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AWANUIĀRANGI

E TIPU E REA TŌKU REO MĀORI

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He Mihi

Tuatahi me mihi kau atu au ki ōku tipuna whāngai ko Mclean Te Manihera Campbell rāua ko Annie Ngahina Nee Maha. E kore e taea e au te kāpo atu he kupu hei whakaatu i tā korua taumata paerewa hei māngai mo te kotahitanga me te aroha. Nō reira e kui e koro e kore korua e warewaretia, moe mai rā.

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ABSTRACT

Ko te pūtake o tēnei rangahau he āta titiro ki te aria whakahou me tōnā kawē mana i runga i te whanaketanga o te reo Māori. Ko te wāhanga tuatahi ka āta wete tēnei tūhinga i te āria whakahou me tōnā tūranga i runga te kawē mana o te reo Māori. E ai ki ngā kōrero o Mead (2003);

Ko te tikanga whakaaro o te kupu tika, te ture whakatau i te tapu o te Mātauranga. Ko te Tikanga a te Māori kei roto i wōnā uara me tōnā tuakiritanga.

Ko tā te Tikanga he akiaki, he tūtohu i ngā akoranga o te whare wānanga me ngā kura whai mātauranga o te Māori. Mā te tapu e tiaki i ngā uara me ngā āhuātanga pono ki tō te Māori titiro. Ko te wāhanga tuarua ka whakawhiti whakaaro mō ngā hua o te Hei tā Habermas (2001) ko aria whakahou i roto i te horopaki o te whakaora reo a iwi. Ko tā te mahi o te ao hou o nāianei, he whakahou, he whakawhanake i ngā tumanako me ngā koingo o ngā hāpori whai mana o te ao tuatahi. Ko tā te mahi o te ao hou he pohiritia i ngā painga o te pūtaiao me te hāngarau hou me te whakawhānuitanga o te ao pāoho, me te mana whakahaere o te hunga whai rawa.

Ko te wāhanga tuatoru ka whakaatu i te whānuitanga o te reo Māori i roto i te ao hou me ngā kaupapa e tautoko ana i te mana me te mauri o te reo Māori i roto i te ao hou. Ōtira ko tā te whāinga o tēnei tūhinga, he whakaatu i te tirohanga aria o te reo me tona ahurea Māori i roto i te iwi o nāianei. Ki tā McGarvey tirohanga (2015);

Ko te reo kauta te reo o i a rā o i a rā. He maha ngā kupu ka whiua ki te rere me te ia o te kōrero, engari he iti nei te māramatanga (p. 99).

Ko te reo e rāngona i roto i ngā waahi tūmatanui o te iwi Māori te ia e here ana i tōnā mita me tōnā whānuitanga. Ko ngā kōrero poto e whai ake nei e hāngai ana ki te reo o ngā mātua tipuna i keria i te one i pūritia i te iho o te rākau, ko te reo e iho i te manawa o te rākau. E ai ki ngā korero o ngā kaiaria o te ao hou, he tumomo mana torangapu mana hāpori hoki tō te mahi o te whakahoutanga o ngā reo me ngā tikanga a iwi i roto i te ao hurihuri. Engari ko ngā pa anga i runga i te wairuatanga me te oranga o ngā iwi taketake he rereke, he taumaha, he tatakino hoki ki etahi. He nui te aro me te whakahihiko o ngā moemoea me ngā hiahia o te ira tangata ki ngā taputapu

me ngā rauemi o te ao hou. Noo te taenga mai o tauīwi me ōnā ture hou ki whenua kee, ka aro atu ngā iwi taketake ki te mahi pānui me te mahi tuhituhi hei oranga mōna me tōnā whānau.

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Wāhanga Tuatahi

Kupu Whakatepe

1.0 Timatanga Korero

I pūtaketia tēnei tūhinga i taku manawa reka ki te reo Māori me ngā āhuātanga o te ao Māori hoki. He uri ahau nō Te Whakatohea, Te Whanau a Apanui me Taranaki whānui ki te taha o tōku pāpā. He piringa hoki ōku ki ngā motu o Kolonga me Kolomotu'a i te moutere o Tonga, te motu o Upolu i Hamoa, me Ngāti Awa ki Kawerau i Aotearoa ki te taha o tōku māmā. E mōhio pai rawa tenei iti rearea ki ōku herenga ki ngā tipuna pākeha i ahu mai i kotimana i te waahi e kia nei ko ngā Highlands, me Sussex i Ingārangi.

Ahakoia he nui oku herenga ki ngā iwi o te moana nui a kiwa., i whānau mai ahau i whakatipua hoki i roto i tōku ao Māori. Ōtira ko ngā tūmomo akoranga me ngā uara i riro ai e au i ahu mai nō roto i taku urunga atu ki roto i ngā kura kaupapa Māori me taku noho tahi me ōku kaumatua, tai pakeke hoki. Ōtira ko tōku whakatipuranga, tōku ahurea Māori, me taku koingo hoki ki te pupuru ki ngā akoranga i riro ai e au i taku taitamarikitanga e paa ana ki te iwi Māori tērā āhuātanga e mau tonu ai au i taku pakeketanga ināianei. Nō reira ko te pūtake o tēnei tūhinga he āta titiro ki te hanga me te whakatakororanga o te reo Māori i roto i te ao hou. I te wā i whānau mai au kātahi ano te kohanga reo me te Kura Kaupapa Maori i timatahia, engari i taua wā tonu kaore anō te whare wānanga i toitu ki nga taumata tiketike o nāianei.

Kei whea mai he korero hei whakatauiria i te kaha o ngai tatou te iwi Maori e kaha totohe ana kia pupuru ki ngā taonga tukuiho o ngā mātua tipuna? Na wai i whakatauiria i te kaha me te tika kia ora tonu ai tō tātou reo rangatira i ngā waa o mua? He aha te āhua o te reo Māori i ngā waa o nāianei? He kaha ake te whānuitanga me te hohonutanga o tō tātou reo rangatira kua whaiti, kua teitei haere te reo o te kupenga hou rānei? Koinei ngā pātai kua kaha taupatupatu e nga matanga reo o te ao Māori, e hia kee ngā tau kua kaha rangahaua e ngā tohunga wetu reo ki ngā tikanga me ngā kawa o te reo a iwi. Mā wai e kawhe i ngā kaupapa hei tiaki i tō tātou reo

Māori? Anō nei ko tēnei te pātai e ora pai ana te reo Māori i te ao hou ka ora mo ake tonu atu? E ai ki ngā kupu i whakatauakitia e Taa Apirana Ngata *‘E tipu e rea mō ngā rā o tō ao’* ko tā te kupenga hou he whai i te matauranga me te ture a te pākeha hei oranga mo te tinana, ko ngā tikanga. I whakapētohia e ngā mātua tipuna pēnei i te reo Māori me ngā tikanga o te marae tae atu ki te karanga, nga waiata, me ngā mahi whaikōrero he tūmomo taonga tēnei hei arahi i ngā whakaaro o te Māori. Kia mōhio me pēhea te whakatika i ngā raruraru o te wā kāinga. Ko tā te kupu oati o Ngata he whakawero atu ki te iwi Māori kia noho reo rua, kakano rua mō ngā rangi e heke mai ana. Ki tā te whakapae o Ngata he tino nui ngā hua me ngā painga o te matauranga Pākeha.

Hei tā Eisenstadt (2010). Ko ngā āhuātanga nui o tēnei rerekētanga whakakotahi i te hanga o te whare wānanga hou me ōnā tohu me ōnā papa tongarewa o ngā iwi tauiwi; ko te orokohanga o tā te nuinga i whakatau ai, e whakaiti ana i nga tikanga tangata; ko te whakahoutanga taumaha; e whakaroroa ana i nga rerekētanga puunanga no te ao nui me nga whiti kee o te kawē mana kino i roto i a rātou; ko te orokohanga o ngā tohu hou.

Hei taa Eisenstadt (2010) I whakataumahatia ngā tukanga whakahou huri noa i te ao i ngā mahi pakanga, me ngā peehitanga o te ao ohaoha me te ao torangapuu i whakataiwhenuatia i nga iwi taketake ki a neke ki ngā whenua tauhou. Ōtira ko ētahi iwi kore i kitea nā ngā peehitanga o te ao hou i runga i te mana o tangata whenua.

E ai ki te tirohanga whānui o te aria modernity, nā ēnei kaupapa i puawai ake te rangatiratanga me te kaha o ngā iwi taketake ki te whakakotahi i roto i tēnei ao hou. Ko te oranga o te tangata i waenganui i te tukanga ohaoha, hangarau, torangapuu, me ngā wāhanga a iwi e ngana ki te whakaruruhau i ngā tikanga a iwi me te torangapu raupapa tono o te aria whakahou me wōnā taumahatanga me wōnā peehitanga, i kona ka whakawhanui i ngā tūmomo horopaki a hitoria, e maha ngā huarahi hou me ngā iwi tauhou, e tohaina i ngā āhuātanga ōrite me ngā rerekētanga i waenganui i a rātou anō. Hei tauira ko te whānauitanga o ngā mahi tauhou e kawē i ngā whakaaro nō ngā iwi o te ao me te torangapuu raupapa tono (Eisenstadt, 2002). Ko tā te tangata whenua mahi, he whai oranga mo tōnā hapū, iwi, whānau hoki, mā ngā mahi

whakangāhau manuhiri, mā te whakatau i ngā tono ki ngā roopu whakamana tangata hei huarahi whakaora mo nga whakapaparanga onāiane.

1.1 Tirohanga whakamuri

E hāngai ana tēnei rangahau ki te oranga o te reo Māori, Ōtira ko ngā kaiuiui mo tēnei rangahau, he tino mātatau ki te reo me ōnā tikanga Māori. Ko ngā kaiuiui mo tēnei rangahau he kaikorero, he kaimahi, kaipononga o tōnā hāhi, he mātatau ki ngā āhuātanga o te reo Māori i runga i tōnā marae, rohe, me tōnā iwi. Ko ngā kaiuiui katoa i roto i tēnei rangahau he toki mō tōnā rohe, marae, iwi hoki. Ko te tino koingo kua whiwhi i aia i tōnā tohu pokairua, tohu paetahi mai i te whare wānanga, whare aronui, wānanga hāpori rānei.

Ko te waahi e kohikohia ai i ngā kōrero mō tēnei rangahau kei Tamaki-mā-Kaurau i te tāone nui o Manukau. I te mea ko te tokomaha o ngā kaiuiui kei Manukau ko te whainga ka whai wā ngā uiuitanga i te rohe o Tamakimākaaurau. E ai ki ngā tatauranga ko te tāone o Manukau te waahi matua e noho ai ngā whanau o te moana nui a kiwa.

Ōtira ko ngā whainga o tēnei tuhinga kua whakarārangihia e whai ake nei:

1. Ko te āta titiro ki te whakahoutanga o te reo Māori i ngā waa o nāiane
2. Ko te rangahau i ngā rereketanga o te reo Māori i ngā waa o mua ki nga waa onāiane.
3. Ko te whakaharatau i ngā hua me ngā painga o te whakahoutanga o te reo Māori i roto i te horopaki whakaora reo a iwi.

1.2 Whāinga matua me ngā pātai mo te rangahau

Ko te whāinga matua o tēnei rangahau, he āta titiro ki te oranga o te reo Māori i ngā waa o nāianeī me pēhea e whakaahua i te whānuitanga o te reo Māori i ngā waa o nāianeī; Ki a tutuki te whāinga matua i whakamāramatia i te kupu whakataki, ko te mahi o te rangahau nei e whai whakautu mo ngā pātai e whai ake nei;

- 1. He aha te reo Māori ki a koe?**
- 2. Nā wai te reo Māori i whakaako i a koe?**
- 3. He aha ou whakaaro mo te āhua o te reo Māori ināianeī?**
- 4. He aha ngā āhuatanga me ngā tikanga e mōhio ai koe ka tautoko i te taumata o tō reo Māori i te kāinga?**

1.3 Pūtake o te Tuhinga

Ko te mea whai take o tēnei rangahau he whakahirahira mo ngā whakaaro nui. Tuatahi ka whakaroroa tēnei tuhinga i ngā tirohanga o Eisenstadt (2010) mo te whakahoutanga o ngā whenua tauhou me ngā peehitanga i runga i te mana o te tangata whenua. Tuarua ko te paa anga o te ao hou i runga i te reo Māori. Hei ta Elias (2008) i taangia i roto i tana pukapuka *Implications on Modernity for language retention and identity politics*;

“Languages evolve from culture and practice, and vice versa. Languages that have a privileged place in the modern identity have evolved to embody these values and to promote a secular world view that is primarily concerned with the life of production and exchange, the rigid control of it, and litigious impulses to prove rights and claim for damages” p. 7.

Ko te reo o te kauta, he reo o i a rā, o i a rā, he reo aroha, he reo tūhonohono i te tangata. Ko tēnei te reo e rāngona whanuitia i roto i te kāinga hei kawē i ngā mahi Māori. I ngā wā o mua ko ngā tūmomo hui i whakaatuuhia i runga i te marae ngā tino Kaupapa hei whakanui i te kōtahitanga me te wairua Māori. I tēnei rautau ko ngā whānau me ngā tangata whai mana o te ao Māori i whakaheke i te kawai whakapapa rangatira, te hunga tokoiti i kitea, i taea te whakauru atu ki roto i ngā huihuinga a iwi me ngā hui motuhake o te hāhi karaitiana ko ēnei ngā kaupapa e kawē ana i te mana a iwi me ngā mea whai take ki ngā whānau e noho rawaho ana i tōnā kāinga tuturu.

Nā te tokoiti o ngā kaumatua me ngā kuia i runga i ngā marae maha o te motu whānui, he ngarotanga nui tēnei mo te iwi Māori, tā te mea he nui ake te hunga taiohi e kore e aro atu ki tōnā reo me ōnā tikanga Māori. Nā te kuwaretanga o ngā mātua me te kore whakapono o te whanau rawaho ki tona taha Māori, ka ngaro haere tōnā ngākaunui ki tōnā ao Māori. He āhuātanga tatakino tēnei i roto i te iwi o naianei, i ētahi waa nā ngā mahi nanakia o te whānau ki te whanau ka noho tauwehewehe te whānau rawaahi i tōnā kāinga tūturu, ka kore e kaha hoki atu ki te marae. I ētahi waa ko ngā peehitanga o te ture pakeha me ngā wero o te ao hurihuri ka ngaro te aroha mo te noho tahi a whānau me te aroha o te tangata ki te tangata. Hei tāpiritanga ki te āhua momo tūhinga hei taa Elias (2008);

“What, then, are the implications of modernity’s demands on language for language retention? The force of modernity on collective identity is powerful. The more one buys into the modern identity, the more one adopts its languages and values of commerce, the less one identifies collectively” p. 8.

Ko ngā wāhanga o te whakapapa e tuia i te herenga o te ira tangata ki tona iwi i ahu mai i roto i ngā whakapaparanga o te kawai atua, kawai tipuna, me te kawai rangatira. E ai ki tā te Māori tirohanga ko te mana o te tangata he tapu, ōtira ko tōnā mana i ahu mai i tōnā tātai whakapapa ki ngā atua (Barlow, 1992). Ko ngā pumanawa me ngā pukenga o te tangata i ahu mai i tōnā kawai whakapapa o ngā mātua tipuna. Ōtira ko tōnā mahi he ako, he whakapakari i tōnā kete mōhio ki a toitu te mana o tōnā whānau, hapū, iwi whānui.

1.4 Ngā Tukanga o te Rangahau

Ko te pūtake o tēnei tuhinga ko te āta titiro ki te whakahoutanga o te reo Māori i waenganui i te tau 1988 ki te tau 2008.

Nā reira he mea whakahirahira ki a whai tenei_tukanga rangahau qualitative. Kua whakahuatia e Cochran raua ko Patton (2002) ko te raraunga kounga te rangahau whakamata tika i te rangahau ine o te kairangahau;

“Interviews resemble everyday conversations, although they are focused (to a greater or lesser extent) on the researcher’s needs for data. They also differ from everyday

conversation because we are concerned to conduct them in the most rigorous way we can in order to ensure reliability and validity” (i.e. ‘trustworthiness’) p.11.

Ko tā te rangahau he whakamahi i ngā tukanga pātai me te uiui tangata hei whakautu i ngā whāinga o tēnei tūhinga. Tā te mea he rautaki whai whakautu hei whakamārama i te āhua o te reo Māori i te ao hou.

1.4.1 Rangahau pātai tuatahi – (He aha te reo Māori ki a koe?)

I tipakohia te tukanga uiui tangata ki te whakautu i te patai tuatahi. Hei taa Edwards me Holland (2013) ko tētahi o ngā painga o te tukanga uiui tangata, ko te whānaungatanga me tūhonohono tangata; “As human interaction and negotiation is seen as the basis for the creation and understanding of social life in interpretive approaches, it is the interaction of the participants in the interview situation – the researcher and the researched – that creates knowledge” (p.17).

1.4.2 Rangahau pātai tuarua - (Nā wai te reo Māori i whakaako i a koe?)

Ko te rārangi pātai te tikanga o te rangahau, hei whai whakautu mai i ngā kaiuiui. E ai ki a Cochran me Patton (2002) p.2 “Qualitative research is characterised by its aims, which relate to understanding some aspect of social life, and its methods which (in general) generate words, rather than numbers, as data for analysis”. Ko ngā korero hohonu, ngā korero paki, me ngā kōrero tara o te kaiuiui e paa ana ki tōnā whakatipuranga me ōnā mahi mō tōnā iwi, hapū, whānau me tōnā tūrangawaewae. Mā te kaiuiui e whāngai i ngā whakaaro hei waihanga i ngā kupu kōrero hei whakahiko i te hohonutanga o te kaupapa o te rangahau.

1.4.3 Rangahau pātai tuatoru - (He aha ou whakaaro mo te āhua o te reo Māori ināianei?)

Hei tā Mead (2003) raua ko Barlow (1992) ko te tikanga Māori he titiro whānui ki te whakatakotoranga me te hohonutanga o ngā mahi pono ki tā te Māori tirohanga. Ko ngā mahi pono e tika ana ki te iwi Māori i ahu mai i te kupu mana-a-ki, ko ngā mahi katoa i roto i te ao Māori me whai whakapono ki te aroha me te whanaungatanga i waenganui i ngā hapū rerekē o tēnā iwi, o tēnā iwi, o tēnā iwi.

1.4.4 ***Rangahau patai tuawha*** – (He aha ngā āhuatanga me ngā tikanga e mōhio ai koe ka tautoko i te taumata o tō reo Māori i te kāinga?).

E ai ki a Gill, Stewart, Treasure me Chadwick (2008) Ko te pūtake o te tikanga rangahau, he āta titiro ki ngā whakaaro, ngā wheako, ngā uara, me ngā kaupapa o te hunga takitahi hāngai tonu ki ngā take whakahirahira e whakaawe ana i ngā āhuatanga o te ao hou. Ko ngā tikanga pai pēnei i te uiui tangata e ai ki tā te whakapono o te kairangahau he tūmomo huarahi hei whakamārama i te kaupapa hohonu kāore e taea te ine tātai te whakamārama pēnei i ngā pātai me ngā kōrero hohonu.

Ko te oranga o te tangata me te whaiwhai i ngā huarahi hei hopu i ngā whakaaro me ngā kōrero e paa ana ki ngā kaupapa motuhake ki ngā kaiuiui o te rangahau. Ka kohikohia i ngā kōrero mō te rangahau hei āta titiro ki ngā whakaaro o tenā tangata takitahi ki tēnā takitahi.

1.5 Tirohanga Whānui o te rangahau

Ko te tirohanga whānui o tēnei wāhanga o te tuhinga, he waihanga i ngā kōrero mō te āhua o te reo Māori i te waa o muri nei. Ka timata tēnei tuhinga ki te tatai i te whakahoutanga o te reo Māori i waenganui i ngā tau 1988 ki te tau 2008. Kua āta taia i ngā kōrero e paa ana ki te whakatūriatanga o ngā huarahi whakaora i te reo Māori me ngā mahi whakamana o te roopu ngā kaiwhakapumau i te reo Māori, te poari o te kōhanga reo, me ngā kura kaupapa Māori tuatahi o Aotearoa. I ahu mai tēnei whakapapa o te reo Māori ki ngā mahi whakamana tangata o Apiranga Ngata i te 1900 (rautau tekau mā iwa) me te moemoea o Ngata kia pupuru te iwi Māori ki ōnā whenua rangatira me tōnā tangata whenuatanga i roto o te moana nui a kiwa. Ka rua, ka āta titiro te wāhanga tuarua ki ngā tātai tūhinga o te reo Māori i te waa o nāianei me ētahi o ngā āhuatanga kua waihanga e te reanga hou hei pupuru ki tōnā reo rangatira.

Wāhanga Tuatahi

Ko te kaupapa o tēnei tuhinga he tiro whānui ki te whakapapa o te reo o muri i waenganui i nga tau 1988 ki te tau 2008. Ka timata te huarahi hei whakapetohia i te

reo Māori i roto i ngā kōhanga reo me ngā kura kaupapa. Ōtira ko ēnei ngā kura ako ka whaia i te mārautanga o te Aho Matua o ngā kura kaupapa Māori. Ka whakahoungia i te reo o te tangata whenua mō te kupenga hou mā roto i ēnei wānanga ako hei huarahi whakaora reo me ngā tikanga o te ao kohatu. Nā Kāterina Mataira i waihanga i ngā ture me ngā matapono o te aho matua hei tutohu i ngā whānau me ngā hāpori o ngā kura kaupapa Māori puta noa i Aotearoa.

Wāhanga Tuarua

Ko te tātari o ngā āhua momo tūhinga i runga i te āhua o te reo Māori hei kawē i ngā whakaaro o morooki nei. Hei taa Habermas (2001) ko te whainga matua o te ao hou, he whakahou, he whakawhanake i ngā āhuātanga ohaoha, te mana torangapu, me te mana hapori o te hunga whai mana i roto i te ao hurihuri. Hei tapiri atu ki teera tikanga whakaaro ki taa Habermas titiro;

Modernity welcomes the development of modern science and the technological advancement of mass media, capitalist growth and a rational form of administration (p. 52).

Ōtira ko te taahua whai moni o ngā motu i whakataiwhenuatia e ngā kawanatanga o tauīwi i te rautau tekau mā waru, ka huri hei whenua whai moni mo te hunga whai mana o ngā uri whakaheke o Kuini Wikitoria o Ingarangi.

Wāhanga Tuatoru

Ko tēnei te wāhanga ka whakawhitiwhiti whakaaro mo te tikanga o te rangahau, te whakatakotoranga o te tikanga rangahau me ngā tikanga whakaaro o te ao Māori. Ko te tikanga o te rangahau ko te kanohi kitea he whakataurite, he ruku hohonu i ngā whakaaro o te kaiuiui me ngā hāpori e whakaawe ki ngā hua o te rangahau (Costley; 2008; Gill, Chadwick, Treasure, Stewart; 2008). Ko te waka hei kawē i ngā tikanga o te rangahau ko te tikanga uiui me te Kaupapa Māori. Nā i runga i tōnā mahi whakatātutu i ngā tikanga me te reo Māori hei mau tonu i ngā taketake nui ki te ao Māori (Cram, 2016; Smith, 1999; Barlow, 1992; Mead, 2003).

Ko tētahi atu āhuātanga o tēnei wāhanga he whakaatu i te āhua o te tikanga rangahau i whakamahia e au hei whai hua mo ngā uiui pātai o tēnei rangahau. Hei

whakarāpopoto ake ko ēnei tukanga mo te rangahau ko te uiui tangata, ko te uiui patapātai mō ngā tangata takitahi. Ka hopukina i ngā kōrero mā runga i te ripene whakaataata, ko tētahi o ngā painga o te uiui tangata takitahi ka taea te kaiuiui ki te whakatau i wōnā whakaaro e kore rawa e whakamaa ki te whakapuaki i wōnā whakaaro me tōnā kotahi.

