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Candidates Statement:

I certify that this report is the result of my own work except where otherwise acknowledged and has not been submitted, in part or in full, for any other papers or degrees for which credit or qualifications have been granted.

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Abstract:

This “compressed ethnographic study” (LeCompte & Schensul 1999:59,88) investigates wairua as an aspect of second language acquisition within the organisation of Te Ataarangi, and suggests that wairua is an important phenomenon within the discipline of second language teaching and learning.

As this particular area of enquiry has not been a subject of research, the literature review was essentially interdisciplinary. A literature search that incorporated Ethno-linguistics, Linguistics, Psycholinguistics, Philosophy, Psychology, Physics and Indigenous epistemologies provided the support for clear understandings that are being discussed in this thesis. An analysis of ‘organic intellectual’ experiences and flax-root theory regarding wairua and its relationship with learning te reo M ōri was interpreted through M ōri and Language Acquisition epistemologies based upon implicit learning, and then tied back to other disciplines when the literature was scarce. Wairua a spiritual phenomenon, as described by participants in this study enters the learning environment through a variety of means, which can then be utilised within the teaching and learning process. It is posited that this is essentially through a physical gateway as paralinguistic phenomena, such that sound vibration derived from positive thought intent with related kinaesthetic body responses act as vehicles to transport wairua. Thus wairua becomes an affective input for the implicit unconscious of students. Common links, patterns and themes within participant interview material triangulated with observations, written teaching resources and documents were arrived at with the aid of NVivo, a computer program designed specifically to “give access to data” that “can be examined and analysed” (Gibbs 2002:11) in order to build theoretical understandings.

Teaching principles and practices identified by participants as the essential keys in accessing wairua to enhance the learning of te reo M ōri are documented. This study opens the field for further investigation which potentially strengthens the work being done to “further current goals for M ōri wellbeing” (Durie1995:8) within the cultural framework of a M ōri world view.

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Introduction:

This study aims to investigate wairua¹ as an aspect of second language acquisition. Within the field of second language pedagogy two broad schools of thought emerged in the 1960's regarding effective teaching strategies for second language learning. The first school of thought argued that linguistic competence was achieved through explicit teaching strategies² that focused upon consciously learning and understanding correct "pronunciation, grammar and vocabulary" (Savignon 1983:22). The second school of thought argued that communicative competence was achieved through the use of implicit teaching strategies³ that supported subconscious and intuitive learning, therefore "total informational input both linguistic and paralinguistic" (Savignon 1983:303) was considered important. The paralinguistic aspects of language fit within the "implicit dimension" (Stern 1992:327) of language learning when they are identified as "vocal signals or features outside the conventional linguistic channels" (Savignon 1983:308).⁴ This research will investigate a neglected line of inquiry by exploring the perceived effects of wairua as a paralinguistic feature of language learning.

As Aotearoa is a bilingual country with te reo Māori and English recognised as the two official languages, this thesis uses both and provides a glossary at the back to assist the reader. Māori, Indigenous and Western epistemologies have been drawn upon to interpret the phenomenon described by participants, furthermore metaphysical understandings from several disciplines have also been applied as there is no concise theory available for the writer to contextualise understandings. This thesis brings a range of knowledge and knowing that has traditionally stood outside the academic model I am putting it into.

¹ Wairua is the source from which a person is brought into an "intimate relationship with the gods and his universe" (Marsden 1992:137), it is "immersed and integrated" (Pere 1982:13) within two streams (wairua) the physical and the spiritual.

² Explicit teaching strategies focus on analytical processing through problem solving and cognitive reasoning. (Stern 1992:32).

³ Implicit teaching strategies are discussed more fully in the Discussion section.

⁴ Paralinguistic aspects of language learning are also discussed more fully in the Discussion.

Background:

There are a number of methods of teaching language that utilise implicit teaching strategies that aim for communicative competence as opposed to linguistic competence as a primary goal. Some examples are The Natural method, The Direct method, Total Physical Response, Suggestopedia and The Silent Way (Krashen & Terrell 1983:9-17). The Te Ataarangi Incorporated Society, an organisation that has been functioning since 1979 utilises The Silent Way combined with culturally traditional methods to teach te reo Māori to adults.

Problem Statement:

The purpose of this research was to document beliefs and opinions held by members of Te Ataarangi on wairua and then interpret and link data collected to potential theoretical paradigms. In order to explore the significance of wairua as a phenomenon amongst members within the organisation, the aims of the research problem were twofold. Firstly, to ascertain if participants felt there was a relationship between wairua and the learning process. Secondly, if a relationship was seen to exist, to document how members thought this would influence students in the acquisition of Māori as a second language.

The research questions posed were extensive and sought to move to a definition of wairua operating within the context of Te Ataarangi through the grounded theories of the participants, the analysed material gathered and the writing process.

Research Questions:

- a) What is wairua as it applies to the Te Ataarangi method of teaching and learning? (kaumātua, kaiako, and akonga perspectives).
- b) How does wairua affect students within Te Ataarangi? (kaumātua, kaiako, and akonga perspectives).
- c) How does wairua affect the learning of Māori as a second language for students within Te Ataarangi? (kaumātua, kaiako and akonga perspectives).
- d) How does the Te Ataarangi teaching and learning approach create the conditions to manifest, reveal, demonstrate or mirror wairua? (kaumātua, kaiako, akonga perspectives and teaching documentation).
- e) What is the philosophy of Te Ataarangi regarding wairua as a part of the total teaching process? (kaumātua, kaiako, akonga perspectives and organisational documentation).
- f) Do the written teaching materials of Te Ataarangi clarify your understanding of wairua? (kaumātua, kaiako, akonga perspectives and documentation other than that analysed from questions d) and e).

Methodological approach:

Ethnography as a research method is used by some educationalists to “describe how individuals in a group interpret their worlds” (LeCompte & Schensul 1999:97). By employing qualitative ethnographic techniques for data collection and data analysis some tentative conclusions may be arrived at. As this is largely an unexplored area of inquiry I hope this research will act as a basis for future investigations. Mori, Indigenous, and Western⁵ epistemologies have been used to guide and generate interpretive discussion and theory arising from this work, allowing movement through and beyond a position of critical “oppositional positioning” (Meredith 1999:13).

According to LeCompte and Schensul a compressed ethnographic study is justified when the ethnographer is located in and “familiar with the field setting, cultural context, and language”. Secondly, “the work must be focused on one aspect of the culture”. Thirdly, “ethnographers should work with cultural experts from the setting”. Thereby “speeding the work, ensuring validity”, aiding in “establishing the context for the data collection”, and improving modifications in “design and interpretation of the results” (LeCompte & Schensul 1999:88,89). Insider bias was addressed through “disciplined reflexivity, systematic documentation and analysis, and multi-faceted qualitative methods” (McCarty 1997:234). The circumstances of this study fit the above specifications outlined by LeCompte, Schensul and McCarty in that the researcher is a past student and member of the Te Ataarangi Incorporated Society. Only one aspect of second language acquisition was explored and that was wairua. Data was gathered from a variety of sources, interviews were documented within a computer software package to manage retrieval of data for analysis. Interpretations and quotes were checked by participants, as this research report is based upon the combined experiences of the interviewees.

⁵ Western is being defined as essentially privileging rationality over other forms of knowing (Smith 1999). Some Western scholars recognise that there are other forms of knowledge such as inwardness (Bernstein 1996) which have the capacity to transform (Wexler 2002) and are equally valid.

Preliminary observations took place at a teaching site and were recorded as field notes consisting of “simple observations” of the “physical location” (Lee 2000:39:41). This procedure, recommended by many ethnographers as the initial technique for data gathering (Agar 1980:112) allows for an acclimatisation process to take place between the researcher and those in the classroom (Hammersley & Atkinson 1995:141)(Fetterman 1998:37)(Spradley 1979:51).

