

PACIFIC
DUAL-LANGUAGE
BOOKS FOR
EARLY LEARNING

Kaiako Support Material



Acknowledgments

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Fa'afetai, fakaaue, fakafetai, mālō, meitaki

Published 2021 by the Ministry of Education
PO Box 1666, Wellington 6140, New Zealand
www.education.govt.nz

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covers, contents pages, and pages 5–8, 10–12, 14–16, 18–19, 21, 23, 27–28, 30–32, and 34
(watercolour circle textures) by Chris Spooner/Blog.SpoonGraphics from <https://bit.ly/32ijp77>

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Publishing services: Lift Education E Tū
Writer: Kate Dreaver
Editors: Alex Collins and Don Long
Designer: Liz Tui Morris
Photographer: Adrian Heke

ISBN 978-1-77663-488-0 (print)
ISBN 978-1-77663-489-7 (online)

Replacement copies may be ordered from Ministry of Education Customer Services,
online at www.thechair.co.nz
by email: orders@thechair.minedu.govt.nz
or freephone 0800 660 662.

Please quote item number 63488.



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Spotted Butterflies
Carmen Scanlan-Toll

pepe

About this resource

Kia orāna, fakaalofa lahi atu, mālō e lelei, mālō nī, tālofa lava

Pacific children are exposed to a variety of language, literacy, and cultural experiences in the home, at church, at Sunday school, and in other Pacific community settings. These experiences are sometimes in Pacific languages and sometimes in English. The Pacific dual-language books for early learning series offers opportunities for you to build on all the language, literacy, and cultural experiences that children bring to their learning, not just their experiences in English.

The Pacific dual-language series will help kaiako,¹ children, families, and communities to support Pacific children to grow up strong in their identity, language, and culture. Everybody has a part to play in taking advantage of, and extending, the language, literacy experiences, and skills that Pacific children bring to early learning services.

These resources have been developed for both Pacific-medium and English-medium contexts. They are designed to help Pacific children engage with their heritage language when learning, regardless of whether their kaiako speak it. They also give all children access to the world of Pacific communities in Aotearoa New Zealand.

The Pacific dual-language books for early learning series includes flip-books for kaiako, parents, and other family members to read to children.

The Pacific dual-language books for early learning are in English and:

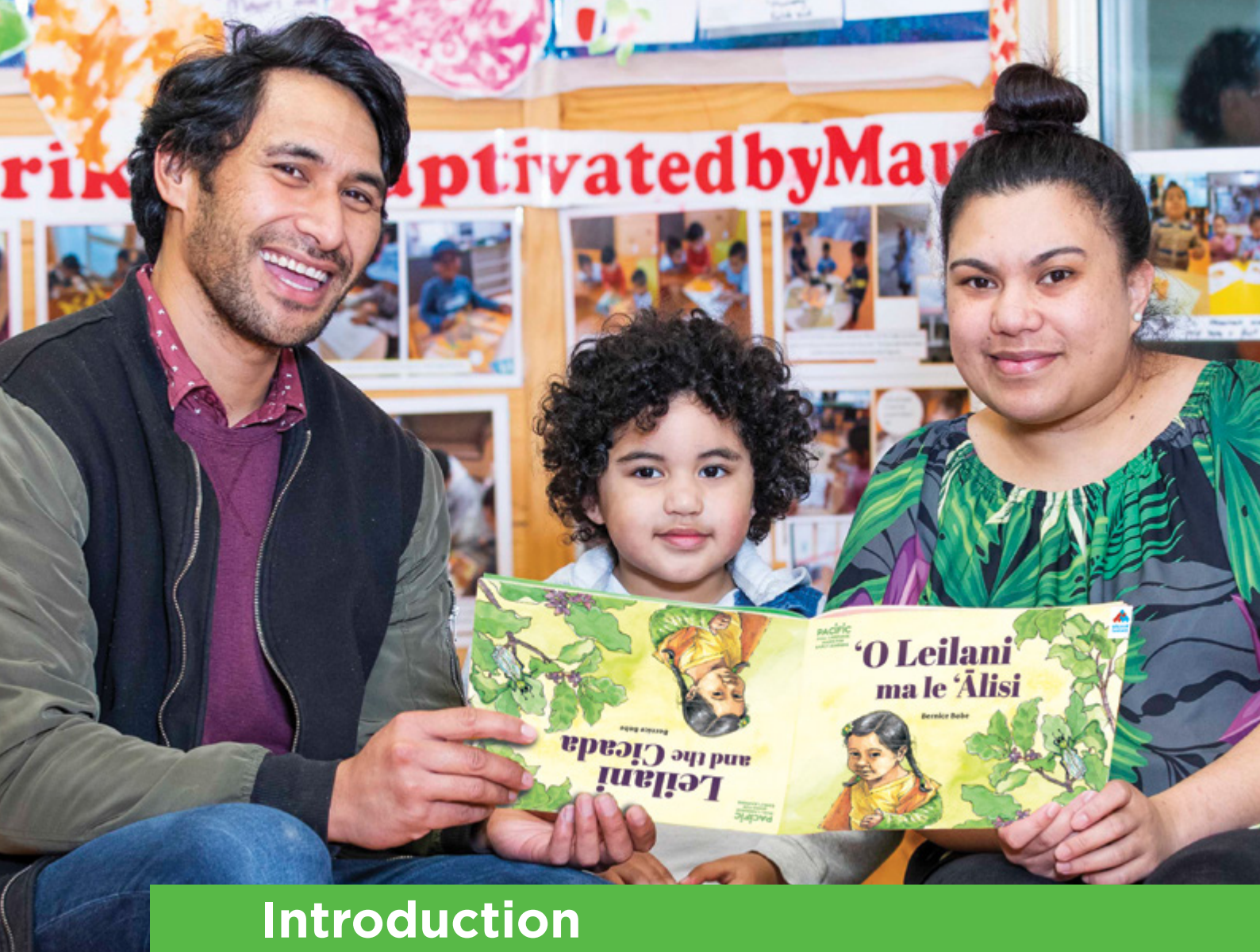
- » gagana Sāmoa
- » gagana Tokelau
- » lea faka-Tonga
- » reo Māori Kūki 'Āirani
- » vagahau Niue.