Wāhanga Tuawha ngā Raraunga mō te rangahau

Ko te wāhanga tuawha ka whakaatu i ngā tatauranga mō te tikanga rangahau.

Hei tauira ko te tikanga whakamana tangata hei tiaki i te ahurea o te tangata takitahi me tōnā mana tangata. Ko tētahi o ngā painga o te tikanga uiui ka ahei te kairangahau ki te whakawaatea i te waahi me nga kawa hei whakamohio atu ki te tangata uiui hangai tonu ki ngā matapono o te tikanga tangata.

1.6 Wāhanga whakarāpopoto

Ko tēnei te wahanga ka whakautu i te kōrero timatanga mo te tuhinga roa.

Ko te wahanga e whai ake nei, he āta titiro ki te āhua momo tuhi mō te reo o muri me tōnā aronga ki ngā kaupapa onāiane. Ko te ture i whakaatuhia i roto i te whare paremete hei tūtohu i te mana o te reo Māori kia rangona te reo i ngā pito katoa o te motu. Mā te ture e akiaki i ngā tukanga whakaherea i te mana o te reo ki ngā kura auraki o te motu.

Further, recognition of te reo Māori as an official language of New Zealand and the establishment of Te Taura Whiri i te Reo Māori/Maori Language Commission were sanctioned by the 1987 Maori Language Act (Harris, ET AL... p.49).

Ko tā te ture paremete he wero ki ngā kaikawe reo o te motu ki te whakapiki ake i te taumata o te reo Māori me te kounga o te reo i roto i ngā kāinga;

In 1999 the government officially took responsibility for “increasing proficiency and use of Māori and fostering an environment in which Māori- English bilingualism is accepted” (Peterson, 2000, p. 1).

Wāhanga Tuarua

Ngā momo Tuhinga roa

2.0 Wāhanga Timatanga

Ko te wāhanga o nehe i whakaahuatia i te matu o tēnei tuhinga roa me te āhua momo tuhinga e whakaae ki ngā tikanga rangahau me ngā kaupapa o te rangahau a roto mo te kaupapa Māori.

Ko tēnei te wāhanga e ata tātai i ngā āhua momo tuhinga mo te tikanga rangahau Kaupapa Māori me ngā tūmomo tikanga rangahau e hāngai ana ki ngā kairangahau a roto hei tautoko i ngā iwi taketake o te ao whānui. Ko ngā pitopito kōrero e whai ake nei ka tātaihia i ngā tikanga rangahau me ngā kaupapa hei kawē i ngā tikanga whakaaro mo te ao kōrero Māori i te wā o muri.

2.1 Ngā momo tuhinga kaupapa

Ko tēnei āhua momo tuhituhi he wāhanga e ata titiro ki ngā pānuitanga e tātai ana ki ngā take whakahirahira ki te mātauranga me ngā wawata i tutukitia mo ngā kairangahau Māori me ngā iwi taketake i roto i ngā whare wānanga hou. Tuatahi ka whakamārama au i ngā matu kaha me ngā matu ngoikore o ngā pānuitanga e ono e whai ake nei. Tuarua ka whakamārama au i te tukanga rangahau kaupapa Māori me ōnā kaupapa i roto i te horopaki o te rangahau hohonu, te uiui tangata, te aria kaupapa Māori, me ngā wheako takitahi o ngā wahine tangata whenua e kaha u ki ngā kaupapa rangahau i te ao mooroki nei.

2.1 Rangahau a roto

Hei taa Costley (2010) Ko te whapakaritanga o te kairangahau o tōnā tūranga i roto i ngā roopu me ngā mahi whai mana. Ko ngā mea whai take o te kairangahau a roto ko tōnā tūranga me te horopaki o tōnā whai tūranga i roto i ngā mahi rerekē. Ko ta te mahi o te kairangahau he hanga, he whakatoo i te kakano kia whai hua te rangahau i roto i te ao hou engari me mārama ia ki ngā rerekētanga o tōnā tūranga me tōnā mana hei kawē i ngā kaupapa o te rangahau. Haunga kee ngā wero me ngā mahi a roto mō ngā kairangahau e whai ake nei;

When researchers are insiders, they draw upon the shared understandings and trust of their immediate and more removed colleagues with whom normal social interactions of working communities have been developed. (Quote taken from Costley, 2010, P.1).

Ko tāa te tukanga me whaia te kairangahau he ako mē pēhea te titiro whakamuri i aia e ako ana i ngā āhuatanga o tōnā ao rangahau me ētahi atu huarahi hei tauawhi i tōnā haerenga me mōhio ia ki te whakapakari i aia anō kia taurite tōnā tūuranga hei kairangahau, hei tangata takitahi hoki.

Me mōhio te kairangahau ki te whakapakari i ōnā hononga me te whakakaha i te whānaungatanga i waenganui i aia me ōnā hoa mahi kia hohonu ake te tirohanga motuhake mō tōnā iwi.

Ko tētahi o ngā ngoikoretanga o tēnei tukanga ko te whaiti i te pūtea, ngā rauemi me te waa hei whakaemi i ngā mahi nā te waahi me ngā ahuatanga torangapu a rotoha roto (Costley, 2008).

Ko tētahi atu wero ko te tikanga whakahaere arā ko te conflict of interest i waenganui i te kairangahau me tōnā roopu. Me mōhio te kairangahau me pēhea te whakawaa i ngā painga o tana mahi ki te taumata paerewa o te whare wānanga me whāngai i te tirohanga hei āata whakawaa i nga i te aronga o te Kaupapa. Kāore he nui te waa e waatea ana ki te tini i te aro o te kaupapa me te waa ka tutuki hoki. Me whakapau waa me te kaha ki te whakarongo ki ngā kōrero awhi me ngā kōrero tauawhi o ngā tangata matatau mō tōu kaupapa (Costley, 2008). Ōtira me kaha te kairangahau ki te rapu i ngā tohunga me ngā roopu hei tiaki i te mauri o te kaupapa. Ko te iti iho o te wā mo te whanaungatanga me te whakapakari i ngā hoa mahi rangahau.

2.2 Ngā raraunga kounga

Hei taa Chadwick, Treasure, rātou ko Stewart (2008) He pai mō te whakatakoto i ngā whakaaro o tētahi roopu me tētahi tangata hoki, he hohonu te titiro, he whānui te whakatakotoranga o ngā kupu hei whakamārama i ngā whakaaro taki tahi o tētahi tangata. Ko ngā matapono tika mō te tikanga rangahau, he whakatakoto i te kupu, he whakarakei i ngā kōrero hei whakamārama i te hanga me te aro o ngā patapātai i kohia mo te rangahau. Hei taa Chadwick, Treasure, rātou ko Stewart (2008);

There are three fundamental types of Research interviews: Structured, semi structured and unstructured. Structured interviews are, essentially, verbally administered questionnaire, in which a list of predetermined questions are asked, with little or no variation and with no scope for follow-up questions to responses that warrant further elaboration. Consequently, they are relatively quick and easy to administer and may be of particular use if clarification of certain questions are required or if there are likely to be literacy or numeracy problems with the respondents. (p. 1).

He pai mō te whakamārama i ngā mārau e kore e tino mōhiotia whānui e te hunga pānui (Chadwick, Treasure, Stewart, 2008). He hohonu ngā korero me ngā whakautu o ngā kaiuiui. Ko te whai whakaaro ki te ruku hohonu mō ngā korero hei taunaki i ngā pātai rangahau kāore anō kua ata rangahaua whakawhiti i ngā kaupapa rerekē.

Kāore he waa pai mō te ako me te whakapakari i te kairangahau ki te ako i ngā tikanga o te rangahau. Me whāngai te kairangahau i ngā nekenekēhanga hei tautoko i ngā karere a roto me te taha tinana o ngā kaiuiui hei whakamana i tana mahi whai kōrero. He iti noa iho te putea me te rauemi ki te whakapakari i ngā pūkenga o te kairangahau. Me whakarerekē te kairangahau i ngā rautaki hei whakamahi i ngā tukanga o te rangahau mō ngā kaupapa me ngā roopu rerekē, anō nei he mahi uaua tēnei nātemea he iti te waa me ngā rauemi ki a tutuki i tēnei wawata. Me whakapau kaha te kairangahau ki te hopu i ngā whakaaro me ngā kaupapa e pārekareka ana ki ngā kaiuiui hei hanga i ngā rataka pai mo tana mahere tikanga rangahau (Chadwick, Treasure, Stewart, 2010). Kaore e taea te tikanga matatuhi ki te whakaatu i te reo a tinana me ngā karere a roto o ngā kaiuiui, ōtira me whai rautaki te kairangahau ki te whakamārama i te āhua o te tangata me te waahi i timata te tikanga uiui. Me āta whakaaro te kairangahau ki te whakamōhio atu ki ōnā kaiuiui ki ngā kitenga i puta mai i te tikanga uiui me te tikanga matatika hei whakamōhio he aha ngā hua i puta mai i te tikanga rangahau.

2.3 Kaupapa Māori

Hei tāaa Smith (2012) rāua ko Rata (2006) i pūtakatia te aria o kaupapa Māori i te mātauranga o te tangata whenua. Ko tetahi o ngā rautaki mo te whakatuwhera i ngā wāhi mo te iwi Māori ki roto i te whare wānanga. Haunga ake te nunumi o ngā waahi hei whai whakaaro me te whai rangahau i roto i ngā wahanga rerekē o te whare wānanga ki te whakapuaki i ngā koingo me ngā pumanawa o te Māori ki te whakamātau i ngā aria hou o te Mātauranga Pākeha (Smith, 2012). He mana kawe

reo tō te aria kaupapa Māori whakawhiti i ngā waahi uiui pēnei i te hauora, mātauranga, whare noho, me te ohaoha.

He waka kawē reo mō te whakaaro Māori hei tapiritanga ki te kaupapa Māori ko te mana whakaawe mō te whakanui i ngā rautaki tutuki whakawhiti i ngā wawata o tēnei aria, he toimaha, he tuturu, he matatoru. E kore e taea te whakawehea i te aria o te wetewete aria mai i te hā o te kaupapa Māori, koinei tētahi o ngā tino whakaporearea o te hunga kore mōhio ki te pānui i ngā waa o muri kei te whakarerea i te critical theory kāore e kitea i te mana o te kaupapa Māori nātemea kei te whanako i ngā whakaaro o mua engari e kore e taea te whakatoo i te whakaaro o te kaupapa mēnā ka wehea te mahi āta titiro, whakarongo, kōrero hoki (Rata, 2006). Kua whakatōngia te kakano o te whakaaro i roto i te kaupapa Māori, arā ko te wetewete aria he waihanga i ngā tumomo whakaaro hei whakatinana i te mahi parakatihi, ko tenei te mahi whakarereke i ngā mahi tatakinu me ngā mahi tukino i runga i te whānau, hapū, iwi katoa.

Ko te uiui o te rangahau, he ata wetewete i ngā poraruraru e tukinotia i te iwi, hapu, whanau whānui. Ma te uiui tangata me te whakarārangi i ngā patai hei whakatika i aua āhuātanga kino e kaha ake te hua o ngā mahi i roto i te hāpori (Smith, 1999; Smith, 2003; Smith, 2012). E hia kē ngā awangawanga me ngā rauemi i whakaemitia te mahi whai moni hei kawē i te taahua whai moni mo te motu whānui? ko ngā paa anga tukino i paangia i runga te oranga o te iwi Māori, he mea whai take kia toitu te tirohanga whānui o te aria kaupapa Māori. Ko tā te tirohanga whānui o te aria, he whakamārama i ngā ngoikoretanga me ngā peehitanga i whakaritea e te punaha ohaoha o te ao ki te kohuru i te rangatiratanga o te iwi Māori. E ai kia Smith (2012) me aro te kaupapa ki te reo me ngā tikanga o te ao tawhito kia toitu te tangata, toitu te whenua, toitu te reo;

The neglect of structuralism in Kaupapa Māori is an opening for browning the mainstream sector it also contributes to the domestication of Kaupapa Māori now terms such as taha Māori, Māori dimension, and a Māori voice are examples of uncritical thinking (p. 11).

Hei whakaotinga ko te whakaaro i whakatōngia i roto i te mauri o ngā Kaupapa Māori me te Mātauranga tukuiho he kaupapa i mau e te kaiaria me te kaituhituhi pukapuka rongonui rawa atu a Paulo Freire, nā Graham Te Hingarua Smith (2012) i whakahonore i tēnei whakaaro anō;

In developing the idea of Kaupapa Maori education theorist and author Paulo freire captured the inseparability of action and analysis in raising consciousness for colonized peoples. Smith asserted that the term praxis is neglected these days and that we cannot merely leave talk about Kaupapa Māori. The idea of Kaupapa Māori contains political necessity (p. 12).

Ko te tini me te mano o te hunga whai mana i roto i ngā hāpori me ngā whare wānanga o morooki nei e kaha whakaawe e ngākaunui ki te whai i ngā tapuwae o ngā tohunga matapaki o te ao tuhituhi e mōhio whānuitia he wāhanga kotahi te mahi me te kōrero Ōtira mā te mōhio, ka mārāma, mā te mārāma, ka mōhio. Ōtira me whakamihia i te mana me te tapu o ngā mahi rangahau i te mea ka ahei te whakaharatau i ngā take nui hei huanga rāhi mō te iwi Māori. Ma kōnei ka mōhio mēnā kua ea, kua eke panuku te huanga o te rangahau, ko ngā whakaaro me ngā kōrero takitahi o te tini me te mano he tumomo waka kawē i te reo tawhito i roto i te ao hou.

2.4 Rangahau Kaupapa Māori

Hei taa Pilwax Weber (2004) Ko tā te kairangahau mahi, he āta kowhiria ko tehea ngā tukanga mo te rangahau, arā me pehea e whai waa, e whai moni hoki ki te whakarite i te waa hei tutuki i te tikanga uiui.

“Community-based research that is carried out in this manner is not so much the object of the researcher’s design and direction as it is a movement of investigation and knowledge creation where co-researchers move out at various intervals, pursuing their own quarry along exploratory side-paths that re-connect further down with the main trail of the Research”. Ko tā te tikanga o ngā iwi taketake he āta whai i ngā uara me ngā wheako pono o tana hāpori me ōnā kauiuiui (p. 81).

Ko tā te hanga o te rangahau, he ū ki te kaupapa e orite ana ki ngā uara me ngā wheako o tana hāpori. Ko tā te whāinga o te mahi rangahau, he whai hua mō ngā hāpori me te whakakaha i nga hua pai mo ngā hāpori e whakaae ana ki te kaupapa o te rangahau. Me āta whiriwhiria te kairangahau i ngā tukanga e tika ana mō te rangahau, Hei tā Pilwax-Weber (2004);

“Researchers make decisions about research methods through a balancing process of projections. They weigh practical considerations of efficiency (available time and money) with an anticipated degree of effectiveness (academically acceptable end product). The hope is that the end product, whether physical or not, is achieved without too many detours or modifications to the original plan or research design” (p.79).

Ki te titiro tātou ki te āhua o te iwi Māori me whai whakaaro te tangata i tōnā

whenua me tōnā kāinga tūturu. Nā te tokoiti o te tangata Māori e noho ana ki tōnā kāinga tūturu ka whakaheke iho te taha hauora, e wha ngā wāhanga o te Hauora Māori ko te taha hinengaro, te taha tinana, te taha wairua me te taha whānau hoki . Ko te mahi o te rangahau nei he whakapiki ake te taumata paerewa i te mea ko te hauora o te iwi me te oranga o te tangata nga hua ka puta mai te rangahau. Ko te hāpori he tumomo kāinga tuturu i ahu mai tēnei whakaaro i te whakapapa me ngā herenga o te kairangahau ki te hāpori. Ahakoa nō hea mai te tangata me mōhio ki tōnā tūranga i roto i te hāpori hei taituara hāpori, hei kaitiaki whenua, hei kaiarahi mo te iwi Māori mo ngā rā o muri.

Kāore e rite ana te ture o te rangahau pākeha ki ngā tikanga o ngā iwi taketake me ētahi atu tikanga mo te manaaki tangata me te kaitiakitanga o te whenua me ngā tāonga a o rātou mātua tipuna. E rua ngā rerekētanga i waenganui i ngā ture o ngā kaiwhakahaere o ngā whare wānanga me te poari me ngā tikanga o te rangahau ki tā te tirohanga whānui o te iwi taketake (Pilwax-Weber, 2004).

Ōtira ko te rerekētanga mātua ko te tirohanga ki te pūtake me ngā matapono o te rangahau. Ko tā te kairangahau he whai i ngā ture, he tutuki i nga whāinga o te rangahau, ki tā te taumata o te whare wānanga me te komiti whakahaere mo te tikanga rangahau engari meinga kore e taea te whakarerea i ngā tikanga o tōnā iwi (Pilwax -Weber 2004).

He tino taumaha te mahi ‘rāngahau hāpori’ nātemea me whai wā, me whai pūtea hoki te kairangahau mo te whakatakoto i ngā hua me ngā painga o te rangahau ki tōnā hāpori engari me rapuhia e ia i ētahi atu huarahi hei whakawātea i te taumahatanga o te mahi rangahau i runga i aia anō, ko tana he whakakotahi, he whakarauika, he whakamōhio ki ngā tangata e pā ana ki te mahi tahi. Ko ngā awangawanga me ngā ngoikoretanga o ngā wāhine, ngā whaea, me ngā kuia i hoatu i te mana me te reo ake ki tā te kairangahau titiro, ko te reo o te wahine, ko te ahi kaa mo te mahi rangahau (Pilwax-Weber, 2004). Ko ngā ngoikoretanga o te tukanga rangahau pēnei i te kōrero a waha, me te whakawhitiwhiti whakaaro e kore e taea te whakamahia i ēnei tukanga i roto i ngā hāpori me ngā roopu o te iwi mēnā e kore e mōhio te kairangahau ki ngā kauiuiui me ngā kaiarahi o taua takiwa.

2.5 Wāhanga whakarapopoto

Ko tēnei te wāhanga e āta titiro ki ngā āhua momo tūhinga mō te rangahau hohonu me te tikanga uiui tangata. Tā te mea he wariu whakaheke mo te reo Māori i Aotearoa whānui, ko tā te kaiuiui he whāngai i nga whakapae me nga uara o te ao kohatu hei whakapiki ake i nga ahua momo tūhinga e whakahangai tonu ki te ahua o te reo Maori i te ao hou. Tutu ana te puehu o te taura here tangata, he rerekē ngā tirohanga o ngā kaiuiui, he rerekē o rātou herenga ki ngā iwi huri noa i Aotearoa nei hoki. Ko tāku he whai whakaaro ki te hopu i ngā tirohanga rerekē o ia kaiuiui hei whakaohoho ake i te wairua o te tangata ki te reo onamata me nga tikanga hei manakohia i te reo Māori e ako ana te tangata i roto i ngā wāhi tumanui . Kei roto i ngā whare wānanga e whai te tira haere i te reo tapu mo te whai korero me te karanga hoki. Ko tā te whakapae o te kairangahau ko te hunga arohatia ki te reo Māori i puta mai i ngā whānau matatau me ngā kāinga tuturu e kōrerotia i te reo Māori me te reo a iwi hoki, ko tēnei te hunga arahi i te reo mo ngā rā kei te heke mai. Nō reira ko te whakapae matua e rere haere ake ana, ko te hunga mōhio ki te reo Māori me ōnā tikanga ngā kaiarahi mo ngā kaupapa whakahirahira o te iwi Maori.

Ko te wāhanga e whai ake nei e āta titiro ana ki ngā tukanga mō te rangahau, me ahu whakapēhea te aronga o te rangahau me ōnā kaupapa whakaheke noa i te putake o te tūhinga roa. Ka riro mā te wāhanga e whakaatu i ngā tukanga mo te tikanga o te rangahau e kawe i ngā kaupapa matua me nga aria totohe matua o tēnei tūhinga roa. Nā wai ake ka riro māku e waihanga i te tūhinga roa hei koha mō te hunga kore mōhio ki te panui. Ōtira ko ngā tukanga mō te rangahau e rite ana ki te tokomaha e whai i te ara tika hei waka eke noa i te ao tū tonu.

He mea whai take te rangahau hapori ki te iwi Maori ki te mohio te kahui ariki me te tuakiri whanau ki nga ōkawa o te kairangahau. Nā Smith (2003) rāua ko Tuhiwai Smith (1999) i waihanga i te aronga o te aria Kaupapa Māori ki tā te ao Māori tirohanga ao ake ao pō. Ki tā te tukanga whanui rangahau Maori ko te reo Māori me ōnā Tikanga katoa te whakatakotoranga o ngā whakapae me ngā ture o te rangahau kaupapa Māori. Ki tā te ao Māori whānui titiro ko te mahi aroha me te here koha hei manaaki i ngā tumanako i wawatatia e te tuakiri whānau Māori kia piki ake ngā raruraru o te wā kāinga, kia whai hua te rangahau Māori mo te rawa whenua mo ngā hapu me ngā iwi i whakaaetia kia whakanohoia hei kaiarahi mo te

kairangahau i aia e mahi tahi me te iwi Māori. Ki te āta titiro tātou ki te whakarooputanga o te whānau, hapū, iwi Māori whānui, he nui ake te tūhonotanga o te Māori ki tōnā whakapapa, arā, he mea whakahirahira tera ki tā te tangata rawaho whakapae i te mea he nui ake ōnā hitoria a waha mo tōnā tuakiri whānau.

Wāhanga Tuatoru

Tukanga Rangahau

3.0 Kupu Timatanga

Ko te wāhanga o muri e āta titiro ki ngā āhua momo tuhinga mō ngā tikanga o te rangahau, ngā tatauranga mō te tikanga uiui tangata me nga kaupapa Māori. Ko tēnei wāhanga e āta titiro whānui ki te whakatakotoranga o te aria o te whakahoutanga (modernity) o te reo Māori o te ao hou. Koirā te reo o i a rā, o i a rā hei kawē i ngā mahi o te marae i roto i te ao tinana e noho nei tātou. Ko te reo e rangona whānuitia he iti te kupu, he nui te kōrero. Ko ngā kupu tohutohu me ngā kiwaha hei whakarakei i te kōrero mō te āhua o te taiao me te āhua o te ira tangata, ko te reo e mōhio whānuitia nā tōnā ia me tōnā wairua tuhonohono ki te mata o te whenua.

3.1 Methodology Overview

Ka ata whakaahua tēnei wāhanga i te mahere rangahau mō tēnei tuhingaroa. Tuatahi ko te whakatakoto whānui o te whakaaro Māori hei tiaki i te mauri o ngā tukanga uiui tangata, koirā ko taaku he aata mau, he āta whakarongo, titiro, kōrero hoki ki ngā kaiuiui takitahi e paa ana ki tō rātou wheako e paa ana ki te ako i te reo Māori. Kei whea mai he tauira hei whakatenetene i te ako me te pupuru ki tērā taonga o tātou? Ko ngā wheako, ngā uara, me ngā pumanawa o tērā kaikorero, ki tērā kaikorero, ki tērā kaikorero te āhuātanga hihiko e miharo ana ki ngā taringa o te kairangahau. Ko taaku he hopu i ngā whakaaro e hāngai ana ki te kaupapa o te rangahau hei whakamana i ngā pūkorero e paa ana ki ngā huarahi whakaora reo mō te iwi Māori.

Mahere Rangahau

Ko te tikanga o te rangahau kaupapa Māori e hāngai puu ana ki te tuhinga nātemea e whakaponono ana ki ngā whakaaro, wheako me ngā pumanawa o te kaiuiui. He tūmomo whakahonore ki ngā kaikorero me te mātauranga ka wharikihia i mua i te kairangahau hei whakanui i te āhua o te reo Māori i roto i te ao hou. Ko te kaupapa Māori he whakahirahira nātemea e ahei te kairangahau ki te whakawhirinaki i ōnā tohunga nō roto o wōna hapū, whānau, iwi, papa kāinga, me tōnā kāinga noho. Nui ake te kōrero pono me ngā rirohanga o te reo Māori mā roto i te mahere o tēnei rangahau nā te reo i waihanga i ngā kupu me ngā tikanga ka reka ai tuhinga roa.

