

OVERVIEW FOR TODAY

- ❖ PACIFIC LEARNERS
- ❖ HISTORICAL CONTEXT
- ❖ PACIFIKA PLANS
- ❖ VALUES
- ❖ TALANOA



- 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.



- 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.

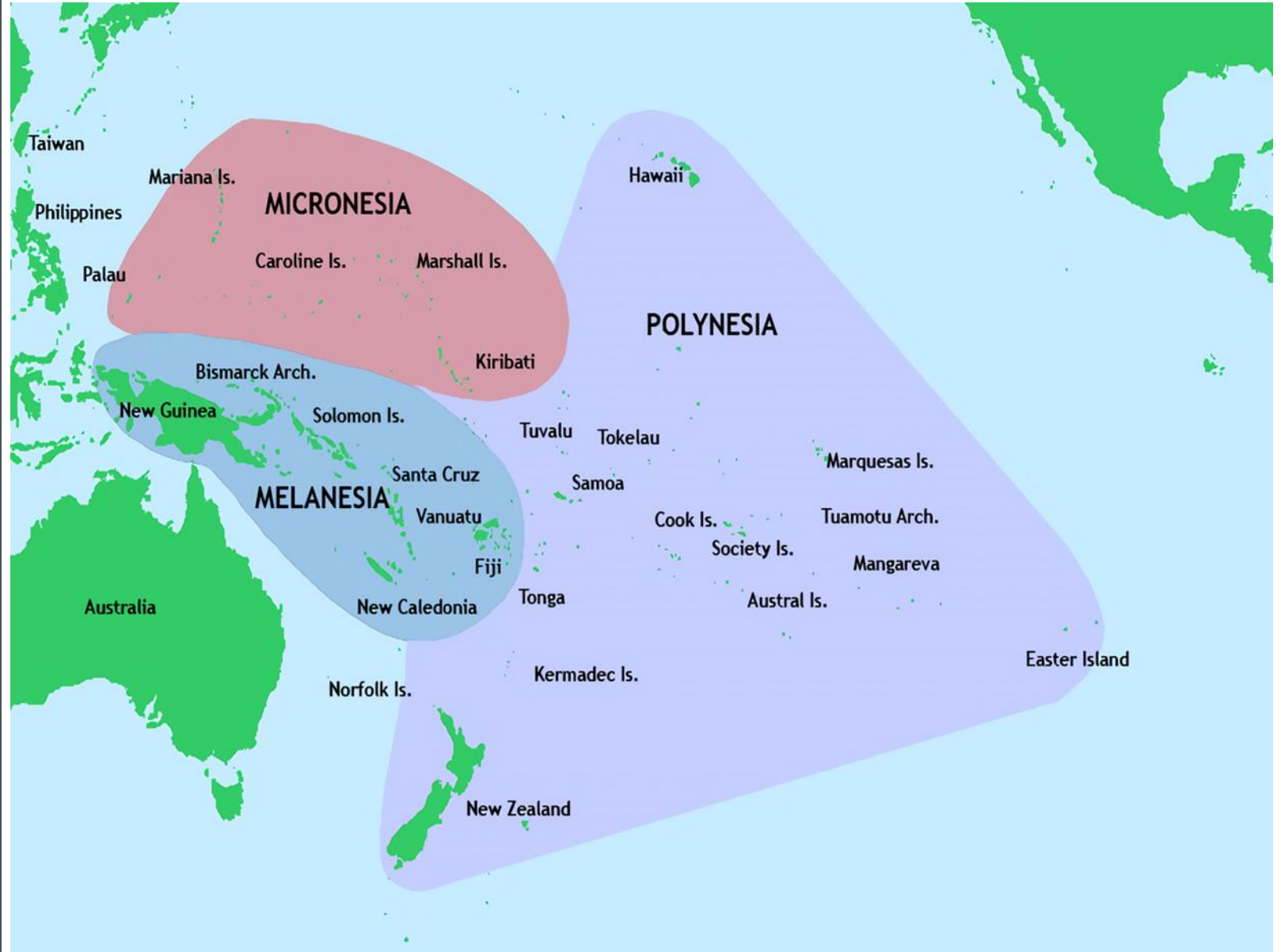
PASIFIKA

■ '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.



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



Pasifika Education Plan 2013–2017




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.

ECE GOALS



- Pasifika children start school well prepared for education success.
- All Pasifika parents, families and communities understand and value the importance of early learning.
- Early childhood education services are culturally intelligent and effectively engage Pasifika children, parents, families and communities

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- ❖ 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.

