

# Making connections with Pacific ideas in health education



A resource to support teaching and learning in  
*The New Zealand Curriculum*

**Gloria Tu'itupou, Kata O'Donnell, & Jenny Robertson**

**Making connections with Pacific ideas in health education:** A resource to support teaching and learning in *The New Zealand Curriculum* (2020) by Gloria Tu’itupou, Kata O’Donnell, and Jenny Robertson

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# Acknowledgements

## Contributors to this resource

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Gloria was a student at Tamaki College from 2015 - 2019. After gaining NCEA Level 3, and Achieving Top Scholar for Health and Physical Education Scholarship, she is now enrolled at The University of Auckland in the Faculty of Science. She has aspirations of working within the health sector and is particularly interested in the wellbeing of Pacific people's and how positive health outcomes can be achieved for her community. Gloria hails from the village of Kolomotu'a, Tonga. She is passionate about learning more of her Tongan culture and hopes that other people can also learn new things about Tongan culture through her report.

### Kata O'Donnell

Kata is the Teacher in Charge of health education at Tamaki College in Glen Innes, Auckland. Encouraging taura to draw upon their own cultural knowledge, ideas and understandings to form ways to help develop both individual and community well-being is a great passion of hers.

### Jenny Robertson

Jenny is a PLD facilitator and teacher educator in university initial teacher education programmes, in the specialist subject area of health education. She has been involved extensively in health education curriculum and NCEA development, and has reproduced many teaching and learning resources. She is also a life member of the New Zealand Health Education Association (NZHEA).

NZHEA wishes to congratulate Gloria Tu'itupou on her Scholarship success and extend our thanks to her for agreeing to share her report this way.

Our thanks also goes to her teacher Kata O'Donnell for her boundless enthusiasm and support for her students, and to show what can be achieved when teachers believe in the capabilities of their students, and invest in their educational success.

## Our thanks goes to the following people:

**Artwork (cover and Part 2 front page):** Vaifoa Lam, Head Boy, Tamaki College in 2020.

### **Artist's statement:**

*"I enjoy every aspect of design and visual arts and I intend to study these subjects further at university, or in the creative industry where I hope to find a career either as a graphic designer or game artist. I could never be more grateful for the opportunity to have worked on and produced two artworks for this resource. It was quite a long journey structuring ideas and bringing them to life. In the end it was a relief and satisfying to have accomplished that."*

*The first artwork [cover] is a digital painting that reflects on the traditional kahoa. With cultural floral designs in the background and the portrait of the female in the centre to model the kahoa, the image also represents the women who have created this resource. I have chosen to paint this artwork digitally because it is a more flexible method where I am able to illustrate a clear vector-like image to make it a perfect cover for this resource.*

*The second artwork [part 2] is a water colour painting on canvas. The choice of having this artwork done traditionally was to achieve a strong link to traditional Pacific artworks such as those created by Fatu Feu'u. This piece covers a range of references to the teaching resource through images of fonua (land), symbols of family etc. The focus of this painting is the fern frond of floral motifs that crosses the painting diagonally, referring to the connection of Pacific people and New Zealand."*

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### **Photo credits:**

Part 1, page 12 & 27: Photographs accompanying the HPE Scholarship report are by Gloria Tu'itupou.

Activity 19, page 96: Images from the Summit Road, Maungawhau, Auckland. Photography by Jenny Robertson.

Artwork: Tūpuna Maunga Authority.

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# Introduction

## Celebrating success

The opportunity to develop this resource grew from the success of Tamaki College student, Gloria Tu'itupou's 2019 HPE Scholarship report. Gloria gained **Outstanding Scholarship** and, as the student who gained full marks for her report, she was also awarded **Top Scholar**.

Gloria's report, *Navigating Vā in search of Connection: The Kahoa (Lole) – Reconnecting with self, others, society and land through an exploration of Pasifika culture* is a critique of the familiar 'lolly lei' and what happens when Pacific communities in New Zealand make use of accessible local resources to carry on cultural traditions, and the implications of this for wellbeing.

This is a slightly extended version of Gloria's report which includes more of the findings from a survey she conducted at her school. The original report can be found with the HPE Scholarship materials on the NZQA website.

Gloria's report is rich with health education ideas and how these link with the Pacific world – in particular her Tongan world. Rather than confine this work to a resource that supports specialist senior secondary health education and Scholarship, we saw it as an opportunity to use student writing in a way that could benefit learning by junior students.

## This resource has three purposes:

- It is a way for us to share Gloria's writing with the health education community, and to acknowledge and celebrate her success;
- To make use of parts of Gloria's report as the basis for a collection of teaching and learning activities to show how students can use their cultural knowledge as a resource for learning in health education; and
- To illustrate ngā turu, the cultural competencies for teachers listed in Tapasā (Ministry of Education, 2018) in context of health education.

## Pacific terminology

Although the term 'Pasifika' was established with the Ministry of Education *Pasifika Education Plan*, reconsideration of this terminology has seen a shift to using the term 'Pacific' (see documents such as Tapasā) to reflect the diversity of Pacific nationalities, identities, cultures and languages, rather than a homogenised notion of 'Pasifika'. Other terms in current use include 'Pacific Aotearoa' and 'Pacific peoples'. Throughout this resource the term 'Pasifika' remains in use where the original information source used this term.

It is also noted that being Tongan, Gloria's use of terminology and cultural ideas is in consideration of her culture. Some of these ideas may share common understandings with other Pacific cultures, while some may not. Some of these commonalities, and her distinctly Tongan ideas, are included across her report.

## Audience

We have developed the activities with Year 9&10 in mind. However, many of these can be adapted for learning at senior levels by adding more conceptual depth to the topic matter.



We have developed this resource with the cultural context of Pacific students placed front and centre. However few New Zealand schools have a predominantly Pacific student population like Gloria's school, Tamaki College. Many of these activities have been approached in a way that non-Pacific students in the class are still included in the learning process. This is achieved either by students being able to use their own cultural context for their learning, or that the purpose of the learning is to engage students in learning about a diversity of cultural approaches to wellbeing.

## Learning programme design

Although this resource specifically uses Pacific contexts, it can also be used as a 'model' for teaching and learning activities across a diversity of ethnic and cultural communities by exchanging Pacific specific contexts with those from other cultures.

We have not designed this resource as a ready-to-teach programme or unit, although a combination of these activities could well be included as part of a unit supported by other health education learning. Instead, the intent has been to provide a collection of teaching and learning activities ideas from which teachers can select activities and adapt these to meet student learning needs, and for use across a variety of contexts.

## NZC links

As this is a resource to support learning in health education in *The New Zealand Curriculum*, we have retained a close focus on the underlying concepts of the HPE learning which shape health education knowledge. That is:

- **Hauora** as a holistic concept of wellbeing which (at a minimum) includes consideration of physical wellbeing or taha tinana, social wellbeing or taha whānau, mental and emotional wellbeing or taha hinengaro, and spiritual wellbeing or taha wairua.
- The **socio-ecological perspective** (SEP) which develops students' understanding of the inter-relatedness and connections between individuals (self), others, communities, and society as a whole.
- **Health promotion** which is about the *process* of taking action to maintain or improve wellbeing. These processes require knowledge of a wide range of personal and interpersonal skills that enable people to act individually and collectively to promote wellbeing.
- The **attitudes and values** focused on are those that feature when we take action to promote wellbeing for self and others. This includes showing respect, care and concern for self, others and society, acting in ways that are fair and inclusive, and actions that reflect the values of social justice.

## Pedagogy

Health education pedagogy draws on understandings of constructivist approaches.

*The constructivist teacher, drawing on constructivist models of learning, sees the learner not as an empty vessel to be filled up with knowledge, but as an individual "builder" of their own personal, internal intellectual constructs. Such teachers see learners as arriving with pre-existing sets of ideas which they are often satisfied with, and reluctant to give up. However, where these pre-existing ideas are blocking the learner's developing understanding of a new curriculum concept, they must be disrupted. Thus, the constructivist teacher's starting point is the learner's pre-existing ideas. The teacher's role is to access and understand these ideas, and then to design experiences that can build on, or, where necessary, disrupt them (Gilbert, 2018, p19).*

What this means is that, when teachers teach, they use students' cultural (and other) knowledge as a type of 'resource'. As a way to learn health education academic knowledge, students are invited and encouraged, through the activities a teacher selects, to make sense of these academic ideas in relation to their own knowledge and experiences. This way of teaching means that knowledge, apart from the underlying concepts, is not previously selected by and passively transmitted by the teacher. Instead, learning is an active process and the reciprocity of the teaching and learning is used to find out what students already know from prior learning, what they are yet to learn, decide which knowledge is fit for purpose, and build on these ideas through critical thinking. In the case of health education, the knowledge that is fit for purpose are those knowledges, skills and understandings required to support the wellbeing of self, others, communities and society.

## Critical thinking

In the pedagogical toolkit of a constructivist teacher are many activities that require students to think critically. Critical thinking for health education purposes is described as **"examining, questioning, evaluating, and challenging taken-for-granted assumptions about issues and practices"** (Health and Physical Education in the New Zealand Curriculum, 1999, p.56).

### Critical thinking enables students to:

- think about and evaluate their own thinking and behaviour on issues related to health education;
- make reasonable and defensible decisions about issues related to individual and community well-being; and
- challenge and take action (individually and collectively) to address social, cultural, economic, and political inequalities.

*The Curriculum in Action: Making meaning Making a Difference (p.25).*

## Tapasā

Like *Tātaiako: Cultural Competencies for Teachers of Māori Learners* (Ministry of Education, 2011) that preceded it, *Tapasā: Cultural competencies framework for teachers of Pacific learners* (Ministry of Education, 2018) provides us with the opportunity to understand how the cultural context of our Pacific students can feature as part of our health education pedagogy.

*"...Skilled and confident teachers (and leaders) are important for Pasifika educational success. At the centre of Pasifika educational success are the learners, their parents, families and communities. We know that educational success is achieved when teachers:*

- *recognise and build on what Pasifika learners, their parents, families and communities already understand, value and what they know; and*
- *integrate those understandings, values and knowledge into their planning and teaching practices.*

*This means taking into account processes, methodologies, theories and knowledges that are fa'asamoa (the Samoan way), faka-Tonga (the Tongan way), faka-Tokelau (the Tokelau way), faka-Niue (the Niue way), akano'anga Kūki 'Āirani (the Cook Islands way), and vaka-Viti (the Fijian way), for the major Pasifika populations, as described in the PEP [Pasifika Education Plan]. It is worth recognising that Pasifika cultures and ways of doing things are dynamic, constantly evolving and resulting in shifting cultural paradigms and nuances. The same is true with identity whereby the identities of Pasifika learners and even teachers are shifting and changing beyond traditional notions of identity."*

(Tapasā, 2018, p.3).



In this resource we have used a selection of indicators from ngā turu (the three overarching cultural competencies in Tapasā) for an **experienced teacher**. For guidance around indicators for training and beginning teachers, as well as leaders, please refer to the complete Tapasā document. In a small subject specific resource like this we are not responding to every indicator. The indicators that we believe this resource can contribute to are summarised below. Turu that have application for specific activities are noted with the activity. ***It is not suggested that these few lessons wholly contribute to the intent of each of these selected indicators, but could be seen as making a contribution to them.***

Turu	Capability	<b>Indicators:</b> Teachers of Pacific learners who have developed these capabilities show behaviours and understandings that combine in various ways across their teaching practice
<b>Turu 1:</b> Identities, languages and cultures	Demonstrate awareness of the diverse and ethnic-specific identities, languages and cultures of Pacific learners.	1.9 Demonstrates complex and advanced understanding, knowledge and practice of Pacific ethnic-specific identities, languages and cultures. 1.10 Demonstrates a strengths-based practice, and builds on the cultural and linguistic capital Pacific learners, their parents, families and communities bring. 1.14 Demonstrates understanding that many Pacific learners share multiple heritages, such as inter-Pacific, Māori and non-Pacific, and know the importance of supporting those shared identities, languages and cultures in their educational success and achievement.
<b>Turu 2:</b> Collaborative and respectful relationships and professional behaviours	Establishes and maintains collaborative and respectful relationships and professional behaviours that enhance learning and wellbeing for Pacific learners.	2.11 Extensively uses Pacific resources, tools, references and conceptual models to enhance communication and relationship building in planning, teaching and assessments. 2.12 Incorporates Pacific words, songs, activities, and artefacts to connect and engage with children and their parents. 2.14 Critically reflects and examines whose knowledge is being taught and valued in the early learning setting or classroom in order to balance and enhance power sharing collaborative relationships.
<b>Turu 3:</b> Effective pedagogies for Pacific learners	Implements pedagogical approaches that are effective for Pacific learners.	3.9 Demonstrates classroom pedagogy that takes into account and incorporates Pacific ethnic-specific starting points, knowledge and preferences which are clearly evident in lesson plans and teaching practices. 3.10 Extensively uses Pacific worldviews, statistical data, research evidence, references and conceptual models in their planning, teaching and assessments. 3.11 Uses data and evidence including the different Pacific conceptual models and frameworks as a reference and guide for planning, teaching and assessment. 3.13 Demonstrates understanding of establishing ethnic-specific culturally safe spaces and settings as critical in learning for Pacific learners. 3.14 Further develops and strengthens adaptive expertise in teaching and learning to ensure Pacific learners are confident and successful in both Pacific and English-medium contexts.

Overall, we do not intend for this resource to be used to 'teach students their culture'. Rather, we aim to provide a collection of teaching and learning activities where students can use their cultural knowledge and resources as an integral part of their learning. Teachers are encouraged to select and adapt activities to reflect the learning needs of their students these as they plan their health education programmes, across a range of contexts.

## References:

- All HPE Scholarship materials can be found on the NZQA website at <https://www.nzqa.govt.nz/qualifications-standards/awards/new-zealand-scholarship/scholarship-subjects/scholarship-health-and-physical-education/>
- Gilbert, J. (2018). Untangling constructivism, knowledge, and knowledge-building for “future-oriented” teaching. *SET* 2. Wellington: NZCER.
- Ministry of Education (2004). *The Curriculum in Action: Making Meaning Making a Difference*. Wellington: Learning Media. <https://health.tki.org.nz/Key-collections/Curriculum-in-action/Making-Meaning>
- Ministry of Education (2011). *Tātaiako: Cultural Competencies for Teachers of Māori Learners*. Wellington: New Zealand Government [https://teachingcouncil.nz/sites/default/files/Tataiako\\_0.pdf](https://teachingcouncil.nz/sites/default/files/Tataiako_0.pdf)
- Ministry of Education (2018). *Tapasā: Cultural competencies framework for teachers of Pacific learners*. Wellington: New Zealand Government, available at <https://teachingcouncil.nz/content/tapas%C4%81-cultural-competencies-framework-teachers-of-pacific-learners>

Part 1.

# **HPE Scholarship Top Scholar report 2019**

# Navigating Vā in search of Connection: The Kahoa (Lole)

*Reconnecting with self, others, society and land  
through an exploration of Pasifika culture*

By Gloria Tu'itupou



Gloria Tu'itupou and Latanoa Sosefo, Tamaki College Prizegiving, 2019

## Academic Prize-giving 2018

Stepping off the stage, famili (family) member after famili member, kaungame'a (friend) after kaungame'a greet me. Smiling proudly they clutch various kahoa lole (lolly garland).

They place a kahoa lole around my neck before placing a kiss on my cheek. Layer after layer the kahoa lole pile up. Long thin kahoa lole with every flavour a Favourites Box has to offer. Short thick kahoa lole with fancy Ferrero Rocher chocolate. Excessively bulky kahoa lole filled with Indomie Instant Noodle packets. Excited about what each contained, I only prayed there would be no Turkish delight.

Some boast metallic ribbon with intricate detail on every edge, others delicately wrapped with coloured plastic and string. Some rolled in three layers of cellophane so tightly packaged they will require some serious teeth manoeuvring technique—learnt over years of practice—to tear open. Embracing them, cumbersome and all, plastic sticks to the skin of my neck. And yet, I feel the pride of my famili as they settle tradition and celebration on my shoulders.

At almost every single prizegiving I have ever attended, kahoa lole are bestowed. Bestowed on me, my famili, my kaungame'a. In fact, this is true of every celebration I have attended with famili or kaungame'a. Kahoa (traditional Pacific garland) may be seen, but kahoa lole resides supreme. The literal piling of kahoa lole higher than a person's head is a common occurrence, no extravagance spared to celebrate our loved ones' achievements and milestones.

Traditionally, kahoa is a physical representation of 'ofa (love), faka'apa'apa (respect), fetokoni'aki (support), and pōlepole (pride). Kahoa lole therefore is a modern expression of this. We excessively present kahoa lole to showcase our core cultural values. However, over the years, while navigating 'Vā' (space), I will argue, this interpretation of the kahoa has contributed to the undermining of Pasifika well-being.

This report looks to explore the cultural significance of kahoa, and how the kahoa lole reflects to what extent Aotearoa/New Zealand (A/NZ) Pasifika people's navigation of Vā has veered off course. I will therefore argue how the kahoa lole has developed into a distortion of Pasifika tradition. This will make evident a cultural disconnect, particularly one between self, others, society and land. This will allow me to question how navigation of Vā has led to the loss of traditional practices, and how this impacts upon the well-being of A/NZ Pasifika youth, famili and communities. Ultimately, it is imperative for the future of Pasifika culture that we re-evaluate the course we have set upon.

## Key Terminology

### *Pasifika*

The term 'Pasifika' will be primarily utilised to refer to the Pacific diaspora. 'Pasifika' serves to connect all Pacific Islanders, embracing the diverse ethnicities, cultures, languages, traditions and views present in and across the Pacific<sup>1</sup>.

### *Vā*

Vā is in reference to the space or relationship between people or concepts<sup>2</sup>. The crossover between Pasifika and Western ideologies and culture, formulates an intrinsically linked space: Vā. As seen in Figure 1 created below, Vā encompasses A/NZ Pasifika culture.

<sup>1</sup> Fia'Ali'i, J. T., Manuela, S., Le Grice, J., Groot, S., & Hyde, J. (2017). *'O le Toe Ulutaia: A Bibliography of Pasifika and Psychology Research*. School of Psychology, The University of Auckland.

<sup>2</sup> Tu'itahi, S. (2009). *Fonua: A Pasifika Model for Health Promotion* [PowerPoint slides]. Retrieved from <http://hauora.co.nz/wp-content/uploads/2018/11/FonuaaPasifikamodel.pdf>

### ***Fetaulaki Vā***

The *Fetaulaki Vā* is my own interpretation of the outer of the sacred space of *Vā*. This symbolises when two ‘worlds’ encounter one another, and this space is yet to be effectively navigated. I argue that the navigation of *Fetaulaki Vā* has the potential to undermine or enhance well-being, depending on the waves that direct it.

### **Petal of *Vā* representing *Tauhi Vā***

The petal of *Vā* is my own interpretation of the sacred space of *Tauhi Vā* where people maintain and uphold strong relationships. This symbolises both genuine connection and land itself, arguably the optimal place for Pasifika well-being<sup>3</sup>.

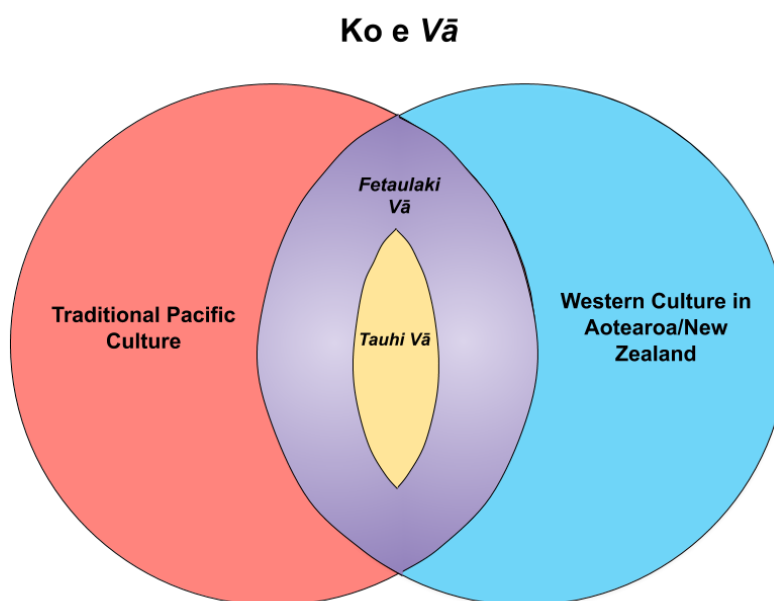


Figure 1: Ko e Vā<sup>4</sup>

### ***Talanoa***

While colonisation transcribed some of our cultural practices, many Polynesian traditions at their root, are orally passed down from generation to generation through *talanoa*— conversation, teaching and story-telling. *Talanoa* is dialogue, and our traditional practices, customs and values are our *taonga* (heirlooms)<sup>5</sup>.

Despite doubts from Western spaces, *talanoa* is developing a strong foothold in academic literature. Its value in sustaining the livelihood of Pasifika culture, knowledge and improving well-being is progressively being recognised<sup>6</sup>.

This report will attempt to embody the collection of knowledge through the use of *talanoa*, evident through the amount of personal communication in securing particular pieces of information. The Tongan indigenous concept of '*Fofola e fala ka e talanoa e kāinga*', the laying out of the mat for families to *talanoa*<sup>7</sup> will also be used.

<sup>3</sup> Tu'itahi, S. (2009).

<sup>4</sup> Tu'itupou, G. (2019).

<sup>5</sup> Tu'itupou, A, personal communication (July 20, 2019).

<sup>6</sup> Vaiolati, T.M. (2006). *Talanoa Research Methodology: Developing Position on Pacific Research*. *Waikato Journal of Education*, 12, 21-34

<sup>7</sup> Sesimani Havea. (2018). *Tongan Ethnic-specific Approaches to Family Restoration (Scholarship Research Report)*. Massey University, Auckland: Pasifika Proud.



## Cultural & Historical Significance of *Kahoa*

*Kahoa* has many names across the Pacific. *Lei* in Hawai'i, *'ula* in Sāmoa and *'ei* in the Cook Islands, the *kahoa* in its many forms is not only a symbol of cultural values but a reminder that all of the Pacific is connected<sup>8</sup>. Polynesian culture is so intricately interwoven that it is difficult to pinpoint the exact origins of the *kahoa*. Arguably the tradition stemmed from Hawai'i, and was particularly popularised through Hawaiian tourism<sup>9</sup>. Hence, *kahoa* is most notably known by its Hawaiian name, *lei*. While, the origins of the *lei* are complex, the meaning behind the garland is almost indisputable. Across the Pacific Ocean as well as the oceans of time, it has remained a symbol of *'ofa, faka'apa'apa, fetokoni'aki*, and *pōlepole*. Polynesian history shows *lei* was an accessory, represented status, and was also a token of appreciation and prestige, where the garlands would be used as offerings to Gods<sup>10</sup>. The *'lei'* is not so much a cultural article, but a cultural concept.

*Kahoa* is fundamentally linked to Pasifika *fonua*. *Fonua*, like the Māori word *whenua*, can be defined as land. Moreover it holds various meanings to the Tongan people and the Tongan culture. It is also the word for people, placenta and grave. We the people, receive sustenance from the placenta as children, receive sustenance from the land as growing individuals, and we therefore return to the land once we have reached the end of our lives<sup>11</sup>. We the people, are inexplicably connected to the *fonua*. We the people, are the *fonua*. Fashioning *kahoa* using natural resources, such as *kakala* (flowers specific to *kahoa*), and *lou'akau* (greenery/leafy plants), *kahoa* becomes a tangible form of our most vital cultural values, centering land at its very core<sup>12</sup>. *Kahoa* therefore holds distinguished cultural and spiritual significance. It deeply connects us to our *fonua*, ourselves, others and our *fanga kui* (ancestors) who came before us.

Prior to the turn of the century, *kahoa* were especially presented as a token of congratulations or recognition. Presenting a *lei* during celebrations such as graduations, prizegivings and milestones was a common custom in Pacific practices. Not only did it commend the receiver, but it also served as a representation of the immense *pōlepole* the bestowers of the *lei* felt. Today, it is less of a common sight to see *kahoa* in their traditional form. Over the last 20 years, *kahoa* has evolved into the modern interpretation, *kahoa lole*<sup>13</sup>. Lollies and chocolates have replaced *kakala*, and plastic wrapping has replaced *lou'akau*. From one perspective, despite *kahoa lole* being constructed out of artificial materials, it has enabled A/NZ Pasifika people to recreate a traditional concept out of the resources readily available. It has given us the opportunity to ethnically and culturally express ourselves, especially in a once foreign *fonua*.

For many, the *kahoa lole* is an artform in its own right<sup>14</sup>. *Kahoa lole* fashioning is complicated and is made with as much *'ofa* as a *kahoa* is<sup>15</sup>. A contrasting perspective however, views the *kahoa lole* as an example of the struggle to navigate within *Vā* to a place where Pasifika well-being is enhanced. It can be further argued, that in trying to meld with Western society, we as Pasifika people have distorted our cultural traditions, disconnecting ourselves from one another, our *fonua*, and our *fanga kui*. This distortion is so complex, it has been integrated into Pasifika culture and society as an accepted normality.

## Well-being Models: Te Whare Tapa Whā and Fonua

From a Pasifika perspective, the biomedical model of health provides a very narrow and limited view on one's health. Its individualised focus is in stark contrast to Māori and Pasifika ways of thinking. But yet it is commonly accepted in A/NZ<sup>16</sup>. Therefore the importance of indigenous models of Health such as Te Whare Tapa Whā Model

<sup>8</sup> Tonga, A. (n.d.). *Measina Pasifika - Lei Culture in the Pacific*. Retrieved from <https://www.thecoconet.tv/creative-natives/coco-gallery/measina-pasifika-lei-culture-in-the-pacific/>

<sup>9</sup> Hawaii Flower Lei. (2015). *The Hawaiian Lei Tradition*. Retrieved from <https://www.hawaiiflowerlei.com/leitradition.aspx>

<sup>10</sup> Hawaii History. (2019). *Origins of Lei Making*. Retrieved from <http://www.hawaiihistory.org/index.cfm?fuseaction=ig.page&CategoryID=290>

<sup>11</sup> Tu'itupou, A. Personal communication (July 20, 2019).

<sup>12</sup> Garland. (2016). *Lei in contemporary Pacific cultural practice*. Retrieved from <https://garlandmag.com/threads/lei-in-contemporary-pacific-cultural-practice-by-simone-leamon/>

<sup>13</sup> Tu'itupou, A. personal communication (July 20, 2019).

<sup>14</sup> Tonga, A. (n.d.).

<sup>15</sup> Ibid.

<sup>16</sup> O'Donnell, K. personal communication (September 19, 2019).

and Fonua are an imperative for indigenous communities in our country<sup>17</sup>. They dispel the myth that only Western ideologies can be central to health and well-being practices in A/NZ. They provide alternative ways in which to cultivate valid, reliable and ultimately life-saving cultural knowledge and practices that uphold the well-being of minority communities in A/NZ<sup>18</sup>.

While Te Whare Tapa Wha embodies the four dimensions of Hauora—*taha tinana* (physical), *taha wairua* (spiritual), *taha whānau* (family), and *taha hinengaro* (mental/emotional)—the Fonua embodies —*laumalie* (spiritual), *‘atamai* (mental), *sino* (physical), *kāinga* (community) and *‘ataakai* (environment)—five cyclic dimensions<sup>19</sup>. *Tāutaha* (individual), *famili* (family), *kolo* (local), *fonua* (national) and *mamani* (global) are also levels encompassed. A diagram of this model has been incorporated below to highlight various elements. A wharenui, erected by four equal sides, acts as a foundation of health and well-being representing Māori values and ideologies. Similarly, Fonua, uses circular layers within one another to uphold Tongan values, ideologies and principles. Both models highlight the importance of interconnection between dimensions. Likewise, both models also value the interdependence of dimensions to reinforce the holistic nature of Polynesian communities when it comes to health and well-being.

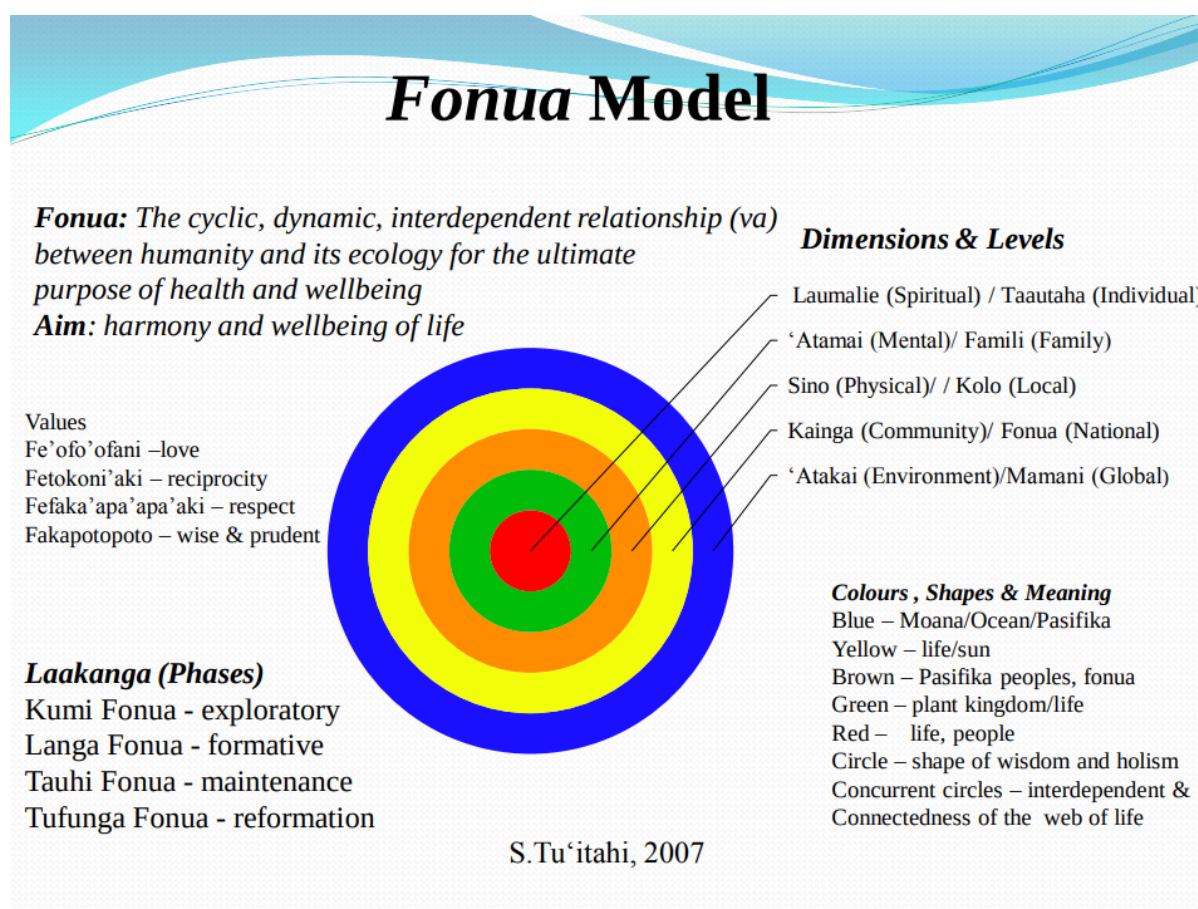


Figure 2: The Fonua Model<sup>20</sup>

Despite their similarities however, there are apparent differences. Explicit recognition of a person's environment is not considered within the concept of Te Whare Tapa Wha, while the Fonua incorporates a socio-ecological framework, with its inclusion of varying elements, such as *kāinga* and *‘ataakai* as dimensions and *kolo*, *fonua* and *mamani* as levels. At each of these levels colours change, representing various naturally recognised *taonga*, significant to the Tongan people<sup>21</sup>.

