



MAKING EDUCATION WORK FOR MANUKAU

Being Bilingual in Manukau

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He taonga nga reo katoa. All languages are to be treasured.

Population of Manukau	310,335
Total number of speakers of more than one language in Manukau City	105 624 (31%)
Total number of Pacific Island people in Manukau City	86 616 (27%)

(Statistics New Zealand, 2006 Census)

The place of language in our community is an important issue for community well-being. Raising people's language skills strengthens their confidence in themselves and in their culture and identity, promotes social cohesion and participation in work. Overseas research shows that being bilingual also brings economic benefits to individuals as well as to society. Approximately 70% of the world's population is bilingual.

Becoming bilingual requires fluency in *both* English and a mother tongue or a second language. Becoming bilingual is not an either/or opportunity, but an enrichment of oneself and one's community. Becoming educated through the medium of two languages adds value to the education process. Family languages link people to their ancestors, and binds generations together, strengthening social cohesion.

Compared to other places in New Zealand, Manukau has a very high proportion of speakers of more than one language. As well as Te Reo Maori, the languages include Asian, European and Pasifika languages.

91% of Niueans, 83% of Tokelauans and 73% of Cook Islanders live in New Zealand. All of these island groups have New Zealand citizenship. Their languages are at risk of becoming extinct. The maintenance and preservation of these languages is a heritage matter for New Zealand. In a statement to mark UNESCO's International Mother Languages Day on Wednesday 21 February 2007, Race Relations Commissioner Joris de Bres called for urgent action to halt the decline in the use of Pacific languages. The table below notes the number of speakers for the three at-risk languages.

	Total Number of speakers ¹ in New Zealand	Total no. of speakers in Manukau
Cook Is. Māori	9702	4134
Niuean	5481	2202
Tokelauan	2793	288

(Statistics New Zealand, 2006 Census)

While other languages are not immediately at risk of becoming extinct, maintaining a bilingual culture and heritage supports their community well-being, and builds a sense of

both personal and national identity and belonging.

Aside from the heritage value, there is economic opportunity in having a bilingual/multicultural population. Economic opportunities for Manukau include:

- Tourism development, particularly around the Airport Gateway
- Education as an export earner
- Creating Manukau as a Pacific hub for business
- Creating Manukau as an international centre for Pacific services (such as health, transport)
- Manukau as a skilled labour market with bilingual capability, in Pacific and Asian languages as well as Maori.

The Ministry of Pacific Island Affairs has launched a “Mind Your Language” project to support language retention in the three at-risk languages, which has included the production of language teaching resources for community use (such as the booklet *Vagahau Niue*), and support for community education in at-risk languages. Other community-based initiatives recognise the risk of loss and the importance of language to community identity and educational achievement. For example, *Ulimasao* (www.ulimasao.org.nz) is a bilingual educators and community network. A community trust, *EthnicWord* (www.ethnicword.org.nz), provides donated bilingual books in English/Polynesian languages to families with young children, community church schools and early childhood centres.

How could Manukau City provide support to initiatives such as these? What implications could a Manukau policy to support “Being Bilingual” have for all mother tongue communities?

The Pacific Island Advisory Committee (PIAC) provides advice to Manukau City Council on matters related to Manukau’s Pacific communities. A recent PIAC workshop identified a vision for what a Manukau policy for languages might deliver. Committee members wanted to see role models for being bilingual and bicultural in elected positions; and active participation of Pacific people in civic affairs in the medium of their own languages. They could see value in reciprocal exchanges between Pacific countries and Manukau – for example, school exchanges, trade, and exchanges using modern communication technologies. In proposing a vision for the education sector for 2020, they suggested:

Manukau would be a centre of language excellence. Bilingual schools / units in schools will be commonplace. Teachers from the Pacific (and from other language heritages) would be visible in the schools. Universities and Polytechnics would be expert in training people to be bilingual and teach in bilingual schools; and Manukau would be the centre of academic support for researchers focusing on Pacific culture and heritage. Policy would encourage academics and educationalists to see Manukau as the centre of educational excellence for Pacific people. This will have economic as well as educational benefit for Pacific people in Manukau, who could be trained and then employed as teachers, experts, or researchers. “International education” will include exporting home-grown educational expertise to Pacific nations.

There is no explicit city policy to support cultural and language maintenance, and consequently there is a gap in community responsibility for heritage matters. However, the **Pacific Peoples Policy and Action Plan (2006-2009)** provides a framework for Pacific Peoples to voice their aspirations, needs and priorities. There are four priority areas:

- Strong heritage and cultural identity
- Strong and healthy families and a prosperous community

- Strong leadership and education
- Strong relationships and participation.

