

Tangata Pasifika: Sustaining cultural knowledge and language competency for Pacific peoples.

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Language, culture, identity

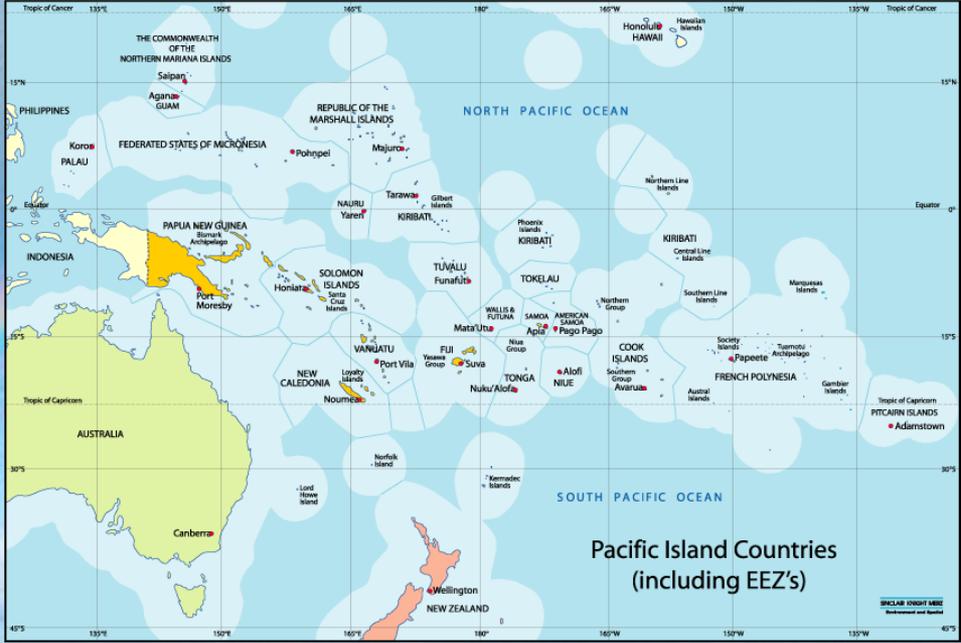
- *A leai se gagana, ona leai lea o sa ta aganu'u, a leai la ta aganu'u ona po lea o le nu'u* (Samoan proverb)
- If there is no language, then there is no culture,
- If there is no culture, then all of the village will be in darkness



Presentation outline

- My background
- Pacific context
- Aoteroa New Zealand context – culture, language
- Research findings – Vuw Summer Scholarship (2015), TLRI (Teaching and Learning Research Initiative, 2017).

Ali – Kuki Airani – Tongareva Atoll



Pacific perspectives

- Pacific region located historically, contextually and geographically within Oceania, more particularly in the region of the Southern Pacific referred to as the Polynesian triangle (Ritchie & Ritchie, 1970)
- 'Our sea of islands (Hau'ofa, 1993)



Reclaiming & Reconceptualising Pacific Education

- Pacific Education (currently) prioritises the voice and worldview of the outside which amputates our capacity for human agency. Within the Pacific the bulk of what we teach and learn in our schools and at our universities and colleges in the Pacific is what has been conceptualised and developed in and for the Western world (Koya-Vakauta,2016).
- The indigenous peoples of the Pacific need to create their own pedagogy... rooted in Pacific values, assumptions, processes and practices (Glasgow, 2010; Mara, Foliaki & Coxon, 1994; Tangatapoto,1984 & Taufe'ulungake, 2001).

Aspiration Statement (MOE, 2017, p.5)

- Competent and confident learners and communicators, healthy in mind, body and spirit, secure in their sense of belonging and in the knowledge that they make a valued contribution to society.

Children seen as competent and confident

...many. Many of us believe babies are smart and a few of the
world's best researchers in various ways have shown the infant's
ability. It was not unusual for research to say that eight
month old baby can learn to understand the concept of
of identity is known. By three or four years of age children
are able to understand a lot of the world, and by six years of
age (2.5) children show enough cognitive skills to live in
the world as it is. (Bowlby, 1988, p. 14)

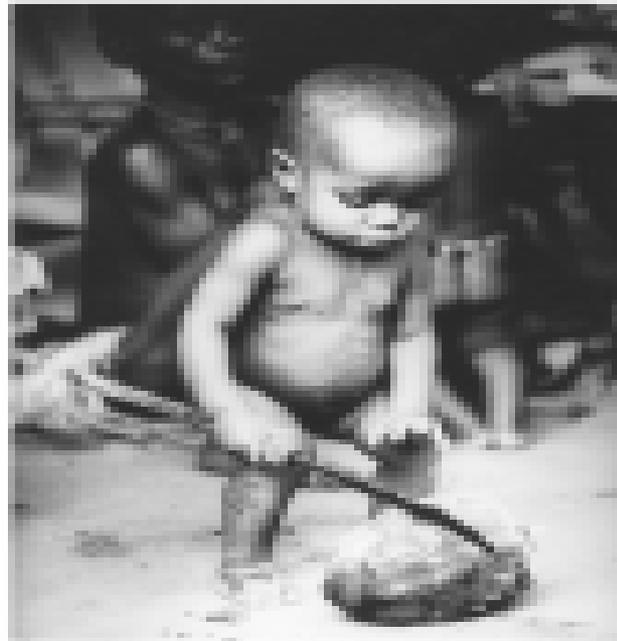


Figure 1.1
An 18-month-old child is sitting on the ground with a stick, using the stick to play with a small object. The child is sitting on the ground in the Democratic Republic of Congo.

