# Teacher Support Materials to Accompany Stories to Support the Pasifika Learning Languages Series Resource *Faufaua! An Introduction to Tongan*

## Introduction

These teacher support materials accompany the six storybooks that support the Learning Languages Series resource *Faufaua! An Introduction to Tongan*. Each story gives students opportunities to extend their language and cultural knowledge and to practise reading the target language in *Faufaua!*

The teacher support materials suggest how teachers can use the storybooks to foster *lea faka-Tonga* learning at levels 1 and 2, particularly in the context of the *Faufaua!* programme.

The teaching-as-inquiry cycle and the Newton et al. research[[1]](#footnote-1) on intercultural communicative language teaching underpin these teacher support materials. See:

* the effective pedagogy section on page 34 of *The New Zealand Curriculum* or at <http://nzcurriculum.tki.org.nz/Curriculum-documents/The-New-Zealand-Curriculum/Effective-pedagogy>
* the Newton et al. paper at [www.educationcounts.govt.nz/publications/curriculum/an-introduction-to-the-concept-of-intercultural-communicative-language-teaching-and-learning-a-summary-for-teachers/1.-overview](http://www.educationcounts.govt.nz/publications/curriculum/an-introduction-to-the-concept-of-intercultural-communicative-language-teaching-and-learning-a-summary-for-teachers/1.-overview)

### *Faufaua! An Introduction to Tongan*

*Faufaua!* is a resource in the Learning Languages Series. It provides a language-teaching programme that can be used by all teachers, including those who do not speak *lea faka-Tonga* or know how to teach languages. *Faufaua!* includes:

* twenty units of three lessons each
* a range of language suitable for years 7–10 at levels 1 and 2 of the curriculum
* video and audio support to engage learners and demonstrate how fluent speakers use the language
* lesson plans that could be used to encourage learners to enjoy reading *lea faka-Tonga* texts.

*Faufaua!* is available at: <http://pasifika.tki.org.nz/Pasifika-languages/Tongan>

### Engaging students with texts

The teacher’s role is to mediate the interactions between the student and the materials and enable the student to meet the learning outcomes for each lesson.

# Ko e Fono′

by Lesieli Kupu MacIntyre

*Ko e Fono*′ supports the following units from Faufaua!

* Unit 5 Lau Mata‘ifika′/counting
* Unit 6 Fakamatala‘i ‘o ha Fa‘ahinga Me‘a/Describing Things

## Text features

### Language features

The language features of this story include:

* use of lea fakamatāpule (polite level of language) and lea tavale (everyday language), for example, lea fakamatāpule when the leader says: Mālō ho‘omou lelei ki he pongipongi′ ni/good morning, everyone; and the older man says: Fakamālō atu he vahevahe mai ho fala′/thanks for sharing your mat; and then lea tavale when the narrator tells the story from his point of view: Pea u ‘alu ki he loki ‘o Nena′/I go to Nena’s room
* use of prepositions of direction, for example, ki he fono′/to the fono; ki he ‘aisi′/into the fridge; ki he holo ‘o e ‘apiako′/to the school hall
* descriptors placed after the word being described, for example, ‘ū ongoongo fakamāhina/news monthly (monthly news); fo‘i ‘apele kulokula fuolahi/apple red big (big red apple); he konga ‘e fā/pieces four (four pieces)
* use of formulaic expressions, for example, Kātaki/sorry; Vave!/quick!; Tūlou/excuse me; Mani/phew; Tama ni!/yum!; Me‘a ifo mo‘oni!/delicious!
* use of possessive phrases to indicate ownership, for example, ‘o e ‘apiako′/of the school; e taki ‘o e fono′/the fono leader
* use of the definitive accent to indicate specificity – a particular item rather than the generic, for example, *Ko e Fono*′/the Fono (a specific fono rather than any fono); Fakamālō atu he vahevahe mai ho fala′/thanks for sharing your mat (this particular mat)
* use of pea to indicate the next action to take place, for example, Pea foki ‘a Nena ki hono loki′. Pea u ‘alu ki he loki ‘o Nena′/Nena returns to her room. I go to Nena’s room
* use of a range of adjectives, for example, hela‘ia/tired; lelei/good; faka‘ofo‘ofa/attractive; kulokula/red
* use of fo‘i as the generic term for fruit, followed by the word that defines it as a particular type of fruit, for example, fo‘i siaine/banana; fo‘i ‘apele kulokula fuolahi/a big red apple; fo‘i mango/mango (The English names “kiwifruit” and “passionfruit” follow a similar form.)
* use of words transliterated from English, for example, holo/hall; ‘aisi/ice, fridge; ‘apele/apple
* similarity of the words fanongonongo/notices and ongoongo/news and the associated word fanongo/hear, with the Māori word whakarongo/listen.