Support for 'being bilingual' meets all of these.

PIAC has discussed the importance of bottom-up community involvement in language policy, and the powerful effect that a city initiative could have in leveraging both community and central government resources. In addition, encouragement for "Being Bilingual" could have city-wide economic benefits for all citizens, not just Pacific Island people. A city policy for "Being Bilingual" would not obligate people to become bilingual, but it could encourage and build aspirations among all ethnicities, including supporting the use of Maori. Of particular interest is the potential for people of Asian ethnicity to contribute to everyone's economic wellbeing through their cultural and linguistic connections. Perhaps a Manukau policy could result in Manukau becoming a "heritage preservation area" for particular languages.

What part can the education sector play in meeting the vision?

Languages have received new emphasis in the recently-released draft New Zealand Curriculum (see Appendix). Besides the teaching of foreign languages such as French, Japanese or other languages,¹ and the special place of Te Reo Maori, the place of Pacific languages has been endorsed through curriculum development. The Ministry of Education has recently completed the first ever New Zealand school curricula for Samoan and Cook Island Maori, and is expecting to complete curricula for Niuean, Tokelauan and Tongan this year. Multimedia support materials are being developed this year for Cook Island Maori and Samoan languages. Other support materials have also been published for both teachers and students.

¹ There are 14 languages supported within the schools system.

However, deciding a school's curriculum is a policy matter for each individual Board of Trustees, representing parents. It is theoretically possible for parents to ask schools to offer curriculum which supports 'being bilingual'. In reality it is a more complex process. Parents may or may not realise or value the contribution a school could make to their cultural heritage, and have confidence in approaching the school. Schools must appoint teachers who are trained and qualified, who can speak the language, and who can work alongside the community - such teachers are a scarce resource. In addition, schools must have an 'economic' number of students for whom a particular language is relevant. It is possible to identify in which schools in Manukau there may be significant parent communities for whom language maintenance or preservation might be important (see Appendix xx). However, it is often not possible for one school, acting alone, to meet a wider community aspiration. Should there be a 'school network' approach to delivering bilingual education for children from particular ethnicities?

An example of schools working together is among the Maori Bilingual Education network in Manurewa, whose goal is to have their Maori students achieving at or above national averages. These schools recognise the importance of collaboration, are developing common units of study and professional development support for teachers to reach the goal.

Key questions

- ***How could Manukau City support cultural identity through language? Do you think that a policy for being a bilingual city could support economic development or cultural identity?***
- ***How can Manukau schools best support language and culture?***
- ***Should there be a 'school network' approach to delivering bilingual***

education for children from particular ethnicities?

- **What comments would you like to make about support for culture and language in Manukau?**
- **The Human Rights Commission has promoted the idea of a Pacific Languages Week to raise community awareness, and suggests the establishment of a Pacific Languages Commission. Do you have any other suggestions about how mother tongues (including Te Reo Maori) could be supported in our community?**
- **What do the Tables in Appendix I suggest about the location of bilingual units for Pasifika students in Manukau?**

APPENDIX

SCHOOLS WITH 50 OR MORE COOK ISLAND STUDENTS

SCHOOL	WARD	COOK IS 06	AS % OF ROLL
Southern Cross Campus (Junior)	Mangere	150	16.1%
Mangere College	Mangere	135	19.7%
Koru Primary School	Mangere	121	19.2%
Southern Cross Campus (Senior)	Mangere	119	15.4%
Nga Iwi Primary School	Mangere	116	25.3%
Mangere Central Primary School	Mangere	86	19.9%
Mangere East Primary School	Mangere	81	13.7%
Kingsford Primary School	Mangere	68	16.0%
Jean Batten Primary School	Mangere	60	11.4%
Viscount Primary School	Mangere	57	7.4%
Robertson Road School	Mangere	51	10.6%
James Cook High School	Manurewa	99	7.4%
The Manurewa High School	Manurewa	84	4.1%
Wiri Central School	Manurewa	56	10.9%
Weymouth Intermediate	Manurewa	55	9.5%
Tangaroa College	Otara	220	19.3%
Sir Edmund Hillary (combined)	Otara	171	13.8%
Dawson Primary School	Otara	109	23.9%
Bairds Mainfreight Primary School	Otara	107	30.8%
Ferguson Intermediate	Otara	104	20.2%
Flat Bush School	Otara	91	21.1%
Chapel Downs Primary School	Otara	87	13.3%
Mayfield School	Otara	84	16.6%
East Tamaki Primary School	Otara	72	26.2%
Yendarra Primary School	Otara	60	16.0%
Aorere College	Papatoetoe	151	11.4%
South Auckland SDA School	Papatoetoe	102	33.2%

