

# O tatou alu anga'i i fea?/`Oku tau `alu hanga ki fe?/Where are we heading: Pasifika Languages in 2009 in Aotearoa/NZ



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Fakaalofa lahi atu!

Kia ora!

Talofa lava!

Malo e lelei!

Bula vinaka ! Namaste!

Kia orana!

Mauri Ora!

Taloha ni!

Greetings from Pasefika

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## Today's presentation

**Develop greater knowledge & understandings from research and professional practice about:**

The current state of Pacific languages in Aotearoa NZ and in education.

Ask where we are going with Pacific languages and in Aotearoa/NZ and in education.

Propose possible future directions and actions we will need to take for our languages to survive in the generations to come.

*"Washing ones' hands of the conflict between the powerful and the powerless means to side with the powerful, not to be neutral."*

(Paulo Freire)

I heard crying in the infants' school as though a child had fallen and the voice came nearer and fell flat upon the air as a small girl came through the door and walked a couple of steps towards us.., About her neck a piece of new cord, and from that cord a board hung down, for she was small, and the cord rasped the flesh on her neck, and there were marks upon her shin where the edge of the board had cut... Chalked on the board, in the fist of Mr Elijah Jonas-Sessions, "*I must not speak Welsh at school*" ...

Llewellyn( 1968, p.267)

Bilingual students are...



# ‘Blessed with Bilingual Brains’

**McCaffery & Tuafuti, 1999**

# Bilingualism at home





# Bilingualism

- Bilingualism means for this generation of young people to be able to raise the next generation of children in our own languages

Anything less than this,  
is less than we urgently need.





*The purpose of education is to help children become “someone more”, to add to who they are; to be a full member of their own family and culture and a citizen of the world.*

*We should not be trying to make them into “someone different” by taking away from them, their identity, culture and language, and their ability to pass it on to the next generation.*



What language/s do you use at  
home?

How often do you hear your  
language spoken these days?

What language/s are the next  
generation choosing to speak to  
each other?

Unless we face it now our languages  
will be gone before very long

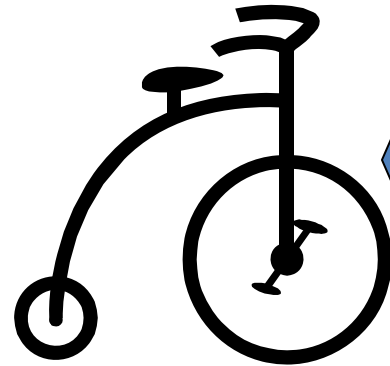
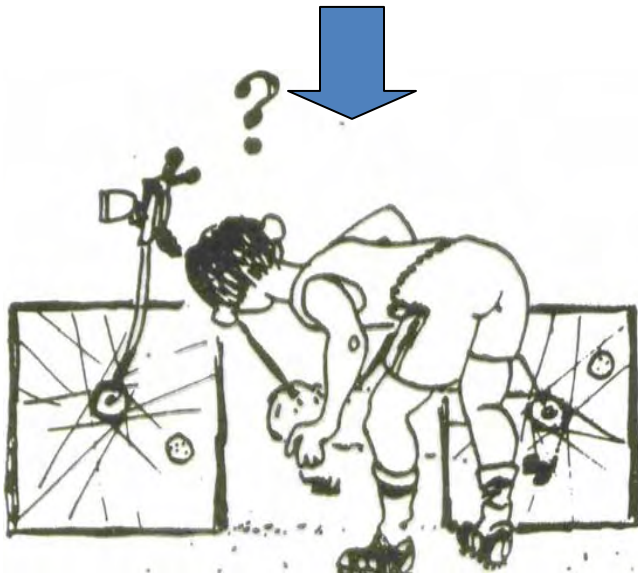
Ala mai !

Ā mai !

# Being bilingual & biliterate

Balanced bilingualism/biliteracy involves becoming proficient in both languages and literacies for the purposes for which they are needed

Providing, of course, teachers of bilingual learners know what they are doing ..... Professional knowledge is essential



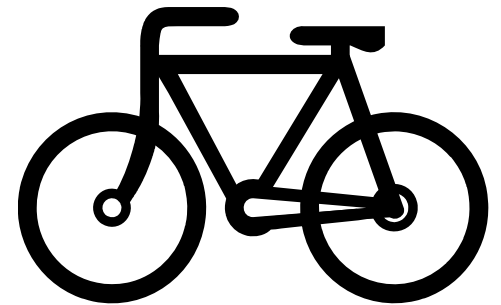
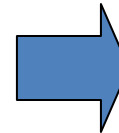
Unbalanced

One language is dominant over the other which is not adequate to:

- raise children
- use for learning

-.....

Both languages are adequate for the different purposes for which they are needed - proficient





# How many types of Bilingualism are there?

Two types:

