



THE UNIVERSITY OF
WAIKATO
Tē Whare Wānanga o Waikato

Te Pua Wānanga ki te Ao

The School of Māori and Pacific Development

He Puna Kōrero - Journal of Maori & Pacific Development



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TE PUĀWAITANGA O TE PUAWĀNANGA

EDITORIAL

E ngā kaipupuri i ngā reo, i ngā mana, i ngā mātauranga o ō tātou tūpuna, tēnā koutou katoa. Kei te toro ake ngā aka o te Puawānanga ki ngā ao o te rangi, ki ngā hihī o te rā, heoi anō kua tū pakari ngā pakiaka ki ngā uaua tonu o Papatūānuku, o te ūkaipō. Nā te hunga tuku kōrero mai i koropupū mai ai te wai o te puna; nā koutou hoki te hunga pānui i hīrere ai taua wai nā reira, tēnā koutou katoa mō tā koutou tautoko mai, whāngai mai i te whanaketanga o te pukapuka e tapaina nei *He Puna Kōrero*. Tukuna ngā pua kia puāwai, tukuna te wai o te puna kia rere, otirā, tukuna ngā kōrero kawē whakaaro kia wānangā.

Greetings to all of you, the keepers of our ancestors' languages, prestige, and knowledge. Thanks to those who have contributed to this Journal and to you, the reader, for your valued role in developing *He Puna Kōrero*. The title of this journal aptly describes a fount of knowledge, of history, of stories. Your individual and collective contributions have culminated in the burgeoning of articles and opinions from that metaphoric spring. These are offered here to promote contemplation, reflection and discussion.

There are five articles in this issue. The first, by Tom Roa and Jackie Tuaupiki, is a preliminary report on an ongoing research project conducted in consultation with Waikato-Tainui. The ultimate aim of this project is to construct guidelines for staff of Te Whare Wānanga o Waikato, the University of Waikato, who are involved on campus in tikanga Māori. This project will ultimately provide institutions with assistance in establishing protocols which are consistent with a commitment to providing an appropriate role for tangata whenua in Aotearoa's leading institutions. The next article, by Huhana Hickey, examines the way in which even institutions recognised for being both progressive and enlightened can unwittingly contribute to the marginalisation and oppression of indigenous people. Her focus here is on evidence of the marginalisation and oppression of indigenous people in human rights legislation itself. In particular, she draws attention to the fact that the United Nations has not allowed for specific representation by indigenous people with disabilities in the drafting of its Disabled Persons Convention. The next article, by Fred Rohorua, is also concerned with marginalisation and oppression – but of a different kind. The argument here is that the failure of the British to prepare the then Solomon Islands' Protectorate adequately for independence played a significant role in the problems that independent Solomon Islands has experienced. Hine Kahukura Te Kanawa and Hēmi Whaanga are concerned with teacher professional development programmes in the context of kaupapa mātauranga Māori. Their particular interest is in the extent to which such programmes have made a contribution to the Māori language revitalisation agenda, and, in particular, to the levels of proficiency of teachers of te reo Māori. Finally, with the assistance of Waldo Houia, Diane Johnson considers ways in which teachers and learning communities can benefit from a new curriculum document for te reo Māori as a subject in mainstream schools in Aotearoa (currently in draft form). She demonstrates one of the ways in which a particular Achievement

Objective can give rise to lessons of different types, the focus here being on a sequence of 'spiral lessons' which demonstrates how thematic continuity and task sequencing can underpin effective language practice.

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Tikanga Tainui: Tikanga Whare Wānanga

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Abstract

This paper is a preliminary report on an ongoing research project begun in 1999. The project involves consultation with Waikato-Tainui, the *tangata whenua* of the Waikato region, about the construction of guidelines for University of Waikato staff (both Māori and non-Māori) who are involved in gatherings that call for adherence to Tainui protocols. Here, the emphasis is on guidelines for the conduct of *pōwhiri* (formal welcomes) on the University Marae.

Introduction

Te Whare Wānanga o Waikato (The University of Waikato) occupies a unique position in New Zealand as the only University with a Māori name – Waikato, the name of a place and a people – in its title and as the only university whose motto – *Ko te tangata* (The people) – is in the Māori language. It is, furthermore, the only New Zealand university to have all of the following: a pro-Vice Chancellor Māori position, a School dedicated to the advancement of Māori and Pacific interests (*Pua Wānanga ki te Ao*/ School of Māori and Pacific Development), an advisory body made up of representatives of local Māori people (*Te Rōpu Manukura*) and a Centre for Māori and Pacific Development research. In positioning itself in this way, the university has clearly signalled that it means to play a leading role in this country's approach to issues of citizenship and indigeneity. Associated with such a role are both benefits and responsibilities.

The University of Waikato is a place of higher learning, an institution which is involved in the preparation of New Zealanders for future leadership roles, and one which plays a part in the international arena. Of particular significance in relation to this research project is the fact that the University of Waikato has the capacity to affect attitudes not only towards the indigenous people of New Zealand, but also towards indigenous peoples more generally. Its behaviour as an institution in relation to the language, culture and cultural protocols of the indigenous people of the area in which it is located is, therefore, of very real significance. It is therefore important that the indigenous people of the area should play a role in assisting the university to act as

a model for other institutions which aim to demonstrate their respect for the indigenous people of the areas in which they are located and, in doing so, also to demonstrate that they can play an effective role as critic and conscience of society.

In order to assist the University of Waikato in this task, a number of *hui wānanga* have been held over a five year period. These *hui wānanga* have involved discussions among University of Waikato Māori staff and local *kaumātua* (elders) from Ngāti Wairere, Waikato-Maniapoto, and Tainui, the aim being to determine how the university can best demonstrate its commitment to the indigenous people of New Zealand and, in particular, to the indigenous people of the area on whose land the university is located. There is general agreement that this must involve ensuring that university protocols, when conducted within the traditional boundaries of Waikato-Tainui, are consistent with those of the Waikato-Tainui people. A first step in this process is to provide recommendations relating to the conduct of *pōwhiri* (formal welcomes) on the University Marae.

Tainui: A hospitable people

The significance of the region and its people is indicated in the following *pepeha* (tribal saying) whose significance has been stressed by those in attendance at the *hui wānanga*:

Mōkau ki runga; Tāmaki ki raro, Mangatoatoa ki waenganui; Pare Hauraki; Pare Waikato – Te Kaokaoroa o Pātetere ki Te Nehenehenui
(Mōkau to the south; Tāmaki to the north; Mangatoatoa in the middle – Waikato, Hauraki protections – the Kaokaoroa o Pātetere Range into the Nehenehenui.)

When conducting *pōwhiri* within the traditional boundaries of the Waikato-Tainui people, the University of Waikato should adhere to Tainui protocols and give precedence to Waikato-Tainui people. In doing so, it will acknowledge the significance of locality to the indigenous people of New Zealand and also acknowledge the hospitality afforded to it by Waikato-Tainui people upon whose lands its buildings are located. Thus, several of those who attended the *hui wānanga* insisted on the significance of the following *pepeha*:

He iwi manaaki koutou Waikato
(Waikato, we are a hospitable people)

This *pepeha* has traversed generations, encouraging all descendants of Waikato people to maintain the tradition of generosity in our hosting of *manuwhiri* (visitors). The University of Waikato stands on Waikato-Tainui land. It is therefore the duty and responsibility of Waikato-Tainui people, in association with others in the university, to host *manuwhiri*. Staff, students and visitors (both Māori and non-Māori) who are not themselves Waikato-Tainui should acknowledge the fact that it is the duty and responsibility of Waikato-Tainui people, wherever possible, to lead *pōwhiri* conducted within their traditional boundaries and to ensure that their protocols (rather than those of indigenous people from other areas of New Zealand) are the ones that are adhered to.

Another *pepeha* to which attendants at the *hui wānanga* referred is:

Kotahi te kōwhao o te ngira e kuhuna ai te miro mā, te miro pango me te miro whero

(There is but one eye of the needle through which the white thread, the black thread and the red thread traverse)

This *pepeha* demonstrates the attitude of Waikato-Tainui people to the unification of peoples of all creeds and races, highlighting the fact that there are multiple pathways towards one goal. In achieving their goals, all of those associated with the University may pursue different pathways. However, so long as the University stands on Waikato-Tainui land, all of these pathways must include respect for the land, respect for the people who own the land and for their customs (for they are the *kaitiaki*/guardians of that land), respect for the traditions of the University itself, and respect for one another. Therein lies the foundation of that principle of partnership that is fundamental to the relationship between Waikato-Tainui and the University. Fundamental to that partnership are:

Te Miro Mā (non-Māori), *Te Miro Pango* (Māori in general) and *Te Miro Whero* (the *rangatira* – chiefs or leaders of Māoridom).

So far as *Te Miro Mā* is concerned, an important aspect of genuine partnership is a commitment to developing some familiarity with *te reo Māori* and *tikanga Māori* (Māori language and culture). University staff, led by senior management, should learn how to behave appropriately in contexts that require some knowledge and understanding of Waikato-Tainui language and culture. Only then can they be said to have genuine respect for the land upon which the University stands. In fact, if all staff and students were required to take at least one course in the area of Māori language and culture, the University could truly be said to be actively pursuing responsible partnership.

So far as *Te Miro Pango* is concerned, what is required is a commitment from Māori to work in partnership with non-Māori, acknowledging and respecting the fact that different cultures and traditions bring added value to the life of the University.

Te Miro Whero is fundamental to good governance. In leading their people, *rangatira* must bind the people together in a common purpose – *he ranga i te tira* (the binding of a group on a journey in pursuit of a common purpose). Where there is strong and compassionate leadership, people can work together to achieve the best for everyone.

Waikato-Tainui and responsibilities to the land

With the Raupatu Settlement on the 22nd May 1995, the lands on which the University of Waikato are situated were returned to Waikato-Tainui, making Waikato-Tainui the University's landlord. In terms of *Tikanga Tainui*, the University of Waikato is regarded as occupying an honoured place within the sphere of influence of Waikato-Tainui. Good landlords do not interfere in their tenants' business except to the extent of seeking to ensure that that which belongs to them – in this case, the land upon which university buildings stand – is treated with respect. As *tangata whenua*, Waikato-Tainui people regard it as their responsibility to advise the University of Waikato on those matters of moment in our relationship. This includes the responsibility that Waikato-Tainui has to advise the University about those aspects of *Tikanga Tainui/Tainui custom* (and its extension into *Tikanga Māori*) that impact on

the treatment of the land. This includes providing advice to *taurahere o ngā matāwaka*, that is, to those of Māori but non-Tainui descent who are stakeholders in the University whether as staff, students, members of Council, members of *Te Rōpu Manukura* or members of the many other groups associated with the University. One important aspect of respecting the land is ensuring that appropriate protocols are adhered to, including protocols relating to extending welcome and hospitality to *manuwhiri* (visitors).

Te Ao Hurihuri: The University Marae

The history of the University Marae demonstrates how easy it is to ‘talk past one another’ and yet mean well.

Staff and students of the Waikato Teachers’ Training College, which became the School of Education within the University of Waikato in 1991, agitated for a *marae* on the Training College grounds as a concrete indication of its commitment to things Māori. This would, they believed, ensure that there was a genuine, visible Māori presence, a gathering place for Māori associated with the Training College, a place where *tikanga Māori* would be adhered to at all times. The management of the Training College (subsequently the management of the University) wholeheartedly embraced the sincerely held views of the students. When the *Wharenuī* (Meeting house) was completed, the Tainui Māori Trust Board was approached as *tangata whenua* to provide a name. Members of the Trust Board were somewhat taken aback. They did not respond. A second approach was made. Still they did not respond. In finally responding, the response was subtle, yet telling. Without explanation, they offered the name *Te Ao Hurihuri* (The Ever-changing World). The world had indeed changed. It had changed to such an extent that tribal Māori living within the traditional boundaries of another tribe had caused to be built an ancestral meeting-house in another’s ancestral territory. Not only that, but they had asked the *tangata whenua*, the only people with the right to build such a meeting-house in that area, to give the house a name believing that this was an honourable thing to do. In response to what they knew to be a genuine attempt to do the right thing, the Tainui Māori Trust Board not only provided a name, but also offered to conduct the appropriate opening ceremonials. Such a situation is unlikely to be repeated precisely because the University has provided staff and students with opportunities to become familiar with appropriate *tikanga*.

Tainui’s Protocol: Guidelines for conduct of *pōwhiri* on the University Marae

The basis of all well-intentioned human interaction is what Māori term ‘*manaakitanga*’, that is, demonstrating respect for all things (living, dead, non-human), nurturing relationships and treating the other with care. At the very heart of *manaakitanga* is *manaaki*, derived from *mana* and *aki*. ‘*Mana*’ refers to one’s power, influence, authority and control. To ‘*aki*’ is to encourage and to support, and at appropriate times to challenge! Thus, the term ‘*manaakitanga*’ which involves encouraging and supporting the *mana* of others irrespective of their status. At the base of this is *tikanga* – the correct and proper ways of behaving. Although *tikanga* is founded on centuries of practice, it is always flexible, it always returns to *manaakitanga*. Together, *tikanga* and *manaakitanga* underpin all Tainui-Waikato protocols which are manifest in all gatherings where Māori meet on Waikato-Tainui

land. All of Māoridom places great value on *manaakitanga* and on the hosting of *manuwhiri*.

With reference to all of those things discussed earlier, those present at the *hui wānanga* established the following guidelines for *pōwhiri* (formal welcomes) on the University Marae:

- *Pōwhiri* will be conducted following Tainui protocols.
- *Manuwhiri* will gather at the gate/in the nearby parking lot.
- Wherever possible, a steward from the host side shall liaise with visitors before the *pōwhiri* starts to ensure that Tainui protocols are clearly understood.
- Women play important roles within *Tikanga Tainui*.
- The first voice heard by the *manuwhiri* as they approach will be that of a woman in the *karanga* (wailing call of welcome performed solely by women).
- The language of the *karanga* will be Māori.
- Waikato-Tainui women as hosts will start and conclude the *karanga*. However, if no Waikato-Tainui women are present, Tainui would be grateful if these protocols were conducted by other capable women with appropriate expertise.
- Māori will be the language of ‘*mana*’ on the *marae-ātea* (the open courtyard in front of the *wharenui*).
- In approaching the marae, women of status among the *manuwhiri* will be at the forefront leading the approach. One of those women should respond appropriately with a *karanga* in Māori.
- The *manuwhiri* will come onto the *marae-ātea* and pause.
- Upon being invited to take their seats, those men of status taking part in the *whaikōrero* (speech-making protocols) will sit in the front row.
- Waikato-Tainui men as hosts will start and conclude the *whaikōrero* during a *pōwhiri*. If no Waikato-Tainui men are present, Tainui would be grateful if these protocols were conducted by other capable men with appropriate expertise.
- Provision for English-speaking visitors will be made through interpreters (if they are available) who will sit amongst the visitors; and provision will be made for English to be used, if necessary, following the *pōwhiri*.
- It is preferred that *waiata koroua* (traditional chants) are selected to be sung in support of speakers.
- Singers will sit following the song to allow the speaker to conclude.
- Upon the offering of a *koha* (donation), a female from the host side shall acknowledge this token with a *karanga* and the *koha* will be retrieved by a male from amongst the hosts.
- Speakers are encouraged to restrict their comments to the *kaupapa* (theme/topic) of the *hui* (gathering).
- If skilled exponents of the *wero* (challenge) are present and able, they are encouraged to participate in the *pōwhiri* as directed by the elders.
- Provision for women to speak will be made, as necessary, following the *pōwhiri*.
- Both men and women shall wear appropriate attire.

These protocols will be observed by Tainui members of staff. In the absence of such staff, the invitation has been extended to others who use the University Marae to consider these protocols as guides in their conducting of *hui* involving *pōwhiri* on the marae.

Further protocols involving *tangihanga* and other marae activities will be included in a future report. The advice offered to the University by Waikato-Tainui is provided in a spirit of partnership: the University community occupies an honoured place within our traditional sphere of influence.

Conclusion

The Founding Document of New Zealand, *Te Tiriti o Waitangi/ The Treaty of Waitangi* established a partnership between Māori and non-Māori in this country. Partnership involves mutual understanding. It therefore follows that everyone who lives in this country should have some understanding of things Māori. Given the fact that *Te Whare Wānanga o Waikato/ The University of Waikato* has clearly indicated its commitment to Treaty-based partnership, it is particularly important that its staff and students should lead the way in building that bicultural foundation which should underpin multi-cultural awareness in this country.

We have come a long way but there is still some way to go.

We at *Te Whare Wānanga o Waikato/ The University of Waikato* have an opportunity to make our university truly distinctive in line with our name, our motto and our *pao* (anthem):

*Ko Te Whare Wānanga o Waikato e tū nei
‘Ko te Tangata’ te tohu
Tihei mauri ora!
Waikato te iwi; Waikato te awa;
Taupiri te maunga;
Tainui te waka.
Ko Te Whare Wānanga o Waikato e tū nei
Ko te tino kaupapa
He hora mātauranga ki te ao ...*

KŌKIRI!

Here stands The University of Waikato
Whose motto is ‘People’
Tihei mauri ora!
The people are Waikato; the river is Waikato
The mountain is Taupiri
The waka, Tainui.
Here stands The University of Waikato
Whose primary purpose
Is to spread knowledge and understandings ...

- ONWARDS!

Indigenous people with disabilities: The argument for representation in human rights legislation (with specific reference to the development stage of the United Nations International Disability Convention)

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Abstract

Until comparatively recently, human rights legislation was largely based on a universalist analysis. In treating all human beings alike, in failing to acknowledge the need for special measures to combat the marginalisation and oppression of particular groups, such as indigenous people and people with disabilities, it actually contributed to their invisibility and, hence, to their marginalisation and oppression. More recently, however, there has been a global trend towards the recognition of marginalised groups in human rights legislation. Even so, universalism, and the prejudice that so often accompanies it, is still in evidence. For example, although the United Nations is currently involved in drafting a Disabled Persons Convention, indigenous people with disabilities are not specifically represented. Their particular situation, one that involves a dual form of oppression (as indigenous people and as people with disabilities) is not acknowledged. Unless this situation is remedied, the Convention will inevitably be both less acceptable and less useful than would otherwise be the case.

International Human Rights and Disability Rights: The Global Trend

International procedures to protect individuals and to hold governments accountable are relatively new. There have always been forces which prevented powerful machinery from coming into effect at the global level. Within the United Nations framework, there is no international court of human rights that is empowered to hand down enforceable judgements and there is no international mechanism which is activated whenever and wherever human rights are at stake (Degener, 2005, p. 87).

Rights-based issues within the international and domestic context are relatively new in legal terms. Even more recent is the development of disability and indigenous people's policy. Since the introduction of the United Nations Declaration of Human Rights 1948 (UNDHR), the United Nations (UN) has focused on Treaties for groups requiring specific protection. The rationale for this is that the original declaration did not take into account some of the issues concerning inequality that affect certain minority groups such as, for example, indigenous people and disabled people. Thus, for example, it has been argued (Degener, 2005, p. 87) that:

In the context of equal rights, disabled people have until recently been a forgotten minority. Consequently, it was assumed . . . that an anti-

discrimination statute which did not expressly mention disability or (health status) would probably not, in practice, be applied for the protection of disabled people.

