Second Preliminary Pacific Migrant Education Report

by Anthony Haas
of Asia Pacific Research Unit Limited

August 1974

1 In January 1974 the First Preliminary Pacific Migrant Education Report was produced, drawing substantially on views of residents in the Pacific Islands. This second report draws substantially on the views of New Zealand residents. Included in it are accounts of the views of those who made submissions on education for Pacific Islanders living in New Zealand, presented through the Educational Development Conference. The views of New Zealanders about Pacific Islanders are also included.

2 These reports are being circulated for the consideration of those who have opinions and information that must be considered in the development of a comprehensive migrant education policy for New Zealand.

3 The attached compilation of views for the Educational Development Conference was prepared for a Department of Education conference at Lopdell House in Auckland during July 1974, and attached to it is the address given by the Minister of Education at that conference. At the time of the conference not all Educational Development Conference submissions had been collated, and a reason for the circulation of this document is to ascertain what other significant views may not have yet been drawn together for transmission to the Minister. A summary of the recommendations and an abstract of apparent policy recommendations has been drawn together for general discussions and is also attached. The summary and abstract are drawn from Educational Development Conference recommendations, and refinements and additions from the Lopdell House conference. Views are sought on the priorities to be accorded each of the recommendations, along with additions and amendments, which should be referred to the Advisory Council on Educational Planning for use in its Educational Development Conference report, and for transmission to the Department of Education.

4 Under the contract held by the author, further interviews and recommendations will be prepared.
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Pacific Islanders Participation in the EDC

The Minister of Education took special steps to obtain Pacific Islanders' views in the context of the Education Development Conference.

The need for approaching Pacific Islanders through their own community channels had been recognised by the Minister and the EDC Secretariat.

The Education Development Conference was designed to cater for New Zealanders at large, and at meetings of all residents of the country, in the period before the EDC, Mr Amos appealed for both polynesian and general public participation in the series of consultations.

The decentralisation of EDC Management to the Departments of University Extension means a variation in the intensity and effectiveness of contact with Pacific Islanders.

As it became clear that university contacts with Pacific Islanders were even less effective than with Maoris, the Minister and the EDC Secretariat became aware that additional direct appeals to Island leaders were necessary.

Advice was accordingly sought from representatives of the largest church in the city with the largest concentration of Pacific Islanders, the Ministers of the Pacific Islands Church in Auckland.

The senior pastor, Rev L Sio, made two key recommendations which were reported to, and acted on, by the Minister of Education.

1 He suggested that the Minister write directly to Pacific Islands leaders, setting out his questions.

2 He recommended follow up in the Samoan community in Auckland by a person most likely to have the widest acceptance amongst the wide range of groups in the Samoan community. He suggested a young Samoan graduate teacher.

A teacher at Otara's Hillary College, Mrs Erolini Alailima Eteuati, was thus invited by Mr Amos, and released from teaching duties to discuss educational issues amongst her people. Mrs Eteuati was released from Hillary, a multi-cultural secondary school in a major centre of Pacific Islander concentration, with the co-operation of her principal, Mr Garfield Johnson, and the Southern Secondary Schools Board.
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As well as sending letters to members of the Auckland Samoan community, Mr Amos made his appeal directly to 60 individuals whose names had come forward in association with 1973 nominations for trustees for the Polynesian Education Foundation.

Approaches similar to that recommended for Auckland Samoans were thus made to Pacific Islands communities in Auckland and Wellington. Professor Holmes, Chairman of the Advisory Committee on Educational Planning had indicated his desire to see contact made with Pacific Islanders in other cities and secondary New Zealand centres, such as Tokoroa and Christchurch.

The Department of Education had contracted with me to assist the EDC through Prof. Holmes to bring more Pacific Islanders' views forward.

My assessment was that in the absence of any existing, acceptable on-going machinery for consultations between Pacific Islanders and the host society, it was necessary to await Pacific Islanders own recommendations as to how consultations ought to proceed.

I deemed it most realistic to concentrate discussions in the main centres until various Island groups determined how they wished to respond to the Minister's request, and how they felt Islanders outside their circle might be catered for.

Mrs Eteuati and others reported initial surprise, and then pleasure at the knowledge that the New Zealand Minister of Education sought their views. It took some time, several time consuming rounds of discussion and correspondence from the Minister, to convince Islanders their views were sought. It also took time to ascertain the major groupings, leaders and affiliations of the five major Pacific Islands groups in Auckland and Wellington.

Church affiliation, geography, status in the community, position on issues affecting them in New Zealand and their kin back home affected the ability of various Island leaders to consult with their people and present views for the Minister. Some Islanders previously regarded by government departments as key contacts in their communities were unable to speak for more than a section of their people. These contacts recognised their own limitations and co-operation was made available in making contact with other spokesmen.

Each of the five national groups placed emphasis on the significance of adequate procedures for continuing consultation with New Zealand Government and non-Government agencies.
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At the time when most of the study groups and seminars convened for the EDC had reported back in June, a number of Pacific Islands groups had presented submissions. Some had been made through participation in area EDC seminars, and their views were endorsed, modified or rejected by members of other cultures at these gatherings. Others were presented under the aegis of existing Pacific Islanders Associations, or were reported on by individual Pacific Islanders encouraged by the Minister and EDC appeals. These views have been assembled in a mid-year report on Education for Pacific Islanders to be revised for the final EDC documents.

Other questions opened up, but not reported on in former submissions, have been noted by this consultant, and will be referred back to Pacific Islanders in the course of further assignments for the Department of Education.

But the end of the formal phase of the EDC has proven to be only the beginning of a new awakening amongst Pacific Islanders of the contribution they can make to their own education and welfare through improved channels of communication with organs of the host society.

The Minister has corresponded with Pacific Islanders who expressed interest in presenting their views, and has persistently aimed to encourage them to discuss with members of their communities, ways in which continuing procedures for consultation might be developed.

Various communities in New Zealand's regions responded to the Ministerial initiative in different ways. It is likely vital formative steps in these discussions will continue until late into 1974.

A number of the proposals on advisory procedures, and on the recommendations so far formulated, were set down for discussion at the July 8 - 12 Auckland Lopedell House Education Department In-Service working party on Education for Pacific Islanders in New Zealand.

The Department invited a number of the Pacific Islanders who had contributed to educational discussions through the EDC, the Polynesian Advisory Committee of the Vocational Training Council and the Polynesian Education Foundation to join with some New Zealand educators and Pacific specialists at the policy oriented conference.

Relevant EDC and some other recommendations from Pacific Islanders and other New Zealand residents, were drawn together in time for evaluation by the conference.

The accumulated recommendations on education for Pacific Islanders in New Zealand are being circulated amongst Pacific
Islanders and others known to the EDC to have an interest in the question, before being transmitted to the Advisory Council for Educational Planning for transmission to the Minister of Education in the body of the EDC recommendations.

Anthony Haas
Managing Director
Asia Pacific Research Unit Ltd
Thank you for your welcome. I am very conscious of the importance of this conference on educational provision for Pacific Islanders in New Zealand, and the events which have led to it. For the first time we are bringing together knowledgeable people to talk about the kind of education Polynesians in New Zealand need. We hope that out of your week here together will come recommendations on the education of Pacific Islanders in New Zealand - recommendations which draw on the wide experience and specialised knowledge of this representative group.

Most of you here this morning are community and educational leaders from the Samoan, Cook Islands, Niuean, Tokelauan and Tongan communities in New Zealand. You have been invited together by government as evidence of our desire to hear the views of the migrant communities. We look forward to continuing dialogue with you in the future; and we hope that this conference will suggest the sort of consultative and advisory framework which you would like government to consider so that your views are heard in the future.

Each of you here today has already contributed much to our efforts to strengthen educational provision for Pacific Islanders in New Zealand. I look forward to hearing of your ideas - not only about the education of Pacific Islanders in our society - but also on the education of New Zealanders about the Pacific and its people. Both Polynesian and Pakeha have much to offer each other in sorting out these issues- as they have in contributing to the development of our multi-cultural society.

Some months ago, I decided it was appropriate to follow the advice of Reverend Sio and others and write directly to a number of Island leaders seeking their assistance in involving Pacific Islanders in educational development conference discussions. Today, I can acknowledge the tremendous cooperation I received from many of you here. Your contribution in assembling and expressing your views is a most significant step in the development of education in New Zealand. Never before have so many Pacific Islanders- the people and their leaders - presented their views on their place in education in New Zealand so clearly or constructively. Several dozen groups from different cities, churches and national groups were consulted directly and indirectly in this process. Meetings which followed involved a total of several thousand local Pacific Islanders. This was a good start in finding out what these New Zealand residents prefer.

You have before you a preliminary compilation of submissions from Pacific Islanders, and general submissions made through the Educational Development Conference. One of the most important points which emerges from these submissions is that we need to work together to establish effective channels of communication between the migrants and the host society. It is clear that there is plenty of scope for people of all backgrounds at all levels in this society to exchange opinions on educational issues which concern them. Many valuable suggestions on how we can achieve together the goal of a multi-cultural New Zealand have been expressed in Pacific Islanders submissions to the Educational Development Conference.
On matters of fundamental significance like these, it is important that political spokesmen make clear their own position. I can assure you I shall do all I can to encourage Pacific Islanders present their views effectively in New Zealand. This is an integral part of my broader goal - the goal of promoting understanding between ethnic groups and cultures in New Zealand; of assisting cultures in New Zealand to be enriched by others; and of working towards a just, multicultural community in the South Pacific.

I rate as significant the recommendations from a number of groups in Auckland and Wellington that there should be a strengthening of the advisory role and administrative services performed by Pacific Islanders in the affairs of their communities in New Zealand. If we have the will to work together in this way, if we can see the advantages of cooperation, I think we will see that a real step forward can be taken in implementing these recommendations.

It was at a course like this at Lopdell House in 1970 that a working party of the National Advisory Committee on Maori education produced a forward thinking and important report. The recommendations of this report have provided a basic guide to policy and developments in the education of Maoris in New Zealand over the past few years. The importance of that committee is that it brings together Maori opinion to review progress in the education of Maori children and to plan a path for future development. Obviously, Pacific Islanders will want to develop their own ways of expressing their views. But there may be some pointers to you from the experience of the National Advisory Committee on Maori education.

A basic principle running through European, Maori and Pacific Islanders submissions to the Educational Development Conference is that the contribution Pacific Islanders themselves can make to their settlement in New Zealand must be acknowledged and supported. The Educational Development Conference presented a number of challenges, and I look to Pacific Islanders to clarify these, and help us work out practical answers to them. I see the Wellington groups have called for a Polynesian Adviser in the Education Department, and New, Cook Islands and Samoan groups all over the country want Pacific Islanders employed as teachers and in other parts of the education system. Representatives of my department here today can tell you of progress to-date on this and other issues to be raised and they are very willing to hear further suggestions from you. The employment of Island teachers is a complex issue; but I recognise the urgent need to have more Polynesian teachers in the schools and my department is examining ways to bring this about.

The willingness of some academics in Auckland University's Migrant Communities Task Force, and in Victoria University's Pacific Studies Committee to do research and develop policies for possible action on migration is a trend I encourage. I am glad to see the universities contributing in this way to the community, by assisting ordinary people to solve some of their problems. The universities and teachers' colleges have been vigorously challenged in Educational Development Conference submissions to equip teachers to educate New Zealanders about the migrants we welcome amongst us.

There is a stress in the submissions on educating migrants for life in New Zealand before they leave home, and in developing reception classes for new migrants.
The role of such classes, of the pre-schools, the schools, alternative schools, industry, the media and government agencies in meeting the needs of the newcomers is a complex and important question.

Let me mention briefly some of the points which emerged most strongly from the E.D.C. submission:

(a) Stress is laid on improving facilities for the teaching of English as a second language, along with the call for curricula that are sensitive and relevant to the needs of the people.

(b) Emphasis is placed on involving parents and communities in formal educational situations and helping bridge the gap between home and school with counsellors and liaison officers.

(c) Greater state aid for pre-schooling is sought.

(d) An expanded supply of resource material is called for in schools and in continuing education, and those concerned with mass media and education publications have been challenged to apply their talents through print, tape and film.

(e) An extra hour of supervised time after school closes is suggested to cope with the problem of children returning to empty houses where both parents are working.

(f) Adult education for Pacific Islanders is seen as an activity that is an integral part of their work and life— not a separate activity that takes place in a cold hall.

(g) The significance of teacher training and the in-service training of teachers, and specialists such as counsellors and social workers working with people from different cultures is stressed in Educational Development Conference submissions. We have also been reminded that all the special provisions in the world cannot be effective unless general conditions are satisfactory in the economy and society, such as a supply of adequate housing.

I note the call for urgent research into the areas of our ignorance, and remind you that both the Education Department and the Vocational Training Council have made contributions here already. The suggestion that the universities and the New Zealand Council for Educational Research add to work that can be done by Pacific Islanders themselves is also of significance.

These are some of the important stands in our effort to improve educational provision for Pacific people in New Zealand. Closely interwined with these I see others:

(a) The development of teaching materials to enable New Zealanders of all ages to gain an appreciation of the cultural background of Pacific Islanders here.

(b) Training opportunities for Pacific Islanders to become qualified to make their own contribution in schools with large numbers of Polynesian pupils.

(c) The use of the skills and experience of Pacific Islanders in preparing teaching materials and training teachers about Pacific Island countries.
Obviously there are many ways we can progress, and because of the many aspects of the task we face I am particularly interested in the current discussions about a migrant resource unit. The report presented by Vai'ao and Erolini Alailima - Eteutti after weeks of painstaking discussions with the Samoan community of Auckland to the Educational Development Conference takes up this idea. They call for a Pacific Islands educational resource and advisory centre which would use the skills and serve the needs of Pacific Islanders and members of the host society. This conference, through its membership, is uniquely equipped to recommend development of the proposals for such a migrant resource centre. I await with great interest your suggestions on the centre, which I envisage becoming a focal point for development and coordination of effort in education for Pacific Islanders in New Zealand.

I also look forward to hearing your views on the outcome of the initiative taken by Mr Rea Kautai from the United Cook Islands a advisory group to convene a meeting of representatives of all Island communities in Auckland. You have the chance this week to consider the view of that and other meetings on the form a consultative and advisory body should take, and you know by now of my enthusiasm for effective forms of consultation.

Providing answers to the challenge of meeting these needs - for consultation as well as for education - is the next big assignment. Some of the Educational Development Conference submissions need to be referred to bodies other than my Departments. Those which call for pre-migration education are a matter for the sovereign Island governments to consider, and I shall be happy to refer your views to them.

