Tapasā

Activities • Quotations • Resources
Tapasā Fono

Facilitator: Dagmar Dyck
Teaching Council Representative: Janis Bruges
Date: May – August 2019

‘We are the sea, we are the ocean’

Epeli Hau’ofa (1939 - 2009) - ‘Our Sea of Islands’
Author and Lecturer at The University of the South Pacific
‘We need to know our relational past in order to enact our reciprocal present...’

Dr Rae Si’ilata, Lecturer in Biliteracy-Pasifika Education at the Faculty of Education and Social Work

Tapasā Expert Teacher Group Initial fono held in Wellington, October 2018

Left to right, Cherie Chu, Myra Fidow, Dr Martyn Reynolds, Malia Tualia, Sepora Maulgoa, Phonderley Siohane, Dagmar Dyck, Clair Oliver, Taime Pareanga Samuel, (obscured Christina Thornley) Jayne Franklin, Lui Lorenc-Lafou, Roxy Burt and Sarah Hopkinson (not pictured: Helen Varney, Lisa Seuseu and Janis Bruges).
Let’s begin to talanoa ...

• What is your name?
• Where were you born?
• Which sector are you from?
• What is the name of your centre or school?
• Discuss a memory of a favorite teacher who impressed you.
<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Who was Tapasā developed for?</td>
<td>Identify who ARE our Pacific learners - and once we see them what are their characteristics?</td>
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<tr>
<td>2. What is Tapasā’s location within Aotearoa’s current societal context?</td>
<td>Understand the need and urgency for this document - who is our diaspora Pacific community and what is its historical context in relation to Aotearoa?</td>
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<tr>
<td>3. How is this document going to improve my practice as an educator in</td>
<td>Explore the contents of this document - what will this document do to assist my leadership role or teaching practice in relation to understanding Pacific learners and their kainga and community?</td>
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<tr>
<td>today’s teaching landscape?</td>
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<td>4. Where do Tapasā and the Code and Standards intersect?</td>
<td>Recognise the relationship Tapasā has with the Code and Standards. How do the Code and Standards support Tapasā?</td>
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**PASIFIKA??**
“I’m Tongan, yep, but I’m also Kiwi”

“My culture is my identity. I wouldn’t be who I am if it wasn’t for my relation to the Pacific.”

“Stereotypes are real and we’re constantly proving them wrong.”

“I want to carry their values and traditions and thrive in society without losing my sense of belonging and heritage.”

Pacific Aotearoa Lalanga Fou, Ministry for Pacific Peoples
Goal 4: Confident, thriving and resilient young people - p45
‘Tapasā is designed to primarily support non-Pacific leaders, teachers and boards to engage with Pacific learners in culturally responsive ways.’

Hon Jenny Salesa, Associate Minister of Education

The Pacifica 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.
Background to Tapasā

- It is estimated that Pacific learners will make up approximately 20% of the student population by 2050.
- A high performing teaching profession must be one that meets the needs of our Pacific learners.
- As part of the Pasifika Education Plan, the Ministry of Education commissioned work to develop a Pasifika Competency Framework (PCF), this has evolved into Tapasā.

“We could do more, if people believed in us.”

Pacific Aotearoa Lalanga Fou, Ministry for Pacific Peoples
Goal 4: Confident, thriving and resilient young people - p47
The historical relationship between Aotearoa and its Pacific neighbours

“...the story of Pacific peoples in Aotearoa is one that is both familiar and ever-evolving. Waves of migration have laid the foundation for our Pacific story; a story that involves aspirations to be a confident, thriving prosperous and resilient Pacific Aotearoa.”

see next page for full details
Our Pacific history in Aotearoa shows the efforts of our pioneers to lalanga and bring life to the voices of our Pacific communities. This journey has cultivated a confident and thriving Pacific population in Aotearoa.

**1940-60’s**

**THE GOLDEN ERA**

1947 Pacific Islanders’ Congregational Church (PICC) was established

**1970’s**

**RISE OF COMMUNITY ACTIVISM**

Winds of change: High unemployment

**DAWN RAIDS**

1971 Polynesian Panthers movement was founded

1975 Pacifika Education Resource Centre (PIERC) established

1976 Polyfest hosted by Hillary College, Otara

1977 National NGO for Pacific women established – P.A.C.I.F.I.C.A Inc

1979 Pacific community education provider opened – The Pacific Islanders Education Resource Centre (now Pasifika Education Centre)

