Tapasā

Cultural competencies framework
for teachers of Pacific learners

MINISTRY OF EDUCATION
TE TĀHUHU O TE MĀTAURANGA

New Zealand Government

New Zealand Government

Foreword

The Government will champion a high-quality inclusive education system that provides all New Zealanders with learning opportunities to lead rewarding and fulfilling lives. From early childhood education through to tertiary level, helping our children to learn in a curious and confident manner is crucial to ensure that they are resilient and adaptable to changes. *The Standards for the Teaching Profession* **that were published in 2017 set new expectations for teachers. They describe what high-quality teaching practice looks like, and set an expectation that teachers design learning based on an understanding of each learner's strengths, interests, needs, identities, languages and cultures. This is a significant lift in expectation, and the standards combined with the** *Tapasā* **framework will be important resources that support all teachers of Pacific learners.**

The New Zealand education system is world leading, and many learners do very well and achieve outstanding success. However, the system can do more to ensure excellent and equitable outcomes for all learners because we know there are challenges within the system for some, and Pacific learners constitute a significant proportion.

Pacific peoples are one of the larger ethnic groups in New Zealand, with the highest proportion of children aged 0-14 years. It is estimated that the number of Pacific learners will increase from 10 to 20 percent of the total school population by 2050 (Pasifika Education Monitoring Report. Ministry of Education. 2017).

The *Tapasā* Cultural Competency Framework is a tool that can be used to build the capability of all teachers of Pacific learners across all education sectors. It is aligned with the *Code of Professional Responsibility and Standards for the Teaching profession*, and is a valuable resource to increase awareness and strengthen cultural competence in teaching practice through the appraisal process. The tool has been developed in collaboration with key Pacific community stakeholders who have participated in a series of talanoa workshops with education practitioners and the Ministry of Education.

Tapasā is designed to primarily support non-Pacific leaders, teachers and boards to engage with Pacific learners in culturally responsive ways. *Tapasā* is the first step in an ongoing development journey to better understand the identity, language and culture of Pacific people, to connect, collaborate, and co-construct teaching and learning with Pacific children, young people, their parents, families and communities. I encourage all leaders and teachers to use this tool alongside other resources to enable every Pacific learner to achieve their full potential and be valued.

It is my sincere hope that *Tapasā* assists you in your work to create positive, respectful and meaningful relationships to ensure our Pacific learners feel empowered and engaged. This is an exciting piece of work and I look forward to our continued journey in improving quality learning outcomes for our children.

Faka'apa'apa atu

Hon Jenny Salesa
ASSOCIATE MINISTER OF EDUCATION

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Introduction

Pacific parents, families and communities value education. Education is part of their narrative for migrating to New Zealand, the country they have chosen to establish their families and communities, and educate their children and the generations to come. Driven by their aspirations they want their children to reach their full potential. New Zealand's world class education system needs to deliver equitable outcomes for all learners, including Pacific learners. Research shows that quality teaching can make the biggest difference in learner educational achievement. The research also tells us that parents and families play a critical role in the success of their children within early learning settings and in schools.
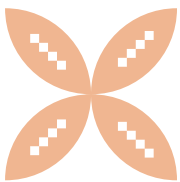
The Pasifika Education Plan (PEP) sets out the Government's strategy for Pasifika Success where Pasifika learners enjoy educational success as Pasifika. They are secure in their identities, languages and cultures, and participating, engaging and achieving in education, contributing fully to Aotearoa, New Zealand's social, cultural and economic wellbeing.

Building Pasifika cultural competencies across the education workforce is one of the PEP's key targets. 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. 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.

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[1] For *Tapasā*, quality teaching is described in the works of Alton-Lee (2003) and Farquhar (2003).

Pasifika Success

The Pasifika Education Plan 2013–2017 (PEP) describes Pasifika Success as being "characterised by demanding, vibrant, dynamic, successful Pasifika learners, secure and confident in their identities, languages and cultures, navigating through all curriculum areas such as the arts, sciences, technology, social sciences and mathematics."

Within early learning, success is characterised by competent and confident tamariki who are 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 (*Te Whāriki, 2017*).

The Pasifika Success Compass
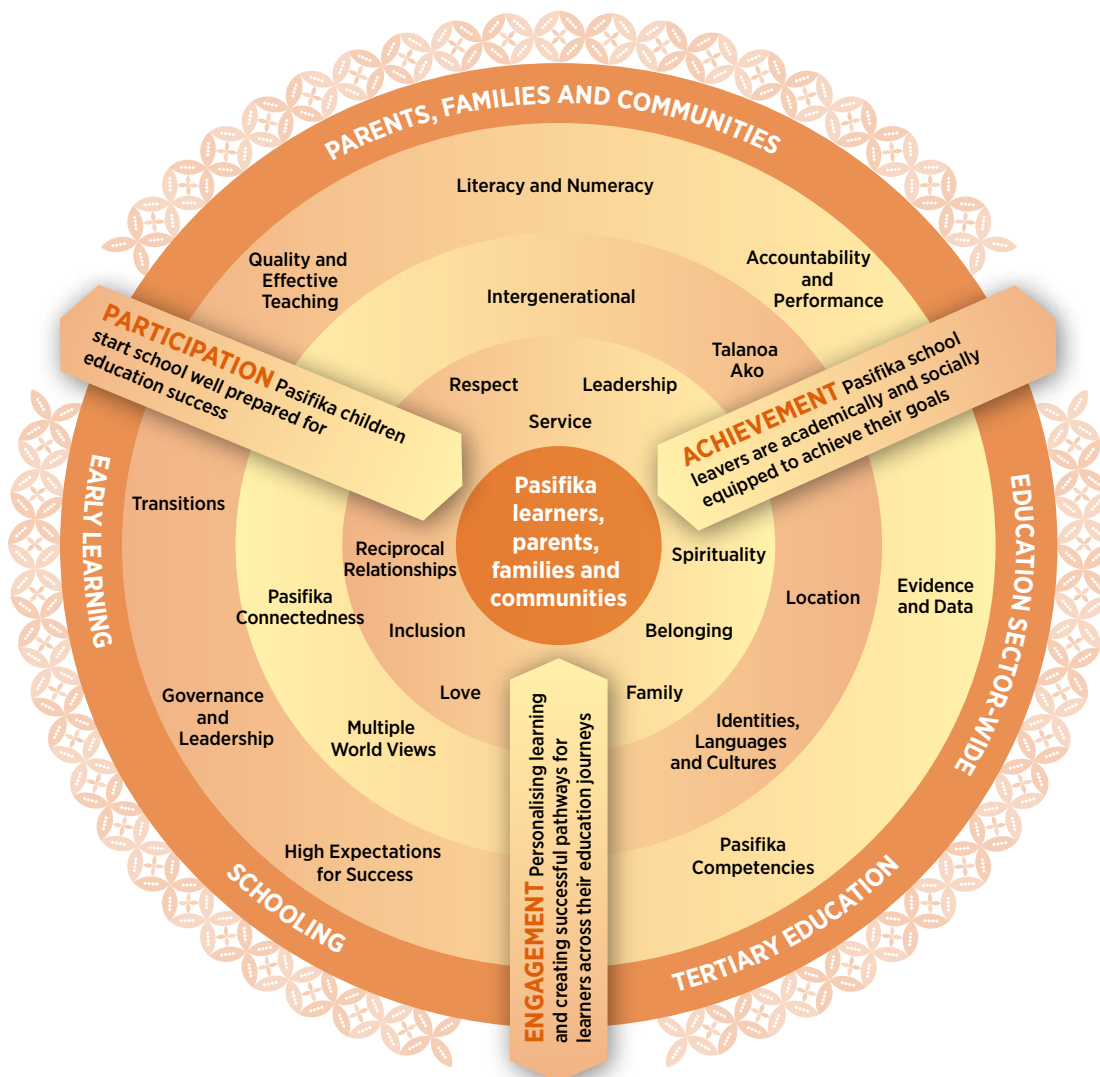
The *Pasifika Success Compass* captures the essence of the PEP. All activities, domains, principles and values are oriented around the Pasifika learner, parents, families and communities who are at the centre.