Meaningful learning in culturally authentic contexts:

Mauke Preschool:
Developing cultural competence



Pacific Peoples in Aotearoa New Zealand context(Stats NZ., 2013)

Demographics

- 2006 – 265,974
- 2013 – 344,400 NZ pop. in 2013 4,242,048
- Predominantly NZ born, younger age group, urbanised – 98% living in urban areas
- 66% living in Auckland urban areas.
- projected to reach 480,000 by 2026

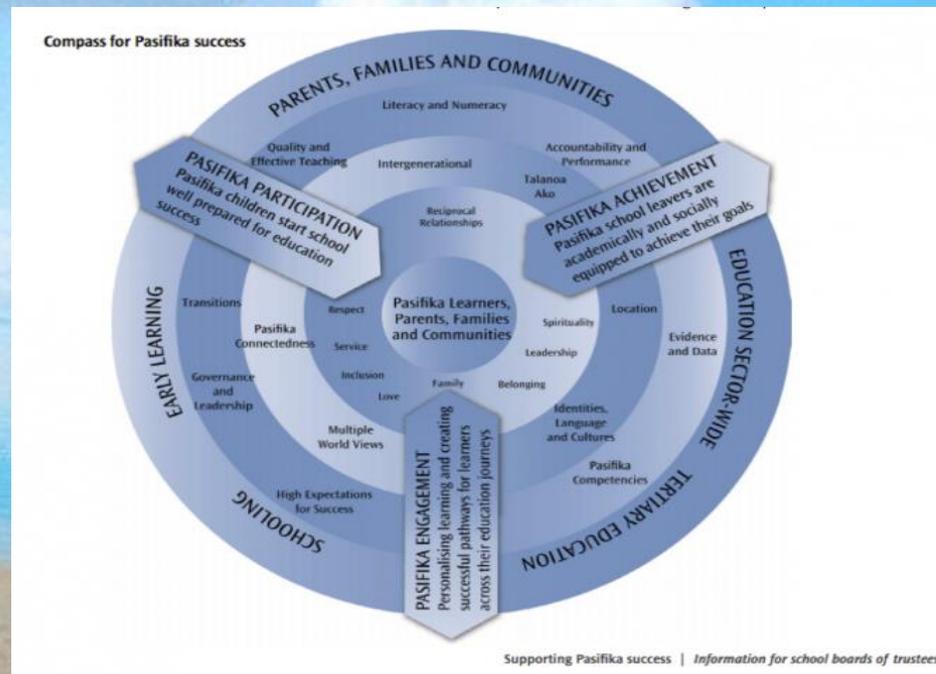
Main Pacific groups

- Six main groups Samoan, Cook Island Maori, Tongans, Niueans, Fijians & Tokelauans. Other minority groups – Tuvaluan, Tahitian and Kiribati
- Samoan – 144,138
- Cook Islands – 61,839
- Tongan – 60,333
- Niue – 23,333
- Auckland has the largest Polynesian population in the South Pacific (Stats NZ, 2013)

Pacific Education Plan (PEP) 2013-2017 (MOE, 2017)

PEP focusses on improving Pacific education outcomes for Pacific learners.

Success is characterised by Pacific learners being secure and confident in their identities, language & culture.