**Subtractive Bilingualism:** taking away the children's home language and replacing it with English

**Additive Bilingualism:** Adding English to children's home language



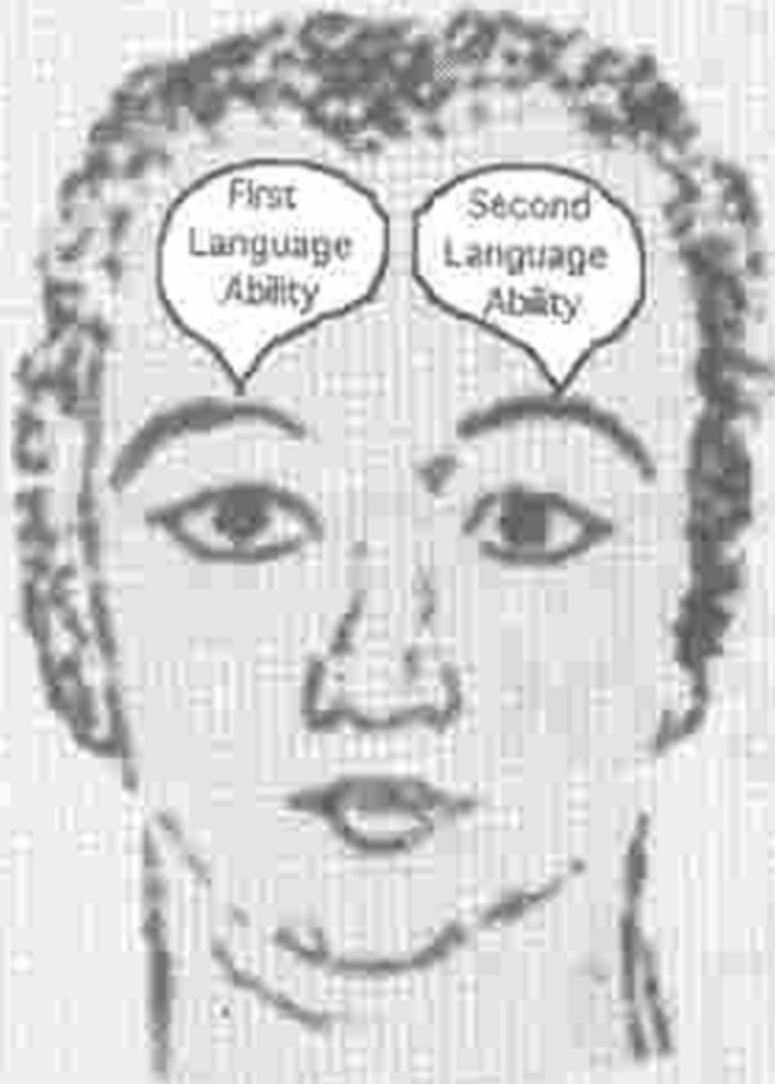
Most forms of subtractive bilingualism lead to educational failure

$$L1 - L2 = \text{failure}$$

Most types of additive bilingualism lead to educational success

$$L1 + L2 = \text{success}$$

# Separate Underlying Proficiency



## Old Outdated View

Saw the brain as comprised of two separate cognitive & language compartments or balloons and systems. No links between compartments.

Tried to reduce L1 balloon/ space to provide space for L2.

Saw bilingualism as a problem.



## Common Underlying Proficiency



## Modern research view.

The brain has only one central cognitive and language processing system.

All languages enrich concept development. L1 builds a rich conceptual system.

Ideas learnt in one language can be transferred to the other language.

Bilingualism seen as an advantage especially in academic development





## Current Overview of Our Languages

1. Trends -Who is speaking a Pasifika language today? Who will be speaking a Pasifika language tomorrow?
2. Language/s, culture/s and identities
3. Towards a National Pasifika Languages Strategy-
4. Human Rights Commission - Min Pacific Affairs
5. The Pacific Peoples Constitutional Report
6. The Pasifika Education Plan: 2008-2012
7. Bilingualism and Bilingual Education-ECE-Tertiary
8. A Cooperative Development Plan
9. Outstanding Research and Action Needs

## **Meanings in this presentation:**

HL = heritage language/s of ones family and ancestors

L1 = Mother tongue, vernacular, first language-infancy

L2= second language/s English or regional language

# **Bilingualism:**

To be able to Understand- Passive bilingual

To Speak -Active bilingual;

To read and Write - To be literate in both languages to any degree. This biliteracy in all school curriculum areas is the goal of all our programmes.**Bilingual Education= Academic Success.** Usually languages are used for different purposes that cannot be adequately done by the other language.



# Snapshot of Current Position of Pasifika/ Pacific Languages in Aotearoa 2009

Trends -Who is speaking a Pasifika language today? Who will be speaking a Pasifika language tomorrow?

# The education 'landscape'

Currently more than one in every five children in Auckland ECE centres schools comes from a Pasifika cultural and/or language background. By 2030 throughout NZ it will be one of every three. This has significant implications for schools. Bilingualism and Biculturalism is becoming the norm and a necessity for children and their families. While we delay, children lose their languages every day. Tomorrow will be too late.

*How have Government, the Ministry of Education, Centres & Schools responded to the Pasifika languages children bring with them from home?  
How adequate are those responses?  
How should we respond now?  
Where do we go from here?*



# Languages other than English spoken in Aotearoa/NZ Census 2001-6

Maori <small>50,000</small> * 160,000	Korean 15,873	Niuean 5,487
Samoan <small>81036</small> 77,106	Spanish 14,676	Khmer 4992
French 49,722 *	Afrikaans 12,783	Malay 4941
Cantonese 37,143	Gujarati 11,145	Thai 4,620
German 33,140*	Cook Is 9,375	Other* 4,000
Dutch 26,280	Italian 7,251	Pasifika 100,00+
Mandarin 26,514	Arabic 7,959	
Tongan 23,046	Tagalog 7,827	(Phillipines)
Hindi 22,749	Serbo-Croatian 5,946	Tot 600,000 <sup>1:6</sup>
Japanese 19,938	Russian 5,550	Mostly AK <sup>2/3</sup> 1:3 -1:2 *

# 2006 Census adjusted figures estimated 2009

	All NZ Society	School age	All NZ 2035
NZ Pakeha/ European (Irish 12,000/ Scottish 13, 500)	72%	50%	33%
Maori	15%	23%	33%
Pasifika total	8%/(13.7% Ak)	15%/(22% Ak)	33%
Asian total	9%	12%	



# Emerging Auckland Data: 2006 Census

<b>% of Total PI in Auckland Region</b>	<b>% NZ Born</b>	<b>% of total AK pop</b>	<b>% of PI pop in School Ages</b>	<b>% total Ak school pop</b>	<b>% no Quals 15+</b>	<b>% more than 1 ethnicity</b>
<b>77%</b>	<b>57%</b>	<b>14.4%</b>	<b>37%</b>	<b>22 %</b>	<b>36%</b>	<b>10%</b>

However after English, Samoan is the next most widely used language with 77,106 users. Although there are 50,000 Maori speakers only 10,000 speakers (Harlow, 2005) are estimated to have a high enough degree of fluency to use Maori on a daily basis as their main means of communication.