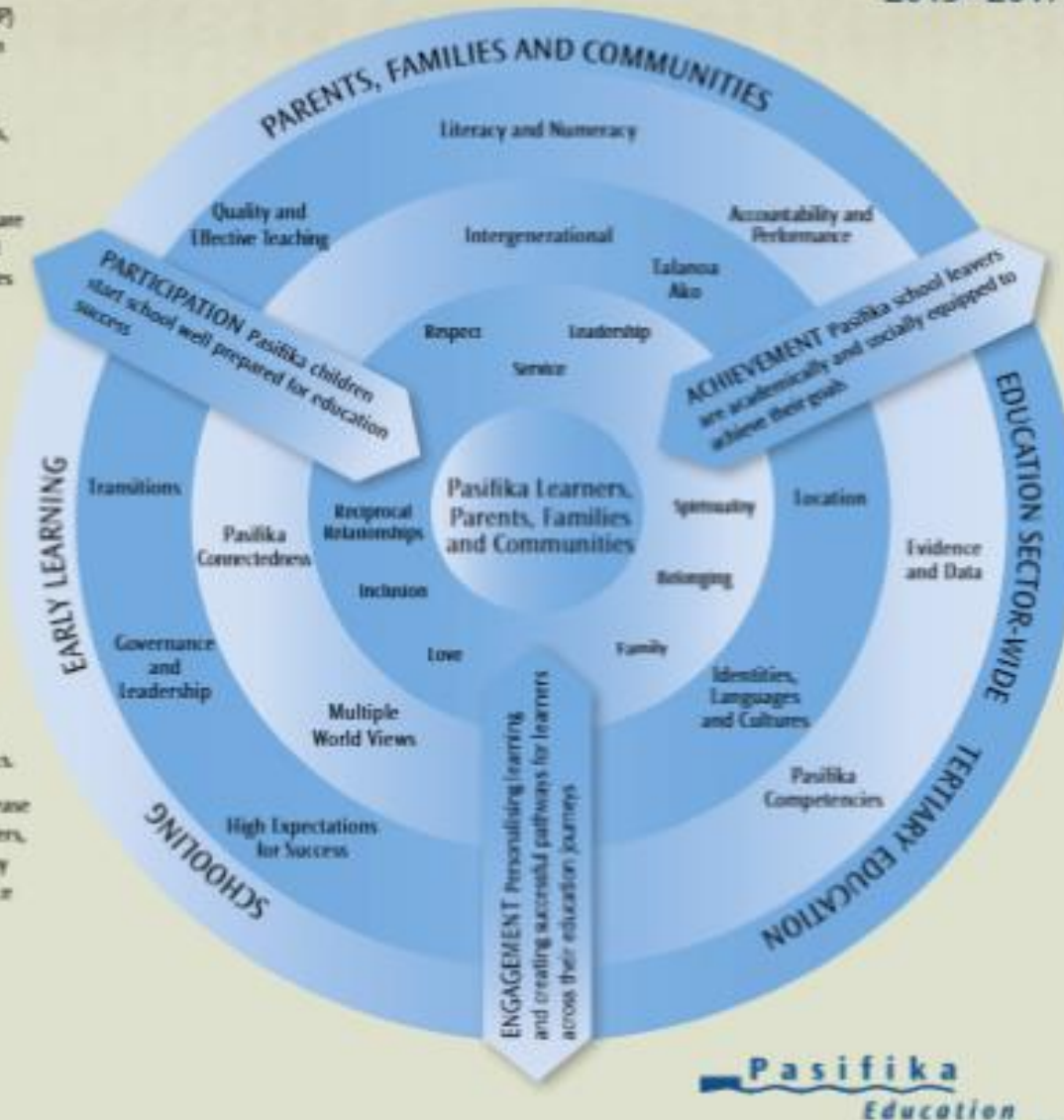
Pasifika Success

The Pasifika Education Plan 2013–2017 (PEP) personalises all of the Ministry of Education and Education Partner Agencies' work to Pasifika. Personalising is used to show that the PEP puts Pasifika learners, their parents, families and communities at the centre, so that all activities ensure the Ministry of Education and Education Partner Agencies are responding to the identities, languages and cultures of each Pasifika group. This requires the PEP to take account of processes, methodologies, theories and knowledges that are fa'asamoa (the Samoan way), laka-Tonga (the Tongan way), laka-Tokelau (the Tokelau way), laka-Niue (the Niue way), akano'anga Kuki 'Airani (the Cook Islands way), and vaka-Viti (the Fijian way), for the major Pasifika populations.

Pasifika Success will be 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.

Data and information will be used to increase the knowledge and voice of Pasifika learners, parents, families and communities, so they can demand better outcomes and influence the education system from within.

