

FROM PAUSE PROMPT PRAISE TO  
TATARI TAUTOKO TAUAWHI:

A BICULTURAL PROCESS OF ADAPTATION

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Abstract

This paper describes the adaptation of a reading tutoring  
programme, Tatari, Tautoko, Tauawhi, for use with children  
learning to read in Maori. The programme is based on  
previous studies with an English programme known as Pause,  
Prompt and Praise. Tatari, Tautoko, Tauawhi is being

adapted by Maori staff of the New Zealand Special Education Service, with the support of Ngai te Rangi, Ngati Ranginui and Ngati Awa of Tauranga Moana, together with University of Otago Education Department staff. The production of the training booklet and video has proceeded as a bicultural partnership. It is the first stage of a research project to enskill whanau members of Maungatapu bilingual school to implement the procedures with children in their school.

This paper outlines the journey and the experiences of a Pakeha researcher supporting the adaptation of a set of reading tutoring procedures for use in Maori controlled learning settings. The journey is examined in the context of the debate on identifying culturally appropriate ways in which non-Maori might contribute to research for the betterment of Maori learners.

Along with my Pakeha and Maori colleagues in te Ropu Rangahau Tikanga Rua The bicultural research group within the Education Department at the University of Otago., I have been increasingly concerned to support Maori educational initiatives to address the massive task of improving the learning opportunities for Maori children (Bishop & Glynn, 1992b). Coming from a background of educational psychology, and of research from within an applied behavioural paradigm, I have also been increasingly concerned at difficulties with research in this field, and this paradigm has had in engaging the interest of Maori educators, and in contributing to the improvement of learning by Maori children (Bishop & Glynn, 1992a). I do not believe these difficulties are necessarily inherent within the paradigm. Rather, I believe they arise from a lack of knowledge and awareness of many applied behavioural researchers of the language, cultural values and practices, and educational aspirations within contemporary Maori society. This is often matched by a near-total ignorance of 150 years of Maori resistance to educational policies and practices imposed by government and professional educators. These impositions have gone on in violation of the partnership principles embedded in the Treaty of Waitangi.

I believe it is the deficits in knowledge and skills of non-Maori researchers which have to be addressed by non-Maori researchers so that they are better able to understand Maori perspectives, to listen to the educational questions being asked by Maori, and to contribute research skills and research technologies in culturally appropriate ways. These deficits will be addressed not by complete withdrawal of non-Maori conducting research for the betterment of Maori, but by engaging with Maori educators and

sharing research skills and technologies that will address educational research questions generated by Maori.

Over the past two years I have been privileged to be invited to attend national hui for Maori staff of the New Zealand Special Education Service (SES), to listen and learn what Maoris were saying. One message from these hui was crystal clear - namely, the need for the Service to employ more Maori staff across the country, and to enskill those staff to improve the achievement of Maori children both in Maori-controlled and mainstream educational settings. A second message, equally clear, was the need to promote and develop the learning of te reo Maori by Maori children and whanau. One response has been for SES to fund more Maori into University degree programmes in Education and postgraduate professional training programmes in educational psychology. Another response has been the development of focussed training packages for delivery to Maori parents

and whanau by SES Maori staff - Project MIHI (aimed at improving the health and education of children with glue ear) is a worthy example here.

My own response to this kaupapa was to consider adapting, for use in Maori educational contexts, a set of reading tutoring procedures known as Pause, Prompt and Praise, and developed by myself and former colleagues at the University of Auckland.

Research and development of the Pause, Prompt and Praise reading tutoring procedures began in Mangere (South Auckland) in 1977 with a group of older, low-progress readers and their parents, resulting in a training booklet and video: Remedial Reading at Home: Helping You to Help Your Child (Glynn, McNaughton, Robinson & Quinn, 1979). The booklet and video were designed to introduce a set of tutoring strategies to be used at home by parents of 10 to 12 year-old children with reading difficulties (McNaughton, Glynn, Robinson & Quinn, 1981). A further eight small-scale intra-subject research studies and three inter-subject or between-group comparison studies reported the effectiveness of the procedures with a wide range of tutors (parents, peers, childcare workers) in home, school and residential settings. These studies were reviewed in detail (Glynn & McNaughton, 1985). Subsequent research in the UK saw the involvement of a UK colleague in evaluating the procedures (Wheldall & Glynn, 1989; Wheldall & Mettem, 1985) and led to the Research Monograph being republished under the title Pause, Prompt and Praise (McNaughton, Glynn & Robinson, 1987). Widespread and continuing interest in these procedures have resulted in the production of an updated and refined version of the Pause, Prompt and Praise training video (Dick, Glynn & Flower, 1992).