Acknowledgements of other indigenous models of health and well-being such as the Sāmoan 'Fonofale', the Tokelauan 'Te Vaka Atafagā' and the Cook Island 'Tivaevae' also show that indigenous models are holistic in nature<sup>22</sup>.

<sup>17</sup> Tu'itahi, S. (2009).

<sup>18</sup> O'Donnell, K. (2019).

<sup>19</sup> Ibid.

<sup>20</sup> Tu'itahi, S.(2009).

<sup>21</sup> Ibid.

<sup>22</sup> O'Donnell, K. personal communication (September 19, 2019)

They too, aim to further cultivate reliable and relevant Pasifika cultural health knowledge, to empower their respective communities to be catalysts for improving well-being. Subsequently, they could better represent A/NZ's multi-ethnic society. As a Pasifika Tongan, this report will be grounded in Fonua constructs. While Western academic sources provide theoretical and methodological evidence, the process of *talanoa* cultivating elements of this report will be the predominant source of evidence.

## An attempt at reaching *Tauhi Vā* in practice

In attempting to reach *Tauhi Vā*, an intermediate form of data collection for this report was formed. Courses of action included *talanoa* with *famili*, *talanoa* with *kaungame'a*, *talanoa* with respected *toulekeleka* (elders) and figures in the community, and lastly online *talanoa* through a survey. Laying out the mat for *talanoa* allowed for the gathering of empirical evidence and ideas, which subsequently provided a framework for the survey to encapsulate the perspectives of my *'apiako* (school) and *kolo*.

### Waves influencing our navigation of *Fetaulaki Vā*: *Kahoa Lole*

*What prevents our smooth navigation toward *Tauhi Vā*?*

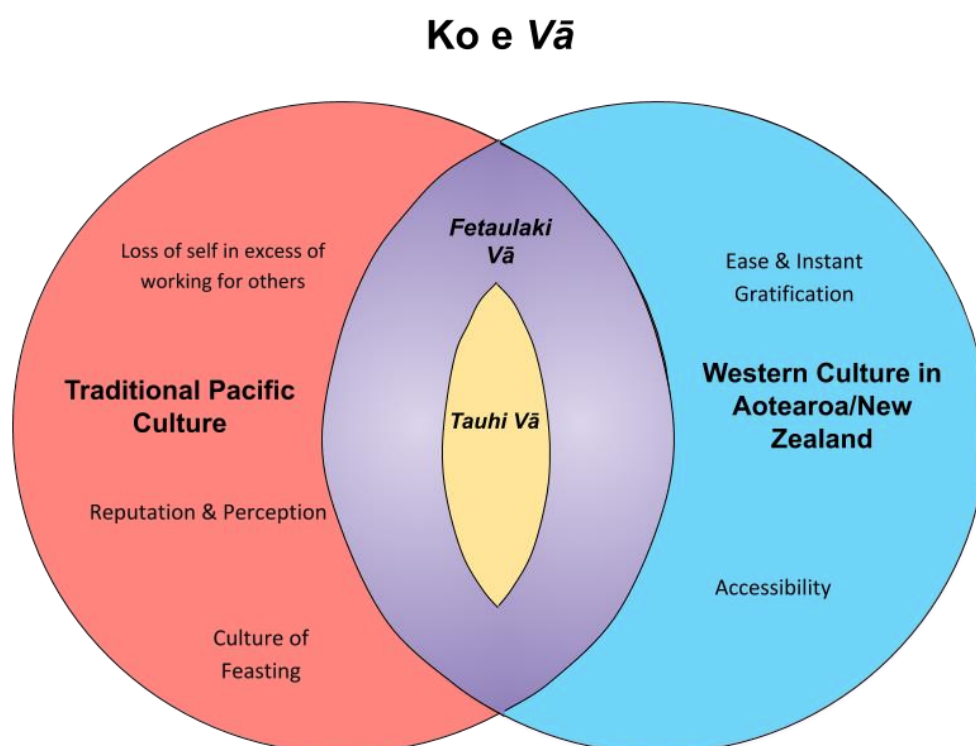


Figure 3: Influences through *Ko e Vā*<sup>23</sup>

### Loss of self in excess of working for others

“*Vale ‘ia tama*,” is a Tongan proverb literally translating to ‘foolish about a child’<sup>24</sup>. It portrays a mother’s vast and passionate *‘ofa*, expressed through working tirelessly for her *tama*. Thereby losing sight of when to stop, she will spare no expense for her children<sup>25</sup>. While this cultural attitude can prove to be detrimental for the health and well-being of the mother and *tama*, in Pasifika culture, sacrifice and humility are integral values. Lack of questioning our

<sup>23</sup> Tu’itupou, G. (2019).

<sup>24</sup> Free Wesleyan Church Education Office of Tonga. (n.d.). *Ko e Ngaahi Palōvepi ‘i he Lea Faka-Tonga*. Nuku’alofa, Tonga: TongaPRINT

<sup>25</sup> Tu’itupou, A. personal communication (September 27, 2019)

actions, even when they are inadvertently harming us is therefore an issue. Evidently, this creates waves in our navigation of *Fetaulaki Vā*. For instance, *kahoa lole*, particularly in its mass amounts, attributes itself to the strong presence of familial values and shared cultural attitudes. The immense *pōlepole* and *‘ofa* one feels about their child, and thus their achievements, is cause for large scale commemoration. This is in spite of the expense of their personal time, energy and effort<sup>26</sup>. Pasifika culture takes pride in celebrating in its excess. Interestingly, *kahoa* is rarely seen as being given and received in excess.

## Reputation & Perception

Traditionally, food amount can be a display of a host's *faka'apa'apa* toward guests. Inadequate amounts of food would therefore be considered a disservice and can reflect negatively on the host and their family<sup>27</sup>. As a result, the attitude, 'the more, the better', is commonly adopted<sup>28</sup>. Presenting mass amounts of food can uphold one's reputation and accordingly their status. Particularly prevalent in Tonga which still holds a strict, complex and very traditional hierarchy displays of rank infer wealth and success and can therefore bode positive future outcomes<sup>29</sup>.

*"Reputation is important in Pacific cultures, as the population is small, and as many community members know each other, there is potential for an impact on future working relationships."*<sup>30</sup>

Related to this, a further influence of gifting and receiving is presented. Gifting yields the understanding that this act will be reciprocated in future interactions<sup>31</sup>. Suggestively, the maintenance of these relationships are only purposeful for the maintenance of one's reputation. Consequently, reputation and thus perception of self and others, can influence how one navigates *Fetaulaki Vā*. Case in point, *kahoa lole* through its extravagance, can subliminally become a display of status and prestige as opposed to its traditional meaning.

*"It sometimes feels like families are competing to show off how much lolly necklaces they can get on their child rather than focusing on congratulating them."*

## Culture of Feasting

'Feasting' is a cultural ritual, embodied by *kai pola* (feasts) and *‘umu* (food cooked in an earth oven). Conventionally reserved for Sunday lunch and special occasions, rituals involving *kai pola* and *‘umu* are key opportunities for *famili* and *kolo* to connect. Overindulging amounts of food enable the sharing and bonding of *famili* and *kaungame'a*. Evidently, these shared 'feasting' attitudes and beliefs can be recognised in the *kahoa lole*.

*"It tastes better than eating flowers. It is something that I like eating and can share with my family."*

Excessive amounts of lollies, chocolates, even cheese-burgers in and of *kahoa lole*, allows for traditional food exchange, alongside traditional social exchange<sup>32</sup>. 52.7% of survey respondents specified that sweets/food was an important concept in *kahoa lole* presentation.

*"I can't eat the traditional lei."*

*"They're yum to eat and share afterwards."*

## Ease of Instant Gratification and Accessibility of Resources

Another determining factor that contributes to the difficulty of navigating *Fetaulaki Vā*, is ease. Time is a *taonga*<sup>33</sup>. Hence, in a society where consumerism is ubiquitous, the ease of instant gratification is valued over learning and implementing time-consuming traditional practices. Amount of effort and time required for a task will therefore be a factor in the choice of cultural expression. Typically, quick and simple solutions prevail, modelled by the *kahoa lole*.

*"Lolly lei are easy to make."*

<sup>26</sup> Vivili, P. personal communication (September 27, 2019)

<sup>27</sup> Ibid.

<sup>28</sup> Al Jazeera English. (2011, July 7). Tonga battles obesity [Video file]. Retrieved from <https://www.youtube.com/watch?v=kvGAigtQLUQ>

<sup>29</sup> bpacnz. (2010). *Promoting healthy lifestyles for Pacific peoples*. Retrieved from <https://bpac.org.nz/BPJ/2010/November/promoting.aspx>

<sup>30</sup> Ibid.

<sup>31</sup> Volkel, S. (2010). *Social structure space and Possession in Tongan culture and language. An ethnolinguistic study*. Retrieved from [https://www.researchgate.net/publication/312033318\\_Social\\_structure\\_space\\_and\\_Possession\\_in\\_Tongan\\_culture\\_and\\_language\\_An\\_ethnolinguistic\\_study](https://www.researchgate.net/publication/312033318_Social_structure_space_and_Possession_in_Tongan_culture_and_language_An_ethnolinguistic_study)

<sup>32</sup> Vivili (2019).

<sup>33</sup> O'Donnell, K. personal communication (August 10, 2019)

In contrast, making *Kahoa* is a lengthy process, embodied in the stages of *toli* (gathering of *kakala* and *lou'akau*) and *tui* (making and weaving of *kahoa*)<sup>34</sup>. *Toli* involves specific and appropriate selection of *matala'iakau* (flowers). Picking, cutting and gathering evidently involves more labour in comparison to simply selecting one's favourite chocolates off the store shelf<sup>35</sup>. *Tui* varies in technique; some *kahoa* require the threading of each and every flower with greenery, while others can be woven together<sup>36</sup>. Working with such delicate materials further complicates the process. Time taken to fashion *kahoa* accordingly varies<sup>37</sup>. Overall, such practices exemplify delayed gratification but are considered tiresome. Through the online *talanoa*, a student concurs:

*"...I know how tedious the process is to be able to collect, clean and prepare the ti leaves and flowers,*

Another student expressed,

*"I feel like more effort is put into finding the right materials and the whole process is a bit more difficult".*

Accessibility as a consequence of geographic location and financial situation limits the availability of resources one has. This contributes to the navigation of *Fetaulaki Vā* because it influences the ability of one to culturally express themselves. For instance, when the materials that are commonly used in traditional practices are not readily available in A/NZ it means A/NZ *fonua* does not produce the same traditional *kakala* or *lou'akau* Pacific *fonua* does. Instead, the highly accessible artificial materials such as plastic and confectionery mean that A/NZ Pasifika communities are limited in their traditional cultural expression.

*"We can't really access flowers for the traditional [kahoa]."*

Rarity of *kahoa* and frequency of *kahoa* *lole* at special occasions demonstrate this.

*"Nowadays, kahoa lole is mainly used in prize-giving, graduations, and sometimes birthdays because lole as materials to be used are easily accessed, edible and to be enjoyed."*

Financial accessibility due to economic influences also contributes to this navigation. Pasifika people have the lowest median income, in A/NZ with 49% of this population earning below \$20,000<sup>38</sup>. Furthermore, 56% of Pasifika people reside in deprived areas across A/NZ<sup>39</sup>. Due to these financial circumstances, affordability contributes to choice of cultural expression. It is therefore understandable to see why cheap and convenient alternatives are utilised in creating the *kahoa lole* as opposed to traditional resources.

## Implications for Well-being

*Through the use of the Fonua model, implications of navigating Fetaulaki Vā ineffectively for A/NZ Pasifika will be explored*

### Personal

#### Laumalie (Spiritual)

Arguably, the inability to navigate *Fetaulaki Vā* can lead to the distortion of cultural values, principles and customs. Effectively, this disconnects one from their heritage and roots. A loss of cultural grounding undermines *laumalie* in that there is a diminished sense of belonging and identity. This distortion is exemplified in the *kahoa lole*. *Kahoa* is fundamentally linked to *fonua*. *Fonua*, the land, essentially encompasses all facets of what it means to be a Pasifika person. Creating *lei* out of the *fonua* therefore holds a lot of cultural and spiritual significance. However, through the shifting to artificial materials in *kahoa lole*, this cultural and spiritual connection has been disrupted. *Kahoa lole* may portray *faka'apa'apa*, *pōlepole* and other cultural values but lacks the portrayal of *fonua*.

<sup>34</sup> Funai-Tahifote, M. & Takiwa, P. (2015). *Setting the Scene: Working with Pacific Families* [PowerPoint slides]. Retrieved from <https://ana.org.nz/wp-content/uploads/2016/10/mafi-tingo-lelei.pdf>

<sup>35</sup> Ibid.

<sup>36</sup> Ibid.

<sup>37</sup> Ibid.

<sup>38</sup> Pasifika Futures. (2017). *Pasifika People in New Zealand-- How are we doing?* Retrieved from [http://pasifikafutures.co.nz/wp-content/uploads/2015/06/PF\\_HowAreWeDoing-RD2-WEB2.pdf](http://pasifikafutures.co.nz/wp-content/uploads/2015/06/PF_HowAreWeDoing-RD2-WEB2.pdf)

<sup>39</sup> Ibid.



*"Traditional leis brings me back to my homeland, my roots. It reminds me of where I come from and not only myself but for others also, especially the person who makes them. They not only remember their homeland, their culture but we could also remember our family back in the islands and our ancestors. The lolly lei does remind me of my homeland but it's just not the same as the traditional lei."*

*"It has more traditional meanings and values for me there. Without some kind of meaning attached to lolly lei (as mentioned above), kahoa lole is simply about eating lollies or chocolate."*

*Kahoa lole* doesn't connect us to our Pacific land and heritage, but rather connects us to the very destruction of it. This suggests that connection to *fonua* and therefore a strong sense of identity and belonging is imperative to overall well-being.

### **'Atamai (Mental)**

Reputation and perception of self and others can undermine the navigation of *Fetaulaki Vā*, in that it impedes on mental health. It can foster insecurity and pressures to fit in. Pressures of belonging within a society give rise to increases in poor mental health, as maintaining reputation and rank is dependent on others' perception of them. Pasifika people experience higher levels of mental disorders than the general A/NZ population, with the most common being reported as anxiety disorders<sup>40</sup>. Exhibited by *kahoa lole* presentation, many associate the amount of *kahoa lole* with the amount of success they have achieved, and therefore status they hold.

*"I feel like have succeeded so much when I have a lot of lolly leis."*

Consequently, individuals compare themselves to others, leading to a lowering of self-esteem. Moreover, one may feel a pressure to conform to the social normality of *kahoa lole*, seeking to belong within this idea of 'everyone else has some, I need some too'. Online *talanoa* concurred with this concept. In response to the question 'At special events, would you rather have a *kahoa* or *kahoa lole*?', a student replied with:

*"Kahoa. It'll make me look different from everyone else but then again, I want to look like everyone else."*

Separately, another said:

*"Kahoa lole. Edible, also everyone else gets it too."*

### **Sino (Physical)**

Although not a primary focus of this report, impact on our *sino* should be acknowledged. As inefficient navigation of *Fetaulaki Vā* results in the distortion of cultural practices, this has consequences on *sino* as confectionery and its excessive use in *kahoa lole* contribute to the prevalence of obesity and diabetes in our A/NZ Pasifika communities. Statistically, 24.8% of Pasifika children aged 2 - 14 are obese, compared to 10.1% of the total NZ population. The result of this, and other contributing factors mentioned, is a shorter average life span of 76.6 years for A/NZ Pasifika people, compared to 81.3 years for the total NZ population<sup>41</sup>. Pasifika people are deprived of obtaining a full and ample life. *Kahoa lole*, despite presented only at special occasions, in its excess, serves to perpetuate this poor quality of life.

## **Interpersonal & Societal**

### **Kāinga (Community) and 'Atakai (Environment)**

*Kahoa lole* can foster new relationships and maintain current ones.

*"I get to ... share with friends that I'm around. I can also give it to a teacher that has helped me through the year."*

Therefore one may assume that *kahoa lole* encourages effective navigation of *Fetaulaki Vā* toward *Tauhi Vā*. I argue that this is only in the short term. In the long term *kahoa lole* undermines interpersonal well-being between *famili* members. It is therefore ineffective in reaching *Tauhi Vā*, the core of genuine connection.

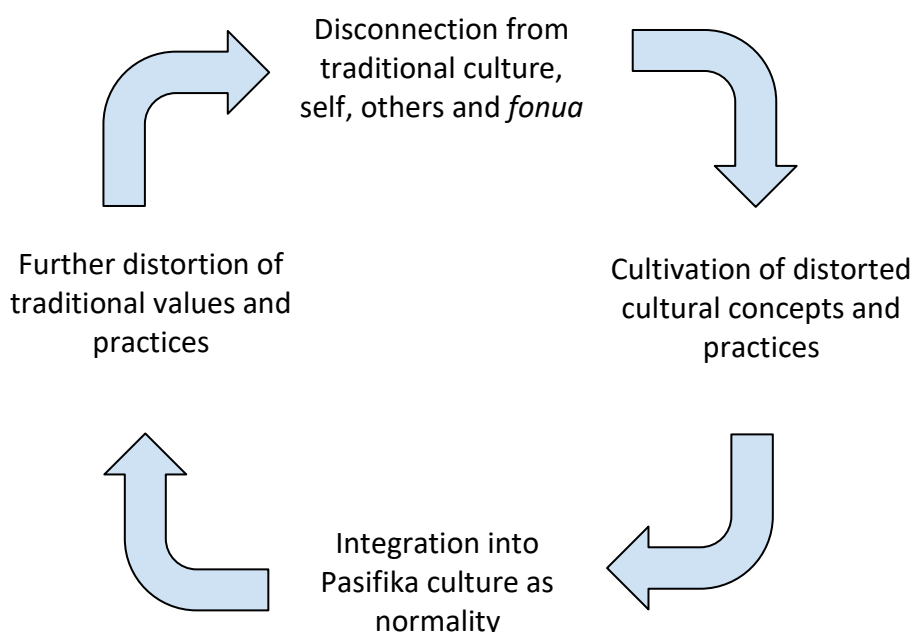
<sup>40</sup> Ministry of Health. (2019). *Pasifika peoples and mental health*. Retrieved from <https://www.mentalhealth.org.nz/assets/ResourceFinder/pacific-peoples-and-mental-health-may08.pdf>

<sup>41</sup> Ministry of Health. (2019). *Tagata Pasifika in New Zealand*. Retrieved from <https://www.health.govt.nz/our-work/populations/pacific-health/tagata-pasifika-new-zealand>



A Pasifika family structure can be broken down into *to'utupu* (youth), *ngāhi matu'a* (parents), and *toulekeleka* (e.g. grandparents)<sup>42</sup>. *To'utupu* having been raised in A/NZ have a more modern and perhaps more liberal understanding of Pacific culture<sup>43</sup>. Comparatively, *ngāhi matu'a* and *toulekeleka* have a stronger foothold in traditional culture. It is therefore to be expected that these three groups experience generational and cultural gaps between one another<sup>44</sup>. Ease of instant gratification (i.e the simplicity of creating a *kahoa lole*) increase these gaps. *To'utupu* are withheld from learning traditional processes (such as *tolī* and *tui*), which are primarily allowed for through *talanoa*.

Connection between *to'utupu* with *ngāhi matu'a* and *toulekeleka* is thereby inhibited, engendering *to'utupu* to navigate *Vā* on their lonesome. This lack of connection on a deeper (cultural) level with one another can cause *to'utupu* to cultivate distorted cultural concepts, integrating them into Pasifika culture as normality. Such distortions therefore develop into deep-rooted traditions. Effectively, this leads to further distortion of traditional values and practices, perpetuating disconnection throughout all socio-ecological levels, and undermining *kāinga* and *'ataakai* well-being.



Further implications of this is the poor mental health of Pasifika communities and therefore the wider population. Statistically, Pasifika people experience higher rates of mental disorder (25%) compared with the general A/NZ population (20.7%)<sup>45</sup>. This impacts upon support services, the government and schools<sup>46</sup>.

Considering this consequence, perhaps another implication of chiefly concern is the inability to navigate *Fetaulaki Vā* towards *Tauhi Vā* and the consequences this has on the environment.

An imperative for Pacific livelihood is *fonua*<sup>47</sup>. Climate change, a current political issue, threatens the connections of our Pacific culture. It is a pressing problem for Pacific societies in that climate change is not only a political issue but an issue of survival<sup>48</sup>. Rising sea levels leading to flooding, land erosion and sinking islands directly affects our Polynesian communities<sup>49</sup>. Developing Pacific Island (PI) countries only emit 0.03% of the world's carbon dioxide

<sup>42</sup> Tu'itupou, A. personal communication (July 20, 2019)

<sup>43</sup> Mauri Ora Associates. (2010). *Best health outcomes for Pacific Peoples: Practice Implications*. A resource booklet prepared for the Medical Council of New Zealand by Mauri Ora Associates, 19. Retrieved from <https://www.mcnz.org.nz/assets/standards/349b83865b/Best-health-outcomes-for-Pacific-Peoples.pdf>

<sup>44</sup> Ibid.

<sup>45</sup> Ministry of Health (2008).

<sup>46</sup> Pamaka, S. (2019).

<sup>47</sup> Tu'itahi, S. (2009).

<sup>48</sup> Fonua, F. (2019, September 28). *Climate change, an existential threat for islands, Tupou IV reminds UN*. Retrieved from <https://matangitonga.to/2019/09/28/climate-change-existential-threat-islands-tupou-vi-reminds-un>

<sup>49</sup> Storlazzi, C., Elias, E. & Berkowitz, P. (2015). Many Atolls May be Uninhabitable Within Decades Due to Climate Change. *Sci Rep* 5, 14546 <https://doi.org/10.1038/srep14546>

emissions, and yet these regions of the world will suffer the worst effects of global warming and climate change<sup>50</sup>. Pacific nations, including Tonga have already declared a climate crisis, expressing that lands could become uninhabitable as early as 2030 or optimistically 2050<sup>51</sup>. Evidently, the Pacific islands contribute a miniscule amount to climate change, however unintentionally, the sustenance of *kahoa lole* in our cultural customs has contributed to the undermining of our Pacific *fonua*. Plastic wrap, cellophane, ribbons, and confectionery. All of these materials are manufactured by corporations and factories that are major contributors to greenhouse gas emissions, pollution and therefore climate change<sup>52</sup>. Through mass purchase and waste, *kahoa lole* essentially support and sustain those major businesses, undermining *kāinga* and *‘ataakai* well-being<sup>53</sup>. A commonly held idea by A/NZ Pasifika people is the insurance of always being able to return to the motherland. Tonga’s motto *Ko e ‘Otua mo Tonga ko hoku Tofi’a*, translating to ‘God and Tonga are my inheritance’, markedly speaks to this idea<sup>54</sup>. Yet, if we continue to cultivate environmentally unsustainable practices, the Tongan truism will soon become an entirely metaphorical phrase. Eventually we will no longer have the *fonua* of Tonga to inherit.

Overall, due to generational differences between *to’utupu*, *ngāhi matu’a* and *toulekeleka*, as well as the destruction of our planet, it is clear to see that disconnection is rife within the A/NZ Pasifika society. Therefore social justice is not being upheld for all members of the Pasifika society. Generationally, this occurs in different ways.

Firstly, *to’utupu* experience a physical disconnection from the *fonua*. As climate change takes its toll on the planet, Pacific islands will eventually disappear<sup>55</sup>. *Fonua* which sustained our *fanga kui* and our rich heritage and traditions will soon be enveloped by the ocean. A result of anthropogenic pollution, children of the Pacific will bear witness to the destruction of their *fonua* and the severing of the physical connection to their roots. This disadvantages us because we are excluded from accessing an integral part of our Pasifika culture. We lose out on a vital cultural resource. Effectively, *to’utupu* will struggle to be active and productive participants of the Pasifika society because our sense of cultural identity is diminished.

Conversely, *toulekeleka* have a strong sense of cultural identity, due to an upbringing in the islands and a grounding in long-established values, practices and ideas<sup>56</sup>. However, due to the cultural adjustment in the past 20 years, this generation of Pasifika people will witness the dwindling prevalence of traditional culture. Soon, they will not have any stake in cultural matters as perhaps it is not that traditions are becoming less valuable, but rather less relevant. On that account, *toulekeleka* are excluded from participating in Pasifika society. Concerns about the lack of traditional knowledge within incoming generations of the Pacific will arise. Without traditional ideas, cultural adjustment will enforce a cycle of generations dependent on distorted values and unsustainable practices. As our grandparents and great-grandparents pass on, traditional knowledge die with them, disadvantaging the remaining and incoming generations. If knowledge about the cultural significance of *kahoa* has been lost or is being lost, what else is at risk? Presumably, *lea fakafonua* (language), *faiva* (arts), *tau’olunga* (dance) and *anga fakafonua* (the Pacific way).

## Providing Smooth Navigation of *Fetaulaki Vā* to *Tauhi Vā*: *Kahoa Lole* Recommendations

“*Hufanga he talamalu he fonua*,” is a Tongan proverb that many *punake* (Tongan poets, story-tellers and choreographers) live by. Its translation, “*Taking refuge in the sacred narratives of the past*,”<sup>57</sup>. Vividly, it suggests that it is paramount to acknowledge the traditions of our past, utilising it to align ourselves with *Tauhi Vā*. Recognising our roots will allow us to navigate *Fetaulaki Vā*, in search of obtaining *Tauhi Vā*, connection. I have therefore

<sup>50</sup> Cassella, C. (2019, September 19). *There’s a climate threat facing Pacific Islands that’s more dire than losing land*. Retrieved from <https://www.sciencealert.com/pacific-islanders-are-in-a-climate-crisis-as-rising-sea-levels-threaten-water>

<sup>51</sup> Ibid.

<sup>52</sup> United States Environmental Protection Agency (2019, September 13). *Global Greenhouse Gas Emissions Data*. Retrieved from <https://www.epa.gov/ghgemissions/global-greenhouse-gas-emissions-data>

<sup>53</sup> Laville, S. (2019, May 15). *Single-use plastics a serious climate change hazard, study warns*. Retrieved from <https://www.theguardian.com/environment/2019/may/15/single-use-plastics-a-serious-climate-change-hazard-study-warns>

<sup>54</sup> Mafale’o, E. (2015). *God and Tonga are my inheritance*. [PDF file]. Retrieved from [https://www.academia.edu/20064933/Ko\\_e\\_Otua\\_mo\\_Tonga\\_ko\\_hoku\\_Tofia\\_God\\_and\\_Tonga\\_are\\_my\\_Inheritance\\_Emily\\_Mafaleo\\_30\\_October\\_-\\_10\\_December\\_2015\\_Fresh\\_Gallery\\_Otara](https://www.academia.edu/20064933/Ko_e_Otua_mo_Tonga_ko_hoku_Tofia_God_and_Tonga_are_my_Inheritance_Emily_Mafaleo_30_October_-_10_December_2015_Fresh_Gallery_Otara)

<sup>55</sup> Storlazzi, Elias & Berkowitz. (2015).

<sup>56</sup> Mauri Ora Associates. (2010).

<sup>57</sup> Latu, M. personal communication (August 15, 2019)

constructed the following recommendations that embrace Pacific cultural traditions, values and practices while still maintaining relevance in a modern context. These will be made in particular reference to the *kahoa Iole*, formulating solutions for its transformation to a more contemporary version. Consequently, constructive methods of navigation of *Vā* may be found. Resulting from these strategies and perhaps future exploration, I would hope that the entire space of *Vā* develops to become *Tauhi Vā*.

A socio-ecological approach needs to be taken. An adoption of a particular lens is therefore necessary, one that bases itself on indigenous Pacific values, knowledge and concepts. Hence, the Pasifika model for health promotion, *Fonua* will be taken into consideration. Assuming a Pasifika perspective, *Fonua* still acknowledges that solving complex health issues involves considering the various personal and environmental factors that determine behaviours<sup>58</sup>. These factors include the dimensions of individual, interpersonal, community, organisational and policy/enabling environments, identifiable in *Fonua* as *tāutaha* (individual), *famili* (family), *kolo* (village/local community), *fonua* (nation) and *mamani* (global society). These five levels are inter-connected and must be cared for equally in order to achieve and maintain holistic well-being.

