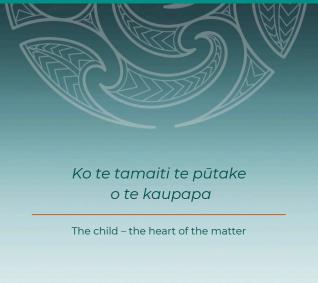


# The 'Afa Framework

Pacific Bilingual and Immersion Education Indicators Education Review Office 2025





# O le aso ma le filiga, o le aso ma le mata'igātila.

Sennit should be made daily, and daily the rigging must be examined.



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# **Foreword**

Language provides a unique window into understanding one's own culture and the cultures, values, and beliefs of others. Language is also critical to one's sense of identity, belonging and capacity to effectively understand and engage with others. In addition, fluency in multiple languages has a significant positive impact on cognitive development and academic achievement.

In 2024, Pacific learners in Aotearoa accounted for 13 percent (111,690) of all school-aged students in state and state-integrated schools. Most Pacific learners are in English-medium classrooms where there is often limited opportunity for them to use, learn, or access a Pacific language.

However, 133 New Zealand schools currently offer a Pacific bilingual, immersion, or Pacific language teaching programme, with 39 schools offering bilingual/immersion programmes where more than 50 percent of the learning content is delivered in a Pacific language. There is strong evidence that Pacific learners in Pacific bilingual or immersion programmes show increased literacy and numeracy achievement than their peers in mainstream classrooms. [14-8]

There are unique challenges in this provision. There are large distributions in the language capability of learners who enter these programmes. As a result, there is a need for substantial differentiation in what is taught, a focus on bilingualism and biliteracy where programmes work to ensure fluency and competency in both the Pacific language and in English, and for immersion programmes.

In 2019, ERO investigated the current provision of Pacific bilingual and immersion education across a range of schools. In that study we found that Pacific bilingual and immersion education programmes tended to be developed locally, and that there was limited guidance or resources to support Pacific language immersion or bilingual provision.

<sup>[1]</sup> Education Counts, 2024.

<sup>[2]</sup> Education Counts, 2024.

<sup>[3]</sup> Current-Provision of-Pacific-Billingual-Education.pdf says."There is a strong case in the research literature for billingual education as a means of lifting Pacific attainment, rather than the current focus on English language attainment in mainstream English-medium programmers" [Hill, 2016].
[6] May 2019.

<sup>(</sup>S)The Lase Samoa Framework: Exploring the Long-Term Impacts of Samoan Bilingual/Immersion Education on the lives of San Graduates explores the long-term impacts of bilingual/immersion education (Aseta, 2023).



ERO recommended that a more strategic and consistent approach to Pacific bilingual and immersion education provision was required.

The 'Afa Framework: Pacific Bilingual and Immersion Education Indicators has been developed to support the strengthening of Pacific language education provision. The indicators included in this resource articulate what we know about high-quality practice in Pacific bilingual and immersion education programmes and the conditions that support this.

The resource encapsulates the current evidence base about what makes the greatest difference in Pacific bilingual and immersion education provision. The framework employs the metaphor of the 'Afa/Kafa and binds together four key influences on quality bilingual and immersion learning:

- Leadership
- · Curriculum, Teaching and Learning
- · Parents, Whānau, and Community
- · Stewardship.

This resource is designed to support schools, leaders and teachers involved in the provision of Pacific bilingual and immersion education in the assessment and evaluation of their programmes. It can be used alongside ERO's School Improvement Framework and the Teaching Observation Framework. It also is aligned to and reflects the government's priorities in relation to structured literacy and mathematics.

I wish to thank Dr Rae Si'ilata, Dr Ro Parsons, and Taule'ale'ausumai Tofaga Violet Tu'uga Stevenson. They were ably supported and guided in this work by members of Fautua, the Education Review Office's External Advisory Group. Each member presented their perspectives on Bilingual and Immersion education and contributed to the development of this document. We thank: The late Paeariki Johnson, Olivia Latu, Dr Diane Mara, John McCaffery, Mele Nemaia, Irene Paleai-Foroti, Sulieti Pauuvale, and Malo Sepuloni. ERO worked with a range of Schools, leaders, teachers, and educators currently involved in the provision of Pacific bilingual and immersion education programmes.

M.

Nicholas Pole Chief Review Officer Education Review Office



# Language Use

The Samoan term, "'afa", has been used in the framework's title, in recognition of the significant number of Samoan Bilingual and Immersion Education units in Aotearoa, predominantly in Tämaki Makaurau/Auckland. The Tongan, Tokelauan, and Tuvaluan term, "kafa", has been used to name each of the framework's strands or threads. Although less than the number of Samoan units, Tongan bilingual and immersion units are increasing in number. The first Niuean unit was established at Favona School in Mängere in 2022, and the first Tokelauan unit was established at Glenview School in Porirua East in 2023. Historically, Cook Islands Māori units have come and gone. However, two operate currently as a Cook Islands Māori enrichment units at Rongomai School in Ōtara and Mängere East Primary School lin Mängere. There is also one taetaen in Kiribati class at Finlayson Park School. At present, there are no Filian of Tuvaluan primary school bilingual units.

Although the term Pasifika has been used by the Ministry of Education since 2008, the use of the term Pacific was enacted through education policy in 2018. These "overarching" labels, whilst somewhat problematic for individual Pacific nations, recognise the multiple identities of mixed heritage Pacific peoples and the positionality of Aotearoa New Zealand as a Pacific nation. These labels are used interchangeably.





# Metaphor Underpinning the 'Afa Framework

O le aso ma le filiaa, o le aso ma le mata ia atila.

Sennit should be made daily, and daily the rigging must be examined.

At the building of the double cance, an ample supply of sennit must be available, lest the tying of the planks and the completion of the boat be compromised. When the rigging (made of sennit) is finished, it must be examined carefully so that existing defects may be corrected. Even though no defect has been discovered, it is well to wait, and to repeat the examination for the errors cannot all be found at once.

Upu taofiofi: Weighty decisions should not be made precipitately, but only after mature reflection; each new discussion may bring new ideas. (Schultz, 1906; translated into Enalish by Herman, 1945, Alaqa'upu 148)

### **Metaphor Origin**

### 'Afa/Kafa/Ka'a/Filipulu Niu/Magimagi/Te Bibiri/Unu/Sennit'

'Afa in gagana Samoa, kafa in lea faka Tonga, gagana Tokelau and gagana Tuvalu, kaʻa in te reo Māori Kūki ʻĀirani, filipulu niu in yagahau Niue, magimagi in vosa vaka Viti, te bibiri in taetae ni Kiribati, and unu in Fäeag Rotuma (Rotuman) refers to a strong and versatile three-braided cord made from the dried husk fibres of the niu afa (long coconut), "Sennit", the English translation, is sometimes spelt as "sinnet". Sennit is of significant cultural and practical value to Pacific peoples, and was used in Pacific material culture in every aspect of island living (Percival, 2012; 2013). It was used to fasten or join two or more items, such as in the construction of houses or voyaging canoes, and in implements for tattooing, fishing, and hunting. Sennit was used in head and body adornments; for the matai's fue/fly whisk (representing leadership) and for many other domestic and industrial purposes. Te Rangi Hiroa/Sir Peter Buck (1930) named it "the single most important article in Samoan material culture" (p. 236). The metaphor of the 'afa/kafa/ka'a/filipulu niu/magimagi/te bibiri/unu or sennit relates to the bringing together of different threads to make something stronger. The overarching name of this framework uses the Samoan term 'afa, with the three domains or strands of the 'Afa Framework using the Tongan, Tokelauan, and Tuvaluan term of kafa.