PASIFIKA EDUCATION PLAN
2013–2017



PASIFIKA IDENTITIES

IDENTITIES CULTURES INTERGENERATIONAL
TALANOA AKO LANGUAGES DIVERSE MULTIPLE WORLD VIEWS
LOCATION CONNECTEDNESS



PASIFIKA IDENTITIES

IDENTITIES DIVERSE CULTURES INTERGENERATIONAL
LOCATION CONNECTEDNESS LANGUAGES MULTIPLE WORLD VIEWS
TALANOA AKO

PASIFIKA VALUES

RECIPROCAL RELATIONSHIPS INCLUSION LEADERSHIP FAMILY LOVE
SERVICE SPIRITUALITY BELONGING

RESPECT

RECIPROCAL RELATIONSHIPS INCLUSION LEADERSHIP FAMILY LOVE
SERVICE SPIRITUALITY BELONGING





Kōrero Mātauranga

Responding to your voices: co-designing an Action Plan for Pacific Education

Based on what you told us is important in Education to support the success of your families and communities, we came up with 5 potential areas of focus for the next 10 years.



Support **families to design education** opportunities together with teachers, educators and leaders



Call out and **end racism and discrimination** in education and **value our Pacific cultures and languages**



Get **more Pacific teachers** and leaders and value and support the ones we already have



Target support to give Pacific learners better opportunities, including: **grow bilingual** options and **build skills** for education, employment and community life



Change the Education System's **definition of success** to reflect our Pacific people's **diverse** dreams and goals

We came back to ask you whether we got this right, whether anything is missing or if you would change anything. You told us:



A focus on racism and discrimination should be its own category and that all teachers becoming better teachers for Pacific learners needs to be more visible in the focus areas.

A recognition of ethnic specific and regional specific needs should be more of a focus. There should be actions for specific regions and a focus on ethnic specific groups where appropriate.

English language assessments (such as IELTS) are still a barrier to getting more qualified teachers in Early Learning Services.

You need to see a stronger focus on career planning and pathways, involving parents in subject choices and increasing learners' exposure to many different career options.



You want action around supporting positive mental health and wellbeing and addressing financial barriers and poverty.

Leadership and governance is important to making changes, particularly in schools and this should be considered in the design of the Action Plan.

What's next? Alongside this, we have published summaries of feedback from each fono around the country, which have been shared with attendees for comment before publishing, and we will use all this feedback to make changes to the five key shifts above. The finalised five key shifts, along with the first set of actions to make change will be launched as part of the Action Plan for Pacific Education in early 2020.

Action Plan for Pacific Education 2020–2030

The Action Plan for Pacific Education 2020–2030 maps the Government's commitment to transforming outcomes for Pacific learners and families and signals how early learning services, schools, and tertiary providers can achieve change for Pacific learners and their families.

The vision for this Action Plan is "diverse Pacific learners and families are safe, valued, and equipped to achieve their education aspirations".

The plan was developed following a series of fono across New Zealand with Pacific learners, families, and communities.

It sets out five key shifts that have been prioritised by Pacific communities, and a series of associated actions as the first step to achieving this vision.

The Action Plan has resources and guidance for early learning services, schools, tertiary providers, and families and communities, including planning templates.



OVERARCHING OBJECTIVES FOR EDUCATION SYSTEM:

- 1. BARRIER FREE ACCESS**
- 2. WORLD CLASS INCLUSIVE PUBLIC
EDUCATION**
- 3. QUALITY TEACHING AND LEADERSHIP**
- 4. LEARNERS AT THE CENTRE**
- 5. FUTURE OF LEARNING AND WORK**

Pages 10 - 11

Five key system shifts needed for Pacific learners and families to meet the objectives:

- 1. work reciprocally with diverse Pacific communities to respond to unmet needs arising from the COVID-19 pandemic**
- 2. Confront systematic racism and discrimination in education**
- 3. Enable every teacher, leader and educational professional to take coordinated action to become culturally competent with diverse Pacific learners.**
- 4. Partner with families to design education opportunities together with teachers, leaders and educational professionals, so that aspirations for learning and employment can be met.**
- 5. Grow, retain and value highly competent teachers, leaders and educational professionals of diverse Pacific heritages.**



WHAT'S THE RECIPE?

- There is no single recipe for cultural responsiveness, and the diversity in Pasifika people makes it impossible to define a single pedagogy for Pasifika students. However research has identified that the principal reasons for the poor achievement of Pasifika students are related to teachers:
- Having deficit views of Pasifika students and their potential for learning, and a failure to develop strong and positive relationships with Pasifika students
- Failing to understand Pasifika students' identities
- Using ineffective pedagogies
- Other research notes that high achieving Pasifika students perceived that important factors contributing to their success were the maintenance of their cultural identity, high expectations by teachers and parents, home-school relationships, parental support and love, the role of the church and the use of ICT.
- <https://theeducationhub.org.nz/four-strategies-to-effectively-support-pasifika-students/>

THE THREE TURU – P 8.