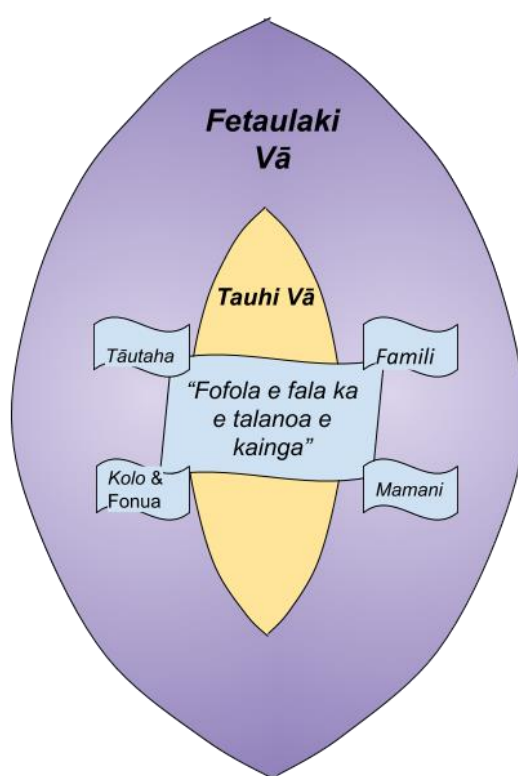


Figure 4: Reaching *Tauhi Vā* through navigating the *Fetaulaki Vā* successfully<sup>59</sup>

### ***Tāutaha* (Individual)**

On a personal level, one can learn to navigate to *Tauhi Vā* by reconnecting with the *fonua*. Through *ngoue mei he kuohili* (traditional Pacific gardening)<sup>60</sup>, one can re-educate themselves on fundamental Pacific values and practices. Polynesian *fanga kui* lived entirely off the land and the ocean, prospering only on natural resources. This benefitted them for years before colonisation impeded on their health and well-being. *Ngoue mei he kuohili* bodes various benefits to one's well-being. Evidently, the connection to *fonua* and to one's own roots, positively impacts *laumalie*. Connection to one's culture and ancestral heritage can foster a greater sense of identity and belonging.

*“I reckon it’s more rewarding to have something that is traditional... I feel like being able to have something that you can actually take pride in makes you feel more congratulated. It shows the others who you are and it’s part of your identity.”*

<sup>58</sup> Tu’itahi (2009).

<sup>59</sup> Tu’itupou, G. (2019).

<sup>60</sup> Vivili (2019)

This enhances self-confidence and self-esteem. Cultivating *matala'iakau* and *lou'akau* directly opposes the ideas of instant gratification. It can bring about a deep sense of achievement when one can reap the physical 'fruits' of their toil<sup>61</sup>. Therefore when one can utilise these 'fruits' to create a *kahoa*, genuine connection and success is associated with the amount of effort and energy they placed into their labour. *Ngoue mei he kuohili* also contributes to the betterment of the *'ataakai*, even if it is on a miniscule level.

In an age of rampant social media use, individuals can be easily informed on topics and matters such as climate change. Merely seeing a post on one's timeline has allowed us to be socially aware of current issues affecting our health and well-being. Sharing such posts has further enabled us to spread that awareness. Nevertheless, if we seek to foster connection throughout all socio-ecological levels, we must translate this awareness into action. Action that is personal, but most importantly meaningful. Whether it be learning about different recycling systems (open and closed loops), the 5 R's of Sustainability or simply what goes into your recycling bin, personal action means consciously and consistently holding ourselves accountable. This affords us the ability to develop our self-awareness and critical thinking skills. What can we do to change our behaviour and therefore positively impact the well-being of ourselves, others and our *fonua*? Self-awareness and critical thinking allows for the growth rather than the distortion of culture. Such active efforts may seem labrious. However, having a vested interest in these matters is what will bring us closer to *Tauhi Vā*. It is here that Pasifika people must incorporate elements of the *vale 'ia tama* attitude in our daily lives. If we do not do so, we risk the disconnection between our *famili*, our *kolo*, our *fonua* and our *fanga kui*.

## **Famili (Family)**

*Ngoue mei he kuohili* can also be used for growth within interpersonal relationships. It can act as a site for *talanoa*. *Ngāhi matu'a* or *toulekeleka* teaching these traditional ways, and therefore *to'utupu* learning from them, can help *famili* understand intergenerational and cultural differences between members<sup>62</sup>. *Talanoa* allows *famili* to understand one another's perspectives, allowing for deep levels of empathy and gives rise to dialogue that values all types of knowledge<sup>63</sup>. Extending from *ngoue mei he kuohili* is the ability to therefore fashion *kahoa* out of materials directly grown by the *famili*. *Toli* and *tui* with *famili* literally links people to *fonua*, and to one another.

*"It is a communal process that demonstrates collaboration, sharing of resources and the passing of skills to the next generation."*<sup>64</sup>

Through *ngoue mei he kuohili* and *kahoa* making, people can better navigate *Vā* that seems to be especially vast between family members.

Online *talanoa* indicated that 93.2% of students believed that learning more about their cultural traditions would help them better connect with *ngāhi matu'a*, and a further 90.5% believed that it would also help them connect with *toulekeleka*.

*"[Learning how to make kahoa] can develop and improve my knowledge towards my culture while sharing cultural stories and songs with my relatives and peers."*

*"It's an honest practice. It's beautiful. It'll help me connect to my deceased grandmothers."*

Extending from past and current familial connection is also connection with future *famili*. A prominent thread that appeared in responses was the passing on of traditional knowledge.

*"I would like to make them for my family and friends in the future and for my children. I also want to teach it to my daughters (maybe even my sons) but like I want to keep this tradition going no matter where I am. I want my children to also be reminded of where they come from."*

<sup>61</sup> Sustainable Food Centre (2018, February 21). *7 Reasons You Should Be Gardening*. Retrieved from <https://sustainablefoodcenter.org/latest/gardening/7-reasons-you-should-be-gardening>

<sup>62</sup> Tu'itupou (2019).

<sup>63</sup> Havea (2018).

<sup>64</sup> Fua, Seu'ula J. (2014). *Kakala Research Framework: A Garland in Celebration of a Decade of Rethinking Education*. [PDF file]. Suva, Fiji. Retrieved from [http://repository.usp.ac.fj/8197/1/Kakala\\_Research\\_Framework\\_Seuula\\_Johansson-Fua.pdf](http://repository.usp.ac.fj/8197/1/Kakala_Research_Framework_Seuula_Johansson-Fua.pdf)

*“An individual who has the knowledge of creating a traditional lei is beneficial for future generations to come because they can pass it on and keep the culture/tradition ongoing.”*

*Ngoue mei he kuohili* can also lead to specific spaces created for *talanoa*. Adopting, ‘*Fofola e fala ka e talanoa a e kāinga*’ into Pasifika households provides a space that empowers every member of the family.

[It can act as] *“...the great equaliser where it is understood that on the ‘fala’ or mat everyone is equal,”*<sup>65</sup>.

Accordingly, the *fala* indicates the absence of hierarchy or rank<sup>66</sup>. Establishing *talanoa* routinely in a family’s way of life can therefore go to mending the distorting cultural attitude of maintaining one’s status. Spaces of *talanoa* furthermore are primary venues for families to utilise differing generational knowledge and build strength in relationships. Together, members can establish a contemporary solution to the *kahoa lole*, much like in Sāmoa where at a craft market, *‘ula* are made out of recycling plastic tablecloths<sup>67</sup>.

## **Kolo (Village/Local Community) & Fonua (National)**

Community groups within the ‘village’ can allow people to navigate from the *Fetaulaki Vā* to *Tauhi Vā*, as it connects Pasifika people who aren’t *famili* or *kaungame’a*. Bringing the community together creates this idea of communal responsibilities to ourselves, others, society and therefore the planet. This can look like local Pasifika organisations or cultural groups. An example would be Le Va<sup>68</sup>. Cultural community groups could explore traditional culture, perhaps facilitating workshops that teach skills essential for *ngoue mei he kuohili*, or arts and crafts, like *kahoa* making. Perhaps involvement in church may be interwoven in these groups, particularly due to the prevalence of religion in the Pasifika culture. Based on the online *talanoa*, the *kolo* seeks to be more involved in traditional culture. Despite 56.8% of respondents preferring *kahoa lole* at special occasions, 86.5% were interested in learning how to create a *kahoa* as opposed to a *kahoa lole*. Several expressed that they had never been exposed to *kahoa* fashioning or never had the opportunity to learn.

*“I want to... engage more in my own culture activities.”*

*“I think that it’s important to learn about your ancestors’ traditions and the reasoning behind it all.”*

*“I can’t speak Cook Island so I feel it’s another way I am able to connect and express my culture.”*

Evidently, we must therefore provide spaces for our Pasifika community to acquire traditional skills.

Overall, such community venues provide opportunities for rich *talanoa* and connection. Collective *talanoa* leads to collective action, espousing a strong foothold within *Tauhi Vā*. Further adding to this collective *talanoa* involves utilising the A/NZ education system, at the *Fonua* (national) level. The re-education of our Pasifika community is key to navigating *Vā* effectively and therefore Pasifika principles must be integrated into the A/NZ curriculum and not just at a superficial level.

The Tapasā policy document begins to unpack a deeper understanding of this. Teachers and staff must be equipped through professional development to functionally integrate *Tauhi Vā* into their classroom every day. Of utmost importance, education on the climate crisis and how A/NZ Pasifika can no longer be back-seat drivers in an issue that directly impacts upon their lives must be implemented into the curriculum. This will particularly allow Pasifika students to engage in issues that affect their livelihood and communities. Furthermore, an education that is culturally responsive will foster a stronger sense of identity and belonging among students with and also build stronger intergenerational connections between *famili*. Implementing documents like Tapasā throughout all schools in A/NZ would uphold the expectations that schools need to include aspects of Pacific people’s knowledge in teaching and learning programmes. The imperative for teachers to work alongside students in the space of *Tauhi Vā*, for equitable health outcomes for Pasifika<sup>69</sup>.

<sup>65</sup> Havea (2018).

<sup>66</sup> Ibid.

<sup>67</sup> Garland (2016).

<sup>68</sup> Le Va (2019). *Igniting communities, creating change*. Retrieved from <https://leva.co.nz>

<sup>69</sup> Ministry of Education (2018). *Tapasā: Cultural competencies framework for teachers of Pacific learners*. Ministry of Education: New Zealand Government, available at <https://teachingcouncil.nz/content/tapas%C4%81-cultural-competencies-framework-teachers-of-pacific-learners>

## Mamani (Global)

On a global scale, we must encourage Pacific nations to reflect on their current practices as well as their cultural traditions. Through *talanoa* methodology, we need to develop the critical thinking skills of our Pacific people. This will afford us the ability to question and challenge our current practices as well as cultural traditions, particularly using health models respective of our ethnic cultures, ie Fonua and Fono Fale. Cultural self-re-evaluation does not detach us from our foundational beliefs, values and ideologies but rather, allows us to build or improve them. Consequently, we will be able to make more informed decisions, and create steps toward obtaining and sustaining of *Tauhi Vā*.

*Talanoa* on a global scale takes place in Pasifika forums, workshops, conferences or conventions. This includes conferences such as Pasifika Futures and PCMA APAC Annual Conference. Such events can foster social, cultural and spiritual well-being within communities, developing healthier attitudes and values towards traditional culture. *Tautaha*, *famili* and *kolo* can therefore return to their respective *fonua* with this combined knowledge to empower their communities, inspiring effective navigation toward *Tauhi Vā*. Deep and purposeful connections between people, *fonua*, and heritage can therefore be developed. In addition to Pasifika spaces of discussion, we must push for the presence of Pacific peoples at international/global forums, especially conventions that embrace issues that directly affect our Pacific communities and nations.

*"Because it's so critical to our very survival and livelihoods, it has to be in a language our people can connect with. That doesn't necessarily mean having to include Pacific words or language but seeing that you are represented and that your voices are reflected in the generic language and representation."*<sup>70</sup>

Traditional culture and knowledge can be utilised to:

*"...gauge the usefulness of scientific solutions and then also transform the solutions into something that is useful, really useful."*<sup>71</sup>

Pacific people must be included in global conversations, beside those internationally steering the *vaka* (canoe) to *Tauhi Vā*.

## My Own Navigation to *Tauhi Vā*

### Academic Prize-giving 2019

Stepping off the stage, *famili* member after *famili* member, *kaungame'a* after *kaungame'a* greet me. Smiling proudly my cousins step forward, placing a *kahoa* around my neck before placing a kiss on my cheek.

Embracing them, I feel the caress of the *matala'iakau* and *lou'akau* my mother fashioned together. These are resources we received from the *fonua*, fruits of my grandmother's toil whose connection I feel despite her passing earlier this year. Feeling proud, I bear tradition and celebration on my shoulders from experiences of *Tauhi Vā*.

<sup>70</sup> Dateline Pacific. (2019, August 8). *Indigenous Pacific knowledge to help save the ocean*. Retrieved from <https://www.rnz.co.nz/international/programmes/datelinepacific/audio/2018707819/indigenous-pacific-knowledge-to-help-save-the-ocean>

<sup>71</sup> Ibid.





Gloria and her family making kahoa



Kata O'Donnell and Gloria Tu'itupou,  
Tamaki College Prizegiving 2019

## Glossary

<b>Anga fakafonua</b> The Pacific way	<b>Mamani</b> Global
<b>‘Atakai</b> Environment	<b>Matala’iakau</b> Flowers
<b>‘Atamai</b> Mental	<b>Ngāhi Matu’a</b> Parents
<b>Faiva</b> Arts	<b>Ngoue mei he kuohili</b> Traditional Pacific gardening
<b>Faka’apa’apa</b> Respect	<b>‘Ofa</b> Love
<b>Famili</b> Family	<b>Pasifika</b> Pacific diaspora
<b>Fanga kui</b> Ancestors	<b>Pōlepole</b> Pride
<b>Fetaulaki Vā</b> This symbolises when two ‘worlds’ encounter one another	<b>Sino</b> Physical
<b>Fetokoni’aki</b> Support	<b>Talanoa</b> Dialogue
<b>Fofola e fala ka e talanoa a e kāinga</b> Laying out the mat for the families to dialogue	<b>Taonga</b> Māori word for heirloom
<b>Fonua</b> Land, people, placenta, grave, nation	<b>Tauhi Vā</b> Symbol of both genuine connection and land itself
<b>Kahoa</b> Tongan word for a traditional Pacific garland	<b>Tau’olunga</b> Dance
<b>Kahoa lole</b> Lolly garland	<b>Tāutaha</b> Individual
<b>Kāinga</b> Community	<b>Toli</b> Searching and gathering of <i>kakala</i> and <i>lou’akau</i>
<b>Kakala</b> Flowers specific to <i>kahoa</i>	<b>Toulekeleka</b> Elders
<b>Kaungame’a</b> Friend(s)	<b>To’utupu</b> Youth
<b>Ko e ‘Otua mo Tonga ko hoku Tofi’a</b> God and Tonga are my inheritance	<b>Tui</b> Making of <i>kahoa</i>
<b>Kolo</b> Village/local community	<b>Vā</b> Space
<b>Laumalie</b> Spiritual	<b>Vaka</b> Canoe
<b>Lea fakafonua</b> Language	
<b>Lei</b> Hawaiian word for a traditional Pacific garland	
<b>Lou’akau</b> Greenery (i.e leaves)	

# Guidelines for students and teachers preparing a report for HPE Scholarship

In addition to the detailed information provided in the NZHEA resource ***New Zealand Scholarship Health and Physical Education 2020; A resource to support students preparing a report for HPE scholarship (Health Education)***<sup>72</sup> the summary below highlights some of the features of Gloria's report that made it 'Outstanding Scholarship' and gained her full marks.

<b>Critical thinking</b>	<p><i>'The candidate is expected to show use of knowledge, critical thinking, and communication to evaluate a Health and Physical Education learning area context.'</i></p> <p>Overall there is a clear evidence that Gloria has questioned and challenged the practice of making and giving kahoā lōle (lolly leis) at the expense of the traditional practices surrounding kahoā, and why this is a wellbeing issue.</p> <p>She has woven together in a sophisticated and insightful way the health education concepts, Tongan knowledge, and her own personal experiences. Alongside this she has continually referenced her information sources and provided evidence to justify her statements.</p> <p>She has made original recommendations clearly related to the issue, and she has suggested solutions deeply rooted in cultural traditions that have implications beyond just kahoā lōle (lolly leis) – and these are not just the quick fix 'sticking plaster' solutions that are often unsustainable or less effective.</p>
<b>Application of Knowledge</b>	<p><i>'Concepts are inclusive of the HPE underlying concepts (hauora, socio-ecological perspective, attitudes and values, and health promotion), and topic-specific concepts. There is an expectation that the candidate draws from their own learning experiences, which may include collection of primary data, and / or personal reflections.'</i></p> <p>The HPE underlying concepts are clearly evident:</p> <ul style="list-style-type: none"> <li>• Hauora and te whare tapa whā are introduced, but critically, and in context of this report, another model of health (and health promotion) specific to the Tongan context is introduced and used to detail the 'wellbeing' considerations of kahoā lōle (the lolly lei).</li> <li>• The socio-ecological perspective – considerations of self/individual, others such as family, and community/society feature continuously across the report.</li> <li>• Health promotion is addressed through the application of the fonua model and through the recommendations for action.</li> <li>• Attitudes and values such as (cultural) respect for self, others and society and considerations of this as a social justice issue are explored. The idea of including cultural traditions as an integral part of identity are repeated across the report.</li> </ul> <p>Other concepts are introduced:</p> <ul style="list-style-type: none"> <li>• Talanoa as a Pacific research method is used extensively in the absence of a lot of cultural knowledge being written down, and as a cultural way of working and communicating.</li> </ul>

<sup>72</sup> Find this at <https://healtheducation.org.nz/resources>

	<ul style="list-style-type: none"> <li>• A Pacific model of health and health promotion is used.</li> <li>• A range of Tongan-specific ideas are included using Tongan language to convey meaning.</li> </ul> <p>Personal experience is drawn on extensively:</p> <ul style="list-style-type: none"> <li>• These are not simply accounts of personal experiences and expression of opinions, but situations that are backed up by a range of evidence from multiple sources – health education learning (underlying concepts), other academic knowledge, cultural knowledge learned from family and other adults, and views and opinions gathered (as of form of evidence) through a survey of peers.</li> <li>• The personal focus of this report makes it unique and convincingly original.</li> </ul>
<b>Communication</b>	<p>Overall the report is:</p> <ul style="list-style-type: none"> <li>• Logically developed with a clear foundation to establish the topic and the wellbeing focus. The body of the report expands the details of the issue leading to future recommendations.</li> <li>• Comprehensively referenced with highly relevant material.</li> <li>• Consistently supported by evidence which is used to substantiate the position taken.</li> <li>• Clearly written using Tongan and English language terminology to reflect the topic-specific knowledge being conveyed.</li> <li>• Sensitive and responsive to the cultural knowledge being shared.</li> <li>• Convincing – there is a clear sense of the nature of the wellbeing issue, that the issue matters – it's important – and it's not simply an essay about a selected topic.</li> </ul> <p>Stylistically the opening and closing paragraphs of the report add an element of sincerity and personalise the report and make it clear that this is an entirely original piece of work.</p>

### References:

Robertson, J. (2020). *New Zealand Scholarship Health and Physical Education: A resource to support students preparing a report for HPE scholarship (Health Education)*. New Zealand Health Education Association. Available at <https://healtheducation.org.nz/resources/>



# Part 2.

## Teaching and learning activities for Years 9&10



Artist: Vaifoa Lam Sam

# Using these activities

The following activities provide teachers with detailed instructions about the teaching process. **It is expected that teachers will adapt these instructions in ways that meet the learning needs of students in their class.** The activities link with the Level 4-5 Achievement Objectives of the HPE learning area in the NZC. Some of this learning could be pared back for lower levels of the curriculum, or stepped up to higher curriculum levels with the addition of other ideas related to the HPE underlying concepts. A range of senior secondary health education resourcing provides guidance for this.

Activity #	Activities at a glance
1.	Negotiating class safety guidelines – the class tivaevae (patchwork quilt)
2.	My model of wellbeing
3.	My ‘tapa’ cloth
4.	Pasifika Success Compass – thinking about what success means to me
5.	Wellbeing and the PolyFest
6.	Strategies for supporting wellbeing ... the resiliency bowl
7.	Map of the Pacific – where are our roots?
8.	Our language(s) – health education glossary in different Pacific languages
9.	Talanoa – dialogue and wellbeing
10.	Learning across the generations
11.	Navigating different worlds ... and what happens when these worlds collide?
12.	Being true to ourselves
13.	Interconnections
14.	Traditions and wellbeing
15.	Pacific diversity
16.	Sayings and songs
17.	The relationship of storytelling to identity and wellbeing
18.	Cultural appreciation or appropriation?
19.	‘We belong here’ – visual cultural artefacts in the community
20.	Planning for community action – restoring the traditional lei
21.	Food ..... for thought
22.	Wellbeing and the environment
23.	Making craft/objects for mental health and wellbeing
24.	Gardening ... and wellbeing
	Cross curriculum opportunities – list of ideas



## Guidelines for using these activities

We have not designed this resource as a ready-to-teach programme or unit, although a combination of these activities could work well together as part of a unit supported by other health education learning. Instead, we have provided a collection of activities that teachers can include across their health education learning programme to give focus to Pacific considerations in a range of contexts.

The **overview** of each activity provides teachers with a description of the learning purpose of the activity and the type of activity. Also included is consideration of the health education learning context in which the activity will have most relevance and application. Some activities include added information about the knowledge being developed, especially where this becomes more conceptual, or requires links with other learning.

**Learning intentions** are suggestions only. Other valuable learning may well feature in some of these activities, or other learning needs of the students may be addressed through (a modified version of) these activities.

Only one or two **key competencies** are suggested with each activity. Based on the activity described, these are the behaviours for learning most evident in the suggested teaching and learning process.

Where applicable, the contribution the activity makes to developing students' **digital fluency** are noted. Most commonly this is about producing digital content that is fit for purpose, and accessing and selecting relevant online material efficiently.

The **suggested time** is a guide only to indicate those activities that (in most cases) will only take part of a lesson, ones that are expected to fill a lesson, and others which require a succession of lessons to work through the learning process. However, time for learning should be determined by student needs meaning the teacher moves on once the learning has been achieved.

The **resources** section lists the materials needed for the activity. Resource sheets for teachers and copy templates for students are provided, where these are required, with each activity. In some cases additional references are provided for teacher use, especially where additional understanding of concepts may be required.

The **teaching and learning process** is presented in recipe book-like fashion. Teachers can follow this if they wish, but more importantly, it is expected that they will adapt the process in ways that result in high quality learning experiences for students.

Suggestions are made about the evidence of learning that could be recorded in the students' **learning journal**. For the most part this is the learning artefact produced during the lesson, and/or a reflective statement using a sentence starter. Where possible, use a digital application for recording students' learning, especially for storing photographic records of visual learning artefacts produced in class. If students do not keep their own digital learning journal, a class 'folder' or page on the school's digital learning platform could be used for storage of digital images.

The **teacher pedagogy and content knowledge** statement notes anything teachers need to know or consider that is not covered elsewhere in the activity. This includes mention of aspects of activities where a degree of sensitivity will be required for student safety. These sensitivity considerations, where relevant, are specific to the activity.

The **teacher reflection** encourages teachers to be reflective practitioners and consider how the 'evidence' from the activity (what was seen and heard) could be used to inform subsequent teaching and learning experiences for the class.

Overall it is stressed that within the diverse classrooms that feature in many New Zealand schools there will be multiple cultures represented, and many students who identify with more than one culture. Although the focus for this resource is on using Pacific ideas in health education activities, it is expected that teachers will use their judgement to decide how inclusive any activity is, decide if the activity is something all students can learn from, and/or whether additional consideration of nation-specific Pacific cultures and/or other cultures in the class needs to be explicitly included.

## Activity 1.

# Negotiating class safety guidelines – the class tivaevae (patchwork quilt)

## Overview

This is a process for developing class safety guidelines near the start of a teaching and learning programme. The creation of a woven class korowai (or cloak) as a way to visually represent student ideas for class safety guidelines was originally developed for *The Curriculum in Action: Everybody Belongs* resource (Ministry of Education, 2000).

A diversity of practices and traditions across the Pacific involve weaving or the production of other textiles. This activity reuses the korowai idea but instead, recommends the selection of woven or other fabric/fibre artefacts from traditions the Pacific like tivaevae – the appliqued patchwork quilt of the Cook Islands, or painted tapa cloth mats, or the more modern printed fabrics associated with the Pacific. This version of the activity is based on tivaevae and draws on the understanding that these quilts are something made and given on special occasions such as birthdays and weddings, or used to cover the body of a loved one who has died. They are often displayed during important events. Traditionally made by women, it is said that the value of a tivaevae is not measured by production cost or monetary value but how it reflects the love and patience that the makers have put into it – it's "stitched with love" or "something from the heart".

## NZC links

**Learning intention:** Students will negotiate and develop class safety guidelines in a way that reflects their own identity and sense of self-worth, and how they see other people. (5A4)

**Key competencies:** Relating to others, participating and contributing

**Suggested time:** 2 hours

## Suggested Tapasā links

**Turu 1.10** Demonstrates a strengths-based practice, and builds on the cultural and linguistic capital Pacific learners, their parents, families and communities bring.

**Turu 2.12.** Incorporates Pacific words, songs, activities, and artefacts to connect and engage with children and their parents.

**Turu 3.13.** Demonstrates understanding of establishing ethnic-specific culturally safe spaces and settings as critical in learning for Pacific learners.

## Resources required

- Access to online or print images of Pacific iconography e.g. flowers and other flora, fish, shells, seabirds, turtles, symbolic patterns, fale or other buildings.
- Brightly coloured card or paper (reflecting colours used in Pacific textiles for example) that can be used to make a paper 'quilt'. *Note it is not suggested that this activity has to make use of expensive resources like tapa cloth or other Pacific textiles. As students need to write on the various components of the 'quilt' a paper-based medium is recommended. However the background of the quilt could be a length of inexpensive fabric purchased from an emporium or other fabric trader, and students attach their paper creations to this.*
- Coloured pens and pencils.
- Magazines with colourful photos could also be used for collage work to add colour.

### For reference

- The original 'Personal identity and self-worth: Making a class korowai' is in *The Curriculum in Action: Everybody Belongs Years 4-6* resource (Ministry of Education, 2000) <https://health.tki.org.nz/Key-collections/Curriculum-in-action/Everybody-Belongs/Possible-learning-experiences/Personal-identity-and-self-worth>

### Teaching and learning process

#### (1) Negotiating the class guidelines

- In groups, ask students to brainstorm all the ways the classroom could be made a safe and supportive learning environment for everyone. Emphasise that this is not about 'school rules' but the circumstances that will mean people feel safe and everyone feels valued, and that they can share their ideas openly.
- When the students have finished the brainstorm, ask them to group similar ideas together.
- By a democratic process facilitated by the teacher, compile a class list of guidelines that all of the class agree to. Pay particular attention to guidelines about respect for others, confidentiality, and the right to pass, and ensure that all students understand the intent of these. Keep a record of these as they will later be incorporated into the quilt.
- Where possible, translate the guideline statements into students' home languages.

#### (2) Making the 'quilt'

**Preparation:** Decide on an area of wall space for the quilt (about bed size) and prepare the background 'fabric'. Decide a motif for the guidelines e.g. Hibiscus or frangipani flower petals is an obvious choice. Cut out petal shapes large enough to write the guidelines - so they can be read on the wall. One petal is needed for each guideline. Also estimate how big each student's individual contribution can be if one from each student is to fit on the quilt (probably about 25-30cm<sup>2</sup> or the width of an A4 sheet).

**Activity:** Explain to the students they are going to make a class quilt or tivaevae to present their class safety guidelines, as well as some ideas about themselves and what they bring to the class. Use a search of online images of tivaevae to illustrate what these quilts look like. Explain that they will be making theirs out of paper/cardboard, not fabric.

- Allocate a petal and a guideline to each group. Their first task is to write out the guideline and stick their petals in 2 or 3 flower shapes (depending on the number of guidelines) on the quilt. Negotiate how translation into home languages will be included on these guidelines e.g. two different languages on each petal, or have more flowers and repeat the flower patterns and each features a different language.
- The next task is for each student to choose a Pacific themed image of their own. Discuss the range of possibilities for this. It can be traditional (there are many images online) or contemporary. It can be nation specific or 'generic' Pacific imagery. Try to select something that says something about them or has meaning for them, and something they have a connection with. Encourage non-Pacific students to choose imagery from their own culture that shows similarities with Pacific cultures (e.g. a flower, animal, or other pattern from their country of origin or ancestral home).
- Explain to students that they are each going to create something visual that represents them, to 'applique' or sew (ie attach) onto the quilt. In effect each student is making a motif for the quilt. The limitation is that the motif can't be any bigger than the 25-30cm<sup>2</sup> estimated above. Provide a range of materials to make the motif – it can be a cut out shape (which is recommended so it is like the fabric patterns on a quilt), decorated with pen or pencil, or collage, it can include words although the point is more the visual representation. Ask students to incorporate their name somewhere into their motif. *Please do not let students confuse these ideas about motifs related to making patchwork quilts with gang patches.*
- Once complete, students attach their motif to the quilt in an orderly fashion (look at images of tivaevae to see how the decorative aspects of the quilt are laid out to form an overall coherent design).
- Ask each student to share how they connect with their image.

**Debrief**

- Draw attention back to the class safety guidelines and make links/draw parallels with ideas about the importance of connections and feeling safe and having a sense of belonging in the class.

**Extra**

- Find out about the history and traditions of tivaevae and other textile traditions of the Pacific and the ways the making of these contributes something to people's identity and wellbeing. There are a number of Pacific art history books or online sources such as <http://www.ck.tivaevae.htm>. Encourage students to look out for any exhibitions of tivaevae and other Pacific crafts at local cultural events and galleries.
- Investigate the traditions of making, and/or the meaning and symbolism of the imagery in cultural artefacts like tapa cloth painting, the fan, woven mats and other objects, carvings, ceremonial clothing items, musical instruments, etc.
- Investigate the way NZ-Pacific artists use Pacific imagery and symbolism in their art and what this says about NZ-Pacific identity e.g. Niki Hastings McFall, Ani O'Neill, Pusi Urale, Yuki Kihara, Fatu Feu'u, John Pule, Michel Tuffery and others.

**Learning journal entry or learning artefact to use as evidence of learning**

- Students take a photo of the overall quilt, the guidelines, and their own contribution to the quilt, and file this in their digital learning portfolio.
- Students share these images with their parents and family, explain the purpose of the activity and their contribution to it. Offer a print version of this imagery where a digital solution is not an option.

