



EDUCATION REVIEW OFFICE  
Te Tari Arotake Mātauranga

# The 'Afa Framework

## Pacific Bilingual and Immersion Education Indicators

Education Review Office 2023





# *Ko te Tamaiti te Pūtake o te Kaupapa*

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The child,  
the heart of the matter.



*O le aso ma le filiga, o le aso  
ma le mata'igātīla*

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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 culture, 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.**

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Pacific learners in Aotearoa account for 13 percent (104,984) [1] of all school aged students, although less than a third of these learners can use a language other than English [2]. While Objective 1 of the National Education and Learning Priorities (NELP) commits to a system which will support, design, and deliver education which sustains learners in their identities, languages, and cultures, most Pacific learners are in English-medium classrooms where there is often limited opportunity for them to use, learn or access a Pacific language.

Approximately 120 New Zealand schools offer a Pacific bilingual or immersion teaching programme, with 33 schools offering immersion programmes where more than 50 percent of the learning content is delivered in a Pacific language[3].

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 significant demands in teaching across the breadth of the curriculum through the language.

In 2019, ERO investigated the current provision of Pacific bilingual education across a range of schools. In that study we found that Pacific bilingual education programmes tended to be developed locally, and that there was limited guidance or resources to support Pacific language immersion or bilingual provision. 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 contained in this resource articulate what we know about high quality practice in Pacific bilingual and Immersion education programmes and the conditions that support this.

[1] Education Counts; 2022 enrolment statistics

[2] Statistics New Zealand; 2018 Census

[3] Education Counts; 2022



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 draft 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. The resource also provides criteria for consideration by schools who are looking to establish such provision.

ERO Evaluation Partners will also use this framework to guide discussions with schools offering Pacific language education. In delivering this resource as a draft, we are looking for feedback from all who use it during the course of the coming year.

I wish to thank Dr Rae Si'ilata, Dr Ro Parsons, and Taule'ale'ausumai Tofaga Violet Tuuga Stevenson who prepared this resource for ERO. They were ably supported and guided in this work by members of Fautua, the Education Review Office's External Advisory Group: Paeariki Johnson, Olivia Latu, Dr Diane Mara, John McCaffery, Mele Nemaia, Irene Paleai-Foroti, Sulieti Pauuvale, Malo Sepuloni. ERO also had extensive input and support for this work from a range of schools, leaders, teachers and educators currently involved in the provision of Pacific bilingual and immersion programmes.

**Nicholas Pole**  
Chief Review Officer  
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# 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 units in Aotearoa, predominantly in Tāmaki 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 Māngere in 2022, and the first Tokelauan unit was established at Glenview School in Porirua East in 2023. Historically, Cook Islands units have come and gone. However, one operates currently as a Tokelauan enrichment unit at Rongomai School in Ōtara. There is also one i-Kiribati class at Finlayson Park School. At present, there are no Fijian or Tuvaluan primary school bilingual units.

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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, also recognise the multiple identities of mixed heritage Pacific peoples. These labels are used interchangeably.





# Metaphor Underpinning ERO's Framework

*O le aso ma le filiga, o le aso ma le mata'igātīla.*

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

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*At the building of the double canoe, it is necessary that an ample supply of sennit 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 English by Herman, 1945. Alaga'upu 148)*

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## Metaphor Origin – 'Afa/Kafa/Ka'a/Filipulu Niu/Magimagi/Te Bibiri/Sennit'

'Afa in gagana Samoa, kafa in lea faka Tonga, gagana Tokelau and gagana Tuvalu, ka'a in te reo Māori Kuki Airani, filipulu niu in vagahau Niue, magimagi in vosa vaka Viti, te bibiri in taetae ni Kiribati, and unu in Fāeag Rotuam (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 is 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 named it the single most important article in Samoan material culture (1930, p. 236). The metaphor of the 'afa/kafa/ka'a/filipulu niu/magimagi/te bibiri 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..." (p. 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-design, 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:

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*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)*

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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.*

**Fakaongo 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 of the water retrieved. 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:

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*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.'*

(Foley, 2016, <https://www.polynesia.com/blog/tongan-lashingexpert-brings-skills-to-pcc>)

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

Tohi's reflection 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 (1946), "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'aiuga/leadership decision-making meetings. Matai were engaged in the process of creating 'afa, exemplifying the present instructional leader-practitioner role.



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

## 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,

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*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).

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Meleka Pou-Poasa's reflection highlights the importance of remembering that analysis of "quality" should incorporate intergenerational knowledge systems that enable Pacific ākonga 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 Ravlich, 2022, personal communication), emphasising that the success of PBIE 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 PBIE through the interweaving 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 fall apart, and whatever is being constructed will not hold. The wa magimagi was used in the construction of bure vakaviti/Fijian houses or bure kalou, 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.







# ERO's Application of the 'Afa Metaphor

ERO's use of 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'igātala. Sennit should be made daily, and daily the rigging must be examined.* In order 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 ākongā walking into the future looking back, by being empowered in their linguistic and cultural identities.

