



HAWKE'S BAY

*Te Whare Takiura o Kahungunu*  
EASTERN INSTITUTE OF TECHNOLOGY

## **Pasifika Students: supporting academic success through the provision of mentoring**



Report to Ako Aotearoa

Regional Hub Project Fund Scheme

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## EXECUTIVE SUMMARY

This small scale research project over six months focused on the provision of academic mentoring for first year Pasifika students in the School of Education and Social Sciences within the Eastern Institute of Technology (EIT). It set out to identify the success factors that help promote Pasifika student academic success from the perspectives of those most directly involved in the mentoring process- Pasifika students and their lecturers, and the Pasifika mentor herself. Data was gathered through interviews and focus groups with lecturers and students. Students self-assessed their academic skills and confidence at the beginning and end of the mentoring research project. A database was developed to track and monitor the mentoring process for these students. It was used to record academic information relating to the participant students, the numbers of meetings with the mentor, the type of assistance received and the ways used to maintain contact with students

This research identified four success factors which are then described in more detail with reference to the research data and a small-scale literature review. The findings are that success is determined by the quality and nature of: the Pasifika student mentor's role and tasks; the skills, experience and qualities of the Pasifika student mentor; the mentoring relationships established and maintained between the mentor, the students and the lecturers, and lastly, the need to include more culturally appropriate learning and teaching resources and tools for Pasifika students.

The key outcomes of this study do not rest with demonstrating direct and provable links between the Pasifika student mentoring process and academic success. This is impossible to do within a six month period. However, what this study has contributed to at the institutional level is a review of the institution's policy focus on Pasifika students and communities and the development of a Pasifika Strategy that links to the overall EIT Strategic Plan (2010-2014). Another set of immediate outcomes for the students and the staff in the School of Education and Social Sciences is that it has provided a focus and an opportunity to document and then analyse practice in relation to teaching Pasifika students. With these essential platforms *combined* with the student database and several robust research and monitoring instruments from this study the way is clear so that potentially, such direct cause and effect relationships between the nature of mentoring and academic success for Pasifika students can be demonstrated in future research. As such, this study has provided the essential first-steps to achieving an integrated approach to encouraging Pasifika students to enrol in tertiary study and to then support them through a programme of study in order to achieve academic success.

Importantly, this study has also provided an opportunity to build Pasifika research capability and capacity within EIT.

## REVIEW OF LITERATURE

### Academic mentoring for tertiary students

There are a number of mentor training resources available that can help guide student mentors in their practice. The report completed by Harris-Worthington (2009) contains principles and code of ethics; qualities and skills of effective mentors (adapted from Beels & McMillan, 1997) and the differences between coaching and mentoring. Significant emphasis is placed in this guide on listening and questioning skills. The Institution of Professional Engineers (IPENZ, 2007) has produced a handbook that describes different models of mentoring, including one to one mentoring in which a more expert/experienced person works alongside a less-experienced one. Group mentoring is another approach recommended. The development of clear ground rules between mentor and student are fundamental and, as Harris-Worthington (2009) suggests, much of this resource focuses on listening and questioning skills to ensure students are clear about the course and programme requirements, and about expectations of them by their lecturers.

Light (2001) interviewed students at Harvard University to determine what made their experience at college rewarding and their responses looked not only at tertiary pedagogy but also at mentoring and advice to students. According to Light, in a review of 90 colleges, academic advice to students is best when it is tailored to the needs of each undergraduate student and their own situation and personal lives. Light (2001) found the most common type of help sought by students from mentors was with writing.

In terms of the mentoring relationship there are differing perceptions of benefits, as found by Campbell & Campbell (2000). They used the perspectives of the students and the faculty mentor to describe what is essentially a dyadic relationship. They each entered into the mentoring relationship with their own sets of expectations and assumptions about the benefits for each other, and the kinds of benefits and difficulties they believed occurred in that relationship. Whilst students thought, for example, the time and scheduling of meetings were difficult, the mentors perceived failure by students to make the meeting as a lack of commitment. This study is a reminder that students and mentors do have different perceptions of the mentoring relationship and this incongruence needs to be openly discussed to ensure that the outcomes from mentoring are students' academic success, more than the pastoral and social benefits.

### Academic mentoring for Pasifika tertiary students in ITPs

Several recent studies such as Nakhid, Fa'alogo, Faiva, Halafifi, Palisi, Senio, Taylor & Thomas (2007) and Ross (2008) detail specific mentoring approaches and strategies that have been found to be successful with Pasifika students in encouraging academic achievement.

Nakhid's research team for example, developed as partners with students, a Pasifika research methodology using the concept of "te vaka". In this approach students' voices were heard and they were supported to engage in their own "insider" research. The students decided to focus their study on the quality of their relationships with lecturers' and the implications of good practice in those relationships for raising student performance. The students set up group meetings with lecturers so that they did not feel isolated or embarrassed when asking questions in class, for example. Students had reported that formerly they had received "defensive" responses to their requests for help with

understanding content, which led to a lack of confidence to seek help with further academic problems and difficulties. They expressed concern at some of the pedagogical processes used in classes such as marginalisation in student discussions, negative descriptions of them and negative stereotyping. A noteworthy outcome of this study carried out at the Auckland University of Technology was the articulation of *aua'i le galuega/direct involvement* as a research design which is, in essence, conversations between lecturers and students facilitated by students (Nakid et al, 2007: 117).

Ross (2008) conducted research with both Māori and Pasifika students at the Open Polytechnic (OPTNZ). These students study on-line and do not attend classes on campus. The sample of 21 Pasifika students who participated in a telephone peer support programme were contacted at stages during the course of their studies. Ross makes the point that mentoring needs to go beyond tokenism for Pasifika students. She draws attention to the need for culturally appropriate support and outlines four key aspects to the mentor-student relationship that were helpful to them: the building of meaningful relationships; responsiveness; recognition of the importance of family in their lives; the recognition of their culture and its implications.

There is always a great deal of optimism around providing mentoring to students. Whilst twenty-four per cent of Pasifika students in the Open Polytechnic study withdrew from their studies (Ross, 2008: 13) 64 percent had either successfully completed or were still in study. These results need to be interpreted in the light of wider student success and retention rates with other groups of students in the OPTNZ and, of course, as to whether this was an improvement in comparison for Pasifika students as a group to previous years.

### **Pasifika students at EIT**

Internal reports such as those by Erickson (2007), Blakeley (2007) and Marsters (2008) outline the context of Pasifika students and their characteristics in terms of courses, qualifications, retention rates, and support services available to them. The Hawke's Bay Region Pasifika composition report (Marsters, 2008) outlines the role of EIT to be a responsive and strategic provider of educational services to the young and growing Pasifika population in its catchment area. These three reports are steps in the journey of the organisation and form the background to this Pasifika student mentoring initiative in 2009.

### **Summary**

Several themes emerge from the literature. These include : the mentoring process itself and how it is provided and implemented; ensuring mentoring is responsive and individualised; ensuring that all voices in the mentoring relationship are articulated and responded to and that, most importantly, building confidence appears to be crucial to Pasifika students in their academic self-efficacy as students. Context is very important where qualitative data is collected and analysed particularly when considering peoples' expectations, perceptions and experiences. The following section sets out the context.

## Context of EIT

During 2008 there were 125 Pasifika students at EIT. This number is not large and Pasifika student enrolments have fluctuated over the preceding two years. In 2006 there were 138 students, and in 2007 there were 122 students who identified as Pasifika. However, based on current population estimates these figures are likely to increase. For the 2007 academic year there was a course retention rate of 67% for Pasifika students (compared to 76% for all students). For the same year the course completion rate was 51% for Pasifika students (compared to 63% for all students). The number of withdrawals of Pasifika students from programmes in 2008 was 16 (from 125 enrolments), and the withdrawals are predominantly from part-time students, female students and students under the age of 25 (Marsters, 2008).

The study is consistent with EIT's commitment to ensure better progression for Pasifika students through increased entry into tertiary study beginning with Certificate level courses followed by progression to diploma and degree qualifications. This initiative is in line with the Tertiary Education Strategy (TES) 2007-2012 and the Pasifika Education Strategy (2006-2010) and is reflected in a range of stand-alone mentoring programmes operating at various times within EIT before 2009 such as:

- Māori and Pasifika business and computing Students
- Social Science degree and certificate students
- School of Education of Social Sciences Māori and Pacific students
- International student mentoring
- Learning Services student mentoring
- Te Manga Māori /Māori Faculty Student mentoring

All of these can be accessed by Pasifika students where appropriate. Up to the end of 2008 there had been no monitoring or evaluation of, or research on, mentoring programmes for Pasifika students within EIT except for a review carried out within the School of Education on the provision of mentoring services to Pasifika students (Ericksen, 2007).

The Ako Aotearoa Pasifika Mentoring Research project started in the first semester of 2009. It was primarily targeted to provide academic support to first-year Pasifika students enrolled in courses within the School of Education and Social Sciences and to document the success factors that were important in mentoring this group of students. The Pasifika student mentor Maryanne Marsters, born in the Cook Islands, was appointed in 2008 in a part-time position in the School. She also worked as a Librarian Assistant in the EIT Twist Library and provided a welcome resource to students in that role as she is well-known and most students read and work within the library. Maryanne is a past student of EIT gaining a Diploma in Performing Arts before going on to complete a Masters in Library and Information Studies at Victoria University in 2008. Her recent experience as a student made her an ideal person for the role as Pasifika Student Mentor.



During 2007, EIT established a Pacific Islands Reference Group (PIRG). Its terms of reference are:

- To advise EIT on the education and training needs of Pasifika peoples in the Hawke's Bay region.
- To comment on EIT policy and practices relevant to the Hawke's Bay Pasifika community and Pasifika students
- To advise on culturally relevant matters as related to public events (such as Graduation)

During 2009, EIT increased its focus on Pasifika students and communities through consultation and collaboration with the PIRG and has started to develop a Pasifika Strategy that links to the overall EIT Strategic Plan (2010-2014). Wider community consultation is planned before the end of 2009 to develop specific actions to achieve the stated goals. Members of the PIRG acted in an informal way as cultural reference group to this Ako Aotearoa project.

## Research Methods

### Conceptual framework

This study was carried out in line with Pasifika research protocols and guidelines (Anae, Coxon, Mara, Wendt-Samu & Finau, 2001). It was by two Pasifika researchers and provided the opportunity for an emerging researcher and mentor to gain further research experience. The researchers were supported by colleagues and Pacific community advisors. Pasifika students were supported through the research and were given an opportunity to speak in their own language in response to the questions. Further consistency with Pasifika research guidelines methods include: ensuring participants receive feedback on the findings together with a copy of the executive summary of the report, and working collaboratively with non-Pasifika researchers to enhance our own cross-cultural understandings and skills.

On another level this study has been another example of what is referred to as "insider" research which in the Pasifika research literature is described as providing its own challenges and benefits of ownership (Williams, 2004). The Pasifika student mentor not only ran the mentoring programme but was also responsible, with support, to gather the data whilst working with students. The mentor also provided some reflective data whilst, the lecturer and student interview data was collected by interested "outsiders". This process had particular benefits in the interpretation and analysis of the data and in the final development of the report.

This was a small scale qualitative study aimed at gathering evidence of the experiences and understandings that the Pasifika students and lecturers had of the mentoring programme. A qualitative approach using interviewing and focus group methods has the potential to provide a rich source of narrative data and to foreground participants' voices (Denscombe, 2007). Qualitative data from this study will be used to identify themes and key ideas to be further investigated across other schools within EIT and involving a greater number of Pasifika student participants.

## Research question

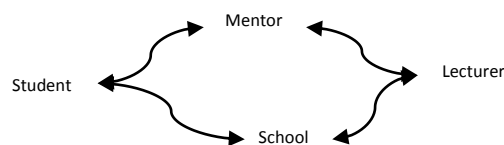
This study set out to identify:

What are the factors associated with successful mentoring practices for Pasifika students at a tertiary institution?

The research addresses factors that are situated within the mentor relationship dynamics are factors believed to be associated with successful mentoring practices for Pasifika students such as: recruitment strategies, the mentoring of enrolled students, mentoring all aspects of student academic work, and their relationships with mentors and lecturers.

The literature review of successful mentoring programmes has highlighted the crucial importance of the quality of the relationships between and amongst all the stakeholders that are present in any mentoring programme. That is between the mentor, the student, the lecturer and the requirements of the students in the school in which they are enrolled. The inter-relationships are depicted in the following proposed diagram.

Mentor Relationship Diagram



## Ethical Considerations

This study was approved by the EIT Research Approvals Committee and carried out in accordance with the EIT Research Committee Guidelines. Anonymity of participating students and staff is preserved as no real names are used in any documentation or written research information. Informed consent was obtained from all participants taking part in the focus groups and interviews. Informed consent also included reassuring students that access is restricted to any information they supplied to the Mentor and which is entered into the Pasifika student database established as part of this study.

## Participants

Following is a description of the participants in the study in three key groups:

- Five Pasifika students in the 2009 Ako Aotearoa Mentoring Programme, referred to as the Core Research Group (see table 1)
- Five EIT Pasifika students from a range of courses and mentoring programmes, referred to as the Student Focus Group (see table 2). Two of the focus group participants are also in the Core Research Group
- Five lecturers from the School of Education and Social Sciences who teach those in the Core Research Group. Two of the lecturers were from the Bachelor in Applied Social Science - Social Work programme; two lecturers from the Diploma of Teaching in Early Childhood Education and one from the New Zealand Certificate in Nanny Education, referred to as Lecturer Focus Group.

**Table 1 Core Research Group**

Student	Ethnicity	Gender	Age range	Course	Year of study
1	Samoan	Male	16 - 25	BASS	1 <sup>st</sup> year
2	Kiribati	Female	40+	BASS	1 <sup>st</sup> year
3	Cook Islands Māori	Female	40+	BASS	1 <sup>st</sup> year
4	Samoan	Female	26-39	ECE	1 <sup>st</sup> year
5	Cook Islands Māori	Female	16-25	NZ Certificate in Nanny Education	1 <sup>st</sup> year

**Table 2 Student Focus group**

Student	Ethnicity	Gender	Course	Year of study	Mentoring
1	Samoan	Male	BASS	1 <sup>st</sup> year	Ako Aotearoa
2	Samoan	Female	ECE	6th year (final year of 3 year diploma)	Māori & Pacific Mentoring
3	Samoan	Male	Diploma in Hospitality	1 <sup>st</sup> year	None
4	Samoan	Female	Diploma in Computing	1 <sup>st</sup> year	None
5	Cook Islands Māori	Female	NZ Certificate in Nanny Education	1 <sup>st</sup> year	Ako Aotearoa

## Data sources

Quantitative, qualitative, and Pasifika methods and approaches were used in this research.

Qualitative data was gathered via interviews with lecturers about their experiences of the Pasifika student mentoring programme; students about their experiences of the mentoring. The Pasifika Student Mentor wrote a reflection on her experiences during the mentoring period and is included in the discussion section. Quantitative data was collated from results of self assessment of their needs by the students and data from the Pasifika student database.

The following research Instruments were used to collect data:

- Lecturers' focus group semi-structured interview questions (Appendix 1)
- Student focus group and semi-structured interview questions (Appendix 2)
- Information database of Pasifika students (Appendix 3)
- Students self-assessment forms (Appendix 4)

## Procedures

In February 2009 all Pasifika students enrolled in the first semester of the Diploma of Teaching (ECE) programme were approached to be part of the project. Within the first few weeks, however, one of these students withdrew from the programme and recruitment for the project was extended. First year Pasifika students were located in the Bachelor of Social Sciences-Social Work degree (BASS) and the New Zealand Certificate in Nanny Education programme and they were also approached to participate.

Early in the Semester One the Core Research Group students were asked to fill out a self assessment form (see Appendix 4) about their academic background, their study skills and what they perceived might be barriers or problems for them. The mentor sat beside them while filling this in and encouraged and prompted where necessary. This was a very useful focus for both the student and the mentor, a way to get to know each other and establish their relationship. Students filled in the same self assessment form near the end of Term 3, Semester Two.

Throughout the period of study a database of the Pasifika students being mentored was established and maintained. The student mentor entered some specific student details such as ethnic background, courses taken, age, gender, and address. Meetings and purposes of each meeting was logged. Note was also taken of the kind of communication made, such as by phone call or texting, and also when the resulting meetings were held face to face. Also included in the database are meetings with lecturers and meetings in the community where these were made in order to link up further support for the Pasifika student (See Appendix 3).

In May 2009 two focus group discussions were conducted with the Lecturer Focus Group. These were facilitated by a colleague of the researchers in the School of Education and Social Sciences. These had to be carried out in two separate groups because of lecturers' timetables and availability.

During August and September 2009 one Pasifika Student Focus Group and one individual student interview was held. There was a delay in getting students together due to illness and work and study commitments. These were both facilitated by Caren Rangī, a Cook Islands management consultant and community leader (See Table 2 for participants).

### **Data analysis**

Analysis of data from all data collection sources and instruments included triangulation of key themes, the identification of success factors in mentor relationships and information that assisted in answering the research question.

Patterns and differences are analysed in terms of their congruency (or not as the case may be) with existing research and literature on mentoring Pasifika students at tertiary institutions and are included in the Discussion section of this report.

### **Limitations of the study**

This research has limitations due to the short time-frame allocated (6 months) as well as the small focus population and sample size. However we see this project as establishing a foundation for further development of the student mentoring programme for Pasifika students as well as research, programme evaluation and monitoring projects. The timeframe for the study is also very short and made it difficult to find evidence of academic progress attributable to such a short period of mentoring. The development of the glossaries also took time and we were unable to fully trial these within the time span of this project. A number of unforeseen circumstances hindered our progress during the research period. The delay to our planned schedule was caused mainly by the spread of Swine influenza not only in the student participants but also in the research team.

## **Results**

### **Lecturer Focus Group**

1. What are the services provided by the student mentor?

Lecturers acknowledged and appreciated the mentor's role in the student orientation programme and in particular her organisation of the School's welcome to students and families at the beginning of the year. They noted the lunchtime and out of class meetings with the students and the provision of emotional, academic and cultural support provided by the mentor. The mentor made contact with the students when the lecturers had been unable to or where it was more appropriate for a personal response from the mentor than from the lecturer. Such contact also minimised student stress, anxiety or embarrassment around contacting lecturers and maintained professional boundaries. Lecturers appreciated the links into the Pasifika community established and maintained by the mentor. For example, two lecturers commented:

*(The mentor) is helping me bridge the gap because sometimes I don't have the time or appropriateness of chasing/staying in contact with students more regularly than what I am able to.*

*(The mentor) would say get your act together. That is something I wouldn't say to him but she can.*

In terms of academic support the mentor was able to identify areas of academic need. These were in written work; technical terms and terminology; editing and proof reading of essays; coaching where appropriate; and assistance with time management and scheduling of assessments to avoid extensions. The mentor consulted copies of course booklets so she could see the shape of courses, the learning outcomes and the expectations of the quality and nature of assessments.

2. What changes have you seen in your student/s since working with the mentor?

Lecturers noted their Pasifika students had become more relaxed, others reported that their students had a clearer idea of what was required, that as they felt more supported they were taking their studies more seriously. In one case, where a student had to re-negotiate his academic pathway after some course failures, this was done with the mentor's support and the lecturer involved said:

*If she (the mentor) wasn't there he would have disappeared.*

Other changes noted were Pasifika students keeping their appointments more often. They were more visible on campus and were displaying increased self-management skills due to developing timelines with the student mentor, for example. Students were seeking help sooner and not leaving it until the last minute before assessments were due.

3. What mentoring support has been most useful/less useful?

The most useful support witnessed by lecturers was the face-to-face support time the mentor has invested in the Pasifika students. She had also held group meetings. The mentor's familiarity with the course materials and content was appreciated, including the mentor approaching and engaging external language scholars to translate a course glossary in the Diploma of Teaching (Early Childhood Education) into Samoan and Cook Islands Māori (Appendices 5 & 6). The mentor was able to help the students, for most of who had English as a second language, to explore and understand the meanings of terms and concepts pertinent to the learning outcomes of their courses. It helped, commented one lecturer, that the mentor was seen not as a part of the institution in the same way as a lecturer who has the power to pass/fail students.

In response to the request to share any less useful aspects, one lecturer said in her experience there was nothing with which to compare the present mentoring initiative so was not able to comment. Another said the provision of a Pasifika student mentor was the first step only and

wondered whether a person from one Pacific group or origin could cater for the range of different backgrounds of Pasifika students.

Comments were also made about the position and location of the mentor. One lecturer liked the fact the mentor was located at a desk in the same open space as the lecturers and other support staff. Several others suggested that it would be very helpful (subject to the hours available to the mentor) to meet at the end of each term to just check on the student's progress and confidence in their studies and their courses. Another lecturer mentioned the need for increased resources for students to help them extend their literacy skills by, for example, supplying talking textbooks.