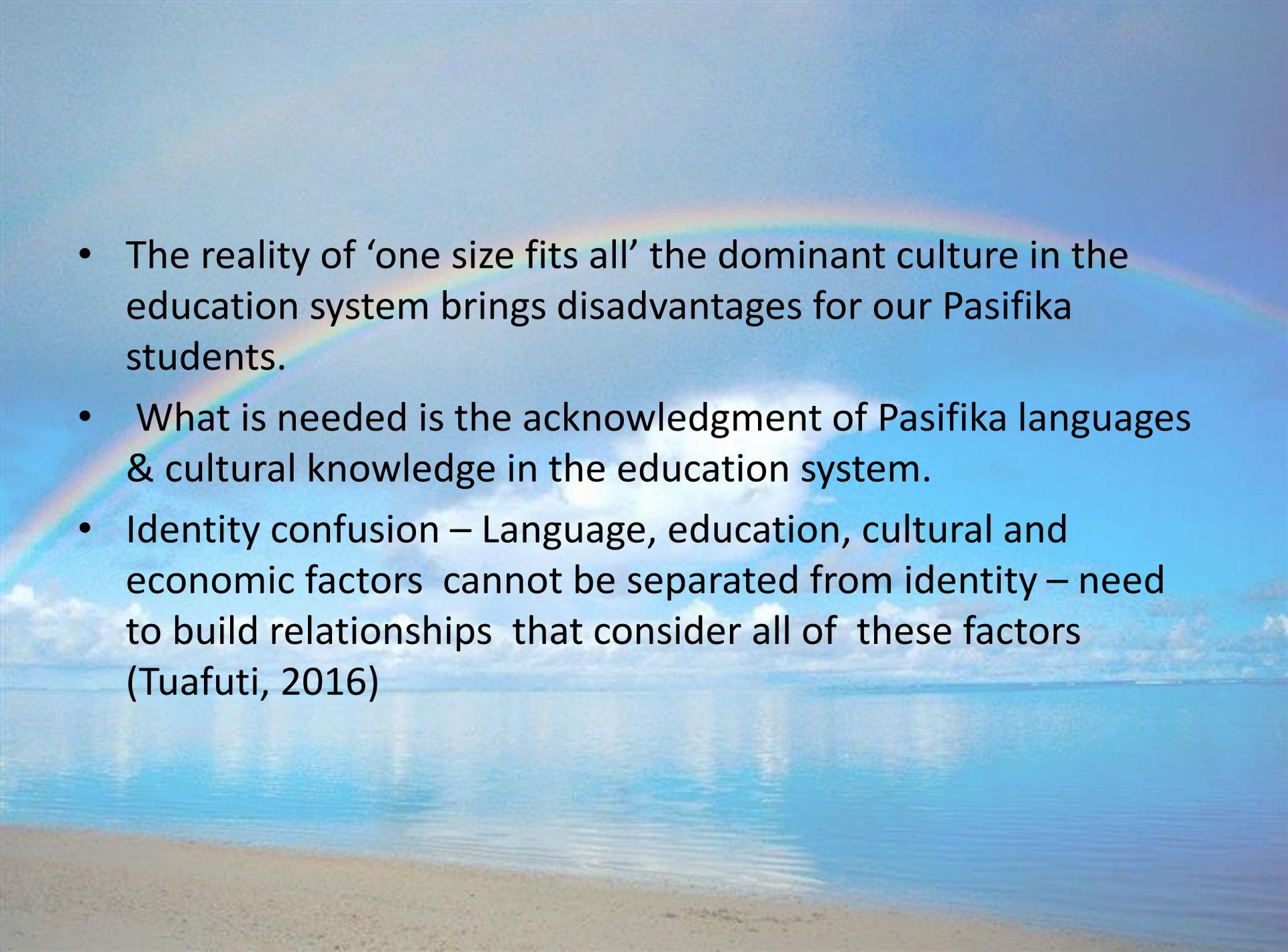


Te Whaariki, (MOE, 2013; 2017).

Pasifika Services:

- The retention and transmission of Pasifika identities, languages and cultural values was the driver for the emergence of Pasifika ECE services, with the first opening in 1984. Language - specific guidelines and implementation advice are available for each of the main Pasifika populations. These set out processes, methodologies and approaches to be considered when working with Pasifika children, parents and aiga. They include fa'asamoa (the Samoan way), faka-Tonga (the Tongan way), faka-Tokelau (the Tokelauan way), faka-Niue (the Niue way), akano'anga Kuki Airani (the Cook Islands way and vaka Viti (the Fijian way).

(Ministry of Education,2013; 2017).

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- The reality of ‘one size fits all’ the dominant culture in the education system brings disadvantages for our Pasifika students.
 - What is needed is the acknowledgment of Pasifika languages & cultural knowledge in the education system.
 - Identity confusion – Language, education, cultural and economic factors cannot be separated from identity – need to build relationships that consider all of these factors (Tuafuti, 2016)

Cultural Values

- Cultural values are cannot be separated from culturally based teaching and curriculum
- Samoan values of:
 - tautua (service),
 - alofa (love), &
 - fa'aaloalo (respect) (Tuafuti, 2016)

Te Whaariki (Draft), (Ministry of Education, 1993).

- One of the purposes of the curriculum is to make available to the next generation the knowledge, skills and attitudes which are regarded as valuable by their culture. Different cultures have different child-rearing patterns, beliefs, and traditions, and may place value on different knowledge, skills and attitudes (MOE,1993, p.14)

Te Whaariki Draft

- Migrants from the Pacific Islands come from distinctive communities and have established a range of Pacific Islands language groups to keep their different cultures and languages alive in their new countries, Because of the diversity of the Pacific Islands cultures there is no single Pacific Island curriculum, but there is a common geographic heritage and historic links in language and culture. The guidelines demonstrate models for those who wish to support their cultural heritage within ECE (MOE, p.12)

Demise of Pacific Islands languages

- ... there has been a steady downgrading of Pacific languages, a lack of brought about in part by their neglect, and relegation, and by uncertainty and misguided advice given to Pacific communities, in part as a consequence of a lack of concern, and interest, shown by Pacific communities, the education system and New Zealand society more generally (Hunkin-Tuiletufuga, 2001)

Pacific language status (McCaffery,2015)

New Zealand Realm Nations have constitutional relationship afforded a special protected status (Komiti Pasifika, 2010)

NZ Born	% Speakers under 15	% Speakers of Child Bearing ages	Inter-generationally Extinct
Cook Islands	3%	8%	2013 x
Niue	5%	10%	2013 x
Tokelau	12%	26%	2013 x
Samoaan	35%	53%	Survival possible
Tongan	35%	52%	Survival possible

Victoria University Summer Scholarship programme 2013/4 Rameka & Glasgow (2015)

- Maori and Pacific Traditional infant Caregiving practices
- Nationwide online survey to all ECE services who identify by the MOE as Kohanga Reo immersion Maori or bilingual service provision for Maori research participation.
- Online surveys were sent to Pacific language nests that were identified as immersion, and/or bilingual language provision.

Enablers

- Pride in Samoan heritage
- Willingness of the 'village' community to work together
- Philosophy to raise and nurture in Samoan and Fa'a Samoa
- Clear open communication with parents, grandparents and aiga
- Having teachers of Cook Island descent – fluent in te reo
- Effective relationships with fanau
- Exposing children to a range of cultural experiences – eg white Sunday, cultural celebrations



Barriers: Implications

- loss of knowledge and practice
- Lack of resources – for example Niuean traditional (native speakers) teachers
- Segregation of children
- Compartmentalisation and categorisation of Pacific children within Palangi theoretical framings

Barriers: Implications

- Having to justify to government departments why we do things that are “our cultural norms”
- Mainstream training is a barrier as it individualises the kaiako – their practice and knowledge becomes mono-cultural
- ECE regulations fail to recognise cultural dimensions of Pacific.
- The challenge is with MOE- our position is more than a preschool

Family and community

- “it’s all about fanau- all educators are aunties and uncles”
- “Aiga are **integral** as are the Aiga **principles** of Fa’aloalo, tautua and alofa”.
- “Effective relationships with fanau are necessary for quality delivery”

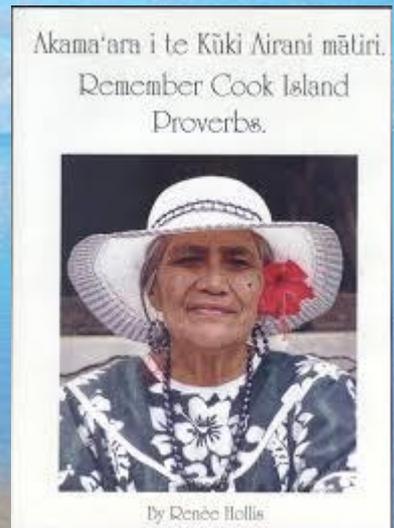


Role of grandparent/ elder



The grandmother told the teacher “my grandchild likes to be held and rocked to sleep”.
(Niuean grandmother)

Grandparents & family elders consulted on traditional caregiving practices.