In speaking to you today I am of course wearing both my hats- those of Minister of Education and Minister of Island Affairs. Indeed there are many other Ministers beside myself who will be interested in the results of this conference. Education is at the heart of what you will be talking about, but I think there will be a spill-over of discussions into other fields - immigration reception is an obvious example. The agenda items before you are significant. Your views on the matters which you consider most important and the ways you see them being implemented will be very welcome and useful.
It is recommended:

that multiculturalism be affirmed as a basic New Zealand educational philosophy,
that a continuing form of consultation by which Pacific islanders may effectively present their views at community, regional and national level in NZ be constituted by the Minister of Education and government,
that there be an adequate pattern of consultation on migrant education developed between New Zealanders and Pacific Islanders in New Zealand with Pacific Island governments, and that this be discussed at the September meeting of Forum ministers and directors of education convened by Mr Amos,
that legislative authority be secured to decentralise the administration, finance and curriculum development affecting Pacific islanders so that the migrants may exert a significant influence,
that curricula aim to educate Pacific Islanders about New Zealanders and New Zealanders about Pacific Islanders,
that the supply of resource material on Pacific Islands affairs be expanded for educational use, that expanded attention to Pacific Islands issues be given by education and that the teaching of Samoan be expanded,
that Pacific Islanders be recruited to various positions in all levels of NZ education, and that adequate provision for training and retraining be made,
that teacher training for New Zealanders dealing with Pacific Islanders be expanded to adequately equip them,
that additional specialised staff be provided in settings with high concentrations of Pacific Island students,
that priority attention be given to improving the Teaching of English as a second language in schools and adult education,
that government give priority to preschool education that will help Pacific Islanders,
that existing school services be improved through greater involvement of the community, and that new opportunity schools be developed as an alternative to the academic senior school.
that vocational guidance for Pacific Islands children be expanded and improved.

that teaching and research in the universities be expanded and made more responsive to the needs of the Pacific Islanders and the schools,

that an Institute of Pacific Studies be developed in consultation between the universities and the migrant communities, and that Auckland and Victoria specialise on different aspects of Pacific affairs,

that public and private sectors cooperate in establishing and operating orientation and reception classes for new migrants, and that these be coordinated with pre-migration education and the needs of migrants after initial settlement in NZ,

that all service agencies employ sufficient Pacific Islanders to adequately equip their services, government or non government,

that barriers to adequate use by Pacific Islanders of rural Maori trade training schemes, industry training and apprenticeships be removed to enable urban schemes,

that legislation be passed entitling all migrant workers to minimum English and community affairs instruction at the expense of the NZ government and industry,

that industry be encouraged or obliged to adequately provide for the needs of its migrant workforce inside and outside the workplace, and that sanctions be imposed upon industry that does not reach adequate standards of compliance,

that industry adequately train its supervisors and management to deal fairly with the migrant workforce,

that the media be encouraged and helped develop an understanding of the migrants situation, and to provide information needed by the migrant in English and the vernacular,

that parliament fund or otherwise support the expansion of Polynesian content in all media, by advertising or grant,

that Government immediately support the establishment of a New Zealand Pacific Educational Advisory Service and a language Resource Unit to assist Pacific Islanders and New Zealanders develop and coordinate those services that will help them understand each other,

that EDC discussions with Pacific Islanders continue until an adequate continuing form of consultation be established, and until Pacific Islanders are adequately represented in educational policy making and administration.
POLICY RECOMMENDATIONS ON EDUCATION FOR PACIFIC ISLANDS SETTLEMENT IN NEW ZEALAND

Drafted for the Advisory Council on Educational Planning by Anthony Haas from submissions to the EDC and refinements by a multicultural group at Lopdell House

Principles

The philosophy of New Zealand education should be the development of a multicultural nation in which all residents are respected and encouraged to participate in all levels of national life. Multicultural ideals should be reflected in educational administration, curriculum teaching and all other levels of national life.

Administration

Government should continue consultations with Pacific Islanders established during the EDC so that both the state and migrants may constitute permanent effective consultative machinery. Provision should be made at community, city and national level for consultation on the formulation and implementation of policy affecting them with ethnic representatives; for the employment of Pacific Islanders at all levels of NZ education; and for the development of additional and alternative educational services. A citizen controlled and operated NZ Pacific Educational Advisory Service to coordinate and develop services to assist Pacific Islanders and other New Zealanders understand each other should be developed in areas of migrant population concentration. A professionally staffed Language Resource Development Unit should be developed by the Department of Education in association with the Advisory Service, and government and non government agencies affecting migrants should be associated with the Resource Unit and the Advisory Service to enable individual and mass audiences to learn of appropriate services. Central government financial and administrative policy and practice should enable Island communities to directly influence the development of educational services. The impact of a wide range of government and non government economic, social and political decisions should be acknowledged through the coordinated perspective of the joint consultative machinery which should be free to make recommendations on a wide range of migrant educational issues.

Curriculum

Curriculae should aim to educate Pacific Islanders and New Zealanders about each other. Thus Pacific Islands affairs should be an integral part of the NZ curriculum, each school should review how it can provide for Pacific content with existing syllabi opportunities,
Pacific Educational Policy: ACEP two

Syllabus review committees should be broadened to Polynesian studies and thus include Pacific Islands material and be made a School Certificate subject. Samoan language should be introduced on a pilot basis at fifth form level in 1975, and more human and material resources should be devoted to teaching English as a second language to migrants.

Staffing

Greater emphasis should be placed on the recruitment of Pacific Islanders alongside New Zealanders in the education of migrant preschoolers, schoolchildren, adults and in the education of New Zealanders about multiculturalism. More emphasis should be placed on the training, retraining and inservice training of staff. The percentage of Pacific Islands student teachers should equal the percentage of Pacific Islanders in the NZ population; selection criteria should include the culturally unique qualities of Pacific Island applicants; retraining of Pacific Islands teachers, ancillary staff and para professionals for service in New Zealand schools should commence urgently - with safeguards to protect the staffing of schools in Pacific Islands; greater provision to develop understanding amongst all teaching staff to teach and counsel about distinctive features of cultural groups and desirable modes of intergroup interaction in NZ should be made; greater provision should be made for school, regional, local, evening and community based in service training on Pacific Islands affairs for current teachers; and teachers should be encouraged to attend existing courses on Pacific Islands affairs. Consideration should be given to teacher exchanges between NZ and Pacific Islands, adequate provision should be made for teachers, principals, inspectors counsellors advisors and other educationalists to improve their understanding of multiculturalism and human relationships. The Dept. of Education should make full use of qualified Pacific Islanders well versed in their cultures as advisors, counsellors and in teacher education.

The number of advisors and inspectors for migrant education should be increased, the 1:20 staffing ratio in junior classes should be actioned immediately in schools with significant Polynesian rolls, and secondary schools with over 30% Polynesian on the roll should have an extra 1.2 staffing as of right with similar provision being made for other schools with large Polynesian rolls.
PACIFIC Educational Policy: ACEP: three Teachings of English as a Second Language

Further professional and public attention should be given to the role of bilingualism in New Zealand. This can be fostered through the recommended Language Resource Unit. Through that Unit the Department of Education should immediately provide selected teachers with a one year full time specialist course in English teaching to speakers of other languages in NZ. This Unit should be enabled to evaluate and develop language learning materials, initially for preschool, primary, secondary and eventually adult education, and NZ Teachers Colleges should develop similar studies with suitable staff. An immediate appointment should be made of a language specialist in Wellington, a second appointment in Auckland, and others in areas of proven need. The Unit should provide In service training for language specialists. Preference should be given to staffing those posts with Pacific Islanders.

Language teaching classes should immediately be established for migrants with poor facility in English. The Language Resource Unit and the NZ Pacific Educational Advisory Service should co-operate to ensure the migrants are given the instruction they want.

Pre-School

Government should ascertain from Pacific Islanders how far they judge improvements in preschool education as a priority need, and should ensure preschool education is available to all under five. Government should respond to the call for full day care centres for the children of working parents, enable Pacific Islanders to be employed full and part time in the preschool advisory service, use the power of the Minister of Education to ensure the appointment of a Pacific Islander to district preschool committees where appropriate, provide parenthood allowances and tax industry to provide play centres. TV and other effective promotional media should be used to attract mothers to use preschool.

The Schools

As well as upgrading existing schools ability to meet the needs of all children, new opportunity schools should be established with multicultural management and staff, to provide recreational and training facilities for unqualified 15 year old Polynesian school leavers, and to liaise with activities relevant to the young people.
Pacific Education Policy: ACEP four.

Government and community must face up to the criticism of school zoning discriminating against Pacific Islanders, and calls for better Pacific Island representation of school boards of governors. Different values on discipline and sex education should also be acknowledged.

Schools must recognise that an important aspect of education is the vocational need of each pupil, and that where necessary secondary school be assisted to provide pre-employment courses in the fifth form. Vocational guidance should be improved by expansion and improvement of the Education Department and Vocational Guidance Service publications programme, by guidance networks distributing vocational information more widely from form two, reducing academic and increasing cultural and personal qualities considerations and the recruitment of more Pacific Islanders in the selection of staff. Improved training facilities for advisors are recommended, the addition of a careers advisor as well as a counsellor to each school, an increase amongst Vocational Guidance Officers of Pacific Islanders' needs, increased guidance service contact with parents, the provision of more information about trade, industry and commerce, and information about opportunities in technical institutes.

The Universities

Universities should increase their offering of courses on Pacific Islands affairs, foster research on multicultural educational issues, and make their work known to, and relevant to schools and teachers. The universities and other organisations with a research capability like the New Zealand Council for Educational Research should develop research programmes in association with the Pacific Islands communities. Government, the University Grants Committee and others should assist the proposed Migrant Communities Task Force at Auckland University and the proposed Institute of Pacific Studies at Victoria University meet practical needs of the Island communities in their relationships with New Zealanders, as well as assisting in the expansion of teaching and the advancement of knowledge on Pacific affairs.

Continuing Education

To assist adult migrants adjust to New Zealand conditions, central, local government and industry should jointly provide orientation facilities and reception classes, with appropriate hostels and low cost housing for new migrants. Such programmes should be organised through the NZ Pacific Educational Advisory Service in consultation with Island governments who may provide related premigration education programmes.
Social and educational services for first and second generation migrants should be more effectively co-ordinated through the Advisory Service to ensure services are available when needed. The Departments providing services for Pacific Islanders, such as Social Welfare, Maori and Island Affairs, Labour and Immigration, Health, Education, Foreign Affairs, Justice, should employ more Pacific Islanders, and the Police Department should appoint more Pacific Islanders to their 'Joint Teams'. Government and non-government agencies should provide adequate inservice training for their staff or Pacific Island Affairs.

The rural Maori and Pacific Islands Trade Training scheme and pre-employment schemes should be extended to cover all trades; Industry Training Boards should be encouraged to implement skill training through skill as well as academic credits; incentives should be provided in industry to encourage potential Pacific Islander supervisors and management to improve their English proficiency, incentives and encouragement should be given to industry to take on more Pacific Islands apprenticeships, and to local government as well as central government departments to recruit more Pacific Islanders in positions of skill and responsibility instead of predominantly as manual labourers.

Legislation should be passed entitling all migrant workers who need it to a minimum of 160 hours of attendance at English and community affairs classes, in work time and whilst paid at the usual rates.

Industry

Industry should be assisted to discharge its full obligations to its migrant labour with the opportunity to participate in the Advisory Service and to co-operate with Pacific Island leaders and government departments in the formulation of education and social service programmes. They should be assisted to educate their European staff to understand the different sections of the work force, by expansion of programmes such as the Training Incentive Scheme to include training in Polynesian cultures and customs for management personnel and supervisors. The Trade Union Training board and other sections of the trade union movement should be invited through the Advisory Service and other institutions to assist migrants obtain satisfactory work and social conditions.
Pacific Education Policy: ACEP six

The Media

The media should be encouraged and assisted to contribute to the development of a climate of opinion conducive to multiculturalism, and in providing information to various ethnic and community groups about services and issues that contribute to an effective migrant education programmes. The NZ Pacific Educational Advisory Service should be provided with staff and budget to enable it to originate mass media material and to contribute to coverage by existing media. The New Zealand Broadcasting Council should be aided by funds voted by Parliament to develop Polynesian Radio TV Services for information, education and entertainment. If existing legislation does not so provide legislation should be promoted to support community owned media, thus enabling Pacific language newspapers to assist new migrants understand their environment. Government departments and industry should advertise their migrant services in media for migrants, thus encouraging coverage of Pacific affairs. Advertisers should also be encouraged to advertise in Pacific Islands languages.

Education Development Conference

It is recommended that discussions with Pacific Islanders be assisted by a continuation of the Education Development Conference until more permanent forms of consultation are established between them and New Zealanders, and that those who made submission be consulted on further stages of the policy development process.
THE EDUCATION OF PACIFIC ISLANDERS IN NEW ZEALAND

Summary of Comments and Recommendations Arising from the Educational Development Conference

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Sections have been subdivided into "Pacific Islanders' Submissions" and "General Submissions". The latter is assumed to represent predominantly the opinions of European New Zealanders, with special exceptions as in the case of the Auckland Multi-Cultural Seminar.

Sources for each opinion are cited. A list of abbreviations used is appended.

Later compilations appended are of general EDC findings which may positively or adversely affect the Education of Pacific Islanders in New Zealand, or the Education of New Zealanders about Pacific Islanders.
ADMINISTRATION

Procedures

A number of Pacific Islands groups already in existence, or formed in response to the Minister of Education's invitation to participate in the Education Development Conference, evidence interest in presenting their views on education when so invited by the host society. Members of the Polynesian Education Foundation, the Polynesian Advisory Committee of the Vocational Training Council, Pacific Islands ministers of religion did not present views as organisations, but some members participated in discussion groups in their communities.

Auckland Samoans contacted by the Alailima-Eteuati called for an educational committee of Samoans in Auckland; details are appended in submissions. These recommendations call for the development of an advisory procedure by which Pacific Islanders in New Zealand might present their views periodically to appropriate government and non-government agencies. They also call for the involvement of Pacific Islanders in staff positions to implement policy. A Pacific Islands Centre which would provide a number of services for Pacific Islanders and New Zealanders arose as a recommendation from these discussions. The Auckland Samoan recommendations raise the need for further discussions between national groups to establish to what extent Pacific Islanders wish to present their views collectively and in smaller groups.