**Teacher pedagogical and/or content knowledge**

- It may be expedient for teacher to make decisions about the type of cultural artefact that will be developed as a way to show the class guidelines. Tivaevae is a Cook Island tradition so other artefacts like painted tapa cloth floor mats may be more applicable in schools where there are significant numbers of Samoan or Tongan students for example.
- Check with a Pacific representative in your school community for any issues when appropriating cultural artefacts and imagery this way.
- Other processes for negotiating class safety guidelines can be found in a wide range of health education resources.

**Teacher reflection**

- What other cultural artefacts might be useful to include in future learning? Which artefacts? Which learning contexts?
- In the process of negotiating class safety guidelines, were there any ideas that specific ethnic groups of Pacific students had a different view of? What were these? How did the class resolve these points of difference?
- What was the new learning for you during this activity? What did you learn about Pacific culture? What else would you like to learn about? Where, or from whom, do you think you could find this information?

## Activity 2.

# My model of wellbeing

### Overview

This activity follows learning about hauora and te whare tapa whā. Students are (re)introduced to a range of Pacific models of health promotion e.g. fonofale, fonua, te vaka, tivaevae, and others. Using these ideas, students create their own model of wellbeing. If a tivaevae is made for the class safety guidelines activity, continue to use these ideas in this activity.

The suggested learning context for this would be early in a health education learning programme when students are learning about te whare tapa whā as a model of wellbeing, and wider understandings of wellbeing.

### NZC links

**Learning intention:** Students will identify aspects of their identity that are important to them and their wellbeing. (Contributes to 5A4)

**Key competencies:** Using language symbols and texts

**Digital fluency:** [If a digital product is being produced] being an adept producer of digital content

**Suggested time:** 1 hour

### Suggested Tapasā links

**Turu 2.11.** Extensively uses Pacific resources, tools, references and conceptual models to enhance communication and relationship building in planning, teaching and assessments.

**Turu 2.12.** Incorporates Pacific words, songs, activities, and artefacts to connect and engage with children and their parents.

**Turu 3.10.** Extensively uses Pacific worldviews, statistical data, research evidence, references and conceptual models in their planning, teaching and assessments.

### Resources required

- Paper, coloured pencils and pens OR access to a digital application for creating images.

### Teaching and learning process

- Ask students to recall te whare tapa whā model. Check that they understand the basic principles of its meaning.
- What do they understand a 'model' is? Think about different sorts of 'models' e.g. fashion models who wear clothes to show them off as a way for designers and shops to sell them; collectible models of cars, planes and ships, characters in films, model houses, etc. Develop the idea that a model is a representation of something – it's not the actual item but a pattern of how something is to be made, and (as relevant to this activity) a description or image to help understand something.
- (Re)Introduce students to a range of Pacific health and wellbeing models. A number of links to Pacific models are readily found online – students can search for these themselves if classroom resources are available for this. In culturally diverse classrooms, consider extending this to other cultural models of wellbeing from around the world. Discuss the similarities and differences between these models – especially the imagery and the dimensions of health and wellbeing.
- Explain to students that they are individually going to make their own model of wellbeing. They need to choose an image relevant to their own culture (for non-Pacific students this will mean non-Pacific imagery). Make suggestions related to nature – plants or animals, well known symbolism (which is often based on nature), or more contemporary representations which may draw more on subculture (e.g. sporting connections, artistic and creative interests, and so on.)



- Once students have selected their image they need to think about what is important to their wellbeing. They can use ideas from existing models, or use their own ideas. If useful, generate a list of these ideas for students to draw ideas from – see resource sheet following. *Don't be unduly limiting with the students' ideas – this task can be conceptually challenging so basic or recycled ideas are fine.*
- They then need to think about how the different parts of their image might symbolically relate to their wellbeing dimensions, and/or how their overall image relates to their ideas about wellbeing (they will need to explain this later). *Using a tree for example think about how the trunk provides strength – it holds the tree up so it can stand tall. Through the roots it is anchored and grounded, it has a place, and it receives water to grow and stay alive. The branches are where the leaves grow – they are supported to get maximum sun so the tree can flourish ... and so on.*
- Provide students with a 'design brief' for their model - 2D or 3D, overall size, paper-based or digital, etc – be practical given time and resources available.
- Allow time for students to complete their model providing further ideas and support as required by individual students. Encourage students to share what they are doing with a neighbour as they complete their model.
- Provide space for a short term display of the models (physical or digital). Ask each student to explain their model to their group or the class: why they chose the image, and how they have linked their ideas about wellbeing to the image.
- Reflect on the diversity of ideas and highlight the importance of understanding wellbeing from multiple perspectives. There is no one 'right' way.

#### **Learning journal entry or learning artefact to use as evidence of learning**

- Students file their model (or image of their model) with a brief written statement or oral recording explaining its meaning.
- Students share their model with their parents and family to co-construct or explain their model and associated concepts. Encourage students to ask parents/caregiver or family for other words/concepts to add further meaning to their model.

#### **Teacher pedagogical and/or content knowledge**

- It is suggested that teachers complete this activity as well as it provides insights into what needs to be thought about to create a model like this. Transfer these realisations to the teaching and learning process.

#### **Teacher reflection**

- What insights did this activity give you about your students? What ideas did you pick up that could be used in later contexts? What were these/what contexts could these ideas apply to?

## Resource sheet for the teacher

### Ideas for dimensions of wellbeing for own model

Physical wellbeing – food, sun, water, hygiene, exercise, sleep, well (as in not sick), clean air, safe clean homes and places to live and play, recreation, sport .....

Social – family, friends, support, love, care, community, safe neighbourhood, going to school (education), respect, humility, fairness, inclusive, play, games .....

Mental and Emotional (thoughts and feelings) – content, happy, in control, confident, valued, wanted, fun, coping, knowing (having knowledge), knowing what to do, knowing my ancestry or history, wisdom .....

Spiritual – connected, belonging, interests (named e.g. sports, arts and culture, hobbies, experiences), identity (knowing who I am), environment, sexuality and gender identity, cultural identity, hopes and dreams, language, sense of direction or purpose, independence or autonomy, power, balance, connections between mind and body, time and place .....

What other 'dimensions' could be added or used as alternatives?

## Activity 3.

# My 'tapa' cloth

## Overview

The traditions of tapa cloth are widespread across the Pacific. The name 'tapa', by which the cloth is known internationally, is from Tahiti and the Cook Islands. Each island nation uses a different name: Tongan – ngatu (which is more about the final product once it is painted); Samoa – siapo; Niue – hiapo; Fiji – 'uha (except Rotuma – masi); Hawai'i – kapa, Pitcairn Islands – ahu.

Contemporary uses of tapa cloth are often creative/artistic, ceremonial, and for giving on special occasions. This activity takes the idea that tapa cloth has a special purpose and, using alternative accessible materials, students make and decorate their 'tapa' cloth with symbols and imagery important and relevant to them and their wellbeing. The suggested learning context for this would be as part of a broadly focused mental health and wellbeing unit where ideas about identity feature.

## NZC links

**Learning intention:** Students will identify a range of factors that are important for their wellbeing (Contributes to a selection of Strand A, C and D AOs)

**Key competencies:** Using language, symbols and text

**Digital fluency: (If used)** – Accessing quality information online with efficiency

**Suggested time:** 1-2 hours – and possibly split over several different lessons depending on the level of detail selected for making the tapa cloth, with homework time if required.

## Suggested Tapasā links

**Turu 1.10** Demonstrates a strengths-based practice, and builds on the cultural and linguistic capital Pacific learners, their parents, families and communities bring.

**Turu 2.10** Engages with Pacific learners, their parents, families and communities in all aspects of teaching and learning pathways.

**Turu 2.12.** Incorporates Pacific words, songs, activities, and artefacts to connect and engage with children and their parents.

**Turu 3.2** Knows the importance of Pacific cultural values and approaches in teaching and learning.

## Resources required

- Brown paper (e.g. paper bags) or paper with a natural appearance simulating bark – it needs to be of a quality and weight that can be crumpled several times and then ironed to form the 'tapa' cloth
- Materials for drawing on the 'tapa' cloth
- Old irons for ironing the paper after it is crumpled
- Access to online information about tapa cloth
- If possible, a sample of an actual tapa cloth artefact or piece of tapa cloth to show what it looks and feels like – colour, texture etc.
- A selection of images (there are many online) of decorated tapa cloth from different island nations to show a range of popularly used images and patterns.

The original version of this activity is in *Art From Many Hands: Multicultural Art Projects*, (2003) by Jo Miles Schuman. Another source of instructions can be found at <http://www.thatartistwoman.org/search?q=Tapas>

See also *Ngatu: Keeping the Tradition Alive* <http://instructionalseries.tki.org.nz/Instructional-Series/School-Journal/School-Journal-Level-2-June-2018/Ngatu-Keeping-the-Tradition-Alive>

## Teaching and learning process

### Setting the scene

- Ask students what they know about 'tapa' cloth. Accept all responses.
- Depending on their level of knowledge, consider allocating pairs or groups a 'quick find' task to search the internet for answers to the questions in the cypsheet (do this a 'race' as to who can be the first group to find an answer to each question). The cypsheet questions can be amended based on the existing knowledge and learning needs of the class.

### Making the tapa cloth

- Explain to the students that they are going to each make their own 'tapa' cloth, using the paper provided. Acknowledge the reason for not using real tapa cloth (e.g. expense, importance of the resource, etc).
- Each student needs to crumple up their paper and then iron it – possibly several times to achieve a tapa-like effect.
- They may change the colour of it with something like weak tea. This is optional and will add time.

### Decorating the tapa cloth

- Many tapa cloth designs are set out in some sort of grid pattern – this is optional but suggest it as a way for students to organise their ideas.
- Students now need to identify what is important to them – things that support their wellbeing (see also the previous tivaevae activity and model of wellbeing activity for ideas) and decide a way to depict this as symbols or images. Encourage ideas that relate to thoughts and feelings, values and beliefs (and not only the physical, material/tangible objects, and their relationships with others which are often easier to illustrate). They can use ideas from online images if they wish or make up their own images, patterns and designs. The copy template *Spiritual wellbeing – “the deep stuff”* provides one way for students to identify some of these ideas about what is important to them.
- Add a border and any other patterns and symbols to complete the overall 'tapa cloth'.

### Debrief

- Provide opportunity for students to share aspects of their tapa cloth in groups or to the whole class.
- Assign a take-home task to show the tapa cloth to the people the students live with, and to engage them in conversation using some of the knowledge race questions.

## Learning journal entry or learning artefact to use as evidence of learning

- Students file an image (or the original) of their tapa cloth in their learning journal. The original could be taken home and pinned to their bedroom wall as a reminder about what is important to them.
- As homework, students select some of the questions from the knowledge race to ask an older person – parent, grandparent, aunt or uncle, or family friend, what they know about tapa cloth and any tapa cloth objects they have or have been given.

## Teacher pedagogical and/or content knowledge

- Try to find a community based artist or craftsperson who can visit the class and teach the students something about making tapa or ways of decorating it, and the symbolism of the designs and patterns. Alternatively, and where available, have students visit a local community centre where traditional crafts are made.

## Teacher reflection

- What insights did this activity give you about what is important to your students? What do they value? What interests them? How can you use this information when planning future lessons or units in your teaching programme?

### Spiritual wellbeing - “the deep stuff”

<p>What are three customs that are a part of your culture?</p> <p>1.</p> <p>2.</p> <p>3.</p>	<p>What are five things that are really important to you?</p> <p>1.</p> <p>2.</p> <p>3.</p> <p>4.</p> <p>5.</p>	<p>Identify 4 things that make up who you are.</p> <p>1.</p> <p>2.</p> <p>3.</p> <p>4.</p>	<p>Do you or a friend have faith in something? If so, what do you/your friend believe in?</p>	<p>Identify 3 things you believe.</p> <p>1.</p> <p>2.</p> <p>3.</p>
<p>These are often called cultural practices.</p>	<p>These are what you value.</p>	<p>This is a part of your personal identity.</p>	<p>This could be part of their religion.</p>	<p>These are your beliefs.</p>
<p>What’s one thing you have learnt about yourself so far this year?</p>	<p>What are you passionate about? Identify 3 careers this could lead to.</p> <p>1)</p> <p>2)</p> <p>3)</p>	<p>When did you last achieve or win something? What was it?</p>	<p>What three activities increase your confidence?</p>	<p><i>Based on some of these ideas I can say that, for me, spiritual wellbeing is about:</i></p>
<p>This contributes to developing your self-awareness.</p>	<p>These could contribute to your purpose in life.</p>	<p>You may have felt a sense of achievement during/after it.</p>	<p>These help boost your self-esteem/self-worth.</p>	



## Copy template

Tapa cloth knowledge race	Your answers
Where in the Pacific does the name 'tapa' come from?	
Give the name of 'tapa' cloth in three other Pacific languages.	
What is tapa cloth made from?	
What is the basic technique for making tapa cloth?	
Who in Pacific communities makes tapa cloth?	
What is tapa cloth used for?	
What sorts of images are painted on tapa cloth?	
How are the images similar or different for some Pacific island nations?	
Can you identify one place in your school where a tapa cloth artefact is on display?	
Name someone who has a tapa cloth artefact in their home (if no one in your group, you will need to try and find someone else in your class). OR see if you can find a photo of someone famous or someone in your community being photographed with something made of tapa cloth – at their workplace, in a gallery, or at an event.	
What is one other interesting thing you found out about tapa cloth – why was this interesting?	

## Activity 4.

# Pasifika Success Compass – thinking about what success means to me

## Overview

This activity makes use of the *Pasifika Success Compass* diagram that has featured in the succession of *Pasifika Education Plan* strategy statements from the Ministry of Education, and now used in Tapasā. Although it is designed for teachers and leaders to use, and not all of it will necessarily make sense to students, this activity invites students to use parts of the compass that have relevance for them and to reflect on what ‘success’ means, and how this links with their wellbeing. *Note the comment in the introduction about the use of the terms ‘Pacific’ and ‘Pasifika’.*

The suggested learning context for this would be as part of a broadly focused mental health and wellbeing unit where ideas about identity feature.

## NZC links

**Learning intention:** Students will identify what success means to them now and in the future. (Contributes to 5A1)

**Key competencies:** Thinking (reflecting)

**Suggested time:** 30 minutes

## Suggested Tapasā links

**Turu 1.10.** Demonstrates a strengths-based practice, and builds on the cultural and linguistic capital Pacific learners, their parents, families and communities bring.

**Turu 1.14.** Demonstrates understanding that many Pacific learners share multiple heritages, such as inter-Pacific, Māori and non-Pacific, and know the importance of supporting those shared identities, languages and cultures in their educational success and achievement.

**Turu 3.10.** Extensively uses Pacific worldviews ... and conceptual models in their planning, teaching and assessments.

## Resources required

Access to a copy of the Pasifika Success Compass – Tapasā page 4

<https://teachingcouncil.nz/content/tapas%C4%81-cultural-competencies-framework-teachers-of-pacific-learners>

## Teaching and learning process

### Introduction

- As an introduction to the activity, ask students as a class what ‘success’ means to them. On the board draw a ‘successful person’. Accept all ideas, asking for clarity of intent where this is not clear. If not forthcoming, prompt students to think about success in ways that go beyond winning, academic and sporting achievement, wealth, status, being a leader, being popular, having high status job or career, having lots of friends and a partner (boy/girlfriend), etc. Try to include ideas such as being ‘happy, thriving, enjoying good health and wellbeing, engaging and interacting with others in positive ways, and growing confidently and secure in their identities, languages and cultures, sense of belonging and knowledge that affirms their valued contribution to family, community and wider society’ (from Te Whāriki, Ministry of Education, 2017).

- How is success linked to wellbeing? Which dimension(s) does success link to in te whare tapa whā and/or Pacific models of health and wellbeing (refer to Activity 2), and your own model of wellbeing?
- If we are not successful, what thoughts and feelings go with not being successful (e.g. disappointment, sense of failure, hopelessness, regret, shame, embarrassment, etc). What does that add to our picture of the ways success is linked to wellbeing? *Coping with disappointment etc can be included in later learning about managing change and stress, or building resilience.*

#### *Pasifika Success Compass*

- Show the students an image of the Pasifika Success Compass. Explain that this is a diagram that teachers use and it is not intended that they will make sense of all of it – just some of it. Focus on the sections headed ‘participation’, ‘engagement’ and ‘achievement’. Non-Pacific students can consider either how the ideas also apply to them, or other schooling improvement ideas can be added here e.g. from Tātaiako.
- Using the reflective questions on the copy template, guide students through individual writing, and group or whole class discussion to consider what their school needs to provide to help them achieve success.

#### **Note:**

- If using this activity early in a year 9 programme, adapt part 2 (engagement) on the reflection sheet to focus on intermediate, not high school.

#### *Optional/alternative*

Source examples of ‘spoken word’ performances online that say something about Pacific success e.g.

Spoken Word by Fili Fepuleai (Aorere College) ‘Love Letters to South Side’ – filmed at LIANZA Conference 2019

<https://www.youtube.com/watch?v=EilXcN27dcY>

Joshua Iosefa's (Mt Roskill Grammar School) – ‘Brown Brother’ <https://www.youtube.com/watch?v=A-kd6FaxKx4>

- What are these students saying about their cultural identity and the conflicts, tensions they encounter and how this impacts their wellbeing?
- What could schools (your school) do better to support students to achieve their success?

#### **Learning journal entry or learning artefact to use as evidence of learning**

- The reflection sheet is filed in the learning journal. This is referred back to when future learning contexts or situations at school are focusing on goal setting, achievement and success.

#### **Teacher pedagogical and/or content knowledge**

- This activity requires a degree of sensitivity. Some students may not think they have experienced any success. Use the broad understandings of success above to help all students to see that somewhere they have had some sort of success, even if they have not been academically successful at school.
- It is important for this activity that students see success as being about far more than winning, academic and sporting achievement, wealth, status, being a leader, being popular, having high status job or career, etc. Reflect on your own personal and cultural notions of success and consider how diverse and inclusive your ideas are. If success to you has quite a narrow meaning (and it is fine that you think that), how will ensure that you don’t limit students ideas as to what success can mean?

#### **Teacher reflection**

- How has helping the students engage with ideas about success helped you to understand the intent of the Pasifika Success Compass?
- What is an aspect of your practice that you could develop that will contribute to the fulfilment of the aims implicated by this diagram?

## Copy template

**Personal reflection about success**

Use ideas from the Pasifika Success Compass, as well as your own ideas, when thinking about and answering these questions. *What helps you be successful can be about life with your parents and families, what you do in your community, as well as what goes on while you are at school.*

<b>1. Participation:</b> Pacific children start school well prepared for education success.	<b>Thinking about your early childhood:</b> What memories of success do you have from the time you were at primary school? <i>If you can't think of any, why do you think this is the case?</i>
<b>2. Engagement:</b> Personalising learning and creating successful pathways for learners across their education journeys	<b>Thinking about your successes since you've been at high school:</b>  In what ways have you been successful since you've been at high school? <i>Think of things besides just school work.</i>  In what way has one of your teachers, or one of the school leaders, helped you to be successful at something this year?  I am currently in year _____. I plan to leave school at the end of year _____. What is one thing the school will need to help you with to make sure you make good decisions about your learning pathway ( <i>that is, the courses you take while you are at school and other ways you will be involved at school</i> )?
<b>3. Achievement:</b> Pacific school leavers are academically and socially equipped to achieve their goals	<b>Thinking about your future while you are still at school:</b>  Imagine that you are 17 or 18 years old, you have achieved NCEA level 2 or 3, and you are ready to start the course of your choice at polytech, university or elsewhere.  Identify 3 things that your school needs to do to ensure that you are 'academically equipped' ( <i>that is that you have learned everything you need to be successful in your studies or training after you leave school</i> ).  Identify 3 things that your school needs to do to ensure that you are 'socially equipped' ( <i>that is that you have a range of self-management and interpersonal skills, and knowledge of what to do and how to behave, in a range of situations</i> ).
<b>Your future</b>	<b>Thinking about your future beyond school:</b>  Try to imagine your life in 10 years – if you have been successful, what will your life look like?  What about 20-30 years (think about how old you will be then and what you would like to have achieved)?  How would you describe your wellbeing as a result of these successes?

## Activity 5.

# Wellbeing and the PolyFest

## Overview

Using the context of the annual PolyFest, students explore the ways wellbeing is linked with, and changes through the preparation phase, the performance at the festival, and in the aftermath of a PolyFest performance. The suggested learning context for this activity is anywhere ideas about the dimensions of wellbeing are being developed, and how wellbeing changes in response to our social environment.

## NZC links

**Learning intention:** Students will identify how wellbeing changes in response to an event. (Contributes to a range of Strand A AOs)

**Key competencies:** Participating and contributing

**Suggested time:** 30 minutes

## Suggested Tapasā links

**Turu 2.11.** Extensively uses Pacific resources, tools, references and conceptual models to enhance communication and relationship building in planning, teaching and assessment.

**Turu 3.8.** Understands that Pacific learners come with prior knowledge and are equal partners together with their parents, families and communities in determining their learning journey and what achievement and success means to them.

## Resources required

- Own school video from the PolyFest if available, or source others online
- Copy template

## Teaching and learning process

- Explain to students that our ideas about the dimensions of wellbeing (whatever model we chose to use) can be applied to a wide range of situations. In this case, the PolyFest event.
- Screen one or more performances from the PolyFest – preferably the school's own performances, but any can be used.
- Ask students, working in groups, to map out all of the connections to wellbeing they can think of during the preparation before the event, during the performance, and then in the aftermath of the performance, and in consideration of whether the group wins and award or not.  
(Optional) Separate ideas into effects that are more positive (+), more negative (-), or could be either positive or negative (+/-).
- Provide the opportunity for students to feedback a selection of ideas to the class. Acknowledge the diversity of ideas.

## Debrief

- Ask students why it might be helpful to have an awareness of the way events like PolyFest affect the wellbeing of people who are performing. Alternatively, think of other life events such as important sports games, trying out or auditioning for a team or group, sitting exams or assessments, etc.
- If we are aware of the way these event affect us, what can we do to better to support our wellbeing? e.g. recognise the things that are stressful, challenging, or cause conflict and therefore we need strategies to manage them; those things that are helpful/enabling and make use of those as much as possible.



### Learning journal entry or learning artefact to use as evidence of learning

- Students file a copy of their group's summary and respond to the following in their learning journal:  
Name an event you recently attended or participated in. Recall how each dimension of your wellbeing was in some way affected before, during and after the event. Draw your answer as a simple cartoon strip.

### Teacher pedagogical and/or content knowledge

- For additional teacher information about using PolyFest as a context for learning, see the articles at the following links by Siliva Gaugatao, from The University of Auckland:  
<http://elearning.tki.org.nz/Teaching/Snapshots-of-Learning/Raising-student-achievement>  
<https://educationcentral.co.nz/polyfest-at-43-potential-for-deep-learning-untapped/>  
<https://educationcentral.co.nz/six-lessons-we-can-all-learn-from-polyfest/>

### Teacher reflection

- What other school and community events offer possibilities for viewing in relation to the contribution they make to wellbeing? How could these ideas be incorporated as part of your teaching and learning programme?

## Copy template

Physical wellbeing - Taha tinana	Mental and emotional wellbeing - Taha hinengaro
<p><b>Before:</b></p>   <p><b>During:</b></p>   <p><b>After:</b></p>	<p><b>Before:</b></p>   <p><b>During:</b></p>   <p><b>After:</b></p>
Social wellbeing - Taha whānau	Spiritual wellbeing - Taha wairua
<p><b>Before:</b></p>   <p><b>During:</b></p>   <p><b>After:</b></p>	<p><b>Before:</b></p>   <p><b>During:</b></p>   <p><b>After:</b></p>

## Activity 6.

# Strategies for supporting wellbeing ... 'the resiliency bowl'

## Overview

The Pacific reference in this activity is largely symbolic and associated with the vessel or container that holds the students ideas about a range of strategies that support wellbeing and help build resilience. Globally, and across many millennia, the symbolism of the vessel (bowls, cups, baskets, jars or other form of container) has featured in many different cultures, and remains so today. Whether it is the vessel itself or what it is made to contain that is symbolic, varies from culture to culture and tradition to tradition. In this activity, students are asked to decide the physical nature of the vessel (the 'cultural artefact') that will contain statements identifying a wide range of strategies that can be used to support their wellbeing and that of others, and help build resilience.

The suggested learning context for this activity is any unit where students start to develop knowledge of a range of strategies that support wellbeing. Some prior learning developing knowledge of skills and strategies for coping with changes, stress, pressures, conflicts and low feelings (etc) is expected, with more of this learning to follow in future lessons.

## NZC links

**Learning intention:** Students will identify strategies that help support wellbeing in arrange of life contexts. (Contributes to a range of Strand A and C AOs)

**Key competencies:** Participating and contributing

**Digital fluency (if used):** Accessing quality online sources to determine suitable cultural artefacts to use as models

**Suggested time:** 30 minutes initial set up and ongoing across the health education programme

## Suggested Tapasā links

**Turu 1.10.** Demonstrates a strengths-based practice, and builds on the cultural and linguistic capital Pacific learners, their parents, families and communities bring.

**Turu 3.13.** Demonstrates understanding of establishing ethnic-specific culturally safe spaces and settings as critical in learning for Pacific learners

## Resources required

- Materials for making the vessel(s)
- Wooden sticks (e.g. tongue depressors) for writing strategies on
- Access to online examples of cultural vessels and information about these (*optional*)

## Teaching and learning process

- Explain to students that as an ongoing exercise across their health education course, they are going to make a 'resiliency bowl' containing examples of strategies that they could use when their wellbeing is compromised ie when they are feeling low, stressed or pressured, etc. The bowl or vessel will eventually contain many wooden sticks upon which a strategy is written. If they are feeling like they need ideas for managing a wellbeing situation, they can dip into the bowl, and pull out a stick (or sticks) to get ideas for what they could do and to help restore their wellbeing. Have an example prepared to show the students.
- Explain to students that they first need to decide the nature of their vessel and how it will be decorated. It needs to be something that they identify with and will value. If time and opportunity allow, consider researching the place of vessels in Pacific and/or other cultures, what they are made of, what they are

used for, their symbolic meaning, and then use materials that approximate to a traditional type of vessel. Alternatively students may decide to do something contemporary.

- *Note:* The students can decide the actual name of the bowl or vessel - they don't have to stick with the 'resiliency bowl' name. They may choose to have more than one bowl or vessel where each one contains different types of strategies.
- Facilitate a process to decide and make the bowl or vessels(s) to be used by the class.

#### *Strategies*

- Support the class to identify strategies for supporting wellbeing that they have already learned about – make a list of these. Distribute sticks and pens around the class and assign a strategy to pairs or individuals to write on the stick and place it in the bowl. If using more than one bowl, support the class to divide the sticks between the different bowls so that the collection of strategies relate to the wellbeing situations intended for each bowl.
- Leave a pile of sticks next to the bowl(s) for writing further ideas, as a result of subsequent learning.
- Explain to students that they can take a stick from the bowl at any time if they need ideas about how to manage an aspect of their wellbeing – remember to return the stick to the bowl so that others can read it as well.
- Periodically add new ideas to the bowl as new strategies for promoting wellbeing are discussed in class.

#### **Learning journal entry or learning artefact to use as evidence of learning**

- Students complete a reflective statement in their learning journal. For me:  
When I'm feeling low the wellbeing strategy that often works for me is ...  
When I'm feeling stressed the wellbeing strategy that often works for me is ....  
When I'm feeling *[name a feeling]* the wellbeing strategy that often works for me is ....

#### **Teacher pedagogical and/or content knowledge**

- When students engage in health education learning about interesting topics and issues, the point about what needs to change to improve wellbeing for everyone can sometimes get side-lined. Whatever the context, ensure learning gets to the point of what can be done to improve wellbeing. Alternatively, if wellbeing doesn't need to be 'improved' for some people, what actions need to keep happening to sustain it?

#### **Teacher reflection**

- Over time, what do you notice about the way students are using the strategies in the bowl? What could be added to this activity so that (some) students might take their learning and use it in their own lives?
- Are there any strategies that the students are not coming up with in lessons that you could add to the bowl (in response to identified wellbeing issues or needs)?

## Activity 7.

# Map of the Pacific – where are our roots?

### Overview

The importance people place on their 'ancestral roots' is a feature of many cultures around the world. The ways these ideas about people and place are expressed through language and traditions varies from country to country, and culture to culture. The connections between ancestry, land and wellbeing can be profound, as has been repeatedly demonstrated by the effects of colonisation on the health and wellbeing of indigenous peoples, or when migration interrupts or removes these connections.

For junior secondary school learning, the focus for this activity is on developing students' appreciation of the many places around the world that students in their class have ancestral roots – and for some their ancestry maybe include dual or multiple cultures. In senior secondary classes, the learning can become more in-depth by investigating of the effects of colonisation or migration on people's health and wellbeing.

This activity benefits from prior learning about te whare tapa whā and other models of health and wellbeing, especially around ideas related to spirituality, ancestry, connections with place of birth and ancestral land, and how these ideas link with wellbeing. The suggested learning context(s) for this would be as part of a broadly focused mental health and wellbeing unit where ideas about identity feature. *See the note about being sensitive to students' life circumstances in the teacher pedagogy section below.*

### NZC links

**Learning intention:** Students will develop understanding of the diverse experiences of others in the class in relation to ancestry and place, and the links this has with wellbeing. (Contributes to 5A4 and 5C2)

**Key competencies:** Participating and contributing

**Suggested time:** 30 minutes

### Suggested Tapasā links

**Turu 1.5.** Uses evidence and data to demonstrate understanding of diverse identities, languages and cultures between Pacific groups in their planning, teaching and assessments.

**Turu 3.9.** Demonstrates classroom/centre pedagogy that takes into account and incorporates Pacific ethnic-specific starting points, knowledge and preferences which are clearly evident in lesson plans and teaching practices

### Resources required

- A map of the Pacific (including NZ) or the world (for classes with worldwide connections) pinned to a wall (and where other materials can be pinned onto the map). An alternative is a map that can be laid out on the ground and small figures can stand on the map. Part of the impact of this exercise is the visual aspect so although a digital solution is an option, it loses something without the physical and spatial aspect of the activity.
- Materials to make small (individually decorated) flags that can be pinned onto the wall map, or small objects that can be decorated and stand on a floor map (like a playing piece or the miniature characters used in a board game).