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

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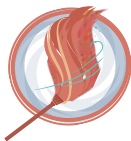
*"double hulls and the voyaging of the deep-sea canoe being compared with Pasifika learners' passage or journey through the schooling system as bilingual/bicultural people... Ideally these Pasifika learners would be in school settings that support the development of their bilingualism, biliteracy, and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

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Just as sennit held the va'atele together, ākongā 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 speaks of the sennit as the "bringing together of different threads with manaakitanga, to make something stronger" (<https://vaatele.nz/about/vision/> Si'ilata et al., 2022; 2023) where all have valuable knowledge to contribute, and are strengthened through collective collaboration, similar to the strength of the combined three-strand 'afa/sennit. The cognate connection between 'afa/kafa/ka'a and "gafa" (lineage) is clear (Si'ilata and Hansell 2021). Gafa in gagana Samoa is the knowledge of whakapapa; the lineages that are woven into our DNA as Pacific peoples, and which are communicated through Pacific languages.



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



#### **Leadership Kafa:**

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



#### **Curriculum Teaching and Learning Kafa:**

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



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

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

## **Stewardship**

It is the responsibility of stewardship to ensure that the three sennit kafa or strands are coherently woven together.

**The three central strands that make the greatest difference for learners**



**Stewardship ensures the strands are coherently woven**

**Positive outcomes for learners**





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). As Cummins stated in 1996, human relationships are at the heart of schooling. He argued that:

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*"Relations of power in wider society, ranging from coercive to collaborative in varying degrees, influence both the ways in which educators define their roles, and the types of structures that are established in their educational system... Collaborative relations of power... refers to being enabled or empowered to achieve more... Within this context, schooling amplifies rather than silences minoritized students' power of self-expression regardless of their level of proficiency in the dominant language."*

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ERO supports educators and schools to negotiate leader, teacher, and learner role definitions, and to critically examine the structures of schooling that influence them. These relationships include school/community, leader/teacher, teacher/learning assistant, and teacher/ākonga interactions. As Cummins (2000) stated, critically examining the enactment of these roles promotes collaborative (rather than coercive) relations of power, supporting empowered Pacific bilingual ākonga to be successful as who they are (Cummins, 2021; 1996; Siilata, 2014 p. 44).

Internal and external evaluation supports 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).

ERO's '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 PBIE.





# System context

Achieving equity and excellence of education outcomes is the major challenge for the Aotearoa New Zealand education system. In Aotearoa New Zealand and internationally, evidence suggests that “minority language learners” are more successful in bilingual and immersion education than in English-medium settings (Baker, 2021; Cummins, 1986, 1996, 2021; May 2020).

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 2020). 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, culture and identity, 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. It will also be used by the Education Review Office (ERO) evaluators in the evaluation of the quality of Pacific Bilingual and Immersion Education provision in schools.

## Vision and Outcomes for Pacific Bilingual Ākonga/Learners

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

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

*Mātaitipu | The educational vision for young people, as conceived by young people*  
*Within the whakapapa: Mātaitipu means 'to deliberately consider the development of young people'. Mātāireā and Mātāiaho have been deliberately 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. Ākonga need to feel the curriculum is relevant and to see themselves reflected in what they are learning.*

*"We are connected to community, curious about learning, and confident in ourselves."*

*We, the ākonga of Aotearoa, know our world is connected,  
 our wellbeing is collective, and that we have a shared responsibility to each other.  
 We understand our roles in giving effect to Te Tiriti o Waitangi and its principles.*

*We are strong in our identities, languages, cultures, beliefs, and values.*

*This means we can confidently carry who we are wherever we go.*

*We have a strong sense of belonging. This builds the foundation to be courageous, confident, compassionate, and curious. We understand that success can look different for us all.*

*This means we can learn and grow from our experiences in a supportive environment.*

*We engage in learning that is meaningful to us and helps us in our lives. We can build and navigate knowledge, using our heads and our hearts to make our decisions.*

*We are kaitiaki of our environment.*


*We acknowledge and appreciate our differences and diverse backgrounds and viewpoints.*

*We positively contribute to our communities, Aotearoa, and the world.*



Our collective vision for graduates of Pacific Bilingual and Immersion Education (PBIE), in line with Te Mātaiaho's Vision for Young People, is that PBIE will produce young people who are bilingual and biliterate, and who experience success as who they are. Their academic success will strengthen, rather than weaken, 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 vā fealoa'i/tauhi vā: 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 katoa/all peoples.



***"These young people  
will walk securely  
in multiple worlds,  
strong, nimble, and  
secure in their  
multiple identities"***



# 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 linguistic and cultural revitalisation, empowerment, bilingualism (proficiency in two languages), and biliteracy (proficiency in two literacies). Unlike English-medium 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, with heritage languages, literacies and cultural competencies considered as valid and 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.