The series also includes companion resources, such as this kaiako support material, to help you use the flip-books in multiple ways. Other resources include:

- » family support material
- » online audio support in Pacific languages and English
- » e-books for use online
- » video clips of kaiako and families using the books.

¹ Following the lead of *Te Whāriki – He whāriki mātauranga mō ngā mokopuna o Aotearoa: Early childhood curriculum* (Ministry of Education, 2017), this resource uses the term “kaiako” to refer to all the teachers, educators, and other adults who are responsible for the care and education of children in early learning settings.





Introduction

A tele sulu, ‘ua tele figota.

Nifi eni kae nafa ‘amui.

More torches, more shellfish.

Small now, great later.

Pacific children carry the hopes and dreams of their families and communities. As a Pacific nation, we all benefit when Pacific children can hear, tell, and enjoy the stories of their Pacific cultures and express who they are.

You and your community can help Pacific children enjoy the benefits of bilingualism for their cognitive, social, emotional, and spiritual growth and development. Along with your children’s families, you can help lay a strong foundation for a lifetime of learning, and this resource is intended to help with that task. Use the Pacific dual-language books and other resources to:

- » share Pacific stories with all the children attending your early learning service
- » notice, recognise, and respond to Pacific children’s rich linguistic, literacy, and cultural resources
- » develop reciprocal and responsive partnerships with families that affirm and utilise Pacific worldviews and pedagogies.

Pacific dual-language resources

Pacific dual-language books

These books are a series of flip-books written in English and in five of the Pacific languages that are used in Aotearoa New Zealand. The main purpose of these Pacific dual-language books is to share stories with children. They can be used to explore language and play while connecting to children's prior knowledge and experiences.

Family support material

Pacific families share a desire to support and nurture their children's unique identity, language, dialect, and culture. They often speak both their home language and English. The *Support your child's early learning by sharing stories* booklet is especially designed for families.

The booklet explains how reading the Pacific dual-language books to their children can offer families opportunities for rich conversations. It offers practical advice on how family members can use their linguistic and cultural knowledge to help their children grow and learn.

You could share the family support material with families and other Pacific community members in face-to-face meetings and fono. It is available in five dual-language versions.

Online audio support

There are audio recordings (MP3 files) of all the Pacific dual-language books available at www.tewhariki.tki.org.nz/PELP. The stories are read in both English and the Pacific languages. You could use the audio to listen to the stories with the children or to help you prepare to read them aloud. Children could listen to the audio while looking at the books, independently or with others. Parents and other family members could listen to the audio with their children or listen and practise before they read the stories to their children.

E-books

There are e-book versions of all the Pacific dual-language books for use on tablets, screens, and computers.

Video clips

There are six video clips – two for families and four for kaiako – available at www.tewhariki.tki.org.nz/PELP. These demonstrate the best ways for kaiako, families, and children to use the books. The video clips will provide ideas on how to use the Pacific dual-language books in your local curriculum.





Kaiako support material

This kaiako support material offers ideas for using the Pacific dual-language books with bilingual children and their families. It explores:

- » how the dual-language books can be woven into an authentic local curriculum within the framework of *Te Whāriki – He whāriki mātauranga mō ngā mokopuna o Aotearoa: Early childhood curriculum*
- » how to create an environment that is empowering and culturally sustaining for Pacific learners
- » the pedagogical approaches that support bilingual children to use their languages, dialects, literacy practices, and cultural values and beliefs as the foundation of their early learning.



To access the Pacific dual-language resources for early learning, go to www.tewhariki.tki.org.nz/PELP

Pasifika dual-language books and resources for years 1 to 3

You may find it helpful to explore the teacher and parent support materials that go with the Pasifika dual-language series for the junior school. However, these resources are for children who are “learning to read”, whereas your focus is on getting children ready for reading. So, as you read the school materials and view the videos, think about which parts would be most useful to strengthen your children’s pathway to learning.

It is also important to understand that the junior school materials are intended for bilingual Pacific students who are often learning within an English-medium context. For that reason, there is a lot of attention given to the principles of second language acquisition.

These books are accessible at: <https://literacyonline.tki.org.nz/Literacy-Online/Planning-for-my-students-needs/Pasifika-dual-language-books>



SECTION 1

Weaving a rich local curriculum

This kaiako support material assumes that you are familiar with *Te Whāriki*, *Tapasā: Cultural competencies framework for teachers of Pacific learners*, and the Pacific Success Compass. Your local curriculum is the way you bring *Te Whāriki* and *Tapasā* to life in your service.

The following section highlights effective practice about teaching bilingual (and multilingual) children. Evidence tells us that these practices are effective for all children.

Create a whāriki that is responsive to diversity

Me whiri mai te whānau, te hapū, te iwi, me tauīwi, me ō rātou wāhi nohonga, ki roto i te whāriki, hei āwhina, hei tautoko i te akoranga, i te whakatipuranga o te mokopuna.

The wider world of family and community is an integral part of early childhood curriculum.

(Te Whāriki, page 20)

Pacific people make up the fourth largest ethnic group in New Zealand, behind Pākehā, Māori, and the Asian communities. While there are some commonalities among people of Pacific descent, *Te Whāriki* (page 62) reminds us that there are also “different ethnic-specific ways of knowing and being, for example, kōpū tangata (Cook Islands), falalalaga (Sāmoa), fale hanga (Tonga), and inati (Tokelau)”. There are also differences in the migration patterns of different families, and many Pacific children are of mixed heritage. And so, “It is important that teachers and leaders are aware of and respond to these diverse, ethnic-specific, as well as multiple identities” (Education Council New Zealand / Matatū Aotearoa, 2017, page 5).

A curriculum that is empowering for Pacific children is responsive to diversity. *Te Whāriki* uses the word “Pasifika” to encompass the diversity of Pacific New Zealanders. This kaiako support material refers to “Pacific communities”. Either way, powerful learning connections require us all to be aware that every Pacific community is unique, as is every individual.