### Samoa

Toso (2009) used the "strengthened sinnet" to talk metaphorically about the 'afa of three strands which, when braided, increased the stability and strength of the whole structure of a house, resulting in "a fale being able to stand for many years, not necessarily because of its foundation, but because of the excellent crafting of sennit..." [0, 4].

Toso's three metaphorical strands in the context of teacher education were: 1) the sharing of spiritual and cultural experiences by teachers and students, 2) the effective use of heritage languages and cultures by teachers and students, and 3) the application of effective "pedagogical knowledge, concepts and teaching approaches" (p. 5).

'Afa/sennit illustrates the way the Education Review Office (ERO) draws together different evidence bases in articulating, through its indicator frameworks, what makes the most difference for ākonga. It is also reflective of Pacific ways of working which involve co-designing, shared decision-making, and collaborative problem-solving.

'Afa was also used by Paongo-Parsons (2020) as a research methodology when she investigated Samoan language maintenance in second generation households in Aotearoa. She likened the different stages of the creation of 'afa to the research process, while also connecting it with deeper cultural ways of being:

The 'afa process emits a sense of accountability, as the 'afa that is produced reflects not just the maker, but the family, ancestors, village, and land that the 'afa originates from. The knowledge and skill of 'afa making was not an individualised craft. Its sustainability and survival relied on the Samoan collective. 'Afa is an artefact of the past, present, and future, a once vital element to the harmonious living of Samoans, used in ceremonious times and for everyday use, the purpose of 'afa went beyond the present. Afa's strength, durability, and quality largely determined the sustainability and use of the object it was intended for... The complexity of the "then is now and the now is then" highlights the interconnectedness of the generations... As I sat and listened (to my uncle) discuss the process of making 'afa, he talked of the vital and direct relationship: between land and being, between maker and 'afa, through the essence and energy that enters and sustains the process. (p. 36)

Paongo-Parsons goes on to describe how the choice of materials requires care and diligent thinking, opening up a space for divergent, intergenerational connections that rest on Pacific collective worldviews. The human relationship with fanua/land highlights the interconnections between past, present, and future.



### Tonga

### Kafataha:

There is only one kafa that ties the frame or structure of the Tongan house. The Tongan fale will be stronger because all parts will be working together.

### Fakaonao ki he Kafa:

Listening to/relying on the Kafa (Traditional proverb shared by Maliana Taufalele, personal communication, 2022)

In the early days in the Kingdom of Tonga, before water tanks and running tap water, people dug up wells to retrieve underground water. Back in that time, to obtain your water supply you would use the kafa (rope made from the coconut husk) and the hohoni (container made from the coconut shell). The water supply depended greatly on the quality of the kafa. A well was dug so deep that you could not see if there was water at the bottom of the hole. However, the kafa would indicate if the hohoni was filled with water. To retrieve water from the well, there was significant preparation of the kafa. The kafa needed to be strong enough to hold the hohoni. The better the quality of the kafa, the better the outcome in retrieving water. In education, we can liken the educator to the person drawing water from the well. As educators, it is our responsibility to prepare the kafa (Maliana Taufalele, personal communication, 2022).

Sopolemalama Filipe Tohi, a tufuga lalava or skilled Tongan artisan talked about the beautiful and ornate patterns created in Tongan houses, through the lashings of the kafa:

In the old days the old people would sit down below and direct the workers on how to wrap the lashings, "Tohi said. "These days, it's harder because no one understands, so I have to go up and get a lashing started, and then come down so I can more properly see the patterns emerge. When you're closer, you can't see that. In the old days, the patterns helped tell a story, because our ancestors didn't have written languages...Some of the patterns have names, such as manulua—"two birds,' and 'tokelau feletoa'—'northern warriors' (Folev. 2016)



### Tokelau

In Tokelau, the pulu was rubbed along the maker's thigh to form a strand. These strands were braided, with the end of the kafa being knotted to prevent the fili lautolu (three woven strands) from unravelling. Kafa was wound into a bundle around itself and was tied to keep it together. Kafa were used for various purposes such as lashing tools, implements and vaka/canoes (Auckland Museum, N.D.). According to Meleka Pou-Poasa:

The kafa is so useful to the Tokelauan people. The process of making it is a lot of work, from the agalele, pulu, lau kafa, to the kafa. The outcome is worth it, because kafa can be used to make a canoe, build fale, make fishing lures (matau), and lots of other useful things. My father mentioned that when growing up, he used to help his father make kafa. He learned how to make small strands, and how to plait them.

(Pou-Poasa, personal communication, 2022)

Meleka Pou-Poasa's reflection highlights the importance of remembering that analysis of "quality" should incorporate intergenerational knowledge systems that enable Pacific akonga to be successful as who they are.

### Cook Islands

More Ta'unga from the Cook Islands (1990, cited in Tavioni 2018, p. 19) linked the collaborative creation of taura ka' a to the spiritual realm, suggesting that if you stitch yourself to the ka'a, it will "be in your blood, in your bones, and in your flesh: The acquisition of indigenous knowledge, culture, language, symbolism, protocols, values, and beliefs held together by spirituality must be immersed in our whole being entirely" (Manava Parakoti & Peta Raviich, 2022, personal communication), emphasising that the success of Pacific Billingual/Immersion Education requires all parts of the system to be in support of the sector's goals.



### Niue

Lino Nelisi (personal communication, 2022) explained that in Niue, although the term for sennit is "filipulu niu" or "plaiting the fibres of the coconut", the term "kafa lau ulu" or "hair girdle" was traditionally made of many strands of human hair, beautifully plaited and gathered together at the ends in loops, which served to fasten around the waist. Kafa lau ulu were highly valued, and like Tahiti, they were made only by women.

Tahiti kafa were longer but did not have as many strands. Niue toa/warriors used kafa to carry stones for war. The "kafa hega" was a girdle made of parakeet feathers and was used as a method of making peace. This "window" into the Niuean use of human hair as kafa, speaks of the "sacred" nature of the intergenerational work of Pacific Bilingual and Immersion Education through the interveaving of embodied cultural knowledges within the sector.

### Fiji

The wa magimagi (Fijian word for sennit) means "the rope that holds things together, tightening the threads". Without the wa magimagi, things would fail apart, and whatever was being constructed would not hold. The wa magimagi was used in the construction of bure vakaviti/Fijian houses, bure kalou/Fijian spirit houses, or the drua/double hulled canoe (Ulu Nawaqavanua, personal communication, 2022), and speaks of the need for all parts of the framework to be working in unison, ensuring that the structure is strong and stable.





### Connecting Kafa/ Afa Cultural Use With Evaluative Capability

Toh's reflection on the process of evaluating emerging kafa patterns, highlights the need to enact evaluative capability from a strengths-based lens. This lens enables the surfacing of cultural worldviews that are key to a critical system evaluation, and that prioritise learner, family, and community empowerment. It also speaks to the role ERO plays in bringing an external lens to evaluation.