***"Nurturing the vā is central to Pacific cultures where relationships are the foundation of what it means to be human"***

### **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 vā fealoa'i/sacred relational space is central to the enactment of cultural values: "The Samoan cultural practice of teu le vā literally means to "tidy the space" and refers to keeping the relational space safe. Nurturing the vā is central to Pacific cultures where relationships are the foundation of what it means to be human (Anae, 2019)" (Si'ilata et al., 2023 p. 4). PBIE provides culturally embedded learning contexts that support Pacific ākonga to understand in their cultural selves how to enact vā 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



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

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.

## 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 PBIE settings.
Kafa Ua 3	Teachers and learning assistants prioritise ākonga/learners' spiritual and emotional wellbeing.
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 PBIE, 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.



<b>Kafa Ua 10</b>	Teachers engage in critical examination and co-construction of curriculum to support and promote valued outcomes.
<b>Kafa Ua 11</b>	Teachers enact effective pedagogies to scaffold bilingual and biliteracy development in the context of curriculum content learning.
<b>Kafa Ua 12</b>	Teachers form and maintain culturally embedded, collaborative relationships with one another, with learners, whānau, communities, leaders and learning assistants.
<b>Teaching and Assessment</b>	
<b>Kafa Ua 13</b>	Teachers use assessment that is inclusive, authentic and fit for purpose, and is undertaken in the relevant language.
<b>Kafa Ua 14</b>	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, whānau, and community.

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



### Weaving the Kafa: Stewardship – two lalanga (interweaving processes)

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

<b>Lalanga 1</b>	Stewardship actively promotes and supports Pacific cultural wellbeing and success through bilingual and immersion education.
<b>Lalanga 2</b>	Stewardship evaluates the effectiveness of the school in achieving valued Pacific Bilingual and Immersion Education outcomes.

In the following tables, each of the kafa and their indicators are presented, alongside possible examples of practice.





## 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
<b>Kafa Taha 1</b> <b>Leadership champions Pacific Bilingual and Immersion Education provision in the school and its community.</b>	<ul style="list-style-type: none"> <li>Enacting Te Tiriti o Waitangi, privileging te reo Māori as the reo rangatira of the school</li> <li>Building the relationship between tangata whenua and tangata moana</li> <li>Cultivating a school culture that values and prioritises Pacific language revitalisation</li> <li>Challenging Eurocentric views of monolingualism and bilingualism and valuing Pacific worldviews</li> <li>Engaging in reciprocal partnerships with Pacific families and supporting the revitalisation of their heritage languages</li> <li>Privileging partnerships with linguistic and cultural knowledge holders to promote community language revitalisation</li> <li>Navigating new pathways to promote and support Pacific ākonga/learners bilingual and biliteracy success</li> <li>Celebrating the success of bilingual and biliterate ākonga.</li> </ul>
<b>Kafa Taha 2</b> <b>Leadership collaboratively develops and pursues the school's vision, goals and targets for Pacific Bilingual and Immersion Education provision.</b>	<ul style="list-style-type: none"> <li>Seeking out the perspectives and aspirations of ākonga, parents and whānau and community and incorporating them into the school's vision, values, goals, and targets</li> <li>Setting and relentlessly pursuing a small number of goals and targets related to effective Pacific Bilingual and Immersion Education provision</li> <li>Developing and aligning school policies to support the school's vision, values, goals and targets</li> <li>Using a range of evidence from research, evaluation, inquiry, and knowledge building activities to identify, select, develop, and implement strategies for improvement</li> <li>Allocating resources to align with the school's vision, values, goals and targets</li> <li>Buffering and actively managing external policy settings and initiatives in ways that support achievement of the school's Pacific vision, values, goals, and targets.</li> </ul>
<b>Kafa Taha 3</b> <b>Leadership builds relational trust and active collaboration within the school Pacific community.</b>	<ul style="list-style-type: none"> <li>Engaging parents, whānau, and the community in reciprocal, culturally sustaining, learning-centred relationships that:               <ul style="list-style-type: none"> <li>attend to community relational practices</li> <li>prioritise spiritual and emotional wellbeing</li> <li>develop Pacific relational spaces</li> <li>give effect to the relational vā fealofā'i (sacred relational space)</li> </ul> </li> <li>Knowing and drawing on the linguistic and cultural resources of Pacific parents, whānau, and community</li> <li>Strengthening the reciprocal home/school partnership through:               <ul style="list-style-type: none"> <li>providing evidence to parents and whānau of the value of Pacific Bilingual and Immersion Education for cultural, academic, and intellectual success</li> <li>using heritage languages to communicate with Pacific parents, whānau and the community, to explain "school information"</li> <li>supporting Pacific parents and whānau to recognise that heritage languages are valuable as languages for learning</li> </ul> </li> <li>Identifying and drawing on community resources to enhance student learning opportunities, achievement, wellbeing, and effective transitions at critical points</li> <li>Supporting parents and whānau to embark on their own language revitalisation journey.</li> </ul>
<b>Kafa Taha 4</b> <b>Leadership ensures effective planning, coordination and evaluation of the school's curriculum and teaching for Pacific Bilingual and Immersion Education provision.</b>	<ul style="list-style-type: none"> <li>Valuing and validating Pasifika learner knowledges, languages, cultures, and identities to support Pasifika success</li> <li>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 Bilingual and Immersion Education provision</li> <li>Participating in professional learning and development opportunities to acquire research-informed knowledge of effective provision and Pacific Bilingual and Immersion Education pedagogies across all levels</li> <li>Understanding and applying research and theory related to bilingual and immersion education</li> <li>Enabling the creation of safe, risk-taking environments to promote language acquisition</li> <li>Supporting teachers in using their languages to support ākonga learning</li> <li>Facilitating opportunities for the development of deep knowledge and understanding of bilingualism and biliteracy.</li> </ul>



