

TEACHING COUNCIL

NEW ZEALAND | Mātātū Aotearoa

Tapasā

Activities • Quotations • Resources

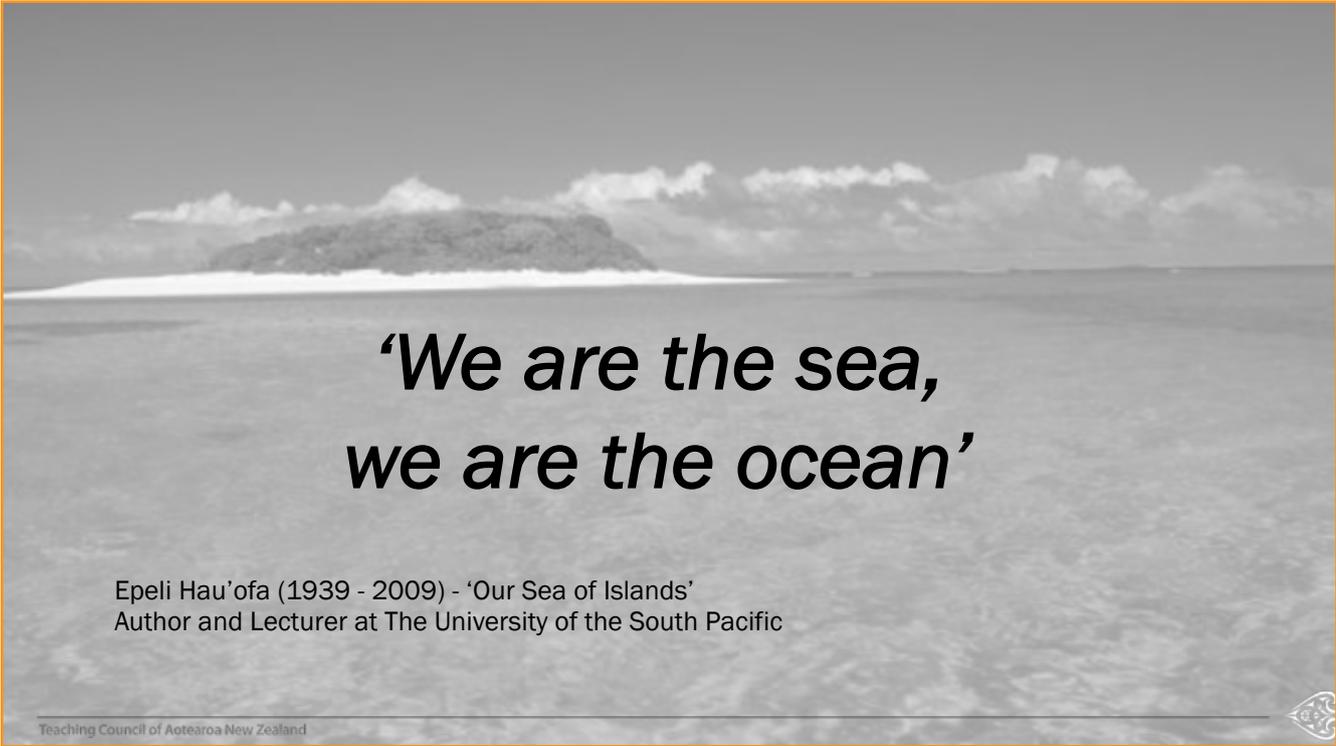


Tapasā Fono

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





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

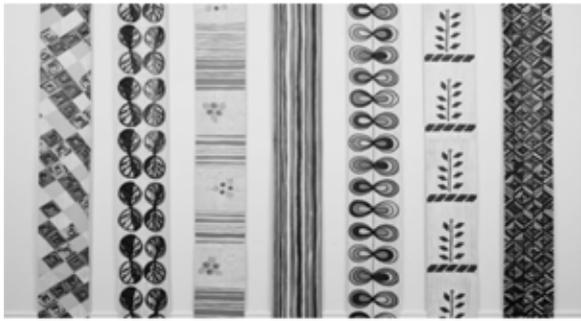


Tapasā Expert Teacher Group initial fono held in Wellington, October 2018

Left to right, Cherie Chu, Myra Fidow, Dr Martyn Reynolds, Malia Tuala, Sepora Mauigoa, 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).