A village matai stated to Gibbings (1948), "In your country, only a few men can make nails, but in Samoa, everyone can make nails" (p. 118). The matai was referring to the sennit that was used to bind their houses. Gibbings frequently observed sennit being made at that time, and stated that its crafting was a constant occupation in Samoan villages because so much was required. In fact, it was usually considered to be the work of matai/high chiefs, as they sat and deliberated in their fa'ai'uga/leadership decision-making meetings. Matai were engaged in the process of creating 'afa during their decision making process, exemplifying the present instructional leader-practitioner role as weavers of the three kafa strands.

The original context for the making of 'afa highlights the framework's use in developing continuous, iterative, and school-led evaluative capability in Pacific Billingual and Immersion Education. This ongoing self-review is supported by strong relationships with ERO evaluators who know the sector and come with specific knowledge of the sector.





# Application of the 'Afa Metaphor

The underpinning sennit metaphor within the 'Afa Framework is reflected in the Samoan 'alagaupu: O le aso ma le filiga, o le aso ma le mata'igátila. Sennit should be made daily, and daily the rigging must be examined. For the va'atele/double-hulled deep-sea canoe to voyage successfully, the sennit rigging had to be continually checked and evaluated by those in charge of the va'a (leaders and teachers supported by ERO). The 'afa metaphor highlights the connection between heritage languages and wellbeing (Toso, 2014; Paongo-Parsons, 2020). Sennit is the braided fibre cord that connects the past with the present, and promotes the idea of ākonga walking into the future looking back, by being empowered in their linguistic and cultural identities (Kia whakatōmuri te haere whakamua. Walking backwards into the future with my eyes fixed on the past).

Si'ilata's (2014; 2019) Va'atele Framework used the double-hulled deep-sea canoe as a metaphor for Pasifika success, with the:

"double hulls and the voyaging of the deep-sea cance being compared with Pasifika learners' passage or journey through the schooling system as bilingual/bicultural people... Ideally these Pasifika learners would be in school settings that support the development of their bilingualism, biliteracy, and biculturalism, enabling success not only in the world of school, but also in the world of home and community... (p. 251)

Just as sennit held the va'atele together, akonga can only be successful in both worlds when the worlds of home and school are connected, held, or woven together (reflective of the sennit that holds the va'atele together). One of Si'ilata's Va'atele values (Si'ilata et al., 2022; 2023) speaks of the sennit as the "bringing together of different threads with manaakitanga, to make something stronger" where all have valuable knowledge to contribute, and are strengthened through collective collaboration, similar to the strength of the combined three-strand 'afa/sennit (https://waatele.nz/aboutt/vision/). The cognate connection between 'afa/ka/ka'a and 'gafa' (lineage) is clear (Si'ilata & Hansell, 2021). Gafa in gagana Samoa equates to whakapapa or the lineages that are woven into our DNA as Pacific peoples, and which are communicated through Pacific languages.



The 'afa metaphor illustrates the three central strands or kafa that make the greatest difference for ākonga. The three kafa are:





Together these kafa create opportunities that enable communities to be empowered rather than disabled through their interactions with school educators who view learners' bilingualism or multilingualism "as a cognitive, linguistic, and educational resource within the classroom" (Cummins, 2021, p. 249). These relationships include school/community, leader/teacher, teacher/learning assistant, and teacher/fakonga interactions. As Cummins (2000) stated, critically examining the enactment of these roles promotes collaborative (rather than coercive) relations of power, supporting empowered Pacific bilingual akonga to be successful as who they are (Cummins, 2021; 1996; Sillata, 2014).

Internal and external evaluation supports the improvement of educational outcomes and ensures that schools are accountable for their stewardship. The stewardship role, which includes the governance work of Boards of Trustees, encompasses both accountability and improvement functions. Recent studies suggest that an improvement-oriented stewardship role is most likely to promote enhanced learning outcomes (Education Review Office, 2016, p. 6: p. 19).

The 'Afa Framework provides guidance to schools, teachers, learning assistants, leaders, and Boards of Trustees about what needs to be done to ensure linguistically and culturally sustaining outcomes for ākonga in Pacific Bilingual/Immersion Education. The 'Afa Framework Indicators and Examples of Practice were informed by empirical research with Pacific ākonga.





# **System Context**

Aotearoa New Zealand's linguistic and cultural diversity is increasing. In Tāmaki Makaurau/Auckland, for example. over 150 languages are spoken daily (Education Review Office, 2019). In the schooling context, we have one of the largest home language gaps (the achievement gap between students whose first language is the language of the school and those for whom it is not) in the Organisation for Economic Cooperation and Development (OECD) (May, 2019). The Pacific population is growing. While this growth was previously driven mainly by migration, and migration from Pacific nations continues. the majority of Pacific peoples living in Aotearoa New Zealand are born here. A significant number of Pacific children born in Aotearoa New Zealand do not have the opportunity to learn their languages or learn through their languages.

In 2019, ERO's national evaluation Current Provision of Pacific Bilingual Education found that Pacific Bilingual programmes were somewhat idiosyncratic. They tended to be developed locally and resourced out of schools' baseline funding. Although schools expressed a philosophy that emphasised the importance of Pacific languages, cultures, and identities, programmes were less likely to focus on a research-based approach to bilingualism. There was limited system support, including little access to appropriate resources, particularly for assessment. Challenges included the development of meaningful bilingual pathways in secondary schooling. (Education Review Office, 2019).



# Purpose of the Quality Framework

The 'Afa Framework: Pacific Bilingual and Immersion Education Indicators articulates what we know about high quality practice in Pacific Bilingual and Immersion Education programmes, and the conditions that support this practice. The purpose of the 'Afa Framework is to guide and support leaders and teachers in designing and evaluating programmes in Pacific Bilingual and Immersion Education contexts. The 'Afa Framework complements the School Improvement Framework (SIF) by making explicit, the conditions that support Pacific learners in Pacific Bilingual and Immersion Education Programmes to achieve success. The 'Afa Framework also reflects the teaching practices in ERO's Teaching Observation Framework which is underpinned by Tappasic Cultural Competencies Framework for Teachers of Pacific Learners. These three frameworks can be used in complementary ways to make judgements about the quality of teaching for learners in Pacific Bilingual and Immersion Education Programmes. The 'Afa Framework also aligns to government priorities for teaching and learning.

### Vision and Outcomes for Pacific Bilingual Ākonga

The vision and outcomes for Pacific ākonga in Pacific Bilingual and Immersion Education are strongly aligned with Te Mātaiaho, the English-medium New Zealand Curriculum Refresh, as conceived by young people, in the Mātaitipu, Vision for Young People:

Mātaitipu, Vision for Young People Mātaitipu hei papa whenuakura. | Grow and nourish a thriving community.

Within the whakapapa: Mātaitīpu means 'to deliberately consider the development of young people'. Mātairea and Mātairaho have been constructed to deliver on the vision of a tipu growing and thriving. In a nutshell: Because ākonga are at the centre of education, their aspirations for themselves as learners matter. Akonga need to feel the curriculum is relevant and to see themselves reflected in what they are learning.



### **Defining Pacific Success**

Our collective vision for ākonga learning in Pacific Bilingual and Immersion Education, in line with Te Mātaiaho's Vision for Young People, is that Pacific Bilingual and Immersion Education will produce young people who are bilingual and biliterate, and who experience success as who they are. Their academic success will strengthen their linguistic and cultural identities. They will be spiritually, emotionally, mentally, and physically grounded in who they are as Pacific peoples. They will be mature, ethical decision-makers who hold collective wellbeing at the heart of all they do, as kaitiaki/guardians, not only of Aotearoa, but of the Pacific, and of the wider world of the future.