Getting to know your Pacific families and communities well – listening to them and learning from them – will help you to develop strong learning partnerships. Involve them in reading and storytelling – value their stories and knowledge. Together, you and your community can use the dual-language books to create a whāriki that makes their aspirations a reality.

Honour Te Tiriti o Waitangi

Te Whāriki is designed to reflect the partnership promised in Te Tiriti o Waitangi and to ensure all children grow up strong in their identity, language, and culture. Given that we are a Pacific nation:

Te Whāriki specifically acknowledges the educational aspirations of Pasifika peoples, who derive their identities from Pacific Island nations with which New Zealand has strong historic and present-day connections.

(*Te Whāriki*, page 7)

All of our children are children of the Treaty and of the Pacific. Whatever the setting in which you work, the activities and ways of working suggested in this resource will help all children grow as citizens of a bicultural and multicultural Pacific nation.

Weave the Pacific dual-language books into your whāriki

The design and implementation of a rich local curriculum happens both “in the moment” and through long-term planning. Either way, it needs to be both thoughtful and intentional. More information on the approaches and capabilities that kaiako need to facilitate the learning and development of emergent bilingual children is offered later on pages 18–32.

Engage in talanoa

The word talanoa² describes a way of communicating that is familiar to many Pacific people. It is about engaging in co-constructed dialogue (tala) in a safe (noa) space. It is built on strong relationships and includes the telling of stories that are woven together to provide a space of trust for sharing and exploring information and ideas. The process of talanoa creates warm and respectful relationships, which reflect Pacific values, such as love, humour, honesty, and inclusion.

Make reading fun

The Pacific dual-language books are designed to make books and storytelling enjoyable. Draw on your knowledge of how to make reading fun for children when using these books. These books are a starting point for telling children’s and fānau stories. They are also one of the many ways you can make Pacific stories, being, and feeling part of your service environment.

You can find information on reading to children at <http://www.education.govt.nz/early-childhood/teaching-and-learning/learning-tools-and-resources/play-ideas/books-and-storytelling/>

You can find information on languages and literacies at <https://tewhariki.tki.org.nz/en/teaching-strategies-and-resources/language-and-literacies/>

² For an example of talanoa being used in practice, see *Tapasā* (Ministry of Education, 2018, page 16).





Develop children's learning pathways

Learning is a journey that begins before birth and continues throughout life. Each part of the education system has a responsibility for supporting children (and the adults they become) on this lifelong journey of exploration. Kaiako and new entrants teachers support children by affirming their identity and culture, connecting with and building on their funds of knowledge and having positive expectations for their learning.

(Te Whāriki, page 51)

Te Whāriki asks kaiako to lead the construction of a holistic curriculum that grows children's capabilities across all dimensions of their being. When this is done well, children are understood as powerful learners. Their learning is continuous, whether they are at home, at their centre, or doing things in the wider community.

For Pacific children and families, positive and responsive relationships with kaiako who are culturally sensitive and receptive are critical. The family and kaiako support materials offer similar messages about what it takes to ensure Pacific children's identities, languages, and cultures are valued resources for learning. By having talanoa around these messages, you can build bridges between all the worlds a child inhabits.

Make learning visible

Mā te ahurei o te tamaiti e ārahi i ā tātou mahi.

Let the uniqueness of the child guide our work.

Valuable learning happens when children use their heritage languages and cultures as they read, listen to, create, and respond to stories. *Te Whāriki* (page 63) states:

Assessment makes valued learning visible. Kaiako use assessment to find out about what children know and can do, what interests them, how they are progressing, what new learning opportunities are suggested, and where additional support may be required.

If you are not a Pacific person, the task of making learning visible and responding appropriately to Pacific children's linguistic and cultural knowledge may feel like a challenge. However, you can still document examples of children's use of their heritage language and literacy practices. Better still, you can include some of the words and phrases you have learnt from children and their families in this documentation.

If you work in an immersion centre, use your heritage language to document children's learning. Think about the framework for your assessment, for example, cultural models such as fale tele may be appropriate. Consider whether photographs, video, and talanoa may differ in the way stories are read and shared.

Kaiako questions

The following questions may help you make learning visible and respond to your Pacific children's learning needs as you use the dual-language books:

- » *How are you ensuring your practices about children's progress are visible and how do you make sure they strengthen the knowledge, abilities, interests, values, and beliefs of Pacific children?*
- » *Which Te Whāriki learning outcomes do the Pacific people in your community most value at this time? Which books suggest the best possibilities for talk and activities that will help identify these outcomes as you support children's interests?*
- » *What do you know about the children's linguistic and cultural knowledge? How can you find out more? Who can help you understand?*
- » *What should you be looking for in the children's responses to the stories? If you don't share their language, who does, and who can help? What are some other signals you can look for, other than their words?*
- » *How could you respond in the moment to children's responses to the stories? What do you need to have in your mind and in your environment to make this happen?*
- » *What are you doing to ensure children can capture, revisit, and add to their book experiences?*
- » *What is the quality of the talanoa between families, kaiako, and children? How are you making connections between children's experiences with the books at home and at the centre?*

There is a growing literature about effective pedagogy for Pacific children, including effective assessment for learning practices. You can find more information at <https://tewhariki.tki.org.nz/en/assessment-for-learning/>



Section 2

Create an empowering, culturally sustaining space for Pacific learners

A leai se gagana, 'ua leai se aganu'u ... A leai se aganu'u, 'ua pō le nu'u.

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

(Le Tagaloa, 1996, page 1)

Pacific children have a right to grow and achieve success as Pacific people. In an early learning service, it is your job as kaiako to set up an environment in which they can do that. This involves quality teaching practices, learning opportunities, and teacher-child relationships.

This section acknowledges the different contexts in which kaiako teach. There is a sub-section for all kaiako, including those teaching in predominantly English-medium early learning services (pages 18 to 28) and another for kaiako teaching in Pacific-language early learning services (pages 29 to 32). Note that the first sub-section provides kaiako with ideas and approaches that are relevant to general language learning practices, including practices in Pacific language nests.