Teaching Council of Aotearoa New Zealand





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.



Why?

1. Who was Tapasā developed for?

Identify who ARE our Pacific learners - and once we see them what are their characteristics?

2. What is Tapasā's location within Aotearoa's current societal context?

Understand the need and urgency for this document - who is our diaspora Pacific community and what is its historical context in relation to Aotearoa?

3. How is this document going to improve my practice as an educator in today's teaching landscape?

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?

4. Where do Tapasā and the Code and Standards intersect?

Recognise the relationship Tapasā has with the Code and Standards. How do the Code and Standards support Tapasā?

PASIFIKA???





***“I’m Tongan, yep,
but I’m also Kiwi”***

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

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

***“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 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.



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

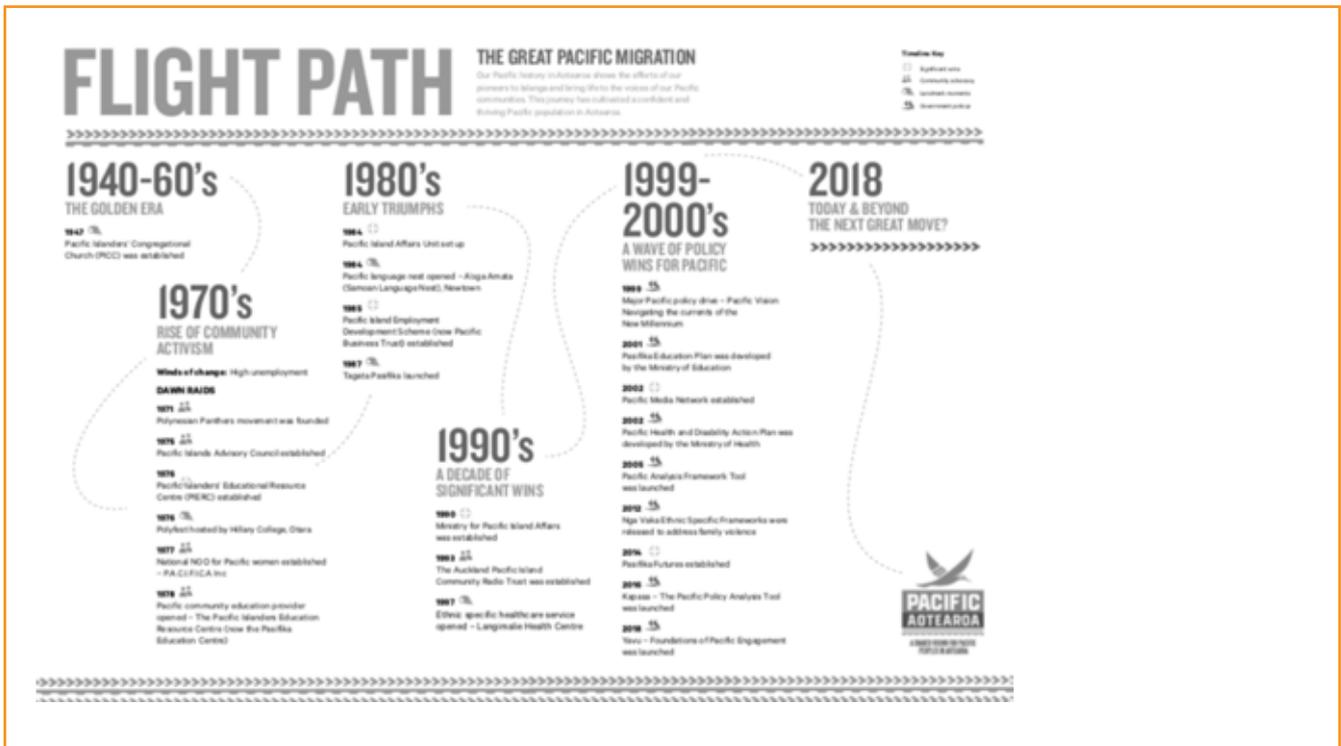


The historical relationship between Aotearoa and its Pacific neighbours



Hon Aupito William Sio

“...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



FLIGHT PATH

THE GREAT PACIFIC MIGRATION