Understanding children & families

- Intergenerational differences
- Parents perceptions



Environments



Environments that reflect 'back home': Inati in action



Spirituality

- Spirituality, in the form of Christianity plays a prominent role in the delivery of the Pasifika programme (Rameka & Glasgow, 2015).
- “daily devotions (pure) are incorporated in our daily routine... Bible readings, national anthem and prayers and taking part in Cook Island regular events such as White Sunday” (p.143).
- Christian church celebrations all link to our centre philosophy and vision
- We participate in local church services, singing Christian songs



Cultural practices

- **Tuakana / Teina** - learning together, alongside each other, including infants and toddlers (Rameka & Glasgow, 2017).
- Language – staff who speak language fluently are essential
- Mat time is the official opening of the day for all of the Pacific centres in my studies
- Samoan contexts – language (gagana) practiced everyday

Transition to School

- A concern for Pacific families – Having a Pacific connection (Teacher) in the Primary setting is a bonus. Likewise for families beginning ECE.



Professional Practice



Te Whatu Kete Matauranga: Weaving Maori and Pasifika infant and toddler theory and practice in early childhood education



- **Research question:**

How can Maori and Pasifika cultural knowledge support the development of culturally responsive theory and practice for the care of infants and toddlers in contemporary early childhood settings?

sub-questions

- What traditional Maori and Pasifika cultural knowledge can be reclaimed as a basis for contemporary infant and toddler care?
- How can traditional Maori and Pasifika cultural knowledge be reframed to provide new theory and practice for contemporary infant and toddler education?
- What will reframed traditional Maori and Pasifika cultural knowledge look like when implementing (realising) with infants and toddlers in contemporary early childhood services?



TEACHING & LEARNING
RESEARCH INITIATIVE
NAU I WHATU TE KAKAHU, HE TANIKO TAKU

Te Whatu Kete Matauranga: Weaving Maori and Pasifika infant and toddler theory and practice in early childhood education

Lesley Rameka, Ali Glasgow, Patricia Howarth, Tracey Rikihana, Cindy Wills, Tracey Mansell, Feauai Burgess, Sadie Fiti, Bridget Kauraka and Rita Iosefo. October 2017.

1. Reclaiming traditional knowledge and understandings
2. Reframing the reclaimed knowledge and understandings for contemporary contexts
3. Realising the reframed knowledge and understandings in local EC contexts

Tokelau Akonga Kamata

Research question: How can we nurture the valued Tokelauan practice of Inati(system of caring and sharing of all in the community) with our infants and toddlers using language, natural and community resources?



Inati in action



Te Punanga Reo Kuki Airani

Research question: How can Pareu (wrap/lavalava) be utilised to support and enhance infants' relationships with and sense of identity as Cook Islands Maori?





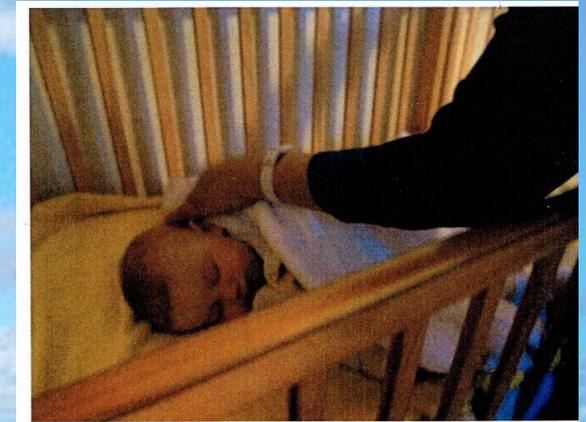
Findings



- Pareu can be used to support and enhance infant's relationships with and sense of identity as Cook island Maor when
- Kaiako and tuakana utilise pareu to settle, care for and comfort children.
- Children make and can identify with their own individual pareu in the centre and home
- Children can use pareu across play activities, increasing socio-dramatic and imaginary play
- Tuakana / teina relationships are developed with children role modelling caring for each other.
- Whanau cultural practices and knowledge are affirmed by implementing traditional caregiving practices (ko'uko'u).

A'oga Amata: EFKS

Research question: How can expressions of alofa (love) and gagana (language), demonstrate notions of Fa'a Samoa (Samoan ways) for fanau (extended family and community), aiga (family), and tamaiti (children).