Ko te Tikanga Rangahau Whanui e arotake i te kaupapa o te rangahau e ata tatari i te tukanga raraunga kouna me te reo matatuhi Kaupapa Maori.

Ko te pūtake o te rangahau ko te reo Māori i te ao hou nātemea ko te tikanga rangahau e whakamana i te kaupapa Māori . Hei whakaemi i ēnei kōrero e ai kia Mane (2009) i whataukitia i tēnei kōrero;

“Involving communities in proposed research is necessary for several reasons. An obvious one is that communities are very likely to know what issues deserve research and why. They will also understand implicitly the kinds of initiatives that are needed to address local community problems through research. Moreover, they will be in a position to understand, prioritise and enable research projects that emerge from their own community based developments”. (p.5).

Ko ngā tukanga o te rangahau ka taia i te tikanga uiui hei whakautu i ngā patapātai tā te mea ko te kanohi kitea tētahi āhuātanga motuhake o te whanaungatanga me te kotahitanga ki ta te Māori tirohanga a ao.

Ki tā te wairua Porotehana e kore e whakaae ki te tataritanga o te kupu tapu o ngā apotoro me wō ratou kai arahi matua. Nātemea he mahi whakaiti tēnei ki ngā whakaaro nui o te apotoro ki ngā tohutohu o te atua. Hei tā Botsis (2018);

“Protestants deny tradition i.e the interpretation assigned to the holy texts by the apostles & their immediate successors (wh. 46)”.

Ko te mahi o te āpotoro, he whakawehewehea i tōnā taha wairua ki te hāhi Porotehana hei tiaki i tōnā mana tuku iho. Ko te whare karakia kawa, he whakaawe i te wairua o te tangata kia noho pumau ia ki tōnā tānetanga me tōnā wāhinatanga rānei. E ai ki ngā whakaaro tika o te hāhi Porotehana, ko te mana tuku iho he ōrite ki

te mana tangata, he mana tuku iho i ahu mai i te ātua. Ōtira ko tā te hāhi Porotohana aronga, he tiaki i te mana o te tāne me te wāhine a ōtira ngā tangata katoa kia aro atu ia ki tōnā atua pai, ko tōnā kaihanga, ko tōnā kaiārahi me tōnā kaitohutohu i roto i te ao kikokiko.

Hei tā Botsis ki te titiro mātou ki ngā tikanga o te tirohanga ao whānui karaitiana, e mōhio hohonu ko te karaipiture te kupu tawhito e mau i te tapu me te mana o te hunga āpotoro. (2018);

“Protestants declare that the only inspired text they accept is the scriptures (sola scriptura). The holy scriptures, however do not indicate anywhere that they are the only books inspired by god appreciating on (Wh. 47).

Kāore e arikarika te whare karakia Porotohana ki te tohu o te ripeka me te whakamāhukitanga o te kupu karaipiture ki tā te wairua Porotohana i te mea i whakatapua kia noho tapu mo ake tonu atu. Hei tā Botsis (2018) ko te takenga o te wairua Porotohana, hei tauawhi i ngā mātāpono tika o te mana tangata;

“Protestants have distanced themselves so far from the church and are so dominated by a rationalizing spirit that denies the mystery of god and the church, that they have reached such extremes as ordaining women or celebrating marriages between homosexuals. They prove that they a purely humanistic organization which is no way related to god”. (Wh. 50).

Nō reira ko te mana o te whare karakia Porotohana te waka, hei kawē i te rangatiratanga o te hunga whai mana me te hunga, e whai i ngā kōrero pā pono o te hunga āpotoro. Ki te whaia tika te hunga āpotoro ki ngā tohutohu me ngā kawa tiaki i te mana tangata o te whare karakia āpotoro e ai ki tā te titiro wairua o te Porotohana, ka riro i aia i ngā tāonga pai, ka ora pai te hunga pononga mō ake tonu atu.

Ko te tūranga o te kaumatua, he tiaki i te mauri o tōnā tamaiti mokopuna. Ko te whakaaro aroha, whakaaro tohutohu pai i puta mai i ngā reta i tuhia e te koroua a Eruera Manuera. He rangatira tēnei koroua a Eruera Manuera nō roto o Ngāti Awa (Harris, 2016). I roto i ngā reta e rua i tūhia a tēnei rangatira ka tino kitea tana ngākau aroha ki te whakatinana i ngā kupu karaipiture o te hāhi Ringatu. Ko te tino ngako o te whai atu a te rangatira a Eruera Manuera hei koroua whāngai ki ana mokopuna ki te whai atu te Mātauranga hei pou whakawhirinaki kōrero mō ngā mahi kei mua i a rātou (Harris, 2016).

He kupu tohutohu, he whakaaro nui, he reo maioha ki te reanga hou, ngā tamariki mokopuna o te rautau 1960 kia mau ki ngā kupu atawhai ngā kupu oati o te karaipiture. Ōtira ka whai atu ngā whakaaro kai, whakaaro atu ngā wawata tumanako a tēnei koroua ki te pānui tuatahi o roto te pukapuka pānui tuatahi karakia o te hahi Ringatu. Hopa 12: 11 – 12 “*te roa o ngā rā o te mātauranga*”. E mōhio whānuitia e te hunga kaipānui, he hikoitanga roa te anō me te whai atu i te mātauranga o te karaipiture me te ao kikokiko. Hoi anō ko te hinengaro me te wairua o te tangata tērā āhuatanga e whakatinana i te roanga o nga raa kei mua i te hunga takitahi e whai ana i tērā huarahi.

Ko te reo a waha o te atua. Ko ngā kupu tawhito o te reo o te atua, he reo nō tuawhakarere, nō rongomaitawhiti. Ko tā te atua koha ki te ao, ko ngā reo a iwi he tohu whakahirahira, hei whakaatu i te mana o a ngā tipuna. Ko te reo matatuhi i kitea ki runga i ngā matatuhi i kitea ki runga i ngā whārangi o te paipera, he reo i whakairotia a mātou hoa tauwi kia hopu i te wairua i te ia o ngā reo hopu hei whakaaro, hei whakaaro totohe mā tātou aha noa atu. Nā Manuera ēnei kōrero i kohia mai te pukapuka o te karaipiture “me whakawehi ki te atua, nānā ngā mea katoa, te timatanga o te mātauranga”.

I te orokohanga mai o Ngāi Māori ki roto i ngā tāone hou, maringi noa te hupe, te roimata, me te toto. Ko te kiwaha tawhito whakarerea iho te kakau o te hoe, he kōrero tēnei, hei tūtohu i te pāmamae me te taumahatanga i pā mai ki runga i te tuakiri o te whānau. Ma kōnā ka ngoikore, ka timata te whānau ki te wehewehe i aia e noho rawakore e noho whenua kore i roto i te ao Pākeha.

Ko te iwitanga me te toto o te tangata, tētahi tūāhuatanga whakahirahira o te tuakiri o te tangata. Ko te whānautanga o ngā tangata kakano rua i roto i ngā taone nui i whakaara ake i ngā wheako hikaka me te pūmautanga ki ōnā tumanako me ōnā hiahia, mō te mātauranga me te rapu mahi. Ko te tūhonotanga ki ngā painga o te hangarau o te ao hou me te whānautanga i puawai ake i waenganui i ngā iwi maha o Aotearoa, Te Moana Nui a Kiwa me te Pākeha.

Nā ēnei moemoetanga ka puta ngā uri whakaheke kakano rua me te whānautanga o ngā tikanga a iwi kakanorua, me te tuku marie o ngā pari karangatanga huri noa i te

motu whakawhiti i ngā iwi rerekē. Mo ētahi o ngā whānau he wā miharo te wehenga atu mai tō rātou kāinga tuturu ki ngā waahi Pākeha, mo ētahi atu he wā mokemoke, he wā pāpouri i te mea ka timata te ngaro haere o te noho tahi a whānau, me te mahi tahi i roto i ngā hāpori rerekē. Ko ngā piki me ngā heke o te wehenga atu me te taenga mai ki roto i ngā taone nui o TamakiMāKaurau, he wā ka toko ake ngā tumanako ki roto i ngā whānau rawakore me pēhea te whakapiki ake i ngā raruraru o te kāinga. Mā wai e kawea i ngā mahi hei pupuri i te rangatiratanga o te tuakiri whānau a ko Ngāi Māori tērā.

Ko te kāhui whakapapa o te tuakiri tangata, o te kairangahau Māori ko tērā ko tōnā herenga ki wōnā mahi i aia e ako ana, me ahu whakapēhea ia i runga i tōnā haerenga a hinengaro, a tinana a wairua hoki i roto i tōnā whānau, hapū, iwi. Ko ngā wheako o te kairangahau ka tika he taumaha he pokaikaha, he nawe, he awangawanga, he harikoa, he pāpouri nā tōnā whakapapa me tōnā tūhonotanga ki ōnā mātua tipuna. Ki tā te ao Māori titiro ko te whakapapa o te tangata tērā e whakaatu i tōnā hononga ki ngā rangatira me ngā atua o tōnā iwi me tōnā hapū.

Ki tā te kairangahau titiro ko tōnā tatai whakaheke mai i ngā rangatira o Ngāti Patuheuheu, Ngāti Whare, Ngāti Manawa, me Ngāti Porou te waka hei kawē i ōnā whakaaro, pūmanawa, pūkenga me ōnā uara hoki hei kaipononga, hei māngai, hei poukōrero mō tōnā hāpori i roto i te ao tinana me te ao Pākeha. Mei i kore ia e mōhio e mātatau ki tōnā tatai whakaheke me ngā aitua i pā mai ki ringa i tōnā iwi, hapū, whānau hoki ka noho ngā kuia me ngā kaumatua, hei kaitiaki mō tōnā rangahau (Rangiwai, 2018).

Hei tā Temara ko te mauri te whakapaparanga o te kawai atua i orokohanga mai hei kohatu kuru Pounamu ki te whei ao ki te ao marama (2015);

“Te Mauri o nā atua, Te Mauri o nā ariki, Te Mauri o nā tipuna, Te Mauri o nā toa”.

E ai ki ngā kōrero ko te mauri ka puta rawa ki te wheiao ki te ao marama. I pūtakitia te mauri o te ia o te tangata i te uri mataaho mai nō te ira atua. Ko te pūaho pūramarama aka tiaho i te ora e hono ai, e piri i ngā mea katoa o te taiao timata mai i te rangi ki te whenua, ki te ira tangata whakawhiti i ngā iwi rerekē” (wh 65).

Ko te reo o te karakia nō ngā mātua tipuna. Ko te taki o te reo o te karakia no te tūātangata. Ko tā Temara (2014) he aha titiro ki ngā kupu whakarite me ngā tohu kei

roto i te reo o te karakia. E rua ngā wāhanga matua e whakamārama ana te kaituhi ki te wāhanga tuatahi, ko te reo o te karakia i ngā wā o mua, ko te āhūa me te rere o te reo tawhito. Ko te wāhanga tuarua, ko te rere me te waihanga o ngā karakia onāianeī. Arā ko te reo e whakahāngai ana ki ngā Kaupapa ki te ao rerekē (Wh.90).

Tā te mea he tapu te reo o te karakia, he tapu te reo o aua karakia a me mōhio te kaikarakia me te kaiwhakarongo me pēhea te tiaki i te whakatakotoranga te reo tuku iho. He ōrite te reo karakia ki te reo o te whai kōrero (Temara, 2014). He rerekē te aro o te reo kauta, me te reo kai paipa ki te reo o te whai kōrero. Ko ēnei ngā tūāhuatanga whakarerekē ko ngā tikanga ōkawa me ngā tikanga ōpaki. Nā wai rā ka waihanga ngā tohutohu karakia ki ngā tumomo karakia tawhito hei whatoro atu ki te reo tapu o ngā whare wānanga tapu o te ao kohatu.

Ōtirā me pēhea mātou e kī mai he tika te rere o te reo Māori me te whakahuahua o ngā kupu, inā ka kore e mōhio ki tōnā tikanga tuturu (P. 90, 2014).

Nā reirā ko te whakaokawatanga o te reo o te karakia ko te kawa. Me āta whakarongo, me āta mau ai te kaikarakia ki ngā tikanga o ia kupu, kia tau mai te atawhai me te māramatanga i runga i aia me te hunga whakarongo.

E tika ana kia mōhio tātou he aha te pū, he aha te weu, he aha te rito, he aha te take me he kāore e mōhio, he aha te pūkenga, kāore tātou e tika ki te ako i ngā whare wānanga (Temara, pg. 91, 2014).

Ko te reo o te kāinga, he reo e taea te whakamoroki, ko ētahi o ngā kupu ka uru mai nō te reo Pākeha, ka mutu ko te reo kai paipa, he reo ka piki ka heke i runga anō i tōnā tangi me ngā whakaaro e whakawhiti tōnā waihanga. He reo huri noa ka taea te tini, hei whakatau te whakaaro o te kaikōrero ahakoa nō hea mai te mita, me te rere o reo Māori.

Ko te kupu tawhito he kupu hei whakamārama i te mōhio, mātatau, me te tapu o te kaumatua. Ko te tangata tapu, ko te wānanga tangata.

Koirā te āhūa o te Tawhito (p. 92, 2014). Ko ngā karakia Tawhito he rerekē ngā tohutohu me ngā tikanga o ngā kupu. Ko tōnā mahi he whakaoho, he whakahau i ngā atua Māori.

Ko tā te kaikarakia karaitiana, he inoi ki te atua kotahi, he whakapatipati, he whakakaha i te rangatiratanga o tōnā atua karaitiana.

Nā wai rā ko te whakaaro o te tangata tuku karakia he kawea i te whakaaro ki te tārewa o te rangi tūhaha hei hurihurutanga mō te hinengaro (p. 93, 2014).

Ōtira, ko te whakaaro Māori ka noho tapu ngā karakia tawhito i te mea i ahu mai ngā kōrero i te wānanga tapu. Heoi ko ngā karakia karaitiana ko tērā te reo onāianeī, he reo whakahau, whakatapu i te mana o te tangata nō tua whakarere. E kore e taea te kaitiaki te whakarerekē i te āhūa me te whakaaro o te karakia.

I ahu mai te karakia i te kāhui atua o Rangi me Papa. Ki te whakarerekē he utu ka taka ki runga i te ira tangata? Ko tā Temara he wero atu ki ngā whakaaro whakaporearea me te kuware o te hunga onāianeī ki te tiaki i ōnā karakia Tawhito, te reo ake o ngā mātua tipuna.

Ko nga kōrero pāpono mo te wāhi whenua e whakahuahuatia ki roto i ngā karakia he whakamāramatanga mo te mana atua o te karakia (Wh. 100, 2014).

Ko te marae te waahi tapu o te iwi Māori. Ko te reo tuatahi e rāngona whānuitia e ngā pari karangatanga o te motu. Ko te kaikorero tuatahi te kaupupuru o te mauri o tōnā iwi. Mā te kaikorero e whakatau, e tohutohu, e whakatika ngā kōrero me ngā mahi, hei arahi i tōnā hapū me tōnā iwi. Ko te tuakiri o te iwi Māori, ko tōnā rangatiratanga, ko ōnā hapū me ōnā ariki. Kāore i kowhiria i ngā tangata tutua mei i kore i mōhio ia ki ngā pūkenga me te mātauranga i pūtaketia i ngā whare wānanga tawhito o ōnā tīpuna.

Ki tā Ritchie titiro ko te punaha mana whakahaere o te kawanatanga te tino hoariri o te iwi Māori (1965);

“First the government has created an administrative department, parliamentary representations and more recently a structure rising from tribal committees through tribal executives to a dominion council, with a parallel set of organizations for women; all this in order to deal with the Maori people as though they were a nation.” (pg, 83).

Ko te tirohanga ao whānui o te ao Māori nā ngā peehitanga o te kawanatanga, ka morikarika noa te mana whakahaere o ngā iwi i whai whakaaro kia mau tonu ki o rātou whenua rangatira. Ko te moemoea me ngā tumanako a Tā Apirana Ngata “me aro atu te iwi Māori ki te hangarau me nga taonga o te iwi Pakeha” hai kawea i nga

mahi o te marae, heoi me Māori tonu te whakaaro i aia e kawea ana i nga kaupapa e reka ana ki te ao Māori. Anō nei ko tā Ritchie he wetewete i ngā āhūātanga e whakarereke i te kotahitanga o te iwi Māori i roto i te ao hurihuri.

“Tribalism and the social dynamics of Māori life prevented the growth of Māori Nationalism either spontaneously or by the government patronage” (Wh. 83, 1965).

Ki te āta titiro tātou ki te whanaketanga o te iwi Māori i te takiwā, 1980 hāunga ake te hunga rawaho e koingo ki te kawea i ngā kaupapa hauora hei tiaki i te oranga o te whānau. Ahakoa ngā aupiki me auheke o te ao hurihuri e whakamataku ana i te kupenga hou, nā ngā mahi- a-whānau, me te mana takitahi o Ngāi Māori i roto i ngā waahi-a-rohe whakawhiti i te motu hai whakaawe i te mana a roopu o Ngāi Māori. Ko te reo te hā o te tūākiri tangata.

Ko te reo te korowai hei whakakakahu i te hinengaro o te Tangata Whenua, kia whakarangatira i tōnā reo kamehameha ki ngā tōpito o te motu, ki ngā hau e whā o te ao hurihuri (Turner, 1998). Ki tā te wairua karaitiana titiro mai i te timatanga o te wā, i hangaia i whakawhānui hoki te hāhi karaitiana ka timata ki te ako i ngā reo katoa o te ao ki te mahi tuhituhi, kāore e roa ka aro atu te hunga pānui ki te whakarātinatanga o ngā kōrero karaipiture. Ko te whakahoutanga o te paipera tapu i roto i ngā reo taketake o te ao, te waka i kawea i ngā kaupapa a-iwi, e kore e mōhiotia te hunga mihinare onāiane. Nā ngā mihinare i whakahoutia i ngā kaupapa pūtaiao me te hangarau hoki, hei whai i ngā huarahi oranga mō te iwi rawakore me te pani. Ko wai ka hua, ko wai ka tohu i te orokohanga mai o ngā whare karakia i roto o Ingarangi, Amerika, Awherika me Uropi ka timata te haerenga a wairua o ngā mihinare. Kua whakapākehatia te kupu *“Deep Mission”* e Turner (p. 16).

Hei taitara hei whakamaumahara ki ngā tapuwae i waiho e ngā mihinare, hei puna maumahara mō ōnā kaiwhakapono.

“The human existence, the individual personal, the public social and the deeper cultural. The local situation required missionaries to start at the first level that of the individual, with sole converts or small groups. They also had to address the second level, that of social systems, such as the structures of marriage, the place of women, the treatment of disease, pay back revenge and many other areas demanding reform the direction of gods kingdom”.
(Wh. 15, 1998).

Hei whakarāpopoto i te tirohanga o te kaituhituhi ko te oranga me te hauora o te tangata te ira o te taha hinengaro, taha waiaro, taha tinana, taha whānau, taha iwi hoki. Ki tā te wairua karaitiana whakapono, ko te ao tūroa e whakapiripiri atu i ngā taha katoa o te taha hauora o te tangata kia ora tika ia.

“Cultural presentations consist of music, drama, dance, costumes, foods, ways of greeting, all of which are interesting to others and contribute to the self identity of groups. These presentations may reflect the original root culture only Little or not at all. To the extent they restrict the basic meaning of culture to social customs”. (Wh.17, 1998).

Ko te ahurea whakaaturanga o ngā mahi toi mō te hunga tangata whenua. He āhuatanga miharo e taea te whakatāmi ai whakaemi mai rānei ngā kawa mō te tūtaki tangata. Ko tēnei tētehi akoranga hei whakapakari i te ahurea takitahi me te taha whānau hoki. Ko te kawa o te tūtaki tangata i runga i te marae me ngā waahi whakahirahira whakapakari i te taha whānau, o te tangata tērā āhuatanga e kitea whānuitia i ngā hui-a-iwi, me ngā hui whakarauika hapū, tā te mea he kaupapa i tēnei whakangahau, hei whakakōtahi i te tangata, me whaia rātou i ngā kawa hei whakanui i te mana o te kawa hei whakanui i te mana tangata whenua.

Kāore pea ēnei kawa i ahu mai i te ao Māori, ko ētahi kawa i pūtaketia i te hahi karaitiana i ngā roopu rerekē e whakahare tika i ngā kaupapa mo ngā hui e whakarata ana ki te tangata whenua. No ngā tau rua tekau kua hipa atu, ka ara mai he tetekura kua tuu hei pou tikanga, hei poutokomanawa mō tōnā iwi. Kātahi ka hinga atu he tetekura, ka riro mā tētehi atu tangata e whakaora e kawē rānei i ngā mahi rangatira. Ko ngā kōrero tuku iho, he kōrero i whakapetohia e ngā whakapaparanga o mua hei koha, hei tāonga tuku iho ki te reanga hou. Ko te tira hou e whai ake ana ko ngā matawaka e whakapau kaha ana ki te ako i ngā kupu tawhito, hei whakamau atu ki ngā tikanga o ngā koroua me ngā kuia, ngā pou korero me ngā pou tikanga o wā rātou marae.

Ki tā te kaikorero titiro ko ngā kupu tawhito te waka e kawea i ngā kōrero tuku iho, hei taa Tuaupiki (2017);

“Ko te tikanga, ko te hūare te whakaritenga ki te ‘kupu’. Ana turuturu te hūare i te waha o te tangata, nō te turuturutanga iho ki waho, e kore e hoki ki te waha. Mārama ana te titiro ki te

pikitia e kawea nei i ēnei kupu. Ka puta ana ngā kupu a te tangata i tōna waha, e kore e hoki ki roto” (Wh. 306).

Nā ngā kōrero hitoria ā-waha ka rāngona e te kaiwhakarongo hei kōrero tuku iho, hei tāonga tuku iho ki aia e paa ana ki ōnā tipuna me o rātou mahi rangatira. Nā ngā mahi o mua ka pā mai te aroha me te māramatanga i runga i ngā kaikorero, kai hitoria ā-waha hoki ka tātaihia i ēnei kōrero tuku iho hei koha ki ōnā uri whakaheke me tōnā iwi. Nō reira, ko te kōrero tuku iho me te hitoria ā-waha te waka kawē i ngā kōrero, i ngā mātauranga o whakapata ki roto i ngā whakatupuranga. Ki taku titiro, inā whakaritea ngā kaupapa e rua nei, ko tōna ritenga tonu. Ko te take, e kore tētahi e ora, ki te kore tētahi atu. Inā rā, mā te hitoria ā-waha a te tangata tonu e whāngai ngā pūtea kōrero tuku iho a tōnā iwi. He pērā tahi ngā kōrero tuku iho mō ngā waka atua me ngā waka tipuna o te ao tawhito. He mea whāngai ērā kōrero tuku iho e ngā tipuna ki ngā whakatupuranga, ā, kei te ngāruerue tōnu te moana tāngata i ērā kōrero i te rangi nei.

Ko te hāngai o ēnei whakamārama mō te kōrero tuku iho me te hitoria ā-waha, koia tēnā ko ngā kohinga kōrero mō ngā tāruru waka o te ao Māori, ngā waka tuatahi, e ai ki tō te Māori whakapono (Wh. 307).

E ai kia Mahuta me Mahuta – Ka’ai (2017) me whai whakaaro te hunga kōrero Māori ki te whakamahi tika i ngā tūmomo hangarau rerekē, hai whakatenatena i te whānuitanga o te reo Māori ki ngā waahi rerekē kātoa o te ao. Me kaua tātou e waiho i te reo Māori kia waihanga e te iwi Pākehā hei koha ki te ao, engāri me whakatiketike tātou i te reo Māori kia aro mai a Tauīwi mā ki tō tātou reo kamehameha.