4. What comments and feedback would you like to give to the student mentor?

The Pasifika mentor role is relatively new so it will need time for it to become even more successful. There is a need for the relationships developed in this project to be extended across other areas of the EIT campus. In response to that suggestion another lecturer commented:

*She is forming a community with Pacific students even if they are doing well and that would be really valuable.*

*I am really glad she is here. I like working with her I think she is very open to discussions with me and I feel I can be very frank with (her) about what I think about a particular student. She is responsive and actively seeking solutions, troubleshooting, problem-solving and she is learning about herself and at times forging paths into other departments as well. She has a good personality for it I think.*

Many comments were similar to the above and very positive, such as:

*I think she goes the extra mile to make a difference...*

*She can have conversations with students and maybe it is getting into the aunty role...*

*I find her very approachable...*

*So good to have someone with the time, energy and cultural appropriateness, expectation and way of talking with/getting to these (students).*

5. How has this mentoring support changed your own teaching practices or expectations of your Pasifika students?

Lecturers had also benefited from the mentoring relationship and such benefits were described as follows:

*(She has been) giving me insights into what might be going on that I had not considered.*

*I have learned more about students with English as a Second Language.*

*I have more patience and understanding (about) the way that I am approaching students.*

*Conversations with (the mentor) regarding Pasifika students has changed my whole concept of what plagiarism is in that environment...that has only happened because (she) is sitting next to me...our conversation about plagiarism has really impressed me and made me rethink about what I expect students to do.*

*This discussion (in the focus group) has made me think about re-thinking my assumptions.*

*I am pleased to have (the mentor) doing the job that she does.*

*I know that I can talk to her if I think something is up with a student and she will pick it up.*

This lecturer summed it up:

*It's very early in the piece to say if (the mentoring) will really make a difference in their (the students) achieving or failing but I am much more comfortable (in my role).*

### **Pasifika Student Focus Group and interviews**

The focus group and the interview with one student addressed three key areas:

**1** *For students with a mentor – how did your mentor help you?*

This inquiry aimed to determine the extent to which the mentor provided academic, pastoral or other types of assistance. Students were also asked to assess the difference between their academic success pre and post-mentoring.

**2** *For students who did not have a mentor – would you use the services provided by a Pasifika mentor and why?*

This aimed to determine the types of needs that students thought could be met by mentors in terms of academic, pastoral, ethnic-specific or Pasifika cultural needs (or any other types of needs).

The question was also expanded to discern the extent to which students required services to be provided by a Pasifika mentor as opposed to other mentors

**3** *All students – do you have any suggestions that could improve the Pasifika mentoring service?*

The table below (Table 3) outlines the responses given by students in the focus group and the individual interview who were engaged in the mentoring programme regarding the assistance provided to them by the mentor, and the assessment of their academic success in relation to the mentoring process.



**Table 3 Assistance provided by mentor**

	<b>Academic success pre-mentoring</b>	<b>Academic</b>	<b>Pastoral</b>	<b>Other</b>	<b>Academic success post-mentoring</b>
Student 1	<ul style="list-style-type: none"> <li>• Unfamiliar with processes</li> <li>• Failed first test</li> <li>• Unsure as to how to prepare for tests</li> </ul>	<ul style="list-style-type: none"> <li>• Assistance with familiarization with assessment processes</li> <li>• Advice on essay writing and structure</li> <li>• Assistance with comprehension</li> </ul>	<ul style="list-style-type: none"> <li>• General advice on EIT</li> <li>• General advice on course of study</li> <li>• Buying books</li> </ul>	<ul style="list-style-type: none"> <li>• Understanding of Pasifika environment, community issues and context</li> </ul>	<ul style="list-style-type: none"> <li>• Better processes for preparing for assessments, tests and assignments</li> <li>• Passed second test</li> </ul>
Student 2	<ul style="list-style-type: none"> <li>• Found assignments difficult, failed some</li> <li>• As English is a second language, struggled to understand some of the tutors and material</li> </ul>	<ul style="list-style-type: none"> <li>• Advice on requirements of assignments</li> <li>• Assistance with grammar and writing</li> </ul>	<ul style="list-style-type: none"> <li>• Support in meetings with tutors</li> <li>• Assistance with accessing books</li> <li>• General advice on EIT</li> <li>• General advice on course of study</li> </ul>	<ul style="list-style-type: none"> <li>• Assistance with the use of computers</li> <li>• Understanding of Pasifika environment, community issues and context</li> </ul>	<ul style="list-style-type: none"> <li>• Better understanding of requirements of assignments</li> <li>• Better success from assignments and good feedback from tutors</li> </ul>
Student 5	<ul style="list-style-type: none"> <li>• Satisfactory</li> </ul>	<ul style="list-style-type: none"> <li>• Review essays</li> </ul>	<ul style="list-style-type: none"> <li>• General advice on EIT</li> <li>• General advice on course of study</li> <li>• Access to financial assistance</li> </ul>	<ul style="list-style-type: none"> <li>• Understanding of Pasifika environment, community issues and context</li> </ul>	<ul style="list-style-type: none"> <li>• Satisfactory, feel more confident</li> </ul>

Two students were interviewed who were not engaged in the mentoring programme. The table below (Table 4) outlined areas in which they identified as needing assistance.

**Table 4 Needs of students not engaged in mentoring programmes**

	<b>Academic</b>	<b>Pastoral</b>	<b>Other</b>	<b>Extent to which they required mentoring from a Pasifika/ethnic-specific mentor as opposed to other mentors</b>
Student 3	Understanding assignments and how to prepare for tests		Understanding and appreciation of the Pasifika community and environment	Did not require a Samoan mentor. Would like a Pasifika mentor as they understand the Pasifika community and issues for Pasifika people
Student 4	Understanding assignments and how to prepare for tests	Assistance with English (as a second language) Computing assistance		Would like access to assistance from someone who speaks the Samoan language. Apart from the language need, would be happy with someone from other Pasifika communities

The Core Research Group and the Student Focus Group members were asked to suggest ways of improving the Pasifika student mentoring services at EIT and their responses are set out in Table 5 below. Their responses were collated into four aspects of mentoring: academic, pastoral, other and arrangements for receiving mentoring.

**Table 5 Suggestions for improving the Pasifika Mentoring Service(s)**

	<b>Suggestions/comments</b>
<b>Academic mentoring</b>	None
<b>Pastoral assistance</b>	Mentoring programme needs more funding so there are more resources and tools to assist students (e.g. computers, travel assistance)
<b>Other mentoring (including meeting cultural needs)</b>	Ensure all mentors are Pasifika people as they understand the communities and issues. It is not necessary to have mentors who are of the same Pasifika ethnicity as the students.
<b>Arrangements for receiving mentoring</b>	<p>It would be useful to have a special room or space set aside for Pasifika students to meet, receive mentoring and to use as a base.</p> <p>Mentoring needs to be more regular – at least twice a week.</p> <p>There needs to be more than one Pasifika mentor available for students.</p> <p>Mentoring programme needs more funding so there are more resources and tools to assist students (e.g. computers, travel assistance).</p> <p>It would be useful to have a coordinator for the mentoring programme to support both the mentors and the students to receive and provide regular mentoring.</p>

## **Pasifika Student database**

The results from an analysis of some of the key categories of data recorded in the database show the following:

- the duration of face to face meetings was usually over 1 hour
- the most frequent types of assistance sought are in the following order and in order as the term proceeded:
  - confidence – building,
  - computing and study skills, and
  - help with assessments and completing assessments.

The most frequent non-academic issues were financial, access to scholarships, catching up or touching base with students who have received some assistance but meets the mentor for extra confirmation.

Careful note was made of “no-shows” by students and these became an emerging pattern for some individual students. This resulted in extra time being devoted to chasing up these students and usually when they did turn up they presented with last minute urgent needs.

The most useful form of contact was by mobile phone. The figures in the database show that 80 percent of contact was by this mode, either by voice calls or texts, and were used by and with all age groups of students.

In every case initial contacts with lecturers was facilitated by the mentor. Students felt the need for the mentor to make the first move and to be present at the first meeting with lecturers.

### **Student self-assessment of academic confidence**

Students in the Core Research Group rated themselves on a 5-point scale across ten items of academic skills and support (see Appendix 4). The lowest rating (feeling not at all confident) is 1; the highest score of 5 denotes feeling fully confident.

Only 3 out of the 5 original students completed the initial rating early in the term and the “after” rating at the end of the project in Term 3, Semester 2. The results are shown in Table 6. Even with this small sample there are positive changes in the students’ self-assessment in their confidence in self, confidence in the classroom and improvements in computer information and reading and writing literacy. More variability and decreases in their confidence occur around their self assessment of time management (getting on top of it or not); home life and family, and support from friends/family. Positive changes in these categories may indicate increased understanding by friends and family of the nature of the student’s commitments to study or, conversely, growing misunderstanding reflected in downward change in rating. This is indicative of things happening in students’ lives that are outside their control, sometimes.

These two latter areas are outside the brief of the mentor although the Pasifika mentor would be able to understand these challenges. She has made visits to workplaces and community meetings, talked with family members in their homes and in the community with the permission of the student concerned.

**Table 6: Changes in Pasifika student self assessment over 6 months of mentoring (5 point scale)**

Skills/support	Student 1	Student 2	Student 3	Increase/decrease summary
Self-confidence	+ 1	+ 1	+ 1	All increased
Classroom confidence	+ 1	+ 1	+ 1	All increased
Computer literacy	+ 2	+ 2	+ 1	All increased
Information Literacy	+ 1	No change	+ 1	2 increased 1 no change
Numeracy*	-1	No change	No change	1 decrease 2 no change
Literacy (reading & writing)	+ 1	+ 1	+ 1	All increased
Language	+ 1	+ 1	No change	2 increased 1 no change
Time Management	+1	No change	-2	Mixed results
Home life/family	-1	No change	No change	1 decrease 2 no change
Enough support family/friends	-1	+ 2	-1	1 increase 2 decrease

### **Additional research outcomes: learning and teaching tools**

In the later part of 2008 it was recognised by lecturers in the School of Education and Social Sciences that many Pasifika students experience some difficulty in understanding educational terms, complex jargon and theoretical concepts. These are often confusing for students with English as a second language or whose cultural knowledge does not match the cultural capital required for academic success within tertiary education contexts (Mara, 2006). The Diploma of Teaching (Early Childhood Education) course includes a glossary of terms and it was decided that it may be helpful if these key terms were translated into the Samoan language (Gagana Samoa) and the Cook Islands Māori language. These glossaries are attached in the Appendices 5 and 6. They were finalised close to the end of the research study so students have not had an opportunity to make full use of them as yet. Therefore, feedback on their usefulness by students and lecturers must now form part of a follow-up evaluation and feedback process. As web based tools a wider feedback on their usefulness could be sought at a later date.

## Discussion

### Research question

This study set out to answer the question:

What are the factors associated with successful mentoring practices for Pasifika students at a tertiary institution?

### Key themes/findings

Within a relatively short time this project has achieved several significant outcomes. Firstly, the project has produced a database that can continue to be used to track Pasifika students and their academic progress and success within EIT. Secondly, the research tools such as the self-assessment questionnaire and the interview instruments that can be used in ongoing monitoring or for programme evaluation in the future. Thirdly, two valuable teaching and learning tools in the form of two Pasifika glossaries have been produced and will be available as a web-based tool within EIT and beyond.

On the basis of an analysis and synthesis of qualitative and quantitative data from the various sources and perspectives four areas of success factors have been identified. These are:

- The nature of the Pasifika student mentor's roles and tasks
- The nature of the Pasifika student mentor's skills, experience and qualities
- The quality of relationships between the student mentor, students and lecturers
- Culturally appropriate learning and teaching resources and tools

### ***The role of the Pasifika mentor and the impact on student success***

There was high degree of agreement between the lecturers and students about the many different roles carried out by the Pasifika mentor. Students were very satisfied with the mentoring support received. They noted that the mentor went 'out of her way' to provide support to them in their study, including:

- visiting them at home and after work hours when needed
- accessing books and computers.

All three students who received mentoring felt strongly that the mentor had a major impact on their success.

*"She has made a difference to my course by helping me a lot".*

*"If it wasn't for my mentor I would have failed my second assignment"*

*"She has made me feel more confident about my study"*

Lecturers admired the range of roles the mentor plays both within EIT and in the Pacific communities. The database documents all of those meetings and the time spent in chasing up "no shows".

In her reflection the mentor notes the time factor, especially the length of time required to orientate Year 1 students to EIT. She hopes that the time taken needed to mentor students at the beginning of the year, or beginning of a course, will diminish as the students become settled and achieve increasing levels of success and confidence.

Nakhid et al (2008) confirm the need for mentors of Pasifika students to be approachable and, the need for dialogue and conversations between students, lecturers and mentors while Light (2001) confirms that successful mentoring is responsive to individual needs and in this project it is clear that the Pasifika mentor works intensely with individuals according to their situation and provides much needed assistance with their academic writing skills.

### ***The skills, experience and qualities of the Pasifika mentor***

The following skills and qualities were identified by both the students and the lecturers

- 1 The mentor was of Pasifika descent and community-minded. They noted the desirability of receiving mentoring from a Pasifika person who understood, was interested in and connected to the Pasifika communities where the students belonged to. This quality was rated more highly by the students than the ability to converse in a specific Pasifika language. One lecturer wondered how one person could or should cover all main Pacific ethnic groups represented at EIT.
- 2 The ability to motivate students, to provide them with skills, confidence and demand that they also help themselves was noted by all students and lecturers as important factors in encouraging them to succeed with their studies.
- 3 The mentor has strong and positive interpersonal skills. All students noted that one of the strengths of their mentor was her easygoing, sociable and helpful attitude. Lecturers noted the mentor's commitment, ways of working her, openness and reliability. Through their talking and working with her she had challenged some of the lecturers' thinking to the extent they gained some new insights about their Pasifika students and about their own teaching.

Increase in ratings by the students in the self assessment tool showed some increase in confidence and self efficacy in 7 out of the 10 categories. Although changes cannot be attributable solely to the mentoring students reported in the interviews how the mentor helped them. The focus of the face to face meetings recorded in the database show a range of skills and needs of students and that the mentor was responsive to those.

The mentor reflected on the need to gain more skill and expertise in mentoring as well as increasing her content knowledge of the courses taken by students because of her doubt about that aspect being at an acceptable level.

Whilst Harris-Worthington (2009) and the IPENZ Mentoring Handbook are helpful references for understanding and learning more about mentoring as a process the emphasis across the literature cited in this study appears to be on the nature and quality of the relationships which help determine successful academic outcomes for Pasifika students.

### ***The quality of relationships between the student mentor, the students and lecturers***

Campbell & Campbell (2000) strongly recommend that the different expectations, perspectives and voices in mentoring relationships be articulated and shared. Ross (2008) confirms that mentoring of Pasifika students must engage in the building of meaningful relationships, responsiveness and recognition of family and culture. Both lecturers and students admired the ability of the student mentor in this project to

connect and communicate with parents, communities and academic staff – those students who received mentoring noted the usefulness of having someone who had the ability and personality to support them in all the relationships they had during their time of study. The relationships between lecturers and the mentor grew as a result of communicating and sharing experiences of the student and coming to understand and appreciate each others' roles. The lecturers also appreciated the community and cultural skills the mentor brought to her work and they respected her for this expertise. The students commented on the need for a meeting space or venue for Pasifika students to meet with the mentor.

The mentor reflected on the times she could not make meetings with the students and when this happened extra time was required to build or rebuild the mentoring relationship. The student self-assessments showed an increase in most categories of skills and support, however, without interviewing students further, the reasons behind the changes are difficult to demonstrate.

### ***Culturally appropriate learning and teaching resources and tools***

While Ross (2008) argues for culturally appropriate support it is not clear whether she supports the use of learning resources such as glossaries. The mentor and the lecturers made mention of the needs of English as a second language learners as being a priority to address since it is a barrier to academic success. Lecturers and one student mentioned the need for more responsive and targeted resources for Pasifika students such as talking /audio textbooks as important for enhancing their tertiary study. Whilst resources were not directly mentioned by the students in their interviews or evident from the self assessment data or the student database it was decided to proceed with the translations of the glossaries and to monitor their usefulness to students beyond the scope of this study.

## **Conclusion and Recommendations**

This small scale study identified several success factors in the mentoring of Pasifika students. These included, the nature of the Pasifika student mentor's roles and tasks, the nature of the Pasifika student mentor's skills, experience and qualities, the quality of relationships between the student mentor, students and lecturers, and the need for culturally appropriate learning and teaching resources and tools.

There are other factors yet to be identified but, it is intended to explore this through further research. A more comprehensive description and analysis of success factors can only be identified through a larger and more extensive study. However, this study has assisted EIT's strategic response to enhancing Pasifika students success through the development of a Pasifika database, interview questions, and research tools that have the potential to contribute to more robust evidence gathering and programme evaluation of Pasifika student mentoring at EIT in the future.

The data gathered so far in the study provides support for ongoing and continuing student mentoring for Pasifika students in the School of Education and Social Sciences and beyond. These research findings form the basis for future research proposals and applications for funding to extend our work at EIT.



Future research of Pasifika students' academic success across the tertiary sector should increasingly focus on identifying, more specifically, the aspects of mentoring relationships that are most likely to lead to academic success for Pasifika students and to demonstrate these connections to success for them.

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## Appendices

1. Lecturer information sheet, focus questions and consent form
2. Student information sheet focus questions and consent form
3. Description of student database
4. Student self-assessment form
5. Cook Islands translation: generic education terms, diploma of teaching, glossary of key headings
6. Samoan translation: generic education terms, diploma of teaching, glossary

## **Appendix 1 Information to participants: lecturers**

### **PACIFIC STUDENTS: SUPPORTING ACADEMIC SUCCESS**

#### **Talofa lava! Kia orana! Warm Pacific greetings!**

As part of this **Ako Aotearoa** funded research project we would like to gain feedback from lecturers who are teaching Pacific students that have also been receiving mentoring support from Maryanne.

As you are one of these lecturers we are inviting you to take part in a small, short focus group in order to gain this feedback. We realize that you are all busy and getting everyone together may be difficult but we would like to try.

If this is not possible and we are unable to organize a focus group interview, maybe a one-on-one interview with the facilitator, Margaret Ericksen, would work better.

#### **Margaret has the following times available over the next few weeks**

Date: Wednesday, 13 May 2009	Time: mornings
Date: Friday, 15 May 2009	Time: mornings & afternoons
Date: Wednesday 20 May 2009	Time: mornings
Date: Friday, 22 May 2009	Time: mornings & afternoons

In advance of the arranged feedback time you will receive a copy of the questions to be covered. Consent forms will be available for signing just prior to the focus group/individual interview.

Please contact Margaret Ericksen with your preferred date and time and then she can organize with you either a group or individual feedback session.

Facilitator: Margaret Ericksen  
Extension: 5402  
Email: mericksen@eit.ac.nz  
Venue: Will book L224 when date and time confirmed

Please contact me or Diane if you have any questions. Thank you for your time.

Kind regards  
Maryanne

**LECTURER CONSENT FORM**

Project Title: Pasifika students: supporting academic success through the provision of mentoring

Researcher(s): Dr Diane Mara and Maryanne Marsters

I have read and I understand the Information for participants sheet dated----/----/---for volunteers taking part in this study. I have had the opportunity to discuss this study and am satisfied with the answers I have been given.

I understand that taking part in this study is voluntary (my choice) and that I may withdraw from the study at any time.

I understand that my participation in this study is confidential and that no material which could identify me will be used in any reports on this study.

I have had time to consider whether to take part, and know who to contact if I have any questions about the study.

I agree to take part in this research

**Yes**                      **No**

I consent to my interview/activity being videotaped/audiotaped

I wish to receive a copy of the results

I would like the researcher to discuss the outcomes of the study with me

Signed: \_\_\_\_\_

Name: \_\_\_\_\_

Signature of Research Participant’s Support Person (if applicable)

\_\_\_\_\_

Date: \_\_\_\_\_

Witness: \_\_\_\_\_

I/We as researcher(s) undertake to maintain the confidentiality of information gather during the course of this research.

Signed: \_\_\_\_\_

Dated: \_\_\_\_\_

## STUDENT FOCUS GROUP QUESTIONS

### Title

Pacific Students: supporting academic success

---

### Student Focus Group Meeting

Date: \_\_\_\_\_

Time: \_\_\_\_\_

Venue: \_\_\_\_\_

Facilitator: \_\_\_\_\_

Number of Students: \_\_\_\_\_

### Questions

#### Students with a mentor

How did your mentor help you?

#### Students who did not have a mentor

Would you use the services provided by a Pasifika mentor, and why?

#### All Students

Do you have any suggestions that could improve the Pasifika mentoring service?

**Appendix 2: Information to participants: Pasifika students  
Information for Student Research Participants**

Date:      /      /

Project Title: Pasifika students: supporting academic success through the provision of mentoring

To:

Researcher(s): Dr Diane Mara & Maryanne Marsters

Affiliation:

**Description of the research:**

This project will collect information on the provision of student mentoring for Pasifika students in the School of Education and Social Sciences by a Pasifika mentor

**What will participating in the research involve?:**

Individual interviews and a student focus group will take place at a time and venue to be negotiated to ensure you are comfortable and free of pressure or demand. Interviews will take approximately one half hour and the focus group about 40 minutes. Data about your experiences in the mentoring programme will be audio recorded.

**What are the benefits and possible risks to you in participating in this research?**

The findings of the research will help the School of Education and Social Services to provide improved mentoring support to Pasifika students enrolled in their courses. These will also be shared across EIT so that other schools and student learning support services may be informed about some good practice approaches to student mentoring.