A pilot interview was conducted to test the interview schedule,⁶ and feedback from the participant assisted in refining interview style. The “chain referral selection” (Schensul, Schensul & LeCompte 1999:241) method of participant sampling was used, with the first “key informant” (LeCompte & Preissle 1993:166) being a kaum tua who had been involved with the organisation since its inception. All three interviews were “semi-open” (Seliger & Shohamy 1989:167) allowing for elaboration of “in-depth information” (Seliger & Shohamy 1989:167). Other questions arose during the interviews, which played a key role in specific lines of inquiry becoming apparent (Hammersley & Atkinson 1995:37). Prompt cards⁷ were used to flesh out each question and were employed only after participants felt they had said all they could or were unsure of the meaning or direction of the particular question.

Formal observations of students and teachers then took place, contrary to standard ethnological procedure. By that time clearer understandings of ‘Wairua and its relationship with learning te reo Mōri within Te Ataarangi’ meant that the noting of “culturally shared” (Scherer & Ekman 1982:10) tacit and explicit behaviours, was possible. Observation using a ‘moderate level of involvement’ was utilised to ensure a balance was maintained “between participation and observation” (Spradley 1980:60).

Field notes, informal conversations and observations of students and teachers “provided rich information to evaluate informant interviews” (Agar 1980:110)(LeCompte & Preissle 1993:237)(Ryan & Bernard 2000:790) and were triangulated against interview material and written documents.

⁶ The interview schedule is included in the appendices.

⁷ Key words used on the prompt cards are provided in the appendices.

Material from course readers⁸ provided to students and used to support three of the organisations immersion programmes were studied and categorised according to a “typological analysis” (LeCompte & Preissle 1993:257) based primarily on key words used on the prompt cards and other ideas that emerged from the data. This also applied to song books,⁹ the written rules¹⁰ set out for ideal student and teacher conduct and the strategic plan, containing the vision and guiding principles.

Transcribed interview material was fed into NVivo, a computer program designed specifically to assist qualitative researchers to “discover, retain, review and rethink” (Bazeley & Richards 2000:23) about their data. Key search words used from the prompt cards provided the framework for a straightforward way of dealing with the data. With the focus remaining on analysis, emerging aspects of this theory became apparent as this thesis was written.

⁸ Course readers from 2002, 2003, and 2004 containing readings on wairua.

⁹ Song books and course readers from 2003 and 2004 with waiata mentioned by participants.

¹⁰ Rules provided for students in 2002, and student teachers in 2004.

Literature Review, Oppression:

Academics such as Philip Wexler reporting on the writings of Edmund O'Sullivan and the topic of 'Transformative Learning' raise concerns for the "ecological self" and the suffering of a condition he labels "environmental oppression" (Wexler 2002:473). 'Environmental oppression' of the self is the restricted and forced development of the student into the physical and mental sides of their natures, balanced development is not encouraged. Bernstein argues that our approved or mainstream sites for education are suffering from a pathological entrenchment that he has labelled the "pedagogic schizoid position" (Bernstein 1996:77,78).

Mainstream education defends itself, within the confines of the rational¹¹ sphere and attempts to cast out alternative ways of doing things by making them not relevant and arguing them into oblivion, this "so called objectivity some insist on is simply a form of arid-abstraction" (Royal 1997:8). If a different world view is presented as a viable base for education and does not fit into a rational framework it is considered invalid (Marsden 1992:136) (Raerino 1999:50)(Tau 1999:20). Bernstein states in relation to the discussion above that "knowledge...is divorced from inwardness and literally dehumanised...what is at stake is the very concept of education itself" (Bernstein 1996:87,88). Education that incorporates an experience of the spiritual, in balance with physical and intellectual approaches to learning is relegated to the alternative therapeutic sites of resistance Bernstein speaks of thus rendering it less valid as a model (Bernstein1996:77).

Currently in New Zealand the construction of policy documentation driving education is arrived at from a neo-liberal, market managerial mentality (Irwin 1999:73). This is part of the un-balanced intellectual "dominator culture" (Wexler: 2002:473) that currently infuses all mainstream education systems. This domination saturates through to academic theoretical understandings with the consequence that "epistemological frameworks and assumptions" (Wexler 2002:473) of the

¹¹ Rationality, privileges the cognitive mind as the tool to understand and explain the world (Henry 1999).

past are not comfortable with the re-contextualisation processes that are beginning to take shape. Transformative learning becomes relegated to alternative sites and the oppression of mainstream students within pedagogically narrow environments continues.

M tauranga Maori is an epistemology that incorporates the spiritual dimension which makes room for transformative learning. Tau argues that “secular and theological” (Tau 1999:15) knowledge united within a whakapapa template brings wholeness to knowledge. Whakapapa is the “skeletal backbone to our knowledge system” (Tau 1999:20)(Royal 1998a:3) and therefore the paradigm to work from, where “an engagement of the senses with internal or external phenomena” (Aranga 2002:4) is considered legitimate.

Literature Review, Mainstream:

The mainstream compulsory sector of the New Zealand education system encourages student development mentally and physically through academic challenge and sporting activity with student spiritual¹² development sidelined in curriculum documents and tokenism. The New Zealand Curriculum Framework document states it delivers a “balanced education” (see Appendix 3), however reference to the spiritual is relegated to introductory and explanatory sections rather than within the body of any of the documents (see Appendix 4). This lack of the spiritual in policy documentation indicates that mainstream New Zealand society “tends to concentrate on the material and dismiss the spiritual, or at least hope that it will look after itself” (Patterson 1992:98)(Stewart 1992:121) this is subsequently reflected in our mainstream education system.

An incorporation of the spiritual from a Māori perspective within mainstream learning institutions is therefore limited. Māori are given ‘permission’ to karakia and thereby incorporate an element of the spiritual within an educational environment as an ‘add on’ to formalities (Raerino 1999:49). However within education spirituality has become largely exiled from the institution. An exploration of spirituality does occur within mainstream tertiary institutions, but such investigations are largely through an exercising of the intellect. A personalised experiential connection to spirituality is not developed, nor an experienced relationship with the deeper parts of the culture. Distance is still retained from the inner self. As Royal argues, perhaps “it is now time for us Māori to address issues concerning our own spirituality in a Māori way” (Royal 1998b:1).

Most scholars researching Māori focus on negative statistics such as the lack of success in the mainstream dominated system for students of the Māori language. The need to “look for positive directions for change...by locating successful programme models” (Cooper 2002)(Christensen 1993:8)(Jacques 1991:362) is advocated. Much time and energy has been

¹² Spiritual: “the higher qualities of the mind: concerned with or based on the spirit” (Sykes 1976:1106).

spent discussing language loss, however it is time to switch our focus towards potential successes. Changing to a communicative approach has been recommended for the training of Māori language teachers (Patrick 1998:77). Programmes designed and taught within Te Ataarangi focus foremost on communicative competence rather than linguistic competence to develop confident, capable speakers (Te Ataarangi 2003c:9).

Literature Review, Alternative:

Alternative teaching sites¹³ such as Te Ataarangi acknowledge the spiritual dimension, within teaching. According to one of the Te Ataarangi teaching staff, learning the language “must be a spiritual exercise, not just an intellectual exercise” (Rangihau 2002:A114). Within Te Ataarangi, wairua is acknowledged as an essential element that must be tapped into to gain the full benefit of the learning situation. One of the meanings of Te Ataarangi is “the awakening of wairua” (Rangihau 2002:B125). As Daniels states “language...just doesn’t happen on it’s own...it has a spiritual influence too” (Daniels 2002:B290). Similarly Waaka suggests that “only your wairua can grasp the real hōhōnu stuff of the language” (Waaka 2002:B012). These kinds of statements reveal a belief in the wairua of the language and it’s importance within the teaching situation, as do some of the teaching resources¹⁴ that contain a number of readings that address the subject of wairua.