The term 'Pasifika'

The term Pasifika or Pasifika peoples are umbrella terms used to categorise trans-culturally diverse peoples from the Pacific region who now live in New Zealand but continue to have family and cultural connections to Pacific Island nations. Pasifika identify themselves with the islands and cultures of Samoa, Tonga, Cook Islands, Fiji, Niue, Tokelau, Tuvalu and other Pasifika heritages.

The term 'Pacific'

The term Pacific or Pacific peoples is an umbrella term that is used to categorise one of the islands in the Pacific Ocean, particularly used in reference to the islands of Melanesia, Micronesia and Polynesia.

They may be recent migrants, long settled in New Zealand, or New Zealand-born. Pasifika and Pacific also have increasingly multi-ethnic heritages and identities beyond ethnicities. It is important that teachers and leaders are aware of and respond to these diverse, ethnic-specific, as well as multiple identities.

The Ministry of Education, partner agencies and the wider education sector must engage and respond well to the shared and ethnic-specific identities, languages and cultures of each Pasifika group, drawing on their processes, methodologies, theories and knowledge.

Tapasā emerges from this knowledge and provides a framework to support teachers and leaders to engage, challenge, shift and transform their way of thinking and practice, and understandings of Pacific success.

Tapasā brings Pacific perspectives to effective and quality teaching practice at different stages of a teachers' journey in key areas and transition points for Pacific learners in early learning, primary and secondary education. This will help set them up to participate and enjoy success in tertiary education, the work place and beyond. It builds on the PEP and weaves together the many small and significant strands in Pacific-focused classroom theories and practices some of which are already taking place.

The meaning of Tapasā within this framework

Tapasā is a Samoan term. The closest English language translation would be the word 'compass'. Traditionally, the *tapasā* extends beyond the finite and physical limitations of a compass where the *tapasā* serves as a guide or pathway in *malaga* or a journey. In earlier times, the *tapasā* guided our ancestors as they successfully voyaged across oceans by reading the stars and constellations, marking the winds and mapping the currents. With the blessings of the Creator God and guidance of *ilamutu* (spiritual guide), and unity and fortitude in times of adversity, these voyagers reached the far corners of the Pacific.

This traditional definition of tapasā is borrowed and applied within the context of the *Tapasā* framework. Here, *Tapasā* serves a twin purpose of being a guide for teachers as they navigate their own journey of becoming more culturally aware and competent, and as a symbol of the learning pathway that Pacific learners' and their families undertake.

In a similar way that our ancestors journeyed across the oceans in search of knowledge, prosperity and growth, *Tapasā* seeks to guide and support teachers and Pacific learners, their parents, families towards their 'destination' - a shared vision and aspiration of educational achievement and success for Pacific learners.

Working with Tapasā

First and foremost, *Tapasā* is a resource for all teachers of Pacific learners. It is designed to support teachers to become more culturally aware, confident and competent when engaging with Pacific learners and their parents, families and communities. It aims to contextualise quality teaching and learning within a Pacific learner setting by providing a Pacific lens to the *Standards for the Teaching Profession* and the *Code of Professional Responsibility*[2].

Tapasā is also an important resource in other areas. It can be used as a foundation document to develop further resources to support governance, strategic and programme planning; developing local curriculum; induction, mentoring and appraisals; and professional learning and development. It can be used along with other sources to inform Pacific achievement aspirations across a network of educational learning services, such as *Communities of Learning | Kāhui Ako*. Teacher training providers might also find *Tapasā* useful in programme design that is responsive to the needs of Pacific learners, their parents, families and communities.

Assumptions

For teachers, getting the most out of *Tapasā* means that they:

» are developing effective, high quality pedagogies and can use *Tapasā* to further strengthen, build-on and develop responsive pedagogies for Pacific learners that is linked to current theory, research and effective practices

» recognise that good outcomes are dependent on good teaching practice and that in order to address educational inequality, a change in thinking and practice is required;

» understand processes and practices involved in supporting and fostering bilingualism especially in early learning settings

» recognise the importance of cultural locatedness[3] in education settings, and for learner well-being and achievement;

» acknowledge that each learner and groups of learners and their identities, languages and cultures are at the centre of effective pedagogy for Pacific success and well-being

» have a strong understanding and commitment to *Te Tiriti o Waitangi,* the *Standards for the Teaching Profession and Code of Professional Responsibility*

» respect and observe the rights of children within educational settings, as outlined in the *United Nations Convention on the Rights of the Child*[4]

» are aware that Pacific learners learn differently from each other and their non-Pacific peers

» understand that culture is more than just ethnicity and race which means the notion of culture is not just the domain of others or minority groups, as they themselves also have 'culture'

» recognise Tapasā as an opportunity for building their understanding of Pacific learners, parents, families and communities and broadly enhance their learning and practice

» are able to build on and become confident and competent in themselves as teachers for Pacific learners, and all learners, and

» recognise the importance of cycles of review and improvement, and critical reflection as an important part of effective pedagogy.

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[2] You will find more information about the *Standards for the Teaching Profession and the Code of Professional Responsibility* and copies at https://educationcouncil.org.nz/content/our-code-our-standards

[3] Cultural locatedness refers to the focus of the competencies at different stages of a teaching career. It means teachers shifting (physically, mentally, emotionally and professionally) learning, teaching and practice into locations or spaces that are safe, comfortable that culturally 'fit', and are receptive to the learner (Ministry of Education (2011). *Tātaiako: Cultural Competencies for Teachers of Māori Learners*. Wellington: Ministry of Education).

[4] For more information visit https://www.unicef.org/crc/

Knowing yourself

It is important that teachers understand their own distinctiveness, identity and culture in deep and meaningful ways in order to genuinely engage and respond to the distinctive identities, languages and cultures of others. The ability to reflect on the beliefs and ideas that are held within ones' own culture will enable teachers to recognise their inbuilt assumptions.

Teachers are responsible for groups of learners with histories, perspectives, values and cultures that may differ from their own. These differences can even vary between each learner, in significant ways. This is the beginning of the development of the openness and reflection that teachers need to create relationships for learning with learners who have cultural knowledge, languages and experiences different to theirs. Knowing yourself is not only about identity and self-reflection it is to also understand ones' own biases, prejudices and actions of privileging.

Tapasā will assist in teacher reflection and learning inquiries.

Characteristics of a good teacher[5]

According to Pacific learners (and Pacific parents), a 'good teacher':

» understands that my identity, language and culture is important to me

» pronounces my name and words in my language properly

» recognises that English might not be my and/ or my parents' first language and communicates with us in a way that we can understand

» does not make fun of my and/or my parents' limited English language skills if we don't speak it fluently

» makes an effort to learn and use simple words like saying 'hello' and 'thank you' in my language

» knows that I want my parents to be part of my learning journey and that my parents value being part of that journey

» communicates well and isn't afraid to ask me and my parents questions

» does research to know more about me, my family and my culture and island nation(s) that we come from

» incorporates stories, legends and myths, events, activities and symbols that I understand and are relevant to me when they are teaching

» understands the values that are important to me such as faith, spirituality (church) and family

» is a strong, kind, honest, passionate, open-minded, understanding, flexible and compassionate leader who cares about me, and

» knows that I want to learn but in a way and at a pace that is suitable for me.