Over all Pasifika languages have well over 100,000 users. European languages have around 45,000 and Asian languages around 100,000 users.

# The Falling % of NZ (Born) Speakers of HL

	1996	2001	2006	NZ Born
Maori	25%	25%	23%	99%
Samoan	48%	48%	44%	60%
Tongan	43%	43%	44%	56%
Cook Is Maori	5%	5%	5%	73%
Niuean	15%	12%	11%	74%
Tokelau	37%	29%	24%	69%
Fiji/ Indo Fijian ??	6%	6%	6%	47%

# Pasifika Languages of Manukau Project Data and Census Data

Est. Data John McCaffery, 2007 from Census/ Bell Starks Taumoefolau & Davis, 2001

	Cook I	Niue	Tongan	Samoan
% under 15 fluent	7%	11%	75%	75%
Lang needed for identity	2%	10%	55%	65%
Lang used in home	1%	1%	58%	47%
Literate in HL	15% <sub>est</sub>	18% <sub>est</sub>	60% <sub>est</sub>	45% <sub>est</sub>
Total% want Bilingual Ed	9% <sub>approx</sub>	4.5% <sub>approx</sub>	83% <sub>approx</sub>	90% <sub>approx</sub>
-at ECE	8.3%	2%	83%	94%
-at Primary	0.56%	1.4%	50%	84%
- at Secondary	0.37%	0.67%	43%	80%

## **Pasifika Medium Education and Language Programmes**

- Under 10% PI learning / studying Pasifika languages

Approx 118 ECE Pasifika Centres, 54 immersion & 64 of whom run partially in PI languages- AK, Tokoroa, Hamilton, Wellington, ChCh.

- Waiting for official Ministry of Education policy/ strategy supporting and resourcing Pasifika Medium education programmes in primary schools

- Samoan medium units in local schools in Auckland are 25+ and still growing fast

- Two Tongan- No Niuean, no CI- several attempts. MoE closed Mangere Central; RRS closed from numbers falling.

- Three Samoan in Wellington and two CI are in Tokoroa.

Few programmes meet Criteria for Quality- No Tongan do

Why do Pasifika languages have such low status in NZ yet other people highly value their own languages?

Because of the experiences Pasifika people have had in the Islands.

Stops being used officially at Yr3

Beaten for speaking

Told it is of little value

Treated by NZ / AUS /UK as always  
second best -

## **Current State of Pacific Languages in Aotearoa/NZ**

Research from the Languages of Manukau Project ( Bell, Starks, Taumoefolau, Davis 2002 and the 2001/2006 census, shows the ability of young people to understand and speak a Pacific language in Aotearoa/NZ is declining rapidly.

Close open entry links with NZ promoted faster language loss. Attendance at a Pasifika speaking church appears the strongest indicator of the ability to speak a Pasifika language in Aotearoa/NZ.

NZ born children use heritage languages (HL) far less than Island born. Emerging data is very worrying & has reached critical stage for Niuean and Cook Is languages ( see Fishman 2001 criteria) Some data is presented below:

## **Vagahau Niue: NZ:**

Around 11% of young Niueans in NZ appear to be able to speak Niue/Niuean language. No Niueans had a rule to speak Niue at home. Only 2% are in a household that always speak Niuean. Nine out of ten NZ born felt speaking Niue is not necessary to be Niuean. Niuean is reaching critical levels beyond which it will be difficult to revive it. However Starks, Taumoefolau, Bell & Davis (2005) research showed there is a great deal of family talk about language that has remained stable over time and this may signal language is becoming a more important issue for Niue families, and say:

*The Niuean community have lots of talk about identity, and more positive comments and first mentions in the discourse than in most other Pasifika communities. Positive attitudes are necessary in language maintenance, and talk about LANGUAGE may be a sign of changes in attitudes in the Niuean community. This raises the possibility that at least in some cases, talk could be a more accurate indicator of positive attitudes than of language status. (p.8)*

As a result of concerns about the erosion of Niuean among young people The Dept of Education and the School from the 1987 centralisation began to re-establish the Niuean literacy programme in the Niue Primary school.

There are at present no Niuean Bilingual/Immersion Education programmes in New Zealand. This is not due to lack of Niuean children but sadly probably due to NZ Niuean parents' negative attitudes towards their own language and culture.

Revival from the motherland or a return home to stay with relatives in Niue rapidly becoming longer an option for NZ Niuean families. There are reportedly fewer than 1,000 people living in Niue now, many of whom are speaking English only. Sperlich (2005) says while most children can speak Niuean he estimates there are few children of school age left on Niue who **choose to speak** Niuean. They can speak Niue- They prefer instead to speak English.

Niue is concerned that unless NZ Niue (pop 22,000) people act quickly to revive the language they (pop 1200) will be swamped by family members from NZ who only speak English and who will pressure their children to use only English also. The future of the languages seems strongly interconnected- one falls the other may go as well.

Niuean like Cook Is Rarotonga will be gone by the next generation unless we act now.

**Cook Is : NZ. Under 10% of young Cook Islanders appear to be able to speak their dialect of CI Maori (Pukapukan is strongest- Rarotongan weakest. Outer Is stronger).The CI language situation is complex with the dialects . Information on the dialects is needed?**

- Less than 30 % of total CI in NZ said they could speak CI Maori.
- Among Cook Is in NZ no-one reports hearing very young children speaking Rarotongan. A number of children are passive bilinguals- understand but can't speak.
- Only 2% NZ believed you need to speak CI Maori to be a Cook islander.
- Language loss is greatest among NZ CI community. No young NZ born CIM, appear to be able to speak Rarotongan fluently. None can read and write CI Maori.
- CI levels of use at home are also seriously at risk so can not be revived from there. There are no CI bilingual programmes in schools in Auckland.
- CI in NZ seem largely unconcerned about these circumstances

We have CI grandchildren. We are very worried- *Aue tau e to tatou Reo*

The Cooks does have a pilot Bilingual Education revival programme- 8 + schools . Low status low priority, people shifting schools...