“Inā te hiranga o te aronui a te Māori ki te whakarite kaupapa e hoki mai ai te mana motuhake o ōnā mātauranga Māori kei runga i te ipurangi”. (Wh. 345).

Nā ngā rauemi hiranga o te ao ipurangi me te whānuitanga o ngā rauemi kōrero mā runga ipurangi kua nui ake pea te hiahia o te hunga ihu oneone, ki te mōhio me pēhea te kohikohi, me te whakaraupapa i ngā hitori kōrero, e whakahāngai tika ki te mana mātauranga kei runga i te Ipurangi.

“Ko tētahi āhuatanga nui o te ao Māori, ānō nei he mātāpono, ko tēnei mea, te whanaungatanga, arā, ko ngā herenga whakapapa i waenga i tēnā tangata, i tēnā tangata, i tēnā tangata. Nā, ko te pūtake o ngā ipae, kia makere iho ngā rohenga whenua, kia pai ai tā te tangata hono atu ki te ao. Nō reira, koirā te kaupapa o tēnei wāhanga, he matapaki i tā te hangarau matihiko tuitui, whatu i te korowai tangata”. (Wh. 347).

Ko ngā āhuatanga nui e kōrerotia nei e Mahuta rāua ko Ka'ai Mahuta (2017) ko ngā mātāpono o te tūtaki tangata me te manaaki tangata. Kāore pea he kaupapa tū atu i te Hangarau me ngā rauemi hiko o te ao Hangarau, hei whakataurite hei whakahāngai i te mātāpono tika o te whānaungatanga me te whakawhānui i ngā herenga whakapapa i waenganui i tēnā tangata e kōingo ki te ako me te mau tika i te reo Māori me ōnā tikanga kātoa hoki.

E ai kia Kennedy rāua ko Cram (2010) ko te Whānaungatanga tētahi āhūatanga motuhake e whakaemi i te noho tahi a te whānau i roto i ngā hui. Ki te hiahia te aromatawai i ngā ngoikoretanga me ngā nawe o te mahi rangahau. Ko tā te mahi o te Rangahau Kaupapa Māori he whakanui, he whakatūturu i te Tirohanga Wairua Māori. Ka rua ko te mahi a te Kaupapa o te whānau, he waihanga i ngā tikanga me tētahi Mahere arā tika hei tiaki i te mana o te Kaupapa o te Rangahau me te mauri o te kairangahau.

Ko te tikanga o te Kaupapa Māori ko te whakanui i te tirohanga whānui o te ao Māori. Ko tā te whainga o te rangahau he whakanui i te whānau whānui me te mātāpono tika, ko te whanau te Pā Harakeke e tiaki i te mauri o ngā mātua me ngā Tamariki Mokopuna. He rerekē te tirohanga ao o Tauīwi mā, ko tā rātou mahi he titiro ki te mana takitahi o tēnā tangata, o tēnā tangata, o tēnā tangata. Ko tēnei āhūatanga e whakamahana i te wairua marie me te pūmautanga o te whānau e kitea whanuitanga i roto i ngā hui ahakoa he aha te kaupapa. Ko ngā kōrero awhi me ngā whakaaro i wharikihia i mua i te aroaro o te kairangahau.

Hei tā Kennedy rāua ko Cram (2010) ko ngā huanga ka puta mai i te Kaupapa a whānau mō te mahi rangahau, ko te huarahi whai huanga mō te iwi Māori;

“The idea for the principles comes from the concerns shared at the stakeholder hui, and through experiences and feedback of the pre-testing of the tools/methods. This framework can be revised as feedback is received regarding use of the tools/methods with whānau, and as further considerations of the effects of researching with whānau, no matter the context, are realised. As with the methods and tools, this framework does not purport to be the solution, but merely a starting point”. (Wh.5, 2010).

Nā whai anō ka tū maea, ka tū rangatira ngā pane Raukura o te iwi Māori, hei kaiarahi, hei Kaihautu, hei Kaihapai hoki i roto i te ao hurihuri me ngā whare wānanga taiāwhio huri noa i te motu. Ko ngā tangata mātatau e kawē ana i ngā

Kaupapa whānui o te mahi rangahau, e mōhio whānui me pēhea te ruku hohonu ki ngā kaupapa o te ao Māori. Ko tā te tūranga o te kairangahau he tiaki i ngā tūhonotanga i waenganui i ōnā kaiuiui me maumahara hoki ia ko ōnā kaumatua, kuia, pākeke, taiohi, hunaonga, hoa mahi rānei hoki tērā e whakapau kaha ki te whakatītina i te Kaupapa o te rangahau. Ko ngā huanga o te rangahau ko ngā huarahi whakahaumaru i te oranga o te Kaupapa Whānau. Ki tā te Māori titiro ko te mahere rangahau me ngā tukanga o te rangahau.

Ki tā te whakapono o te hahi karaitiana (1998) he rereke te ao whakapono o te wairua karaitiana ki te ao hurihuri e noho ana te ira tangata. Ko te tirohanga ao whānui o tauīwi mā, ka ora mai te tangata hei kawē i ngā mahi o te kāinga o te mātauranga me te tūtaki tangata. Ko ēnei tūāhuatanga e rua o te mahi aroha me te mahi whai mana kei roto i ngā wānanga mātauranga Pākehā kāore e tino whakamihia, ki te tirohanga ao whānui o te ao karaitiana. Ko te oranga o te ātua me te whānaungatanga o tana tamaiti a Ihu Karaiti te tikanga whakaaro e tiaki i ngā kawa me ngā kaupapa motuhake o te wairua karaitiana. Ko ngā āitua katoa o te ao me ngā pāmamae, ngā mahi tatakinō i whai whakaaro e te ira tangata. Ōtira ko ngā tohutohu o te ātua i whakaaemia i roto i te paipera, hei koha ki ngā iwi taketake katoa o te ao.

3.2 Tukanga rangahau

Ko te āhua o ngā tukanga mō tēnei rangahau hei tuhono i te pātai rangahau ki te tukanga o te rangahau kua whakakaupapatia e ngā kaituhituhi e whai ake nei e ai kia Cochran me Patton (2002);

“Interviews resemble everyday conversations, although they are focused (to a greater or lesser extent) on the researcher’s needs for data. They also differ from everyday conversation because we are concerned to conduct them in the most rigorous way we can in order to ensure reliability and validity” (i.e. ‘trustworthiness’) (p. 11).

3.1.1 Rangahau pātai tuatahi – Ko te āta titiro ki te whakahoutanga o te reo Māori i ngā wā o naianei.

Hei tā Edwards and Holland (1994);

“Both interviewers and interviewees can learn more about certain aspects of themselves and the other, with or without this being an explicit part of the interactional exchange” (wh, 4).

Ko tētahi o ngā ngoikoretanga o te rangahau ko te whakataurite i ngā rerekētanga whakawhiti i ngā kaupapa me ngā mārau e parekareka ana ki ngā kaiuiui. Ki te kore e whai whakaaro te kairangahau ki ngā mea whai take ki te kaiuiui te taea te tutuki i ngā tikanga o te rangahau mei i kore e tutuki te wāhanga kanohi kitea me te kōrero a waha, ko te whanaungatanga me te mōhio pai i ngā kawa mo te manaaki manuhiri te huarahi tika mo te manaaki tangata.

Hei whakaheke i tēnei matu ngoikore ko taaku he āta tatai, he āta kōrero, he āta whakarongo, he āta whakatau i ngā kaupapa e rite ana e hāngai ana ki ngā tumanako me ngā hiahia o te kaiuiui. Kia kua rātou e patua i te whakamaa, kia kua rātou e noho awangawanga. Ko te whainga matua mō tēnei tukanga ko te kohikohi i ngā kōrero pono o te tangata i runga anō i te aroha nui ki te hunga kōrero Māori.

3.1.2 Rangahau pātai tuarua - Ko te rangahau i ngā rerekētanga o te reo Māori i ngā waa o mua ki ngā waa onāiane.

Myers (1997) said “ Grounded theory is a research method that seeks to develop theory that is grounded in data systematically gathered and analyzed (p. 6). ” Ko ngā korero ka whakatakotohia i mua te aroaro o te kairangahau, he tirohanga whanui ki te hanga me te hohonu o te tikanga rangahau mo te uiui tangata me te tikanga matatika e kore e taea te rangahau ine te mau me te karo na te nui o ngā korero whakawhiti atu i ngā kaupapa rereke mo te ahua me te wairua o te reo Maori i muri nei.

3.1. Rangahau pātai tuatoru – He aha ngā kaupapa e tiaki i te oranga o te reo inaianei.

Ko te whakaharatau i ngā hua me ngā painga o te whakahoutanga o te reo Māori i roto i te horopaki whakaora reo a iwi. Hei taa Marshall (1996) he ngawari ki te kowhiriwhiria i ngā roopu iti mo te rangahau qualitative hei whakawaa hei tatai hoki i ngā huanga mo te waiaro o te tangata me etahi atu ahuatanga e paa ana ki ngā tikanga a iwi. Ki te hiahia te kaute me te whakarite i ngā tatauranga o te rangahau me

hoki atu ki te pūtake o te rangahau me te ine whānui o ngā kaiuiui, ko te take me iti iho ngā kaiuiui kia pai te tirohanga whānui o te kairangahau.

3.5 Wāhanga whakarāpopoto

Ko tēnei te wahanga e whakaatu ana ki te ahua me te mahi o te tikanga rangahau. Ko nga painga me nga ngoikoretanga o te tukanga rangahau me te tikanga matatika o te rangahau ki te taha uiui tangata me te whakataurite i ngā ngohe hei whakamōhio atu ki te tangata nōna hea i toko ake te whakaaro mō tenei rangahau.

Ko te wāhanga e whai ake nei e paa ana ki te tikanga rangahau whakahihiri i te mana motuhake o nga iwi taketake hei taa Berryman, Sohoo, Nevin, Barret, Ford, Nodelman, Valenzuela, Wilson (2013) He whakaahua ana i te whakautu o te rangahau ki ngā iwi rereke me nga kaupapa o te rangahau e rata ana ki ngā kairangahau rerekē.

Ko tā te whainga mātua o te atikara nei, he whakamārama i ngā mahere tikanga whakaaro, hei whai whakautu, whai hua, whai huarahi mo te whanaketanga o ngā wheako pai mōo ngā kairangahau i te taumata tohu kairangi. He āta titiro ki ngā kairangahau e ngāakaunui ki te rangahau hei whakapakari i ōnā tumanako. Ko ngā rautaki hei whakaohoho i te mana o te rangahau kei roto i te whanaungatanga me te korero awhi i waenganui i te kairangahau me ērā tangata e hiahia ana ki te hanga i te āhua o te tikanga rangahau i whaia e ngā tohunga o ngā whare wānanga pākeha i ngā wā o mua.

He rereke te ahua o te rangahau a iwi ki te rangahau mana wahine, hoi anōo e whakaae ana ngāa tokorua me whakakamaatauhia ki te mana motuhake o te ture pākeha me te rangatiratanga o ngāa tangata whai mana i roto i ngāa wāananga hou.

Ko tāa te mahi o te tukanga rangahau a iwi he whakahonore i te reo tawhiti o ngāa iwi kua kohurutia whakapehia i ngā ture ahuatanga o te iwi pākeha, maa ngāa kōrorero me te whanaungatanga i waenganui i te kairangahau me tōnāa hāapori e toitu ai te mana o te rangahau. Maa te reo o ngā kaikōrero e hangaia i ngā kōrero pono hei whakamana i ngā hua o te rangahau.

Ko tā te anga o te tukanga rangahau a iwi, he awhi, he tautoko, he hapai i tētahi tangata ki tētahi. Mēnā ka mahi tahi, ka kaha ake ngā hua mō te iwi whānui, ka kaha ake ngā mahi o i a rā, o i a rā. Ko tā te kairangahau tūranga he whakapakari i tōnā tūranga i roto i tōnā iwi, hapū, whānau me ngā mea whai take ki aia i roto i te ahumahi rangahau. He nui ake te hunga Māori e noho rawa kore, kore mahi, mauui, e noho wairangi rānei ki tā te iwi Pākeha. I ngā wā o mua nā ngā peehitanga o te karauna i runga i te iwi Māori, kua morikarika te mana me te rangatiratanga o te iwi Maori. I whakamātauhia ngā whakaaro kuware me ngā peehitanga o te karauna i runga i te iwi māorí. Ko te matu kaha o te mahi o te kairangahau he āta titiro ki ngā marau e pai ana ki aia me te whakaaukati i nga whakaaro kuware o te hunga rawaho. Ko tetahi o ngā wero nunui mō te kairangahau ko tōnā kore mōhio ki tōnā reo me ōnā tikanga māorí hoki, inā he iti he kore mōhio ko ngā tikanga whakahaere o tōnā iwi, me whai wheako ia ki te whakakikia i tōnā kete mātauranga maa te wānanga kōrero ki ngā tohunga me ngā kaumatua i roto i tōnā ake iwi. Me whakatuwhera te kairangahau i tōnā hinegaro me tōnā wairua ki te taiao me ngā āhuātanga e whakatangata whenua i aia. Anō nei ko tōnā taha wairua, taha hinengaro, taha tinana, taha whānau hoki e akiaki i aia i runga i tōnā hikoitanga i roto i te hāpori me te ahumahi rangahau. Maa ngā mahi aroha e whai wheako ia ki te kuhu atu ki roto i te ao māorí hei kaitiaki mō tōnā iwi.

He kupu whakakapi

Hei whakakapi i taku kupu whakatepe, ko te wāhanga tātai kōrero matātuhī mō te whakahoutanga o te reo Māori mai te tirohanga ao whānui o te iwi Māori, ki tā te tirohanga totohe āria matua a tauīwi me te karaitiana he kōrero pā pono, he kai ma te taha wairua, taha hinengaro, me te taha tinana hoki. Ko ngā raraunga kōrero i āta tātaihia e au mo te ahua o te whakahoutanga o te reo Māori i waenganui i nga tau 1986 ki te tau 2008, he kōrero whakarauika i ngā kohikohinga whakaaro, ngā aria totohe matua mō te āhua me te oranga o te reo Māori i te ao hurihuri (Kettle & Turner, 1998). Ki te titiro whakamuri tātou, ki te tirohanga ao whānui o te karaitiana, me aroha ki te tangata ahakoa ko wai ko te reo aroha o te hunga karaitiana ki tō rātou atua, me Ihu Karaiti te korowai aroha e whakakakahu i te taha hinengaro, me te taha tinana.

Hei taa Black & Mcfarland, 2014; Temara; 2015; Iopata, 2015; McGarvey, 2014; Ko te mauri te hā o te tūākiri whānau tūākiri tangata rānei. Ko te tātai whakapapa o te tangata, ko ōnā tūhonohonotanga ki te kawai tipuna, me te kawai atua. Ka whakatapua e te atua i ngā mauri katoa o te whenua, te rangi, me te ao mārama, ka noho tapu aua mea hei tūtohu mana mō te tūākiri whakapapa o te iwi, whānau, hapū hoki o te tangata. Ko ngā wai kaukau me ngā maunga whakahii o ngā iwi rangatira o te ao. He tohu whakamaumahara ki ngā pari karangatanga katoa i whakaheke mai i ngā whenua atua me ngā iwi rangatira hei kohā ki te ao me ngā whare pupuru kōrero o ngā iwi taketake o te ao.

Botsis (1998) rāua ko Vidiya (2011) Nā te whakapono o te hunga whai mātauranga, nā te atua i hōmai ngā mea pai me ngā taonga whai rawa o te ao tinana. Ko te whakaaro pai me te tuku marie o te hahi Porotehana tētahi o ngā tino whakaakoranga o ngā āpotoro kia whakapaingia te taha wairua me te taha hinengaro o ngā tangata mauāhara i takahia e te huarahi tatakinō i ngā wā o mua. Ki te tumanakotia te tangata hara kia whakauru mai ia ki roto i te hahi Porotehana, me whaia e ia i ngā tohutohu me ngā ture o ōnā kaiarahi. Hei whakakore i ōnā mahi tūkinō me ōnā herenga ki ngā āhūatanga pāpouri katoa o te ao tinana. Ko te mauri o te wairua o te tangata me tōnā whakapono ki tōnā ātua pai i te wā, e hiko ana ia i te mata o te whenua, ko tōnā kaupapa he arahi, he ata tohutohu i te tangata kia tika tōnā haerenga i roto i te ao hurihuri, kia whakahaere tika hoki te mauri o te taiao me te ao mārama.

E ai kia Cram raua ko Kennedy (2016) ko te tikanga rangahau mo te tiaki i te mana o te whanau, ko nga tikanga mātāpono e kiia nei ko te tika, pono, me te aroha ko ēnei ngā uara hei whakamahi i te wā ka noho tahi ka mahi tahi me ngā whānau. Ki tā te tokorua rangahau he tikanga mātāpono he uara hoki enei kupu tika, pono me te aroha i te mea he rereke te whakapapa me nga whakaaro takitahi o tena tangata, o tena tangata, o tena tangata i roto i ngā kahui whānau rerekē.

Ki tā te rangahau matatika o Mahuta rāua ko Ka'ai Mahuta (2018). He taonga te hangarau hei tiaki i te reo Māori me ōnā tikanga katoa timata mai i ngā kōrero hitoria a-waha, ki ngā āhūatanga o te whai kōrero, ngā waiata, ngā karakia me te mihimihi. Ko te hangarau hiko te waka hei pupuru i ngā kōrero tawhito, me te reo rangatira o rongomaitawhiti. E hī ake ngā rauemi me ngā tūmomo rauemi hihiko i te hinengaro

kai runga i te ipurangi hai whāngai i te hunga kore mōhio i te reo Māori. Kua waihanga hoki e te hunga mātatau ki te reo Māori i ngā taitara me ngā kupu hei whakarata i ngā arero o te hunga taiohi, me tauwi mā hoki e hiakai ana ki te ako me te pupuru ki tō tātou reo Māori nō pāmamao.

Nā te hekenga mai o ngā waka tipuna mai te moana nui a kiwa e kore rawa te iwi Māori, e wareware i tona tūhonotanga ki ngā moutere o te moana nui a kiwa (Tuaupiki, 2017). Ki tā Rangiwhai whakapae (2018) he mea nui te whakapapa, he toimaha, he taumaha, te whakaraupapa i ngā tūhono o tētahi tangata ki tētahi atu. Kei roto ngā moemoetanga o tēnā tangata ki tēnā tangata ka whānau mai ngā taumau, ko ēnei moemoetanga rangatira i tuituia te herenga tangata o ngā waka tipuna, i haere mai nō Hawaiki nui, Hawaiki roa, Hawaiki pāmamao.

Hei tā Ritchie (1965) Ko te marae te wāhi tumatanui e rongō ai ngā reo tioriori o te motu whānui. Ko te marae te wāhi tuatahi e rangona ai te reo karanga o te kuia me te reo hā whakawairua o te kaumatua. E tika ana te whakatauki *‘Tangata akona i te marae, tuu rangatira ia i te marae, tau ana’*. Tārewa ai te reo mihimihi, me te reo tauparapara ki te toi huarewa o te rangi. Ka tau ai te reo ātua hei whakarangatira i te tū o te tangata whenua i runga i te marae ātea, kia noho pūmau ia ki tōnā whenua ātua. Nā wai rā ka ngaro haere ngā kawa, o te tāne me te wāhine i runga i te marae, ka patua hoki te ihi me te wana o te reo whai kōrero, me te reo karakia i te taenga mai o ngā mihinare Weteriana ki ngā takutai moana o Aotearoa. Ko tā te mihinare mahi he tanumia i ngā reo tapu o ngā whare wānanga tapu, ko te koingo kia whakaawe i te wairua o ngā hitori a-waha me ngā tikanga o te tirohanga ao Māori. Ki tā Harris (2015) rāua ko Haami (2018) Ko te hekenga mai o ngā whānau ki ngā tāone nūnui tētahi āhūātanga hou i pā mai ki runga i te iwi Māori hei whakamātauahia i te kaha o tōnā tūākiri whānau i aia e noho rāwaho i tōnā papa kāinga. Ko te rangatiratanga me te kaha o te tūākiri Māori ki te tīni me te huri i tōnā aro i te ao tū tonu tētahi o ngā pumanawa i kōkiritia i roto i nga tau i totohe a Ngāi Māori ki ngā taumahatanga i whakaara e te kawanatanga. Hei whakakapi i tēnei tūhinga kōrero, ko te reo te mauri o te tūākiri Māori, ko te reo Māori te hā o te iwi Māori, ko te reo Māori te tāonga i orokohanga mai hei koha ki te iwi Māori. Ko tetahi o nga ahuatanga whakahirahira o te reo me ona tikanga Maori mo te whakakaha i te kete mohio o te kairangahau. Nā reira ko te reo Māori tētahi tūahuatanga whakamana i te

whanuitanga me te rāhitanga o te tangata takitahi me te takitini e hiahia ana ki te whai whakaaro mo nga taketake torangapu o te wā ki tā te iwi Māori titiro. Heoi me whakawātea te kairangahau i aia ki te ako tika i ngā tikanga me ngā ōkawa o te Māori ki te tutuki i ngā whainga o tana mahi, ki te hiahia a tauwi mā ki te ako tika me te kuhu tika ki te ao Māori me whakahonore i ngā tohutohu o ngā kaumatua. kātahi ka timata i ngā akoranga hei whakakā i tona kete mohio.

CHAPTER FOUR

Ngā Raraunga mo te Rangahau

4.0 Wāhanga Timatanga

Ko te wāhanga i mua mai he tūmomo kōrero whakakopani hei whakapiki ake i te wariu o te reo Māori, hei reo kōrerorero, hei reo motuhake mō Aotearoa. Tā te mea he whakapapa tō te reo ki roto o Te Moana Nui a kiwa, ko ētahi o ngā mata tuhinga i kohia mai ngā kaiaria e rangahaua me pēhea te tiaki i ngā reo o ngā moutere o te Moana Nui a Kiwa. Ko tēnei te wāhanga e āta titiro ki ngā raraunga kounga me ngā whakaaro o ngā kaiuiui i kōrerotia e pā ana ki o rātou wheako ki te ako tika me te pupuru tika ki te reo Māori.

4.1 Ngā hua

Me whakahāngai tika i te mauri o te reo Māori kia whai mana tōnā tūtohu i roto i te ao hou. Ko ngā kaupapa hei whakaharatau i te panekeneke me te huri haeretanga o ngā roopu whakamana i te tangata me te whanau ora hoki tētahi huarahi hou mō ngā rangatahi o te ao hou tū tonu. "Contemporary Māori language is important, as the world is constantly evolving, so should our reo, otherwise the reo becomes limited. Our pepe, our rangatahi... anyone who can retain our reo is amazing" (Tapiki, 2018). Ko te ao e hurihuri nei i a tātou, e whakarereke i ētahi atu iwi hei whāngai o rātou tumanako me o rātou wawata ka tika ko te uauatanga pea ko te poutumarotanga o ngā iwi i whakataamihia i ngā iwi taketake o te ao. Hoi anō mēnā ka taea ētahi reo morikarika ki te whakaora e ētahi atu iwi rerekē mā wai rā e whakahee, kī tā te Māori titiro me ngā iwi o te Moana Nui a Kiwa he koha te reo ki ngā tangata katoa o te ao. Ko te ngarotanga o te noho tahi ā whānau ki roto i ōnā kāinga tuturu me ōnā marae tapu pea tētahi o ngā tino āhuatanga tauhou kua whakatauiwitia te tuakiri whakapapa

a Ngāi Māori (Moeke Pickering, 1996). Ko tēnei tētahi o ngā tino taukumekume mō te hunga rawaho e noho ana ki ngā taone nunui. Ōtira ko ngā taonga tuku iho i waihotia e ngā mātua tipuna tō tātou toka tū moana mō nga rā o muri. Tutu ana te ngarahu o nga tai timu me nga tai pari i te Moana nui a kiwa hei toka tuu mo nga kaihoe o te waka eke noa e tohutohua kia tika te rere me te ia o te reo Maori.