## Kafa Taha: Leadership

### Leadership Dispositions and Capabilities

Indicators	Examples of Effective Practice
<b>Kafa Taha 5</b> <b>Leadership supports Pacific bilingual and immersion learning and teaching.</b>	<ul style="list-style-type: none"> <li>Valuing and validating Pasifika learner knowledge, languages, cultures, and identities to support Pasifika success</li> <li>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 Bilingual and Immersion Education provision</li> <li>Participating in professional learning and development opportunities to acquire research-informed knowledge of effective provision and Pacific Bilingual and Immersion Education pedagogies across all levels</li> <li>Understanding and applying research and theory related to bilingual and immersion education</li> <li>Enabling the creation of safe, risk-taking environments to promote language acquisition</li> <li>Supporting teachers in using their languages to support ākonga learning</li> <li>Facilitating opportunities for the development of deep knowledge and understanding of bilingualism and biliteracy.</li> </ul>
<b>Kafa Taha 6</b> <b>Leadership builds professional capability and participates in teacher learning and development.</b>	<ul style="list-style-type: none"> <li>Providing opportunities for leaders and teachers to examine beliefs and change mindsets to grow learning opportunities for Pacific learners/ākonga</li> <li>Recruiting, selecting and retaining teachers who:               <ul style="list-style-type: none"> <li>are active participants in their culture and community</li> <li>value and model how two languages contribute to bilingualism and biliteracy</li> <li>have qualifications and training in bilingualism</li> <li>have expertise in bilingual theory, research, and pedagogy</li> <li>engage with, and actively involve parents and whānau in reciprocal, culturally sustaining relationships</li> </ul> </li> <li>Providing opportunities for teachers and learning assistants to undertake tertiary study in bilingual and immersion education</li> <li>Supporting teachers and learning assistants to identify and monitor their professional learning needs and goals</li> <li>Providing opportunities for teachers and learning assistants to participate in ongoing, challenging professional learning and development</li> <li>Allocating resourcing, including time, for teachers to engage in collaborative activity to improve teaching and learning, for example, assessment, inquiry, and planning, identifying and utilising individual and team strengths</li> <li>Ensuring access to relevant external expertise for professional learning provision in response to identified need, which challenges teachers and supports high quality teaching and learning outcomes.</li> </ul>
<b>Kafa Taha 7</b> <b>Leadership builds collective capacity to do evaluation and inquiry for sustained improvement.</b>	<ul style="list-style-type: none"> <li>Surfacing teacher beliefs and changing teacher mindsets to grow learning opportunities for Pasifika learners</li> <li>Establishing the expectation that teachers will learn how to improve their teaching by engaging in collective inquiry into the effectiveness of current practice</li> <li>Sustaining the conditions for the use of effective evaluation, inquiry, and knowledge building for improvement</li> <li>Articulating an accurate, defensible evaluation of the school's outcomes in relation to bilingual and immersion education provision.</li> </ul>