Cooks does have a National Goal of Literacy in both languages. On Rarotonga though language loss and the hegemony of English is so strong unless there is a Government nation-wide drive to gain parents support, the language is so far gone it will be very difficult to bring it back. As people from outer islands have migrated to Rarotonga the dialect situation has come with them . By international standards and research, current strategies by Government appear too little too late and inadequate to address the situation.

As with Niue the English speaking NZ relations are swamping Cook Is speakers at home. The future of the languages are interconnected.

**Tongan: 75% of young Tongans under 15 yrs can speak Tongan well. 5% can speak some Tongan. 20% can only speak English but many of these are passive bilinguals.**

- Over 55% plus believed Tongan language was essential to being Tongan. Being Tongan and speaking Tongan are very closely related. Most Tongans can read and write Tongan well even among young people as literacy in Tongan is needed to Yr 12
- 83% want ECE in Tongan. 5% want bilingual primary ed in Tongan. 4.5% want secondary in Tongan. Tongans are complacent about the language.
- NZ born Tongans speak far less Tongan than Island born Tongans. Literacy is dropping fast among NZ born as fewer are attending Sunday School.
- Tongans marry Tongans more than any Pasifika group. We have Tongan grandchildren
- Tongans use Tongan in church and read Tongan newspapers and write in Tongan more than any other PI community.
- . Bilingual Education is rare. Only two Schools- Otahuhu & Sutton Park.

**NZ Samoan: 80% of young Samoans under 15 yrs can speak Samoan. 12% can speak only English. 6% can speak some Samoan and many are passive bilinguals.**

Over 64% believed Samoan language was essential to being Samoan. Being Samoan and speaking Samoan are very closely related. Many older Samoans can read and write Samoan well. Among young people this has declined rapidly in recent times.

47% often used Samoan at home. Only 1% of families said they always use Samoan at home. Only 4% said they consistently used Samoan at home.

94% want Samoan medium ECE. 84% want Samoan medium bilingual primary education. 80% want Samoan medium secondary education. Strongly want to see Samoan survive.

- Church, newspapers, radio and TV in Samoan is significant as are elders using Samoan and the strength of the fa'aSamoa.

- NZ Samoans are reading and writing Samoan less and less.
- To us it's of concern the growing number of NZ born Samoans calling Island-born FOBS and are claiming language is not needed for identity..
- We have Samoan grandchildren. We are more confident they can retain and revive their Samoan language. Bilingual Education is growing very strong among Samoans.
- In the islands also this is also happening . E.g. Samoa- Elaine Lameta's research (1998) shows the use of Samoan is declining by 15% each generation. Children are preferring to speak English. In less than three generations, less than 50% of Samoans in Samoa will be able to speak Samoan.

# Language Culture/s and Identities

Language and Identity: New Zealand born  
Pacific people and issues of identity

# **Language is identity. Language carries your culture & different ways of being**

You are your language/s- Your language/s are you..

Language is your identity and cannot be separated from it. Your self concept, your confidence is all tied up in the way you express yourself and the ways this is received by others. If it is attacked or belittled, this is interpreted as an attack on the person themselves

We can have multiple identities- We can have identity without a heritage language - BUT....

Students can have multiple identities -  
be bicultural  
and exercise choice

Only if their

HL/L1 identity and language is strong and an option for  
them

These choices need to be explicit and transparent and  
taught.

Talk about democracy and choice in an English only  
context, is simply a new form of neo colonisation -This  
time from an academic and professional base.

Research & literature establishes deep linkages between language & culture, identity, cultural values and a peoples worldviews (Fairbairn-Dunlop 1984; Ka'ili & Ka'ili 1998; Ha'uofa 1993; Taufe'ulungaki 2002, 2003; Taumoefolau 2005, 2005; Teaiwa 2001)

*...if you want to really hurt me, talk badly about my language. Ethnic identity is a twin skin to linguistic identity-I am my language.*

*Gloria Anzaldua, Borderlands-La Frontera: The New Mexico*

One of the greatest threats to the future of our languages in Aotearoa/ New Zealand is our own disunity over the views from a growing number of our own New Zealand-born Pasifika peoples. Though few in number at present, numbers are growing rapidly. Some New Zealand born Pasifika peoples are saying that language is not central to the development or maintenance of our identities as Pacific peoples here in NZ ( Anae, 2008).

What we do not understand is why some NZ born Pasifika people feel it necessary to attack the Pacific languages and people who speak them, along with the cause of advocacy for the languages. Consequently we need to understand why this is happening, draw it to students and staff attention and work with students to devise strategies and mutual understandings to decrease mutual abuse and increase mutual respect and understanding.

This suggests a major divide could have opened between different groups over languages and the potential for 'divide and rule' by the Palagi world is very real. We will need to work together to advance the Pacific/Pasifika cause. To fight amongst ourselves will destroy us all and many Palagi and some of our own people will gleefully seize on our disunity.

Why we would want to do that saddens us greatly. Each side needs to listen to the other, hear what is being said and thoughtfully discuss and reflect on the issues raised in a genuine dialogue. We cannot afford to cut off our own limbs and discard them as of little value. We complement and need each other. As the proverb says *So'o le fau i le fau*. Literally the strand of the *fau* must be woven together in the making of a mat or tapa to give it strength and long life.

# Implications of the Pacific Peoples Constitutional Report

Pacific Languages are Languages of  
the Realm of NZ

# Background

Ministry of Education late 1990's says no special status for Pacific languages

Therefore cannot do language maintenance or revival or Bilingual Education as would have to do it for all migrant languages  
( Cabinet Papers)

Ministry of Pacific Affairs(MIPA) and Ulimasao not happy with this position.

MIPA commissions PPCR from Ministry Justice to clarify PP languages and constitutional position in NZ

Report says PP have a unique Constitutional position in NZ and languages and cultures of NZ citizens of Niue Cooks and Tokerau are entitled to protection and promotion.

A historic legal and constitutional interpretation of major signif.