It seemed that Pause, Prompt and Praise might have something to offer in the context of learning to read in Maori, particularly through suggesting some clear strategies for parents and whanau to use within the supportive context of oral reading, on a one-to-one basis. However, answering this question would first require its recognition by Maori

educators as a worthwhile question, and second would require the trial and evaluation of the procedures by Maori teachers and whanau. I shared these concerns with Maori colleagues in senior positions within the SES. I was invited to a further hui in Poho o Rawiri (at Gisborne), to present the procedures for consideration by Maori staff.

Preparing for this hui was a major challenge. I decided that both the procedures themselves and my case for trialling them in a Maori controlled context should be presented in te reo Maori. I believed it was important to establish that I understood the language context in which I was suggesting the procedures might be used, and that I had a commitment to promoting the learning of te reo. As a Pakeha researcher, the reason for my use of te reo was to try to demonstrate my commitment to the kaupapa.

I consulted with Maori Studies staff at the University of Otago on the appropriateness of my proposed translation of Pause, Prompt and Praise into Tatari, Tautoko, Tauawhi. I decided to go with it as a first attempt on my part to communicate the concepts I was trying to get across, but also to

remain open to more appropriate language suggested by Maori staff. My daughter and I developed a series of Maori language examples of reader and tutor behaviours, which we then role played at the Gisborne hui. This was fortuitous, because we learned that a traditional whare whakairo was no place to employ projectors and overhead transparencies, but was well-suited to a presentation via role play in te reo. I prepared a brief explanation of the kaupapa of Tatari, Tautoko, Tauawhi, its derivation from the work of my Auckland and Dunedin colleagues, and how I thought it might help children learning to read in Maori, and their parents. The essential features of this kaupapa are expressed in Table 1. I acknowledged that a trial evaluation could only be achieved in a Maori context under the control of Maori staff, and that the training video and booklet would need to be reconstructed from within a Maori framework, and not simply translated from English.

Finally, I put the materials and the ideas before the members of that hui as a koha, inviting any interested to take them up. I sat down with enormous relief, only too pleased for the hui to resume and for other kaupapa to be addressed. However, there was an immediate response from SES Maori staff from Tauranga Moana, who undertook to discuss this TTT 'proposal' with their local iwi, and sought a commitment from me to work with them if iwi approval were given.

Within a few weeks of this hui, fax messages and telephone calls arrived inviting me to work with SES staff and iwi from Tauranga Moana (Ngai te Rangi, Ngati Ranginui, Ngati Awa) at Hairini Marae. Jointly we submitted requests for funding to the SES National Office and to the Ministry of Education Research and Statistics Section, to cover the costs

of  
development of video and booklets, and subsequent trialling of the  
procedures.

Following receipt of funding, we began a further series of faxes  
and  
telephone calls, to establish an action plan. The first step was for two  
members of the University of Otago Audio Visual Production team to  
accompany me on a four-day visit to Tauranga to record the on-location  
material for the video.

We were privileged to be formally welcomed inside Ranginui, the  
wharenuī at Hairini Marae. I cannot emphasise enough the importance of  
this occasion in terms of ensuring the success of the visit. By  
acknowledging the mana of Tauranga Moana, of the various iwi represented  
at the paepae, and demonstrating our commitment to the kaupapa of  
improving children's skills in reading in Maori, we received the firm and  
loving support of kaumatua and kuia. I cannot overstate the importance of  
our attempts to address the kaupapa in the medium of te reo, in securing  
the  
blessings and guidance of those elders.