They will know how to embody vă fealoa'/tauhi vă: respectful and sacred relational spaces in their relationships with others. These young people will walk securely in multiple worlds, strong, nimble, and secure in their multiple identities, in their educational journeying, and in the promise of their future. They will walk into the future looking back, "evoking our relational past, enacting our reciprocal present, and envisioning our transformational futures" (Si'ilata, 2018). They will be metacognitive, self-managing, and discerning decision makers, who are able to reflect critically on power structures and knowledge systems traditionally validated in broader society. They will work to transform the societies in which they live, enabling equitable outcomes for tangata whenua/people of the land, for tangata moana/people of the ocean, for those traditionally less served by education jurisdictions, and for ngā tangata kadoa/all peopoles.





# Empowerment Through Language, Culture, Values, and Identity

Cummins' (2000) Framework identifies four school characteristics for building bilingual and multilingual student empowerment, and for moving from coercive to collaborative relations of power. They are:

- the extent to which minority language, students' home language and culture are incorporated into the school curriculum
- the extent to which minority communities are encouraged to participate in their children's education
- the extent to which education promotes the inner desire of children to become active seekers of knowledge and not just passive receptacles
- the extent to which the assessment of minority language students avoids locating problems in the student and seeks to find the root of the problem in the social and educational system or curriculum, wherever possible.

"Bilingualism and Bilingual Education can be properly understood only through the lens of power, identity, ideology, and politics. Relations of power are at the heart of bilingual schooling (Pai et al., 2015). This is no more so than for minority language children who often suffer devaluation of identity, subordination, racism, and disempowerment in their schooling experience... Cummins (2013)... argues that language of instruction is just one of many pedagogical factors leading to empowerment and affirmation of students' identities. Thus bilingual education, by itself, is not a panacea for reversing underachievement if other aspects of students' experience are not focused on empowerment." (Baker & Wright, 2021)

Pacific Bilingual and Immersion Education promotes system goals that focus on tinguistic and cultural revitalisation, empowerment, bilingualism (proficiency in two languages), and biliteracy (proficiency in two literacies). Unlike Englishmedium education, which prioritises English across the curriculum, or at best, the use of heritage languages to support English language/literacy proficiency, Pacific-medium education is the only context where success as Pacific peoples can be fully realised (Si'ilata, 2014). Heritage languages, literacies, and cultural competencies are considered as important as English language/literacy proficiency. The goals, therefore, are bilingualism/biliteracy across the curriculum to enable young people to draw on their full linguistic repertoire in all curriculum areas. This linguistic repertoire includes their cultural worldviews, values, ways of being and valued knowledges.



### Vā Fealoa'i

Pacific peoples enact cultural values and ways of being in their relationships, and in the ways they communicate. Culturally embedded knowledge of how to maintain vâ fealoa'i/sacred relational space is central to the enactment of cultural values: "The Samoan cultural practice of teu le vã literally means to "tidy the space" and refers to keeping the relational space safe. Nurturing the vã is central to Pacific cultures where relationships are the foundation of what it means to be human (Anae, 2019)" (Sí'ilata et al., 2023 p. 4). Pacific Bilingual and Immersion Education provides culturally embedded learning contexts that support Pacific ākonga to understand in their cultural selves how to enact vă fealoa'i. They also experience success as culturally located beings, surrounded by their whānau and community collectives.

Achieving the vision and outcomes of the 'Afa Framework: Pacific Bilingual and Immersion Education Indicators for Pacific ākonga requires a coherent approach to developing quality practice across the three strands/kafa of

- Leadership
- · Curriculum Teaching and Learning
- · Parents, Whānau, and Community

with Stewardship supporting the interweaving of the kafa.

# 'Afa Framework: Pacific Bilingual and Immersion Education Indicators and Examples of Practice



Overview: The 'Afa Framework: Pacific Bilingual and Immersion Education Indicators Page 22-26



Kafa Taha: Leadership Page 28-29



Kafa Ua: Curriculum Teaching and Learning Page 30-33



Kafa Tolu: Parents, Whānau, and Community Page 34



Lalaga: Weaving the Kafa: Stewardship Page 35\_



### Overview

# The 'Afa Framework: Pacific Bilingual and Immersion Education Indicators

Use this framework to examine and illuminate effective practice.

Use the indicators to strengthen your school's improvement focus across the three kafa of:

- · Kafa Taha: Leadership
- Kafa Ua: Curriculum Teaching and Learning
- · Kafa Tolu: Parents, Whānau, and Community

The Stewardship Indicators support the interweaving of the three kafa. See below for an overview of the three kafa and their indicators, and the lalanga process (interweaving) of the three kafa through Stewardship.

Additionally, an 'Afa Framework Self-Review Tool (Va'atele Education Consulting, 2024) is included to analyse and strengthen practice. This self-review tool can be used as a working document to support ongoing improvement.





### Kafa Taha: Leadership (7 Indicators)

Leadership champions Pacific bilingual and immersion provision, builds relational trust, and develops active collaboration and reciprocal partnerships with the school's Pacific community.

Leadership Dispositions and Capabilities	
Kafa Taha 1	Leadership champions Pacific Bilingual and Immersion Education provision in the school and its community.
Kafa Taha 2	Leadership collaboratively develops and pursues the school's vision, goals and targets for Pacific Bilingual and Immersion Education provision.
Kafa Taha 3	Leadership builds relational trust and active collaboration within the school's Pacific community.
Kafa Taha 4	Leadership ensures effective planning, coordination and evaluation of the school's curriculum and teaching for Pacific Bilingual and Immersion Education provision.
Kafa Taha 5	Leadership supports Pacific bilingual and immersion learning and teaching.
Kafa Taha 6	Leadership builds professional capability and participates in teacher learning and development.
Kafa Taha 7	Leadership builds collective capacity to do evaluation and inquiry for sustained improvement.





# Kafa Ua: Curriculum Teaching and Learning (14 Indicators)

Teachers develop linguistically and culturally sustaining curriculum, enact effective teaching, and create opportunities for ākonga to learn.

Teaching Dispositions and Capabilities	
Kafa Ua 1	Teachers and learning assistants demonstrate commitment to Te Tiriti o Waitangi partnership.
Kafa Ua 2	Teachers and learning assistants enact Pacific relational spaces within Pacific Bilingual/Immersion Education settings.
Kafa Ua 3	Teachers and learning assistants prioritise the spiritual and emotional wellbeing of ākonga.
Kafa Ua 4	Teachers and learning assistants are fluent speakers, readers, and writers in both languages (Pacific heritage language and English).
Kafa Ua 5	Teachers identify and monitor their professional learning needs and goals.
Teaching and Additive Curriculum Contexts	
Kafa Ua 6	Teachers and learning assistants create curriculum contexts for learning that privilege Pacific knowledge systems and intergenerational funds of knowledge.