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[5] Based on feedback from Pacific learners (Years 7-13) and Pacific parents received during the sector consultation on the Tapasā draft framework June-July 2017.

Ngā Turu - The Competencies

Ngā turu within *Tapasā* describes behaviours and understandings at different stages of the teaching journey. While each *turu* is distinct, in practice they are interwoven and can be observed to be occurring all at the same time in a learning activity. Each *turu* need to be considered together in order to demonstrate change in thinking and practice.

The turu are:

Turu 1: Identities, languages and cultures

Demonstrate awareness of the diverse and ethnic-specific identities, languages and cultures of Pacific learners.

Turu 1 is about teachers' knowing and understanding that the shared and ethnic-specific identities, languages and cultures of Pacific learners underpins the way they think and learn, which is fundamental to their well-being and success. The motivations influencing their thinking and learning is manifested in the different ways they respond or similar ways they behave in different situations.

Pacific learners, together with their parents and families, bring some of their own knowledge and awareness of identities, languages and cultures, and strengths such as child-caring practices in early learning settings that teachers will need to use as a foundation to build on.

Teachers who are confident in their own identity and distinctiveness will appreciate the distinctive and ethnic-specific identities, qualities and contexts of each of their Pacific learners and will reflect this in their planning, teaching practice and relational endeavours.

In practice, *Turu 1* is about relational and united approaches in building a future for learners that is respectful of their past and background. For teachers, it is about effectively teaching the curriculum that enables Pacific learners to be successful and achieve.

Turu 2: 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.

Turu 2 represents the importance of strong, reciprocal, responsive and collaborative relationships, partnerships and engagement between the teacher, early learning service or school and the learner, their parents, families and communities. These relationships are evident within and across all stages of the learner's educational journey towards success.

Effective and meaningful engagement is essential for Pacific learner success that needs to be established early on in early learning settings and maintained throughout their learning journey in schools and tertiary institutions to ensure success later in life.

In practice, the teacher needs to utilise Pacific constructs to engage and collaborate in different and meaningful ways that empower Pacific learners, parents, families and communities. *Turu 2* alludes to the reciprocal notion of collaborative power sharing and relationships where schools or early learning settings critically examine whose knowledge is being taught and valued, recognising that the existing system often privilege majority 'culture' and knowledge.
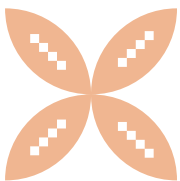
Schools or early learning settings need to recognise this and create relationships and spaces for learner knowledge to be valued within an early learning setting, the classroom and education system.

The Framework

Clarification of framework

The framework is structured in a way to show growth and progression as an individual goes through the different stages of their journey as a teacher. At the same time, the framework recognises that some student teachers or teachers will have advanced knowledge and understanding of Pacific identities, languages and cultures and may position themselves at the 'experienced teacher' or 'leader stages'.

The indicators listed at each stage describe the minimum behaviours expected of an individual at that stage. For example, in general a student teacher is expected to demonstrate the indicators listed in *Turu 1* and while a Pacific student teacher might already have strong cultural identities and understanding that reflects those of Pacific learners cultural competence does not override effective pedagogies.

Headings

In this framework:

» *Student teacher* means a person who is studying to become a teacher

» *Beginning teacher* means a graduate teacher; a person who has completed a teaching qualification but is not fully registered; a fully registered teacher but with less than a total of 5 years teaching experience

» *Experienced teacher* means a fully registered teacher who has been teaching a total of 5 years or more

» *Leader* means school principal, lead teacher, manager, assistant/deputy principal, head of a department or team leader/supervisor.

A teacher builds on previous successful learning and theories as they progress from the *Beginning teacher* stage.

Turu 3: Effective pedagogies for Pacific learners

Implements pedagogical approaches that are effective for Pacific learners.

Turu 3 refers to the journey undertaken and the outcomes desired by Pacific learners and their families / 'aiga to achieve success at an early learning setting, groups such as parent groups or school.

Turu 3 brings Pacific strengths and understanding to existing teaching standards and competencies, as well as code of ethics and effective pedagogy in an early learning setting or in the classroom so that teaching practice is relevant and personalised to the learner. It means teachers need to understand that Pacific learners inhabit different realities, learn and engage in multiple ways and come into early learning settings and classrooms with unique skills, talents and knowledge.

TAPASĀ - THE FRAMEWORK

	TAPASĀ INDICATORS	
	What this means for ...	
	A student teacher	**A beginning teacher**

Turu 1

Identities, languages and cultures

Demonstrate awareness of the diverse and ethnic-specific identities, languages and cultures of Pacific learners.

A student teacher

1.1 Understands his or her own identity and culture, and how this influences the way they think and behave

1.2 Understands the importance of retention and transmission of Pacific identities, languages and cultural values

1.3 Is aware of the diverse ethnic-specific differences between Pacific groups and commits to being responsive to this diversity

1.4 Understands that Pacific worldviews and ways of thinking are underpinned by their identities, languages and culture.

A beginning teacher

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

1.6 Understands the socioeconomic, demographic, historical as well as contemporary profiles of Pacific learners, their parents, families and communities, and its impact on learning and wellbeing from a Pacific perspective

1.7 Demonstrates understanding of the diverse infant, toddler and child caring Pacific practices in early learning settings

1.8 Demonstrates understanding of bilingual acquisition and learning processes.

An experienced teacher	A leader	LINKS WITH	
		Standards for the Teaching Profession	Tātaiako
Who builds on previous successful theorising and behaviours to:			
1.9 Demonstrates complex and advanced understanding, knowledge and practice of Pacific ethnic-specific identities, languages and cultures	1.16 Leads learning and teaching that is responsive to Pacific ethnic-specific identities, languages and cultures across education networks	Te Tiriti o Waitangi partnership, Professional learning, Professional relationships, Learning focused culture, Design for learning, Teaching	Wānanga, Manaakitanga, Tangata Whenuatanga, Ako
1.10 Demonstrates a strengths-based practice, and builds on the cultural and linguistic capital Pacific learners, their parents, families and communities bring	1.17 Ensures the centre, group or school charter, strategic and achievement plans or equivalent reflects the importance of identities, languages and cultures in Pacific learner health and educational success		
1.11 Demonstrates a deep understanding of bilingual acquisition and learning processes			
1.12 Supports colleagues to build their knowledge and understanding of Pacific ethnic-specific identities, languages and cultures including concepts of bilingual acquisition and learning processes	1.18 Prioritises resources, training and support for teachers, school leadership and governance to strengthen their capability and capacity to work and engage effectively with Pacific learners, parents, families and communities		
1.13 Is aware of cultural protocols and sensitivities in Learning Support settings and seeks support to develop and build inclusive education capability[6]	1.19 Develops strategies for future environments and evolvement of Pacific ethnic-specific identities, languages and cultures.		
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			
1.15 Ensures teaching colleagues, Pacific learners and their parents understand the position of Pacific peoples in the context of Te Tiriti o Waitangi with tangata whenua.			

[6] A useful resource to support development in this area can be found here:
http://nzcurriculum.tki.org.nz/Inclusive-practices Implementing-an-inclusive-curriculum

TAPASĀ - THE FRAMEWORK

	TAPASĀ INDICATORS	
	What this means for …	
	A student teacher	A beginning teacher
Turu 2 **Collaborative and respectful relationships and professional behaviour** Establishes and maintains collaborative and respectful relationships and professional behaviours that enhance learning and wellbeing for Pacific learners.	2.1 Understands his or her worldviews and ways of building relationships differ from those of Pacific learners 2.2 Understands that there are different ways to engage and collaborate successfully with Pacific learners, parents, families and communities 2.3 Is aware of the importance of respect, collaboration and reciprocity in building strong relationships with Pacific learners, their parents, families and communities.	2.4 Demonstrates understanding of the importance of collaborative and respectful relationships for successful learning 2.5 Implements a range of strategies to communicate clearly and build effective relationships with Pacific parents, families and communities 2.6 Demonstrates understanding of Pacific values of reciprocity and respect in relationship building and communication 2.7 Understands the importance of shared knowledge and power collaborative relationships 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 2.9 Demonstrates understanding and commitment to respecting the rights of Pacific learners within educational settings, as outlined in the United Nations Convention on the Rights of the Child.