Wellington Samoans, brought together by an interim committee chaired by the president of the Samoan Students Association, Mr Herman Kruse, plan a mass meeting in mid July to discuss the formation of a regional consultative body of Samoans to meet initially with the Minister of Education to consider what continuing role it might play. The interim committee has considered providing orientation services to Samoan migrants.

The Auckland based United Cook Islanders, presided over by Mr George Crummer, held a meeting in May that elected an educational committee, chaired by Polynesian Education Foundation member Rea Kautai, and comprising representatives of nine Cook Islands. It presented submissions to the EDC and has since been asked by the Minister of Education to state what continuing role in policy advice and project implementation, as well as evaluation of EDC Pacific Islands submissions, it seeks. In Wellington, the secretaries of the Cook Islands New Zealand Society, Mr and Mrs Inakura, expressed interest in the EDC and offered some educational views. They drew attention to their efforts to finance a Cook Islands Centre in Wellington which would provide community services. They had spoken with Mr Kautai about his involvement in educational policy and administration.
The Auckland Tongan Society, with initial assistance from Mr T Kapeli, Mr Clive Edwards, Mr Sefo Afeaki and Mr Basil Hafoka, considered the invitation to express their views on education at a meeting in May. They decided to form an education committee, and in their search for an appropriate Tongan to lead the enquiry, commended Sister Foliaki, a teacher at Otara. In Wellington, Mr Andrew Afeaki contributed recommendations to the EDC and helped advise on people to approach.

The Auckland Niuean approached for assistance in ascertaining the community's views was Polynesian Education Foundation member, John Kolo. He convened a meeting of leaders to discuss best means of approaching the community. Subsequently, a new Niuean arrival in Auckland who has a singularly appropriate background for educational consultations, was invited by the Minister of Education to assist in ascertaining the views of Niueans. This is Mr Aio Kaulima, formerly community development officer on Niue and extension officer at the University of the South Pacific. In Wellington, Rev Sepeli assisted the EDC in establishing views of Niueans and other Pacific Islanders. The Auckland based Niue New Zealand Society presented EDC submissions.

The Wellington Tokelauan Association, presided over by Mr Luka Lepaiho, convened a number of meetings of the community at which procedures for commenting on education were discussed, and a further series is planned to clarify recommendations on educational provision for Tokelauans in New Zealand.

Wellington Fijians Mr Nawaldowalo, and Mr Jack Shaw, assisted in presenting Fijians' views.

Other groups, some representing Labour Party groups, regional, women's and church associations presented views to the EDC. A number of Pacific Islanders participated in general EDC sessions which recommended continuing procedures for consultation and the administration of education development.

ACCORD offered criticisms of the consultative procedures before they had publicly developed, and the ACCORD submission has been cited in Appendix B.

Recommendations

The educational services sought by Pacific Islanders require effective participation by them in decision making and administration in New Zealand.

The submissions to the EDC make a strong case for Pacific Islanders receiving the recognition and support they need to be able to provide for many of their own educational needs. They are willing to make great personal sacrifices to obtain educational benefits, and they are prepared to strive to make it
possible for a multicultural society to develop in New Zealand.

A systematic survey of the Auckland Samoan community, the largest Pacific Island group in New Zealand, has led to a strong recommendation for a Pacific Island Educational Advisory and resource centre.

The remit from the Samoan people of Auckland presented by Mr and Mrs Vaiao and Erolini Eteuati recommends:

"That an Educational Resource Centre/Educational Advisory Centre should be established to serve the needs of the Pacific Islanders in areas where they are concentrated."

In support of their recommendation the Auckland Samoans say, "We believe that such a Centre should be staffed mainly by Pacific Islanders, so that our people will not hesitate to call in and communicate freely in our respective vernacular. This is the prime aim of the Centre - to encourage our people to come forward and utilize the services available and in turn will participate fully and contribute to the New Zealand community.

We feel very strongly about this recommendation, because at the moment there is no specific place in Auckland which devotes its effort to advise and inform the Islanders about the educational resources available and to assist in the educational and general needs of our people. Such a Centre will provide the following services which we know are lacking at the moment.

(a) To collaborate with schools to formulate programmes for the proposed 'Reception Classes'.

(b) To liaise between schools and parents and community.

(c) To create educational opportunities which are appropriate to the educational attainments of Pacific Islands' adults which will assist them to cope with their current environment. These programmes are envisaged to be:

(1) the establishment of periodic classes in local schools accessible to appropriate concentration of Pacific Islanders.

(2) to ensure that an adequate staff is trained and retained for continuing education of Pacific Islands adults in New Zealand.

(3) to provide for adequate training and orientation at the place of work in the Employer's time.

(4) to provide for the education of New Zealand management, executives and union staff associated with Pacific Islanders.
(5) to ensure provision is made for the reception of the migrants immediately on arrival in New Zealand and in the initial days of adjustment.

(d) Encouraging and assisting the television and radio authorities to incorporate Pacific Islands' themes and materials in their programming.

(e) To make representations for the development of curricula and assessment appropriate to the studies of Pacific Islanders and New Zealanders in a multi-cultural society.

(f) To provide or execute appropriate project-action-oriented research to support the migrants, e.g. social services' activities in New Zealand and the Pacific.

(g) To prepare and disseminate materials for the education of Pacific Islanders and New Zealanders about Islanders' migrating and settlement in New Zealand, especially for use in formal and continuing education, pre-embarkation and after dis-embarkation.

(h) To provide appropriate services in other areas:

(1) to provide for interpretation services in Courts.

(2) to provide for liaison needs required for Pacific Islanders in Industry.

(3) to advise on housing, hire-purchasing, budgeting, legal aids and rights, hygiene, hospitalization and family planning, social benefits, etc.

(i) To prepare and disseminate and at appropriate intervals up-date directories of services available for Pacific Islanders, e.g. educational, legal, social, etc.

The implications of this recommendation necessitate a review of the services currently provided by a range of advisory and administrative agencies.

Some Pacific Islands members of the Polynesian Advisory Committee of the Vocational Training Council have complained that its scope is too limited. Similar criticism is voiced of the Polynesian Education Foundation, and the general comment of one member was that there are too many committees.

Although Pacific Islanders on these bodies receive some reimbursement of their costs, the staff positions, almost invariably held by non Pacific Islanders, absorb the score allocation of funds
which might be more effectively spent by funding Pacific Islanders to undertake projects.

The proposed Pacific Islands Centre necessitates and facilitates the coordination of services provided by other agencies, and the definition by Pacific Islanders of which agencies can best provide which services and in what manner.

The role of appropriate divisions of Maori and Islands Affairs, Education, Labour and Immigration, Foreign Affairs, Justice, Trade and Industry, Health, Social Welfare are amongst those affected and assisted by the development of a Pacific Islands Centre.

The suggested Auckland Pacific Islands Centre parallels proposals made by other Pacific Islands groups for centres for their activities. The Centre thus needs evaluation in the context of Citizens Advice Bureaux, the Alternative Learning Centre suggested by Mr B Gadd of Hillary College, the Community Centres supported by Govt for areas such as Otara and Porirua, the Cook Islands-New Zealand Society grant for a Cook Islands House in Newtown, the Social Education Centre suggested by Corinna School for Porirua, and so forth.

Pacific Islands Centres, by this or any other name, will require coordination with administrative agencies in countries of migrant origin. The Auckland Samoan suggestion meshes into the proposal cited in the January 1974 "Preliminary Pacific Migrant Report" by Anthony Haas. The New Zealand High Commissioner to the Cooks, and former Social Welfare administrator in New Zealand, Mr George Brocklehurst, called for a Pacific Migrant Social Service Agency that would coordinate existing services within New Zealand, and between New Zealand and relevant Pacific Islands, and take executive action where gaps exist in services required. These services could be performed by the suggested Pacific Islands Centre at its main base, or associated centres in other locations.

Universities

The Pacific Island Centres could also play an important counterpart role to the developments proposed by the universities. The Auckland University Board of Urban Studies has been formulating proposals for a university agency cooperating on research and action projects with local Pacific Islands Communities. Preliminary talks have been held between a Migrant Communities Task Force and academics from Auckland University. The task force involves leaders of the Pacific Islands Communities who have made submissions to the EDC reported on in this report, and could have overlapping membership with any advisory or staff services developed with any Pacific Islands Centre. Funds the university may seek for coordinating this work could be allocated to strengthen the university-community connection and joint action oriented research.
The Victoria University Pacific Studies Committee called for the formation of a Pacific Studies Institute.

When established, suggest submissions prepared by Dr Alley and Mr Bellam for the Pacific Studies Committee, a Pacific Studies Institute would include among its broad objectives.

"(i) the promotion of understanding of Pacific peoples and New Zealand's role in the Pacific;
(ii) the promotion of research;
(iii) the co-ordination of resource materials on the Pacific;
(iv) readiness to work closely with Governments in clearly defined areas of policy.

So far, an official co-ordinator has been established to encourage the growth of more interdisciplinary courses and seminars on the Pacific, help to strengthen library materials in this field, and strengthen and maintain contact with people in Wellington outside the University but directly involved with the Pacific. At a later stage, it is envisaged, a full Institute would be established under a Chairman of professorial rank. A new centre of studies is not envisaged; rather has attention been directed to encouraging the coherent, organic growth of Pacific Studies within departments and across disciplines.

It is the considered opinion of the Committee that the development of an Institute of Pacific Studies at Victoria should not be at the expense of any similar development at say, Auckland University. Indeed, a parallel development in Auckland would be logical, although perhaps the emphasis of the two organisations would be somewhat different. As far as Victoria is concerned, the Committee considers our comparative advantage lies mainly in our access to, and monitoring of Government policy and actions, in our opportunities to husband resource materials relating to the Pacific, and in the continued growth of Pacific Studies themselves."

If these proposals are implemented, Pacific Islanders will have a chance they have not had before to responsibly determine and implement policies needed for their satisfactory settlement in New Zealand. With satisfactory advisory and administrative machinery members of migrant and host society will each be able to contribute their best towards the development of a multicultural New Zealand. Instead of New Zealanders deciding what is best for Pacific Islanders, the migrants will be able to suggest to their hosts who can best do what. The New Zealand community has to have the political will for this to happen.

EDUCATION DEPARTMENT

Three small groups in Wellington recommended "that an officer for Polynesian Educators (preferably a Polynesian) be appointed to the Department of Education."
PRINCIPLES

General Submissions

Multi-Culturalism

The philosophy of multi-culturalism, it was argued, should be the basis of all New Zealand education (AVSA, MCS, RJW). This would include, specifically, teaching, curriculum and administration (MCS).

In his Introduction to the findings of the Auckland Multi-Cultural Seminar, Dr R J Walker wrote:

Our educational institutions are derived from Victorian England and rest on the assumption of a homogeneous monocultural national state. In an era of colonialism, subject peoples had their own educational institutions overlaid by the colonising power. The net result of the assimilative pressure from the ruling class was cultural erosion, social breakdown and a loss of confidence in tribal identity.

The contribution that Maoris and Polynesians have to make is to question the monocultural nature of our educational institutions and insist that they be adjusted to make provision for multi-culturalism.

At that seminar, it was reported, Most agreed that the present educational philosophy and the aims of the present education system are Western European ones. Other racial groups do not wish to be totally Europeanised. The goal should be learning to understand each other, learning to live with each other (MCS).

The Dunedin Seminar concurred that "the education system as a whole had failed to meet the needs of non-European groups," and suggested

1) that Maori and Polynesian cultures had much to offer the Pakeha New Zealander, especially in values and relationships;
2) that these cultures should be included in the formal education system both to help the Pakeha children and to give Polynesian children confidence in the relevance of education;
3) that the differing needs of the groups required differing educational provisions and contents (i.e. differing NOT unequal).
It was thought that, though the difficulties of non-English-speaking students should be acknowledged and respected (EDG), patronisation should be avoided, and "attempts to tell the Maori and Polynesians what was 'good for them' educationally were presumptuous and courting failure" (DS). Similarly, instruction to Pacific Islands migrants about the New Zealand way of life should not dictate standards (AVSA). The diversity of Island cultures should be recognized, and no single policy adopted towards minority groups (PCW).

Samoan members of the Pacific’s Presbyterian Church hoped for "continued emphasis upon the teaching of the Christian Way of Life".

**CURRICULUM**

Pacific Islanders' Submissions

Submissions on this topic were received from the Pacific Islands Housing & Welfare Association, Grey Lynn, Auckland.

School Certificate & University Entrance

The group urged "That University Entrance and School Certificate be not requisite to learning a trade."

Its report states:

> We feel that our people are very useful with their hands and are quick to pick up a trade like carpentry, plumbing or bricklaying. To insist on them passing at least School Certificate as a prerequisite to learning of any of these trades would mean that a majority of our people would never learn a trade. Furthermore, we feel subjects in School Certificate or U.E. are often unrelated to the trades.

**HUMAN DEVELOPMENT**

The group asked "That Sex Education be not made compulsory at school and that permission should be sought from the parents of children who wish to attend sex classes."

In support, it wrote:

> Our people regard sex education as something personal
and should be taught at home. The majority of our people at all our meetings strongly object to the teaching of sex to their children at school at any level. There is a strong feeling amongst our people that the indiscriminate teaching of sex at school may lead the children to experimentation in this matter. We feel that permission should be obtained from the parents of those children wishing to attend sex classes. We feel that there are enough unmarried mothers amongst the young ones already.

The Samoan Council of Women's view on sex education was "The teaching of sex is a very personal thing, and we feel that school is not the appropriate place for sex to be taught."

SPIPC said: "Sex. Not to be formally taught in schools, leave this to the parents at home."

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General Submissions

Considerable confusion in submissions on this topic resulted from the lumping together of "Maori and Polynesian Education" in Section IV of the EDC booklet Proposals for Change. The numbered recommendations 146-150 refer specifically to Maori education. Discussions on these points have been included in this summary only when they were explicitly extended to the education of Pacific Islanders, or to Polynesian studies in a broad sense.

Polynesian Studies

The Central Auckland Seminar reported that "There was strong support for the teaching of the history and culture of our Island people in primary schools." A Wellington group found, likewise, that "NZ schools should have, in their curricula, programmes of Pacific Island culture, customs and values, seeking the help of Islanders in so doing; and they should try to foster the cultural identity of students from homes of Pacific Islands migrants." (WDG10) Support for the idea came from the Dunedin Seminar and an Auckland discussion group (GDL).

