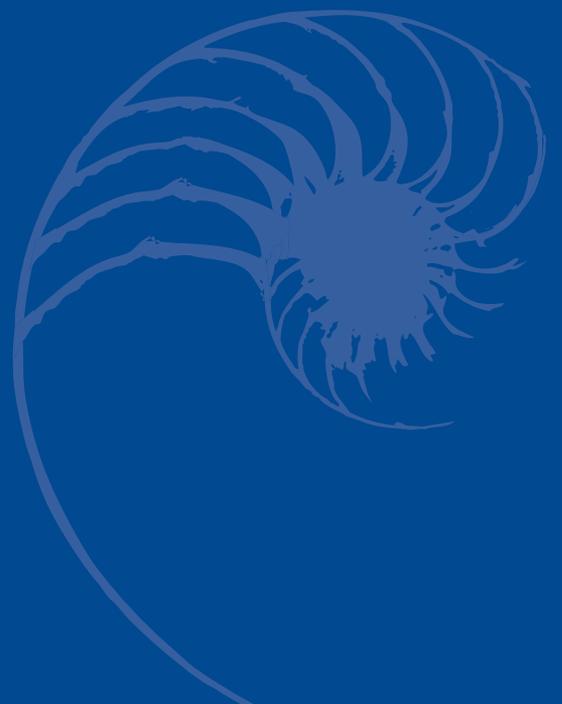


# *Tau Hatakiaga ma e Vagahau Niue*

*The Niue Language Guidelines*





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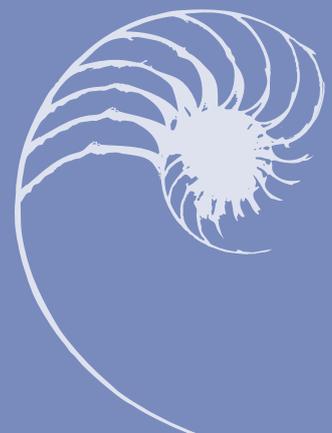


# *Tau Hatakiaga ma e Vagahau Niue*

*The Niue Language Guidelines*

*Ministry of Education  
Te Tāhuhu o te Mātauranga*

*Learning Media  
Wellington*





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# Tau Manatu Hafagi

## Foreword

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Fakaalofa lahi atu

*Tau Hatakiaga ma e Vagahau Niue: The Niue Language Guidelines* is a welcome update to the suite of language guidelines supporting the Learning Languages area of *The New Zealand Curriculum*.

The development of guidelines to support the teaching and learning of vagahau Niue in New Zealand schools began in 2004. Working in close collaboration with the Niue community, the Ministry published *Vagahau Niue in the New Zealand Curriculum* in 2007. *Tau Hatakiaga ma e Vagahau Niue: The Niue Language Guidelines* is the updated version.

The early childhood section of these guidelines is aligned with *Te Whāriki: He Whāriki Mātauranga mo ngā Mokopuna o Aotearoa/Early Childhood Curriculum*. The schooling section is aligned with *The New Zealand Curriculum*.

*Tau Hatakiaga ma e Vagahau Niue: The Niue Language Guidelines* offers pathways for strengthening the knowledge and use of the Niue language. It has been designed to support Niue as an additional language in New Zealand early childhood and school settings. It sets out what learners need in order to communicate effectively in Niue. It also includes suggestions for the teaching and learning of Niue.

Language, culture, and identity are inherently linked and are central to the goals of the *Pasifika Education Plan*. Learning a new language encourages students to participate more actively in New Zealand's diverse multicultural communities as well as in the wider global community. The Niue language adds to the rich linguistic and cultural diversity of New Zealand. Our identities are strengthened by having speakers of more than one language in our society.

I would like to thank all the people who have been involved in developing these guidelines. Your support has made these language guidelines possible. I value and celebrate your contributions.

Fakaaue lahi  
Kia monuina

Lesley Longstone  
Secretary for Education





# Fakatokaaga

## Introduction

---

Pasifika languages are spoken throughout New Zealand as well as in their countries of origin. The Niue language is included in Learning Languages, one of the essential learning areas of *The New Zealand Curriculum*. *Tau Hatakiaga ma e Vagahau Niue: The Niue Language Guidelines* is designed to guide programmes for teaching and learning Niue in early childhood settings and schools. It supports *Te Whāriki: He Whāriki Mātauranga mō ngā Mokopuna o Aotearoa* (1996) and *The New Zealand Curriculum* (2007).

As they learn a language, students develop their understanding of the power of language. They discover new ways of learning, new ways of knowing, and more about their own capabilities.

*The New Zealand Curriculum*, page 24

*Tau Hatakiaga ma e Vagahau Niue: The Niue Language Guidelines* expands on the key elements of *Te Whāriki* and *The New Zealand Curriculum* to provide content that is specific to the Niue language and culture and will support teachers in planning their Niue language programmes. It also integrates the principles and values of aga fakamotu. (These are described briefly on page 17.)

A note on terminology: The term "vagahau Niue" is used to mean the Niue language in these guidelines, except where the phrase "the Niue language" is used for a particular reason, such as in the English translation of headings. In the same way, "aga fakamotu" is used to mean the culture of Niue people. (Both "aga fakamotu" and "aga faka-Niue" are used to mean the culture of Niue. These guidelines use "aga fakamotu" throughout for consistency and because the guidelines are intended for use in New Zealand.)

Because "vagahau Niue" and "aga fakamotu" are used so frequently in these guidelines, they are not italicised. All other vagahau Niue words are in italics.

These guidelines have woven together the strands and goals of *Te Whāriki* to provide a foundation for young children's language learning development. The vagahau Niue learning outcomes for young children describe what might reasonably be expected for their language development towards the end of their early childhood education. *Tau Hatakiaga ma e Vagahau Niue: The Niue Language Guidelines* includes suggestions for teaching and learning vagahau Niue in these settings.

In line with *The New Zealand Curriculum*, these guidelines then define eight further levels of achievement.

Used together with *Te Whāriki* and *The New Zealand Curriculum*, these guidelines will benefit all learners of the Niue language and culture, irrespective of their age or learning environment.

The linguistic and cultural aspects suggested in the guidelines will help teachers to design a variety of learning situations and experiences that connect with the everyday lives of learners. By considering traditional and modern practices of language use in cultural contexts, young people can gain a sense of how culture continually evolves and of how language and culture are interrelated.

Having access to vagahau Niue teaching and learning programmes will increase learners' awareness of the significance of vagahau Niue in New Zealand and enhance their connections with the people of Niue and with other languages and cultures.

In this way, the teaching and learning of vagahau Niue and aga fakamotu in New Zealand early childhood settings and schools will support the aim of *The New Zealand Curriculum*, that learners "experience a curriculum that engages and challenges them, is forward-looking and inclusive, and affirms New Zealand's unique identity" (page 9).

The meanings of the sayings and proverbs that accompany main headings are discussed in the appendix on pages 93–95. Further information about vagahau Niue sayings and proverbs can be found in books about Niue language and culture or through discussion with the local Niue community.





# Tau Hagaaoga ma e Fakaakoaga he Vagahau Niue

## *Aims for Learning the Niue Language*

---

**Monū Tagaloa**  
**Ke hake ke ti mata ailele**  
**Kolomata e tama ti ua loluga**  
**Monū ho inu e e e ...**



### **Tau Hagaaoga Fakalaulahi**

#### *General Aims*

The general aims for teaching and learning the Niue language and culture reflect those stated in *Te Whāriki* and *The New Zealand Curriculum*. These aims are to:

- promote and encourage the teaching and learning of vagahau Niue and aga fakamotu from the earliest practicable age;
- promote the use of vagahau Niue in a range of contexts, traditional and modern;
- provide access to vagahau Niue learning opportunities for all learners;
- enable learners to develop and use vagahau Niue as part of their education;
- collaborate with the community of vagahau Niue speakers in order to develop teaching and learning programmes that are inclusive and that provide authentic contexts for learning.



### **Tau Hagaaoga Fafati**

#### *Specific Aims*

Learners of vagahau Niue will:

- develop an understanding of vagahau Niue and aga fakamotu;
- develop verbal and non-verbal communication skills in vagahau Niue for a range of purposes;
- experience the stories, texts, and visual symbols of aga fakamotu;
- discover ways to be creative and expressive in vagahau Niue.

As they progress to more advanced levels, learners will:

- increasingly understand the functions, structures, and conventions of vagahau Niue and learn how the language varies according to audience and purpose;
- respond to and think critically about a range of texts in vagahau Niue;
- use vagahau Niue to process information and communicate;
- extend their understanding of New Zealand as a country with diverse linguistic and cultural perspectives;
- acquire skills that are transferable to other learning areas;
- develop a sense of identity within, or in relation to, the Niue heritage.



# Fakaako mo ha e Vagahau Niue?

## *Why Learn the Niue Language?*

---

### **Niue foufoumaka he Moana-nui-a-Kiwa**

New Zealand is an increasingly diverse and multicultural society, situated in the South Pacific and underpinned by its bicultural partnership based on the Treaty of Waitangi. Learning vagahau Niue and aga fakamotu helps learners to participate actively in and contribute to New Zealand's diverse society and the wider Pacific region.

New Zealand's diplomatic relations with Niue affirm the close ties between the people of both nations. Many people from Niue have settled in New Zealand. More and more children of Niue heritage are being born in New Zealand, including children with dual (or multiple) heritages. Learning vagahau Niue enables learners who are of Niue heritage to affirm their sense of identity as they advance their knowledge of their language and culture. Opportunities to learn and use vagahau Niue will enable these learners to make connections to the wider community of vagahau Niue speakers.

Learners without kinship ties can also access vagahau Niue and aga fakamotu through teaching and learning programmes. Participating in these programmes will enable them to expand their knowledge and experience of a language spoken in communities and in workplaces around New Zealand. This learning will enable them to build relationships with people in these communities.

Learners of vagahau Niue develop their cross-cultural communication skills through exploring new ways of interacting with others, which challenges them to think about the world and their place in it. *The New Zealand Curriculum* describes these processes in the following way:

Learning a new language extends students' linguistic and cultural understanding and their ability to interact appropriately with other speakers. Interaction in a new language ... introduces them to new ways of thinking about, questioning, and interpreting the world and their place in it. Through such interaction, students acquire knowledge, skills, and attitudes that equip them for living in a world of diverse peoples, languages, and cultures. As they move between, and respond to, different languages and different cultural practices, they are challenged to consider their own identities and assumptions.

*The New Zealand Curriculum*, page 24

Like all languages, vagahau Niue is a treasure, not only for its people, but also for others who wish to learn it. It is a gift to be shared by all people.





# Ko hai e tau Ako he Vagahau Niue?

## *Who Are the Learners of the Niue Language?*

---

### **Taoga mahuiga he Atuhau tupuhake**

Learners of vagahau Niue bring a range of prior experiences to their learning. In any learning setting, there may be learners who have:

- knowledge of other languages;
- knowledge of one language, usually English;
- little or no prior experience of vagahau Niue;
- some prior experience of vagahau Niue, although the language may not be spoken in the home;
- family or caregivers who use the language to communicate;
- a strong language and cultural background, speaking vagahau Niue in their homes and with other fluent speakers.

Teachers need to take these diverse needs into account when planning teaching and learning programmes.

There is also diversity of background within each group of learners.<sup>1</sup> Learners of vagahau Niue, at all levels, are also likely to show the full range of individual differences in ability found in all groups of learners. For example, there will be learners who have special talents or abilities with language as well as those with special educational needs. Teachers need to consider these differences and use a pedagogy that meets the needs of diverse learners.

The concepts of aga fakamotu also have implications for teaching and learning programmes. When Niue values (see page 17) are fully integrated into these programmes, they will help to provide authentic contexts for learning. When planning inclusive vagahau Niue language and aga fakamotu programmes, teachers need to be sensitive to traditional cultural roles and relationships and be aware of how these may be changing. Teachers should recognise the relationship between certain traditional roles and the underlying value system that has defined them.

Some learners of vagahau Niue will come from backgrounds in which traditional structures, roles, and beliefs form an important part of the accepted value system. Teachers can seek guidance on these issues through their local Niue community networks.

When students work with someone from the Niue community in the classroom or on a field trip, they extend and deepen their understanding of vagahau Niue and aga fakamotu. However, it is important to remember that not all members of Niue communities are necessarily *pulotu* (experts) in vagahau Niue and aga fakamotu.

<sup>1</sup> For example, learners with a Niue heritage may have different experiences of churches or denominations and of village customs, different *pulotu* preferences and specific areas of knowledge, different family backgrounds and socio-economic situations, and varying processes for achieving collective aspirations.



# Fakaakoaga he Aga Vagahau he Vagahau Niue

## *Teaching the Features of the Niue Language*

**He uhila kua lupa tata mai  
Fatiia ho la Tavahi mata e  
Pogipogi to uhu mo e liogi**

Vagahau Niue is a distinct Polynesian language. It developed within a Western Polynesian grouping that includes the languages of Tonga, Sāmoa, and Pukapuka. Vagahau Niue shares many of the features of these three languages but is more closely related to lea faka-Tonga.

### **Tau Vahega Vagahau** *Dialects*

The Niue language developed as two dialects: the Motu dialect in the north of the island and the Tafiti dialect in the south. (*Motu* means the people of the land, and *tafiti* means the strangers or people from a distance.) According to tradition, Tongan immigrants had a greater influence in the Tafiti district. There are few differences in the structures of the two dialects; most of the differences are in vocabulary. For example, note the different Motu and Tafiti forms of the following words. Both forms are correct.

<b>Comparison of some Motu and Tafiti forms of words</b>		
<b>Motu</b> <i>(Eastern Polynesian form)</i>	<b>Tafiti</b> <i>(Western Polynesian form)</i>	<b>English</b>
<i>haloka</i>	<i>aloka</i>	being noisy
<i>likiliki</i>	<i>ikiiki</i>	small
<i>afule</i>	<i>hafule</i>	peel
<i>kalemutu</i>	<i>kelemutu</i>	earthworm
<i>kanomea</i>	<i>kanumea</i>	kanomea [a kind of small bush]
<i>kolomiti</i>	<i>kolomete</i>	backward drift [of the tide or a wave]
<i>kuvei</i>	<i>kavei</i>	handle
<i>maona</i>	<i>malona</i>	damaged
<i>maine</i>	<i>maini</i>	ticklish
<i>nei</i>	<i>nai</i>	now





# Tau Matatohi he Vagahau Niue

## *The Niue Language Alphabet*

The Niue alphabet has five vowels. These are:

a, e, i, o, u.

The Niue alphabet has eleven consonants. These are:

f, g, h, k, l, m, n, p, s, t, v.

The consonants "r" (which is not in the above list) and "s" were introduced by the London Missionary Society for names transliterated from the Bible. The "s" sound and the "r" sound were not traditionally part of vagahau Niue. However, the "s" has made its way into printed books and classroom programmes.

The Niue alphabet, then, has sixteen letters altogether:

a, e, f, g, h, i, k, l, m, n, o, p, s, t, u, v.

The letter "g" is sounded "ng", as in "vagahau".

In the written language, some Niue words may have one or more macrons (for example, *māmā*, meaning pale in colour or light in weight) and some others may be written with a double vowel (for example, *maama*, meaning light or knowledge). Macrons and double vowels indicate different kinds of sounds with different meanings. For example, the first syllable of *māmā* (pale in colour) does not sound the same as the first syllable of *maama*.

Printed texts in vagahau Niue do not always use macrons or double vowels. Proficient readers of the language can recognise the intended word by its context. An experienced reader can easily tell whether *mama* is intended to mean *mama* (chewed food) or *māmā* (pale in colour). In the past, whether or not macrons and double vowels were used has sometimes been inconsistent, depending on the backgrounds and preferences of individual writers.

Some vagahau Niue words have two different meanings even though they are spelled the same. Again, experienced readers of the language can usually tell the intended word by its context – for example, *kupu* meaning "word" is different from *kupu* meaning "piece of".

*Tau Hatakiaga ma e Vagahau Niue: The Niue Language Guidelines* uses macrons and double vowels because these can assist learners of vagahau Niue. As they move to higher levels, learners need to learn how to read and write vagahau Niue texts that do not use these conventions. Literacy in vagahau Niue involves being able to read and write both kinds of text since learners will generally encounter both.



## Tau Tūtala Fakalilifu mo e tau Tūtala Noa he Vagahau Niue

### *Formal and Informal Niue language*

Formal vagahau Niue is spoken at *fono* (official meetings), in church sermons, at ceremonial gatherings such as funerals and at cultural gatherings such as performing-arts festivals. Informal vagahau Niue is used for casual conversation such as in families and between friends. Learners need to gradually master both formal and informal forms of vagahau Niue so that they know when and how to use each form.

Some language that may be formal when spoken is not appropriate in formal written language. For example, the contractions *ha lala* (*ha lautolu*) and *ha talu* (*ha tautolu*) are appropriate in formal speech but not in formal writing. Some expressions that are correct in a face-to-face conversation (for example, *Fēfē ho loto?*) are not suitable for written language. (In written language, *haau a* rather than *ho* is used in this context.)



## Vagahau Hikihiki

### *Code-switching*

Vagahau Niue speakers commonly switch back and forth between informal vagahau Niue and English (*vagahau pālagi* or *papaalagi*). The appropriateness of code-switching depends on the type of vagahau Niue being spoken. It is not considered appropriate to switch to English when speaking formally in vagahau Niue. Speakers should learn to identify when code-switching is useful, which will often depend on the social context or the topic. For example, a speaker using vagahau Niue may switch to English in order to use technical language, such as the word “texting”, and switch back to vagahau Niue. *Tau Hatakiaga ma e Vagahau Niue: The Niue Language Guidelines* encourages more consistent use of vagahau Niue in all contexts.



## Tau Kupu Tamai mo e tau Kupu Foa

### *Transliterated Words and New Words*

Speakers and writers of vagahau Niue are adopting an increasing number of words that are transliterated from other languages, especially English. This contemporary vocabulary is generally accepted. However, many vagahau Niue speakers continue to prefer vagahau Niue forms to transliterated forms – for example, they say *huki fakagata* instead of *iminase* (immunise). In general, learners should use vagahau Niue forms unless there is a good reason to use a transliteration.



# Lotomatala ke he Vagahau

## *Language Knowledge*

---

Vocabulary and grammatical structures are the building blocks for developing communicative proficiency in vagahau Niue.



### **Holo ki mua e Fakaakoaga he Lotomatala**

#### *Learning Is Progressive*

Learning a language requires a focus on form (the structure of the language) and on meaning (the communicative purpose appropriate to the context). It is a cumulative process that will usually involve learning simple structures and progressing to more complex ones.

As they become familiar with the structure of the language and use it to communicate meaning in a range of contexts, learners also grow in knowledge. For this reason, learners need to develop a rich repertoire of formulaic expressions (which may be grammatically complex) to use in particular situations – for example, *Fakaalofa lahi atu kia mutolu* is used as a form of greeting to three or more people. As they develop their communicative competence in vagahau Niue, learners will come to understand the grammatical structure of these expressions.



### **Fakatautau e Fakaakoaga**

#### *Learning in Context*

It is best to learn and use vocabulary and grammatical structures within meaningful contexts. For example, teachers could introduce the structure *ko e amanaki au ke* (be going to) when teaching learners to express planning for the future, or introduce *manako au* (I want) when talking about *kai he taha falekai* (eating at a restaurant).



### **Mitaki ke Fakaakoaga Tumau**

#### *Practice Is Important*

Learners become competent in a language through using it in frequent and meaningful interaction. They need plenty of opportunities to practise so that eventually they can use vagahau Niue to communicate spontaneously. Teachers need to revisit language structures to reinforce prior learning. By continuously consolidating their knowledge as they use vagahau Niue, learners can acquire new vocabulary and grammatical structures when they are ready.



## Lagomatai e tau Ako ke Kautū

### *Helping Learners to Achieve*

Learners acquire their knowledge of a language and its culture progressively. In the initial stages, learners may produce approximations (that is, forms that are almost but not quite correct) of a given grammatical structure or cultural expression. These approximations are often stepping stones to acquiring the correct forms. Learners can use these forms to communicate to some degree, even when their knowledge of the correct language structure or appropriate cultural protocol is very limited. Although it is natural for learners to make mistakes while they are learning, they should receive regular feedback on how close their approximations are to the target.

Teachers can use learners' mistakes to diagnose their strengths and needs and provide constructive ways of addressing those needs and building on the strengths. In this way they can find a balance between encouraging learners to communicate spontaneously and correcting their errors. When learners are conversing or participating spontaneously, teachers may choose to allow some mistakes. This will help learners to gain confidence, use the language willingly, and act in appropriate ways. As they progress through the levels, they will learn to communicate more accurately, just as small children do when learning their first language. They will become increasingly aware that accuracy of expression, as well as fluency, is needed for really effective communication in oral, written, and visual texts.



# Lotomatala ke he Aga Fakamotu

## *Cultural Knowledge*

---

Language and culture are profoundly linked. Niue cultural practices are building blocks for developing competence and proficiency in vagahau Niue and aga fakamotu. These cultural practices are constantly shaped and reshaped over time and in different locations and so are always a mixture of the traditional and the modern.

Vagahau Niue teaching and learning programmes explore the relationship between language and culture. Through these programmes, learners become increasingly aware of how language and cultural practices are organised and the meanings they convey. As they develop their knowledge and use of vagahau Niue in different contexts and situations, learners will compare different beliefs and cultural practices – including their own – and come to understand more about themselves and others.

The learning environment is important. Teachers are encouraged to acknowledge the affinity that many children have with the natural environment and their community and to use these as a context for and an aid to learning.

The community may provide resource people who will add cultural authenticity to vagahau Niue teaching and learning programmes. Fostering relationships with the community, and with vagahau Niue speakers, will make it easier to provide learners with genuine contexts. Through these opportunities, learners will deepen their understandings of how language and cultural practices are interconnected.