SCHOOLS WITH 20 OR MORE NIUEAN STUDENTS

SCHOOL	WARD	NIUEAN 06	AS % OF ROLL
Mangere College	Mangere	60	8.7%
Koru Primary School	Mangere	52	8.3%
Viscount Primary School	Mangere	50	6.5%
Southern Cross Campus (Senior)	Mangere	50	6.5%
Favona Primary School	Mangere	39	9.3%
Southern Cross Campus (Junior)	Mangere	39	4.2%
Mangere East Primary School	Mangere	36	6.1%
Jean Batten Primary School	Mangere	33	6.3%
Sutton Park Primary School	Mangere	27	4.8%
Nga Iwi Primary School	Mangere	24	5.2%
Sir Douglas Bader Intermediate	Mangere	21	8.5%
Kingsford Primary School	Mangere	21	4.9%
The Manurewa High School	Manurewa	41	2.0%
Manurewa Intermediate	Manurewa	25	3.5%
Sir Edmund Hillary (combined)	Otara	50	4.0%
Tangaroa College	Otara	46	4.0%
Mayfield School	Otara	25	4.9%
Kedgley Intermediate	Papatoetoe	50	6.9%
Papatoetoe North Primary School	Papatoetoe	48	6.7%
Aorere College	Papatoetoe	33	2.5%
Papatoetoe Intermediate	Papatoetoe	21	2.3%
Papatoetoe West Primary School	Papatoetoe	21	2.7%
De La Salle College	Papatoetoe	21	2.4%

SCHOOLS WITH 100 OR MORE SAMOAN STUDENTS

SCHOOL	WARD	SAMOAN 06	AS % OF ROLL
Mangere	300	39.1%	
Mary McKillop Catholic School	Mangere	226	68.3%
Southern Cross Campus (Junior)	Mangere	209	22.4%
Jean Batten Primary School	Mangere	198	37.6%
Koru Primary School	Mangere	195	31.0%
Mangere College	Mangere	191	27.8%
Robertson Road School	Mangere	178	36.9%
Mangere East Primary School	Mangere	169	28.6%
Southern Cross Campus (Senior)	Mangere	157	20.3%
Sutton Park Primary School	Mangere	150	26.9%
Nga Iwi Primary School	Mangere	128	27.9%
Kingsford Primary School	Mangere	124	29.1%
Favona Primary School	Mangere	106	25.3%
The Manurewa High School	Manurewa	362	17.6%
James Cook High School	Manurewa	310	23.3%
Finlayson Park School	Manurewa	230	28.1%
St Anne's School	Manurewa	201	38.3%
Wiri Central School	Manurewa	191	37.1%
Randwick Park Primary School	Manurewa	160	20.5%
Te Matauranga	Manurewa	155	31.3%
Weymouth Intermediate	Manurewa	154	26.5%
Roscommon School	Manurewa	140	27.1%
Rowandale Primary School	Manurewa	122	25.1%
Manurewa Intermediate	Manurewa	115	15.9%
Sir Edmund Hillary (combined)	Otara	526	42.3%
Tangaroa College	Otara	514	45.1%
St John the Evangelist School	Otara	296	95.8%
Chapel Downs Primary School	Otara	244	37.3%
Ferguson Intermediate	Otara	202	39.1%
Flat Bush School	Otara	174	40.3%
Mayfield School	Otara	172	33.9%
Dawson Primary School	Otara	159	34.8%
Redoubt North Primary School	Otara	152	28.6%
Yendarra Primary School	Otara	145	38.8%
De La Salle College	Papatoetoe	548	62.8%
Aorere College	Papatoetoe	358	27.1%
Holy Cross Convent School	Papatoetoe	243	41.3%
Papatoetoe High School	Papatoetoe	176	9.8%
Papatoetoe West Primary School	Papatoetoe	167	21.1%
Papatoetoe Intermediate	Papatoetoe	152	16.5%
Kedgley Intermediate	Papatoetoe	140	19.3%
Papatoetoe North Primary School	Papatoetoe	113	15.7%

SCHOOLS WITH 5 OR MORE TOKELAUAN STUDENTS

SCHOOL	WARD	TOKELAUAN 06	AS % OF ROLL
Southern Cross Campus (Junior)	Mangere	17	1.8%
Robertson Road School	Mangere	10	2.1%
Roscommon School	Manurewa	6	1.2%
Randwick Park Primary School	Manurewa	6	0.8%
Sir Edmund Hillary (combined)	Otara	10	0.8%
Aorere College	Papatoetoe	8	0.6%
Papatoetoe Central School	Papatoetoe	6	0.9%
De La Salle College	Papatoetoe	6	0.7%