In a prepared submission adopted by the Central Auckland Seminar, Dr R Walker argued "that multi-cultural teaching of social studies begin with the cultures of the minorities within our own societies," and "that the content of teaching comprise
myths, legends, song and dance, traditions, values, and basic pronunciation of language."

The North Shore Branch of the NZEI submitted that "All pupils in primary schools should be taught basic pronunciation of Maori vowels and simple conversational phrases, and programmes developed to assist teachers. This would extend to the Polynesian languages."

Some reservations, however, were expressed about the introduction of such subjects to the curriculum. A Nelson discussion group warned that it was generally useless for Pacific Islands culture to be taught by White or Maori New Zealanders, and stressed the cultural distinctiveness of the different Islands societies (NDG). An Auckland group stated that it was "not feasible to impose minority cultural tastes and values on a large and unwilling majority through the formal education system," while a Wellington submission argued that it was "up to individual ethnic groups to present and foster their culture and traditions" (PCW, WDG9). A group in Christchurch suggested that schools should not change their curricula, but that times could be provided when Island children would be able to present something of their own culture to the class (CDG3).

Appropriate measures would be needed to implement any expanded teaching of Polynesian cultures. For the studies he envisaged, Dr Walker proposed "that recognised leaders from the minority cultures be enlisted as para-educational personnel to teach the programme and be paid accordingly" (CAS). Enlarged teacher training in these subjects (see "Teacher Training"), and an increase in the number of Island advisors to meet the demands of specific areas, were suggested. It was also argued that Pacific Islands parents should be involved more in the teaching of Polynesian culture (CAS, KPS).

**LANGUAGE TEACHING**

Pacific Islanders Submission

*Learning English:* The Niue-New Zealand Society, an Auckland group, want the Government of Niue to teach English in preparation for life in New Zealand. The Niue Government's first concern is the development of Niue, which may lead it to disagree with the Auckland view. However in submissions, Niue-New Zealand
said of children born in Niue:"

"The fault lies within the Education System at Niue where they teach the children Niuean only when they start school at the age of five. Niuean alone is taught in Primers 1 and 2. When they reach Primer 3 they continue with Niuean and Oral English is introduced. At Primer 4 Written and Reading English is introduced. By then the child would be 8 or 9 years old. While this may be practical if and while they remain in Niue but the problem starts when they come to N.Z. while still in Primers 1, 2 and 3.

"We feel that the children should be taught the equivalent of the Niuean meaning of simple words, right from the start. Often these children come to New Zealand burdened with this handicap hence the frustration when they start school.

"Although the Governing Body of the Education Department is at Niue they work under the same curriculum as the Department of Education in New Zealand therefore we feel that the department at Niue should be made aware of this."

Special Classes: "When these children emigrate to New Zealand they are already at a disadvantage with very little knowledge of English. We feel that Special Classes should be set up in high density areas like Ponsonby and Grey Lynn etc. and Niuean Teachers (and there are quite a few of them residing and working here), should be retained to teach them until such time as they have a good grasp of English. Having European Teachers to teach them, they would not have a hope of reaching these children.

"We have often heard teachers say "How can we reach these children. We have tried but it is very hard". We suggest that the Education Department should recruit Pacific Island school teachers to teach these children until they have a good grasp of English. Then they can join the main stream of children. We feel that this is of vital importance to our island children.

"A familiar face in an unfamiliar place works wonders with children. New Zealand born children will also benefit from this and should be included into this programme."

General Submission

A. TEACHING ENGLISH

It was generally agreed that much greater attention should be paid to the provision of English language tuition for all Pacific Islanders in New Zealand (MAGP, WDG1, etc.).
Pre-School Education

This was seen as a vital stage in the process of teaching English to Island children (see "Pre-School Education").

Transitional Schooling

It was felt that current provision for migrant school children was inadequate. A survey of newly arrived Cook Island school children in Stds. 2, 3 and 4 showed that they could not understand their teachers, and their parents did not know English and could not help. Children suffered embarrassment and tended to withdraw after attempting to communicate in English (PCWS).

Proposals included:

(i) English language tuition in reception centres to migrant families (WBCP)
(ii) Multilingual transition schools which newly arrived Pacific Islands children would attend for 3-6 months. These would be smaller and less formal than state schools, and could employ teachers from the Islands lacking New Zealand qualifications (AVSA).
(iii) Special English language classes, with a teacher to pupil ratio in the order of 1:4. Children could spend the morning in these, and the afternoon in the normal classes they will eventually move into (PCWS, WDG).

Primary & Secondary Schooling

It was argued that it should be recognized that the teaching of English to Polynesian children is a highly specialised skill, and that all training college students would benefit from courses which would increase language awareness (DFB). Special aid in teacher ratios was needed and should be given to schools with a high ratio of non-European children, where special classes taken by Polynesians would also help (CAS). Some teachers could learn Polynesian languages to help Island children, perhaps with after-school tuition (CDG).

The Dunedin Seminar recommended that all teaching at Infant level be in the child's native language, and that English be taught as a second language from the beginning of primary school, with the aim of transition to teaching in English at the Std 3/4 level.

A module language laboratory was suggested as a means of avoiding the setting up of such in individual schools, and of immediately increasing the facilities available for teaching language (CAS).
Adult Education

The teaching of English to adult migrants, it was felt, should be expanded (see "Continuing Education and Social Services").

Teenagers and young adults who have been through school could be encouraged to teach their elders to understand English better (OB).

B. TEACHING POLYNESIAN LANGUAGES

Teacher Training

The NZEI North Shore Branch submitted that facilities for teachers to learn Polynesian languages should be improved. This would entail the provision of further in-service release courses for teachers wishing to learn Polynesian languages or culture, and the development of programmes to assist teachers implement instruction in basic pronunciation and conversation. See also "Teacher Training".

Polynesian Expertise

It was argued that the multi-cultural expertise of Polynesian people should be recognised as a qualification in its own right (MCS, NZEI). Specialists from the community who undertook to teach Polynesian language or culture in play centres, primary schools or secondary schools were entitled to proper remuneration (the NZEI North Shore submission added the proviso that they work under the supervision of certificated teachers). Objection was voiced to the fact that such people are at present often expected to give their services on a "charity" basis (MCS).

Adult Education

It was felt that the teaching of Polynesian languages and culture to adults should be encouraged. This could be done at evening classes, in cultural clubs, or as part of the training within industry scheme (POW). Polynesian language courses in schools should be made available to the community (EINS).
TEACHER TRAINING

Pacific Islanders' Submissions

Refresher Courses

The United Cook Islands Group submitted that "Pacific Islands teachers be retrained or given refresher courses to bring them up to the New Zealand level", enabling them to teach both in primary and secondary schools.

Employing Pacific Islands Teachers

The Pacific Islands Housing & Welfare Association submitted that "Islanders who wish to be specialist teachers in school be encouraged by setting up a special course for them of a minimum of three months at Training College." The group explained:

We acknowledge that there is a need for an islander who speaks one or more of the island languages to teach in schools where there is a predominant attendance of Polynesian island children. This specialist teacher or para-educational personnel would be able to explain to the children both in English and in their own island language, the different subjects at school. This specialist teacher could be attached to more than one school in the Auckland area.

The United Cook Islands Group supported the use of Islanders as para-educational personnel. It argued:

We have an urgent need for Polynesian teachers to be introduced into schools, particularly in the Auckland area, where our children make up the majority of numbers. Our children have difficulty in grasping subjects taught to them due to their inability to understand English.

The Samoan Community of Auckland sought retraining in New Zealand for ex-teachers from the Islands. They recommended: "That a number of ex-teachers from the Pacific Islands resident in New Zealand, be recruited by the Department to be re-trained in New Zealand Teachers' Colleges to meet the needs of Primary and Intermediate schools with a high proportion of Islands children."

The Niue-New Zealand Society said: "There are qualified school teachers residing in New Zealand, but their qualifications are not recognised by the Education Department."
They can be given refresher and retraining courses to qualify them to teach in schools with a high roll of Polynesian pupils. It is wasteful to have such talent employed as labourers and factory workers. Furthermore such teachers may be used as interpreters in schools."

The Niueans also want training for Polynesian pre-school teachers: "More opportunities be given to Polynesian girls to train as Pre-School and Kindergarten Teachers. A maximum of 3 years Secondary School Education should be sufficient qualifications.

General Submissions

Refresher Courses

There was a strong feeling, supporting the views of Pacific Islanders' Groups, that refresher courses for Islands teachers should be established (CAS, EINS, MCS). Criticism was voiced of the fact that some schools in Auckland with a Polynesian roll as high as 95% have no Maori or other Polynesian teachers, while many Samoan teachers in New Zealand are working as labourers (MCS). Some thought that previous teaching experience should be sufficient qualification for Polynesian teachers to work with their people in New Zealand (WDG5). Such teachers were needed "to inject the multicultural element into our educational system" and to act as "mediators, interpreters and models in schools where there are high concentrations of Polynesians" (MCS).

The Hamilton Seminar "found much merit" in the following statement read by a member of the Tainui branch of the New Zealand Maori Graduates Association:

The hundreds of teachers trained at Teachers' College in Niue, Rarotonga and Samoa who live in New Zealand be encouraged to enter the New Zealand teaching service. Recognition of their teacher training certificates, their service in Pacific Islands Education systems and of their tremendous value as teachers and models of excellence in New Zealand schools, must all be made. Re-orientation and enrichment courses should be arranged in Auckland, Tokoroa, and Wellington, which will enable these teachers to enter the New Zealand teaching service on a competitive footing with other teachers.

N.B. The attrition rate from the teaching service in Western Samoa, Niue and the Cook Islands has varied from 2-6 per cent per annum over the last decade or more - most
of these former teachers now live in New Zealand but are at present unrecognised as trained teachers.

Their cultural background and special insights are of great value in teaching the Polynesian child in New Zealand as well as helping the New Zealand born child understand what it means to be a Polynesian.

A Wellington group had a similar recommendation - for use of Polynesian teachers, visiting teachers and social workers.

**Teachers College Entry Qualifications**

It was felt that arbitrarily fixed entry criteria for teachers colleges should be relaxed or abandoned (CAS, MCS). The emphasis on academic qualifications tended to exclude many suitable potential teachers among the Polynesian community.

The Hamilton Seminar recommended:

That in the matter of teacher recruitment amongst Maori and Islander teacher trainees, selection horizons be extended to include people in older age groups and that much more weight be given in the selection process to other skills such as the ability to handle children, personality factors and knowledge of Maoritanga and the Maori language.

**Teaching Polynesian Children**

It was suggested that student teachers be given special instruction in coping with children from different ethnic groups, whose learning patterns may differ markedly from those of Europeans (DFB, TDG).

**Language Teaching Diploma Course**

Dorothy F Brown advocated that a diploma in teaching English as a second language be set up, probably at V.U.W., for native speakers of English who are teaching or advising in New Zealand schools. This was urgently needed. The course would include Methods of Teaching, and some study in linguistics and Polynesian culture. Probably a person studying for this diploma should also learn a Polynesian language. (The existing diploma, Mrs Brown pointed out, serves mostly Asian students.)

**Counselling**

The Hamilton Seminar felt that counselling of Polynesian students needed to be more systematised and recommended:

That guidance counselling in all its ramifications be an integral part of teacher training and that such training be readily available to those teachers who are already qualified and who are already in the service.
Teacher Exchanges

The Hamilton Seminar favorably received the following suggestion from a member of the Tainui branch of the New Zealand Maori Graduates Association:

New Zealand teachers should be more prepared for the teaching of Pacific Island children. One way to facilitate this would be to select teachers for exchange of up to one year in the Islands, i.e., Samoa, Cook Islands, Niue and the Tokelaus. This would benefit not only the teacher who went to the Islands but also the teacher who came from the Islands to spend some time in New Zealand.

Role of University

The Victoria University Pacific Studies Committee said:

"For the future teacher, administrator, social worker or physical scientist, likely to face professional situations where a knowledge of the Pacific is going to prove helpful, the University needs to increase what it already has to offer. And there are numerous other callings where this might apply as well - nursing is but one example.

"As far as teaching training is concerned, Universities could well consider some of their Pacific Studies courses as valuable inputs within a total setting of teacher education. In addition, through the development of continuing education and extension courses, the University needs to provide opportunities for teachers wishing to strengthen their knowledge in particular aspects of Pacific Studies.

"Although much of the training the University can provide is not geared to any specific acquisition of skills or technology, its importance here should not go unrecognised."

PRE-SCHOOL EDUCATION

Pacific Islanders' Submissions

The United Cook Islands Groups submitted that "Preschool establishments should be built and paid for by the Government."
They stated:

The poorer communities are unable to raise funds for this purpose and they should not be penalised because of their financial status. Longer hours should be utilised to assist working mothers and solo parents.

Polynesian parents, where possible, should also be allowed into these establishments to introduce their culture to the children, where they are predominantly Polynesian.

The Niue-New Zealand Society said:

"N.Z. Born Children and Pre-School

Where the Niue born children are encumbered with a poor knowledge of English coupled with a shy nature their New Zealand born counterparts are no better off because of the same shyness and hindrance of slow learning. We are of the opinion that Pre-Schooling should be compulsory from the age of four. Pre-Schooling is of vital importance for Polynesian children if they are to overcome shyness and adjust early so that they will make a good start at primary school. The parents should be made aware of this very important aspect of their off-springs school life."

The Polynesian Pre-School Resources Pool of Auckland urged urgent State measures on the following schemes:

"1. A Parenthood Allowance to be paid to a family to enable one parent to stay at home to undertake a full mothering role, in the home and community.

Rider. This would relieve many parents of the economic need to work; reduce the future number of families who need a full-day service; reduce the incidence of delinquent and criminal behaviour (Reform costs are already astronomical. The State spends $9000 p.a. per prisoner. Paremoremo prison alone held approximately 170 prisoners early this year - "N.Z. Listener" 9.3.74)

2. A Visitor Leader Scheme which provides appropriate and timely help to families, as they start family education groups in their neighbourhood.

Rider. Large sums of money are being made available to the State recognised movements in an effort to reach "grass-roots" families and meet the high demand for early childhood education services. Both needs were met by Waikato Family Education Groups in 1965, through the full use of local skills and resources. The recommendation implies that family education groups be promoted and helped by the State on a national basis and urges that the factors which attract parents who are uncertain of their educative role, be retained. The scheme, as outlined below, is thus open-ended, operates on friendship and kinship ties and is based on the principles of self-help and low-key leadership. Moreover while it is open to all families irrespective of race, it continues to offer minority groups a chance to grow in competence and confidence and strength of identity.