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.

Timeline Key

-  Significant wins
-  Community advocacy
-  Landmark moments
-  Government policies

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**  Pacific Islands Advisory Council established
- 1976**  Pacific Islanders' Educational 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
- 1978**  Pacific community education provider opened – The Pacific Islanders Education Resource Centre (now the Pasifika Education Centre)

1980's

EARLY TRIUMPHS

- 1984**  Pacific Island Affairs Unit set up
- 1984**  Pacific language nest opened – Aoge 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

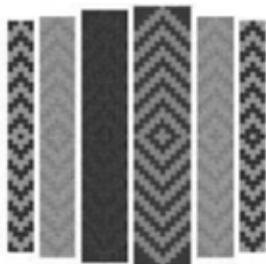
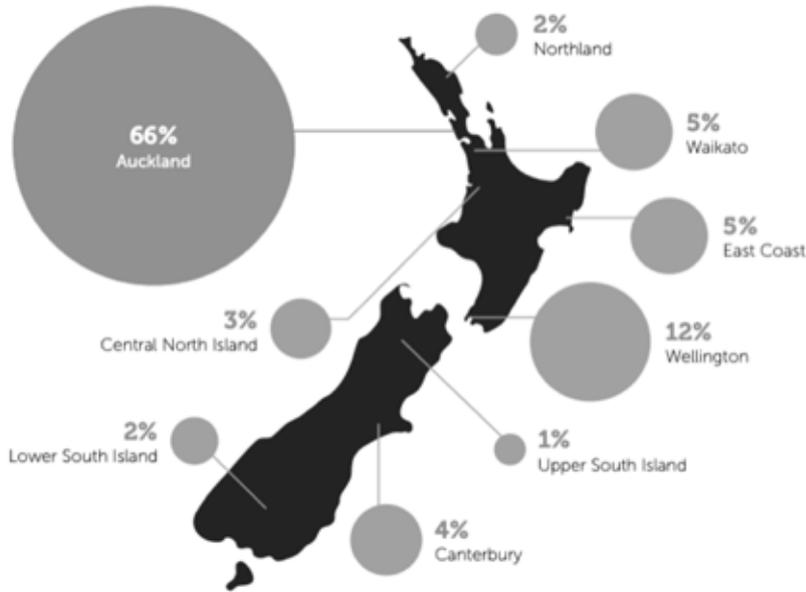
2018

TODAY & BEYOND THE NEXT GREAT MOVE?



POPULATION GROWTH

There are increasing Pacific peoples living in regions in New Zealand.

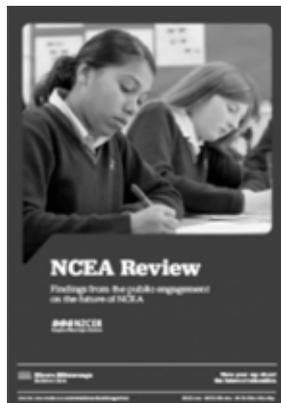


He taonga te tamaiti
Every child a taonga

Strategic plan for early learning 2019-2021

Draft for consultation

'For example, 31% of services were found to have limited or no focus on supporting children's oral language learning...'



NCEA Review

Findings from the public engagement on the future of NCEA

ANZCEA

'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)



Tomorrow's Schools Review

Ngā Kura mō Āpōpō:
He Arotake

'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.

