

| SLIDE # | Text  |
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| 2       | <p>This talanoa is framed within the words of the late Scholar ‘Eveli Hau’ofa...</p> <p><b>‘we are the sea, we are the ocean’</b></p> <p>He wrote that the ocean is what we have in common as a peoples, that it has always shaped and continues to shape our cultures.</p>   |
| 3       | <p>And to provide today’s contemporary Pasifika voice in Education Dr Rae Si’ilata, from The University of Auckland grounds us in the understanding that</p> <p><b>We need to know our relational past in order to enact our reciprocal present...</b></p> <p>And the way in which we do this naturally is by storytelling....</p>  |
| 4       | <p>....because as descendants of Pacific peoples we are mighty storytellers and it is through this lens that we will unpack together this taonga that is Tapasā.</p> <p>In many of our Pacific cultures, it is all about storytelling, or telling our story to make the connections.</p>  |
| 5       | <p>The word ‘talanoa’ is a term meaning to talk or speak. Talanoa is used for different purposes; to teach a skill, to share, to preach, to resolve problems, to build and maintain relationships, and to gather information.</p> <p>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.</p> <p>In an educational context like ours today the four elements can look like this:</p> <p>The first element is OFA or 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. 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.</p> <p>The second is MAFANA or WARMTH — Throughout the ‘talanoa’ the conversation is warm and not threatening to both parties. Having this warmth in a conversation builds rapport, developing a connection to bring in the trust of the parents.</p> |

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|   | <p>The third is MALIE or HUMOUR — We love humour in our ‘talanoa’. Sometimes our talanoa needs to have a bit of humour in order for the conversation to be real.</p> <p>FAKA’APA’APA or 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.</p> <p>This workshop is anchored in this approach and it is our intention that as we tauhi vā, or literally as we care and nurture our social relationships and tend to this social vā or space, as participants you feel safe and welcomed.</p>  |
| 6 | <p>The Teaching Council, as the professional body for teachers, established late last year an Expert Teacher group in order to co-construct the implementation plan of Tapasā. We represent;</p> <ul style="list-style-type: none"> <li>● our sectors across the profession from ECE, RTLB’s, Primary, Intermediate, Secondary and Tertiary</li> <li>● our Pacific nations from Tahiti, Tuvalu, Cook Islands, Samoa, Tonga, Niue and Aotearoa</li> <li>● geographically across Aotearoa from Dunedin, Tauranga, Wellington, Christchurch, Hawke’s Bay and Auckland.</li> </ul>  |
| 7 | <p>Why do we talanoa? What is its purpose in this instance?</p> <p>It is to make connections. So to do this can you please state your name, where you were born, what sector you come from and where you currently teach.</p> <p>If you all know one another, discuss a memory of a favourite teacher who impressed you.</p>  |
| 8 | <p>If there is one overarching message that we want you to understand is that for you to connect to Tapasā you must first understand ‘the why’ ....</p> <p>Why is Tapasā important? Why should I pick up this document and apply it to how I interact with my Pacific learners, their kainga and community?</p> <p>So we must ask....</p> <ol style="list-style-type: none"> <li>1. Who was Tapasā developed for?</li> <li>2. What is Tapasā’s location within Aotearoa’s current societal context?</li> <li>3. How is this document going to improve my practice as an educator in today’s teaching landscape?</li> <li>4. Where do Tapasā and the Code and Standards intersect?</li> </ol> <p>So in this workshop we are effectively wanting to unpack the following;<br/>We want to.....</p> |