Scheme. A group forms and forwards two or more contact names to the Department of Education from which it receives:

a) a flat grant of $10-$15 to help launch committee work which includes fund-raising for the provision of equipment which suits the home
or garage used, and for meeting the costs of educational trips and
adult learning materials and schemes.

b) a grant to meet the expenses of a person chosen by the group to
be their "Visitor" Leader. The Department may be consulted if a
group is unable to nominate a person. Teachers and government
officers may help, but may not hold this position.

Additional notes. The "Visitor" Leader position is a temporary
arrangement. Her efforts centre on leading the group to the point
where it is able to run its own education programmes and committee
affairs; assess its own needs and know where to seek appropriate
help and advice. She will also promote communication between the
group, the library services, local schools, playcentres and kinder-
gartens.

The position provides for a person who accepts and perhaps prefers;
a) to work with small groups along low-key leadership lines.
b) short-term and informal conditions of appointment.

3. a Part-time Pre-School (Maori & Pacific Island) Advisory Scheme,
attached to the Maori and Island Education Service

Rider. The scheme is based on the findings of the first major report
on Maoris and pre-school education, and will help to reduce the
communication barriers which exist between ethnic groups, especially
those between the Polynesian and the Pakeha.

It differs from the "Visitor" Leader scheme because it
a) limits appointments to Maoris and Pacific Islanders
b) will use women with proven skills.
c) appoints people on a more permanent basis, under more formal
conditions.
d) includes all spheres of work covered by the full-time pre-school
adviser which influence Maori and Pacific Island response.

Qualifications Sought
a) pre-school skills and experience on a par with the Maori women
involved in work with the Aborigine, on a paid basis.
b) a record of active work as a member of an educational, cultural
or religious Maori or Pacific Island voluntary organisation
c) experience with child or adult groups in schools or voluntary
educational schemes

4. a State scheme which provides setting-up finance to approved groups,
individuals and employers who wish to open full-day educational centres
for pre-school children - with an after school service, where
warranted.

Rider. A state scheme of this kind would speed the rate of provision.
It would be limited to helping with the costs of altering or
erecting buildings and providing facilities and equipment for
learning; eating and daytime rests. Two forms of aid are envisaged:
Tax concessions for employers. Loans for community groups and
private individuals.

Additional notes The scheme is prompted on behalf of the
large number of children whose parents are both at work, because
of the absence of measures which would have enabled one parent to stay
at home. It is also a far better alternative than the Groups Attached to School Scheme which are constantly suggested by teachers as being the best way to meet the needs of Maori and Pacific Island families. Particularly the group whose parents both work. Most of these proposals are a direct criticism of the established half-day services. Yet, they offer no more in regard to a better staff-ratio including firmer assurances of better teaching practices and attitudes. Indeed, they imply that Maori and Pacific Island parents are either disinterested or incapable of undertaking a valuable educative role when proper guidance is available because the school schemes are half-day services, too.

5. **a Teacher-Assistant Scheme** to reinforce the teacher's efforts to listen to question and converse with children.

Rider. The scheme does not reduce the need for smaller classes in school. It suggests the appointment of another knowledgeable and salaried person to classrooms, to help improve and maintain a quality learning situation, and quality relationships between staff and pupil and between school and community. Women with appropriate skills who gained their experience as members of a playcentre or family education group, live near most schools. Included are Maoris and Pacific Islanders who would be invaluable because of the extra language needs of their children and the communication needs of the schools.

6. **a Special Course of Teacher Training for Pacific Island Certificated Teachers in New Zealand** to give them parity with N.Z. trained teachers.

Rider. Many people from this group cannot teach in our schools because of N.Z. requirements. Their ultimate appointment as fully qualified N.Z. teachers would meet several urgent needs.

Furthermore as ambassadors of their cultures they would help N.Z. attain the ideal state of a multi-cultural society, defined by Sir Guy Powles in Te Ao Hou, No. 72 as being:

"One in which all the different groups possess equal status, seek common goals for society, are dependent on each other, interact and intermingle with the full support of law, custom and authority AND are found spread vertically throughout the power structure."

Three small groups at the Wellington seminar recommended:

That pre-school centres be established with Polynesian teachers and/or assistants
General Submissions

A large number of submissions stressed the point that pre-school education for Island children should be greatly expanded (AVSA, CAS, CWLM, DS, MCS, PCW, SEC, WDG4, WDG11).

Funding

It was suggested that pre-school education should be available to all New Zealand children, and that the necessary play centres and kindergartens be built and run with Government funds. The Central Auckland Seminar called for one trained Government person per institution. The Multi-Cultural Seminar proposed that Government provide tax incentives to induce industry to provide full-day pre-school centres, or make available loans to local communities for the purpose.

Learning English

Such centres could prove of particular advantage in helping Island children learn English. More research into the cultural disadvantages of non-European children in the pre-school years was suggested, and the Education Department urged to "make special arrangements at pre-school level for the training of young Polynesian children - with a view to overcoming the language difficulties experienced by such children when they commence their formal education at the primary schools" (PCW). The Dunedin Seminar argued that teaching be in the child's own language.

It was felt that special pre-school institutions should be set up or nominated to cater particularly for Island children, with the emphasis on helping them and their mothers learn English and culture (WDG4, WDG11). The involvement of parents was stressed (CAS, WDG11).

Racial Composition of Pre-School Groups

The Central Auckland Seminar concluded that

The Polynesian people are prepared to establish and organise their own pre-school groups. Where there is a predominance of Europeans the Polynesians tend to drop out. Better that they set up their own groups, then invite the Pakeha to join them, and so integrate.

Administration

The Central Auckland Seminar went on to propose the use of "visitor-leaders" to get these Polynesian groups under way. "These people would be experienced in pre-school education, used to dealing with adults, and respected in the local communities."

The Seminar also urged that "Immigrants who have been teachers in the Islands should be incorporated into the New Zealand system by means of a suitable course of training," and that "a part-time pre-school advisory service be attached to the Maori and Island education service, the personnel involved being preferably Polynesian."
Polynesian Education Liaison Officers

The Samoan Community of Auckland recommended:

"It is apparent that in schools with a high proportion of Polynesian children, there is present always an uncomfortable atmosphere between European teachers and Polynesian pupils. In most cases this is due to lack of understanding of each other's values and way of life. Therefore we feel that these 'Officers' are important as mediators between teachers and parents, and teachers and pupils. These 'Officers' should be at the disposal of any school, seeking help as far as Polynesian children are concerned. If the proposed Centre eventuates, it should accommodate the Liaison Officers."

Polynesian School Inspectors

The United Cook Islands Groups stated that, "We have a need for Polynesian School Inspectors to be introduced into the education system to ensure the progress of our children and also to give positive assistance where required."

After School

SCA recommended "that schools should remain open until 4.30 p.m. as a retaining centre (or a better term) for children whose parents are out working. In explanation, the SCA said:

"We are concerned at the alarming increase in the number of children appearing in Courts. It has been proven that one of the major contributing causes is the lack of parental supervision after school. This is due largely to the fact, that both parents work and therefore, the children are left to fend for themselves between the time they leave school, until their parents get home from work. It is during this period that children often get into troubles and eventually with the law. This is very evident among Polynesian Intermediate and junior High School pupils (Third and Fourth Forgers). We feel that in this area, schools can play an important community service; by devising a specific programme to occupy these children. The schools must involve the community in the execution of such a programme; because we envisage that volunteers from the community should supervise this one-hour programme (3.30-4.30 p.m.). We suggest that this programme should be an interest-oriented time, where the children are left to do their own thing, under supervision."
School Certificate

SCA recommended, "that 'School Certificate Examination' be continued with some alterations.

The CSW said, "We feel strongly that external examinations should be continued as an important form of qualification showing the level of learning."

SPIPC said, "We recommend the retainment of external examinations, for this will keep all schools at the same level. We ask that apprentices may be able to be apprenticed without School Certificate. We recall that formerly girls were able to enter nursing training (General) without School Certificate. Results of examinations should be published in news media."

School Uniform

SCA recommend that the following alternatives be considered:

(a) that parents with over three school-age children receive a subsidy from the Government.

(b) that ONE prescribed Uniform for all State schools with different identification badges or monograms.

The Samoans reported:

"Many parents have complained during our discussions about the financial difficulties they face because of expensive uniforms. They have also expressed concern about the fact that different levels have different uniforms, which become very expensive as the children progress through the system. It is suggested that EITHER ONE of the above-mentioned recommendations be considered to help ease the financial burden on parents with large families."

Zoning

SCA recommend, "that zoning of school areas in Auckland be abolished."

The Samoans "are concerned"...at what we believe is an injustice to Polynesian people of Grey Lynn/Ponsonby area, whose children are prevented from attending schools closer to them, because of the present zoning policy.

"In the eyes of the Samoan parents, this policy has racial and discriminating overtones, because the majority affected are Polynesians. At present the Grey Lynn/Ponsonby children have to travel out of their area to attend schools. WHY NOT to the NEAREST schools?"
"We strongly recommend that the existing Zoning Policy be abolished forthwith."

The SPIPC said: "We recommend that parents should have a choice of schools for their children. It is not practical for children to travel to school for about three miles by catching two buses, while there is a school nearby within walking distance. Zoning discriminates areas and people."

**Samoan Language**

SCA recommend, "That the Samoan language be included in the School Certificate syllabus."

"The SCA report said, "It is drawn to our attention that the present School Certificate syllabus includes a large selection of European and Asian languages, with only one Polynesian language offering, namely Maori. For argument's sake, if the Indonesian language is offered to New Zealand students, whose personal contact with native speakers of the said language is nil, is it not more appropriate to offer Samoan? Is it not a fact that far more New Zealand pupils are in contact with speakers of the Samoan language than Indonesian?"

"As New Zealand is regarded as the leading South Pacific nation in protecting Polynesian culture and identity, we feel that she should encourage the prompting of the language spoken by the largest number of indigenous Polynesians, namely Samoan."

"Since English is an obstacle to passing School Certificate by our Samoan-speaking pupils, we believe that the inclusion of Samoan in the syllabus, will enhance their chance of passing."

"If this recommendation is considered favourably, we suggest that it be taught by native speakers."

SPIPC said, "We recommend that Samoan language, customs and culture should be taught in the schools as well as the Maori language. We wish this to be taught by Samoan teachers who are well versed in Samoan customs and language."

**Discipline**

The CSW said, "We believe in discipline wisely enforced so the children learn to be free and responsible."

(1) "The need to show greater respect to teachers and elders for this is traditionally inherent in Polynesian culture."

(b) The wearing of uniforms creates a greater feeling of uniformity."
SPIIPC said:

"We strongly recommend the following on matters of discipline:

(a) Discipline should be wise and not weak. Students should be taught in no uncertain manner what they are at school for - to learn and not play.

(b) Emphasis should be very strong upon respect for the teachers. There is need for this for the teachers are the ones who will guide and lead the children to greater depth of knowledge. Island parents have found that laxity in honouring the teachers has its repercussions at home for children often take home what they have seen and heard and acted at school.

(c) Uniforms should be kept and children taught to respect and care for the school uniforms and school regulations.

(d) We are worried about emphasis often placed upon freedom. This must be noted and not allowed, for it weakens the children's respect for the school, home and the community."  

**Slow Learners**

The Niue-New Zealand Society said, "We suggest that Slow Learners at all levels should be kept back and given special attention rather than pushed ahead because of age and class promotion. This is an unhealthy practice and it should be stopped."

**Community Liaison**

The Niue-New Zealand Society said, "More Polynesians should be nominated into Board of Governors. We feel that Polynesian Communities in each area be notified in writing before elections take place.

"Representatives should be chosen by each individual group and approved by them, not by Head Masters. The same may apply to Counsellors when they attend courses.

"Polynesian Parents Associations and Counsellors be recognised and consulted before a child gets too deep in trouble. They should be notified and their help enlisted so they can get to the grass roots of the problem before it reaches Suspension or Expulsion stages. Often Polynesian children are taken for granted because of silence. This is due to their up-bringing 'Children should be seen and not heard' or just too scared to say anything, which creates the wrong impression of guilt."
Of Boards of Governors, SPIPC said, "The present way should be retained."

Teaching

SPIPC said, "All subjects should be taught by teachers. As an example, we note the trend to allow scholards to learn their English from books, newspapers, T.V. programmes, but with little or no disciplined learning of grammar, writing correct English, etc. We feel that this is a mistake, letters have been noted where application for employment written in poor and misspelt English."

Three small groups at the Wellington seminar recommended:

that Polynesian Educational Advisory Councils or Committees be appointed in areas where the size of the Polynesian communities warrant it, and

that "opportunity schools" for college dropouts be supported by the State.

THE SCHOOLS

General Submissions

Community Involvement

The Central Auckland Seminar proposed that "The school horizon should be widened to include its whole community, giving children more options, more opportunities and the right to make decisions. More Maoris and Polynesians should be encouraged to get involved in decision-making in the schools - at all levels." (CAS)

Where appropriate, Pacific Islands community leaders could be employed in schools to act as liaison officers between the child, the parents and the school. These could be selected on a regional basis, work predominantly in secondary schools, and would be independent of control by the headmaster (CAS, WDQ4, MCS).
Tensions between home and school could also be eased, it was suggested, if teachers had the right, and were encouraged, to visit the homes of their pupils (existing systems of PTAs and "visiting teachers" were thought to block communication). (MCS).

Polynesian counsellors with knowledge of Polynesian cultural backgrounds were considered desirable at multi-racial schools. (WDG5).

Meetings for Island parents at schools, where guest speakers encouraged parents in their own language to foster the continued education of their children, were mooted (OB).

Inter-school visits and exchanges between predominantly White and Polynesian suburbs should be more frequent, it was thought (LSDG, AVSA). Establishment of Social Education Centres was suggested as a means of assisting reduction in class sizes (MCL).

School Structures

More flexibility in school structures, to cater for different cultural requirements, was thought necessary (MCS, AVSA). "Within a single large community there should be a community college, a trade training school, a new opportunity school, a commercial school and an institute of adult education" (MCS).

The maximum size of schools should be reduced, it was felt (MCS, SSSS). Problems of anonymity and alienation were compounded in some of the very large existing schools. The maximum size of primary and secondary schools should be, it was thought, 500 and 700 pupils respectively (MCS); of secondary schools should be 600 pupils (SSSS), 500 pupils (CAS).

Promotion

The Central Auckland Seminar recommended that "Children should move forward in schools according to their individual development - not their age. This applies particularly to Maori and Island children for whom and for whose parents social promotion has less significance."