### Cultural features

The cultural features in this story include:

* the protocols followed at fono (see below), with most people sharing seating space on large, rectangular mats (people who arrive late or have difficulty sitting low down will sit on chairs at the back of the room) and wearing formal dress (‘Oku ou tui fakavave hoku vala lelei′, helu hoku ‘ulu′, pea u ‘alu ki he loki ‘o Nena′. ‘Oku tui ‘e Nena hono kofu faka‘ofo‘ofa/I quickly put on my good clothes, comb my hair, and go to Nena’s room. Nena is wearing her best dress). Some people wear tupenu (lavalava, wraparound skirts) and ta‘ovala (fine mat wrapped around the waist), and Nena is wearing a kiekie (an ornamental string-skirt girdle attached to a waistband) over her best dress
* the reciting of a lotu and then Lotu ‘a e ‘Eiki′/the Lord’s Prayer at the start of the fono, indicating the importance of Christianity in the Tongan culture
* the importance of showing faka‘apa‘apa/respect and ‘ofa/love, which are core values in Tongan culture, for example, the narrator goes with Nena to the fono even though he would have preferred to do other things; when he is at the fono, he shows respect by making room for others on his mat; the people who join them on the mat show respect by asking permission to share their mat; and the people showed respect for their religion when they start the fono with the prayers
* the importance of fevahevahe‘aki/sharing and fetokoni‘aki/helping one another with the sharing of the resources such as the mat space and the fruit (fruit is commonly shared at such events as a sign of thanks)
* the importance of talangofua/obedience, as shown by the narrator doing what Nena directs him to do.

### Fono

Fono are the central political structure of a village, district, island, or community and the means by which notices are given, issues are discussed, and decisions are made. Usually, leaders and orators (speech makers) are present at all fono.

## Links to the New Zealand Curriculum

### Key competencies

Reading and working with *Ko* *e* *Fono′* could help students develop key competencies set out in the New Zealand Curriculum (see <http://nzcurriculum.tki.org.nz/Curriculum-documents/The-New-Zealand-Curriculum/Key-competencies>).

### Values

The story illustrates many values that relate to the New Zealand Curriculum (see <http://nzcurriculum.tki.org.nz/Curriculum-documents/The-New-Zealand-Curriculum/Values>) and are fundamental to Tongan culture, including the importance of community, faka‘apa‘apa / respect, fevahevahe‘aki/sharing, and fetokoni‘aki/helping one another.

### Cross-curricular links

Learners who are working at levels 1–2 in *lea faka-Tonga* may be working at higher curriculum levels in other learning areas. You will need to consider this in order to make effective cross-curricular links. Here are three examples of cross-curricular achievement objectives that could be linked to this story:

*Health and Physical Education, Level 4*

Relationships with Other People

Students will gain knowledge, skills, and experience to:

* Identify the effects of changing situations, roles, and responsibilities on relationships and describe appropriate responses.

Social Sciences, Level 3

Students will:

* Understand how cultural practices vary but reflect similar purposes
* Understand how people view and use places differently.

### Learning Languages: Achievement objectives

Students will:

(Communication strand, relating to selected linguistic and sociocultural contexts)

* receive and produce information
* produce and respond to questions and requests
* show social awareness when interacting with others.

(Language Knowledge strand)

* recognise that the target language is organised in particular ways
* make connections with their own language(s).