Teaching and Pedagogical Content Knowledge		
Kafa Ua 7	Teachers and learning assistants understand theories and principles of bilingualism and second/additional language acquisition.	
Kafa Ua 8	Teachers and learning assistants have pedagogical content knowledge in Pacific Bilingual/Immersion Education, including integrating receptive and productive language modes (input: listening, reading, viewing, and output: speaking, writing, presenting).	
Teaching and Bilingual and Immersion Programme Knowledge		
Kafa Ua 9	Teachers develop and organise programmes to enable bilingual/biliteracy learning across the curriculum.	
Kafa Ua 10	Teachers engage in critical examination and co- construction of curriculum to support and promote valued outcomes.	
Kafa Ua 11	Teachers enact effective pedagogies to scaffold bilingual and biliteracy development in the context of curriculum content learning.	
Kafa Ua 12	Teachers form and maintain culturally embedded, collaborative relationships with one another, with learners, whānau, communities, leaders, and learning assistants.	
Teaching and Assessment		
Kafa Ua 13	Teachers use assessment that is inclusive, authentic and fit for purpose, and is undertaken in the relevant language.	
Kafa Ua 14	Teachers build effective teacher-student relationships that focus on learning and build Pasifika learner agency.	





# Kafa Tolu: Parents, Whānau, and Community (4 Indicators)

Schools enact educationally powerful connections and reciprocal relationships with parents, whanau, and community.

Kafa Tolu 1	Pacific parents and whānau, and the school community actively engage in reciprocal, culturally sustaining, learning-centred relationships.
Kafa Tolu 2	Pacific parents and whânau, and the school community engage in communication and information sharing opportunities that support and strengthen reciprocal, culturally sustaining, learning-centred relationships.
Kafa Tolu 3	Pacific parents and whānau actively support learning at home through access to relevant learning opportunities, resources, and support.
Kafa Tolu 4	Pacific parents, whânau, and community collaboration enriches opportunities for ākonga to become bilingual and biliterate.



# Lalanga: Stewardship Weaving the Kafa (two interweaving processes)

Stewardship encompasses accountability and improvement functions, with improvement-oriented stewardship most likely to promote enhanced learning outcomes.

Stewardship actively promotes and supports Pacific cultural

Lalanga 1	wellbeing and success through Pacific Bilingual and Immersion Education.
Lalanga 2	Stewardship evaluates the effectiveness of the school in achieving valued Pacific Bilingual and Immersion Education outcomes.





### Kafa Taha: Leadership

Leadership Champions Pacific Bilingual and Immersion provision, builds relational trust, and develops active collaboration and reciprocal partnerships with the school's Pacific community. Leadership is the exercise of influence, whether based on positional authority, personal characteristics, or quality of ideas.

### **Leadership Dispositions and Capabilities**

### Indicators Examples of Effective Practice

### Kafa Taha 1 Leadership champions

Pacific Bilingual and Immersion Education provision in the school and its community.

- Enacting Te Tiriti o Waitangi, privileging te reo Māori as the reo rangatira of the school
   Building the relationship between tangata whenua and tangata moana
- Building the relationship between tangata whenua and tangata moana
   Cultivating a school culture that values and prioritises Pacific language revitalisation
- Challenging Eurocentric views of monolingualism and bilingualism and valuing Pacific worldviews
   Engaging in reciprocal partnerships with Pacific families and supporting the revitalisation of their
- Engaging in reciprocal parties inps with Pacific lamines and supporting the revitalisation of their heritage languages
   Privileging partnerships with linguistic and cultural knowledge holders to promote community
- language revitalisation
- Navigating new pathways to promote and support Pacific learners' bilingual and biliteracy success
   Celebrating the success of bilingual and biliterate ākonga.

### Kafa Taha 2

Leadership collaboratively develops and pursues the school's vision, goals and targets for Pacific Bilingual and Immersion Education provision.

- Seeking out the perspectives and aspirations of akonga, parents, whanau, and community and
- incorporating them into the school's vision, values, goals, and targets

   Setting and relentlessly pursuing a small number of goals and targets related to effective Pacific
  Billingual and Immersion Education provision
- Developing and aligning school policies to support the school's vision, values, goals, and targets
   Using a range of evidence from research, evaluation, inquiry, and knowledge building activities to
- identify, select, develop, and implement strategies for improvement
- Allocating resources to align with the school's vision, values, goals, and targets
   Buffering and actively managing external policy settings and initiatives in ways that support
  - achievement of the school's Pacific vision, values, goals, and targets.

### Kafa Taha 3

Leadership builds relational trust and active collaboration within the school Pacific community.

- Engaging parents, whanau, and the community in reciprocal, culturally sustaining, learning-centred relationships that:
  - · attend to community relational practices
  - prioritise spiritual and emotional wellbeing
  - develop Pacific relational spaces
- give effect to the relational vă fealoa'i (relational space)
- Knowing and drawing on the linguistic and cultural resources of Pacific parents, whanau, and community
- Strengthening the reciprocal home/school partnership through:
  - providing evidence to parents and whanau of the value of Pacific Bilingual and Immersion
    - Education for cultural, academic, and intellectual success
      using heritage languages to communicate with Pacific parents, whanau and the community, to
  - explain "school information"

    supporting Pacific parents and whanau to recognise that heritage languages are valuable as
  - languages for learning
- Identifying and drawing on community resources to enhance student learning opportunities, achievement, wellbeing, and effective transitions at critical points
- Supporting parents and whanau to embark on their own language revitalisation journey.

### Kafa Taha 4

Leadership ensures effective planning, coordination and evaluation of the school's curriculum and teaching for Pacific Bilingual and Immersion Education provision.

- Valuing and validating Pasifika learner knowledges, languages, cultures, and identities to support Pasifika success
- Recruiting, selecting, and supporting teachers and learning assistants who can pursue the school's
  vision, implement its values and strategic direction, and realise its goals/targets for Pacific Billingual
  and Immersion Education provision
- Participating in professional learning and development opportunities to acquire research-informed knowledge of effective provision and Pacific Billingual and Immersion Education pedagogies across
- Understanding and applying research and theory related to Bilingual and Immersion Education
- Enabling the creation of safe, risk-taking environments to promote language acquisition
   Supporting teachers in using their languages to support akonga learning
- Facilitating opportunities for the development of deep knowledge and understanding of billingualism and billiteracy.

Indicators



for sustained

improvement.

### **Leadership Dispositions and Capabilities**

improvement

Immersion Education provision.



indicators	Examples of Effective Practice
Kafa Taha 5 Leadership supports Pacific bilingual and immersion learning and teaching.	Valuing and validating Pasifika learner knowledge, languages, cultures, and identities to support nestlika success. and a supporting teachers and learning assistants who can pursue the scholigation of the properties of the prope
Kafa Taha 6 Leadership builds professional capability and participates in teacher learning and development.	Providing opportunities for leaders and teachers to examine beliefs and change mindsets to grow learning apportunities for Pacific Blongs and the provided of
Kafa Taha 7 Leadership builds collective capacity to do evaluation and inquiry	Surfacing teacher beliefs and changing teacher mindsets to grow learning opportunities for Pasifika learners     Establishing the expectation that teachers will learn how to improve their teaching by engaging in collective inquiry into the effectiveness of current practice     Sustaining the conditions for the use of effective evaluation inquiry, and knowledge building for

**Examples of Effective Practice** 

Articulating an accurate, defensible evaluation of the school's outcomes in relation to Bilingual and





needs and goals.

Pacific ākonga.

### Kafa Ua: Curriculum Teaching and Learning

Teachers develop linguistically and culturally sustaining curriculum, enact effective teaching, and create opportunities for ākonga to learn.