**1980’s**

**EARLY TRIUMPHS**

1984 Pacific Island Affairs Unit set up

1984 Pacific language nest opened – Aoga Amata (Samoan Language Nest), Newtown

1985 Pacific Island Employment Development Scheme (now Pacific Business Trust) established

1987 Tagata Pasifika launched

**1990’s**

**A DECADE OF SIGNIFICANT WINS**

1990 Ministry for Pacific Island Affairs was established

1993 The Auckland Pacific Island Community Radio Trust was established

1997 Ethnic specific healthcare service opened – Langimalie Health Centre

**1999-2000’s**

**A WAVE OF POLICY WINS FOR PACIFIC**

1999 Major Pacific policy drive – Pacific Vision Navigating the currents of the New Millennium

2001 Pasifika Education Plan was developed by the Ministry of Education

2002 Pacific Media Network established

2002 Pacific Health and Disability Action Plan was developed by the Ministry of Health

2005 Pacific Analysis Framework Tool was launched

2012 Nga Vaka Ethnic Specific Frameworks were released to address family violence

2014 Pasifika Futures established

2016 Kapasa – The Pacific Policy Analysis Tool was launched

2018 Yavu – Foundations of Pacific Engagement was launched

**2018**

**TODAY & BEYOND THE NEXT GREAT MOVE?**

Teaching Council of Aotearoa New Zealand
‘For example, 31% of services were found to have limited or no focus on supporting children’s oral language learning...’

‘Māori and Pasifika students are being streamed out of academic subjects.’ (WORKSHOP)

‘Māori and Pasifika students are achieving a “different kind” of NCEA than students of other ethnicities.’ (WORKSHOP)

‘We struggle to address systemwide challenges because our current schooling system has been designed for autonomous self governing schools, not for networked and connected schools and their communities.’
A concept of Diversity

This frame rejects the notion of a 'normal' group and 'other' or minority groups of learners and constitutes diversity and difference as central to the classroom endeavour and central to the focus of quality teaching in Aotearoa, New Zealand. It is fundamental to the approach taken to diversity in New Zealand education that it honours the Treaty of Waitangi.

‘Knowing yourself is not only about your identity and self-reflection, it is to also understand one's' own biases prejudices and actions of privileging’
Compare Alton-Lee’s Quality Teaching Practice list with the Characteristics of a Good Teacher as noted by Pacific learners and their communities.

- see next page for full details
Quality Teaching for Diverse Students in Schooling: 
Best Evidence Synthesis Iteration (BES)

Adrienne Alton-Lee (June 2003)

1. Quality teaching is focused on student achievement (including social outcomes) and facilitates high standards of student outcomes for heterogeneous groups of students.
2. Pedagogical practice enables classes and other learning groupings to work as caring, inclusive and cohesive learning communities.
3. Effective links are created between school and other cultural contexts in which students are socialised, to facilitate learning.
4. Quality teaching is responsive to student learning processes.
5. Opportunity to learn is effective and sufficient.
6. Multiple task contexts support learning cycles.
7. Curriculum goals, resources including ICT usage, task design, teaching and school practices are effectively aligned.
8. Pedagogy scaffolds and provides appropriate feedback on students’ task engagement.
10. Teachers and students engage constructively in goal-oriented assessment.

Activity

a. Read through Adrienne Alton-Lee’s list of Quality Teaching for Diverse Students in Schooling. Discuss these ten examples of quality teaching practices with a colleague and comment on:
   • Which practice in particular stands out to you? Why?
   • Which one would you like to learn more about?

b. Read the list of Characteristics of a good teacher on page 7 of Tapasā:
   • Choose 4 practices from Alton-Lee’s list and match them with the corresponding characteristics from Pacific parents and students’ comments.
     - For example: Effective links are created between school and other cultural contexts in which students are socialised, to facilitate learning AND ‘knows that I want my parents to be part of my learning journey and that my parents value being part of that journey’
     ➔ What are the links between these two statements?
   • Explain one point of connection between what Alton-Lee and Pacific parents and students identify and how this might be demonstrated in your centre/school.
Ngā Turu - The Competencies

**Turu 1**
- **Ids, languages, and cultures**
- **Demonstrate awareness of the diverse and ethnic-specific identities, languages and cultures of Pacific learners.**

**Turu 2**
- **Collaborative and respectful relationships and professional behaviour**
- **Establishes and maintains collaborative and respectful relationships and professional behaviours that enhance learning and well-being for Pacific learners.**

**Turu 3**
- **Effective Pacific pedagogies**
- **Implements pedagogical approaches that are effective for Pacific learners.**

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**TAPASĀ - THE FRAMEWORK**

<table>
<thead>
<tr>
<th>Turu 1</th>
<th>Links With</th>
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<tbody>
<tr>
<td><strong>TAPASĀ/INVOCATIONS</strong></td>
<td><strong>A student teacher</strong></td>
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<td></td>
<td><strong>New Zealand Certificate in Teaching (Postgraduate)</strong></td>
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*The Competencies are designed to support the development of teaching methods that are effective for Pacific learners.*
Turu One Activity

1. In pairs or threes place the indicators where you think they best fit according to the level of teacher experience on the Tapasā framework. Discuss with others the reasons for your choices.

