Jean Rockel,
II World Congress on early childhood:
“The formation and in-service training of educational agents for early childhood care”, Puebla, Mexico, September 27, 2012.
Tena koutou katoa, greetings
Kia ora, kia orana, fakaalofa lahi atu, talofa lava, malo e leilei, bula vinaka, Hola

Toi te reo
(protect the language)

Toi te tangata
(protect the people)

Toi te mana
(protect the mana)
National and international instruments: Rights to mother tongue/heritage language

• Treaty of Waitangi, signed 1840 between Crown and Maori chiefs.
  • “The language is the core of our Māori culture and mana. Ko te reo te mauri o te mana Māori. (The language is the life force of the mana Māori.) If the language dies, as some predict, what do we have left to us? Then, I ask our own people who are we?” Ngāpuhi leader Sir James Hēnare, 1985

  Articles 29, 30 ‘…a child belonging to ethnic, religious or linguistic minority …or who is indigenous shall not be denied the right…to enjoy…profess…practise…use his or her own …language’

• 2003 - UNESCO guidelines on Language and Education: Principles
  Support for mother tongue instruction
  Support for bilingual and /or multilingual education
  Language as a essential component of intercultural education
Benefits of being bilingual

• Research indicates:
  – The ability to think more creatively and laterally,
  – An appreciation of differing world views,
  – A stronger sense of self and cultural identity,
  – A capacity to participate in more than one culture.

It is important for students to get an early start in high quality immersion education and that they stay in a quality immersion setting for at least six years if they are to become fully bilingual and accrue advantage from being bilingual.

• Infants as young as 4 months who live in bilingual environments can distinguish between two languages, monitoring lip and facial movements. Babies also show a strong preference for the language their mother spoke during pregnancy ... Because the child’s brain is developing so quickly, across so many regions, the words learned during this critical period carry thick visual and emotional associations.

Skerret & Gunn (2011)
Bilingual advantage

• Further research into toddler bilingualism claims that a second language gives toddlers ‘an edge’. In the Canadian context Poulin-Dubois, Blaye, Coutya and Bialystock (2010) found that by 24 months, bilingual children had already acquired a vocabulary in each of their two languages and gained some experience in switching between English or French. The cognitive benefits come much earlier than reported in previous studies.
Significant publications
Learning for Life
Play and Mother tongue

• **Mother tongue**: the language of nurture: heritage language, a community language or a dominant language. Language does not exist in neutral or impersonal state.

• **Play**: Serious and playful engagement with living social and political artifacts, histories and futures.

• **Identity**: Complex and simple dynamic relations, discourses and stories with ‘people, place and things’ *(Te Whariki)*
Role of language in play

- **Constructs identity and subjectivity** - in relation to others through dialogue and negotiation with people, technologies, texts and artefacts.

- **Reflects and constructs** social and cultural identities and knowledge in the present from past history and possible futures.

- **Narratives** - for rehearsal of voices and discourses mediating knowledge and ways of knowing across time from ancestor to child.

- **Regenerates** - Special vocabularies and protocols used in particular contexts regenerate ways of being, knowing and doing with people, places and things.
Te Whariki: Bicultural document
New Zealand has a diverse range of services, that support play groups, kindergarten and care and education centres.

- Kohanga Reo
- Pacific Island language centres

- Playgroups
- Tokelauan
- Fijian
- Niuean
- Tongan
- Cook Is Maori
- Samoan

- Other Pacific Peoples
- South East Asian
- Indian
- Chinese (incl. Taiwanese)
- Other Asian
- Middle Eastern, Latin American and African
Te kohanga reo
Ko te reo te mauri o te mana Maori

- Established 1982
- Language maintenance and use
  - *Tu tangata-* stand tall
  - *Whakawhaiti-* harness strength and resources
  - *Ko tourourou-* increase contribution to advance Maori
  - *Rangatiratanga-* exercise self determination

- 1982-1982, 5 - 50
- 1993 809
- 2005 545
- 2012 465

Change to bilingual education.
Possibilities for the right to mother tongue in Aotearoa New Zealand

Te Kohanga Reo- Aotearoa New Zealand

“He taonga te reo; He Tino Taongo Te Mokopuna
The language is a toanga/treasure; The child is a taonga /treasure

Te Kohanga Reo is a movement, founded by Maori, for Maori. The kohanga whanau are the owners, the users, the managers, the learners and the teachers.