It was recommended, also that the leadership of outstanding non-European children be used in schools (MAGP).

Assessment

A Whangarei discussion group considered that "a dangerous situation exists now, in the lack of consideration of ethnic groups in exams" (WhDG). It proposed a movement towards internal assessment as an alternative.
The Central Auckland Seminar found that "progress cards and normal curves are inadequate in evaluating all pupils. The self-evaluation of pupils needs immediate inquiry and action."

Senior pupils at Wellington East Girls College said:

"(1) We believe that migrants from Polynesian Islands should be prepared for N.Z. way of life before they leave their homelands, so there would be less misunderstanding.

(2) Education system should encourage inter-relationship with especially pakeha and also other races. It should reveal some of the N.Z. attitudes and culture and those which do not coincide with their own.

(3) Extra help in education should be provided for Pacific Islanders, as it is quite obvious they are in a different situation from the Maoris. As we find it in college, understanding of problems or things in general is easy but expressing their ideas is difficult. In this case teachers should at least know and understand the student's situation. External examinations should also be altered accordingly so everyone has the same opportunity.

(4) Discourage shyness in showing their leadership qualities and encourage them to show some of their traditions when invited. This should give an attitude of respect towards the island customs. Also a more outward look of those with different background.

(5) We feel that programmes of culture, customs etc is adequately taught in clubs or electives where it is optional and available for those interested.

(6) School responsibility for preserving culture identity is to the extent that there should always be a Polynesian and Maori Club and an awareness by non-Polynesians of the difference between the Polynesian background and their own."
A Wellington regional report summarises a range of proposals affecting the schools:

"The Schools"

. School curricula should have programmes about Pacific Island cultures, seeking the aid of Pacific Islanders in doing so.

. Any instruction given to Pacific Islanders should be given by Pacific Islanders (i.e. Samoan, teach Samoan) and not by New Zealanders or Maoris.

. Pacific Islanders should be taught in small classes, especially in teaching English.

. Polynesians with Teacher experience, should be engaged in schools, to work with their own people.

. Pre-school institutions with a teacher; child ratio 1 : 4, should be set up to cater for Island children emphasising the learning of English by both the Mothers and the children.

. That Polynesian counsellors be appointed in Secondary schools.

. That Island liaison officers between school and home be created to ascertain difficulties of Island children attending New Zealand Schools.

. Island children should have special help in learning reading.

The Teaching of Pacific Island Culture

. Samoan, and other minority groups values and attitudes, should be appreciated.

. Ethnic groups should be responsible for fostering their own culture and tradition.

. Schools should be made available after school hours, for Island people who wish to teach their children their own culture.

. Schools should not foster the identity of Island students - it should be left to the homes."
Mr Terry Chapman, a Niue Islander, made the following statement in opening the Victoria University EDC Seminar:

"It does not make sense to me for me to either resent or to not acknowledge openly that New Zealand is pakeha dominated. What makes sense to me is a question like 'How best can I exist on equal terms with other people in a pakeha dominated society?' Having thus posed that question, I can then ask myself another question: 'How can I, a Polynesian, become the equal of the Pakeha?' My answer to that question would or should be, that I must teach myself to become a pakeha! That, ladies and gentlemen, is what I sincerely believe to be the greatest educational needs of the Polynesians, both formally and informally - 'how to become good Pakehas!' It is simply not sufficient, or clear enough to define that need in such vague terms as 'the need for Polynesians to adapt to city life.'

"There will be those who will view this kind of thinking with perhaps somewhat undue misgivings on the basis that such a policy would either be impossible to implement or that it would be detrimental to the cultural identity of Polynesians. I don't believe either argument would be valid. On the first point, the least we can do is give it a go. On the second point, it should be accepted that one's culture must be associated with, and related to, one's environment. Polynesians who come to New Zealand to live do so of their own free will, and do so knowing this to be a Pakeha dominated society, and one they know to be a great deal different from those they leave behind. If Polynesians desire to interact with their new environment on equal terms with the Pakeha, then they must learn everything about the Pakeha in the knowledge that they must live under a Pakeha political system, a Pakeha economic system and a Pakeha-dominated social system. This process of Pakehaisation because I don't believe it is sufficient to simply say it is a process of urbanisation." (TC)

The United Cook Islands Groups submitted that

"We have a definite need in this area for our adults to be educated, in particular along the lines of the following:

Basic English
...Budgeting
...Citizen's Rights
Everyday Transactions, i.e. Hire Purchase, Buying of Cars, Houses, Insurance, Investing, etc.
"These courses to be held at venues nominated by the Pacific Islands people." (UCI)

Second Chance Education

The United Cook Islands Groups argued that a New Opportunity School for Maori and Pacific Islands children was urgently needed "for our children who are opting out of secondary school because they are not benefitting from the existing curriculum. Bi-lingual Polynesian teachers should be employed to give further effectiveness." The Niue-New Zealand Society said, "Our young people are entitled to 3 years Secondary School but the drop-out child does not always benefit from this. Some opted out of school in the fourth form and we envisage a school for these children would help, if they wish to take up learning later."

Community Schools

The Pacific Islands Housing & Welfare Association passed a remit urging "That primary or secondary school buildings be used, in times when not in use by the children, as Community Schools or Colleges."

It explained:

"This is a form of adult or continuing education. We feel that our people especially need something of this nature to equip them with the new life in the New Zealand society. We are aware that our people need education and especially parents but facilities available are limited. We feel that the Pakeha is justified in his criticism of our lack of knowledge of how to live in the Pakeha society but at the same time we are critical of his inability to provide us with that knowledge - not even a venue where we could obtain such knowledge." (PIHW)

The submission suggested that the proposed specialist Island teachers would be ideal for community college work.

The Samoan Community of Auckland said, "that there be classes set-up for Pacific Islanders (adults) in schools accessible to a large population of them."

Training Within Industry

The SCA said, "that an educational programme be officially promoted within industries employing Pacific Islanders, preferably in the Employer's time."
In their discussion SCA said, "This programme if it is undertaken properly, should improve relations between Management and Island employees, as well as amongst the workers. It should produce competence in work procedures and hopefully reduce the number of Industrial accidents. At the same time they will be even more aware of their rights as employees."

Three small groups at the Wellington seminars recommended:

"That entry to an apprenticeship should not be conditional on educational qualifications for either school-leavers or adults,

That employers and trade unions be encouraged to organise language classes in factories during working hours.

Trade Training

The Niue-New Zealand Society said, "

"More opportunities in Trade Training Schemes similar to Schemes Involving Maori Children from Rural areas, "Waitressing and Hair Dressing for girls is not enough."
Pre-Embarkation Migrant Instruction

Many groups felt that more instruction should be provided in their home countries for Islanders planning to migrate to New Zealand (CWAC, DG, NSVP, TDG, WCDG, WDG9, WDG12, WWDG, etc.). This, it was suggested, should be in forms acceptable to Islanders and likely to have a positive appeal to them (CWAC).

New Zealand could assist by providing public relations officers to work in the Islands, or by aiding Islanders living in New Zealand to return to help with instruction (WCDG, WWDG).

Topics dealt with in such classes should include, according to various submissions:

- basic English (CDG1, CDG3, WDG9, WDG12, WWDG)
- NZ customs & way of life (CDG1, CWAC, CSLM, WDG12)
- accommodation (AVSA)
- employment (AVSA)
- homemaking (AVSA)
- banking & finance (AVSA, WDG9)
- educational opportunities (AVSA)
- help available from Advice Bureaux (CWLM).

The Auckland VSA group felt that subjects such as the nature of New Zealand society, personal interactions within the society, and individual rights could be dealt with "in a straightforward and unpatronising manner." Such education should aim to give a more balanced picture of different ways of life, rather than thrusting Western standards and cultural norms forward.

Instruction could be by means of film, radio programmes, talks, village meetings, etc., in addition to formal teaching (AVSA, NSVP).

Such instructional schemes could operate on a reciprocal basis, with New Zealanders going to the Islands undertaking a similar study of Polynesian ways of life (WDG4).

One group urged that prospective migrants be required to pass a test in basic English prior to departure (CWLM). The Auckland VSA group, however, argued that it was not realistic at present to conduct migrant education in English or give formal English language help before departure, in most Pacific countries.
Orientation & Adult Education

Many submissions proposed the setting up of special classes for Polynesian migrants arriving in New Zealand (WDG3, WDG6, WECP, etc.). These could be held at reception centres, during the day in the employer's time, or in the evening or weekend.

It was suggested that topics covered should include:

- English language (AVSA, CDG3, KPS, LSDG, WDG6, WDG10, WECP)
- household management & budgeting (DG)
- NZ customs & values (CDG3, TNDG, WDG6, WDG10, WECP)
- urban way of life (DS)
- shopping & hire purchase (DG)
- banking services (AVSA)
- vocational guidance & training (AVSA, SBC)
- bringing up children in New Zealand conditions (CAS).

One group suggested that certain courses should be obligatory for migrants, who would be required to sign a bond prior to departure agreeing to attend them (DG).

The responsibility of employers (benefitting from cheap labour) to provide such classes was emphasised (CDG1, AVSA). The same services, it was stated, should be offered both short-term and long-term migrants (AVSA).

Evening and weekend classes could be held at schools, or parents encouraged to accompany their children to school from time to time (CAS, DG). However, one group thought integration into present classes was preferable to transitional courses for migrants (TDC).

Booklets on budgeting, hire purchase, use of household appliances, etc. could be made available to new immigrants (CAS).

Other orientation measures put forward included family-to-family contacts (CDG3, MCW, OB), and committees of New Zealanders and Pacific Islanders set up by Government to help immigrants (CDG4). Members of the White community, it was suggested, should be encouraged to learn Polynesian languages and culture to improve understanding between races (WCDG, WDG10).

Second Chance Education

Special stress was laid on the importance of establishing one or more New Opportunity Schools as recommended to Government by the joint study group of the Auckland Maori District Council and the Auckland Secondary Schools Principals' Association (CAS, MCS). Such schools would cater especially for Maori and Islander secondary school drop-outs who were alienated in existing schools. One submission quoted a figure of 400 Polynesian secondary students currently "at risk" (MCS).
It was thought that the proposed "Alternative Learning Centre" could assist immigrants who needed a reference person, before they fully entered community or school life, and also students in schools where Polynesian culture was not taken into account (BG). Maori members of the Multi-Cultural Seminar, however, thought that the Centre might be too individualistic for Polynesian children (MCS).

Community Colleges

Support was registered for the provision of courses and facilities for Polynesian people in community colleges, community centres, or secondary schools, as recommended for the Maori in EDC Proposal for Change No. 150 (DS, EES). The provision of courses in Polynesian languages was mentioned as a priority.

Other Social Services

The Auckland WCA group argued that services providing help to migrants could be coordinated to a certain extent, but that each service should be able to operate its own way, and be easily and casually available, so that people were not necessarily aware they were being helped.

Housing, it was felt, should be supplied for migrants, the onus being on the employer (CDG4). Transit housing could be provided for the initial period in New Zealand.

Cheaper transportation between the Pacific Islands and New Zealand would make inter-cultural appreciation easier (CDG4).

Welfare workers, some themselves Islanders, should it was felt give individual help to migrants, and all cultural advisory services available to the Maori should be extended to Island peoples (DG, CAS, MAP). Special attention needed to be paid to mothers, who tended to be the most isolated members of Island families. This could be given at pre-school centres (WCDG).

There was some feeling that immigration should be restricted, particularly if New Zealand was unable to provide adequate services (CDG2, NDG, TDG).

The establishment of a "Citizens Advice Bureau" in the centre of Auckland to assist minority groups in particular was seen as an urgent necessity (CAS).
A Wellington regional report summarises a range of proposals affecting the schools.

Suggestions

• A reception centre for Pacific migrant families entering New Zealand should be set up so that adults and children are not pitchforked into the New Zealand system with little English, and no knowledge of our standards of living.

• Islanders should be educated in the New Zealand way of life, and English, before they come to New Zealand.

• Adult classes teaching aspects of New Zealand life, e.g. local laws, hire purchase system, plunket system, practical matters, should be set up to assist the Islanders to adapt to the New Zealand way of life.

• Special classes should be set up to teach English to adult Polynesians, already in New Zealand.

• Island welfare workers are needed to assist in advising their own people.

• The Pacific Islanders show most respect for, and respond best to high caste people of their own race, who are in New Zealand.

• Members of white races should be encouraged to speak Polynesian languages.

• Members of the Polynesian community in New Zealand should be encouraged to become teachers.

• Islanders should have special deference.
MASS MEDIA

Pacific Islanders Submissions

TV, Radio, Newspaper

The Samoan Community of Auckland argued for the development of mass media coverage of Pacific Islanders affairs:

"That the Pacific Island people are best informed and educated through the various aspects of mass media using their own languages."

The Samoans said:

"Mass media is an important if not the most effective means of educating our people, as well as the New Zealand public. For example, we believe that New Zealand children (Polynesian and Pakeha) will be enriched through children's programmes depicting aspects of Island life as experienced by Island children either in the Pacific Islands or in New Zealand. Also many of our legends can be adapted to Television programmes.

"The use of Radio Station manned by our own people (We have in Auckland a number of ex-broadcasters from our Island homes) will offer educational services as well as entertainment in our respective languages. Such a service will inform our people of current issues of importance in New Zealand and the world; a daily channel of news from the Pacific Islands and will enable visiting leaders and personnel from the Islands to speak to our people.

"A newspaper in the various Island languages will be another important service medium as an effective educational agent. (The Radio and newspaper perform different functions, although they serve the same educational purpose). Many of the Pacific Islands' adults do not follow and really understand English newspapers. The amount of reading materials available for them apart from the Bible in their own respective languages is very limited. If a newspaper is printed in Pacific Island languages, it would definitely play an important role in the education of our adult population."
General Submissions

Films

It was proposed that films on life in New Zealand should be made and shown to intending migrants in the Islands (NSVP). An Educational Film Unit for the purpose of making such films (which could also be exhibited to Polynesians in NZ) was suggested (MAGP).

Television

Television, it was thought, should be used to provide educational programmes for migrants (CAS). Morning sessions for pre-school children, and special English language teaching series, arranged in conjunction with the Department of Education, for Polynesian children and newly arrived adults during the afternoon (after school hours) were suggested (PCW).