Remember that wherever you work, there is a great deal you can do to set up an environment where Pacific identities, qualities, and contexts are present in your planning, your teaching practice, and the relationships you enjoy and share.

Literacy floats on a sea of talk

To make the best use of the Pacific dual-language books, it helps to know about language learning and bilingualism and how the knowledge and working theories of Pacific children can be a rich resource for them and for others. While you are not teaching children to read, you should try to integrate thinking about how to support children to be successful readers. The best thing you can do is help foster a love of stories and a strong foundation of oral language.

The heading of this sub-section (Literacy floats on a sea of talk) paraphrases a statement by Britton (1970). It's often repeated because it powerfully captures the critical role of talk (or signing) as the foundation for reading and writing. Indeed, it is the foundation of all learning.

As explained on Te Whāriki Online:³

This is because it is only through the words children know and use that they are able to think, have ideas, and make sense of their world and their lives. Therefore, kaiako who offer effective literacy programmes also pay particular attention to the quality of talk and interactions. They are interested in what infants and young children express through gesture or words and they take time to listen and respond. When kaiako take this time, children learn that their ideas and thoughts are of interest to others. This encourages children to communicate more, strengthening their oral language abilities.

By authentically listening to children and encouraging them to express themselves, you gain insights into their theories about the world and this, in turn, deepens your understanding of the child. This understanding strengthens your response as kaiako, so you can extend the children's learning and support the development of their working theories.

Te Whāriki Online also discusses the term “multiliteracies”, which is the idea that there are many ways to communicate. Our cultural tools (see page 23) for learning and communication include traditional tools (such as gesture, touch, and the arts) and the new technologies that many early learning services are adopting.

³ Go to <https://tewhariki.tki.org.nz/en/teachig-strategies-and-resources/language-and-literacies/>





Empowering families and communities with knowledge of *Te Whāriki*

Te Whāriki is clear about the vision for children of all nations, and specifically Pacific children, to grow up strong in their identity, language, and culture.

Kaiako questions

- » *How well does your Pacific community understand Te Whāriki?*
- » *How could you set up opportunities for them to think about its principles, strands, and learning outcomes in terms of their aspirations for their children?*

Fostering early literacy skills

Medina and Webber (2019) discuss the dilemma that kaiako in early learning services face between two approaches to establishing foundational literacy skills, both of which are supported by a strong body of research. These are:

- » the child-centred approach to learning described in *Te Whāriki* where early literacy learning develops through emergent experiences and play
- » systematically and explicitly teaching decoding skills (in particular, alphabet knowledge and phonological awareness).

Medina and Webber (page 7) recommend a balanced approach that “takes the interests and experiences of each child into account” and “is paired with regular, immediate and informed feedback and self-reflection, via teacher observation”.

Oral language and vocabulary are particularly predictive of later success, and shared book reading is a strong contributor to oral language development. Research by Meissel, Reese, and Turnbull (2019) reinforces the value of sharing the new books with parents and families so that everyone becomes part of the experience.

The frequency of shared book reading at nine and 24 months was associated with increased parental teaching of early academic skills at 54 months – especially among Pacific mothers. Given the strength of this association for all ethnic groups, these teaching behaviours at 54 months likely represent a natural progression to complement shared book reading routines with older children.

(Meissel, Reese, and Turnbull, page 1)

An Education Review Office report (February 2017, page 8) includes the point that “Shared storybook reading provides an especially good platform for planned conversations with young children”. The following table has been adapted to show how children’s literacy knowledge and abilities are enhanced through appropriate early literacy teaching and learning activities. The table clearly shows how oral language learning is an integral part of early literacy. It includes early literacy activities that are already part of what you do.

LITERACY KNOWLEDGE AND EARLY LITERACY ACTIVITIES

Literacy knowledge and abilities of learners	Early literacy activities that provide rich oral language experiences
<ul style="list-style-type: none">» concepts about print» concepts about books» vocabulary knowledge (unusual words)» story comprehension» narrative competence (storytelling)	<ul style="list-style-type: none">» nursery rhymes and poems» language play» sustained conversations» introducing new vocabulary, ideas, and concepts» shared storybook reading» songs/himi and chants» scribbling letters, numbers, and letter-like forms

Adapted from *Literacy in Early Childhood Services: Teaching and Learning* (ERO, 2011)

The dynamics of joint book reading

Reading to young children has a strong and positive impact on their reading and cognitive skills later in life. As in most learning domains, children learn reading skills best through an active process where they are participants, as opposed to being passive listeners.

Medina and Webber (2019) recommend “dialogic reading” for parents or other family members. It is a technique that could equally be used in early learning centres. It was developed by Whitehurst (2002) and follows the “PEER sequence”, where the adult:

- » **P**rompts the child to say something about the book
- » **E**valuates the child’s response
- » **E**xpands the child’s response by rephrasing and adding information to it
- » **R**epeats the prompt to make sure the child has learnt from the expansion.

“Dialogic” (or “joint”) reading helps children see themselves as storytellers, just like their parents, grandparents, siblings, Sunday school teachers, and the kaiako at their centre.





Questioning

A good story makes us wonder about other things. The more we wonder, or question, the more we get from the story. However, when reading with children, first focus on making comments and using descriptive language, while not asking too many questions. Making four comments to every question will help to create a balanced conversation with the children.

Try different levels of questions

One effective way to help children learn is by encouraging them to think about different levels of questions. The family support booklet *Support your child's early learning by sharing stories* suggests varying the types of questions while reading a story to encourage children to go beyond the basics of the story. Adjust your questions according to each child's stage of development.

DIFFERENT LEVELS OF QUESTIONS	
Level	Examples of what to say
Level 1 questions are about the information that can be seen in the pictures or found in the words .	<i>What is happening now ...?</i> <i>Where is ...?</i> <i>Who is ...?</i>
Level 2 questions are about things in the story that are less obvious . To answer, children will need to think about other things they know, such as what happens next .	<i>Why do you think about ...?</i> <i>What might happen next?</i> <i>How do you think ... felt when ...?</i>
Level 3 questions go beyond the words . These questions get children to think about their own thoughts and feelings in relation to the story.	<i>Was that a good thing to do?</i> <i>Why or why not?</i> <i>What else could she have done?</i> <i>What would you have done?</i>

Create a space for Pacific learners in an English-medium early learning context

If you are a speaker of a Pacific language, use it to support children's learning. If you are not, you can still support Pacific children and their families to build on their linguistic and cultural knowledge. What matters is that you show you value their language and culture as a resource, both for their own learning and development, and for others.