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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 heterogenous 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.
9. Pedagogy promotes learning orientations, student self-regulation, meta-cognitive strategies and thoughtful student discourse.
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?

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- 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?

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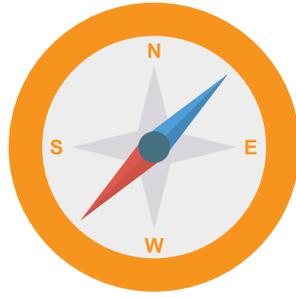
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- Explain one point of connection between what Alton-Lee and Pacific parents and students identify and how this might be demonstrated in your centre/school.

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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.

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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.

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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:

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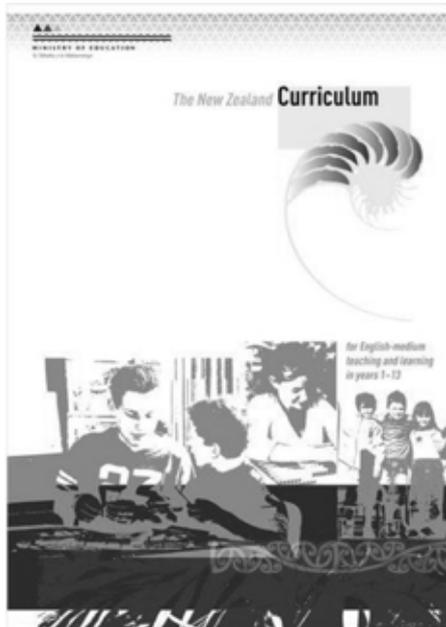
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https://www.youtube.com/watch?v=vrBS_8cNLIY&feature=youtu.be



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:

- 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 Learners

I will work in the best interests of learners by:

THE CODE OF PROFESSIONAL RESPONSIBILITY

- 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 Society

I will respect my trusted role in society and the influence I have in shaping future 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 whenuatanga and Te Tiriti of Waitangi partnership in the learning environment
- contributing to a professional culture that supports and upholds this Code

Commitment to the Teaching Profession

I will maintain public trust and confidence in the teaching profession by:



Tapasā helps teachers:

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

Two conversations:

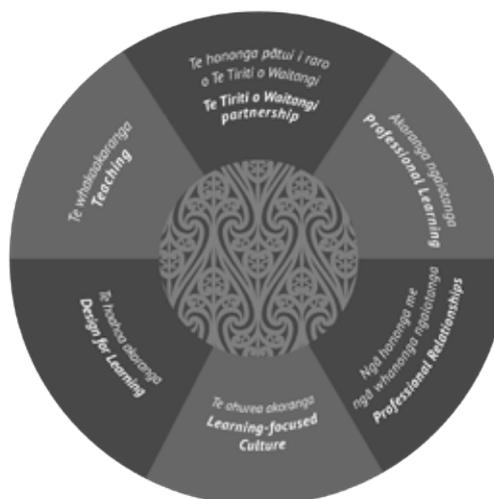
- Understand our own culture
- Understand the Pacific communities' expectations of teachers

Tapasā and Our Standards:



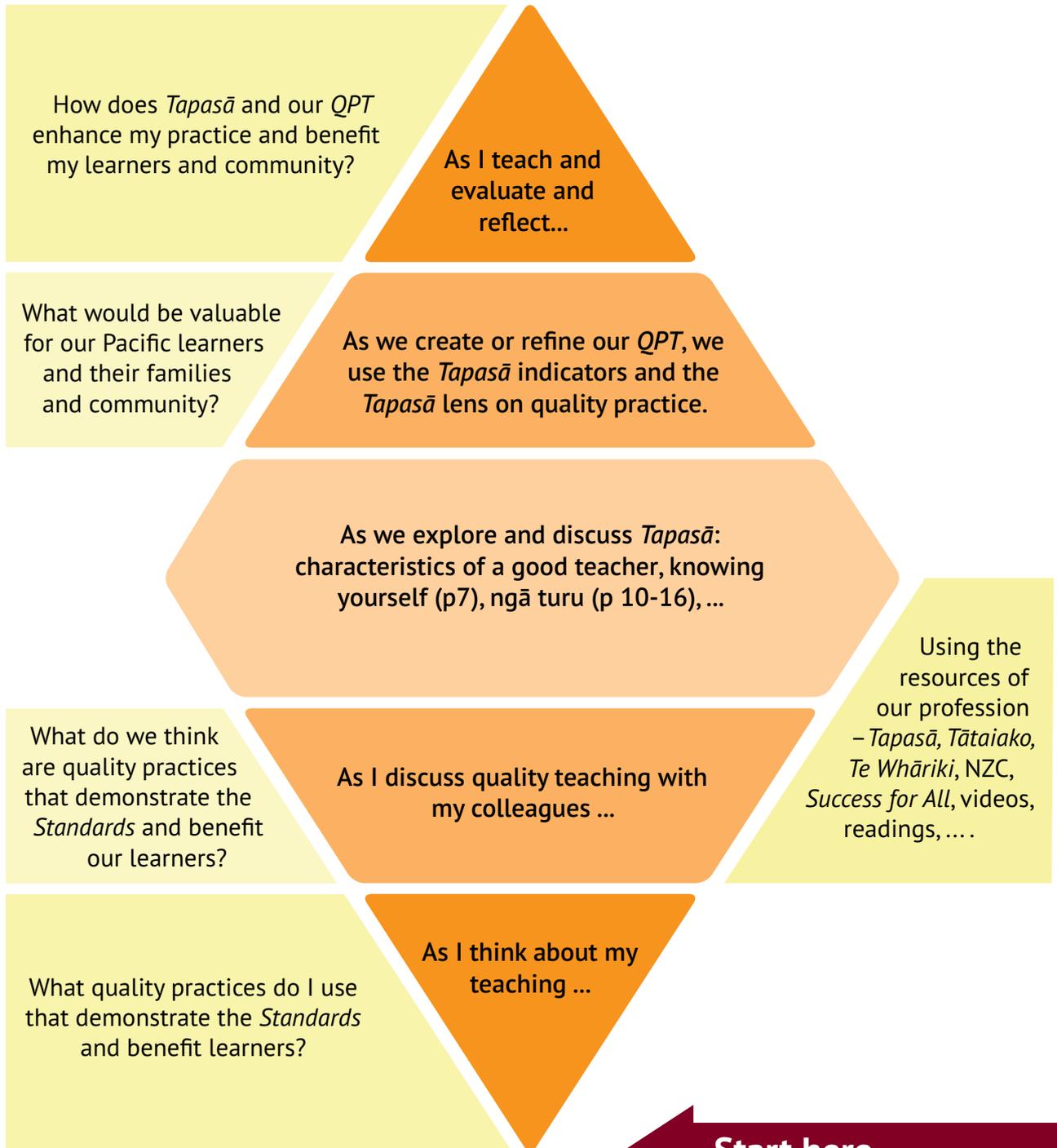
For each teacher the Standards:

- 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)*

Our Values: whakamana, manaakitanga, pono, whanaungatanga



Start here
and go up through the diamond

Standards for the Teaching Profession



Quality Practice - Standards for the Teaching Profession



Standard	Elaborations of the standard	What quality practices do you use in your setting that connect with this standard?	What evidence do you use that demonstrates these quality practices?
<p>Professional Learning</p> <p>Use inquiry, collaborative problem-solving and professional learning to improve professional capability to impact on the learning and achievement of all learners.</p>	<p>Inquire into and reflect on the effectiveness of practice in an ongoing way, using evidence from a range of sources.</p> <p>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</p> <p>Engage in professional learning and adaptively apply this learning in practice.</p> <p>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.</p>		



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-Toloo, 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 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 Si'ilata, 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