### **Teaching Dispositions and Capabilities**

Indicators	Examples of Effective Practice
Kafa Ua 1 Teachers and learning assistants demonstrate commitment to Te Tiriti o Waitangi partnership.	Recognising and knowing about the place of tangata whenua and manawhenua and the place-based instories of their local communities. Understanding and wilding on a control relationships and histories between Actearoa was a control of their place of their place.  Inacting Te Triti o Waitangi relationship between tangata whenua and tangata moana by:  • privileging te reo Madio at here can rangatia or the school  • using te reo Madio and here can repair and the school  • using the reo Madio and perfect languages  • incorporating Pacific cultural practices when welcoming manuhri or engaging in cultural events  • negotiating with, and privileging community contributions to cultural events, and ensuring these approaches are included in school policy.
Kafa Ua 2 Teachers and learning assistants enact Pacific relational spaces within Pacific Bilingual and Immersion Education settings.	Prioritising the centrality of inclusive relationships by:  understanding how to enset via feato it itsuin via (relational space) when relating to others  understanding the importance of Peatific humour in building relationships  being second to the property of the pro
Kafa Ua 3 Teachers and learning assistants prioritise the spiritual and emotional wellbeing of ākonga.	Prioritising the spiritual and emotional wellbeing of alongs by engaging in class, unit, or school is artisk-local proyer     increase the spiritual and church literacy practices within curriculum learning     i. Co-constructing with communities the values underprining the unit     Seeking parent and family aspirations for their children's learning and for their spiritual and emotional wellbeing     Providing caring, respectful, and inclusive learning environments     Creating school spaces that feet like culturally located, lowing Pacific whansu homes.
Kafa Ua 4 Teachers and learning assistants are fluent speakers, readers, and writers of both languages (Pacific heritage language and English).	Focusing on improving proficiency in the hartisgs language, academic register  Valuing and modelling how two languages conditioned to billingualism and billiteracy  Communicating effectively in No languages across the curriculum, and working to develop  language proficiency in all learning areas.  Knowing about seeking for transfer, and employing effective systems for language rotation  Creating opportunities for translanguaging in tandem with linguistic rotation.
Kafa Ua 5 Teachers identify and monitor their professional learning	Participating in ongoing, challenging professional learning and development Caining professional qualifications and training in bilingualism, Peafic Bilinguali Education, and Additional Language Acquisition [Reo Mana/TESO/LTSO/LBilinguali Education] Seeking apportunities for professional learning in response to identified need to support high quality teaching and learning outcomes Engaging in collaborative activities to improve teaching and learning, for example, assessment, inquiry, and planning

· Having opportunities to examine beliefs and change mindsets to grow learning opportunities for



### Teaching and Additive Curriculum Contexts



### Indicators

### **Examples of Effective Practice**

### Kafa Ua 6 Teachers and learning assistants create

curriculum contexts for learning that privilege Pacific knowledge systems and intergenerational funds

of knowledge.

- Choosing curriculum inquiries to showcase Pacific funds of knowledge nested in Pacific cultural practices, and connecting these with broader inquiries in Aotearoa · Co-constructing and developing knowledge of Pasifika family/cultural funds of knowledge, and
- forms of communication to connect with and build on Pasifika learners' existing schemas · Privileging Pacific literacies and literacy practices (including embodied Pacific cultural practices as
- literacies) · Using Pasifika discourse and interaction practices (for example, metaphor, humour, silence) in
- learning sequences and linguistic products
- · Providing equitable opportunities for akonga to learn, including high expectations and appropriate levels of support
- · Making meaningful and authentic connections to purpose and to prior knowledge, including linguistic, literacy, and world knowledge · Making meaningful connections to concepts within texts through text selection or explicit
- teaching, and mediating the interactions between Pasifika akonga and learning materials · Making links with Pasifika learners' island homes and local familiar domains, for example, home,

market, church, beach, mall, to teach inference and critical thinking.



### Teaching and Pedagogical Content Knowledge

### Indicators

### **Examples of Effective Practice**

### Teachers and learning assistants understand bilingualism and second/additional

theories and principles of language acqusition.

- Having professional content knowledge and expertise in bilingual theory, research and pedagogy. and curriculum content knowledge and expertise
- Teaching effectively to support metacognition, metalinguistic transfer, and agentic learning · Engaging with, and actively involving parents and whanau in reciprocal, culturally sustaining,
- learning-focused relationships · Understanding bilingual and multilingual development, and histories of Pacific heritage
- languages, language loss, and language revitalisation · Recognising that the NZ context leads to development of 'younger generation' vocabulary
- connected to place related to the evolution of language, and different registers and varieties of language mediated in the classroom
- Making multilingual connections by attending to cognate relationships between te reo Māori and Pacific languages e.g., 'afa/kafa/ka'a/gafa or whare/fale/bure or rua, ua, lua etc.

### Kafa IIa 8

Kafa Ua 7

- Teachers and learning assistants have pedagogical content knowledge in Pacific Bilingual and Immersion Education, including
- integrating receptive and productive language modes (input: listening. reading, viewing, and output: speaking, writing, presenting).
- · Connecting oracy and literacy teaching and learning with curriculum learning areas Scaffolding from oracy to literacy by using communicative language learning tasks to practise
- target vocabulary in both languages Providing multiple opportunities to learn and to create linguistic products
- · Knowing how to scaffold from oracy to literacy across the curriculum
- . Knowing how to utilise communicative tasks that support the integration of input (listening, reading, viewing) with output (speaking, writing, presenting)
- Acquiring knowledge of the deliberate acts of teaching needed to strengthen Pasifika learners' oracy and written literacy learning across the curriculum.





### Teaching and Bilingual and Immersion Programme Knowledge

Indicators	Examples of Effective Practice
Kafa Ua 9 Teachers develop and organise programmes to enable bilingual/biliteracy learning across the curriculum.	Supporting mediums of instruction in heritage languages and in English     Organising bilingual rotation of instructional mediums, based on research-informed knowledge     Knowing and enachting teaching for transfer across languages and curriculum learning areas     Connecting biliteracy learning with other curriculum learning areas     Providing opportunities for sknowled to transfer conceptual knowledge, metacognitive, and     metalinguatic strategies, inguistic, phonological and pragmatic aspects from their Pacific     Inguages to fit orgain     supporting allorings to make meaningful connections, and to utilise learning from other curriculum     Supporting allorings to make meaningful connections, and to utilise learning from other curriculum     Supporting allorings to transfer learning from authentic contexts and life beyond the school: from     heritage, culture, language, religious beliefs.
Kafa Ua 10 Teachers engage in critical examination and co-construction of curriculum to support and promote valued outcomes.	Privileging Pacific histories and knowledges within the valued curriculum Codesigning curriculum with akongs and their families Creating apportunities for inguisics and cultural knowledge holders to make authentic Creating apportunities for inguisics and cultural knowledge holders to make authentic Monitoring akongs bearing and using that information to notice impact and adjust practice Learning through observations of teaching and from learning conversations about puzzles of practice.
Kafa Ua II Teachers enact effective pedagogies to scaffold bilingual and biliteracy development in the context of curriculum content learning.	Enacting research-informed pedagogical content knowledge of Pacific Bilingual and Immersion Education teaching and susessment practice production teaching and susessment practice production that underprin pedagogical practices consecutively and produced production that underprin pedagogical practices consecutively and promote linguistically and consecutively and promote linguistically and connecting language with culture to strengtheir deneity and to promote linguistically and culturally located success.  Linking topic flows with ravey and literacy to encourage language tearning across the curriculate culturally located success.  Linking topic flows with ravey and literacy to encourage language tearning across the curriculate exploration of the culture of
Kafa Ua 12 Teachers form and maintain culturally embedded, collaborative relationships with one another, with learners, whānau, communities, leaders, and learning assistants.	Sharing their own cultural identities, histories, and stories in their everyday teaching Co-constructing curriculum with iskongs, whanau, communities, and school leaders Promoting connections between cultural worlds, and embodying how billingualism leads to success point whanau, community, and colleagues in culturally embodded relational practice Promoting repriorize relationships with whanau some act to every knowledge sharing Co-constructing curriculum with iskongs, whanau, communities, and school leaders Privilleging and enerting active, culturally located, repriorized partnerships with Pacific parents, families, and communities Interest of the control of the communities of the communities and communities I descript the communities I descript the communities I descript the communities I descript the communities I descript and communities I descript the communities of the

whom all are responsible across the unit and school

change.