# Tau Taoga Tokiofa a Niue

## *Niue Values*

---

**Vagahau ... mata ki luga**  
**Vagahau ... mata ki mua**  
**Kele kele ete a ninanina**

Vagahau Niue and aga fakamotu programmes in early childhood centres and schools will reflect the attitudes and values of *Te Whāriki* and *The New Zealand Curriculum*. Through their learning experiences, students will develop and clarify their own values and beliefs and come to respect and be sensitive to the rights of people who may have values and attitudes different from their own.

Language and culture are interrelated. Integrating Niue values into programmes for the teaching and learning of vagahau Niue and aga fakamotu will enable students to learn about and experience the qualities cherished by the people of Niue.

Vagahau Niue is rich in oral, written, and visual language. The spoken and written forms of the language are complemented by non-verbal forms of communication, such as the gestures and silences that vagahau Niue speakers use to convey particular meanings in their daily interactions. These forms contribute to the expression of aga fakamotu attitudes and values. Learners come to use and respond to these forms of expression as they develop their vagahau Niue communication skills in relevant and authentic contexts.

Aga fakamotu values are passed down from one generation to the next and are modified over time. The values of Niue are of great importance to its communities and continue to be practised and fostered. The values that Niue people hold in the highest esteem include:

- *loto fakaalofa* – the compassionate heart;
- *loto fakamokoi* – a generous nature;
- *loto totonu* – empathy;
- *loto fakatokolalo* – humility;
- *loto fakalilifu* – respect.

The attitudes that are part of aga fakamotu include:

- *tau mahani mitaki* – good behaviours, which are encouraged, such as *omaoma ke he tau mamatua* (obedience to parents and elders) and *fakanogonogo fakamitaki* (listening carefully);
- *tau mahani kelea* – bad behaviours, which are discouraged, such as using inappropriate language.



# Tau Puhala Fakaakoaga Mitaki

## *Effective Pedagogy*

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*Te Whāriki* and *The New Zealand Curriculum* contain information that is relevant to teachers as they plan teaching and learning programmes. This information is based on a significant amount of research that explores the most effective types of pedagogy.



### **He tau Aoga he tau Fānau Ikiiki** *In Early Childhood Settings*

*Te Whāriki*, the early childhood curriculum policy statement, sets out the framework for providing for children's early learning and development within a sociocultural context. It emphasises the learning partnership between teachers, parents, and families. Teachers weave a holistic curriculum based on their knowledge of the children's learning and development in the early childhood setting and in the wider context of the child's world. The video materials *Te Whāriki: Policy to Practice: Early Childhood Curriculum Materials for Aotearoa New Zealand* (2006) enable teachers and educators to further their understanding of how to use *Te Whāriki* in early childhood settings.



### **He tau Aoga** *In School Settings*

*The New Zealand Curriculum* is the curriculum policy statement for schools. It provides a framework that guides school-based curriculum decision making to meet the particular needs, interests, and circumstances of the school's students and community. Teachers design and use a flexible curriculum, which has been developed in response to their students' identified learning needs and is inclusive of the wider sociocultural context of the particular school community.

While there is no formula that can guarantee learning for every student in every context, there is extensive, well-documented evidence about the kinds of teaching approaches that consistently have a positive impact on student learning. This evidence tells us that students learn best when teachers:

- create a supportive learning environment;
- encourage reflective thought and action;
- emphasise the relevance of new learning;
- facilitate shared learning;
- make connections to prior learning and experience;
- provide sufficient opportunities to learn;
- inquire into the teaching–learning relationship.

Teacher actions that promote student learning are described further in *The New Zealand Curriculum* (pages 34–35). References for research into effective pedagogy for second-language acquisition are included in the References section of this book (page 100).



# Tau Lakau Utatala mo e tau Puhala Fakaako

*E-learning and Pedagogy*

**I loto he haaku a atefua  
I loto he haaku a uhoniū  
Tupuola moui e vagahau Niue**

Information and communication technology (ICT) has a major impact on the world in which young people live. Similarly, e-learning (that is, learning supported by or facilitated by ICT) has considerable potential to support the teaching approaches outlined in [this] section.

*The New Zealand Curriculum*, page 36

Learners and teachers can access language learning programmes and information through the Internet and make links with other communities of learners. Such pathways to language learning will engage learners of vagahau Niue and extend their interaction with other users of the language.

For further information, see page 36 of *The New Zealand Curriculum*.



# Tau Fuafuaaga Fai Kakano

## *Purposeful Assessment*

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### **Finagalo he fakamahani mo e fakapuloa he taoga Fakamotu ...**

The primary purpose of assessment is to improve learning and teaching as both learner and teacher respond to the information that assessment provides. Early childhood centres and schools need to consider how they will gather, analyse, and use information so that it is effective in meeting this purpose.

Assessment of children should encompass all dimensions of children's learning and development and should see the child as a whole.

*Te Whāriki, page 30*

Assessment for the purpose of improving student learning is best understood as an ongoing process that arises out of the interaction between teaching and learning. It involves the focused and timely gathering, analysis, interpretation, and use of information that can provide evidence of student progress.

*The New Zealand Curriculum, page 39*

*Te Whāriki* and *The New Zealand Curriculum*, as well as the materials that support them, provide guidelines for using assessment and assessment information. These guidelines should be consulted.



# Ko e tau Fakaakoaga Fakapapahi

## *A Continuum of Learning*

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*Te Whāriki* and *The New Zealand Curriculum* present the overarching curriculum policy for early childhood education and schools. These documents outline a continuum of teaching and learning that includes the outcomes to be achieved. When planning vagahau Niue programmes, it is important to provide for a smooth transition from one setting to the next and from level to level.

Both *Te Whāriki* and *The New Zealand Curriculum* emphasise the importance of developing communication skills and language in the early years. Both describe language in terms of its verbal and non-verbal elements and its interconnection with culture:

Language is a vital part of communication. In early childhood, one of the major cultural tasks for children is to develop competence in and understanding of language. Language does not consist only of words, sentences, and stories: it includes the language of images, art, dance, drama, mathematics, movement, rhythm, and music ... Adults should understand and encourage both verbal and non-verbal communication styles.

*Te Whāriki*, page 72

In Learning Languages, students learn to communicate in an additional language, develop their capacity to learn further languages, and explore different world views in relation to their own.

*The New Zealand Curriculum*, page 17

*Tau Hatakiaga ma e Vagahau Niue: The Niue Language Guidelines* emphasises competence in communication. Teachers in early childhood settings and schools can use its guidelines to plan and offer programmes that will help learners to develop their skills, knowledge, and competencies progressively and to achieve the specified outcomes.

The achievement objectives for schools, from levels 1 to 8, are based on authentic texts and contexts that learners are likely to encounter in their everyday lives as well as on more specialised uses of vagahau Niue.



# Tau Aoga he tau Fānau Ikiiki

## *Early Childhood Settings*

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### **Kia tu tagaloa e tau fakaakoaga he vagahau Niue Kitu kitu eeeaaa ...**

This section provides guidance on how vagahau Niue and aga fakamotu can be integrated into early childhood education. *Te Whāriki* is the basis for consistent early childhood curriculum programmes. For further guidance about curriculum planning, refer to *Te Whāriki*.

*Te Whāriki* is founded on the aspiration that children will:

grow up as competent and confident learners and communicators, healthy in mind, body, and spirit, secure in their sense of belonging and in the knowledge that they make a valued contribution to society.

*Te Whāriki*, page 9

Each community a child belongs to offers opportunities for new learning – opportunities to experience and reflect on alternative ways of doing things, to make connections across time and place, to establish different kinds of relationships, and to encounter different points of view. Communicating through vagahau Niue is part of that experience and learning.

Children develop their language in their families and communities as well as in early childhood centres. Weaving vagahau Niue and aga fakamotu and these experiences together contributes to relevant and contextualised language-rich environments for children, whether they are learning vagahau Niue as their first language or as an additional language.

Children learn through relationships with people, places, and things. This learning is best managed through collaborative relationships in contexts that are safe and inclusive while also encouraging risk taking, creativity, and exploration. Through active participation within these environments, children can develop their knowledge and use of vagahau Niue in a range of situations. At the same time, they will develop confidence in what they know and can do.

*Te Whāriki* sets out the principles, strands, and goals that are appropriate for the early childhood years.



# Tau Manatu Hokulo

## *The Principles*

There are four broad principles at the centre of the early childhood curriculum.

<b>Tau uho manatu fakaako mo e atihakeaga he vaha ikiiki</b> <i>Principles of learning and development in early childhood</i>	
<b>Moui Malolō</b> Empowerment	<i>Fakamafana he fakaakoaga, he tau fānau ikiiki, e tama ke fakaako mo e moui lotomatala.</i> The early childhood curriculum empowers the child to learn and grow.
<b>Moui Katoatoa</b> Holistic Development	<i>Fakakite he fakaakoaga he tau fānau ikiiki, e katoatoa he tau pūhala fakaako mo e moui olaola he tau fānau.</i> The early childhood curriculum reflects the holistic way children learn and grow.
<b>Moui Magafaoa mo e Kautū</b> Family and Community	<i>Ko e lalolagi lahi he magafaoa mo e kautū, ko e vala uho mo e ofania haia he gahua fakaakoaga he tau fānau ikiiki.</i> The wider world of family and community is an integral part of the early childhood curriculum.
<b>Moui Fakafetui</b> Relationships	<i>Lotomatala e tau fānau ka tumau mo e fehagai e tau fakafetuiaga mo e tau tagata, tau kaina, mo e tau mena kehekehe.</i> Children learn through responsive and reciprocal relationships with people, places, and things.

These four broad principles form the framework for all teaching and learning in the early childhood curriculum. For the teaching and learning of vagahau Niue in early childhood settings within the framework of the early childhood curriculum, the Niue values (see page 17) provide the basis for the interweaving of settings and situations that reflect aga fakamotu in action. Examples of learning outcomes and learning experiences that are consistent with Niue values are indicated in the tables on pages 25–31.



# Tau Lālā, tau Hagaaoga, mo e tau Fakaakoaga ke Moua

## *Strands, Goals, and Learning Outcomes*

There are five strands in the early childhood curriculum.

<b>Ko e tau lālā ne lima</b> <i>The five strands</i>	
<b>Moui Olaola</b> Well-being	<i>Kua puipui mo e fakamakai e malolō tino mo e moui olaola he tama.</i> The health and well-being of the child are protected and nurtured.
<b>Moui Feiloaaki</b> Belonging	<i>Logona hifo he tau fānau mo e tau magafaoa ha lautolu e agaaga feiloaaki.</i> Children and their families feel a sense of belonging.
<b>Moui Fakamokoi</b> Contribution	<i>Fakatatai e tau fakaakoaga, ti fakahakehake ha lautolu a tau mena iloa.</i> Opportunities for learning are equitable, and each child's contribution is valued.
<b>Moui Fetutalaaki</b> Communication	<i>Kua puipui mo e fakamatalahi, e tau vagahau mo e tau aga fakamotu ha lautolu, mo e falu.</i> The languages and symbols of their own and other cultures are promoted and protected.
<b>Moui Kumikumi</b> Exploration	<i>Kua fakaako e tama ke he mahani kumikumi fakamakutu, ke he kaina mo e tau takatakai kaina.</i> The child learns through active exploration of the environment.

Each strand has several goals. In *Te Whāriki*, learning outcomes have been developed for each goal in each of the strands so that the whāriki becomes an integrated foundation for every child. These outcomes are indicative only; they are not absolute. Teachers are expected to develop their own more specific outcomes in response to children's learning and development. In *Te Whāriki*, outcomes are described as knowledge, skills, and attitudes that combine to become working theories and learning dispositions.

*Tau Hatakiaga ma e Vagahau Niue: The Niue Language Guidelines* selects particular goals within each strand and gives examples of related learning outcomes that are significant to the development of the learner's understanding and use of vagahau Niue. The guidelines also offer examples of learning experiences that provide opportunities for children to meet the learning outcomes. Teachers are expected to develop their own vagahau Niue outcomes for all the goals within each strand in response to a child's individual learning and developmental needs.

Teachers who wish to incorporate the teaching and learning of vagahau Niue into early childhood programmes are recommended to use *Te Whāriki* (as the foundation curriculum) together with *Kei Tua o te Pae/Assessment for Learning: Early Childhood Exemplars* (2006) and the sections on early childhood settings (pages 22–38) and Niue values (page 17) in this book. These will help teachers to plan a strong foundation for a holistic approach to children's learning and growth that includes developing their knowledge and use of vagahau Niue and aga fakamotu.

# La 1 – Moui Olaola<sup>2</sup>

## Strand 1 – Well-being

***Kua puipui mo e fakamakai e malolō tino mo e moui olaola he tama.***

**The health and well-being of the child are protected and nurtured.**

Young children experience transitions from home to service, from service to service, and from service to school. They need as much consistency and continuity of experience as possible in order to develop confidence and trust to explore and to establish a secure foundation of remembered and anticipated people, places, things, and experiences.

Te Whāriki, page 46

<b>Tau haggaaoga</b> <i>Goals</i>	<b>Tau fakataitai he tau fakaakoaga ke moua</b> <i>Examples of learning outcomes</i>	<b>Tau fakataitai ke he tau aga fakaako</b> <i>Examples of learning experiences</i>
<b>Goal 2</b> Children experience an environment where their emotional well-being is nurtured.	Children develop: <ul style="list-style-type: none"> <li>• an ability to identify their own emotional responses and those of others</li> <li>• confidence and ability to express emotional needs</li> <li>• an increasing ability to determine their own actions and make their own choices.</li> </ul>	Children have opportunities to use vagahau Niue when they: <ul style="list-style-type: none"> <li>• see, hear, and imitate adults asking about emotions – for example, a child may say:               <ul style="list-style-type: none"> <li>– <i>Fiafia nakai?</i></li> </ul> </li> <li>• express their emotional needs – for example, a child may say:               <ul style="list-style-type: none"> <li>– <i>Ko fē a Fine?</i></li> </ul> </li> <li>• express their decisions and choices – for example, a child may say:               <ul style="list-style-type: none"> <li>– <i>Fia pelē au he oneone.</i></li> </ul> </li> </ul>
<b>Goal 3</b> Children experience an environment where they are kept safe from harm.	Children develop: <ul style="list-style-type: none"> <li>• ability and confidence to express their fears openly</li> <li>• respect for rules about harming others and the environment and an understanding of the reasons for such rules.</li> </ul>	Children have opportunities to use vagahau Niue when they: <ul style="list-style-type: none"> <li>• express their fears – for example, a child may say:               <ul style="list-style-type: none"> <li>– <i>Matakutaku au he kulī</i></li> </ul> </li> <li>• discuss and negotiate the rules, relating them to the cultural concepts of Niue – for example, a child may say:               <ul style="list-style-type: none"> <li>– <i>Holoholo nakai e tau lima?</i></li> </ul> </li> </ul>

2 Note that the tables below provide examples for selected goals in each strand, not for all the goals.



## La 2 – Moui Feiloaaki

### Strand 2 – Belonging

**Logona hifo he tau fānau, mo e tau magafaoa ha lautolu, e agaaga feiloaaki.**

**Children and their families feel a sense of belonging.**

The feeling of belonging, in the widest sense, contributes to inner well-being, security, and identity. Children need to know that they are accepted for who they are. They should also know that what they do can make a difference and that they can explore and try out new activities.

Te Whāriki, page 54

<b>Tau hagamooaga</b> <i>Goals</i>	<b>Tau fakataitai he tau fakaakoaga ke moua</b> <i>Examples of learning outcomes</i>	<b>Tau fakataitai ke he tau aga fakaako</b> <i>Examples of learning experiences</i>
<p><b>Goal 1</b> Children and their families experience an environment where connecting links with the family and the wider world are affirmed and extended.</p>	<p>Children develop:</p> <ul style="list-style-type: none"> <li>• awareness of connections between events and experiences within and beyond the early childhood education setting</li> <li>• connecting links between the early childhood education setting and other settings, such as home, church, school, or parents' workplaces.</li> </ul>	<p>Children have opportunities to use vagahau Niue when they:</p> <ul style="list-style-type: none"> <li>• talk about what they do in the home or other settings and compare this with what they do in the early childhood education setting – for example, a child may say: – <i>Fā kitekite tivī tumau a maoutolu</i></li> <li>• invite vagahau Niue speakers from their family or community into the early childhood education setting.</li> </ul>
<p><b>Goal 3</b> Children and their families experience an environment where they feel comfortable with the routines, customs, and regular events.</p>	<p>Children develop:</p> <ul style="list-style-type: none"> <li>• ways of talking about the routines, customs, and regular events of the early childhood education setting</li> <li>• constructive strategies for coping with change.</li> </ul>	<p>Children have opportunities to use vagahau Niue when they:</p> <ul style="list-style-type: none"> <li>• talk about regular routines, customs, or events that they experience – for example, a child may say: – <i>Taute ota e faiaoga he aho nei</i></li> <li>• prepare for a change in the routine, such as an outing, by discussing it beforehand – for example, a child may say: – <i>Ko e o a tautolu ki fē?</i></li> </ul>

## La 3 – Moui Fakamokoi

### Strand 3 – Contribution

*Fakatatai e tau fakaakoaga, ti fakahakehake ha lautolu a tau mena iloa.*

**Opportunities for learning are equitable, and each child’s contribution is valued.**

Children's development occurs through active participation in activities ... The early development of social confidence has long-term effects, and adults in early childhood education settings play a significant role in helping children to initiate and maintain relationships with peers.

*Te Whāriki, page 64*

<b>Tau haggaaoga</b> <i>Goals</i>	<b>Tau fakataitai he tau fakaakoaga ke moua</b> <i>Examples of learning outcomes</i>	<b>Tau fakataitai ke he tau aga fakaako</b> <i>Examples of learning experiences</i>
<p><b>Goal 3</b>            Children experience an environment where they are encouraged to learn with and alongside others.</p>	<p>Children develop:</p> <ul style="list-style-type: none"> <li>• strategies and skills for initiating, maintaining, and enjoying a relationship with other children</li> <li>• an increasing ability to respect another's point of view and to empathise with others.</li> </ul>	<p>Children have opportunities to use vagahau Niue when they:</p> <ul style="list-style-type: none"> <li>• take part in group games and cultural events to develop positive attitudes and a sense of fairness when participating with others – for example, a child may say:               <ul style="list-style-type: none"> <li>– <i>Hei, ko e hā e koe?</i></li> </ul> </li> <li>• take part in group cultural experiences such as storytelling</li> <li>• make requests, thank people, share, take turns, apologise, and so on – for example, a child may say:               <ul style="list-style-type: none"> <li>– <i>Fakamolemole, ai iloa au</i></li> <li>– <i>Ai popole, ma Togia.</i></li> </ul> </li> </ul>

## La 4 – Moui Fetutalaaki

### Strand 4 – Communication

*Kua puipui mo e fakamatalahi e tau vagahau mo e tau aga fakamotu  
ha lautolu, mo e falu.*

**The languages and symbols of their own and other cultures  
are promoted and protected.**

During these early years, children are learning to communicate their experience in many ways, and they are also learning to interpret the ways in which others communicate and represent experience.