**Your rights:**

- You do not have to participate in this research if you do not wish to.
- If you are a student at EIT and do decide to take part, you can withdraw from the research at any time and this will not affect treatment or assessment in any courses at EIT.
- Once the study is completed you have a three (3) month period within which you can withdraw any information collected from you.
- You are welcome to have a support person present (this may be a member of your family/whānau or other person of your choice) at any individual interview
- You may have access to the research findings and may request a copy of the completed research

**Confidentiality:**

Identifiable information stored about you including electronically will be securely stored in L219 for a period of six months and will not be able to be accessed except by the student mentor and the research team without your written consent.

If you wish to participate in this research, or if you wish to know more about it, please contact

Contact Person:	Dr Diane Mara or Maryanne Marsters
-----------------	------------------------------------

Work phone #	06-974-8000 x5414	Mobile phone #	027-2278423
Email address	dmara@eit.ac.nz	Home phone #	

Your Name/Faculty: \_\_\_\_\_

For any queries regarding ethical concerns, please contact:  
Professor B. Marshall, Chair, Research Approvals Committee, EIT.  
Ph. 974 8000 ext 5422





**STUDENT CONSENT FORM**

Project Pasifika students: supporting academic success through the provision of mentoring

Title: \_\_\_\_\_

Researcher(s): Dr Diane Mara and Maryanne Marsters

I have read and I understand the Information for Research Participants sheet dated----/----/-----for volunteers taking part in this study. I have had the opportunity to discuss this study and am satisfied with the answers I have been given.

I understand that taking part in this study is voluntary (my choice) and that I may withdraw from the study at any time and this will in no way affect my academic progress.

I understand that my participation in this study is confidential and that no material which could identify me will be used in any reports on this study.

I have had time to consider whether to take part, and know who to contact if I have any questions about the study.

	<b>Yes</b>	<b>No</b>
I agree to take part in this research		
I consent to my interview/activity being videotaped/audiotaped	<input type="checkbox"/>	<input type="checkbox"/>
I wish to receive a copy of the results	<input type="checkbox"/>	<input type="checkbox"/>
I would like the researcher to discuss the outcomes of the study with me	<input type="checkbox"/>	<input type="checkbox"/>

Signed: \_\_\_\_\_

Name: \_\_\_\_\_

Signature of Research Participant's Support Person (if applicable) \_\_\_\_\_

Date: \_\_\_\_\_

Witness: \_\_\_\_\_

I/We as researcher(s) undertake to maintain the confidentiality of information gather during the course of this research.

Signed: \_\_\_\_\_

Dated: \_\_\_\_\_

### Appendix 3 Student Database

This is the information screen where Pasifika student details are recorded.

1. Student information screen: student details, reports, contact details.

Enter student details Reports

First Name:  Program:

Last Name:  Landline:

Address:  Mobile:

Suburb:  Email 1:

City:  Email 2:

Age Range:  Notes:

Ethnicity:

Gender:

Date:  Project Student:

Contacts Needs Assessments Meetings

Date	Time	Type	Initiated By	Subject
*				

Enter contact details: Date of contact, Time, type of contact i.e. mobile or f2f, who initiated and why

2. Student information screen: needs assessment

Enter needs assessment details

Contacts Needs Assessments Meetings

Date	SelfConf	ClassConf	CompLit	InfoLit	Literacy	Numeracy	Language	TimeMan	Homelife	Support
*										

3. Student information screen: meeting details

Enter meeting details

Contacts Needs Assessments Meetings

Date	Time	Location	Subject	InitiatedBy	Attendees
*					

## Appendix 4 Pasifika Student Self-Assessment Form

Confidential to Student and Student Mentor

This data is being collected to help us to identify where you might need support this current year.

Name: \_\_\_\_\_

Street Address: \_\_\_\_\_

Suburb: \_\_\_\_\_ City: \_\_\_\_\_

Landline: \_\_\_\_\_ Mobile: \_\_\_\_\_

Email: \_\_\_\_\_ Email: \_\_\_\_\_

Ethnicity: \_\_\_\_\_

Program: \_\_\_\_\_ Project Student:

Age Range:  16 to 25  25 to 40  Over 40

Please circle the number that you believe best describes your level of confidence at this point in time

	Not at all	_____	Fully Confident
Self Confidence:	1	2	3 4 5
Classroom Confidence:	1	2	3 4 5
Computer Literacy:	1	2	3 4 5
Information Literacy:	1	2	3 4 5
Literacy:	1	2	3 4 5
Numeracy:	1	2	3 4 5
Language:	1	2	3 4 5
Time Management:	1	2	3 4 5
Home life/Family:*	1	2	3 4 5
Have enough support From family/friends:	1	2	3 4 5

(\*Home life refers to your extra curricular activities, family and other?)

Agreement clause: I agree for this data to be stored in a database to which access is restricted. Yes/No

Signed (Student) \_\_\_\_\_ Date \_\_\_\_\_  
(Student)

Signed (Student) \_\_\_\_\_ Date \_\_\_\_\_  
(Mentor)



HAWKE'S BAY

*Te Whare Takiura o Kahungunu*

# **GLOSSARY**

*Generic Education Terms*

2008

**Cook Islands Māori translation 2009**

**DIPLOMA OF TEACHING**  
(Early Childhood Education)

## Prepared for Ako Aotearoa Research Project 2009

Ako Aotearoa research project Pasifika students: supporting academic success through the provision of mentoring

In collaboration

---

Maryanne Marsters  
MLIS, BCS, DipPA  
Pasifika Mentor  
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## **GLOSSARY of GENERIC EDUCATION TERMS**

As you begin, or continue, your journey of personal and professional development, you will develop an education vocabulary, increasingly known as “eduspeak”.

This glossary is designed to enable you to come to some understanding of the commonly used words and ideas used within the framework of the Diploma in Teaching (Early Childhood) programme delivered at EIT Hawkes Bay.

*"Incomprehensible jargon is the hallmark of a profession."*

*Kingman Brewster (1919-1988), diplomat and president of Yale University*

### **Action Research: kimikimi`anga mā`ora`ora**

This type of research begins with a research question which highlights a problem or issue considered worthy of further investigation. It is a form of research which explores change and understanding at the same time. Action (making changes in teaching practice or in relationships) and critical reflection take place one after the other. The reflection is used to review the action and to plan for the next action.

In early childhood settings, the research is often conducted by teachers, while they are teaching. This is called “applied research”. Tertiary researchers (lecturers from adult teaching facilities like EIT, or universities) may be involved to support and help the ECE teachers in a research partnership.

The government’s “Centre of Innovation” initiative provides examples of action research. Round One involved a Napier kindergarten, Wycliffe Ngā Tamariki.  
(see also CENTRE OF INNOVATION)

### **Age appropriateness: mata`iti tau tikāi**

Human development research shows that there are predictable sequences of growth and change that occur during the first 6 years of life no matter where you live in the world. These predictable changes occur across domains of development – physical, emotional, social, and cognitive. Knowledge of how children develop and grow provides part of a framework from which teachers prepare the learning environment and plan appropriate experiences.

### **Appropriateness: tau tikāi**

Something suitable for a particular person or place or condition, for example, "a book not appropriate for children". Something that is apt for achieving a particular end.

### **Analyse: makitoro**

To analyse something is to consider that idea or problem in detail, breaking it down into its most basic parts in order to describe them, considering the various parts of the whole and describing their relationship to each other.

**Analysis: makitoro`anga**

An analysis of a problem or an idea involves breaking an idea or a problem down into its parts. Analysis involves a systematic approach to problem-solving; complex problems can be made simpler or easier to understand by separating them into more understandable parts.

Written analysis requires you to work out the main parts or important features of the material and present them clearly in your answer. Your consideration of text should involve viewing it from multiple perspectives by comparing and contrasting what is written in other literature on the topic.

**Centre of Innovation: pūnanga `anga**

Fuller details about the Centres of Innovation can be found on the Ministry of Education's website. Early Childhood Education Centres of Innovation (COIs) were announced in Pathways to the Future, Nga Huarahi Arataki (2002). Designated COI's are provided with support and funding for three years to:

- Research and develop an existing innovative practice designed to improve learning and teaching in ECE which can be used in other services; and
- Share information about their innovation and their research outcomes.

**Round One 2004-2006:**

*A'oga Fa'a Samoa, Auckland; "Nurturing Positive Identity in Children":* (The effects on children's learning, including learning Samoan language and culture, of joint educator-child transitions.)

*New Beginnings Preschool, Christchurch;* (The use of the visual arts and the project approach in pedagogical practice and their effects on children's self-esteem, confidence and learning, and on parents' engagement in their children's learning.)

*Roskill South Kindergarten, Auckland;* (The integration of ICT into everyday learning and teaching in a kindergarten sited in a multicultural and multilingual community.)

*Te Kohanga Reo o Puau Te Moananui a Kiwa, Auckland;* (The re-awakening of Māori language and an investigation of kaupapa-based actions and change.)

*Wilton Playcentre, Wellington;* (How Playcentre functions as a community of learners and the role of documentation in maintaining continuity across sessions operating with group supervision.)

*Wycliffe Ngā Tamariki, Napier;* (How and when to add English for children from non-English language immersion services, and also on how the use of IT affects parents' and others' engagement with children's learning.)

### **Round Two 2005-2007:**

*Citizens Pre-school and Nursery, Dunedin;* (How services work together to support learning for infants and toddlers, exploring the effects of whānau support on learning for children and their parents.)

*Te Kōpae Piripono, New Plymouth;* (Explored leadership strategies that enhance the learning and development of tamariki and whānau and weaving Te Ao Māori through *Te Whāriki*.)

*Te Marua/Mangaroa Playcentre, Upper Hutt;* (Learning for infants and exploring programmes for new mothers, their babies and the involvement of other agencies.)

*Massey Child Care Centre, Palmerston North;* (Educational leadership and attachment-based learning for infants and toddlers in communities of practice.)

### **Round Three 2006-2008:**

*Botany Downs Kindergarten, Auckland;* (How inclusive environments enhance the learning of all children.)

*Bush Street Kindergarten, Rangiora, Canterbury;* (How the telling of local stories and use of drama, by teachers, children and parents, supports young children's learning.)

*Greerton Early Childhood Centre, Tauranga;* (Children's use of questioning and how this can promote learning.)

*Hutt Family Day Care Limited, Hutt City;* (how beliefs, practices and systems influence learning for children moving from home to a homebased EC service.)

*Mangere Bridge Kindergarten, Auckland;* (Understanding children's interests and strengths between ECE and school.)

*Wadestown Kindergarten, Wellington;* (The many ways in which children communicate and make sense of things.)

### **Round Four – commenced in 2008:**

The research focus area for round four is 'Effective and innovative teaching that strengthens learning outcomes through responsive, respectful and reciprocal relationships with people, places and things'.

### **Round Five – will commence in 2009:**

Round 5 is expected to have the same research focus area as Round 4.

#### **Collaborate: TĀ`OKOTA`I**

To cooperate with, join together and participate; to work with each other to accomplish set goal or goals.

#### **Community of learners: PUTUPUTU`ANGA `āPI`I**

A coming together of groups with common interests working towards a common goal or understanding, for example; student teachers, centre staff and centre whānau working together as a team to develop an optimal learning environment, OR, student teachers and lecturers working together to develop a sense of purpose and ability for learning.



**Conceptual connections: `ĀTUI`ANGA MANAKO**

Linking general and fundamental ideas needed to reason, problem solve, and/or create new knowledge.

**Construction - `AKATŪ`ANGA / Co-construction - `AKATŪ`ANGA KAPIPITI**

When used to describe interactions with children, construction implies the creation of ideas and concepts. To co-construct something is to work together on an idea or concept to develop and increase understanding.

**Construction, Social: [CONSTRUCTION – `AKATŪ`ANGA] [SOCIETY / SOCIAL - TAIATE] SOCIAL CONSTRUCTION > `AKATŪ`ANGA TAIETE**

Social constructionism explores how social reality (the way we live) and social events (the things we do) are constructed by particular cultures. It looks at the ways social events are created, institutionalised, and made into tradition. It describes how the rules of society are created, changed, institutionalized and passed on to the next generation.

Socially constructed reality is seen as an on-going dynamic process. That is, reality is re-produced by people acting on their interpretation and their knowledge of it. Social construction describes subjective, rather than objective, reality - that is, reality as we see it rather than reality as it actually is.

(see also 'SUBJECTIVE' and 'OBJECTIVE')

**Constructivism: `AKATŪTŪ`ANGA**

Constructivism is theory of learning that focuses on allowing learners (for example children) to make meaning for themselves through active learning experiences. The idea behind constructivism is that knowledge is best acquired by discovering it for one's self because then it is more likely to be remembered and used.

(see also 'DISCOVERY LEARNING')

**Cooperative learning: `ĀPI`I KAPIPITI**

When small groups to work together on a joint task. Cooperative learning emphasises collaboration and sharing of ideas.

**Critical Theory: TĀMANAKO`ANGA `AKA`APA**

A theoretical approach to thinking which stresses that all knowledge is historical and biased and thus claims to "objective" knowledge are false.

(see also 'SUBJECTIVE' and 'OBJECTIVE')

**Critical-thinking Skills: KARAPE I TE MANAKO `AKA`APA**

This term refers to the ability to analyse ideas and solve problems in an independent fashion by developing the ability to locate a main idea and research it in order to understand it better. This is a goal we should all hope to achieve.

Critical thinking implies more than just the gaining knowledge about a subject (such as rote learning of facts). However, one must have relevant knowledge about a subject in order to think critically about it.

**Critique: `ĀKARA MATATIO**

The verb, critique, means; “to review or discuss critically”. In the context of this diploma, a critique is a systematic inquiry into a particular idea, set of ideas or argument, examining both the positive and negative sides of the ideas or argument. Critique is not the same as criticise.

**Critique = `ĀKARA MATATIO culture or Cultural PEU****cultural critique = `ĀKARA MATATIO i te peu**

Cultural critique calls for the examination of the behaviour patterns, beliefs and all products of a group that have been passed on from generation to generation. It involves both ethnicity and gender.

Remember also that there can be “cultures” associated with groups we belong to (such as church, toast-masters or a sports club) or to work environments, for example, a culture of respect and support or, conversely, a culture of disrespect and violence.

**Critique, Historical: `ĀKARA MATATIO I TE TUPU`ANGA**

History incorporates the study of past events, such as;

- a record of events in the life of a nation (for example, Aotearoa New Zealand);
- a state (for example, government);
- a course of life or existence ( for example, your own life as you know it);
- a systematic account of a phenomena (for example, the growth of child care and education).

For a historical critique you need to examine what has happened in the past in the country but also in the ECE centre you work in, and your own past experience.

**Critique, Political: `ĀKARA MATATIO I TE PORITIKI**

During your programme you will be asked to provide a political critique of what you have read or heard in the media about a subject or issue. This could be class-work, or in your reflective journal, or what is published in the public arena.

Prioritising on policies is a political decision. For example; politicians tend to spend more money in areas that will gain them votes. Do you think they value early childhood? How much spending is involved , for example, on early childhood education, childcare subsidies or teacher salaries and wages? Remember the Ministry of Education is part of the government. This means publications such as *Te Whāriki* and other publications by the Ministry of Education are political documents.

When you read an article in the newspaper, in magazines (such as Listener or North & South) or listen to / watch items on radio or television, you will need to examine what is being said from a political critique point of view. Ask yourself whose perspective is being represented. You will need to be discerning as not everything you read or hear is the truth.

(see also POLITICS and POLITICISE)

**Critique, Social: `ĀKARA MATATIO I TE taiete**

The term “social” pertains to society. We often use theory to make sense of the world, for example, socio-cultural theory, post-modernism or social learning theory. We will also use our own values, attitudes, ideals and beliefs to make sense of the world around us. Ask yourself questions such as;

“Who has the power here?”

“Whose view is being promoted or advanced?”

“Does this view conflict with or support what you believe, feel or know?”

“Whose socio-economic status is being promoted or, conversely, denied?”

**Cultural Capital: KAPITARA PEU**

This is a social theory that it attempts to explain things (such as differences in educational outcomes) by considering the cultural background of the person or people involved. It suggests that almost any cultural feature of people's lives can, under the right circumstances, be applied to an explanation of achievement or underachievement.

Do not assume that cultural capital is connected to one particular ethnic group, although ethnic groups may have a certain cultural capital.

An example of cultural capital is that children who are raised in a print saturated environment (such as lots of books in the house and visits to libraries) by significant adults who value books and reading, are more likely to be capable and competent readers and writers. They have been raised in a ‘culture of literacy’.

Cultural values and beliefs about the importance of any given idea or concept... about what is valued, are key in understanding what learners bring to their understanding of learning experiences and opportunities.

Not all communities start with the same kind or level of cultural capital. Children socialised into the dominant culture (in Aotearoa New Zealand, this is pakeha culture) will have a big advantage over children not socialised into this culture because educational institutions (such as mainstream schools) attempt to reproduce a general set of dominant cultural values and ideas.

**Curriculum: `AKAPAPA`ANGA `ĀPII**

A curriculum is an organised framework that delineates the content children are to learn, the processes through which children achieve the identified educational goals, what teachers do to help children achieve these goals, and the context in which teaching and learning occur.

The curriculum for early childhood is called *Te Whāriki* and it is strongly influenced by socio-cultural theory. Therefore, more than just focusing on content, our curriculum acknowledges the significance and uniqueness of people, places and things within centres.

**Data Assessment: VĀITO`ANGA `APIINGA**

Data means information, so data assessment refers to discovering, analysing, and measuring data and then identifying themes and ideas that have been revealed. The assessment should follow a predefined plan, which includes the types of data to be gathered, the amount of data to be gathered, and the time to be taken to gather and analyse the data.

**Deconstruction: `ATI`ATI`ANGA / VĀVĀ`I`ANGA**

The term deconstruction in the context of this programme refers specifically to examining an idea, a concept, a process or a philosophy.

For example, to deconstruct a class-reading (an article given in class to read) is to analyse what is written (the text) to uncover the difference between the text's structure and its possible underlying messages... 'reading between the lines'.

Deconstructing an idea, a concept, a process or a philosophy will reveal a many viewpoints which exist at the same time: sometimes these conflict with each other.

**Developmentally appropriate: TUPU`ANGA E TAU EI**

This term can be linked closely with "age-appropriate" as it is based on theories of human development that state that children must have reached a certain level of development (cognitively, physically, emotionally and socially) before they can achieve specific tasks or understanding. For example, the fine motor muscles in the eye must have developed sufficiently before an infant can track a moving object.

**Discourse: RAVE`ANGA**

All the ways of representing, thinking, talking, agreeing, and disagreeing that learners and teachers engage in. Discourse may take a variety of forms: oral, written, pictorial, symbolic, and graphic.

**Discovery learning: API`I RAVE`ANGA**

This teaching method offers learners projects to work on rather one set of ideas to be listened to. Teachers feel that learners will be more likely to remember what they learn from the experience than they would from reading, listening to and regurgitating facts. Discovery plays a vital role in a child's education, and providing opportunities to enhance and encourage discovery should be used in conjunction with other teaching methods.

(see also CONSTRUCTIVISM)

**Dyadic learning: `ĀPI`I`ANGA TAURUA**

A paired partner approach to promoting problem solving, often resulting in a quicker and more thorough understanding of ideas or concepts.

**Effectiveness: `ANGA`ANGA PĀPŪ**

Having an intended or expected effect; the quality of being able to bring about an effect.

**Ethnicity: `ITI TANGATA**

Ethnicity refers to the ethnic group or groups to which a person belongs. A parent or guardian normally identifies ethnicity of children when enrolling in an early childhood service. Because ethnicity is self-perceived and people may feel they belong to more than one ethnic group. Ethnicity measures cultural affiliation, as opposed to race, ancestry, nationality or citizenship.

**Facilitator: `AKATERE**

A person who plans and leads instructional activities, yet lets the learners still be responsible for what they are learning.

**Gender: Tu`anga KŌPAPA**

Gender is the perceived masculinity or femininity of a person or characteristic. A person's gender is complicated and complex, encompassing count characteristics of appearance, speech, movement and more.

It is widely held that while one's sex is determined by anatomy, the concepts of "gender" (the traits that constitute masculinity and femininity) are largely, if not entirely, social and cultural constructs. In Western civilisation this is affected by very widespread patriarchal (male-dominated) biases. According to this, the masculine has come to be identified as active, dominating, adventurous, rational, technically creative; the feminine has come to be identified as passive, acquiescent, timid, emotional, and artistically creative.

**Gender Role: `APAINGA Tu`anga KŌPAPA**

This is a term used to denote a set of expected behaviours (behavioral norms) that accompany a given gendered status (also called a gendered identity) in a given social group or system. Every known society has a gender/sex system, although the components and workings of this system vary widely from society to society. For example, in most societies it has been the role of women to manage the home, nurture children and support their male partner; it has been the role of the man to earn a living, discipline the children and have 'the final say' on important decisions.

**Gender Identity: `Akairo Tu`anga KŌPAPA**

This term describes the gender with which a person identifies (that is, whether one perceives oneself to be a man, a woman, or describes oneself to oneself in some less conventional way). Gender identity can also be used to refer to the gender that other people attribute to the individual on the basis of what they know from indications (for example, clothing or hair style).

**Habits of mind: TĀMANAKO`ANGA M ĀTAU` IA**

The values, attitudes, and skills that indicate a person's outlook on learning.

**Hegemony: `AKA ĀRIU KĒ**

Hegemony is the dominating influence of one group over another group or groups. The dominance may or may not involve the threat of force. It does demonstrate the capacity of dominant classes to persuade subordinate groups to accept, adopt and internalise the values, norms and beliefs of the dominant group.