		LINKS WITH	
An experienced teacher	**A leader**	Standards for the Teaching Profession	Tātaiako
Who builds on previous successful theorising and behaviours to:			
2.10 Engages with Pacific learners, their parents, families and communities in all aspects of teaching and learning pathways	2.15 Evidences and visibly demonstrates strong collaborative and respectful relationships and reciprocal partnerships with Pacific learners, parents, families and communities that is linked to learning outcomes and achievement	Professional learning, Professional relationships, Learning focused culture, Design for learning, Teaching	Wānanga, Whanaungatanga, Manaakitanga, Ako
2.11 Extensively uses Pacific resources, tools, references and conceptual models to enhance communication and relationship building in planning, teaching and assessments	2.16 Has strong relationships with Pacific communities and cultural leaders		
2.12 Incorporates Pacific words, songs, activities, and artifacts to connect and engage with children and their parents	2.17 Prioritises resources and support for teachers, early learning service managers, school leadership and governance to strengthen their Pacific capability and capacity around building and establishing respectful and collaborative relationships		
2.13 Supports colleagues to strengthen their abilities to build and establish collaborative and respectful relationships and communicate clearly	2.18 Grows and leads authentic and respectful relationships with the Pacific sector and community leadership		
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.	2.19 Recognises and supports initiatives to strengthen relationships and provide spaces for learner knowledge to be valued.		

TAPASĀ - THE FRAMEWORK

	TAPASĀ INDICATORS	
	What this means for	
	A student teacher	A beginning teacher
Turu 3 **Effective Pacific pedagogies** Implements pedagogical approaches that are effective for Pacific learners.	3.1 Recognises that all learners including Pacific are motivated to engage, learn and achieve 3.2 Knows the importance of Pacific cultural values and approaches in teaching and learning 3.3 Understands that Pacific learners learn differently from each other, and from their non-Pacific peers 3.4 Understands the aspirations of Pacific learners, their parents, families and communities for their future and sets high expectations.	3.5 Articulates and demonstrates a teaching philosophy and approach that considers the holistic and collective aspects of Pacific learners, their parents, families and communities 3.6 Actively seeks and adopts different, ethnic-specific ways of instruction and working with Pacific learners, parents, their families and communities 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 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.

		LINKS WITH	
An experienced teacher	**A leader**	Standards for the Teaching Profession	Tātaiako
Who builds on previous successful theorising and behaviours to:			
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	3.16 Ensures the service/centre, group or school charter and achievement plan or equivalent reflects the importance of effective pedagogy that supports Pacific education success and achievement	Te Tiriti o Waitangi partnership, Professional learning, Professional relationships, Learning focused culture, Design for learning, Teaching	Wānanga, Whanaungatanga, Manaakitanga, Tangata Whenuatanga, Ako
3.10 Extensively uses Pacific worldviews, statistical data, research evidence, references and conceptual models in their planning, teaching and assessments	3.17 Prioritises resources and support for professional learning and development for staff that strengthens their pedagogy in effective teaching and learning practice for Pacific		
3.11 Uses data and evidence including the different Pacific conceptual models and frameworks as a reference and guide for planning, teaching and assessment	3.18 Establishes evidence-based and meaningful data-driven goals, monitors, and implements initiatives to strategically plan for higher Pacific achievement levels		
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	3.19 Continuously builds, expands and shares the range of Pacific resources and information with other education networks		
3.13 Demonstrates understanding of establishing ethnic-specific culturally safe spaces and settings as critical in learning for Pacific learners	3.20 Actively works and engages in professional learning and development in current Pacific education issues and trends in relation to Pacific learner achievement		
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	3.21 Leads the development of adaptive expertise within and between education networks to enable reflective practices that are most effective with diverse Pacific learners.		
3.15 Engages in ongoing professional learning and development and seeks support to further develop and strengthen their Pacific confidence and capability.			

Scenarios/Case Studies

A selection of scenarios and case studies is presented to support teachers to unpack, understand and work with *Tapasā*. These 'scerarios and case studies' reflect and underpin the skills and competencies that are represented in Ngā Turu of *Tapasā*. Teachers are also encouraged to develop their own exemplars of good practice to help them further understand *Tapasā*.

» Scenarios 1 and 2 are composites of teachers sharing their stories.

» Case Studies 3 and 4 are drawn from the Pasifika PowerUP programme that has been running nationally since 2013. Pasifika PowerUP is an education programme that actively supports Pacific parents, families and communities to champion their children's learning. Academic support is provided for primary and secondary students, with targeted workshops for parents, families and children in early childhood education. Pasifika PowerUp aims to accelerate participation at all levels and to lift achievement for Pacific primary and secondary students. Key outcomes of the programme focus on:

» building the capability, knowledge and voice of Pacific parents, families and communities, to drive and accelerate their educational success

» providing access to quality registered teachers in all education settings to ensure students get the right information at the right time

» ensuring fit for purpose, culturally appropriate, inclusive and effective approaches to best meet the local needs of Pacific parents, their children, students and families

» ensuring value for money and real results in real time.

A Scenario/Case Study analysis flow chart

This flow chart is provided to support teachers in the analysis of scenarios and case studies to generate further thinking and discussion. This is just one example of an analysis that can be adapted. You may have your own way of analysing scenarios and case studies.

SCENARIO/CASE STUDY

» Identify the key elements in the scenario/case study that link to the '*turu*' and to the evidence

» Provide examples from the text in the scenarios and case studies.

» Identify next steps for the teacher and the learners

» Identify what is missing in the teacher 'thinking' linked to the '*turu*' and the evidence

» Identify any challenges and issues that come out of the scenario/case study – for the teacher and for the learners/children.

Links to

» Sources of further evidence

» Prompt questions for further discussion

» Resources that will extend teacher thinking, planning and assessment.

Methodology

The Talanoa process was used to engage a number of participants involved in these case studies, in particular the Pasifika PowerUP programme. The word "talanoa" is made up of two parts: "tala" or "talk", and "noa" or "normal". Talanoa is used throughout Pacific communities to mean discussion on a topic to determine outcomes and arrive at a decision. Talanoa as a research methodology (Vaioleti, 2006) is used predominantly in Pacific research to talk through a topic or phenomena in a natural way, revealing the thoughts, feelings, views and perceptions of the people talking. Talanoa as a methodology was chosen to allow the participants to speak for themselves (in their Pacific language, in English, or both) through a series of questions to support guided open conversations with participants. Participants represented in these case studies are provided with substitute names.

1 **Scenario:** Recognising print symbols and concepts and using them with enjoyment, meaning and purpose

EARLY LEARNING

Learner/learning context

Tracy, an early childhood education teacher at a Cook Islands pūnanga reo/early childhood education centre in Porirua wanted to keep building on previous learning activities that used cultural symbols and pictures to further strengthen the identity, wellbeing and Cook Islands Māori language skills of the tamariki at the centre.