· Aspiring to shift from 'siloed classes' to the sharing of resources - viewing akonga as a collective for

Moving fluidly between individual responsibility and collective approaches to support system



## Teaching and Assessment

Indicators	Examples of Effective Practice
Kafa Ua 13 Teachers use assessment that is inclusive, authentic and fit for purpose, and is undertaken in the relevant language.	Strengthening knowledge of formative assessment to enact effective, targeted teaching Developing graduate profiles in partnership with their communities that build on family and akonga aspirations Assessing primery progress in their stronger language when assessing content knowledge Assessing assessment tools that who douge for after than dauble longers. Providing meaningful evidence of achievement and progress, and a basis for determining next steps Collaborating with Pacific families in identifying learner strengths, needs, and valued outcomes.
Kafa Ua 14 Teachers build effective teacher-student relationships that focus on learning and build Pasifika learner agency.	Checking assumptions about Pasifika learners, communicating an expectation that Pacific akonga can not voil all chieves  setting challenging targets for Pasifika akonga within an environment that supports risk-taking Providing high level support for high challenge tasks, including Pasific learning-quage support or Differentiating instruction and feedback based on knowledge of Pacific individuals, families/alga and groups  Developing instruction and feedback based on knowledge of Pacific individuals, families/alga including Pacific akonga in planning and evaluating their learning and in developing and differentiating learning intentions and success criteria  supporting Pacific akonga to be self-regulating, and frequently revising Pacific learners' goals to ensure momentum intentions and success criteria  supporting Pacific akonga to be self-regulating, and frequently prevising Pacific akonga-initiated interaction with the teacher, providing opportunities for pere feedback. Supporting Pacific akonga initiated interaction with the teacher, providing opportunities for pere feedback. Supporting Pacific akonga to self-question, question the teacher, question peers, understand the learning purpose, articulate their learning, and develop higher order thinking.  Saharing explicitly the codified knowledge of how to participate in the classroom discourse being automation in other schools.





### Kafa Tolu: Parents, Whānau, and Community

Schools enact educationally powerful connections and reciprocal relationships with parents, whānau, and community.

### Parents, Whānau, and Community Dispositions and Capabilities

Indicators	Examples of Effective Practice
Kafa Tolu 1 Pacific parents, whānau, and the school community actively engage in reciprocal, culturally sustaining, learning-centred relationships.	Sharing a vision for Pacific bilingualism and biliteracy that supports children and young people to become confident in their language, culture, identity, and values releting empowered to participate in school activities as respected and valued partners in Participating in the development, implementation, and evaluation of the school's vision, values, and strategic direction for Pacific bilingualism and biliteracy provision Sharing whänau and community funds of knowledge Co-constructing curriculum that privileges heritage literacies and cultural practices Actively supporting and participating in Pacific Bilingual and immersion Education activities Committing to support their own language revisitation journey.
Kafa Tolu 2 Pacific parents, whānau, and the school community engage in communication and information sharing opportunities that support and strengthen reciprocal, culturally sustaining, learning-centred relationships.	Participating in opportunities to engage with the evidence of the value of Pacific Bilingual and immersion Education for cultural, eacdemic, and intellectual success improved in the cultural academic, and intellectual success of brighalment progression and the advantages of bilingualiam and bilibrary.  Accessing and engaging with "school information" through their heritage language. Sharing injustics and cultural knowdege and expertise ignorations and engaging with "school information" through their heritage language. Creating opportunities for children to learn from whänau? and account with the control of the con
Kafa Tolu 3 Pacific parents and whānau actively support learning at home through access to relevant learning opportunities, resources, and support.	Recognising the value of heritage languages as languages for learning and supporting their maintenance and use at home and in the community  Living life as Pecific peoples in Anoterono New Zesaland who know their identity, language, histories, and traditions  Supporting their children in continuing to develop their worldviews, spirituality, values, cultival knowledge, and literacy practices that are firmly grounded in who they are continued and values of the supporting their children in Tunds of knowledge as Snelfic people as the language of Acteance, and valuing their own Tunds of knowledge as Snelfic people as the language of Acteance, and valuing their own and as a collective  Recognising commonalities across Peafic cultures, and valuing those connections, so that they are strong in themselves and as a collective  Having access to information and participating in learning opportunities that enable them to support their children's learning.  Having access to carefully designed home learning activities and resources that promote purposeful interactions with their children's learning using heritage languages and encouraging connections with community experts and resources.
Kafa Tolu 4 Pacific parents, whānau, and community collaboration enriches opportunities for ākonga to become bilingual and biliterate.	Engaging in joint school and community activities and interventions to improve äkonga' wellbeing, opportunities to learn, and success outcomes     Working with the school and community to estend and enrich opportunities provided to supporting along a series.     Supporting äkonga to make effective transitions at critical points in their educational journeying.





### Stewardship: Weaving the Kafa

Stewardship encompasses accountability and improvement functions, with improvement-oriented stewardship most likely to promote enhanced learning outcomes.

### **Stewardship Dispositions and Capabilities**

Indicators	Examples of Effective Practice
Lalanga 1 Stewardship actively promotes and supports Pacific cultural wellbeing and success through Bilingual and Immersion Education.	Empowering Pselfic Biongas and their whansu, Paelfic leadership and the school community to examine critically hore Pselfic Cultures and Knowledges are valued in the school setting in the pursuit of successful outcomes.  Working with the school's Pselfic communities to develop and regularly refresh the school's vision, values, and strategic direction for Pselfic cultural wellbeing, billingualism and billiteracy abulling relational trust and developing reciprocal culturally sustaining relationships with Pselfic parents, whansu, community and Pselfic leadership.  Elsouring reciprocal communication and active participation in Pselfic Billingual and Immersion Education provision.  Education provision, increasing the learning opportunities and pathways available to Bionga and their whansu.  Recruiting, selecting, and retaining leaders who can pursue the school's vision, implement its values and strategic direction, and realise its goals/targets for Pselfic Billingual and Immersion Education provision.  Education provision.  Education provision increasing the learning opportunities and pathways available to Bionga and their whansu.  Secruiting, selecting, and retaining leaders who can pursue the school's vision, implement its values and strategic direction, and realise its goals/targets for Pselfic Billingual and Immersion Education provision.
Lalanga 2 Stewardship evaluates the effectiveness of the school in achieving valued Pacific Bilingual and Immersion Education outcomes.	Using a range of akongs outcome and evaluation information, including the perspectives of learners parents, which as and community or support.  I will be a support of the property of the pro



# Using the 'Afa Framework as a Self-Review Tool to Analyse and Strengthen Practice: Kafa Taha: Leadership

Discussion and next steps			
Personal reflection What went well? What was challenging?			
Evidence of enacted practice (fl applicable) e.g., photos, BoT reports, school documents, planning templates, etc.			
What I am doing to enact these in my daily leadership practice?			
School's strategic goalls that this indicator aligns with.			
Examples of effective practice that I am working onliny goal			
Indicators I have selected [hghlight relevant indicator)	Kafa Taha ) Leadership champiors Pacific Bilingua and Immersion Education provision in the achool and its community.	Kafa Taha 2 Leader Ship collaboratively develops and brusues the school? vision, goals and targets for Pacific Blingual and Immersion Education provision.	Kafa Taha 3 Leadership builds resilonia trus and active collaboration within the school Pedific community.