Te Ataarangi appears to fit what Basil Bernstein describes as one of the therapeutic sites of resistance that cater for the needs of their own community, by incorporating an understanding of the spiritual within their teaching practices, through “internal sense making procedures” (Bernstein 1996:78). Rudolf Steiner Schools are a similar example of a ‘therapeutic site’ within the Pākehā world, where the “biological, psychological and spiritual development” of students is considered equally important (Lievegoed 1979:20)(Childs 1991:176). Educational sites of this nature give students a balanced experience, where the education of the body, mind and spirit are fed and given room to develop (Vaughan 2004:35). These are the “three planes of existence, te taha tinana, te taha hinengaro and te taha wairua” (Royal 1998b:5) which are all equally necessary for “wholeness” (McFarlane 2000:49). This wholeness is then shared in relationship with others and is labelled “taha whanau” (McFarlane 2000:48).

¹³ Alternative teaching sites teach to a curriculum that is not easily found within traditionally established State Schools and Universities.

¹⁴ Within the one year course ‘Pokairewa’ one six week teaching block is dedicated to the teaching of wairua. Te Ataarangi (2004a) “Kia Ora ai te Wairua” Hamilton, Te Ataarangi.

Literature Review, Acquisition:

Many researchers of second language acquisition have focussed on the acquisition/learning, implicit/explicit debate, stimulated by Krashen and his Monitor Model in 1977. He postulated that “acquisition is motivated by a focus on communication and is not conscious” (Nagle & Sanders 1986:10). Communicative approaches to learning (Burnaby 1997:97,98) recognise that “language is too complex to be handled at a conscious level” (Stern 1992:179). Learning activities focus on “the meaning of the message” (Ellis 1994b:105) rather than the grammatical rules. A more intuitive and emotional teaching method is suited to this approach, with the unconscious becoming a receptor for information so that ‘implicit learning’ can occur (Ellis 1994a:1).

Implicit learning is the primary mode for the “acquisition of complex knowledge” (Reber 1993:25)(Krashen 1994:55). However Reber warns against getting caught up in the “polarity fallacy”, stating “there is no clean boundary between conscious and unconscious processes” (Reber 1993:23,24) rather they are points upon a continuum that contribute towards the learning process. One form of implicit processing occurs when language is “learned as a flux of data” (Oxford 1997:26), with sound being a paralinguistic element of this data input. When discussing this aspect of language learning Gattegno, designer of The Silent Way states that in “spoken speech the melodic integrative schemata are a more primitive experience of language than words, and are perceived much earlier than words” (Gattegno 1963:11)(Nagle & Sanders 1986:15). The paralinguistic information within the sound of the language is absorbed as an initial experience of meaning. “An implicit teaching of sounds” (‘the principle of innocence’) is advocated by Strevens before explicit teaching practices are applied as part of the teacher’s repertoire (Stern 1992:346)(Oxford 1997:24). Implicit knowledge then is “acquired largely independently of awareness of both the processes and the products of acquisition” (Ellis 1994a:9). Wairua as a paralinguistic aspect of language acquisition may fit into this area of the literature on implicit learning. Language acquisition requires a relaxed yet “attentive immersion” into the “subject matter” for an

experiential understanding that can be explained later in explicit terms (Reber 1993:159)(Andresen, Boud & Cohen 2000:227). Part of this experiential understanding is arrived at through “ways of thinking or feeling” (Oxford 1997:27). These complementary pairs of thinking feeling, explicit implicit, conscious unconscious can also be understood in Māori terms of physical spiritual.

According to Pere, the spiritual is “immersed and integrated” with the physical and therefore part of the teaching formula (Pere 1982:12). Within the Māori culture the language is seen as an “embodiment of the...spiritual and mental concepts of the Māori” (Patterson 1992:92). The potency of the language is understood and recognised through its mauri, or life force with manifestations of the spiritual reaching through into the physical (Pere 1982:32)(Barlow 1991:114)(Shirres 1997:28). Tau argues that “the language is the bedrock to Māori tauranga Māori” (Tau 1999:19), and the key to deeper understandings.

Literature Review, Perception:

Ethno-linguist Whorf, championed by Indigenous scholars was able to describe the connection between one's language and world view from an analysis of grammar patterning. "Language embodies the way society thinks" (Little Bear 2000:78)(Whorf 1956:87,88) and provides us with a key to gaining some insight into other ways of knowing. Many Indigenous languages "provide distinct perspectives on and understandings of the world, which educational research has ignored" (Battiste 2000:199). As linguist, Moonhawk Alford has argued it is time to revisit the Whorf hypothesis and explore the usage patterns of gender, verbs, nouns and concepts of living/non-living and time and their subsequent effect upon ones thinking (Moonhawk Alford 2005). The use of time and verbs in M ori help to illustrate this point.

The past in M ori thinking is in front of us, the word for past is mua and this is also the word for 'in front'. The word for future is muri which is also the word for back and behind. This concept of time, very different to European time has us pulling the past into our future by literally walking "backwards into the future" (Hohepa 2005).

Verbs take the root form, once you have the subject in a sentence you don't need to repeat it, the focus is on the verb as this is the M ori patterning, whereas European languages are noun focussed. Algonquian languages are similarly "verb oriented" (Youngblood Henderson 2000:262). Rather than categorising, specifying or naming, which is the function of a noun, a language that is verb focussed is fluid, moving and oscillating. Verbs become the main vehicle for thought. The effect this difference has, as explained by Blackfoot speaker Amethyst First Rider, is a kinesthetic experience; a thought is felt rather than visualised. "When she says even the simplest things in English, such as 'The man is riding a horse,' pictures come up in her head: but when she says the equivalent in Blackfoot, there aren't pictures, just feelings of riding" (Moonhawk Alford 2002:25).

The M ori language has similarities to Blackfoot; it does not radically distinguish between "thought and feeling" (Salmond 1985:246), thus

arriving at understandings through ones feelings is a valid way of gaining knowledge. Languages that have a kinaesthetic feeling base, “deal with rhythms, and vibrations of process” (Peat 1994:237)(Little Bear 2000:78). ‘Listening’ to vibrations within objects emitting sounds outside of the human hearing range yet felt by the body kinaesthetically (Skille & Wigram 1995:28), could enable one to attune to the environment more completely. The Schumann vibrations of the Earth, created by “lightning discharge” (First 2003:32) resonate at the same frequency as do people in a “meditative state” (Mucci & Mucci 2000:32), both being within the alpha range, and used in the field of “consciousness management” (First 2003:31). It is suggested here that “the old language” (Bronson 2002:6) of long ago, as told by the Cheyenne, was a process of consciously relaxing into the alpha state and language of extra sensory perception, to provide a telepathic link “with spirits, plants and animals”. This “posits a connection between all living things and the invisible realm of spirit” (Bronson 2002:6) (Robinson 2005:243).

Knowledge stored in Whakapapa comes from a similar awareness, all things live, or vibrate, be it rocks or birds, people or trees, “physical phenomena and people are held to proceed from a common primal source” (Salmond 1985:246,247)(Aranga 2002:53). They are all interlinked through wairua, with each having it’s “own mana or psychic force” (Durie 2000:49). World views that emerge from languages such as the ones discussed have been likened to an inherent understanding of the behaviour of particles and energy within the field of Quantum Physics. The writings of Physicist David Bohm, unaware of the grammatical configuration of Algonquin languages and their associated world view (Peat 1994:238) invented a language called “rheomode – an experiment with language and thought” (Bohm 1980:27). Bohm knew that some ancient languages such as Hebrew took the verb as primary, as does M ori. He states that languages call attention to a particular order or patterning which can influence thought, with the verb as the main focus or “root form” (Bohm 1980:36,41) rather than the noun. Therefore wholeness in thinking with a connection between “meaning and what is going on”

(Bohm 1980:36,40,41) is possible. A world view based on 'inclusive thought', or what can identified and experienced at the same time can be translated into 'quantum speak', as the connection between the particle and the energy. This 'complementarity' is the naturally "assumed attribute of the universe"(Bronson 2002:9), the 'wave-particle' duality of existence, where "both are necessary for any full description" (Marshall & Zohar 1997:384) of reality.