Pedagogy

One of the tamariki, Joshua, had taken some of the patterns that they had worked on previously to show his dad at home. This prompted Joshua's dad to contact the centre and offer to show the children his own Cook Islands tattoos. Tracy thought that this was an excellent way of addressing her earlier intentions and invited Joshua's dad to the centre to talk to the children. She observed the way the dad was talking to and interacting with the children with ease and the excitement expressed by the children when matching the patterns that they had drawn with the dad's body tattoo. The significance and place of cultural patterns was given recognition through these learning experiences.

Tracy observed that the tamariki were having lots of fun doing some Cook Islands patterns of tiare (flowers), matau (fish hooks) and raranga (weaving patterns). It was clear from the way that tamariki were interacting and communicating with each other and the dad and actively involved in the activity that they enjoyed discovering the different patterns and prints. The tamariki agreed to use these patterns to display on the wall.

Learning outcome

Tracy noted in this activity that the tamariki recognised print symbols, patterns and concepts and used them with enjoyment, meaning and purpose, which is one of the learning outcomes of *Te Whāriki*.

2 **Scenario:** Connecting with parents through cultural knowledge and as co-teachers

SCHOOLING

Learner/Learning context

Paul, a science teacher at a secondary school in South Auckland, wanted to use and incorporate Pacific constructs in one of his lessons about thermodynamics and conduction.

Pedagogy

He discovered through his Pacific colleagues and discussion with his learners that making 'umu' (earth ovens) could be a meaningful and effective way of illustrating these science concepts. With guidance from his colleagues Paul was able share his idea with some of the parents of his learners and invited them to talk about umu-making, to 'co-teach' the class. Paul was able to explain these scientific concepts using the information provided by the co-teaching parent.

A follow-up activity involved actual preparation of an umu and cooking of food. Paul learnt more about the umu-making process and some the cultural protocols involved. He was also able to further explain thermodynamics and deepen the knowledge of his learners in an observable and tangible way.

Learning outcome

Familiarity with the umu-making process and practical application enabled the learners to more readily make the connection, learn and improve their understanding of thermodynamics and conduction. He also learnt more about the rituals and nuances in the umu preparation process and how these differed with each Pacific ethnic group. For example, he found out that umu preparation was largely undertaken by males while females had the important role of food preparation.

Paul's relationships with the parents deepened and he noted other opportunities to involve them more in similar exercises in the future. Paul's experience demonstrates the importance of meaningful connections of different parts that give richness and robustness to the final currency of relationships. It is in the careful valuing of traditional knowledge and culture alongside science and technology that will ensure the relevance of school learning to those living as a Pacific person in Aotearoa New Zealand.

3 Case Study: Parenting a wide range of learning needs in a family

Learning context

A Pacific parent describes how she learns strategies for keeping track of the educational needs of her large family to support them effectively; describing the changes made to the family routine to support their children's learning.

The Family

Malia and her husband have seven children all New Zealand born. Their first language is English, but they also speak their own native Pacific language. Her father lives with the family and is a strong advocate for fluency in both languages. He is fluent in both English and his own native language. The children range from one to 15 years old. The oldest child is preparing to undertake NCEA Level 1 at the local high school. The other children are enrolled at kindergarten and primary school. Malia is a full-time mum, and her husband and father are both working. The family is engaged in the community in several ways. They are very active in sports, with the father coaching a premier rugby league team, and the children all play a range of sports, including netball, rugby league (girls included), and basketball. The family are also active in their local church (where her father is an elder). They have elected to send their primary-aged children to a church primary school of a different faith, whilst the eldest child is enrolled at the local high school. Malia is active in the primary school's Parent–Teacher Association. As the family is without any technological devices (computers, smartphones or iPads), they cannot access the Internet, despite the fact their telecom provider offers connectivity.

Malia didn't particularly enjoy school herself and says she disliked many aspects of it. Despite this, she went on to experience educational success. Both she and her husband have tertiary qualifications.

Programme Participation

Malia decided to participate in the PowerUP programme because the children heard about it from their primary school and wanted to attend. Both her husband and father encouraged her to take the children and participate in the programme. Malia hoped attending would help the children gain more drive to achieve so they could "get the edge to get ahead".

Reflections and learning

» Malia found the sessions both affirming and a safe place to learn and get support from others for trying new approaches at home. She particularly valued the parent sessions. "Our parents group is led by Fale who is so down-to-earth but really firm about encouraging our children to succeed... the sessions really show how the school, family and community can work so well together."

» Malia reflected on the fact that their eldest son has struggled with his learning needs and that the school had not always been responsive. Malia had learned about the steps in NCEA, the importance of setting goals and the importance of reading. Armed with this knowledge, she identified that two more children are below National Standards in reading, while three of her other children are on track. At that time, she also enrolled her youngest child into early childhood education (ECE). She observes that in a large family, everyone benefits if she has a way of keeping track of each child's educational progress: "With my large family, I have to keep track of where they are at and it is important for me to make sure I have a plan to manage that."

» Malia was shown ways to be more encouraging and responsive to her childrens' needs, including building a routine of learning into household activities. "I guess [now] I know [more about] what it is they need and I can encourage them and make it part of our family routine. It also helps that I can find out how to support them in things like maths and can ask for help."

» Malia is more confident and well-equipped to talk with teachers to support her children's learning. "The programme already helps right now. I have two children who are below their reading age and I am more confident about asking the 'right' question. It is not enough for the teacher to say – broaden their vocabulary or read more to them. I feel they need specialised help, which they [the school] are addressing."

» The family also found that the programme provided support for them in another important way; providing a venue for engagement with their eldest son, who is no longer living with them. "My eldest child, well let's just say we have had some challenges and he has not been at home with me and is staying with other family.

[But] he is still coming to the programme which is something positive I guess."

» Malia commented that all her children are happily engaged, and she is too. The youngest one is enjoying playing with the other children. She believes her presence at the weekly sessions helps settle the children so they are primed for learning. "I think it is really important for parents to be there and do things with their children."

» Malia expressed that she saw great benefit for her family from attending and placed particular emphasis on the role of the Pacific community in the programme:

"Their confidence to interact with other kids of all ages, the genuine interest by other educators that they don' t [normally] have contact with, and just being such a positive space with passionate people who are Pacific and mostly from the Cook Islands is an amazing place. I am glad we have such a programme. I am especially thankful to [all those involved with PowerUP] who provide all of the other things that surround it, like mentors, transport, food, and other resources."

» Malia thinks her children benefit from interaction with a range of teachers with different teaching styles at PowerUP. It also benefitted her own understanding about how children learn: "I think they have also grown with the different learning styles that they have seen, and they realise that there are lots of ways to learn. In one session, they took the primary class outside and played bubbles with them, but asked them to count how many bubbles there were, so really they were doing maths. That was cool."

» Malia established a positive routine for the family that has a real focus on learning: "Because there are children of all ages, [PowerUP] has become a real cool place to hang out [and where it is cool to be learning]. We all love having a hot meal [and learning] together and then just coming home for showers and wind down from the day before bedtime."

» Malia shared that they really embrace reading now and involve the wider community in a weekly reading group. "We definitely still read together but have involved the extended family. We have kind a set up a reading group on Tuesday and Thursday in our home for the other kids in our street to come along as well. We can have up to 10 kids on any day, just sitting in the lounge. Either, one is reading aloud to everyone or someone is reading to another person. It just meant I had to do some more baking!!"

» Malia told the Community Champion that since attending PowerUP, she had greater knowledge and skills to engage with the school to get additional support for her two children who are behind in reading. This in turn benefits the children's confidence to learn: "Because the school has given extra help to my two girls they are picking up [their reading] and feeling better about where they are at."

» Malia is planning to bring her family back to PowerUP next year, but she is also planning strategies over the summer break to ensure that they continue to accelerate their progress with reading and learning. "We were talking about what we can do in the [summer] break, and they have made up a resource pack... on this day read one book, on another, count up to 50 different things. That is helpful."