**Heteronormative: `ĀITEITE KORE**

To respond in a heteronormative way means that you assume that heterosexuality is the normal sexual orientation. This response to sexuality can stigmatize non-heterosexuals and make it difficult for adults and children in your centre to express themselves as equals and 'worthy', when in fact non-heterosexual relationships and behaviours are common and often played out in children as they explore their own sense of identity.

**Heuristic Play: RAVEAVE`ANGA**

The word Heuristic comes from Greek language and means 'to play' and 'to discover'. Children explore actions such as; putting objects in and out of a container, filling and emptying containers, piling objects high, sorting objects or seeing if one object will fit into or inside another.

Heuristic play is commonly seen in infant centres and is supported “discovery play” for children up to the age of about 2 years. There is no right or wrong way for a child to engage in play with these objects.

Heuristic play means that everything that the child does is successful. Resources which are good for heuristic play include baskets or boxes of; pine cones, tins, boxes, cylinders, coins, hair rollers, beads, ribbons, cardboard tubes, cotton reels, shells, keys, pebbles, buttons, jar lids or curtain rings.

### **Holistic learning: `ĀPI`I MEA RAVARĀI**

A term for a learning environment organised around integrated, life-like experiences. Teachers hope to make learning 'relevant' to life by teaching ‘the whole child’. Holistic learning and teaching considers more than just academic or developmental skills; teachers who believe in holistic learning will consider the physical, emotional and spiritual well-being of the child as well as endeavouring to support their social and personal qualities.

### **Ideology: `IRINAKI`ANGA**

An ideology is essentially a collection of related ideas. It may be thought of as a comprehensive vision... a precise philosophy influencing ideas, beliefs and values that reflect the social needs and aspirations of an individual, group, class, or culture.

### **Inference: TĀMANAKO`ANGA**

An inference is reasoning based on observation and experience. To infer is to arrive at a decision or opinion by reasoning from known facts. For example, you may see that a student is smiling. From this, you can infer from your experience that she is happy. It is particularly easy to think that an inference is a fact.

It takes critical thinking to distinguish between the two. In the example of the smiling student, you do not know that the student is happy. She may be smiling for some other reason.

### **Innovation: `AKARAVA`ANGA MĀRAMA**

*The following definition for innovation can be found on the Ministry of Education’s website.* An innovation refers to learning and teaching practices which are different in an identifiable way from typical programmes within the early childhood sector. The nature of innovation is something which takes the best of the knowledge we have and uses that to take practice forward to the leading edge.

Staff and management of centres which choose to apply for COI designation need to be able to explain the defining characteristic/s of their approach to ECE learning and teaching processes and how it relates to the Round 4 research focus area when they submit their Expression of Interest.

While Round 4 research will be centred on responsive, respectful and reciprocal relationships across and between individuals, communities and/or environment in line with the research focus area referred to above, the existing innovative practices of individual centres may well also have other cross-cutting themes. The explanation by centres of the defining characteristic/s of their approach should include the identification of any cross-cutting themes.

**Intellectual capital: MĀRAMA PAKARI**

This includes the knowledge and skills a person possesses at a given moment. Intellectual capital is like money in the bank; the more you possess, the more you can acquire. The idea of intellectual capital suggests that in order for a student to be successful in life, they must know more than how to just access information. They must develop the skills of using, analysing, critiquing and acquiring more information.

**Interpersonal skills: MĀRAMA `OA`OA**

These are related to communication skills, but are more specifically about individual behaviours. They include cooperating, sharing, listening, participating, and leading. They also include respecting others. Interpersonal skills enable students to work well with others to get a job done.

**Intrapersonal Skills: MĀRAMA NO ROTO MAI**

Intrapersonal describes the inner self. People with good intrapersonal skills tend to know themselves well, feel good about themselves, and feel positive about what they are doing in their lives. They can express their feelings confidently, without being aggressive toward other people.

**Metacognition: MĀNAKONAKO`ANGA**

Meta is a prefix that means 'about': cognition refers to thinking. Therefore, metacognition is the process of thinking about thinking. It refers to a person's knowledge concerning their own cognitive (thinking) processes. Metacognition can be a factor in explaining why children of different ages deal with learning experiences in different ways as they develop new strategies for thinking. As children get older they demonstrate more awareness of their thinking processes.

Metacognitive processes are central to planning, problem-solving, evaluation and many aspects of language learning. Metacognition is relevant to work on cognitive styles and learning stories in so far as the individual has some awareness of their thinking or learning processes. The work of Piaget is also relevant to research on metacognition since it deals with the development of cognition in children.

**Metacognitive skills: MĀNAKONAKO`ANGA `O`ONU**

The broadest meaning of the term can be associated with critical-thinking skills and problem-solving skills. Developing such self-conscious monitoring can speed up the learning of reading and problem-solving skills.

**Modern / Modernity: TUĀTAU `ŌU**

It is helpful to understand "modernity" as one grapples with the concept of "postmodernity". Usually, when someone refers to the "modern period," they mean the period from about 1898 to the Second World War. This was a time of massive experimentation in literature, music, art, and even politics. It is the period that saw the attempted implementation of such revolutionary political movements as fascism, nazism, communism, anarchism, and so on. Within art, radically different "isms" abounded; surrealism, dadaism, cubism, futurism, expressionism, existentialism, primitivism, minimalism and so forth.

Modernists therefore participate in a general questioning of all the values held dear by the Victorian period (such as narrative, religion, progress, bourgeois domesticity, capitalism, utilitarianism, decorum, empire or industry), believing in a new and 'modern' way of thinking.

(see also POST-MODERNITY)

**Multiple intelligence: MĀRAMA NUI**

This is a theory formulated by Howard Gardner to describe the broad range of capabilities used by humans in solving problems and creating things and ideas. This is psychologist and author Howard Gardner's substitute for IQ.

His theory suggests that there are nine domains of ability under which every student can learn: linguistic, logical-mathematical, spatial, musical, body-kinesthetic, interpersonal, intrapersonal, spiritual and understanding nature. These classifications may be seen as highly subjective, however, both teachers and learners can often easily identify and teach to these "intelligences" or learn by recognising them within one's self. It is a theory that comfortably coincides with already existing theories of "individual differences" and "individual learning styles."

**Narrative: TUA**

In its simplest sense, a narrative is the telling of the story. In an early childhood context it is a descriptive account of a specific event or series of events involving children and their learning. Narratives (such as learning stories or diary descriptions) are a way of observing children, recording their learning and using that record to assess the children's learning.

A narrative may include some description and analysis, but it must tell a story. It has a narrator (often you, the teacher, although the narrator may be a member of the child's whānau or the child herself).

**Objectivity: `ĀKARA`ANGA ĀKAPAE KĒ**

To be objective is to view an experience or the world without your personal knowledge or experiences influencing your perceptions. You do not allow yourself to become 'personally involved'.

(see also QUALITATIVE RESEARCH and QUANTITATIVE RESEARCH)

**Othering: `AKATAKAKĒ**

This occurs when one group is not included by another group and defined as not having the same understanding or knowledge as another more educated or knowledgeable group. For example, gender research refers to the "othering" of females by males (the female is seen as lacking the "male" character traits that are presumed to have achieved the most important inventions and works of civilization).

**Pedagogy: `ĀPI`I`ANGA**

Pedagogy is the art or science of teaching; the work of a teacher. The word comes from the ancient Greek *Paidagogos*, the slave who took children to and from school. The word "paida" refers to children, which is why some like to make the distinction between pedagogy (teaching children) and andragogy (teaching adults). Pedagogy is also sometimes referred to as the correct use of teaching strategies.

**Paradigm: `IRINAKI`ANGA**

The word paradigm refers to a thought pattern... a group, framework or collection of ideas or concepts with similarities. For example, in research a paradigm can help us decide what is to be observed and scrutinised, the kind of questions that are supposed to be asked, how these questions are to be presented, as well as how the results should be interpreted.

A paradigm shift occurs when we completely change the way we think about a topic.



**Politics: PORITIKI**

The art of government, political affairs of life or principles  
(see also CRITIQUE, POLITICAL)

**Politicise: `AKAPORITIKI**

To talk politics, to play the part of a politician, to give a political turn to a conversation. Politics is what the government of the day or the local government body does (for example; laws, by-laws and policies). Remember what politicians say does not necessarily result in action. Politicians are usually affiliated to a political party and the statements they make will reflect this. They need to take a reality check on the policy implications and may do a "u-turn" when they get into power.

(see also CRITIQUE, POLITICAL)

**Postmodern Theory TĀMANAKO`ANGA TUĀTAU `ŌU RAVA or "Postmodernism": TUĀTAU `OU RAVA**

Postmodernism is a complicated term, or set of ideas, one that has only emerged as an area of academic study since the mid-1980s. Postmodernism is hard to define, because it is a concept that appears in a wide variety of disciplines or areas of study, including art, architecture, music, film, literature, sociology, communications, fashion, and technology. It's hard to connect it to a particular time or place, because it's not clear exactly when postmodernism begins.

Many date postmodern culture or postmodernism from the sixties with the rise of postmodern architecture; however, some critics prefer to see World War II as the radical break from modernity, since the horrors of nazism (and of other modernist revolutions like communism and Maoism) were made evident at this time. The very term "postmodern" was, in fact, coined in the forties by historian, Arnold Toynbee.

Postmodernists have attempted to rethink a number of concepts, concluding that one cannot properly understand our world today without understanding what came before.

Postmodernism argues that what we call knowledge is a special kind of story, a text or discourse that puts together words and images in ways that seem pleasing or useful to a particular culture, or even just to some relatively powerful members of that culture. It denies that we can have objective knowledge, because what we call knowledge has to be made with the linguistic and other meaning-making resources of a particular culture, and different cultures can see the world in very different ways, all of which "work" in their own terms. It argues that the belief that one particular culture's view of the world is also universally "true" was a politically convenient assumption for Europe's imperial ambitions of the past, but has no firm intellectual basis. Postmodernism accepts that there are multiple realities.

(see also MODERN / MODERNITY)

**Portfolio: `APAINGA `ĀPI`I**

A collection of work used to determine proficiency in one or more areas over a specified amount of time. During the three years you are with EIT you are required to complete a number of portfolios. Into each portfolio you will gather evidence to demonstrate your developing teaching skills. This evidence may include samples of observations or learning stories, photographs, video, minutes from meetings or anecdotal evidence gathered over one or two semesters.

**Problem-solving skills: MĀRAMA TATARA**

Problem solving refers to the ability to solve problems; to a general resourcefulness and skill that will enable the child to solve various future problems.

**Problemitise: `AKATĀRAVAKĒ**

During the course of your study you will be asked to “problemitise your practice”. This does not necessarily mean seeking “problems”. To problemitise means to look at a situation, for example, something you may have chosen to record in your journal, and to not just describe what happened, but to critically reflect upon why and how it happened. What are the underlying beliefs that are a part of this event? How might other people feel about this event? What are your assumptions about this event and the people involved? Problemitising your practice is a crucial element of being a critically reflective teacher.

**Qualitative Research: KIMIKIMI`ANGA RITO**

Qualitative methods have been developed to discover theory. Qualitative research tends to be less objective and may use more subjective observations of behaviour. It asks ‘why’ questions and is interested in thoughts, feelings and attitudes. The researcher is very involved in the research.

(see also OBJECTIVITY and SUBJECTIVITY)

**Quantitative Research: KIMIKIMI`ANGA TĀ NŪMERO**

Quantitative methods have developed largely to confirm or verify theory. Quantitative research tends to use more objective measurements to test ideas and hypotheses. The researcher tries to stay outside the research.

(see also OBJECTIVITY and SUBJECTIVITY)

**Reflective learning TAMOU `API`I I`OI`O or reflective teaching:**

To be a reflective learner or to teach reflectively means looking back at or reflecting on teaching/learning practices for the purpose of analysing, evaluating, and strengthening the quality of learning experiences. Teaching/learning strategies and experiences should be reflected on with a spirit of inquiry, continually seeking to understand which plans, decisions, and actions are effective in the learning process and which are not.

**Reliability: `IRINAKI MOU RELIABLE / `IRINAKI `IA**

The trait of being dependable or reliable. Reliability is an attribute of any system that consistently produces the same results, preferably meeting or exceeding its specifications.

**Schema: `AKATŪTŪ`ANGA MANAKO**

Schemas are essentially sets of ideas that allow for us to form impressions. They affect how we may perceive, notice, and also interpret information. Schemas rely on encoding; how our minds code what we may see, hear, smell, or touch.

Schemas tend to have a very strong visual component. For example, all people hold schemas for age, race, or gender.

Frederic Bartlett, in 1932, first introduced the concept of the schema while working on constructive memory. He considered schemas to be "maps or structures of knowledge stored in the long-term memory."

Cognitive theory identifies children as developing schemas. For example, a child may develop a schema of water as being something to drink or have a bath in. When the child discovers ice they must assimilate this information into their existing schemas and accommodate it within their memory and vision of what water is.

### **Socio-cultural Theory: TĀMANAKO`ANGA`ITI TANGATA**

The term “socio-cultural” relates to both social and cultural aspects of people’s lives. It includes the trends and developments within society as a whole; population, lifestyles, attitudes, culture, issues of public and private concern, tastes and demands. In an early childhood context, socio-cultural theory describes the effect of society and culture on young children and ngā whānau. This theoretical viewpoint recognises individual behaviour is influenced by larger social groups.

In the early childhood centre, socio-cultural learning means children learning socially in groups, reflecting the culture of the centre and wider society.

### **Spirituality: PAE VAERUA**

While spirituality recognises an inner sense of something greater than oneself, it must be emphasised that religion and spirituality are not the same thing, although they may be linked. Spirituality, in a broad sense is concerned with matters of the spirit. The emphasis is on personal experience: one may be spiritual but not subscribe to any religious belief system.

Spirituality is increasingly being acknowledged as a fundamental part of human development – *Te whāriki* consistently recognises spirituality in holistic development. Indeed, *Te whāriki* charges early childhood professionals with the responsibility of considering the child’s spiritual growth and learning.

Spirituality is implicit in our deep feelings and beliefs, including our sense of peace and purpose in life, as well as a connection to others and their beliefs. Think about phrases such as “healing the spirit”. A walk on the beach with the salt spray on your face can “lift your spirit”. Walking on new Spring grass in bare feet may feel “good for the soul”.

For Māori and Pasifika cultures, spirituality is an integral part of the belief systems. Children are capable of profound and meaningful beliefs from an early age and as early childhood teachers, we should be encouraging a constant awareness of the spiritual dimension of nature. In doing so, we also foster the development of morality and social responsibility.

### **Stereotyping: `AKATAU`ANGA**

In modern usage, a stereotype is a simplified mental picture of an individual or group of people who share a certain characteristic (or stereotypical) qualities. Common stereotypes include a variety of assumptions about various racial groups and predictions of behavior based on social status, gender or wealth.

### **Subjectivity: NGĀ MERO KATOĀ**

We all look at and experience the world through our conscious (and unconscious) thoughts, through our emotions, our sense of ourselves and how we perceive ourselves and our own unique way of understanding the world around us.

(see also QUALITATIVE RESEARCH and QUANTITATIVE RESEARCH)

**Synthesising: `ATUI`ANGA MĀRAMA**

This is the process of connecting existing knowledge with new discoveries to develop a new or deeper understanding of phenomena. It is through synthesising that we build our own personal knowledge as well as build the body of knowledge known as life education.

**Teacher: PŪ `ĀPI`I**

A teacher is one who enables another human to acquire knowledge, skill, and attitude development; a master or mentor who leads through insight, modelling, and the encouragement of others. Politically and philosophically, this programme defines you as student-teachers... not childcare workers or educators.

**Theory: TĀMANAKO`ANGA**

A theory is a logical explanation or model based on observation, facts, hypotheses, experimentation, or reasoning that attempt to explain a range of natural phenomena. Theories are constantly subject to testing and modification as new evidence and ideas emerge.

**Theory of mind: TĀMANAKO`ANGA**

Theory of mind refers to an awareness of and an understanding of cognitive processes. It recognises that people hold mental representations (or ideas and pictures) of what they believe. Theory of mind incorporates such ideas as the ability to;

- understand others' thoughts and judge their feelings and intentions;

- empathise;

- distinguish between reality and imagination (fantasy or dreams);

- and distinguish between how something appears and what is actually real.

Some children develop theory of mind abilities earlier than others, which reflect brain maturation and improvements in cognitive processes. Both heredity (what a child inherits genetically) and environmental influences (the place and people that fill the child's world) play a part in the development of theory of mind.

**Validity: TIKA**

Validity refers to something that has been correctly inferred or deduced from a premise, for example, a valid conclusion. Validity refers to whether an assessment measures what it is supposed to measure. For example, a valid assessment of a child's problem solving skills would focus on the student's ability to solve problems and not on the ability to describe or demonstrate the problem.



*Te Whare Takiura o Kahungunu*

<b>DIPLOMA OF TEACHING</b>	<b>TIPILOMA FA'AFAIĀ'OGA</b>
(Early Childhood Education)	(A'oa'oga Tau Ā'oga 'Āmata)
<b>GLOSSARY</b>	<b>LISI LOMIFEILOI</b>
<b>Generic Education Terms</b>	<b>'Upu 'Autū mo A'oa'oga</b>
<b>2008</b>	<b>2008</b>
<b><i>GLOSSARY OF GENERIC EDUCATION TERMS</i></b>	<b>LISI LOMIFEILOI O 'UPU 'AUTŪ TAU A'OA'OGA</b>

Ako Aotearoa research project Pasifika students: supporting academic success through the provision of mentoring

In collaboration

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GLOSSARY of GENERIC EDUCATION TERMS	LISI o 'UPU 'AUTŪ O MEA TAU A'OA'OGA
<p>As you begin, or continue, your journey of personal and professional development, you will develop an education vocabulary, increasingly known as “eduspeak”.</p> <p>This glossary is designed to enable you to come to some understanding of the commonly used words and ideas used within the framework of the Diploma in Teaching (Early Childhood) programme delivered at EIT Hawke’s Bay.</p>	<p>‘A’o ‘āmata, pē fa’auau, lau savaliga atia’e fa’aletagata ma le fa’alegāuega, ‘ole’ā ‘e fa’atupula’ia se a’oa’oga o ‘upu, ‘ua ta’atele e pei o le “eduspeak”. ‘Ua tusia lenei lolomi fefiloi ‘ina ‘ia mafai ai ona ‘e mālamalama i ‘upu fa’aaogā so’o ma metotia ‘olo’o fa’aaogā i totonu o le ‘auivi o polokalame o Tipiloma mo Faiā’oga (Ā’oga ‘Āmata) ‘olo’o tiliva e le EIT Hawke’s Bay.</p>
<p><i>"Incomprehensible jargon is the hallmark of a profession."</i>  <i>Kingman Brewster (1919-1988), diplomat and president of Yale University</i></p>	<p><i>“O fa’a’upuga lē mate’ia ‘o fa’a’ailoga nā o se faiva.”</i>  <i>Kingman Brewster (1919-1988), suiomālō ma le peresetene o le Lunivesitē o Iale (Yale)</i></p>
ACTION RESEARCH:	SU’ESU’EGA FA’AAUAU PEA
<p>This type of research begins with a research question which highlights a problem or issue considered worthy of further investigation. It is a form of research which explores change and understanding at the same time. Action (making changes in teaching practice or in relationships) and critical reflection take place one after the other. The reflection is used to review the action and to plan for the next action.</p>	<p>‘O lenei itū’āiga su’esu’ega e ‘āmata i se fesili e sa’ili’ili ma fa’amanino ai se fa’afitāuli po’o se matā’upu e tatau ona fa’auau i ai se sa’ili’iliga. ‘O se itū’āiga sa’ili’iliga e iloilo ai ni suiga ma le mālamalama i le taimi e tasi. ‘A tupu se mea (e pei ‘o le suia o le a’oa’oina o se matā’upu po’o le vānonofo) e soso’o lea ma ni mānatunatuga loloto e fai i ai, ‘ae mulimuli lava le isi i le isi. E fa’aaogā mānatunatuga e iloilo ai le mea na tupu ma toe fuafua ai le isi mea ‘ole’ā tupu.</p>
<p>In early childhood settings, the research is often conducted by teachers, while they are teaching. This is called “applied research”. Tertiary researchers (lecturers from adult teaching facilities like EIT, or universities) may be involved to support and help the ECE teachers in a research partnership.</p> <p>The government’s “Centre of Innovation” initiative provides examples of action research. Round One involved a Napier kindergarten, Wycliffe Ngā Tamariki.</p> <p>(see also CENTRE OF INNOVATION)</p>	<p>I ā’oga o vasega ‘āmata, e māsani ona faia su’esu’ega e le faiā’oga, ‘a’o faia a latou vasega. ‘Ua ta’ua lea mea, ‘o ‘su’esu’ega ‘a’o fa’atino ‘ (applied research). E mafai ona fesoasoani i ai faiā’oga mai iunivesitē ma isi matātā o a’oa’oga fa’apenā e pei o le EIT e gālulue fa’atasi fa’apā’aga i le faiga o nei su’esu’ega. ‘O le Nofoaga o Suiga Fou (Centre of Innovation) a le mālō e maua ia fa’ata’ita’iga o su’esu’ega ‘a’o fa’atino. ‘O le Ta’amilosaga Muamua (Round One) na a’afia ai le ā’oga ‘āmata i Napier, a le Wycliffe Ngā Tamariki. (Va’ai fo’i le NOFOAGA O SUIGA FOU.)</p>