*Te Whāriki, page 72*

<b>Tau hagioaga</b> <i>Goals</i>	<b>Tau fakataitai he tau fakaakoaga ke moua</b> <i>Examples of learning outcomes</i>	<b>Tau fakataitai ke he tau aga fakaako</b> <i>Examples of learning experiences</i>
<b>Goal 1</b> Children experience an environment where they develop non-verbal communication skills for a range of purposes.	Children develop: <ul style="list-style-type: none"><li>• an increasingly elaborate repertoire of gesture and expressive body movement for communication, including ways to make requests non-verbally and appropriately</li><li>• an increasing understanding of non-verbal messages</li><li>• an ability to express their feelings and emotions in a range of appropriate non-verbal ways.</li></ul>	Children have opportunities to use vagahau Niue when they: <ul style="list-style-type: none"><li>• take part in imaginative, make-believe play using non-verbal communication, including acting out everyday events</li><li>• learn and use facial expressions, gestures, and body language in different contexts, for example, <i>fakatulou</i></li><li>• use these facial expressions, gestures, and body language to express their feelings and emotions, for example, the open-palm gesture that conveys "Come to me."</li></ul>

<b>Tau hagioaoga</b> <i>Goals</i>	<b>Tau fakataitai he tau fakaakoaga ke moua</b> <i>Examples of learning outcomes</i>	<b>Tau fakataitai ke he tau aga fakaako</b> <i>Examples of learning experiences</i>
<p><b>Goal 2</b></p> <p>Children experience an environment where they develop verbal communication skills for a range of purposes.</p>	<p>Children develop:</p> <ul style="list-style-type: none"> <li>• language skills in real, play, and problem-solving contexts as well as in more structured language contexts</li> <li>• language skills for increasingly complex purposes, such as asking about intentions and feelings, negotiating, predicting, planning, guessing, and storytelling</li> <li>• an increasing knowledge of and skill in using vagahau Niue, in terms of both syntax and meaning</li> <li>• confidence that their first language is valued</li> <li>• the expectation that they will be able to communicate with others in vagahau Niue</li> <li>• the inclination and ability to listen attentively and respond appropriately to speakers of vagahau Niue.</li> </ul>	<p>Children have opportunities to use vagahau Niue when they:</p> <ul style="list-style-type: none"> <li>• take part in activities that enable them to communicate their ideas for different purposes and integrate talk, print, and visual language – for example, a child may say: <ul style="list-style-type: none"> <li>– <i>Oka! Fia loto lahi au ke he tau fua futi!</i></li> </ul> </li> <li>• engage in imaginative play activities, for example, <i>Ko hai a ē?</i></li> <li>• extend their use of the language from simple to more complicated phrases or sentences, for example, from <i>inu</i> to <i>fia inu</i></li> <li>• tell others a story</li> <li>• pay attention to the context of cultural events, for example, by responding to the instruction <i>Patipati!</i></li> </ul>



<b>Tau haggaaoga</b> <i>Goals</i>	<b>Tau fakataitai he tau fakaakoaga ke moua</b> <i>Examples of learning outcomes</i>	<b>Tau fakataitai ke he tau aga fakaako</b> <i>Examples of learning experiences</i>
<p><b>Goal 3</b></p> <p>Children experience an environment where they experience the stories and symbols of their own and other cultures.</p>	<p>Children develop:</p> <ul style="list-style-type: none"> <li>• an understanding that symbols can be “read” and that ideas can be represented through words, pictures, print, sounds, shapes, and photographs</li> <li>• familiarity with an appropriate selection of stories and literature valued by the Niue community</li> <li>• experience with creating stories in vagahau Niue.</li> </ul>	<p>Children have opportunities to use vagahau Niue when they:</p> <ul style="list-style-type: none"> <li>• take part in reading, singing, and storytelling sessions</li> <li>• access stories and songs</li> <li>• engage in exploratory, imaginative, and social play based on their experiences of vagahau Niue and aga fakamotu</li> <li>• use stories and cultural experiences in vagahau Niue as the basis for conversations, for example, <i>Fiafia foki e Tupuna Fifine ke tā kilikiki</i> or for tasks such as making greetings cards and sharing letters from relatives</li> <li>• share their own stories or songs</li> <li>• share pictures or photos relating to relevant cultural experiences and have help with recording them, for example, <i>Ko e aho fanau haaku. Fiafia lahi au.</i></li> </ul>
<p><b>Goal 4</b></p> <p>Children experience an environment where they discover and develop different ways to be creative and expressive.</p>	<p>Children develop:</p> <ul style="list-style-type: none"> <li>• an increasing familiarity with a selection of the art, craft, songs, and music that are valued in the Niue culture</li> <li>• an ability to be creative and expressive through a variety of activities that reflect the Niue language and culture.</li> </ul>	<p>Children have opportunities to use vagahau Niue when they:</p> <ul style="list-style-type: none"> <li>• regularly take part in activities that involve learning and enjoying the art, craft, songs, and music that are valued in the Niue culture</li> <li>• engage in some creative cultural activities that continue over a programme of several days</li> <li>• hear, see, enjoy, and create jokes and other appropriate expressions of Niue humour.</li> </ul>

## La 5 – Moui Kumikumi

### Strand 5 – Exploration

*Kua fakaako e tama ke he mahani kumikumi fakamakutu,  
ke he kaina mo e tau takatakai kaina.*

**The child learns through active exploration of the environment.**

Children learn through play – by doing, by asking questions, by interacting with others, by setting up theories or ideas about how things work and trying them out, and by the purposeful use of resources.

*Te Whāriki, page 82*

<b>Tau hagioaoga</b> <i>Goals</i>	<b>Tau fakataitai he tau fakaakoaga ke moua</b> <i>Examples of learning outcomes</i>	<b>Tau fakataitai ke he tau aga fakaako</b> <i>Examples of learning experiences</i>
<p><b>Goal 3</b> Children experience an environment where they learn strategies for active exploration, thinking, and reasoning.</p>	<p>Children develop:</p> <ul style="list-style-type: none"> <li>confidence in using a variety of strategies for exploring and making sense of the world</li> <li>the ability to represent their discoveries, using creative and expressive media and the technology associated with them.</li> </ul>	<p>Children have opportunities to use vagahau Niue when they:</p> <ul style="list-style-type: none"> <li>informally discuss the living and non-living environment with other children and adults</li> <li>take part in exploratory play with a wide range of materials alongside another person who uses vagahau Niue</li> <li>discuss their ideas and experiences with an adult who uses vagahau Niue – for example, a child may say: – <i>Aaee! Ko e magafaoa lahi a ē!</i></li> </ul>
<p><b>Goal 4</b> Children experience an environment where they develop working theories for making sense of the natural, social, physical, and material worlds.</p>	<p>Children develop:</p> <ul style="list-style-type: none"> <li>respect and a developing sense of responsibility for the well-being of the environment</li> <li>familiarity with stories about the world, including myths and legends</li> <li>the ability to enquire, research, explore, generate, and modify their own working theories about the natural, social, physical, and material worlds</li> <li>theories about social relationships and social concepts, such as friendship, authority, and social rules and understandings.</li> </ul>	<p>Children have opportunities to use vagahau Niue when they:</p> <ul style="list-style-type: none"> <li>engage in exploratory play using objects that have cultural value, for example, shells and seeds or dance costumes</li> <li>listen to myths and legends and discuss the significance of land features, animals, and objects that have cultural value to the Niue people, for example, <i>Ko e uga, tau vaka</i></li> <li>go on outings to explore the local environment and make links to cultural practices for respecting and sustaining the environment</li> <li>learn and use Niue concepts for social relationships, rules, and understandings, for example, <i>hifi ulu, huki teliga</i>.</li> </ul>



# Tau Kupu Fakataitai, tau Fakapapahiaga, mo e tau Pūhala Vagahau Kehekehe

## *Suggested Vocabulary, Structures, and Kinds of Talk*

Language and culture are inseparable. Young children acquire knowledge about aga fakamotu through active participation in Niue community events and learning experiences that embody cultural norms and expectations. The description of Niue values (see page 17) provides a helpful overview to use when planning children's learning to ensure activities are linguistically and culturally appropriate.

### **Tau kupu** *Vocabulary*

Teachers may expect children in early childhood education programmes to be using the kinds of vagahau Niue words, phrases, and formulaic expressions that are listed below. Children will be acquiring new words, and combinations of words, as they hear them and experiment with using them in their everyday activities. The more experiences children have, the more linguistic and cultural features and patterns they will learn.

As children develop their linguistic and cultural knowledge in vagahau Niue, they will demonstrate the skills listed in the table below.

<b>Fakaaoga he vagahau</b> <i>Language skills</i>	<b>Tau fakataitai</b> <i>Examples</i>
<i>Vagahau fakakitekite</i> Communicating non-verbally	<i>Aloalo mavehe.</i> <i>Luelue e ulu.</i> <i>Fakahumu e gutu.</i>
<i>Vagahau kupu taha</i> Using single words	<i>Fakamolemole.</i> <i>Fakaaue.</i>
<i>Vagahau ua ke he tolu e kupu</i> Using two or three words together	<i>Malolō fakaaue.</i> <i>Ko hai au?</i> <i>Hoge au.</i>
<i>Fakalaulahi e vagahau</i> Requesting additional information	<i>Ti hā?</i> <i>Taute fēfē?</i> <i>Fano mo hai?</i>

Children learning vagahau Niue in an early childhood education setting are also likely to learn words such as those in the table below.

<b>Tau fagakupu vagahau</b> <i>Kinds of vocabulary</i>	<b>Tau fakataitai</b> <i>Examples</i>
<i>Tau lanu kehekehe</i> Colours	<i>tea, uli, lanu moana, lanu fua moli, lanu laukou, lanu fua hoi, ago, efuefu, kula, laumamē</i>
<i>Tau numela</i> Numbers	<i>taha, ua, tolu, fa, lima, ono, fitu, valu, hiva, hogofulu</i>
<i>Magafaa mo e kaina</i> Home and family	<i>tama mukemuke, matua, tupuna, fifine, taane, fānau, kaina</i>
<i>Tino</i> The body	<i>mata, ihu, ulu, lima, matahui, mata tuli, tukeua, teliga, manava, muimui, gutu</i>
<i>Vagahau fakahakehake</i> Praise	<i>fiafia, mitaki, nava, homo</i>
<i>Tau pūhala o fano</i> Transport	<i>motoka, heke, pasikala, pasi, vene, tuleketa, vakalele, tuleni, peleo afi</i>
<i>Vagahau taute fekau</i> Simple instructions	<i>fano, hau, nofo, lalo, hifo, hake, tu, fanogonogo, onoono, toka, taute, takoto</i>
<i>Vagahau fakalilifu</i> The language of respect	<i>fakamolemole, fakaau, fakaalofa, oue tulou</i>
<i>Tau koloa tui</i> Clothing	<i>tapulu, fihui, tevae, totini, fihui loto, kaputi</i>

## Tau fakapapahiaga

### Structures

Young children develop their grammatical knowledge and skills by using vagahau Niue for different purposes and functions in a range of contexts. Their first attempts may not be complete or grammatically correct. The following examples indicate some language structures that young children may be using at the early childhood level.

<b>Tau fakaaogaaga he vagahau</b> <i>Functions</i>	<b>Tau fakapapahiaga</b> <i>Structures</i>
<i>Tau tala kūkū</i> Statements	<i>Fitu e aho he faahi tapu.</i> <i>Mamahi e hui haaku.</i> <i>Lanu moana e lagi.</i>
<i>Tau hūhū mo e tau tali</i> Questions and answers	<i>Malolō nakai a koe?</i> <i>Ko fē a Pepe?</i> <i>Haia i kaina.</i> <i>Kua mohe tuai e matua fifine.</i>
<i>Tau kupu ke talia po ke nākai talia</i> Words to agree or disagree	<i>Nākai fakaaue.</i> <i>E mitaki e tapulu haau.</i> <i>Ai manako au.</i>
<i>Tau poaki</i> Commands	<i>Hau ke nofo.</i> <i>Pa e gutuhala.</i> <i>Na ua tagi.</i>

## Tau pūhala vagahau kehekehe

### *Kinds of talk*

Children may be hearing and responding to the following kinds of talk at this level. This talk will also include responding to and using formulaic expressions.

<b>Tau pūhala vagahau kehekehe</b> <i>Kinds of talk</i>	<b>Tau fakataitai</b> <i>Examples</i>
<i>Vagahau fakamotu</i> Cultural talk	<i>Hau ma mea/kefu.</i> <i>Haaku matalupe fuluola.</i> <i>Haaku matua fakahē.</i>
<i>Vagahau fakafifitaki</i> Role modelling in talk	<i>Ko e volu au he fua niu.</i> <i>Tala au he telefoni.</i> <i>Laku au he pitako.</i>
<i>Talahau tala</i> Storytelling	<i>Tala ke he moa mo e kuli.</i> <i>Toko tolu e tama fuata.</i> <i>Peka mo e kuma.</i>
<i>Fetūtalaaki</i> Conversations	<i>Hau a koe i fē?</i> <i>Fai umu e matua taane i kaina.</i> <i>Fano au he tapu.</i>
<i>Tau tala ka taute gahua</i> Use of phrases and/or sentences during an activity	<i>Toka pihia.</i> <i>Taute pehē.</i> <i>Nonofo taha.</i>
<i>Vagahau fakahakehake</i> Praise	<i>Tama mitaki a koe.</i> <i>Homo e gahua haau.</i> <i>Nava lahi au ia koe.</i>
<i>Vagahau fakalilifu</i> Language of respect	<i>Fakaalofa atu.</i> <i>E ma matua.</i> <i>Fakamolemole, fia kai au.</i>

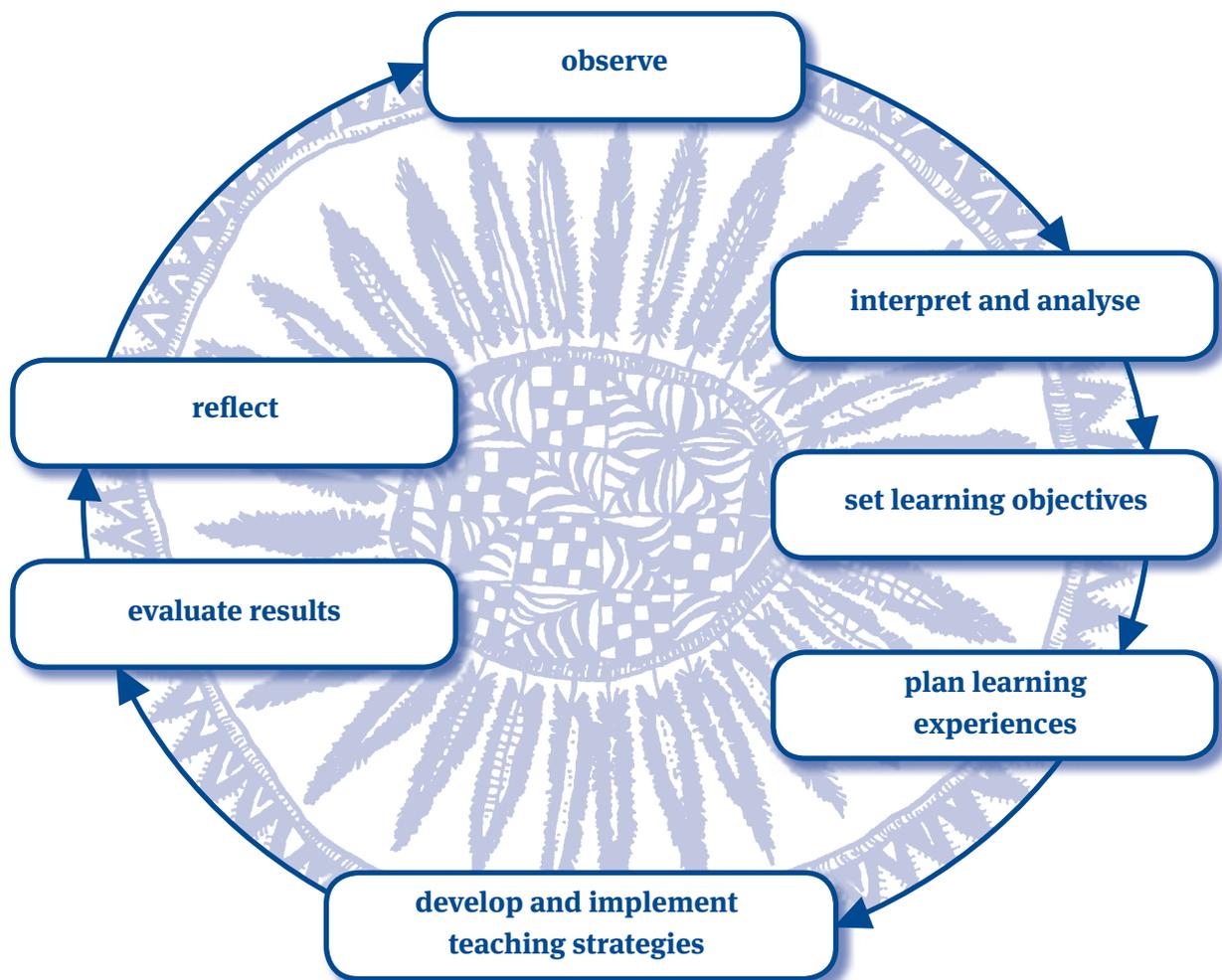


# Tau Fakatokaakaaga Fakaakoaga ma e tau Aoga he tau Fānau Ikiiki

## Programme Planning for Early Childhood Settings

Children's learning and development are the starting points for planning the curriculum. *Kei Tua o te Pae/Assessment for Learning: Early Childhood Exemplars* recommends that teachers use the "notice, recognise, and respond" framework as a basis for supporting children's ongoing learning and development. Programme planning that is developed in this way will be based on educators' understanding of children and the diversity of their learning pathways.

*Kei Tua o te Pae* is based on *Te Whāriki*. Both documents uphold current early childhood theory and practice, and both emphasise the importance of understanding each child and engaging with their knowledge, skills, attitudes, and interests.



## **Fakatokatakaaga he fakaholoaga he vagahau Niue**

### *Setting up a Niue language programme*

To begin planning a programme, identify each child's current level of vagahau Niue and whether they are first language speakers. The language their parents use in the home should also be identified.

As part of their daily practice, teachers can observe children to get an idea of their familiarity with vagahau Niue and whether they use it as their first language.

This data will help teachers to select goals and plan programmes that make connections to the language the children know and the language they need to learn. When children already demonstrate a level of proficiency in the language, teachers can enrich the children's language and cultural development by providing new experiences and discussing them in vagahau Niue.

Setting up a vagahau Niue programme in the early childhood education setting will involve collaboration with the local community. Teachers need to think about the kinds of support that the local Niue community can offer, and they need to talk about this with families when discussing their children's needs and achievements.

For resources to support the teaching and learning of vagahau Niue, see the References section on page 100 and visit <http://pasifika.tki.org.nz/Pasifika-languages>

## **Fuafuaaga he holoaga he lotomatala**

### *Assessing progress*

For specific guidance on appropriate assessment approaches at early childhood level, refer to *Te Whāriki* and *Kei Tua o te Pae/Assessment for Learning: Early Childhood Exemplars*. The early childhood exemplars include many suggestions for assessing children's progress and identifying their next learning steps. Many of these suggestions can be adapted to the context of learning and assessing vagahau Niue.



The different purposes for carrying out assessment in early childhood settings, together with some suggested approaches, are set out below.

<b>Tau kakano he fuafuaaga</b> <i>Purposes for assessment</i>	<b>Tau pūhala pulega ma e tau fuafuaaga</b> <i>Suggested assessment approaches</i>
<ul style="list-style-type: none"> <li>To observe, record, and then reflect on the way in which children are acquiring and using vagahau Niue during activities in a familiar environment</li> </ul>	<ul style="list-style-type: none"> <li>Observe and record events in a child's play.</li> <li>Analyse the observations and identify the child's areas of interest and the language they use.</li> <li>Share and discuss your observations with teaching colleagues (they may be able to contribute further to your observations).</li> <li>Share and discuss how you and your teaching team could extend the child's learning skills and development.</li> <li>Determine how this could best be done and develop an action plan.</li> <li>Keep samples of the child's work (for example, pictures, paintings, paper cuttings, and photographs of the child during a significant moment in their learning) and records of language used by the child.</li> </ul>
<ul style="list-style-type: none"> <li>To identify children's prior learning experiences</li> </ul>	<ul style="list-style-type: none"> <li>Discuss a child's prior learning with their caregivers and family in the home or in a community setting (for example, at church or a community dance).</li> </ul>
<ul style="list-style-type: none"> <li>To identify children with special needs in language development</li> </ul>	<ul style="list-style-type: none"> <li>Systematically observe a child's language behaviour and compare it with the behaviour expected for their age and stage, using appropriate language development criteria.</li> <li>Discuss the child's language development with colleagues, as well as with outside professionals, to make appropriate decisions.</li> </ul>
<ul style="list-style-type: none"> <li>To record and reflect on the level of support that the home and community can give to the vagahau Niue programme</li> </ul>	<ul style="list-style-type: none"> <li>Consult with parents and community leaders.</li> <li>Conduct exploratory projects at the community level.</li> <li>Work in partnership with parents and community members.</li> </ul>
<ul style="list-style-type: none"> <li>To discover the quality of the vagahau Niue programme and make improvements where necessary</li> </ul>	<ul style="list-style-type: none"> <li>Set up a system for reviewing and evaluating the programme. The system should include selecting samples of children's work, working in partnership with parents and families, and reviewing the children's progress.</li> </ul>



# Ko e Fakaholoaga he Tau Hatakiaga ma e Vagahau Niue: Veveheaga 1–8

## *The Framework of Tau Hatakiaga ma e Vagahau Niue: The Niue Language Guidelines: Levels 1–8*

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This section provides the framework for teaching and learning vagahau Niue in schools. The framework is consistent with the overarching aims of the Learning Languages learning area in *The New Zealand Curriculum*. The framework proposes a teaching and learning progression for vagahau Niue, identifying specific communication objectives at eight levels of achievement. It also identifies the kinds of knowledge, skills, and activities that can assist that learning.

An overview of the framework is set out on page 40.

## **Tau Lālā** *Strands*

### **Fetūtalaaki** **Communication**

### **Lotomatala ke he Vagahau** **Language Knowledge**

### **Lotomatala ke he Aga Fakamotu** **Cultural Knowledge**

Communication is the core strand. The achievement objectives in this strand reflect communicative uses of vagahau Niue based on listening and speaking, reading and writing, and viewing and presenting or performing in a range of traditional, everyday, and specialised contexts. These achievement objectives provide the basis for assessment.

The two supporting strands, Language Knowledge and Cultural Knowledge, are directed specifically at developing the linguistic and cultural awareness needed for communicative competence. These two supporting strands are only assessed indirectly through their contribution to the Communication strand.

## **Tau fakatokatokaaga kautū** *Achievement objectives*

The achievement objectives reflect communicative uses of vagahau Niue based on listening and speaking, reading and writing, and viewing and presenting or performing in traditional, everyday, and specialised contexts.

## **Tau aga fakataitai he vagahau Niue** *Suggested aspects of the Niue language*

The suggested aspects of vagahau Niue indicate possible linguistic content and the degree of complexity expected at each level. These are suggestions only, and other linguistic content may be included where appropriate.

## **Tau aga fakataitai he tau aga fakamotu** *Suggested aspects of Niue culture*

The suggested aspects of aga fakamotu indicate possible sociocultural content, texts, and contexts for communicative purposes. These are suggestions only, and other sociocultural content, texts, and contexts may be included where appropriate.

## **Tau fakaakoaga fakataitai mo e tau fuafuaaga** *Suggested learning and assessment activities*

The suggested learning and assessment activities are examples of ways of developing communicative competence in vagahau Niue in appropriate language learning and sociocultural contexts. Teachers and students can also use the activities to measure progress and identify areas for improvement.



# Tau Fakatokatokaaga he Aoga

## *School Settings*

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Pipi he mafola e tau taoga



## Ko e tau Lālā

*The Strands*

The strands for schools are:

- Fetūtalaaki – Communication;
- Lotomatala ke he Vagahau – Language Knowledge;
- Lotomatala ke he Aga Fakamotu – Cultural Knowledge.