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|    | <ol style="list-style-type: none"> <li>1. <u>Identify</u> who ARE our Pacific learners - and once we see them what are their characteristics?</li> <li>2. <u>Understand</u> the need and urgency for this document - who is our diaspora Pacific community and what is its historical context in relation to Aotearoa?</li> <li>3. <u>Explore</u> 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?</li> <li>4. And finally <u>Recognise</u> the relation Tapasā has with the Code and Standards. How is Tapasā supported by the Code and Standards?</li> </ol> <p>And for all of that we need to make some deep connections to not just the relevance and urgency of this document but more importantly to connect to the learners that identify themselves as Pacific learners ...so let's start with the all important question.....'What is Pacific?' and for some of us we could even be asking.....</p> |
| 9  | <p>"Where is the Pacific? Where is this island nation or nations?"</p> <p>The reality is there is no such thing as Pacific Island or Pacific people.....<br/>We might all be different shades of brown but we have distinct languages, customs, and ways of doing things...</p> <p>Our diaspora community is a complex entity and because of this we need to check every assumption around the notion of Pacific.</p> <p>There is a homogenizing effect around Pacific learners but if we really want to do a service and if we are really going to appraise ourselves on serving our learners well then we need to be able to know them as learners so we actually have to deconstruct all those things that we know.</p>   |
| 10 | <p>For example your Pacific learners could be:</p> <ul style="list-style-type: none"> <li>● 2nd or 3rd generation NZ born Tongan- speak Tongan at home but never been to Tonga.</li> <li>● just arrived from Tonga and speaks little English</li> <li>● looks Tongan but does not speak tongan and disconnected from culture</li> <li>● Blonde and blue eyed</li> <li>● bicultural but speaks neither language of ones parents fluently and has a good but not deep understanding of both cultures</li> </ul> <p>We need to rethink how we look at our learners. We have Pacific learners without Christian upbringings still feeling the pressure of homogenous understandings of what it means to be a Pacific person.</p>   |

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|    | <p>The diversity of our populations must be acknowledged to reflect our multi-layered identities. There are multiplicities of experience within our Pacific learner group. It means not treating everyone the same, but attending equally to everyone’s different needs.</p> <p>It is every imaginable thing!</p>   |
| 11 | <p>Here are some voices that are talking about identity and the diversity that Pacific young people are experiencing now.</p> <p>For many of our young people the topic of identity is fluid and in particular many face the challenge of ‘walking in two worlds’,</p> <p>This all requires them to balance expectations in the many roles they play.</p>   |
| 12 | <p>Now as we delve into the document the Associate Minister of Education, the Hon Jenny Salesa acknowledges that 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.</p>  |
| 13 | <p>The minister’s call to engage with Pacific learners in culturally responsive ways are expanded on page 4 of the framework where the origins of the word Tapasā are described. This is a Samoan term and the closest English language translation would be the word compass. In earlier times, the tapasā guided our ancestors as they successfully voyaged across the oceans by reading the stars and constellations, marking the winds and mapping the currents. The traditional definition is borrowed and applied within the context of the Tapasā framework. Here, Tapasā serves a twin purpose of being a guide for teachers as you guide your own journey of becoming more culturally aware and competent, and as a symbol of the learning pathway that Pacific learners’ and their families undertake.</p> <p>The Pacific Success Compass captures the essence of the Pacific Education Plan or PEP. All activities, domains, principles and values are orientated around the Pacific learner, parents, families and communities who are at the centre.</p> |
| 14 | <p>Therefore because a high performing teaching profession must be one that meets the needs of our Pacific learners, and as part of the PEP, the Ministry of Education commissioned work to develop a Pacific Competency Framework.</p> <p>Tapasā is a ground-breaking piece of work, with a strong philosophical framework focussing on the needs of Pacific learners. It is about cultural competencies for teachers of Pacific learners and also for all</p>   |