The *Pacific Peoples Constitutional Report (PPCR)* review found that Pacific people do in fact have special relationships with NZ that are legally and constitutionally different from other ethnic groups in NZ. It established the fact that the languages and cultures of Cook Islands, Niuean and Tokelau people are in fact indigenous languages of the Realm of NZ and therefore protected under the existing Acts of Parliament protecting and promoting the languages and cultures of the citizens of New Zealand. Other Pacific Peoples and languages in NZ are also given special constitutional status due to the unique nature of the NZ Pacific relationship including our special friendship relationship with Samoa. While Māori have the Treaty of Waitangi, Pasifika peoples in NZ now have the *Pacific People's Constitutional Report (2000)*.

**Education rejected the advice from MIPA. Still would not insert language maintenance / revival into the Pacific Ed Plan. Education decided instead 2001 (Cabinet Papers):**

Proposed Transitional Bilingual Education yr1-3 only if raised academic achievement( Closing the gaps)

Support the Teaching of PI languages in schools as subjects ( new Learning Languages project)

Dropped Transitional proposal after Ulimasao research (2002 conference)

MIPA very unhappy with Education. Decided to go direct to cabinet through Phil Geoff Minister Pacific Affairs with proposals.

Malie -Kevin Sua Thompson and Vaa Makisi and team

# Ministry of Pacific Affairs Actions

**MIPA decided to go ahead with language maintenance and revival themselves-direct to Cabinet**

- Phil Geoff as Min backs Bilingual Education- (Letter to Pati & John)
- Advised Cabinet, PM who advised Governor General & Departments including Human Rights Commission
- MIPA proposed a ***Pasifika Languages Commission*** but NOT through Education-. Straight to Cabinet.Turned down initially
- Developed the 3 yr ***Mind Your Language Initiative- Cook Is & Niue***. Community weekly language programme and websites
- Got MoE and Cabinet to agree to the ***Pasifika after School languages pilot programme*** ( ATPL at Te Papapa Tongan/Wiri Samoan;Favona, Niuean)

- Helen Clark goes to Niue 2004 makes commitment to Vagahau Niue in Niue and here in NZ
- NZAID funds Bilingual Education Cook Is project
- Governor General The Hon Sir Anand Satyanand, GNZM, QSO began to open his official addresses with in his words greetings in the languages of the Realm of New Zealand, NZ Maori, Sign language Cook Island Maori, Niuean and Tokelaun (<http://www.gg.govt.nz/the-governor-general/welcome>)
- The constitution of NZ is not a written one and one way in which the constitution is established and developed is through the speeches of the Governor General on the advice of the Prime Minister as the GG acts as the Crown in these circumstances.
- Education continued to say - Quotes- *We are visitors here, migrants- This is not our country- We cannot ask for our languages above other peoples - NZ does not do bilingual education -Language is not on the Government's agenda or priorities-Some groups do not want Bilingual Education*

Under the current CEO of MIPA languages was one of the three key priorities of the Ministry. He said many times MIPA is preparing a comprehensive **Pasifika Languages National Strategy** for Cabinet from July/ August. But who, where and when? Actually no strategy has been completed yet?

The new Minister Georgina Te Heuheu is strongly supportive of having a Strategy and the Languages Policy.

However MIPA knowledge about language issues is problematic. No evidence of consultation yet with Pasifika Educators and languages experts- Bilingual Education needs to be at the forefront- What is Education's role in it?

This week the CEO said it is not MIPA's issue any more. The Minister is in charge of the Strategy- What on earth is going on? Can PPTA find out?

# Action Needed

This means that we must raise the Constitution Report the responses of Government linked to it and the Language Strategy as often as possible and establish clearly in the minds of all New Zealanders the new status and rights of Pacific New Zealanders, especially the languages issue.

What is required now to consolidate this right is a Human Rights case by a Niuean, Cook Island or Tokelauan family/ organisation seeking to have the rights and protections of this Constitutional position applied to their children's right of access to Bilingual Education in a NZ school and probably in a school in the other countries of the Realm as well.

At present Learning Languages is about learning a third language- NOT YOUR OWN !!!! from Yr 7-9 upwards .

Expand Learning Languages to focus also on Language Learning, Maintenance and Revival of Maori and Pasifika students languages from year 1 onwards. Bilingual/Immersion Education must be added to the Pasifika Plan and Strategy

And- to the Auckland Pasifika Plan.

Educations lack of commitment to our languages MUST change

# A National Pasifika Languages Policy/ Strategy

Constitution to Languages Policy

# **Aotearoa/NZ Now Has a National Language Policy Statement**

This means there is now a national strategy, recognition, policy guidelines, and educational guidelines for the place and use of Pasifika languages in NZ society. This was released in November 2008 by the Human Rights Commission based on the Constitutional position As well as English and Maori....

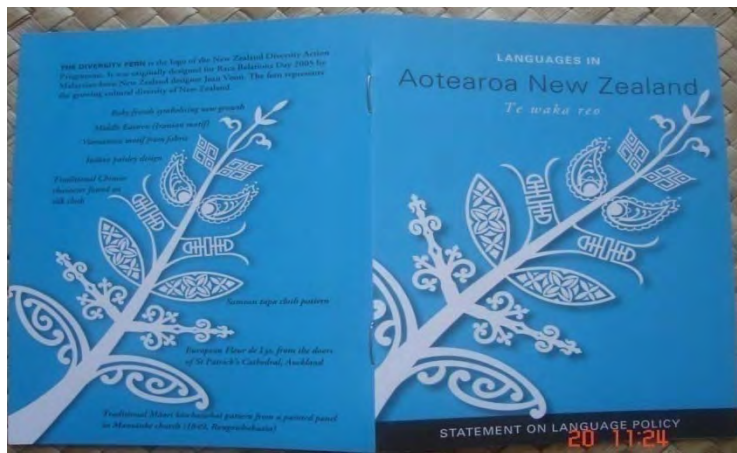
***p. 3 -NZ has the responsibility to protect and promote the other languages that are indigenous to the NZ realm: Vagahau Niue, Gagana Tokelau, Cook Is Maori and NZ Sign language. It has a regional responsibility as a Pacific nation to promote and protect other Pacific languages, particularly where significant proportions of their communities live in NZ.***