These three strands work together and support each other. As students use vagahau Niue to communicate, for example, when talking with their friends, they draw on their language knowledge and their skills in speaking and listening. They also demonstrate their knowledge of aga fakamotu by the way they express and position themselves and by the forms of language they choose for particular social contexts.

**Fakaaoga**

**Fakaako**

**Fakamau**

**E Alito he moui Niue**

## Ko e la Fetūtalaaki

*The Communication strand*

In the core Communication strand, students learn to use the language to make meaning. As their linguistic and cultural knowledge increases, they become more effective communicators, developing the receptive skills of listening, reading, and viewing and the productive skills of speaking, writing, and presenting or performing.

The achievement objectives in the Communication strand provide the basis for assessment. The two supporting strands are assessed only through their contribution to the Communication strand. See *The New Zealand Curriculum* (pages 24–25) for further information.

## **Ko e la Lotomatala ke he Vagahau**

### *The Language Knowledge strand*

This strand encompasses knowledge about the language, and how it is structured and used, that is needed for communication at the levels specified. The Language Knowledge strand is a supporting strand, and it encompasses the following skills:

- listening and speaking (oral language);
- reading and writing (written language);
- viewing and presenting or performing (visual language).

These skill groupings are described in more detail below.

### **Vagahau he leo: Fanogonogo mo e tūtala**

#### **Oral language: Listening and speaking**

Students listen to and speak a language before they learn to read and write it. Opportunities for students to listen to and speak vagahau Niue are essential for them to develop their oral language competence and may also build a foundation for the development of their literacy skills. Students need a variety of opportunities to engage in sustained conversations with other vagahau Niue speakers and to take part in cultural events, activities, and meetings that allow them to absorb and practise protocols appropriate to their age, status, and experience. Students should progressively develop the ability to communicate their own ideas, feelings, and thoughts in vagahau Niue and learn to respond to others appropriately in a range of formal and informal situations.

Teachers should plan activities that allow students to engage in oral language in a variety of situations and contexts. At earlier school levels, students are still developing oral language skills. Young children are attuned to listening to and reproducing the sounds and patterns of a language. Students whose first or home language is vagahau Niue can be expected to have a more developed sense of the sounds and patterns than second language learners.

### **Vagahau tohi: Totou mo e tohitohi**

#### **Written language: Reading and writing**

Reading and writing provide a foundation for learning in the modern world. Students learn effectively within a stimulating environment that encourages reading and writing in vagahau Niue. Reading programmes should build on the students' interest in listening to legends and to other stories, rhymes, and chants. They should start to retell Niue stories and to be active viewers and listeners when books in vagahau Niue are read to them.

Younger students need a print-rich environment to help them realise that print holds meaning, that their thoughts, stories, and speech can be written down, and that writing can be read over and over again. As emergent readers and writers, students develop concepts about print, and they start to realise that macrons can be guides to pronunciation and meaning.

It is critical that teachers encourage students to read widely and write in vagahau Niue. Reading is a strong foundation for language development. Students' vocabulary will increase as they have more and more experiences of comprehending written words in varied contexts.

Writing helps students to clarify and explore ideas and feelings, to develop knowledge of the language, and to use language more fluently. Writing is also a means of communicating with others. Students should learn to write confidently, clearly, and appropriately in a range of styles, both formal and informal. They should develop an explicit knowledge of the steps in the writing process. They should also come to understand the conventions of written vagahau Niue, for example, the use of macrons and the representation of certain sounds (such as "t", which is pronounced as "s" when it comes before an "e" or an "i").

## **Vagahau fakakitekite: Kitekite mo e fakataitai po ke fakaaliali**

### **Visual language: Viewing and presenting or performing**

Students experience the world of visual language in many ways, for example, through traditional performances, the arts, signs and symbols, media, and play. Play is important in children's language learning, enabling them to develop their understanding of shape and visual movement. Their communication skills grow as they build their repertoire of gesture and expressive body movements.

Visual language (including symbolism, imagery, and body language) is an important aspect of language. In traditional Niue performances and events, for example, body language, gestures, and costumes contribute significantly to the meaning of the words and to the occasion. Students will need guidance in how to view and understand how these verbal and visual elements interact to produce particular meanings and effects in traditional performances, as well as in art forms and in contemporary blends of aga fakamotu and New Zealand culture. At the same time, students should be given opportunities to explore other forms of visual language in which words and images combine (for example, in print, drama, and other media) and to create forms that use images (for example, by weaving patterns or symbols into cloth).

## **Ko e la Lotomatala ke he Aga Fakamotu**

### *The Cultural Knowledge strand*

Aga fakamotu (which includes the cultural life and customs of the Niue community in New Zealand as well as in Niue) is expressed through the language in the ways that people think, talk, and act. Learning about aga fakamotu is part of learning vagahau Niue. For Niue students, learning vagahau Niue is part of their sense of belonging and their identity as Niue. For others, learning vagahau Niue and aga fakamotu in New Zealand opens another window of learning and leads to a deeper understanding of what it means to be part of a multicultural society.

In *Tau Hatakiaga ma e Vagahau Niue: The Niue Language Guidelines*, cultural learning is specified as a separate strand to ensure that it receives its due emphasis. However, it is a supporting strand, helping students to develop the knowledge and skills they need to communicate effectively. Teachers need to ensure that they integrate culture into all aspects of teaching and learning when planning their vagahau Niue programmes.



# Tau Matapatu ke Foli ki ai

## Key Competencies

### Vagahau Niue ko e lamepa Ke kikila atu ke he lalolagi katoa

The key competencies are capabilities for living and lifelong learning. They provide direction and guidance on what is considered important for all students to acquire as part of their schooling in New Zealand. The key competencies, therefore, need to be integrated into Niue language teaching and learning programmes.

Five key competencies are identified on pages 12–13 of *The New Zealand Curriculum*:

- Manamanatuaga – Thinking;
- Fakaaogaaga he vagahau, tau fakatātā, mo e tau tala tohi – Using language, symbols, and texts;
- Fakahagahaga mitaki a ia ni – Managing self;
- Fakafetuiaga mo e falu – Relating to others;
- Gahua fakalataha mo e fēlagomataiaki – Participating and contributing.

People use these competencies to live, learn, work, and contribute as active members of their communities. More complex than skills, the competencies draw also on knowledge, attitudes, and values in ways that lead to action. They are not separate or stand-alone. They are the key to learning in every learning area.

*The New Zealand Curriculum*, page 12

Teachers need to plan their programmes with the key competencies in mind. To do this, they need to consult the descriptions of the key competencies on pages 12–13 of *The New Zealand Curriculum* together with the description of Learning Languages on pages 24–25. The Learning Languages description further explains the importance of the key competencies and how these are integrated into the aims and objectives of language teaching and learning.

*Tau Hatakiaga ma e Vagahau Niue: The Niue Language Guidelines* provides more detail on ways to integrate the key competencies into programmes for the effective teaching and learning of vagahau Niue. In addition, these guidelines offer a model for integrating Niue values into everyday teaching. Teacher planning and pedagogy need to take the key competencies and Niue values into account.

Students need to be challenged and supported to develop the key competencies in contexts that are increasingly wide-ranging and complex. As they develop their knowledge, students of vagahau Niue are challenged to consider their own identity and assumptions, how they interact with others, and how they make and interpret meaning. In order to communicate effectively, students need to learn to manage themselves in situations that involve new ways of expressing themselves. Integrating the key competencies and Niue values in all teaching and learning contexts and situations will assist students' learning.



# Tau Fakatokaaga Kautū mo e tau Mātutakiaga he tau Veveheaga

## *Achievement Objectives and Progression through the Levels*

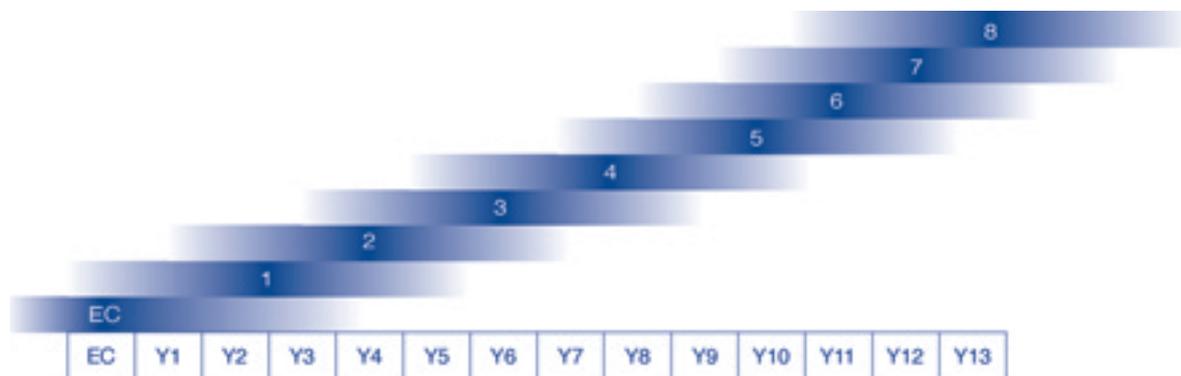
The achievement objectives for levels 1–8 (on pages 47–89) are progressive descriptions of the competencies that students need to acquire and use to communicate effectively in vagahau Niue as they move through the levels. These objectives provide the basis for planning programmes and for determining a student’s current level of competence in vagahau Niue. When teachers know what each student has achieved, they can work out the next steps in their learning.

The numbered achievement objectives in the Communication strand are expressed in terms of communication functions and indicate the kinds of language that students should be able to use at each level.

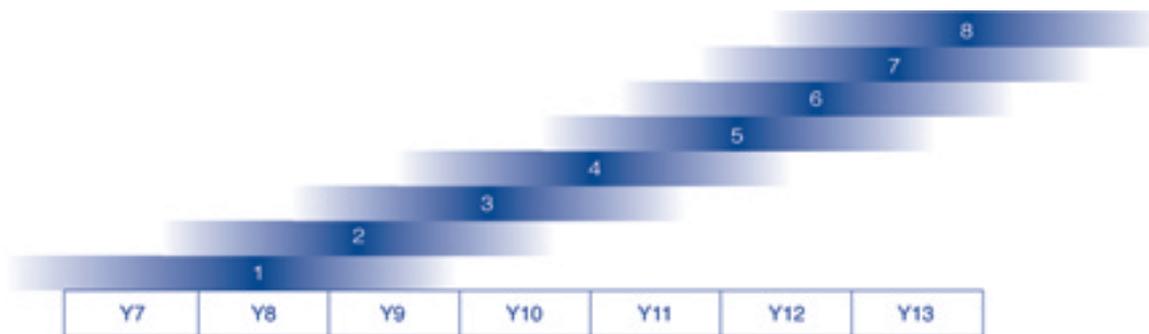
Although Language Knowledge, Communication, and Cultural Knowledge are presented in these guidelines as separate strands, in practice they are intertwined. Each one supports the others, and all are used to express the culture. When teachers design language programmes, they need to balance these aspects of language and the contexts in which they are used. As with all programme planning, there are many different ways of introducing Niue language programmes into schools.

The following diagrams show the possible progressions for learners who start vagahau Niue programmes at different points.

Learners who attend *aoga Niue* (a vagahau Niue early childhood service) and continue with vagahau Niue programmes from primary school through to intermediate and secondary school level (as well as community learning) may follow this progression:



Learners beginning a vagahau Niue programme at year 7 may follow this pattern:



For both situations, variations in levels may occur depending on the continuity, availability, and sequencing of programmes within schools.



# Veveheaga 1

## Level 1



## Tau Lālā mo e tau Fakatokatokaaga Kautū

*Strands and Achievement Objectives*

### **Ko e La: Fetūtalaaki**

#### *Strand: Communication*

In selected linguistic and sociocultural contexts, students will:

- 1.1 give and respond to personal information;
- 1.2 give and respond to greetings, farewells, and introductions;
- 1.3 recognise, use, and respond to classroom expressions and instructions;
- 1.4 recognise and express number, time, and location;
- 1.5 recognise and express shape, size, weight, and colour;
- 1.6 respond to and express agreement and disagreement and ask for assistance;
- 1.7 express and respond to desires, needs, and preferences;
- 1.8 use language, positioning, and movement to show respect.

### **Ko e La: Lotomatala ke he Vagahau**

#### *Strand: Language Knowledge*

Students will:

- recognise, respond to, and use relevant vocabulary, simple structures, and formulaic expressions in a range of sentence types;
- recognise and use linguistic conventions to make and interpret meaning;
- view and respond to verbal and non-verbal signs, symbols, and movements in specified contexts;
- make connections with their own language(s).

### **Ko e La: Lotomatala ke he Aga Fakamotu**

#### *Strand: Cultural Knowledge*

Students will:

- produce and respond to simple vagahau Niue stories, poems, and songs;
- act appropriately when communicating in particular situations and contexts;
- participate in a selected cultural performance or presentation;
- recognise and express respect in selected contexts;
- make connections with known culture(s).

## Veveheaga 1: Tau Aga Fakataitai he Vagahau Niue

### Level 1: Suggested Aspects of the Niue Language

The table below suggests aspects of vagahau Niue for the Communication strand at level 1.

<b>Fetūtalaaki</b> <i>Communication</i>	<b>Tau aga fakataitai he vagahau Niue</b> <i>Suggested aspects of the Niue language</i>
1.1 Give and respond to personal information	<i>au, e, i, fifine, haaku, higoa, ko, koe, lima, matua, moui, Niue, taane, tama, tau</i> <i>Ko au ko Moka. Lima e tau he moui haaku. Ko Ata e matua fifine haaku. Nofo au i Otahuhu.</i>
1.2 Give and respond to greetings, farewells, and introductions	<i>au, atu, o, fakaalofa, fakaaue, ole koloa, fakamolemole, fano, kia, koe, malolō, mua, mutolu, nofo, tulou</i> <i>Fakaalofa atu. Fakaaue malolō. Nofo a koe. Mua kia. Nonofa a mutolu. E o a mutolu.</i>
1.3 Recognise, use, and respond to classroom expressions and instructions	<i>inu, o mai, ono, onoono, fakatino, fanogonogo, hifo, hui, kai, ki, laka, liogi, luga, mai, nofoa, ta, tala, talahau, totou, tu</i> <i>O mai ke kai. Totou e tala. Talahau mai. Fanogonogo kia Siu.</i>
1.4 Recognise and express number, time, and location	<i>Lima, tau, ta, i, tolu, mogo, matahola, pogipogi, hili</i> <i>Fano au he tapu i Massey. Lima e tau haaku. Ta e aoga he mogo pogipogi. Hili e aoga he matahola tolu.</i>
1.5 Recognise and express shape, size, weight, and colour	<i>pakafā tatai, veliveli, loa, ku, lahi, lanu moana/laukou/ kula, elefane, hui, motokā, povi, tahi, tapulu, vali</i> <i>Veliveli e hui he motokā. Loa e tapulu he tama fifine. Mamafa e povi.</i>
1.6 Respond to and express agreement and disagreement and ask for assistance	<i>fakavai, fiafia, hako, hepe, mooli, nākai, pikopiko, talia</i> <i>Talia nakai ke o mai? E, talia. Nākai ai talia. Mooli e tala ne talahau e Hale. Ko e tala fakavai. Liu talahau mai la? Fakamaama mai.</i>
1.7 Express and respond to desires, needs, and preferences	<i>fai, fale, kua, lata, kulī, makona, manu, loto, hoge, vale</i> <i>Manako au ke fai punua kulī. Fiafia e tama ka makona. Nākai fia kai.</i>
1.8 Use language, positioning, and movement to show respect	<i>Fakamolemole, fakatokolalo, fakaaue, tulou, magafaoa, maua, mautolu, lautolu, laua, taua, tautolu, tau mamatua tupuna</i> <i>Tulou ma matua. Fakaaue lahi ke he tau fiti lakau. Fakamolemole kua to mui tuai au.</i>

## Veveheaga 1: Tau Aga Fakataitai he tau Aga Fakamotu

### Level 1: Suggested Aspects of Niue Culture

Families provide their children with a set of beliefs, behaviours, and cultural understandings. Students bring to their learning diverse cultural values based on their family backgrounds and their life experiences. In school settings, connections need to be made between the diverse cultural experiences of students and the cultural values and practices of aga fakamotu. The experiences of some students will include aspects of traditional Niue practices, such as weddings or cooking food, as well as aspects of contemporary influences.

The table below suggests possible aspects of aga fakamotu for the Cultural Knowledge strand at level 1.

<b>Aga fakamotu</b> <i>Culture</i>	<b>Tau aga fakataitai he tau aga fakamotu</b> <i>Suggested aspects of Niue culture</i>
<p>Students will:</p> <ul style="list-style-type: none"><li>• produce and respond to simple vagahau Niue stories, poems, and songs</li><li>• act appropriately when communicating in particular situations and contexts</li><li>• participate in a selected cultural performance or presentation</li><li>• recognise and express respect in selected contexts</li><li>• make connections with known culture(s).</li></ul>	<p>Students could be learning through experiences that allow them to:</p> <ul style="list-style-type: none"><li>• identify places where vagahau Niue is spoken</li><li>• use formal and informal greetings accompanied by appropriate body language</li><li>• use the language of respect, for example, <i>fakamolemole, oue tulou, fakamagalo mai</i></li><li>• experience and learn about some Niue cultural practices, celebrations, and traditions, such as <i>hifi ulu, huki teliga, uta vagahau</i></li><li>• present or perform a <i>lologo</i> or <i>takalo</i> based on <i>fakafeleveiaaga</i></li><li>• express genealogies appropriately, for example, <i>matua tupuna, matua, tama, muke, taokete, tehina, mahakitaga, tugaane, pulapulaola</i>.</li></ul>

## **Veveheaga 1: Tau Fakaakoaga Fakataitai mo e tau Fuafuaaga**

### *Level 1: Suggested Learning and Assessment Activities*

Not all the following activities are suitable for every age group. Teachers will select those that are appropriate, adjust a particular activity to suit the needs of their students, or make up their own activity to enable their students to meet the objectives.

Some activities specific to cultural learning are listed on the previous page under the heading Level 1: Suggested Aspects of Niue Culture. It is also important to make explicit the cultural context present in all genuinely communicative activities. In this way, students are supported as they acquire the linguistic and cultural knowledge and skills they need to communicate confidently and effectively with other speakers of vagahau Niue.

### **Vagahau he leo: Fanogonogo mo e tūtala**

#### **Oral language: Listening and speaking**

Students could be learning through:

- responding to classroom expressions and instructions in vagahau Niue as part of their daily classroom routine;
- responding to requests for personal information;
- differentiating language patterns to interpret meaning, for example, ticking the correct word in a set of word pairs according to the context;
- retelling a simple story or legend accurately and confidently to a specified audience;
- identifying or placing objects according to the teacher's instructions;
- taking part in short conversations;
- contacting speakers of vagahau Niue, communicating information (including personal details) to them, and asking questions;
- giving simple descriptions of family members, themselves, friends, other people, and objects;
- ticking dates in a calendar as they listen to the names of those dates or stating the dates shown on specified calendar entries;
- ticking vocabulary items on a list or holding up word cards to show that they recognise the vagahau Niue vocabulary spoken by the teacher;
- reading aloud a vagahau Niue text to practise pronunciation and intonation;
- carrying out surveying activities. (For example, students could ask each other about their age and other personal details and enter these details onto a prepared form. They could then use the completed forms to ask and answer questions in pairs, with one student role-playing the person named on the form.)

## Vagahau tohi: Totou mo e tohitohi

### Written language: Reading and writing

Students could be learning through:

- creating a form (for example, an identity card) with spaces for personal details;
- filling in gaps in a familiar written dialogue to complete the message;
- reading a vagahau Niue text, then reassembling the text from individual sentences that have been cut up;
- sight-reading words from a core vocabulary list appropriate to their level;
- solving number puzzles involving adding, subtracting, and/or number patterning;
- preparing short, single-sentence descriptions of familiar objects and then asking other students to guess what the object is;
- creating a simple school timetable;
- listening to a short dialogue in which people are introduced to one another. Students then compete in groups to reassemble the dialogue from a transcript that has been cut into individual sentences (each student in a group could have just one sentence).

## Vagahau fakakitekite: Kitekite mo e fakataitai po ke fakaaliali

### Visual language: Viewing and presenting or performing

Students could be learning through:

- observing greetings, introductions, and leave taking in different contexts (for example, on digital media) and taking turns to role-play;
- creating an appropriate greetings card or item for a birthday or festival;
- viewing aspects of aga fakamotu on digital media and discussing what they see in relation to their own culture(s);
- performing a cultural item, for example, a *mē* or a *takalo*;
- matching pictures, movie scenes, or dance scenes with words or a short description;
- producing their own version of a song, dance, or poem, using another medium;
- role-playing a situation that they have observed (on digital media or at a cultural event) and commenting on each other's performances;
- identifying patterns of behaviour in what they observe and showing understanding of their significance in particular contexts, for example, viewing a person walking in front of someone and saying "*Tulou*" and bending their head as they walk past, and describing the significance of this.

For classroom activities to be effective in promoting language learning, teachers need to consistently monitor their students' progress, provide quality feedback, and offer guidance as students make progress in achieving the objectives. Effective teachers encourage students to monitor their own progress.

All activities need to be designed with the goal of communication in mind because the Communication strand specifies the objectives that students are to achieve at each level.

See earlier sections (pages 18–20) and refer also to *The New Zealand Curriculum* for further information on Effective Pedagogy (pages 34–36) and Assessment (pages 39–41).



# Veveheaga 2

## Level 2



### Tau Lālā mo e tau Fakatokatokaaga Kautū

*Strands and Achievement Objectives*

#### **Ko e La: Fetūtalaaki**

##### *Strand: Communication*

In selected linguistic and sociocultural contexts, students will:

- 2.1 communicate about people, places, and things;
- 2.2 understand and use expressions of time and condition;
- 2.3 offer, accept, and refuse things;
- 2.4 make requests, give instructions, and respond to requests and instructions;
- 2.5 communicate about feelings and needs;
- 2.6 understand and express concepts of amount, quality, and state;
- 2.7 recognise and express ownership and relationships.