# 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
<b>Kafa Ua 1</b> <b>Teachers and learning assistants demonstrate commitment to Te Tiriti o Waitangi partnership.</b>	<ul style="list-style-type: none"> <li>Recognising and knowing about the place of tangata whenua and manawhenua and the place-based histories of their local communities</li> <li>Understanding and valuing pre and post-colonial relationships and histories between Aotearoa and the Pacific/tangata whenua and tangata moana</li> <li>Enacting Te Tiriti o Waitangi relationship between tangata whenua and tangata moana by:               <ul style="list-style-type: none"> <li>privileging te reo Māori as the reo rangatira of the school</li> <li>using te reo Māori in the most powerful and important occasions, and making connections between te reo Māori and Pacific languages</li> <li>incorporating Pacific cultural practices when welcoming manuhiri or engaging in cultural events</li> <li>negotiating with, and privileging community contributions to cultural events, and ensuring these approaches are included in school policy.</li> </ul> </li> </ul>
<b>Kafa Ua 2</b> <b>Teachers and learning assistants enact Pacific relational spaces within PBIE settings.</b>	<ul style="list-style-type: none"> <li>Prioritising the centrality of inclusive relationships by:               <ul style="list-style-type: none"> <li>understanding how to enact vā fealofa'i/tauhi vā (sacred relational space) when relating to others</li> <li>understanding the importance of Pacific humour in building relationships</li> <li>attending to community relational practices – God, whenua, moana, people</li> <li>being accountable to one another, to ākonga, and to community</li> <li>learning from, and trusting the team to build collaborative and cooperative relationships</li> <li>sharing with and learning from other bilingual units and/or the English-medium part of the school</li> </ul> </li> <li>Creating physical environments that are reflective of Pacific homes, communities, and cultures, enabling ākonga to feel at home while at school</li> <li>Sharing their own cultural identities, histories, and stories in their everyday teaching</li> <li>Promoting connections between cultural worlds and embodying how bilingualism leads to success</li> <li>Being active participants in their culture and community.</li> </ul>
<b>Kafa Ua 3</b> <b>Teachers and learning assistants prioritise ākonga/learners' spiritual and emotional wellbeing.</b>	<ul style="list-style-type: none"> <li>Prioritising ākonga/learners' spiritual and emotional wellbeing by engaging in class, unit, or school karakia/lotu/prayer</li> <li>Privileging spiritual knowledge and church literacy practices within curriculum learning</li> <li>Co-constructing with communities the values underpinning the unit</li> <li>Seeking parent and family aspirations for their children's learning and spiritual and emotional wellbeing</li> <li>Providing caring, respectful, and inclusive learning environments</li> <li>Creating school spaces that feel like culturally located, loving Pacific whānau homes.</li> </ul>
<b>Kafa Ua 4</b> <b>Teachers and learning assistants are fluent speakers, readers, and writers of both languages (Pacific heritage language and English).</b>	<ul style="list-style-type: none"> <li>Valuing and modeling how two languages contribute to bilingualism and biliteracy</li> <li>Communicating effectively in two languages across the curriculum, or working to develop language proficiency in all learning areas</li> <li>Knowing about teaching for transfer, and employing effective systems for language rotation</li> <li>Creating opportunities for translanguaging in tandem with linguistic rotation.</li> </ul>
<b>Kafa Ua 5</b> <b>Teachers identify and monitor their professional learning needs and goals.</b>	<ul style="list-style-type: none"> <li>Participating in ongoing, challenging professional learning and development</li> <li>Gaining professional qualifications and training in bilingualism, Pacific Bilingual Education, and Additional Language Acquisition (Reo Moana, TESSOL/TESOL/Bilingual Education)</li> <li>Seeking opportunities for professional learning in response to identified need to support high quality teaching and learning outcomes</li> <li>Engaging in collaborative activities to improve teaching and learning, for example, assessment, inquiry, and planning</li> <li>Having opportunities to examine beliefs and change mindsets to grow learning opportunities for Pacific ākonga.</li> </ul>



## Kafa Ua: Curriculum Teaching and Learning

### Teaching and Additive Curriculum Contexts

Indicators	Examples of Effective Practice
<p><b>Kafa Ua 6</b></p> <p><b>Teachers and learning assistants create curriculum contexts for learning that privilege Pacific knowledge systems and intergenerational funds of knowledge.</b></p>	<ul style="list-style-type: none"> <li>• Choosing curriculum inquiries to showcase Pacific funds of knowledge nested in Pacific cultural practices, and connecting these with broader inquiries in Aotearoa</li> <li>• 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</li> <li>• Privileging Pacific literacies and literacy practices (including embodied Pacific cultural practices as literacies)</li> <li>• Using Pasifika discourse and interaction practices (for example, metaphor, humour, silence) in learning sequences and linguistic products</li> <li>• Providing equitable opportunities for ākonga to learn, including high expectations and appropriate levels of support</li> <li>• Making meaningful and authentic connections to purpose and to prior knowledge, including linguistic, literacy, and world knowledge</li> <li>• Making meaningful connections to concepts within texts through text selection or explicit teaching, and mediating the interactions between Pasifika ākonga and learning materials</li> <li>• Making links with Pasifika learners' island homes and local familiar domains, for example, home, market, church, beach, mall, to teach inference and critical thinking.</li> </ul>



# Kafa Ua: Curriculum Teaching and Learning

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

## Teaching and Pedagogical Content Knowledge

Indicators	Examples of Effective Practice
<p><b>Kafa Ua 7</b></p> <p><b>Teachers and learning assistants understand theories and principles of bilingualism and second/additional language acquisition.</b></p>	<ul style="list-style-type: none"> <li>• Having professional content knowledge and expertise in bilingual theory, research and pedagogy, and curriculum content knowledge and expertise</li> <li>• Teaching confidently for metacognition and metalinguistic transfer</li> <li>• Engaging with, and actively involving parents and whānau in reciprocal, culturally sustaining, learning-focused relationships</li> <li>• Understanding bilingual and multilingual development, and histories of Pacific heritage languages, language loss, and language revitalisation</li> <li>• 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.</li> </ul>
<p><b>Kafa Ua 8</b></p> <p><b>Teachers and learning assistants have pedagogical content knowledge in PBIE, including integrating receptive and productive language modes (input: listening, reading, viewing, and output: speaking, writing, presenting).</b></p>	<ul style="list-style-type: none"> <li>• Connecting oracy and literacy teaching and learning with curriculum learning areas</li> <li>• Scaffolding from oracy to literacy by using communicative language learning tasks to practise target vocabulary in both languages</li> <li>• Providing multiple opportunities to learn and to create linguistic products</li> <li>• Knowing how to scaffold from oracy to literacy across the curriculum</li> <li>• Knowing how to utilise communicative tasks that support the integration of input (listening, reading, viewing) with output (speaking, writing, presenting)</li> <li>• Acquiring knowledge of the deliberate acts of teaching needed to strengthen Pasifika learners' oracy and written literacy learning.</li> </ul>