Historical Overview of the Status of Disabled Persons Internationally

Disabled people have existed as marginal figures, their contributions and perspectives are not generally noted. Researchers outside disability studies have not been actively interested in this history nor in examining the meaning and function of disability in the lives of the few well-known people with disabilities (Linton, 1998, pp. 36-37)

The treatment of disability, both generally and in legal contexts, has been comparatively well documented in Western/European based societies. This is also true, in a post-colonial context, of those societies that have been colonised or heavily impacted by Western societies and laws, since, as Thaman states:

[It] was assumed that the concept of human rights was self-evident, universal, culture-free and gender neutral! Such assumptions were at best naive and at worst arrogant, because most international covenants are based on Western liberal beliefs and values, and like all beliefs and values, they are embedded in a particular cultural agenda where indigenous peoples together with their assumptions and values have been and continue to be disregarded and marginalised. This needs to be acknowledged if the issues relating to the ratification and operationalisation of international treaties and covenants are to be meaningfully discussed. Most of what the international community assumes to be self-evident is simply not so to the majority of the world's non European peoples, including many Pacific peoples, who have their own perceptions of what they should or should not do and be, and why (as cited in Wilson & Hunt, 1998, pp. 2-3).

In the case, however, of indigenous, pre-colonial, pre-industrialised societies, societies in which there was no academic construct of 'disability' as a unitary phenomenon, documentation of attitudes towards, and treatment of people with disabilities is sparse. This is not only because the tradition of passing information from one generation to the next orally has been disrupted, but also because indigenous people's knowledge has been devalued and, in many cases, positively suppressed. Even so, anthropological research has provided insight into some of the ways in which such communities responded to, and cared for, people with disabilities. Thus, for example, Trinkhaus and Shipman (1993, p. 108) describe the fossil remains of a Neanderthal male who is believed to have sustained serious injuries that resulted in impaired mobility, partial blindness, and the use of only one arm, observing that the fact that he lived for between thirty and forty-five years (a long life-span) must have been due to the "compassion" and "humanity" of the Neanderthals. Similarly, Gould (1988, p. 108) comments on the fact that an individual from the Upper Paleolithic period whose remains indicate physical disabilities (a form of dwarfism resulting in limited mobility), was buried in a cave that appeared to be reserved for people of high status.

There were, and are, of course varying attitudes towards people with disabilities in indigenous societies, these differing attitudes relating not only to the nature of the disability itself, but also to a range of cultural factors. In consultation with key informants within the Māori disability sector, I have identified a range of different attitudes towards *whānau* (family and extended family members) with disabilities. I believe that these differences are likely, in some cases, to be a reflection of differences that existed in pre-colonial times. Thus, in some cases, such people are accepted as a *taonga* (gift) and may even, in line with what is regarded as a traditional practice, be elevated to the status of *tohunga* (skilled person, healer), their disability being viewed as providing a link between the material and the spiritual elements of Māori cosmology. In contrast, some Māori appear to believe that their disabled *whānau* member's impairment is the result of a *hara* (sin) or a *makutu* (bewitched), that is, that it is punishment for the wrong-doing of an ancestor.¹ As Lange (1999, pp. 8-9) observes:

Committing a *hara* resulted in the withdrawal of supernatural protection. Any sort of catastrophe might now occur Illness or death could also result from *makutu* Until the arrival of Pakeha, these explanations covered most kinds of illness In the traditional Maori understanding, then, illness was regarded as a supernaturally induced condition that was likely to end in death unless something was done. Such an intensely held conviction often itself played a part in the illness. Even in this time, Buck noted the contrast between the remarkable *speed* of recovery from wounds in which the supernatural was not involved, and the marked susceptibility to diseases that should not have been fatal.

These examples provide some insight into the status of some people with disabilities prior to industrialisation and colonisation.

Western (and Western-influenced/dictated) approaches to disability have changed over time. Prior to the development of the Social Model of Disability,² the placement of disabled persons in society was based on medical perceptions rather than social status. That model, however, is underpinned by the belief that the major barrier may not be impairment itself but the attitudes of society towards disability. Historically, the law placed disabled persons into statute as objects of the law and not as subjects. Only recently has this trend begun to change. In referring to an article written by Hanks and Hanks (1948), where a useful starting point was established for organising the available evidence of medical classifications of impairment into a typology or classification system,³ Linton (1998, p. 37), observes that:

It is the strength of the report that they looked primarily at social participation rather than at treatment or care provided to disabled people, and that they looked to the social structure for the explanation of the degree of integration or participation of disabled people in each society rather than to the nature of the disability itself or the psychosocial makeup of disabled persons.

While there have been differences in the cultural experiences of disabled people in different communities over time, there have also been some similarities, similarities that became apparent when social scientists began to explore cultural attitudes in different places. Hanks and Hanks (1948) as cited in Linton, is significant in that it

focused on social participation (viewing people with disabilities as subjects) rather than on their treatment or care (viewing people with disabilities as objects). To the extent that they considered only physical disabilities in some non-Occidental societies, the research of Hanks and Hanks was, however, limited.

In response to a range of international human and civil rights actions taken in the last forty years, the medicalised objectifying of people with disabilities in law has begun to change. However, certain marginalised groups, including indigenous people with disabilities, remain invisible within disability rights discourse.⁴ They are being excluded, and will continue to be excluded, until such time as they are recognised. Indigenous people with disabilities face a unique form of discrimination, discrimination in relation to their indigeneity, and discrimination in terms of their disability. There is a need for recognition of, and research into, this dual discrimination, influenced as it is by a range of social and cultural factors which are largely overlooked in discourse that is dominated by westernised perceptions.⁵

As Ghai in her article *Disability in an Indian Context* (p. 94), explains:

What is important is whether the disability movement in India is raising pertinent issues about power, discourse and context in the construction and use of the term 'disabled', and whether Western symbols and ideas can explain the intricate patterns of rural and urban culture. . . . In the midst of these harsh and disabling realities, whether and how other marginalising aspects of case, gender and class play a significant role is not even questioned, for instance, when one is contending with recurring issues of poverty and disability, that gender would define accessibility is not considered (as cited in Corker & Shakespeare, 2002).

It is not, of course, only indigenous people with disabilities whose circumstances, needs and rights are being overlooked. Other people with disabilities, including those who wish to migrate from one country to another, are also suffering from a form of prejudice and discrimination that remains largely unaddressed.

Human Rights Laws and Instruments

[The Human Rights Committee] has noted the persistence within society of discriminatory attitudes and prejudices based on race or gender, which made it difficult to ensure the full enjoyment of the right. . . . The Committee has emphasized the need for the Government to increase its efforts to prevent and eliminate persisting discriminatory attitudes and prejudices against persons belonging to minority groups and women (Boerefijn, 1999, pp. 323-324).

As a legal concept, human rights is a Western construct and, as such, is inevitably biased towards Western notions of social and cultural identity. It remains the case, however, that different societies have differing views on human rights (see, for example, Douzinas (2000)). As Freeman and Van Ert (2004, p. 47) note:

It is largely uncontroversial that the origins of the human rights concept . . . are 'Western'. This does not indicate the superiority of Western civilizations. . . .

The Western origins of the human rights concept have provided fertile ground for some non-Western states to justify their opposition to human rights. . . . Various declarations are made, including that human rights must be understood differently in different cultural contexts, and their religious, cultural, and historical differences require greater recognition.

Until very recently, international human rights laws have largely ignored the rights of people with disabilities. So far as indigenous people with disabilities are concerned, the likelihood is that this situation will continue unless their particular experiences of discrimination are recognised and they are given the right to have a voice in the drafting of human rights legislation.

Currently, the United Nations is preparing a Disabled Persons Convention (DPC) and an Indigenous Peoples Convention (IPC). However, indigenous disabled people have no official physical presence at the United Nations ad-hoc meetings about the proposed DPC. This is not because indigenous people with disabilities are ambivalent in their attitudes towards the DPC. Rather, it is because indigenous people with disabilities are not recognised as a group with the right of participation. Thus, at the same time as arguing that the rights of people with disabilities should be protected, the United Nations is denying the right of a particular group of people with disabilities to be represented. This type of situation is, as Breslin and Yee (2002, pp. 179-80) demonstrate, not new:

Since World War II, the existence of human rights has been recognised in international law, and to varying degrees, in most domestic legal systems. . . . Most . . . national and international instruments make a ringing declaration along the lines that ‘human rights shall not be denied on the basis of’, followed by a specific enumerated list that typically includes the grounds of race, ethnicity, national origin, and gender. . . . Disability, on the other hand, was not initially admitted into the club; the diminished opportunities and isolation of people with disabilities was seen as an inevitable consequence of their individual conditions and an issue for charity, not a matter of human rights being denied.

At United Nations ad-hoc meetings relating to the development stage of the DPC held recently in New York (Ad-Hoc6 was the last meeting held in August 2005), a number of New Zealand representatives lobbied for specific representation by indigenous people with disabilities. These included Gary Williams, CEO of the New Zealand Disabled Persons Assembly (DPA),⁶ and Dr Jan Scown, Director of the Office for Disabilities Issues (ODI). An extract from Jan Scown’s speech at the 2nd ad-hoc meeting at the UN in New York is printed below:

Our approach highlights the need to give special consideration to those disabled people who experience double-disadvantage, such as indigenous peoples, ethnic minorities, women and children. New Zealand believes it is important that we are mindful also of the most significant disabled, many of whom have no voice in forum such as this. New Zealand accepts and understands also that disabled people are not a homogenous group. In reality, some disabled people do not identify as disabled (but do experience the barriers society puts in the way of disabled people).

In view of this type of lobbying, the failure of the United Nations to provide opportunities for indigenous people with disabilities to be represented in the drafting of DPC legislation cannot be seen as anything other than deliberate, a decision that is no doubt based largely on financial considerations.

The draft of Disability Australia's submission on the DPC to the Australian Attorney General (2005) indicates support for the idea that indigenous people with disabilities should be specifically recognised within the Constitution, citing eight reasons why they should be specifically recognised within Article 12. It has been argued that all colonised groups who experience disability face particular issues of ongoing marginalisation and exclusion, issues that would be exacerbated by their continued exclusion from the development phases of the IPC.

The very fact that until recently disability was treated more as an economic and social issue than a human rights issue within the UN is something that is, in the opinion of Breslin and Yee (2002, pp. 179-190) of serious concern:

Until relatively recently, disability has never been specifically included as a prohibited ground for the denial of human rights. Even now, the United Nations tends to frame disability matters as an agenda item of economic and social concern rather than a matter of 'pure' human rights, which remains dominated by civil and political issues. Within this historical context, the achievement of unequivocal inclusion in International human rights instruments and law, and civil rights traditions wherever those exist, is an integral aspect of people with disabilities empowering themselves and believing they are fully accepted and protected as human beings.

For over forty years, the achievement of what can be referred to as 'rights parity' for marginalised groups has been pursued. The case against segregation and discrimination on the grounds of race, gender and sexuality has been carefully argued, just as the case against segregation and discrimination on the grounds of disability is now being argued. As Breslin and Yee (2002, pp. 179-180) note:

Obviously the importance of achieving "rights parity" is not unique to people with disabilities. Patricia Williams describes the feelings of Black Americans upon the enactment of racial anti-discrimination laws. . . . It is the magic wand of visibility and invisibility, of inclusion and exclusion, of power and no power. The concept of rights, both positive and negative, is the marker of our citizenship, our relation to others.

For indigenous people with disabilities, exclusion on grounds of gender and race as well as disability continues to be a reality. The fact that they are not specifically included in the preparation phase of the IPC or the DPC simply reinforces that exclusion. Furthermore, it is evidence of the continuing power of colonisation to deny the right of indigenous people to assert the significance of their own identity and their own practices.

The exclusion of this group within the working groups of both the DPC and the IPC Conventions is, in my opinion, due, in part, to the fragmentation of their traditional

beliefs, customs, practices and lands resulting from colonisation and the introduction of Western-based laws and religious practices.

In New Zealand, the Tohunga Suppression Act 1907 is one example of the way in which the legal system has been used to deny indigenous people's right to maintain their traditional healing and spiritual practices. Even Māori academics and medical professionals were involved in pushing for this Act to try to remove the influence of Tohunga over Māori and have them succumb to the medicalised structures in evidence then and today. As Moon (2003, p. 54) notes:

The Tohunga Suppression Act, and the mudslide of British colonialism that carried it along, had swamped some of the strongest branches of Maori culture to a point where they were virtually obsolete.

Majority groups have characteristically attempted to deny the right of autonomous identity to others by arguing that everyone should be treated in the same way. The superficial appeal of such arguments, particularly so far as the dominant majority is concerned, makes them particularly dangerous. It is, in fact, arguments of this type that have so often been used to undermine the human rights agenda. It is, therefore, particularly distressing to find that they have been accepted in the context of United Nations deliberations on the drafting of both the DPC and the IPC. So long as legal entities fail to recognise the multiplicitous nature of identity within the disability and indigenous communities, exclusion and discrimination are inevitable.

The probable effects of the non-representation of indigenous people with disabilities at the development stages of the DPC and IPC

The lobbying of New Zealand and Australian representatives on the United Nations ad-hoc working group has not been wholly without effect. It has led to the establishment of a new position on the steering committee for the DPC, a position reserved for a representative of indigenous people with disabilities.^{8, 9} This is, however, as is so often the case, too little too late. As Cooper (2000, p. 268) notes:

Meaningful involvement and consultation requires power sharing. . . . Different methods of involvement and consultation should be used in order to integrate perspectives from those groups which often find themselves excluded. Financial support, time, transport, information, training, and care back-up should be provided in order to maximize people's participation.

If the DPC and IPC are to be effective, they must be as complete as possible and they must have the support of the people they purport to represent. The exclusion of indigenous people with disabilities from the development phase means that the final product is likely to be less effective, and to be seen as being less effective, than might otherwise have been the case. To date, Māori with disabilities, as well as others from Polynesian and Melanesian communities and elsewhere, have had to work in isolation. None of them has attended specifically as a representative of the indigenous communities to which they belong although all of those with whom I have been in correspondence report that they have suffered from a sense of cultural invisibility in their own countries.^{10, 11}

Current United Nations Instruments

There is currently no international treaty on disabled people's rights. This means that New Zealand has no obligation to implement disability-related legislation. Furthermore, although the international Declaration of Human Rights 1948 (UNDHR) states that *all* citizens should be accorded civil, political, social, economic and political rights, it makes no specific reference to people with disabilities. As Freeman and Van Ert (2004, p. 35) point out:

It is commonly asserted that human rights are 'equal'. In at least one sense that is certainly true. All humans have equal human rights. Were it otherwise, the predicate 'human' in human rights would be misplaced. Yet the equality of human rights among humans neither expresses nor implies the equality of human rights between themselves.

The only specific reference to disability in United Nations Instruments appears in the Convention on the Rights of the Child (UNCROC) where Article 23 accords to children with a physical or mental disability the specific right to certain protections in relation to a desire to obtain the same rights as non-disabled children. In contrast, as the Human Rights Commission (2004, p. 69) stresses, the Convention on the Elimination of all Forms of Discrimination against Women (CEDAW) offers no specific protection to disabled women and girls.

It has already been noted that there have been problems in securing representation by indigenous people with disabilities in the preparation phases of the DPC. The same has also been true in the case of the IPC. Furthermore, it seems at this stage unlikely, in spite of the work done by the ad-hoc group, that there will be an Article in the DPC that refers specifically to indigenous people with disabilities: Member States are refusing to acknowledge the marginality of this particular group and it is they who have the final decision-making power. This reinforces the following point made by Lawson and Gooding (2005, p. 201):

There are strong historical parallels between patterns of discrimination against blacks and disabled people. The right to equal treatment was extended only to those who were characterised as equal; but women, blacks and disabled people were, it was claimed, relevantly different.

While not binding, the following United Nations declarations have given a reference point for Governments to acknowledge the rights of people with disabilities (see Gareis & Varwick, 2005):

- The Declaration on the Rights of Disabled People;
- The Declaration on the Rights of Mentally Retarded Persons 1971;
- The Proclamation on the Full Participation and Equality of Disabled People in the Asia Pacific Region;
- The World Programme for Action Concerning Disabled People 1983.

Also of relevance to disabled persons are the two International Labour Organisation (ILO) Conventions¹² which have had a direct impact on the employment of people with disabilities. In fact, however, New Zealand has been exempted from compliance with these Conventions, something that has created considerable difficulties for those

seeking employment conditions that are comparable with those enjoyed by people without disabilities.¹³

Fighting for just treatment rather than equal treatment

As Lawson and Gooding (2005, pp. 202-203) emphasise, it is important to remember that those groups that have been recognised legally have had to fight for that legal recognition:

The logical response to the subordination of women, blacks and disabled people is to argue that they are not relevantly different and that they accordingly qualify for equal rights. Early feminists therefore argued that women have equal rights because ‘the nature of reason must be the same in all’. Equality, however, meant no more than formal equality or a demand that like should be treated alike. . . . It soon became clear that equality as sameness, by requiring as a precondition for like treatment that two individuals could be shown to be relevantly alike, simply privileged the dominant one. Clearly, treating two people alike, where one comes to the situation already burdened with disadvantage, will do no more than perpetrate that disadvantage.

So far as the DPC and IPC are concerned, the argument used to exclude indigenous people with disabilities as a group is a familiar one. They are considered not to be different in any relevant way. Thus, what they are offered is equality with others. In the short term (that is, in the development phase of the Conventions), this means being denied representation except to the extent that they are able to secure it indirectly by virtue of, for example, their positions as representatives for people with disability generally.¹⁴ In the longer term, it is likely to mean that the Conventions will themselves perpetuate injustice in the name of equality. Quinn and Degener (2002, p. 28) note that:

One of the main tasks of the international human rights system in this field is to make societies aware of the contradiction between their self-professed values and their application (or rather their non-application or misapplication) in the context of disability.

In fact, the same could be said of the United Nations itself. The United Nations needs to be made aware of the contradiction between its self-professed values and their application in the case of the development phases of the DPC and IPC. After all, as Lawson and Gooding (2005, pp. 214-215) argue:

[Participation] is an important means of overcoming marginalisation and social exclusion. Participation also connotes inclusion in major social institutions, particularly decision-making bodies, from the legislature down to the workplace. Participation in this sense is an essential part of positive duty. Positive duties are prospective, and must be fashioned to fit the problem at hand. . . . The participation of affected groups increases the likelihood that strategies will succeed as well as democratising the very process of achieving that equality.

Conclusion

In countries colonised by Western people and Western ideologies, indigenous people with disabilities face complex and multiple forms of oppression which remain largely un-researched. The failure of nations to acknowledge this is compounded by the failure of the United Nations to acknowledge it, something that is particularly disturbing in the context of the preparation of the Indigenous Peoples Convention and the Disabled Persons Convention, both of which are intended to play a part in securing human rights. Such a paradox illustrates the difficulty that human beings, even those who are dedicated to securing justice, have in escaping from their own prejudices and preconceptions.