***p.4- All Cook is Maori , Niuean, and Tokelaun people living in NZ should have the opportunity and support to learn and use their heritage language. Other Pacific peoples should have the opportunity and support to learn and uses these languages through public and community provision.***

***p.8 - Ensure the continued survival and use of Cook Is Maori, Niuean, and Tokelaun languages in NZ and foster the retention and use of other Pacific languages***

***p.5 - There should be specific national strategies for English. Te Reo Maori, Sign language, Pacific languages  
Such strategies should address the dual goals of of language maintenance and development within minority communities and wider public acceptance of language diversity.***

***p.8 - Develop a languages policy that encourages the learning of a range of languages and supports community efforts to teach their heritage languages.***



This means that your and my children, and grandchildren have a moral and legal right of access to their heritage languages so that they can maintain their languages and learn to be a full bilingual user of their own languages so they can raise their children in their own languages.

Research shows this CANNOT be done through Learning Languages as a subject;

**Only Pasifika Medium ED /Bilingual Education can do this**

Learning Languages without their use as a medium of instruction is a diversion from the real task in front of us-

SO are **Websites, After School Programmes and Mind your Language community efforts. Needed but not the priority.**

- The Human Rights Commission Office of Race Relations ( Joris De Bres), & Dept of Internal Affairs strongly support and are driving a National Languages Policy & Strategy. This is strongly supported by their Minister of Pacific Affairs

- The NZ Human Rights commission newsletter and Diversity Network. Contact [nzdiversity@hrc.co.nz](mailto:nzdiversity@hrc.co.nz)



## Responses from the Ministry of Education

MoE consistently not put PI Languages or Bilingual Education into Pasifika Plans 2001-2008

Withdrew the provisions in the 1993 Curriculum for use of Pasifika Languages as mediums of instruction

Sought to confine Pasifika languages to Learning Languages as subjects from Form 1 yr 7 upwards

- The NZ Ministry of Education supports the use of Pasifika languages as mediums of instruction in ECE but **not yet** in primary schools.
- Teaching of some languages in school as subjects from Yr 7 up, and encourages the out of school use by families. The new 2008 Curriculum requires all schools from Yr 7 & up to offer languages other than English **as subjects** in the curriculum. This means 1-3 40-45 min periods a week.

# History-Language and Languages 1993-2008

- The 1993- NZ Curriculum permitted education to be presented in the medium of English and a community language. The new 2008 curriculum is silent on this. Te Whariki is much more positive.

***“Language is a vital medium for transmitting values and culture.”*** (Ministry of Education, 1993).

***The 1993 NZ Curriculum Framework states how one’s first language can contribute to self-esteem, a sense of identity, and achievement throughout life.***

***p.10 Students whose mother tongue is a Pacific Islands language or another community language will have the opportunity to develop and use their language as an integral part of their schooling.***



## **2008 NZ Curriculum -A world of bilingual silence**

**These provisions have gone from the new 2008 Curriculum**

- Provisions were removed from the new 2008 Curriculum and these rights and Bilingualism do not feature at all.
- Worse few Pacific voices of dissent were heard-Where were the voices of those charged with leadership in Pacific Education?
- Have we been misled into accepting something that will NOT achieve our hopes and dreams for our children and grandchildren?
- Why did Pacific educators accept the low level teaching of Pacific languages as a substitute for the 1993 Curriculum which guaranteed their use as a medium for learning in the Education? = Bilingual Education ?

# Pasifika Education Plan 2008- 2012

Continuing a culture of hegemony  
and deficit

The Pasifika Plan has not to our knowledge been subject to any critical examination by Pasifika Educators (except Galumalemana Hunkin and McCaffery & Tuafuti )

The Plan continues the deficit philosophies and strategies of the earlier plans. It focuses on what Palagi want for Pasifika people and does not represent:

- 1) The aspirations of Pasifika peoples for language and cultural maintenance and revival (Fagasa submissions)
- 2) The use of proven Bilingual Education as a strategy for raising academic achievement
- 3) Seeks to manage and control Pasifika consultation, input and action on the Plan to those who will agree with what the MoE decides. There is no debate or discussion about priorities or strategies. Do you know about the **Secret** Auckland Pasifika Plan for example?
- 4) Put all Pasifika Education Officers and strategies under Special Education in Auckland? Are our children Special needs disabled learners/ it seems so? What is this about?

## **Pasifika Plan- ECE in any language**

### **Needs to be 100% Immersion HL**

**Why is participation in Pacific based ECE not a priority for Pasifika children? Why is quality in Pasifika ECE not include programmes that educate children in the context of their own languages and cultures?**

What does research say about children who spend all day all week for four years in a *Palagi* language and cultural setting ? What language and culture do you think will raise their children in?

What do you think these children will come home speaking? What will they say and do when you try to speak to them in our Pasifika languages? What does research say about identity development in young children? What or who will they with? Who will they be - a *Killer Bee* ? Sending our children and grandchildren to this type of ECE is a recipe for what Stove Kangabs calls *cultural and linguistic genocide*.

It must stop. Dr Richard Benton says ECE in English killed off the Maori language in homes. Have we learned anything from the Maori experience?

# Learning Languages

Other than your own  
and English...

# Learning Languages

In 2005/6 the Government announced the new 2008 national Curriculum ***Learning Languages*** requiring all schools with classes above year 7 (Fm1) to offer the teaching of a second or third language other than English.

Unfortunately most resources are being put into international high prestige languages like French, German, Chinese, Japanese, Spanish...**not Pacific community languages**

- MoE tried to restrict Pasifika languages to Form 1 upwards to save money, and prevent bilingual Education spreading beyond the current schools.
- It also removed the enlightened provisions ( p.10) of the 1993 Curriculum to use Pasifika languages as mediums of instruction thus limiting Pasifika languages to the scope and framework of their new Learning Languages Curriculum only.
- On their website and in publications they said *This curriculum area is not about the use of languages as mediums of instruction nor about language maintenance or revival.* It is about the learning of a second or third language (by Palagi NZers).