Literature Review, Vibration:

Sound as “radiant energy transmitted by pressure waves” (Roads 2001:6), is made manifest through the vibration of particles of light called photons, in the world of duality the two are intimately connected, however this wasn't always so. Sound or 'Te Whe', causative sound, present within timeless eternity, moved through the threshold of 'Te Kore', potentiality and 'Te Po', the unconscious depths into 'Te Ao Marama', the world of light, carrying “knowledge throughout the universe” (Aranga 2002:123) (Goldman 1992:18)(Te Ataarangi 2003a:28). This was the beginning of the separation of cosmic thought into a duality, from unconsciousness to consciousness with the resultant awakening of M tauranga from the depths (Aranga 2002:54). Sound, the bridge between these two states, cooperates as a third “principle, that of correspondence which states ‘as above, so below’, and can be seen to apply to musical phenomena” (Boyce-Tillman 2000:157). The power of sound vibration to balance and heal one to wholeness, linking our own unconscious-conscious into a balanced complementary pair, can “synchronise the hemispheres of the brain” (Volk 1992)(Robinson 2005:244). Psychobiological healing techniques such as Biofeedback demonstrate how “sensation and perception are integrated with thought and behaviour” (Rossi 1986:32). Use of an electroencephalograph (EEG) giving off audio signals encourages relaxation and an alpha brain wave state that can enhance perception, musical comprehension, creativity, and learning through the increased use of the mostly “non-dominant hemisphere” (Demos 2005:33)(Robbins 2000:8)(Sherman 2004:110). Spontaneous occurrences of intuitive flashes labelled the ‘aha’ experience enables “integration of information from different domains” (Wilson, Peper & Gibney 2004:1,2). A relaxed internal focus promotes whole brain learning as does meditation, consequently there is also room for the less tangible realm of spirit within the learning context (Kenyon 2001:131,135) (Cade & Coxhead 1979: 39,106). One of the carriers of spiritual knowledge or wairua as stated is sound vibration, it links us to the deep beyond. This is evidenced through

Mori practices in the past, whereby Tohunga chanted through a musical instrument called a Pūmotomoto over the fontanel of a child to implant “information of tribal heritage directly into the child’s subconscious” (Flintoff 2004:71)(Nunns 2005)(Robinson 2005:243). The pūmotomoto also used as the name for “the entrance to the twelfth heaven” (Mataira 2000:107) (Harrison 1999:24), and residence of Io Matua Kore the original parent of all that is (Te Ataarangi 2003a:23), reveals again the spiritual essence of sound (Robinson 2005:244).

Transportation of information and stimulus as discussed above, has been identified within the literature on implicit learning as belonging to the “vehicle theories” of “subjective experience” (French & Cleeremans 2002:10) that arise through a “specific medium” (French & Cleeremans 2002:11). It is argued here that sound as a specific medium can stimulate the subjective experience of wairua, laying a foundation for implicit learning within the unconscious that will later infuse through to one’s consciousness. Sound through voice, song and prayer is a vehicle that can be used to open a connection to the personal or collective unconscious (McClure 1998:14), the latter being the primal pool from which the gods of Mori myth flood in, the archetypal links that provide one with the symbolism or form necessary to understand “sense perception” (Royal 2003:62)(Jung 1959:5)(Stevens 1982:46)(Andrews 1992:127,128). Lucid and potent dreams and visions can support the integration of unconscious information, stimulated by sound and prayer to come through into consciousness, performing a psychological balancing function (Bulkeley 1994:43)(Scategni 2002:1)(Tart 2000:273)(Dossey 1993:60). Sound as stated, transports wairua, the quintessential energy allowing for an engagement with the quarternities of matter as described by Jung (Stein 1998:162,168), potentially bringing about a sense of wholeness into body consciousness. From inner to outer world as far down as the sub atomic level, as evidenced in the “realm of micro-physics” (Gray 1996:15) the integration of spiritual and physical is our connection to the primal source, Io Matua Kore.

Discussion, Wairua and Learning:

The symbolism of the quintessential nature of the Whare Tipuna¹⁵ is being used to support this discussion on wairua and learning te reo Māori.

Te Tekoteko o te Whare nei:

Wairua within Te Ataarangi is according to the participants interviewed, manifested in two distinct ways. The wairua of the reo itself was experienced and secondly the wairua witnessed and experienced within the process of language acquisition was identified.

“Te reo Māori as I see it is a reo wairua, a spiritual language”
(Rangihau 2004:1A,047)(Milroy 2005)(Pere 2004).

The reo itself is an ancient spiritual language (Rangihau 2004:1A,060-067) and can be ‘heard’ on many levels depending upon the listener, its essence is felt through the energy of its vibrations. Ihirangaranga, the weaving of spiritual power, is one of the words used to describe vibrations felt in waiata, “I can feel that on my neck, i roto i te waiata” (Hunkin 2004:2A,242). People with that x factor in their voice have that ability, to sing in an ihirangaranga mode and weave spiritual power into the environment they are in, it’s as if the reo is a vehicle or ‘conductor’ of the wairua, and the singer the catalyst (Rangihau 2004:6B,011-073). This phenomenon is not felt through all waiata and you can only feel the ihirangaranga through some people (Hunkin 2005)(Pere 2004). Riako and ngao¹⁶ describe energy that can also be felt as vibrations within waiata (Hunkin 2005)(Hunkin 2004:2A,250-297). Within the word riako is the word ako meaning teach or learn implying wairua has a role to play within this field (Pere 2005). Riako in waiata “sends it home, meanings come home to you” (Hunkin 2004:2A,270). Waiata play “a really important part in

¹⁵ The symbolism of the Whare Tipuna was adapted from Durie’s model of Te Tapa Wha. Durie M. (1998) *“Whaiora: Māori Health Development”* (2nd Ed) Auckland, Oxford University Press. pp 69.

¹⁶ Ngao, described in course writings as the energy within the world that interacts with particles, the konehunehu, is similar to explanations of physical reality found in Quantum Physics. Te Ataarangi (2003b) *“Kia Ora ai te Tinana”* Hamilton, Te Ataarangi, pp 18,19. Te Ataarangi (2004a) *“Kia Ora ai te Wairua”* Hamilton, Te Ataarangi, pp 16.

learning” (Hunkin 2004:2A,259). The student commented on singing about ngao in one particular waiata as an experience of firstly “opening yourself up to Rangi and to Papa” (Edwards 2004:2B,228)(Te Ataarangi 2003b:17) and then “entwining everyone’s ao, everyone’s ngao with each other i runga i te aroha i ng tikanga o mua” (Edwards 2004:2B,051). These statements describe the movement of this vibration between the spiritual and the physical worlds. By connecting to the spiritual world and the original archetypal parents through sense perception, the wholeness of the wairua experience is pulled through for integration, manifesting as physical feelings of inter-connectedness with others.

“Through our classes, our Ataarangi classes this whanaungatanga started to become really strong and whether it was the wairua o te reo or the wairua that seemed to generate between...the teacher and...her students...I’ve felt this all these years...I started using Te Ataarangi in 1979 and I must say that I can still feel it” (Hunkin 2004:1A,109-120) (Te Ataarangi 2003c:20).

The student described her initial experience of wairua within Te Ataarangi as that, an experience rather than something that was taught as such. When she first joined Te Ataarangi it was the practice and culture operating within her Kura that brought the wairua of Te Ataarangi to her attention. Wairua was defined by her as a combination of everyone being involved to manifest this connectedness from the beginning of the day through kihikihi, whakawhanaunga, karakia, waiata, kai, mahi and lastly karakia to close off the day. The wairua present being the connective glue between each other within the learning environment, “te wairua o ng Tipuna, te wairua o te...M ori me ki” (Edwards 2004:1A,016-027)(Browne 2004:FN,3).

Te T huhu o te Whare nei:

Most students experience a growth in their spiritual awareness starting from the time they begin learning the reo within Te Ataarangi, the first stage for students learning in an immersion situation was described by the kaiako as the 'Confusion stage' when people find out things about themselves, they go through a whole lot of discovery, they can be really tearful in the first six months (Rangihau 2004:4A,075-102).