Endnotes

1. This type of thinking may, however, be linked to the biblical beliefs that were introduced with colonisation.
2. This is being used extensively to develop disability policy in New Zealand.
3. Hanks and Hanks study *The Physically Handicapped in Certain Non-Occidental Societies* (1948) predates the formal presentation of social models of disability by around thirty years, it is focused on the social variables that structure participation rather than at treatment or care provided to disabled people. I have been unable to locate a copy of this study in New Zealand other than in work written about their study by writers such as Linton.
4. The invisibility of indigenous disability identity may be due to the fact that disability as an identity did not exist as a specific construct prior to colonisation and exposure to European attitudes towards impairment. Thus, although disability existed, it was not segregated and isolated as a particular construct until western medicalisation began to label and differentiate these conditions and identities.
5. These could both be viewed within the multi-diversity model of identity. However, disability is often an excluded subject matter as culture is narrowly defined and does not include a cultural identity of disability.
6. Although Williams identifies as Māori (Ngāti Porou) and supports attempts to secure specific representation for indigenous people with disabilities, he believes that his role within the UN must be seen as an overarching one, one that relates to ensuring that the interests of all people with disabilities are represented. Williams also acknowledges that DPA does not represent Māori disabled persons and their issues. I acknowledge Williams' position and support it.
7. One exception to this is Deaf identity discourse in which deafness is treated as a cultural identity rather than as an impairment.
8. No such position has been created in the case of the IPC. The result is fragmentation: indigenous people with disabilities are separated from their communities and cultural identity.
9. The DPC ad-hoc working group steering committee has, in consultation with indigenous disabled members of the ad-hoc e-group of disabled persons globally, confirmed the setting up of an indigenous persons representative on their steering committee of 22 persons elected by disabled persons from around the world. This is in response to extensive lobbying by indigenous disabled asking to be specifically included as a marginalised group needing visibility through specific protections spelt out in the proposed Convention.
10. Personal communications with several indigenous representatives who have been directed to represent people with disabilities generally rather than indigenous people with disability.
11. Based on discussions with disabled Sami, Australian Aborigine, Canadian First Nations peoples, Native Americans, African peoples and Native Hawaiians who have all reported a lack of support from their Nations in regard to having indigenous disabled voices represented at the NY ad-hoc biannual meetings.
12. ILO Convention 111 concerning Discrimination in Respect of Employment and Occupation 1958 and Convention 159 concerning Vocational Rehabilitation and Employment (Disabled Persons) 1983.
13. Although New Zealand has ratified ILO Convention 111, it has not ratified ILO Convention 159.
14. The one exception to this is the position secured in the steering Committee of the DPB.

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**Sowing the seeds of conflict: Britain's development legacy to independent
Solomon Islands**

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Abstract

It is argued here that independent Solomon Islands was poorly prepared for the development tasks that lay ahead. That argument is based on the nature of the last two development plans produced for the British Solomon Islands Protectorate before the departure of the British. The failure of the British to take development planning seriously left the newly independent country with a range of problems that even very experienced politicians and administrators would have found extremely difficult to address adequately. As there can be little doubt that the later outbreak of ethnic tension related, in part at least, to the perception that development activities had had little effect on the lives of Solomon Islanders (particularly rural Solomon Islanders), it follows that responsibility rests not only with Solomon Islanders themselves, but also with the British.

Introduction

In a general sense, national development policy and planning is a complex and multi-dimensional phenomenon (Todaro, 2000) which is conceived of in terms of progress, as a means-to-an-end – part of that wider understanding of societal change that involves technical and bureaucratic processes of social engineering (Bendix, 1962; Weber, 1976). This conception is underpinned by European/ Western social thought as inherited from the Enlightenment, a critical aspect of which is its theoretical conception as the manifestation of Reason. National development policy and planning therefore encapsulates the historical experience of the Occident (as opposed to that of the Orient). It is an expression of that confidence in human rationality that led Karl Marx (1912, 1950, 1964, 1970) to object that philosophers have merely interpreted social reality, the real challenge and imperative being to change it, the implication being that it can be changed for the better. In this sense, national development policy and planning in the Solomon Islands can be seen as a bureaucratic process with important political dimensions.

Development planning in the South Pacific

The South Pacific Islands region has a very particular economic and geographical nature. It is made up of small and scattered tropical islands which are characterised by highly open mixed economies, largely involving the production of primary commodities. The private sector, conceived of as the engine of economic growth, is generally treated as being 'sacred', the result being that governments generally plan only for the public sector, any intervention in the private sector being largely restricted to the indication of priority areas and the offering of investment incentives in line with national development policy objectives. There is, in addition, a pragmatic awareness that the particular characteristics of the region are such that development

plans can be seen as broad guidelines to assist in a movement towards development and modernisation rather than as “rigid blueprints for modernization” (Chand, 1984, p. 764). Chand (1984, p. 765) has argued that there are three different, but not entirely dissimilar, approaches to national development planning in the South Pacific Islands, all of which are underpinned by the rationale of economic growth. Most countries begin with a “capital development budget” approach; some adopt an “integrated public investment programme” approach; others adopt a “comprehensive planning” approach, generally involving complex mathematical models and the establishment of “a set of clear objectives and relatively precise targets” for from three to five years, and allocating resources in line with specific targets which are generally determined by the government of the day. According to Chand, most countries in the South Pacific, apart from the Solomon Islands, had adopted a comprehensive planning approach by the early 1980s. The fact that the Solomon Islands was an exception to this suggests that political factors may have been more significant than pragmatic ones.

Development planning: British Solomon Islands Protectorate

As in the case of Fiji, the Solomon Islands, as a former British colony or protectorate, was subject to “the introduction by the United Kingdom of the Commonwealth Development and Welfare Grant Scheme under which British colonies were required to submit development plans in order to qualify for financial aid” (Government of Fiji, Fiji’s Sixth Development Plan, 1971-75, Suva, 1970). Thus, the initial move towards development planning was a colonial government initiative.

Before the country gained political independence (1978), the British produced at least six development plans in the British Solomon Islands Protectorate. The last two, dated 1968 – 70 (*DPS 5*) and 1971 – 73 (*DPS 6*), indicate a three yearly planning cycle. The overall objective of these development plans is indicated at the beginning of *DPS 5* (p. 1):

2. The objective of the Fifth Development Plan remains as for the Third and Fourth Development Plans:-

“To develop the national and human resources of the Protectorate with the object of strengthening the economy to enable the standards of living in all sectors of the community to be raised.”

Thus, development planning was conceived of as a government responsibility, one that involved ensuring that the country’s human and natural resources were developed in such a way as to help build up the economy in order to raise the standard of living of the islanders. What this brief statement reveals is that the colonial government had definite views about (a) the need for development and (b) the purpose of that development – to raise the standard of living. Inevitably, this conception of development was based on British experience and had a clear political dimension.

The *Fifth Development Plan* is a clear example of a ‘capital development budget’ approach. In retrospect, such an approach to development planning can be seen as a consequence of the need to rebuild the economy of the British Solomon Islands Protectorate following World War II which ended in 1945. Indeed, a document produced in June 1965 – *The Development of the Economy of the British Solomon Islands Protectorate* – clearly indicates the development planning philosophy of the

times. It incorporates a number of conclusions, including two “particularly necessary” things for the “future economic development of the Solomon Islands”: “greater knowledge of the territory’s potentialities” and a “comprehensive view of its economic structure” (p. 35).

Before reaching those conclusions, the authors of *DPS 5* note that the “economic structure of the British Solomon Islands is determined . . . by its geographical layout” which was seen as having critical economic implications for development planning (p.1):

From an economic point of view . . . the group consists of a large number of separate units of production, most of which are separated by long over water distances; and moreover, while so far as their external trade is concerned the relative importance of the islands varies considerably (and not necessarily in accordance with the size of their populations) no one of them has a dominating position compared with the others.

What appears to have been evident to the authors of *DPS 5* was that this plantation-based economy was predisposed to uneven development: only those islands deemed suitable for coconut plantations would have their own unit of production. Contextual realities of this kind were to have a considerable impact on development thinking at the time of political independence.

The June 1965 Report records the principle exports from the British Solomon Islands Protectorate for the period 1958-1964. Although copra was the major export, there were other export commodities (such as trochus shells, timber and cocoa) whose volume was considered insufficient to justify quantification (p. 3):

Principle exports – 1958-1964		<u>'58</u>	<u>'59</u>	<u>'60</u>	<u>'61</u>	<u>'62</u>	<u>'63</u>	<u>'64</u>
Copra	%	95.7	90.1	87.2	88.8	91.5	91.5	88.3
Others- Trochus shell								

What the above table clearly demonstrates is that the economy of the British Solomon Islands Protectorate was essentially a plantation economy based on a single export commodity, copra. It is therefore not surprising that the colony had to rely heavily on foreign aid in order to finance its development plans. Nor is it surprising that multinational companies took the opportunity to invest in Solomon Islands plantations.

The colonial government hoped to address the issue of lack of economic diversity. Therefore, one of the ‘particularly necessary’ things the report highlighted was the need for “greater knowledge of the territory’s potentialities” in relation to soil characteristics and the possibility of growing crops that would be suitable for export. The second ‘particularly necessary’ thing was gaining a “comprehensive view of [the] economic structure [of the British Solomon Islands Protectorate]”, with particular emphasis on the problems associated with the scattered nature of the islands and the difficulties of communicating and transporting goods both within and beyond the

islands (p. 35). These difficulties were compounded by disparities among the different islands in terms of population density and in terms of “their degree of participation in an exchange [capitalist/market] economy” (p. 35).

The Solomon Islands became a British protectorate in 1895. The fact that the British clearly had little idea of the development potentialities of that protectorate in 1965 (seventy years later) indicates an astonishing degree of complacency and neglect. In fact, following the Second World War, especially during the late 1940s and 1950s, active local protest movements against the colonial administration emerged in the British Solomon Islands Protectorate. British attempts at development planning and administrative and political reform should be seen in this context. To some extent at least, they represented little more than an attempt to appease Solomon Islanders. In such a context, the conclusion that Britain did not prepare the Solomon Islands adequately for political independence seems unavoidable. In fact, British interest in its Pacific Islands territories appears to have been focused largely on Fiji. The Western Pacific Colonial office was located in Suva, the capital of Fiji, and this office had administrative oversight not only over the Solomon Island Protectorate, but also over other territories such as the Gilbert and Ellice Islands, now two separate independent nations, Kiribati and Tuvalu respectively.

The type of development planning employed by the British can be described as involving a ‘capital development project’ approach. The *DPS5* development budget (p. 1) provides an illustration of this:

3. The total funds available to finance the Plan amount to \$7, 924,900 derived from the following sources:-

	\$
Allocation of Colonial Development and Welfare Funds notified by the Secretary of State for Commonwealth Affairs	4, 910, 300
Other Funds controlled by the Minister of Overseas Department To finance research	597, 900
Protectorate Special Funds (Japanese Assets and Trading Corporation Realisation)	189, 000
Contribution from Protectorate Budget	352, 100
Australian South Pacific Technical Assistance Programme	77, 100
Bank Loans	1, 610, 000
United Nations Development Programme	25, 000
World Health Organization/United Nations Children Fund	147, 500
United Kingdom Technical Assistance	4, 000
Oxford famine Relief	<u>17, 000</u>
Total Funds Available	<u>7, 929, 900</u>
Add for planning purposes only 10% of Commonwealth Development and Welfare allocation	<u>491, 000</u>
Total used for planning purposes:	<u>\$8, 420, 900</u>

More than half of the budget was derived from Colonial Development and Welfare Funds (\$4,910,300), the remainder coming largely from bank loans which contributed one and half million dollars (\$1,610,000). Contributions from the Protectorate's own budget are less than a quarter of a million dollars (\$352,100). This illustrates the high level of dependency of the Protectorate on external funding and foreign aid. It also clearly demonstrates that economic development in the Protectorate had been insufficient to generate the required funds. This state of affairs had not improved significantly by the time the *DPS6* was released (1 June 1971). In this context, it is important to bear in mind that prior to World War II, much of the development activity in the islands (apart from that conducted by multinationals and individual planters and traders) was conducted by missionaries and the Christian churches. These activities also centred on plantations, but also and perhaps more significantly, involved efforts to strengthen communication and transport and included the establishment of training institutions, schools, clinics and hospitals. In fact, only one secondary school was ever built in the Solomons by the British government.¹

A careful reading of *DPS5* and *DPS6* clearly illustrates the fact that, when it did eventually decide to become more active in the protectorate, the British colonial government controlled the whole national development process. Thus, for example, *DPS5* refers to three important changes in relation to previous development plans. One of these was that Colonial Development and Welfare funds could now be applied only to capital projects (rather than to both recurrent and capital projects). This meant that recurrent projects were to be funded from sources other than the Colonial and Welfare funds. This decision was reflected in the following principles (*Fifth Development Plan 1968-1970*, p. 2):

8. The following principles have been observed in selecting projects for inclusion in the Plan:-

- (1) certain projects which were undertaken during the Fourth Plan period and which have not yet been completed have naturally had to take first priority in the Fifth Plan;
- (2) in deciding what new projects should be included consideration has been given to the requirements of agreed policy as expressed in White Papers agreed by the Legislative Council and as modified by the capacity of the Departments of Government to implement such projects and by the aid ceilings imposed for development expenditure in 1968, and likely to be imposed for 1969.

The underlying rationale appears to have been the avoidance of waste. Prudence and sound management appear to have been the order of the day. From Britain's point of view, this was perfectly reasonable at a time when Britain itself was also rebuilding after the ravages of World War II. However, in imposing such restrictions, the government was exercising its sole sovereign authority in such a way as to limit the development of the protectorate.

The second change to which reference is made in *DPS5* is the decision to group projects into six categories (rather than into four categories as was previously the case) (*Fifth Development Plan 1968-1970*, p. 3):

10. The breakdown of the Plan by classification of major projects is:-

	\$	%
(1) Administration and Organization	356, 000	4.31
(2) Physical survey and Census	170, 000	2.06
(3) Communications	2, 116, 000	25.62
(4) Natural Resources	2, 328, 300	28.19
(5) Social	3, 209, 800	38.96
(6) Miscellaneous	<u>79, 500</u>	<u>0.96</u>
Total Committed	8, 259, 600	100
(7) Uncommitted Colonial Development and Welfare allocation as described in para. 8 (4)	<u>161, 300</u>	
	<u>8, 420, 900</u>	

It is clear from the breakdown of actual costs and percentages for the various projects that more was to be spent on “economic and communications schemes” than had previously been the case, with less being spent on “education and medical projects” (i.e., social services projects) (p. 2). A target figure of \$161,300 remained uncommitted in order to allow for (a) a degree of flexibility should preliminary estimates prove to be too low; (b) the inevitable carry over from year to year (without upsetting too seriously the balance of new projects planned for the succeeding year); (c) the inclusion of some small new projects (p. 2). Such a small exigency fund suggests a high level of confidence in the planning process, a high level of confidence that seems difficult to justify in the light of actual achievements.

The third change referred to in *DPS5* was the intention to cap the actual rate of expenditure to an annual ceiling approved by the British Government (as opposed to controlling the expenditure on schemes over the period of the plan as a whole) (p. 2):

(3) in the years 1964 to 1966 under spending on Colonial Development and Welfare account has been as much as 40% of expenditure. It has accordingly been judged prudent to plan for expenditure on this account 10% in excess of known allocations for the years 1968/1969 and 1969/1970. Actual expenditure will be controlled strictly in accordance with the annual estimated provision as approved by the Legislative Council . . .

The three changes to which reference has been made (the limitation of Colonial Development and Welfare funds to capital projects; the percentage reduction in spending on education and medical projects; annual project funding capping) were, no doubt, from the British government’s perspective, simply pragmatic measures designed to avoid wastage and to ensure the success of the plans. However, they did not represent any growth in understanding of the real needs and interests of the people of the islands. This is particularly true in the case of the percentage reduction in spending on education and medical projects. Furthermore, *DPS5* (p. 3) introduced some significant caveats, including a surprisingly direct statement that the plan was not based on any professional economic appraisal, and a decision to include neither private sector projects nor projects requiring more than a two year implementation period:

11. The Plan does no more than set out projects in the public sector which it is intended should be implemented in the two year period 1968 – 1970. It does

not embrace projects in the private sector and is based on no professional economic appraisal, nor are national income statistics available from which a projection can be made of the effects of the developments planned. Nevertheless, it is considered that the individual schemes reflect a proper sense of priorities and a balanced approach to the development of the protectorate as a whole.

In other words, the British government was not prepared to conduct the type of research that is necessary for effective development planning. Its so-called 'proper sense of priorities' and 'balanced approach' was based on nothing more than assumption. It had nothing to say about the real needs of the islanders, nothing to say about why the projects identified were considered important or what benefits were expected as a result of their implementation. At best, this approach could be described as blind optimism on the part of the British administration; at worst, as culpable neglect of its responsibilities. There appears to have been no sense of accountability for the effects of this type of inadequate planning activity.

Needless to say, the same sense of 'blind optimism' evident in *DPS5* is also evident in *DPS6*. It is stated in the Introduction to *DPS6* that the plan "sets the pace for major transformation of the economy of the British Solomon Islands Protectorate" (*Sixth Development Plan 1971-1973*, p. 4). It is envisaged, in particular, that during the 1970s there would be "increased participation in and responsibility for policy formulation by the Protectorate's own citizens, investment in major new projects in agriculture, forestry and mining and the achievement of an educational system designed to produce the manpower needed to sustain and expand the economy as well as attain a high degree of localization of posts presently held by expatriates" (p.4). Even so, although the continuing substantial dependence of the economy on the public sector is noted, it is not addressed. Furthermore, the document itself again refers (as in the case of *DPS5*) to the lack of statistical information. Even basic information about the country's economy is absent. Indeed, there is a complete absence of any genuine policy and planning framework (p. 7). Nevertheless, the planners reported that the plan reflected "honestly" and accurately, the "circumstances of the Protectorate" (p. 4). In view of all of this, the stated confidence in the future can be seen to have been nothing more than empty rhetoric. After all, constitutional changes, involving planning for self-government, were already well underway. The British government would not itself have to deal directly with the consequences of its failure to take development planning in the Solomons seriously. It could point to its optimistic forecasts prior to independence and blame the Solomon Islanders themselves if these forecasts were not achieved. After all, independent Solomon Islands would have the advantage of being able to draw on the services of the *Statistical Office* (set up in 1970) and the permanent *Planning Unit* (set up in 1971) (p. 7).

The British, without any apparent sense of embarrassment or paradox, announced in their planning document (*DPS6*, p. 5) that planning was, in fact, not possible in most sectors:

6. It has not been possible to make specific investment projections for the private sector, and local government is still at a rudimentary stage and is in no position to engage in planning.

Failing entirely to address one aspect of this problem (planning for private sector development), they went on to note (p. 5) that:

It is intended during the plan period to upgrade local government so that local councils can play an effective role in the preparation and implementation of the Seventh Development Plan.

Underlying this type of statement is the clear message that the British could not themselves be expected to take any responsibility for past, present or future planning deficiencies. So far as past and present planning deficiencies are concerned, it is important to stress that the British Solomon Islands Protectorate had, at the time of *DPS6*, been under British control/ protection for over half a century. So far as future planning deficiencies are concerned, it is important to note that the mere establishment of a Statistical Office and a permanent Planning Unit, together with the (unspecified) upgrading of local councils, could hardly be expected to be sufficient remedy for many decades of inadequate and incompetent planning efforts.

The frenetic development activity by the British in relation to the Solomons after World War II was more apparent than real. The agitation of the islanders made development activity necessary; the economic situation faced by Britain itself (in recovering from World War II) created difficulties in relation to development activity beyond its own shores. Thus, it is observed in *DPS6* that the “overall objective of the Sixth Development Plan is to lay the basis for substantially reduced external dependence in this [1970s] decade, a pre-requisite for effective self-government” (*Sixth Development Plan 1971-1973*, p. 5). The hasty departure of the British from the Solomon Islands may have been due, in part, to an awareness of the fact that they had failed to deal adequately with development issues.

The British approach to development planning in the Solomon Islands was a centralised one. The efforts of local people were conducted in the context of a policy framework established by the Colonial Office in London. Their task was simply to design development plans that reflected the political and ideological thinking of the British government of the day. Within the Protectorate itself, development planning was also a highly centralised exercise involving bureaucratic processes. All of this centralised planning took place in the absence of any real understanding of the economy and without recourse to statistical information. So far as the British were concerned, the process was directed largely by political expediency. Thus, development planning in the British Solomon Islands Protectorate can be described as a bureaucratic process that was largely politically motivated.