» Malia is a passionate advocate for spreading the word about the benefits of PowerUP: "I have always told them the benefits [of PowerUP] and will keep doing it. It really is a great place to learn and gain knowledge in a welcoming Pacific place with awesome people committed to the success of our families. The [childrens'] success [in education] needs to involve everyone, not just in their own family. Everyone in the schools, community and families have a part to play. We can do it together."

4 **Case Study:** Navigating the education system as a family

Learning context

Having the assessment processes and achievement standards explained and described to parents has been most useful, especially when you are relatively new to New Zealand, with English as a second language.

The family

Ana, her husband and children came to New Zealand fairly recently. One of their 10 children was born in New Zealand. The two oldest children have completed school.

Ana and her husband chose the children's schools to be close to home. The children are involved in sport, playing rugby, soccer and touch. They also all enjoy music and play the guitar. Ana and her husband have active roles in the church community as ministers of their church. They do not have paid employment, and at times the family is stretched financially which can restrict their ability to participate in outside activities. The family has access to the internet at home.

Programme Participation

Ana heard about PowerUP from a Whānau Ora provider and five of her children who are at primary and secondary school levels attend the PowerUP programme. Ana said she was "not very familiar and not very informed" about NCEA or the primary school learning syllabus. Ana came along to support her Year 11 child to pass NCEA and her younger children to excel in their subjects. There were a couple of weeks where the family was unable to attend PowerUP due to community commitments.

Ana viewed a central benefit of PowerUP was that her children got help with their learning from quality teachers there, and also a chance to learn alongside other Pasifika children. There was a sense, that PowerUP is 'their place'. They are 'powered up' by their Pasifika strengths and connections.

Reflections and learning

» Ana felt she had already learned things that would help her family with their education journey. This helped her to talk more effectively with the school about her children's learning.

"I wished I knew this information when my two oldest children were in high school; I would have provided support and been a part of their decision making. Now I can be part of my younger children's education."

» Ana learned that she can support her children's educational success by tracking and monitoring their learning and that she is entitled to seek support when needed.

"Having this information has developed my confidence to approach the schools when needed. I can visit the school at any time if there are matters concerning my child's education and or wellbeing at school. If I am unclear about anything it's good to pay the school a visit. I should be more informed of my children's education in order for me to better help my children".

» Ana particularly valued this information for supporting her children at secondary school.

» "I have two children at the high school level and I am trying to be involved in their career choices and be supportive without imposing on their choices."

» Ana's reflection when they were unable to attend PowerUP, she realised that missing PowerUP had impacted on her children's enthusiasm to learn and the benefits to her family's ongoing learning about the education system.

» "When the kids were told they were going to PowerUP their faces lit up and they were excited, I felt I had failed them (by not coming for a couple of weeks)". Ana acknowledged that education is a collaborative effort and teachers, parents and our communities must work together.

» Ana found the NCEA workshops most useful. "This workshop really stood out for me, I wish I knew this information when my two oldest children were in high school.

» Attending PowerUP has changed the kind of learning conversations that are happening in the family. "We are more open with our children and vice versa. Our children are able to ask us for help and we can hold conversations with them, especially our children in high

school". We are more receptive to their ideas and suggestions, and we actually set time aside to listen and learn from each other.

» Ana acknowledges the importance of the role parents play in their children's education. Better understanding of the education system has helped my participation and contribution to my children's learning and their future career choices and life aspirations. Things work best when parents work in partnership with the learner and the school. She has discovered that listening to her children helps them to find ways to make their education relevant and identify possible and more meaningful learning pathways.

» My children enjoy learning at the PowerStation, a safe place where they can relax and be themselves, be Pasifika. They appreciate the support from the programme teachers, like their approach and the way they engage with them is respectful, fair, firm and encouraging. We all enjoy being in a learning environment together, the kids appear more confident to engage in their learning.

» Ana believes learning is for all the family, and putting aside specific time to discuss and share learning as a family is important and necessary. Family routines support educational success. Children and adults talk; listen to each other, share ideas, and dreams with a safe affirming manner, in a safe affirming space.

» Anna reached an important realisation that it is not only the schools role and responsibility for the children's learning and education. The parents have an integral role and responsibility as well, and even more important. We are more informed, and more engaged with our children's education. "I've always known that a good education leads to success, but I've always left it to the school to do that. Now I 'm making it a priority to be engaged and involved. I have learned so much about supporting my children to be successful at school, so that they can build a relevant educational pathway to a career and what they want to get out of life. At times this means talking to other parents at the

programme and at other times it means asking for help from the programme or at school.

» Learning new things and being informed about things matters and we need to know everything about our children's education. "For my children, it's getting extra help with their assignments and school work; especially in areas they have difficulty in at school. Also understanding NCEA, career paths and what is also available for us as parents".

» Ana reflected on the changes she had noticed in her children, some quite profound. New found confidence – demonstrated by them 'finding their voice' and being able to ask for help with their learning. "My children have always been quiet kids and quite shy about everything and ever since they've been part of the PowerUP programme, they are much more vocal now. They are also very keen and excited to go to school".

» Ana reflected, how, before PowerUP, her older children would help younger siblings with their homework. Now we all do it together. "Every evening after 'lotu' (fellowship) and dinner, we spend an hour or two doing their homework and just talk about their school day. My children love it because they talk about everything and anything. My husband and I are learning to be open-minded and good listeners".

» "We are Ministers of our church and we have been promoting the PowerUP programme at our church services. We explained to our church members how useful the programme is, not only for the children, but for the parents as well, and covers other matters we need to know about the well-being of our children".

» The key benefits of this programme for me are, children will get extra help, and we understand that creative learning happens in the class or learning space. We are fed as it happens during dinner time, which takes the pressure of families at least once a week to provide dinner, and we can focus on our learning. There are these amazing switched on teachers and mentors that help our children either as a group or through one-to-one support.

⌨ Guiding questions

Teachers can use the following questions or develop their own questions to support their understanding of *Tapasā* in practice.

What cultural and prior knowledge do my learners bring to class and how can I incorporate this in my practice?

How do I integrate Pacific knowledge, methodology and pedagogies with non-Pacific theories to enrich the learning of both Pacific and non-Pacific learners?

What are my learners' and their families' aspirations for the future and how can I assist them to reach their goals?

What difference is my teaching practice making to Pacific learner achievement? How will I know?

What are some of the shared attributes and distinct differences of the various Pacific ethnic groups? How are these different?

What do I understand about the diversity within Pacific groups in my community?

Who are the groups or key leaders that I need to link with, within the Pacific communities?

Who are the groups that I need to link with, within the Pacific communities and within the senior leadership of the school or early childhood service?

How can I plan to ensure that the skills that learners learn during preparation for 'Poly Fest' (or similar cultural events) can be used effectively in the classroom to strengthen the learning and achievement of all learners?

How will I ensure that this new way of working spreads the load and is not a barrier for learner success at Poly Fest and at school?

What do I know about teaching practices designed specifically to improve outcomes for Pacific learners?

What do I do to invite interest from non-Pacific learners and other educators in the success of Pacific learners?

How can I incorporate historical events that are significant to my Pacific learners' as a part of their learning experiences?

How do I use both future focused methodologies as well as traditional ones to ensure that learning by Pacific learners are grounded on their knowledge and prepares them for a globalised future?

Do they mean the same for me?
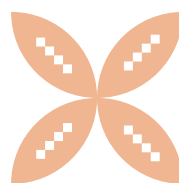
🔗 Useful links

The following are links to highly relevant resources to support teachers in their understanding of *Tapasā* in practice.