## Teaching and learning process

### Preparation

- Using whatever resources are available to you (e.g. data on the Student Management System, dean or guidance counsellor), check if there are any known sensitivities to consider before using an activity like this. It asks students to identify their place of birth and where their ancestral roots are – as best they understand this.
- Using your knowledge of student nationalities and cultures represented in the class, ask the students for a quick show of hands to identify all of their countries of birth – as far as this is known. Acknowledge the range and diversity of these and how this diversity provides us with many opportunities to learn from each other.
- Ask students if they have any ideas about how knowing where we came from – the place and who our ancestors are, could have something to do with our wellbeing. Accept all ideas. If required, prompt students to recall ideas from the models of health and wellbeing activity, especially ideas related to spiritual wellbeing.
- Explain to students that they are going to ‘populate’ a map of the Pacific (or the world), based on the knowledge they have about themselves. Each student needs to make at least one small ‘flag’ for the map (it is likely that most students will need to make more than one).
  - Students need to make a flag for where they were born.
  - They need to make another flag for where their ancestors come from – if this is different to where they were born. If their birth place and ancestral roots are one and the same they only need to make one flag but it will need both bits of information on it (e.g. on each side of the flag).
  - Students who have dual or multiple ancestries that they identify with will need to make more than one flag.
- Based on the resources to be used for this activity (see resources section) instruct students to make simple flags that they can pin or place on the map. Agree to a colour code or symbol to show birth place and ancestral roots. Include an identifying mark like students initials on each flag.
- Facilitate the placement of the flags on the map e.g. one at a time the student names their birth place and ancestral roots as they position their flag.

### Debrief

- Acknowledge the diversity among the group and make any general comments that seem relevant as the students complete the task.
- Ask students who has learned something about someone else in the class that they didn’t know before? *Ask for some examples.*
- Ask who has made a connection with someone that they didn’t previously know about. *Ask for some examples.*
- Ask students again how they think the place they are born and who our ancestors are, could have something to do with our wellbeing – has this activity added any further ideas? *Ask for some examples.*
- *Leave the map intact for a few lessons if that is possible, and refer back to it in subsequent lessons. Take a photo of the map before dismantling it.*

### Ask students to think about and respond to these questions as part of a class discussion:

- When some people move away from their birthplace or their roots, how does that affect some people’s wellbeing? Why do you think this is the case? What do you think will be important for that person to do when they move to a new place? What do you think will be important for their new community to do for them?
- When someone doesn’t know or understand about where we come from (our language, traditions, where our country is, etc) how does that make us feel?

- When someone makes fun of our ancestors or our culture (mocks them or makes fun of them) how does that make us feel?
- What does this suggest about the way we should treat people when we know they come from somewhere different to us?
- (Extra) What do you know, or what do you think it would be like in situations where some of our ancestors had land taken away from them – what effect do you think this had on their wellbeing at the time, and their living ancestors much later on? *Where applicable, make connections with social studies learning.*

#### **Learning journal entry or learning artefact to use as evidence of learning**

- A photo of the map is filed in the journal.
- Students complete a reflective comment in their learning journal using the sentence starter ... *'Knowing my roots is important for my wellbeing because .....'*
- Encourage students to share their map with other family members and find out more about their ancestry.

#### **Teacher pedagogical and/or content knowledge**

- Teachers will need to exercise a degree of sensitivity around this activity. For all the importance we place on connections with ancestry and land, and the relationship of this to wellbeing, some students, like those who are adopted or are disconnected from birth parents and family for other reasons, may not have a sense of 'where they come from'. Some refugees or others who have left their country of birth for political reasons for example may have a very problematic sense of connection with their ancestral land or country. If these situations are known, consider adapting this activity in a way that does not exclude these students.

#### **Teacher reflection**

- In the New Zealand context, Māori concepts of wairua, whenua and whakapapa are an integral part of learning about place and ancestry. Shifting the focus to Pacific students, how similar or different do some of these ideas appear? In your community, who could you ask to find out more about these ideas?

## Activity 8.

# Our language(s) - health education glossary in different Pacific languages

## Overview

Throughout her report Gloria has used many Tongan terms to emphasise and give added meaning the cultural context that she is drawing from. At the end of her report she provides the reader with a glossary of Tongan terms she has used in her report. With multiple Pacific nationalities and languages in many classes, no single language translation of health education terms will suffice. This task is to start a class glossary of Pacific terms for some of the main words or phrases used in health education.

This is an ongoing task that is added to over time. A digital solution or a wall poster for quick visual reference can be developed for this activity.

## NZC links

**Learning intention:** Students will develop their vocabulary of Pacific terms. *(Not specific to any HPE AOs but may help students to understand use of health education terms through home languages useful for all learning.)*

**Key competencies:** Participating and contributing

**Digital fluency:** *[If a digital product is being produced]* being an adept producer of digital content

## Suggested Tapasā links

**Turu 2.12.** Incorporates Pacific words, songs, activities, and artefacts to connect and engage with children and their parents.

**Turu. 3.6.** Actively seeks and adopts different, ethnic-specific ways of instruction and working with Pacific learners, parents, their families and communities.

## Resources required

- Pacific dictionaries
- Parents and family knowledge of terms

**Additional reference:** The 'Pasifika' explanation used by Gloria is from Fia'Ali'i, J. T., Manuela, S., Le Grice, J., Groot, S., & Hyde, J. (2017). *'O le Toe Ulutaia: A Bibliography of Pasifika and Psychology Research*. School of Psychology, The University of Auckland.

## Teaching and learning process

- Ask students if they are familiar with the term 'Pasifika' (and various spellings of this). What do they think it refers to? *'Pasifika' serves to connect all Pacific Islanders, embracing the diverse ethnicities, cultures, languages, traditions and views present in and across the Pacific.*
- When is a term like this useful? Not useful? Why? Note the comment in the introduction to this resource about the terms 'Pacific' and 'Pasifika'.
- If the previous map of the Pacific activity has been completed, or alternatively through other knowledge of the class, work out how many 'home languages' are presented in the class – note that this does not assume the students themselves speak their home language.

- *Being sensitive and non-judgmental*, for students whose home language is not English, ask how many students can't speak their home language? How is they can do that? *E.g. born in the Pacific and learned there, taught by family, learning at school etc.*
- Acknowledge that with that many (home) languages in the class, we need a way to share some of that language and the task that you will start today will be to start a glossary of terms.
- Select a physical and/or digital option. It may be useful to have 'words of the week' on the wall and keep a growing list of terms in a shared space on the school digital learning platform that is accessible to all students.
- Set up a table with all of the languages to be considered.
- Try to complete the table for 5 or so words relevant to the most recent or next unit. Look for similarities and differences in spelling and pronunciation.
- Decide a way to keep adding to this glossary that requires only a few minutes of work, in a selection of lessons, across the year/course.
- Invite students to keep adding words to the list, and add new health education terms as they surface with specific topics.
- Periodically practise pronunciation of these terms.

NZC term	NZ Māori	Cook Is Māori	Samoa	Tongan ... etc
Wellbeing				
Friend				
Parent Mother Father etc				

*Other language opportunities:*

- Students work with a fluent speaker (from within the school or from the community) to translate the school values into the home languages of all students.

**Learning journal entry or learning artefact to use as evidence of learning**

- Students keep a link to the glossary in the learning journal.
- Students use Pacific terms when completing reflection tasks related to their learning in specific topics.

**Teacher pedagogical and/or content knowledge**

The *turu* in *Tapasā* talk about teachers incorporating Pacific words. Although this activity draws on students' own knowledge, it is likely that teachers will need to seek translations for some subject specialist terms. Make use of colleagues, parents and families, or community based organisations that support the school for this.

It is noted that the term 'Pasifika' is problematic and not a term favoured by many Pacific people. Throughout this resource the term 'Pasifika' remains in use only where the original source used this terms.

**Teacher reflection**

What have you learned from this activity? Does learning new language come easy for you? If learning new language is a challenge, what helps? Is there someone who you can use as a 'coach'? What opportunities are there for an occasional time slot in departmental PLD for learning new terms in a range of Pacific languages?

## Activity 9.

# Talanoa – dialogue and wellbeing

## Overview

Although academics are still debating whether talanoa can be seen as research methodology or just research method, in everyday use talanoa is about conversation. In her report Gloria uses the idea *that talanoa is dialogue*.

She uses *the Tongan indigenous concept of ‘fofola e fala ka e talanoa e kāinga’ - the laying out of the mat for families to talanoa. Adopting ‘fofola e fala ka e talanoa a e kāinga’ into Pacific households provides a space that empowers every member of the family ... and that it is “... the great equaliser where it is understood that on the ‘fala’ or mat everyone is equal”.*

Gloria challenges us that through talanoa *‘we need to develop the critical thinking skills of our Pacific people. This will afford us the ability to question and challenge our current practices as well as cultural traditions, particularly using health models respective of our ethnic cultures, ie fonua and fonofale.’*

This activity approaches talanoa in a similar way to how it is used by Gloria in her report, and that is to use it as a way to collect data about an aspect of wellbeing for use in health education, as well as an opportunity for students to practise previously learned communications skills.

It is anticipated that data from this activity would be used for other learning that follows. It is recommended that the topic matter for the interview has relevance for the unit where this activity features, and include the opportunity for interviewing a family member or another adult from the community, as well as another student.

## NZC links

**Learning intention:** Students will demonstrate the use of effective listening while embracing the concept of talanoa. (4C3 and 5C2)

**Key competencies:** Self-management, Relating to others

**Digital fluency:** [Optional] learning to use digital applications to record, compile and share data

**Suggested time:** 60 minutes to develop and ‘test’ the interview with additional time in or out of class for conducting the interview(s).

## Suggested Tapasā links

**Turu 2.11.** Extensively uses Pacific resources, tools, references and conceptual models to enhance communication and relationship building in planning, teaching and assessments.

**Turu 3.11.** Uses data and evidence including the different Pacific conceptual models and frameworks as a reference and guide for planning, teaching and assessment.

**Turu 3.13.** Demonstrates understanding of establishing ethnic-specific culturally safe spaces and settings as critical in learning for Pacific learners.

## Resources required

- Interview schedule – developed with students
- Talanoa excerpts (see resource sheet) – replace these with other locally used explanations if these are available to you in your (school) community.
- Talanoa model based on work by Togi Lemanu from CORE Education <http://blog.core-ed.org/blog/2014/12/creating-the-talanoa-conversation-is-all-it-takes.html> - this model can be replaced with other models used by the school or community.

### Other internet accessible references about Talanoa

- Vaioleti, T.M. (2006). Talanoa Research Methodology: Developing Position on Pacific Research. *Waikato Journal of Education*, 12, 21-34.
- Havea, S. (2018). *Tongan Ethnic-specific Approaches to Family Restoration* (Scholarship Research Report). Massey University, Auckland: Pasefika Proud. <https://www.msd.govt.nz/documents/about-msd-and-our-work/publications-resources/research/pacific/msd-tongan-report.pdf>
- Tunufai L. (2016). Pacific research: Rethinking the talanoa 'Methodology'. *New Zealand Sociology*, 31( 7) p227-239.

### Teaching and learning process

#### Preparation

Make a decision about the context for the interview – the topic matter and what the overall purpose of it will be in relation to the unit that the data collected will relate to.

#### Introducing talanoa

- Ask students what they understand 'talanoa' is about. Have they encountered the term before? What do they know about it?
- Introduce the students to the concept of talanoa using material from the resource sheets or other locally available materials.
- What have we already learned about communicating with others? *Recap interpersonal communication skills.*
- Explain that the learning activity requires them to design a few questions and talking points for a short interview about a selected health education topic (state this). They will then conduct the interview with a peer and/or parents or community person (this could be another teacher or school leader).
- Also introduce the Tongan concept '*fofola e fala ka e talanoa e kāinga*' which means *the laying out of the mat for families to talanoa. This provides a space that empowers every member of the family because on the 'fala' or mat everyone is equal.* Discuss what this might mean if they are having a conversation with a parent or other adult.
- Explain that in order to guide the interview process they are going to use a 'talanoa model' developed for use in parent teacher interviews. Introduce students to the model – see resource sheet. They will refer back to the model as they design their interview and use it as a check when they practice their interview.

*Designing the interview schedule for the talanoa (note this assumes all students use the same questions so they can be collected together and analysed by the class)*

- Based on the selected topic, what do we want to know from each other, and/or our parents/community person about [topic]? Brainstorm ideas onto the board.
- How do we want to introduce the talanoa? Use ideas from the model and make sure the person being interviewed knows what the information will be used for.
- What are the main ideas or questions we want to discuss? How do we phrase these as open questions? *Guide students toward questions that are topic relevant and ones that will provide useful information for further activities. Also guide question selection to ensure they are respectful and ethical.*
- How will we open and close the conversation? What are the first things and the final things that will be asked or said?
- What notes can we add to our interview questions using ideas from the talanoa model – things to prompt us when we are in conversation?
- Once a first draft is agreed to, ask students to try the interview out on each other. Use feedback from this to refine questions.
- Plan the interview – discuss with students who they will interview, how they will record the ideas (e.g. using an app on their phone if this is an option, or use another person as a note taker).
- Agree on a date when the interview needs to be completed and in which lesson they will analyse their information.



### *Analysing the information*

- Decide a simple way for students to compile and share answers to their questions so that these can be analysed for the main ideas e.g. a post box style approach where responses to the same questions are collected and summarised by a group, or select a digital application that performs a similar task.
- Provide opportunity for each group to feedback to the class the findings for each question.
- Make links with previous learning and how this information will be used for future lessons.

### *Debrief*

- When you conducted the interview, how easy or difficult was it to keep the talanoa model ideas in mind?
- Going back to the idea of *‘fofola e fala ka e talanoa e kāinga’* or *the laying out of the mat for families to talanoa, and that on the ‘fala’ or mat everyone is equal*, how do you think those ideas applied during your talanoa?
- What other aspects of school life do student think would benefit from adopting these ideas about talanoa? What action could we take to see if we can get some of these ideas adopted?

### **Learning journal entry or learning artefact to use as evidence of learning**

- Students compile all of their interview schedules, interview data and analysis summaries in their learning journal.

### **Teacher pedagogical and/or content knowledge**

- There are slight variations of meaning of talanoa. The model borrowed for this activity represents only one approach. Replace this with other models or understandings more applicable to your school context and community.
- The concept of talanoa could also be introduced to learning context(s) where communication skills are being developed – effective listening, being assertive, giving constructive feedback, and negotiation, and the effective communication, decision making, and problem solving contexts in which these are applied.

### **Teacher reflection**

- What insights did this process, and the outcome of the interview, provide you with about your students and their parents/school community? How could you build on these ideas?
- Within what other health education contexts might these ideas about talanoa be useful?

Resource sheet (ideas only – these can be replaced with other examples)

## United Nations Climate Change 2018 Talanoa Dialogue Platform

*"Talanoa is a traditional word used in Fiji and across the Pacific to reflect a process of inclusive, participatory and transparent dialogue. The purpose of Talanoa is to share stories, build empathy and to make wise decisions for the collective good. The process of Talanoa involves the sharing of ideas, skills and experience through storytelling.*

*During the process, participants build trust and advance knowledge through empathy and understanding. Blaming others and making critical observations are inconsistent with building mutual trust and respect, and therefore inconsistent with the Talanoa concept. Talanoa fosters stability and inclusiveness in dialogue, by creating a safe space that embraces mutual respect for a platform for decision making for a greater good."*

Source: <https://unfccc.int/process-and-meetings/the-paris-agreement/the-paris-agreement/2018-talanoa-dialogue-platform>

## Timote M. Vaoleti - Talanoa research methodology: a developing position on Pacific research

... I argue that Talanoa, 'a personal encounter where people story their issues, their realities and aspirations' (Vaoleti, 1999-2003), allows more mo'oni (pure, real, authentic) information to be available for Pacific research than data derived from other research methods. I argue, using the metaphor of tui kakala (Helu-Thaman, 1997), that a cultural synthesis of the information, stories, emotions and theorising made available by Talanoa will produce relevant knowledge and possibilities for addressing Pacific issues. (p21)

Source: Waikato Journal of Education 12:2006 <https://pdfs.semanticscholar.org/e36e/3e41b72228b1bf358238131309232c5efba9.pdf>

## Copy Template

**The Tongan concept 'fofola e fala ka e talanoa e kāinga' means the laying out of the mat for families to talanoa. This provides a space that empowers every member of the family because on the 'fala' or mat everyone is equal.**

### The Talanoa model

From Togi Lemanu, CORE Education

*'The word 'talanoa' is a term meaning to talk or speak. The four elements around the word 'talanoa' are attributes that make the 'talanoa' more meaningful and rich. They are Tongan words with similar meanings used in other Pasifika languages.'*

Source: <http://blog.core-ed.org/blog/2014/12/creating-the-talanoa-conversation-is-all-it-takes.html>

Ofa/Love	<i>'When we talanoa with our Pacific parents, families, and communities, we start with questions about ourselves' – who am I, who are you?</i>
Mafana/Warmth	<i>'Throughout the 'talanoa' the conversation is warm and not threatening to both parties ... it's more of a heart-to-heart'.</i>
Malie/Humour	<i>'The talanoa needs to have a bit of humour in order for the conversation to be real.'</i>
Faka'apa'apa/Respect	Respect is woven throughout the four elements.

## Activity 10.

# Learning across the generations

## Overview

This activity extends the previous talanoa activity to focus on conversations between a student and an older person – a family member, or a member of their community. The purpose of it is threefold: (1) for students to practise using effective listening skills learned previously; (2) to reinforce the idea of ‘talanoa’; and (3) to learn something across the generations, ie that the student learns something from an adult who is not their teacher, and the older person learns something from the student.

The suggested learning context is any aspect of a learning programme where interpersonal skills are being developed. *Note that this activity assumes that students have already learned some effective communication skills and have some ideas about the meaning of talanoa.*

## NZC links

**Learning intention:** Students will apply knowledge of effective listening and talanoa and learn something about wellbeing from an older person. (Contributes to a range of Strand A and C AOs)

**Key competencies:** Managing self, Relating to others

**Suggested time:** ½-1 hour to set up, homework time to complete and feedback time in a subject lesson.

## Suggested Tapasā links

**Turu 2.10.** Engages with Pacific learners, their parents, families and communities in all aspects of teaching and learning pathways.

**Turu 2.8.** Understands the notion of ‘teu le va’ or ‘va’ / where engagement is negotiated and agreed with Pacific learners and their parents, families and communities.

**Turu 3.13.** Demonstrates understanding of establishing ethnic-specific culturally safe spaces and settings as critical in learning for Pacific learners.

## Resources required

- Students’ own conversation prompts - see copy template

## Teaching and learning process

### Setting the scene

- Ask students what makes it easier or difficult to have a conversation with an adult e.g. the relationship with them and how well you know them (close or distant); their role or nature of the relationship (parent or other family member, teacher, coach etc); past experiences of conversations with this person – good or stressful; speaking the same or different languages; etc. Make a map of these ideas on the whiteboard.
- Explain that the purpose of this activity is to put into practice some effective communication skills and their ideas about talanoa, and that they are going to have a wellbeing-related conversation with an adult known to them. Key to this conversation is that they are going to ‘teach’ the adult something about wellbeing (e.g. something they have been learning in class), and they are going to ask questions of the adult so they can learn more about their chosen topic. Note that the focus is not on learning ‘facts’ – it’s about getting other people’s ideas (opinions, thoughts, feelings etc).

### Planning the conversation

- Students need to decide a topic of conversation – it is recommended that this is based around something they have been learning in health education, and if it helps, something with some visual imagery that can be shown and used as the basis for the conversation (e.g. the artefacts produced by students in Activities

1-3, something related to language in health education glossary, a saying, film or video clip, a cultural artefact on display in the community, something about making cultural artefacts etc.)

- Support students to prepare a basic script for their conversation using the copy template for this activity.

#### *Conducting the conversation*

- Explain to students that they don't need to take notes or record the conversation, but they will need to remember enough of it to reflect on the conversation afterwards.
- Explain your expectations e.g. the date by which the conversation needs to happen, what the students need to complete by way of a reflection.

#### *Debrief*

- After conducting the conversations, ask students to share some of their reflective comments with the class. In particular, discuss strategies that help overcome the more difficult and challenging aspects of having a conversation with an adult.

#### **Learning journal entry or learning artefact to use as evidence of learning**

- Students file their planning sheet with their reflection in their learning journal.

#### **Teacher pedagogical and/or content knowledge**

- As an alternative to having students conduct these conversations with family members at home, consider making use of school-related opportunities where a range of adults are already in the school, or at a school-related event, for conducting these conversations.

#### **Teacher reflection**

- What (if anything) surprised you about the way the students engaged with this activity? What insights did it provide that would signal the need to further develop their listening skills (for example), or unexpected/unknown opportunities that future learning could build on?

## Copy Template

Conversation guide	My script or ideas about what I want to say and what I would like to ask
<b>Introduction</b> <ul style="list-style-type: none"> <li>How I will introduce myself</li> <li>How I will ask the person I am interviewing to say something about themselves</li> <li>How I will explain what the conversation is about – making sure the ‘wellbeing’ purpose is clear</li> <li>How I will explain why I am asking the person to have a conversation with me and what I need the information for.</li> <li>How I will check with the person I am interviewing that they are OK about this and if they have any questions.</li> </ul>	
<b>The conversation</b> <ul style="list-style-type: none"> <li>What I need to explain to the person so they can learn something from me (and get them to ask me questions).</li> <li>Questions I want to ask so I can learn something from the person.</li> <li>A question I need to ask to find out what they learned from me.</li> </ul>	
<b>Close</b> How I will close the conversation	
<b>Prompts (things you need to remember to do or not do)</b> <ul style="list-style-type: none"> <li>Effective listening ideas</li> <li>Talanoa ideas</li> </ul>	
<b>Reflection questions after the conversation</b>	<b>My reflection</b>
The adult I had a conversation with was ....	
What did you learn from the adult?	
What did they learn from you?	
What was the hardest or most challenging thing for you when having this conversation? <i>Why did you find it challenging?</i> Did you somehow overcome this – and if so, how? OR if not, what could you do differently next time?	
What was the most valuable thing about this conversation? Why was this valuable for you?	
Overall, what has this activity taught you about having conversations with other people?	

## Activity 11.

# Navigating different worlds ... and what happens when these worlds collide?

## Overview

The idea of 'walking in different worlds' or 'navigating different worlds' is an idea that has been around for some time. It is usually applied to ethnic groups living in areas where other ethnic groups dominate the population. This then has implications for who has the power to make big picture decisions (e.g. laws and policies); whose ideas (like cultural attitudes and values) are put forward and promoted, and whose ideas are marginalised or silenced; and eventually how resources are prioritised and distributed.

This activity uses a number of ideas from Gloria's report to engage students in thinking about the different cultural worlds they walk in, where 'tensions' or disconnections exist as a result of the differences in these worlds, and what would be required to have a fairer and just society. The learning context for this activity is anywhere in the learning programme where ideas about difference, perspective taking, inequity, unfairness, or in/exclusion are being developed. This lolly lei aspect of this activity can be developed further with Activities 14 and 20.

## NZC links

**Learning intention:** Students will investigate how people from different cultures 'navigate' their way in communities where other people's ideas and practices dominate, and how this impacts wellbeing. (5A4, 5D1)

**Key competencies:** Critical thinking; relating to others

**Digital fluency:** (Optional) if a digital solution for the diagram is used - being adept at producing digital content

**Suggested time:** 60 minutes

## Suggested Tapasā links

**Turu 3.7.** Understands the dual and multiple contexts and world views Pacific learners navigate including Pacific/non-Pacific, familiar/unfamiliar, local/global, past, present and future.

**Turu 3.10.** Extensively uses Pacific worldviews, statistical data, research evidence, references and conceptual models in their planning, teaching and assessments.

## Resources required

- Resource sheet of the excerpt from Gloria's report (see following)
- Blank A4 paper and pens for drawing their vā diagram, or a digital application for drawing a model/diagram.

## Teaching and learning process

### Scene setting

- Ask students if they have heard the phrase 'walking in different worlds' or 'navigating different worlds' – what do they think it means, or what does it refer to? *Ensure that students understand that 'world' here refers to the different social settings in which we find ourselves – family and home, socialising with friends, formal schooling – classroom and wider school, being in a team or cultural group, working at a job, living in a community, living in a country, and so on.*



- Ask for examples of situations where students find themselves having to apply one set of ideas/ beliefs/ messages/ 'rules' in one situation, and another lot of ideas in another place or situation – think of obvious examples like home and school.
- Ask how they think 'walking in different worlds' could impact on wellbeing – especially when the messages between these 'worlds' are quite different or disagree with each other, or one of these worlds doesn't understand your world. *Prompt as necessary to identify ideas such as: feeling left out, not heard, I'm not important, undervalued, I don't/my culture doesn't matter - ie significant impacts on mental and emotional wellbeing and our sense of belonging and connectedness that leave people feeling confused, divided, or conflicted.*
- Carry on the questioning with ideas like: Is it a 'good thing' or a bad thing' that there are so many different 'worlds' that people walk in? If students suggest it's a bad thing ask - what would it mean to have just one world ... who would get to decide all of the knowledge, beliefs values and practices that made up that one world'?
- For the purpose of this activity it is suggested that multiple worlds are a 'good thing' and that these worlds exist because of the huge range of diversity that exists among people. This is not just ethnically/culturally but all other forms of human diversity as well, and the different life situations and circumstances we experience each day – home and family/socialising with friends/ school/work/ community etc. To 'homogenise' all of these worlds (ie make everything the same) would take away opportunity for diversity.
- So the question is, what do people need to be prepared to do so that everyone can live in harmony as they 'walk' between all of these different worlds? *Invite a range of suggestions and where necessary prompt for ideas related to: learning about the culture and language of others, seeing situations from other people's perspectives (or being able to stand in someone else's shoes), understanding and accepting that people have diverse and multiple identities, accepting that others will have different beliefs (and exercising tolerance when we don't personally agree with those), accepting that others have a right to those beliefs (unless these beliefs are harmful to self, or exercising these beliefs is harmful to others), showing empathy, and so on.*

#### Reading and discussion

- Either read Gloria's excerpt to the class, or use a preferred literacy strategy to make meaning of the written passage provided in the resource sheet for this activity. Explain that this could be seen as a situation where different worlds have 'blended' – trying to keep the traditions of one world going, but having to 'make do' with the resources of another world.
- Ask students where they see some tensions or where things have changed as people have moved from traditional ways of making kahoā (lei or garland) to modern NZ ways of making kahoā lōle (lolly leis).
  - What would you see as a good thing, or an OK thing when it comes to kahoā/leis?
  - What is Gloria suggesting are some of the tensions or issues with kahoā lōle / lolly leis?
  - What is she saying about the impact that the lolly lei is having on wellbeing – especially as it relates to cultural identity and connections with family?
  - What other thoughts do you have about lolly leis – should we keep them or try and return to traditional ways of making leis? Why is this?
  - (Optional – mini-debate) divide the class in half (and smaller groups within this) – half to take the moot that lolly leis are fine and we should keep them, the other half to take the moot that we should return to using only traditional leis. Each group prepares points in support of their position. *Facilitate a debate taking ideas for and against from each 'side'.*

*Students' own vā diagram (vā means 'space'). There are two versions of this activity – select one or both in response to the previous tasks.*

**Version 1.** Where students feel they belong in one 'world' but are expected to also function in another 'world' that is quite different and where they feel they don't belong:

- Ask students to think of a situation where they find themselves in a 'dominant' group – a group where the beliefs and practices (what people think and do) is consistent with their own beliefs - they feel a sense of belonging and acceptance, it's 'their place' and they don't feel left out in any way (this could be an ethnic/cultural situation, a sports team, a social group.

- Now ask students to identify a situation where they have found themselves in a 'world' that was far less familiar, a world where they weren't sure what to do, or where they were made to feel like an outsider who didn't belong, or one where they didn't agree with the beliefs and practices of others, etc. Try to choose examples of situations where they don't have much choice about being there and would miss out on something else if they weren't e.g. at school, at a job, at something in the community like going to the doctor. *If students who belong to a dominant population group struggle with this, prompt them to think about a wide range of life situations, not necessarily culturally related e.g. working in a job with experienced older people.*
- Show the student's Gloria's vā ('space') diagram and explain they are going to use their ideas (above) to make a similar sort of diagram. *Note that this task is an interpretation of Gloria's idea and not copy of it.*
- Instruct the students that they need to make a basic diagram with two overlapping circles – each circle needs to be big enough to write some things in and the overlapping space also needs room to write in.
- In one circle they identify the 'world' where they felt they belonged, in the other circle the 'world' where they didn't feel that same sense of belong. Leave the overlap section blank for the moment.
- In each of the circles add thoughts and feeling associated with what it is like to be in that world. Add in any behaviours (what you do) that tend to go with these thoughts and feelings.
- In the overlap, what would 'help' to be able to walk in the world where you need to be (like school or work) but feel you don't belong? Draw ideas from the world where you do feel you belong. *It is expected that most of these things will be what others in this world can do to be more inclusive, rather than what the young person can be expected to do themselves. It is unrealistic to expect that the young person has the means and the 'power' to take responsibility for changing the attitudes and behaviours of people in places where they don't feel that sense of belonging. The young person may assert themselves, ask for information or a behaviour change, if they feel they can, but most of the onus is on the people that dominate that world to be responsive to the diverse needs of all of the people in that space.*

**Version 2.** Where students feel they belong in two different worlds but the messages and 'rules' are very different between each e.g traditional home life and their social group at school.

- Set up the circles as above – make the overlapping space quite large. This time the two worlds for the two circles are ones where the student feels they belong in both, but when these two worlds 'collide' there is often tension and conflict.
- In each circle, write ideas about what it feels like to be in each world and the sorts of things you do as part of being in that world.
- In the overlap, identify the tensions, the conflicts, the different messages. Add ideas about ways to manage to these tensions and conflicts – the knowledge and skill helps to 'navigate' both.