Conclusion

In hindsight, it is clear that the task that successive Solomon Islands leaders have had to tackle since independence in attempting to encourage the economic development of indigenous Solomon Islanders was an extremely difficult one. In addition, the level of difficulty was not fully appreciated at the time of independence. Early optimism was initially replaced by caution, and that caution has, in turn, been replaced by cynicism. That cynicism no doubt played a role in the outbreak of ethnic conflict in December 1998. There can be little doubt that the failure of Solomon Islanders themselves to address issues of development adequately was an important factor. It needs to be said, however, that, so far as development planning is concerned, the situation left to

them by the British contributed in no small measure to the problems the country has had to face subsequently.

Endnotes

1. This was KGVII which was initially built at Auki in Malaita, but later relocated to Honiara (which became the capital after the original capital, Tulagi, was completely destroyed in World War II).

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The Māori language revitalisation agenda and *Te Whakapiki Reo* & *Te Whakapiki i te Reo*: Meeting the needs of teachers
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Abstract

Since 1994, and under contract to the New Zealand Ministry of Education, the University of Waikato has provided teacher professional development programmes in the context of *kaupapa mātauranga Māori*. Because these programmes are designed to play a role in the Māori language revitalisation agenda as it relates to the teaching and learning of te reo Māori in school contexts, we believe that it is important to share our experiences with others. In this article, we discuss the context in which these programmes are delivered, some of the ways in which they have changed over time, and what we have learned from them.

Introduction: Origin of the *Te Whakapiki Reo* and *Te Whakapiki i te Reo Māori* programmes

In 1991 the Ministry of Education developed a 10 point plan to improve Māori education and support the efforts in the revitalisation of te reo Māori. As part of the plan the development of Māori curriculum documents, written in Māori and specifically for schools in Māori Language Immersion, began. Prior to 1991 there were no national curriculum documents for such schools. At that stage in the evolution of Māori education through the medium of te reo Māori, a large number of the teachers were second language learners and were presented with limited opportunities for professional development to improve their language proficiency and their knowledge of the new curriculum documents (written in Māori). The first three documents produced in draft form were released for trial in 1994 and in that same year the University of Waikato approached the New Zealand Ministry of Education with a proposal designed to offer support and professional development to teachers in *Kura Kaupapa Māori* and *Rumaki* classes (Total Immersion). The programme (referred to then as *Te Whakapiki Reo*) was initially designed in a way that involved the integration of *Kaupapa Mātauranga Māori* and an existing, and very successful, programme designed for teachers of English (see Johnson and Rolleston, 2001). It began as an intensive one term total immersion programme for teachers of te reo Māori who were already highly proficient speakers of the language. In 1996, the documents were finalised and the programme was modified and developed as *Te Whakapiki i Reo Māori*. The course was expanded to 20 weeks and many of the teachers gaining entry to the course had a lower level of proficiency, some at beginner level.

The context

The early *Whakapiki Reo* programmes were run through the University of Waikato's Language Institute. Although the programmes themselves were conducted through the medium of te reo Māori, the general environment was not one in which Māori was

the usual medium of day-to-day communication. Since 1996, however, *Te Whakapiki i te Reo* programmes have been run through *Te Pua Wānanga ki te Ao* (the University's School of Māori and Pacific Development) where the use of te reo Māori in every-day and academic contexts is the norm.

Te Whakapiki i te Reo Māori programmes delivered by the University of Waikato have continued to evolve and other institutions have introduced programmes with similar aims and objectives. So far as the programmes delivered by the University of Waikato are concerned, the core principles and the focus on te reo Māori have remained although the participant profile has changed. In particular, there have been fewer participants with a high level of proficiency in te reo Māori in recent programmes. This is of particular concern in view of the fact that the demand for teachers with a high level of proficiency in te reo Māori is steadily increasing, with, for example, *Ngā Haeata Mātauranga 2004*, reporting an increase of 14.9% in Level 2 immersion enrolments over the last three years (Ministry of Education, 2005). As May and Hill (2003) observe, "there is a high likelihood that many of these programmes are not teaching sufficiently through te reo Māori as the target language".

Staff of *Te Whakapiki i te Reo* programmes at the University of Waikato continue to deliver their programmes through the medium of te reo Māori even though the overall entry level proficiency of participants is lower than it was when these programmes were first introduced. In doing so, they provide participants with an ongoing demonstration of the techniques that can be used to assist learners to understand discourse conducted in a language in which they do not yet have a high level of proficiency. Teaching practice also continues to be central to the programmes and participants are required to undertake a teaching practice section involving putting into practice what they have learned.¹ This section is conducted in schools within the Waikato area. Ideally, however, these teaching practice sessions should be conducted in their own classrooms, but distance often prevents this from occurring. Also continuing to be fundamental to the programmes are second language learning theory and pedagogy and the interpretation and implementation of relevant New Zealand curriculum documents and resources as well as the creation of new resources. More recently, the relevance of developing skills in classroom-based action research has been given greater emphasis.

Te Whakapiki i te Reo in the Context of Kaupapa Mātauranga Māori

Kaupapa Mātauranga Māori is a multifaceted concept but in a general sense it involves learning within an environment that practises the principles of *whanaungatanga* (family, tribal and land connections), *manaakitanga* (caring and respect for people and land), and *aroha* (love, respect, valuing others), while nurturing *wairua* (spiritual essence). It involves a body of knowledge that is distinctive to Māori in that it derives fundamentally from Māori epistemologies that include complex relationships and ways of organising society (Pihama, 2001). However, although the general sense of *kaupapa mātauranga Māori* is common to all *iwi*, each *iwi* and *hapū* have their own interpretations, referring to the richness of their own tribal teachings and philosophies in putting it into practice. So far as our programmes are concerned, *kaupapa mātauranga Māori* is interpreted as involving those aspects of Māori knowledge and philosophies that are embedded in the *marau Māori* (Māori curriculum documents), and the principles stated in *Ngā Haeata Mātauranga* (Ministry of Education, 2005). In keeping with the Māori concept of *mahinga*

ngatahi tauutuutu (collaboration and co-operation), a consultative and collaborative development process model is employed, one that provides for the identification of individual needs and skills and the opportunity to share strengths with others and to seek assistance from others in areas of weakness. Participants are invited to discuss their own development goals with the team (staff and other participants), and there is ongoing review of the extent to which the programme is contributing to the achievement of these goals. There is also contact with the schools where participants teach (mainstream *Rumaki*, *Kura Kaupapa Māori* and, occasionally, *Kōhanga Reo*) and, wherever possible, with *iwi* and *hapū* with which participants associate. In this way, the needs and aspirations of communities as well as those of individual teachers are kept in sight.

Kaupapa mātauranga Māori involves linking with *iwi*, *hapū* and *whānau* and taking advice from *kaumātua* (elders). During the time that *Te Whakapiki Reo* and *Te Whakapiki i te Reo* programmes have operated at the University of Waikato, a large network of contacts has been built up. These range from contact with various schools and *marae* to individuals with an interest in education. In terms of *tikanga*, *reo* and Māori pedagogy, we have established links with *Te Panekirekiretanga o te Reo* through respected *kaumātua* and this provides us also with an indirect link with *Te Taura Whiri* (Māori Language Commission). The programmes have also benefited from input from other University staff, including staff from outside of *Te Pua Wānanga ki te Ao*.

The overall aims of the programmes

The overall aims of *Te Whakapiki Reo* and *Te Whakapiki i te Reo* programmes have been to:

- increase participants' overall proficiency in *te reo* Māori and their proficiency in each of the four skill areas: *pānui* (reading), *tuhituhi* (writing), *whakarongo* (listening) and *kōrero* (speaking);
- increase participants' capacity to teach through the medium of *te reo* Māori in a range of discourse contexts, including increasing the range of their vocabulary in curriculum areas and their knowledge and understanding of *reo ōkawa* (formal language) and *reo ōpaki* (informal language), including the use of *whakataukī* (proverbial sayings), *kīwaha* (idioms) and *kupu whakarite* (metaphoric language);
- increase participants' language awareness through activities designed to sensitise them to the structure and functioning of *te reo* Māori;
- increase participants' knowledge and understanding of second language learning and teaching methodologies and strategies (including error correction strategies) appropriate for immersion and bilingual contexts;
- increase participants' awareness of, and ability to adapt to their own context, existing teaching resources and assessment tools, including the web-based resource *Te Kete Ipurangi*;
- increase participants' capacity to create communicative tasks to support language learning and assessment;
- improve participants' own literacy skills and their ability to foster literacy development in their students;
- increase participants' ability to reflect productively on their own practice.

All of these aims are related to the overarching aim of improving the quality of teaching and learning. Fundamental to the programme are both *Whakapakari Reo* (fluency development) and *Whakangungu Reo* (acquisition of the skills required to analyse language and to put that ability to use in teaching communicatively).

Murdoch (1994) reports that what second language learners value most in any pre- or in-service training programme is the opportunity to improve their own language proficiency. All *Te Whakapiki Reo* and *Te Whakapiki i te Reo* programmes to date have aimed to improve the language proficiency of participants. However, they have all also aimed to address a range of issues involved in teaching te reo Māori and in teaching through the medium of te reo Māori. As indicated above, these include the planning, design, delivery, assessment and evaluation of lessons and the interpretation and implementation of Ministry of Education curriculum documents and materials as well as the principles involved in the creation of new materials.

Te Whakapiki i te Reo: Philosophy of in-service provision

We believe that programmes such as *Te Whakapiki i te Reo* have an important role to play in the ongoing development of teachers' knowledge and skills base. Central to our approach to these programmes is a philosophy that underlies all of our professional development activities. It is, as many educators including, for example, Guskey (1986) and Joyce & Showers (1988) have argued, that the ultimate goal should be to improve student learning. This is at the centre of our approach, an approach which emphasises the importance of participants becoming self-directed in their efforts. They should, after the programme is over, have the attitudes and skills required to continue to improve their own proficiency in te reo Māori, their teaching of te reo Māori, and their teaching through the medium of te reo Māori. Whilst *kaupapa mātauranga Māori* sees *whānau*, *hapū* and *iwi* as playing a very significant role in the revitalisation of te reo Māori, the teacher's role is also currently a very important one and, ultimately, it is a teacher's own motivation that will make the difference. Teachers, however, need to be supported in their efforts by *whānau*, *hapū* *iwi* and other educators.

Wilde (1996) states that "professional development should include rich and varied opportunities that engage practitioners as learners and offer the opportunity to apply new skills and knowledge". We endorse this view. However, we also believe that what is communicated to participants as best practice should be demonstrated in action. Thus, our model is one that incorporates theory-demonstration-practice-feedback and follow-through (as advocated by Joyce and Showers (1988)). Programme facilitators do not simply *discuss* theory and practice, they *demonstrate* good practice in their own teaching and encourage participants to provide them with ongoing feedback.

The vast majority of teachers appear to believe that school students should be encouraged to take responsibility for their own learning. We believe that this is something that should apply to everyone. We therefore encourage participants to identify their weaknesses as well as their strengths and to become self-directed learners, developing strategies for the improvement of their own language skills as well as their own teaching skills. Effective classroom practitioners reflect on their own teaching and learning and this reflection plays an important role in change and development. We therefore encourage participants to become reflective practitioners,

providing them with frameworks for reflection on their own classroom practices. Because we also believe that effective classroom practitioners are interested in one another's teaching practice and are able, and willing, to provide others with constructive criticism, participants are required to contribute to the creation of a non-threatening environment in which they can observe one another's teaching and provide praise and constructive criticism of it.

Teaching professionals need opportunities to revitalise their teaching by engaging with other teaching professionals in the critical discussion and examination of their attitudes and beliefs as well as their practices. Participants arrive with different experiences, skills and knowledge and are encouraged to use all of this in setting the agenda for parts of the programme and in seeking the opinions and advice of others on professional matters of particular significance to them. This type of approach is conducive to the *kaupapa Māori* concept of *tātou*, *tātou* (inclusiveness). Furthermore, it provides a context in which participants are able to "build upon the current foundation of basic skills, knowledge and areas of expertise" (Wilde, 1996), linking new knowledge and experience to existing knowledge and experience.

Overall, we believe that professional learning must be ongoing, flexible and supportive and must meet the needs of participants. Only then will professional development "change the culture of learning for both the teacher and the student so that engagement and betterment become a way of life in schools" (Fullan & Stiegelbauer, 1991). Thus, it is not only "important that teachers should return to their schools at the end of their professional development programme refreshed and keen to make an improvement to their programmes. It is equally important that these improvements should be evident to others" (Johnson & Rolleston, 1999).

Approach to te reo Māori and to the teaching and learning of te reo Māori

Ko te reo te hā, te mauri o te Māoritanga

Māori language is a *taonga* that has been bestowed upon us by our ancestors and guaranteed to Māori people under the Treaty of Waitangi; it is the essence of our culture and of our very being. All languages and cultures are inextricably entwined, each with its own identity, its own sacredness and its own *Aho Matua*. Without te reo Māori, the culture will undoubtedly become weak and eventually disappear. *Ko te reo te iho o te ahurea* (language is the life-line of culture).

He reo e kōrerotia ana, he reo ka ora

A living language is a spoken language. While te reo Māori is no longer considered an endangered language, concern about the levels of proficiency of speakers remains. According to *Māori Language Strategy Report 2003* (Te Puni Kōkiri, 2003, p. 15), only 9% of Māori adults have a high level of spoken proficiency in te reo and the number of Māori speakers now stands at 25% of the Māori population. Many young adults and second language learners are clustered at the lower end of the proficiency range and their language, even that of those who are learning in immersion settings, is often characterised by errors of omission, addition, selection and ordering (Houia, 2002).

***Ma te kōrero i te reo ka ora
Ma re ora o te reo ka rangatira***

We believe that learners reach higher levels of competence in te reo Māori when they are actively engaged in the language, that is, when they are taking part in activities that involve listening, speaking, reading and writing about subjects that they find genuinely interesting and relevant. As students learn to use the resources of the Māori language, including its structures and vocabulary, with increasing accuracy and appropriateness in relevant, meaningful contexts, their confidence in using it beyond the protected environment of the school grows. Related to this belief is our commitment to communicative language teaching and task-supported language learning which are described as follows in a recent Ministry of Education curriculum document (2002, p. 16):

Communicative language teaching is teaching that encourages learners to engage in meaningful communication in the target language – communication that has a function over and above that of language learning itself. Any approach that encourages learners to communicate real information for authentic reasons is, therefore, a communicative approach. This includes various types of information gap activities, which require students to seek information that they genuinely need in order to complete some task. Classroom-based language tuition will inevitably be artificial in some respects. However, those who subscribe to the ideals of communicative language teaching aim to keep such artificiality to a minimum and avoid language exercises that are out of context and essentially meaning-free.

Encouraging learners to communicate real information for meaningful purposes is not, in itself, sufficient. What is required of teachers is an understanding, not only of the language itself – its vocabulary, its structure, the relationship between structure and meaning, and its discourse processes – but also an understanding of how best to ensure that this understanding is communicated to learners in ways that assist them to achieve high level proficiency. What this implies is that teachers need to have strategies for:

- improving their own proficiency in te reo Māori;
- analysing Māori language in ways that clarify and extend their own understanding; and
- communicating that understanding to learners in ways that will be effective in increasing their ability to use the language correctly and appropriately in a wide range of contexts.

Appropriate activities, such as, for example, information gap activities, are important. So, too, however, is the provision of a solid linguistic foundation that will optimise the value of these activities and assist in the elimination of errors over time so that students are able to aim for a high level of accuracy as well as fluency.

Pupuke te hihiri, pupuke te mahara, pupuke te wānanga, wānanga nui a Te Kore

Learning other languages has cognitive benefits for learners. It also has the added advantage of providing a context in which learners can reflect upon the social

significance of cultural difference. In doing so, they, and their teachers, will become increasingly aware of the fact that proficiency in using a language in academic contexts is not the same thing as proficiency in using that language for everyday interaction and will be cautious about introducing academic vocabulary into contexts in which it is inappropriate and general vocabulary into academic contexts in which it may not be sufficiently precise.

Teachers are models for the language of their students, and concern has been expressed about the nature of that modelling in some cases. As Reedy (2000) observes, “an impaired language environment in which children develop their language may give rise to forms of language change, some of which may not enhance the language”. It is therefore crucial that teachers not only develop effective teaching strategies, but also develop effective strategies for improving their own proficiency since their own level of proficiency plays an important part in the proficiency development of their students.

Participant assessment and programme evaluation

Both formative and summative assessment play an important role in *Te Whakapiki i te Reo* programmes.

A pre-programme entry te reo Māori proficiency test plays a dual role in assessment. It not only provides a point of comparison with which performance on a post-programme proficiency test can be compared; it also provides diagnostic information relating to the four skills of *pānui* (reading), *tuhituhi* (writing), *whakarongo* (listening) and *kōrero* (speaking).

Lesson plans, lesson materials and lesson delivery are assessed by tutors and participants during and at the end of each teaching practice session. The participants are also required to assess their own performance. They are also given immediate oral feedback and receive written comments from the facilitator. There is also a range of other assessment activities, including activities that involve research-based presentations. At the end of the programme, participants are asked to complete a programme evaluation questionnaire designed in collaboration with a member of the Human Research Ethics Committee of *Te Pua Wānanga ki te Ao*.

As part of the development of the course, the introduction of a post-course evaluation is proposed. This will involve inviting participants to review the effectiveness of the programme between three and six months after they have returned to their classrooms. This will be introduced in 2006.

A vital aspect of the programme is proficiency development in te reo Māori. May and Hall (2003, p. 22) note that teachers in bilingual or immersion settings “must be fluent speakers, readers and writers in both languages” (the target language and the first language of the learners), adding that “[if] teachers are not fluent they will not be able to teach students the academic proficiencies required for long term academic success”. Thus, if teaching te reo Māori and teaching through the medium of te reo Māori are to be effective, teachers should have a high level of proficiency in all four skills: *pānui* (reading), *tuhituhi* (writing), *whakarongo* (listening) and *kōrero* (speaking). The reality is, however, that many current teachers have an overall level of proficiency that is somewhere in the intermediate range and/or have an unbalanced

skills profile, with lower levels of proficiency in some skill areas than in others. Our experience of *Te Whakapiki Reo* and *Te Whakapiki i te Reo* programmes has been that participants' proficiency improves not only as a result of direct teaching of the language in these programmes, but also as a result of immersion in the language throughout the programme and of familiarising themselves with strategies for teaching te reo Māori and for correcting errors. All of this sensitises them to aspects of their own language.

Simply assuming, on the basis of tutor observation, that the proficiency of participants improve during these programmes is not enough. In order to determine the extent to which there is proficiency development (overall and in the four skill areas), programme participants are given a proficiency test at the beginning and end of the programme. The proficiency tests used were developed before the initial *Te Whakapiki Reo* programme was run. Initially, three different tests were designed and trialled. Of these, two were found to be appropriate and these two tests have been used consistently since then. Entry and exit scores over the last seven years were collated to create a large data set (N = 136) and entry and exit scores were compared using a one-tailed t-test to determine whether the overall scores increased significantly. The mean increase in score for participants is 10.39, indicating a significant improvement overall between entry and exit scores (see *Figure 1*, $p < 0.001$).² The entry and exit scores for each skill area were also compared using a paired t-test.³ The most significant proficiency gains occurred in *kōrero* (an increase of 3.945, see *Figure 2*, $p < 0.001$), closely followed by *tuhituhi* (an increase of 3.386, see *Figure 2*, $p < 0.001$). Gains in *pānui* (an increase of 1.603, see *Figure 2*, $p < 0.001$), and *whakarongo* (an increase of 1.404, see *Figure 2*, $p < 0.001$) were highly significant but not as great as those gained in *kōrero* and *tuhituhi*.