Hei tā Tapiki (2018) ko te kukume roa mō te ohinga o tēnei rautau, ko te rapu i te rangatiratanga me te kaha ki roto i aia ki te pupuru ki te reo i whāngaihia i roto i ngā whare wānanga. Ko te wāhanga ako e whakapokaikaha i te hunga kore mōhio i te reo e rāngona whānuitia e whakaako ana i roto i ngā kura auraki me ngā whare wānanga ko te reo teitei, arā ko te reo o ngā wānanga Mātauranga. “I don’t speak Te reo, I struggle retaining it and is a real tongue twister for my dyslexic brain. My hearing impairment doesn’t help with sounding words properly. No excuses just my facts” (Tapiki, 2018).

Nā whai anō he anga nui i waenganui pū i te hunga mātatau me te hunga kore mōhio ki tōnā reo tuku iho, ko te mahi pānui me te mahi tuhituhi tētahi wāhanga ako o te marautanga o ngā kura auraki te wero nui ki te hunga e whai wheako ki te whakapiki ake i tōnā taumata reo rua. Me pēhea tātou e whakakikiia i ēnei wāhanga ako kia nui ake te hunga mātatau? Me whakatipua ngā rito o te pā harakeke kia whai i ngā tapuwae o ngā mātua tipuna. Kua takawehia i tenei ara hikoi e ngā kaiwhakapaoho o ngā reo irirangi a iwi me te ao paoho Māori. Haunga ake te mita me te mano o ngā kaikōrero kua pūrangi aho i runga i te pouaka whakaata me te reo irirangi hoki. Nō reira he whakakitenga tēnei hei wero atu ki ngā rangatahi kua puta mai i ngā rekereke o te kōhanga reo mō ngā tau kei te heke mai.

E ai kia Paringatai (2017) me aro atu a Ngāi Māori ki te hā o te reo me ōnā tikanga katoa. Ina ka ngakaunui te Māori ki tōnā reo matua ka tika tōnā hopu i ngā tikanga o ngā waiata me ngā haka. Ka matua mōhio hoki ia ki te ngako me te rere o te reo. Ko te kounga o te reo Māori te taumata tiketike me aro atu te hā hei whakaohooho i te mauri o tōnā atuātanga i roto i ngā whare pupuru kōrero me ngā whare wānanga tawhito o te ao whaikōrero me mōhio te kaikōrero me pēhea te pupuru i te taiaha. Engari me pēhea e whakatenatena i ngā pātaka kōrero o nehe ki nga wā onāiane. Nā Tapiki (2018) ēnei kōrero “Everything about our culture is rich in Mana. When we

focus on what we want to achieve as Māori we do it with grace. Our inheritance speaks volumes not only to ourselves but to the world around us”.

Ko te reo tō tātou mana whakaheke mai ngā kawai atua ki te toi o ngā whenua i kimihia te kawai tipuna, he reo tō ngā atua, he reo tō ngā tipuna, he reo tō ngā ariki o tēnā iwi, tō tēnā iwi, tō tēnā iwi. Kei whea mai rā he kupu hei whakaahua i ngā reo mō te whaikōrero me ngā mahi a tane rore i te ao hurihuri nei. Oho ake taku wairua ki te rongo i te reo atua e ako ai i roto i ngā whare wānanga onaia nei. He wā hei whakatitina i ngā kaupapa e ariarika ki te wāhine me te tāne. Ōtira ko te ao o Tane rore me te ao Hine - ti- tama e kaha whakamatauhia nei i te rangatahi kia whai hua mō tōnā whakatipuranga i aia e whai wheako ana ki te aromatawai i ōnā pukenga i te ao marama.

Hei tā Te Huia rāua ko Muller (2017) ko te whānau tētahi tūmomo kura reo, hei tiaki i te mauri o te reo Māori, kua takahia e te kawai tipuna i ētahi atu huarahi whakaora reo pēnei i ngā kura kaupapa, ngā kohanga reo me ngā mahi o te ao paoho Māori. Engari me whakakaha ake i te reo Māori i roto i ngā whānau i ēnei rā. Nā te tokomaha o ngā rangatahi me ngā tamariki e whakauru ana ki ngā kura kaupapa me ngā wānanga reo. Ko te whakahuatanga o te reo Māori i roto i te ao paoho me ērā atu wāhi matua e rangona ai i te mita me te kounga o te reo Māori ētahi puna hei whakakoakoa i te whatumanawa me ngā taringa o te hunga rangatahi. Ko te reo te waka kawē i ngā whakaaro o te tūākiri Māori “Our Beautiful Language is our native tongue. It gives us access to Te ao Māori and to Māori media. It helps us to appreciate our rich culture (Tapiki, 2018). Maranga ake ngā whatumanawa, hihiko ana ngā hinengaro o te kupenga hou ki tōna reo rangatira. Me pēhea rā e mau i tēnei taonga tuku iho o tātou i te ngarotanga o ngā kaumatua i runga i ngā paepae kōrero. Me aro atu ki te hā o te reo Māori.

Ko te whakapapa te kahui whakamana tangata e tiaki ai i te ira tāne me te ira wāhine. Ōtira ko te whanaungatanga i waenganui i ngā iwi, hapū, me te whānau te kahui whakapapa e tūhonohono ai ngā moemoetanga i waenga pū i te wāhine me te tāne . Ko ngā Mahi a Rehia i whakaheke mai i a Tane Rore me Hineteiwaiwa ngā kawa hei tiaki ai i te mauri o te tangata me te kaha o te reo Māori i roto i te whānau. Hei tā Paipa (2010) ko ngā tūāhuatanga katoa o te ao kohatu, he tikanga tuku iho i waihotia

hei moemoea, hei taonga tuku iho, hei mahi tuku iho mō te ira tane me te ira whine, e whakahāngai pū ēnei tikanga ki te mana me te tapu o te tangata.

“There are also particular whānau that are known for their abilities as experts in areas of spirituality: being able to predict and interpret spiritual and environmental signs” (p. 3).

I ahu mai ngā pūkenga me ngā pumanawa o te tangata mai te ira atua, me te ira tangata. He kaha te reo me ngā tikanga a iwi o te Māori i aia e noho pūmau tonu ki tōnā rangatiratanga ki tōnā whakapapa me tōnā hononga ki te taiao me te taiwhenua. Hoi anō ka taea te tangata ki te tiki mātauranga anō mai nga iwi rerekē o te ao i roto i tōnā haerenga i te mata o te whenua. He āhuatanga wehi tēnei i whakaara ake i ngā rā o mua i te wā i pakanga ai te iwi Māori ki te pupuru ki o rātou whenua me o rātou whare nui hoki.

Hei tā Mahuta rāua ko Ka’ai Mahuta (2017) ko te wero nui mo te iwi Māori ko te takahi huarahi tika anō hei tiaki i te oranga o te mana o te reo rangatira i te wā onaiane. Ki te hiahia a Ngāi Māori ki te whakatipu ake i te whanaketanga o te reo Māori i ngā o mua ki ngā wā o muri me whangai tonu i te mātauranga hangarau ki te reanga o apōpō. Me aro atu ki ngā hangarau o tēnei whakatipuranga arā ko te Ipaē pēnei i te Tiriata, Pae Ahua, Pae Tihau hoki. Ko ngā rauemi Hangarau hiko te rauemi hei hopu i ngā kupu Māori ki ngā kaupapa e pārekareka ai ki te rangatahi me ngā tamariki o tēnei rautau;

“Ko nga kupu ‘*E tipu e rea*’ te uho o te whanaketanga o te ao Māori. Takoto ana te kōrero i a Ngata, e pakari ai te Māori mō ngā piki me ngā heke o tōnā whakatipuranga, me mau pūmau ki ngā taonga i heke mai i ōnā tipuna Māori, ā me toro atu ki ērā whanaketanga a te iwi Pākehā hei oranga mōnā” (wh. 350).

He tino toki ngā wāhine o roto o Te Tai Rawhiti mō te whakaako i ngā mahi a rehia me ngā Haka Taparahi. I te wā e tipu ana ngā kohungahunga, ko ngā koka ngā kaihautu mo ngā mahi Māori. Hei tā Hopkinson (2018);

“My great-aunt was the most positive role model i have ever had in my life”. She was immersed in Te Ao Māori and i looked up to her and aspired to be just like her. Also, any reporters on Māori TV when it first came to ear influenced me also, as that was the first time i had heard Te Reo in a predominantly Pākehā world via television.

Haunga ake te whakaaro tuku marie o te wāhine nei a Hopkinson, me whakamihia i ōnā kōkā mō tā rātou wairua atawhai, mā mahi ka ora, mā te kōrero, ka mōhio me ahu whakapēhea te tamaiti i te ao nei. Mā te whakarongo me te titiro ka whai wheako ia ki te tū maea, ki te tū Māori i roto i te ao pānekeneke. Ko te hua i te mutunga iho o tana pakeketanga ka whai wheako te tamaiti mokopuna ki ngā āhuatanga katoa ka uru mai ki roto i tana ao kōrero Māori. Hei tapiri atu ki tā Hopkinson (2018) kōrero e whakarakei ana i tana urunga atu ki te ao Māori;

“The biggest advantage to learning Te Reo for myself is the instant connection with my tūpuna and whenua”.

Hei tapiritanga ki tāna e whakakōrero ai ko te reo Māori te tūhonotanga o te tangata ki tōnā whenua tipuna. Inā ka kōrerohia te hunga kōrero Māori i te reo ka kaha ake te whakahaumarua o te tangata ki tōnā whenua atua me ōnā mātua tipuna. Nā Tā Apirana Ngata te kupu whakahau kia tahuri te iwi ki ngā hangarau o te Ao Pakeha engari me noho Māori tonu te whakaaro me te wairua. Ōtira ko ngā kupu ‘ko to ringa ki te rakau a te Pākeha, ko tō hinengaro ki ngā taonga a o mātua tipuna, ko tō wairua ki te atua nānā nei ngā mea katoa’ te kupu oati he kupu whakahau ki ngā morehu o te iwi Māori kia kaua e whakangaro i ngā taonga me te mātauranga o ngā tipuna i te taamitanga o tēnei whenua o Aotearoa. Ko te atua kaha rawa, ko te atua o ngā tino mano, ko te atua whakapaingia i ngā hee o te ture ko te atua te huarahi o te tika ētahi taitara hei whakakakahu i te whakaaro Māori mō te aroha o te tangata ki tōnā tuakiri whānau, ki tōnā whenua atua, me tōnā reo rangatira.

Hei tā Rangiwai (2018) ko te reo karanga o te kuia ki tōnā mokopuna, ko ōnā akoranga katoa mō te whakatipu tamariki ko tōnā reo aroha. Ko ōnā karakia nō te ao kohatu i tapaina e ia i ēnei kupu hei whakahau tōnā aroha ki tōnā kuia anō ko enei kupu he tumomo whakahau mō te aroha nui o te tamaiti mokopuna ki te kuia

“God is the medals sent home after the war God is the green lizard scurrying under a rock God is the aroha of a Nanny for her mokopuna “ (wh. 172).

He rereke te wairua o te reo Māori i te ao hurihuri hei tautoko i tāna e whai whakaaro ai ko te hā o te reo Māori i ahu mai i ngā ngutu o ana kōkā me ōnā matua, ko te reo o te Tai Rawhiti e rāngona i te ao i te pō. Ko te totohe o te reo tohutohu a Hopkinson;

“My thoughts on contemporary Māori language is not very popular with others. I personally find that our Reo and Te Ao Māori has been "watered down" and have struggled to even identify it as genuine Reo. In my opinion, Te Reo taught now is a Pākeha interpretation of Māori, which for me makes it fake. I understand there is a need for some words that were never used before (i.e rorohiko) but I get highly agitated when transliteration is used instead of what my whānau call 'Mātatau Reo'. I was raised in a world where window was matapihi, not wini. Hence why I am partly against the ways our Reo is in the contemporary world” (Hopkinson, 2018).

He reo taporo te reo o te Maori i te wā onaianeī. Ki tā te kaiuiui whakaponono ehara te reo e korerotia i te wā onaianeī e tika ana mo te iwi whānui. He reo e whakarite ana, hāngai ana ki te hunga whai mana i roto i ngā whare wānanga me ngā kura kaupapa. Hei ko tāna e ngaro haere ana te reo o i a rā hei kawē i ngā mahi i runga i te marae me ngā mahi o i a rā o i a rā, he reo tapiti, he reo whakahonore i te aroha me te tuku marie. Hei tā ngā kaiuiui o Tainui waka i whakapetohia i ēnei kōrero hei waihotanga mā tātou, ka ora ai te reo ina ka korerotia te hunga kōrero Māori.

E ai kia Maniapoto (2018) “3% noa iho ngā tāngata tino mātatau ki te kōrero Māori i Aotearoa . Mēnā kei a koe te reo, kōrerohia. Kei roto ki tēnā kainga whakatupu reo a waha ko ngā pukapuka paipera o te hāhi me ngā pukapuka ako reo i whakarakeihia e Timoti Karetu rāua ko Hoani Waititi. Ko ngā kainga o ngā whānau mātatau o te reo Māori he tūmomo wāhi haumarū hei manakohia i te hitoria a waha o ngā whānau mātatau i te reo Māori. I ngā wā o mua e whakaponono hoki ko enei ngā wānanga kōrero hei tiaki i te reo a waha e rangona nei tātou i runga i te pouaka whakaata me te reo irirangi (Cleve, 2014). E whakaae ana te kaiuiui he miharo te mahi pānui pukapuka, ko tēnei tētahi tūāhuatanga pai mo te tangata i aia e whakarakei i tana reo a waha i roto i tana hikoitanga i te ao Māori.

Hei tā Maniapoto (2018) I te tuatahi, i timata ai au i te pānui papakupu, rauemi me te tautoko a ōku hoa. Ko Tane tētahi tino kaiwhakaoho, kātahi ko te Ataarangi, na reira taku reo i taea ai te piki, tae mai ki tēnei rā, kei te ako tonu. Ōtira he mea nui te pukapuka me te rauemi pānui hei whakaoho i te wairua auaha me te whakaaro Māori o te hunga kore mōhio. He pērā hoki ngā reo taketake o Amerika me ētahi atu reo a iwi kua tata morikarika nā te kaha o te reo Ingarihi i roto i ngā kura auraki me ngā kupu tauhou kua whakauru mai ki roto i ngā reo taketake mai te iwi Pākeha.

Hei tā Cleve (2014) “Ko te wāhi, he mea nui tēnā mō te reo mō te mahi tāpere hoki. Me whakaaro tātou mō te reo me te tapere o te motu whānui me te reo o te kāinga. Ki Amerika ko te reo Pāniora te reo o te barrio i ētahi wāhi, ā, i ētahi waahi pēnā i a Los Angeles ko tēnei te reo o te nuinga o ngā tāngata. Engari ko te reo o Amerika ko te reo Ingarangi. Ko te mea e mōhiotia nā ko locale, he mea nui rawa i te wāhi noa” (wh. 491). He ōrite tonu ngā taukumekume ohaoha i kōnei i Aotearoa me ngā moutere o Hawaii, Tahiti, me Rarotonga. He tawhiti te noho o ngā whānau i ngā papa kainga tuturu me ngā wāhi tūmatanui e rāngona i te ihi me te wehi o te reo Māori.

Haunga ake te arero Pākeha mō ngā rangatahi e noho ana i ngā waahi pohara ko te reo matua e kōrerotia i ngā waahi katoa ko te reo Ingarihi. Ka whai whakaaro mai te hunga rangatahi ki ētahi āhuatanga o te iwi Māori pēnei i te Kapa Haka me ngā mahi Toi Māori hei whakatangata whenua i a rātou anō. Engari he iti noaiho te reo Māori kei a rātou, nā te pakarukaru o te noho tahi a te whānau me te hapū, ka ngaro haere te reo Māori i te ao i te pō. Nō te tawhiti nui me te tawhiti roa ka noho pohara ka noho maharahara te rangatahi ki tōnā reo Māori, hei te mutunga iho ko tōna atamai me tōnā ngakaunui ki te ako i te reo Māori te rakau hei whakatōngia i te moemoea kia noho kakano rua te tangata i te ao hou me te ao Māori. E ai kia Maniapoto no te tawhiti o te noho ngatahi o te whanau i te whei ao ka ngaro haere te mauri o te tuakiri Maori (2018);

“He tāngata pēnā kei roto i tōku whānau, engari kei te noho tawhiti rātou katoa i ahau”.

Nō te tawhiti nui me te tawhiti roa ka noho pohara ka noho maharahara te rangatahi ki tōnā reo Māori, hei te mutunga iho ko tōna atamai me tōnā ngakaunui ki te ako i te reo Māori te rakau hei whakatōngia i te moemoea kia noho kakano rua te tangata i te ao hou me te ao Māori. Nā wai rā ka puawai te moemoea kia whakanuia i te reo Māori i runga i te reo irirangi me te pouaka whakaata hoki. Kei roto i nga whakataetae a motu mō ngā kura tuarua me Te Matatini ka rongō i te ranginamu me te reo kamehameha o ngā roopu Kapa Haka i eke panuku ki te taumata i roto i taiopenga whakataetae.

Ko te tikanga whakaaro e kiia nei ko te mana he mea tuku iho mai te kawai atua ki te kawai tipuna, ko te mana tuku iho i heke mai i te kawai tipuna ki te kawai tangata te tuapapa hei tiaki i te mana o te tuakiri Maori (Mead, 2003). He mana tō te tangata, he mana tō te whenua, he mana tō te reo rangatira ko tōnā mahi he whakakōrero i te hā o te iwi Māori arā he mea whai hua tēnei hei whakakotahi i te aroha pūmau i waenganui te tangata me tona whenua. Ki ta Wilson ko te hua whai mana o te tuakiri Maori me te whakapapa o te iwi Maori ko tona reo rangatira (2018);

“He maha nga hua o te reo Maori, ko te mea matua ki ahau ko te reo te tuakiri o to tatou iwi o te tangata Maori to matou rereketanga nui o nga mea iwi taketake puta noa i te ao. Tuarua ki te ao te tangata ki te korero Maori tauiwi mai, ahia mai ka whakapuaretia to tatou ao kia ratou, a, ka rangona i te whakahua tika o nga kupu Maori”.

I timata a Miriama Wilson i tona hikoitanga i roto i te ao Maori i aia e tipu ana i te kopu o tona whaea, i tipu ake te whakaaro i roto i ona matua kia ako tonu ia tae noa ki tona pakeketanga. No reira ko tona kakano ruatanga i whakapetohia na tona kaha ki te mau i te whakaaro Maori kia taea e ia te hiko tika i roto i te ao Maori me te ao hurihuri.

Kaore he ahuatanga i tuu atu i te koreroi te reo Maori no reira ki te rangona te tamaiti i te reo i te kainga mama noaiho ki te whakapuaki i waahi ke. (Wilson, 2018).

Ta te mea he mahi whakau te ako i nga ahuatanga o te kaupapa Maori, ka aro atu e ia ki nga tohutohu a ona matua me ona kaiako.

“I haere au ki te kohanga reo, kura kaupapa Maori me te Wharekura no reira i ako i te nuinga o taku rei i reira. Engari, na te kaha akiaki o oku i a au kia haere au ki era momo korero me kii, ko raua i whakato i te kakano reo Maori ki roto i a au ahakoa iti noaiho te reo Maori o oku matua”. (Wilson, 2018).

Ko ta te turanga o nga kohanga reo, nga kura kaupapa Maori me nga wananga hoki he kimi i nga huarahi tauhou me pehea te tiaki i te reo me nga tikanga Maori. I te whakaturiatanga o enei momo waka reo i whakaaratia nga tohunga matauranga Maori i nga rautaki hou hei whakatikatika ture me te whakaute i nga kaupapa hei whakamohio i te kete maramatanga mo nga taitamariki me nga taipakeke e noho whakarawaho i o ratou ake turangawaewae.

Hei ta Mead (2018) e ora ai te mauri o te reo Maori i runga i te marae atea ara e whakapaetia e ia he tumomo waahi tumatanui te wananga reo me nga kura kaupapa mo te hunga e noho rawaho i o ratou ake turangawaewae. Na wai ra ka tuu ake nga taitamariki o enei waka reo hei pane raukura mo te iwi Maori. He nui ake te hunga i puta mai i enei waka reo e arohatia ki te reo Maori me ona tikanga whanui. Ko tā te hikoitanga a Miriama Wilson he tohu maumahara, he tohu aroha ki tenei o ngā huarahi hou i whakaohoo i te whakaaro kakano reo Maori ko tāna anō (2018) nei;

“Ki au, he mea pai engari ko te mea matua me marama te katoa no reira mena ka whakamahi i nga ahuatanga e rua i te wa e korero ana he ahuatanga pai tera ki au. E rua meaning contemporary & universal, conversational etc.”

Ko tetahi o aku hoa whai ako i tutaki i Te Wānanga Aronui o Tamaki ma kaurau i te tau 2007 ko Troy Bond. He tino ngakaunui a Troy ki ngā mahi ā rehia, he kaihaka i ngā wā o mua mo Te Kura Tuarua o Massey i te Tai hauāuru o Tamaki mā Kaurau, a ka mutu he tino kaitautoko mo te rumaki Maori i whakatuuhia i reira i aia e whai wheako mo tōnā taha Māori. Otira kāore pea he kaupapa whakahirahira tuu atu i te reo Māori kia Troy, ināianei kua huri tēnei ihu oneone ki tētahi o ngā kaiako matua mo tona hāpori i whangaihia e ia mai tona taitamarikitanga ki tona pakeketanga.

“He uri ahau nō ngā waka rangatira o Tainui me Te Arawa Aroha mutunga kore mau”. (Bond, 2018)

E kaore e kore au e wareware i te poutumarotanga me te pukumahi o tēnei uri whakaheke o Tainui me te Te Arawa i aia e whakapakari ana i ana pukenga whakaako i te whare wānanga. He kaha ia ki te rapu i te whakaaro Māori i roto i tana mahi whai mātauranga, ahakoa he iti noa iho te hunga kōrero Māori e whai ana i te ara mātauranga Māori i Tamaki ma kaurau ka haere tonu ia me te roopu tokoiti e ngakaunui ki te ao Māori.

Ko tā Bond (2018) “Ko te reo Māori te tuapapa o tōku ao ... from my upbringing karakia was the foundation and tradition that continues on to this day. Working in kōhanga reo gave me the comfortability of using Māori instead of English even around my Pākeha whānau and friends”.

He tangata kotekote a Bond, he mā te kiri, he toto Pākeha hoki tana i te taha o tōnā whaea nā tēnei whakapapa kakano rua ka toko ake te rangatiratanga ki roto i aia ki te whakapiki ake i te kounga o tana reo a waha me tana kaha u ki te ako me te mau tika i ngā tikanga mo te karakia mo ngā huihuinga rereke i roto i te ao Māori. I te wā i uiui atu ahau ki aia mo ētahi tangata i whakaawe i aia ki te ako tika i te reo rangatira hei ko tāna whakautu whakahoki ko tēnei;

“Na toku koro me toku whanau a toto a kura whare wananga hoki” (Bond, 2018).

Hei korero tapiri atu ki tera whakaaro matua i whakahua mai hoki a Troy mo tetahi o nga painga matua mo te ako i te reo Maori;

“It centres my being in the world as being of Maori descent. As im fair skinned it helps me show I am Maori”. (Bond, 2018).