Explore: more case studies and learning stories:
http://nzcurriculum.tki.org.nz/
Curriculum-stories/Case-studies/
Teachers-as-learners-Inquiry/Learning-stories

Read: Fairburn-Dunlop, T.G. (2010). Pacific youth connecting through poly in *Youth voices, youth choices: identity, integration and social cohesion in culturally diverse Aotearoa/ New Zealand.* Victoria University of Wellington, p20:
http://www.victoria.ac.nz/cacr/research/
youth-family/youth-voices,-youth-choices/
Youth-Voices-Youth-Choices-report.pdf

Read: Mitchell, L., et.al. (2015). *Teaching and learning in culturally diverse early childhood settings*:
https://waikato.rl.talis.com/items/40923F4A-
4FD6-AD24-64B0-80D4C9FD9F61.html

Read: about this Samoan ECE assessment model:
https://akoaotearoa.ac.nz/ako-hub/ako-
aotearoa-southern-hub/resources/pages/
developing-authentic-samoan-lens

Read: Si'ilata, R., Dreaver, K., Parr, J., Timperley, H., & Meissel, K. (2012). *Tula'i Mai! Making a Difference to Pasifika Learner Achievement in Literacy.* Final Research Report on the Pasifika Literacy Professional Development Project 2009 – 2010. Auckland: Auckland UniServices Ltd:
http://www.educationcounts.govt.nz/
publications/pasifika_education/literacy-
professional-development-project-2009-2010

Read: Si'ilata, R. K. (2014). *Va`a Tele: Pasifika riding the success wave on linguistically and culturally responsive pedagogies.* The University of Auckland. ResearchSpace@Auckland:
https://researchspace.auckland.ac.nz/
handle/2292/23402

Read: Vaioleti, T.M. (2011). *Talanoa, Manulua and Founga Ako: frameworks for using enduring Tongan educational ideas for Education in Aotearoa/New Zealand.* Unpublished PhD thesis:
http://researchcommons.waikato.ac.nz/
handle/10289/5179

Watch: 'Connecting Polyfest with academic performance':
http://pasifika.tki.org.nz/Media-gallery/
Effective-teaching-for-Pasifika-learners/
Polyfest

Watch: 'Each learner is unique':
http://pasifika.tki.org.nz/Media-gallery/
Effective-teaching-for-Pasifika-learners/
Each-learner-is-unique

Watch: 'Know your learners':
http://pasifika.tki.org.nz/Media-gallery/
Effective-teaching-for-Pasifika-learners/
Know-your-learners

Watch: 'Learner advice for teachers':
http://pasifika.tki.org.nz/Media-gallery/
Effective-teaching-for-Pasifika-learners/
Learner-advice-for-teachers

⊕ Websites

A small selection of relevant websites are listed. A range of articles and resources can be accessed or purchased from these websites. These websites contain relevant resources to support teachers in their understanding of *Tapasā* in practice.
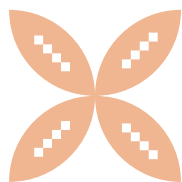
Down the Back of the Chair

This website contains the Ministry of Education's catalogue of teaching and learning resources for schools, including resources for the main Pasifika languages.

These resources can be viewed and ordered at www.thechair.co.nz

Education Council

The Education Council is the professional organisation for teachers. They represent all teachers from early childhood education through to primary and secondary schooling in English and Māori medium schools and promote all that's best about teaching such as good practice, new ideas, inspirational leadership.

For more information about the Education Council visit www.educationcouncil.org.nz

Education Review Office (ERO)

ERO is responsible for reviewing and evaluating schools and early childhood centres.

For more information about ERO visit www.ero.govt.nz

Below is a link to a Pacific-specific ERO publication:

Making Connections for Pacific Learners' Success http://www.ero.govt.nz/publications/making-connections-for-pacific-learners-success/

Living Heritage

An online forum where young people can celebrate the heritage of New Zealand and the Pacific Islands by developing their own web pages about their local community, family, and friends.

For more information about Living Heritage, visit www.livingheritage.org.nz

Below are links to Pacific-specific examples:

» www.livingheritage.org.nz/
Schools-Stories/Overcoming-adversity-
The-Vaiala-Beach-School-story/
Cyclones

» www.livingheritage.org.nz/Schools-Stories/
Samoan-success/Samoan-Language-Class

www.livingheritage.org.nz/Schools-Stories/
Samoan-success/Polynesian-Club

New Zealand Council for Educational Research

The New Zealand Council for Educational Research is New Zealand's independent, statutory education research and development organisation. They conduct research and evaluation work with a range of public and private sector clients including in education. NZCER provide links to a range of useful books, journals and educational research articles.

For more information about NZCER visit
www.nzcer.org.nz

Below is a link to a Pacific-specific article:

*"How can we teach them when they won't listen?":
How teacher beliefs about Pasifika values and
Pasifika ways of learning affect learner behaviour
and achievement*
www.nzcer.org.nz/nzcerpress/set/articles/
how-can-we-teach-them-when-they-won-t-
listen%E2%80%9D-how-teacher-beliefs-about-pasi

New Zealand Education Gazette

This is the Ministry of Education's official magazine for the education sector focusing on Ministry initiatives and good practice in schools and early childhood centres.

Visit www.gazette.education.govt.nz for more information and to search for Pacific-related articles.

Ruia

This website is a resource for principals and other school leaders who want appraisal to lead to deep learning for teachers and to educational success for Māori students. While this is a resource for Māori learners, there are some aspects that can be adapted for appraisal processes related to Pacific learners.

For more information visit the website here
http://appraisal.ruia.educationalleaders.govt.nz/

Te Kete Ipurangi (TKI)

TKI is a web portal containing a range of information, resources, references and links to other sites and networks available to teachers, leaders, and schools for targeted and supplementary support. The Pasifika Education Community section is at this link http//pasifika.tki.org.nz, and there is good information about LEAP (Language enhancing the achievement of Pasifika at
http://pasifika.tki.org.nz/LEAP

There are also some useful tools at the Māori in English Medium website
http://tereomaori.tki.org.nz/

Te Whāriki

This website offers information, resources, and support for early childhood teachers, educators, and kaiako working with *Te Whāriki*, the early learning curriculum in Aotearoa New Zealand.

For more information, visit
http://tewhariki.tki.org.nz/

Pedagogical Models and Frameworks

The table below contains examples of Pacific-based pedagogical models and frameworks for use within an education setting.