Figure 1: Overall difference in test scores at programme entry and exit points

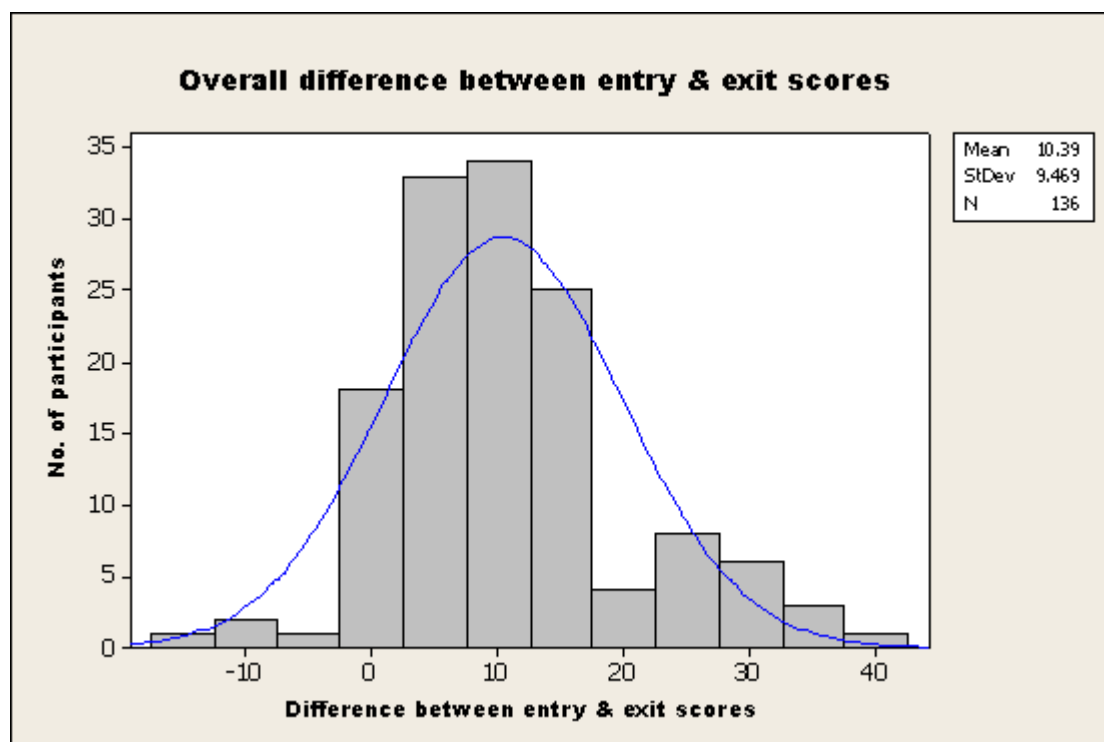
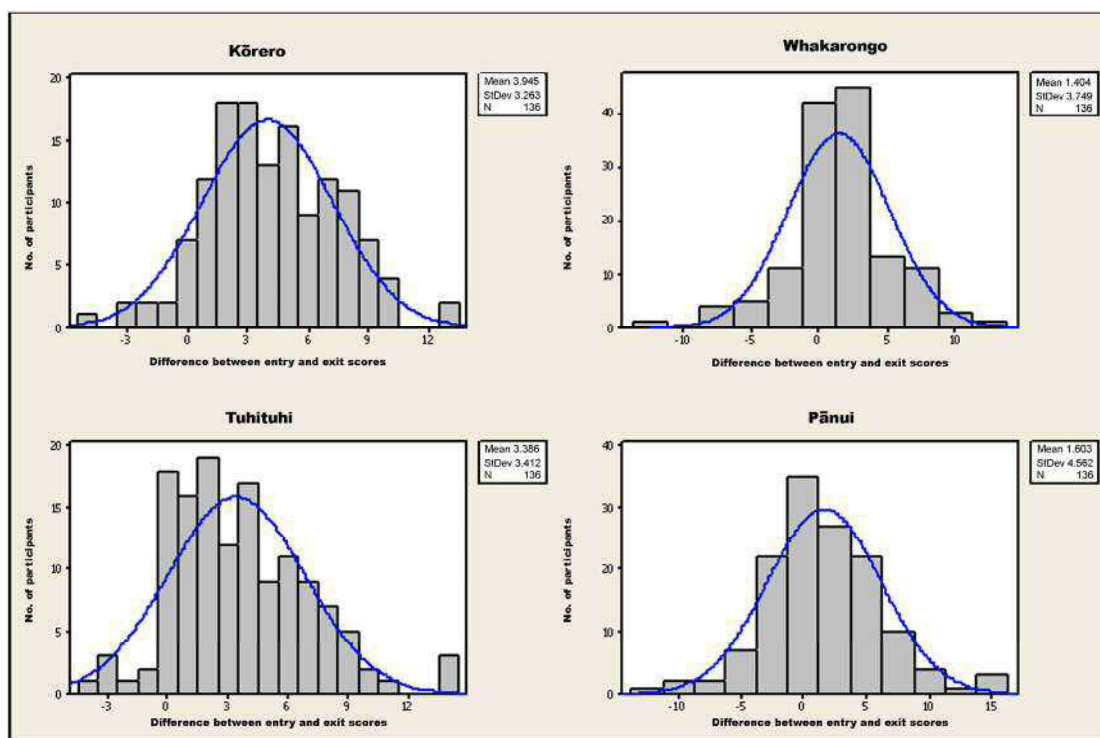


Figure 2: Differences in skill areas (Kōrero, Whakarongo, Tuhituhi and Pānui) at entry and exit points



So far as proficiency descriptors are concerned, an overall four band scale (novice; intermediate, advanced and distinguished) is used and there are band scales for each skill. Within each of the first three skills band scales, there are a further three bands (e.g., intermediate-low, intermediate-mid, intermediate-high; advanced; advanced plus, superior), giving a total of ten bands (see *Appendix 1* for an example in the form of the proficiency descriptors for *pānui* (reading) in English). In the case of *whakarongo* (listening) and *pānui* (reading), percentage scores are assigned, each percentage score being equated with one of the ten band descriptors. In the case of *kōrero* (speaking) and *tuhituhi* (writing), a band is assigned by trained assessors and that band is then equated to a percentage score. An improvement of 10 percentage points overall or in one of the four skills will generally indicate a move across two bands, a move, for example from intermediate-mid to advanced or from intermediate-high to advanced plus.

The Literacy Taskforce Report to the Minister of Education (1999, p. 12) expressed concern about “variability in skills and knowledge about literacy learning”, stressing that “teachers must be well prepared for their challenging jobs through high-quality education that includes a strong focus on developing the skills and knowledge necessary to implement best practice in the teaching of reading and writing” (p. 2). The fact that a recent E.R.O. report (2005) relating to Beginning Year 2 teachers also expresses concern about the area of literacy education indicates that this is a continuing problem. The fact that the greatest proficiency gains of *Te Whakapiki i te Reo* participants have been in the productive skills (i.e., *kōrero* and *tuhituhi*) rather than the receptive skills (i.e., *pānui* and *whakarongo*) indicates the need to refocus the

programme in the future, concentrating more specifically not only on the teaching of literacy skills, but also on improving participant literacy in te reo Māori.

Data for the first four years of operation of the programme are discussed by Johnson and Rolleston (2001). Among their findings are the fact that participants who claimed to be first language speakers of te reo Māori made significantly less improvement overall (some actually appearing to regress) than did second language learners. This was true not only in the case of *kōrero* (speaking) and *whakarongo* (listening), but also in the case of *pānui* (reading) and *tuhituhi* (writing). As Johnson and Rolleston (p. 29) observe, “these scores . . . raise questions about the nature of the proficiency testing instruments themselves. Establishing, and maintaining, test instruments whose validity and reliability can be guaranteed is a complex business requiring significant investment”. In view of this, it would be interesting in future to have participants sit the Level Finder proficiency test developed by the *Taura Whiri* (2005) as well as the proficiency test developed by University of Waikato staff. This combined with participant and trainer perceptions of whether, and to what extent, each student had improved in each skill area, would provide useful insight into the validity of the tests.

Conclusion

Ideally, language revitalisation should take place in the context of a supportive community of speakers of that language. However, transmission of the language has been disrupted in many former te reo Māori-speaking communities and, furthermore, the domains in which the language is used naturally have shrunk (Te Puni Kokiri, 2004). One of the main domains where te reo Māori is accepted is the classroom (in immersion and bilingual contexts) and, in some cases, the wider school community. We therefore believe that schools which provide supportive contexts for the learning of te reo Māori, and, in doing so, make a significant contribution to the Māori language revitalisation agenda, should themselves be supported, not only by their local communities, but by all educationalists who can provide assistance. One way in which we can provide assistance is by continuing, by whatever means, to offer *Te Whakapiki i te reo Māori* programmes and by being reflective and critical of our own practice in order to improve.

Endnotes

1. The language teaching component is contextualised and is task-supported and participants are encouraged to make links across curriculum areas, planning holistic programmes using *Ngā Marautanga Reo Māori*.
2. This score is out of a possible total of 100.
3. This score is out of a possible total of 25.

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Appendix 1: Sample Proficiency Descriptors

Pānui (Reading)

Novice Low	Novice-Mid	Novice-High
Able to identify isolated words and/or major phrases.	Can identify an increasing number of highly contextualised words and/or phrases. Material understood rarely exceeds a single phrase and rereading may be required.	Sufficient control of the writing system to interpret written language in areas of practical need. Can read for instructional and directional purposes. May be able to derive meaning from material at a higher level.
Intermediate-Low	Intermediate-Mid	Intermediate-High
Able to understand main ideas and/or some facts linguistically noncomplex texts. Some misunderstandings will occur.	Able to read consistently with increased understanding simple, connected texts dealing with a variety of basic and social needs.	Able to read consistently with full understanding simple connected texts. Structural complexity may interfere with comprehension. May have to read material several times for understanding.
Advanced	Advanced Plus	Superior
Able to read longer prose and get main ideas and facts but misses some detail. Comprehension gained from situational and subject matter knowledge as well as increasing control of text.	Able to comprehend abstract and linguistically complex parts of text. Also able to comprehend the facts to make appropriate inferences. Comprehension of a wider range of texts but misunderstandings may occur.	Able to read with almost complete comprehension and at normal speed expository prose on unfamiliar subjects and a variety of literary texts. Occasional misunderstandings may occur. Rereading is rarely necessary and misreading is rare.

The Māori language curriculum for mainstream New Zealand schools: Spiral lesson/ lesson sequence design

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Abstract

A draft curriculum document for the teaching and learning of te reo Māori as a subject in mainstream schools in New Zealand (that is, in schools other than Kura Kaupapa Māori schools) was designed and trialled in 2004 and 2005. That draft is currently being reworked in line with the advice of those who trialled the document as well as that of a team of advisers set up by the Ministry of Education. The revised curriculum document will be submitted to the Ministry of Education in May 2006. As is the case with all new curriculum documents, the implementation phase will be critical. The extent to which this flexible, outcomes-focused curriculum document will genuinely inform new approaches to teaching and learning will depend not only upon the good will of teachers and communities, but also upon their ability to interpret the curriculum and to use it in a way that informs the design of language programmes, including the planning of units of work and of lessons and lesson sequences. In balancing language development and language practice, a communicative core and spiral approach is recommended, an approach in which there are core lessons (where the focus is language development) and spiral lessons (where the focus is language practice). In an earlier issue of this Journal (Johnson, 2003), one of us discussed core lesson design. Here, the design of spiral lessons is discussed and exemplified in the context of an outcomes-based curriculum.

From syllabus to curriculum-based education

In 1989, with the New Zealand Minister of Education-initiated amendments to the *Education Act 1989*, educational delivery in New Zealand began a process of significant change. The *Tomorrow's Schools* policy implemented at that time led to a different approach to the administration of education in New Zealand and, importantly, to a move away from centralised control to more locally focused responsibility. Schools, while still adhering to national educational and administrative guidelines, became self-determining bodies with responsibility for the development of appropriate policies and practices to ensure that the needs of the local community were met.

In spite of these changes, some key areas of the education system remained centralised, including general oversight and organisation of the national framework which would determine the range and scope of educational programmes. However, in order to give local schools a measure of autonomy in the development of specific content appropriate for their local community, there was a move away from prescriptive syllabus-based national educational programmes towards more flexible national curriculum guidelines which schools could use as a basis for planning their own programmes of work.

Coherence, consistency and transparency in language curricula

A large-scale study of the language teaching and learning environment in New Zealand was carried out from 1998 to 2000 (Johnson, 2000). It revealed a significant amount of inconsistency in language planning and languages documentation. The proficiency targets and achievement objectives listed in national curriculum documents for different languages at the same curriculum level were often very different, these differences being of a kind that was generally not attributable to differences in language family. Thus, for example, the relationship between curriculum levels (levels 1 – 8) and proficiency levels (emergent communication; survival skills, social competence and personal independence) in the New Zealand Ministry of Education curriculum documents for Spanish, Chinese, Japanese and Korean is indicated in *Table 1* below:

Table 1: The Spanish, Chinese, Japanese and Korean curriculum documents: Relationship between curriculum levels and proficiency levels

	Emergent Communication	Emergent Communication & Survival Skills	Survival Skills	Survival Skills & Social Competence	Social Competence	Personal Independence
Spanish: Curriculum levels	<i>Levels 1 & 2</i>		<i>Levels 3 & 4</i>		<i>Levels 5 & 6</i>	<i>Levels 7 & 8</i>
Chinese: Curriculum levels	<i>Levels 1 & 2</i>		<i>Levels 3 & 4</i>		<i>Levels 5 & 6</i>	<i>Levels 7 & 8</i>
Japanese: Curriculum levels	<i>Levels 1 - 3</i>	<i>Level 4</i>	<i>Levels 5 & 6</i>	<i>Level 7</i>	<i>Level 8</i>	
Korean: Curriculum levels	<i>Levels 1, 2, 3 & 4</i>		<i>Levels 5, 6, 7 & 8</i>			

In designing the French, German and te reo Māori (draft) curriculum documents, issues such as these were addressed and an attempt was made to align proficiency targets and curriculum levels and to include the same achievement objectives at the same level in each of the documents. This is possible because each of the proficiency target statements is expressed in a way that is sufficiently broad to encompass differences attributable to differences in language family and writing systems (so that it would eventually be possible to have the same proficiency target statements for all of the languages offered). Furthermore, it is possible to introduce the same achievement objectives at the same level for each language precisely because the achievement objectives are concerned with general communicative objectives (e.g., *communicate about likes and dislikes, giving reasons where appropriate*) rather than with the specific linguistic resources used to realise these objectives: it is that every language has a range of different ways (some more complex than others) of realising each of the achievement objectives.

Introducing the te reo Māori curriculum document

Te Reo Māori in the New Zealand Curriculum (forthcoming) provides a framework for the teaching and learning of te reo Māori in New Zealand schools. The principles that guided its construction have been discussed by Bruce and Whaanga (2002) and the curriculum document itself has been discussed by Crombie and Whaanga (2003). It is a curriculum document rather than a syllabus. This means that the primary focus is on learning outcomes (expressed as *achievement objectives*) rather than on, for

example, required lists of topics, vocabulary, structures etc. There are eight progressive levels of achievement. At each of these levels, new achievement objectives are introduced. Each of the achievement objectives (e.g., *communicate about location; communicate about likes and dislikes, giving reasons where appropriate*) is concerned with the types of things learners are expected to be able to do through the medium of the target language when they have completed the relevant level. Each of the achievement objectives can be expressed in a variety of different ways, some involving much more complex language than others. Thus the achievement objectives, once introduced, will be recycled at progressively higher levels where they will be associated with increasingly complex linguistic expressions. Until the highest levels of the curriculum are reached (at which point teachers preparing students for NCEA (National Certificate in Educational Achievement) examinations will take examination prescriptions into account), it is for teachers and communities to decide what language should be associated with each of the achievement objectives at the level at which it is introduced and what language (associated with the same achievement objective) might more appropriately be introduced at a higher level. Even so, the curriculum document does include suggestions about language focus points (with examples), vocabulary and learning and assessment activities which teachers may find useful. In addition to the achievement objectives and suggested language focus points, vocabulary and learning and assessment activities, the curriculum document provides suggestions for each of the following strands at each of the eight curriculum levels:

- suggested socio-cultural aspects or themes;
- suggested topics;
- suggested text-types;
- suggested skills focus (reading; writing; listening; speaking; viewing; presenting);
- suggested learning and assessment activities.

There are also four general, overarching proficiency target statements, each one associated with two levels of the eight level curriculum. Thus, for example, associated with levels 1 and 2 is the following general proficiency target:

Learners can understand language that contains well-rehearsed sentence patterns and familiar vocabulary, and can interact in predictable exchanges. They can read and write straightforward versions of what they have learned to say. They are aware of and understand some of the typical cultural conventions that operate in interpersonal communication. Learners are developing an awareness of the processes involved in learning te reo Māori.

A flexible curriculum

It was indicated above that the curriculum document is outcomes-based. The key to this type of outcomes-based curriculum is flexibility, and flexibility is also the key to learner-centred education.

At each curriculum level there is a small number of achievement objectives (between four and seven). These achievement objectives can be expressed in a variety of different ways. At each of the eight progressive curriculum levels, the achievement objectives can also be ordered and combined in all sorts of different ways. They can

be linked to achievement objectives from lower levels in ways that allow for a combination of revision and extension. They can be supplemented by achievement objectives from higher levels. They can be combined with some of the topics, text-types etc., that are suggested at the curriculum level at which they are introduced, or they can be combined with different topics, text-types etc. Thus, although there are suggestions for each of the strands at each curriculum level, there will be circumstances in which some of these suggestions are not appropriate. They may not relate well to the aptitudes, interests, and preferred learning styles of a particular group of students. If this is the case, they can be adapted or replaced. There are, after all, many different possible routes to the same destination, and so teachers, students and communities can work together in partnership to decide which routes are best for them.

A communicative approach

Communicative language teaching is teaching that encourages learners to engage in meaningful communication in the target language – communication that has a function over and above that of language learning itself. Any approach that encourages learners to communicate real information for authentic reasons is, therefore, a communicative approach (Ministry of Education, 2002a & b, p. 16).

The curriculum document recommends a communicative approach to language teaching and learning. This means that all of the activities in which learners engage, including assessment activities, should involve the communication of real information for authentic reasons. Communication is fundamental to language learning. Learners need to communicate if they are to progress. There is, after all, little point in communicating what is already known. This does not mean, of course, that there will never be an aspect of artificiality in the communication that takes place in the language classroom. It does mean, however, that teachers will attempt to set up activities (including games and information gap activities) that involve students in communicating in the target language for a purpose. They may, for example, need to share information in order to solve a problem or to communicate information in order to progress in a board game.