#### Heing the 'Afa Eramework as Self-Beyjew Tool to Analyse and

and	Discussion and next steps			
to Analyse	Personal reflection What went well? What was challenging?			
Review Too Iership	Evidence of enacted practice (if applicable) e.g., photos, BoT reports, school documents, planning templates, etc.			
Using the 'Ata Framework as a Self-Review Tool to Analyse and Strengthen Practice: Kafa Taha: Leadership	What I am doing to enact these in my daily leaders hip practice?			
ractice: Kafa	Schoot's strategic goal's that this indicator aligns with.			
ing the Afa rengthen P	Examples of effective practice that I am working onlmy goal			
S &	Indicators I have selected (highlight relevant indicator)	Kafa Taha 4 Leadeaship ensures effective blaming, coordination and evaluation of the schos curriculum and teaching for pacific Billingual and immersion Education provision.	Kafa Taha 5 Leadership supports Pecific billing usl and immersion learning and teaching	Kafa Taha 6 Lasckership builds professional capability and participates in tascher fearting and development.

#### Using the 'Afa Framework as a Self-Review Tool to Analyse and Strengthen Practice: Kafa Taha: Leadership

Discussion and no steps	
Personal reflection What went well? What was challenging?	
Evidence of enacted practice (if applicable) e.g., photos, BoT reports, school documents, planning templates, etc.	
School's strategic goatls What I am doing to enact that this indicator aligns that this with.	
Examples of effective practice that I am working onlmy goal	
Indicators I have selected (highlight relevant indicator)	Kafa Taha 7 Ladaeship builds collective capacity to do evaluation and inquiry for sustained improvement.



Discussion and next steps			
Personal reflection What went well? What was challenging?			
Evidence of enacted practice (if applicable) e.g., phatos, BoT reports, school documents, planning templates, etc.			
What I am doing to enact these effective practices in daily teaching and learning?			
School's strategic goal's that this indicator aligns with.			
Examples of effective practice that I am working onlyny goal			
Indicators I have selected (highlight relevant indicator)	Kats Us 1 Teachers and learning assistants demonstrate commitment to le Tirti o Waltangi partmersho.	Kath Ua 2 Teacher and learning assistante enset Decific relational spaces within Pacific Bilingual and immesson Education settings.	Kafa Ua3 Teachers and learning assistants priorities altonga/learners' spirtual and endonal wellbeing.

Discussion and next steps			
Personal reflection What went wel? What was challenging?			
Evidence of enacted practice (if applicable) e.g., photos, Bof reports, school documents, planning templates, etc.			
What I am doing to enact these effective practices in daily teaching and learning?			
School's strategic goal/s that this indicator aligns with.			
Examples of effective practice that I am working onlyng goal			
Indicators I have selected (highlight relevant indicator)	Kafa Ua 4 Teachers and fearning assistants are fruent. Speakers, reachers, and writers of both languages (Pacific heritage language and English).	Kafa Ua 5 Teachers identify and monitor their professional learning and needs and goals.	Kafe Ua 6 Teachers and learning assistants create curriculum contexts for learning that privilege Pacific knowledge aystems and integenerational funds of knowledge.

Discus sion and next steps			
Personal reflection What went well? What was challenging?			
Evidence of enacted practice (if applicable) e.g., photos, BoT reports, school documents, planning templates, ecc.			
What I am doing to enact these effective practices in daily teaching and learning?			
School's strategic goal's that this indicator aligns with.			
Examples of effective practice that I am working onliny goal			
Indicators I have selected (highlight relevant indicator)	Kafa La 7 Teachre and kenning assistants understand theories and principles of biringualism and second/additional language acquisition	Kafa Ua B Teachers and learning assist ants have pedagoajoal content knowledge in Padric Bellingual and Immersion Education, including integrating receptive and productive language modes.	Kafa Ua 9 Teachers develop and organies programmes to enable billingual/billiteracy learning across the curriculum.

Discussion and next steps			
Personal reflection What went wel? What was challenging?			
Evidence of enacted practice (if applicable) e.g., photos, BoT reports, school documents, planning benjates, etc.			
What I am doing to enact these effective prastices in daily teaching and learning?			
School's strategic goalls that this indicator aligns with.			
Examples of effective precise that I am working onlmy goal			
Indicators I have selected (highlight relevant indicator)	Kafa Ua X) Teacher engage in critical examination, and co-construction of curriculum to support and promose valued outcomes	kafa Ua II Teacher central effective pedagogies to scaffod bilingual and biliteracy development in the context of curriculum context of curriculum	Kafa La 12 Teachers form and maintain culturally embedded, collaborative earborships with one another, with learners, what we communities, leaders, and dearning assistrants.



Discussion and next		
Personal reflection What went well? What was challenging?		
Evidence of enacted practice (if applicable) e.g., phxtos, BoT reports, school documents, parning templates, etc.		
What I am doing to enact these effective practices in daily teaching and tearning?		
School's strategic goal's that this indicator aligns with.		
Examples of effective practice that I am working onliny goal		
Indicators I have selected selected [highlight relevant indicator)	Kafa Ua 13 Teachers use a Sessement that is inclusive, authentic, and fit for purpose, and is undertaken in the relevant languages	Kafa La K Teachers build effective readrer-shorings that focus on learning and build Pasifika learner agency



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#### Images of 'Afa/Kafa

All images of 'afa/kafa included in this final version of The 'Afa Framework were photographed specifically for this publication by Milo Si'ilata. The photos feature two ancestral fue/fly whisks owned by the family of Taule'ale'ausumai Violet Tu'uga Stevenson (Pule Pasifika, Education Review Office) and a va'atele model owned by Dr. Rae Si'ilata. Updated design work by Kyla Hansell and Dr. Rae Si'ilata, Va'atele Education Consultina.





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#### The Child - the Heart of the Matter

Ko te Tamaiti te Pütake o te Kaupapa Māori

O le Tamaitiiti o le Fatu o le Fa'amoemoe Samoa

Ko te Tamaiti ko te Kautu o te Matakupu Tokelau

Ko e Tefito 'o e Ngaue', ko e Fanau' Tonga

Ko te Tamariki te Puaʻapinga Cook Islands

Bon Marewen te lango te Ataei Kiribati

O le Tamaliki o le Fatu o le Fakamoemoe Tuvalu

> Na Uto Ni vei ka na Gone Fji Islands

Ko te Tama ko e Alito Niue