The kaumatua and kuia at Hairini led us among their whanau and  
tamariki at Maungatapu School. They conducted us through the wharenuī  
at Hairini and Maungatapu, providing us with the history of those wharenuī.  
They expressed their own strong support for the kaupapa of the video, and  
gave generously of their time and knowledge in response to questions put

by us, or by SES Maori staff accompanying us. They facilitated the  
progress of our work in all kinds of ways. Most importantly, they provided  
a whakawatea and a karakia to introduce the video and support the work it  
will do.

This process of recalling oral history produced a great deal of  
history  
and whakapapa information, which we believe belongs with the iwi rather  
than with the training video. We planned to present this information back  
as a koha to the kaumatua and kuia. The effect of this process on the  
audio  
visual crew and on myself was powerful. We felt both the privileges and  
responsibilities of being part of the whanau as far as this work was  
concerned. We felt a deep sense of commitment to seeing this task through  
to successful completion.

Several weeks later, we invited kaumatua and kuia of Hairini, and  
the  
SES Maori staff members to come to Dunedin to view the material we had  
recorded, and to offer comments. They viewed every piece of material  
collected - several hours of it, they saw through the audio visual centre,  
and  
met with us all to discuss sequencing, presentation and wording. More  
importantly, they met and contacted Huata Holmes, the Pou Here Tangata  
of the Department of Education; Russell Bishop, lecturer in bicultural  
education; and Colin Durning, a highly competent and experienced bicultural

colleague. Together with the kaumatua and kuia we enlisted their support and guidance in watching over the material and writing the video script. In

acknowledgement of this contribution, we invited Huata to provide atauparapara to acknowledge the Mana Whenua of Otepoti, just as the Mana Whenua of Tauranga Moana were acknowledged in the whaka watea and karakia. It seems most important that the kaupapa of the video is seen in the context of Mana Whenua support.

We later arranged one further visit from Wai Harawira of SES National Office, who is the main presenter of the video. Wai's expertise in teo reo, together with that of Colin Durning, was vital in conveying the concepts and procedures embodied in Pause, Prompt and Praise. Wai's expertise was also essential in providing sound educational comments on the examples of reading and tutoring which occur in the video.

On completion, the video will be taken by myself and a group of colleagues from Dunedin, under the support of our Pou Here Tangata, to be presented back to the iwi at Hairini. This will be a very special educational and cultural event. It will be important to pay tribute to the combined work of all the people involved in this production - those in Tauranga and those in Dunedin. Children, teachers and whanau members from Maungatapu School will be invited to view and comment on the finished work. Following this first showing of the video, there will be ample opportunity for comment and discussion. It will be important for us to listen carefully to this discussion, and respond to any concerns which arise. Given approval of kaumatua and kuia for the adoption of Tatari, Tautoko, Tauawhi as a training resource, I will work to ensure the ownership remains under the control of Tauranga Moana.

Following acceptance of the completed video, the research work will begin with the handing over of the procedures for observing and recording reader and tutor interactions to SES Maori staff and local whanau members. Whanau members will then utilise the video to learn the specific strategies involved in Tatari, Tautoko, Tauawhi, and how to implement them correctly with children learning to read. Early in 1993, when sufficient whanau tutors and kaiako are trained in the procedures, an evaluation study can then proceed to assess the effects of Tatari, Tautoko, Tauawhi on children's reading skills.

This project has been very much a bicultural journey, leading to sharing of information and skills between Maori and non-Maori. It is characterised by a near-total removal of the distinction between 'researchers' and 'researched'. The reduction of the distance between 'researcher' and 'researched' is a major requirement for the conduct of successful cross-

cultural research (Bishop, 1992; Bishop & Glynn, 1992b). Its achievements thus far reflect, I believe, the strength of commitment of both parties in the research to the kaupapa of improving the reading skills of Maori children.

In conclusion, the key experience for me in this journey so far occurred at Hairini Marae when I explained my choice of the words *Tatari*, *Tautoko*, *Tauawhi*, but requested that *kaumatua* and *kuia* examine these carefully in the context of their local language, and recommend their preferred words. *Kaumatua* did spend a long time discussing this matter, and indeed an alternative set of words was produced. I indicated my own acceptance of these alternatives and my readiness to modify the training materials accordingly. However, the *kuia* responded that in her view the *mauri* of the work resided within the original words I had selected, and therefore *Tatari*, *Tautoko*, *Tauawhi* it is!

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