- ❖ Identities language and cultures
- ❖ Collaborative and respectful relationships and professional behaviours
- ❖ Effective pedagogies for Pacific learners

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

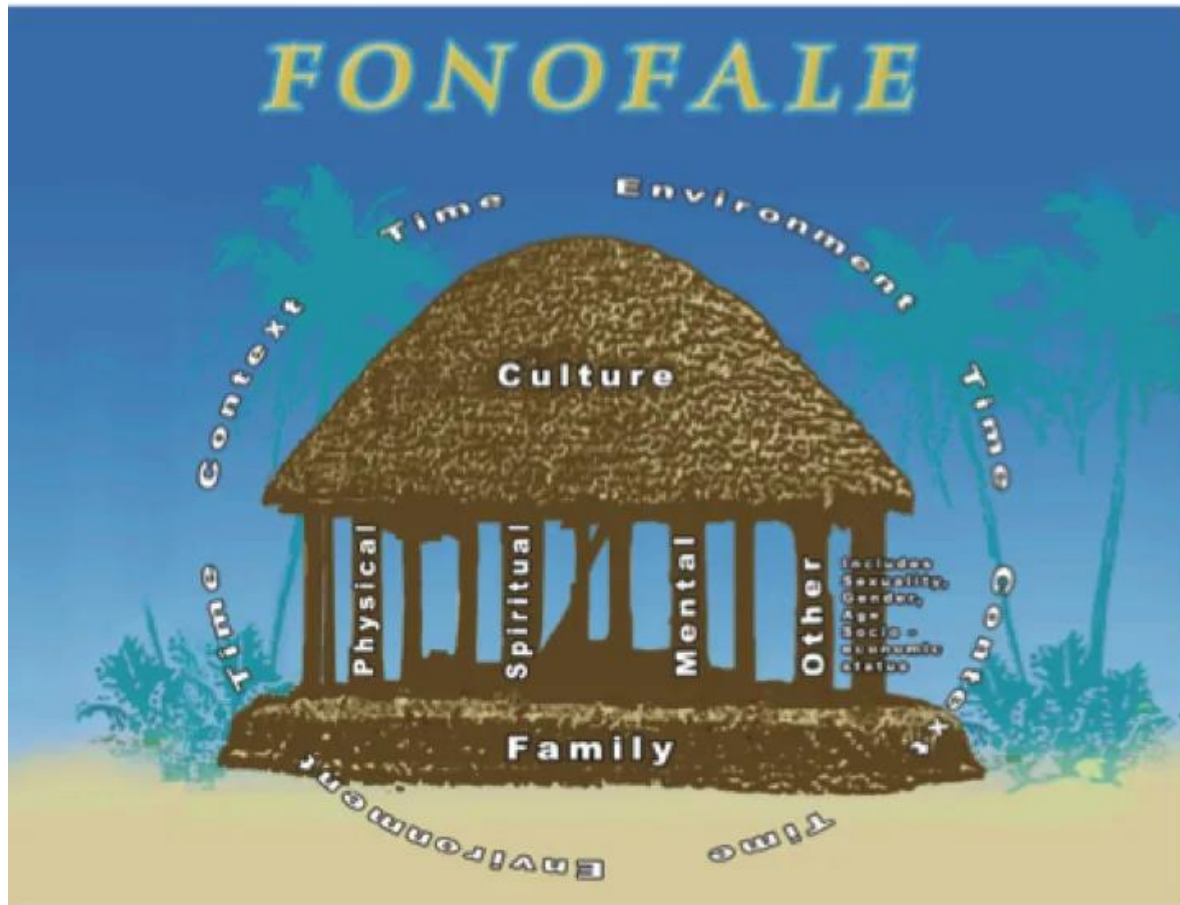
- ❖ understands that my identity, language and culture is important to me
- ❖ pronounces my name and words in my language properly
- ❖ recognises that English might not be my and/or my parents’ first language and communicates with us in a way that we can understand
- ❖ does not make fun of my and/or 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. Continued next slide.



Te whare tapa whā is a model of the 4 dimensions of wellbeing developed by Sir Mason Durie in 1984 to provide a Māori perspective on health.



The concept of Te Wheke, the octopus, is to define family health. The head of the octopus represents te whānau, the eyes of the octopus as waiora (total wellbeing for the individual and family) and each of the eight tentacles representing a specific dimension of health. This model was developed by Rose Pere.



Fonofale was created as a Pacific **model** of **health**, encompassing values and beliefs from the Cook Islands, Samoa, Fiji, Tonga, Niue and Tokelau. A Samoan 'fale' is a traditional house and the image of a house, its foundation, walls and ceiling are used to represent constructs of **health**.