Manulua	Pasifika Adaptation, Hernandez-Sheets' Diversity Pedagogy	The Ethnic-Interface Model	Va'a Tele
Dr Timote Vaioleti	**Various**	**Dr Tanya Wendt-Samu**	**Dr Rae Si'ilata**
» The *Manulua* is a phenomological[7] invitation into the Tongan students' realities. The central proposition of this thesis is that Tongan students will achieve better and more meaningful educational outcomes in primary, secondary and tertiary institutions through improved self-esteem, stemming from an acknowledgement of their Tongan identity and the knowledge that their unique ways of learning are respected in Aotearoa/New Zealand's education system » While this thesis is about Tongan learners, there are aspects that apply to other Pasifika groups.	» Pasifika adaptation of Rose Hernandez-Sheets' Diversity Pedagogy typology	» The 2015 paper states that teaching that is responsive to student diversity requires teachers to have deep, contextualised understandings of learner diversities (Alton-Lee, 2003) » It also talks about developing such an understanding of the diverse realities of Pasifika requires a closer examination of identity and the assistance of a theoretical framework to identify and explore the factors that have the most relevance and influence in shaping the realities of specific Pasifika learners, in relation to the processes of teaching and learning for which their teachers are responsible.	» PhD thesis exploring the notion of success for Pasifika learners in English-medium classrooms and the central role that teachers and leaders play in enabling these learners to connect the worldviews, languages, literacy practices and experiences of their homes with the valued knowledge and literacy practices of school, so that ultimately Pasifika learners experience success in all the worlds they walk in » Va'a tele translates to *double-hulled deep sea canoe* used in Polynesian voyaging » In education setting, the analogy of the *va'a tele* model may be applied to Pasifika learners as they navigate their way through the education system who employ the dimensions of effective practice for Pasifika learners in their practice.
Source: http://researchcommons.waikato.ac.nz/handle/10289/5179 7 Phenomology is about seeing and understanding phenomena from the culture, worldview and perspectives of those that are experiencing those phenomena.	**Source:** Bruce-Ferguson, P.; Gorinski, R.; Samu T.W., and Diane Mara (2007). *Literature Review on the Experiences of Pasifika Learners in the Classroom: A report prepared for the Ministry of Education, Wellington.* https://www.educationcounts.govt.nz/publications/pasifika/27772/27574	**Source:** Samu,T.W. (2006, 2015) The 'Pasifika Umbrella' and quality teaching: Understanding and responding to the diverse realities within. *Waikato Journal of Education,* Vol. 12, pp. 35–49. http://www.wje.org.nz/index.php/WJE/article/viewFile/221/212	**Source:** Si'ilata, R. (2014). *Va'a Tele: Pasifika learners riding the success wave on linguistically and culturally responsive pedagogies.* University of Auckland: Unpublished PhD thesis. http://hdl.handle.net/2292/23402

Pacific Research Models and Frameworks

There are numerous Pacific models and frameworks that might be helpful for teachers. A small selection is summarised in the table below. These have been developed by Pacific researchers, educators and practitioners to capture and articulate Pacific worldviews, knowledge and cultural frameworks. While not education-specific they are useful resources for teachers for further research and investigation on getting to know Pacific learners better.

Fa'afaletui	Fonofale	Kakala	Talanoa	Tivaevae
Samoan	**Samoan**	**Tongan**	**Tongan (also Fijian and Samoan)**	**Cook Islands**
Kiwi Tamasese, Carmel Peteru, Charles Waldegrave, Allister Bush	**Fuimaono Karl Pulotu-Endermann**	**Professor Konai H. Thaman**	**Dr Timote M. Vaioleti**	**Teremoana Maua-Hodges**
» Generally, *fa'afaletui* relates to the critical iterative process of weaving (*tui*) together all the different expressions of knowledge from within various groupings such as gender separation within the cultural community. This allows the appropriate cultural protocols to be addressed and permit issues considered *tapu* (sacred and forbidden) to be discussed openly » Similarly, the person at the top of the mountain, the top of the tree and in the canoe but close to the school of fish will have different but equally important perspectives » In the classroom, the teacher should seek the views of the child, their parents, families and communities for a well-rounded perspective and understanding of their situation and background. **Source:** http://familycentre.org.nz/Publications/filesSocialPolicyResearch/Ole%20Taeao%20Afua%20the%20new%20morning.pdf	» The fonofale model is a dynamic Pasifika model of health that uses key parts of the *fale* to represent inter-related and holistic Pasifika values and beliefs » The foundation represents *'aiga* / family; the roof represents culture; the four pou / posts represent spiritual, physical, mental and other (age, gender etc) dimensions; notions of time, environment and context encircle the *fale* » This model is able to be applied in the classroom to assist with planning and teaching that considers the child's holistic needs. **Source:** http://www.hauora.co.nz/resources/Fonofalemodel explanation.pdf	» There are three key processes associated with *kakala*, a Tongan term meaning fragrance or smell of a plant. They are: *toli* - collecting and selecting the best flower for the garland; *tui* - sewing the flowers together; and *luva* - presenting of the garland to the person intended for it » The model provides a template for schools and families to plan and select the activities or 'garland' to present to their learners, school and families, parents and community. Schools can use this framework to define a selection of activities and how they will use that activity to work with teachers, families and the community » The focus of *kakala* is on the development of teaching and learning that is culturally inclusive for Pasifika teachers and learners. **Source:** https://akoaotearoa.ac.nz/project/pasifika-learners-and-success-tertiary-education/blogs/kakala-framework-prof-konai-thaman	» *Tala* means to inform, tell, relate and command, as well as to ask or apply » *Noa* means of any kind, ordinary, nothing in particular. *Noa* in pedagogy can mean contextual fluidity to suit collective goals, learner's cultures and aspirations » *Talanoa* can occur in different forms from simple informing to interviewing, critical discussion and evaluation » This holistic model is almost always carried out face-to-face » Useful framework for communicating and engaging with staff, families and community. **Source(s):** *Developing position:* http://researchcommons.waikato.ac.nz/bitstream/handle/10289/6199/Vaioleti%20Talanoa.pdf?sequence=1 *Differentiating talanoa:* http://search.informit.com.au/documentSummary;dn=674853083445219;res=IELHSS	» This model draws on the *tivaevae* appliqué quilt within Cook Islands culture » The model provides a framework for collaboration and working together where each member is allocated a task » The quality of the completed *tivaevae* is a reflection of the combined efforts of each individual within the collective and the strength of the relationships and communication » The model can be linked to the following key values: *tā'okota'i* (collaboration), *tu 'akangāteitei* (respect), *'uri'uri kite* (reciprocity), *tu inangaro* (relationships), *'ākairi kite* (shared vision). **Source:** https://akoaotearoa.ac.nz/community/auckland-teu-le-vaa-workshop-forum/forum/pasifika-models-reseah

Bibliography

A selection of published and unpublished articles and publications are provided for background reading and research to help teachers further develop their understanding of Pacific learners, their parents, families and communities.

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Glossary

Although not all of the different Pasifika languages are represented in this document, the mix of Pacific terminologies that have been used such as *tapasā, turu* and others is deliberate. It represents notions of inclusivity and acknowledgement of the Pacific diaspora.

ako — (Tongan) Education

'āiga/ Kainga — (Samoan/Tongan) family

aoga / aoga amata — (Samoan) early childhood education centre; preschool; kindergarten

fale — (Samoan/Tongan) house

learner — refers to both children in early learning settings and student in schools

ngā — (Cook Islands Māori) Pair, two or collective, multiple, more than one

Pasifika — a term that describes people from Pacific nations or who identify with Pacific nations because of ancestry or heritage

Pacific — Island geographic region of the Pacific Ocean. It comprises three ethnographic groupings- Melanesia, Micronesia and Polynesia.

Melanesia: the islands in the Pacific northwest of Australia and south of Micronesia including the Bismarck Archipelago, the Solomons, Vanuatu, New Caledonia and Fiji

Micronesia: the islands of the western Pacific east of the Phillipines and north of Melanesia including the Caroline, Kiribati, Mariana and Marshall groups.

Polynesia: the islands of the central and southern Pacific including Hawaii, the Line, Phoenix, Tonga, Cook Islands, Samoa, Tuvalu, Easter Island and French Polynesia.

talanoa — (Tongan, also Samoan, Niuean and Fijian) a term that can be referred to as a conversation, dialogue, an exchange of ideas or thinking, whether formal or informal, but typically face to face

tapasā — (Samoan) loosely translates as 'compass'. The traditional concept of tapasā is used within this context where it serves as a guide for teachers in their journey of becoming more culturally aware and competent, and as a symbol of the learning pathway that Pasifika learners' and their families undertake.

tamariki — (Cook Islands Māori) child, children or sometimes used in place of learner

thermodynamics — branch of physical science that deals with the relations between heat and other forms of energy (such as mechanical, electrical, or chemical energy), and, by extension, of the relationships between all forms of energy

turu — (Cook Islands Māori) Generic term meaning support, help or brace. Turu refers to competency in this resource

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