Your emotions can "run haggard" at times, "a lot of different emotions come out", "emotions...that you never thought...you...possessed", "you just want to tangi a lot" (Edwards 2004:1A,212). When "they get up...and talk...all of a sudden" they "just burst out crying" "it's good, tears always mean growth", it "is the fruit of the wairua" (Rangihau 2004:2A:321).

It's as if students can't influence what is happening to them, they have got to get through this stage by opening up to their feelings and emotions allowing the wairua to begin to work for them. Rather than control the process, students get ahead further by relaxing and letting the learning experience take care of itself initially, so that integration can occur.

"Some of them don't actually handle it and leave...if you loose control of situations it's really frustrating,...it's really scary for people... circumstances like the rumaki thing...unsettle people so that they...get...out of their comfort zones...Learners...that have a cultural base...sort of sink into it...but...not hearing the reo, not being familiar with the cultural context of the reo, then they find it really hard...a lot of P keh learners feel alienated...because it's not familiar to them... they loose control of the situation...The ones that learn faster are the ones that can let go faster...each student has...different letting go times...some won't let go for a whole year...some will do it in the first week and some will do it in the first six months,...when they do open up...it takes away blocks" (Rangihau 2004:4A,102-183).

The comments above describe student reactions to the discomfort of immersion as experienced within the Te Ataarangi learning environment.

“It is so important the immersion”...“only through immersion can they begin to think and whakaaro Maori”...“I think they fear that” yet...“that’s where the wairua is” (Hunkin 2004:1B,535). An inherent sensing of a potential transformational change is indicated here, via the associated fear that students experience prior to letting go. It is a “hard transition” for people who are “thinkers” (Rangihau 2004:4A,232) as the non dominant, less exercised hemisphere of the brain would not often verify thought through feelings.

A student’s dream relayed in the interview held with the kaumātua revealed that once the decision to ‘let go’ had been made the process was supported by wairua. Dreams, another vehicle for the wairua, can show us that the connective processing of information from the unconscious to the conscious mind has started to occur, with psychological rebalancing taking place with the psyche.

“She said, ‘you were there Whāea...I felt frightened’...she was supposed to dive down and get this Patu...and she said, ‘after I thought to myself, Whāea is there so it’s alright’...and as soon as she made the decision yes she would dive...up came this...woman,...was very brightly lit up and she had the Patu...she said, ‘Whāea I didn’t even have to dive in because you had told me that I would have to dive down and I had to go past the underneath and...then come up the other side out of the water’ and she said, ‘once I made the decision that I could do it’ she said, ‘then up came the Kaitiaki with it’” (Hunkin 2004: 1B, 010-027).

Dreams reflect to us more understanding of the experiences we are integrating if we are able to unravel their meaning, this dream, with its straightforward mental symbolism, illustrates this integration process taking place for the student. The brightly lit woman, kaitiaki or spiritual guide was accessed through the depths of the unconscious mind, the pool. The symbolism of the Patu is interesting, as a symbolic gift by the spirit to the student, a taonga has been handed over to her. The decision to dive into the water can be seen as symbolic of the acceptance of the immersion

into the unconscious, coming out the other side, symbolic of the transformation process brought about through the connection of the two sides of the pool or mind. The wairua expressed symbolically as the archetypal spirit guide, is supportive of the learning process.

“You can tell when the wairua is, awoken” and is being accessed by the students because they dream “about rakau...the words and the numbers” ...“about their classes and things like that, so it’s getting right into the sub conscious” ...“they drown in it” (Rangihau 2004:1B,315, 2B,099).

Ng Heke o te Whare nei:

The second stage named by the kaiako was the 'Whanaunga stage' when students begin to display the effects of the wairua within themselves and between each other more obviously. They bond strongly with their peers as an outcome of the stage they have just emerged from collectively this bond then extends out further to the wider whanau of Te Ataarangi.

"That's...really the strength of Ataarangi...when we see each other it's like long lost friends", "Te Ataarangi generates...this really strong bond"... "there is a wairua that goes amongst the students amongst the staff"... "something that, that I've only noticed in Ataarangi"... it is what people "coming in from outside feel and want to be a part of" (Hunkin 2004:2A,547, 1A,230-258)(Te Ataarangi 2003c:20).

Students begin to harness an inner strength through the development of their language ability. Coupled with this comes their personal development, an outcome of the wairua that is generated within the learning environment. Students express positive emotions more freely, "you see joy, you see...love, you see patience, you see all those things, tautoko, awhi, all those things and then you know understanding is happening" (Rangihau 2004:6A,206). Behavioural and personality changes become more evident and this impacts on any dysfunctional aspects of student lives that are not in harmony with their development. Relationship break-ups occur when students learn that they have mana and are tapu, women "realise they shouldn't be beaten up" (Rangihau 2004:1A,152, 2A,357)(Te Ataarangi 2004a:16-21)(Te Ataarangi 2003c:11). A balancing process appears to be occurring with students, they start to exhibit moderation in personality, behavioural changes are noticed by staff and students alike, examples given in the interview with the kaum tua were of women switching from an aggressive to a more gentle approach with others, and men switching from a macho persona to less defensive behaviour (Hunkin 2004:1A,322, 1B,090-144), which was attributed to;

"te wairua o Te Ataarangi moving...in it's own way and making those...changes" (Hunkin 2004:1B,140).

The student described the changes in her behaviour as having brought about “a different way of seeing things...and of being,” with “other avenues that are better” (Edwards 2004:1A,260,264) now for her when dealing with situations she finds herself in. The student said she was “more in tune with what I feel now”...”It’s being with the whanau” (Edwards 2004:1A,270,280) of Te Ataarangi that have brought about these changes.

When people “start to...hook into the group...dynamics” (Rangihau 2004:4A,262) the kaiako will reinforce this stage with whakawhanaunga, karakia, mihimihi, singing and laughter. The whanaungatanga that develops means that students want to help each other, they start feeling for others, “then you know that second stage is starting to kick in” (Rangihau 2004:4A,284). Some never get to this stage they don’t like to join in, this can be expressed as “mohio, they know all this stuff”, “really...that’s like a defence mechanism”, “they don’t like people to know how much they don’t know” (Rangihau 2004:4A,289).

Ng Pou o te Whare nei:

The 'Sponge stage' is next, the emotional barriers have dropped, things are becoming clearer and the students are just absorbing the language, without really being aware of it, they don't always recognise this stage, they just start "doing the work and not thinking about what they are doing" "It's like lights are on" (Rangihau 2004:4A,315-324).

The 'Sponge stage' ends with the 'Hit the wall' stage when "they have gone in leaps and bounds and all of a sudden it stops," they come to a "standstill" (Hunkin 2004:1B,433). As the wairua brings more of the reo through to become firmly embodied into the conscious mind so that it will sit comfortably with the logic of the dominant hemisphere of the brain, the final wall needs to be overcome. This last hurdle is the 'Poutama stage' and "for some the real hard stage," "they don't want to push again," "you actually have to get past the grammar," you have "to start cleaning it up," "that's the hard stage to teach," once they get through that second wall they are "home and hosed" (Rangihau 2004:4A:370-365). The first wall of the emotional has been passed now the mental wall has to be overcome before the reo can arrive more completely into the realm of the conscious mind. The journey so far has been from the depths and now the students are gradually re-surfacing through to the outer world, their journey has been from the quintessence of the spiritual, te taha wairua, to the first of the quarters the emotional te taha ng kau, through to the mental, te taha hinengaro. Before integration can begin into the third quarter of consciousness, te taha tinana students have to exercise the dominant hemisphere to master their grammar.