By Fuimaono Karl Pulotu –Endemann As at September 2001

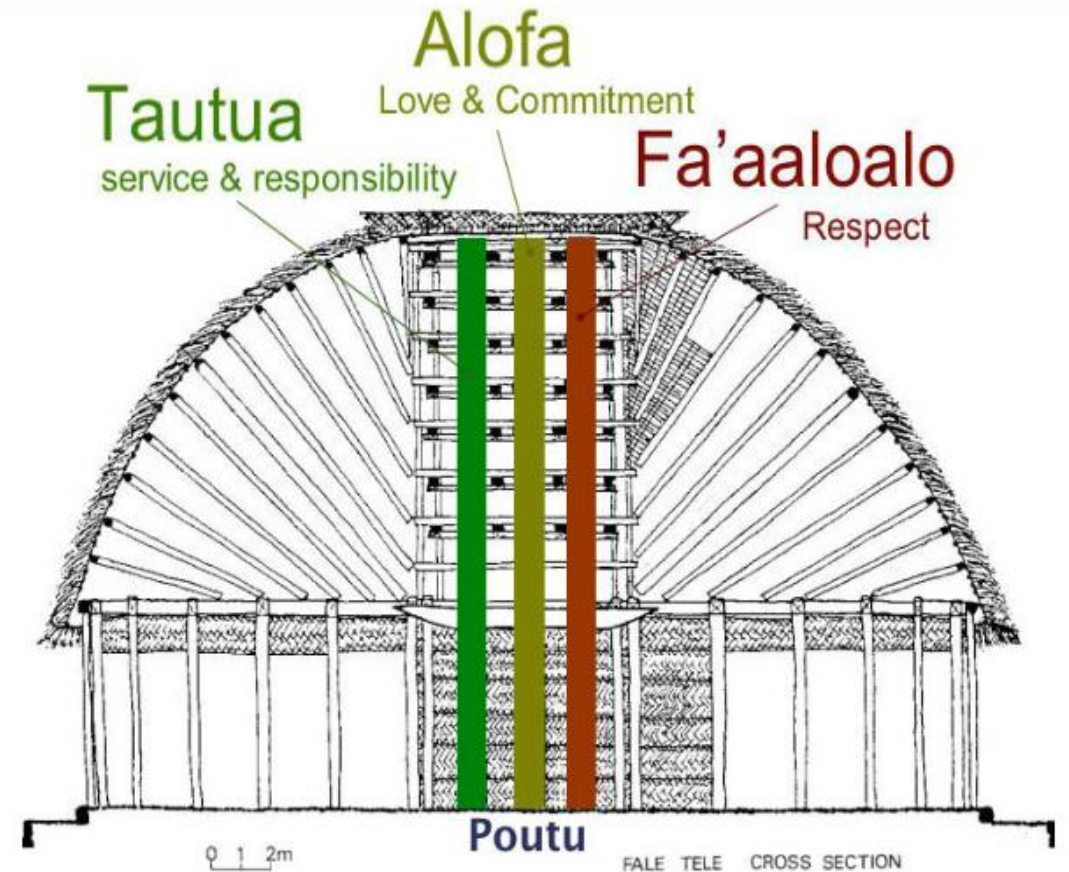


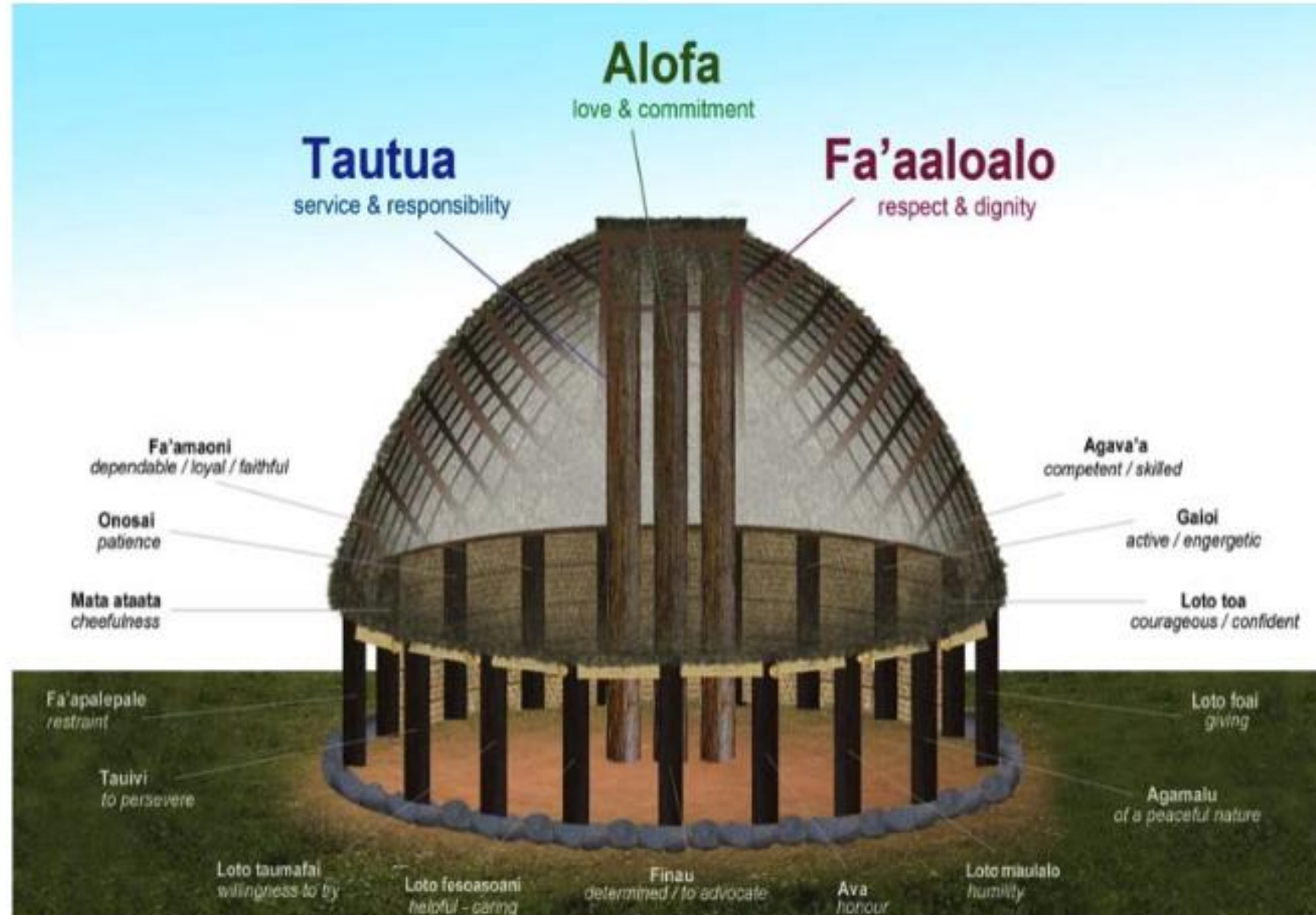
Figure 1:

This is a model created to identify the dispositions for Samoan children through assessment. It is based also on the Fale Tele.

FAUSIGA O LE FALETELE : A SAMOAN FRAME SYMBOLISING CULTURAL VALUES

PAULIINE LAUAFUTU SIMPSON

Exploring the teaching
of effective approaches
for assessing young
Samoan children's
learning in early
childhood centres
through an authentic
Samoan lens.



<http://blog.core-ed.org/blog/2016/05/talanoa-tips-with-pasifika-learners.html>



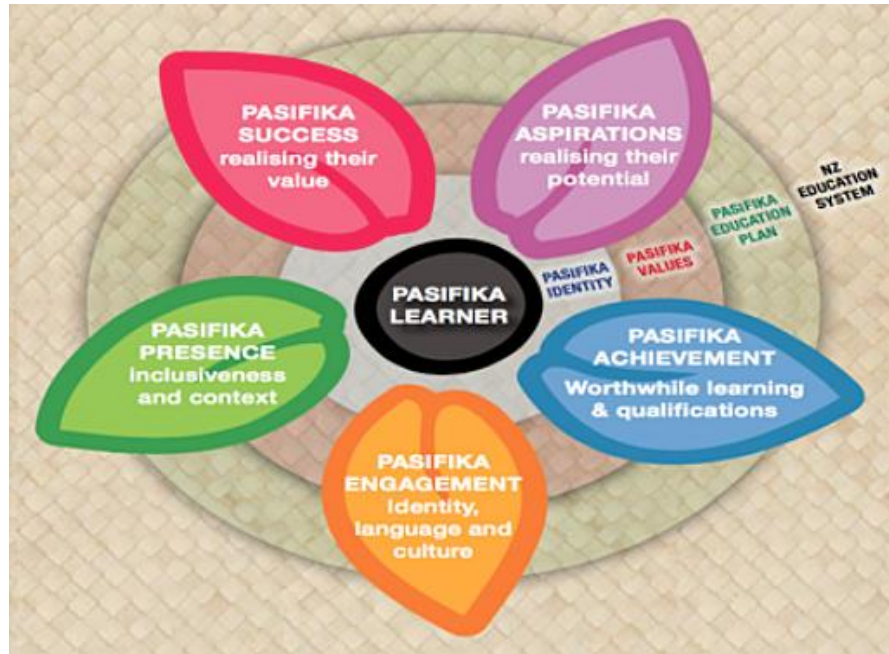
<http://blog.core-ed.org/blog/2016/05/talanoa-tips-with-pasifika-learners.html>



Pasifika success — realising their value:

- What values do our Pasifika learners have or bring from home?
 - the 10 Pasifika values are clearly displayed in the compass.
- Do your ECE centres and schools display some of the Pasifika values listed in the Pasifika Education plan 2013-2017?
- How are the Pasifika values displayed around the centre? For example: Pasifika greetings in the school office and classrooms, children's Pasifika artwork etc. This gives us an indication that schools acknowledge the cultural values of their learners.

<http://blog.core-ed.org/blog/2016/05/talanoa-tips-with-pasifika-learners.html>



Pasifika Aspirations — realising their potential:

- Getting to know your Pasifika learners is a start. Who are your Pasifika learners and how do they like to learn?.