A core and spiral approach to the language curriculum and to language-focused planning

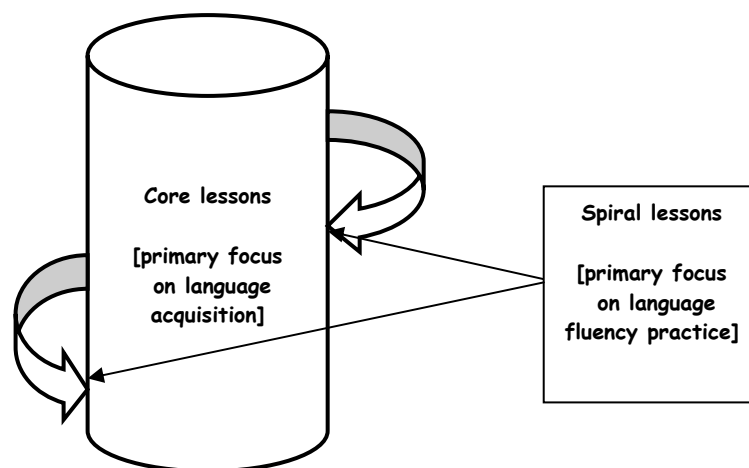
In developing the resource materials for *French in the New Zealand Curriculum* and *German in the New Zealand Curriculum* (Ministry of Education, 2004a & b), I (with the other Principle Writers) used the metaphor of the *core and spiral* to explain the way in which the curricula themselves and the implementation of these curricula were conceptualised. This metaphor was initially used by Brumfit (1980) with reference to syllabus design. There, however, it was used in a rather different way and was not applied to lesson planning.

At the *core* of the curriculum are the achievement objectives (such as, for example, *communicate about the quality, quantity and cost of things*). In planning language programmes, learning communities will need to think carefully about language progression in relation to the achievement objectives, that is, about which particular aspects of language (vocabulary, structures, pronunciation etc.) students will be

encouraged to focus on at different stages of their learning. *Spiralling round the core* are other aspects of the language curriculum. These include all of the strands introduced above, that is, *topics* (such as, for example, *planning a visit away from home*), *text types* (such as *shopping lists* and *web pages*), *socio-cultural aspects* or *themes* (such as *manaakitanga*) and *skills* (such as, for example, using appropriate technology, such as *PowerPoint*, to give a presentation).

Just as the curriculum itself can be thought of in terms of a core and spiral, so can lessons and lesson sequences. A *core lesson* is one in which the focus is on new language. A *spiral lesson* is one in which the focus is on practising that language in the context of further development of reading, writing, listening, speaking, viewing or presenting skills (or some combination of these). Most core language lessons are likely to present language in the context of integrated skills (reading, writing, listening, speaking, viewing and presenting). Spiral lessons – and sequences of spiral lessons – may focus on practising that language in relation to a specific skill, such as reading. One of us has discussed elsewhere (see Johnson, 2003) the design of core lessons relating to the te reo Māori draft curriculum. Our focus here is on the design of a spiral lesson sequence.

Figure 1: Core and spiral lessons



Where teachers, learners and communities (parents, caregivers, teachers of other subjects, etc.) all understand the nature of an outcomes-centred curriculum, they can enter into an effective, focused learning partnership. Looking at te reo Māori programmes in terms of a series of core and spiral lessons can help learning communities to make sure that genuine progression is built into programmes of work. Thus, for example, a parent might make a contribution to a spiral lesson based on achievement objective 3:1 (*communicate, including comparing and contrasting, about habits and routines*) by preparing a *hangi* for a group of students; teachers of te reo Māori and teachers of history may decide to work together to plan a series of spiral lessons around a common theme such as, for example, habits and routines in rural schools and Māori communities one hundred years ago (see achievement objective 5:3: *communicate about past habits and routines*). Outlined here is a spiral lesson sequence (i.e. a sequence of several lessons) designed mainly around Achievement Objective 5.4: *describe, compare and contrast, people, places, and things*.

Core and spiral lessons and lesson sequences compared

In an earlier issue of this Journal (Johnson, 2003), one of us provided an example of a core lesson in te reo Māori based on one of the level 2 achievement objectives: *communicate about likes and dislikes, giving reasons where appropriate*. In the next section of this paper, there is an example of a sequence of spiral lessons based largely on an achievement objective at level 5: *describe, compare and contrast, people, places, and things*. This lesson sequence differs from a core lesson relating to the same Achievement Objective in that although it contains a revision of a language point relating to adjectives in Māori (the focus is on fluency rather than introduction of a new language point).

The spiral lesson sequence outlined here is based on a story line. Lessons with thematic continuity not only allow students to practise language in a consistent and relevant context, they create high interest for the students who participate in a narrative and thus engage in tasks that are relevant, purposeful and cohesive across the lesson or lesson sequence. The concept presented here constitutes a rich task approach. This lesson sequence contains a number of different sections which are outlined in *Table 2* below. The pattern of tasks may be quite different for other spiral lessons/ lesson sequences.

Table 2: This spiral lesson sequence shape

Context set Reading practice
Socio-cultural focus Reading practice
Speaking & writing practice
Speaking & listening practice
Reading practice
Language
Writing practice

This lesson sequence concept could be expanded by teachers to include more listening practice through the development of additional materials such as work on a song that the students might hear on *iwi* (tribally based) radio, or tasks associated with an audio guide for visitors to one of the attractions the children visit in Rotorua.

A comparative outline of the spiral lesson sequence proposed here and a potential core lesson based on the same Achievement Objective is provided in *Table 3* below.

Table 3: Core and spiral lesson segments: A comparison

Core lesson	Spiral lesson/ lesson sequence
Set the context Teach key vocabulary Focus on a text	Context set Reading practice
Focus on a specific language point Adjectives Opinion/ judgment (<i>pai</i>) Size (<i>nui</i>) Age (<i>hou</i>) Shape (<i>porowhita</i>) Colour (<i>kikorangi</i>) Nationality/ origin (Māori) General / other Clarify both <i>meaning</i> and <i>form</i> Position of adjectives Asserting: Kei te <i>koa</i> te tama Assuming: I katakata te tama <i>koa</i> Intensifying: ‘tino’ before adjective Listing: <i>He nui te pōro, ā, he kākārīki (hoki)</i>	Socio-cultural focus Reading practice
Controlled practice of the language point	Speaking & writing practice
	Speaking & listening practice
Freer practice of the language point with a productive outcome	Reading practice
	Language revision
	Writing practice
Note that adjectives in Māori may precede or follow nouns. They precede a noun (e.g., <i>He pai te ngeru</i>) where they are being asserted (as <i>new</i> information); they follow a noun (e.g., <i>He ngeru pai . . .</i>) where it is assumed that the information they contain is already shared (as <i>given</i> information). The same word form that can occur as an adjective in Māori can often also occur as a noun (following a nominal particle such as <i>te</i> – e.g., <i>Te pai o tō kete . . .</i> (The goodness of your basket. . .)).	

In the case of a *core lesson*, the emphasis is on accuracy and language development; a specific language point is in focus. In the case of a spiral lesson or lesson sequence, the focus is on confidence and fluency; students have an opportunity to practise the language that was the focus of an earlier core lesson in a variety of skills contexts.

The spiral lesson sequence: Introduction

This lesson sequence is based on the following achievement objective:

Describe, compare and contrast, people, places, and things

There are many different aspects of this achievement objective. In this case, the focus is on adjectives.

In the context of a spiral lesson or lesson sequence, language associated with other achievement objectives can also be practised. Here, students are also revising ways of talking about likes and dislikes, past and present activities and future plans, and numbers, costs and schedules. Thus, although the main focus is on gaining confidence in using language associated with a particular achievement objective, there

are also opportunities to revisit and revise language that was introduced earlier in the context of other achievement objectives. Spiral lessons or lesson sequences can be broad in focus (as is the case here) or more restricted in focus. In addition to providing opportunities for fluency practice, they can also provide opportunities to focus on socio-cultural aspects of the curriculum. In this case, teachers may wish to move towards discussion of the contrasts between rural and urban life and/or the advantages and disadvantages of tourist destinations that showcase aspects of Māori culture.

Table 4 provides a summary outline of the lesson sequence.

Table 4: The spiral lesson sequence – summary outline

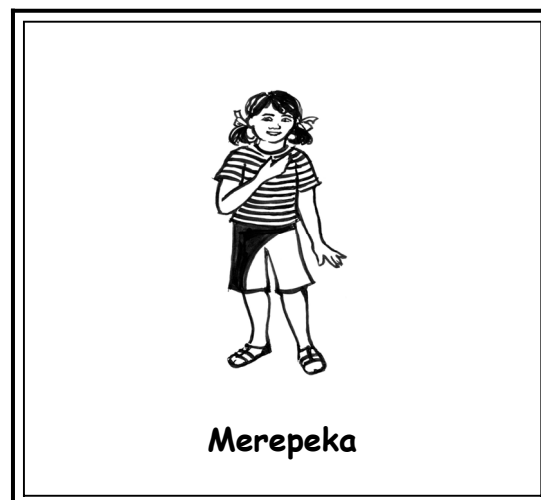
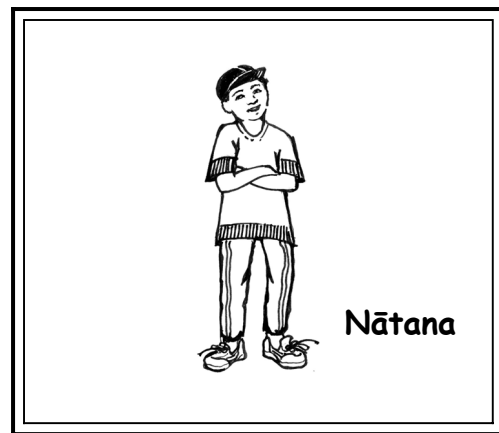
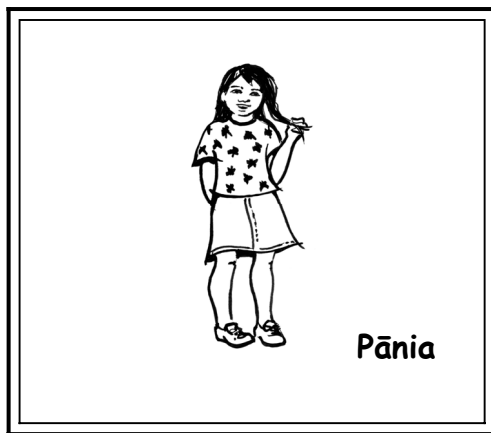
Main achievement objective in focus	<i>Describe, compare and contrast, people, places and things</i>
Outcome/s	By the end of this lesson sequence, students will have had listening, speaking, reading and writing practice – focusing mainly on adjectives – in the context of tourism
Subsidiary aims	Students will have expanded their repertoire of adjectives and revised the rules about the position and use of adjectives
Assumptions	Students will already have encountered adjectives in other contexts
Lesson sequence type	Spiral
Vocabulary	Revision and expansion of adjectives relating to size, colour, attitude, evaluation and nationality
Language Focus	Revision of adjectives and adjective position
Pronunciation focus	—
Socio-cultural aspect/s	Attitudes towards showcasing Māori culture in the context of tourism
Primary Topic	A visit to New Zealand
Text-type/s	Simple postcards; Tourist brochures
Learning activities (in sequence)	Scanning a postcard and answering questions relating to it (class activity); Reading for gist and more detailed meaning; Socio-cultural focus (see above); Pair work activity (listening and speaking); Guided dialogue (listening and speaking); Revising and extending use of adjectives (group work); Reading a web-site (scanning); Composing a postcard (writing).
Assessment activities	Using photographs and pictures as prompts to recall and describe places and events during a trip to Rotorua and a rural marae setting
Resources	Text (postcard); activity sheets; cue cards

Lesson sequence stage 1: Context set

This lesson sequence begins with a context set where three children are introduced. These could be characters that the students have already encountered in earlier lessons but could equally be entirely new character. The pictures of the three children (see below) are put on the board. Some background is provided by the teacher to begin weaving the narrative of the lesson sequence. For example:

Noho ai a Pānia rāua ko Nātana i Amerika. He Amerikana tō rāua pāpā, engari he Māori tō rāua māmā. Kua whakaakona e tō rāua māmā ki te kōrero Māori. Kāore anō rāua kia peka mai ki Aotearoa i mua atu, engari i tēnei tau ka haere mai rāua i te taha o tō rāua māmā e mahi pakihi ana ki Hawaii, i te wā e haere atu ana ki Tāmaki-makau-rau. I Ākarana, ka tūtaki rāua i tō rāua tuakana-taina a Merepeka. Kua rua kē ngā pekanga atu o Merepeka kia kite i a rātou i Amerika. Mōhio rawa atu ngā tuakana-taina nei ki a rātou anō, ā, ōrite ai tā rātou tuhi ki a rātou anō. Kaha ai rātou ki te whakamahi i te reo Māori i te wā e whakapāpā ana rātou ki a rātou.¹

Teachers could set the context using English if they think it would be more appropriate for a particular group of learners.



Lesson sequence stage 2: Reading practice 1

The next stage of the lesson sequence involves a reading task based on a postcard from Natana to Merepeka. The postcard provides a model for students to follow in later parts of the lesson sequence. In this case, the content of the postcard adds information to the narrative and provides reading practice. A text used in a spiral lesson or lesson sequence is likely to be longer and more linguistically complex than a text used in a core lesson (where the focus is much more on the specific language that is being learned).

Before the text is introduced for the first time, the teacher should begin by putting pictures reminiscent of Hawaii, like the ones below, on the board and asking the students to guess where the place represented is. Some Hawaiian music might be played briefly to give a further clue. The teacher's aim is to elicit *Hawaii* or *the Hawaiian Islands* from the students.



The teacher continues the narrative first setting a question for the students to answer in relation to the text. This is a general, overall question involving scanning for specific information.

*Kei Hawaii a Pānia rāua ko Nātana taha i tō rāua māmā i a rātou e ahu mai ana ki Aotearoa. Pānuitia te kāri a Nātana (tirohia a raro iho nei). E pai ana ki a Pānia rāua ko Nātana tō rāua noho ki Hawaii?*²

The students read the text for the first time and answer the question. The teacher checks their answers. Next, the students read the text again and answer more detailed comprehension questions (such as those included in the question task sheet following the text). At the end of the task, the correct answers are provided.

Te Kāri a Nātana mai i Hawaii³

Hawaii 2 Noema.

Kia ora Merepeka,

Kei Hawaii māua i te tīmatanga o tētahi haerenga nui. Ka rua wiki mātou ki konei nō te mea kei te haere a māmā ki tētahi hui nui takeō. Kei te tata atu tō mātou hōtēra i te one. He wāhi tino tau.

Ākuanei mātou ka tae atu ki Aotearoa. He tino whakaongaonga. Tae atu ai mātou i te 15 Noema. Kāore e pai ki a Pānia te haere wakarererangi, nā, e āhua mataku ana ia, engari kei te tino koa au. Kātahi anō au ka tae atu ki Aotearoa! E hiahia ana kia kite i te Pourewa Rangī i a mātou i Tāmaki-makau-rau. Ka pīrangī anō hoki au kia kite i a Rotorua. E haere ana anō mātou i te pā iti i te taha moana i tipu mai ai tō māua kuia. Ka pai tērā.

I nanahi i haere mātou mā runga poti ki tētahi atu motu tino wera. He hākari ahurea i reira. I mārāma māua ki ētahi o ngā kōrero Hawaii. Ki a māua ko Pānia he mea whakahirahira tēnei haere, engari kāore i pērā ki a māmā nō te mea i mate moana ia. I te ahiahi o te Hātareī, kei te haere a Pānia ki te ako i te kanikani o Hawaii, heoi anō e haere ana au ki te one. Ko te wā tūtahi tēnei o taku haere ki te retireti moana.

*Ka kite ākuanei.
Arohanui,
Nā Nātana.*



**Merepeka Brown
10 Maddison Avenue
Manukau City
Auckland
New Zealand**



Ngā ui pātai: Kāri mai i Hawaii⁴

Pānuitia te kāri me te whiriwhiri mehemea ko ngā rerenga e whai ake nei he tika, he hē rānei. Tuhi ko te (T) mehemea kei te tika te rerenga me te (H) mehemea kei te hē.





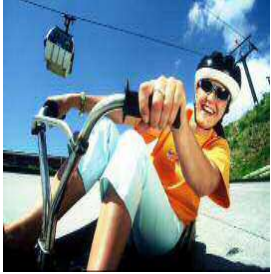



1. He pai ki a Pānia rāua ko Nātana a Hawaii.
2. E hara te hōtēra i te tino rawe.
3. Kei te hararei te māmā o Pānia rāua ko Nātana.
4. Ka tae mai te whānau ki Aotearoa i te Noema 15.
5. Kei Hawaii a Merepeka.
6. Kua tae kē atu a Pānia rāua ko Nātana ki Aotearoa.
7. Kāore a Nātana i te pīrangī ki te haere atu ki te pā i tipu mai ai tō rāua kuia.
8. I pai ki te māmā o Pānia rāua ko Nātana te haerenga ki te motu.
9. Kōrero reo Hawaii ai a Pānia rāua ko Nātana.
10. He pai a Nātana ki te retireti moana.

Lesson sequence stage 3a: Socio-cultural (thematic) focus

Part 3 provides a socio-cultural focus so that the students have an opportunity to learn the names of a number of key attractions in one of New Zealand’s top tourist cities in the North Island. Part of Rotorua’s attraction for non-Māori is the access it provides to aspects of Māori culture. This could provide opportunities for a number of discussion topics, such as, for example, ways of maintaining cultural authenticity within this kind of tourist context. As the teacher sets up the task, s/he adds to the narrative, making sure that the task has a genuine purpose.

*Nō te taenga ake ki Aotearoa, ka tīmata ngā tamariki ki te torotoro haere i te whenua me tō rātou tuakana- taina. Kei te whakarite rātou i tētahi tira ki Rotorua me te kimi mōhio mō ngā mea e taea te kite, te mahi. Ko te mea tuatahi i mahi rātou ko te kimi i ngā mōhio mō ētahi o ngā tohu whenua rongonui.*⁵

*Ko ngā mahi tāpoi i Rotorua. Ngā Tāpoi rongonui*⁶
Wāhanga a) Whakatauritea ngā ingoa ki ngā pikitia. Me mahi ā-takirua, ā-rōpū rānei tēnei.


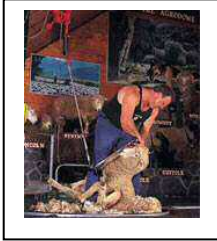
<p>1.</p> 	<p>2.</p> 	<p>3.</p> 
<p>4.</p> 	<p>Te Pā i Tanumia Te Roto o Rotorua Te Whare Taonga Wharehoroi Te Waiariki Pōhutu Te Agrodome Te Luge Te Whare Toi Ngā Wai Poronihia</p>	<p>5.</p> 
<p>6.</p> 	<p>7.</p> 	<p>8.</p> 

Lesson sequence stage 3b: Socio-cultural focus and speaking practice

The students now work in pairs (A and B) to exchange information about these landmarks. Each student is given one sheet which contains information about 4 tourist attractions. They are also given another sheet with pictures of the attractions but without some of the information the other student has. The task involves asking

and answering questions in order to get a full set of information about all of the tourist attractions. Pairs of students (A and B) should not show their tourist information sheets to one another. Information should be exchanged only through questions and answers (as it would be in the case of a telephone conversation). In this task, the students have speaking practice and practice using vocabulary about numbers, addresses and money. The 4 sheets for this task are provided below.