Be assured that you already have a foundation of expertise to bring to this task. Working with your children's parents and families, you can also draw from their knowledge and expertise through "ako" – your willingness to be a learner, as well as a teacher.

Create connections between the world of the home and the world of the early learning service

Si'ilata (2014)⁴ compares the journey Pacific children take through education with a *va'atele* – a double-hulled canoe used for ocean-going voyages. She shows that by making rich reciprocal connections to Pacific texts, worlds, languages, and literacy knowledge, kaiako can enact the dimensions of effective practice to support children and their families to successfully navigate their educational journeys.

One hull may be seen to represent the language, literacy, culture, and worldview of home, while the second hull is representative of the language, literacy, culture, and worldview of school. As with a va'atele, both hulls/va'a (or languages, literacies, and cultures) should work in unity to ensure the safe passage of the people on board. The platform/fata built over the two hulls is a bridge that helps to hold the whole va'atele together, thus enabling the hulls/va'a to move through the water as one vessel, while also providing the stability needed to sail through any storm.

(Si'ilata, page 249)

Si'ilata goes on to set out six dimensions of effective practice for kaiako working with Pacific learners in English-medium settings:

- » knowledge of Pasifika learners
- » expectations of Pasifika learners
- » knowledge of Pasifika bilingualism, second language acquisition, and literacy learning
- » use of instructional strategies, including Pasifika languages, as resources for learning
- » supporting Pasifika connections with text, world, language, and literacy learning
- » partnerships with Pasifika families/'āiga and community knowledge-holders.

(Si'ilata, page 257)

Si'ilata refers to the need to have knowledge of Pasifika bilingualism and second language acquisition. As discussed, there is great variety in the linguistic and cultural resources that children bring to their early learning. This means that some children arrive at their early learning setting with the foundations of bilingualism already in place. Others may be learning either English or their heritage language as an additional language.

As adults, this diversity may seem overwhelming, but children are able to transfer knowledge and skills from one language to another. This is called “cross-linguistic transfer”. You can support children with this transfer through practices such as talking with children about the similarities and differences between languages. The Pacific dual-language books provide a great opportunity for this sort of rich discussion.

⁴ Si'ilata's doctoral research was conducted in the context of English-medium primary schools. However, it has been tested and refined across different contexts, and its premise holds true.



Work with your community to design a cultural model for your setting

Pacific researchers have developed cultural models and frameworks to ensure the ways they work are guided by Pacific knowledge, values, and beliefs. The va'atele model is one example, and there are others in *Tapasā* (page 27).

Work with your community to design models that work for you. You can use the models to guide your discussions and decisions about how to improve your service, including how the Pacific dual-language books can help.

Tapasā (page 24) suggests these questions:

- » What do we know about teaching practices designed specifically to improve outcomes for Pacific learners?
- » What difference is our teaching practice making to Pacific achievement? How will we know?
- » What cultural and prior knowledge do children bring and how can we incorporate it into our practice?
- » How do we integrate Pacific knowledge, methodology, and pedagogies with non-Pacific theories to enrich the learning of both Pacific and non-Pacific learners?
- » Who are the groups or key leaders that we need to link with within the Pacific communities?

Kaiako questions

- » *Can the children at your centre see who they are in the environment?*
- » *Do they feel that they and their families belong? What do they have to say about it?*
- » *How could you work together to strengthen your va'atele?*



Pacific literacy practices and helping children learn

Work with all the language and literacy skills and experiences that children bring to their learning. It helps to understand both the “big picture” and the reality for children attending your centre.

The extent to which Pacific children speak a Pacific language as well as English varies. In New Zealand, it is not uncommon for Pacific children to speak two first languages at home. In addition, a growing number of children belong to mixed-ancestry families and consequently bring exceptionally rich literacy and language resources to their learning.

You will know that every Pacific community is unique, with its own language and culture. You may not know that there are variations within those communities, including differences in dialect and in the social level of the language used by people with different roles in society. Family and community members can help you understand these differences and make them part of the learning at your centre.

In Pacific cultures, older siblings and cousins, grandparents, aunts and uncles, other relatives, and the wider community are deeply involved in a child’s early language and literacy experiences. Examples of these experiences include fofō pepe (baby massage), tauloto (memorisation and recitation of Bible verses), daily devotions, fāgogo (storytelling), chanting, dance, and song.

When Pacific families and community members hear non-Pacific teachers speaking Pacific languages, they feel valued. You can use the dual-language books as a catalyst for that, seeking help to understand and pronounce key words and phrases.

There are also lots of online resources you can use to extend your vocabulary of Pacific words and phrases. The website of the Ministry for Pacific Peoples offers useful phrases⁵ and Pasifika Translation explains diacritics⁶ (marks such as macrons, glottal stops, and accents) that are used in written language to indicate the intended meaning and show how a word should be pronounced.

Share insights into language and literacy practices

The central message of this resource is the importance of finding out what’s happening in the children’s homes and communities, and using them as a resource for learning.

Pacific language and literacy practices don’t just include traditional practices. Modern technology affords opportunities for communication that is prompt, responsive, and learning-centred. Pacific languages are languages of the future.