<http://blog.core-ed.org/blog/2016/05/talanoa-tips-with-pasifika-learners.html>



Pasifika Achievement — worthwhile learning and qualifications:

- How do we know that the learning is engaging for our Pasifika learners? The 'talanoa' process helps with making the connections with Pasifika learners. The talanoa process helps with engaging with the Pasifika learner and what best works for them. The talanoa process connects the learner in the teacher, it is not only about achievement and results but it encompasses the holistic view of the Pasifika learner.
- Do our Pasifika parents know how well their children are doing? Having a Parents' Learning conference will help support their children's learning, this could help the building of relationships between the school and home.

<http://blog.core-ed.org/blog/2016/05/talanoa-tips-with-pasifika-learners.html>



Pasifika Engagement — Identity, Language, and Culture:

- Pasifika Language weeks help build the culture of centres. Have the basic greetings exposed and used.
- Pasifika songs, dance, stories to share the identities, languages and cultures of Pasifika learners.

<http://blog.core-ed.org/blog/2016/05/talanoa-tips-with-pasifika-learners.html>



Pasifika Presence — Inclusiveness and Context:

- In Pasifika cultures we use the quote, “it takes a village to raise a child”, in everything we do.

How can we ensure that everyone is included in the learning?

Creating the 'talanoa' conversation is all it takes...

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.



**Manuatu (2002), Vaioleti (2006),
Mahina (1998), Seve-Williams (2009)**



Manuatu (2002), Vaioleti (2006),
Mahina (1998), Seve-Williams (2009)

Ofa/Love — When we talanoa with our Pasifika parents, families, and communities, whether we are in parent interviews or Pasifika parents fono/meeting/hui, we start with questions about ourselves. O ai a'u? Ko ai au? Who am I?. This sets the scene of your talanoa and shows that you are sharing your love with everyone by acknowledging who is in the meeting. This 'ofa' can mean different things, but in this case it's about who you are. This becomes a time when barriers come down and you start building a relationship or connection with one another through knowing who you are.



Manuatu (2002), Vaioleti (2006),
Mahina (1998), Seve-Williams (2009)

Mafana/Warmth — Throughout the 'talanoa' the conversation is warm and not threatening to both parties. At times, teachers just want to get to the point and then move on. Having this warmth in a conversation builds rapport, developing a connection to bring in the trust of the parents. The talanoa becomes more of a heart-to-heart, and a supporting of one another rather than picking up the bad points of the learner.



**Manuatu (2002), Vaioleti (2006),
Mahina (1998), Seve-Williams (2009)**

Malie/Humour — We love humour in our ‘talanoa’. The talanoa needs to have a bit of humour in order for the conversation to be real. Pasifika parents will often use an example that the teacher has given them and they will turn it into something hilarious. This indicates that both parties are starting to trust one another, and the relationship building is becoming stronger. You can often find something funny in a situation by over-exaggerating something to the point of being ridiculous. This is a great way of building that mafana as well.



**Manuatu (2002), Vaioleti (2006),
Mahina (1998), Seve-Williams (2009)**

Faka'apa'apa/Respect — The respect is the final element, but it is also woven throughout the four elements, and this is where the 'talanoa' comes to fruition. Both teachers and parents start building the 'where-to-next' stage because of the mutual respect from both sides. This helps to build a shared understanding between the teachers and Pasifika parents, families, and communities.