## Kafa Ua: Curriculum Teaching and Learning

### Teaching and Bilingual and Immersion Programme Knowledge

Indicators	Examples of Effective Practice
<p><b>Kafa Ua 9</b> Teachers develop and organise programmes to enable bilingual/biliteracy learning across the curriculum.</p>	<ul style="list-style-type: none"> <li>Supporting mediums of instruction in heritage languages and in English</li> <li>Organising bilingual rotation of instructional mediums, based on research informed knowledge</li> <li>Knowing how to, and teaching for transfer across languages and curriculum learning areas</li> <li>Connecting biliteracy learning with other curriculum learning areas</li> <li>Providing opportunities for ākonga to transfer conceptual knowledge, metacognitive, and metalinguistic strategies; linguistic, phonological, and pragmatic aspects from their Pacific languages to English</li> <li>Supporting ākonga to make meaningful connections, and to utilise learning from other curriculum areas</li> <li>Supporting ākonga to transfer learning from authentic contexts and life beyond the school: From heritage, culture, language, religious beliefs.</li> </ul>
<p><b>Kafa Ua 10</b> Teachers engage in critical examination, and co-construction of curriculum to support and promote valued outcomes.</p>	<ul style="list-style-type: none"> <li>Privileging Pacific histories and knowledges within the valued curriculum</li> <li>Co-designing curriculum with ākonga and their families</li> <li>Creating opportunities for linguistic and cultural knowledge holders to make authentic contributions to school learning</li> <li>Monitoring ākonga learning and using that information to notice impact and adjust practice</li> <li>Learning through observations of teaching and from learning conversations about puzzles of practice.</li> </ul>
<p><b>Kafa Ua 11</b> Teachers enact effective pedagogies to scaffold bilingual and biliteracy development in the context of curriculum content learning.</p>	<ul style="list-style-type: none"> <li>Enacting research-informed pedagogical content knowledge of PBIE teaching and assessment practice</li> <li>Understanding theoretical concepts of PBIE that underpin pedagogical practices</li> <li>Creating innovative learning experiences and formative assessments</li> <li>Connecting language with culture to strengthen identity by modelling interconnections between language and culture, leading to a successful life</li> <li>Linking topic focus with oracy and literacy to encourage language learning across the curriculum</li> <li>Planning language learning outcomes and having a 'focus on form' (grammar) that includes explicit teaching of academic vocabulary and language features within meaningful contexts</li> <li>Expanding academic language through teacher-initiated exchanges that provide oral modelling, and student-initiated exchanges that build inquiry and enable trialling</li> <li>Using communicative tasks that allow for tuakana/teina pairings, supporting Pasifika learners to retrieve, practise and generate academic vocabulary, develop fluency, and build accuracy</li> <li>Providing language experiences and moving from the known to the unknown (in both language and content)</li> <li>Providing opportunities to develop fluency by utilising Pasifika learners' church literacy practices such as text memorisation, storytelling, tautolo (oral performance and recitation), song, poetry, dance</li> <li>Selecting instructional strategies for processing and comprehension that are targeted to the purpose of the lesson and that are relevant and clear to Pasifika ākonga</li> <li>Creating authentic purposes for writing, relevant to Pasifika learners' interests and experiences.</li> </ul>
<p><b>Kafa Ua 12</b> Teachers form and maintain culturally embedded, collaborative relationships with one another, with learners, whānau, communities, leaders, and learning assistants.</p>	<ul style="list-style-type: none"> <li>Sharing their own cultural identities, histories, and stories in their everyday teaching</li> <li>Co-constructing curriculum with ākonga, whānau, communities, and school leaders</li> <li>Promoting connections between cultural worlds and embodying how bilingualism leads to success</li> <li>Engaging with whānau, community, and colleagues in culturally embedded relational practice</li> <li>Promoting reciprocal relationships with whānau to enact two-way knowledge sharing</li> <li>Co-constructing curriculum with ākonga, whānau, communities, and school leaders</li> <li>Moving fluidly between individual responsibility and collective approaches to support system change</li> <li>Privileging and enacting active, culturally located, reciprocal partnerships with Pacific parents, families, and communities.</li> <li>Proactively seeking opportunities to upskill, keeping up to date with best practice in bilingual and immersion education teaching, and seeking information through tuakana/teina networks</li> <li>Having an open mindset and understanding the advantages of collaborative planning</li> <li>Seeking to identify expertise within the unit for mentoring/coaching new teachers, and being willing to share knowledge</li> <li>Seeking to build relationships across units – engaging with other schools to see a variety of lessons</li> <li>Aspiring to shift from 'siloed classes' to the sharing of resources – viewing ākonga as a collective for whom all are responsible across the unit and school</li> <li>Moving fluidly between individual responsibility and collective approaches to support system change.</li> </ul>