Te Papa o te Whare nei:

The 'Discovery stage' is an intermediary stage, students seek wairua through an external exploration of Waiata, Whakapapa and Māori tauranga Māori. Once this knowledge becomes internalised, having sorted out what is theirs and what is not, students connect again with their inner wairua. Now they enter the last stage, the 'Teaching stage.' They have learnt their reo and "they want to pass that onto others" (Rangihau 2004:1B,200). By attending classes to obtain a teaching qualification, student teachers deepen their reo, and learn about the values, the philosophy and the teaching methodology of the organisation. To get to this stage, the 'Teaching stage' students have come through a transformation from the affect of wairua. "Before you start you had your wairua,"... it's "always with you, and then when you go and ako the reo it takes you into, it joins, it takes you into that other wairua part of yourself that you haven't really acknowledged"... it's just been sitting there waiting kinda thing" (Edwards 2004:1B,061-,073). By embracing their reo and the knowledge it holds, a re-orientation of their position can occur, and they are able to sense themselves standing upon the threshold of the past and the future as their Tipuna did. Students can begin to approach life from a Māori perspective or world view. "Your whakapapa goes 'back' to that timatanga...it's taking you 'back'...to the timatanga...to ngā Atua...to the timatanga of time...and it's bringing you through to where you are...it's giving you your heritage"... "that's that part of finding yourself" (Edwards 2004:1B,399), by pulling your wairua back to the future. "It has changed us as Maori", "when you understand "ngā korero, ngā kupu", you can sit your thinking in Māori thought (Edwards 2004:1B,088,262). When you know the reo "you are able to understand the tikanga"... "our whakaaro have turned Maori, we can connect with what our Tipuna did" (Edwards 2004:1B,091).

"I remember going on to a Marae...and you know...the karanga...and I just used to waltz...on...at the back...not knowing what she was on about...and now...yeah it's different...I feel it way more now, knowing what I am feeling...Karanga...makes my hair stand up on end...gives me goosey goose bumps...usually when it's something hōhō, things

like that come up...My Tipuna are with me wherever I go, my Kuia...I think I started really realising they are always with me...when I learnt the karanga" (Edwards 2004:1A,375-397). "A lot of times when I stand I am not...conscious of what's coming out of my mouth, its not until later when I've had...people....come up...and then I always mihi back to my Kuia because to me it's her words that are coming out"
(Edwards 2004:1B,014)(Barlow 1999:114).

The student would not have understood the karanga in the way that she explained in the interview without having had the associated kinaesthetic experience of it. The feelings that she opened up to by breaking down the first wall of emotion in the 'Confusion stage' allowed her to deepen her connections into her self and her roots. Consequently her thinking from a M ori perspective developed and deepened through learning the reo. By being in an environment that provides space for wairua amongst students and staff, and with the support of carefully thought out rules,¹⁷ the basis of the Te Ataarangi pedagogy. The students mind could then be nourished by the wairua in safety. "Wairua understands wairua" (Rangihau 2004:6A:388) and that is what the reo is being communicated through and to, insights and realisations can be reached when wairua is involved in learning the wairua of tikanga, or custom. The student was able to grasp the M ori thinking of old about tikanga through her wairua. Thus the wisdom of her Tipuna Wh ea was passed to and through her to others.

Embodiment of the wairua can occur in this stage through to physical reality as described in Quantum Physics, right down to the microcosm so that actualisation of our interconnectedness with all things can occur. "My Dad was like that...he had a way of being able to hook into everything and I think it's a wairua thing you know" (Rangihau 2004:6A,410). This last quarter of the quarternities, te taha whanau is the experience of the grounding of the wairua of te reo into matter through our bodies or te taha tinana, that then connects with others through our empathy, to te taha whanau, collective consciousness. We are able to give back, as we have pulled the quintessence right through to our environment, te taha whenua.

¹⁷ Rules for student and teacher conduct are discussed in the next section of this thesis.

The journey to te taha whenua, where one is grounded in ones language as tangata whenua, can be arrived at through wairua which must be felt and experienced rather than taught to be understood (Te Ataarangi 2003b:17).

“There are a lot of Pkeh s who would love to learn, not only the language, but the Mori heart. And it is a thing one can never teach” (Pewhairangi 1992:11).

Discussion, Wairua and Teaching:

The vision statement of Te Ataarangi, to “contribute to te reo Māori being used in everyday communication by all New Zealanders” (Te Ataarangi 2003c:11), is possible through the pedagogy used within Te Ataarangi and the motive of the student. “Some people have problems with teaching Pākehā the reo...and I don’t, because if the wairua is pure,...you know...if it is the right motive, the wairua is right, then...they are meant to have the reo” (Rangihau 2004:3A,404).

There are five student rules and thirteen rules or ture for kaiako, with aspects of both the pedagogy of ‘The Silent Way’ and culturally traditional methods of teaching reflected within these rules. The two simultaneously operate to support the use of wairua as an affective factor in the process of acquisition and the opening of oneself to the world view contained within the language.

Only speaking Māori, ‘Kaua e kōrero Pākehā’, respecting others personal beliefs, ‘Kaua e poka tikanga’ not urging others on, Kaua e akiaki tēhi ki tēhi. Allowing others the space to participate equally in the learning process ‘Kia ahu atu te paitiki a koe, kōtahi anō koe ka hei ki te whakahoki’, and having empathy and supporting classmates ‘Kia ngākau mahaki tēhi ki tēhi’ are the student rules (Te Ataarangi 2002:23).

The student when discussing the ture said “I think those help bring out that wairua of te ngāwari you know of that whanaungatanga...I think those help bring out that kind of environment...knowing that one can talk...the person feels safe...‘kia ngākau mahaki’ is a major ture...like for the new ones...a lot of them are scared to talk, because they’re scared that they’ll say a wrong kind of a thing...and yet with...‘kia ngākau mahaki’ it’s that...whatever, whatever may come out just, you know, ko te mea nui, ki te korero, ki te tu te tangata...they are not putting anyone down and the people can feel that...they are not bad mouthing kind of a thing...it’s a place of safety, it, it brings out a safety which brings out the, it’s easy for people just to korero ki tētā tangata, korero ki tētā tangata, ka timata te whakawhanaunga and nō te

whakawhanaunga you know, ka wh nui haere ka wh nui haere”
(Edwards 2004:2A,046-092).

The student rule and guiding principle of ‘Kia ng kau mahaki’ brings out “some real big personality changes in a lot of people... most of them...the majority...tend to...mellow out.” (Rangihau 2004:2B,358). The students “learn to show emotions but not destroy others in the process of doing that” (Rangihau 2004:7A119). “You can’t really go past the ture...when you are talking about...the philosophies of Te Ataarangi” (Rangihau 2004:7B,101) The ture are how Te Ataarangi brings out “the wairua in people” (Rangihau 2004:1A,141).

Guiding principles of the organisation include “te aroha o tetahi ki tetahi” (Te Ataarangi 2003c:11), also a rule for kaiako, it is “so important...we must show caring for...them and not...hurt” the students feelings (Hunkin 2004:1A,485). The aroha, key to your wairua, for kaiako and student alike “ties everything together” (Rangihau 2004:7B,216).

The thirteen rules¹⁸ used as a framework for teaching are based on similar core values such as respect for the student. ‘Kia ng kau mahaki’ is one of the rules for kaiako and a principle contained within the vision of the organisation (Te Ataarangi 2003c:12). Teaching strategies are reflected in the rules for kaiako. A student’s vocabulary is developed gradually by introducing words slowly and systematically, allowing for absorption time. “Because it has to get into...your innermost... whatumanawa” (Hunkin 2004:1B,586), words learnt are embedded into the subconscious minds of the students before new ones are introduced. Incorporating new words with those learnt are practiced in class and for homework. Only then, once mastered is the student’s vocabulary extended. Having fun is also an important aspect of learning within the philosophy of Te Ataarangi. Waiata, used also for katakata, are “there to liven things up, you know to be happy...it was like a pick me up...being happy and being laughy” (Rangihau 2004 7B,169). Use of waiata “lifts the spirits...it’s joyful for them” (Hunkin 2004:2B,355,380).

¹⁸ The rules for kaiako came from material given to student teachers in 2004, sourced for them from Te Ataarangi (1979) “Tuatahi; Te Tuara o te reo Maori, He ahuatanga ako i te reo M ori” Hamilton, Te Ataarangi.