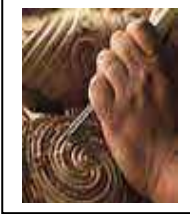

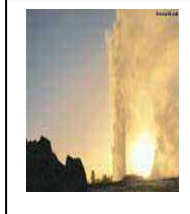

Ngā Wāhi Tāpoi i Rotorua: Pepa Mōhio A⁷

<p>Te Whare Taonga Wharehoroi</p> 	<p>Te Roto o Rotorua</p> 	<p>Te Agrodome</p> 	<p>Te Luge</p> 								
<p>Te wāhi: Government Gardens Rotorua</p> <p>Waea: +64 7 349 4350 Waea whakaahua: +64 7 349 2819</p> <p>Īmera: rotoruumuseum@rdc.govt.nz</p>	<p>Te wāhi: Memorial Drive, Rotorua Lakefront PO Box 845, Rotorua, New Zealand</p> <p>Waea: +64 7 348 6634 Waea whakaahua: +64 7 3471766</p>	<p>Te wāhi: Western Road, Ngongotaha, Rotorua</p> <p>Waea: 64 7 357 1050 Waea whakaahua: 64 7 357 5307</p>	<p>Te wāhi: Skyline Skyrides Fairy Springs Road, PO Box 2353 Rotorua New Zealand</p> <p>Waea: 64 7 347 0027 Waea whakaahua: 64 7 348 2163</p> <p>Īmera: enquiries@skylineskyrides.co.nz</p>								
<p>Ngā wā puare:</p> <p>Āperira ki te Hepetema 9.00 i te ata - 5.00 i te ahiahi</p> <p>Oketopa ki te Maehe 9.00 i te ata - 8.00 i te ahiahi</p> <p>I ētahi wā ka kati moata mō ētahi hui a ētahi atu tāngata</p>	<p>Ngā wā puare:</p> <p>Ngā wā wehe:</p> <p>10 i te ata, 12, 2 i te ahiahi</p> <p>Whakawāteatia te rua hāora</p>	<p>Ngā wā puare:</p> <p>Ngā wā whakaaturanga:</p> <p>9.30, 11.30, 2.30</p>	<p>Ngā wā puare:</p> <p>9.00 i te ata – wā puare, kati</p>								
<p>Ngā utu: Pakeke \$11.00 Tamaiti \$5.00 Whānau (2+3) \$25.00 Whānau (1+3) \$15.00</p>	<p>Ngā utu: \$70.00 mō ia tangata Tae atu ki te GST Me tino whakarite rawa</p>	<p>Ngā utu: Whakaatu Agrodome Pakeke \$22.00 Tamaiti \$11.00 Whānau \$60.00 [2 pakeke + 2-4 tamariki (5-15 ngā tau)]</p>	<p>Ngā utu:</p> <table border="0"> <tr> <td>1x haerenga</td> <td>\$7.00</td> </tr> <tr> <td>2x haerenga</td> <td>\$12.00</td> </tr> <tr> <td>3x haerenga</td> <td>\$17.00</td> </tr> <tr> <td>5x haerenga</td> <td>\$25.00</td> </tr> </table> <p>+ te utu gondola</p>	1x haerenga	\$7.00	2x haerenga	\$12.00	3x haerenga	\$17.00	5x haerenga	\$25.00
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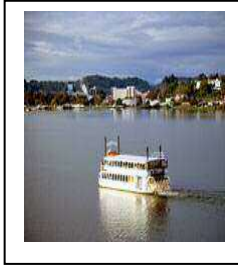
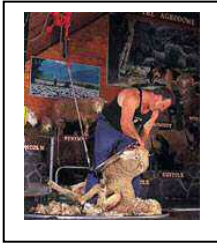
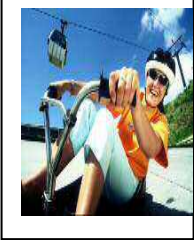
Ngā wāhi Tāpoi i Rotorua: Ui Pātai Pepa A⁸

<p>Te Whare Toi</p> 	<p>Te Pā i Tanumia</p> 	<p>Waiariki Pohutu</p> 	<p>Ngā Wai Poronihia</p> 
<p>Te wāhi:</p>	<p>Te wāhi:</p>	<p>Te wāhi:</p>	<p>Te wāhi:</p>
<p>Ngā wā puare:</p>	<p>Ngā wā puare:</p>	<p>Ngā wā puare:</p>	<p>Ngā wā puare:</p>
<p>Ngā utu:</p>	<p>Ngā utu:</p>	<p>Ngā utu:</p>	<p>Ngā utu:</p>

Ngā wāhi Tāpoi i Rotorua: Pepa Mōhio B⁹

<p>Te Whare Toi</p> 	<p>Te Pā i Tanumia</p> 	<p>Te Waiariki Pohutu</p> 	<p>Ngā Wai Poronihia</p> 
<p>Te wāhi: Hemo Gorge Road, PO. Box 334, Rotorua. Waea: +64 7 348 9047</p>	<p>Te wāhi: Tarawera Road, RD 5, Rotorua, New Zealand Waea: +64-7 362 8287 Waea whakaahua: +64-7 362 8287</p>	<p>Te wāhi: Hemo Gorge Road, PO. Box 334, Rotorua. Waea +64 7 348 9047</p>	<p>Te wāhi: Lake-end, Hinemoa St, PO. Box 40, Rotorua. Waea; 64 7 348 1328 Waea whakaahua: 64 7 348 9486 Īmera: info@polvnesianspa.co.nz</p>
<p>Wā puare: Raumati: 8:00 i te ata - 6:00 i te ahiahi Hōtoke 8:00 i te ata - 5:00 i te ahiahi Tāpoi arahina: Ia hāora mai i te 9:00 i te ata - 4:00 i te ahiahi Whakawehe whakamutunga Raumati: 5:00 i te ahiahi Hōtoke: 4:00 i te ahiahi Popoutanga Ngahau Māori mō te tau katoa: 12:15- 1:00 i te ahiahi</p>	<p>Wā puare: Raumati: 8.30 - 5.30 i te ahiahi. (Noema - Maehe) Raumati: 9.00 - 4.30 i te ahiahi. Āperira - Oketopa) Kia wātea te 60 – 90 miniti mō te haere</p>	<p>Wā puare: Raumati: 8:00 i te ata - 6:00 i te ahiahi Hōtoke 8:00 i te ata - 5:00 i te ahiahi Tāpoi arahina: Ia hāora mai i te 9:00 i te ata - 4:00 i te ahiahi Whakawehe whakamutunga Raumati: 5:00 i te ahiahi Hōtoke: 4:00 i te ahiahi Popoutanga Ngahau Māori mō te tau katoa: 12:15- 1:00 i te ahiahi</p>	<p>Wā puare: 6.30-11 i te ata ia rā</p>
<p>Ngā utu: Pakeke NZD \$25.00 Tamaiti NZD \$13.00 (5-15 ngā tau)</p>	<p>Ngā utu: Pakeke: \$20.00 Tamaiti: (6 - 15yrs) \$ 6.00 Whānau: (2 pakeke & tamariki) \$40.00</p>	<p>Ngā utu: Pakeke NZD \$25.00 Tamaiti NZD \$13.00 (5-15 ngā tau)</p>	<p>Ngā utu: Wai māori wai wera wai mō ngā nonohi + wai retireti iti + e rua ngā waiariki wera hei whakatātanga Pakeke \$12.00 Tamariki (ngā tau 5-14) \$ 4.00 Whānau \$28.00 (2 pakeke + 1-4 tamariki)</p>

Ngā wāhi Tāpoi i Rotorua: Ui Pātai Pepa B¹⁰

<p>Te Whare Taonga Whare Horoi</p> 	<p>Te Roto o Rotorua</p> 	<p>Te Agrodome</p> 	<p>Te Luge</p> 
<p>Te wāhi:</p>	<p>Te wāhi:</p>	<p>Te wāhi:</p>	<p>Te wāhi:</p>
<p>Ngā wā puare:</p>	<p>Ngā wā puare:</p>	<p>Ngā wā puare:</p>	<p>Ngā wā puare:</p>
<p>Ngā utu:</p>	<p>Ngā utu:</p>	<p>Ngā utu:</p>	<p>Ngā utu:</p>

Lesson sequence stage 4: Guided dialogue

In the next section of the lesson sequence, the students have more speaking practice – this time in the context of a guided conversation. This is to help them to understand conventions of intonation and turn-taking. This practice task is also presented in the context of additions to the central narrative of the lesson sequence as well as the socio-cultural concept of the growing importance of iwi radio in the promotion of the Māori language. Students should roleplay this situation through practising the guided dialogue. The dialogue should be modelled to the whole class initially, and then practised in pairs with the students recording the dialogue when they are satisfied with the standard they have achieved. The teacher could introduce the task with the following commentary:

He tino pai ki ngā tamariki ki te whakarongo ki te reo irirangi ā-iwi, ā, ka whakarite rāua ki te whakamahi i te waea ki te uru atu ki tētahi tauwhaingā kia wini i a ia ētahi tīkiti ā-pikitia. Ko Nātana kei runga i te waea. I runga i te whakatakotoranga kōrero e whai ake nei, ko te raina kua oti te whakapango e tohu mai ana me noho puku koe me te whakarongo ki tō hoa akomanga i mua i tō whakaututanga.¹¹

He whakaurunga tauwhāinga
(He kōrero ā-wahi ārahi)


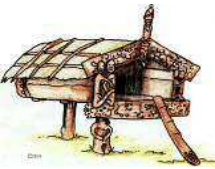



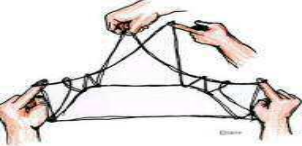
Kaipānuī	Natana
Kia ora mai.	Kia ora.
Ko wai tō ingoa e tama?	Ko Natana.
Noho ai koe ki hea?	Noho ai au i Amerika, engari e noho ana au ki tō mātou tuakana-taina i Tāmaki-makau-rau i tēnei wā.
Nē ra! He tama Amerikana e mōhio ana ki te kōrero Māori? Ka mau te wehi! He aha koe i mōhio ai ki te kōrero Māori?	Kōrero Māori anō ai taku tuahine. Nā tō māua māmā māua i whakaako. He Māori ia, ā, ki a ia me mōhio anō māua mō tāna ahurea tae atu anō ki tō māua pāpā.
E aha ana koe i a koe i Aotearoa nei?	Te haere tahi me ōku tuakana – taina, ko te haere ki tō māua kuia marae ... me te kai i te nui o te aihikirīmi. Te tino pai hoki o ngā aihikirīmi o Aotearoa.
Kikino! Nā, he aha tō whakautu ki tēnei pātai?	Ka taea e koe te pānuī mai anō i taua pātai?
Nā wai i tuhi te “Kaieke Tohorā?”	Nā Witi Ihimaera?
Āe! Ka tika rā hoki koe! Tēnā koe! Kua wini i a koe e whā ngā tīkiti ki te pikitia mō tēnei wiki e haere mai nei.	Aue! Kia ora rawa atu. Pārekareka hoki!
Ko wai te mea ka mauria e koe ki te pikitia i tō taha?	Ko taku tuakana-taina a Merepeka, ko taku tuahine a Pānia, me tērā o ō māua tuiakana-taina pea, a Hēmi.
Ka pai! Nā kia ngahau tō noho me te noho pai o tō hararei ki Aotearoa.	Kia ora! Hei kona.
Noho ora mai.	

Lesson sequence stage 5: Reading (scanning)

In this part of the lesson sequence, the narrative shifts to the small village on the coast where the children’s grandmother grew up and where she still has a small house. This visit has already been pre-shadowed in Natana’s original postcard to his cousin. Apart from grammatical revision and lexical revision, this aspect of the lesson sequence provides opportunities for students to predict (e.g., what the village will be like; what the children will do). It also provides opportunities for discussion about the differences between urban and rural Māori life. As in the case of the earlier tasks in this lesson sequence, the tasks here are set up in the context of the central narrative, as follows:

Tata atu ki Kāwhia i te Tai Hauāuru, he whare pakupaku tō te Kuia o Merepeka i te pā o Wainui, te wāhi i tipu mai ai ia. Ko ngā tuākana-taina nei e haere atu ana ki te whakaako whānau i Wainui, ā, ko Nātana rāua ko Pānia kāore anō kia tae atu ki reira, ā, e kaingākau ana ki te mōhio mō taua wāhi. Inā tata nei i oti mai i a Pānia he mahi ā-tuhinga kura mō reira, i whakarititia mai e ia, he tūmomo pukapuka e pā ana ki Wainui. Whakaatungia e ia ki a Nātana rāua ko Pānia.¹²

The students should read the brochure (see below) and answer a general question (e.g., *He aha ngā mea pai ki ngā tamariki o te kura o Wainui te mahi?*).¹³ Teachers should check the answers. The second part of this task involves the students in reading the brochure again and underlining the adjectives. Once again, the teacher should check the responses.¹⁴

	
	<p><i>Ko te pā taiwhenua pakupaku o Wainui (nui tangata 326) e whā kiromita ki te taha tonga hauāuru o Kāwhia i te Tai hauāuru o Te Ika o Māui. Kei reira tonu te maha o ngā whare tawhito o ngā rā o neherā, pēnei me tēnei pātaka whakairo.</i></p>
<p><i>He maha anō ngā tāngata koroua, kuia e whai tonu ana i ngā tikanga o mua kia tunu kai rātou me ngā tikanga kia kai te tangata. He rahi ā rātou māra huawhenua. Whakatipu kānga reka ai rātou me te kūmara roa, kūmara reka, kūmara pouriuri. Kainga ai ēnei taha i te kaimoana hou, kohikohia ai mai i te whanga roa.</i></p>	
	<p><i>Kia tae mai ngā manuwihiri ki Wainui, ka whakahaerengia te pōwhiri i te marae iti, i te marae āio hoki.</i></p>
<p><i>He tino pai ki ngā tamariki o te Kura o Wainui ki te waiata me te mahi waiata ā-ringa, ā, he matatau rātou ki te kōrero Māori.</i></p>	
	<p><i>Noho ai ngā koroua, kuia taha i a rātou e kōrero ana i ngā kōrero pūrākau me te whakaako i a rātou ki ngā kēmu pai i purei rātou i te wā e tamariki ana rātou. Ko te oranga i Wainui, he tino koa, he tino oranga whakatā.</i></p>

Lesson sequence stage 6: adjective revision

When the students have underlined the adjectives in the brochure and have had feedback and correction, they work in groups on an adjective revision sheet (see below). Teachers can either work with the whole class (with students doing one

section at a time and confirming their answers progressively), or have students work in pairs or groups at their own pace (checking each group as it finishes).

Ngā tūāhua¹⁵

Mōhio anō ai koe mō te hanga o ngā tūāhua Māori?

Āta whakamahia ngā mahi o raro iho nei.

1. Pāinuitia ngā rerenga e whai ake nei me te ruri i ngā kupu tūāhua.¹⁶

He kainga tino oreore a Rotorua.

He marae tawhito, iti, ātaahua a Wainui.

He tino pai ki ngā tamariki te mahi i ngā waiata ā-ringa.

Ko te tāone o Ākarana he mea nui, he mea hou.

Kai ai ngā koroua, kuia i ngā kai pai.

Whakatipu ai rātou i ngā kūmara reka, kūmara pōuriuri.

He ātaahua te marae iti nei.

Ko ngā kūmara roa, kūmara pōuriuri he reka.

Ko ngā tamariki o te marae, kōrero Māori ai.

2 a) Nā, whakarārangitia ngā tūāhua.¹⁷

Te rōpū	Tūāhua
<i>he whakaaro / whakawātanga</i>	
<i>rahi</i>	
<i>pakeke</i>	
<i>waihanga</i>	
<i>kano</i>	
<i>iwi / pūtaketanga</i>	
<i>i te nuinga o te wā/ ētahi atu</i>	

2 b) Kei te mōhio anō koe ki ētahi atu tūāhua? Whakaarohia mai tētahi atu tūāhua kotahi hei whakauru atu ki ia rōpū.¹⁸




3 a) Mōhio anō koe ki ēnei tūāhua? Whakataurititia ki ngā tūāhua Pākehā.¹⁹

- | | |
|------------------------|------------------|
| 1. <i>reka</i> | a. multicoloured |
| 2. <i>tikanga</i> | b. regional |
| 3. <i>raruraru</i> | c. interesting |
| 4. <i>o mua</i> | d. national |
| 5. <i>tahito</i> | e. historic |
| 6. <i>taenga maha</i> | f. sweet |
| 7. <i>pārekareka</i> | g. ancient |
| 8. <i>kakato</i> | h. rural |
| 9. <i>whakamere</i> | i. busy |
| 10. <i>taiwhenua</i> | j. peaceful |
| 11. <i>weriweri</i> | k. traditional |
| 12. <i>puri mahara</i> | l. old |
| 13. <i>ā rohe</i> | m. disgusting |
| 14. <i>hūmārie</i> | n. delicious |
| 15. <i>ā iwi</i> | o. fantastic |

3 b) Tuhia ia o ēnei tūāhua ki raro i tētahi o ēnei wāhanga o (2) i runga ake nei.²⁰

Lesson sequence stage 7: Writing practice

The final activity of the lesson sequence is writing practice which combines aspects of the context, discourse, vocabulary and language that have been the focus of the lesson sequence so far. Once again, the task is presented within the central narrative. Each of the children will write a postcard to Aunty Marama in Australia who couldn't make the family reunion in Wainui. The students should each be given a name (Pānia, Nātana or Merepeka) and should write the postcard, following the prompts below, as if they are the person whose name they have been given.²¹

	<p>Pānia</p> <p><i>He pai ki a ia a Aotearoa, engari ki a ia he āhua takeō a Akarana. Tino aroha ana ki Wainui – he iti, tahito, ātaahua.</i></p> <p><i>He kaingākau ki te ako i ngā waiata me ngā waiata ā-ringa me ngā tākarō mōhio ai ngā tamariki o Wainui.</i></p>
	<p>Nātana</p> <p><i>He pai a Akarana, engari he pai ake ki a ia a Rotorua.</i></p> <p><i>He pai ki a ia ngā pōharu koropūpū me te waiariki whakahirahira.</i></p> <p><i>He pai ki a ia a Wainui ā, kei te hiahia kia rite tōna pai ki te haka pērā me ōna tuakana-taina kia hoki ia ki Amerika.</i></p>
	<p>Merepeka</p> <p><i>Tino aroha ana ki Wainui – he ātaahua, āio, ā he rangi mārie.</i></p> <p><i>Tino pai ki Rotorua, arā koa, ko Te Pūrepō Toi me te Whare Taonga o Wharehoroi. Ko te hitori o Rotorua he mea whakamere ki a ia.</i></p>

When the students have written their postcards, they can ‘send’ them to another person in the class to read.

Suggested assessment activity

There are many potential assessment tasks for a lesson sequence of this type. These could involve a single skill (listening, speaking, reading, writing, viewing or presenting) or a combination of a number of different skills. Importantly, the assessment should be within the same context as the lesson sequence and mimic the tasks and activities modelled in class. Some suggested assessment activities are:

- a) Students write a short entry for a guidebook about a favourite visitor attraction;
- b) Students prepare a tourist brochure (similar to Merepeka's brochure) for a town or village they know or create;
- c) Students listen to a commentary about a small village in rural New Zealand and complete an answer sheet;
- d) Students role play being a guide at a tourist spot and give information about its address, its opening times and the prices.

Endnotes

1. Pania and Natana live in the USA. Their father is American but their mother is Māori. Their mother has taught them to speak Māori. They have never visited New Zealand before, but this year they will travel with their mother who is doing business in Hawaii en route to visit family in Auckland. In Auckland, they will see their cousin Merepeka. Merepeka has visited them twice in the USA. The cousins know each other well and correspond regularly. They always try to use Māori when they communicate.