<b>AGE APPROPRIATENESS:</b>	<b>MATUA TALAFEAGAI</b>
Human development research shows that there are predictable sequences of growth and change that occur during the first 6 years of life no matter where you live in the world. These predictable changes occur across domains of development – physical, emotional, social, and cognitive. Knowledge of how children develop and grow provides part of a framework from which teachers prepare the learning environment and plan appropriate experiences.	I sā'ili'iliga e uiga i le tuputupu a'e o le tagata ola, 'ua iloa ai le mate'iagōfie o vāega 'ausia i le ola a'e ma suiga e savalia e le tagata tuputupu a'e i tausaga muamua e ono o lona olaga e lē suia tusa po'o fea le atunu'u e ola ai. 'O nei vāega 'ausia o suiga o le ola o le tagata, e maua i ni vāega tetele e ono o le tuputupu a'e (development) – 'o le vāega fa'aletino (physical), vaega o lagona (emotions), vāega fa'aletagata (social) ma le vāega fa'alemāfaufau (cognitive). 'O le iloa o le tuputupu a'e o tamaiti fa'aletagata 'ole'ā maua mai ai se fa'avae e mafai ai e faia'oga ona fuafua se si'osi'omaga lelei mo lo latou a'oa'oina.
<b>APPROPRIATENESS:</b>	<b>TALAFEAGAI</b>
Something suitable for a particular person or place or condition, for example, "a book not appropriate for children". Something that is apt for achieving a particular end.	'O se mea e fetau mo se tagata po'o se nofoaga po'o se tūlaga, e pei o le fa'ata'ita'iga lea, 'O le tusi e lē talafeagai mo tamaiti'. 'O se mea e aogā mo le 'ausiaina o se fuafuaga po'o se sini fa'ata'atia.
<b>ANALYSE:</b>	<b>ILOILO</b>
To analyse something is to consider that idea or problem in detail, breaking it down into its most basic parts in order to describe them, considering the various parts of the whole and describing their relationship to each other.	'A sā'ili'ili se mea, 'o lona uiga e liuliu ma fefulisa'i lenā manatu po'o lenā fa'afitāuli i ni au'ili'iliga loloto, ma va'ili'ili ai vāega nini'i ta'itasi 'ina 'ia mafai ai ona fa'amatala i latou ma iloilo ai o latou faia ma lo latou feaiāa'i o le isi i le isi.
<b>ANALYSIS:</b>	<b>ILOILOGA</b>
An analysis of a problem or an idea involves breaking an idea or a problem down into its parts. Analysis involves a systematic approach to problem-solving; complex problems can be made simpler or easier to understand by separating them into more understandable parts.  Written analysis requires you to work out the main parts or important features of the material and present them clearly in your answer. Your consideration of text should involve viewing it from multiple perspectives by comparing and contrasting what is written in other literature on the topic.	'O le iloiloga o se fa'afitāuli po'o se manatu, e a'afia ai le vaevaeina o lea manatu po'o lea fa'afitāuli i ona vāega itiiti. E a'afia fo'i i lenei iloiloga se faiga fa'avasegaina (systematic approach) e su'esu'e ai le fa'afitāuli: 'o fa'afitāuli e lavelave, e faigōfie ona mālamalama i ai pe'ā vaevae i vāega e faigōfie ona sā'ili'ili.  'O tusitusiga o iloiloga tusitusia e mana'omia ai lou fa'atulagaina o vāega 'autū po'o le tāua o le matā'upu lea e su'esu'eina ona fa'amatala lelei lea i lau tusitusiga. 'A'o faia au fuafuaga i mea e a'afia i lau tusitusiga e tatau ona aofia ai ma iloiloga o māfaufauga 'ese'ese e tele a isi tagata su'esu'e 'ina 'ia e fa'atusatusa ma fa'afetaui i ai lau mau.
<b>CENTRE OF INNOVATION:</b>	<b>NOFOAGA O FAIGA FOU</b>
Fuller details about the Centres of Innovation can be found on the Ministry of Education's website. Early Childhood Education Centres of Innovation (COIs) were announced in Pathways to the Future, Nga Huarahi Arataki (2002). Designated COI's are provided with support and funding for three years to:  Research and develop an existing innovative	E maua au'ili'iliga e uiga i le Nofoaga o Faiga Fou i le 'upega o feso'ota'iga a le 'Ōfisa o Ā'oga. 'O Nofoaga o Faiga Fou a Ā'oga 'Āmata (COIs) na fa'alauiloaina i le Pathways to the Future, Nga Huarahi Arataki (2002). 'O COI's 'ua filifilia, 'ua tu'uina atu i ai le lagolago ma le fa'atupeina mo tausaga e tolu 'ina 'ia:  Su'esu'e ma atina'e ai ni faiga 'olo'o iai nei e fa'afou ma fa'alelei ai a'oa'oga ma gālua fa'afai'oga i Ā'OGA



<p>practice designed to improve learning and teaching in ECE which can be used in other services; and</p> <p>Share information about their innovation and their research outcomes.</p>	<p>‘ĀMATA (ECE) e mafai ona fa’aaogā i isi matātā (services); ma</p> <p>Fa’asoa fa’amatalaga e uiga i a latou faiga fou ma i’uga o a latou su’esu’ega</p>
<p><b>Round One 2004-2006:</b></p>	<p><b>Ta’amilosaga Muamua 2004-2006.</b></p>
<p>A’oga Fa’a Samoa, Auckland; “Nurturing Positive Identity in Children”: (The effects on children’s learning, including learning Samoan language and culture, of joint educator-child transitions.)</p> <p>New Beginnings Preschool, Christchurch; (The use of the visual arts and the project approach in pedagogical practice and their effects on children’s self-esteem, confidence and learning, and on parents’ engagement in their children’s learning.)</p>	<p>Ā’oga Fa’aSāmoa, ‘Aukilani; “ Fa’afaileleina o se Fa’asinomaga Lelei i Tamaiti” (‘O le a’afiaga o a’oa’oga a tamaiti, e aofia ai ma le a’oa’oina o le gagana ma le aganu’u Sāmoa, ma lagolago ai e faia’oga fa’atasi—ma suiga o le tamaitiiti ā’oga.)</p> <p>Ā’oga ‘Āmata o le ‘Āmataga Fou, Karaiesetete; (‘O le fa’aaogāga o ata tūsia va’aia (visual arts) ma metotia fa’aporōketi i faiga fa’afaiā’oga ma lo latou aogā i le atina’eina o le fa’asinomaga o tamaiti, to’a ma le a’oa’oina, ma le a’afiaga o mātua i a’oa’oga a le fānau.)</p>
<p>Roskill South Kindergarten, Auckland; (The integration of ICT into everyday learning and teaching in a kindergarten sited in a multicultural and multilingual community.)</p> <p>Te Kohanga Reo o Puau Te Moananui a Kiwa, Auckland; (The re-awakening of Māori language and an investigation of kaupapa-based actions and change.)</p> <p>Wilton Playcentre, Wellington; (How Playcentre functions as a community of learners and the role of documentation in maintaining continuity across sessions operating with group supervision.)</p> <p>Wycliffe Ngā Tamariki, Napier; (How and when to add English for children from non-English language immersion services, and also on how the use of IT affects parents’ and others’ engagement with children’s learning.)</p> <p><b>Round Two 2005-2007:</b></p> <p>Citizens Pre-school and Nursery, Dunedin; (How services work together to support learning for infants and toddlers, exploring the effects of whānau support on learning for children and their parents.)</p> <p>Te Kōpae Piripono, New Plymouth; (Explored leadership strategies that enhance the learning and development of tamariki and whānau and weaving Te Ao Māori through Te Whāriki.)</p> <p>Te Marua/Mangaroa Playcentre, Upper Hutt; (Learning for infants and exploring programmes for new mothers, their babies and the involvement of other agencies.)</p>	<p>Ā’oga ‘Āmata a Roskill i Saute, ‘Aukilani; ( ‘O le fa’aaogāga o le ICT i ā’oga a tamaiti ‘ātoa ai ma gāluega fa’afaiā’oga i ‘ā’oga ‘āmata (kindergarten) i totonu o se komiuniti e tele aganu’u ma gagana ‘ese’ese.)</p> <p>Ā’oga ‘Āmata a Puao Te Moananui a Kiwa, ‘Aukilani; (‘O le toe-fafaguina o le gagana Māori ma se sā’ili’iliga i faiga ma suiga e fa’avae i le fa’amāori.)</p> <p>Nofoaga o Ā’oga ‘Āmata (Playcentre) a Wilton, Ueligitone; ( ‘O le fa’afoega o lenei itū’aiga ā’oga ‘āmata mo ona tamaiti ā’o’oga fa’apea ma le fa’apepaina o lona va’aiga i vāega ‘ese’ese i lalo o le va’aiga o nei vāega.)</p> <p>Wycliffe Ngā Tamariki, Napier ( Metotia ma le taimi e fa’aofi ai le gagana ‘Igilisi i tamaiti mai ā’oga ‘āmata Māori e fa’aaogā i taimi ‘uma, fa’apēnā fo’i ma le a’afiaga o mātua ma isi ona ‘o le fa’aaogāga o komepiuta I ā’oga a tamaiti.)</p> <p><b>Ta’amilosaga Iona Lua 2005 -2007</b></p> <p>Ā’oga ‘Āmata ma le Nofoaga mo Tamaiti Pepe a Tagatanu’u, Taneitini; ( ‘O le gālulue fa’atasi o ‘au’aunaga e lagolago tamaiti pepe ma tamaiti lāiti, e su’esu’e le a’afiaga o a’oa’oga a le fānau ma mātua talu ai le lagolago a ‘āiga.)</p> <p>Te Kōpae Piripono, New Plymouth; (Fuafuaga tau ta’ita’iga na iloilo e fa’aleleia ai a’oa’oga ‘au’le atina’ega o fānau ma o lātou ‘āiga ‘ātoa ma le fa’aaogāga o le Te Ao Māori i le Te Whāriki.)</p> <p>Te Marua/Mangaroa Playcentre, Upper Hutt; (A’oa’oga o tamaiti pepe ma polokalame sā’ili’ili ma tinā fou, a latou tamaiti pepe ma le a’afiaga o isi</p>

<p>Massey Child Care Centre, Palmerston North; (Educational leadership and attachment-based learning for infants and toddlers in communities of practice.)</p>	<p>fa'alāpotopotoga.)          Nofoaga e Va'aia Tamaiti, Massey; Palmerston North; (Ta'ita'iga fa'alea'oa'oga ma a'oa'oga a fānauiti e fa'avae i le pipi'i i mātua i taimi o a'oa'oga.)</p>
<p><b><u>Round Three 2006-2008:</u></b>  <i>Botany Downs Kindergarten, Auckland;</i> (How inclusive environments enhance the learning of all children.)  <i>Bush Street Kindergarten, Rangiora, Canterbury;</i> (How the telling of local stories and use of drama, by teachers, children and parents, supports young children's learning.)  <i>Greerton Early Childhood Centre, Tauranga;</i> (Children's use of questioning and how this can promote learning.)  <i>Hutt Family Day Care Limited, Hutt City;</i> (how beliefs, practices and systems influence learning for children moving from home to a home based EC service.)  <i>Mangere Bridge Kindergarten, Auckland;</i> (Understanding children's interests and strengths between ECE and school.)    <i>Wadestown Kindergarten, Wellington;</i> (The many ways in which children communicate and make sense of things.)</p> <p><b><u>Round Four – commenced in 2008:</u></b>          The research focus area for round four is 'Effective and innovative teaching that strengthens learning outcomes through responsive, respectful and reciprocal relationships with people, places and things'.</p> <p><b><u>Round Five – will commence in 2009:</u></b>          Round 5 is expected to have the same research focus area as Round 4.</p>	<p><b><u>Ta'amilosaga Lona Tolu 2006-2008:</u></b>  <i>Botany Downs Kindergarten, Auckland;</i> ('O le aogā o si'osi'omaga lagolagosua e fa'aleleia ai a'oa'oga a tamaiti 'uma.)  <i>Bush Street Kindergarten, Rangiora, Canterbury;</i> ('O le aogā o tala o lotoifale ma le fa'aaogāga o tala fa'atino, e fa'amatala ai e faiā'oga, tamaiti fa'atasi ma o latou mātua, e lagolago ai i a latou a'oa'oga.)  <i>Greerton Early Childhood Centre, Tauranga;</i> ('O le fa'aaogāga o fesili ma lo latou aogā i a'oa'oga a tamaiti.)  <i>Hutt Family Day Care Limited, Hutt City;</i> ('o a'afiaga o a'oa'oga a tamaiti pe'ā alu'ese mai i le 'āiga i se EC fa'ale'āiga 'ae a'afia ai talitonuga, faiga, ma fuafuaga māsanī.)  <i>Mangere Bridge Kindergarten, Auckland;</i> (Mālamalama i mea e mānana'o ai tamaiti ma o latou mālosi'aga i le vā o Ā'OGA 'ĀMATA MA `ā'oga tūlaga lua)    <i>Wadestown Kindergarten, Wellington;</i> ('O le tele o metotia e feso'ota'i ai tamaiti ma 'auala e mālamalama ai i mea.)</p> <p><b><u>ta'amilosaga lona fā na 'amata i le 2008</u></b>          'O le 'a'ano o su'esu'ega mo le ta'amilosaga lona fā, 'o le: 'A'oa'oga lelei ma fou e fa'amālosia ai i'uga o a'oa'oga e ala lea i le naunau, fa'aaloalo ma le fetausia'i ma isi tagata, ma mea o le si'osi'omaga;.</p> <p><b><u>Ta'amilosaga Lona Lima e 'āmata i le 2009</u></b>          'O le Ta'amilosaga Lona Lima e tutusa le taula'iga o ana su'esu'ega ma le Ta'amilosaga Lona Fā.</p>
<p><b>COLLABORATE:</b></p>	<p><b>GĀLULUE FA'ATASI:</b></p>
<p>To cooperate with, join together and participate; to work with each other to accomplish set goal or goals.</p>	<p>'Ia gālulue fa'atasi ma, soso'o fa'atasi ma 'au ai; 'ia gālulue fa'atasi ma isi 'ina 'ia 'ausia fa'amoemoe ma sini fa'ata'atitia.</p>

<b>COMMUNITY OF LEARNERS:</b>	<b>LI'O O TAGATA Ā'O'OGA</b>
A coming together of groups with common interests working towards a common goal or understanding, for example; student teachers, centre staff and centre whānau working together as a team to develop an optimal learning environment, OR, student teachers and lecturers working together to develop a sense of purpose and ability for learning.	'O le potopoto fa'atasi o vāega e tutusa sini e gālulue aga'i 'i le 'autū po'o mālamalama 'autasi, e pei o lenei fa'ata'ita'iga; faiā'oga fa'ata'ita'i, 'aufaigālua o le nofoaga ma 'āiga e gālulue fa'atasi e pei 'o se 'au e atina'e se si'osi'omaga sili mo a'oa'oga, PO'O faiā'oga fa'ata'ita'i ma faiā'oga iunivesitē e gālulue fa'atasi e atina'e ni manatu aogā ma se tomāi e a'oa'oina ai.
<b>CONCEPTUAL CONNECTIONS:</b>	<b>SO'OGA O MANATU FA'AVAE (KONISEPI)</b>
Linking general and fundamental ideas needed to reason, problem solve, and/or create new knowledge.	'O le fusia o manatu lautele ma manatu fa'avae e mana'omia mo le fausaga o māfaufauga, fofō o ni fa'afitāuli, ma / po'o le fausia o se iloa fou (new knowledge).
<b>CONSTRUCTION / CO-CONSTRUCTION:</b>	<b>FAUSAGA / FAUSAGA FAU-FA'ATASI</b>
When used to describe interactions with children, construction implies the creation of ideas and concepts. To co-construct something is to work together on an idea or concept to develop and increase understanding.	'A fa'aaogā e fa'amatala ai le gālulue fa'atasi ma tamaiti, 'o le uiga o le fausaga, 'o le fausia lea o manatu ma manatu fa'avae. 'O fausaga fau-fa'atasi, 'o le gālulue fa'atasi i se manatu po'o se manatu fa'avae e atina'e ai ma fa'alauetele ai le mālamalama.
<b>CONSTRUCTION, SOCIAL:</b>	<b>FAUSAGA, TAU TAGATA:</b>
Social constructionism explores how social reality (the way we live) and social events (the things we do) are constructed by particular cultures. It looks at the ways social events are created, institutionalised, and made into tradition. It describes how the rules of society are created, changed, institutionalized and passed on to the next generation. Socially constructed reality is seen as an on-going dynamic process. That is, reality is re-produced by people acting on their interpretation and their knowledge of it. Social construction describes subjective, rather than objective, reality - that is, reality as we see it rather than reality as it actually is. (see also 'SUBJECTIVE' and 'OBJECTIVE')	'O le fausaga tau tagata (Social constructionism) e na te iloiloa le lalolagi tau tagata (faiga o le ōlaga) ma 'o mea e tutupu ai (social events) e fausia e aganu'u a tagata. E na te tilotilo i 'auala e māfua ai ona tutupu mea tau tagata, fa'amaopoopoina fa'afale, ma 'avea ma aganu'u. E na te fa'amatalaina le fausaga, suiga, fa'aleleia ma taliaina o tulāfono a aganu'u e fa'aaauai ai i augātupulaga fai mai. 'O le lalolagi fausia tau tagata, e mafai ona mātauina 'o se faiga olaola pea (dynamic process). 'O lona uiga, 'o tāga ma mea e tutupu ai e toe fai pea lava pea (reproduced) e tagata 'olo'o latou fa'atinoa lea ōlaga e fa'avae i mea 'ua latou ola ai ma iloa. 'O le fausaga tau tagata e na te fa'amatalaina mea e lagona e le tagata, 'ae lē 'o mea moni e tutupu, -'o lona uiga, o mea moni tatou te va'aia fa'alemāfaufau, 'ae lē 'o mea tonu e tutupu. (va'ai fo'i i le 'LAGONA' ma 'MEATONU')
<b>CONSTRUCTIVISM:</b>	<b>FAUSAGA:</b>
Constructivism is theory of learning that focuses on allowing learners (for example children) to make meaning for themselves through active learning experiences. The idea behind constructivism is that knowledge is best acquired by discovering it for one's self because then it is more likely to be remembered and used. (see also 'DISCOVERY LEARNING')	'O le uiga o le 'upu fausaga (constructivism) 'o le liuliuga (theory) fa'alea'oa'oga lea 'ua na talitonuina le tu'u o le tagata ā'oga ( fa'ata'ita'iga, tamitiiti ā'oga) e na te sa'ilia lava e ia le uiga o se mea i lona a'afiaga i le faia o lea mea. 'O le manatu 'olo'o i tua o le 'upu lea o le fausaga, e fa'apea e sili atu le fafauina o le poto e ala i lona maua mai i ana lava su'esu'ega 'auā e na te manatua ai ma ona fa'aaogāina ai. (va'ai fo'i i le A'OA'OGA MAI SU'ESU'EGA)