⁵ Go to <https://www.mpp.govt.nz/language-culture-and-identity/>

⁶ Go to <https://nztcpasifika.com/languages/>



Keep looking for opportunities to build your understanding of language, literacy, and cultural practices in Pacific families and communities and to engage in talanoa. Create a two-way flow of information between home and your early learning service. For example:

- » Hold fono with Pacific parents and other family members, either at your centre or at a local church. Ensure that the purpose of a meeting is for talanoa. Talanoa occurs naturally when people are able to use their stronger language to communicate. Use the community language speakers and experts in your early learning service community to lead talanoa sessions with families. Deep learning relationships are developed through sharing and responding to each other's stories and information.
- » Encourage parents and other family members to value the language they are most competent in and use it with their children. Hold fono on the value of reading to children and talking with them in their home languages. Talk through the family support material.
- » Many families have mobile phones and other forms of digital technology. This means that digital tools, such as e-portfolios, are an increasingly useful way of sharing information between home and centre. You could even use a technology like Skype or Facebook Messenger to include friends and relatives from the islands.
- » Use photos and video clips to show people what is happening at the centre and encourage families to share stories about what they are doing with their children at home.



Support children to use and access their cultural tools

You empower children when you offer them access to the cultural tools they need to achieve things in *all* the social worlds they belong to. Cultural tools include our ways of thinking, as well as our ways of doing. They include our values, our beliefs, our ways of viewing the world, the things we create, and what we make things with.

Language is one of the most important cultural tools we have.

One of the major cultural tasks for children in the early years is to develop competence in and understanding of language. At this time, they are learning to communicate their experience in different ways; they are also learning to interpret the ways in which others communicate and represent experience. They are developing increasing competence in symbolic, abstract, imaginative, and creative thinking.

(Te Whāriki, page 41)

Children participate in a wide variety of language, literacy, and cultural practices at home, in their early learning settings, and in the community. These include:

- » talking at home in more than one language
- » talking to one person in one language and to another person in another language
- » reading and writing in more than one language
- » attending a Pacific-language early childhood centre – a language nest
- » transitioning to a bilingual school environment
- » sharing narratives and stories with a parent, grandparent, aunt or uncle, or an older brother, sister, or cousin
- » preparing for and taking part in cultural events
- » worshipping at home, church, and Sunday school through song, prayer, dance, recitation, and talanoa.

Kaiako questions

Ask the child to think of an object in their home and the stories that it tells.

- » *How would you describe it?*
- » *What would you tell other people about it?*
- » *How does it make you feel?*
- » *With this in mind, what are some cultural artefacts you might incorporate in your early learning environment and how might you use them to spark an engaging conversation with children?*



Integrate the Pacific dual-language books into your whāriki

This table offers some specific ideas to help your learning community think about how you might integrate the books into your whāriki. It focuses on the outcomes for the Communication | Mana reo strand of *Te Whāriki*.

COMMUNICATION MANA REO STRAND		
Goals	Learning outcomes	Examples of learning experiences using the dual-language books
Children experience an environment where:	<i>Over time, and with guidance and encouragement, children become increasingly capable of:</i>	
They develop nonverbal communication skills for a range of purposes	Using gesture and movement to express themselves he kōrero ā-tinana	<ul style="list-style-type: none"> » Talk about the expressions on people’s faces and the way they are holding themselves. <i>What do you think they are saying or thinking? What might happen next? I don’t know what that means. Can you tell me?</i> » Use your face, gestures, and movement to respond to the story. Encourage the children to use their faces and bodies to show what people may be thinking, feeling, or doing. » Encourage the children to use Pacific modes of non-verbal communication as a normal part of their play and interaction.
They develop verbal communication skills for a range of purposes	Understanding oral language and using it for a range of purposes he kōrero ā-waha	<ul style="list-style-type: none"> » Talk before, during, and after the readings. » Use the pictures as prompts for the children to tell their own stories. » Introduce the new words children may need to use to talk about the stories. Use and reuse the words when talking with the children. » Listen to the children. Respond to what they say and extend the conversation with comments and questions. Prompt the children to ask their own questions. » Ask the children genuine questions. Use open questions and be an active listener. Adjust the questions to the child’s stage of development.⁷ » Encourage the children to have rich conversations with each other and with all the people who come into your centre in their heritage languages, as well as other languages.

⁷ *LinguiSystems Guide to Communication Milestones* (Lanza and Flahive, 2009) contains developmental milestones for a range of areas, including answering and asking questions.

		<ul style="list-style-type: none"> » Follow children’s interests and provide them with language-experience activities that give them opportunities to use the new language. » Use Pacific words and phrases in your talk. Ask the children to help you.
<p>They experience the stories and symbols of their own and other cultures</p>	<p>Enjoying hearing stories and retelling and creating them he kōrero paki</p>	<ul style="list-style-type: none"> » Read the stories to all the children in your centre, regardless of their cultural identity. Encourage them to share similar stories they know. » Follow the children’s interests – read the same book over and over if that is what they want. Focus on a picture, skip pages, make up your own endings. Make it fun! » Understand the myriad ways stories are told – in songs, chants, drumbeats, dances, actions, plays, poems, carvings, and woven patterns. Create a story-rich environment that reflects the many ways people across different cultures tell their stories and support children to explore a range of storytelling practices, such as kakai, talatupu’a, and fāgogo. » Create opportunities for children to respond to the stories, to retell them, and to tell their own stories. Have props available so the children can use them to retell the stories. » Use digital tools like Book Creator or Seesaw to enable children to create and share their stories and other messages with each other and their families. The children could make their own video and audio recordings. » Invite parents, family members, and others to come into the centre to share their stories. Create more learning opportunities around these occasions so that they are not one-offs.
	<p>Recognising print symbols and concepts and using them with enjoyment, meaning, and purpose he kōrero tuhituhi</p>	<ul style="list-style-type: none"> » Develop concepts about print, including the idea that the words of their languages can be written down and that printed words carry a message. » Write down the words that emerge from reading and talking about the story. » Provide opportunities for children to experiment with making marks to convey messages of their own, for example, through finger-painting, weaving, and printmaking.