The emblem, or tohu, symbolic of the overarching philosophy of Te Ataarangi features a tree with its roots as much in the whenua as its branches are in the heavens. This is the symbolic tree of knowledge, showing a balanced connection between the two planes of existence, spiritual and physical. “Te rakau on the top, ko tatou and kei roto tatou i te Ao Marama, but if you look down, the roots go into Papatuanuku ...and where do we get our strength from mai ng Tipuna kua hoki atu ki roto i a Papatuanuku” (Hunkin 2004:1B,274).

Conclusion:

This research concludes that by learning te reo Māori through Te Ataarangi it is possible for students to find a balanced wholeness of being. The Whare Tipuna was used as a reference point in this thesis, to aid in the discussion of the grounding of wairua from the quintessence of Rangi the heavens, through the four quarternities and into the quintessence of Papa the earth, our whenua. Alignment to ones self and place through a connection to the whenua is part of the remembrance or awakening of the reo within and to ones heritage as tangata whenua. Wairua is 'heard' and recognised through the emotions, te taha ngakau, transported to the mind through vehicles such as dreams and interpreted by it as mental symbolism, te taha hinengaro. Felt by the body through 'goosey goose bumps' and the 'x factor', te taha tinana, shared with the others through the aroha of whanaungatanga, te taha whanau. Finally finding landfall within the student as tangata, te taha whenua. The ancestral world view reclaimed by the student, and brought into place through re-connection, gifts them back their tangata whenua nature through te reo Māori.

By making use of the whole brain in learning through applying methodologies such as those discussed, language may be pulled through to the conscious from the unconscious transforming the student in the process. The healing back to balance and wholeness that has occurred, an educational transformation, has come about through the incorporation of the quintessential energy, wairua, which according to this thesis is an affective paralinguistic factor of second language acquisition.

Glossary:

A belonging to

Āhei enable

Ahu moving towards

Ahua nature, form

Ahuatanga characteristics

Ai denotes continuous action

Ake above

Akiaki urge on, encourage

Ako teach or learn

Akongā student

Āno again

Ao day or world

Aotearoa New Zealand

Aroha love, affection, compassion

Ātaarangi an educational organisation that teaches people the Māori language

Atu away from

Ātua guardian, god, supernatural being

Awhi embrace, cherish

E by

He the, (singular or plural)

Haere move

Heke rafters

Himene hymn

Hinengaro heart mind

Hoki return

Hōhōnu deep

Hui meeting, gathering

I by, from, with

Ihirangranga a vibration of sound felt from hearing waiata

Io the Creator god

Iri hang from, suspend

Ka when, if

Kai food or eating

Kaiako teacher

Kaitiaki guardian

Kākano seed

Karakia prayer

Karanga call

Kātahi then

Katakata laughter

Katoa all of

Kaua don't

Kaumātua elder

Kaupapa foundation

Kei at present

Ki to, say

Kia let

Kihikihi kisses

Ko used before a definite article, no particular meaning

Koe you

Konehūnehu particles

Kore nothing

Korero talk

Koroua male elder

Kuia female elder

Kua before

Kupu word

Kura school

Māhaki mild and calm

Mahi work

Mai come

Mana spiritual power

Māori Native New Zealander

Marae meeting ground

Mārama light, brightness, clear, understood
Mataatua Eastern Bay of Plenty
Matua parent, older person
Mātua parents
Mātauranga knowledge
Mauri life force
Me and
Mea thing
Mihi greet
Mihimihi greeting
Mua in front, past
Muri behind, future
Nei this
Ngā them (plural)
Ngākau emotional heart
Ngao a vibrational energy
Ngāwari soft, tender
Nā belonging to
Nō of, from
Nui big
Ō of, belonging to
Pākehā European New Zealander or English language
Papa Earth mother or earthen floor
Papatuanuku Earth mother
Pātai question
Patu traditional weapon, (archaic symbolism, a tongue)
Po night
Poka dig at, tear out
Pokairewa the second year class of an immersion programme run by Te Ataarangi
Pou posts
Poutama step to next level
Poutāwha storehouse of treasures

Pūmotomoto fontanel, flute, entranceway to topmost heaven
Rakau coloured rods used as a teaching tool, tree
Rangahau research
Rangi Sky father or sky
Reira there
Reo language
Riako a vibration of sound felt from hearing waiata
Roto in
Runga above
Rumaki immerse, plant out
Taha side
Tāhuhu ridgepole, Whakapapa T huhu unbroken ancestral line
Taku mine
Tangata person
Taonga treasure
Tapa margin or edge
Tapu sacred, restricted
Tātou all of us including me
Tāua us two, you and me
Tautoko support
Tau year
Te the
Tērā that away from us
Tētehi one
Tekoteko the carved spire of a house, and main ancestor belonging to an ancestral house
Te Wai Pounamu South Island of New Zealand
Tikanga customary law, modes of behaviour
Timata start

Timatanga beginning
Tinana body
Tipuna ancestor
Tipuranga first growth
Tohu sign
Tohuna keeper of the secrets, person who knows when and how to sow the seeds of knowledge
Tohunga highly skilled person, expert
Tu stand
Tuarā backbone
Tuatahi first
Ture rule
Wairua spirit
Wananga learning cooperatively
Wha four
Whāea mother
Whaiora follow or seek wellness
Whakapapa genealogy
Whakataukī proverb
Whakatōngia implant, plant
Whakaaro think
Whakawhanaunga establishing family type relationships
Whakawhanaungatanga establishing interpersonal relationships
Whakahoki answer, return
Whanau family
Whanaunga relative
Whānaungatanga relationships based on a family structure
Whanui broad, wide
Whare house
Whatumanawa depths of or seat of the emotions, heart
Whe primordial sound
Whenua land

Kia karakia t ua....

I te t matanga te kupu

Ko te Atua te kupu

Ko te Atua an te kupu i te t matanga....

Let us pray...In the beginning was the word, God is the word, God is also
the word in the beginning...

‘Ko te reo te pout wha e iri ai ng taonga katoa
a t tou m tua t puna’

The language is the storehouse that holds all the treasures of our
ancestors

‘Ng p p o te manu nei a Te Ataarangi Whare e’
(Te Ataarangi 2004b:19)

The fledglings of the house of Ataarangi...

‘Aratakingia m tou i te ara i whakaritea’
(Te Ataarangi (2003a:23)

Guide us on the pathway that has been set down for us

Glossary supported by;

K umatua (2004/2005) Personal communications with Koroua and Kuia of Mataatua and Te Wai Pounamu

Ryan P. M. (1974) “The New Dictionary of Modern Maori” Auckland, Heinemann.

Ryan P. M. (1995) “The Reed Dictionary of Modern Maori” Auckland, Reed.

Tawhai W. (2005) Personal communication with Matua of Te Whanau a Apanui

Williams H. W. (1971) “Dictionary of the Maori language” (7th edition) Wellington, Legislation Direct.

Appendix 1

*Wairua and the relationship it has with learning te reo
within Te Ataarangi*

Interview Schedule

The purpose of this research is to document beliefs and opinions held by members of the Te Ataarangi Incorporated Society on wairua and interpret and link data collected to potential theoretical paradigms.

The aims of the research problem are necessarily twofold. Firstly, to ascertain if there is a relationship between wairua and the learning process. Secondly, if a relationship exists, to document how members think this would influence students in the acquisition of Maori as a second language.

The initial research questions are:

1) He aha te wairua ki t whakaaro i roto i te kaupapa ako a Te Ataarangi i te reo?

1) What is wairua as it applies to the Te Ataarangi method of teaching and learning?

(kaum tua, teacher and student perspectives)

2) Ki o whakaaro pehea te whakaatu o te wairua o te reo M ori i roto i ng akonga o Te Ataarangi?

2) How does wairua **affect students** within Te Ataarangi?

(kaum tua, teacher and student perspectives)

3) Ki o whakaaro, pehea te p o te wairua nei, ki te akonga ko te reo M ori t na reo tuarua, i roto i Te Ataarangi?

3) How does wairua **affect the learning** of M ori as a second language for students within Te Ataarangi?