<b>COOPERATIVE LEARNING:</b>	<b>A’OA’OGA FAI FA’ATASI:</b>
When small groups to work together on a joint task. Cooperative learning emphasises collaboration and sharing of ideas.	‘O le gālulue o ni kulupu lāiti i se gāluega fai fa’atasi. E fa’amamafaina e a’oa’oga e fai fa’atasi le gālulue ma le fa’asoaina fa’atasi o manatu.
<b>CRITICAL THEORY:</b>	<b>LIULIUGA LOLOTO</b>
A theoretical approach to thinking which stresses that all knowledge is historical and biased and thus claims to "objective" knowledge are false. (see also ‘SUBJECTIVE’ and ‘OBJECTIVE’)	‘O se tāofi fa’alemāfaufau lenei e fa’apea ‘o mea ‘uma e iloa (e tagata) e iai o latou tala fa’asolopito ma e fa’aitū’au fo’i ma ‘o lona uiga e lē sa’o le fa’a’upuga lea e fa’apea o mea tatou te iloa ‘o ‘meatonu” (objective). (va’ai le “LAGONA’ ma le “MEATONU”
<b>CRITICAL-THINKING SKILLS:</b>	<b>TOMAI E TAUSILISILI:</b>
This term refers to the ability to analyse ideas and solve problems in an independent fashion by developing the ability to locate a main idea and research it in order to understand it better. This is a goal we should all hope to achieve.  Critical thinking implies more than just the gaining knowledge about a subject (such as rote learning of facts). However, one must have relevant knowledge about a subject in order to think critically about it.	‘O lenei fa’a’upuga e fa’asino i le mafai ona iloilo manatu ma fō’ia fa’afitāuli i le fai to’atasi o se gāluega e a’oa’oina ai le agava’a e iloa ai le manatu ‘autū ma su’esu’e ‘i ai ‘ina ‘ia mālamalama ātili ‘i ai. ‘O se sini lenei e tatau ona tatou tausiniō ‘i ai e ‘ausia.  ‘O le māfaufau loloto e fa’auigaina e lē na’o le iloa o se mea ( e pei o le taulotoina o ni mea). ‘O lona uiga sa’o, ‘o le maua ‘uma o vāega ‘ese’ese o se matā’upu ‘ina ‘ia mafai ai ona māfaufau loloto i ai.
<b>CRITIQUE:</b> The verb, critique, means; “to review or discuss critically”. In the context of this diploma, a critique is a systematic inquiry into a particular idea, set of ideas or argument, examining both the positive and negative sides of the ideas or argument. Critique is not the same as criticise.	<b>ILOILOGA TATAU:</b> ‘O le veape ‘crtique’, ‘o lona uiga o se “ iloiloga po’o se talanoaga tatau”. ‘I totonu o le fa’avae o lenei tipiloma, ‘o se iloiloga e faia, ‘ole’ā su’esu’e aloa’ia ai se manatu, po’o ni manatu po’o se finauga, ma e iloilo fa’atasi ai itū mautinoa ma itū lē mautinoa o manatu o lea finauga. E lē tutusa le iloilo tatau ma le fa’aseā (criticise).
<b>CRITIQUE, CULTURAL:</b>	<b>ILOILOGA TAUSILISILI, AGANU’U:</b>
Cultural critique calls for the examination of the behaviour patterns, beliefs and all products of a group that have been passed on from generation to generation. It involves both ethnicity and gender.  Remember also that there can be “cultures” associated with groups we belong to (such as church, toast-masters or a sports club) or to work environments, for example, a culture of respect and support or, conversely, a culture of disrespect and violence.	‘O le iloiloga tatau a aganu’u e mana’omia ai le iloiloga o aga ma faiga māسانی, talitonuga ma mea ‘uma tau i se vāega o tagata na fa’asolo ifo mai lea tupulaga i lea tupulaga. E aofia ai le itū’āiga (ethnicity) fa’apēnā ma le vāega o ali’i po’o tama’ita’i (gender).  ‘Ia manatua ‘ua iai fo’i ‘aga’ e faitau ai kulupu ‘ese’ese tatou te ‘au ai ( e pei ‘o ‘ekālēsia, tautalaga, ta’aloga) po’o si’osi’omaga o gāluega, e iai le ‘aga’ o le fa’aaloalo ma le lagolago, ma le isi itū lē manuia, ‘o ‘aga’ lē fa’aaloalo ma le sauā.
History incorporates the study of past events, such as; <ul style="list-style-type: none"><li>• a record of events in the life of a nation (for example, Aotearoa New Zealand);</li><li>• a state (for example, government);</li><li>• a course of life or existence ( for example,</li></ul>	‘O le tala fa’asolopito (history) e aofia ai su’esu’ega o mea na tutupu, e pei ‘o: <ul style="list-style-type: none"><li>• fa’amaumauga o mea na tutupu i le soifuaga o se atunu’u ( ft, Aotearoa Niu Sila );</li><li>• se faigāmālō (f.t. mālō);</li><li>• ōlaga o se tasi (f.t. lou ‘oe ola e pei ona ‘e iloaina);</li></ul>

<p>your own life as you know it);</p> <ul style="list-style-type: none"> <li>a systematic account of a phenomena (for example, the growth of child care and education).</li> </ul> <p>For a historical critique you need to examine what has happened in the past in the country but also in the ECE centre you work in, and your own past experience.</p>	<ul style="list-style-type: none"> <li>molimau fa’avaegaina o se mea iloga ( e pei ‘o le olaola o va’aiga o tamaiti ma a’oa’oga).</li> </ul> <p>Mo se iloiloga tatau fa’atala fa’asolopito e tatau ona ‘e su’esu’eina mea na tutupu i le taimi tuana’i o le atunu’u ‘aemaise fo’i le nofoaga o le ECE ‘olo’o ‘e faigāluega ai, ‘ātoa ai ma ou tomai mai le tuana’i.</p>
<p><b>CRITIQUE, POLITICAL:</b></p>	<p><b>ILOILOGA TATAU, POLOKIKI:</b></p>
<p>During your programme you will be asked to provide a political critique of what you have read or heard in the media about a subject or issue. This could be class-work, or in your reflective journal, or what is published in the public arena.</p> <p>Prioritising on policies is a political decision. For example; politicians tend to spend more money in areas that will gain them votes. Do you think they value early childhood? How much spending is involved, for example, on early childhood education, childcare subsidies or teacher salaries and wages?</p>	<p>‘Ole’ā fesiligia ‘oe i se taimi e fai sau iloiloga tau polokiki o mea na ‘e faitauina i nusipepa pē na fa’alogo i ai i le ‘ea e uiga i se matā’upu po’o se mea na tupu. E ono aofia i gāluega fa’apotu-ā’oga, po’o lau tusi fa’amaumau (reflective journal, po’o mea e lolomi i vāega lautele (public arena).</p> <p>‘O le fa’atūlagaina o aiaiga fa’avae, ‘o filifiliga na fa’apolokiki. Fa’ata’ita’iga; e tele ina fa’aalu e faipule tupe i mea e mau ai a latou pālota. Mata ‘e te iloa e latou te fa’atāuaina ā’oga ‘āmata?</p> <p>E fia tupe ‘olo’o fa’aalu ai, fa’ata’ita’iga i ā’oga ‘āmata, tupe e lagolago i le va’aiga o tamaiti po’o totogi fo’i o faiā’oga?</p>
<p>Remember the Ministry of Education is part of the government. This means publications such as <i>Te Whāriki</i> and other publications by the Ministry of Education are political documents. When you read an article in the newspaper, in magazines (such as <i>Listener</i> or <i>North &amp; South</i>) or listen to / watch items on radio or television, you will need to examine what is being said from a political critique point of view. Ask yourself whose perspective is being represented. You will need to be discerning as not everything you read or hear is the truth. (see also <b>POLITICS</b> and <b>POLITICISE</b>)</p>	<p>‘Ia manatua, ‘o le Matāgāluega o Ā’oga ‘o se vāega o le mālō. ‘O lona uiga ‘o le lōmiga ‘o le <i>Te Whāriki</i>, ma isi lōmiga mai le Matāgāluega o Ā’oga ‘o lōmiga fa’apolokiki. ‘A ‘e faitau i se ‘atikale i se nusipepa, i mekasini ( pei o le <i>Listener</i> po’o le <i>North &amp; South</i>) pē fa’alogo fo’i pē matamata I le televise, e tatau ona ‘e matamata ma iloilo po ‘o le ā le uiga o le tala i lau iloiloga tatau fa’apolokiki. Fesili ‘iā te ‘oe lava po’o ai e ana le mau lea e fai mai. E tatau ia te ‘oe ona ‘e iloa lelei e lē sa’o ‘uma mea nei ‘e te fa’alogo i ai.</p> <p>(va’ai fo’i i le ‘<b>POLOKIKI</b>’ ma le ‘<b>FA’APOLOKIKIINA</b>’</p>
<p><b>CRITIQUE, SOCIAL:</b></p>	<p><b>ILOILOGA TATAU, TAU TAGATA:</b></p>
<p>The term “social” pertains to society. We often use theory to make sense of the world, for example, socio-cultural theory, post-modernism or social learning theory. We will also use our own values, attitudes, ideals and beliefs to make sense of the world around us. Ask yourself questions such as;</p> <p>“Who has the power here?”</p> <p>“Whose view is being promoted or advanced?”</p> <p>“Does this view conflict with or support what you believe, feel or know?”</p> <p>“Whose socio-economic status is being promoted or, conversely, denied?”</p>	<p>‘O le ‘upu ‘social’ e fa’asino lea i sosaiete po’o tagata o nu’u ma atunu’u. E māsani lava ona tatou fa’aaogāina ni liuliuga (theory) e tau fa’amatala ai le lalolagi, fa’ata’ita’iga, liuliuga-o aga tau tagata (socio-cultural theory), liuliuga –lalolagi lē taotasi (post-modernism) po’o liliuga o a’oa’oga tau tagata (social learning theory). Tatou te fa’aaogāina fo’i o tatou lava mea e pele, lagona, manatu silisili ma talitonuga e fa’amālamalama ai le lalolagi ‘olo’o si’omia ai tatou. Fesili ‘oe i fesili nei e pei o:</p> <p>‘O ai e iai le pule i ‘ī?</p> <p>‘O ai e ana le mau lea e fa’aali mai?</p> <p>E tutusa pē fete’ena’i le mau lea ma o’u talitonuga, po’o mea ia ‘ou te iloa?</p> <p>‘O le ā le tūlaga ma le itū’āiga tagata (socio-economic</p>

	status) lea e una'i mai e le mau lea, 'a lē 'o lenā fo'i, le lalolagi 'olo'o tete'e i ai?
<b>CULTURAL CAPITAL:</b>	<b>TOMAI FFA'ALEAGANU'U</b>
This is a social theory that it attempts to explain things (such as differences in educational outcomes) by considering the cultural background of the person or people involved. It suggests that almost any cultural feature of people's lives can, under the right circumstances, be applied to an explanation of achievement or underachievement.	'O se liuliuga tau tagata lenei e taumafai e fa'amālamalama mea ( e pei 'o 'ese'ese'ega i i'uga o taumafaiga i a'oa'oga) i le tilotilo lea i aganu'u ma tūlaga o tagata ā'o'oga. E tāofi fo'i lenei mau e fa'apea e so'o se vāega o le aganu'u a tagata e mafai ona fa'aaogā e fa'amatala ai le lelei po'o le lē lelei o a'oa'oga.
Do not assume that cultural capital is connected to one particular ethnic group, although ethnic groups may have a certain cultural capital. An example of cultural capital is that children who are raised in a print saturated environment (such as lots of books in the house and visits to libraries) by significant adults who value books and reading, are more likely to be capable and competent readers and writers. They have been raised in a 'culture of literacy'.	'Aua ne'i fa'apea 'ua na'o se tasi se itū'āiga (ethnic) kulupu e fa'asino i ai le tomai fa'aleaganu'u, 'auā e iai fo'i tomai fa'aleaganu'u fa'apitoa a isi itū'āiga. 'O se fa'ata'ita'iga, 'o tamaiti e tele tusitusiga ma fa'amaumauga i o latou 'āiga (pei o tusi faitau pē o fo'i i le fale faitautusi) e iai ma tagata mātutua fa'atuatuaina e fiafia i tusi ma le faitau tusi, 'o latou nā e ono lelei la latou faitau tusi ma le tusitusi. 'Ua atina'e o latou ōlaga i aga o le faitau ma le tusitusi.
Cultural values and beliefs about the importance of any given idea or concept... about what is valued, are key in understanding what learners bring to their understanding of learning experiences and opportunities. Not all communities start with the same kind or level of cultural capital. Children socialised into the dominant culture (in Aotearoa New Zealand, this is Pakeha culture) will have a big advantage over children not socialised into this culture because educational institutions (such as mainstream schools) attempt to reproduce a general set of dominant cultural values and ideas.	'O aga e tāua (values) ma talitonuga e uiga i so'o se manatu po'o se tōfā mau (konisepe)...e uiga i mea e tāua, 'o mea ia e aogā tele e iloa ai o latou manatu ma mea latou te iloa e fesoasoani ai i a latou a'oa'oga.  E lē tutusa itū'āiga tomai fa'aleaganu'u e 'āmata ai tagata 'uma. 'O tamaiti e ola mai i aga ma tū fa'aniusila (i Aotearoa Niu Sila, i tū fa'apapālagi) 'ole'ā telē lo latou māmalamalama nai lō tamaiti e le'i ola i le fa'apapālagi, 'auā 'o matātā tau ā'oga 'uma ( e pei o ā'oga lautele) e taumafai e a'oa'oina aga tāua ma manatu tāua mai le lalolagi o Papālagi.
<b>CURRICULUM:</b>	<b>TA'IALA</b>
A curriculum is an organised framework that delineates the content children are to learn, the processes through which children achieve the identified educational goals, what teachers do to help children achieve these goals, and the context in which teaching and learning occur. The curriculum for early childhood is called <i>Te Whāriki</i> and it is strongly influenced by socio-cultural theory. Therefore, more than just focusing on content, our curriculum acknowledges the significance and uniqueness of people, places and things within centres.	'O le ta'iala 'o se polokalame e na te fofolaina mai vāega o se matā'upu e a'oa'oina e tamaiti, 'o faiga e fa'aaogā e sa'ili ma 'ausia ai matāti'a fa'ata'atitia, 'o metotia ma 'auala e fa'aaogā e faiā'oga e 'ausia ai ia matāti'a, ma le itū'āiga si'osi'omaga e mafai ona a'oa'oina ai ma fai ai fo'i a'oa'oga.  'O le ta'iala mo ā'oga 'āmata e ta'ua o le <i>Te Whāriki</i> ma 'ua matuā a'afia i liuliuga tau aganu'u-tagata (socio-cultural theory). 'O le mea lea, e lē na'o tōtōga e iloilo lelei, 'ae 'o la tatou ta'iala 'ua 'amana'iaina ai le tāua ma le laualuga o tagata, nofoaga ma mea 'olo'o i totonu o o tatou nofoaga (centres).

<b>DATA ASSESSMENT:</b>	<b>ILOILOGA O FA'AMAUMAUGA</b>
Data means information, so data assessment refers to discovering, analysing, and measuring data and then identifying themes and ideas that have been revealed. The assessment should follow a predefined plan, which includes the types of data to be gathered, the amount of data to be gathered, and the time to be taken to gather and analyse the data.	'O le 'upu data, 'o fa'amaumauga, ma 'o le uiga 'o le iloiloga o fa'amumauga, 'o le mauaina, iloilo ma fuafua lelei lea o nei fa'amaumauga e iloa ai ni itū'āiga vāega ma ni manatu e aliali mai ai. E taumulimuli le iloiloga i se ata 'ua 'uma ona fa'ata'atia, e fa'ailoa mai ai le itū'āiga fa'amaumauga e aoao mai, le telē, fa'apēnā ma le taimi e ao ai ma iloilo ai nei fa'amaumauga.
<b>DECONSTRUCTION:</b>	<b>ILOILOGA TOTO'A</b>
The term deconstruction in the context of this programme refers specifically to examining an idea, a concept, a process or a philosophy. For example, to deconstruct a class-reading (an article given in class to read) is to analyse what is written (the text) to uncover the difference between the text's structure and its possible underlying messages... 'reading between the lines'. Deconstructing an idea, a concept, a process or a philosophy will reveal a many viewpoints which exist at the same time: sometimes these conflict with one other.	'O le 'upu deconstruction, e pei ona fa'aaogā i lenei polokalame, e fa'asino fa'apitoa i le iloilo ina toto'a o se manatu, tōfāmau (koniseipi), faiga po'o se filosofia. Fa'ata'ita'iga, 'a iloilo toto'a se faitauga e se vasega(se tuistusiga e faitau) 'o lona uiga e iloilo le fa'amatalaga 'olo'o tūsia (tusitusiga) 'ina 'ia iloa ai le 'ese'ese i 'upu 'olo'o fa'aaogā ma uiga 'olo'o tanumia ai... "faitau i vā o laina" 'O le iloiloga toto'a o ni manatu, tōfāmau, faiga po'o se filosofia 'ole'ā aliali mai ai ni tāofi ma ni manatu 'ese'ese 'olo'o aofia ai i le taimi e tasi: 'o nisi taimi e fete'ena'i nei mea.
<b>DEVELOPMENTALLY APPROPRIATE:</b>	<b>TALAFEAGAI LE TUPUTUPU A'E:</b>
This term can be linked closely with "age-appropriate" as it is based on theories of human development that state that children must have reached a certain level of development (cognitively, physically, emotionally and socially) before they can achieve specific tasks or understanding. For example, the fine motor muscles in the eye must have developed sufficiently before an infant can track a moving object.	E tai tutusa lenei fa'a'upuga ma le isi e fa'aperetania 'o le "age-appropriate", po'o le fetau o le matua, 'auā e fa'avae i liuliuga o le tuputupu a'e o le tagata e fausia i talitonuga e fa'apea e tatau i tamaiti ona 'ausia le matua 'ua talafeagai ma o latou tausaga (māfaufau, tino, lagona ma le vā ma isi tagata) 'ae latou te le'i 'ausiaina ni gaoioiga fa'apitoa po 'o le mālamalama. Fa'ata'ita'iga, e tatau ona muamua ona mālosi musele nini'i i le mata o se tamaitiiti ona fa'ato'ā mafai lea ona ia iloa se mea 'olo'o gāioi.
<b>DISCOURSE:</b>	<b>FETUFA'IGA</b>
All the ways of representing, thinking, talking, agreeing, and disagreeing that learners and teachers engage in. Discourse may take a variety of forms: oral, written, pictorial, symbolic, and graphic.	'O 'auala 'uma lava e fa'ailoa ai, māfaufau, talanoa, mālilie fa'atasi, ma lē mālilie fo'i e a'afia 'uma ai tagata ā'oga ma faiā'oga, e ta'ua 'o fetufa'iga. E 'ese'ese 'auala e fa'atino ai fetufa'iga: talanoa, tusitusi, ata, fa'afōlīga, fa'apēnā ma tuscāata.

<b>DISCOVERY LEARNING:</b>	<b>A'OA'OGA SA'ILI'ILI</b>
This teaching method offers learners projects to work on rather than one set of ideas to be listened to. Teachers feel that learners will be more likely to remember what they learn from the experience than they would from reading, listening to and regurgitating facts. Discovery plays a vital role in a child's education, and providing opportunities to enhance and encourage discovery should be used in conjunction with other teaching methods.	'O lenei metotia o a'oa'oga e ofo atu ai ni polōketi i le tamaitiiti ā'oga e galue ai nai lo ni manatu fa'atū e fa'alogologo 'i ai. E manatu faiā'oga e sili atu ona manatua e tamaiti ā'oga mea na latou a'oa'oina mai o latou poto māسانی nai lō mea na faitau ai, fa'alogo ma toe ta'u mai 'ae lē o mālamalama i ai. 'O le sa'ili'ili e aogā tele i le a'oa'oina o tamaiti, ma le maua o avanoa e fa'alelei ma fa'amālosi'au ai i le fa'aaogāina o le sa'ili'ili fa'atasi ma isi metotia fa'alea'oa'oga.
<b>DYADIC LEARNING:</b>	<b>A'OA'OGA FAISOA</b>
A paired partner approach to promoting problem solving, often resulting in a quicker and more thorough understanding of ideas or concepts.	'O se metotia e a'oa'o ai ta'ito'alua i le sa'ilia o tali o ni lu'itau, ma e sili atu lenā le vave ma maua ai fo'i le mālamalama i manatu ma konisepe 'olo'o a'afia ai.
<b>EFFECTIVENESS:</b>	<b>AOGĀ</b>
Having an intended or expected effect; the quality of being able to bring about an effect.	'O le taunu'uga aogā lea o se fuafuaga na fai; le lelei po'o le aogā o ia fuafuaga.
<b>ETHNICITY:</b>	<b>ITŪ'ĀIGA KULUPU</b>
Ethnicity refers to the ethnic group or groups to which a person belongs. A parent or guardian normally identifies ethnicity of children when enrolling in an early childhood service. Because ethnicity is self-perceived and people may feel they belong to more than one ethnic group. Ethnicity measures cultural affiliation, as opposed to race, ancestry, nationality or citizenship.	'O le 'upu ethnicity e fa'asino lea i le itū'āiga kulupu po'o se kulupu e fa'asino i ai se tagata. E māسانی ona tusiina e se matua le itū'āiga kulupu o lana tama i le aso e fa'atonu ai i le ā'oga 'āmata. E māfua 'ona e lagona to'atasi ia lagona e se tagata, 'ae iai taimi e lagona ai fo'i e tele ona pito. 'O le itū'āiga kulupu, e iloa ai le aganu'u, 'ae lē 'o le itū'āiga tagata (race), tua'ā (ancestry), le atunu'u (nationality po'o le sitiseni fo'i.
<b>FACILITATOR:</b>	<b>FA'ATONUTONU</b>
A person who plans and leads instructional activities, yet lets the learners still be responsible for what they are learning.	'O se tagata na te tapena ma fa'ata'tia gālua mo le a'oa'oina, 'ae na te tu'uina tagata ā'o'oga e fa'atino e latou lava a latou a'oa'oga.
<b>GENDER:</b>	<b>KENERA</b>
Gender is the perceived masculinity or femininity of a person or characteristic. A person's gender is complicated and complex, encompassing countless characteristics of appearance, speech, movement and more. It is widely held that while one's sex is determined by anatomy, the concepts of "gender" (the traits that constitute masculinity and femininity) are largely, if not entirely, social and cultural constructs. In Western civilisation this is affected by very widespread patriarchal (male-dominated) biases. According to this, the masculine has come to be identified as active, dominating, adventurous,	'O le 'upu gender, 'o ni lagona o se tagata 'o ia 'o se ali'i po'o se tama'ita'i. E lavelave ma felefele, ma e a'afia ai ma isi uiga e pei o fōliga, tautala, gaoioi ma isi fo'i mea. 'Ua lauiloa e ui ina 'ua tatou fa'avasegaina se tagata e fua i ona fōliga 'o se ali'i po'o se tama'ita'i, 'ae 'o konisepe po'o talitonuga o le 'gender' (o uiga ia e iloa ai le ali'i po'o se tama'ita'i) e tele lava ina fafau mai i fausaga tau tagata fa'apea talitonuga fa'aaganu'u. I talitonuga o mālō i sisifo (Western civilizations) 'ua a'afia tele nei lagona i manatu fa'apito (bias) ta'atele e fa'apea e sili ali'i nai lō tama'ita'i (male-dominated). 'Ua tāofi lenei mau e fa'apea o ali'i 'ua iloga i lo latou gaoioi, pulea mea, lē fefefe, atamamai (rational, sensible), gaosimea tau tekonoosi; 'a'o le tama'ita'i e iloa'ōfie i lona lē tautala, filēmū, usita'igōfie,