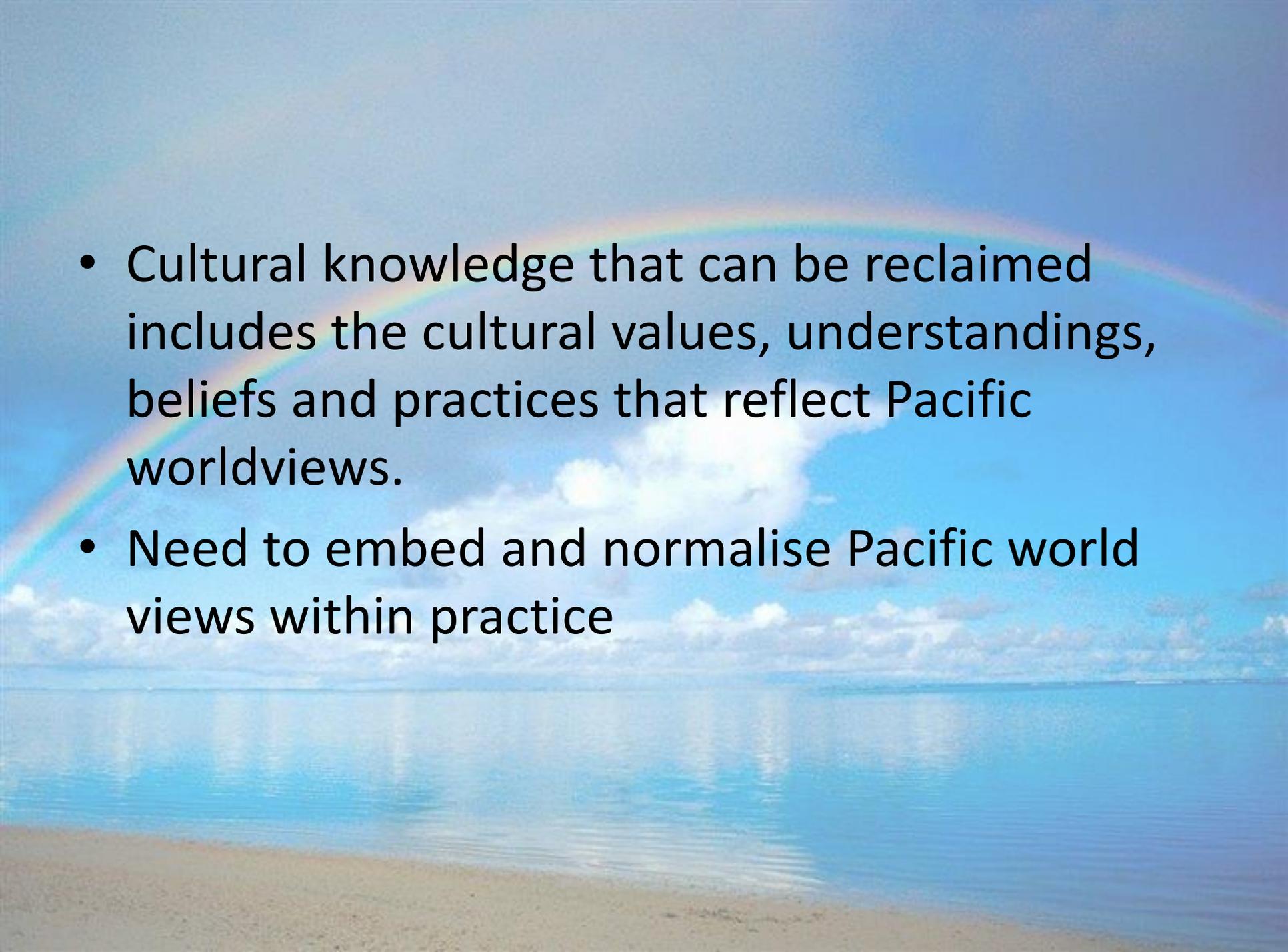
Findings

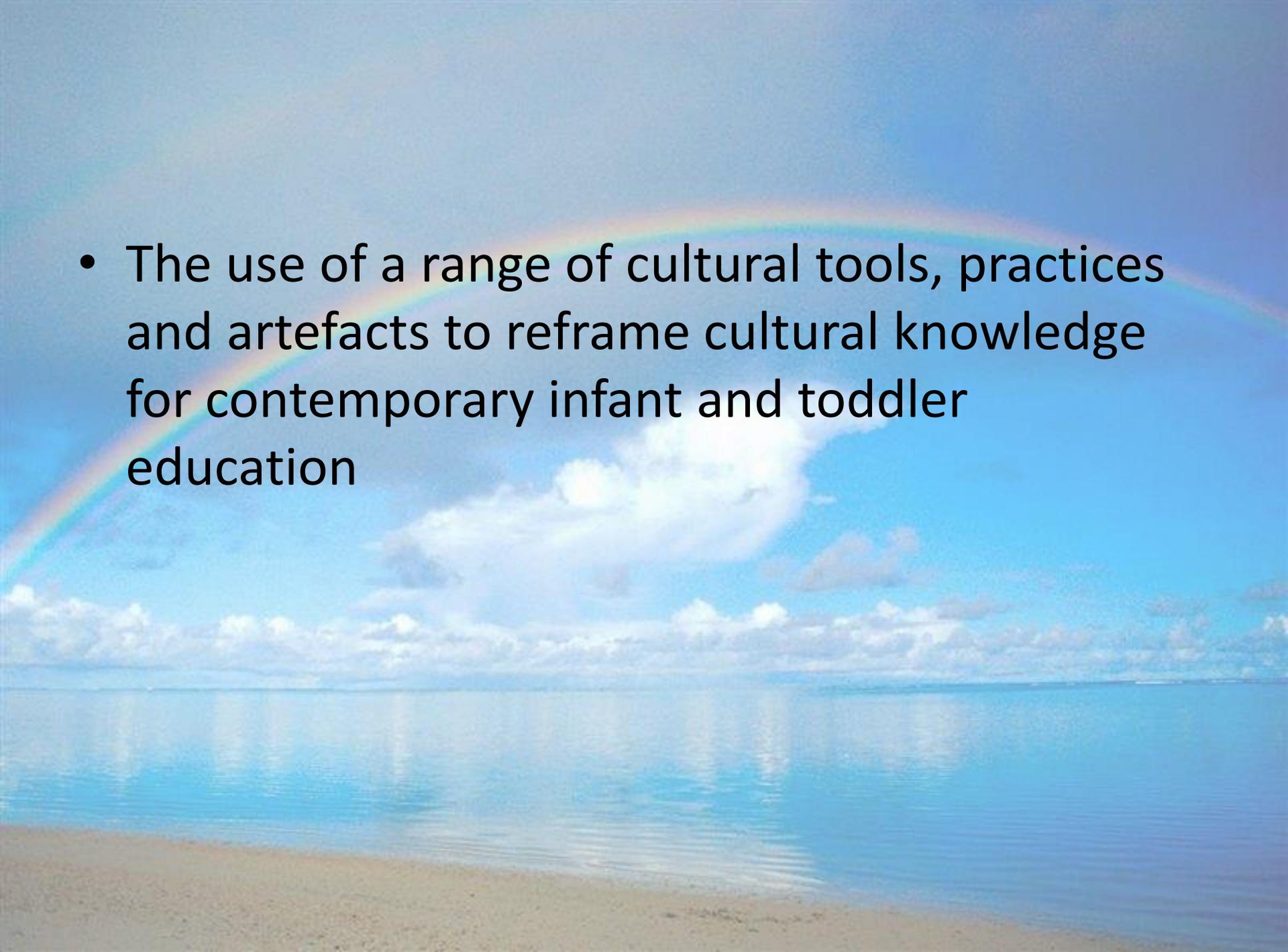
- The expressions of alofa and gagana Samoa have been extended for when children:
- Children recognise their own lullabies
- Children's personal lullabies are used to soothe them when unsettled or to help them rest and sleep.
- Aiga contribute their knowledge and provide input into the programme around lullabies.
- There is an increased use of lullabies with infants in their homes
- Languages and picture charts strengthened cultural practices and language development.