The mokopuna are the future hope for the survival of Te reo and tikanga Maori. The movement is the foundation for ‘language maintenance’ and ‘language spread’.
Kaupapa for te kohanga reo

**Kaupapa**

- The child’s learning and development, collective responsibility of whanau
- Guided by kaumatua
- Nurtured through Whakapapa (genealogical links) to Papatuanuku (earth) and Ranginui (sky).
- **Values**: manaaki tangata and aroha
- **Responsibilities**: tuakana teina
- **Bond**: kaumatua and mokopuna
- **Interconnectedness**: Self with universe

- *In kohanga, through te reo* a child learns
  - Where he/she belongs
  - His/her responsibilities to care for another
  - To know and care for the environment
  - Cultural values and beliefs
  - Indigenous knowledge, values and traditions
Contexts for *te reo in kohanga*

*Kaupapa (concepts)*
- expectations of *whanau*: commitment, obligations, participation
- activity is *te reo* (language) and *wairua* (spirit) in action with purpose, in life-long learning.

*Matauranga Kaupapa (knowledge)* – *te reo* frames the matrix for life as *Maori*; *Kaumatua, moteatea* and *whakapapa*

*Nga tikanga Maori (customary ways)* and *kawa* (protocols), ‘ways of knowing, ways of being and ways of doing’ through the *karakia, mihimihi, waiata*, within *te reo* pedagogical practices of purposeful learning and play
The Maori child is walked through her learning and development by and with her whanau. Home becomes kohanga reo, which in turn becomes kura Kaupapa maori, the Whare kura, Whare wananga, adulthood and kaumatua status and the cycle begins again with the next generation (Royal Tangaere, 1999).
Total immersion Maori Kohanga reo (ECE) and school (Kura): Mana Tamariki, New Zealand.
Assessment of learning: 
Mana Tamariki kohanga reo

Te aroha o te tuakana

Caring for younger brother. Knowing his brother was safe and secure was one of Jalen’s goals.
A ’oga Fa’a Samoa

A ’oga Fa’a Samoa established 1984 in Auckland, by Samoan grandparents to maintain language and culture, using Samoan language.

- First licensed Pacific Island language early childhood centre in Aotearoa New Zealand
- Now 109 Pasifika early childhood Community centres
- *Tofamanino* (Philosophy)
- promote Samoan language and culture
- nurture positive identity of the children.
- promote the physical, intellectual, emotional, social, spiritual and cultural development
- A’oga Fa’a Samoa -trained staff respond to needs of the aiga
- Family atmosphere for parents and children -secure and loved
A ’oga Fa ’a Samoa

1990 A ’oga Fa ’a Samoa licensed and joined Richmond Road Primary School.

• Incorporated society of Samoan Community members report to School.
• Committed to immersion Samoan language context, to nurture child’s identity.
• A’oga focus on enjoyment of learning through Samoan language medium.
• Special links to bilingual first year classes in Mua I Malae at the Primary school
• 50 children from birth to 5 years
• Family partnership framework, with orientation to bilingual education.

[2003 Awarded Centre of Innovation]
New Zealand Playcentre Federation

Parent Co-operative unique to Aotearoa New Zealand

Philosophy

- **Family co-operative** education is relevant to the New Zealand setting
- **Parents, with training and support**, make professional contribution
- **High quality** ECE experiences for children with active involvement of whanau and family is valuable investment in the future.

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
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<tbody>
<tr>
<td>1940s</td>
<td>established voluntary groups</td>
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<tr>
<td>1948</td>
<td>National Organisation</td>
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<tr>
<td>2012</td>
<td>33 regions with 500 Playcentres</td>
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</table>
New Zealand Playcentre

- Provides **Parent Education** modules on all aspects of children’s learning

- **Parents as educators** of their own children

- Views **children as people who are strong and capable** and who are competent (child initiated play)

Learning through play
*Birth to school age*
*Mixed ages sessions*
*Family involvement*
• *Te Puna Kohunghunga, University of Auckland*

• Please visit the website

http://tepunakohungahunga.maori.nz/