The Hamilton Seminar concluded that "Television programmes in Maori, in Samoan, and in other Polynesian languages, about everyday and special events in community life, should be screened in prime-viewing time at least weekly." The participants recorded, we feel that for the development of a truly multi-cultural and multi-lingual society we must look beyond Anglo-Saxon sources for our TV fare."

Radio

Radio programmes about life in New Zealand could also be supplied to the Pacific Islands (NSVP). "Alternative facilities" for Pacific Islanders in New Zealand were thought necessary, in addition to an envisaged Maori language station networked through the country (HS).

It was proposed that "the NZ Government and the Governments of the Cook Islands, Samoa i Sisifo, and Tonga should meet to plan a relay system for Samoan, Tongan and Rarotongan language programmes originating in the Pacific and relayed to New Zealand." (HS)

Audio-Visual Aids

Government was asked to provide greater audio-visual facilities for Island children (CAS).
RESEARCH

Pacific Islanders Submissions

Education Research Centre

The Wellington Seminar called for urgency for research into the education needs of Pacific Islanders' communities.

The United Cook Islands Groups recommended that a "Maori & Pacific Islands Research Centre under the N.Z.C.E.R. be established in Auckland and this centre to be staffed with Maori & Pacific Islands consultants."

The supporting paragraph read:

"The majority of our children are failing at secondary school level although their performance from primary through to intermediate schools are of a reasonable standard. It is felt by some that the change of environment and friends at secondary school could have some possible effect. We need research into this aspect of the failure of the education system, environment, community etc. (UCI)"
General Submissions

Pacific Studies: The Universities and the New Zealand Community

The Victoria University Pacific Studies Committee said:

"Within the Pacific Studies Committee there has been debate and discussion as to the most appropriate role for the University within the wider community on questions affecting the Pacific and Pacific Islanders. The Committee would tend to the view that this discussion constitutes a further ingredient in the ongoing discussion process that is so vital to the success of the whole EDC exercise.

One view would state that while the University's major role lies in the pursuit of scholarship and the education of its students, there remains an unfulfilled need for more direct links between the University and the wider community. Perhaps this could take the form of a campus marae where Maoris, Pacific Islanders and Pakeha New Zealanders from the University could meet. Any such development should be preceded by discussions with Maoris and Pacific Island Communities.

In addition, the Universities should undertake research more relevant to community needs of Pacific Islanders, although stopping short of fully applied research which should be the function of government and other agencies. Such University research, like that of the Victoria University's Solomons and Ellice rural development projects, could study the nature and implications of current policies and outline a range of options and their consequences for policy planners.

A different view would maintain that direct involvement by University people in the community is something best left to them personally, and that activities to this end cannot easily be institutionalised. Through its training and educational functions, the University can do a great deal to stimulate an awareness of the needs of Pacific Islanders and an understanding of this great region itself.

Furthermore, there is scope for Universities in New Zealand to do more by providing a more congenial, less impersonal social and cultural setting so students from the Pacific can establish wider, more enduring contacts of friendship. Student leaders and the student community alike have an important role to play here. The nature, scope and future pattern of New Zealand development assistance to the South Pacific is just one focus for such interaction. Immigration, conditions facing Pacific Islanders in New Zealand, the role of commercial interests in the Pacific - these are vital and controversial issues about which campus activity can do much to highlight for the wider New Zealand community."
It is the view of the Pacific Studies Committee that the University can play a greater role in furthering Pacific Studies by expanding and integrating its existing teaching, research and informational resources in this field, and by using these resources to train its students who may then affect future changes of attitude, policy and education towards the Pacific and its people.

The extent to which the University should involve itself more directly within the community on these and related questions remains, rightfully, a subject of continuing discussion.

The Victoria submission, which called for development of a post graduate Institute of Pacific Studies, supports this claim with this statement:

"New Zealand's close relationship with the South Pacific, her developing involvement in the region as a member of the South Pacific Forum, her increasing commercial as well as political interest in this area, together with a rapid growth of the Pacific Islander population in New Zealand, have all given added incentive for the establishment of special units within the University system devoted to the co-ordination and development of Pacific Studies. In addition there is the view that this will help highlight a real need for the Universities, and other educational institutions, to promote a greater understanding of Pacific peoples and New Zealand's role in the Pacific.

Victoria University is particularly suitable for the development of Pacific Studies because Government departments dealing with the Pacific are located here, as are major library resources such as the Turnbull Library and the National Archives. Various Pacific Island embassies will be sited in Wellington in future. Numerous Pacific Island graduates of Victoria University now occupy senior positions in their home governments. New Zealand's role in the South Pacific is likely to expand considerably and the consolidation and expansion of Pacific Studies at this University would acknowledge and assist this development.

At present, individual staff in several departments are involved in teaching a range of courses dealing with aspects of Pacific society, culture, politics, and economic development. Pacific Viewpoint, now in its fifteenth volume, is a learned journal published by the Department of Geography of this University which has made a major contribution to literature related to the Pacific. Notable research workers on the staff of this University have placed us in the forefront of institutions with an international reputation for knowledge of the region."
In the area of technical service, our staff have also made their contribution, e.g. the Constitutions of Western Samoa, the Cook Islands, and Niue were based on advice from members of Victoria's Law Faculty, while the interdisciplinary team projects of geographers and anthropologists have made detailed studies of economic and social change in the Solomon Islands and Gilbert and Ellice Islands.

The Department of Education could undertake research, it was suggested, to determine if special cultural features of Pacific Islanders could be used in schools to motivate Island children (MAGP).

A Maori/Polynesian EDC was proposed (WDG7).

Research was considered an integral part of educational planning and development. Specific proposals as set out in Proposals for Change Nos. 217-228 were considered and approved by only one seminar group but at all seminars discussion of a number of topics revealed the need for an expansion of educational research and the training of adequate staff for an on-going programme. This could imply increasing the research staff of the Department of Education and the N.Z. Council for Educational Research. One group suggested the appointment of regional research assistants to assist teaching staff in setting-up and evaluating a range of research projects within the school and the community.

Urgency should be given to research into:

(1) The educational needs of Pacific Island and Maori communities

(2) The needs of disadvantaged children

(3) The teaching of basic communication skills, particularly at the primary level

(4) Work experience education for all secondary school students

Volunteer Service Abroad

The S.C.A. recommended, "That successful applicants for the Volunteer Service Abroad to the Pacific Islands, MUST undergo a training period in the respective customs and language of each Island Group, with the help of Pacific Islanders.

They argued, "For the sake of the Volunteers as well as the recipient communities, we feel that this acculturation period is important. In spite of the good works done by the Volunteers they seem distant in the eyes of the local people, because of their inability to communicate in the native vernacular. This shortcoming on the part of the Volunteers becomes apparent alongside the American volunteers who can readily communicate and have a better understanding of local culture."
THE CASE FOR SAMOAN LANGUAGE IN SCHOOLS

Submissions to the Educational Development Conference, 1974, prepared by J. and S. Ryan on behalf of the Samoan Branch of the New Zealand Labour Party, Auckland.
**THE CASE FOR SAMOAN LANGUAGE IN SCHOOLS**

**Introduction**

There are now some 25,000 Samoans living in New Zealand, and both immigration (at the rate of about 1600 per year) and natural increase will mean a substantial growth in the New Zealand Samoan community in the coming years. Little obvious notice of this fact has been taken by the Education Department, but it is crucial both for the Samoan children entering our schools and for the creation of inter-cultural understanding in New Zealand that steps be taken to take account of this new phenomenon.

With Island children arriving in New Zealand it seems strange that there are not enough specially trained teachers to help these children to settle into classrooms and that the number of pupils per teacher is too large to allow individual help.

It appears that all the Government is interested in is the cheap Island labour, without assuming any responsibility for providing adequate education for their children. It has been advanced that Polynesian children require a lot more intensive schooling when they arrive. Certain schools have done their best but they appear to get little encouragement and are hampered by a lack of teachers.

Our case for the introduction of Samoan language and studies into New Zealand schools rests on two basic assumptions. Firstly, Samoan children must be able to learn and use their own mother tongue at school if they are to enjoy full equality and self-confidence, and secondly, other New Zealand children and New Zealand society as a whole stand to benefit from an understanding of Samoan language and culture.

It should further be stated that our submissions on this question presuppose the introduction of Maori language into our schools, which is regarded as the prerequisite for a genuinely multicultural education system in New Zealand. The introduction of Samoan language and culture into schools, however, is also an urgent and important issue, and there is no reason why this cannot be acted upon simultaneously.

The precedent of banning the use of Maori language in schools must under no circumstances be repeated with the Samoan and other peoples. We would hope that this sad example of monoculturalism will have served as a lesson for the need to recognize cultures and languages other than English in our education system.

**a) SAMOAN LANGUAGE FOR SAMOAN CHILDREN**

If you ask a Samoan child, whether born in Samoa or in New Zealand, what his or her nationality is, the answer will always be a proud 'I am a Samoan'.

The Samoan language is their elementary and normal form of expression. They know themselves through their language. It is the most important part of their heritage and helps the child's self-esteem and its intense sense of identity. A child that knows his own language, traditions, culture and heritage can meet people on equal terms.
The Samoan language is the language of the Samoan people, and particularly in the present time of migration, is needed to maintain communications between the different generations and between New Zealand-born Samoans and those at home. Family ties with Samoa are deep-rooted and the most important part of the Samoan way of life.

The young Samoan can act as a bridge for the Samoan community. This will encourage the Samoan elders to realize the greater value of education.

Much of the PA'A SAMOA (customs and culture), and AGANU'U (traditions) are very difficult to express in English, and a great deal is lost in translation. For instruction by the elder in the history of the AIGA (family group) to be fully understood, it must be conveyed in the Samoan language.

It is important to allow Samoans to develop their full potential. There is no better way of doing this than to encourage a child to gain a full understanding of his or her mother tongue.

If Samoan is taught in schools, Samoan children will have a chance of success in at least one subject. This boosts confidence, and the feeling of achievement would give the will to advance in other subjects.

Many headmasters tell PTA groups that they would like to see Samoan parents more involved and interested in school activities. If Samoan studies were part of the school curriculum, such interest and involvement would develop more easily.

PRACTICAL SUGGESTIONS

1 Samoan children should receive instruction in the Samoan language at primary schools, and for this purpose they should be taught by Samoan teachers. They should also be able to take Samoan language at the intermediate and secondary school level, as well as at university.

2 Samoan children should also be able to receive some instruction in other subjects in their own language. Teaching of language and Samoan instruction in other subjects could perhaps take place on one morning or afternoon a week, and in cases where schools have few Samoan pupils, classes could perhaps be organized jointly by a number of schools. Such classes could be taken by itinerant Samoan teachers. Instruction in other subjects in the Samoan language would help to overcome any difficulties that might arise for Samoan children taught solely in English.

b) ADVANTAGES FOR THE PALAGI CHILD

For those who study English, Samoan would be a good additional language. Samoan is used extensively in the major cities in New Zealand, and a knowledge of Samoan will help palagi children better to understand their own language and to learn others.

Learning the Samoan language will lead to a better understanding of the Samoan people, and how and why their thinking is so different to the palagi. This will give a better understanding of their customs and traditions.
The Samoan population in New Zealand is increasing, and these people can trace their origin back through the ages, while recent discoveries in Samoa link it with a lot of other Polynesian islands and New Zealand. A knowledge of their language and customs could lead to greater Pacific unity.

The Samoan people are the most numerous of the permanent settlers from the Pacific Islands in New Zealand. They are the race that Maori and Pakeha New Zealanders are most likely to meet but not to understand.

PRACTICAL SUGGESTIONS

1. Non-Samoan children could be taught some Samoan culture (including rudimentary language) at primary schools. Samoan children, as well as Samoan teachers, could help in this.

2. Samoan language and culture should be introduced as an optional subject at secondary schools and at university.

c) ADULT EDUCATION

In Auckland at present, we know of only one course in Samoan language and culture regularly offered - run by CARE and the WEA in Ponsonby. This is a sad state of affairs, and a lot of people from other districts, such as South Auckland, Henderson and Te Atatu, are not catered for.

We feel that there is a need for Samoan to be taught in these areas as a lot of palagi are married to Samoan people. Many palagi people are also good friends of the Samoan people and would possibly welcome the opportunity to learn the Samoan language.

A lot of companies which employ a predominately Samoan labour force with palagi supervisors would possibly utilise a Samoan language course to enable them to communicate with Samoans on safety issues and other work problems and matters. It would also enable the Samoans to discuss problems with their supervisors. This would lead to better understanding of both parties thus working for better industrial relations.

A lot of palagis who attend Samoan functions are lost due to a lack of understanding, but are put off learning because the Education Department does not provide any courses.

PRACTICAL SUGGESTIONS

1. Adult education classes in Samoan language and culture should be provided in more districts.

2. Such classes could be held as evening community classes at schools already equipped with facilities for teaching Samoan language.

d) THE MEDIA

Use of the Samoan language in the media would also help to preserve
and encourage the use of the Samoan language in New Zealand, and at the same time provide a valuable teaching aid for schools. Newspapers, radio, and, most importantly, television, should all carry Samoan language material, even if this is only one article or programme once a week. Such material could cover news of Samoa or of the Samoan community in Auckland, and at the same time advise services and classes available.

THE AVAILABILITY OF TEACHERS

It may be objected that the teachers to effect these recommendations do not exist. But as in the case of Maori, there are numerous fluent Samoan speakers who could be trained to teach as specialists. Parents could also be involved, as could the children themselves.

Furthermore, Samoan-trained teachers already in New Zealand are presently unable to teach because their qualifications are not recognized. Trained people therefore exist to fulfill a vital need in our education system and all that needs to be done is to allow them to teach.

Any shortage of teachers could also be alleviated by their use as specialists and itinerant teachers who could be attached to a number of schools in any area.

CONCLUSION

It is a source of amazement that of all the languages taught within the New Zealand educational system, only English (and slowly, in a few schools, Maori) is spoken by large numbers of people in New Zealand. It seems to us that language teaching, by concentrating on European languages like French, German, and even Greek and Latin, is serving an academic purpose rather than the goal of creating greater understanding between different cultural groups within New Zealand. If the aim is to teach language skills, then pride of place should be given to Maori and other Polynesian languages like Samoan, and experience in these languages would enable those who need to learn others to do so quickly. The teaching of Polynesian languages would also mean that children would be able to learn living languages actually spoken in New Zealand and thus to practice with native speakers. There would be an obvious social use for their knowledge, as opposed to the present meaninglessness of learning languages which most never have the opportunity to use.