Key findings

- Maori and Pacific cultural knowledge can support the development of culturally responsive theory and practice through connecting with and deepening understandings of Maori and Pacific world views, constructs of the child and their whanau / communities

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- Cultural knowledge that can be reclaimed includes the cultural values, understandings, beliefs and practices that reflect Pacific worldviews.
 - Need to embed and normalise Pacific world views within practice

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- The use of a range of cultural tools, practices and artefacts to reframe cultural knowledge for contemporary infant and toddler education

Reframed cultural knowledge

- Reflect teachers connectedness to, relationships with, and understanding of learning valued by cultural communities within local contexts,
- Underpinned by identity and belonging within Pacific communities
- Highlight Pacific cultural tools, practices & artefacts

Findings continued

- Pacific culture and cultural knowledge/ values/ practices/ beliefs are embedded within service provision
- Connections to whanau/ nations / tūrangawaewae are maintained and continually strengthened throughout the operation of the service
- Infants and toddlers are supported to develop a strong sense of who they are, where they come from and where they belong within contemporary contexts

Implications

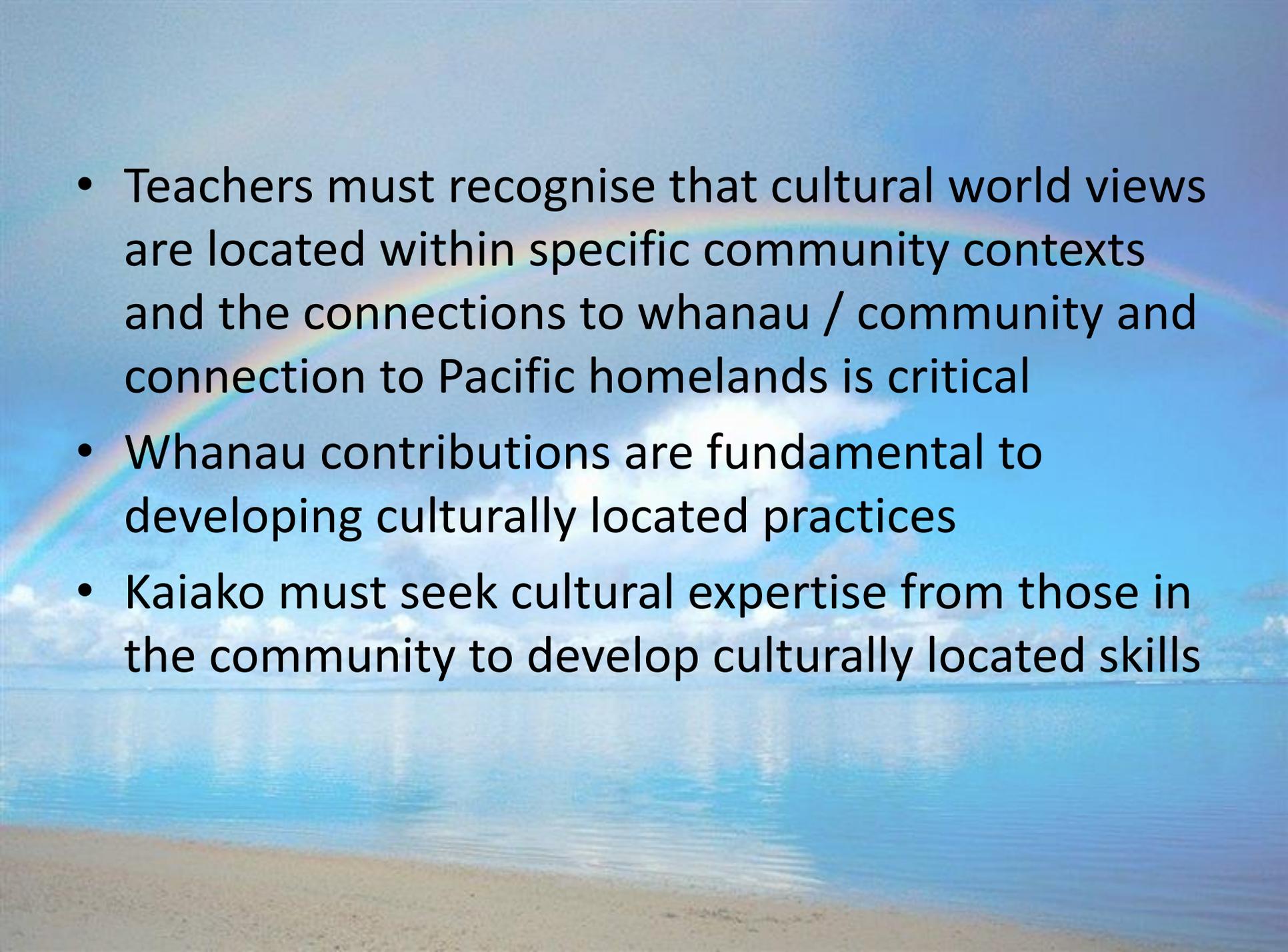
- A major implication derived from the findings is that culturally responsive theory and practice entails early childhood teachers and professionals, developing connections and relationships with, and understandings of Pacific worlds, families and communities, and children.