# Kafa Ua: Curriculum Teaching and Learning

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

## Teaching and Assessment

Indicators	Examples of Effective Practice
<p><b>Kafa Ua 13</b></p> <p>Teachers use assessment that is inclusive, authentic and fit for purpose, and is undertaken in the relevant language.</p>	<ul style="list-style-type: none"> <li>• Developing graduate profiles in partnership with their communities that build on family and ākonga aspirations</li> <li>• Assessing learners' progress in their stronger language when assessing content knowledge</li> <li>• Developing assessment tools that advocate for, rather than disable ākonga</li> <li>• Providing meaningful evidence of achievement and progress, and a basis for determining next steps</li> <li>• Collaborating with Pacific families in identifying learner strengths, needs, and valued outcomes.</li> </ul>
<p><b>Kafa Ua 14</b></p> <p>Teachers build effective teacher-student relationships that focus on learning and build Pasifika learner agency.</p>	<ul style="list-style-type: none"> <li>• Checking assumptions about Pasifika learners; communicating an expectation that Pacific ākonga can and will achieve</li> <li>• Setting challenging targets for Pasifika ākonga within an environment that supports risk-taking</li> <li>• Providing high level support for high challenge tasks, including Pacific languages support</li> <li>• Differentiating instruction and feedback based on knowledge of Pacific individuals, families/āiga and groups</li> <li>• Developing reciprocal relationships that enable co-constructed learning conversations and goal setting with Pacific ākonga and their families/āiga</li> <li>• Including Pacific ākonga in planning and evaluating their learning and in developing and differentiating learning intentions and success criteria</li> <li>• Supporting Pacific ākonga to be self-regulating, and frequently revising Pacific learners' goals to ensure momentum</li> <li>• Promoting metacognitive awareness/student self-monitoring by encouraging Pacific ākonga-initiated interaction with the teacher, providing opportunities for peer feedback</li> <li>• Supporting Pasifika ākonga to self-question, question the teacher, question peers, understand the learning purpose, articulate their learning, and develop higher order thinking</li> <li>• Sharing explicitly the codified knowledge of how to participate in the classroom discourse</li> <li>• Providing opportunities to showcase their culture to others at school and in their community, between bilingual schools</li> <li>• Understanding the process of teaching as inquiry, and having knowledge of standardised and formative assessment.</li> </ul>





# 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
<b>Kafa Tolu 1</b> <b>Pacific parents, whānau, and the school community actively engage in reciprocal, culturally sustaining, learning-centred relationships.</b>	<ul style="list-style-type: none"> <li>• Sharing a vision for Pacific bilingualism and biliteracy that supports children and young people to become confident in their language, culture, identity and values</li> <li>• Feeling empowered to participate in school activities as respected and valued partners in bilingual and biliteracy learning</li> <li>• Participating in the development, implementation and evaluation of the school's vision, values, and strategic direction for Pacific bilingualism and biliteracy provision</li> <li>• Sharing whānau and community funds of knowledge</li> <li>• Co-constructing curriculum that privileges heritage literacies and cultural practices</li> <li>• Actively supporting, and participating in, Pacific Bilingual and Immersion Education activities</li> <li>• Committing to support their own language revitalisation journey.</li> </ul>
<b>Kafa Tolu 2</b> <b>Pacific parents, whānau, and the school community engage in communication and information sharing opportunities that support and strengthen reciprocal, culturally sustaining, learning-centred relationships.</b>	<ul style="list-style-type: none"> <li>• Participating in opportunities to engage with the evidence of the value of Pacific Bilingual and Immersion Education for cultural, academic, and intellectual success</li> <li>• Understanding the differences between bilingual progression and English-medium progression and the advantages of bilingualism and biliteracy</li> <li>• Accessing and engaging with "school information" through their heritage language</li> <li>• Sharing linguistic and cultural knowledge and expertise</li> <li>• Creating opportunities for children to learn from whānau/aiga and community experts</li> <li>• Having shared understandings of curriculum, bilingual and biliteracy goals and the teaching and learning process, and engaging in productive learning conversations</li> <li>• Having access to clear, accurate information about their children's learning and achievement in relation to valued outcomes</li> <li>• Collaborating with teachers to identify ākonga strengths and learning needs, set goals and plan responsive learning strategies and activities</li> <li>• Understanding the different learning pathways, programme options and supports available, and participating in decision making at critical transition points</li> <li>• Contributing to assessment design that affirms home literacy practices</li> <li>• Feeling there is a genuine partnership, and that their voice is valued</li> <li>• Participating in regular opportunities through fono to learn about what is going on in Pacific Bilingual and Immersion Education e.g. through research reports and up-to-date Ministry goals and documents.</li> </ul>
<b>Kafa Tolu 3</b> <b>Pacific parents and whānau actively support learning at home through access to relevant learning opportunities, resources, and support.</b>	<ul style="list-style-type: none"> <li>• Recognising the value of heritage languages as languages for learning and supporting their maintenance and use at home and in the community</li> <li>• Living life as Pacific peoples in Aotearoa New Zealand who know their identity, language, histories, and traditions</li> <li>• Supporting their children in continuing to develop their worldviews, spirituality, and values, cultural knowledge, and literacy practices that are firmly grounded in who they are</li> <li>• Are accepting and validating of tangata whenua o Aotearoa me te reo Māori as the language of Aotearoa, and value their own 'funds of knowledge' as Pacific peoples</li> <li>• Recognising commonalities across Pacific cultures, and valuing those connections, so that they are strong in themselves and as a collective</li> <li>• Having access to information and participating in learning opportunities that enable them to support their children's learning</li> <li>• Having access to carefully designed home learning activities and resources that promote purposeful interactions with their children and support bilingualism and biliteracy</li> <li>• Supporting their children's learning using heritage languages and by connecting with community experts and resources.</li> </ul>
<b>Kafa Tolu 4</b> <b>Pacific parents, whānau, and community collaboration enriches opportunities for ākonga/learners to become bilingual and biliterate.</b>	<ul style="list-style-type: none"> <li>• Engaging in joint school and community activities and interventions to improve learners'/children's wellbeing, opportunities to learn, and success outcomes</li> <li>• Working with the school and community to extend and enrich opportunities provided to support learners'/children to become bilingual and biliterate</li> <li>• Supporting learners'/children to make effective transitions at critical points in their educational journeying.</li> </ul>