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|    | <p>teachers to learn about their own biases to avoid favouring one set of behaviours over another set. While all teachers of Pacific learners can use Tapasā to inform their practice, Tapasā has been developed predominantly for non-Pacific teachers of Pacific learners.</p> <p>It is a complementary framework which sits alongside the Code and Standards and supports all sectors across the profession. The Code and Standards are central to what it means to be a member of our teaching profession and it is a legislative requirement that all teachers are certificated.</p>   |
| 15 | <p>The voice of this learner highlights the need and urgency to understand and implement Tapasā. When we familiarise ourselves with the history of our Pacific Peoples you will realise that Tapasā can also be deemed as a social justice document ... because if we are talking about learners saying ‘our teachers don’t believe in us’ then this document is about enabling teachers to believe in their learners and restoring the balance of social justice.</p> <p>Included in the Pacific Aotearoa Lalanga Fou report released in 2018, it was noted that ‘many Pacific young people shared their experiences of dealing with discrimination and racial stereotyping within school, which often led to issues such as low self-esteem. Many felt that their teachers did not understand the way they learned and behaved and could not relate to them’.</p> <p>When sharing about positive experiences, young people appreciated teachers who understood them and their experiences. The consensus was that Pacific young people would flourish and succeed more if they had teachers who understood and could support them. And for ECE, our youngest learners, the same applies – we need to be showing the child and their families that ‘we believe in them’.</p> |
| 16 | <p>In the penned words of the Hon Aupito William Sio, Minister for Pacific Peoples, the story of Pacific peoples in Aotearoa is one that is both familiar and ever-evolving. Pacific Aotearoa describes the modern environment for Pacific peoples, one where more than 60 per cent are now born in New Zealand.</p>  |
| 17 | <p>There is a rich history of Great Pacific Migration and the Flight Path shown here records some of the big things that our community have won through community spirit and coming together - from the Golden Era of the 1940’s to 60’s, to the Dawn Raids of the 1970’s that sparked the rise of community activism with the foundations of the Polynesian Panthers and the first Polyfest at Hillary College.</p> <p>With the economy in recession and unemployment rising, the spotlight was turned on ‘over-stayers’ – immigrants whose temporary visas had expired. Accused of overloading the welfare system, some were detained and deported. Dawn raids on the homes of alleged overstayers by police began in 1974 and intensified in October 1976. Homes were forcibly entered in the early hours of the morning, families ripped from their beds, tactics that caused outrage and brought accusations of racism. Samoan and Tongan overstayers were singled out, with people stopped in the street and asked for proof of residency.</p> <p>Some pointed out that most temporary immigrants were from the United Kingdom or Australia, yet mainly Pacific peoples were targeted. The dawn raids cast a dark shadow over race relations in this country.</p>       |

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|    | <p>The 1980's and 90's saw significant wins in business ventures, languages, and media with the launch of Tagata Pasifika. In 2001 the Ministry of Education developed the Pasifika Education Plan (PEP) and the 2000's till now have seen further policies and frameworks initiated across other sectors.</p> <p>Some further historical background with regard to our education sector. Dr Lesieli Tongati'o was responsible for the first Pacific education strategy which was developed over a three year period from 1994 and released in 1996, as Ko e Ako 'a e Kakai Pasifika. A Pasifika Advisory Group was set up in 1995 to support the development and the Ministry released this in 1996.</p> <p>Ko e Ako 'a e Kakai Pasifika was implemented, monitored, reported on and further developed and was presented to Cabinet, approved and released by the Minister of Education in 2001. As Ko e Ako 'a e Kakai Pasifika was being prepared for print, as a result of discussion with the Minister, the suggestion was made that the name be the Pasifika Education Plan. This was to make sure that it was easier to pronounce.</p>   |
| 18 | <p>Data tells us that Pacific peoples in Aotearoa are a diverse and dynamic group with the fastest growing young population:</p> <ul style="list-style-type: none"> <li>● One in four births in Auckland is of Pacific heritage</li> <li>● the median age for Pacific peoples is 22 years, compared with 38 years for all Aotearoa.</li> <li>● And by 2026 it is projected Pacific peoples will be 10 percent of the population.</li> </ul> <p>These population projections are a real validation as to why we now have this document.</p>  |
| 19 | <p>The data from this slide reinforces some of the further genuine issues or gaps for our Pacific learners that are noted in the recent <i>Education Conversation - Kōrero Mātauranga</i> consultation reviews;</p> <p>Firstly; <u><i>He Taonqa te tamaiti - Every child a taonqa</i></u> - the Draft Strategic plan for early learning 2019-2029</p> <p>The strategic plan identifies that there are shortcomings with a number of ECE services in the areas of oral language and communication and have also identified that there is a lack of responses to both Māori and Pacific children in many services.</p> <p><i>TO QUOTE 'The ERO continues to identify variability in practice. For example, 31% of services were found to have limited or no focus on supporting children's oral language learning, and 44% of services had a curriculum that was only somewhat responsive in enabling infants and toddlers to become competent and confident communicators and explorers. The ERO has also found a lack of responsiveness to Māori and Pacific children in many services.'</i> END QUOTE</p> <p>Next the <u>NCEA review</u> -</p> |