(Cultural Knowledge strand)

* recognise that the target culture is organised in particular ways
* make connections with known culture(s).

### *Ko e Fakahinohino ki he Lea Faka-Tonga: The Tongan Language Guidelines*, levels 1 and 2

Students should be able to:

* recognise and express number, time, and location (1.4)
* express and respond to desires, needs, and preferences (1.7)
* use language, positioning, and movement to show respect (1.8)
* offer, accept, and refuse things (2.3).

## Learning outcomes

Below are some possible learning outcomes for reading this story. Select from and adapt these to meet the needs of your students and share the outcomes with them.

After reading and working with this story, I will be able to:

* read the story aloud reasonably fluently, pronouncing all words clearly
* write texts for particular purposes with appropriate use of macrons, glottal stops, and the definitive accent
* count a series of objects in *lea faka-Tonga*
* describe common objects and identify their importance in *anga faka-Tonga*
* retell information, in English, about important aspects of *anga faka-Tonga* presented in the story.

## Learning activities

You do not have to use all the activities suggested below. Choose from and adapt them to suit your students’ needs.

### Introducing the text

As a class, brainstorm the different types of meeting the students know about, for example, fakataha, fono, hui; assemblies; committees; study groups; funerals, marriages, and other celebrations; youth groups. List all the types of meeting on the board to refer to later and discuss what each meeting is like – how many people are involved, where it takes place, what happens. Confirm that the students understand that a fono is a form of meeting in *anga faka-Tonga*.

Study the cover and title page of Ko e Fono′ and ask the students to consider what the boy might be carrying (a mat to sit on).

### Reading the text

Read the first page of *Ko e Fono* with the students and encourage them to study the illustration to help them establish who each character is and where they are. Then have the students work in pairs to read and analyse every page of the story. They could:

* describe what the illustrations show – counting the number of people at the *fono*, the number of people on a mat, the pieces of apple on the plate, and so on
* summarise what happens on each page
* make connections between an illustration and the supporting written text
* identify verbs and tenses, for example, present and future tense markers
* study the use of pronouns (singular, dual, plural) to help summarise the relationship between the characters and their involvement in actions
* identify aspects of the language and illustrations that demonstrate particular features of *lea* or *anga* *faka-Tonga*, for example, the clothing the people wear to the fono; the seating arrangements at the fono; the acknowledgment of faka‘apa‘apa/respect, fevahevahe‘aki/sharing, and fetokoni‘aki / helping one another and the act of me‘a‘ofa with the gifting of the fruit.

As you work through each page, identify any unfamiliar words or expressions (in the text or in the discussion). Record these on the board.

Support the students to notice patterns of language that they will use in other contexts, for example, ‘Oku ou tofitofi ‘a e fo‘i ‘apele …/I cut the apple …; ‘Oku ou tofitofi ‘a e fo‘i siaine′/I cut the banana; ‘Oku ou ui hoku tokoua′ mo hoku tuofefine′/I call my brother and sister.

### Dictation

Dictation can help students focus on sound–spelling relationships and build good pronunciation habits, especially in relation to the definitive accent. Read the following sentences aloud slowly, repeating each sentence and giving the students enough time to write them down.

* ʻOku ou tui fakavave hoku vala lelei′.
* Ko au mo Nuku′ ʻoku ma longo pē.
* ʻOku ou fie ʻalu ki he fono′ mo koe.
* Mālō hoʻomou lelei ki he pongipongi′ ni.
* ʻOku ou tofitofi ʻa e foʻi ʻapele kulokula fuolahi′ ki he konga ʻe fā.

Have the students find the sentences in the book and compare them with what they’ve written. Have them write a note to themselves about what they need to improve in their written accuracy in lea faka-Tonga.

### After reading

### Fono

As a class, discuss the fono that the characters went to in Ko e Fono′. Encourage the students to identify the particular aspects of *anga faka-Tonga* and the Tongan values that the story expresses.

If there are questions that your class has not been able to answer, set research tasks, and encourage the students to search the Internet or the library or talk with family members, other students, and experts from a local Tongan community.