#### Debrief

- In preparation for the learning journal activity below, as a class discuss:  
*What could you do to help someone else, not familiar with your 'world', better understand you?*  
*What could you do to better understand the world of someone else?*  
*Why would our society be fairer and more 'just' (unbiased, unprejudiced) when we can better understand each other's worlds?*

#### Optional – film review

Seek out films with Pacific themes that highlight the tensions encountered when navigating different worlds. For example:

- *For My Father's Kingdom* (2019) directed by Ve'a Mafile'o and Jeremiah Tauamiti (see trailer) <https://www.youtube.com/watch?v=f7dhNMCVT6s>
- *Leitis in waiting* (2018) - A feature documentary and short film about a group of transgender women reclaiming their place in a South Pacific Kingdom <https://www.leitisinwaiting.com/>
- On the Pacific Education Community on TKI there is a 6 minute clip from the *Connections and Conversations* DVD that highlights a variety of viewpoints on the range of different contexts and worlds that Pacific students inhabit <https://pasifika.tki.org.nz/Media-gallery/Engaging-with-Pasifika-parents-families-communities/Different-worlds-different-experiences>

- Ask students to identify the different situations in the documentary where this idea of 'navigating different worlds' was apparent.
- What impact did these tensions have on wellbeing?
- (How) Were these tensions resolved?
- Thinking about your own life, what can you learn from this film or documentary?

#### **Learning journal entry or learning artefact to use as evidence of learning**

- Students file learning artefacts from the tasks in their learning journal.
- Students complete a reflective statement using the sentence starters:  
*Something I realised and am thinking differently about after this lesson is .....*  
*One thing I could do to help someone else not familiar with my 'world' better understand me is ...*  
*One thing I could do to better understand the world of someone else is ...*

#### **Teacher pedagogical and/or content knowledge**

- Note the term 'minority' as used here indicates relative population numbers and the implications of this when the dominant population group is the group making the decisions and distributing the resources. In no way is 'minority' making a judgement about the beliefs or practices of a population, which may be the interpretation when 'minority' is referring to 'fringe' or extreme points of view.
- Sensitivity issues: This activity has the potential to be quite challenging to people's points of view. Make sure there is time to process and work through situations where tensions arise.

#### **Teacher reflection**

- What insights did this activity give you into the lives of your students?
- With hindsight, does your learning about your students through this activity explain any challenges you've had teaching specific topic matter, and/or the (lack of) success of your pedagogical approaches? If so what can you do differently about the way you approach essential or important learning contexts, and about the teaching techniques you use in future?

## Excerpt (adapted) from Gloria's report

### Ease of Instant Gratification and Accessibility of Resources

Another determining factor that contributes to the difficulty of navigating *Fetaulaki Vā*, is ease. Time is a *taonga*. Hence, in a society where consumerism is ubiquitous, the ease of instant gratification is valued over learning and implementing time-consuming traditional practices. Amount of effort and time required for a task will therefore be a factor in the choice of cultural expression. Typically, quick and simple solutions prevail, modelled by the *kahoa lole*.

*"Lolly lei are easy to make."*

In contrast, making *Kahoa* is a lengthy process, embodied in the stages of *toli* (gathering of *kakala* and *lou'akau*) and *tui* (making and weaving of *kahoa*). *Toli* involves specific and appropriate selection of *matala'iakau* (flowers). Picking, cutting and gathering evidently involves more labour in comparison to simply selecting one's favourite chocolates off the store shelf. *Tui* varies in technique; some *kahoa* require the threading of each and every flower with greenery, while others can be weaved together. Working with such delicate materials further complicates the process. Time taken to fashion *kahoa* accordingly varies. Overall, such practices exemplify delayed gratification but are considered tiresome. Through the online *talanoa*, a student concurs:

*"...I know how tedious the process is to be able to collect, clean and prepare the ti leaves and flowers,*

Another student expressed,

*"I feel like more effort is put into finding the right materials and the whole process is a bit more difficult".*

Accessibility as a consequence of geographic location and financial situation limits the availability of resources one has. This contributes to the navigation of *Fetaulaki Vā* because it influences the ability of one to culturally express themselves. For instance, when the materials that are commonly used in traditional practices are not readily available in A/NZ it means A/NZ *fonua* does not produce the same traditional *kakala* or *lou'akau* Pacific *fonua* does. Instead, the highly accessible artificial materials such as plastic and confectionery mean that A/NZ Pasifika communities are limited in their traditional cultural expression.

*"We can't really access flowers for the traditional [kahoa]."*

Rarity of *kahoa* and frequency of *kahoa lole* at special occasions demonstrate this.

*"Nowadays, kahoa lole is mainly used in prize-giving, graduations, and sometimes birthdays because lole as materials to be used are easily accessed, edible and to be enjoyed."*

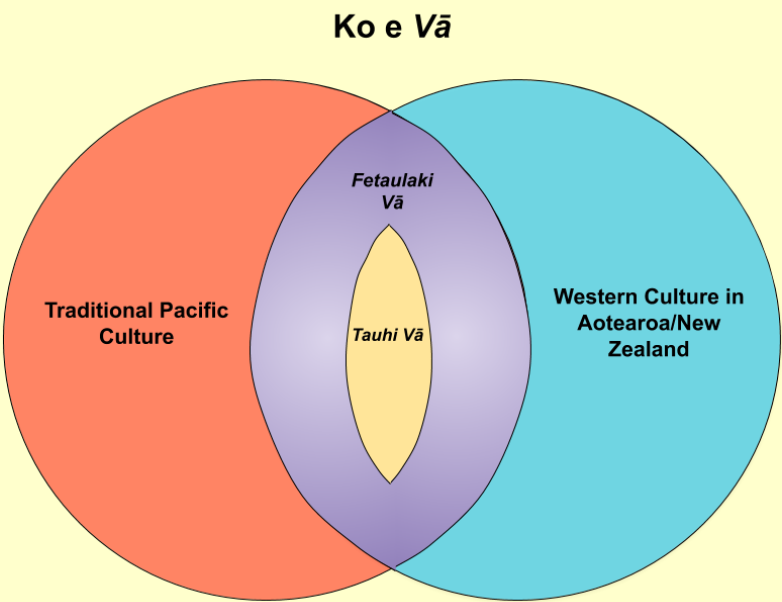
Financial accessibility due to economic influences also contributes to this navigation. Pasifika people have the lowest median income, and 56% of Pasifika people reside in deprived areas across A/NZ. Due to these financial circumstances, affordability contributes to choice of cultural expression. It is therefore understandable to see why cheap and convenient alternatives are utilised in creating the *kahoa lole* as opposed to traditional resources.

### Glossary of Tongan and other terms used in this excerpt

**Fetaulaki Vā** - This symbolises when two 'worlds' encounter one another, and this space is yet to be effectively navigated.  
**Kahoa** – lei or garland  
**Kahoa lole** 'lolly lei'  
**Matala'iakau** - flowers

**Taonga** - Māori word for heirloom  
**Toli** - gathering of *kakala* and *lou'akau*  
 • **Kakala** - klowers specific to *kahoa*  
 • **Lou'akau** - greenery (i.e leaves)  
**Tui** - making and weaving of *kahoa*

Gloria’s diagram shows some of the tensions between traditional Pacific culture and westernised culture in Aotearoa New Zealand.



Copy template

A blank Venn diagram template consisting of two overlapping circles. Above each circle is a rectangular box for labeling. The entire template is enclosed in a thin black border.

## Activity 12.

# Being true to ourselves

## Overview

This activity follows on from previous learning about navigating different worlds. The activity focuses students' attention on situations where there is a mismatch between our thoughts and actions that occur when 'being true to ourselves' is compromised for a variety of reasons. Using scenarios, this activity requires students to consider the impact on wellbeing when beliefs and actions do not match, and the knowledge and skills we need to 'stay true' to our beliefs. The suggested learning context for this activity would be a mental health and wellbeing unit where students are learning self-management skills.

## NZC links

**Learning intention:** Students will identify situations where what we think is different to what we do, and how this can affect wellbeing. (5A4)

**Key competencies:** Critical thinking

**Suggested time:** 1 hour

## Suggested Tapasā links

**Turu 3.13.** Demonstrates understanding of establishing ethnic-specific culturally safe spaces and settings as critical in learning for Pacific learners.

**Turu 3.7.** Understands the dual and multiple contexts and world views Pacific learners navigate including Pacific/non-Pacific, familiar/unfamiliar, local/global, past, present and future.

## Resources required

- Copy template of scenarios – consider adapting the scenarios to use situations raised by students in prior lessons.

## Teaching and learning process

- Ask students to think of a time when they did something that wasn't 'true to their beliefs' (ie sticking to what we know to be right, or sticking to our values and beliefs, etc). If they can't recall any of their own experiences, ask them to think about a character in a film or story that they have seen.
- Students don't need to identify the details of the situation if they don't want to as the point is to respond to the question – 'how did that make you (or the character in the story) feel'? What thoughts did you have? Prompting as much as necessary, compile a collection of ideas on the board highlighting the sorts of feelings common in such situations e.g. disappointed, scared or anxious (of being found out), regret, sorry, 'stink', embarrassed, guilty, ashamed, etc.
- Pose a situation where a young person has acted in a way that is at odds with their values and beliefs. Replace this example with a real example relevant to the students if possible.  
*A student who prides themselves on being a good student and getting all their work completed on time, and to the best of their ability, has left it too late to finish an assignment by the due date because they were out socialising more often than usual. In panic to hand in something on time they find an assignment posted online which looks similar to what the teacher has asked them to do, and they hand that in as their own work.*
  - What do you think this student values or believes about being a good student and their approach to doing school work? *What is important to them?*
  - What do you think has happened that means the student hasn't got their work done on time, and they have handed in work that is not their own?
- Give students working in pairs or groups time to come up with a 'back story' about what they think happened that led the student to do this. Think about why they were socialising instead of finishing their



assignment, as well as why they handed in a piece of work they found on line. Also consider how the student might be feeling after what they have done.

- Provide the opportunity for groups to feedback ideas to the class.
- Ask for ideas about what the student could have done instead – back when they were socialising and not completing their assignment, and then when they ran out of time.
- Assign groups one other scenario from the copy template (or have students come up with scenarios of their own) and leave them to work through the questions.
- Again allow time for some feedback about the different scenarios.

#### *Debrief*

- Pose the question: Even when it's really difficult for you to do something that means you stick to your values beliefs, do you think, *on balance*, that's it's better to be true to yourself, or give in and do what's easiest or least hassle at the time? Why?

#### **Learning journal entry or learning artefact to use as evidence of learning**

- Students file their scenario and responses to questions and respond to the reflective question: If you found yourself in a situation where there was a risk that you might be persuaded to do something that was against your values and beliefs, what are the main things that you would think of to help you stay 'true to yourself'? Why these things?

#### **Teacher pedagogical and/or content knowledge**

- This activity would be aided by having to hand real examples that relate closely to the experiences of your students (without identifying any of them individually). Consider compiling a few ideas in preparation for this activity.

#### **Teacher reflection**

- How readily did students 'get the point' of this activity? If added scaffolding was needed to get them to the point of the learning, what might this be indicating about other learning activities that require a similar level of thought? What added steps might need to be added to some learning activities so that students achieve the intended learning?

## Copy Template

<b>Situation 1</b> <b>Against their will and what they know is right, a student is pressured into shoplifting as an 'initiation' to be part of a group.</b>	
Q1. What does the person value or believe – what do they 'hold true':	
Q2. How could this situation affect their wellbeing?	
Q3. What knowledge and/or skills do they need to use to be true their beliefs?	
Q4. How would using this knowledge or these skills affect their wellbeing in positive ways?	

<b>Situation 2</b> <b>A student ignores another student being bullied and does nothing to help them, even though they know personally what's it's like to be bullied.</b>	
Q1. What does the person value or believe – what do they 'hold true':	
Q2. How could this situation affect their wellbeing?	
Q3. What knowledge and/or skills do they need to use to be true their beliefs?	
Q4. How would using this knowledge or these skills affect their wellbeing in positive ways?	

**Situation 3**

**At a party a young person gives into pressure from their friends to drink alcohol and they end up getting drunk and in trouble. They had promised their parents that they wouldn't have any alcohol.**

Q1. What does the person value or believe – what do they 'hold true':

Q2. How could this situation affect their wellbeing?

Q3. What knowledge and/or skills do they need to use to be true their beliefs?

Q4. How would using this knowledge or these skills affect their wellbeing in positive ways?

**Situation 4**

**A student who had been trying really hard to do well to get into a sports team/performance group misses out on a place. As a reaction to their disappointment they lash out in frustration at their family and friends, and, when they got even angrier after being told off for their behaviour, started smashing things.**

Q1. What does the person value or believe – what do they 'hold true':

Q2. How could this situation affect their wellbeing?

Q3. What knowledge and/or skills do they need to use to be true their beliefs?

Q4. How would using this knowledge or these skills affect their wellbeing in positive ways?

## Activity 13.

# Interconnections

## Overview

The detailed Tongan fonua model used by Gloria in her report echoes the socio-ecological perspective (SEP) diagram used to illustrate this underlying concept for HPE. In an activity to extend the making of a personal model of wellbeing (Activity 2), this activity introduces students to the socio-ecological perspective – without having to call it that. Through a guided process, students create their own SEP diagram and identify factors within each of the SEP levels that they think makes some contribute to their wellbeing. The graphic design of this model provides the opportunity for creating a digital product for students to show their ideas. Alternatively the ‘model’ can be drawn on paper and a photograph taken of the image for filing in their learning journal. This activity could be included with any context where SEP ideas are being developed.

## NZC links

**Learning intention:** Students will develop a basic understanding of a socio-ecological perspective. (Contributes to understandings across Strands A, C and D)

**Key competencies:** Using language, symbols and text

**Digital fluency:** [If used] being adept at producing digital content

**Suggested time:** 60 minutes

## Suggested Tapasā links

**Turu 1.10.** Demonstrates a strengths-based practice, and builds on the cultural and linguistic capital Pacific learners, their parents, families and communities bring.

**Turu 2.11.** Extensively uses Pacific resources, tools, references and conceptual models to enhance communication and relationship building in planning, teaching and assessments.

**Turu 3.11.** Uses data and evidence including the different Pacific conceptual models and frameworks as a reference and guide for planning, teaching and assessment.

## Resources required

- A3 sized paper and pens for the paper-based option OR access to digital application for drawing a model
- Resource sheet of stimulus material (see following).

## Additional references

- The Health Promotion Forum PowerPoint presentation (downloadable as a pdf) from which the fonua model has been sourced is at <http://hauora.co.nz/wp-content/uploads/2018/11/FonuaaPasifikmodel.pdf>

## Teaching and learning process

- Read the statement from Gloria’s report and ask students how many ‘levels’ or ‘dimensions’ of ideas they can ‘see’ ie who is the person talking about besides themselves, what places is (s)he talking about?
- Describe in basic terms that the way we often show connections between people in diagrams is as a series of concentric circles, with each circle being a different ‘level’ of social organisation. Go on to explain the self, others, and society levels of the SEP and also acknowledge there can be more circles added (like community).
- Show a version of the fonua model (see Gloria’s report or the link above).  
Draw attention to the overall intention and aims of the model: *Fonua: The cyclic, dynamic, interdependent relationship (va) between humanity and its ecology for the ultimate purpose of health and wellbeing; Aim: harmony and wellbeing of life.*

- Look at the way the dimensions and levels are named: *(Inner most) Laumalie (Spiritual) / Taautaha (Individual), 'Atamai (Mental)/ Famili (Family), Sino (Physical)/ / Kolo (Local), Kainga (Community)/ Fonua (National), and (outermost circle) 'Atakai (Environment)/Mamani (Global).*
- Lastly look at the way the colours have been used for the circles; *Blue – Moana/Ocean/Pasifika; Yellow – life/sun; Brown – Pasifika peoples, fonua; Green – plant kingdom/life; Red – life, people: Overall circle – shape of wisdom and holism; Concurrent circles – interdependent and connectedness of the web of life.*
- Explain to students that they are going to make a version of this model for themselves – with some differences. Recommend that like the fonua model they will have 5 levels – individual, family, local community (town or city), national (country), global. *Teachers can adapt this idea and take another approach if this is relevant to do so.* Guide students to setting up their model on paper or using a digital application. Label each circle. Students will be writing a few ideas in each level so make sure the design will allow for this.
- In each circle student then write 3-5 things related to that 'level' that contribute something positive to their wellbeing. E.g. (individual) my beliefs about myself, knowing my ancestry; (family) mum loves me; (local community) having a nice park to play in; (national) having access to a wide range of educational opportunities; (global) having access to transport that means I can visit people in other countries.... etc. At this level don't be overly concerned about how 'local/national/global' the examples actually are – as long as the ideas relate in some way to those levels.
- Once each circle has been populated with ideas, students choose a colour for each level and colour in their circles – which may or may not have anything to do with what is written in the circles as this part of the task is adding a different 'dimension'. The fonua model colours and meaning can be reused or students can use new ideas.
- These models may be quite personal. Invite students to share parts of their diagram with a partner (things they are prepared to share). Look for some similarities and differences.

#### Debrief:

- Not all cultures that use diagram like this put the individual at the centre. What might some cultures put at the centre and why?

#### Learning journal entry or learning artefact to use as evidence of learning

- Students file their 'SEP' model in their learning journal.
- Encourage students to share the model with parents or a family member and ask them about their ideas and how they would fill in such a model.

#### Teacher pedagogical and/or content knowledge

- Understanding the SEP becomes critical at senior secondary level. It is expected that at years 9&10 students will be making most sense of the individual/self and interpersonal (friends and family) levels, with some basic understandings of community and society taking shape. In context of this resource, factors like culture form part of an understanding of what is meant by 'societal'. NB. A quick reference to the SEP for teachers can be found at <https://health.tki.org.nz/Key-collections/Curriculum-in-action/Making-Meaning/Socio-ecological-perspective/Defining-the-socio-ecological-perspective>

#### Teacher reflection

- How readily did students take on board the notion of 'levels' in this activity? With SEP considerations becoming ever more critical as learning in health education progresses, how or where else could these ideas about 'levels' be developed?

## Resource sheet

**Excerpt from Gloria's report**

*"Traditional leis brings me back to my homeland, my roots. It reminds me of where I come from and not only myself but for others also, especially the person who makes them. They not only remember their homeland, their culture but we could also remember our family back in the islands and our ancestors. The lolly lei does remind me of my homeland but it's just not the same as the traditional lei."*

Statement provided during an interview



## Activity 14.

# Traditions and wellbeing

## Overview

We often think of traditions as being important for shaping our identity both individually and collectively. The attitudes, values, beliefs and practices we pass from generation to generation in communities and cultures, and in families and institutions, help define who we are, give us direction for what is important in life, and provide a sense of connectedness to people and places. Some traditions are held onto very tightly and are not 'allowed' to change (for better or worse), whereas other traditions change over time for a range of reasons. Many cultural changes can be linked to the impact of colonisation, emigration/immigration, globalisation and the impact of digital technologies. This activity invites students to reflect on the way that static and changing traditions variously support wellbeing and/or are detrimental to wellbeing. The lolly lei in Gloria's report is used as an example of what happens when a culture changes in response to a changed environment, and to ask questions about the ways this impacts on wellbeing.

The intent of this activity is to think of traditions in many contexts, not only cultural traditions specific to ethnic groups.

This learning could be included in contexts where impacts on a holistic understanding of wellbeing are being explored. This activity gives specific focus to the traditions of the kahoa (lei) and the adaptations of this as the lolly lei – ideas to develop this topic further are in Activities 11 and 20.

## NZC links

**Learning intention:** Students will investigate the way cultural traditions influence people's wellbeing. (5A4 and 5D1)

**Key competencies:** Participating and contributing

**Suggested time:** 60 minutes

## Suggested Tapasā links

**Turu 1.9.** Demonstrates complex and advanced understanding, knowledge and practice of Pacific ethnic-specific identities, languages and cultures.

**Turu 2.12.** Incorporates Pacific words, songs, activities, and artefacts to connect and engage with children and their parents.

**Turu 3.10.** Extensively uses Pacific worldviews, statistical data, research evidence, references and conceptual models in their planning, teaching and assessments.

## Resources required

- A3 sheet for brainstorming and recording ideas
- Copy templates of excerpts (see following).

## Teaching and learning process

### Scene setting

- Ask students to think about school traditions like the school motto and insignia or crest, uniform, school song, events on the school calendar like sports days and prizegiving, student leadership roles, and so on. Make a list of these and ask why they think schools have traditions – what purpose do they serve? What/who keeps them going year after year?
- *Optional.* If your school has a 'house' (or similar) system, ask what purpose 'houses' serve in terms of school tradition? How do they, or are they meant to support wellbeing? Assign groups of students the task

of finding out about the history of the name of their assigned house and any other interesting information about the houses or house systems at their school.

- Using the list (and any other school traditions students can add once they think about it further), ask students working in groups to separate these school traditions into: ones they think we should keep; ones we should change; and ones we should get rid of altogether. Importantly, they need to give a wellbeing-related reason for their decisions. Set these ideas out on an A3 sheet.
- Facilitate a class discussion to share these ideas. Select examples that have a lot of support for keeping/changing/ eliminating and what the dominant reasons are for this, and the relationship of these reasons to wellbeing. Pick up on examples where there is divided opinion and question students in a way that elicits why there are different opinions around the class. Acknowledge that in schools there is likely to be a range of opinions about school traditions because of what we each believe is important and useful – or not.

#### *The tradition of kahoa presenting (a lei or garland)*

- What do you understand about the tradition of presenting someone with a kahoa – a garland or lei? What is the tradition about?
- Ask students: Those of you who have seen someone receive a traditional lei or a lolly lei, or received one (or more) yourself, what is this telling you about the person's (or your) success? How does it feel to receive a lei? How does it feel to receive lots of leis? What do other people think and say when they see someone receive a traditional lei or a lolly lei?
- Read excerpt (1) from Gloria's report – either read to the class or use a preferred literacy strategy to guide this reading. Ask students to identify what the excerpt is saying about the way traditions have changed with the development of the modern kahoa lole or lolly leis. Do you think this excerpt is saying lolly leis are a 'good thing' or are there issues with the way the traditions have changed? What is your opinion – and why?
- Provide groups with a copy of excerpt (2). Working as a group students extract meaning from the excerpt to complete a PMI (pluses/minuses/interesting) type of chart as follows. See the copy template for this. Encourage students to keep the focus on wellbeing-related reasons. Share some examples once the PMI chart is completed.
- Select another cultural tradition that has changed over time (students' own culture or other) and repeat the PMI chart. Think of food traditions (see also Activity 14), dress traditions, home life traditions, roles of men and women, leadership traditions, etc. Again, encourage students to keep the focus on wellbeing related reasons. Share some examples once the PMI chart is completed.

#### *Debrief*

- Overall, ask students if they think that keeping traditions is always a 'good thing' or a 'bad thing'? Ask them to justify their answers.

#### **Learning journal entry or learning artefact to use as evidence of learning**

- Students file the original or an image of their PMI charts in their learning journal.
- In their learning journal they provide their own answer to the question:  
*Is keeping traditions is always a 'good thing' or a 'bad thing'? Justify (give reasons for) your answer – keeping the focus on wellbeing.*

#### **Teacher pedagogical and/or content knowledge**

- The idea that something is 'good or bad' in this context is a deliberate way to force a response from students and to get a reaction ie that in actual fact these things can't simply be seen as black and white/ right and wrong/ good and bad/ one thing or the other. If this language is problematic, consider changing it.
- There is the potential for this activity to surface some traditional or contemporary 'cultural' practices that are cause for concern – especially those that treat people differently and in a way that impacts wellbeing (e.g. roles of men and women, those with different social status due to wealth or power/position). Be

alert to these situations and manage what is ethical to do in a classroom context. For more troubling situations, consider who would be best to talk to about this at your school.

**Teacher reflection**

- What did you find interesting about the values and beliefs of students around cultural traditions?
- Did any aspects of their feedback raise concerns for you about the way traditional or contemporary 'cultural' practices may be impacting (indirectly) on wellbeing? If so, what scenarios or contexts could be included ethically in future learning?

**Excerpt (1) from Gloria's report****Cultural & Historical Significance of Kahoa**

Kahoa has many names across the Pacific. **Lei in Hawai'i, 'ula in Sāmoa and 'ei in the Cook Islands**, the kahoa in its many forms is not only a symbol of cultural values but a reminder that all of the Pacific is connected. Polynesian culture is so intricately interwoven that it is difficult to pinpoint the exact origins of the kahoa. Arguably the tradition stemmed from Hawai'i, and was particularly popularised through Hawaiian tourism. Hence, kahoa is most notably known by its Hawaiian name, lei. While, the origins of the lei are complex, the meaning behind the garland is almost indisputable. Across the Pacific Ocean as well as the oceans of time, it has remained a symbol of 'ofa, faka'apa'apa, fetokoni'aki, and pōlepole. Polynesian history shows lei was an accessory, represented status, and was also a token of appreciation and prestige, where the garlands would be used as offerings to God. The 'lei' is not so much a cultural article, but a cultural concept.

Kahoa is fundamentally linked to Pasifika fonua. Fonua, like the Māori word whenua, can be defined as land. Moreover it holds various meanings to the Tongan people and the Tongan culture. It is also the word for people, placenta and grave. We the people, receive sustenance from the placenta as children, receive sustenance from the land as growing individuals, and we therefore return to the land once we have reached the end of our lives. We the people, are inexplicably connected to the fonua. We the people, are the fonua. Fashioning kahoa using natural resources, such as kakala (flowers specific to kahoa), and lou'akau (greenery/leafy plants), kahoa becomes a tangible form of our most vital cultural values, centering land at its very core. Kahoa therefore holds distinguished cultural and spiritual significance. It deeply connects us to our fonua, ourselves, others and our fanga kui (ancestors) who came before us.

Prior to the turn of the century, kahoa were especially presented as a token of congratulations or recognition. Presenting a lei during celebrations such as graduations, prizegivings and milestones was a common custom in Pacific practices. Not only did it commend the receiver, but it also served as a representation of the immense pōlepole the bestowers of the lei felt. Today, it is less of a common sight to see kahoa in their traditional form. Over the last 20 years, kahoa has evolved into the modern interpretation, kahoa lole. Lollies and chocolates have replaced kakala, and plastic wrapping has replaced lou'akau. From one perspective, despite kahoa lole being constructed out of artificial materials, it has enabled A/NZ Pasifika people to recreate a traditional concept out of the resources readily available. It has given us the opportunity to ethnically and culturally express ourselves, especially in a once foreign fonua.

For many, the kahoa lole is an artform in its own right. Kahoa lole fashioning is complicated and is made with as much 'ofa as a kahoa is. A contrasting perspective however, views the kahoa lole as an example of the struggle to navigate within Vā to a place where Pasifika well-being is enhanced. It can be further argued, that in trying to meld with Western society, we as Pasifika people have distorted our cultural traditions, disconnecting ourselves from one another, our fonua, and our fanga kui. This distortion is so complex, it has been integrated into Pasifika culture and society as an accepted normality.

**Glossary of Tongan terms used in this excerpt****Faka'apa'apa** - respect**Fanga kui** – ancestors**Fetokoni'aki** – support**Fonua** – land**Kahoa** – traditional garland or lei**Kakala** - flowers specific to kahoa**Lou'akau** - greenery/leafy plants**'Ofa** – love**Pōlepole** – pride

**Excerpt (2) (adapted) from Gloria's report****Presenting a lei as recognition of success**

Kahoa lole, particularly in its mass amounts, attributes itself to the strong presence of familial values and shared cultural attitudes. The immense pōlepole (pride) and 'ofa (love) one feels about their child, and thus their achievements, is cause for large scale commemoration. This is in spite of the expense of their personal time, energy and effort. Pasifika culture takes pride in celebrating in its excess. Interestingly, kahoa is rarely seen as being given and received in excess...

...Many associate the amount of kahoa lole (lolly lei) with the amount of success they have achieved, and therefore status they hold.

***"I feel like have succeeded so much when I have a lot of lolly leis."***

**The act of gifting for maintaining your reputation**

Gifting gives the person receiving the gift (such as a lei) understanding that this act will be reciprocated (returned) in future. It is suggested that these acts of gifting help maintain a person's reputation. An extravagant lei can become a display of status and prestige rather than honour its traditional meaning.

***"It sometimes feels like families are competing to show off how much lolly necklaces they can get on their child rather than focusing on congratulating them."***

**Accessibility of Resources**

Time is a taonga (a treasure). The amount of effort and time required for a task will therefore be a factor in the choice of cultural expression. The kahoa lole offer a quick and simple solution.

***"Lolly lei are easy to make."***

In contrast, making kahoa is a lengthy process, to gather the flowers, and greenery and then make the kahoa. Picking, cutting and gathering involves more labour to simply selecting one's favourite chocolates off the store shelf. Tui (making kahoa) varies in technique - some kahoa require the threading of each and every flower with greenery, while others can be woven together. Working with such delicate materials further complicates the process.

***"...I know how tedious the process is to be able to collect, clean and prepare the ti leaves and flowers."***

***"I feel like more effort is put into finding the right materials and the whole process is a bit more difficult"***

Accessibility to resources influences the ability of one to culturally express themselves. When the materials that are commonly used in traditional practices are not readily available in Aotearoa/New Zealand (A/NZ) it means fonua the land) does not produce the same traditional kakala (flowers) or lou'akau (greenery) as Pacific fonua does. Instead, the highly accessible artificial materials such as plastic and confectionery mean that A/NZ Pasifika communities are limited in their traditional cultural expression.

***"We can't really access flowers for the traditional [kahoa]."***

***"Nowadays, kahoa lole is mainly used in prize-giving, graduations, and sometimes birthdays because lole as materials to be used are easily accessed, edible and to be enjoyed."***

## Copy template

**Changing Traditions**

## The kahoa or lei

What would be the 'pluses' of keeping with the traditional kahoa or leis?	What would be the 'pluses' of keeping the modern kahoa lole or lolly leis?
What would be the 'minuses' of keeping the traditional kahoa or leis?	What would be the 'minuses' of keeping the modern kahoa lole or lolly leis?
What other 'interesting' or informative comments would you make about the traditional kahoa (lei) and/or the modern lolly lei?	