Again is it reiterated that Pacific respondents said they put a lot of trust in teachers' guidance about choices and pathways. Unfortunately, this guidance does not always match with learners' personal expectations or those of their Pacific family. A theme in the feedback is that some schools and teachers can have lower expectations for Pacific learners, which impacts on their pathways.

And finally The Tomorrow's Schools review

To Quote 'Our system does not work for too many students – and some groups in particular are not well served. This is particularly so for children who are Māori, Pacific, new migrants, refugees, or who have additional learning needs. It is disturbing to hear their experiences of regularly being discounted or marginalised in classrooms, or of feeling that they are not expected to achieve as well as others.

The PEP, on its own, has not been able to reduce the persistent disparities in achievement of Pacific learners. This tells us that our schooling system isn't working well enough: high-level strategies on their own are not sufficient to reach every school and every classroom.' End of quote

This data and feedback reflects the current state of education in Aotearoa for our Pacific learners - one where disparity and equity issues still remain at the forefront.

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Make no mistake these are sobering conversations so in order to bring a sense of empowerment we can't go past Adrienne Alton-Lee's concept of diversity.

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

Dr Alton-Lee has broken her research down to ten characteristics generated out of the synthesis (and you will find these referenced in your workbook) and starts on the premise of what works for Māori and Pacific students. Evidence shows teaching that is responsive to student diversity can have very positive impacts on low and high achievers at the same time. Suffice to say if these are operating in your ECE or classroom then ALL of your learners, including your Pacific learners, will be achieving to the best of their potential.

What we do acknowledge is that for many places of learning, this concept of diversity is just beginning to be recognised. We understand at this point in time in Aotearoa's educational outlook, the placement and purpose for Tapasā is to help provide a footstep for educators to achieve this goal.

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|    | <p>It would be worth asking ourselves - how close are we as an ECE or school to this viewpoint and what is Tapasā's role in helping us to get closer?</p>   |
| 21 | <p>And critically this is where Tapasā will assist in teacher reflection in the sense that a fundamental key message is '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.'</p> <p>This speaks about the beginning of the development of 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 your identity and self-reflection; it is also to understand one's own biases, prejudices and actions of privileging.</p> <p>Here are some examples of how to build cultural competencies in your own classrooms - the things that YOU can control!</p> <ul style="list-style-type: none"> <li>● Make sure to listen and watch your learners in AND out of the classrooms</li> <li>● Value their voice / their identity / the stories that they bring</li> <li>● Share the power and the knowledge</li> <li>● Be real with your kids - say sorry if you've made a mistake - model the behaviour you expect of your children - there aren't two separate rules</li> <li>● understand that you need to earn their respect - one can't demand it, it will happen over time when they know that you don't change</li> <li>● Care deeply for them - if correcting their behaviour, don't be afraid to say it is because you love them too much to see them carrying on in a way that will cause them to make wrong choices</li> <li>● Conversations - if you need to have a tricky conversation, make sure you are in a quiet space, away from groups of kids - honour their dignity</li> <li>● If there is disruptive behaviour, ask the child/ren to please step outside and wait for them to either calm down or reset or just so we can chat....it ensures we are all safe and on the same page</li> <li>● Set high expectations - every learner is worthy of this - and scaffold appropriately in order for your learners to meet expectations - be explicit!</li> <li>● Do extra - curricular activities with them - coach sports teams / do art trips</li> <li>● Doing duty is your chance to see your children in their animated places - see it as an opportunity to engage on their level - play games in the playground with them - let your hair down and be yourself!</li> <li>● Correctly pronounce names and also watch out for anglicised names</li> </ul> |
| 22 | <p><b>Activity</b> – Please turn to page 15 of your workbook for an activity that will help you to connect with your learners</p>   |