2. Pania and Natana are in Hawaii with their mother en route to New Zealand. Read Natana's postcard to Pania. Are Pania and Natana enjoying their time in Hawaii?

3. *Natana's postcard from Hawaii*

Hawaii 2 November.

Hi Merepeka,

We're in Hawaii at the beginning of our big adventure. We will spend 2 weeks here because Mum is attending a boring conference. Our hotel is near the beach. It's flash.

Soon we'll be in New Zealand. It's really exciting! We arrive in Auckland on 15 November. Pania doesn't like travelling by plane so she's a bit worried, but I'm really happy. I'm finally going to visit New Zealand! I want to see the Sky Tower when we're in Auckland. I want to visit Rotorua too. We're also going to visit the little village on the coast where Nanny grew up. That will be great.

Yesterday we went for a trip by boat to another tropical island. There was a cultural festival there. We actually understood some of the Hawaiian language! Pania and I thought the day was great, but Mum didn't because she was seasick. On Saturday afternoon Pania is going to learn how to do Hawaiian dancing, but I'm going to the beach. I'm going to try surfing for the first time.

See you soon.

Lots of love,

Natana



Merepeka Brown
10 Maddison Avenue
Manukau City
Auckland

4. Questions: Postcard from Hawaii

Read the post card and decide if the sentences below are true or false. Put (T) if the sentence is True and (H) if the sentence is False.

1. Pania and Natana like Hawaii.
2. The hotel is not very nice.
3. Pania and Natana's mother is on holiday.
4. The family will arrive in New Zealand on 15 November.
5. Merepeka is in Hawaii.
6. Pana and Natana have already visited New Zealand.
7. Natana doesn't want to visit the village where her Nana grew up.
8. Pania and Natana's mother liked the journey to the island.
9. Pania and Natana speak Hawaiian.
10. Natana is a good surfer.

5. When they arrive in New Zealand, the children begin to explore the country with their cousin. They are planning a trip to Rotorua and try to get some information about things to see and do. The first thing they do is find out about some of the famous landmarks.

6. Tourism in Rotorua: Tourist attractions

Part a) Match the names to the pictures. This task should be done in pairs or groups.

The Buried Village; Lake Rotorua; The Bathhouse Museum; Pohutu Geyser; The Agrodome; The Luge; The Arts & Crafts Institute; The Polynesian Pools

7. Tourist spots in Rotorua: Information sheet A

The Bathhouse Museum; Lake Rotorua; The Agrodome; The Luge (addresses; phone; fax; email; opening times; costs)

8. Tourist spots in Rotorua: Question sheet A

The Arts and Crafts Institute; The Buried Village; Pohutu Geyser; The Polynesian Pools (addresses; opening times; costs)

9. Tourist spots in Rotorua: Information sheet B

The Arts and Crafts Institute; The Buried Village; Pohutu Geyser; The Polynesian Pools (addresses; phone; fax; email; opening times; costs)

10. Tourist spots in Rotorua: Question sheet B

The Bathhouse Museum; Lake Rotorua; The Agrodome; The Luge (addresses; opening times; costs)

11. The children really enjoy listening to iwi radio and they decide to telephone one day to enter a competition to win some movie passes. Natana is on the phone. In this script, a shaded line means you should be quiet and listen to your classmate before speaking.






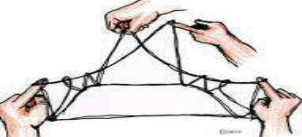
A competition entry
(Guided conversation)

Announcer	Natana
Hi there.	Hello.
What's your name young fellow?	Natana.
Where do you live, Natana?	I live in the USA, but I'm staying with my cousins in Auckland at the moment.
Wow. An American boy who speaks Māori! That's cool. How come you speak Māori?	My sister speaks Māori too. Our Mum taught us. She's Māori and she says we have to know about her culture as well as Dad's.
What are you going to do while you're in New Zealand?	Hang out with my cousins, visit my Nanny's marae... and eat heaps of ice-cream. NZ ice-cream is so good.
Wicked! So, what's your answer to the question?	Can you tell me what the question is again?
Who wrote the story for the film Whale Rider?	Is it Witi Ihimaera?
Yes! You're right. Congratulations you've won four movie passes for next week.	Oh, thanks a lot. That's just awesome.
Who will you take to the movies with you?	My cousin Merepeka, my sister Pania and our other cousin Hemi probably.
Great. Well, have fun and enjoy your holiday in NZ.	Thanks. Bye.
Bye.	

12. Near Kawhia, on the west coast, Pania, Natana and Merepeka's Grandmother has a small house in the village of Wainui where she grew up. The cousins will be spending time at a family reunion in Wainui, and Natana and Pania who have never been there before, are keen to know a bit about it. Merepeka has recently done a school project where she prepared a kind of tourist brochure about Wainui. She shows it to Natana and Pania.

13. What do the children at the school in Wainui enjoy doing?

14.

	
	<p>The small rural village of Wainui (population 326) is 4 kilometres south-east of Kawhia on the west coast of New Zealand. The village still has many of the old buildings from the early days like this carved pataka.</p>
<p>Many old people in the village still follow ancient customs when they cook and eat. They have big vegetable gardens. They grow sweet corn and tasty long brown kumara. They eat these with fresh seafood they collect from the harbour.</p>	
	<p>When visitors come to Wainui, they get a traditional welcome at the small peaceful marae.</p>
<p>The children at Wainui school are really good at kapa haka. They love to sing and dance and they also speak fluent Māori.</p>	
	<p>The old people spend time with them, talking about tribal history and teaching them interesting games that they played when they were young.</p> <p>Life is very relaxed and happy in Wainui.</p>

15. Adjectives

*Do you know how adjectives are formed in Māori?
Work through the tasks below.*

16. 1. *Read the following sentences and underline the adjectives:*

- Rotorua is a busy place.*
- Wainui is a beautiful little old village.*
- The children love to do Māori dances.*
- Auckland is a big modern city.*
- The old people eat good food.*
- They grow tasty brown kumara.*
- The small marae is beautiful.*
- The long brown kumara are tasty.*
- The village children speak Māori.*

17. 2. a) *Now, classify the adjectives*



Category	Adjective/s
<i>opinion/ judgment</i>	
<i>size</i>	
<i>age</i>	
<i>shape</i>	
<i>colour</i>	
<i>nationality/origin</i>	
<i>general/ other</i>	

18. b) *Do you know any other adjectives? Try to think of at least one more adjective that you know to put in each category.*

19. 3. a) *Do you know these adjectives? Try to match the equivalent words in Māori and English.*

20. b) *Write each of the adjectives under one of the categories in (2) above.*

21.

	<p>Pania</p> <p>Loves New Zealand but finds Auckland big and a bit boring.</p> <p>Adores Wainui - small, old, beautiful.</p> <p>Keen to learn the songs and dances and games the children in Wainui know</p>
	<p>Natana</p> <p>Likes Auckland, but prefers Rotorua.</p> <p>Loves the boiling mud and the spectacular geyser.</p> <p>Likes Wainui and wants to be as good at the haka as his cousins when he goes back to the USA.</p>
	<p>Merepeka</p> <p>Adores Wainui - beautiful, relaxed and quiet.</p> <p>Loves Rotorua, especially the Arts and Crafts Centre and the Bathhouse Museum. History of Rotorua is interesting.</p>

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Aloha Betrayed: Native Hawaiian Resistance to American Colonialism

by

Noenoe K. Silva

Durham, Duke University Press (2004).

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Whenever another Native Hawaiian scholar releases a book, we celebrate. There are simply too few Native Hawaiian scholars publishing too few books. So in this regard, any text by a Native Hawaiian scholar possesses an inherent value within the budding discourse by Hawai'i's indigenous academics. Yet, *Aloha Betrayed: Native Hawaiian Resistance to American Colonialism* stands out, both for its content and for its methodology, as a text that promises to become a foundational pillar in the discourse on Hawaiian history. Noenoe K. Silva has written a masterful text that illustrates with stunning clarity the importance of archival work, knowledge of the native language and a willingness to challenge western historical narratives by returning to primary documents to illuminate first-hand the struggles against colonization.

Silva commits her text to dispelling the “myth of nonresistance” (2004) among Native Hawaiians as American politics and capitalism engulfed the islands throughout the 19th century. To achieve this task, Silva systemically poured through the Hawaiian language newspapers written throughout the 19th and 20th centuries. Silva becomes the first Native Hawaiian scholar to extensively employ this method – mostly due to the banning of the Native Hawaiian language in the 20th century, which left the vast majority of Natives unable to read or write in the native tongue. Silva discovers through her research that “[when] the Hawaiian-language materials are examined . . . it is immediately apparent that throughout the eighteenth and nineteenth centuries there was resistance to every aspect of colonialism”, that “for every exertion of oppressive and colonizing power there was resistance” (2004). *Aloha Betrayed* is devoted to illustrating the variety of forms this resistance embodied.

Silva's textual analysis begins with the emergence of the first Hawaiian language newspaper controlled by Native Hawaiians. Prior to the establishment of *Ka Hoku o ka Pakipika*, the Hawaiian language newspapers in existence were largely subject to the influence of foreign missionaries. This influence resulted from the fact that prior to western contact Native Hawaiians relied on oral traditions and indigenous epistemologies. It was western missionaries who introduced the written language to the Native island population. This introduction of a foreign epistemology, along with numerous other factors like disease and religion, led to the cultural colonization of the Native people, including control over most of the printed materials generated during this era. Silva describes how, in comparison to other Hawaiian language newspapers, which were associated with (and thereby controlled by) missionaries, *Ka Hoku a ka Pakipika* became “one site of Kanaka Maoli resistance to the rising colonial capitalism that the U.S. Calvinist missionaries supported and in which they

participated and that the ali'i nui both opposed and facilitated in different ways" (2004). Through the comparison of these newspapers, we see the vigor and the ferocity of the discursive battle that took place in 19th century Hawai'i. A stunning revelation considering that the historiography of Hawai'i claims that the colonization of the islands occurred without resistance.

Silva continues on to illustrate the many forms of this resistance. She looks at the role of King David Kalākaua in preserving and revitalizing the traditional, indigenous culture. Silva notes: "The enactments of tradition that Kalākaua undertook that strengthened the identity of Kanaka Maoli as a people proud of their past and of their achievements made him more popular, and his legacy of national pride has persisted to this day. Kalākaua is particularly revered by practitioners of hula and traditional religion, who call him the Merrie Monarch" (Silva, 2004). The effort to illustrate resistance in its various forms emphasizes the range of the text. Silva draws upon different sites of discursive struggle, such as the print media and cultural practices, and ties them together. This is an ambitious work that culminates in the final two chapters, which deal with the annexation of Hawai'i. Here, Silva emphasizes the intersection between the discursive struggle in the print media and cultural colonization. The emphasis on this intersection works particularly well in these chapters because Queen Lili'uokalani involved herself directly with the textual and cultural resistance that marked this period. She would use newspapers and she would use music to note the struggle of her people. Of the Queen's political writing and mele (songs), Silvia observes: "Her mele worked differently from the other genres of resistance. The formal protests; articles in newspapers; publication of books; and presence in Washington were directed at U.S. politicians and American public, but her mele were primarily for her people" (2004). Therefore, the actions of the Queen herself best emphasize and explain Silva's methodology, because it is a non-traditional methodology. This innovative discourse analysis will hopefully be the beginning of more scholarship that looks at the intersections of colonial discourses, instead of remaining limited by traditional media analysis or music ethnography. *Aloha Betrayed* is a prime example of how disciplines inform each other and how decolonization is fundamentally reliant on such interdisciplinary work.

Both for its content and methodology, *Aloha Betrayed* is essential reading for anyone studying colonization. This is not to say that the text is perfect, but my criticisms are few. In that this topic (the colonization of Hawai'i) will be foreign to many readers, a longer introduction would have been useful. I would have enjoyed more of Silva's analysis of the implications of her work for the modern struggles of Native Hawaiians. In this same vein, a conclusion would have been appreciated (the text has none). It feels that, in relocating the voice of subjugated Native Hawaiians, Silva lost sight of the importance of her own voice. Silva is clearly a brilliant scholar who possess the ability to help revolutionize the methodologies of postcolonial studies. I look forward to the scholarship she will generate once she realizes this.



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Dean's Welcome

Nau mai haere mai

Te Pua Wānanga ki te Ao (The School of Māori and Pacific Development) aims to lead the way for the new millennium as an educator and research institute in Māori and Indigenous Studies. In achieving this we strive to be a world centre of excellence in teaching and research. Underpinning our School activities is the commitment to the advancement of Māori through the teachings of Te Reo, Tikanga, and indigenous development. With our quest for knowledge, Te Pua Wānanga ki te Ao is committed to building long term relationships. Our School aims to provide life long learning opportunities and to prepare our students for successful careers. We welcome all to join our whānau at Te Pua Wānanga ki te Ao.

Professor Aroha Yates-Smith
Te Pua Wānanga ki te Ao

The School consists of several departments that contribute to our vision of uplifting the people:

- Te Aka Reo
- Te Aka Tikanga
- Development Studies
- Te Tīmatanga Hou
- Te Whakapiki i te Reo
- Centre for Māori and Pacific Development Research

Te Aka Reo and Te Aka Tikanga

Our School was founded on the strong teachings of Te Reo (Māori Language) and Tikanga (Māori Protocol or Traditions). It is through the teachings of language and traditions that the School aims to maintain and develop the cultural identity of Māori as indigenous peoples of New Zealand.

Staff at our School are involved in a wide range of activities outside of their teaching duties. Staff are involved in activities such as iwi/hapū management and treaty negotiations, kapa haka and other Māori performing arts, which all contribute to the teachings and learning within Te Aka Reo and Te Aka Tikanga.

By maintaining and developing Māori cultural identity, the School plays an important role in indigenous nation building in New Zealand.

Development Studies

Our Development Studies department offers the opportunity for incorporating the international dimensions of development issues for our School. Alongside the Māori development issues, the department offers learning about other indigenous peoples and the challenges they face in nation building. The department provides a multidisciplinary approach to learning by offering courses from a wide range of fields that relate to issues of development.

Te Tīmatanga Hou

Te Tīmatanga Hou is a foundation programme designed for Māori students in mind. The programme is taught under a kaupapa Māori philosophy where tikanga, and te reo are incorporated where possible. The programme targets in particular Māori who do not have any previous tertiary education study experience and require preparation for entering the tertiary education environment. This is a commitment by the University and the School for providing accessibility to tertiary education for Māori through providing sufficient academic preparation in a culturally sensitive environment.

Te Whakapiki i te Reo

Te Whakapiki i te Reo offers practicing teachers the opportunity to enhance and develop their language proficiency and competency. The course further seeks to develop language skills for the delivery of Māori as a second language. This service helps the School to achieve the promotion and development of Te Reo outside and beyond the tertiary level of education.

Centre for Māori and Pacific Development Research

Given our School's relative youth, we have been successful in securing and undertaking research contracts. The School will be opening a new Centre for Māori and Pacific Development Research, which will help to manage the research activities within the School.

Guidelines for Final Submission of Article for JMPD

General

Manuscripts should be in Times 12 cpi with 1.5 spacing and fully justified. There should be the equivalent of one line left between paragraphs within sections and new paragraphs should not be indented. Articles that are 20 pages in length or shorter are preferred. The manuscript should **NOT** have numbered pages but should have a footer on each page with the first three words of the title.

Title

The title should be in Times 12 cpi boldface and should be centred on the page. The title should indicate as clearly as possible the nature of the content of the manuscript. All content words of the title are to have an initial capital letter.

Abstract

Each article must include an abstract of not more than 200 words. The heading Abstract should be in Times 12 cpi boldface, and centered.

Headings

Level 1 headings should be capitalized in the same way as the main title, and centered. The font used is Times 12 boldface. The format for *level 2* headings is the same as for *level 1* headings except that the font is Times 11, and the heading is justified to the left of the column. There should be the equivalent of a one line space between level 1 and level 2 headings and the following text. The format for *level 3* headings is the same as for level 2 headings, except that the font is Times 10, and there should be no space left between the heading and the text.

References within the text

All references within the text should be placed in parentheses containing the author's surname followed by a comma and a space before the date of publication (Jones, 1999). If the sentence already includes the author's name, then it is necessary only to put the date in parentheses: Jones (1999). When several works are cited, each entry should be separated by a semicolon: (Jones, 1999; Peters, 1995; Simon, 1993). When a reference has more than three authors, cite only the name of the first author followed by *et al* in every subsequent reference to the same work. When including page references, separate them from the date by a comma and a space (Jones, 1999, pp. 7 – 14). Page numbers should be indicated as follows: Peters (1999, p. 1), Jones (1998, pp. 4 - 7).

Endnotes

Endnotes are indicated within the text by a number¹ in superscript. They should be in Times 9, and appear together at the end of the article and before the reference list.

Tables and Figures

All tables and figures should be centered in the manuscript. Tables and figures should be numbered in the text, and should be preceded by a caption in Times 12 cpi italic. The equivalent of one line space should be left between captions and the tables or figures to which they refer. Captions and the tables or figures to which they refer should always appear together on the same page.

References

References should be listed in alphabetical order at the end of the article. The title of the section, 'References', should be a *level 1 heading*. The first line of each bibliographical reference must be justified to the left of the column, and the rest of the entry should be indented five spaces. The following examples (of fictitious references) illustrate the format required for conference proceedings, books, journals, articles, Ph.D. theses, and chapters of books respectively:

- Jones, L. E. (1999). Marae Protocol. In *Proceedings of the First Annual Conference of the Society for Māori Language Revitalisation* (pp. 71 -- 133). Wellington, NZ: Te Rapa Books.
- Peters, S. O. (1997). *Words and Meanings*. London: Groves and Parker.
- Stephens, E. & Jones, A. E. (1987). An Experimental Approach to Case, *Journal of Case Studies*, 2 (3), 12 - 17.
- Houia, A. (1992). Common Syntactic Errors in Young Learners of Greek. Doctoral Thesis. University of Te Rapa, Auckland.
- Edmonds, A. B. (1991). Scaffolding Second Language Learning. In T. A. Stone, A. T. Bread & V. Matthews (Eds.), *Scaffolding in Education* (pp. 12-48). Wellington, NZ: Learning Media.

Policy regarding use of the macron

The editors will respect the decisions made by authors in relation to their use of the macron in text written in English and/or Maori. Where Maori words are included by the editors themselves in text written in English, the macron will not be used in cases where a particular word (such as, for example, the word *Maori* itself) is deemed by the editors to have been fully integrated into New Zealand English. Thus, the macron is not used in the title of the Journal.

Submission

Each manuscript should be submitted on white A4 paper (3 copies) and sent to the Production Editor (Dr. Winifred Crombie) at *Pua Wānanga Ki Te Ao* (the School of Māori and Pacific Development), *Te Whare Wānanga o Waikato* (University of Waikato), Private Bag 3105, Hamilton, New Zealand.

The manuscript should be accompanied by a Word Disk and/or also sent by email attachment to <crombie@waikato.ac.nz>. Author's names should **NOT** be included in the manuscript but should be indicated in an accompanying letter in which institutional affiliations, institutional addresses, email addresses and phone and fax numbers are also included. The accompanying letter should indicate clearly whether the content of the manuscript has, in the same or similar form, either (a) been delivered as a conference paper and, if so, where and when, or (b) been produced or published in any other context and, if so, where and when.

Acknowledgments

Place all acknowledgements (including those concerning research grants and funding) in a separate section at the end of the article.