Have the students work in groups or alone to research and prepare a presentation about one of the following topics:

* the kinds of fono that commonly occur in *anga faka-Tonga* compared with meetings that commonly occur in their own culture
* the people who are present and the formalities that occur at fonoin *anga faka-Tonga* (for example, the seating arrangements, the formal opening, the kinds of clothes worn, who gives speeches, the purpose) compared with those that occur in meetings in their own culture
* the significance of various kinds of fono and the reason for this significance.

### Come to our fono

Have the students work individually to choose one form of meeting from the list you developed earlier and draw a poster to advertise that meeting, announcing the date, time, place, and purpose of the meeting and including as much *lea faka-Tonga* as they are able.

### Meetings

Have the students work in pairs to choose one form of meeting that they know about from the list you developed earlier (or the *fono* described in this story) and then use *lea faka-Tonga* to draw up a list of points that describe that meeting, including how many people attend that type of meeting, where the meeting takes place, the time of day that it occurs, how the people who attend that meeting dress, and what the meeting is about. Once the students have completed their descriptions, they could present them in *lea faka-Tonga* to the class.

## Reflecting on learning

Prompt the students to reflect on what they have learnt from working with this text, by asking questions such as:

* What strategies helped you to understand the story?
* What will help you to remember the new language?
* How can you use the new language in other contexts?
* Can you identify significant aspects of new learning about *anga faka-Tonga*?

## English version of the story

In English, this story by Lesieli Kupu MacIntyre is:

### The *Fono*

**page 2**

Lika, Nuku, and I are watching TV in the lounge.  
Nena comes in.

“Do you want to come to the fono?” she asks.

“I’m tired,” says Lika.

Nuku and I keep quiet.  
We just want to watch TV.

Nena returns to her room.

I go to Nena’s room.

“Sorry, Nena! I’d like to go to the fono with you.”

**page 3**

“Good, ‘Alipate,” Nena says. “Quick! Get ready and we’ll go.”

I quickly put on my good clothes,   
comb my hair, and go to Nena’s room.  
Nena is wearing her best dress.

“You look awesome, Nena,” I say.

**page 4**

We arrive at the school hall.  
I unfold our mat, and we sit down on it.

“Good morning.   
Can I sit with you on your mat?”

I look up. A man wearing a grey tupenu is smiling at me.

“Of course!” we say.

**page 5**

In a few minutes, I hear, “Excuse me!”  
And a lady sits on our mat.  
I move over to make room.

“Excuse me!”

“Excuse me!”

I count the people sitting on our mat –   
“One, two, three, four, five!”  
Phew, it’s crowded!”  
I squeeze close to Nena to make room.  
Nena smiles at me.

**page 6**

The leader of the fono comes in.  
He greets the crowd.

“Good morning, everyone.”

The man on our mat says a prayer.  
Then we all say the Lord’s Prayer together.  
Then the leader of the fono reads out the monthly news.

**page 7**

I feel hungry and thirsty.  
But I keep quiet.

The fono is finished. We are ready to go.  
One lady gets up from our mat.   
She gives me a banana.

Another lady gets up.   
She gives me a big red apple.

Then the man gives me a mango.

“Thanks for sharing your mat,” he says.

**page 8**

At home, I put the mango in the fridge.  
“This is for Mum.”

I cut the big red apple into four pieces.  
I cut the banana into four pieces.  
I give Nena a piece of banana and a piece of apple.  
“Nena, this is for you,” I say.

“This is what’s left.”

I call my brother and sister.  
“Lika, you’re the eldest, this is for you.  
Nuku, you’re the youngest, this is for you.”

Together, we eat our banana and apple.  
“Yum! Delicious!”

Nena smiles happily at me.

“Good, ‘Alipate,” she says.

1. Newton, J., Yates, E., Shearn, S., and Nowitzki, W. (2009). *Intercultural Communicative Language Teaching: Implications for Effective Teaching and Learning*. Wellington: Ministry of Education. [↑](#footnote-ref-1)