rational, technically creative; the feminine has come to be identified as passive, acquiescent, timid, emotional, and artistically creative.	tumu i lagona (emotional) ma lelei tele i le gaosiamea (artistically creative).
<b>GENDER ROLE:</b>	<b>TOFI ALI'I / TAMA'ITA'I</b>
This is a term used to denote a set of expected behaviours (behavioural norms) that accompany a given gendered status (also called a gendered identity) in a given social group or system. Every known society has a gender/sex system, although the components and workings of this system vary widely from society to society. For example, in most societies it has been the role of women to manage the home, nurture children and support their male partner; it has been the role of the man to earn a living, discipline the children and have 'the final say' on important decisions.	'O lenei fa'a'upuga 'ua fa'aaogā e fa'aigoa ai se vāega o aga (aga māسانی) e amio a'i se tofi ali'i po'o se tofi tama'ita'i (gendered identity) i se li'o tau tagata po'o se fa'alāpotopotoga. 'O sosaiete tau tagata 'uma o le lalolagi, 'ua iai o latou tofi ali'i ma tofi tama'ita'i, 'ae e 'ese'ese le vāega ma le galuea'ina o nei tofi i nei sosaiete tau tagata tā'itasi. Fa'ata'ita'iga, i le tele o sosaiete tau tagata, 'o le tofi o tama'ita'i 'o le va'aia lea o 'āiga, tausi le fānau ma o latou tā'ito'alua; 'a'o le tofi o le tamāloa 'o le faigāluega e tausi ai lona 'āiga, a'oa'i le fānau ma 'faia tonu' o matā'upu tāua tau i le 'āiga.
<b>GENDER IDENTITY:</b>	<b>FA'ASINOMAGA TAU ALI'I / TAU TAMA'ITA'I</b>
This term describes the gender with which a person identifies (that is, whether one perceives oneself to be a man, a woman, or describes oneself to oneself in some less conventional way). Gender identity can also be used to refer to the gender that other people attribute to the individual on the basis of what they know from indications (for example, clothing or hair style).	'O lenei 'upu 'olo'o fa'amatala ai le itu'āiga tagata e fa'aigoa ai ia (po'o ia, 'o se tane, fafine, pē fa'amatala ai le tasi i le tasi i se 'auala e 'ese mai i mea e māسانی ai). 'O le itu'āiga tagata e mafai fo'i ona fa'aaogā e fa'ailoa atu ai le itu'āiga tagata 'olo'o maua ai nisi va'aiga i le tulaga o lo latou iloa i fa'aailoga nei (fa'ata'ita'iga, lavalava po'o le faiga o le ulu).
<b>HABITS OF MIND:</b>	<b>MĀSANI O LE MĀFAUFAU</b>
The values, attitudes, and skills that indicate a person's outlook on learning.	'O aga, uiga, ma tōmai e fa'ailoa mai ai le aga a le tagata i lona a'oa'oga.
<b>HEGEMONY:</b>	<b>PULE TŌSINA</b>
Hegemony is the dominating influence of one group over another group or groups. The dominance may or may not involve the threat of force. It does demonstrate the capacity of dominant classes to persuade subordinate groups to accept, adopt and internalise the values, norms and beliefs of the dominant group.	'O le pule tōsina (hegemony) 'o se a'afiaga e pulea ai e se fa'apotopotoga se tasi fa'apotopotoga po'o ni fa'apotopotoga. 'O lenei pule e ono pe lē ona aofia ai se taufa'afefe po'o le fa'amālosi. 'Olo'o fa'ailoa mai ai le mafai e vasega mālosi ona tauanau potopotoga vaivai ina ia taliaina, fai mo latou ma tu'u fa'atasi aga, mea e māسانی ai, ma talitonuga 'o le fa'apotopotoga mālosi.
<b>HETERONORMATIVE:</b>	<b>LALOLAGI TĀNE/ĀVĀ</b>
To respond in a heteronormative way means that you assume that heterosexuality is the normal sexual orientation. This response to sexuality can stigmatize non-heterosexuals and make it difficult for adults and children in your centre to express themselves as equals and 'worthy', when in fact non-heterosexual relationships and behaviours are common and often played out in children as they explore their own sense of identity.	'O lau tali mai i le gagana tāne/āvā (heteronormative) 'o lona uiga 'ua 'e fa'apea mai 'o le lalolagi e na'o le lua itu'āiga tagata, na'o tāne ma āvā, ma 'o le ōlaga e māسانی ai. 'O lenā manatu e mafai ona fa'amāina ai ē e lē 'o ni tāne / āvā ma faigatā ai i tagata mātutua ma tamaiti i la 'outou nofoaga ona fa'aali manino mai o latou lagona o tagata tutusa ma i tatou ma 'taliaina', 'a'o le mea moni o mafutaga e lē 'o ni tāne ma ni āvā e ta'atele ma e faia e tamaiti 'a'o sa'ilili lo latou lava fa'asinomaga.

<b>HEURISTIC PLAY:</b>	<b>TA'ALO SĀ'ILI'ILI:</b>
<p>The word Heuristic comes from Greek language and means 'to play' and 'to discover'. Children explore actions such as; putting objects in and out of a container, filling and emptying containers, piling objects high, sorting objects or seeing if one object will fit into or inside another.</p> <p>Heuristic play is commonly seen in infant centres and is supported “discovery play” for children up to the age of about 2 years. There is no right or wrong way for a child to engage in play with these objects.</p>	<p>‘O le upu Heuristic e sau i le gagana Eleni ma o lona uiga ‘ta’alo’ ma ‘maua’. E sa’ili e tamaiti ni āmioga e pei o: fafao ma toe la’u mai i fafo ni mea mai se atigi pusa, fa’atumu ma sasa’a atigi pusa, fa’aputupu ni mea fa’amualuga, fa’avasega mea pe va’ava’ai pe ofi se mea i totonu o se isi mea. ‘O ta’alo sĀ’ili’ili e māsani ona va’aia i ā’oga tamaiti ‘āmata ma e lagolagoina mo tamaiti e o’o o latou mātutua I le lua tausaga. E leai se sa’o pē sesē i lenei itū’āiga ta’alo.</p>
<p>Heuristic play means that everything that the child does is successful. Resources which are good for heuristic play include baskets or boxes of; pine cones, tins, boxes, cylinders, coins, hair rollers, beads, ribbons, cardboard tubes, cotton reels, shells, keys, pebbles, buttons, jar lids or curtain rings.</p>	<p>I ta’aloga sĀ’ili’ili, ‘o mea ‘uma e faia e le tamaitiiti e matuā aogā ma lelei. ‘O alagā’oa e aogā mo lenei itū’āiga ta’alo e aofia ai ‘ato po’o pusa o: fua o paina, atigi’apa, atigipusa, atigifagu po’o atigipusa lāpotopoto (cylinder), tupe siliva, mea faiulu, ‘ula sisi, lipine, pepa mālō lāpotopoto, atigifilo, atigipule, kī, fa’amau, tāpuni fagu, po’o mama tatau pupuni.</p>
<b>HOLISTIC LEARNING:</b>	<b>A’OA’OGA O LE TAGATA ‘ĀTOA</b>
<p>A term for a learning environment organised around integrated, life-like experiences. Teachers hope to make learning 'relevant' to life by teaching ‘the whole child’. Holistic learning and teaching considers more than just academic or developmental skills; teachers who believe in holistic learning will consider the physical, emotional and spiritual well-being of the child as well as endeavouring to support their social and personal qualities.</p>	<p>‘O se fa’a’upuga e fa’aaogā i itū’āiga a’oa’oga e a’afia ai mea ‘uma, e tutupu i le ōlaga o le tamaitiiti. E taumafai faia’oga e a’oa’o le ‘ tamaitiiti ‘ātoa’ i mea e aogā mo le ōlaga. E lē na’o le a’oa’oga o le poto fa’alemāaufau, ‘ae fa’apenā fo’i ona a’oa’oina ma isi vāega o le soifuaga e pei o le tino, ‘o lagona ma le fa’aleagāga ‘ia lelei o le tamaitiiti ‘aemasie fo’i le a’oa’oina o ona vāega tau tagata ma lana āmio.</p>
<b>IDEOLOGY:</b>	<b>TALITONUGA</b>
<p>An ideology is essentially a collection of related ideas. It may be thought of as a comprehensive vision... a precise philosophy influencing ideas, beliefs and values that reflect the social needs and aspirations of an individual, group, class, or culture.</p>	<p>‘O le ‘upu <i>ideology</i> (talitonuga) e fa’asino i ni manatu e ‘āiga. E ono fa’auiga fo’i ‘o se tōfā (vision) li’o o le māsina (comprehensive)... po’o se filosofia e na te tōsina manatu, talitonuga ma aga tāua (values) e ataata mai ai mana’oga tau tagata ma mo’omo’oga o se tagata, kulupu, itū’āiga po’o aganu’u.</p>
<b>INFERENCE:</b>	<b>MANATU E FA’AVAEA</b>
<p>An inference is reasoning based on observation and experience. To infer is to arrive at a decision or opinion by reasoning from known facts. For example, you may see that a student is smiling. From this, you can infer from your experience that she is happy. It is particularly easy to think that an inference is a fact. It takes critical thinking to distinguish between the two. In the example of the smiling student, you do not <u>know</u> that the student is happy. She may be smiling for some other reason.</p>	<p>‘O le ‘upu <i>inference</i>, ‘o māfaufauga e fa’avae i mea e va’aia ma tagofia, tofo, ma lagona. ‘O lona uiga e faia se fa’ai’uga ina ‘ua fa’aaogā nei a’oa’oga e mānatunatu ai. Fa’ata’ita’iga, ‘ua ‘e va’aia se teine ā’oga ‘o ‘ata. Mai lenei mea, e mafai ona ‘e fuafua (infer) fa’apea, ‘o lā e fiafia lea tama’ita’i. E faigōfie lava ona tatou manatu ‘o lenei fuafuaga ‘o se mea moni (fact). E mana’omia le iloilo lelei e maua ai le ‘ese’ese o mea e lua. Tatou te lē iloa pē māfua i se ā na ‘ata ai le teine ‘ā’oga. ‘Ātonu na ‘ata ona o se isi māfua’aga.</p>

<b>INNOVATION:</b>	<b>FAIGA FOU</b>
<p><i>The following definition for innovation can be found on the Ministry of Education’s website.</i></p> <p>An innovation refers to learning and teaching practices which are different in an identifiable way from typical programmes within the early childhood sector. The nature of innovation is something which takes the best of the knowledge we have and uses that to take practice forward to the leading edge.</p> <p>Staff and management of centres which choose to apply for COI designation need to be able to explain the defining characteristic/s of their approach to ECE learning and teaching processes and how it relates to the Round 4 research focus area when they submit their Expression of Interest.</p>	<p>‘O le fa’auigaga o le ‘upu innovation (faiga fou) e maua i luga o le ‘upegā o feso’ota’iga a le Matāgālua o Ā’oga. ‘O le ‘upu innovation, e fa’asino i a’oa’oga ma metotia fa’afaiā’oga e ‘ese’ese ma polokalame māسانی ‘olo’o faia i vasega o ā’oga āmata. ‘O le agāga o lenei faiga fou, ‘o le fa’aaogā lea o mea ‘ua silisili ona tatou iloa e gaosi ai nei faiga fou ma atia’e ai ni fa’ata’ita’iga pito lelei.</p> <p>‘O faia’oga ma pūlega a nofoaga e talosagaina le ‘au ai i le COI, e latou te mana’omia le fa’amanino o a latou faiga e lauiloa ai (defining characteristic) fa’atinoga o a latou a’oa’oga ma metotia fa’afaiā’oga, ‘ae pē fa’apefa fo’i ona fetau ma le taula’iga o su’esu’ega a le Ta’amilosaga Fā pe’ā tu’uina atu la Itou Talosaga o Le ‘Auai (Expression of Interest).</p>
<p>While Round 4 research will be centred on responsive, respectful and reciprocal relationships across and between individuals, communities and/or environment in line with the research focus area referred to above, the existing innovative practices of individual centres may well also have other cross-cutting themes. The explanation by centres of the defining characteristic/s of their approach should include the identification of any cross-cutting themes.</p>	<p>E ui ina taula su’esu’ega o le Ta’amilosaga Fā i le naunau, fa’aaloalo ma le tausi o le vāfealoa’i i vā o tagata tā’ito’atasi, kulupu lautele ma le si’osi’omaga e tusa ai ma taula’iga o ana su’esu’ega e pei ona tā’ua i luga, ‘ātonu ‘olo’o iai fo’i nisi a latou matā’upu e feagai (cross-cutting themes) pē aogā. I le fa’amatalaga o a latou faiga e lauiloa ai, e tatau ona aofia ai ma o le fa’aailoaina mai o nei matā’upu e feagai.</p>
<b>INTELLECTUAL CAPITAL:</b>	<b>TOMAI FA’ALEMĀFAUFAU</b>
<p>This includes the knowledge and skills a person possesses at a given moment. Intellectual capital is like money in the bank; the more you possess, the more you can acquire. The idea of intellectual capital suggests that in order for a student to be successful in life, they must know <u>more</u> than how to just access information. They must develop the skills of using, analysing, critiquing and acquiring more information.</p>	<p>E aofia i lenei fa’a’upuga le iloa ma tomai ‘olo’o ‘umia e le tagata i so’o se taimi lava. ‘O le tomai fa’alemāfaufau, e pei ‘o le tupe teu i le faletupe; ‘o le tele ona fa’aputu pē teu ‘ole’ā tele fo’i ona fa’aopoopo mai. ‘O lenei fa’a’upuga ‘ua tā’ua o le tomai fa’alemāfaufau, ‘ua maua ai le manatu e fa’apea ‘āfai e mana’omia e le tagata ā’oga le manuia (success), e tatau iā te ia ona <u>sili atu</u> isi mea na te iloa nai lō le na’o le sālililili. E tatau ona ia atia’e isi tomai e iloa ai fa’aaogā, iloilo, iloilo aogā ma sa’ili tali mai vāega lautele o le soifuaga.</p>

<b>INTERPERSONAL SKILLS:</b>	<b>TOMAI I LE VĀ MA TAGATA</b>
These are related to communication skills, but are more specifically about individual behaviours. They include cooperating, sharing, listening, participating, and leading. They also include respecting others. Interpersonal skills enable students to work well with others to get a job done.	E fa'atatau i tomai o feso'ota'iga, 'ae fa'atatau tonu i āmio ta'ito'atasi. E aofia ai le felagolagoma'i, fetufaa'i, fa'alogo, 'auai, ma ta'ita'iga. E aofia ai fo'i le fa'aaloalo i isi tagata. 'O tomai tāua e feso'ota'i ai ma isi tagata e mafai ai e tamaiti ā'oga ona gālulue lelei ma isi 'ina 'ia mǎe'a ona faia se gāluega.
<b>INTRAPERSONAL SKILLS:</b>	<b>TOMAI FA'ALETAGATA</b>
Intrapersonal describes the inner self. People with good intrapersonal skills tend to know themselves well, feel good about themselves, and feel positive about what they are doing in their lives. They can express their feelings confidently, without being aggressive toward other people.	'O tomai tāua o feso'ota'iga e fa'amatala ai totonu o se tagata. 'O tagata e lelei o latou tomai feso'ota'i e sili ona latou iloa latou lava, lelei o latou lagona mo i latou, ma lelei lagona i gāluega 'olo'o faia i o latou ōlaga. E mafai ona fa'amatala ma le lototele o latou lagona, 'ae lē fa'asagatau i isi tagata.
<b>METACOGNITION</b>	<b>MĀFAUFAUGA TONUGALĒMŪ</b>
Meta is a prefix that means "about". Cognition refers to thinking. Therefore, metacognition is the process of thinking about thinking. It refers to a person's knowledge concerning their own cognitive (thinking) processes. Metacognition can be a factor in explaining why children of different ages deal with learning experiences in different ways as they develop new strategies for thinking. As children get older they demonstrate more awareness of their thinking processes.	'O le uiga o le 'upu <i>meta</i> , 'o le 'uiga': 'o le <i>cognition</i> , 'o le māfaufau. 'O le <i>metacognition</i> , 'o lona uiga 'o le māfaufau ifo i le loto o le tagata lava ia. E fa'asino leni 'upu i le iloa e le tagata lava ia o ona lagona ma le faiga o ona māfaufauga. E mafai ona 'avea leni mea ma 'auala e fa'amatalagōfie ai le māfua'aga e mafai ai ona iloa e tamaiti e 'ese'ese tausaga ona fa'atino o latou manatu i ni 'auala e 'ese'ese 'a'o sa'ililili pea i 'auala e fa'atino ai o latou māfaufauga. 'A'o tuputupu a'e pea tamaiti, latou te fa'ailoa mai lo latou māmalamama i faiga o o latou māfaufauga.
<b>METACOGNITIVE SKILLS:</b>	<b>TOMAI O MĀFAUFAUGA TONUGALĒMŪ</b>
The broadest meaning of the term can be associated with critical-thinking skills and problem-solving skills. Developing such self-conscious monitoring can speed up the learning of reading and problem-solving skills.	'O le fa'auigaga lautele o le fa'a'upuga leni e mafai ona fa'atusa i tomai o le tōfā feliliuia'i (critical thinking) ma tomai o le fō'ia o fa'afitāuli. 'Ole'ā vave ona 'ausia tomai o le faitau tusi ma tomai o le sa'iliga o fofō o fa'afitāuli pe'ā atina'e tomai o māfufauga totonugalēmū.
<b>MODERN / MODERNITY:</b>	<b>LALOLAGI FOU / TALUTALUFOU /ASO NEI</b>
It is helpful to understand "modernity" as one grapples with the concept of "postmodernity". Usually, when someone refers to the "modern period," they mean the period from about 1898 to the Second World War. This was a time of massive experimentation in literature, music, art, and even politics. It is the period that saw the attempted implementation of such revolutionary political movements as fascism, nazism, communism, anarchism, and so on. Within art, radically different "isms" abounded; surrealism, dadaism, cubism, futurism, expressionism, existentialism,	E aogā ona māmalamama i le 'upu <i>'modernity'</i> (lalolagi fou) 'a'o taumafai e māmalamama i le 'upu <i>'postmodernity'</i> (talutalufou). 'A ta'u e se isi le 'upu vaitaimi nei ( <i>modern period</i> ) 'olo'o latou fa'amanatuina le vaitau lea mai le 1898 se'i o'o mai i le Taua Lona Lua o le Lalolagi. 'O se vaitaimi matuā iloga lea vaitau ona sa tele mea fou 'ese'ese na atia'e ai e pei o tuistusiga, musika, tusigā ata, 'ātoa ai fo'i ma polokiki. 'O le vaitaimi fo'i lea na 'āmata atia'e ai ni faiga e fōlīga e fouvale (revolutionaty) e pei 'o le pule to'atasi sauā (fascism), pule fa'ahitilā (nazism), mālō fa'akomunisi (communism), mālō lē pūlea (anarchism), 'ātoa ai ma isi. I totonu o le lalolagi fa'a'ātisi, na tuputupu a'e ai fo'i isi 'faiga' (isms) e pei 'o 'tua atu' (surrealism), fa'atu'i'ese (dadaism), lē uigā