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#### **Ko e La: Lotomatala ke he Vagahau**

##### *Strand: Language Knowledge*

Students will:

- interpret short texts, identifying key details;
- interact in short conversations;
- interpret and create simple texts, using oral and written conventions;
- understand and express meaning in a range of oral, written, and visual texts;
- make connections with their own language(s).

#### **Ko e La: Lotomatala ke he Aga Fakamotu**

##### *Strand: Cultural Knowledge*

Students will:

- differentiate and express social roles and relationships;
- use appropriate forms of language for themselves and others in particular situations and contexts;
- recognise and express *fehagai* (being co-operative) and *felauaki* (sharing, working together) in a range of contexts;
- make connections with known culture(s).

## Veveheaga 2: Tau Aga Fakataitai he Vagahau Niue

### Level 2: Suggested Aspects of the Niue language

The table below suggests aspects of vagahau Niue for the Communication strand at level 2.

<b>Fetūtalaaki</b> <i>Communication</i>	<b>Tau aga fakataitai he vagahau Niue</b> <i>Suggested aspects of the Niue language</i>
2.1 Communicate about people, places, and things	<i>Okalana, Magele, Niue, tagata gahua, heigoa, fakakite, tokaaga</i> <i>Ko hai e tagata ko? Hau e matua fifine haaku i Niue. Ko e heigoa a e?</i>
2.2 Understand and use expressions of time and condition	<i>vahā he tau, tau, tau tupu, tau mateafu, vahā makalili, vahā mafana</i> <i>Hogofulu ma ua e mahina he tau. To fakahoko e fiafia he mahina a Novema.</i>
2.3 Offer, accept, and refuse things	<i>fakatikai, lamakai, talia, foaki, mahani</i> <i>Manako nākai a koe ke ...</i> <i>Nākai tala mai ...</i>
2.4 Make requests, give instructions, and respond to requests and instructions	<i>Ole, falu, taute, fakamolemole, fakaaue</i> <i>Fakamolemole maeke nakai ia koe.</i> <i>Taute la e fekau e fakamolemole.</i>
2.5 Communicate about feelings and needs	<i>Manako, fiafia, heigoa, fēfē, lololole, fia, momoko, loto</i> <i>Mitaki lahi e tala ia.</i> <i>Liu la ke talahau foki.</i> <i>Lolelole au ma matua.</i> <i>Fiafia lahi au ke iloa.</i> <i>Kua fia mohe tuai au.</i>
2.6 Understand and express concepts of amount, quality, and state	<i>ai loga, loga lahi, fua, mamafa, fiha, mena kai, kai laa, fale kai,</i> <i>kai afiafi, moho, mōmō, pala, mau, fakamua, mua</i> <i>Toko fiha?</i> <i>Mitaki fēfē e pulou he matua?</i> <i>Fiha e totogi?</i> <i>Ko e poleti e kai pogipogi.</i> <i>Humelie e inu moli.</i> <i>Kua teitei moho tuai e kaitunu futi.</i> <i>Kua mōmō e tau koloa he pulu.</i> <i>Tu vahā loto e tama he laini.</i>
2.7 Recognise and express ownership and relationships	<i>haaku, haana, ko ia, ha lautolu, pule</i> <i>Ha ē e kato haana/haaku.</i> <i>Ko e pule fonua ha laua/taua a ko ...</i> <i>Ko e tau koloa ha lautolu/mautolu.</i>

## Veveheaga 2: Tau Aga Fakataitai he tau Aga Fakamotu

### Level 2: Suggested Aspects of Niue Culture

At this level, students might observe and attempt to imitate culturally specific aspects of language behaviour in familiar situations. They can begin to practise using language in culturally appropriate ways, even though they might not be aware of the full cultural significance of the language and associated behaviour they are imitating. The students' knowledge of how to behave in accordance with aga fakamotu at this level builds on the understandings they acquired at level 1. As they interact with other speakers of vagahau Niue, students can observe and then demonstrate appropriate behaviour, for example, by using some of the body positioning and gestures they have observed speakers of vagahau Niue using in particular contexts.

The table below suggests possible aspects of aga fakamotu for the Cultural Knowledge strand at level 2.

<b>Aga fakamotu</b> <i>Culture</i>	<b>Tau aga fakataitai he tau aga fakamotu</b> <i>Suggested aspects of Niue culture</i>
<p>Students will:</p> <ul style="list-style-type: none"> <li>differentiate and express social roles and relationships</li> <li>use appropriate forms of language for themselves and others in particular situations and contexts</li> <li>recognise and express <i>fehagai</i> and <i>felauaki</i> in a range of contexts</li> <li>make connections with known culture(s).</li> </ul>	<p>Students could be learning through experiences that allow them to:</p> <ul style="list-style-type: none"> <li>use Niue cultural conventions for naming to indicate relationships, for example, <i>tehina, taokete</i></li> <li>understand the relationships and roles of family members, for example, <i>matua tupuna mo e pulapulaola</i></li> <li>observe, discuss, and use gestures and body language that vagahau Niue first-language speakers use in familiar contexts, for example, <i>fakalilifuaga</i></li> <li>act appropriately at mealtimes, for example, by saying <i>liogi</i> (grace) and sitting down to eat food</li> <li>participate in everyday cultural practices by using common forms of greetings, requests, invitations, thanks, and acknowledgments, for example, <i>fakaalofa atu, hūhū mai, malolō nākai, homo, fakaauē</i></li> <li>explain the meanings behind traditional patterns found on <i>iepili</i> (clothing)</li> <li>learn and demonstrate the movements of simple dances, for example, <i>ueue mai, vilo, fakagalulu</i></li> <li>listen, respond to, and present tales, legends, or stories, for example, <i>Ko e tala kia Kiu mo Ugauga</i>.</li> </ul>

## **Veveheaga 2: Tau Fakaakoaga Fakataitai mo e tau Fuafuaaga**

### *Level 2: Suggested Learning and Assessment Activities*

Not all the following activities are suitable for every age group. Teachers will select those that are appropriate, adjust a particular activity to suit the needs of their students, or make up their own activity to enable their students to meet the objectives.

Some activities specific to cultural learning are listed on the previous page under the heading Level 2: Suggested Aspects of Niue Culture. It is also important to make explicit the cultural context in all communicative activities so that students are supported as they acquire the linguistic and cultural knowledge and skills they need to communicate confidently and effectively with other speakers of vagahau Niue.

### **Vagahau he leo: Fanogonogo mo e tūtala**

#### **Oral language: Listening and speaking**

Students could be learning through:

- talking to each other about their family relationships and making comparisons;
- ticking pictures or words, or drawing weather symbols on a map, to match the weather conditions described in a weather report;
- drawing the hands on clock faces according to a time the teacher gives or stating the times shown on completed clock faces;
- identifying or matching vocabulary items from a recorded or spoken text;
- listening to the likes and dislikes of various people, then completing a checklist to show which people have likes or dislikes in common;
- surveying the class to find out which food (or sports, or other category of items) are popular or unpopular with the group;
- interviewing friends about their preferences, recording the responses on a form, and then giving the friends the forms to check;
- role-playing an interview in which a television personality, prominent community member, or celebrity talks about their likes and dislikes;
- creating "wanted" posters on the basis of a description;
- listening to a conversation about people and families and then answering questions to demonstrate their level of understanding;
- placing items in the correct sequence according to what they hear;
- using reinforcement strategies. For example, the students could stand in a circle holding pictures of clock faces, each showing a different time. The first student asks a second, *Kua tā e hola fiha a e?*, and the second student responds, giving the time shown on their clock. The second student then asks the third student the same question, the third student answers, and so on round the circle.

## **Vagahau tohi: Totou mo e tohitohi**

### **Written language: Reading and writing**

Students could be learning through:

- sorting written weather conditions into groups related to different seasons;
- completing a simple survey about themselves and their families;
- sending an email to another student (in New Zealand or in Niue) giving personal information, including their preferences;
- labelling pictures of people and things with the words for different feelings, qualities, and characteristics;
- designing an invitation to a birthday celebration or a cultural event;
- matching written descriptions with what they see in pictures;
- labelling (family) photos, then presenting this information to the class;
- reading a short text in which a family is introduced, then choosing one member of the family and presenting the information about the family from that person's perspective.

## **Vagahau fakakitekite: Kitekite mo e fakataitai po ke fakaaliali**

### **Visual language: Viewing and presenting or performing**

Students could be learning through:

- taking part in a cultural performance, for example, a *mē* or a *takalo*;
- viewing and discussing performances (formal and/or cultural);
- viewing aspects of the family life and experiences of families in Niue and making comparisons with their own;
- singing or reciting Niue songs, chants, poetry, and legends;
- role-playing particular events from a cultural celebration to demonstrate language and cultural understanding.

For classroom activities to be effective in promoting language learning, teachers need to consistently monitor their students' progress, provide quality feedback, and offer guidance as students make progress in achieving the objectives. Effective teachers encourage students to monitor their own progress.

All activities need to be designed with the goal of communication in mind because the Communication strand specifies the objectives that students are to achieve at each level.

See earlier sections (pages 18–20) and refer also to *The New Zealand Curriculum* for further information on Effective Pedagogy (pages 34–36) and Assessment (pages 39–41).



# Veveheaga 3

## Level 3



### Tau Lālā mo e tau Fakatokatokaaga Kautū

*Strands and Achievement Objectives*

#### **Ko e La: Fetūtalaaki**

##### *Strand: Communication*

In selected linguistic and sociocultural contexts, students will:

- 3.1 express concepts of place, state, and quality;
- 3.2 give and respond to instructions and directions;
- 3.3 give notices and report events;
- 3.4 express preferences and a range of emotions;
- 3.5 express respect and collaboration;
- 3.6 use appropriate non-verbal features in interactions, presentations, and/or performances.

#### **Ko e La: Lotomatala ke he Vagahau**

##### *Strand: Language Knowledge*

Students will:

- extract meaning from spoken or written dialogues and texts;
- interact in everyday dialogues, using variations of learned words and phrases;
- apply their knowledge of vocabulary and structures in their interactions with others in everyday conversations;
- make connections between the visual features of vagahau Niue and cultural values;
- make comparisons between language(s).

#### **Ko e La: Lotomatala ke he Aga Fakamotu**

##### *Strand: Cultural Knowledge*

Students will:

- use forms of language, gesture, and movement that are appropriate to special events and situations;
- recognise and express *loto fakalilifu* in a range of situations and contexts;
- assist with preparations for particular cultural events;
- understand and differentiate social roles and relationships in a Niue village;
- present a speech or verse or perform a chant or dance;
- make comparisons between cultures.

## Veveheaga 3: Tau Aga Fakataitai he Vagahau Niue

### Level 3: Suggested Aspects of the Niue Language

The table below suggests aspects of vagahau Niue for the Communication strand at level 3.

<b>Fetūtalaaki</b> <i>Communication</i>	<b>Tau aga fakataitai he vagahau Niue</b> <i>Suggested aspects of the Niue language</i>
3.1 Express concepts of place, state, and quality	<i>folafola, tūaga, mitaki tokaaga</i> <i>Ko fē e tokaaga he lupo inu vai?</i> <i>Mitaki fēfē e tūaga he vagahau Niue?</i> <i>Mitaki fēfē e tau koli takalo he fānau taane?</i>
3.2 Give and respond to instructions and directions	<i>fakakite, poakiaga, fakatonutonuaga, fakatonu</i> <i>Hiki hake e lima ka nākai maama e tala.</i> <i>Tohi e higoa i luga he laupepa to ta e fakatino.</i> <i>Nofo ti fakanono.</i>
3.3 Give notices and report events	<i>fakamatala, hifi, mahani, fakalilifu, tupe, gahua, mole, moua, foaki</i> <i>Mua e kau ha mautolu he ta kilikiki i ne afi. Kua moua e fitu e teau talā he matakau ne tuli tupe he Aho Faiumu kua mole.</i> <i>Kua foaki fakaalofa e tupe ia ke he fale gagao.</i>
3.4 Express preferences and a range of emotions	<i>fiafia, nākai fiafia, mo e manako ki ai, vihiatia, magaaho ofo, nākai talia mo e hogohogo manava</i> <i>Fiafia au ke tunu kai.</i> <i>Vihiatia ke holoholo kapiniu.</i> <i>Manako au ke fakaako e vagahau Niue.</i> <i>Nākai talia ke he tala ia.</i> <i>Ofogia au he tala kua manatu he matua tupuna taane e aho fanau haaku.</i> <i>Fiafia lahi au he o hi ika mo e matua tane haaku.</i>
3.5 Express respect and collaboration	<i>omaoma, matahola, fakatokolalo, tulou, motua, fakalilifu, totonu</i> <i>Ko e tama mitaki e tama omaoma. Fakatokolalo i mua he tau matua. Tulou.</i> <i>Ko e tama omaoma a au.</i> <i>E, mafola ma matua.</i> <i>Toka a au ke lagomatai a koe.</i> <i>Taute tokoua nakai e taua e fekau nai?</i>
3.6 Use appropriate non-verbal features in interactions, presentations, and/or performances	<i>takatakātū, peka, tatai, vilo e tau lima, oi, aue, fakatalulu, tukulua, mamali mai</i> <i>Lologo fiafia.</i> <i>Mamali mai ka koli.</i> <i>Fakatakātū mo e tomumu e tau hui.</i>

## Veveheaga 3: Tau Aga Fakataitai he tau Aga Fakamotu

### Level 3: Suggested Aspects of Niue Culture

By the time they have reached this level, students are beginning to understand that the way people use language is closely related to their culture. They may be able to incorporate culturally appropriate verbal and non-verbal forms of expression into their own language use. Students of Niue heritage may do this intuitively. Students who do not share Niue heritage may be less comfortable attempting some of the body language outside the classroom unless they are interacting in Niue contexts and are supported in their efforts.

The table below suggests possible aspects of aga fakamotu for the Cultural Knowledge strand at level 3.

<b>Aga fakamotu</b> <i>Culture</i>	<b>Tau aga fakataitai he tau aga fakamotu</b> <i>Suggested aspects of Niue culture</i>
<p>Students will:</p> <ul style="list-style-type: none"> <li>• use forms of language, gesture, and movement that are appropriate to special events and situations</li> <li>• recognise and express <i>fakalilifu</i> in a range of situations and contexts</li> <li>• assist with preparations for particular cultural events</li> <li>• understand and differentiate social roles and relationships in a Niue village</li> <li>• present a speech or verse or perform a chant or dance</li> <li>• make comparisons between cultures.</li> </ul>	<p>Students could be learning through experiences that allow them to:</p> <ul style="list-style-type: none"> <li>• greet visitors and interact with others respectfully, for example, <i>Fakaalofa lahi atu</i></li> <li>• describe the gifting of food for a haircutting celebration</li> <li>• assist with preparations for an event, for example, making <i>takihi</i>, preparing a poster, making a garland <i>lei</i>, making a spear for dancing</li> <li>• demonstrate understanding of the relationships within the family and within the village</li> <li>• give a presentation or performance, for example, give a speech, sing a song, present a chant or verse, perform a dance</li> <li>• participate in particular events and festivities, for example, feasts and celebrations, Christian festivals, church events.</li> </ul>

## **Veveheaga 3: Tau Fakaakoaga Fakataitai mo e tau Fuafuaaga**

### *Level 3: Suggested Learning and Assessment Activities*

Not all the following activities are suitable for every age group. Teachers will select those that are appropriate, adjust a particular activity to suit the needs of their students, or make up their own activity to enable their students to meet the objectives.

Some activities specific to cultural learning are listed on the previous page under the heading Level 3: Suggested Aspects of Niue Culture. It is also important to make explicit the cultural context in all communicative activities so that students are supported as they acquire the linguistic and cultural knowledge and skills they need to communicate confidently and effectively with other speakers of vagahau Niue.

#### **Vagahau he leo: Fanogonogo mo e tūtala**

##### **Oral language: Listening and speaking**

Students could be learning through:

- arranging an outing with a friend by phone;
- describing to a friend or group of friends what took place at a recent event by showing them photographs taken on a cellphone or digital camera;
- telling a visitor where and when festival events listed in an events calendar are taking place;
- tracking a route on a street map by following directions given verbally;
- using a phone to give directions to someone who is lost;
- listening to and carrying out simple instructions, for example, preparing a dish;
- listening to a short story, then acting out the sequence of events;
- reproducing heard instructions in a different form, for example, as a diagram or as a sketch;
- welcoming a visitor or group of visitors to the school for a particular event.

#### **Vagahau tohi: Totou mo e tohitohi**

##### **Written language: Reading and writing**

Students could be learning through:

- writing letters or emails that include accounts of what various family members or friends are doing in different locations at the time of writing;
- reading a short text, then plotting the information on a chart or map;
- following written instructions in order to prepare a particular dish;
- writing a speech of welcome, then presenting it to class members for their feedback and comment;
- labelling a sketch map of a village or the school site;
- interviewing classmates about their preferences, habits, and routines and writing down the main differences and similarities;
- asking and answering questions about their friends' and their own school timetables and completing prepared timetable sheets on the basis of the responses;
- filling in gaps in a text with appropriate items, for example, verbs and adverbs.

## Vagahau fakakitekite: Kitekite mo e fakataitai po ke fakaaliali

### Visual language: Viewing and presenting or performing

Students could be learning through:

- gathering examples of maps, illustrations, and photographs of Niue communities;
- making and modelling examples of Niue costumes for a specific dance or performance;
- viewing and collecting illustrations of Niue houses, canoes, and other important structures;
- demonstrating how Niue costumes have changed over time;
- illustrating well-known legends or stories from Niue folklore or reproducing them in different media;
- preparing a poster that is designed to persuade people to do something, for example, to live in a healthy way;
- reading a book with illustrations and discussing the meaning of the written and visual texts.

For classroom activities to be effective in promoting language learning, teachers need to consistently monitor their students' progress, provide quality feedback, and offer guidance as students make progress in achieving the objectives. Effective teachers encourage students to monitor their own progress.

All activities need to be designed with the goal of communication in mind because the Communication strand specifies the objectives that students are to achieve at each level.

See earlier sections (pages 18–20) and refer also to *The New Zealand Curriculum* for further information on Effective Pedagogy (pages 34–36) and Assessment (pages 39–41).



# Veveheaga 4

## Level 4



### Tau Lālā mo e tau Fakatokatokaaga Kautū

*Strands and Achievement Objectives*

#### **Ko e La: Fetūtalaaki**

##### *Strand: Communication*

In selected linguistic and sociocultural contexts, students will:

- 4.1 express logical relationships (cause, effect, reasons, and conditions);
- 4.2 give extended directions and use expressions of time, place, and frequency;
- 4.3 communicate about measurements, distance, and costs;
- 4.4 make comparisons;
- 4.5 respond to and express satisfaction, fear, and empathy;
- 4.6 communicate about future plans, opinions, wishes, and intentions.

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#### **Ko e La: Lotomatala ke he Vagahau**

##### *Strand: Language Knowledge*

Students will:

- recognise and respond to information and ideas in oral, written, and visual texts;
- initiate and maintain short conversations;
- interpret and create texts using appropriate language conventions;
- respond to and present ideas using visual and verbal features in a range of media and a variety of text types;
- make comparisons between languages.

#### **Ko e La: Lotomatala ke he Aga Fakamotu**

##### *Strand: Cultural Knowledge*

Students will:

- present a traditional art, craft, dance, song, legend, or chant;
- demonstrate an understanding of the imagery in songs that use familiar language;
- demonstrate an understanding of the preparation and use of certain foods;
- recognise and express *loto totonu* in a range of contexts;
- make comparisons between cultures.

## Veveheaga 4: Tau Aga Fakataitai he Vagahau Niue

### Level 4: Suggested Aspects of the Niue Language

The table below suggests aspects of vagahau Niue for the Communication strand at level 4.

<b>Fetūtalaaki</b> <i>Communication</i>	<b>Tau aga fakataitai he vagahau Niue</b> <i>Suggested aspects of the Niue language</i>
4.1 Express logical relationships (cause, effect, reasons, and conditions)	<i>kakano, laga, loga, tokolima, tōmui, taufetoko, fakamailoga</i> <i>Kua fiafia a lautolu ne moua e tau fakamailoga. Nākai fiafia a laua ne tomui.</i>
4.2 Give extended directions and use expressions of time, place, and frequency	<i>loto, tua, mua, hifo, hake, lalo, luga, fakaholo, liliu, matakau, netepolo, Ueligitoni, mataafaga, Uluvehi</i> <i>Hau ki loto he poko aoga.</i> <i>Fano loa ki tua, ti tamai e tohi faka-Niue ki mua.</i> <i>Ko e Aho Gofua he faahi tapu ka hau, ka o hifo ai e matakau netepolo ki Ueligitoni.</i> <i>To hoko hifo ki ai he matahola valu he mogo pogipogi.</i>
4.3 Communicate about measurements, distance, and costs	<i>lipine fua, toho, fakaloga, po ke, mamafa, puke, fua, pakipaki, hafagifagi, kāmuta, totō, māmā, ikiiki, tala, sene, tupe, seini, kaati</i> <i>Fakaaoga he tagata kamuta e lipine fua mo fuafua aki e loa he akau.</i> <i>Tala age e matua ke totō e Sifa e kato ne māmā ha ko e tau mena tui ikiiki ne tuku ai.</i> <i>Fiha e totogi?</i> <i>Ha ē e kaati haau.</i>
4.4 Make comparisons	<i>kehekehe, aleale, matolu</i> <i>Tatai e lalahi he tau tapulu he fānau taane ka e kehekehe e tau lanu.</i> <i>Ko e makalili a Hetu he aleale e tapulu ne tui, kae mafana a Hafe he matolu haana a peleue ne tui.</i>
4.5 Respond to and express satisfaction, fear, and empathy	<i>matakutaku, fiafia, momoko</i> <i>Kua matakutaku ke nofo tokotaha.</i> <i>Kua fiafia e loto he feleveia mo e taokete.</i>
4.6 Communicate about future plans, opinions, wishes, and intentions	<i>kamata, fakaako, kautū, anoiha, amanakiaga, monuina, mafola, fenoga evaeva, agaia, tala atu, mitaki, foki, ha kua</i> <i>Amanaki au ke kautū e tau kamatamata haau ma mea.</i> <i>Toka mau taha tupe ma e anoiha.</i> <i>Kua amaamanaki a lautolu ke ako e lologo foou.</i> <i>Tohi au ke he kapitiga haaku i Niue ke monuina e fenoga.</i> <i>Manatu au, nākai lata a Kafika ke pelē he mamahi agaia e hui haana.</i> <i>O agaia ni a po ke ama uga ka to e mahina.</i>

## Veveheaga 4: Tau Aga Fakataitai he tau Aga Fakamotu

### Level 4: Suggested Aspects of Niue Culture

At this level, students can gain deeper insight and understanding by comparing aspects of vagahau Niue and aga fakamotu with aspects of other cultures and languages that they are familiar with. Older students can more easily explore aspects of language and culture that are outside their direct experience. For example, they can compare aspects of life in New Zealand and in Niue.