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|    | <p>a. Read through Adrienne Alton-Lee’s Quality Teaching for Diverse Students in Schooling. Discuss these ten examples of quality teaching with a colleague and comment on:</p> <ul style="list-style-type: none"> <li>· Which one in particular stands out to you? Why?</li> <li>· Which one would you like to learn more about?</li> </ul> <p>b. Read the list of characteristics of a good teacher on page 7 of Tapasā:</p> <p>Choose 4 practices from Alton-Lee’s list and compare them with relevant characteristics from Pacific parents and students’ comments:</p> <p><b>For example:</b> 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’</p> <p>→ What are the links between these two statements?</p> <ul style="list-style-type: none"> <li>· 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</li> </ul> <p><i>(FEEDBACK as whole group)</i></p> |
| 23 | <p>Now it is time to look at the <i>туру</i> and how they support learning. Taken from Cook Islands Māori, <i>туру</i> is a generic term meaning support, help or brace. In this context <i>туру</i> refers to competency.</p> <p>Ngā <i>туру</i> within Tapasā describes behaviours and understandings at different stages of the teaching journey. While each <i>туру</i> is distinct, in practice they are interwoven and can be observed to be occurring all at the same time in a learning activity. On page 8 of Tapasā you will find a more descriptive detail but the big ideas around the three <i>туру</i> are:</p> <p><i>туру 1 Identities, languages and cultures</i></p> <p>Demonstrate awareness of the diverse and ethnic-specific identities, languages and cultures of Pacific learners.</p> <p><i>туру 2 Collaborative and respectful relationships and professional behaviours</i></p> <p>Establish and maintain collaborative and respectful relationships and professional behaviours that</p>   |

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|    | <p>enhance learning and wellbeing for Pacific learners.</p> <p><i>Turu 3 Effective pedagogies for Pacific learners</i></p> <p>Implements pedagogical approaches that are effective for Pacific learners</p>  |
| 24 | <p>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, centre or school leader. The framework recognises that some student teachers or teachers will have advanced knowledge and understanding of Pacific identities, languages and cultures and thus may position themselves at the ‘experienced teacher’ or ‘leader’ stages.</p> <p>Turu One Activity</p> <ol style="list-style-type: none"> <li>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. Justify the position you have chosen.</li> <li>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.</li> <li>3. Read through the questions below. Choose <b>two</b> 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. <ul style="list-style-type: none"> <li>· To what extent do I truly understand Pacific ethnic differences?</li> <li>· How sensitive are our school/centre’s protocols in recognising Pacific ethnic-specific identities, languages and cultures?</li> <li>· How well do I understand socio-economic, demographic, historical as well as contemporary profiles of Pacific learners and their communities? Do I know how these things impact on Pacific learners’ wellbeing and their learning?</li> <li>· Do I understand bilingual acquisition and learning processes?</li> <li>· Does our school/centre charter or mission statement reflect the importance of identities, languages and cultures in Pacific learner health and educational success?</li> </ul> </li> </ol> <p><i>(Feedback as a whole group)</i></p> |
| 25 | <p>In order to bring this to life, let’s take a look at an exemplar of an inquiry that the teachers, learners and community undertook at Sylvia Park School. It demonstrates what happens when the entire school</p>   |