<p>primitivism, minimalism and so forth. Modernists therefore participate in a general questioning of all the values held dear by the Victorian period (such as narrative, religion, progress, bourgeois domesticity, capitalism, utilitarianism, decorum, empire or industry), believing in a new and ‘modern’ way of thinking.</p> <p>(see also POST-MODERNITY)</p>	<p>(cubism), lumana’i (futurism), lagona (expressionism), ola faito’atasi (existentialism), fa’aanamua (primitivism), fa’afaigōfie (minimalism) ma isi.</p> <p>‘O tagata o le lalolagi fou, e latou te iloilo ma fesiligia talitonuga tāua (values) sa pele i le vaitaimi o le tupu tama’ita’i o Vītōria ( e pei o fa’amatalaina o tala (narrative), tapua’iga (religion), au’iluma (progress), ōlaga fa’ale’aumāumea (bourgeois domesticity), āiā ta’ito’atasi (capitalism), aogā o se mea (utilitarianism), aga fa’atamāli’i (decorum), mālō pūlea (empire) galue tō’aga (industry), talitonu i sūiga fou o māfaufauga believing in a new and ‘modern’ way of thinking (va’ai I le FAIGA FA’AASONEI).</p>
<p><b>PORTFOLIO:</b></p>	<p><b>TALA’AGA:</b></p>
<p>A collection of work used to determine proficiency in one or more areas over a specified amount of time. During the three years you are with EIT you are required to complete a number of portfolios. Into each portfolio you will gather evidence to demonstrate your developing teaching skills. This evidence may include samples of observations or learning stories, photographs, video, minutes from meetings or anecdotal evidence gathered over one or two semesters.</p>	<p>‘O se tu’ufa’atasiga o galuega e sa’ili ai lou lelei i se tasi o vāega pē sili atu i se vaitaimi. I le taimi o e iai i le EIT e mana’omia lou fa’atumuina o ni tala’aga. I totonu o tala’aga ta’itasi e te aoaoina ni molimau e fa’amatala mai au le fa’atupula’ia o lou tōmai fa’afaiāoga. ‘O nei molimau e aofia ai ni fa’ata’ita’iga ao e mātāu, pē a’oa’o ni tala, pu’eata, vitio, minute o fonotaga po’o ni fa’amaoniga fa’alogo/moni sa aoina i le tasi po’o le lua kuata aoga.</p>
<p><b>PROBLEM-SOLVING SKILLS:</b></p>	<p><b>TOMAI –FOFŌ FA’AFITĀULI:</b></p>
<p>Problem solving refers to the ability to solve problems; to a general resourcefulness and skill that will enable the child to solve various future problems.</p>	<p>‘O le fofōina o fa’afitāuli e fa’atatau i le mafai ona e fofōina ni fa’afitāuli; i alagaoa masani ma tomāi e mafai ai e le tamaitiiti ona fofō ni fa’afitāuli ‘ese’ese i le lumana’i.</p>
<p><b>PROBLEMITISE:</b></p>	<p><b>FA’APONAPONA</b></p>
<p>During the course of your study you will be asked to “problemitise your practice”. This does not necessarily mean seeking “problems”. To problemitise means to look at a situation, for example, something you may have chosen to record in your journal, and to not just describe what happened, but to critically reflect upon why and how it happened. What are the underlying beliefs that are a part of this event? How might other people feel about this event? What are your assumptions about this event and the people involved? Problemitising your practice is a crucial element of being a critically reflective teacher.</p>	<p>I le taimi o lau a’oa’oga ‘ole’ā fesiligia ai lou “tilotilo i au fa’ata’ita’iga”. E lē o fa’apea atu e sa’ili ni “fa’afitāuli”. ‘O le uiga o le tilotilo o le va’ava’ai lea i se tūlaga, se fa’ata’ita’iga, se mea ‘e te ono filifilia e fa’amaui i lau ‘api, ma e lē na’o ona fa’amatala le mea na tupu, ‘ae toe matua’i manatu pē ‘aiseā ma fa’apēfea ona tupu. ‘O ā ni talitonuga tāua ‘olo’o iai fa’atasi ma lenei mea? ‘O ā ni lagona o tagata e uiga i lenei mea? ‘O ā ni ou talitonuga e uiga i lenei mea ma tagata ‘olo’o a’afia ai? ‘O le fuli fa’alā’aumamafa i au fa’ata’ita’iga o se vāega tāua o le faiā’oga e maoa’e ona manatu.</p>

<b>QUALITATIVE RESEARCH:</b>	<b>SU'ESU'EGA FA'AVAE I LAGONA:</b>
Qualitative methods have been developed to discover theory. Qualitative research tends to be less objective and may use more subjective observations of behaviour. It asks 'why' questions and is interested in thoughts, feelings and attitudes. The researcher is very involved in the research. (see also OBJECTIVITY and SUBJECTIVITY)	'O metotia tāua 'ua fausia 'ina 'ia maua ai liuliuga. 'O sa'ililiga tāua e itiiti ai le va'aimāo'i ma ono fa'aaogā ai va'aiga fa'alemāfaufau i āmio. E fesili pē "āisea" ma fiafia i māfaufauga, lagona ma uiga. E a'afia tele le tagata su'esu'e i su'esu'ega fa'apēnei. (va'ai fo'i le VA'AIMĀO'I ma le VA'AIFA'ALETAGATA)
<b>QUANTITATIVE RESEARCH:</b>	<b>SU'ESU'EGA O AOFA'IGA</b>
Quantitative methods have developed largely to confirm or verify theory. Quantitative research tends to use more objective measurements to test ideas and hypotheses. The researcher tries to stay outside the research. (see also OBJECTIVITY and SUBJECTIVITY)	'O metotia e faitau ai le aofa'i o nimea, 'ua fausia 'ina 'ia fa'amautūina ai pē fa'amaonia ai liuliuga. 'O su'esu'ega o aofa'iga e tele ina fa'aaogā le va'aimāo'i e fa'avae i le aofa'i o mea 'ina 'ia su'e ai ni manatu ma fa'amatalaga o manatu. E taumafai le tagata su'esu'e 'ina 'ia tūmau i fafo o le su'esu'ega. (va'ai fo'i le VA'AIMĀO'I ma le VA'AIFA'ALETAGATA)
<b>REFLECTIVE LEARNING OR REFLECTIVE TEACHING:</b>	<b>A'O A'OGA TEPA I TUA PO'O LE FAIĀ'OGA TEPA I TUA</b>
To be a reflective learner or to teach reflectively means looking back at or reflecting on teaching/learning practices for the purpose of analysing, evaluating, and strengthening the quality of learning experiences. Teaching/learning strategies and experiences should be reflected on with a spirit of inquiry, continually seeking to understand which plans, decisions, and actions are effective in the learning process and which are not.	'O le 'avea o 'oe ma tagata ā'oga toe tepa i tua po'o le faiā'oga toe tepa i tua, 'o le toe va'ava'ai lea i metotia ma 'auala na 'e fa'aaogāga 'ina 'ia iloilo, su'esu'e ma toe fa'amālosi ai le fa'atinoga o au a'oa'oga. 'O 'auala fa'afaiā'oga/ fa'aa'oa'oga ma gāluega sa faia, e tatau ona toe iloilo i ai ma le agāga o le fia iloa, sālilili pea, ma taumafai e va'ai po 'o fea fuafuaga, ma gaoioiga e pito aogā ma le a'oa'oina ma fuafuaga e lē aoga.
<b>RELIABILITY:</b>	<b>FA'ATUATUAINA</b>
The trait of being dependable or reliable. Reliability is an attribute of any system that consistently produces the same results, preferably meeting or exceeding its specifications.	O se fa'ailoga fa'apitoa o le fa'alagolago po'o le fa'atuatuaia. 'O le fa'atuatuaia o se mea lelei mo so'o se fa'alāpotopotoga e maua mai ai pea fa'ai'uga tutusa, e sili le la'asia po'o le maualuga o mea e mana'omia.
<b>SCHEMA:</b>	<b>FĀUFAUGA:</b>
Schemas are essentially sets of ideas that allow for us to form impressions. They affect how we may perceive, notice, and also interpret information. Schemas rely on encoding; how our minds code what we may see, hear, smell, or touch. Schemas tend to have a very strong visual component. For example, all people hold schemas for age, race, or gender. Frederic Bartlett, in 1932, first introduced the concept of the schema while working on constructive memory. He considered schemas to be "maps or structures of knowledge stored in the long-	'O fāufauga (schema) 'o ta'ui ia o manatu (sets of ideas) e latou te tatala le avanoa mo i tatou e fatu ai la tatou va'ai fa'alemāfaufau (impressions). 'O nei manatu, 'ole'ā a'afia ai la tatou va'ai fa'alemāfaufau, iloa, ma fa'auiga mea tatou te va'aia ma lagonaina (information). E fa'alagolago ta'ui o manatu i le afiīina (encode); po'o le fa'avasegaina e o tatou māfaufau o mea tatou te va'aia, fa'alogo i ai, sosogi i ai, pē fetāgofi fo'i i ai. E mālosi tele le itū i le va'ai i nei ta'ui o manatu. Fa'ata'ita'iga, e tofua tagata 'uma ma a latou ta'ui o manatu e uiga i le matua (age), itū'āiga tagata (race) po'o se al'i'i / tama'ita'i. 'O le 1932 na ulua'i fofola ai e le ali'i su'esu'e o Frederic Bartlett le mau /

<p>term memory." Cognitive theory identifies children as developing schemas. For example, a child may develop a schema of water as being something to drink or have a bath in. When the child discovers ice they must assimilate this information into their existing schemas and accommodate it within their memory and vision of what water is.</p>	<p>konisepe lenei o le ta'ui o manatu 'a'o ia galue i le vāega pu'eata o le māfuafau (memory). Fai mai a ia, 'o ta'ui o manatu, 'o ni fa'afanua po'o ni fausaga (structures) e teu mau i le vāega e 'umi ona manatua o le māfaufau (long term memory).</p> <p>'Ua fa'atusaina tamaiti o ni ta'ui o manatu i lalo o le liuliuga o māfaufauga (cognitive theory). Fa'ata'ita'iga, e tuputupu pea le ta'ui o manatu o le tamaitiiti e uiga i le vai, 'o se mea e inu pē tā'ele ai. 'O le taimi e fa'ato'ā va'ai ai i le 'aisa, e tatau loa ona ia fa'aofi lenei mea fou i totonu o lana ta'ui lea o mea tau vai i lona māfaufau e manatua ma iloa atili ai lenei mea e ta'ua o le vai.</p>
<p><b>SOCIO-CULTURAL THEORY:</b></p>	<p><b>LIULIUGA O AGANU'U-TAU TAGATA</b></p>
<p>The term "socio-cultural" relates to both social and cultural aspects of people's lives. It includes the trends and developments within society as a whole; population, lifestyles, attitudes, culture, issues of public and private concern, tastes and demands. In an early childhood context, socio-cultural theory describes the effect of society and culture on young children and ngā whānau. This theoretical viewpoint recognises individual behaviour is influenced by larger social groups. In the early childhood centre, socio-cultural learning means children learning socially in groups, reflecting the culture of the centre and wider society.</p>	<p>'O le fa'a'upuga 'o le "socio-cultural" e fa'asino lea i uiga tau tagata ma tau aganu'u a tagata ma o latou ōlaga. E aofia ai suiga ma atina'ega i le lalolagi o tagata tu'ufa'atasi; faitau aofa'i (population), itū'āiga ōlaga (lifestyles), uiga ( attitudes), aganu'u, matā'upu lautele ma lotoifale e popole i ai (issues of public and private concern), mana'oga ma poloa'iga (tastes and demands). 'I le si'omaga o le ā'oga 'āmata, 'o liuliuga o aganu'u - tau tagata e na te fa'amatalaina le a'afiaga o le lalolagi tau tagata ma aganu'u i tamaiti lāiti ma fānauga lāiti. 'Ua taofi lenei liuliuga 'o le tamaitiiti e a'afia i le lalolago o tagata lautele.</p> <p>I le nofoaga o ā'oga 'āmata, 'o le a'oa'oina i aganu'u tau tagata e a'oa'oina ai le tamaitiiti i kulupu, e fa'atino ai tū ma aganu'u a le nofoaga fa'apea ma le sosaiete lautele.</p>
<p><b>SPIRITUALITY:</b></p>	<p><b>FA'ALEAGĀGA</b></p>
<p>While spirituality recognises an inner sense of something greater than oneself, it must be emphasised that religion and spirituality are not the same thing, although they may be linked. Spirituality, in a broad sense is concerned with matters of the spirit. The emphasis is on personal experience: one may be spiritual but not subscribe to any religious belief system.</p> <p>Spirituality is increasingly being acknowledged as a fundamental part of human development – <i>Te whāriki</i> consistently recognises spirituality in holistic development. Indeed, <i>Te whāriki</i> charges early childhood professionals with the responsibility of considering the child's spiritual growth and learning.</p> <p>Spirituality is implicit in our deep feelings and beliefs, including our sense of peace and purpose in life, as well as a connection to others and their beliefs. Think about phrases such as "healing the spirit". A walk on the beach with the salt spray on your face can "lift</p>	<p>I le va'aiga fa'aleagāga, e ui ina talitonuina le iai o se isi i totonu o i tatou e sili atu nai lō i tatou, e tatau ona fa'amamafaina le talitonuga e fa'apea 'o le lotu (religion) ma le fa'aleagāga e lē tutusa, e ui ina 'āiga / soso'o i lā'ua. 'O le fa'aleagāga, e fa'asino lea i mea tau le agāga. E fa'amamafaina le lagona o le tagata lava ia e fa'avae i lona lava ōlaga: e mafai ona ola fa'aleagāga se tagata 'ae lē talitonu pē 'auai i se tapua'iga fa'alelotu. 'Ua fa'asolosolo lava ina fa'ailoaina lautele le 'avea o le fa'aleagāga ma vāega o le tuputupu a'e fa'aletagata – 'ua fa'apupulaina aloa'ia e le <i>Te Whāriki</i> le 'avea o le fa'aleagāga 'o se vāega tāua i le atina'eina 'ātoa o le tagata. 'Ia mautinoa, 'ua fa'atonuina e le <i>Te Whāriki</i> faiā'oga o ā'oga 'āmata 'uma 'ina 'ia 'avea ma o latou tiute 'autū le a'oa'oina o tamaiti e aofia ai ma le fa'aleagāga.</p> <p>'O le fa'aleagāga e aofia i o tatou lagona loloto ma talitonuga, fa'apenā fo'i ma o tatou lagona o le filēmū ma lo tatou tofi po'o le aogā i lenei ōlaga, fa'atasi ai ma lo tatou so'otaga i isi tagata ma o latou fo'i talitonuga. Māfaufau i fa'a'upuga e pei 'o le "fofōina o le agāga" (healing the spirit). 'O se savaliga i le oneone o le</p>

<p>your spirit". Walking on new Spring grass in bare feet may feel "good for the soul".</p> <p>For Māori and Pasifika cultures, spirituality is an integral part of the belief systems. Children are capable of profound and meaningful beliefs from an early age and as early childhood teachers, we should be encouraging a constant awareness of the spiritual dimension of nature. In doing so, we also foster the development of morality and social responsibility.</p>	<p>matāfaga ma fa'alogoina ai le sūsū o le suāsami e 'aumai e le savili i ou fōliga e "si'itia ai lou agāga".</p> <p>Mo aganu'u a tagata Maoli ma Pasefika, e tāua tele le fa'aleagāga i a i latou. E iloa lelei e tamaiti le tāua ma le loloto o talitonuga 'a'o lāiti lava i latou ma 'o o tatou tiute fa'afaiā'oga, 'o le una'ia fa'amālosi lea o le manatua ma le taumulimuli o tamaiti i le uiga o le fa'aleagāga. o le ōlaga. 'O le fa'atinoina o lenei vāega tāua, 'o le 'āmataga fo'i lea o le fa'atupuina o le iloa o aga e tatau (morality) ma tiute tau'ave i le vā ma tagata (social responsibility).</p>
<b>STEREOTYPING:</b>	<b>ATA LĒ 'ĀTOA</b>
<p>In modern usage, a stereotype is a simplified mental picture of an individual or group of people who share a certain characteristic (or stereotypical) qualities. Common stereotypes include a variety of assumptions about various racial groups and predictions of behaviour based on social status, gender or wealth.</p>	<p>I lona fa'aogāga i aso nei, 'o le 'upu stereotype (ata lē 'ātoa), 'o se ata fa'amāmāina (simplified) o se tagata po'o se li'o o tagata e tai tutusa nisi o vāega o lo latou ōlaga. 'O ata lē 'ātoa ta'atele e aofia ai ni māsalsaloga e uiga i itū'āiga tagata (racial groups) 'ātoa ai ma le taumateina (assumptions) o a latou amio e fa'avae i luga o lo latou tūlaga i le va'aiga fa'aletagata (social status), ali'i / tama'ita'i po'o le maumea.</p>
<b>SUBJECTIVITY:</b>	<b>VA'AIFA'ALETAGATA</b>
<p>We all look at and experience the world through our conscious (and unconscious) thoughts, through our emotions, our sense of ourselves and how we perceive ourselves and our own unique way of understanding the world around us.</p> <p>(see also QUALITATIVE RESEARCH and QUANTITATIVE RESEARCH)</p>	<p>Tatou te va'aia ma fa'auiga le lalolagi e ala i o tatou lava māfaufauga iloa (ma le lilo), o tatou lagona (emotions), fuatiaifo ta'ito'atasi ma la tatou va'ai fa'alemāfaufau i ā i tatou lava e tau fa'amatala ai le lalolagi 'olo'o si'omia ai tatou.</p> <p>(Va'ai fo'i SU'ESU'EGA FA'AVAE I LAGONA ma le SU'ESU'EGA O AOFA'IGA)</p>
<b>SYNTHESISING:</b>	<b>TU'UFA'ATASIGA O MANATU:</b>
<p>This is the process of connecting existing knowledge with new discoveries to develop a new or deeper understanding of phenomena. It is through synthesising that we build our own personal knowledge as well as build the body of knowledge known as life education.</p>	<p>'O le faiga e feso'ota'i ai le iloa 'olo'o iai nei ma ni mea fou ua maua e atina'e ai ni mālamalama loloto o mea e tutupu (phenomena). 'O le tu'ufa'atasiga o manatu e fausia ai lo tatou iloa ma fa'alauteleina ai fo'i le ta'ui o mea tatou te iloa e ta'ua 'o le a'oa'oga o le ōlaga 'ātoa.</p>
<b>TEACHER:</b>	<b>FAIĀ'OGA</b>
<p>A teacher is one who enables another human to acquire knowledge, skill, and attitude development; a master or mentor who leads through insight, modelling, and the encouragement of others. Politically and philosophically, this programme defines you as student-teachers... not childcare workers or educators.</p>	<p>'O le faiā'oga o se tagata e fa'amalosi'au i se isi tagata ina ia maua se iloa, tōmai, ma uiga fa'atupula'ia, se pule po'o se faufuatua e ta'ita'i aga'i i le mālamalama, fa'afōliga, ma le fa'amālosi'au mo isi. O le fa'apolokiki ma le lē maitaita, e fa'amatala e lenei polokalame 'oe o se tamaitiiti ā'oga-faiā'oga... e lē o se tausi tamaitiiti po'o se tagata a'oa'o.</p>
<b>THEORY:</b>	<b>LIULIUGA</b>
<p>A theory is a logical explanation or model based on observation, facts, hypotheses, experimentation, or reasoning that attempt to explain a range of natural phenomena.</p>	<p>O le manatu autū o se fa'amatalaga moni po'o fa'afōliga ua fausia i se su'esu'ega, mea moni, po'o se fa'amatalaga lē mautinoa, su'esu'ega, po'o ni finauga e taumafai ai ona fa'amatala vaega 'ese'ese o mea e tutupu fa'anatura. E</p>



Theories are constantly subject to testing and modification as new evidence and ideas emerge.	fai fai pea su'esu'ega o manatu 'autū ma ni teuteuga laiti e avea ma molimau fou ma manatu e fotua'i mai.
<b>THEORY OF MIND:</b>	<b>LIULIUGA TAU LE MĀFAUFAU</b>
<p>Theory of mind refers to an awareness of and an understanding of cognitive processes. It recognises that people hold mental representations (or ideas and pictures) of what they believe. Theory of mind incorporates such ideas as the ability to; understand others' thoughts and judge their feelings and intentions; empathise; distinguish between reality and imagination (fantasy or dreams); and distinguish between how something appears and what is actually real.</p> <p>Some children develop theory of mind abilities earlier than others, which reflect brain maturation and improvements in cognitive processes. Both heredity (what a child inherits genetically) and environmental influences (the place and people that fill the child's world) play a part in the development of theory of mind.</p>	<p>E fa'asino le manatu o le māfaufau i le iloa ma le mālamalama i gāoioiga o le māfaufau. E iloaina le taofia e tagata o ata fa'alemāfaufau (po'o manatu ma ata) o mea latou te talitonu i ai. E aofia fa'atasi le manatu o le māfaufau e pei o manatu e mafai ai ona; mālamalama i manatu o isi ma fa'amasino o latou lagona ma fa'amoemoega;lagona alofa;'ese'ese o le mea moni ma māfaufauga (fāgogo po'o miti);ma le 'ese'esega o se fōliga mai o se mea ma le mea moni e tatau ona iai.</p> <p>'O nisi tamaiti e vave ona fa'atupula'ia o latou manatu fa'alemāfaufau nai lo isi, e iloa ai le vave matua o le māfaufau ma fa'aleleia ai le fa'aaogāina o le māfaufau. E fesoasoani le fa'asinomaga (<i>heredity</i>- mai mātua o le tamaitiiti) ma lona si'osi'omaga (<i>environment</i> - 'āiga ma tagata e a'afia i le lalolagi o le tamaitiiti) i le atina'ega o o latou manatu fa'alemāfaufau.</p>
<b>VALIDITY:</b>	<b>FA'AMAONIGA:</b>
Validity refers to something that has been correctly inferred or deduced from a premise, for example, a valid conclusion. Validity refers to whether an assessment measures what it is supposed to measure. For example, a valid assessment of a child's problem solving skills would focus on the student's ability to solve problems and not on the ability to describe or demonstrate the problem.	'O le 'upu <i>validity</i> , 'o le fa'amaoniga e fa'ata'u i se mea ua sa'o e maua mai i fuafuaga fa'alemāfaufau (infer) pē feliliua'i fo'i fa'alemāfaufau (deduce), fa'ata'ita'iga, 'o se fa'ai'uga sa'o. 'O le uiga o le 'upu <i>validity</i> 'o le talafeagai lea 'o se metotia e fa'aaogā e sa'ili ai le fa'amaoniga o se mea sa sa'ili sona tali. Fa'ata'ita'iga, 'o le talafeagai o le metotia e fa'aaogā e se tamaitiiti e sa'ili ai tali o ni lu'itau po'o ni fa'afaitāuli, nai lō le iloa e lea tamaitiiti ona ia fa'amatala pē fa'atino mai lea fa'afaitāuli.