**Stage 1:** A questionnaire designed to attain demographic information.

Gender:      Male  Female   
Age:          Under 18  18 – 25  26 – 35  36-55  .....

Q1a: **Are you a NZ citizen?**

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Q1b: **Do you have a Māori *whakapapa* (Genealogy, lineage, family tree)?**

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Q2: **Do you have any expectations coming into this course of learning?** Please read the pair of statements and choose your answer by circling the number that best represents your decision. By circling '1' you will be stating that you have very high expectations of the course and what it can deliver. By circling '5' you have very low expectations of the course and what it can deliver. By circling '3' you have mixed expectations of the course.

I have very high expectations                      1    2    3    4    5                      I have no expectations

Further comments:

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Q3: Where did you learn the Māori language?

- a) At an early childhood education centre
- b) Primary school
- c) Secondary school
- d) At a tertiary learning institution
- e) Nowhere

Further comments:

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**Q4: Do you have any previous experiences learning the Māori language? If so, please explain in the space provided below.**

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**Q5: What is the extent of Māori language (writing, speaking, listening and reading) being used in your home?** Please read the pair of statements and choose your answer by circling the number that best represents your decision.

The Māori language is used            1   2   3   4   5            No Māori language is used  
at home. extensively at home.

Further comments:

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**Q6: What is the extent of Māori language (writing, speaking, listening and reading) being used in your workplace?** Please read the pair of statements and choose your answer by circling the number that best represents your decision.

The Māori language is used            1   2   3   4   5            No Māori language is  
used in            extensively in your workplace.            your  
workplace.

Further comments:

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**Q7: Any other thoughts / comments / ideas?**

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## Appendix C – Student questionnaire #2 (Case Study 1)

### A comparison of bilingual based and monolingual-based pedagogy in the acquisition of Māori as a second language: Stage 2.

This questionnaire is being administered mid-way through your course to gain feedback on the different methods employed to teach Māori.

Name: \_\_\_\_\_

(Your name will not be divulged to anyone other than the researcher and the supervisor)

**Q1a: Have you found the course content, to this point, to be applicable at home?**

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**Q1b: Have you found the course content, to this point, to be applicable at work?**

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**Q2: Has this course met your expectations to this point?**

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**Q3: When learning *vocabulary* which is your preference out of the two main teaching methods used in class (The Monolingual approach: Māori language only. The Bilingual approach: English and Māori languages)?** Please read the pair of statements and choose your answer by circling the number that best represents your decision. By circling '1' you will be stating that the monolingual teaching method is your preferred teaching style when learning vocabulary. By circling '5' you will be stating that the bilingual teaching method is your preferred teaching style when learning vocabulary. By circling '3' you will be stating that you prefer both methods of teaching when learning vocabulary.

Monolingual approach                    1   2   3   4   5                    Bilingual approach

Further comments:

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**Q4: When learning new *grammar* (sentence structures/grammar particles/syntax etc.) what is your preference out of the two main teaching methods used in class?** Please read the pair of statements and choose your answer by circling the number that best represents your decision.

Monolingual approach                    1   2   3   4   5                    Bilingual approach

Further comments/ Examples:

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**Q5: In terms of overall effectiveness what value do you see with the bilingual (Māori and English) method of teaching?**

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**Q6: In terms of overall effectiveness what value do you see with the monolingual (Māori only) method of teaching?**

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**Q7: Any other thoughts / comments / ideas?**

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## Appendix D – Student Questionnaire #3 (Case Study 1)

### **A comparison of bilingual based and monolingual-based pedagogy in the acquisition of Māori as a second language: Stage 3.**

This questionnaire is being administered at the end of your course to gain feedback on the different methods employed to teach Māori.

Name: \_\_\_\_\_

(Your name will not be divulged to anyone other than the researcher and the supervisor)

#### **Q1: With regards to learning the Māori language how valuable did you find the course content?**

Valuable      1   2   3   4   5      Not valuable

Please elaborate:

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#### **Q2: With regards to learning the Māori language how relevant did you find the course content?**

Relevant      1   2   3   4   5      Not relevant

Please elaborate:

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#### **Q3a With regards to learning using the monolingual (Māori only) method of teaching did this course meet your expectations?**

The course met my expectations   1   2   3   4   5      The course did not meet my expectations

Please elaborate:

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#### **Q3b With regards to learning using the bilingual (Māori and English) method of teaching did this course meet your expectations?**

The course met my expectations   1   2   3   4   5      The course did not meet my expectations

Please elaborate:

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**Q4a How effective is the monolingual (Māori only) method of teaching?**

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**Q4b How effective is the bilingual (Māori and English) method of teaching?**

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**Q5: When learning *vocabulary* which is your preference out of the two main teaching methods used in class?**

Monolingual approach      1   2   3   4   5      Bilingual approach  
Please elaborate:

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**Q6a When learning new sentence structures what is your preference out of the two main teaching methods used in class?**

Monolingual approach      1   2   3   4   5      Bilingual approach  
Please elaborate:

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**Q6b When learning new grammar (sentence starters and joining words etc) what is your preference out of the two main teaching methods used in class?**

Monolingual approach      1   2   3   4   5      Bilingual approach  
Please elaborate:

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**Q6c When learning new words what is your preference out of the two main teaching methods used in class?**

Monolingual approach      1   2   3   4   5      Bilingual approach  
Please elaborate:

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**Q7: Overall, which of the two main teaching methods (monolingual or bilingual) used in this course do you prefer? Please explain your answer.**

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**Q8: If you were enrolling in a Māori language course and had the choice of learning by either the monolingual method or the bilingual method what would be your choice? Please tick the box that represents your choice.**

**Monolingual**  **Bilingual**  **Both**

**Please explain your answer:**

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**Q9: Any other thoughts / comments / ideas?**

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**Attendance tick box – Please tick the box that describes your attendance at each of the classes listed below.** This information will be beneficial for me to know which sessions you attended which, in turn, will help me to analyze the data in a more efficient and correct manner.

<b>Class/lesson</b>	<b>Attended</b>	<b>Didn't attend</b>	<b>Cannot remember</b>
Introductions / course outline / short and long vowel sounds			
Greetings; asking how someone is or was; with responses – <i>Bilingual</i>			
Personal pronouns; using personal pronouns to say 'and' – <i>Bilingual</i>			
Singular possessive pronouns – <i>Monolingual</i>			
Asking who someone is; where they are from; where they live; with responses – <i>Monolingual</i>			
Counting – <i>Monolingual</i>			
Asking how many; asking how old someone is; with responses – <i>Bilingual</i>			
Asking where someone is going; what they are going for; with responses - <i>Bilingual</i>			
Asking where someone or something is with responses - <i>Monolingual</i>			
Asking what something is with responses			
Karakia – ko te pu te more.....			

# Appendix E - Online Survey For Teachers of the Māori Language (Phase 2)

## Preamble

I am seeking teacher's perceptions on the effectiveness of monolingual based or bilingual based methods of teaching Māori language. We hope that you can take the time to fill out this questionnaire. It has been designed to allow you to describe, in a systematic way, your perceptions of the effectiveness of monolingual and bilingual based teaching methods.

**Q1: How did you learn the Māori language?**

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**Q2: How did you learn to teach the Māori language?**

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**Q3: How long have you been teaching the Māori language and at what levels?**

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**Q4: What do you understand about monolingual methods of teaching?**

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**Q5: What do you understand about the Silent Way method of teaching language?**

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**Q6: What do you understand about bilingual methods of teaching?**  
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**Q7: What methods do you currently use in your teaching and why do you do so?**

- Monolingual
- Bilingual
- The Silent Way
- A mixture of all of the above

**Q8: Please provide an explanation for your answer to Q7.**

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**Q9: When teaching Māori vocabulary which is, are, your preferred method/s and why?**

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**Q10: When teaching new Māori grammar which is, are, your preferred method/s and why?**

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**Q11: When teaching a/some new Māori sentence structure/s which is, are, your preferred method/s and why?**

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**Q12: In terms of overall pedagogical effectiveness what value do you see with bilingual methods when teaching the Māori language?**

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**Q13: In terms of overall pedagogical effectiveness what value do you see with monolingual methods when teaching the Māori language?**

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**Q14: In terms of overall pedagogical effectiveness what value do you see with the Silent Way method when teaching the Māori language?**

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**Q15: Overall, which teaching method do you prefer?**

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**Q16: Would you be willing to partake in a follow-up interview either by phone or in-person?**

Yes

No

If yes, please provide your contact details in the space provided below.

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**Q17: Do you have any other thoughts / comments / ideas?**

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