Ahakoia he maa te tae o te kiri o tenei kaikorero ko te mea nui e whakapaetia ana e te hunga korero Maori ko te tika o te rere o te reo me te hua whakaotinga ki te korerotia i te reo Maori he korowai tenei mo te whakaaro Maori me te tangata e kiia nei he Maori ia. I nga tau kua hipa atu he kaha ake te tangata takitahi ki te tatai i tana whakapapa ki te iwi Maori, na te whakahoutanga o nga tikanga Maori i tenei takiwa tonu he kaha ake te rangatahi ki te tiki atu i nga kiwaha me nga nga kupu hou e kore pea e rongo i nga wa o mua. Ko taa Bond hei tapiritanga ano (2018) “Ka timata ki te piki engari ko te mea nui kia ako tika kahore au e pai ki te bastardisation o te reo”. Hei whakakapi i tenei wahanga ko te whakaaro waihotanga tenei mo tatou katoa. E kore koe e ngaro taku reo rangatira, he kakano ahau i ruia mai i Rangiatea, whano hui e taiki e.

4.12 Matapakinga Tukanga Ine

Hei ta Bartley (2003) ko tetahi o nga mea whai take o te mahi rangahau ine ko tona aro whanui ki nga hiahia o nga kaiuru me tona kaha ki te mau i nga hiahia rereke o ia tangata. Ko te horapa o nga korero mo te rarangi take te tino matu o nga korero a te kaiuru. Ki te hiahia tataou ki te whakawa me te whapiki ake i te puna mohio mo tetahi kaupapa e rata ana ki nga taketake o te wa, ko te kaiuru te tangata hei whangai i to tatou kete matauranga. He rereke nga tirohanga whanui me nga whakaaro o ia tangata o ia tangata o ia tangata. No reira ki ta te tukanga rangahau whakapaetanga ko te kaiuru te tangata whai matauranga ko ona tirohanga, wheako, pukenga me tona kete mohio te mea whai take hei tutuki i nga hiahia o te rangahautanga.

Hei tautoko i tenei whakaaro ko te raupapatanga o tenei korero i whakaemi hei whakaarotanga ma te hunga kore mohio kore whakaae ranei ki te rangahautanga a Bartley (2003);

“social research is conducted in a political context topics that might make great surveys must be weighed against ethical considerations and how it may impact other interest groups”. (wh 189).

Ko te raupapatanga o te rarangi pātai hei whakanui i te mana o te rarangi take te tuapapa e whakaaawe i nga whakaaro me nga tirohanga o tetahi tangata o tetahi hapori ranei. Ka whakaaetia te kaiuru ki te rangahau ine i te tuatahi katahi ka aro atu ia ki te rarangi take kei aia te mana takitahi hei whakawaa i te tuturutanga o te rangahau, ki te u tonu ia ki te kaupapa ka kaha ake tona hiahia ki te tohatoha i nga korero kia ea ai

nga wawata o te kairangahau he penei hoki te tirohanga o tetahi roopu o tetahi hapori me whakaae tuatahi ratou ki te rarangi take, no reira me whai whakaaro te kairangahau ki te whakatakotoranga o te rangahau kia mohio ai te kaiuru me pehea te whakautu tika i te rarangi pātai. I roto i nga taumata korero i whakapaetia te hunga arohatia i te reo Maori, arohaina ki nga ahuatanga katoa e tiaki i te reo aroha a kui a koro ma (Tapiki, 2018, Bond, 2018). Ko nga raputanga i puta mai i te rangahautanga ko te tino arohanui o nga kaikorero Maori ki o ratou poutikanga ara ko te nuinga he pakeke he kaumatua ranei no roto o ratou ake whanau, hapu, iwi hoki.

Ko tetahi o nga tuahuatanga tauhou i whai wheako ahau he kaha ake te mahi whakatikatika ture e te hunga korero Maori i whanau mai i roto i nga kainga i poipoia e o ratou pakeke i nga tikanga a iwi me nga kawa o to ratou ake iwi. Hei taunaki i tenei whakaaro na ko Hopkinson (2018) raua ko Karamaina (2017) te korero i whakakikokiko mo te ahua o te reo a iwi me nga kupu i korerotia i roto i to raua rohe. He mea motuhake tera ki te mana o te reo Maori me te mana o te iwi Maori. Na reira me kaha ake nga kaikorero ki te pupuru me te mau ki te mita o te reo a iwi hei whakahaumaru i te haputanga o te tuakiri whanau. Ko te mea nui he whakahirahira nga reo a iwi me te kamehamehatanga o nga reo katoa (Tapiki, 2018). Ko te rangahau ine te tikanga whakaaro hei whakamarama i nga whakaaro o nga kaiurunga takitini e whai wheako e whai mohio ranei ki te rarangi take o te wa. Ko te tuapapa o te whakaaro o te kaiuru he ata titiro ki nga uara, nga waiaro, me nga whakaaro rereke o tetahi atu tangata o tetahi atu hapori ranei (Davidson & Tolich, 2003).

Ko te mea whai take e paa ana ki te tukanga ine ko tona arotake whanui ki nga whakaaro me nga korero o nga kaiurunga me tona aromatawai i te rereketanga o te iwi kakanorua me etahi atu iwi taketake (Wilson, 2018). Hei tapiritanga ki te whakapaetanga o te tukanga ine, ka wahapu te tokorua ki te whakatau o te kairangahau tirohanga he horihori te tukanga ine na te mea ko tona aronga whanui he whakatau i te whakaaro o te nohoanga whanau. Hei taa te tautuhitanga o Davidson raua ko Tolich (2003);

“There is no such thing as one best research method Choosing between two different methods is like choosing two different approaches. The nature of research is demanding &

complex, the questions which drive the individual methods are the same that determine the kind of general approach we are going to make". (wh, 28).

Ko nga tukanga katoa ki ta te rangahautanga tikanga whakaaro he titiro hohonu me te ata uiui me te whakawaa i nga mahi taumaha o te kairangahau. Kei te kairangahau te reo pohiri hei whakanui i te rangahau, kei nga kaiuru te reo mihi ki te kaupapa o te rangahau engari ko te mana nui kei roto i te tukanga rangahau hei tohutohu i nga pātai me nga mahi katoa o tena tangata, o tena tangata, o tena tangata. Otira ko te kai a te rangatira ko te korero, ko te kai a te kuware ko te auare me te kore mohio.

4.13 Wāhanga Otinga

I ata tātari tenei wahanga o te tuhinga roa i te rangahau ine me te uiui tangata me tōnā aronga ki te tirohanga whanui o te rangahau tukanga, hei rautaki mahere rānei mo te kohikohitanga me te whakaraupapa i ngā korero me ngā whakaaro o tētahi atu tangata.

E rua nga kowhiringa whakaaro rereke i puta mai nga korororero o nga kaiuiui mo tenei rangahau. Ko te tuatahi ko te whakapono o te tokomaha ko te reo o te kauta, ara ko te reo o te kainga te reo tuturu o te iwi Maori. Ki ta te titiro whanui o nga kaiuiui i whanau mai i tipu mai i te ao hurihuri ko te reo o te kainga te reo matua hei kawē hei whakaara hoki i nga kaupapa mo tona iwi, hapu, whanau whanui. I te mea ko nga korero o muri i te marae he korero whakangahau, he korero whakakotahi i te tuakiri whanau ko tenei te kakahu hei tiaki i te tuakiri whanau mo apopo. Ko nga korero o muri e hangai tonu ana ki nga mahi ka mahia e te whanau i roto i te wharekai;

Ko te momotu o te ahi, nga korero mo te koropupu o te wai, ko nga korero mo te koromamao o te wai. (Mcfarland, 2012, wh. 37,).

Me aro atu tatou ki te whanuitanga o tenei korero ko te miharotanga me te wairua auaha o nga mahi hei whakamana i te reo o te kauta penei i te whakatakoto kohatu me te waruwarutanga o te riwai he mahi whakaora i te hauora o te hapu, he mahi hanga whare, he mahi whakakoakoa i te wairua o te tangata, he mahi whakakotahi whanau hoki tenei. Na te aroha nui o te Maori ki tona whenua tipu me tona

haputanga hei tuku i te ha o tona whānautanga ki te tuakiri hapu ka noho pumau ia ki tona iwi.

E ai ki te Ahorangi o te Mātauranga Māori me tetahi o nga tino kaiwhakaniko kupu waiata o Ngai Tuhoe me Hamoa a Agnes Mcfarland (2012) ko tetahi o nga tino mataku i roto i te ao Maori kei whakaponono te raahinga o te hunga kuware ko te reo o te kauta ko te reo opaki te reo tuturu anake o te iwi Maori. Ko te reo e whakangaro ana e te tokomaha o nga kaiwhakaako reo Maori i tenei rautau ko te reo okawa. He uaua ake ma te tangata kore mohio i te reo a kui a koro ma ki te tatari me te whakamarama i te reo okawa na reira he mama ake ki te whakaako i te reo o i a ra e whakaakohia i roto i nga whare wananga o tauwi ma. H rereke te whakatakotoranga o nga kupu me nga kiwaha i roto i te akomanga ki te reo tapu e rangona i mua i te whakaaroaro o nga wharenuui me te pataka korero o te atea o Tumatauenga.

5. 0 Wāhanga whakamutunga

Ko te wāhanga e whai ake nei e āta titiro ki ngā āhua momo tūhinga mo te kaupapa kōrero o tēnei rangahau arā ko te aria kaupapa Māori, te aria mana wahine, te tukanga raraunga kouna me te tirohanga whakamuri hei kawē i ngā uara, whakapae, whakaaro, me ngā aria totohe matua o te mahi rangahau a hāpori hoki. E whai ake nei ka āta titiro whakamuri tātou ki te hitori a iwi o te reo Māori i te wā i puawai te whakaaro ki te whakatu i te kōhanga reo me te kura kaupapa me ētahi atu huarahi waka hei kawē i te reo Māori i nga tōpito katoa o te motu i roto i te reo pāoho o te pouaka whakaata me te reo Māori e ako ana i te aho matua mātauranga me ngā tari Māori i ngā whare wānanga o Aotearoa.

Ko te taunga o te whakaaro e titiro whanui ki te wairua o te kupu me te tangi o te reo Māori ki tā te whakaaro o te hunga mātauranga kua mau ki te taha wairua me te taha Māori i roto i tana whakatipuranga, ko ona wheako, ko ona whakaakoranga me ona tatai hekenga whakapapa i te kawai tipuna o tona whenua atua tona rangatiratanga me tona tohu rangatira i ona mahi katoa i te ao hou e tu tonu nei e whakahurihuri i te hunga ora.

Ko te aria e titiro whakamuri ki nga whakaaro me nga wheako o te tuakiri whanau me te mana o te tangata ko tetahi atu wahanga matua e whakawaa i te oranga o te reo

ki ta te titiro o te kaiaria mana wahine. E rua nga wahanga whai take moku hei tirohanga whanui ma tatou te hunga korero Maori ao ake ao po. Ko te ha o te mauri o te tangata me etahi o nga ahuatanga whakarereke e paa ana i te wahine i nga whaea atawhai i whakapetohia i te reo i roto i nga taitamariki i roto hoki i ona tohutohu i te kainga hoki. Ka mutu ake ahau i konei

Wāhanga Tuarima

Matapakinga

5.0 Kōrero Timatanga

Ko te kaupapa rangahau o tēnei tūhinga ko te tātai i te reo matatuhi hei whakahou i te reo Māori. Ko te āhua o te reo Māori e kōrerotia i ngā waahi whakahirahira pēnei i ngā Kura Kaupapa Māori, ngā Wānanga a iwi, ngā reo irirangi a iwi, me ngā Kōhanga reo hoki. Ko ēnei ētahi o ngā waka e pupuru i te reo me ōnā tikanga mō ōnā rangi whakahii o āpopo. Ko te nuinga me te raahi o ngā kaikōrero mō te hītoria a waha, me ngā kōrero tuku iho i whāngaihia i ngā whare wānanga me ngā whare whakaruruhau o tōnā iwi.

Heoi anō nā ngā mahi hara i murua e te karauna i ngā whenua tuku iho o Ngāi Māori ka noho mana kore, ka noho mahi kore hoki ngā hāpū o tōku iwi mā kōnei ka timata ngā whakapaparanga o ōku pākeke me o rātou tipuna ki te neke atu ki ngā taone nui kimi oranga, rapu mahi hoki mo tōku whakatipuranga. Ko tā te tuhinga nei he tātai i te whakapapa o te reo Māori timata mai i te takiwa 1980 tae noa ki te tau 2008. Mōku ake ko te whakapapa te waka hei tuhono i ngā whakaaro me nga whakapae i autai i whakaora hoki anō i te reo nā te Mātauranga Pākeha me ngā totohe torangapu i whakatikatika i nga hee ka tika a muri, ka tika a mua.

5.1 Ngā pātai mo te Rangahau

Ko ēnei ngā patapātai e whai ake nei e pā ana ki te kaupapa rangahau;

Rārangi Patapātai;

- Nā wai te reo Maori i whakaako i a koe?

- Ko wai ngā toki mō te reo me ngā tikanga Māori i roto i tō whānau, hapū, iwi hoki?
- He aha ngā painga me ngā hua o te ako i te reo Māori?
- He aha ngā wero me ngā whakamatautau mō te pupuru i te reo Māori?

Ki tōku ake whakaaro e whakahāngai tika, e whakahāngu rite ēnei patapātai ki te tino matu o tēnei kaupapa rangahau. Ko taku mahi he tiaki i ngā pūkorero mā te hopu i ngā pūkorero mā taku waea pūkorero. Kāore e hiahia te kairangahau ki te whakaatu i ngā kōrero hohonu, nā reira ka āta tiaki i ngā uiuitanga i te wā ka mau. Mōku ake ka waiho ki tētahi wāhi haumaruru i taku tari mahi. Kāore te kairangahau e hoatu te wāhi poutapeta me te nama mo te raka e pupuru ana i ngā kōrero tapu o ia kaiuiui.

5.1 Matapakinga mo te pātai tuatahi

Ko te Pūtake o tēnei Tikanga Rangahau, he āta titiro ki te tukanga raraunga kounga me te mahi whai whakaaro ki tā te Mana Wahine Kaikōkiri Whakapae hei tautoko i te reo me ngā Kaupapa Māori.

Ko te Tikanga Rangahau e manaakitia i te taura here koha o Ngāi Māori i roto i ngā aupiki me ngā auheke o te mahi Rangahau e kīa nei a Bishop (1999) ko te whakaora me te whakahaumaruru i ngā wheako e arikarika ana ki te mauri o te Tangata Whenua;

“Kaupapa Māori research emerged from within the wider ethnic revitalisation movement that developed in New Zealand following the rapid Māori urbanisation of the post World War Two period. This revitalisation movement blossomed in the 1970s and 1980s with the intensification of a political-consciousness among Māori communities”. (wh. 2).

E ai kia Ahorangi Graham Smith tētahi o ngā tohunga matatuhi o Aotearoa, nānā hoki i tautoko i te timatanga o Ngā Kura Kaupapa Māori i te rautau 1980 ko te whakahuatanga o te ariā Kaupapa Māori e whai ake nei (1992);

“the philosophy and practice of being and acting Māori” (wh.1).

Ka tuku whakapae te turanga mana nui o te kairangahau ki te whakahonore i te mana a hāpori, te mana torangapu, te mana a iwi, te mana whenua hoki o Ngāi Māori ki ōnā tāonga tuku iho i heke mai i ngā kawai atua. Anō nei ko te hā whakawairua o ngā tāonga katoa o te iwi taketake o Aotearoa. Hei tā Smith (1999) rāua ko Smith (1992);

“Māori language, culture, knowledge and values are accepted in their own right” (wh.13).

Ko tetahi o nga tūāhuatanga o te rangahau Kaupapa Māori ki ta Kathie Irwin (1992) whakamahuki, ko ngā kawa me ngā mahi e whakatangata whenua i te uhi o te rangahau, kia whakatapua hei kaupapa whakahirahira ki tō te tirohanga ao Māori whānui.

Hei tā Heshusius (1994) whakamaramātanga ko te tikanga whakaaro me aro whakatata te taha hinengaro mai te ao pouri ki te ao marama, mā te mōhio ka ea ai te maramatanga i waenganui pū i te aka matua me te tamaiti e kimihia ana i te matauranga tuku iho o ōnā mātua tipuna;

“and indeed between self and the world, in a manner where such a reordering, not only includes connectedness, but necessitates letting go of the focus on self” (wh.15).

Ki tā Heshusius tirohanga (1995) ko te mauri o te whakaaro Māori ko tōnā mana nui ki te whakawehewehe me te whakamau i te pae tawhiti kia ūhia te tomairangi aroha hei whakakorowai i te hinengaro, te tinana, me te wairua Māori hoki;

“in a participatory mode of consciousness the quality of attentiveness is characterised by an absence of the need to separate, distance and to insert predetermined thought patterns, methods and formulas between self and other. It is characterised by an absence of the need to be in charge (wh.14).

Hei tā Heshusius (1995) mā te mahi tahi ka whakatutuki te kotahitanga i waenganui i ngā hapū me te iwi whānui, ko tēnei tētahi o ngā tino wawata i tumanakotia e te iwi Māori “the recognition of the deeper kinship between ourselves and others” (wh.17).

I te whanaketanga o ngā Kōhanga reo, Kura Kaupapa Māori, me ngā Wānanga i te rautau 1990 ko te whainga matua hei tiaki i te mana o te iwi Māori me ngā taonga tuku iho i waihotia e ngā matua tipuna. I taua takiwa tonu i te anga whakamua tātou te ahikaaroa ka whawhai tonu a Ngāi Māori ki te pupuru ki tōnā Māoritanga me te ata tātari i ngā ture o te kawanatanga.

Ko te raraunga kounga te tūmomo tukanga mō tēnei kaupapa rangahau. E whakaatu ana tēnei tikanga rangahau i te āhua me te wariu o ngā whakaaro me ngā matapono

ki tā te tirohanga o te iwi Māori a e whakaatu ana te raraunga kouna i te whakapapa o te reo Māori me ōnā tukanga ki tā te whakapae o te kairangahau. Hei taunaki i taaku e totohe ai ko te aria matua e kawea ana i te whānuitanga me te hohonutanga o tēnei kaupapa rangahau ko te aria o Gramsci e kiia nei ko te aria “Cultural Hegemony” (1971). Ki tā te kaiaria titiro ko te punaha whai moni o te ao te kaiwhakahaere matua e whakamorikarika i te oranga me te mana o ngā iwi taketake;

Hegemony appears as the “common sense” that guides our everyday, mundane understanding of the world. It is a view of the world that is “inherited from the past and uncritically absorbed” and which tends to reproduce a sort of social homeostasis, or “moral and political passivity” (Gramsci 1971:333).

Ka Kōkiritia te hunga whai rawa ki te whai me te whakamana i ngā mahi me te mātauranga o te iwi i whakataihenuatia i o rātou whenua tūturu me o rātou tāonga tuku iho hei tūmomo rakau whakature i ngā tikanga o te iwi taketake. Mā konei ka timata te hunga whai moni ki te whakarerea i ngā whakaakoranga me ngā tikanga a iwi o ōnā matua tipuna, ka whakanohoia e ia hei māngai, hei kaipononga mō tau iwi mā. Ko tā te aria e totohe nei nā te reo karanga i pōhiritia a Ngāi Māori, ka whakauru mai ngā tikanga me nga hara o te ao hou ki roto i te ao Māori.

5.2 Whakakopani Kōrero

Hei tā Bright me tatai te takitini i ōnā whakanekehanga katoa hei whai whakaaro mo nga mahi i mahia e ia ki te whakapono rangahau (2014);

“Ko te aranga matua ki ta te tukanga rangahau hohonu ko te reflective practice” (wh. 18).

E wha ngā wāhanga o tēnei tumomo ngohe ko te wahanga parakatihi, ko te āta whakaaro me ahu whakapēheanga aria me nga whakapae hei taunaki i te kaupapa o te tūhinga.

Ko te aromatawai anō me te whakamahuki o ngā kōrero matatuhi. I roto i ēnei tukanga poto, ko ngā tirohanga whakamuri o ngā tangata kawe korero ka taea te whakaemi me te whakaputa hei kōrerorero mō ētahi atu. Ko ngā tukanga poto hei kōrerotanga mō ngā kaiuiui me ētahi atu roopu kore mōhio. Ta te mea he tapu nga korero o te wahine, he tapu hoki nga kawa hei tiaki i te whare tangata o te wahine. Ko tona reo karanga me nga ōkawa i aia e whakahaere i nga hui whakahirahira e

pārekareka ai ki te putahitanga o te wahine.. I te takenga mai o te tangata i tona waka me ona pari karangatanga iwi katoa me whakamaumahara ki ona wheako me ona akoranga i aia e rangahau ana e uiui korero a waha ranei i nga whakaroputanga rereke. Me whakakōrero, me whakakaranga, me whakangahau i nga ōkawa wahine.

Bright's (2014) approach to reflective practice;

	Feminism	Participatory	Indigenous peoples
Methodology	Collaborative; often linked with other methodologies, especially critical and participatory, but foregrounding gender; reflexivity; researcher as facilitator and co-participant; lived experience; grounded theory.	Collaborative or co-operative, inquiry; critical subjectivity; reflexivity; practical; experiential; researcher as facilitator; co-participant.	Indigenous; Collaborative; Indigenous peoples undertaking research concerning themselves with or without outside involvement; lived experience; researcher as co-participant; grounded theory; often linked with participatory methodologies.

Table 1: Tukanga Rangahau Whanui i tāmia tenei mahere mai te pukapuka o Bright, B. (2014). Te Putanga i te Wheiao ki te Mārama.

Ko ngā kawē kōrero o ngā tangata toi me ngā kairangahau te wāhanga āta titiro hei whakataami i ngā kōrero a waha, hei whai hua mō te rangahau. Ko ngā kaupapa kōrero e whakakaupapatia e te kaituhituhi Mana Wahine a Bright (2014) i tautoko hoki e Kolb (1984) nānā nei whai whakaaro ki te whakanui i ngā tūmomo huarahi ako rereke o tēnā tangata takitahi ki tēnā tangata takitahi. Ki te titiro tātou te hunga whai marama ki te taha hinengaro o te ira tāne me te ira wāhine. He rereke ngā painga me ngā ngoikoretanga o ia tangata, he rereke hoki ōnā painga i aia e whakapau kaha ki te ako me te whai whakaaro mo ngā tumomo mahi kei mua i aia. He rereke hoki ōnā hiahia me ōnā nawe i aia e rapu ana i ngā rauemi me ngā huarahi ako e arikarika ana ki aia i roto i te taiwhainga ako. Ko tā te totohe o Kolb (1974) e wha ngā tumomo tauira ako, ko te tuatahi ko te tangata matakītaki, ko te tuarua ko te tangata titiro, ko te tuatoru ko te tangata whakarongo, ko te tuawha ko te tangata kōrero. Ko ēnei tumomo tangata, he rereke katoa ōnā painga me ōnā wāhanga kaha i roto i ngā kura ako engari, he ōrite katoa te mana tangata, me te ara tika e hikoitia e ia i roto i te ao marama. He mauri tō te tangata, he mauri tō te ira tāne me te ira wāhine.

Ka aromatawai te kaimahi toi i ana whakaaro, i ana whakapae, i ana mahi rānei e whakahāngai tonu ki te kaupapa rangahau, me te mātauranga kua wharikihia i mua i te aroaro o te kairangahau. Ko tā te kaimahi aronga mo te kaupapa rangahau, he āta tātai i ngā wahanga e wha o te akoranga, ko te aromatawai ā roto me te aromatawai a waho (Bright, 2014; Bright, 2015). Ki te hiahia te kaitono ki te titiro whakamuri hei whakahihiko i te wairua auaha me te hinengaro koi, me āta titiro ia ki ngā mahi i whakatutuki o muri hei takawehia i ngā huarahi whai oranga o mua.

Tikanga Rangahau: Raraunga kounga, Kaupapa Māori, Tikanga uiui tangata.