## Another cultural tradition that has changed over time

What is the tradition?	How has it changed?
Why do you think the tradition has changed?	
What would be the 'pluses' of keeping with the tradition?	What would be the 'pluses' of keeping the modern way?
What would be the 'minuses' of keeping the tradition?	What would be the 'minuses' of keeping the modern way?
What other 'interesting' or informative comments would you make about the traditional and/or the modern way?	



## Activity 15.

# Pacific diversity

## Overview

This activity makes direct use of the *turu* in Tapasā that states teachers of Pacific students will ‘*demonstrate understanding that many Pacific learners share multiple heritages, such as inter-Pacific, Māori and non-Pacific, and know the importance of supporting those shared identities, languages and cultures in their educational success and achievement*’.

The activity invites students to identify similarities, and importantly differences between the cultural customs and traditions of Pacific people, and why recognising and responding to these differences is important for identity and wellbeing. The suggested learning context for this activity is anywhere in the learning programme where links are being made between identity, culture and wellbeing.

## NZC links

**Learning intention:** Students will identify ways cultural traditions and customs differ between groups, and the importance of recognising this for wellbeing. (5D1)

**Key competencies:** Participating and contributing, Relating to others

**Digital fluency (if used):** Accessing relevant and high quality information online.

**Suggested time:** 1 hour

## Suggested Tapasā links

**Turu 1.14** Demonstrates understanding that many Pacific learners share multiple heritages, such as inter-Pacific, Māori and non-Pacific, and know the importance of supporting those shared identities, languages and cultures in their educational success and achievement.

**Turu 3.7.** Understands the dual and multiple contexts and world views Pacific learners navigate including Pacific/non-Pacific, familiar/unfamiliar, local/global, past, present and future.

## Resources required

- To extend students’ existing knowledge, access to information about cultural difference across the Pacific or other cultural and ethnic groups is required. This information could be digital, print, or presented in person by people from the community with cultural backgrounds reflecting those of the students in the class.
- The TKI video excerpt may also provide a useful reference for this activity  
<https://pasifika.tki.org.nz/Media-gallery/Engaging-with-Pasifika-parents-families-communities/Diversity-and-identity>

## Teaching and learning process

### Scene setting

- Ask students how much similarity or difference there is in the traditions and customs of people across the Pacific. Accept all responses. Ask the same about Asian people; European people; African people. What about Māori (think of iwi differences for example)?
- Draw out from the discussion, with further questions to prompt if required, that within any ethnic group there is great diversity of traditions and customs.
- For reference if the terms ‘race or ‘ethnicity’ come into the conversation:* The idea of ‘race’ is used a lot less than in the past – why do students think this might be the case? *Race* (this meaning has shifted a little over time) – a group of people with particular similar physical characteristics - in general race is related to

biological factors. *Ethnicity* – being from a particular race of people and/or the groups that people identify with or feel they belong to – this usually involves sociological factors such as culture.

#### Task

- Ask students what they already know about the differences between Pacific cultures. Think of visible things like food, dress, art and craft, music and dance, hair traditions, gender roles, etc.
- Ask students if they know of any differences about values and beliefs – things that aren't so easily seen.
- Where the information is available, highlight a few differences between the customs and traditions of some Pacific groups.
- Why do you think, in a society like NZ, it is important to have some understanding of the differences between ethnic or cultural groups? Prompt for responses related to wellbeing e.g. sense of identity, meaning and purpose in life, feeling a sense of belonging and connectedness, positive thoughts and feelings, relationships free of conflict, etc.
- If people are not recognised for their differences and it is assumed everyone is 'the same', what impact does this have on wellbeing?
- In groups, ask students to make lists of what the school does well to recognise the differences between ethnic groups, and what could your school do better to recognise the many cultural identities in your school.
- If the activity reveals school practices that could be changed through some form of student led action, consider developing this activity further as a health promotion activity, or recommend that a senior health education class or a school advocacy or action group takes on the job of seeking change.

#### Learning journal entry or learning artefact to use as evidence of learning

- (Assign as a homework task) Ask a parent or other adult about any difference they know about between 'our' family's culture and other cultures.
- OR if students are from mixed culture families, ask the adults what they see as the similarities and differences between the cultures that are in their family.

#### Teacher pedagogical and/or content knowledge

- It is not expected that teachers can become experts in the traditions, customs and cultural practices of every student in their class. Without being immersed in every culture of every student for an extended period, that's an impossible task. Even then, the way we understand other cultures is often in relation to our own so we put our own lens over what we learn anyway. What is more important is that teachers engage in pedagogical approaches that allow this ethnic and cultural diversity to have place in classrooms and in the wider school context.

#### Teacher reflection

- What surprised you most/least about students' existing knowledge of cultural similarities and differences? What issues, dilemmas, or concerns did this activity raise for you that may have implications for learning in other health education topics? How will you attend to these before embarking on new learning where points of cultural difference may hinder the learning?

## Activity 16.

# Sayings and songs

## Overview

Short sayings/proverbs or song lyrics may be a useful way to develop students' use of Pacific languages. They are also the source of many ideas about wellbeing. As part of learning about the things that connect us, this activity requires students to select a traditional cultural saying, a traditional cultural song, and a contemporary song from a group or soloist from that same culture, and to analyse the messages about wellbeing in the words used. They will also consider if/how people might use these words and the music to support their wellbeing in some way.

## NZC links

**Learning intention:** Students will investigate messages about wellbeing and the use of sayings and songs as a way to support their own wellbeing. (Contributes to 5A4 and 5D1)

**Key competencies:** Using language, symbols and texts

**Suggested time:** 60 minutes

## Suggested Tapasā links

**Turu 1.10.** Demonstrates a strengths-based practice, and builds on the cultural and linguistic capital Pacific learners, their parents, families and communities bring.

**Turu 2.12.** Incorporates Pacific words, songs, activities, and artefacts to connect and engage with children and their parents.

## Resources required

- Print or online access to a variety of proverbs or sayings and song lyrics (traditional and contemporary songs) e.g. Samoan proverbs can be found at <http://nzetc.victoria.ac.nz/tm/scholarly/tei-PraDict-c2-4.html> or <http://samoan.manuatele.net/proverbs.html>  
Tongan proverbs can be found at <https://natlib.govt.nz/blog/posts/ko-e-kai-ia-a-e-tonga>
- Excerpt from Gloria's report – see resource sheet for this activity – or replace this with another Pasifika saying.

## Teaching and learning process

- Read the Tongan proverb and excerpt from Gloria's report to the class (see the Resource sheet). Discuss the meaning of this and where/when it might be used.
  - Ask if the class know of other Pacific sayings (or Māori whakataukī). Share these.
  - Provide each student with a print or digital version (recommended) of the copy template for this activity. Students can work in pairs or small groups to complete this.
1. Provide the opportunity for students to search online for a proverb or saying that they think could have some meaning for them – some suggested links are provided in the resources section above. Cut and paste the details of this into the template.
  2. Ask students to find a traditional song from their culture – preferably one they are familiar with and one that says something about wellbeing OR that they have strong connections with it. Cut and paste the lyrics into the copy template – with an English translation if this is available.
  3. Finally select a song by a popular singer from a Pacific background (or other cultural background relevant to students). Try to select a singer/song that has something to say about being a person from a Pacific culture.
- Students, working in groups, discuss the questions provided with each section of the copy template and record the main ideas.
  - Once completed, ask students to share aspects of their investigation with the class.

**Optional/alternative**

- The 'spoken word' videos from activity from Activity 4 could also be used here.

**Optional**

- Work with the class to develop a class saying (or sayings) that reflect the diversity of the class. Ideas can be drawn from karakia, traditional Pacific sayings, etc. Post this on the classroom wall and on the digital learning platform used by the class.

**Debrief**

- Ask students to respond to the question: Overall, how important do you think proverbs and/or songs are for wellbeing? What's the connection – how does some music (especially) support our wellbeing?
- What other forms of music do you listen to for reasons related to your wellbeing?
- (Optional) compile a class play list of uplifting songs or songs for wellbeing (that is a list of song titles – be careful to observe copyright laws related to sharing published music).

**Learning journal entry or learning artefact to use as evidence of learning**

- Students file the completed copysheet in their learning journal.

**Teacher pedagogical and/or content knowledge**

- It's not expected teachers will have much knowledge of these materials themselves, but instead know where to direct students to online for proverbs and traditional song lyrics.
- It is more than likely students will be able to find contemporary song lyrics for themselves. It is recommended that the selection of contemporary songs is monitored to check that the language and messages are consistent with the purpose of this activity.

**Teacher reflection**

- Where else in the learning programme might song lyrics feature? *E.g. learning about sexuality and gender.*

## Resource sheet

**Excerpt from Gloria's Scholarship report (adapted)**

"**Vale 'ia tama,**" is a Tongan proverb literally translating to 'foolish about a child'.

It portrays a mother's vast and passionate *'ofa* (love) expressed through working tirelessly for her tama. Thereby losing sight of when to stop, she will spare no expense for her children.

While this cultural attitude can prove to be detrimental for the health and well-being of the mother and tama, in the many cultures of the Pacific, sacrifice and humility are integral values. Lack of questioning our actions even when they are inadvertently harming us is therefore an issue.

The immense *pōlepole* (pride) and *'ofa* (love) one feels about their child, and thus their achievements, is cause for large scale commemoration.

This is in spite of the expense of their personal time, energy and effort. Pasifika culture takes pride in celebrating in its excess. Interestingly, *kahoa* (lei) is rarely seen as being given and received in excess.

## Copy template

**Proverb or saying** in Pacific language and English:

Where is it from?

Further explanation of its use and meaning (if applicable):

Why did you choose this proverb or saying?

How might a person use this saying (what meaning might they take from it) that would support their wellbeing?

**Traditional song title:**

Lyrics (words):

Why did you choose this song?

How might a person use this song that would support their wellbeing? (e.g. what meaning might they take from it; is there an association with where and when it is sung; is there something about the melody/the tune?)

**Modern song title:**

Singer:

Lyrics (words):

Why did you choose this song?

How might a person use this song that would support their wellbeing? (e.g. what meaning might they take from it; is there an association with where and when it is sung; is there something about the melody/the tune?)

**Summary:**

What similarities and differences can you see among your responses to the questions?

Do you think you use proverbs and songs to support your wellbeing in similar or different ways? Explain your answer.

## Activity 17.

# The relationship of storytelling to identity and wellbeing

## Overview

The value of storytelling as part of a learning process continues to be upheld by teachers the world over. In context of health education, students, on reading some of the myths and legends applicable to their culture, analyse the story for messages about wellbeing.

As presented, this activity is an introduction and a way to engage students in subsequent learning about culture and wellbeing.

Note that this activity will likely need support from the school or local community librarian to source a selection of suitable book titles. The suggested learning context for this activity is any wellbeing related unit where the relationship between wellbeing and cultural beliefs and customs is being explored.

## NZC links

**Learning intention:** Students will analyse traditional stories for messages about wellbeing. (Contributes to a range of Strand A, C and D AOs)

**Key competencies:** Using language symbols and texts

**Suggested time:** 15-30 minutes or more if several stories are used.

## Suggested Tapasā links

**Turu 1.10.** Demonstrates a strengths-based practice, and builds on the cultural and linguistic capital Pacific learners, their parents, families and communities bring.

**Turu 2.12.** Incorporates Pacific words, songs, activities, and artefacts to connect and engage with children and their parents.

**Turu 3.9.** Demonstrates classroom/centre pedagogy that takes into account and incorporates Pacific ethnic-specific starting points, knowledge and preferences which are clearly evident in lesson plans and teaching practices.

## Resources required

- A selection of story books about Pacific myths and legends – see the school librarian or local community library or the National Library Service. There are a number of quick and easily read children books available.

## Teaching and learning process

- Ask students to name any myths or legends they know of related to their culture, or other people's culture. Ask what purpose they think myths and legends have.
- *(Optional)* Ask if they know the similarities and differences between myths and legends, fables and parables, allegories and homilies.
  - A myth is usually a traditional story concerning the early history of a group or culture of people, or for explaining a natural or social phenomenon. Myths often involve supernatural or imagined beings or events.
  - A legend is a traditional story popularly regarded as being 'historical' but not authenticated with actual evidence.



- A fable is a short story, usually with animals as the characters in the story, conveying a moral message about right and wrong.
  - A parable is a simple story used to illustrate a moral or spiritual lesson.
  - An allegory is a story, poem, or picture used to reveal a hidden meaning or message. It's like a story within a story. On the surface there is one story and then there is another story hidden underneath. Some allegories are very subtle, while others can be more obvious.
  - A homily is usually a short sermon delivered a religious leader or a lecture about a moral issue.
- If this added meaning (above) is used, the type of story adds another layer to the activity as the 'messages' can be analysed in relation to what the story is trying to convey.
  - After selecting a suitable title or titles, read the story/stories to the class (either teacher or student read). Ask students to 'keep an ear open' for any wellbeing messages (depending on the type of story, there may not be an obvious message, but one that has to be interpreted).
  - Ask what messages they heard about wellbeing. What message did they take from the story about cultural identity? What sorts of modern day situations could the story be applied to?
  - If resources are available, distribute different stories to groups and assign each group the task of reading the story, identify any wellbeing or identity related messages, and what health education learning they think the story could lead onto.

#### **Learning journal entry or learning artefact to use as evidence of learning**

- (Homework task) Ask a parent or other adult about the stories they remember hearing as they grew up and anything they remember learning from these stories.

#### **Teacher pedagogical and/or content knowledge**

- Draw on other expertise for activities like this. The teachers in your school who work with literature as part of their teaching may be able to suggest other titles and ways to approach the use of stories in learning programmes.

#### **Teacher reflection**

- How responsive were students to the idea of using stories to introduce or extend their learning? Where else in the learning programme could children's stories be useful (e.g. change, loss and grief)?

## Activity 18.

# Cultural appreciation or appropriation?

## Overview

In previous decades, photography and travel, and now the internet, has opened the eyes of the world to many cultures. With the internet being a visual medium, where ideas and images are quickly and readily shared, it has meant that visual symbols and artefacts that 'belong' to some cultures have been appropriated by people from other nations and other cultures who then use these images and artefacts for themselves. This can cause inter-cultural tensions, (think of the Māori moko, the North American native headdress, or the Indian bindi, for example).

The learning context for this could be in relation to identity, especially what shapes cultural or group identity and how this relates to wellbeing (with ideas about belonging and connectedness), and if someone else 'takes' something from this identity without permission, what impact this has on wellbeing. The activity introduces students to the idea of cultural appreciation and cultural appropriation and why these ideas are closely related to people's identity, and therefore their wellbeing.

## NZC links

**Learning intention:** Students will investigate the ways people use or misuse ideas from other cultures and the impact this has on wellbeing. (contributes to 5A4, 5C2 and 5D1)

**Key competencies:** Using language, symbols and texts

**Digital fluency:** (Optional) Locating and accessing relevant online content efficiently

**Suggested time:** 60 minutes

## Suggested Tapasā links

**Turu 1.9.** Demonstrates complex and advanced understanding, knowledge and practice of Pacific ethnic-specific identities, languages and cultures.

**Turu 2.12.** Incorporates Pacific words, songs, activities, and artefacts to connect and engage with children and their parents.

**Turu 3.13** Demonstrates understanding of establishing ethnic-specific culturally safe spaces and settings as critical in learning for Pacific learners.

**Turu 3.7.** Understands the dual and multiple contexts and world views Pacific learners navigate including Pacific/non-Pacific, familiar/unfamiliar, local/global, past, present and future.

## Resources required

- Copy template with list of possible examples of cultural appropriation - amend this copysheet to use other examples if required.
- (If required) Access to online (or print) imagery where issues of cultural appropriation may apply.

## Teaching and learning process

- Ask students if they have heard of 'cultural appropriation', and (whether or not they have), what they think it means (what does it mean to 'appropriate' something? *ie take something for one's own use, typically without the owner's permission – Oxford dictionary*). *Cultural appropriation is the unacknowledged or inappropriate adoption of the customs, practices, ideas, etc. of one people or society by members of another and typically more dominant people or society (Oxford dictionary).*

- Based on this definition, why do you think cultural appropriation is a wellbeing issue?
- What are some examples of situations where people have been accused of cultural appropriation? See examples above.
- In contrast what do you think 'cultural appreciation' is? *It is more to do with learning about different cultures and their traditions and to become more understanding about a culture and embracing people from cultures other than your own in a respectful manner.*
- The copy sheet for this activity lists a number of situations where people have been accused of cultural appropriation, as well as a few other examples to think about. Note that there are few enforceable international laws preventing people using symbols and artefacts from other cultures (*although there is a growing ability to protect the name of location-specific foods and beverages like champagne, or various cheeses for example*). Distribute a sheet to each group who need to discuss each situation and draw their own conclusions.
- If students are not sure what the imagery or artefacts are, they are very easy to find online.
- Check that students understand what is meant by people being 'advantaged' or how people benefit from the situation – this usually applies to the people who have appropriated the imagery or artefact; and who is disadvantaged e.g. who is insulted, offended, harmed, upset etc - this usually applies to the people who have had their cultural imagery or artefact used by others. Try to get students to imagine what it would be like to stand in the shoes of the people belonging to the culture that the imagery or artefact came from and see the situation from their perspective.
- Once the activity is completed, invite students to share some of their more 'controversial' examples – the ones that caused the most debate and why this was the case.

#### Debrief

- Ask students: when we are thinking about using something from someone else's culture, what should we think about before we do this? Think of cultural images, patterns and symbols, songs and dances, language, dress, cultural objects, etc.
- If we come across a situation where we find the way someone has used our cultural images and artefacts in an offensive or inappropriate way, what can we do about it? What action(s) can we take?

#### Learning journal entry or learning artefact to use as evidence of learning

- Students file a copy of the completed activity template (photograph or scan this for the group).

#### Teacher pedagogical and/or content knowledge

- Teachers will need to be conscious of their own values and biases on the issue of cultural appropriation.
- Encourage students to keep thinking critically and asking those questions – who is advantaged (who benefits) and how or why? Who is disadvantaged – whose wellbeing may be compromised or harmed? Again how and why?
- What are the challenges for us all in the 21<sup>st</sup> century when it comes to matters of cultural appreciation vs appropriation?

#### Teacher reflection

- What insights did this activity give you about students' ability to stand in someone else's shoes and see situations from another person's perspective?
- In which other learning contexts will there be opportunity to develop students' empathy and understanding of diversity?

## Copy template

Cultural artefact or image	Situation	Do you think is it a case of cultural appropriation? Why or why not? <i>Think of who is advantaged (benefits) who is disadvantaged (offended or harmed in some way).</i>	How could this situation impact the wellbeing of the people that the cultural symbols or artefacts originated with?
Māori ta moko (tattoo) on the face of men or moko kauae (chin tattoo) on Māori women	Non-Maori with facial tattoos using obvious Māori designs		
Traditional body tattoos using Māori designs	Non-Maori with body tattoos using obvious Māori designs		
Traditional body tattoos using Pacific designs (as worn by a chief or warrior)	Non-Pasifika people with body tattoos using obvious Pasifika designs		
Hijab (head, face, or body covering ) worn by Muslim women	Fashion models wearing hijab as a fashion accessory for a runway show or a fashion magazine photo shoot		
Bindi (coloured dot on the forehead) worn by Indian women	People at music festivals wearing bindi and other Indian cultural symbols		
Skin colour associated with ethnic groups	A non-Māori/non-Pacific/non-African (etc) person paints their face and other skin brown or black to dress up as or 'perform' like a person from another ethnic background.		
African dreadlocks or plaited cornrows	Non-African people wearing dreadlocks or cornrows		
First nations or Native North American feather headdresses	People wearing native American costumes, including feathered headdresses, to dress up for costume or fancy-dress parties		
Pacific imagery (such as flower motifs)	Use of Pacific patterns and motifs as designs for a range of decorative products		
Māori imagery incorporating the koru or unfurling fern frond, as used in kowhaiwhai patterns	The koru on the tail of Air NZ planes and in many other forms of decoration		

Religious symbols – Christian crosses for example	People wearing these symbols as fashion accessories		
Wearing traditional dress e.g. Scottish tartan kilt, Indian sari, or Pacific island lavalava	People from other cultures wearing these forms of traditional dress		
Tribal tattoos, scarring or piercings of some African cultures	People who use these techniques for aesthetic – or appearance only - reasons		
Native American cultural images based on animal forms and beliefs associated with these	Using animals as mascots for American football and baseball games		
Māori haka	Non-Māori performing a haka		
<i>Find more examples of your own</i>			

## Activity 19.

# ‘We belong here’ – visual cultural artefacts in the community

### Overview

Many communities now have a range of artworks reflecting the culture(s) of people in the community. This activity requires students to investigate their school and local community to identify artworks or other cultural imagery present in their community and ask the question, ‘does the physical environment of our community show we belong here?’ This activity could be included as part of learning about the things that connect us. Where applicable, make links with learning in visual art.

### NZC links

**Learning intention:** Students will identify local areas where cultural artefacts feature and discuss how these relate to community wellbeing. (Contributes to 5D1 and 5D4)

**Key competencies:** Participating and contributing

**Digital fluency:** *[If a digital product is being produced]* being an adept producer of digital content

**Suggested time:** Introduce in one lesson (15 minutes) and follow up in a subsequent lesson (30 minutes) after students have gathered their images.

### Suggested Tapasā links

**Turu 1.10** Demonstrates a strengths-based practice, and builds on the cultural and linguistic capital Pacific learners, their parents, families and communities bring.

**Turu 2.12.** Incorporates Pacific words, songs, activities, and artefacts to connect and engage with children and their parents.

**Turu 3.9** Demonstrates classroom/centre pedagogy that takes into account and incorporates Pacific ethnic-specific starting points, knowledge and preferences which are clearly evident in lesson plans and teaching practices.

### Resources required

- Access to school and local community areas where there are cultural artefacts – public artworks (paintings, sculpture etc), buildings with Pacific (or other) designs.
- Access to a personal device for taking photographs – one per group is sufficient, and a platform or app to download these to.
- This activity can either use printed images displayed on a wall or a digital solution.

### Teaching and learning process

- Ask students to think about the images they see in the school and in public spaces that say something about the culture of the people who live in the community e.g. public artworks (paintings, sculpture etc), buildings with Pacific (or other) designs. Make a list of these.
- Show the students the example of the paintings on the summit road on Maungawhau (Mt Eden, Auckland) provided in the resource sheet – *you can replace these with images of other artefacts local to your school if you wish*. Ask if the students recognise the imagery used and where else you can see patterns like this used (see notes with the photos). Ask – what do you think images like this are saying to tangata whenua (local Māori) and non-Maori New Zealanders? What do you think the message might be for the many overseas tourists who walk up the maunga?

- Ask – what value or purpose is served with public artefacts like these? Why do local councils, or businesses, or schools invest in these artefacts? Do you think they have anything to do with our wellbeing? Why or why not?  
If your community has nothing that reflect who you are, do you feel you belong in this community? Why or why not? Develop the idea that even if students don't see any personal value for wellbeing, public artworks reflecting the community are generally regarded as one way to show whose community it is and be reflective of the people who live and work there.
- Explain to the students that their task is to make a visual display of images of cultural artefacts in their community, with a view to analysing whether or not they think their community reflects who they are. As a class decide a process for this. e.g. delegate jobs to groups to cover school, local streets, local shopping area, local public buildings, and parks and recreation areas – keep this to areas where they would usually go in a school week. Photograph the images on their phone or other device – only one person in each groups need to be able to do this.
- Allow time for photographs to be taken and compiled into one file on the school's digital learning platform. Make these images available either by printing and pinning to a wall, or in a digital file.
- Ask students working in small groups to provide an answer to the following question, and with reasons (ie using evidence from the photos): Does our community reflect who we are culturally through our public artworks and artefacts?
- Provide the opportunity for groups to share their answer and reason to the class.
- Ask the students, what is one action they could suggest to improve something about the cultural artefacts around the school OR the community? Who could they write to about this? Consider putting this suggestion into action.

**Extra:** Adding cultural artefacts to the public spaces in the school could be developed into a health promotion activity by a junior or senior class.

#### **Learning journal entry or learning artefact to use as evidence of learning**

- Students file a link to the images taken by the class and record in writing their answer to the question - 'Does our community reflect who we are culturally through our public artworks and artefacts?'
- They also keep a record of any action taken and their role in it.

#### **Teacher pedagogical and/or content knowledge**

- For HPE teachers, anything to do with artworks might seem to be the expertise of the art teacher. If teachers' personal knowledge and interests do not extend to the arts, consider finding out from the visual art department which artist models or art practices they are using in the students' visual art programme, and if there is any opportunity for making links with Pacific (or other cultural) artists and art making techniques.

#### **Teacher reflection**

- What insights did this activity give you into student interests beyond what you would usually get to see and hear in health education?
- What other opportunities might there be for making links with the visual art department?
- What opportunities are there for some form of action arising from this activity?



## Resource sheet

**Tūpuna Maunga o Tāmaki Makaurau Authority** are seeking UNESCO world heritage status for Mangawhau and a range of preservation activities are underway.

These are photos of designs painted at various places on the summit road of Mangawhau (Mt Eden) in Auckland in 2019. The road is no longer open to vehicular traffic apart from service vehicles.

- Do you recognise the imagery used?
- Where else you can see patterns like this used?
- What do you think images like this are saying to tangata whenua (local Māori) and non-Māori New Zealanders? What do you think the message might be for the many overseas tourists who walk up the maunga?
- Why do you think Tūpuna Maunga o Tāmaki Makaurau Authority added these paintings to the road?
- What value do you think these add? Do you think they help people have a 'sense of belonging' in their community?
- How would you relate answers from these questions to wellbeing?

Source of explanations; The Māori Dictionary <https://maoridictionary.co.nz/> and <http://www.maori.org.nz/>

**Niho taniwha** (teeth of the taniwha) represents the realm of mythology and a chief's lineage from the gods. It also symbolises family houses within the tribe.



### Poutama

The stepped pattern symbolises genealogies and the various levels of learning and intellectual achievement – these are positioned at the entry and exit to the road and at the crossroads of the road and walking tracks.



**Pātiki** (flounder) has several related meanings one of which is that it is a symbol of hospitality.



## Activity 20.

# Planning for community action – restoring the traditional lei

## Overview

In her Scholarship report, Gloria makes a convincing case for restoring the making and giving of traditional leis made from flowers and/or plant materials, and dispensing with newer practices like lolly leis. This activity provides students with the opportunity to map out and scope the many factors that need to be considered if, for example, a school wanted to promote giving/presenting only traditional leis at the school prizegiving and why changes can be hard to make when many people are involved.

The suggested learning context for this activity is anywhere cultural practices impact on wellbeing are being considered. A selection of the previous activities will be needed to provide the context for this learning, including some consideration of the lolly lei (e.g. Activities 11 and 14.)

This activity could be extended to plan and implement such a goal.

## NZC links

**Learning intentions:** Students will plan to take action to promote the making and giving of traditional lei. (Contributes to 5D1-4)

**Key competencies:** Participating and contributing

**Suggested time:** 60 minutes (which could extend into a health promotion event or further development and implementation of the plan).

## Suggested Tapasā links

**Turu 1.10.** Demonstrates a strengths-based practice, and builds on the cultural and linguistic capital Pacific learners, their parents, families and communities bring.

**Turu 2.12.** Incorporates Pacific words, songs, activities, and artefacts to connect and engage with children and their parents

**Turu 2.14.** Critically reflects and examines whose knowledge is being taught and valued in the early learning setting or classroom in order to balance and enhance power sharing collaborative relationships.

**Turu 3.9.** Demonstrates classroom/centre pedagogy that takes into account and incorporates Pacific ethnic-specific starting points, knowledge and preferences which are clearly evident in lesson plans and teaching practices.

## Resources required

- Resource sheet of the excerpt from Gloria's report (see following)
- Large sheets of paper and pens
- Copy template of prompts (see following).

## Teaching and learning process

### Setting the scene:

- Start the activity by reading the excerpt from Gloria's report provided in the resource sheet.
- Ask students to reflect back on their previous learning to identify ways in which Pacific culture has been changed, or even lost, as Pacific people have come to NZ, and as successive generations of Pacific people are born in NZ. *e.g. food traditions; traditions to do with song, dance and performance; language; ways of living as a result of the demands of work; etc.*

- Ask students to think about other situations (not already discussed) where they think some Pacific cultural traditions are changing or being lost *e.g. church and religion; use of technology; living in big cities and not small villages; buying food from supermarkets instead of growing and catching your own; etc*
- When the place (the country) people live in changes as a result of emigration (moving away from a place)/immigration (settlement or relocation to another place), and therefore the way people live changes, how hard or easy is it to retain traditional or cultural practices (ways of doing things)? Why is this?
- Ask students if they are prepared to share any experiences of this – either their own or that of family members.
- Explain that (related to previous discussions about the lolly lei) the class is going to map out all of the things that would need to be thought of and put into action if the school decided that:
  - at this year's prizegiving, all members of the school community would be asked *not* to give lolly leis (or leis that include food items, money and other such things), *but instead*
  - all leis presented to students and staff/other adults needed to be made from flowers and/or plant materials and made in a traditional way.
- Check: why do you think a school would want to do this? What 'evidence' or what information would a school have that helped them come to this decision? *E.g. student voice about enhancing cultural identity, community voice about restoring cultural practices, response to environmental sustainability, concerns about the financial costs, unrealistic expectations and social pressure associated with lolly leis, etc.*

#### Task:

- Explain to students that, in groups, they will be making a big mind map (or a similar form graphic organiser) to map out all of the things that would need to be planned and put into action if the school was to ask the community to replace all lolly leis with traditional leis (made from flowers and/or other plant materials) at the school prizegiving. The copy template provides a range of prompts to help students think of a wide range of considerations. Although they are not preparing an organised plan as such, they are identifying all of the things that need to be thought of so that everyone will 'be on board' with what the school is trying to achieve. Alternatively, assign each group of students one group of people to focus on (see copy template), combine all ideas into one map, and add further ideas where needed, especially where the actions of one group are going to affect the actions of another.
- Start the students off by asking for some suggestions in response to the questions in the template.
- Allow time to complete this and for each group to then share some of their ideas with the class.

#### Debrief:

- Draw attention to the *many, many* things that need to be considered and how changes like this need to be well planned if they are to be successful.
- If there is opportunity for students to learn how to make traditional leis, or if there are other plans to implement this action, indicate how this will happen.