implications

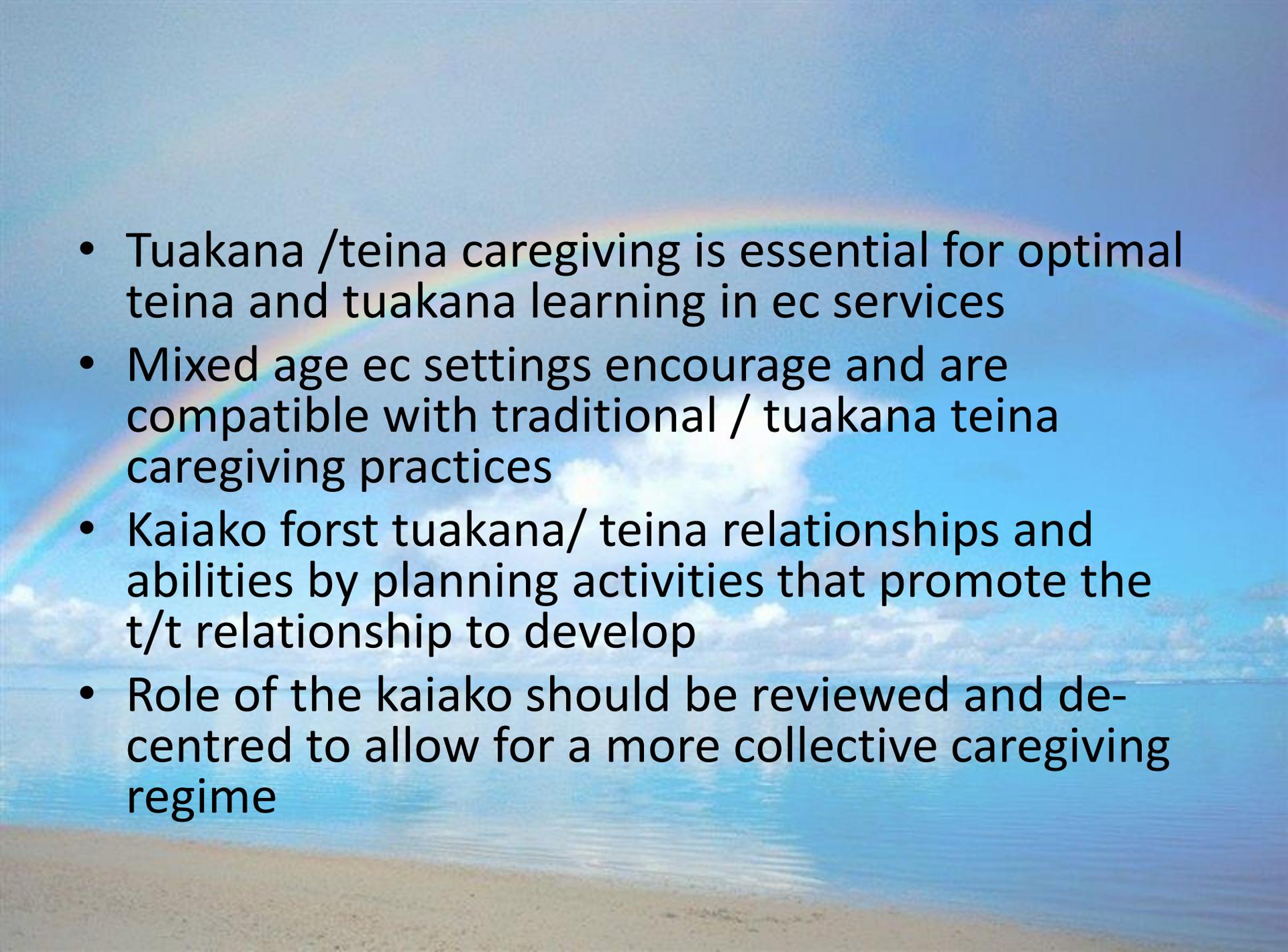
- Presently Pacific cultural values understandings and beliefs tend to be more of a cultural overlay , a 'veneer' a 'nice to have gloss' rather than integral to ec provision