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|    | <p>community are working in a culturally responsive context.</p> <p>What does it actually look like for our Pacific learners?<br/>How have these turu been brought to life?</p> <p>For example some questions might be</p> <ul style="list-style-type: none"> <li>● How has the teacher or the activity made a strength of what students bring to school?</li> <li>● How has the teacher shared the power with other people?</li> <li>● What is the evidence that there is effective teaching and learning in this video?</li> <li>● How do we as teachers move through the progressions of the turu?</li> </ul> <p>PLAY VIDEO (5mins) Step up, step out - why Dance?</p>       |
| 26 | <p>If we look at both Te Whāriki and the NZ Curriculum you will see the freedom within their frameworks that allows us to be flexible and adaptable and most importantly responsive to our Pacific learners. It does mean as educators we have to do our work to realise the potential of these documents because we have often overdosed on the back end - as in what we have to do - but not lifted out and emphasised the front end with its Key Competencies and dispositions - as in the hows and why in what we might do. As a result, Tapasā's guidelines help support us to offer these insights into our learners.</p>   |
| 27 | <p>Our Code and Values: The NZ Curriculum and Te Whāriki are two documents that are a part of our kete of key source materials in New Zealand education today. Tapasā fits into this kete as does Tātaiako, however, at the base of the kete lies the Code of Professional Responsibility and Our Standards. These two documents provide the basis of all teacher practice in NZ today; Tapasā provides the lens for understanding the needs and aspirations of our Pacific learners and their communities as they can be seen in the Code and Standards.</p>   |
| 28 | <p>Before looking specifically at the Code and Standards, it would be good to look at the Values as they are the bedrock of the profession. The values in essence sum up professional teaching practice in Aotearoa today; if each of the values was made manifest in our classrooms and centres on a daily basis, teachers would be living the Code and doing the Standards.</p>   |
| 29 | <p>The Code speaks to us about catering for the diversity of each learner and being fully inclusive in our educational context. As teachers we commit to respecting the diversity of the heritage, language, identity and culture of all learners and their communities – it is about knowing the multiplicity of learners, knowing the toddlers, children and students you teach every day.</p> <p>Tapasā calls for us to be responsive in teaching our Pacific learners, engaging in learning that fits their context and experience of life. To make a connection with these learners, we have to know what is important to them and where the points of connection are.</p> |

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|           | <p>A good example of making connections and recognising what diversity means in practice occurred when Council staff members discussed the Code and Standards with the fono of Pacific teachers. They looked at the diagram of the Code and recommended that for the Code to be seen through the lens of Tapasā, it needed to be redesigned to reflect Pacific priorities; the result of this is reflected in the Code representation in your workbooks on page 21. Family and whānau are front and central now. It doesn't mean the commitment to society is any less, instead it highlights the necessity to have Pacific families and whānau on board. This is just one way of seeing the Code through Pacific eyes.</p>   |
| 30        | <p>Tapasā helps teachers – An activity that will help you apply the lens of Tapasā to your teaching is to engage in these two conversation starters:</p> <ul style="list-style-type: none"> <li>• Why is it important to understand our own backgrounds/culture before engaging with the diversity of our learners?</li> <li>• How can we understand Pacific communities' expectations of teachers/schools and centres?</li> </ul>  |
| 31        | Tapasā - Our standards  |
| 32        | <p>For each teacher the standards – the Standards can be seen as the nitty-gritty of everyday practice for teachers. They will be contextualised for your setting in the same way as the Pacific fono contextualised the Code.</p>  |
| 33 and 34 | <p>Diamond and Quality Practice template:</p> <p>Triangle Activity – Our Standards</p> <p>Preliminary Comments:</p> <ul style="list-style-type: none"> <li>• Note the title – lens of Tapasā based on the Standards</li> <li>• Don't forget the values that underpin the Standards</li> <li>• It's about making the Standards your own – well over 2000 educational settings in Aotearoa and each will contextualise according to their own setting</li> <li>• Note the shape – it has significance – starts small (I) widens (we) and then back to (I) More about this as we go through it.</li> </ul> <p>First Segment</p> <ul style="list-style-type: none"> <li>• Based on Professional Learning Standard – fresh template in book page 25</li> <li>• Individually consider what quality practices do you use that demonstrate the Standards and benefits learners? Write these down in the quality practice column and reflect on the evidence you would have for this.</li> </ul> |