When possible, local community members could be involved in the learning experiences so that the students have contact with first-language speakers, hear the language spoken in an authentic setting, and respond in appropriate ways.

The table below suggests possible aspects of aga fakamotu for the Cultural Knowledge strand at level 4.

<b>Aga fakamotu</b> <i>Culture</i>	<b>Tau aga fakataitai he tau aga fakamotu</b> <i>Suggested aspects of Niue culture</i>
<p>Students will:</p> <ul style="list-style-type: none"><li>• present a traditional art, craft, dance, song, legend, or chant</li><li>• demonstrate an understanding of the imagery in songs that use familiar language</li><li>• demonstrate an understanding of the preparation and use of certain foods</li><li>• recognise and express <i>loto totonu</i> in a range of contexts</li><li>• make comparisons between cultures.</li></ul>	<p>Students could be learning through experiences that allow them to:</p> <ul style="list-style-type: none"><li>• demonstrate an understanding of features of speeches and songs, for example, <i>lauga Tapu fanau, po ke feua fakatātā</i></li><li>• gain an understanding of some features of formal speeches, for example, <i>tuga e fakafeleveia, pūhala mailoga</i></li><li>• learn processes and techniques involved in food preparation and arts and crafts, for example, <i>tolo afi, fakaafu umu</i></li><li>• recognise and express <i>loto totonu</i> (empathy) in a variety of contexts, for example, <i>fakaotiga fakalilifu</i> (finishing in a respectful way), or at a <i>kilikiki</i> (the opening of a house).</li></ul>

## **Veveheaga 4: Tau Fakaakoaga Fakataitai mo e tau Fuafuaaga**

### *Level 4: Suggested Learning and Assessment Activities*

Not all the following activities are suitable for every age group. Teachers will select those that are appropriate, adjust a particular activity to suit the needs of their students, or make up their own activity to enable their students to meet the objectives.

Some activities specific to cultural learning are listed on the previous page under the heading Level 4: Suggested Aspects of Niue Culture. It is also important to make explicit the cultural context in all communicative activities so that students are supported as they acquire the linguistic and cultural knowledge and skills they need to communicate confidently and effectively with other speakers of vagahau Niue.

#### **Vagahau he leo: Fanogonogo mo e tūtala**

##### **Oral language: Listening and speaking**

Students could be learning through:

- asking or answering questions about what they would do if they were given a day off school;
- listening to a family or group talking about their plans for the day, or in the weekend, and preparing a checklist for each person;
- listening to two people discussing their immediate plans and recording, on a checklist, what each will or won't do;
- asking friends what they have to do at home, listing these duties, and preparing for a short radio broadcast in which they interview their friends about these expectations;
- role-playing situations in which people ask for and give or withhold permission (for example, requests to stay out late at a party) and include their reasons;
- asking and answering questions about the quality and cost of things while selling and buying items from a classroom-based "market stall";
- listening to dialogues or short texts and filling in checklists on whether specified content is present or absent;
- listening to a short dialogue about people's immediate plans, then reconstructing the dialogue from jumbled sentences provided on separate strips of paper.

## **Vagahau tohi: Totou mo e tohitohi**

### **Written language: Reading and writing**

Students could be learning through:

- making a list of what they are expected to do by their parents, teachers, siblings, or friends;
- creating a poster listing simple classroom or school rules;
- comparing the quality and price of items from a shopping catalogue and making a shopping list based on their comparisons;
- preparing an advertising brochure that states why (in terms of cost and quality) customers should buy each item;
- modifying the language in a written transcript of a dialogue to suit a different context;
- filling in blank spaces in written texts with words, phrases, or sentences that complete the meaning;
- reading information and answering multiple-choice or true/false questions;
- reading information (for example, about the location of items) and plotting answers on a chart or map;
- solving a puzzle by interpreting information given in a written text.

## **Vagahau fakakitekite: Kitekite mo e fakataitai po ke fakaaliali**

### **Visual language: Viewing and presenting or performing**

Students could be learning through:

- observing and taking part in meal-table dialogues in which people request, offer, accept, and decline things;
- producing a poster to advertise a forthcoming cultural event;
- viewing and discussing an event such as a wedding or an unveiling;
- performing a traditional dance, for example, *tā mē*, *takalo*, *meke*.

For classroom activities to be effective in promoting language learning, teachers need to consistently monitor their students' progress, provide quality feedback, and offer guidance as students make progress in achieving the objectives. Effective teachers encourage students to monitor their own progress.

All activities need to be designed with the goal of communication in mind because the Communication strand specifies the objectives that students are to achieve at each level.

See earlier sections (pages 18–20) and refer also to *The New Zealand Curriculum* for further information on Effective Pedagogy (pages 34–36) and Assessment (pages 39–41).



# Veveheaga 5

## Level 5



### Tau Lālā mo e tau Fakatokatokaaga Kautū

*Strands and Achievement Objectives*

#### **Ko e La: Fetūtalaaki**

##### *Strand: Communication*

In selected linguistic and sociocultural contexts, students will:

- 5.1 recognise and express time and space relationships;
- 5.2 recognise, ask about, and express feelings and attitudes in relation to events and other people;
- 5.3 ask for, express, and respond to opinions and points of view;
- 5.4 seek, offer, and respond to assistance, permission, or suggestions;
- 5.5 give and follow procedural instructions;
- 5.6 present and respond to alternatives and reasons for a course of action;
- 5.7 recognise, ask about, and express possibility and intentions;
- 5.8 use appropriate social conventions in specified situations.

#### **Ko e La: Lotomatala ke he Vagahau**

##### *Strand: Language Knowledge*

Students will:

- seek, give, and respond to information in different contexts;
- read, write, and interpret texts in which sentences are linked and ideas are logically ordered;
- respond to, and discuss the importance of, visual language in various forms of presentation;
- understand ways in which languages are organised for different purposes.

#### **Ko e La: Lotomatala ke he Aga Fakamotu**

##### *Strand: Cultural Knowledge*

Students will:

- display some knowledge of the structures within Niue society;
- describe, explain, and present some features and meanings of different types of performance, song, chant, and so on;
- structure texts to meet the needs of specific audiences;
- participate appropriately in cultural events;
- recognise and express *loto fakaalofa* in a variety of contexts;
- understand ways in which cultures are organised for different purposes.

## Veveheaga 5: Tau Aga Fakataitai he Vagahau Niue

### Level 5: Suggested Aspects of the Niue Language

The table below suggests aspects of vagahau Niue for the Communication strand at level 5.

<b>Fetūtalaaki</b> <i>Communication</i>	<b>Tau aga fakataitai he vagahau Niue</b> <i>Suggested aspects of the Niue language</i>
5.1 Recognise and express time and space relationships	<i>mailoga, talahau, matutakiaga, magaaho</i> <i>Fakakite e tau pūhala fakalilifu ka ole fakaataaga.</i> <i>Fakaaoga e tau pūhala vagahau lilifu he tau fonoaga.</i>
5.2 Recognise, ask about, and express feelings and attitudes in relation to events and other people	<i>mailoga, fakatatau, aga fakatagata, amaamanakiaga</i> <i>Ko e heigoa e kakano he Aho Fiafia Pule Fakamotu?</i> <i>Fakataitai e faiumu.</i> <i>Tohia taha tala fakafekī ke he ta kilikiki.</i>
5.3 Ask for, express, and respond to opinions and points of view	<i>fakakite, hūhū, kehekehe, tali</i> <i>Fakakite haau a tau manatu ke he tau koli fakamotu.</i> <i>Tapaki e tau manatu he tau tagata hagaao ia ke he ha matagahua he kautū.</i>
5.4 Seek, offer, and respond to assistance, permission, or suggestions	<i>fakakite, fakahautoka, lagomatai</i> <i>Fakamolemole mai, fakahautoka.</i> <i>Ha fē haau a lagomatai ma e motu mooli?</i>
5.5 Give and follow procedural instructions	<i>muitua, fakailoaga, pauaki</i> <i>Ka hoko mai a koe, ti fano fakamua ke fakafeleveia e tau tupuna.</i> <i>Fakakite e tau pūhala ke fakaaoga ka fai lekua.</i>
5.6 Present and respond to alternatives and reasons for a course of action	<i>fakakite, kakano, pūhala, tauteaga kehekehe</i> <i>Tohi ke he tohi tala mo e fakakite haau a tau manatu.</i> <i>Fakakite haau tau manatu ke he tau leo fakatagi kehekehe.</i>
5.7 Recognise, ask about, and express possibility and intentions	<i>amaamanaki, hūhū, mailoga, fakatokatokaaga</i> <i>Hūhū atu ke he aga mo e mahani "o takai" mo e fakaholo fēfē he tau nei?</i> <i>Tohia lima e tau fakaholoaga haau ke lata mo e aho Kilisimasi.</i>
5.8 Use appropriate social conventions in specified situations	<i>fakalavelave, fakahakehake, fakamolemole, fakapotopotoaga</i> <i>Fakakite e aga nava.</i> <i>Talahau ti fakakite e fakamolemole. Tohia e tohi fakaaue.</i>

## Veveheaga 5: Tau Aga Fakataitai he tau Aga Fakamotu

### Level 5: Suggested Aspects of Niue Culture

At this level, students further develop their knowledge of aga fakamotu, and their personal ways of responding to it, as they use the language appropriately in a variety of communicative contexts. They can also compare differences between their own experiences and those found in texts by Niue writers. Students can continue to develop their knowledge of aga fakamotu and the ways in which language, society, and culture are interrelated.

The table below suggests possible aspects of aga fakamotu for the Cultural Knowledge strand at level 5.

<b>Aga fakamotu</b> <i>Culture</i>	<b>Tau aga fakataitai he tau aga fakamotu</b> <i>Suggested aspects of Niue culture</i>
<p>Students will:</p> <ul style="list-style-type: none"> <li>display some knowledge of the structures within Niue society</li> <li>describe, explain, and present some features and meanings of different types of performance, song, chant and so on</li> <li>structure texts to meet the needs of specific audiences</li> <li>participate appropriately in cultural events</li> <li>recognise and express <i>loto fakaalofa</i> in a variety of contexts</li> <li>understand ways in which cultures are organised for different purposes.</li> </ul>	<p>Students could be learning through experiences that allow them to:</p> <ul style="list-style-type: none"> <li>identify social roles in particular situations and contexts and demonstrate appropriate forms of behaviour, for example, <i>fakatulou</i></li> <li>demonstrate their understanding of how verbal, visual, and dramatic features communicate information and ideas to an audience, for example, in <i>Koli mo e lologo he vahā tuai</i></li> <li>act appropriately towards people who have particular social positions and responsibilities, for example, <i>fakakite e tau mahani lilifu</i></li> <li>identify and describe features of different chants, songs, dance, and drama, for example, <i>takalo, lologo mo e koli he vahā tuai, lologo mo e koli vahā foou, lologo tapu, tala tuai, meke, tā mē</i></li> <li>demonstrate <i>loto fakaalofa</i>, for example, <i>momoi</i></li> <li>participate in a <i>fakamatala fetoko</i></li> <li>identify <i>fakafeleveia</i> (introduction) and <i>tau kupu fakamavehe</i> (final words) in a <i>he fakamatalaaga</i> (speech).</li> </ul>

## **Veveheaga 5: Tau Fakaakoaga Fakataitai mo e tau Fuafuaaga**

### *Level 5: Suggested Learning and Assessment Activities*

Not all the following activities are suitable for every age group. Teachers will select those that are appropriate, adjust a particular activity to suit the needs of their students, or make up their own activity to enable their students to meet the objectives.

Some activities specific to cultural learning are listed on the previous page under the heading Level 5: Suggested Aspects of Niue Culture. It is also important to make explicit the cultural context in all communicative activities so that students are supported as they acquire the linguistic and cultural knowledge and skills they need to communicate confidently and effectively with other speakers of vagahau Niue.

#### **Vagahau he leo: Fanogonogo mo e tūtala**

##### **Oral language: Listening and speaking**

Students could be learning through:

- listening to an interview with a prominent person about that person's recent activities and taking notes for a short magazine article;
- interviewing friends about their primary school memories, for example, about teachers, classmates, activities, and clothes;
- interviewing friends before and after a significant event and charting their reactions in terms of differences and similarities;
- listening to several different opinions on an issue, then presenting their own with reasons;
- greeting, thanking, and congratulating people during visits;
- holding debates and expressing and justifying points of view.

#### **Vagahau tohi: Totou mo e tohitohi**

##### **Written language: Reading and writing**

Students could be learning through:

- making brief diary entries noting the previous week's activities;
- filling in speech bubbles with words that describe the physical states and feelings represented in particular pictures;
- making a chart comparing their daily routines, hobbies, likes, and dislikes at age five, age ten, and now;
- writing, in pairs, descriptions of well-known people and then reading the descriptions written by other pairs to guess who has been described;
- writing a short entry for a guidebook about a favourite cultural event or visitor attraction;
- listening to a spoken text, then working out an alternative way of presenting the same information in a written text;
- interviewing a visitor to the classroom on a specified topic, then writing up the information as an article to be published in a school or local newspaper;
- preparing a story or legend as a large book for a nearby early childhood centre where vagahau Niue is spoken;
- writing a short summary of the main points in a spoken or written text.

## Vagahau fakakitekite: Kitekite mo e fakataitai po ke fakaaliali

### Visual language: Viewing and presenting or performing

Students could be learning through:

- retelling a story by using a series of pictures or other prompts;
- performing a particular type of song or chant or giving a speech for a particular occasion;
- role-playing a legend or historical event that has cultural significance;
- listening to songs and proverbial expressions and describing the imagery and implied meanings;
- matching proverbial expressions to appropriate situations;
- comparing everyday forms of language with the polite forms and relating both forms to particular situations and contexts;
- giving prepared speeches on a topic, demonstrating appropriate language and presentation skills;
- peer-reviewing each other's performances;
- watching a recording of their own participation in a play, debate, or presentation and reviewing their performance critically against the established criteria.

For classroom activities to be effective in promoting language learning, teachers need to consistently monitor their students' progress, provide quality feedback, and offer guidance as students make progress in achieving the objectives. Effective teachers encourage students to monitor their own progress.

All activities need to be designed with the goal of communication in mind because the Communication strand specifies the objectives that students are to achieve at each level.

See earlier sections (pages 18–20) and refer also to *The New Zealand Curriculum* for further information on Effective Pedagogy (pages 34–36) and Assessment (pages 39–41).



# Veveheaga 6

## Level 6



### Tau Lālā mo e tau Fakatokatokaaga Kautū

*Strands and Achievement Objectives*

#### **Ko e La: Fetūtalaaki**

##### *Strand: Communication*

In selected linguistic and sociocultural contexts, students will:

- 6.1 give and respond to advice, directions, and instructions;
- 6.2 give and respond to information and suggestions about plans;
- 6.3 express acceptance, preference, and refusal and give reasons;
- 6.4 communicate about alternatives and reasons for a course of action and/or point of view;
- 6.5 express compassion and communicate about experiences;
- 6.6 communicate in formal situations using appropriate protocols and behaviours.

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#### **Ko e La: Lotomatala ke he Vagahau**

##### *Strand: Language Knowledge*

Students will:

- extract information from a range of spoken and written texts and work out the meaning of new vocabulary and phrases from the contexts they are used in;
- use written and spoken language flexibly in a variety of contexts and in different media;
- discuss aspects of imagery, language, and non-verbal behaviour associated with cultural events;
- understand ways in which languages are organised for different purposes.

#### **Ko e La: Lotomatala ke he Aga Fakamotu**

##### *Strand: Cultural Knowledge*

Students will:

- interact appropriately in specified situations within their experience;
- discuss a range of sociocultural events and their features;
- understand and explain behaviour that is appropriate in specific cultural contexts;
- recognise and express *loto fakalilifu* or *loto totonu* in a variety of contexts;
- understand ways in which cultures are organised for different purposes.

## Veveheaga 6: Tau Aga Fakataitai he Vagahau Niue

### Level 6: Suggested Aspects of the Niue Language

The table below suggests aspects of vagahau Niue for the Communication strand at level 6.

<b>Fetūtalaaki</b> <i>Communication</i>	<b>Tau aga fakataitai he vagahau Niue</b> <i>Suggested aspects of the Niue language</i>
6.1 Give and respond to advice, directions, and instructions	<i>fakatautonu, fekau, fakatūtala talahau, fakahokulo, talaage, pūhala Tali atu ke he tau lagomatai. Fakakite e muituaaga ke he pūhala fakapage uga. Fakaako e fanau ke laka he tekeka. Tohi e fakaholoaga he tao e falaoa niu. Fakaako e pūhala taute he ota.</i>
6.2 Give and respond to information and suggestions about plans	<i>Fakatokatokaaga, fakataitai Tohi ke he aoga hagaao ia ke he taute aoga foou. Fakatūtala hagaao ke he tau fakatokatokaaga ke he malē fefeua. Fakatūtala fetoko ke he apiapiaga he pūhala tū ha ko e tau motokā.</i>
6.3 Express acceptance, preference, and refusal and give reasons	<i>fakakite, talia, fifiliaga Fakamatala e talia mo e fakaau. Fakakite e taha pūhala vagahau ke lata ma e fakafiliaga. Tohi e fekau kua nākai talia.</i>
6.4 Communicate about alternatives and reasons for a course of action and/or point of view	<i>fakakite, fifili, fakamaama, manako, fakatūtala, tonuhia, tau manatu, manatu tagata Fakakite ko e ha ne fifili taha feua mai he falu. Fakamaama e fifiliaga ke he vakalele Qantas mai he vakalele Air New Zealand. Taofi-lipine e tau manako po ke nākai manako ke he tau leo kofe hip hop. Fakatūtala ke he tau matakupu ne fakamatapatu aki e tau fakatūtalaaga fetoko. Taute e tala fakataitai ke he matakupu hagaao ke he tau aoga mitaki mo e nakai mitaki. Fakailoa e tau faahi ne ua he tau fakatūtalaaga fetoko ke he tau vala kelekele he magafaoa.</i>

<b>Fetūtalaaki</b> <i>Communication</i>	<b>Tau aga fakataitai he vagahau Niue</b> <i>Suggested aspects of the Niue language</i>
6.5 Express compassion and communicate about experiences	<p><i>loto momoko, fakamafana, talahau, fakafetuiaga, moui, fekafekau</i></p> <p><i>Kumikumi ti tohia e moui tū fakaholo he matua kua okioki. Fakakite e fakaalofa ke he kapitiga haau ha kua okioki taha mai he magafaoa haana.</i></p> <p><i>Lagomatai ke tohia e fakailoaaga mate ma e tohi tala. Fakamatala ke he okioki ki Niue.</i></p> <p><i>Talaga taha fakakiteaga ke he fakamauhoana he magafaoa ti fakamatala.</i></p> <p><i>Fati e lologo ualesi ke lata mo e taha fiafia mahuiga.</i></p>
6.6 Communicate in formal situations using appropriate protocols and behaviours	<p><i>fakamahani, agaaga, aga fakamotu, fakatokolalo, fakafeleveia, fakaliliu, fakatata, toloaga, hagahaga fofoga</i></p> <p><i>Fakamaama e tauteaga he fakamonuinaaga. Fakakite e pūhala fakafeleveia ke he loto kaina he tagata Niue.</i></p> <p><i>Tapaki ti tohia e fakaholoaga he hafagiaga he tau matagahua kehekehe.</i></p> <p><i>Tohia e taha tala he taha feua ne fano a koe ki ai. Tapaki mo e fakamaama e tala fakakitekite/fakaaliali.</i></p> <p><i>Fakamaama e kakano he meke.</i></p>

## Veveheaga 6: Tau Aga Fakataitai he tau Aga Fakamotu

### Level 6: Suggested Aspects of Niue Culture

At this level, students will already have had considerable exposure to many aspects of aga fakamotu. They will be using their knowledge to varying degrees in a range of familiar situations and contexts already encountered through the learning activities at levels 1–5. They will generally be able to communicate appropriately in vagahau Niue outside the classroom in social situations that they are familiar with and to cope with some less familiar ones as they build their knowledge and experience.

The table below suggests possible aspects of aga fakamotu for the Cultural Knowledge strand at level 6.