## Weaving the Kafa: Stewardship

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
<p><b>Lalanga 1</b></p> <p><b>Stewardship actively promotes and supports Pacific cultural wellbeing and success through bilingual and immersion education.</b></p>	<ul style="list-style-type: none"> <li>• Empowering Pacific learners/ākonga and their whānau, Pacific leadership and the school community to examine critically how Pacific cultures and knowledges are valued in the school setting in the pursuit of successful outcomes</li> <li>• Working with the school's Pacific communities to develop and regularly refresh the school's vision, values, and strategic direction for Pacific cultural wellbeing, bilingualism and biliteracy</li> <li>• Building relational trust and developing reciprocal, culturally sustaining relationships with Pacific parents, whānau, community and Pacific leadership</li> <li>• Ensuring active, reciprocal communication about, and participation in Pacific Bilingual and Immersion Education provision</li> <li>• Proactively developing networks that enable the school to extend and enrich Pacific Bilingual and Immersion Education provision and increasing the learning opportunities and pathways available to learners/ākonga and their whānau</li> <li>• Recruiting, selecting, and retaining leaders who can pursue the school's vision, implement its values and strategic direction, and realise its goals/targets for Pacific Bilingual and Immersion Education provision</li> <li>• Ensuring that resourcing is sufficient to enable the provision of high-quality Pacific Bilingual and Immersion Education.</li> </ul>
<p><b>Lalanga 2</b></p> <p><b>Stewardship evaluates the effectiveness of the school in achieving valued Pacific Bilingual and Immersion Education outcomes.</b></p>	<ul style="list-style-type: none"> <li>• Using a range of ākonga outcome and evaluation information, including the perspectives of learners, parents, whānau and community to support:             <ul style="list-style-type: none"> <li>• understanding of what is going well, and why, and not well, and why</li> <li>• identification of priorities and targets, based on the analysis of trends, patterns and progress</li> <li>• making of decisions that will improve Pacific learners' cultural, bilingual and biliteracy outcomes, including evidence about the effectiveness of any proposed approach</li> <li>• coherent planning, development, and implementation of initiatives</li> <li>• resourcing of strategies designed to improve the bilingual and biliteracy outcomes of Pacific ākonga</li> <li>• rigorous evaluation of the effectiveness of strategies designed to improve Pacific learners' cultural, bilingual and biliteracy outcomes.</li> </ul> </li> </ul>





# Images of 'Afa/Kafa

All images of 'Afa/Kafa represented in this trial version of The 'Afa Framework have been taken specifically for this piece of work.

ERO invites Pacific People to share their photos of 'Afa/Kafa to be used in the final version of this framework. Images will be published with the names of those who have contributed. And, in this way this framework represents those who are tending to their sennit daily.

For more information please contact [communications@ero.govt.nz](mailto:communications@ero.govt.nz).







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## **The Child – the Heart of the Matter**

Ko te Tamaiti te Pūtake 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 Pua’apinga  
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  
Fiji Islands

Ko te Tama ko e Alito  
Niue

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