(kaum tua, teacher and student perspectives and observations)

4) I roto i nga mahi ako a Te Ataarangi i te reo, pehea te whakatakoto o ng mahi

e puta ai,
e whak tu ai te wairua?
e kitea ai
e ora ai

4) How does the Te Ataarangi teaching and learning approach **create the conditions** to manifest reveal.....wairua? demonstrate or mirror

(kaumatua, teacher, student perspectives and teaching documentation)

5) Ki o whakaaro, he aha te honutanga o te wairua i roto i ng mahi katoa a Te Ataarangi?

5) What is the philosophy of Te Ataarangi regarding wairua as a part of the total teaching process?

(kaumatua, teacher and student perspectives and organisational documentation)

6) E tautoko ana an r nei, ng tuhituhinga a te Ataarangi, i t m ramatanga, mo te wairua.?

6) Do the written teaching materials of Te Ataarangi clarify your understanding of wairua?

(kaumatua, teacher, student perspectives and documentation other than that analysed from questions four and five)

To expand on the research questions any further is unnecessary at this stage, as my aim is to continue being reflective throughout this investigation. Questions may arise spontaneously during the course of the interview which may be much better suited to the data gathering process or will extend the questions already formulated for a richer and deeper form of data gathering.

Thank-you for consenting to become a participant, and assisting in this research.

Appendix 2

PROMPTS FOR INTERVIEW SCHEDULE

Affect Students; Behaviours, Emotions, Feelings, Physical sensations, Bodily responses, Body reactions, Personality changes, Sleeping, Dreams, Awareness of Tipuna.

Affect Learning; Listening, Sound of te reo, Sound of waiata, Immersion, The Silent Way, Minimal writing, Understanding, Speed of learning, Whakapapa o te timatanga.

The Environment; The culture of Te Ataarangi, Whakawhanaungatanga, Ahua of Kaiako, The five ture, No correcting, Wananga, Hui a tau.

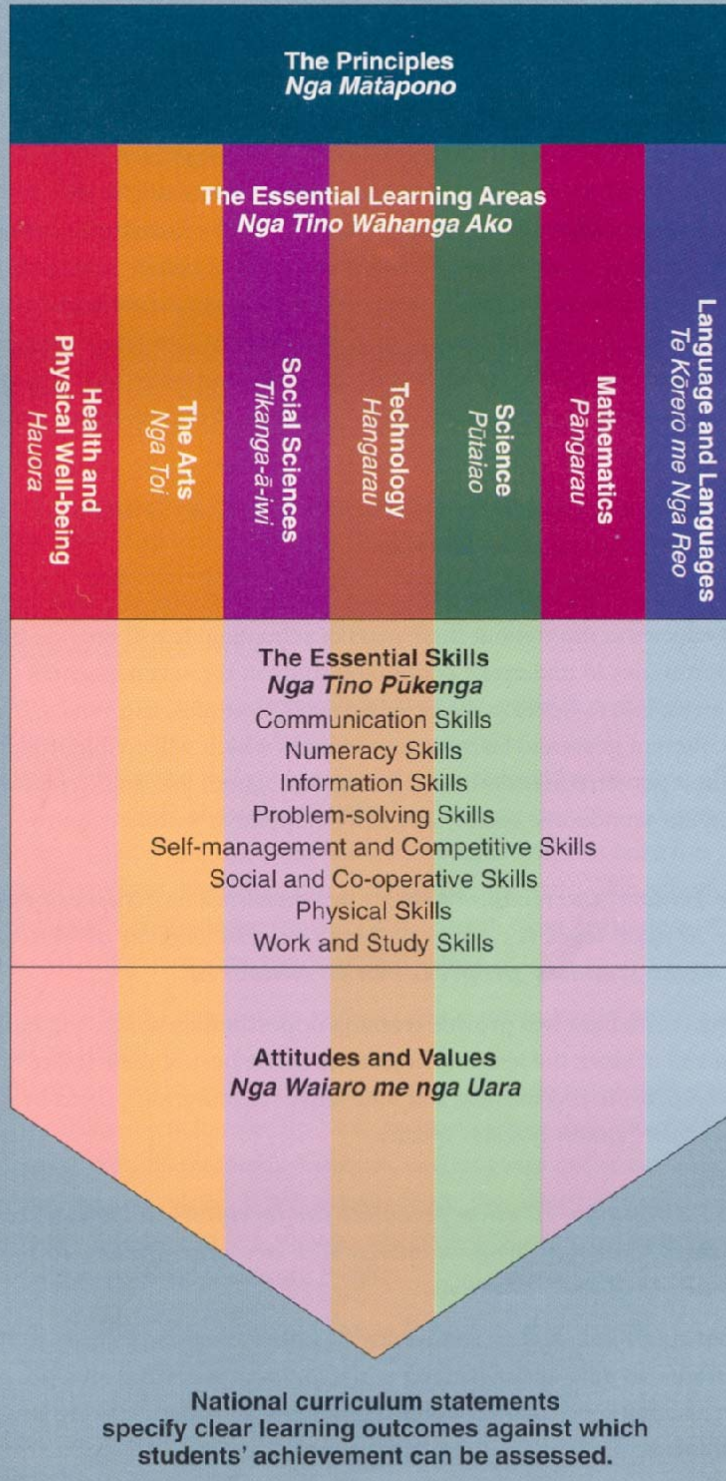
Philosophy; Tikanga, The five ture, Karakia, Himene, Waiata, Aroha.

Written Material: Course writings on wairua, Waiata about wairua, Course writings on Tikanga, Korero of Kumatua in course writings, Waiata at Wananga.

Appendix 3

The New Zealand Curriculum Framework Te Anga Marautanga o Aotearoa

All young people in New Zealand have the right to gain, through the state schooling system, a broad, balanced education that prepares them for effective participation in society.



Appendix 4

Well-being, Hauora and Health Promotion

Well-being

The concept of well-being encompasses the physical, mental and emotional, social, and spiritual dimensions of health. This concept is recognised by the World Health Organisation.

Hauora

Hauora is a Māori philosophy of health unique to New Zealand. It comprises taha tinana, taha hinengaro, taha whānau, and taha wairua.

Taha tinana

Physical well-being the physical body, its growth, development, and ability to move, and ways of caring for it

Taha hinengaro

Mental and emotional well-being coherent thinking processes, acknowledging and expressing thoughts and feelings and responding constructively

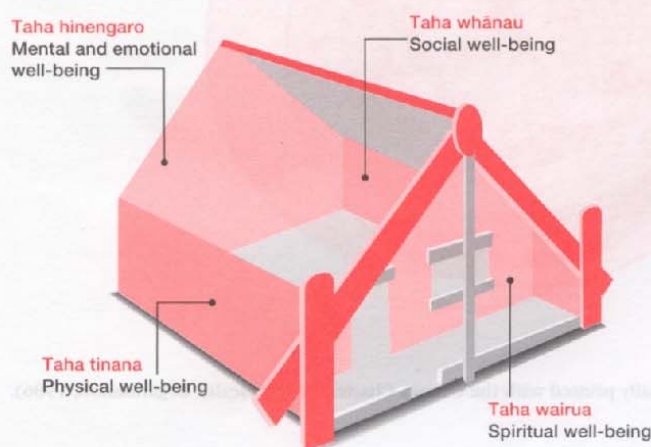
Taha whānau

Social well-being family relationships, friendships, and other interpersonal relationships; feelings of belonging, compassion, and caring; and social support

Taha wairua

Spiritual well-being the values and beliefs that determine the way people live, the search for meaning and purpose in life, and personal identity and self-awareness
(For some individuals and communities, spiritual well-being is linked to a particular religion; for others, it is not.)

Each of these four dimensions of hauora influences and supports the others.



Dr Mason Durie's whare tapawhā model compares hauora to the four walls of a whare, each wall representing a different dimension: taha wairua (the spiritual side); taha hinengaro (thoughts and feelings); taha tinana (the physical side); and taha whānau (family). All four dimensions are necessary for strength and symmetry. (Adapted from Mason Durie's *Whānau: Maori Health Development*. Auckland: Oxford University Press, 1994, page 70)

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