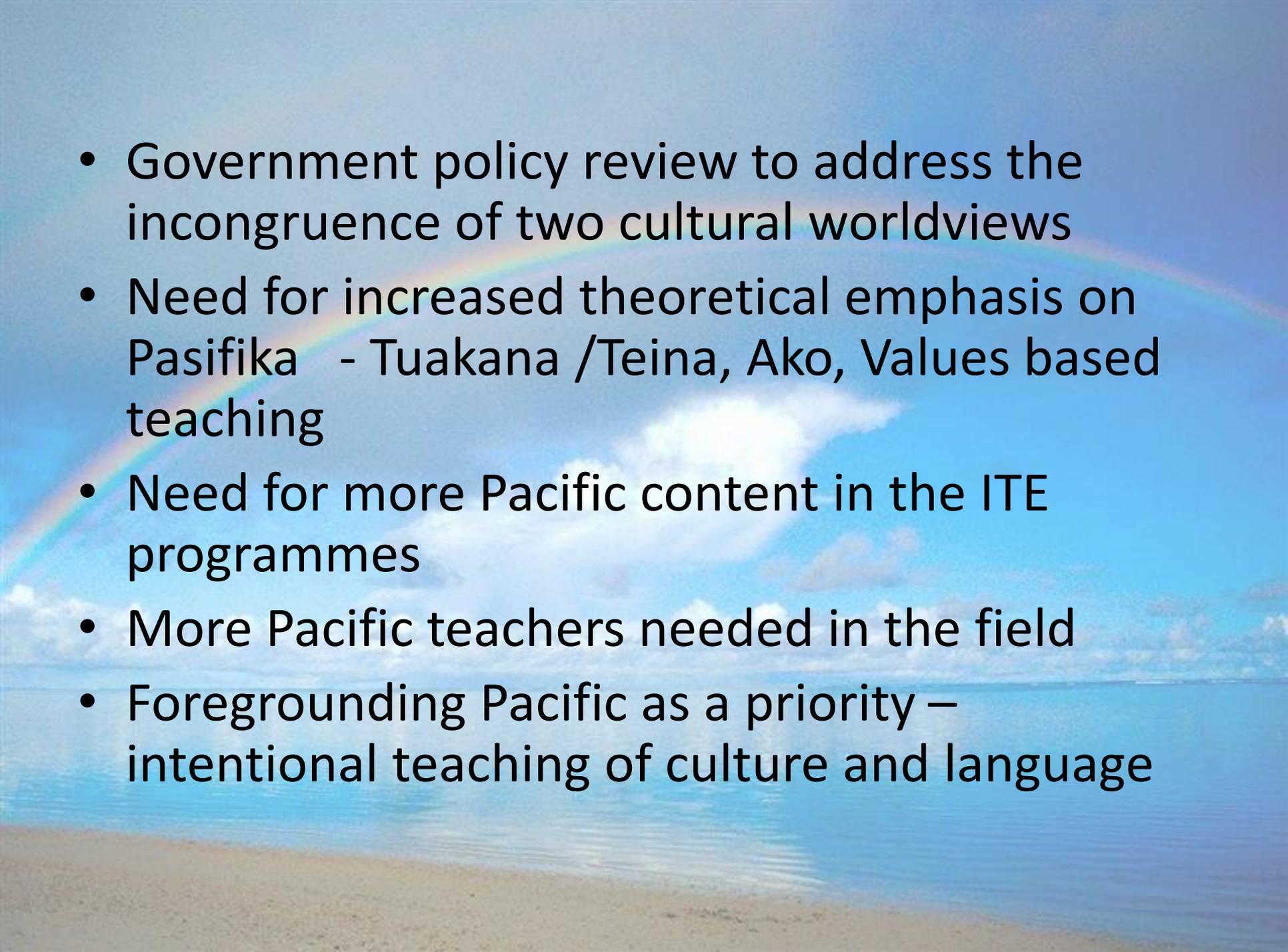
Changes required

- Pacific cultural knowledge and competences to be foregrounded in ITE – emphasis on cultural views, values and practices
- Pacific cultural tools, practices and artefacts implemented authentically and meaningfully in ece services
- Pacific culturally valued knowledge beliefs and traits recognised as valid, valuable and relevant and authentically integrated into programmes
- Cultural practices and behavioural norms and expectations recognised as inseparable elements which are encourage, modelled and valued.
- Cultural learning acknowledged as an ongoing process of inculcation. Creating appropriate contexts for cultural learning to occur is critical.

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- A scenic background image of a beach with a rainbow over the ocean. The sky is blue with a vibrant rainbow arching across it. The ocean is a deep blue, and the sandy beach is visible in the foreground.
- Teachers must recognise that cultural world views are located within specific community contexts and the connections to whanau / community and connection to Pacific homelands is critical
 - Whanau contributions are fundamental to developing culturally located practices
 - Kaiako must seek cultural expertise from those in the community to develop culturally located skills

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- A background image of a beach with a rainbow over the ocean. The rainbow is positioned in the upper half of the image, arching over the horizon. The ocean is a deep blue, and the sky is a lighter blue with some white clouds. The beach is visible at the bottom of the image, with a sandy shore.
- Cultural traits, values and competencies are valued learning, skills and attitudes for Pacific children
 - Infants and toddlers are competent no matter their age, with inherent traits and characteristics inherited from ancestors.
 - Culture is critical to Pacific children identity development, sense of belonging and their life long learning

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- Tuakana /teina caregiving is essential for optimal teina and tuakana learning in ec services
 - Mixed age ec settings encourage and are compatible with traditional / tuakana teina caregiving practices
 - Kaiako forst tuakana/ teina relationships and abilities by planning activities that promote the t/t relationship to develop
 - Role of the kaiako should be reviewed and de-centred to allow for a more collective caregiving regime

- 
- A background image of a beach with a rainbow in the sky. The sky is blue with white clouds, and a vibrant rainbow arches across it. The ocean is a deep blue, and the sandy beach is visible at the bottom.
- Government policy review to address the incongruence of two cultural worldviews
 - Need for increased theoretical emphasis on Pasifika - Tuakana /Teina, Ako, Values based teaching
 - Need for more Pacific content in the ITE programmes
 - More Pacific teachers needed in the field
 - Foregrounding Pacific as a priority – intentional teaching of culture and language

Meitaki Maata



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