



## ***Si'osi'omaga*** **Environments**

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I can be adaptable to the new environment and be who I am. My identity is still strong.



## ***Si'osi'omaga*** **Environments**

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Tamaiti know they belong in the classroom environment when they see, hear, and feel familiar things.



## ***Fa'asinomaga / Gagana / Aganu'u*** **Identity, language, and culture**

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Tamaiti will experience environments where their identities, languages, and cultures are valued.



## ***Fa'asinomaga / Gagana / Aganu'u*** **Identity, language, and culture**

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Knowing who you are and where you come from is part of understanding how you belong.



## ***Fa'asinomaga / Gagana / Aganu'u*** **Identity, language, and culture**

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A leai se gagana, ua leai se aganu'u. A leai se aganu'u, ona po lea o le nu'u.

When you lose your language, you lose your culture. When there is no longer culture, darkness descends on the village.

(Dr Fanaafi Letagaloa)

Our environment encompasses the physical spaces where we meet, work, and play. The interplay between how a space looks, sounds and feels, demonstrates the holistic spiritual elements of wellbeing and belonging to the environment. Both subtle and big changes to environments impact the physical, social, cultural, and spiritual experiences of those present.

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**Question**

As leaders and kaiako, how can we ensure all Pacific tamaiti feel empowered and secure in new learning environments?

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Our environment encompasses the physical spaces where we meet, work and play. The interplay between how a space looks, sounds, and feels, demonstrates the holistic spiritual elements of wellbeing and belonging to the environment. Both subtle and big changes to environments impact the physical, social, cultural, and spiritual experiences of those present.

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**Question**

As leaders and kaiako, how can we increase our capacity to ensure our learning environments are more culturally responsive and inclusive?

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Knowing who you are and where you come from is part of understanding how you belong. At the time of transition, it is important to have kaiako in both sectors who understand the language and culture of tamaiti to maintain shared understandings and pedagogical approaches across the settings.

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**Question**

What does valuing the identities, languages, and cultures of Pacific tamaiti look like and feel like in practice?

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Identity, language, and culture are seen as the foundation for raising Pacific tamaiti and a catalyst to their learning. As tamaiti transition from early learning to school, it is important that their kaiako in both settings understand their language and culture to maintain shared understandings and pedagogical approaches across the settings.

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**Question**

As leaders and kaiako, how can we acknowledge the identities, languages, and cultures of Pacific tamaiti as a foundation and catalyst for their learning?

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**Question**

As leaders and kaiako, what are some of the practical strategies that your centre or school can do to maintain the languages and cultures of Pacific tamaiti?

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## ***Fa'aleagaga*** **Spirituality**

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Pacific tamaiti are raised and nurtured to be spiritually connected.



## ***Fa'aleagaga*** **Spirituality**

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Understanding faith and spiritual beliefs gives a holistic view of each tamaititi.



## ***Faigapa'aga ma matua ma āiga*** **Partnerships with āiga**

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We invest in relationships on the principles of alofa (love), ola talitonu (trust), and fa'aaloalo (respect) that fosters openness.



## ***Faigapa'aga ma matua ma āiga*** **Partnerships with āiga**

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Quality partnerships create strong engagement between early learning, school, and family that impacts on tamaiti successes.



## ***Faigapa'aga ma matua ma āiga*** **Partnerships with āiga**

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The strength of the fau demonstrates the true essence of the saying:

E aofia fa'atasi le nu'u i le tapu'eina o le ola a'oa'oina o le tamaititi.

It takes a whole village to raise a child.



This strand of the fau is not to be confused with religious beliefs, although these are very influential. Connecting both physically and with your heart to people, places and things, now and in the past, is a critical element of spirituality.

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**Question**

As leaders and kaiako, how can we support Pacific tamaiti to maintain their spiritual and emotional connections within their centre and school environments?

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This strand of the fau is not to be confused with religious beliefs, although these are very influential. Connecting both physically and with your heart to people, places and things, now and in the past, is a critical element of spirituality.

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**Question**

As leaders and kaiako, how do we incorporate our understanding of the spiritual values of Pacific tamaiti in our teaching practices?

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Partnerships are working relationships between people: tamaiti, kaiako, āiga, fānau, and community members and leaders. Partnerships between āiga, early learning settings and schools, are the cultural glue that fosters and strengthens effective engagement to achieve successful outcomes for Pacific tamaiti and āiga.

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**Question**

As leaders and kaiako, how do we demonstrate the value of alofa (love), ola talitonu (trust), and fa'aaloalo (respect) to nurture and build warm partnerships with our Pacific tamaiti and their āiga?

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**Question**

As leaders and kaiako, what are some practical strategies for strengthening our partnership with Pacific āiga and communities?

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**Question**

What does inclusivity look like in practice? As leaders and kaiako how do we demonstrate this?


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***Tofā manino fa'a Pasifika***  
**Pacific pedagogies**

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Pacific tamaiti bring with them the values that are important and matter to them.



***Tofā manino fa'a Pasifika***  
**Pacific pedagogies**

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Effective pedagogical practices impact on the learning of Pacific tamaiti.



Pacific values are our foundation. Each generation builds the foundation for the next to stand on. It is important that this generation does not stand here alone because there are many who have come before us to pave the way. A key aspect of strengthening this foundation is using talanoa, and being willing to move beyond the confines of the walls of buildings to engage in community and activities.

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**Question**

As leaders and kaiako, how can we encourage Pacific tamaiti to bring their cultural capital and funds of knowledge into the classroom?

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**Question**

What do effective pedagogical practices look like and sound like in the ways we teach and work with Pacific tamaiti?

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