**Learning Languages** -a Ministry of Education “Trojan Horse” strategy to do the following:

- Separate International languages from **Language and Languages** in the 1993 Curriculum and get its own Curriculum area.
- It could only get Cabinet to do this if it attached Maori and Pasifika languages to the new 2007/8 Curriculum **Learning Languages**. It appears many had no real intention to support Pasifika Languages to the same levels as International Languages as subsequent budget and action by the MoE show. One action of MoE was to initially argue the development of the new HRC Languages Policy was not necessary ( See article by Gail Spence, 2004 ).



# The Learning Languages Project

Has **National Facilitators** for French, German, Chinese, Japanese, Spanish...

Has **NO National Facilitators** for all Pasifika languages.

Has Regional Facilitators for; French, German, Chinese, Japanese, Spanish...e.g.: Team Solutions

Has **ONE Regional Facilitator** for all Pasifika languages in AK

Scholarship and fees and expenses paid for a Language Teachers Course at Faculty of Ed and scholarships for non fluent speakers to travel and live overseas . Also of course for TESSOL.. But not for Pasifika languages. It seems - Why not?

Who will demand these positions be established now-PPTA and NZEI, Fagasa..? The situation is urgent.

Case studies – Case 1 School X and School Y replacing Niuean and Samoan with Spanish language classes.Widespread actually.



Extensive research shows it is better to introduce languages to children of primary school age and firstly support their own heritage/family languages (Baker 2006: May, 2005). Only bilingual programmes can prevent language loss ( *Fishman, 2000: May 2005: Baker 2001*).

When they were challenged that their proposals would not meet the EU's Council of Europe Standards for programme outcomes in language fluency- they downgraded the entire goals of LL to *intercultural understanding*, an additional goal of the EU's programmes. LL Curriculum goals are very low level.

Hence there is NO intention for LL at present to assist children to maintain, revive or develop high levels of proficiency literacy or fluency/ in Pasifika Languages as the politicians would have you believe (see MoE press releases).

The presentation of the MoE at the 2008 Diversity Forum emphasizing funding and support for yrs 7-13 , confirmed these research based conclusions about LL.

When presented with research (EU Council of Europe Richard Johnstone Stirling University in Scotland) showing that languages have to be both taught as subjects and used as mediums of instruction MoE claimed it was not relevant to NZ

Reality is languages have to be both taught as subjects and used as mediums of instruction. For every activity we can teach in a language, proficiency in that language increase dramatically. Teaching and use are on the same continuum - NOT differences that are hard to bring together.

Challenge is to find ways of using Pasifika languages for activities students want to learn about and do – e.g.: at least one other curriculum area and Sports, or Arts and fun PI activities.

Unless we do so, Pasifika languages will go the way of the Moai/ Mōa and the Maori language, before Bilingual/immersion Education- down, down, down and out...



## Challenges

Lack of professional and qualified staff - Another challenge is to urgently upgrade our own professional knowledge and expertise in learning and teaching languages and Bilingual Education- *A little knowledge is a dangerous thing - esp in this case.*

Bring Learning Languages and Bilingual Education together to up-skill ourselves. Use LL to achieve the goals and aspirations of our families and communities. Use LL to achieve Pasifika aspirations.

We must **not accept** that schools know best what is good for Pasifika children. They do not.

We must take responsibility and control of our own destiny and stop waiting for Governmentt to do it for us. They never will.

*Ilo, Poto, and Malamalama* will come from our own endeavours.

As Maori say; ***Tama tu Tama ora. Tama Noho tama mate***

Solutions do not lie in “**Learning Languages**” in school as a subject either. It is a very inefficient way of trying to become bilingual and not great for literacy either.

Fewer than 1 in 20/25 learners “Learning languages” ever does so successfully. It is a failed pedagogy on its own.

**Languages have to be both taught and used as mediums of instruction to learn other curriculum content such as Science, Social Studies..**

**We call this approach Bilingual Education. It is very successful. Immersion is a method within Bilingual Education- single medium and dual medium are the technical terms. Immersion can be used for a block, a day a week , a month, a term, a purpose.....**

# Using languages as mediums of instruction and Bilingual/Immersion Education

The proven way to raise academic achievement and maintain and revive our languages

**Most forms of subtractive bilingualism lead to educational failure** ie: Teaching L2 standard English, as a replacement for L1 or an expectation that it will.

**L2 - L1 = failure**

**Most types of additive bilingualism lead to educational success** ie: Adding standard school English to an L1 minority language L1/ HL which is used as a medium of instruction in school.

**L1 + L2 = success**

## Students and families are empowerment or disempowered to:

- 1) The degree to which family/ heritage language and culture is valued & incorporated in school/centre and used as a medium for instruction
- 2) The degree to which families are fully involved in their children's education with real power- equal partnerships and have the family resources to do so
- 3) The degree to which assessment is used to empower children or confirm deficits and failure
- 4) The degree to which teaching/ learning practices are culturally appropriate child centered interactive and effective ( rather than traditional transmission oriented) and use both languages for academic success in learning

# **Bilingual /Immersion Education?**

Bilingual Education includes all forms of education which use a mother tongue /heritage language as a medium of instruction to teach Curriculum Areas in at School and teach languages as well. Success in English is central & the aim of full bilingualism and biliteracy and academic success at school.

**It is NOT about teaching languages as subjects in school.It uses them to learn.**

# **Research is very clear - It is biliteracy that drives academic success.**

Literacy in English without an L1/HL is not adequate on its own

Literacy in a strong HL/L1 is not enough on its own

Long sequential models of literacy where L1/HL come first followed by L2 English later is an inefficient model, lacks a strong theoretical base and is not a good option for Pasifika learners and their families. Maori immersion in Aotearoa/NZ is in this situation.