	Kaupapa Maori	Interview	Indigenous peoples
Methodology	Collaborative; often linked with other methodologies, Especially critical & feminist, but located in cultural Politics, researcher as the insider participant; lived experience; emancipación theory.	Collaborative or co-operative, inquirí; subjectivity; researcher as facilitator of conversation; appreciation theory.	Indigenous; Collaborative; Indigenous peoples undertaking research concerning themselves with or without outside involvement; lived experience; researcher as co-participant; grounded theory, often linked with participatory methodologies.

Table 2: Adapted from Brights (2014) approach and co-constructed to suit Amoamo's research, 2018.

He tino tāonga te mahi tuhituhi ki tō te tirohanga Mana Wahine. He orite tōnu te mahi tuhituhi ki te raraunga kounga i te mea ko te tukanga te huarahi hei whakawātea i te rere me te āhua o te whakaaro me te whakatakotoranga o ngā kōrero e whai ai te kairangahau. He rereke te whai wheako o te Mana Wāhine ki te Mana Tāne, ki te reo tawhito o ngā kuia me ngā kaumatua. Engari he mana tō tērā tangata, tō tērā tangata, tō tērā tangata.

Mā te kohikohi me te whakaraupapa i ngā pūkorero o ia tangata, ka whakahouhia te kaiuiui i ngā aria totohe matua o te kairangahau i aia e whai wheako ana ki te rapu i ngā rauemi tika mō te kaupapa rangahau me te kaupapa ā whānau o ōnā kaiuiui hoki. Tā te taumata me te mahere rautaki o te marau tikanga ā iwi, ko te tikanga rangahau me ngā tukanga hei tiaki i te mana tangata o te hāpori te tino matu o te rangahau.

Mā te reo tuhituhi ka ora ai nga ōkawa me nga ōpaki ki te tihi o te rangi, ko te taumata tiketike o te reo tuhituhi ko te mana o nga tikanga ōpaki me nga tikanga ōkawa e rangona nei tātou i runga i te marae i te wā e tutu ana te puehu me te whakahī pai o ngā kaikorero

mātatau rawa atu o te ao Māori. Mā te kairangahau e kimihia i ngā kaupapa rereke me tōnā tūhonotanga ki te kaupapa e wawatahia e ia (Bright, wh. 25).

Ko te reo ōpaki i waihanga hei akoranga mo te hunga kaore i te tino mātatau ki nga pukorero me nga pakiwaitara o te iwi Maori hei whakanui i nga mahi o nga tipuna.

Ki tā te whakamāramatanga o te kaupapa Mana Wāhine;

“e kore e taea te kairangahau ki te tuhituhi e paa ana ki te kaupapa mei i kore e ia e mōhio ki tōnā hononga ki te kaupapa me ōnā tirohanga ao whānui (wh. 25, 2014).

Ko tētahi tūāhuatanga o te tatai korero me te whakarakei i ngā kōrero a waha o te mana wahine me ngā roopu whakanui i ngā tikanga a iwi me te mana tangata o ngā iwi taketake, anō nei ko tēnei tētahi o ngā matu kaha o te kaupapa Māori ka aro atu ngā painga me ngā hua ki ngā wawata me ngā hiahia o te iwi, hapū, whānau whānui. Hei tapiritanga ki taa Bright (2013) e totohe ai, he tino tāonga te reo ā tuhituhi hei whāngai i te wairua auaha me te hinengaro kōi o te wāhine Māori;

“Writing can be seen as a dynamic and creative process during which the researcher can write, order, and sequence information as a way to enhance her learning and aquisition of learning. Because the learning can be gained through writing, it is an important way of supporting the critical and reflexive elements of qualitative research.” (wh, 25).

Ko tenei tūāhuatanga o te tātai kōrero me te whakarakei i ngā korero ā waha o te Mana Wāhine, me ngā roopu whakamana hāpori me te kaupapa Māori hoki he hua tōnā, he whai rawa tōnā, he pukenga hei whakahaumarua i te haa o te tūākiri whānau.

Hei tā Moekawa Barnes (2015) ko te hā o te oranga tangata me te tūākiri Māori ko tōna whakaruruhau ko tona tūākiri Māori; Ko tā te tūranga o te rangahau he waihanga, he whakamārama i ngā kupu kōrero hei kawē i ngā kaupapa matua e tiaki i te aro o te iwi Māori ki te mahi rangahau i roto i ngā whare wānanga Pākehā me te ao tuhituhi hoki. Nōnāhea i timata te Māori ki te rangahau i ngā kōrero tapu o te ao tawhito. He aha ngā tumomo whakapae me te matauranga i hangaia hei whakahaere tika i ngā kaupapa a iwi me ngā kaupapa a hapu hei tiaki i te oranga o te whānau me te tūākiri Māori.

Hei tā Smith (1992) ko te tikanga o te aro o te kaupapa Māori ko te kaitiakitanga o te ao Māori, ko te tiakitanga o te tirohanga ao whānui o te Māori, ko te oranga me te mōhio pai me pēhea te Māori e noho whakapono ki tōnā ahurea Māori i roto o Aotearoa. E tika ana tēnei nā Smith (1992) i waiho hei āta whai whakaaro mō te

hunga kōrero Māori anake. He waihotanga hoki tēnei mō te kupenga hou e noho rawaho, e rapu haere ana i ōnā herenga ki te iwi Māori. Nātemea he kaha te noho pakarukaru o te whānau i roto i ngā tāone nunui, he kaha hoki te noho tawhiti, he kaha hoki ngā taumahatanga i runga i te hunga whai mahi ki te pupuru i ōnā herenga ki ōnā marae, me ōnā pari karangatanga.

Ki tā Holy (1984) titiro he rautaki pai te reo tuhituhi hei kawē i ngā whakaaro o muri me te āta wetewete i ngā whai whakaaro o muri. Hei tautoko i tēnei aria hei ko tāna “the writer should reflect on experiences before or as she writes and then should reflect on the Journal entries themselves in order to record further reflection”. (wh, 26).

E rua ngā wāhanga o te pukapuka whai whakaaro ko te whakapaparanga o te kupu whakataki me te rere o ngā pitopito kōrero. Heōi anō ki te peka atu tētahi ki te tihi o ana karere a roto ka taea e ia te wahine mai ki te whakaatu i tōnā wairua auaha i roto i ngā mahi tuhituhi me ngā mahi a toi hoki. Hei tā kaiaria Mana wahine Valerie Janesick (1999);

For qualitative researcher’s the act of Journal writing maybe incorporated into the research process to provide a data set of the researcher’s reflection on the research act. The participants in qualitative studies may also use journals to refine ideas, beliefs, and their own responses to the research progress. (Wh. 74).

Anō nei hei tautoko a Janesick ko te mana e taea te pupuru te pukapuka whai whakaaro (reflective Journal) me ngā rauemi hangarau mā runga ipurangi, ka tikina atu ia i tēnei tauira hei whakaaro aronui mā te hunga kore panui.

“Journal writing is a way of getting in touch with yourself in terms of reflection, catharsis, remembrance, creation, exploration, problema solving, problem posing, personal growth”. (wh. 75).

Kāore he rauemi rawe tuu atu i te pukapuka tuhituhi hei ohia manomano i ngā whakaaro me ngā whakapae, hei hopu i ngā karere-a-roto, ngā nawe, me ngā painga i te rangahau i te wā e whakapau kaha ana te kairangahau i roto i tōnā ngākau me tōnā hinengaro hoki ki te tutaki tangata me te whakahuihui tangata e paa ana ki te whakahirahiratanga o te kaupapa a rangahau. Ko tētahi atu painga ko te whai wheako me te rereketanga o aua wheako i aia e haerere a tinana ki ngā waahi rereke, ko tētahi ngoikoretanga pea ko ngā āhūātanga o te wā me ngā taketake o te wā e kaha wero ana i te noho tahi ā whanau me te ahurea ā whanau e kore e taea te kairangahau te tini i te mano me te nuinga o te whakapono o te whānau mēnā e noho rawaho ia i te rohe a iwi o tōnā haputanga, heoi ka taea e ia te whakapiki ake ngā raruraru o te kāinga mēnā ka ngana ki te whakarauika hui mō tōnā ake whānau whānui.

Ko tā Gage (2007) kōrero whakarei ki te hunga whai mana kei roto i ngā whare wānanga Pākeha, me whakakahore tātou i ngā mahere rautaki me te whakakitenga o te karauna, kia kua tātou te iwi Māori e noho hei mōkai pōhara mō te karauna. Me aro atu anō a Ngāi Māori ki tōnā ake Mana tuku iho, ki tōnā Mana motuhake hei whakarangatira i tōnā tūhonotanga ki tōnā whenua rangatira, me ōnā mātua tipuna.

Ko te kura o Te Kooti Rikirangi he tohunga karakia moteatea hoki nō roto o Te Tai Rawhiti tētahi o ngā kura motuhake i wānanga kōrero mō tenei mea te atuanga kei roto i ngā kōrero poropiti o te paipera me te mana tuku iho o te moteatea. He tūmomo pā harakeke te moteatea hei tiaki i te mana o te whānau me te hapū. Mā te iwi Māori e tiaki i te mana o te whakaaro Māori kia puawai tōnā Mauri ohohoho o te whānau. Ko tā te tirohanga o Gage (2007) he rereke ngā hua o te kura Pākeha ki tā te kura Māori ko ngā wheako o te kura he pai he Kino rānei. Ki te mähio te tangata me ahu whakapēhea ia i roto i te ao kikokiko ka taea e ia te whai wheako me te whai hua mō tōnā iwi whānui. Hei tapiritanga ki tēnei whakaaro aronui o te tohunga mātatau rawa atu nei a Te Kooti ko tā Gage (2007)

“Me whakakahore tātou i te noho totara wahi rua, ko tā tātou mana me tō tātou oranga mō āpopo kai roto i te kōtahitanga”. (Wh. 7).

Ko te wairua kotahi tētahi wariu whakahirahira ki te tuku marie me te whakahuihui tangata kia kaha ake tō rātou tūhonotanga ki te whenua me ngā pou herenga waka e tuia i te pou herenga tangata.

Hei tā Steinar Kvale (1996) mā te kōrero ka mōhio, mā te mōhio, ka mārāma ai te kaiuiui, kaipānui me te kaitono me pēhea te tiaki te mātauranga o te rangahau. Ko te mahi o te kōrero pā pono he whai huarahi, he whai tikanga hoki ki te whakamana i ngā kōrero mana tangata hai arahi i te tukanga uiui o te rangahau.

Hei tā Kaiaria Mana wahine Shulamit Reinharz (1992);

“Interviewing offers researcher’s Access to peoples ideas, thoughts, and memories in the words rather than in words of the researcher. The asset is participatory important for the study of women because in this way learning from women is an antidote to centuries of ignoring women’s ideas all together or having men speak for women”. (Wh. 101).

Ko te painga matua o te tukanga rangahau uiui tangata ko tōnā aronga atu me tōnā aroha atu ki te hunga whai mana wahine. Nātemea he kaha ake te tū me te koingo o te wahine ki te whakaputa i tōnā whakaaro i te wā e noho, e noho tuturu te wahine ki ngā uara matapono me te rangatiratanga kei roto i aia. Ko te waiaro o te kairangahau tētahi o ngā pumanawa hei tiaki i te whanaungatanga me te kotahitanga o te whai ako i waenganui i aia me tona hāpori.

Ngā Ngoikoretanga o te Tikanga Rangahau

Ko ētahi o ngā ngoikoretanga o te tukanga uiui tangata ki tā Roulston, deMarris & Lewise (2003); ko te titiro whaiti me te kore mōhio o te hunga kore pānui me pēhea te hopu i ngā whakaaro o ētahi atu;

“unexpected participant behaviour, dealing with the consequences of the interviewer’s own action and subjectivities, constructing and delivering questions and handling sensitive topics”. (Wh. 643).

Nā reira, ki te hiahia te kaiwhakapuaki ki te whakawa tika i ngā kōrero o te kaiuiui hei whakakaha i tōnā kaupapa rangahau, hei whakamana i te rangahau mo ngā kaiuiui me tika tōnā mau i ngā kōrero. Ka taea te kairangahau ki te whakakahore me te whakakaupapa i ngā kōrero nā tōnā kore mōhio ki te āta uiui i ngā kōrero o tētahi atu.

Hei tā Hofisi & Mago (2014) he nui rawa atu te wā me ngā rauemi hei whakapau kaha ki te kohikohi i ngā raraunga taurite mo te tukanga uiui tangata hohonu. Ko te whakakaupapatanga o te rangahau te waka e whai hua te aronga me ngā whainga o te rangahau;

“Their subjectivity may mean that respondents may “say” what the interviewer wants to hear, therefore, the validity and reliability of the interview data may be questionable”. (Wh. 62).

Ki tā te Tirohanga - ao - whānui o ngā aria totohe matua o te ao mātauranga, he nui te anga o te tukanga uiui tangata ki tā te horopaki “postmodern, feminist, sociolinguistic” rānei, (Briggs: 1992; Graham: 1983; Oakely: 1981; Sheurich: 1995). Tapiri atu ki tērā ko te “conversation analytic”, “ethnomethodological perspectives” me te whakaraupapa o ngā raraunga kōrero (Rapley: 2001; Rapley & Anaki; Baker: 1997, 2002; Roulston: 2001; Roulston, Baker & Liljeström: 2001 in Roulston, deMarris & Lewise (2003).

Nā te maramatanga o te ao hou ki ngā hua me ngā rawa o te pūtaiao, te hangarau, me te reo ohaoaha ka rereke te oranga o te tini me te mano e noho pohara i te ao hurihuri. Ko tā te tauira i whakatakoto e Habermas (1974) ko tētahi o ngā wero nui o te mahi whai whakaaro ko tōnā mana whakaiti iho i ngā whainga o te mahi rangahau ka taea te kairangahau ki te whakaiti iho me te tangohia i te reo whakamana o te kaupapa rangahau mā konei ka noho motuhake ia mai i ngā whainga o te rangahau. Anō nei hei tā Brockbank & McGill (2000) ko te ako whakatere tētahi o ngā rautaki matua

hei whakapiki ake i te taumata o te mahi whai ako. Ko tētahi o ngā wahanga kaha o tēnei rautaki, ko te rere me te whakaaupiki ake o te taumata ako engari ki te poturi ngā tohutohu me te mahi panui o te kairangahau kei ngaro haere te wā ki ngā kaipānui ki te hopu i ngā pānuitanga katoa. Ki te whakaaro ngāi tātou e paa ana ki tētahi kaupapa whakahirahira ka hihiko te hinengaro me te wairua mo te whai wheako e pa ana ki ōnā hua mo ngā rangi kei te heke mai, ki te titiro whakamuri tātou ki ngā taumahatanga me ngā nawe ki te whakatutuki i ngā whainga matua o tētahi kaupapa motuhake ka puta mai ngā karere a roto me ngā whakaaro āhua manukanuka whakatakariri hoki i te hunga whai ako. Hei tā Hayes (2007);

“I don’t accept that reflective practice is a good thing. It’s a meaningless term that promotes a dangerous anxiety-making, navel gazing that undermines a lecturer’s ability to be a good teacher.” (wh.169).

Kua āta wetewete e te mana kaiwhakawa mō ngā painga o te tukanga me tōnā paanga i runga i te mātauranga, te mana ake me ona mahi whakaae ki te whakanui i te wairua taupatupatu me te ngau kino o te kai pūkenga. (Hayes, Marshall, & Turner, 2007).

Ngā whainga me ngā whakaaetanga o te kaupapa rangahau

Ko te whakaaetanga hei here i ngā moemoea me ngā tumanako o tēnei tuhinga roa, ko tōnā mana hei takoha i ngā pumanawa, ngā wheako, me ngā maharatanga whakahirahira o tēnā kaikorero, o tēnā kaikorero, o tena kaikorero kua wharikihia i tōnā mātauranga i whakawhihia i roto i ngā whare wānanga me ngā whare tapere kōrero o te ao hou.

E ai kia Mustafa (2006) rāua ko Yang (2007) ko te mana whakahaere o te reo ohaoha tētahi o ngā tino taonga hei whakanui i te mana whenua o ngā iwi taketake e whai moni, e rapu ana hoki i ngā rawa i te ao tinana me te ao paoho hoki. I te mea, he rereke te noho tahi o ngā iwi taketake i te ao turoa, he kaha ake te noho tahi o te whanau me te hunga takitahi kua noho tawhiti i ōna whenua rangatira. Ki te hiahia ngā whanau me te tangata takitahi e tiaki ana i tōnā whānau whānui ki te whai oranga me te whai hua mō tōnā whānau whānui, me aro atu ia ki te punaha ratonga ohaoha me te mātauranga a te Pākehā hei oranga mō te tinana.

Ahakoā ngā taumahatanga me ngā wero o te mahi rangahau i roto i te ao pūtaiao ki tā te ao Māori titiro, ka taea te kairangahau ki te whakatō i te kakano o te mātauranga Māori i roto i ana mahi rangahau. Ahakoā he aha te marau i te mea ko te rangahau ki tā te Māori titiro he mahi whakatoo i te kakano o te whakaaro Māori ki roto i ngā kaupapa e whakahāngai tika ki te oranga me te mauri o te iwi Māori. E ai kia Marie raua ko Haig, (2006);

“One popular interview method, widely used in KMR, involves gathering and analysing data from focus groups. This procedure permits researcher’s to obtain qualitative data by focusing on a specific topic or set of issues. Presumably, the method is thought appropriate for research with Māori because of its claimed ability to give participants a genuine voice and thereby empower them within the research context”. (wh, 11).

Ko tētahi o ngā ahuatanga miharo e whakareka ai i te arero kakano rua e mohio me ahu whakapēhea te rangahau raraunga kouna i roto i ngā kaupapa e rata ana ki te iwi Māori. Ko te kairangahau e mātatau ki te whakamana i te reo Māori me ngā tirohanga rereke o te iwi Māori, ko tēnei ahuatanga e whakarereke i a Ngai Māori ki o rātou hoa Tauīwi ko tōnā Mana Motuhake, ko te reo kakano rua i roto i ngā roopu rereke e noho ana ki ngā rohe o tēnā iwi, o tēnā iwi, o tēnā iwi huri noa o te motu. Ko taku whaingā matua kia whakamana i ngā reo a iwi me te mana o te wahine i aia e whakahau kōrero mō tōnā whakatipuranga me tōnā hikoitanga i roto i te ao hou ki te rapu i te maramatanga me te ara tika i aia e whai hua hoki mō tōnā whānau, hapū, iwi whānui.

6. Wāhanga Whakarāpopoto

Hei whakakapi i ngā kōrero kua wharikihia i mua i ngā karu pukanakana me ngā taringa areare o te hunga mōhio ki te pānui. Nā ngā tohunga whakatoō whakaaro aronui ki te rangahau e minaka ai ki ngā hinengaro koi o te ao Māori i whakahua i ngā kaupapa hei kawē i te whakaaro Māori ki ngā rangi tūhaha o ngā whare wānanga Mātauranga o te ao hou. He waimarie hoki tātou te hunga mohio ki te panui ki ngā mahi rangatira i whakatauirahia e nga whaea me ngā matua hei tauira pai mā mātou te reanga hou me ngā whakatipuranga onāiane ki te whai i ngā tapuwae kua waiho e rātou hei kai mā te hinengaro.

Hihiko ana te hinengaro Māori i te ao hou, nā te koingo o te whatumanawa me te mokemoke o te wairua o te hunga kore mōhio ki te pānui ki te ako me te mau ki tōnā reo reka. Ki tōku ake whakaaro ko tēnei taukumekume tētahi o ngā taumahatanga i whakatuwhera i te whakaaro Maori i roto i ngā Whare Wānanga me ngā kura teitei o Tauīwi mā. E tika ana te whakatauki “*Ehara te kumara e kōrero mō tōnā reka*” kōinei tētahi āhūātanga pea e whakangawari i te wairua kawa me te ngākau kawa hoki o te hunga i patua i ngā ture o te Pākehā, i ngau kino i te mamae nā tōnā mōhio me pēhea te kōrero i tōnā reo rangatira, ko ngā tohutohu me ngā whakatauki hei whai whakaaro anō mōna i aia e whakapau kaha ki te kimi me te rapu i tōnā turangawaewae i roto i te ao Māori.

Nā ngā kaiaria matua i whakatoō te kakano i roto i ngā taiwhanga ako me ngā pukapuka waituhi o te ao mātauranga. Ko te Mauri o te iwi Māori ko te reo Māori me tōnā tūākiri whānau (Bishop, 1999; Irwin, 1992; Smith, 1992; Smith, 1999). E maha ngā ponapona o te reo - a - waha e rangona nei tātou i runga i te pouaka whakaata me te reo irirangi, ko te reo o te kāinga me te reo o te whai kōrero ētahi o ngā reo toimaha e kawē i te mita me te wairua o te ao Māori. Ko ngā reo - a - iwi me ngā reo hei kawē i ngā mahi o te marae ētahi atu reanga hei whakakaupapa i te tauihu o te waka Mātauranga e hii ana i ngā taonga tuku iho e ngaro haere ana i te Moana Nui a Kiwa. Ko tētahi o ngā painga o te Whare Wānanga i te ao hou he kaha ake te aro o ngā tohu Mātauranga ki te hunga takitahi nā te tini me te mano o ngā tauira ihumanea i puta mai i ngā rekereke o te kohanga reo me te kura kaupapa Māori.

E mohio tika te hunga whai mana e koingo ki te pupuru i te reo Māori mō ngā rangi o apōpō me titiro whakaroto i aia anō me whakahaa roto i ngā hau mahana i puhia e ngā hau marangai o Tawhirimatea, ko te reo e ngaro haere ana i runga i ngā marae ko te reo o te Whare Wānanga.

Nā ngā kaiaria matatika a Heshusius (1995) rāua ko Gramsci (1992) i whakaputa i ngā whakaaro whakahee mo ngā mahi tinihanga o te kawanatanga ki ngā iwi taketake i murua o rātou whenua me o rātou whare pātaka kōrero i whakatuuhia hei tohu he iwi rangatira, he iwi atua hoki rātou.

Ōtira ko te ngako o te tuhinga roa nei, ko tōnā aro atu ki ngā wawata o tōku iwi, hapū, whānau whānui. He ranginamu ngā kōrero i whakarakei e te kaitito waiata rongonui me te tohunga karakia o Te Whanau a Apanui a Rikirangi Gage (2007) nānā nei i whakapikopiko i ngā kupu memeha o Te Kooti Rikirangi ko ngā kura whai mātauranga o te ao whānui ko ngā kura a iwi a o tātou matua tipuna, ko ngā wānanga e whakaako i ngā moteatea me ngā haka taparahi o ngā tino poutokomanawa e ruku hohonu e ruku whānui i te maramatanga o te ao tawhito. Me mihi atu ki ngā kaituhituhi pukapuka e whakaemi i ngā kohinga kōrero mo ngā wāhanga ngoikore o te rangahau raraunga kouna. Me āta titiro whakawaho e ngā kairangahau tauhou ki tēnei tūmomo huarahi rapu orange mō te tangata me pēhea te whakatikaina i ōnā hara me ngā anga i waenganui i aia me ōnā kaiuiui. Ki te hiahia tētahi kairangahau ki te whakapiki ake i tōnā kete mōhio me whakaae ia ki ngā tirohanga rereke o ētahi atu, me whai mana ia ki te whakarongo ki ngā kōrero paki me ngā tohutohu o ōnā kaiwhakarite. He mahi tohatoha, he mahi aroha te rangahau ki tā te Māori titiro. Nō reira ko ngā kaiarahi mo te tangata whai hua ko ōnā pakeke, ko ngā kaitiaki o te rangahau ko ōnā matua, whaea, tuakana, teina. He waka eke noa.