#### Learning journal entry or learning artefact to use as evidence of learning

- Students file an image of their group's mind map in their learning journal.
- Students complete a reflective statement using the sentence starters:  
*I think the biggest challenge (or barrier) to replacing lolly leis with traditional leis will be ....*  
*I think the biggest opportunity for replacing lolly leis with traditional leis (the thing that will help the most) will be ...*

#### Teacher pedagogical and/or content knowledge

- It is noted that Gloria's report uses the Tongan term *kahoa*, whereas this activity uses the more familiar and popularly used Hawai'ian term 'lei'. Use terminology for the lei that reflects the learners in the class. See Gloria's report for these details.

- Where possible, consider developing this into a whole school action, or the focus for senior secondary NCEA level learning about the process of health promotion.

**Teacher reflection**

- What insights did the students have about the complexity of actions like this?
- What opportunities are there (or could there be) in your school community for putting these ideas into action? Who can support and help you to do this??



## Resource sheet

**Excerpt (adapted) from Gloria's Scholarship report**

... due to the cultural adjustment in the past 20 years, *toulekeleka* (elders) of Pacific people will witness the dwindling prevalence of traditional culture. Soon, they will not have any stake in cultural matters as perhaps it is not that traditions are becoming less valuable, but rather less relevant. On that account, *toulekeleka* (elders) are excluded from participating in Pacific society. Concerns about the lack of traditional knowledge within incoming generations of the Pacific will arise. Without traditional ideas, cultural adjustment will enforce a cycle of generations dependent on distorted values and unsustainable practices. As our grandparents and great-grandparents pass on, traditional knowledge die with them, disadvantaging the remaining and incoming generations. If knowledge about the cultural significance of *kahoa* has been lost or is being lost, what else is at risk? Presumably, *lea fakafonua* (language), *faiva* (arts), *tau'olunga* (dance) and *anga fakafonua* (the Pacific way).

## Copy templates

**Proposed action: promoting student and community wellbeing by replacing lolly leis with traditional leis**

Prompts – what to think about and plan for if a school decided that:

- **at this year's prizegiving**, all members of the school community would be asked *not* to give lolly leis (or leis that include food items, money and other such things), *but instead*
- all leis presented to students and staff/other adults needed to be made from flowers and/or plant materials and made in a traditional way.

For the sake of this activity, you can assume that:

- the action is being led by students AND that most students who have been asked think this is a good idea and agree with the reason for doing it; and
- you have several months of the year to do this leading up to prizegiving.

**TASK:** Make a big 'map' of all of the people who have to be informed, asked to do something different, helped to do something different, be asked to contribute knowledge or resources; what permissions and agreements need to be reached? And so on.

Actions ....	Prompts – use these questions to develop your own ideas – don't be limited by these and add in more ideas or your own.
Involving school leaders and teachers	<p>This is a <b>student led action</b> and you know you've got agreement from a lot of students to replace lolly lies with traditional ones at this year's prizegiving. Before you start informing students and parents of our plans, you also need to get the school leaders (like the principal), the teachers, and the Board of Trustees (BoT) in agreement as well.</p> <ul style="list-style-type: none"> <li>• How do you think you will go about informing the principal of your plan and negotiating how you will implement this (ie do all of the work outlined below)?</li> <li>• What do you think you need to present to the BoT to make sure they support the idea?</li> <li>• How do you think you will go about informing teachers and finding out how they can help?</li> </ul>

Involving students	<ul style="list-style-type: none"> <li>• How are you going to inform ALL students so they know what is expected of them? <i>ie they are not expected to give lolly leis to their friends a prizegiving but instead it is expected they will give a traditional floral/plant lei?</i></li> <li>• How will you ensure all students are 'on board' and agree with this?</li> <li>• What are you going to do if some students disagree and say things like <i>'this is 'my' culture, I'll give lolly lei if want to'</i>?</li> <li>• How will you find out which students (and their parents/grandparents/other family members) already have the skills to make a traditional lei and how will you make use of these skills?</li> <li>• How will you explain to students the support that will be available to them if they want to learn to make a traditional lei? What at-school activities and opportunities will there be to learn how to make a traditional lei?</li> </ul>
Involving parents, grandparents and families	<p>(Similar to above)</p> <ul style="list-style-type: none"> <li>• How will you inform parents, get agreement, find out what skills they have that could be shared, notify them of the support they can get?</li> <li>• What parent groups does your school have contact with and how can they help? <i>E.g. think of the parent groups for different Pacific cultures.</i></li> <li>• How will opportunities for learning how to make leis be advertised to parents and families?</li> <li>• How will you ensure that responsibilities do not fall on only one or two families or community members who have the knowledge?</li> </ul>
Involving other members of the community ... people with the skills to teach	<ul style="list-style-type: none"> <li>• How will you find out who has the skills to make traditional leis and who would be prepared to teach students or parents and other family members? <i>E.g. people at cultural centres or arts and crafts centres, etc.</i></li> <li>• Who can carry out an online search to see if they can find community people to help?</li> <li>• How are you going to get community people to help you e.g. providing a community (or school) venue and classes for teaching lei making for parents who want to learn (and who have the time to attend)?</li> <li>• What are the opportunities (benefits) for some people?</li> <li>• What are the possible unintended consequences of some of your actions?</li> </ul>
...people with flower and plant resources	<ul style="list-style-type: none"> <li>• Who has knowledge of NZ flowers and plants that could be substituted for those used in the Pacific Islands, especially when the flowers and plants that grow in the Pacific don't grow here, or they are very expensive to buy?</li> <li>• Is there a school or community garden that can be used as a source of some free plant materials?</li> <li>• What guidance would need to be given when people are collecting plant materials e.g. not collecting from parks, or asking council/land owner if there is an area of plants that could be used?</li> <li>• If flowers or plants need to be bought, what is an inexpensive source of these?</li> <li>• If plants and flowers are (for some reason) not possible, what would be some acceptable flower and plant like alternatives? Who would have knowledge of this? Who would decide what a 'suitable alternative' could be? <i>E.g. is a cheap '\$2 shop' artificial lei 'good enough'? Think of the environmental sustainability issues.</i></li> <li>• What are the opportunities (benefits) for some people?</li> <li>• What are the possible unintended consequences of some of your actions?</li> </ul>
... who else could be involved	<ul style="list-style-type: none"> <li>• Who else in your school community can help the school achieve their goal e.g. promotion by church minsters, youth groups, cultural groups,</li> <li>• Although PolyFest is held early in the year, what contacts could be made through this event where many traditional costumes (and the crafts to make these) are on show?</li> </ul>

## Activity 21.

# Food ..... for thought

## Overview

Feasting is an integral part of all Pacific cultures. As part of a unit on food and wellbeing, this activity provides the opportunity for students to consider the ways cultural feasting is related to wellbeing using a model of health and wellbeing from Activity 2. The activity is also another way to share ideas about the language, customs and traditions associated with feasting, and how these have changed coming to New Zealand (which also relates to Activity 14). This activity assumes prior curriculum learning about food and wellbeing. The talanoa activity (Activity 6) could be used as a source of data for this activity. The activity makes reference to Pacific island food cultures although this can be added to or exchanged for other food traditions.

## NZC links

**Learning intention:** Students will investigate the way cultural food practices relates to wellbeing. (Contributes to 5D1)

**Key competencies:** Critical thinking

**Suggested time:** 60 minutes

## Suggested Tapasā links

**Turu 1.14.** Demonstrates understanding that many Pacific learners share multiple heritages, such as inter-Pacific, Māori and non-Pacific, and know the importance of supporting those shared identities, languages and cultures in their educational success and achievement

**Turu 2.12.** Incorporates Pacific words, songs, activities, and artefacts to connect and engage with children and their parents.

**Turu 3.10.** Extensively uses Pacific worldviews, statistical data, research evidence, references and conceptual models in their planning, teaching and assessments.

## Resources required

- Access to sources of information about Pacific food traditions – students' own, their families, and online
- Resource sheet with the excerpt from Gloria's report
- Large sheets of paper and pens for making poster-size mind maps or graphic representations of ideas.

## Teaching and learning process

- Ask students to recall learning about the ways food is linked to a holistic understanding of wellbeing e.g. using te whare tapa whā.
- Ask about their experiences of feasting – as a Pacific tradition and for non-Pacific students, other traditions. Collect a few of these ideas in a list on the board.
- Read the excerpt from Gloria's Scholarship report to the class (see resource sheet below). Ask questions to identify students ideas about this statement e.g. Why is reputation and the perception of others important to Pacific families? How is the idea that 'more is better' part of a family's reputation on matters like feasting? *E.g. social status, wealth and success.*
- In self-selected cultural groups students make a mind map or other form of graphic representation of all of the things they can think of related to their cultural food traditions *e.g. names foods eaten; foods with special meaning and significance; how food is grown, gathered, or caught; ways food is prepared and who prepares it; customs and traditions about the serving of food; the place food is served and eaten, etc.*
- Once completed, students select of model of health and wellbeing (preferably a model they are familiar with and which is associated with the cultural traditions they are referring to - but any model will do (see Activity 2).



- Using a form of colour code or symbols (with a key to note what these mean), add this colour code or symbols to the map of ideas to show where the different parts of the model can be linked. Support students to understand how traditions like feasting can relate to all dimensions of wellbeing.
- Share these maps or representations with the class. Prompt students to make connections where ideas are similar, and see where they are different. If it surfaces in any way, highlight links that can be seen as positive (supporting health and wellbeing) and those ideas that may be potentially harmful to health and wellbeing, and why this is the case (link to other learning about food, nutrition and wellbeing). Make a display of these mind maps in the classroom.

### Debrief

- Who has experience of feasting in NZ and feasting in the Pacific Islands?
- How do you think feasting in NZ might be different to feasting in the Pacific Islands? If you think there is a difference, why do you think this is the case? *Prompt for ideas about different sources of food – food grown and caught in the islands is different to NZ; different costs; changing tastes; what people have time and knowledge to prepare; local NZ influences replacing traditional practices, etc.*
- In some cases, what do you think may have changed or even got lost as the traditions of feasting in the Pacific has moved to NZ? Do you think these changes support wellbeing or not? *Prompt students to think of traditional forms of plant foods and seafood; traditions around growing, gathering or catching food, ways of preparing food (knowing 'how to cook'), etc.*
- Ask - do you think it matters if some cultural traditions change over time or old traditions get replaced by new ones? Why or why not?

*Optional – give different 'position statements' to groups and facilitate a 4-way debate. Each group has to come up with an argument to support that position – regardless of whether they personally agree with it or not e.g.*

(1) Traditional food practices in NZ should be kept entirely traditional with no changes (just like they are in the Pacific islands).

(2) Traditional practices should be kept where it is possible to do so, but if some foods aren't available in NZ or some food is too expensive, and if people don't grow and catch their own food, then making new customs is OK.

(3) It's good to mix old and new food traditions, or blend in traditions from other cultures especially when people live in cities and have access to a wide range of foods and other people's customs and traditions.

(4) Cultural groups should be able to change whatever they like about their food traditions and not have to keep the old ways if they don't want to – they can completely ignore the traditional ways and replace them with new food customs.

What can we do about it if we think the loss of or changes to food traditions are affecting people's health and wellbeing? *Note how past health education learning has addressed this or how future learning will pick up on this idea – see previous health promotion activities for example.*

### Learning journal entry or learning artefact to use as evidence of learning

- Students file a photographed image of their mind map (and all of the other mind maps - optional) in their learning journal.
- They complete reflective statements about the activity using the sentence starters:  
*Customs and traditions about food are important to my wellbeing because .....*  
*If I think some of my cultural traditions are being lost, or changed in ways that don't support my wellbeing, one thing I could do is .....*

### Teacher pedagogical and/or content knowledge

- Food and nutrition-related health data about Pacific people repeatedly shows significant cause for concern. It is important to understand how these health inequities arise as a consequence of the uneven distribution of money, resources and power in communities, which is an understanding developed in senior health education. If talk of obesity, diabetes and other nutritional disorders among Pacific people

surfaces during this activity, take the time to help students see that a lot of this is due to the complex way poverty affects people, and not to 'blame' the health problems on individuals and traditional cultural practices.

### Teacher reflection

- As a context for learning, ideas about food lie across many learning areas or subjects in the curriculum. What other learning connections could be made to tie these ideas about food and wellbeing, to other food-related knowledge across the curriculum?

### Resource sheet

Excerpt from Gloria's Scholarship report

### Reputation & Perception

Traditionally, food amount can be a display of a host's *faka'apa'apa* (respect) toward guests. Inadequate amounts of food would therefore be considered a disservice and can reflect negatively on the host and their family. As a result, the attitude, 'the more, the better', is commonly adopted. Presenting mass amounts of food can uphold one's reputation and accordingly their status. Particularly prevalent in Tonga which still holds a strict, complex and very traditional hierarchy displays of rank infer wealth and success and can therefore bode positive future outcomes.

## Activity 22.

# Wellbeing and the environment

## Overview

As a contribution to education for sustainability across the curriculum, this activity uses an excerpt from Gloria's report to think about the ways cultural practices, wellbeing, and environmental issues all inter-relate. An alphabet brainstorm race is used to introduce the activity. As these issues are complex, students are encouraged to map out their ideas visually after a comprehension and discussion activity.

## NZC links

**Learning intention:** Student will make connections between the ways environment and cultural practices could impact wellbeing. (Contributes to 5D1)

**Key competencies:** Critical thinking, participating and contributing

**Suggested time:** 60 minutes

## Suggested Tapasā links

**Turu 2.11.** Extensively uses Pacific resources, tools, references and conceptual models to enhance communication and relationship building in planning, teaching and assessments

**Turu 3.12.** Engages with and contributes to evidence and professional literature to add to and/or refresh/update understanding of Pacific pedagogy, especially in a modern and future-focused context.

## Resources required

- Excerpt from Gloria's Scholarship report – see Resource sheet provided
- Blank A3 paper for making the A-Z list and for drawing a version of the ideas in the excerpt.

## Teaching and learning process

- Ask students working in groups to make an 'alphabet' of environmental issues (or words associated with these issues) e.g. A = air pollution, B = beach erosion, C = climate change, etc. Use English and or home languages. Limit the time for this (as a bit of competition) and when timely to do so (students may not have completed the list) stop the class and ask each group to count how many ideas they've got.
- Use a combination of ideas from the class to make a complete A-Z list. Give bonus points for ideas that no one else got, or for the more difficult letters of the alphabet, or using home languages. *Note that the scoring in this activity is arbitrary – make it up as you go but recognise those ideas that have strong health education connections, or link with other educational priorities.*
- Acknowledge the diversity of these ideas and why we spend a lot of time focused on environmental issues.
- Ask students what they are learning in other classes about climate change and environmental issues, or what they recall learning in the past year or so. Ask if they made any connections between environmental issues and health and wellbeing.
- Return to the A-Z list ask students to select 10 items from the list and write next to them something about the way people's health or wellbeing could be affected by the issue. Remember to focus on all dimensions (*bonus points will be given for all dimensions of te whare tapa whā – or other model of choice*). Collect ideas from the class to show the wide range of impacts environmental issues have on wellbeing.
- Ask students to total up their points and declare a winner.

## Reading activity

- Provide students, working in groups, with the excerpt from Gloria's report. In groups or as a class share the reading of this and check for meaning. *Use established literacy strategies where useful to do so.*
- In groups students discuss the following questions:

What is Gloria suggesting about the way lolly leis is are having negative impact on the (1) environment, and (2) the wellbeing of Pacific people?

- In pairs or small groups, turn Gloria's excerpt into a diagram to show how the making of the lolly lei could be contributing to environmental issues and the wellbeing of Pacific young people, their families and elders. It is expected that the diagram will have lots of arrows showing what leads to what.

#### Debrief

- What other issues do you think are affecting Pacific people's wellbeing? *Prompts: over fishing, use of lands for growing commercial crops for other countries, deforestation, rising sea levels/loss of useful land, contamination of fresh water by seawater, overseas countries exploiting the natural resources (and workers), over exposure of the natural beauty of the environment – damage from lots of tourists, etc.* Where could we find out more (e.g. UN Climate Change).
- What is one thing we could each do differently as a contribution to reducing the impact our actions have on the planet? *Try to link these ideas with an aspect of this activity.*

#### Learning journal entry or learning artefact to use as evidence of learning

- Students take a photo of their A-Z list and their graphic interpretation of the reading and file this in their learning journal.
- A summary statement is made in their learning journal using the sentence starter:  
*One thing I can do differently as a contribution to reducing the impact my actions on the planet is ....'*  
*As well as contributing to the environment, this will have a positive effect on wellbeing because ....'*

#### Teacher pedagogical and/or content knowledge

- Ideally students will be learning about climate change considerations in various places across the curriculum. What other wellbeing issues can you see that could link with this learning? How could you go about making connections with other teachers/subjects to help students to make these connections in their learning?

#### Teacher reflection

- How well informed were students about climate change issues, and the links of these with wellbeing? What other health education topics have an environmental action aspect to them e.g. sustainable/reusable sanitary products, no smoking environments (air pollution), others?

## Consequences for the environment

### *Excerpt (adapted) from Gloria's report*

Essential for Pacific livelihood is *fonua* (land). Climate change, a current political issue, threatens the connections of our Pacific culture. It is a pressing problem for Pacific societies in that climate change is not only a political issue but an issue of survival. Rising sea levels leading to flooding, land erosion and sinking islands directly affects our Polynesian communities.

Developing Pacific Island countries only emit 0.03% of the world's carbon dioxide emissions, and yet these regions of the world will suffer the worst effects of global warming and climate change. PI nations, including Tonga have already declared a climate crisis, expressing that lands could become uninhabitable as early as 2030 or optimistically 2050.

Evidently, the Pacific islands contribute a miniscule amount to climate change, however unintentionally, the sustenance of *kahoa lole* (lolly lei) in our cultural customs has contributed to the undermining of our Pacific *fonua*. Plastic wrap, cellophane, ribbons, and confectionery. All of these materials are manufactured by corporations and factories that are major contributors to greenhouse gas emissions, pollution and therefore climate change. Through mass purchase and waste, *kahoa lole* (lolly lei) essentially support and sustain those major businesses, undermining *kāinga* (community) and *'ataakai* (environment) well-being.

A commonly held idea by Aotearoa/New Zealand (A/NZ) Pacific people is the insurance of always being able to return to the motherland. Tonga's motto *Ko e 'Otua mo Tonga ko hoku Tofi'a*, translating to 'God and Tonga are my inheritance', markedly speaks to this idea. Yet, if we continue to cultivate environmentally unsustainable practices, the Tongan truism will soon become an entirely metaphorical phrase. Eventually we will no longer have the *fonua* (land) of Tonga to inherit.

Overall, due to generational differences between *to'utupu* (youth), *ngāhi matu'a* (parents) and *toulekeleka* (elders), as well as the destruction of our planet, it is clear to see that disconnection is rife within the A/NZ Pacific society. Therefore social justice is not being upheld for all members of the Pasifika society. Generationally, this occurs in different ways.

Firstly, *to'utupu* (youth) experience a physical disconnection from the *fonua* (land). As climate change takes its toll on the planet, Pacific islands will eventually disappear. *Fonua* which sustained our *fanga kui* (ancestors) and our rich heritage and traditions will soon be enveloped by the ocean. A result of anthropogenic pollution, children of the Pacific will bear witness to the destruction of their *fonua* (land) and the severing of the physical connection to their roots. This disadvantages us because we are excluded from accessing an integral part of our Pasifika culture. We lose out on a vital cultural resource. Effectively, *to'utupu* (youth) will struggle to be active and productive participants of the Pasifika society because our sense of cultural identity is diminished.

Conversely, *toulekeleka* (elders) have a strong sense of cultural identity, due to an upbringing in the islands and a grounding in long-established values, practices and ideas. However, due to the cultural adjustment in the past 20 years, this generation of Pasifika people will witness the dwindling prevalence of traditional culture. Soon, they will not have any stake in cultural matters as perhaps it is not that traditions are becoming less valuable, but rather less relevant. On that account, *toulekeleka* (elders) are excluded from participating in Pasifika society.

Concerns about the lack of traditional knowledge within incoming generations of the Pacific will arise. Without traditional ideas, cultural adjustment will enforce a cycle of generations dependent on distorted values and unsustainable practices. As our grandparents and great-grandparents pass on, traditional knowledge die with them, disadvantaging the remaining and incoming generations. If knowledge about the cultural significance of *kahoa* (lei) has been lost or is being lost, what else is at risk? Presumably, *lea fakafonua* (language), *faiva* (arts), *tau'olunga* (dance) and *anga fakafonua* (the Pacific way).

## Activity 23.

# Making craft/objects *for* mental health and wellbeing

## Overview

With worldwide attention on matters to do with mental health and quality of life, research has repeatedly shown how ‘making’ objects is strongly linked with people’s sense of wellbeing, and when people do experience periods of distress and poor mental health, making objects can have therapeutic effects. Pacific cultures, like so many around the world, have traditions of making (see Activity 1) such as weaving, carving, making mats from bark (tapa) cloth and painting these, leis (garlands) or headdresses, shell jewellery, and so on.

The act of making requires many cognitive processes such as knowledge of techniques and resources, decision making and problem solving. There is an innate sense of satisfaction and sense of achievement when we successfully make something that is useful or decorative, and we feel a sense of pride or success when other people give us positive feedback on our ability to make these objects, and thank us if we are making the object for them.

This activity sets up the idea of making or learning how to make from wellbeing perspective. However, learning how to make objects and the process of making can be time consuming. **Consider developing this idea as a health promotion activity at either junior or senior level – where there is time and opportunity to extend the activity beyond class time.** It will be necessary to draw on traditional craft-making expertise within the school and local community. There may also be opportunity to combine this with the annual PolyFest for example and the preparation/making of costumes for that event.

One approach for this health promotion activity could be learning how to make traditional lei, like the kahoā described in Gloria’s report, making use of appropriate NZ accessible plant and floral materials.

Performance based arts (dance, drama, songs, music) offer an alternative approach to this activity.

## NZC links

**Learning intention:** Students will learn how making (cultural) objects can be used to support mental and emotional wellbeing. (Contribute to 5A1, 5D1)

**Key competencies:** Managing self

**Suggested time:** 15 minutes for initial discussion, 45 minutes for demonstration or learning a technique (e.g. weaving) and ongoing – several weeks if developed into a health promotion activity.

## Suggested Tapasā links

**Turu 1.10.** Demonstrates a strengths-based practice, and builds on the cultural and linguistic capital Pacific learners, their parents, families and communities bring.

**Turu 2.12.** Incorporates Pacific words, songs, activities, and artefacts to connect and engage with children and their parents.

**Turu 3.12.** Engages with and contributes to evidence and professional literature to add to and/or refresh/update understanding of Pacific pedagogy, especially in a modern and future-focused context.

## Resources required

*For this activity*

Access to readily accessible and cheap (no cost) materials that can be substituted for plant or other materials.

*If being used as a health promotion activity*

- Access to community people with skills to make traditional objects
- Access to resources for making these objects.

**Teaching and learning process**

*This activity is in preparation only for learning how to make cultural objects, or at least draw attention to the possibilities of this.*

- Ask students how many of them 'make' objects – think of what you make in technology, crafts you do at home, some of the objects that are made in art classes, etc. What do you make? Who taught you how to make these things? What do you enjoy about making?
- *If you used the tivaevae activity for negotiating class guidelines*, what did you learn about craft making from this activity?
- For those of you who make objects, how do you think this making could be linked in some way to your wellbeing? Why is this (*see ideas in overview above*)?
- Who comes from a family that makes objects? What are these crafts? *Provide prompts for a range of cultural traditions of object making if these are not forthcoming.*
- Who performs in the cultural festival – who made each part of your costume? Where do you think they learned to do this? Why do they put so much time and effort (and sometimes money) into making these costumes?
- How does making craft help people connect with families? Community? Cultural traditions? Therefore, how else could making cultural objects support wellbeing?

*Options*

- Think of cultural artefacts on display around the school (go for a walk around to locate these) – what do students know about what they are, how they are made, who made them, what's the significance of them? Why do schools display objects like this?
- Invite someone from the school or community to demonstrate the making of a traditional cultural object – something that can readily be brought into the school and demonstrated.
- Or, visit a local arts and cultural venue where objects are being made. Prepare students to ask questions of the craftspeople that relate to wellbeing.
- Using simple and accessible materials (e.g. paper or cardboard), learn a craft technique like basic weaving.

**Learning journal entry or learning artefact to use as evidence of learning**

- Students keep a photo-journal of their progress with their object making.
- Periodically, reflective statements are added to the journal with ideas like:  
'When I am making I feel ....'  
'When I achieve something (learn a new technique or finish making an object) I feel ....'  
'When others ask me about what I am doing or compliment me on my achievement I feel ...'

**Teacher pedagogical and/or content knowledge**

- To develop this activity in a way that students will learn the techniques of a cultural craft making requires a significant commitment across many weeks or perhaps months. It also requires collaborating with experts within and beyond the school. If considering the possibilities of this activity, ensure that a range of expertise can be enlisted, the resources are available (and at no added cost to students), and the responsibility for setting up and sustaining the making of objects is planned and committed to.



**Teacher reflection**

- What insights did this activity give you into your students, their families and the community?
- Did the connections made identify other opportunities for connecting with families and the community?  
How could you make use of these connections for future learning?

## Activity 24.

# Gardening ... and wellbeing

## Overview

In Gloria's report she notes how the traditions around gardening, as one of many aspects of making traditional kahoā or lei, have been lost by many Pacific families and communities, especially as a result of migration to another country. This activity broadens the scope of this idea to look at the ways gardening and growing plants is, for some people at least, an aspect of their wellbeing, and the reasons for this. Students are also encouraged to contribute to an in-class potted garden or a school or community garden, where such opportunities exist. This activity could be supported by learning across the curriculum e.g. science looking at the conditions for sustaining plant life, or environmental issues and the need to grow more plants.

## NZC links

**Learning intention:** Students will explore the role of the natural environment (in context of gardening) as a way to promote wellbeing. (Contributes to a range of Strand A, C, and D AOs)

**Key competencies:** Participating and contributing

**Suggested time:** Initially 30 minutes and ongoing if the practical gardening option is selected

## Suggested Tapasā links

**Turu 1.10.** Demonstrates a strengths-based practice, and builds on the cultural and linguistic capital Pacific learners, their parents, families and communities bring.

**Turu 3.13** Demonstrates understanding of establishing ethnic-specific culturally safe spaces and settings as critical in learning for Pacific learners.

## Resources required

Depending on the direction taken with this activity:

- Access to resources, materials and equipment for growing potted plants – before buying materials, see if other staff members can provide unused gardening materials for this, or ask the grounds staff if they have access to resources.
- If using school gardens, this activity will need to be coordinated with grounds staff and school leadership in order to access school funds and resources, and make use of key people in the community. Use health education health promotion resources to help plan this.

## Teaching and learning process

### Scene setting

- Ask the students if they have done any gardening. Do any of the people they live with, or other family members have a garden? Why do you think people have gardens at home? How do you think gardening could be linked with wellbeing? How do you think gardening could help people connect with families, especially across generations?
- Thinking about gardening from an environmental issues perspective, why might it be a good thing to learn how to grow plants and keep a garden – either in pots if in an apartment, or in the ground where a house has a big enough section, or where there is a local community garden?
- Assign students working in groups the task of making a mindmap showing all of the interconnected ways that gardening could support wellbeing of individuals, families, groups and communities – and perhaps countries, and the planet.
- Share some of these ideas.

***Class potted garden***

- Using the resources available to the class (e.g. growing seeds from scratch which is usually cheapest option), assign an area of the classroom to making a pot plant garden.
- Supervise the planting of seeds, or cuttings (as applicable) and arrange these in a designated area of the classroom.
- Discuss the care and maintenance needed for maintaining the potted garden – finding out anything where no one is sure what to do.
- Establish a plan for caring for the plants and assign roles for carrying out this plan.
- Periodically reflect on the contribution the garden makes to the classroom environment and how this contributes to wellbeing.

**Learning journal entry or learning artefact to use as evidence of learning**

- Assign students the task of monitoring their pot plants by photographing at regular intervals the state of the class's potted garden. Compile this video diary on the class digital learning page.

**Teacher pedagogical and/or content knowledge**

- This activity assumes teachers have some gardening knowledge and skills. If keen but not sure, there will inevitably other staff who are gardeners who could be used as a resource, or local garden centres who can offer advice.

**Teacher reflection**

- Did this activity give insights into students' lives not encountered through other activities? What other activities, 'non-typical' of health education, could possibly be used as a vehicle for other learning?

# Cross curriculum opportunities

A number of potential cross-curriculum links have been noted throughout this resource. For reference, these are summarised below.

## Visual art and design

- Find out about the history and traditions of tivaevae and other textile traditions of the Pacific, and the ways the making of these contributes something to people's identity and wellbeing. There are a number of Pacific art history books or online sources such as <http://www.ck/tivaevae.htm>. Encourage students to look out for any exhibitions of tivaevae and other Pacific crafts at local cultural events and galleries.
- Investigate the way NZ-Pacific artists use Pacific imagery and symbolism in their art and what this says about NZ-Pacific identity e.g. Niki Hastings McFall, Pusi Urale, Yuki Kihara, Fatu Feu'u, John Pule, Michel Tuffery and others.
- Adding purposefully designed cultural artefacts to the public spaces in the school as part of a health promotion activity by a senior class.

## Food contexts

- As a context for learning, ideas about food lie across many learning areas or subjects in the curriculum. Learning connections could be made to tie these ideas about food and wellbeing to other food-related knowledge across the curriculum.

## Environmental sustainability and science connections

- Investigating how indigenous and cultural knowledge is used to explain the natural world, and the meaning given to aspects of the living and natural world and how this is tied into cultural traditions.

## Mathematics

- Patterns in Pacific artwork.

## Music, dance, and drama

- Using cultural contexts both traditional and modern, as a way to express cultural identity. Links with the annual PolyFest.

## Social studies, history and geography

- Links with New Zealand history – settlement by Māori and colonisation by Europeans. Pacific migration in the twentieth century.
- Sayings, songs, storytelling, cultural appropriation and appreciation, roots and sense of place.

## Learning languages

- Support from the learning languages department can be used to develop a health education glossary in different Pacific languages.

## English

- Using stories and literature from different cultures.