Expecting children to develop any forms of literacy  
without

showing them how to use their *total language*

*and literacy resources* is like sending them out

to play rugby or netball with one arm tied

behind their backs.

## Research is now very clear:

- It is possible to learn to read and write in school to high levels in two languages by year 8
- This high level of Literacy/ Biliteracy in two languages is what drives academic achievement at school.
- Biliteracy or being able to work and move easily in two languages is a very different skill from having literacy in any one language.
- Learning to be biliterate is therefore a very different process from learning to be literate in any one language
- Oral language can be caught but biliteracy must be taught.

# A Pasifika Languages Development Plan

Currently there is no coordinated and coherent plan of how these recognition, promotion maintenance and revival goals can be achieved (McFall 2006; Ulimasao Bilingual Ed Assoc & Fagasa have partial plans)

All aspects of this plan need to be worked on by everyone ( How can you help?).

Each Pacific community needs to make it's own decision on how they will go about implementing such a plan. (MINPAC "Mind Your Language" project).

How can your community help? What do you think? )  
We seek your assistance in formulating a plan

# **A Research Based Framework for a Language Plan to Maintain and Revive Pacific Languages**

1. Through the work of Pacific Studies as a discipline (Mahina 1999; Taumoefalau 2005; 2006;Ka’ili 2005)
2. Through the work of Pacific Studies at the Universities. (Taumoefalau 2005, 2006;Mahina 2005; Fetui ), School of Education at Epsom Campus( Tuafuti & McCaffery 2005)
- 3 Through parents speaking language to children at home (Fairburn-Dunlop 1984; Aipolo & Holmes 1990; Bell, Fetui, Starks, Taumoefolau 2002; “Mind Your Language” Niuean and Cook Island Programmes MINPAC 2005, 2006; Hunkin & Mayer, 2006)
4. Through decolonisation and empowerment workshops (Aiono 1989; Cummins 1986, 2001; Hau’ofa 1993; Helu-Thaman 1996, 2003; Puamau 2002; Taufe’ulungaki 2002, 2003)
5. Through coordinated effort by all Pasifika communities e.g. church, parents,

5. Through the churches (McFall 2006; Tanielu, 2004; Tuafuti 1998, 1999; Unasa 2006)
6. Through the community (Fishman 2000; “Mind Your Language” MINPAC 2005, 2006; Tuafuti & McCaffery 2003, 2005)
7. Through Bilingual Education in Early Childhood Centres and schools (Dutcher & Tucker 1995; Mangubhai 2003; McCaffery & Tuafuti 2003; Taufe’ulungaki 2003; Tuafuti & McCaffery 2005; Tuafuti, Harvey & McCaffery 2006)
8. Through the teaching of languages as a “subject” in schools (Aiono, 1989; Fetui 1996; Hunkin-Tuiletufuga 1989; MOE Learning Languages)

## What we can do now: Some starters..

Become informed about bilingualism and bilingual education. Order ***A Parents and teachers Guide to Bilingualism*** by **Colin Baker** approx \$50 The professional text is; **Foundations of bilingual education and bilingualism, (4th ed) Colin Baker** approx \$99 from above address. Or borrow from library.

Become informed about bilingualism and the range of options that can provide for students education. Keep an open mind. We are the professionals. Stop blaming children and their families for our failure to provide adequate programmes for them that work.

Find people in the community who can use the languages as mediums of instruction to teach things the children are interested in. e.g.: sport, dancing, cultural matters, visits and field trips, audio visual and online using computers.



School wide policy development and a strategic plan section on heritage language recognition and use.

Murals and visual messages around the school.



Ethnic boxes with language tapes pictures and information on the countries and cultures including Maori.

Ask what the research says about bilingual education and its ability to raise academic achievement.



Be empowered and ask the politicians and educators for Bilingual Education for your children.

## **Checklist to complete by each participant**

How many people in my neighbourhood speak/use a Pacific language in communicating with each other?

In my family?

In my church?

In my workplace?

What language do you use at home?

What must be done now in my family to ensure the languages survives into the next generation?

# Outstanding Issues and Research Needs

Trans nationality in our *Sea of Islands*  
If the languages are going to survive  
they need to survive also here in  
Aotearoa/NZ- We are our language/s

Research into language attitudes and uses by Pasifika people is urgent in Aotearoa / Cooks, Niue, Tokerau, Samoa and Tonga .

Research into the links between language and academic achievement in Bilingual Education initiatives- We know how to do it now. We need to show how it is working in different contexts

Research into history of Pasifika languages in Aotearoa and in the Islands is urgent

Political and legal analysis of the Constitutional report is urgent

## Summary

- Older negative views of bilingualism and biliteracy still exist in our profession and in our societies and put pressure on families and children to speak English only.
- Families need our support to become and remain bilingual. Bilingual education is needed if this is to happen. Learning a language will not do so.
- Bilingualism has cognitive, psychological, intellectual, personal, social, linguistic, cultural, and economic advantages.
- Schools and communities and nations need to support children's bilingualism through whole school community values, policy and culture L1s as official languages.
- To do this parents educational professionals will need far greater knowledge about bilingualism/ biliteracy and the implications for learning.
- The discourse of deficit views of bilingualism/ biliteracy needs to be challenged. A zero tolerance for deficit negative discourse is needed
- Dual Medium Bilingual education offers the most successful response to children's need for bilingualism. A focus on literacy needs to be replaced with biliteracy

*A leai se gagana , ua leai se aganuu, a leai se  
aganuu ona po lea o le nuu*

*When you lose your language , you lose your  
culture and when there is no longer a living  
culture, darkness descends on the village*

*( Fanaafi, 1996:1)*



**Kia ora rawa atu koutou  
no Aotearoa.  
Thank you for being here.**



Fakaauē lahi, Meitaki ma'ata, Malo aupito, Vinaka vakalevu, Fa'afetai tele. Thank you for being here.





**Your  
questions  
and  
discussion...**