Ko te auahatanga a wairua me te whakaponu o ngā tohunga pēnei i a Te Kooti Rikirangi me Tohu Kakahi i ngā wā o mua he tūmomo matakite i whakaporopiti i ngā kōrero tapu o te kawenata tawhito o te paipera. Nā wai rā ka tūtohungia e ngā tohunga matakite i whakaporopiti i ngā kōrero tapu o te kawenata tawhito o te paipera tapu. Nā wai rā ka tūtohungia e ngā māngai pono nei hei kaiarataki mo te iwi Māori. Nā Gage te kōrero i whakatinana tētahi tino tohunga karakia me te kaitito waiata rongonui e mōhio whānuitia i roto i te takiwa o Te Whānau a Apanui me Ngāti Porou iwi. Me whakapau kaha tātou te iwi Māori ki te whakahaere tika i ngā wānanga hei tiaki i te rangatiratanga o te iwi whānui. Tā te mea he tokoiti noaiho o ngā whānau e noho ana i te wā kāinga, me whakahokia te reo Māori ki ngā ngutu o te whānau. Nā reira ko te hiranga o te mahara ki te mahi ngātahi a Ngāi Māori ki roto i tona takiwa, ki te whakariterite i ngā kaiwhakangungu i ngā wānanga reo a iwi ki te whakangungu i te Mātauranga Māori ki te tokomaha, ka riro ai a ngāi Māori i te whakaaro nui i whakataura e ngā mātua tipuna hei whakakitenga mo ngā rangatira o

apōpō.

Wāhanga Tuaono

6.0 Wāhanga Timatanga

Nō muri mai i tēnei wāhanga ko tētahi tino wāhanga o te tuhinga nei, ko te tātari i ngā whakapae me ngā whakaaro taunga o te hunga whai mana e whakamōhio nei ki te hunga ako te hunga kuware rānei ki te taha wairua o te reo me ōnā tikanga katoa.

Hei kupu whakakapi mo tēnei wāhanga ko te reo o te whai kōrero, ko te reo o te karanga, ko te reo o te karakia, ko te reo Māori e kōrerotia i roto i te kāinga me te wharekai te reo me whakapau kaha tātou te iwi Māori ki te tiaki mo ngā uri o apōpō. Ki te kore tātou e whakakanohitia i te reo i roto i ngā mahi o te kāinga me pēhea tātou e kīa ai he Māori?

Me pēhea tātou e tiaki i te mauri o te tuakiri Maori? Ka taea tonu te Māori ki te tū whakahihi hei Māori i runga i tōnā marae me tona whenua ki te kore ia e mōhio me pēhea te kōrero i te reo Māori? Mā wai e whakataki te wero ki te tokomaha me te whakaminenga whānui e noho kuware ki ngā tikanga o te reo Māori? Nā te huri ki ēnei tūmomo pātai me āta whakaaro tātou ki ngā tamariki me whānau kua huri hei kaiako, hei kaiarahi, hei pou tikanga mo tōnā iwi, hapu, whanau hoki. Ko te tino moemoea i te wā i whakatuwhera ngā kohanga reo, ngā kura kaupapa me ngā reo irirangi Māori ko te whainga matua ka noho motuhake te reo Māori hei whakamana hei whakakaha i te wairua tuku marie i roto i te iwi Māori i tēnei whenua o Aotearoa.

6.1 Tirohanga whānui

Ko te whanuitanga me te hohonutanga o te puna reo e whakapiripiri nei i ngā pou kōrero me ngā pou tikanga o ngā hau e wha e whakairotia i te wairua o te kupu me te hā o te reo mauri ora i waihotia e ngā matua tipuna hei koha mō te ao.

Wāhanga Tuatahi

Ko te pūtake o tēnei tuhinga roa he kawea i te wairua o te kupu Māori me te ihi o te mana o te ira wahine i whakahekea mai i ōku matua tipuna. Ko te ihi o te ira wahine o te mana o te wahine he wehi ki nga atua i whakatongia i te mauri o te orange o te ira tangata mai i te ao marama ki te ao hurihuri. Ko ōku piringa ki ngā waka o

Mātaatua, Nukutere, me Aotea i orokohanga mai i te hekenga mai o ōku matua tipuna ki tēnei whenua atua o Aotearoa engari he tohu whakamaumahara ki nga moemoetanga i waenganui i oku tipuna Maori me oku tipuna tauiwi.

Ahakoia i pakanga a Ngāi Māori me Ngāi Tauīwi mo te ahua o te nohonga tahi o ngā iwi o tēnei whenua i heke mai te roimata, te hupe, me te toto hoki mō tēnei whenua a Aotearoa i nga wā o mua ki ngā wā onaiānei, ko te hononga kotahi o te taura here tangata me te aroha o nga hoea pakeha ki te reo karanga o te kuia Māori. He orite tonu ngā karere a roto o Ngāi Māori me Tauīwi ki te tiaki i te whenua mo te iwi kotahi me nga whakapaparanga o apōpō. Ko Aotearoa te whenua o te miraka me te honi mo nga iwi toimaha o te moana nui a kiwa, he kuru pounamu, he horo pounamu ki tā te whakakitenga o ōku tipuna nō te moutere o Tonga me Hamoa.

Nō reira ko te arotake o te kaupapa Māori he titiro whakamuri ki ngā wawata me ngā whāinga o ōku whaea, kuia, tipuna māmā i a rātou e heke iho mai i te wā kāinga i ngā moutere tapu o te moana nui a kiwa. Ka ngaro te reo pea i a rātou e whakatipu tamariki, ka whakarerea te wāhi tapu o te reo i a rātou e whakaako, e whakapakeke whānau i te ao hurihuri engari i ruia te kakano ruatanga nā ngā moemoetanga me te tatau pounamu i waenganui te wahine me tōnā kāinga tūturu.

Wāhanga Tuarua

Ko tēnei āhua momo tūhinga i ngā tumanako me ngā moemoea i whakatōngia e ngā kaituhituhi Kaupapa Māori me ngā tūmomo tikanga rangahau i waihanga e ngā kairangahau a roto hei tautoko i ngā iwi taketake o te ao whānui.

Ko ngā pitopito kōrero e whai ake nei ka tātaihia i ngā tikanga rangahau me ngā kaupapa hei kawē i ngā tikanga whakaaro mo te ao kōrero Māori i te wā o mua ki te wā o muri.

Ko tā te whakaponu o te kairangahau e titiro whakaroto ki te whare tapere kōrero o tōnā iwi, hapu, whānau whānui. Ko ngā whakairo o te whare te poukōrero hei whangaihia i te ihi me te wehi o ngā kaumatua, ko ngā tukutuku o te whare nui te waha hei ata tohutohu i ngā tikanga o te kuia, a, ko ngā taniko o te whare nui ngā karu o te rangatahi hei tutohu i tōnā ruha i aia e whakakīkia i tōnā kete mātauranga. Ko tā

Costley (2008) rātou ko Chadwick, Gill, me Treasure (2008) ko tā te kairangahau a roto he whakarauiika i tōnā hāpori he whakamaui ki ngā tirohanga whānui o tōnā hāpori kia matotoru te tirohanga hohonu o te tangata ki ngā whiwhinga me ngā rawa o te rangahau i ngā tau e heke mai ana.

E ai kia Smith (2012) rāua ko Rata (2006) ko te pūtake o te āria kaupapa Māori ko te ruku hohonu i te mātauranga o te tangata whenua. Ko te tūhononga o te tangata ki te whenua ko te rārangatanga o te mātauranga i tuia i te rangi me te whenua, arā, ko te Mātauranga Māori e āta titiro ki te whānuitanga me te hohonutanga o te ao tūroa. He mana tō reo, he mana tō te tangata, he mana tō te whenua. Ko tā te āria kaupapa Māori he huakina i ngā tataui o te ao Māori kia kuhu atu te tangata hei kaititiro, kaiwhakarongo, kaikōrero ā hei kaitiaki hoki mō ngā tāonga tuku iho o te ao Māori. Ko te rereketanga o te tangata i whāngaihia i roto i te ao Māori me te tangata i whakaako i te reo Māori e kore e taea te tangata akona i te reo Māori ki te whakaako tikanga mēna e ako tonu ana ia ki te hohonutanga o te Mātauranga Māori. Ko tētahi o ngā tino hua o te rangahau hāpori he tino kaha ngā hāpori kakano rua ki te awhi me te whakakotahi i ngā tangata me ngā rauemi hei tautoko i ngā kairangahau a roto (Pilwax Weber, 2004).

Wāhanga Tuatoru

Ko te hā o te tuakiri Māori te waiora hei whakanoa i te taha hinengaro, te taha tinana me te taha wairua o te tuakiri whānau. Ko te tūāpapa o tēnei tūhinga roa ko te reo me ōnā tikanga Māori. Ko ngā uara hei tiaki i te tuapapa o te kaupapa Māori ko te kanohi kitea he whakataurite, he ruku hohonu i ngā whakaaro o te kaiuiui me ngā hāpori e whakaawe ki ngā hua o te rangahau (Costley; 2008; Gill, Chadwick, Treasure, Stewart; 2008).

Ko te waka hei kawē i ngā tikanga o te rangahau ko te tikanga uiui me te Kaupapa Māori. Nā i runga i tōnā mahi whakatātutu i ngā tikanga me te reo Māori hei mau tonu i ngā taketake nui ki te ao Māori (Cram, 2016; Smith, 1999; Barlow, 1992; Mead, 2003).

Nā ngā āhuātanga tauhou i pōhiritia e te iwi Māori mai te ao hangarau ka huri haere te tini me te mano o Ngāi Māori ki te mātauranga o te pākeha, mā konei ka nui ake te

hunga pakeke e whakawhiti ki ngā taone nunui ki te whai moni, ka mutu ka whakanohoia e Ngāi Māori hou hei hoa mahi mō Ngāti Pākeha. Ko ngā mahi o te kāinga me ngā kawa hei tiaki i te mana wāhine i roto i te whānau.

6.3 Wāhanga Tuawha

Hei whakamataara te wāhanga i mua mai he tūmomo kōrero whakakopani hei whakapiki ake i te wariu o te reo Māori, hei reo a waha, hei reo whakawhitiwhiti whakaaro mō te iwi whānui.

Ki te titiro whakamuri e tātou ki te takenga mai o ngā waka tawhito he whakapapa tō te reo ki roto o Te Moana Nui a kiwa, ko ētahi o ngā mata tuhinga i kohia mai ngā kaiaria e rangahaua me pēhea te tiaki i ngā reo o ngā moutere, ōtira ko te whakapae e rere ana kei heke iho te wariu o ngā reo i roto i te ao hurihuri i ngā iwi taketake kua whakataurekarekatia a Ngāi Pākeha. Ko tēnei te wāhanga e āta titiro ki ngā raraunga kounga me ngā whakaaro o ngā kaiuiui i kōrerotia e pā ana ki o rātou wheako ki te ako tika me te pupuru tika i te reo rangatira.

6.0 Wāhanga Tuarima

Ko te kaupapa rangahau o tēnei tūhinga ko te tātai i te reo matatuhi hei whakahou i te reo Māori. Ko te āhua o te reo Māori e kōrerotia i ngā wāhi whakahirahira pēnei i ngā kura kaupapa Māori, ngā wānanga, ngā reo irirangi a iwi, me ngā kōhanga reo hoki. Ko ēnei ētahi o ngā waka e pupuru i te reo me ōnā tikanga mō ōnā rangi whakahihi o āpopo. Ko te nuinga me te rāhi o ngā kaikōrero mō te hītoria a waha, me ngā kōrero tuku iho i whāngaihia i ngā whare wānanga me ngā whare whakaruruhau o tōnā iwi.

Heoi anō nā ngā mahi hara i murua e te karauna i ngā whenua tuku iho o Ngāi Māori ka noho mana kore, ka noho mahi kore hoki ngā hāpū o tōku iwi mā kōnei ka timata ngā whakapaparanga o ōku pākeke me o rātou tipuna ki te neke atu ki ngā taone nui kimi oranga, rapu mahi hoki mo ngā rangatira o apōpō, a ko tata nei ka timata te kupenga hou ki te arotahi ki te reo ingarihi me ngā tikanga o tauuiwi mā.

Nā te wairua pokaikaha me te kaha o te hunga pohara haunga ake te hunga rawaho e noho manukanuka ki tā rātou tuakiri Māori. Ka mutu ka noho wehe rua ka noho pohara te hunga rawaho ki tō rātou ahurea Māori.

E ai kia Heshusius (1994) me Heshusius (1995) Ka timata te mauri ora o te tangata i roto i tona ngakau me tona wairua. Na te mauri ka ora te tuakiri o te tangata, na te mauri ka oho ake te hinengaro me te tinana. Ma te ngakaunui o te tangata ka tu rangatira ia e kore ia e whara i te ao pānekeneke. Ko ngā tohutohu o te paipera tapu ngā akoranga hei arataki i ngā whakaaro rawakore me nga hara i murua i runga i te iwi Māori e te kawanatanga (Gage, 2007). Ko ngā moteatea me ngā karakia o te hāhi ringatu me ngā iwi o Mātaatua waka ngā akoranga mo ngā taitamariki i pehia ki te iwi Māori.

Ki tā te whakaaro o Irwin (1992) me Smith (1992) ratou ko Tuhiwai Smith (1992) Ka ora te reo, ka tipu te reo, ka puawai te reo ma te korero, ma te whakarongo, ma te titiro, ma te mahi tahi me te aroha o te tangata ki nga tikanga Maori. Ko te reo Maori me ona tikanga te tuapapa o te tirohanga ao whanui Maori. Ko te reo me ōnā tikanga Māori te tūāpapa o te mahi rangahau ahakoa nō hea mai te tangata mā ngā tikanga e arahi i ngā mahi o te kairangahau kia tika tana whai oranga mo te iwi Māori.

6.1 Wāhanga Tuaono

Nō muri mai i tēnei wāhanga ko tētahi tino wāhanga o te tuhinga nei, ko te tātari i ngā whakapae me ngā whakaaro taunga o te hunga whai mana e whakamōhio nei ki te hunga ako te hunga kuware ranei ki te taha wairua o te reo me ōnā tikanga katoa.

Hei kupu whakamutunga mo tēnei wāhanga ko te reo o te whai kōrero, o te karanga, o te karakia, ko te reo Māori e kōrerotia i roto i te kāinga me te wharekai te reo me whakapau kaha tātou te iwi Māori ki te tiaki mo ngā uri o apopo. Ki te kore tātou e whakakanohotia i te reo i roto i ngā mahi o te kāinga me pēhea tātou e kīa ai he Māori?

6.2 Ngā wāhanga whai take matua

Ko te reo Māori te mauri o te iwi Māori, i roto i ngā taumahekeheke o te ao ki tā te whakapae matua o ngā kaiaria wetereo ko te reo te koiwi o te taituara o ngā hāpori

kōrerorero i te reo a waha o ngā iwi taketake. Ki tā te whakapae o ngā kaituhituhi mō te reo Māori he reo tēnei mo te tokoiti e whakapono ka taea e ia ki te ako tika i te whakatakotoranga, te mita, me ngā tikanga a iwi o te reo rangatira.

Ko te reo te hā whakaora o te tūākiri whanau, ki te arotahi te tangata ki te whakatipuranga o tona hapūtanga me tōnā iwitanga ka kitea e ia he kamehameha te reo o ōnā mātua tipuna.

Ko te reo Māori te waka hei kawē i ngā whakaaro Māori, mā ngā waiata, ngā karakia, me ngā moteatea e whāngai i te arero Māori kia tū maea te tangata mā konei ka noho aio ka noho taurite te tangata i roto i tōnā ao Māori me te ao Pākehā.

Ko te reo Māori te kakano whakatipu o te rito pā harakeke ki te titiro tātou ki te noho tahi ā te whanau he pēra hoki te nohonga tahi a te hāpu me te iwi. Mā ngā whaea me ngā mātua e tohutohu i ngā taiohi kia tika tō rātou mau i ngā tikanga o ngā kupu Māori me ngā kōrero tapu o ngā whare wānanga a iwi hoki.

6.3 Ngā wāhanga ngoikore

E kore te aria totohe matua *Modernity* e whakahōnore i nga totohe rangatiratanga o te iwi Māori, e whakaae tika rānei ki ngā reo toimaha o te ao ki te whakahiki i te reo tapu e whakaako ana i roto i nga whare wānanga teitei o te motu whānui .

Ko ngā hua mo te ako me te mau tika o te reo Māori me ōnā tikanga katoa he mea whai take mo te hunga whai Mātauranga.

He kaha ake te ako me te whakawhanake i te hunga taiohi pakeke me te rangatahi i puta ma i ngā kura kaupapa me ngā kōhanga reo i te mana o te reo Māori i te ao hou.

Ki tā te whakapae o te aria *Modernity* kāore he turanga o te marae ki te whakaako i ngā tikanga o te whaikōrero me te karanga.

Ko te hunga pānui pukapuka i ahu ma i ngā whare wānanga hei whakatuturu i te taumata paerewa o te reo rangatira me ngā reo katoa o te ao Māori.

6.4 Ngā Kōrero Rauemi

Me whakahokia te mana o ngā ngutu kaka o te kuia me te koroheke ki ngā taitamariki o te kōhanga reo. Me arotake i ngā mahere me ngā rautaki whakaako i te reo Māori o te whare wānanga me te wharekura e ngā minita o te iwi Māori me ngā kaiarahi o nga hāhi whakapono huri noa i te motu. Me aromatawai i ngā rautaki me ngā rauemi o te taura whiri o te reo Māori e ngā kaitohutohu me ngā kaumatua o ngā rohe kaha ki te tiaki i te reo a iwi hei whakakotahi, hei whakarauika i ngā tohunga wetereo me ngā kaiwhakamāori o te kawanatanga.

6.5 He Kupu Whakakapinga

Ko te reo whakaoho i te wairua o te tuakiri whānau ko te reo a iwi e rangona nei e ngā whakaminenga i runga i te marae atea, ko te reo tapu o te marae te reo, me tiaki me pupuru e tātou kia kore e ngaro ai te kotahitanga me te aroha o te rangatahi ki tōnā reo tuku iho. Nā reira e kore e taea te tangata takitahi te whakaaukati i tōnā hononga a whakapapa ki tōnā iwi, he tohu whakamaumahara tērā ki ngā matua tipuna me ngā whaea tipuna i tae mai i mua i te mura o te ahi. Hoi anō ki te whakarerea i ngā tikanga o ngā kupu Māori ka whakataurekareka te reo e te hunga kuware.

Ko te reo Māori te mauri o te iwi Māori ki te rere o te toto ki te pūmanawa o te tangata. Kāore e morikarika te pūmanawa o te tuakiri Māori ki te tiaki tātou i te orange o te whānau. Ko te mea tuatahi me arotahi tātou ki ngā mahi i runga i te marae. Mai te mahi kai ki te whakatakotoranga o ngā taputapu i roto i te whare kai me te kauta. Hei tapiritanga mā te reo e whakamarama i ngā kārere a roto me ngā wheako o te tangata i aia e totohe ana mo te tika i aia e whakapau kaha ki te manaaki i ana manuhiri me tōnā iwi katoa.

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APPENDICES

Appendix One - Copy of my ethics approval letter.

FORMAT FOR THE CONSENT FORM

NB. Adapt the Consent form to the needs of your particular project and its procedures

This is to be printed on Awanuiārangi letterhead by you the student once approval has been received

Name and Address of School

*School of Indigenous Graduate Studies
Rongo-o-Awa
Domain Rd
Whakatāne*

“Te whakahoutanga o te reo Māori i waenganui i ngā tau 1988 ki te tau 2008”.

The influence of modernity on the Māori language between the years 1988 to 2008.

CONSENT FORM

Tēnā koutou kātoa e ngā matawaka me ngā hau e wha, tēnā koutou katoa i runga i ngā āhuātanga o te waa,

My name is Toa Kasi Amoamo, daughter of Brandon Eruera Campbell Amoamo and Teena Brown Pulu, on my fathers side i am grand daughter of Hori Keeti Amoamo and Joyce Raukura Campbell, great granddaughter of Tiwai Amoamo and Te Urututu Gage. On my mothers side i am the grand daughter of Semi Pulu & Patricia Brown, great grand daughter of Siu ki Halakakala Mailau and Soeli Pulu.

I am a full time student at Te Whare Wānanga o Awanuiārangi and I would like to extend my appreciation any thanks for allowing me to interview you individually as part of my Master's Thesis Research 2017. Should you have any questions that need clarifying please contact me or my Supervisor.

Researcher:

Toa Kasi Raukura Amoamo
92 lawrence crescent
Hillpark, Manurewa East
Mobile: 021 0811 4814
rauakura.amoamo@gmail.com

Supervisor:

Agnes Mcfarland
Agnes.Mcfarland@wananga.ac.nz

The key focus of this project is to interview participants who are speakers of *te reo Māori* and possess a general knowledge of *te reo me nga tikanga Māori* (conversational Maori) and their respective *te reo - a - iwi* (tribal dialect).

Your participation and time invested in this project is much appreciated and will be utilised to contribute to the area of language revitalization. The emergence of Māori development has witnessed a demand to contribute to the preservation of Māori languages in a global context. This study will be hypothesis driven as it is largely opinion driven and focuses on the insight and views of the participants involved in this project.

Primarily you have been selected as you are part of a whānau of interest group either involved in the maintenance of *te reo Maori* or your respective *reo a iwi* in its structural and linguistic formation. It would be good to interview this generation of competent speakers, in order to gain a wider perspective of some of the views of Māori language in the modern world.

It is anticipated that due to time constraints and financial restrictions, those not included for interviewing would be whānau from my rohe of the Bay of Plenty. I don't believe any discomforts or risks will come to any of the participants due to their participation in this research.

The research method being employed is through *kanohi ki te kanohi* (face to face) interviews. The time involved for interviewing is dependent upon the participant, but no more than an hour. All interviews will be transcribed and transcripts will be returned to you to check for accuracy to be returned to me to be written into my thesis. A summary of the findings will be available and delivered back to the participants prior to the publication in a thesis.

The use of data will be for the sole purpose of my Master's Research thesis working title "Te Whakahoutanga o te reo Māori i waenganui i ngā tau 1988 ki te tau 2008". The sub working title translates as The influence of Modernity on *te reo Māori* between the years of 1988 to 2008.

All information will be stored in my personal cabinet file and hard drive disk that only I have access to, and is secured with a password only known by me.

The data will be returned to participants and disposed of in five years time once the data is no longer needed. The data will be retained for the maximum of 5 years. Disposal of data will be done by the researcher or an appropriate member of Te Whare Wānanga o Awanuiāraangi.

While participating in the research you have the right to:

- Decline to participate;

- Decline to answer any particular question;
- Withdraw from the study at any time;
- Ask any questions about the study at any time during participation;
- Provide information on the understanding that your name will not be use unless you give permission to the researcher;
- To be given access to a summary of the project finding when it is concluded.
- I also understand that I have the right to ask for the audio/video tape to be turned off at any time during the interview.

This project has been reviewed and approved by Te Whare Wānanga o Awanuiārangi Ethics Research Committee, ERCA # eg. 09/001. If you have any concerns about the conduct of this research, please contact the Chairperson of the Ethics Research Committee.

Contact Details for Ethics Research Committee administrator:

Postal address:

Private Bag 1006
Whakatāne

Courier address:

Cnr of Domain Rd and Francis St
Whakatāne



TE WHARE WĀNANGA O AWANUIĀRANGI

Appendix Two - Copy of any letters of support

Tēnā koutou katoa e ngā matawaka o te motu whānui,

Naumai piki mai kake mai ki tēnei o ngō kaupapa mo Te Wānanga o Awanuiarangi,

Warm Pacific Greetings,

You have been asked to participate and contribute to this CATI Survey (Computer Assisted Telephone Interview) as you should know the responses you provide are important and your confidentiality will be protected at all times by the researcher.

This questionnaire interview will require your time and consideration thus it is essential that you answer in either te reo Māori or English. All four questions have are similar and require your careful attention. If you have any inquires or concerns about the design of the questionnaire. Please let me know as soon as you possible.

Nāku noa nei nā,

Toa Kasi Raukura Ruth Pulu Keeti Amoamo.

(BMD, PG Cert Education Leadership, Dip. Cultural Tourism, Cert. Teaching).