2. Individually study the framework as a whole (Tapasā pages 10 – 11) - take some time to decide where you best fit on the framework. Why did you place yourself there? Discuss your thoughts with others at your table.

3. Read through the questions below. Choose two of the questions and discuss with others at your table, your knowledge of these issues and how you (or your school/centre) may grow in understanding and practice in these areas.

   • To what extent do I truly understand the various ethnic differences between Pacific peoples?
   • How effective are our school/centre’s protocols in recognising Pacific ethnic-specific identities, languages and cultures?
   • How well do I understand Pacific learners and their communities in terms of socio-economic, demographic, historical and contemporary profiles? Do I know how these things impact on Pacific learners’ wellbeing and their learning?
   • Do I understand bilingual acquisition and learning processes?
   • Does our school/centre charter or mission statement reflect the importance of identities, languages and cultures in the health and educational success of Pacific learners?

Thoughts:
Tapasā: Our Code and our Values

Values

- WHAKAMANA: Empowering all learners to reach their highest potential by providing high quality teaching and leadership
- MANAAKITANGA: Creating a welcoming, caring and creative learning environment that treats everyone with respect and dignity
- PONO: Showing integrity by acting in ways that are fair; honest, ethical and just
- WHANAUNGATANGA: Engaging in positive and collaborative relationships with our learners, their families and whānau, our colleagues and the wider community
As an expression of individual and collective values

• To guide conversations – ethical and professional behaviour

• For our communities to understand the expectations of the profession
The Code of Professional Responsibility through the lens of Tapasā

Who am I? Who are my Pacific learners? How do I best support their learning?

- engaging in relationships with families and whānau that are professional and respectful
- engaging families and whānau in their children’s learning
- respecting the diversity of the heritage, language, identity, and culture of families and whānau

Commitment to Families and Whānau
I will respect the vital role my learners’ families and whānau play in supporting their children’s learning by:

Commitment to Learners
I will work in the best interests of learners by:
- promoting the wellbeing of learners and protecting them from harm
- engaging in ethical and professional relationships with learners that respect professional boundaries
- respecting the diversity of the heritage, language, identity, and culture of all learners
- affirming Māori learners as tangata whenua and supporting their educational aspirations
- promoting inclusive practices to support the needs and abilities of all learners
- being fair and effectively managing my assumptions and personal beliefs

Commitment to Society
I will respect my trusted role in society and the influence I have in shaping future by:
- promoting and protecting the principles of human rights, sustainability, and social justice
- demonstrating a commitment to Te Tiriti o Waitangi based Aotearoa New Zealand
- fostering learners to be active participants in community life and engaged in issues important to the wellbeing of society

Commitment to the Teaching Profession
I will maintain public trust and confidence in the teaching profession by:
- demonstrating a commitment to providing high-quality and effective teaching
- engaging in professional, respectful, and collaborative relationships with colleagues
- demonstrating a high standard of professional behaviour and integrity
- demonstrating a commitment to tangata whenua and Te Tiriti of Waitangi partnership in the learning environment
- contributing to a professional culture that supports and upholds this Code
Tapasā helps teachers:

How can Tapasā be used to understand and explain these commitments in support of Pacific learners?

Two conversations:
• Understand our own culture
• Understand the Pacific communities’ expectations of teachers

Tapasā and Our Standards:
For each teacher the Standards:

- Describe essential professional knowledge in practice and professional relationships and values of effective teaching
- Need to be interpreted and contextualised for each educational setting
Tapasā: a lens to create or refine a Quality Practice Template (QPT)

How does Tapasā and our QPT enhance my practice and benefit my learners and community?

What would be valuable for our Pacific learners and their families and community?

What do we think are quality practices that demonstrate the Standards and benefit our learners?

What quality practices do I use that demonstrate the Standards and benefit learners?

As I teach and evaluate and reflect...

As we create or refine our QPT, we use the Tapasā indicators and the Tapasā lens on quality practice.

As we explore and discuss Tapasā: characteristics of a good teacher, knowing yourself (p7), ngā turu (p 10-16), ...

As I discuss quality teaching with my colleagues ...

As I think about my teaching ...

Standards for the Teaching Profession

Our Values: whakamana, manaakitanga, pono, whanaugatanga

Using the resources of our profession – Tapasā, Tātaiako, Te Whāriki, NZC, Success for All, videos, readings, ....

Start here and go up through the diamond
## Professional Learning

Use inquiry, collaborative problem-solving and professional learning to improve professional capability to impact on the learning and achievement of all learners.