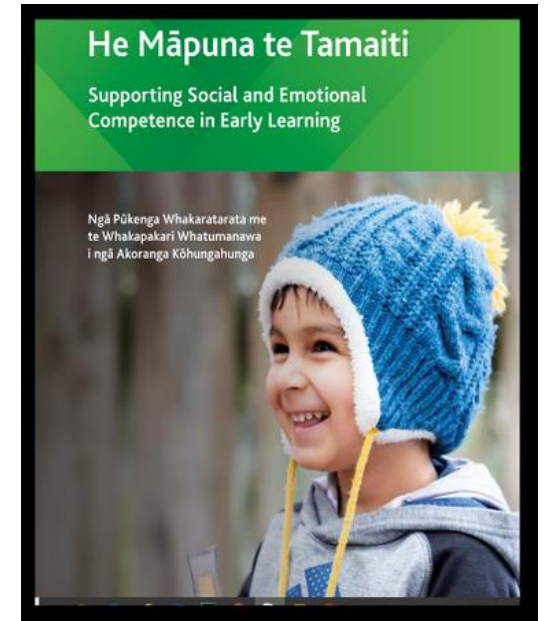
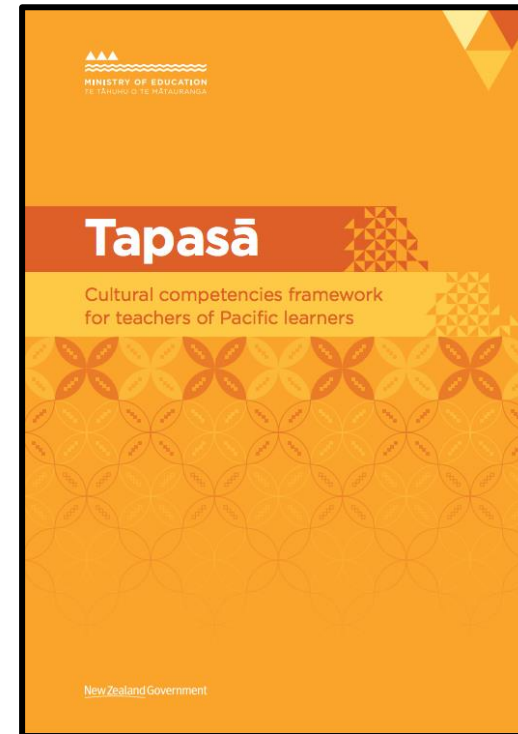
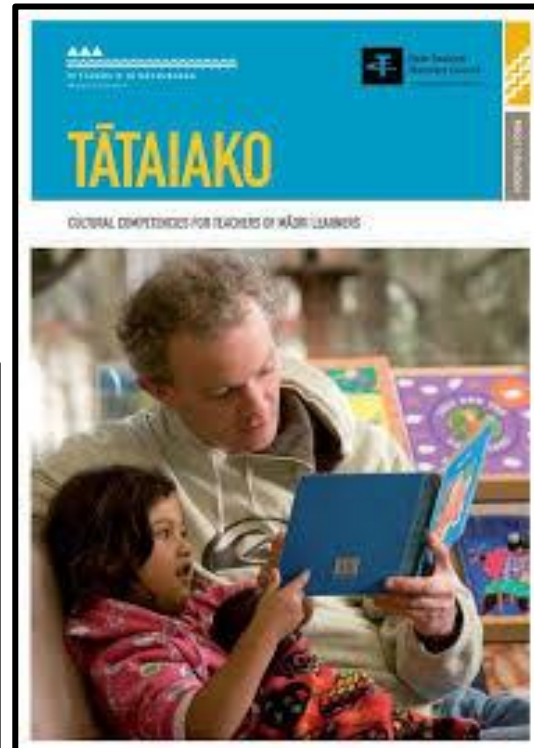
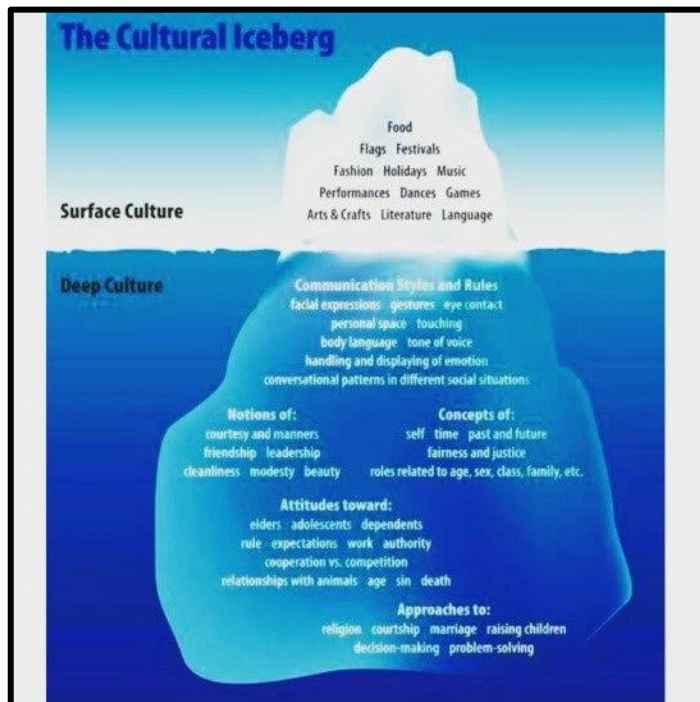
Togi Lemanu

[Togi Lemanu](#) has had a successful career as a secondary school teacher in South Auckland. His love of his Samoan culture is evident in the various roles that Togi has undertaken, including leadership of a Samoan bilingual unit in a large intermediate school. Togi is dedicated to working in his local Otahuhu church, playing various sports, and singing in a number of senior Auckland choirs.

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

CONNECTING THE TALANOA – THE SPACES BETWEEN

THE SPACE BETWEEN US



Pages 1- 33

In Samoan culture the space between is called va. The va consists of relationships between people and things, unspoken expectations and obligations: the inherent and changeable patterns, of obligations and expectations between people and their environment.



Where from here



Further reading, reflection and internal evaluation plan.

<https://theeducationhub.org.nz/category/ece-resources/culturally-responsive-pedagogy-ece/>