## Second Segment

- The diamond is getting wider now – time to share with your colleagues about the quality practices you have identified together
- Add them to your list

## Third Segment

- This is where you go really wide and call on the appropriate resources the educational community has to offer you both as an individual and as a group
- Consider the Pacific teachers comments in your thinking, use the lens of Tapasā to guide your thinking. Are there things here you already do? New ideas that would be helpful to address as a group? Think about the discussions we have already had about the Best Evidence Synthesis of Alton-Lee, the characteristics of a good teacher identified by Pacific learners. How do these effect your school’s planning for Professional Learning and ultimately how this will benefit student learning?

## Fourth Segment

- This is for you to complete in your team and as an individual – the key question to keep front and central is “What would be valuable for our Pacific learners and their families and community?”
- The fourth segment has narrowed down at this point – this helps you to focus on those things you think appropriate for your context at this time. You can’t use everything all the time – you need to make selective choices for the relevant things for your context.
- Very important to reflect after teaching – has the professional learning that I/we have undertaken been beneficial for my children’s learning? Has it helped them grow and develop? How do you know? Evidence column.
- Add to/amend/refine the list of things you and your team think are relevant from the breadth of resources available

## Fifth Segment

- This is you bringing the Standards to life through the lens of Tapasā as you teach in a manner that offers full benefits to your Pacific learners, their families and communities.

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As we come to the conclusion of this workshop the Tapasā story would not be complete if we did not respect and honour the many pioneer Pacific Educators who have created initiatives and stepped into roles to better the learning outcomes for our Pacific learners.

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|    | <p>We honour these incredible people who have often had to face and overcome many battles and fears. These inspirational people are only a small indication of a fearless cohort of educators and our hope is that you will seek them out in your community with the knowledge that they are our living treasures. There is a responsibility for us to continue to not only uphold their mana, but those of our ancestors, as we forge ahead with this important work.</p>  |
| 36 | <p>As a last workbook activity it would be great for you to quickly jot down some thoughts around what you might do now with all of that you have experienced in today's workshop.</p> <p>As you think about your action plan with a Tapasā lens, remember that Pacific learner success is family success. Everything a Pacific child does, they know that they walk on the shoulders of their families.</p> <p><i>Create your action plan!</i></p> <p><i>What are you going to do tomorrow? Take a minute and write down what you're going to share at your next meeting.</i></p> <p><i>What are your biggest takeaways from today's session?</i></p>  |
| 37 | <p>As this is a relational document, we have provided some more reflective questions that you can take away with you. Remember in terms of relationships, your learners and your community are your biggest resource!</p> <p><i>How can I implement Tapasā into in my current practice?<br/>(What do I do?)</i></p> <p><i>How can I support my non-Pacific colleagues to implement Tapasā?<br/>(What is my responsibility?)</i></p> <p><i>How can I seek for support from my Pacific colleagues and/or my principal/senior teacher to implement Tapasā?<br/>(Who is going to support me?)</i></p> <p>And to keep your journey in the Tapasā framework deliberate and progressive, please do refer to Dr Martyn Reynolds further reflective questions on page 29 of your workbook.</p> |
| 38 | <p>It is entirely appropriate that our final word is from Barbara Ala'alatoa, Inaugural Chair of the Teaching Council and Principal of Sylvia Park School.</p> <p><i>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</i></p>   |

*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!*

May the talanoa that we have shared today and the vā that we have collectively tended to, be the starting point on your journey with, in and through the lens of Tapasā.