	<p>Recognising mathematical symbols and concepts and using them with enjoyment, meaning, and purpose he kōrero pāngarau</p>	<ul style="list-style-type: none"> » Prompt the children to recognise and talk about the mathematical symbols and patterns in the story, such as the patterns in a tīvaevae or the number of people. » Use words like “less” and “more” when imagining what might be going to happen next.
<p>They discover different ways to be creative and expressive</p>	<p>Expressing their feelings and ideas using a wide range of materials and modes he kōrero auaha</p>	<ul style="list-style-type: none"> » Get to know the range of ways Pacific peoples express themselves. Think about song and dance, poetry, tīvaevae, tapa, weaving, and tatau (tattoos). » Surround the children with examples of Pacific art and music. Invite artists in and consider taking the children into the community to see artists in action. Create opportunities for them to explore these art forms for themselves. » Remember that Pacific arts are thriving, both here and across the Pacific. Consider modern art forms, such as film, photographs, digital storytelling, and music.



Use the audio and e-books

It is important that any Pacific words are pronounced correctly. The audio versions and e-books can help you with pronunciation and expression. Children will enjoy listening to the audio and looking at the books. Set it up so that they can do this themselves, individually and in groups. Listen in and facilitate rich conversations about the stories.

Listen to the audio or e-books with parents and ask them about the accents and dialects that are used and how they compare with their own.

Empowering children through engaging in ako

Jan Scoulding is a kaiako and literacy leader at an Auckland primary school. She is using the junior dual-language books with the children and parents at her school, many of whom are Tongan. Jan is not fluent in Tongan, so she begins by listening to the audio at home. In class, she learns from the children:

In class, if I'm using the Tongan book, I read as best I can in Tongan and encourage a culture of ako so that the students feel confident to correct me and help me improve my pronunciation. This shows them it's OK to make mistakes in learning. The books are also a wonderful tool for bringing their culture into a learning context.

(Education Gazette, September 2018)

Take advantage of digital technology

Ask yourself whether there is scope for using apps, such as Storypark, Mahara, Book Creator, or Seesaw for the children to create and share their responses to the stories and pictures. These responses could be in English, in the children's Pacific languages, or in a combination. Children could be doing this at home and at the centre. They could be sharing and revisiting their stories with others or just creating them for their own enjoyment. This is a great strategy for empowering children to take ownership of their learning.

Kaiako from an Invercargill Pacific early learning service used digital platforms to encourage families to look at the cultural values, practices, and languages that are important to them. To see this, go to <https://tewhariki.tki.org.nz/whanau-supporting-early-years-learning-at-home/imaginative-play>

Set up a book space

Work with the children and their families to create a cosy book corner. Think about the content of the dual-language books and other books on a Pacific theme and fill the space with related images, objects, and words.

Put a map of the Pacific on the wall or some posters so you can talk about where the children have family connections. Make the spaces bright and comfortable with objects such as tapa, mats, cushions, and tīvaevae.





Participate in the Pacific language weeks, festivals, and other community events

The annual Pacific language weeks and festivals, such as Pasifika, are wonderful opportunities to enjoy and celebrate the languages, cultures, and identities of Pacific people. Religious celebrations (such as White Sunday and Faka-Mē) and cultural occasions (such as the haircutting ceremonies of the Cook Islands and Niue communities) also offer opportunities to make meaningful connections to the worlds of Pacific children.

By reaching out to your families and local Pacific communities, you can find culturally appropriate ways of connecting with them. For example, people often make an ‘umu (similar to a hangi) during the Pacific language weeks, and your centre might be able to participate in this during an excursion. Another powerful approach is to video children taking leadership during church services and family lotu. The videos can be shared at the early learning service and used to generate conversations about children’s church lives.

You can find information and resources to support activities around the Pacific language weeks on the Ministry for Pacific Peoples website.

Set up learning connections around the books

Remember that children are resources for learning, for you and for each other. As well as fostering ako within your centre, consider inviting older children from a bilingual unit to read to the children. This is a practice that is consistent with tuakana-teina caregiving practices in Pacific families.

Develop an awareness of what is going on in the Pacific world and what families might be reading, viewing, thinking, and talking about. One way of doing this is by following Pacific radio and television programmes.

Arrange visits in a Pacific language early learning context. A “sister” relationship with another centre offers a chance for children and kaiako to engage in very deep learning with each other (Davis and McKenzie, 2017).

Kaiako questions

- » *What might happen if you worked with kaiako in other learning contexts to create learning experiences that utilise the books?*
- » *How might you support your Pacific children to share their cultural knowledge about the books with children from other early childhood services?*



Create a space for Pacific learners in a Pacific-language early learning context

All children have the right to be raised in culturally and linguistically responsive communities. This enables them to become enculturated within traditional practices, values, knowledge, and very importantly, the language of their community as a means to support a positive identity formation.

(cited by Rameka and Glasgow, 2015, page 146)

If you are a kaiako working in a Pacific language nest, you are already part of the mission to nurture and strengthen the identity, language, and culture of each Pacific child in your care. It is likely that you are doing so with a network of support from your local community.

While you will be aware of the importance of your role and its value, it is likely that you have faced challenges, including access to bilingual resources and professional learning support in bilingual and Pacific pedagogies (Mara, 2017; Rameka and Glasgow, 2015). The Pacific dual-language books for early learning series is intended to help fill that need.

This kaiako support material suggests how you and your community can take full advantage of the Pacific dual-language books to support the development of bilingual Pacific learners in your centre. By doing this, you are also helping to sustain Pacific languages, cultures, and identities, assuring their future in a globalised world.



Bring the whole family into the whāriki

*Te Whāriki a mat for “all” to stand
and the weaving of Pasifika voices.
That of our ancestors, our stories, our histories,
our languages, our cultures, our identities.
Hear my voice, the Pasifika child,
I am unique, a child of my forebears.
A spiritual being, a dynamic multiplicity
connected to my past, present, and future.
The fibres of our Whāriki
the weaving of Pasifika voices, yet to come.*

(Manutai Leaupepe, Jacoba Matapo, and Elizabeth [Peta] Ravlich)

Children and their families are at the heart of any early learning service; they are their reason for being. When parents at Ponsonby’s Ā’oga Fa’asāmoa were asked about their aspirations for their children, they said they wanted them to be:

- » well-grounded in their Samoan language, culture, and values
- » respectful
- » bilingual in Samoan and English, or multilingual
- » healthy
- » academically successful.