SCHOOLS WITH 50 OR MORE TONGAN STUDENTS

SCHOOL	WARD	TONGAN 06	AS % OF ROLL
Sutton Park Primary School	Mangere	267	47.9%
Southern Cross Campus (Senior)	Mangere	215	27.8%
Viscount Primary School	Mangere	212	27.6%
Southern Cross Campus (Junior)	Mangere	205	22.0%
Kingsford Primary School	Mangere	135	31.7%
Koru Primary School	Mangere	121	19.2%
Mangere College	Mangere	120	17.5%
Robertson Road School	Mangere	113	23.4%
Favona Primary School	Mangere	100	23.9%
Mangere East Primary School	Mangere	97	16.4%
Auckland SDA High School	Mangere	95	31.1%
Pacific Christian School	Mangere	84	97.7%
Mangere Central Primary School	Mangere	79	18.3%
Jean Batten Primary School	Mangere	74	14.0%
Mary McKillop Catholic School	Mangere	72	21.8%
Nga Iwi Primary School	Mangere	71	15.5%
The Manurewa High School	Manurewa	114	5.5%
Sir Edmund Hillary (combined)	Otara	220	17.7%
Tangaroa College	Otara	130	11.4%
Mayfield School	Otara	102	20.1%
Dawson Primary School	Otara	76	16.6%
Ferguson Intermediate	Otara	70	13.6%
Flat Bush School	Otara	58	13.4%
Yendarra Primary School	Otara	57	15.2%
Edgewater College	Pakuranga	54	5.9%
Aorere College	Papatoetoe	154	11.7%
De La Salle College	Papatoetoe	130	14.9%
Kedgley Intermediate	Papatoetoe	99	13.6%
Holy Cross Convent School	Papatoetoe	89	15.1%
Papatoetoe High School	Papatoetoe	82	4.6%
Papatoetoe South Primary School	Papatoetoe	64	11.6%
Papatoetoe North Primary School	Papatoetoe	63	8.7%
Papatoetoe West Primary School	Papatoetoe	57	7.2%
South Auckland SDA School	Papatoetoe	51	16.6%

EXTRACT FROM THE DRAFT NEW ZEALAND CURRICULUM

LEARNING LANGUAGES

WHAT IS LEARNING LANGUAGES ABOUT?

Languages are forms of human communication and are inseparably linked to the social and cultural contexts in which they are used.

Language and culture play a key role in shaping our personal, group, national, and human identities. Every language has its own distinctive features and its own intrinsic value.

Te reo Māori is unique to New Zealand and is a source of our national's self-knowledge and identity. New Zealand Sign Language (NZSL) is the language of Deaf New Zealanders. Pacific languages are spoken throughout New Zealand as well as in their countries of origin. Classical languages provide access to the origins of thought and civilisations. Other world languages link us globally.

He taonga nga reo katoa.

All languages are to be treasured.

WHY STUDY A LANGUAGE?

By learning an additional language and its related culture, students come to appreciate that language and cultures are systems, which are organised and used in particular ways to achieve meaning. This learning increases their understanding of their own language(s) and culture(s). As they move between, and respond to, different languages and different cultural practices, they are challenged to consider their own identities and preconceptions. Through these interactions, they gain new ways of thinking about, questioning, and interpreting the world and their place in it. They acquire knowledge, skills, and attitudes that equip them for living in a world of diverse peoples, languages, and cultures.

By learning a language, students gain respect for the power of language. They discover new ways of learning, new ways of knowing, and more about their own capabilities. By being able to communicate in an additional language, they gain access to broader fields of knowledge and so extend their creative and critical literacies.

HOW IS THE LEARNING AREA STRUCTURED?

Learning languages is structured around three strands: language, culture, and communication. The communication strand is paramount: the learning that takes place in the language and culture strands gives students the knowledge and skills that they need in order to communicate.

In the language strand, students learn to identify, explain, apply, and compare language features, conventions and patterns as systems. Students develop their understandings and skills as they progress from one curriculum level to the next, challenged by increasing complexity and more demanding tasks, and as they learn to rely less on structured support.

In the culture strand, students learn to recognise, compare, apply, reflect on, and analyse cultural features, conventions, and patterns and to understand cultures as systems. As with the language strand, cultural understandings and skills are developed at each successive curriculum level, the difference being in the degree of complexity, the demands of the task, and the nature of the support provided.

In the communication strand, students learn to recognise and respond to different linguistic and cultural clues by comparing, interpreting, and negotiating meaning. Increasingly, they use their knowledge of language and culture to understand and convey meaning effectively, confidently, and responsibly in a range of contexts. To do this, they use the receptive skills of listening, reading, and viewing and the productive skills of speaking, writing, and presenting or performing.