It is an indictment of our education system that no Pacific Island language is taught at any level, primary, secondary or tertiary, while German and French are taught in many secondary schools and all universities.
ACORD is a group of Pakehas whose aim is a pluralistic society in which Maori, non-Maori Polynesian, and other ethnic minority groups participate equally with pakehas in determining the future of society as a whole, and within which society they determine their own future.
Firstly, because of the irrelevance of the Pakeha cultural background to Maori and non-Maori Polynesians, it is important to recognize that suggestions about education made by any Pakeha group must necessarily be irrelevant to Polynesian education. Such suggestions would only be further examples of Pakehas deciding what is good for Maori and non-Maori Polynesians.

The statistics of "Maori and non-Maori Polynesian educational failure" are well known: but rather than seeing Maori and non-Maori Polynesian children as the problem, it is time for us Pakehas to recognize that we are the problem. These statistics reveal symptoms of a racist society and a racist education system.

It is racist because it was created by Pakehas for Pakehas without consideration for other cultures. The Maori people were conquered by the Pakeha, and a European-style education system was imposed on them. The education system was modelled on the British education system with minimal concessions to the culture of the Maori population (the language of instruction was compulsorily English), and since then the development of the system has merely reflected the development of Western Education in other countries. In this tradition, the latest Education Act (1964) was drawn up by Pakehas and enacted by a Pakeha Parliament.

The evidence indicates that the education system is racist still, e.g. Pakehas monopolize the positions of power and decision-making—Pakehas decide what is to be taught, design the schools, write the textbooks, choose the teachers and decide the standards by which children and young people are to be measured and classified.

According to the 1966 census, Maoris (as defined in the census i.e. half Maori ancestry or more) made up 7.5% of the total population, but in the categories of Government Administrative and Executive officials, other than M.P.s (i.e. mainly, administrative officers of the public service, ambassadors and town clerks) out of a total of 1498 there were only 5 Maoris, i.e. 0.3% of the total; and there were only 934 Maori teachers (including training college students) out of a total of 34,658, or 2.7% of the total. There is nothing to suggest that there has been any significant improvement in these figures since that census.

The Wellington Action Group of the Race Relations Council managed to obtain the following figures in a questionnaire on Maori and non-Maori Polynesian participation in State and Private Secondary Schools in the Central Region in 1973:

| Category | Schools with Total number Maoris & other in schools | Number of Polynesians replying | Proportion of Maoris & other in given Category Polynesians (%) |
|----------|-----------------------------------------------|-----------------------------|------------------------|-----------------------|
|          |                                               |                             |                        |                       |

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In addition to this, all of the 25 positions listed in the E.D.C. Working Party Report on Organisation and Administration as making up the Professional Staff of the "Head Office" of the Department of Education are held by Pakehas.

The E.D.C. itself is an example of this institutional racism: a few Maori representatives are scattered among the committees, where their voice is outweighed and they can be outvoted; there are no representatives of other Polynesian and non-white groups in the organising committees and working parties at all. You, the Education Development Conference Steering Committee, who have the responsibility of amalgamating the regional public seminar report and other submissions for presentation to the Minister of Education, have one Maori member; but the E.D.C. Secretariat and the E.D.C. Executive Committee, who are actually running the conference, are all Pakehas.

The seven members of the Working Party on Organisation and Administration of Education, which was clearly concerned with the structure of power and decision-making in the education system, were all Pakehas.

The Working Party on Aims and Objectives had one Maori member out of eleven.

The Working Party on Improving Learning and Teaching had one Maori member out of twenty-two.

The only significant Maori representation was in a study group on Maori education which was set up by the Working Party on Improving Learning and Teaching, but their excellent report was whitewashed in the Working Party's report. As far as we can ascertain, there were no Maori or Non-Maori Polynesians in any of the other seven special study groups of this working party (secondary education, assessment, research, educational technology libraries, special education, guidance and counselling).

Regional committees, set up by Departments of Continuing Education for the Conference executive committee, are responsible for the regional seminars, and report to the E.D.C. steering committee. The only Regional committees on which information was made available to us were Auckland and Christchurch -- the Auckland Committee has one Maori member out of nine, the Christchurch Committee one out of seventeen.
SUMMARY OF POWER STRUCTURE OF E.D.C.

<table>
<thead>
<tr>
<th>Title</th>
<th>Membership</th>
<th>No. of Maoris</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conference Steering Committee (Advisory</td>
<td>12</td>
<td>1</td>
</tr>
<tr>
<td>Council on Educational Planning)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>E.D.C. Executive Committee</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>E.D.C. Secretariat</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Working Party on Organisation and</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Administration</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Working Party on Aims and Objectives</td>
<td>11</td>
<td>1</td>
</tr>
<tr>
<td>Working Party on Improving Teaching and</td>
<td>22</td>
<td>1</td>
</tr>
<tr>
<td>Learning</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Study Group on Maori Education</td>
<td>11</td>
<td>7-8</td>
</tr>
<tr>
<td>Christchurch Regional Committee</td>
<td>17</td>
<td>1</td>
</tr>
<tr>
<td>Auckland Regional Committee</td>
<td>9</td>
<td>1</td>
</tr>
</tbody>
</table>

A Pakeha-dominated system claiming to cater for the needs of Maori and non-Maori Polynesian children is paternalistic at best, but in practice is a disaster for these children. The statistics indicate that there is something seriously wrong: for example the table below is taken from the latest "Education Statistics":

CLASSIFICATION OF PUPILS LEAVING STATE & PRIVATE SECONDARY SCHOOLS IN 1971

<table>
<thead>
<tr>
<th>Form 6 &amp; 7</th>
<th>% of Maori Pupils</th>
<th>% of non-Maori Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td>U.E. or higher</td>
<td>4.3</td>
<td>27.8</td>
</tr>
<tr>
<td>without U.E.</td>
<td>7.6</td>
<td>17.3</td>
</tr>
<tr>
<td>Form 5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>with S.C. one</td>
<td></td>
<td></td>
</tr>
<tr>
<td>or more subject</td>
<td>12.7</td>
<td>20.6</td>
</tr>
<tr>
<td>without S.C.</td>
<td>35.8</td>
<td>20.6</td>
</tr>
<tr>
<td>Form 4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>30.5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Form 3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9.1</td>
<td></td>
<td>1.6</td>
</tr>
</tbody>
</table>

\[
\begin{array}{llll}
\text{100.00} & \text{100.00} \\
\end{array}
\]
That is, 75.4% of Maori pupils left school without even School Certificates passes, compared with 34.3% of non-Maoris.

The examinations on which these figures are based, and the curricula and syllabuses on which the examinations are based, have been designed largely by mono-cultural Pakehas. White children have a head start because they are dealing with language, interests, values, assumptions and goals which are familiar to them from their home and social environment, but which are often quite foreign to Maori and non-Maori Polynesian children. Also because they are ignorant of Maori and non-Maori Polynesian cultures, the educationists cannot know how to remove this bias. Further, why should Maori and non-Maori Polynesian parents share the educational goals of Pakeha parents and Pakeha educationists? The N.Z. Maori Council states, in submissions to the Minister of Education, May 1973: "Maoris have an ambivalent attitude to education. It is desired as a means of improving one's life chances but feared for its alienating effect on the individual. Maoris are afraid of losing their children to a mono-cultural Pakeha world."

But, worse than just being disadvantaged by the narrow ethnocentrism of the education system, Maori and non-Maori Polynesian children are actively alienated by it, as indicated in the previous quotation. The system tends to carry on as if these children did not exist. Children are still being taught that N.Z. was "discovered" by Abel Tasman. This one statement tells children a good deal: it tells them that Maoris don't count in history; Europeans make history, not Maoris. It undermines the historical heritage of the Maori, especially the highly important migration. Few children have the opportunity to learn anything of the Maori language or culture, but may have the "opportunity" to learn a second European language such as French, German or Latin. Not all examples of educational racism are as blatant as these. However, it seems to be a basic assumption on the part of Pakehas that Pakeha culture is naturally superior to all other cultures. This attitude is common to many cultures, but becomes especially dangerous when one ethnic group has control of a major means (i.e. education) of transmitting culture from generation to generation.

Furthermore, most teachers are Pakehas, ignorant of Maori and non-Maori Polynesian cultures. They receive no training to cope with cultural differences among their pupils. Then there is outright personal prejudice and discrimination (much more prevalent in N.Z. than is usually admitted - see the studies of Vaughan. N.Z.'s supposed harmonious race relations are simply a myth created by Pakehas to divert attention from this attitude and from the basic fact that the Maori people were conquered by them.

These factors contribute, for example, to the high proportion of Maori and non-Maori Polynesian children who are suspended or expelled. (Note that expulsion is a typically Pakeha punitive reaction).

Entry into all but the lowest positions in the institutions of our society, is determined by standards established by the Pakeha heads of those institutions, which are usually dependent on gaining qualifications through the education system.
Because comparatively few Maori and non-Maori Polynesians gain these qualifications, the Pakeha domination of these institutions is perpetuated with little fuss.

Hence the importance of overhauling the education system in order that Maori and non-Maori Polynesians and other ethnic minorities have an effective say in its running. In particular, the next generation of teachers comes from those who have passed through the education system, to the required level. Hence the predominance of mono-cultural Pakeha teachers. The N.Z. Maori Council submissions (referred to earlier) note with alarm that since the entry requirements of Auckland Teachers College have been raised, the number of Maori students has plunged, with only one graduating, and none gaining entry last year.

The case of the course for training native speakers of Maori to be teachers of Maori also shows reason for alarm. Despite assurances from the Minister of Education to Nga Tamatoa and other Maori representatives that the sole criterion for this new course would be fluency in Maori, the department concentrated on certificates and university passes. (See Nga Tamatoa submissions: "Te Reo Maori: not if the Education Department has its way"; to the Auckland Multi-Cultural Education Seminar of the E.D.C.)

But the institution may still resort to discrimination in the case of Maoris and non-Maori Polynesians who have managed to gain the desired qualifications (e.g. cases in Recommendation 4 of the N.Z. Maori Council submissions). This points to the need for Maori and non-Maori Polynesians to have meaningful participation in the selection processes of the Education Department.

Surely, however, it is not necessary to document rigorously the process by which the education system fails Maori and non-Maori Polynesian children, in order to reveal the basic injustice of only one group making all the decisions and setting the standards.

We have no intention of putting forward schemes for making education more relevant to Maori and non-Maori Polynesian people: that would be just another case of Pakehas deciding what is good for Maori and non-Maori Polynesians. What is required is Maori and non-Maori Polynesians sharing the power and having an equal say in decision making. This means that decisions must be made by a consensus that includes representative opinion of all ethnic groups, rather than the present "democratic" system, which is unsatisfactory because even if Maori and non-Maori Polynesians were represented proportionally, they could be outvoted at any time and effectively silenced.

We support the specific demands of Maori and non-Maori Polynesian groups for steps towards a truly multi-cultural education system. Particularly we support the teaching of Maori in all schools.

Tena Koutou

C. Lane

for ACORD group on Education
ABBREVIATIONS

AA
Mr Andrew Akeaki, Tonga (Wellington).
CI-NZ
Cook Islands, NZ Society (Wellington)
NNZ
Niue - New Zealand Society Inc. (Ak.)
PIHW
Pacific Islanders Housing and Welfare Society (Ak)
PPRP
Polynesian Pre-School Resources Pool (Ak)
SCA
Samoan Community of Auckland

Below is the list of Samoan Leaders and Groups which offered recommendations for the Educational Development Conference in the SCA's submission

Rev. Apelu Tuimaseve & Congregation -Methodist Church of Samoa
Rev. Pati Toso & Congregation -Methodist Church of Samoa, Otara
Rev. Sioasi Ieriko & Congregation - Congregational Church of Samoa
Rev. N.E. Ripley & Congregation - Pacific Islanders Presbyterian Church, Otara

Mr E Stehlin & Group: Samoan Trade Commissioner
Mr L.L. Siteine & Group - Leader of Mormon Group, Auckland Central
Mr Steve Niumata & Group - President of Pacific Island Housing Association
Rev. L.I. Siio & Congregation - Pacific Islanders Presbyterian Church, Central Auckland

Samoan Parents of Otara & Papatoetoe, South Auckland
Mrs S. McCarthy & Samoan Methodist Group - Manurewa.

SCW
Council of Samoan Women (Ak)
SLP
Samoan Branch, NZ Labour Party (Ak)
SVUW
Samoan Students Assn., Victoria University (Wgtn.)
SLPC
Samoan Group Pacific Islands Presbyterian Church (Ak)
TCA
Tonga Club, Auckland
TC
Mr Terry Chapman, Niuean, Wellington
UCI
United Cook Island Groups, Ak.
WTA
Wellington Tokelauan Association.

GENERAL
ACCORD
Auckland Committee on Racism and Discrimination
AVSA
Auckland Volunteer Service Abroad Discussion Group
BG
Mr Bernard Gadd, Papatoetoe, Auckland
CAS
Central Auckland Seminar
CDG 1-4
Christchurch Discussion Groups
CWAC
Canterbury Westland EDC Advisory Committee
DFB
Dorothy F. Brown
DG
Discussion Group, area not known
DS
Dunedin Seminar
EDG
Epsom Discussion Group, Auckland
EES
Eden-Epsom Seminar, Auckland
EINS
NZ Educational Institute, North Shore Brach, Auckland
GDG
Glenfield Discussion Group, Auckland
HS
Hamilton Seminar
KPS
Kauri Park School
LSDG
Linden School Discussion Group, Wellington
McL
Mrs Maureen McLean, Wellington
MAGP
Mt Albert Grammar School (parents), Auckland
MCS
Multi-Cultural Seminar, Auckland
- 2 -

MCW
NDG
NSVP
PB
Pac.Stud.
PCW
PCWS
RJW
SBC
SSSS
TDG
TNDG
WCDG
WDG 1-12
WECP
WhDG
WWDG

Mt Carmel Home & School Assn., Hataitai, Wellington
Nelson Discussion Group
North Shore Values Party, Auckland
Mrs Olwen Burbury, Westport
Pacific Studies Committee, Victoria University, Wellington
Point Chevalier-Westmere Community Committee, Auckland
Point Chevalier-Westmere Islanders Schooling Survey
Dr R.J. Walker, Auckland
St Bede's College
Secondary School Students Seminar, Auckland
Twizel Discussion Group, Canterbury
Takapuna North Discussion Group, Auckland
Waimate, Canterbury Discussion Group
Wellington Discussion Groups
Wellington East College Parents' Association
Whangarei Discussion Group
Westport, Westland Discussion Group.