<table>
<thead>
<tr>
<th>Standard</th>
<th>Elaborations of the standard</th>
<th>What quality practices do you use in your setting that connect with this standard?</th>
<th>What evidence do you use that demonstrates these quality practices?</th>
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<tr>
<td></td>
<td>Inquire into and reflect on the effectiveness of practice in an ongoing way, using evidence from a range of sources.</td>
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<td></td>
<td>Critically examine how my own assumptions and beliefs, including cultural beliefs, impact on practice and the achievement of learners with different abilities and needs, backgrounds, genders, identities, languages and cultures.</td>
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<td></td>
<td>Engage in professional learning and adaptively apply this learning in practice.</td>
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<td>Be informed by research and innovations related to content disciplines, pedagogy, teaching for diverse learners including learners with disabilities and learning support needs, and wider education matters.</td>
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Lesieli Tongati’o  
As Pule Ma’ata Pasifika, Senior Manager Pacific Education MOE, Lesieli led the development of five Pacific Education Plans (PEP) from 2001 – 2017.

The late Dr Meaola Amituanai-Toloa, New Zealand’s first Associate Dean Pasifika. Meaola was Associate Director of the Woolf Fisher Research Centre and a Lecturer in the School of Arts, Languages and Literacies at the then Faculty of Education.

Lili Tuioti - Chief Advisor Pasifika, NZQA  
First High School Pasifika Principal - 1993-97, Western Spring College  
First Pasifika rep to serve on Teachers’ Council -2000 - 2004

Soana Pamaka is is an Advisor to the Board of Teach First NZ.  
Soana is the first Tongan principal of a secondary school in New Zealand, Tamaki College.

Create your action plan!

• What are you going to do tomorrow? *Take a minute and write down what you are going to share at your next school or centre meeting.*

• What are your biggest ‘takeaways’ from today’s session?
Reflective questions

- How can I implement Tapasā into my current practice? *(What do I do?)*
- How can I support my non-Pacific colleagues to implement Tapasā? *(What is my responsibility?)*
- How can I seek support from my Pacific colleagues and/or my Principal/SLT to implement Tapasā? *(Who is going to support me?)*

There’s no mystery about what creates success for Pasifika learners - it’s what creates success for all learners. It’s about teachers who are connected to and know the students deeply, who they are and what they are - their life experiences, their interests, dreams, aspirations, fears. It’s about teachers with a deep knowledge of their craft that authentically build their teaching practice around the student. They make no assumptions about the learners in front of them and they are committed to learning about their craft and their learners!

Final word from Barbara Ala’alatoa, Inaugural Chair of the Teaching Council of Aotearoa NZ.
Transformational Quotations

We are the sea, we are the ocean ... Just as the sea is an open and ever flowing reality, so should our oceanic identity transcend all forms of insularity, to become one that is openly searching, inventive and welcoming.

Epeli Hau'ofa (1939 – 2009) Our Sea of Islands
Author and lecturer at The University of the South Pacific

We need to know our relational past in order to enact our reciprocal present. All New Zealand educators should understand that universities and schools need to address not only equity considerations for Pasifika peoples but also position them in their rightful place, as indigenous peoples of the Pacific, wider whānau of tangata whenua and current partners in a reciprocal relationship with the government and peoples of Aotearoa New Zealand. As a result of this reciprocal partnership, I also believe that New Zealand has a constitutional responsibility to the maintenance and revitalisation of Pacific languages that goes beyond a 'one week a year' approach.

Dr Rae Sī'īlata, Lecturer in Biliteracy-Pasifika
Education at the Faculty of Education and Social Work

We could do more, if people believed in us:

Pacific Aotearoa Lalanga Fou, Ministry for Pacific Peoples
Goal 4: Confident, thriving and resilient young people page 47

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Barbara Ala'alatoa (Principal, Sylvia Park School and Inaugural Chair of the Teaching Council Aotearoa, New Zealand)
Some questions we might ask ourselves...

...to make our journey in the Tapasā framework deliberate and progressive:

In a Pasifika/Pacific education context...

Who is participating in my classroom and what does that say about the effectiveness of my pedagogy?
What changes can I make to what I am doing to support more students to participate?

When in my lessons I am listening to students? What am I learning about their worldviews through their voices?
When I learn about students’ worldviews, what am I learning about my own?

How am I attempting to engage my students as holistic and emotional beings?
What evidence can I see of my students’ emotional engagement in their learning?

What am I offering my students of myself?
How am I creating space for my students to offer themselves?

What areas of choice can I offer my students as a way of framing their input into our learning?
How will I know if the choices I have offered have validated students as cultural beings in our class?

How can I reflect on the ways my students learn in class?
How can I harness my learning about my students to enhance my teaching so that it augments the ways they learn?

What opportunities can I create for my students and their families to support my learning about their worlds?
How can I incorporate my new learning into my teaching and other relational activities?

What can I learn as a person and a professional by spending time with Pasifika people/in Pasifika spaces?
How can I incorporate this kind of learning in my date-to-day interactions and classroom teaching?

Dr Martyn Reynolds