<b>Aga fakamotu</b> <i>Culture</i>	<b>Tau aga fakataitai he tau aga fakamotu</b> <i>Suggested aspects of Niue culture</i>
<p>Students will:</p> <ul style="list-style-type: none"> <li>• interact appropriately in specified situations within their experience</li> <li>• discuss a range of sociocultural events and their features</li> <li>• understand and explain behaviour that is appropriate in specific cultural contexts</li> <li>• recognise and express <i>fakalilifu</i> or <i>loto totonu</i> in a variety of contexts</li> <li>• understand ways in which cultures are organised for different purposes.</li> </ul>	<p>Students could be learning through experiences that allow them to:</p> <ul style="list-style-type: none"> <li>• participate in and describe cultural events and performances, for example, <i>fakamau hoana mo e fakamau taane</i></li> <li>• demonstrate knowledge and understanding of cultural conventions, for example, <i>ta sikatupe</i></li> <li>• explain situations that may be <i>fakatapu</i></li> <li>• discuss aspects of specific cultural events, for example, <i>Tapu Fānau, Tu Po</i></li> <li>• demonstrate respectful behaviour (verbal and non-verbal) in a range of situations and contexts, for example, <i>fakalilifu e tau mamatua tupuna</i></li> <li>• demonstrate <i>loto totonu</i> in a range of contexts, for example, <i>palea</i>.</li> </ul>

## **Veveheaga 6: Tau Fakaakoaga Fakataitai mo e tau Fuafuaaga**

### *Level 6: Suggested Learning and Assessment Activities*

Not all the following activities are suitable for every age group. Teachers will select those that are appropriate, adjust a particular activity to suit the needs of their students, or make up their own activity to enable their students to meet the objectives.

Some activities specific to cultural learning are listed on the previous page under the heading Level 6: Suggested Aspects of Niue Culture. It is also important to make explicit the cultural context in all communicative activities so that students are supported as they acquire the linguistic and cultural knowledge and skills they need to communicate confidently and effectively with other speakers of vagahau Niue.

#### **Vagahau he leo: Fanogonogo mo e tūtala**

##### **Oral language: Listening and speaking**

Students could be learning through:

- listening to a spoken text with a storyline and suggesting an alternative conclusion;
- listening to speeches and then making up their own for a particular purpose;
- following spoken instructions for performing a simple task;
- leaving a voice message to tell a friend where and when to meet them after school, what to wear, what to bring, and what they will be wearing and bringing;
- giving directions to others with the aid of a diagram or map so that they successfully reach their destination;
- role-playing a travel agent who explains an itinerary to a client, making it clear when and where the client will catch or change planes or other forms of transport;
- playing the roles of a post office employee and a person wanting to send a parcel to Niue;
- listening to an advertisement and completing an information grid;
- peer-reviewing another student's oral performance, for example, when giving a speech or performing a role play.

#### **Vagahau tohi: Totou mo e tohitohi**

##### **Written language: Reading and writing**

Students could be learning through:

- comparing and contrasting information on Niue from books, the Internet, and other sources;
- researching in-depth an aspect of Niue and presenting the information to the class or writing up the information as an article to be published in the school or community newsletter;
- comparing and contrasting what is written in vagahau Niue and in English about the history of Niue and presenting this information to an agreed audience;
- writing a book, film, or music review about something they have enjoyed to persuade others that they will enjoy it as well;
- writing instructions for a babysitter;
- filling in a lost luggage form, detailing the contents of a suitcase;
- reporting a cultural event that has taken place in the community or school for publication in the school or community newsletter;

- identifying a problem at school, such as the quality of the food in the school canteen, and listing some possible solutions;
- reading a text about a disastrous event, such as a volcanic eruption or tsunami, and writing a text that advises readers about possible precautions;
- matching captions describing what people are about to do with the appropriate pictures, for example, pictures of a person carrying a cricket bat, a fishing rod, or an empty shopping bag;
- analysing information on an issue and presenting a convincing argument either for or against a particular course of action;
- producing first drafts showing evidence of pre-writing processes such as analysing task requirements, generating ideas, and gathering information;
- reading one another's written texts and reviewing them against specified criteria.

### **Vagahau fakakitekite: Kitekite mo e fakataitai po ke fakaaliali**

#### **Visual language: Viewing and presenting or performing**

Students could be learning through:

- explaining aspects of a cultural event that uses different media;
- researching a significant Niue art icon and presenting their findings;
- preparing brochures, posters, and photographs to promote Niue cultural events, for example, White Sunday or sporting events;
- using traditional materials and patterns to convey meaningful representations of items or occasions that have cultural significance;
- using diagrams, charts, and other visual tools to support a presentation on a Niue cultural practice;
- interviewing expert informants and recording, editing, and critiquing the interviews;
- comparing aspects of different cultures (for example, weddings or funerals) and analysing their visual and verbal features;
- preparing and giving a talk to younger children, using appropriate protocols, and then seeking feedback from the audience about their effectiveness as a speaker;
- role-playing the use of polite terms in a specified situation.

For classroom activities to be effective in promoting language learning, teachers need to consistently monitor their students' progress, provide quality feedback, and offer guidance as students make progress in achieving the objectives. Effective teachers encourage students to monitor their own progress.

All activities need to be designed with the goal of communication in mind because the Communication strand specifies the objectives that students are to achieve at each level.

See earlier sections (pages 18–20) and refer also to *The New Zealand Curriculum* for further information on Effective Pedagogy (pages 34–36) and Assessment (pages 39–41).





# Veveheaga 7

## Level 7



### Tau Lālā mo e tau Fakatokatokaaga Kautū

*Strands and Achievement Objectives*

#### **Ko e La: Fetūtalaaki**

##### *Strand: Communication*

In selected linguistic and sociocultural contexts, students will:

- 7.1 communicate information in some detail;
- 7.2 describe activities and events in a sequence;
- 7.3 communicate in formal situations;
- 7.4 share personal perspectives and explore the views of others;
- 7.5 express and justify ideas, opinions, and reasons;
- 7.6 express conditions and possible consequences;
- 7.7 make extended comparisons.

#### **Ko e La: Lotomatala ke he Vagahau**

##### *Strand: Language Knowledge*

Students will:

- comprehend detail and summarise meaning in spoken and written language;
- initiate and maintain conversations that may have unpredictable content;
- structure information, opinions, and ideas according to purpose, text type, and audience;
- use combinations of visual and verbal forms of language in a variety of cultural situations and contexts;
- explore how linguistic meaning is conveyed across languages.

#### **Ko e La: Lotomatala ke he Aga Fakamotu**

##### *Strand: Cultural Knowledge*

Students will:

- demonstrate understanding of the meanings of particular cultural practices;
- interpret and respond to aspects of sociocultural events in historical and modern contexts;
- participate in composing and presenting items for particular events;
- recognise and express *loto fakaalofa* in a variety of contexts;
- explore how the use of vagahau Niue conveys cultural meanings.

## Veveheaga 7: Tau Aga Fakataitai he Vagahau Niue

### Level 7: Suggested Aspects of the Niue Language

The table below suggests aspects of vagahau Niue for the Communication strand at level 7.

<b>Fetūtalaaki</b> <i>Communication</i>	<b>Tau aga fakataitai he vagahau Niue</b> <i>Suggested aspects of the Niue language</i>
7.1 Communicate information in some detail	<i>fakatonu, mata, fekau, mahino, fakakiteaga, iloaaga</i> <i>Ko e fakakiteaga he mahani foaki mo e talia.</i> <i>Fakaaoga e tau vagahau fakalilifu ke he tau fonoaga. Taute e tau pūhala ole fakalilifu.</i>
7.2 Describe activities and events in a sequence	<i>fakapapahi, fakatokatokaaga, fakakite, fakamaama</i> <i>Fakakite taha vala he feua ta kilikiki.</i> <i>Fakamaama e pūhala kumi gahua he vahā mafana. Fakamaama e tauteaga he tao polo punu.</i>
7.3 Communicate in formal situations	<i>fakaaoga, fakaaue, fakatai, fakakakano, toloaga</i> <i>Fakaaue ha ko e ha lautolu a gahua fakamotu.</i> <i>Fakakite e tau manatu fakaaue ke he tau matua mo e magafaoa he huki teliga po ke heheleaga lau ulu.</i> <i>Fakailoa e fakamatala he hafagiaga he tau fakatātāaga aga fakamotu.</i>
7.4 Share personal perspectives and explore the views of others	<i>Kumikumi, hokotaki, fakamaopoopo, fakailoaaga</i> <i>Kumikumi ke he taha faahi e feua mahuiga ki a koe. Fakailoa e tau hokotaki ne moua mai he kumikumiaga. Fakamaopoopo e tau hokotaki mai he kumikumiaga.</i>
7.5 Express and justify ideas, opinions, and reasons	<i>hakahakau, fakamooli, fetoko, talahauaga, fakatūtala, fakatokaaga, talahau</i> <i>Hakahakau ke he fakatūtala fetoko.</i> <i>Tohi e talahauaga talia ma e matakupu fakatūtala fetoko.</i> <i>Tohi e talahauaga kua nākai talia ma e matakupu he fakatūtala fetoko.</i> <i>Fetoko ke lata ma e tau momoui he tau manu kehekehe. Fakakite e tau pūhala ke leveki aki e tau manu kua gahoa.</i> <i>Talahau ko e ha kua lata tonu ai he tau fānau ke fakaaoga e tau pipi nofoa motokā.</i>
7.6 Express conditions and possible consequences	<i>folafola, fakakaupā, fakakaupāaga, fakahiku, fakahikuaga</i> <i>Talahau ko e ha ne nākai pa ai ke mau e tau gutuhala pogoti he tau puha.</i> <i>Hokotaki e fakailoaaga mai he tau kumikumi ke he tau fānau fuata.</i> <i>Talahau ko e ha kua lata tonu ke pa pupuni e pa loloto kakau.</i>
7.7 Make extended comparisons	<i>fakailoa, fakataitai, fakataitaiaga, fekehekeheaki, fakamoho</i> <i>Fakailoa ko e ha kua mitaki lahi a Niue ke fenoga evaeva atu ki ai.</i> <i>Fakataitai e talaga he katoua.</i> <i>Fakailoa e fekehekeheaki he tauteaga umu mo e falu a pūhala fakamoho kai.</i>

## Veveheaga 7: Tau Aga Fakataitai he tau Aga Fakamotu

### Level 7: Suggested Aspects of Niue Culture

At this level, learning more about aga fakamotu involves focusing on and developing appropriate use of formal and informal language in a wide range of contexts. The degree of students' sophistication in understanding aga fakamotu and how it relates to vagahau Niue depends partly on their previous language experience and partly on the learning experiences that they take part in.

The table below suggests possible aspects of aga fakamotu for the Cultural Knowledge strand at level 7.

<b>Aga fakamotu</b> <i>Culture</i>	<b>Tau aga fakataitai he tau aga fakamotu</b> <i>Suggested aspects of Niue culture</i>
<p>Students will:</p> <ul style="list-style-type: none"> <li>• demonstrate understanding of the meanings of particular cultural practices</li> <li>• interpret and respond to aspects of sociocultural events in historical and modern contexts</li> <li>• participate in composing and presenting items for particular events</li> <li>• recognise and express <i>loto fakaalofa</i> in a variety of contexts</li> <li>• explore how the use of vagahau Niue conveys cultural meanings.</li> </ul>	<p>Students could be learning through experiences that allow them to:</p> <ul style="list-style-type: none"> <li>• identify social roles in particular situations and contexts and demonstrate appropriate forms of behaviour, for example, <i>nofo fakaeneene he tau fonoaga</i></li> <li>• decide on and use the most effective form or genre for their presentation</li> <li>• demonstrate their understanding of how verbal, visual, and dramatic features communicate information and ideas to an audience</li> <li>• act appropriately towards people who have particular social positions and responsibilities, for example, <i>fakatuku tumau</i></li> <li>• identify and use features of different chants, songs, dance, and drama, for example, <i>talulu ke he tau takalo</i></li> <li>• compose and present items, for example, speeches, poetry, chants, dance, verse, and songs</li> <li>• explore how language is used in formal and informal contexts to convey particular meanings, for example, <i>fofoga, fakameamea, taumafa</i>.</li> </ul>

## **Veveheaga 7: Tau Fakaakoaga Fakataitai mo e tau Fuafuaaga**

### *Level 7: Suggested Learning and Assessment Activities*

Not all the following activities are suitable for every age group. Teachers will select those that are appropriate, adjust a particular activity to suit the needs of their students, or make up their own activity to enable their students to meet the objectives.

Some activities specific to cultural learning are listed on the previous page under the heading Level 7: Suggested Aspects of Niue Culture. It is also important to make explicit the cultural context in all communicative activities so that students are supported as they acquire the linguistic and cultural knowledge and skills they need to communicate confidently and effectively with other speakers of vagahau Niue.

#### **Vagahau he leo: Fanogonogo mo e tūtala**

##### **Oral language: Listening and speaking**

Students could be learning through:

- extracting detailed information from a spoken text to complete a form;
- extracting and explaining the main points from an article they have read;
- listening to a spoken text on a particular issue and identifying facts and opinions by entering data into a "fact" column and an "opinion" column on a prepared sheet, and then sharing their findings with each other;
- describing their personal feelings about and reactions to a spoken text and exploring the views of others;
- giving a speech in a formal situation in a specified setting and receiving feedback from the audience about what they need to do to improve, both verbally and non-verbally;
- role-playing a situation in which they tell a careers adviser what they plan to do when they leave school and why;
- listening to a speech and identifying key ideas and the speaker's intention;
- contributing to a formal meeting by giving their point of view on an issue;
- following an extended set of instructions, for example, getting to a place on the other side of a town by tracing the route on a map;
- using recordings of their own prepared speech to seek feedback from others and improve on their presentation before final delivery;
- in pairs, role-playing a situation in which one of them expresses their feelings and asks for an explanation about the other's failure to meet as arranged for an outing to the movies.

## **Vagahau tohi: Totou mo e tohitohi**

### **Written language: Reading and writing**

Students could be learning through:

- interpreting the points of view expressed in a written text, inferring what is not explicitly stated, and sharing their findings with each other;
- comparing the features of a range of texts in different text forms and evaluating the effectiveness of each text for its purpose;
- writing to a friend describing their fitness programme in preparation for a sports competition;
- preparing and gathering information for a questionnaire about their friends' views on a particular social issue, such as smoking, and using the information to prepare an article for a newspaper or magazine about young people's opinions on such issues;
- writing an imaginative narrative, using a proverb as inspiration;
- researching a historical event and adapting the material for a drama script;
- following a recipe or set of instructions to make a particular item;
- updating portfolios of their written work and identifying where specific personal improvement is needed.

## **Vagahau fakakitekite: Kitekite mo e fakataitai po ke fakaaliali**

### **Visual language: Viewing and presenting or performing**

Students could be learning through:

- viewing and comparing cultural performances and/or events in Niue and New Zealand;
- viewing a recording of their participation in a cultural performance or event and receiving and offering critical feedback;
- viewing artefacts and carvings from Niue and commenting on the materials used;
- role-playing the use of polite forms for everyday terms on formal occasions.

For classroom activities to be effective in promoting language learning, teachers need to consistently monitor their students' progress, provide quality feedback, and offer guidance as students make progress in achieving the objectives. Effective teachers encourage students to monitor their own progress.

All activities need to be designed with the goal of communication in mind because the Communication strand specifies the objectives that students are to achieve at each level.

See earlier sections (pages 18–20) and refer also to *The New Zealand Curriculum* for further information on Effective Pedagogy (pages 34–36) and Assessment (pages 39–41).



# Veveheaga 8

## Level 8



### Tau Lālā mo e tau Fakatokatokaaga Kautū

*Strands and Achievement Objectives*

#### **Ko e La: Fetūtalaaki**

##### *Strand: Communication*

In selected linguistic and sociocultural contexts, students will:

- 8.1 communicate about certainty and uncertainty, possibility and probability;
- 8.2 develop and justify a course of action, an argument, or a point of view;
- 8.3 express approval, regret, and forgiveness;
- 8.4 create and respond to texts that inform, persuade, or entertain;
- 8.5 interpret and present information for different purposes and audiences;
- 8.6 explore the views of others, developing and sharing personal perspectives.

#### **Ko e La: Lotomatala ke he Vagahau**

##### *Strand: Language Knowledge*

Students will:

- interact flexibly and sustain the interaction in familiar and formal settings;
- recognise detail in spoken, written, and visual texts and draw inferences and conclusions;
- use basic language structures and vocabulary flexibly, with development towards a personal style;
- use a range of visual and verbal features in presentations to different audiences and for different purposes;
- explore how linguistic meaning is conveyed across languages.

#### **Ko e La: Lotomatala ke he Aga Fakamotu**

##### *Strand: Cultural Knowledge*

Students will:

- explain the significance of particular Niue cultural practices;
- discuss and use combinations of verbal and visual features in presentations and performances;
- recognise and express *fakalilifu* in a range of contexts;
- research and interpret social, environmental, and economic issues in the contexts of New Zealand and Niue;
- explore how the language expresses cultural meanings and make comparisons with other languages.

## Veveheaga 8: Tau Aga Fakataitai he Vagahau Niue

### Level 8: Suggested Aspects of the Niue Language

The table below suggests aspects of vagahau Niue for the Communication strand at level 8.

<b>Fetūtalaaki</b> <i>Communication</i>	<b>Tau aga fakataitai he vagahau Niue</b> <i>Suggested aspects of the Niue language</i>
8.1 Communicate about certainty and uncertainty, possibility and probability	<p><i>fakatūtala, folafola, fakamooli, fakatonutonu, fuafuaaga</i>  <i>Fakatūtala mo e fakatonutonu ke he fuafuaaga matagi. Folafola e tau manatu fakatagata ke he mooli po ke nākai mooli he fuafuaaga mo e haggaaoga matagi.</i>  <i>Fakaaoga e vagahau tonuhia ke lata ia mo e fuafuaaga matagi, tuga e ligaliga, teitei.</i></p>
8.2 Develop and justify a course of action, an argument, or a point of view	<p><i>totoko, fetoko, manatu fakatagata, fakagahua, fakatū, fakalaulahi, folafola, taute, fakamafola</i>  <i>Fakatū e manatu mo e matakupu ke tūtala fetoko ki ai. Hakahakau katoatoa ke he tūtala fetoko.</i>  <i>Taute taha fakamatala totoko ke he ha matakupu.</i>  <i>Takitaki e fakatūtalaaga haggaa ia ke he fakamafola he lekua. Fakatū taha pūhala ti folafola e kakano ke fakakite aki e tau manatu.</i>  <i>Taute e kumikumiaga ti fakatokatoka e taha pūhala fakamafola ti fakailoa ke he matakau.</i></p>
8.3 Express approval, regret, and forgiveness	<p><i>fakamagaloaga, fakatā, fakatāaga, fakamafola</i>  <i>Fakakite e maamaaga he loto fakatukehe ti tohi taha tala ke he falu a magaahe pihia.</i>  <i>Moua mai he tau tohi ti fakatātā e taha pūhala tali atu kua tūtonuhia.</i>  <i>Totou mai he tau tohi e manatu e maamaaga ke he fakamafola.</i></p>
8.4 Create and respond to texts that inform, persuade, or entertain	<p><i>fakaaoga, fakamatalaaga, fakatino, toloaga, talahau tala, fakatūtala, fakailoaaga, fakamaama</i>  <i>Kumikumi ke he tau tala tuai ti fakamatala ke he vahega. Tohi e taha fakamatalaaga ke he tohi talahau haggaa ia ke he taha aga fakamotu.</i>  <i>Ta e tau fakatino ti tohi e tala fakapapahi ke fakakite aki e haggaaoga.</i>  <i>Fakatūtala mo e fakamaama e tau fekau ke he fa e tala ku. Hiki e fakaoitiaga he tala ahumate ke fakaoiti fiafia.</i>  <i>Fakakite mo e fakatatai e hifiulu i Niue mo Niu Silani nei.</i></p>

<b>Fetūtalaaki</b> <i>Communication</i>	<b>Tau aga fakataitai he vagahau Niue</b> <i>Suggested aspects of the Niue language</i>
8.5 Interpret and present information for different purposes and audiences	<p><i>fakaliliu, fakalilifu, haggaaoga, fakavē, mahuiga, fakamaopoopo, fakatatai, fakataitai</i></p> <p><i>Ka e kua ka fakamaama atu pehe?</i></p> <p><i>Fakamaama fakamahino e fekau he taha fakatino haggaa ia ke he mahuiga he vili motu.</i></p> <p><i>Kumikumi ti fakaliliu e matakupu fakavē ke he vagahau Niue mai i lotu he tohi Taoga Niue.</i></p> <p><i>Tohi e tala komiki.</i></p> <p><i>Tohi ti fakatūtala ke he taha vala mai he tala kifaga mahuiga.</i></p> <p><i>Tohi e tala ku ke fakapuloa he leo taogo Niue.</i></p>
8.6 Explore the views of others, developing and sharing personal perspectives	<p><i>manatu, kitiaaga puloga, tau manatu, lotu</i></p> <p><i>Ko e kitiaaga haaku ...</i></p> <p><i>Ke talahau e tala mooli ...</i></p> <p><i>Kua mooli e tala haana ne tala mai ki a mautolu.</i></p> <p><i>He taha lima ...</i></p> <p><i>Ka ko e taha lima ...</i></p> <p><i>Fēfē e manatu haau?</i></p> <p><i>Ko e taha vala foki ...</i></p> <p><i>Mooli noa?</i></p>



## Veveheaga 8: Tau Aga Fakataitai he tau Aga Fakamotu

### Level 8: Suggested Aspects of Niue Culture

At this level, learners are expected to have the maturity to make comparisons between and across languages and cultures, comparing and contrasting different attitudes, values, and beliefs (including their own). They should also have acquired many of the language patterns and much of the vocabulary needed for doing this. Thinking critically about an issue is not, of course, the same as criticising a cultural practice. Teachers need to encourage their students to explore their own views and those of others in culturally sensitive ways that show understanding and appreciation of diversity.