(Tapusoa *et al.*, 2016)

There are many ways that family and community members help meet the cultural needs of their children. It could be at home, at church, at a centre, and other places. MacIntyre (2011) talks about seeing parents in two centres:

- » preparing children’s food and teaching them the correct behaviours around food (such as where and how to sit properly, say lotu, and share the food)
- » teaching children the proper way to receive visitors and extend hospitality
- » teaching particular activities (such as preparing a dance for performance, weaving, or tapa-making).

A great strength of your service is that the elements of the Pacific Success Compass will already be familiar to you. You already know that the child brings the family with them and you know the importance of creating a family-like atmosphere when the child is with you. What you may need to do is to be more intentional about this in the way you create, enact, and review your whāriki. “Pacific voices in Te Whāriki”⁸ has excellent ideas to support you in this. It is designed to support kaiako to:

- » make sense of *Te Whāriki* as a woven mat for diverse Pacific voices and values
- » create a local curriculum that represents Pacific pedagogies inclusive of the spirituality, cultural identities, story traditions, and languages of Pacific people.

⁸ Go to <https://tewhariki.tki.org.nz/en/professional-learning-and-development/te-whariki-online-spotlights/pacific-voices-in-te-whariki-spotlight/>

Create an environment that is rich with language

As kaiako, by sharing your language with the children, you are giving them a valuable gift. Let them hear it and see it throughout your environment.

You could:

- » make wall charts and “big books” with the children
- » write stories based on the children’s artwork
- » display and label cultural artefacts, such as mats, tapa, fans, or tīvaevae
- » display photos or pictures of cultural celebrations, family events, church events, sports, games, market days, fishing, and other familiar activities
- » sing songs and lullabies, dance, play music, and have instruments available.

Be aware of intergenerational language loss

Intergenerational language loss means that many parents and other family members do not feel strong in their Pacific languages. For example, Tapusoa et al. (2016) found that fewer than 30 percent of the parents of children attending Ponsonby’s Ā’oga Fa’asāmoa could hold a fluent conversation in gagana Sāmoa, whereas almost all kaiako could. At Ā’oga Fa’asāmoa, parents are expected to learn their language alongside their children and receive support to do so.

It’s important to recognise that family members who have chosen a bilingual setting for their children’s early learning may also be on their own language-learning journey. By promoting family languages in your centre, parents will certainly notice, and it may have an effect on their own language revitalisation aspirations.

Kaiako question

- » *How might you support parents and other family members to partner with you in supporting their children?*

Weave your Pacific culture, values, and beliefs into the reading

The Pacific dual-language books are not just about language. They make rich connections to the traditions, values, beliefs, and practices of each of the Pacific cultures represented in the books.

Bring your own life and experiences to the storytelling. Use your deep knowledge of the children and their lives in the storytelling. Notice the connections that you and the children can make. Make the talanoa rich!





Answer questions about dialects, accents, and social levels of language

As you know, some Pacific languages have more than one dialect. There can also be different social levels of language, such as the different social levels of lea faka-Tonga, which are described in *Ko e Fakahinohino ki he Lea Faka-Tonga: The Tongan Language Guidelines* (2012).

Do not be concerned that children might be confused if the dialect in a Pacific dual-language book is not the same as the one they use at home. Children are very good at working this out for themselves. If the children notice and are interested, talk with them about the different dialects, accents, and registers used by people in your language community. This will help them learn more about how languages work – one of the many advantages of bilingualism.

Support and encourage parents to use the language of the centre

As discussed, some parents will not be as fluent in the language as their child is. In fact, for some, this may not be their heritage language. There should be no compulsion on parents to use a particular language for reading to and with their children.

On the other hand, Tapusoa *et al.* (2016) reveal how much parents at Ā'oga Fa'asāmoa valued opportunities to learn their language, including reading to the children in their language.

It's good for me because I am learning how to pronounce the words, based on the story, because I take on the character – Auntie Mele and Uncle Jerome – and people like that. It's great, they enjoy it. That storytime is so important for them.

(Parent 4, focus group)

Whichever language version the parents and other family members read, encourage them to use the audio to listen to a fluent reading before they have a go themselves, if that might help.

Understandably, some parents at Ā'oga Fa'asāmoa felt uncomfortable when their children corrected their pronunciation. Explain that *Te Whāriki* is all about empowerment. When their child shares their knowledge, that is a sign of success. It shows the child that learning is something we all do, for all of our lives.

The family support material suggests ways families might enjoy responding to the Pacific dual-language books together. Show how much you value this by encouraging them to share what they do. Talk with the children about their reading experiences at home and what they are discovering through talanoa with their family members.



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Websites

Te Whāriki Online at <https://tewhariki.tki.org.nz/en/early-childhood-curriculum/>

Te Whāriki Online is a growing body of resources and information to help you and your community create a whāriki that will empower the children you teach, learn with, and care for. You can refer to Te Whāriki Online as you consider how best to take advantage of the possibilities offered by the dual-language books. For starting points, refer to:

- » the spotlight on “Pacific Voices in *Te Whāriki*”
- » the spotlight on “Social Competence and Oral Language”
- » the resources on identity, language, culture, and literacy
- » the spotlight on “Assessment for Learning”.

<https://tewhariki.tki.org.nz/en/professional-learning-and-development/te-whariki-online-spotlights/>

Education Council New Zealand / Matatū Aotearoa <https://teachingcouncil.nz/content/tapas%C4%81-cultural-competencies-framework-teachers-of-pacific-learners>

Kei Tua o te Pae / Assessment for Learning: Early Childhood Exemplars <http://www.education.govt.nz/early-childhood/teaching-and-learning/kei-tua-o-te-pae-2/>

Ministry of Education – Pacific Dual-language Resources for Junior Classes <http://literacyonline.tki.org.nz/Literacy-Online/Planning-for-my-students-needs/Pasifika-dual-language-books>

Ministry of Education – Play Idea: Books and Storytelling – Pūrākau Pānui Pukapuka <https://education.govt.nz/early-childhood/teaching-and-learning/learning-tools-and-resources/play-ideas/books-and-storytelling/>

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