The table below suggests possible aspects of aga fakamotu for the Cultural Knowledge strand at level 8.

<b>Aga fakamotu</b> <i>Culture</i>	<b>Tau aga fakataitai he tau aga fakamotu</b> <i>Suggested aspects of Niue culture</i>
Students will: <ul style="list-style-type: none"><li>• explain the significance of particular Niue cultural practices</li><li>• discuss and use combinations of verbal and visual features in presentations and performances</li><li>• recognise and express <i>fakalilifu</i> in a range of contexts</li><li>• research and interpret social, environmental, and economic issues in the contexts of New Zealand and Niue</li><li>• explore how the language expresses cultural meanings and make comparisons with other languages.</li></ul>	Students could be learning through experiences that allow them to: <ul style="list-style-type: none"><li>• explore particular events in the Niue culture, for example, a <i>fale fono</i>, a wedding, or a haircutting ceremony, and comment on their significance and on the language and cultural practices associated with them</li><li>• explore social groups in the Niue community</li><li>• demonstrate appreciation of art forms, such as traditional Niue art, painting, or carving</li><li>• study an aspect of the environment that involves Niue people in New Zealand and in Niue, for example, planting, fishing, or <i>ama uga</i></li><li>• explore religion and its importance within aga fakamotu</li><li>• demonstrate their understanding of Niue beliefs and values in their interactions with others and in presentations and performances.</li></ul>

## **Veveheaga 8: Tau Fakaakoaga Fakataitai mo e tau Fuafuaaga**

### *Level 8: Suggested Learning and Assessment Activities*

Not all the following activities are suitable for every age group. Teachers will select those that are appropriate, adjust a particular activity to suit the needs of their students, or make up their own activity to enable their students to meet the objectives.

Some activities specific to cultural learning are listed on the previous page under the heading Level 8: Suggested Aspects of Niue Culture. It is also important to make explicit the cultural context in all communicative activities so that students are supported as they acquire the linguistic and cultural knowledge and skills they need to communicate confidently and effectively with other speakers of vagahau Niue.

#### **Vagahau he leo: Fanogonogo mo e tūtala**

##### **Oral language: Listening and speaking**

Students could be learning through:

- role-playing a long distance conversation with a person from Niue who is planning to visit New Zealand for the first time, describing what they could do during their visit – suggesting activities, places to visit, and so on;
- preparing a radio broadcast about the celebration of a particular event and discussing (in the broadcast) the significance of the event to the participants;
- role-playing an interview on television in which the interviewees express their feelings and hopes for the people in Niue after a disaster such as a cyclone or earthquake;
- putting forward a proposition (for example, that it is healthier to be vegetarian than to eat meat) and providing supporting information;
- creating a dialogue between people in a picture and then acting out the dialogue;
- using a picture as a starting point for a description or narrative to entertain others;
- preparing and acting out a drama script based on a photograph, painting, or event;
- listening to a short narrative, which is then divided into sections for pairs or groups to dramatise;
- reviewing a book they have read or a movie they have seen and encouraging others to read or see it;
- reading a newspaper account of a recent social, economic, or environmental event relating to Niue and giving a talk about the central issues;
- interviewing classmates about what they would do to improve society if they were in positions of power and why they would choose these actions rather than others.

## **Vagahau tohi: Totou mo e tohitohi**

### **Written language: Reading and writing**

Students could be learning through:

- retelling the story from a poem, song, chant, or legend in the idiom of today and presenting it as if it had been written for a different context, for example, a newspaper report;
- discussing the food in the school canteen with classmates and writing a letter of complaint or praise to health authorities, summarising the views presented in the discussion;
- reassembling a narrative that has been cut into sections, then summarising the key events in the story;
- writing to a local business to apply for a weekend job, explaining why they are suitable and including promises, for example, of punctuality;
- writing a newspaper editorial about a social or environmental issue, in which they argue a particular point of view;
- researching an important social topic (for example, genetic engineering), identifying the central issue, and listing the arguments on either side;
- researching and writing a profile of a prominent community member for publication in a local newspaper;
- taking notes and writing a report of a class meeting.

## **Vagahau fakakitekite: Kitekite mo e fakataitai po ke fakaaliali**

### **Visual language: Viewing and presenting or performing**

Students could be learning through:

- reviewing recordings of their own performance or presentation, receiving feedback from the audience, then using the feedback to improve specific aspects of their knowledge, skills, and performance;
- viewing a speech and then discussing the significance and effectiveness of its non-verbal cultural elements;
- comparing aspects of aga fakamotu with similar aspects of other cultures in a structured and supportive setting;
- contributing to a cultural event and discussing how they felt about their involvement;
- preparing and delivering a speech using language, gesture, movement, and aids (as required) to effectively communicate the intended message(s);
- comparing aspects of aga fakamotu with those of another Pasifika culture and discussing some feature that is common to both cultures;
- extending hospitality to visitors to their school (or classroom) in culturally appropriate ways;
- demonstrating an understanding of Niue values through specific behaviours in particular situations.

For classroom activities to be effective in promoting language learning, teachers need to consistently monitor their students' progress, provide quality feedback, and offer guidance as students make progress in achieving the objectives. Effective teachers encourage students to monitor their own progress.

All activities need to be designed with the goal of communication in mind because the Communication strand specifies the objectives that students are to achieve at each level.

See earlier sections (pages 18–20) and refer also to *The New Zealand Curriculum* for further information on Effective Pedagogy (pages 34–36) and Assessment (pages 39–41).



# Fakatokatokaaga he tau Fakaholoaga Fakaako Vagahau Niue

## *Planning Niue Language Programmes*

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**Hake ke pu he lagi nea  
Hifo ke pu i lalo fonua  
Tete tete pu!**

This section summarises the guidance offered in *Tau Hatakiaga ma e Vagahau Niue: The Niue Language Guidelines* as a logical series of steps for teachers to take in order to create effective programmes for teaching and learning vagahau Niue in schools.

It is suggested that teachers:

- incorporate into their planning the philosophy, aims, key competencies, and values of *The New Zealand Curriculum*, including the directions set by the learning area description for Learning Languages and the table of achievement objectives;
- find ways to integrate the philosophy, aims, and values of *Tau Hatakiaga ma e Vagahau Niue: The Niue Language Guidelines* into their planning and programme development;
- identify the needs, interests, and prior language experiences of their students and any special requirements or school policies that relate to language learning;
- consider the school-wide languages policy (for example, the sequencing of levels, the timetabling options, or possible national awards) and how this policy relates to their short-term planning (for example, the term plan and the weekly plan);
- look for opportunities to make links with programmes in other learning areas (for example, art, music, and food technology) and with other institutions and events (for example, community programmes and cultural festivals);
- identify the target achievement objectives from the relevant level or levels and clarify the intended learning outcomes and possible dates for their achievement;
- decide on suitable themes that would be relevant and interesting, selecting appropriate topics within the themes to provide a balanced and well-sequenced learning programme and to enable the intended outcomes to be achieved;
- consider what method is most effective for introducing, reinforcing, consolidating, and extending the students' communication skills within and beyond the classroom (for example, homework planning, vocabulary notebooks, and ways to be involved in the community);
- select (or develop) suitable resources and learning activities that will enable the students to acquire specific content such as language structures, vocabulary, and cultural knowledge;
- plan how to collect and analyse data on student achievement in order to give students useful feedback on their progress and learning needs;

- prepare summative assessments that are well aligned to the outcomes to be achieved and that can also help students' continuing progress;
- develop ways to evaluate their teaching and learning programmes against their target achievement objectives to ensure that they continue to meet their students' learning needs as they progress through the levels.

Teachers also need to consider how well their vagahau Niue teaching and learning programmes support a broad, general education for their students.

While the learning areas are presented as distinct, this should not limit the ways in which schools structure the learning experiences offered to students. All learning should make use of the natural connections that exist between learning areas and that link learning areas to the values and key competencies.

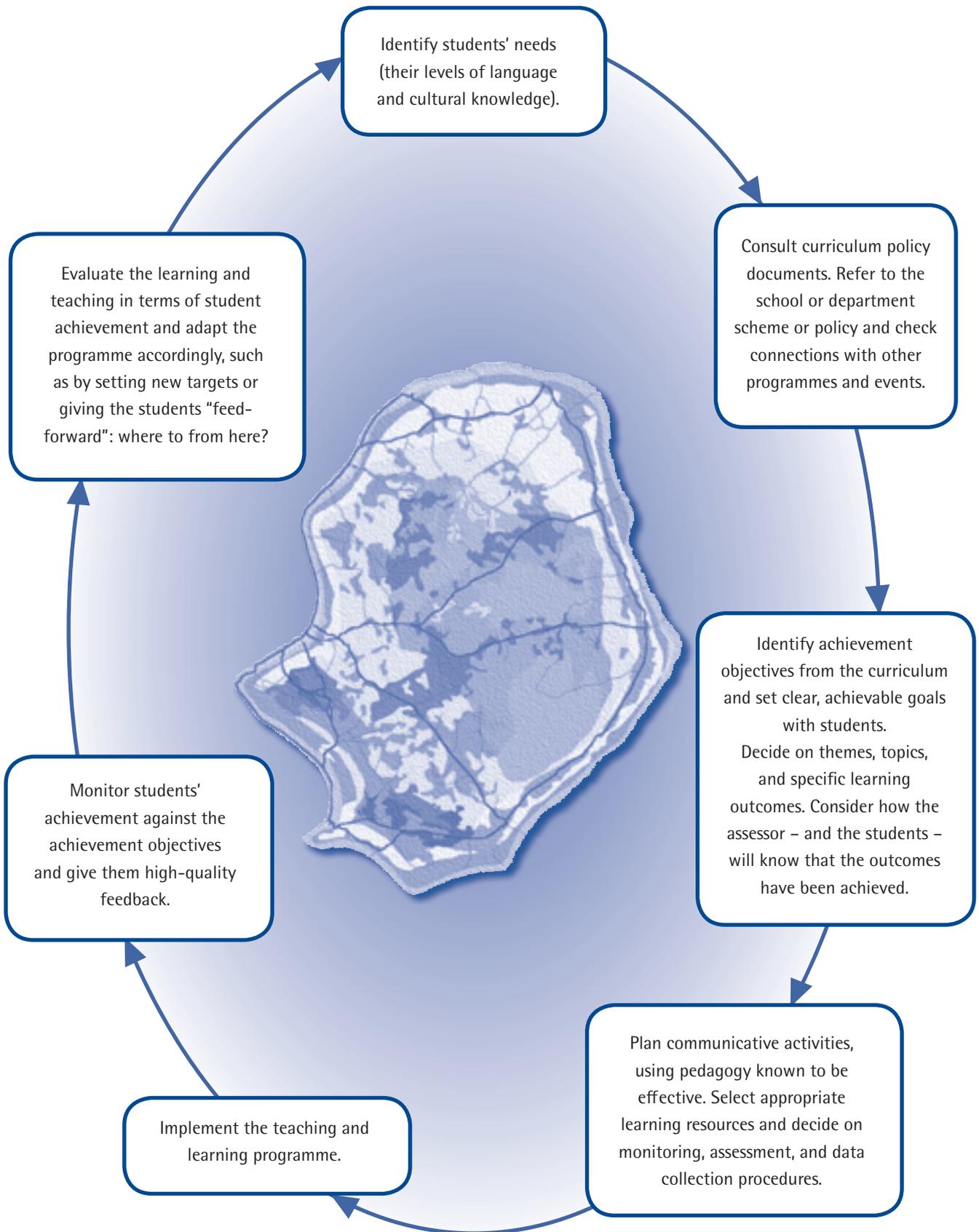
*The New Zealand Curriculum, page 16*

The diagram on the next page may be a useful planning guide or checklist for teachers.



# Tau Pūhala Fakatokatoka he tau Fakaakoaga

## An Approach to School-based Planning





# Fakailoaaga Lafi ki Luga

## Appendix



### Tau Talahauaga

#### *Sayings and Expressions*

1. *Monū Tagaloa*

*Ke hake ke ti mata ailele*

*Kolomata e tama ti ua loluga*

*Monū ho inu e e e ...*

This saying expresses respect for the customs, knowledge, wisdom, and beliefs of the Niue people. Speakers use it at the beginning of a gathering or celebration before acknowledging the people in attendance.

This saying is placed at the beginning of the Aims section to tell readers that aga fakamotu is expressed and celebrated in these language guidelines. The customs, knowledge, wisdom, and beliefs of the Niue people will support teachers and their learners as they seek to achieve the aims.

2. *Niue fofoumaka he Moana-nui-a-Kiwa*

This saying describes Niue as the jewel in the crown of the Pacific Ocean.

The saying begins the section Why Learn the Niue Language? as a reminder that Niue is the source and origin of vagahau Niue, which is a treasure for its people and for all others who wish to share it.

3. *Taoga mahuiga he Atuhau tupuhake*

This saying refers to vagahau Niue as the favourite treasure of the growing generation.

The saying begins the section Who Are the Learners of the Niue Language? to express the hope that these language guidelines will support the teaching and learning of vagahau Niue so that it will become a treasure to a wide range of language learners.

4. *He uhila kua lupa tata mai*

*Fatiia ho la Tavahi mata e*

*Pogipogi to uhu mo e liogi*

This saying expresses the idea of the whole being broken up into its respective parts, with flashes of light illuminating the separate parts so that the connections between them are understood.

This saying begins the section Teaching the Features of the Niue Language to highlight the importance of learners knowing the separate parts that make up the language, as well as knowing how the separate parts relate to each other, so that they can communicate appropriately and effectively with other speakers of the language.

5. *Vagahau ... mata ki luga*  
*Vagahau ... mata ki mua*  
*Kele kele ete a ninanina*

This saying personifies vagahau Niue and expresses how the language can continue to live and move forward because people are learning to speak it.

The saying begins the section on Niue values to encourage learners of vagahau Niue to maintain Niue values and the Niue language so that the language and culture can survive for future generations.

6. *I loto he haaku a atefua*  
*I loto he haaku a uhoni*  
*Tupuola moui e vagahau Niue*

This saying expresses the hope that learners will grow the Niue language in their hearts and minds through the ways they learn.

The saying is included in the Effective Pedagogy section to encourage teachers to consider how they create supportive and responsive environments for learning that engage learners and enable them to achieve positive learning outcomes.

7. *Finagalo he fakamahani*  
*mo e fakapuloa*  
*he taoga Fakamotu ...*

This saying expresses the desire to gain extensive knowledge of the cultural treasure, vagahau Niue, and to find ways to make this treasure widely known.

The saying introduces the section Purposeful Assessment to suggest that effective assessment helps learners to develop their knowledge and use of the language and culture so that it becomes an everyday, habitual activity. It is also intended to suggest that effective assessment makes the learning transparent.

8. *Kia tu tagaloa e tau fakaakoaga*  
*he vagahau Niue*  
*Kitu kitu eeeaaa ...*

This saying is a blessing for the teaching, learning, development, and preservation of vagahau Niue. It expresses the wish that vagahau Niue not only remains true to its roots, traditions, and knowledge but also grows prosperous and continues forever.

The saying is placed at the beginning of the Early Childhood section because it emphasises the importance of laying solid foundations for the growth of vagahau Niue and aga fakamotu in the child's learning and development.

9. *Pipi he mafola e tau taoga*

This saying refers to the ways in which knowledge of a language and its culture can make valuable contributions to harmony and peace.

The saying begins the section School Settings in order to express the idea that when learners develop their knowledge and use of the language, they can communicate with others effectively and respectfully and achieve shared understandings and harmonious relationships.

10. *Fakaaoga*  
*Fakaako*  
*Fakamau*  
*E Alito he moui Niue*

This saying gives a directive to teachers. It directs them to use, record, and teach the "heart of Niue life".

The saying is included in the section on the strands for schools because it is through the strands, and the ways in which they are woven together in the teaching and learning programmes, that students will come to know and use vagahau Niue and aga fakamotu progressively in a range of situations and contexts. These learning experiences will enable them to understand and appreciate the "heart of Niue life".

11. *Vagahau Niue ko e lamepa*  
*Ke kikila atu ke he lalolagi katoa*

Literally, this saying means that vagahau Niue is a candle to shine to the whole world.

The saying begins the section on key competencies to suggest that, through their learning of vagahau Niue and aga fakamotu, learners will develop the expected competencies, which will contribute to their development as confident, connected, actively involved, lifelong learners.

12. *Hake ke pu he lagi nea*  
*Hifo ke pu i lalo fonua*  
*Tete tete pu!*

This saying is a directive to go as high as the sky and as low as the earth, shaking and prodding everything to leave no stone unturned. It comments on the importance of considering everything when planning so that essential elements are not overlooked or omitted.

The saying begins the section Planning Niue Language Programmes to express the idea of teachers taking a comprehensive approach to their planning, including every aspect that will contribute to the learning, well-being, and growth of the students in their care.



# Tau Kupu Fakaaoga

## Glossary

This glossary lists the vagahau Niue terms that the writers have selected, adapted, or created to express the many concepts that form the framework of these language guidelines.

abstract idea	<i>manatu finagalo/agaaga</i>
achievement objectives	<i>tau fakatokatokaaga kautū</i>
actor	<i>tagata taute tala</i>
advice	<i>fakatonuotonu</i>
appendix	<i>fakailoaaga lafi ki luga</i>
appreciate	<i>fakaaueaga</i>
appropriate	<i>tonuhia</i>
aspects	<i>tau aga</i>
attitude	<i>aga mo e mahani</i>
comedian	<i>tagata ta faiva</i>
communication	<i>fetūtalaaki</i>
community	<i>potopotoaga tagata</i>
compare	<i>fakataitai</i>
computer	<i>lakau uho niu</i>
conditions	<i>fakakaupaaga</i>
consequences	<i>fakahikuaga mitaki/nākai mitaki</i>
cultural	<i>vagahau aga fakamotu</i>
culture	<i>aga fakamotu</i>
culture and context	<i>tokaaga mo e aga fakamotu</i>
debate	<i>tala fetoko/tau fetoko</i>
decisions	<i>tau manatu kua talia</i>
describe	<i>fakakite</i>
detailed	<i>vihi</i>
dictation	<i>tohi fifitaki ke he tau kupu kua talahau</i>
direction	<i>poakiaga</i>
distinguish	<i>mailoga</i>
drama	<i>fakakite tala</i>

e-learning	<i>lakau utatala</i>
emotional tone, emotion	<i>finagalo</i>
endorsed	<i>fakamooli</i>
environmental	<i>takatakai motu</i>
essay	<i>tala hokulo</i>
events	<i>tau feua kehekehe</i>
everyday practice	<i>mahani mau</i>
express	<i>folafola</i>
expression	<i>manatu fakakite</i>
foreword	<i>kamataaga, tau manatu hafagi</i>
formal speech	<i>fakamatalaaga lilifu</i>
glossary	<i>tau kupu fakaaoga</i>
guidelines	<i>tau hatakiaga</i>
ideas, concepts	<i>manatu, manatu hokulo</i>
identify	<i>fakakite</i>
information	<i>fakailoaaga</i>
instructions	<i>fakatonutonuaga/poakiaga</i>
intentions	<i>tau amaamanakiaga</i>
interview	<i>fakatūtalaaga hūhū</i>
justify	<i>fakamooli</i>
knowledge	<i>lotomatala</i>
language	<i>vagahau</i>
language skills	<i>pulotu vagahau</i>
level	<i>veveheaga</i>
logically	<i>fakamahino</i>
media	<i>utaaga tala</i>
model	<i>fakakite</i>
nearly, almost	<i>ligaliga/teitei</i>
newspaper	<i>tohi talahau</i>
non-verbal cues	<i>hagahaga tino kehekehe</i>
oral	<i>vagahau fakatutala</i>

participate	<i>hakahakau/fakalataha</i>
patterns	<i>fakaaliali</i>
performance	<i>feua fakatātā</i>
phrase	<i>vala tala, vahega kupu</i>
planning	<i>fakatokatokaaga</i>
possibilities	<i>tau amaamanakiaga</i>
prefer	<i>fifili</i>
prepare	<i>fakatokatoka/tauteute</i>
presentation	<i>fakakiteaga</i>
proficiency statement	<i>talahuaga ke he makaukau</i>
programmes	<i>tau fakaholoaga</i>
protocol	<i>tauteaga lilifu</i>
proverb	<i>tala fakatai</i>
published source	<i>tohi lomi</i>
quality	<i>mitakiaga</i>
reading	<i>totou</i>
recognise	<i>mailoga</i>
recount	<i>liu talahu</i>
relate	<i>talahu</i>
report	<i>(akonaki) tau hokotaki, (in the positive sense) fakailoa</i>
research	<i>kumikumiaga</i>
resources	<i>tau koloa fakaaoga</i>
response	<i>tali, fakatautonu</i>
review	<i>hakahaka</i>
role-play	<i>tala fakataitai, fakataitai</i>
skills	<i>tau iloaaga pulotu</i>
society	<i>kautū</i>

speaking at a formal occasion	<i>fakamatala he toloaga lilifu</i>
speaking	<i>tūtala</i>
speech	<i>lauga, fakamatalaaga</i>
strands	<i>tau lālā</i>
structures	<i>tau fakapapahiaga</i>
suggested	<i>fakataitai</i>
suggested aspects	<i>tau aga fakataitai</i>
summarise	<i>fakakatoatoa</i>
summary	<i>fakakatoatoaaga</i>
unpredictable	<i>nakai maali</i>
verbal features	<i>fakakiteaga aga vagahau</i>
viewing	<i>kitekiteaga</i>
visitor	<i>tagata ahiahi</i>
visual	<i>vagahau fakakitekite</i>
writing	<i>tohitohi</i>
written	<i>vagahau tohitohi</i>



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