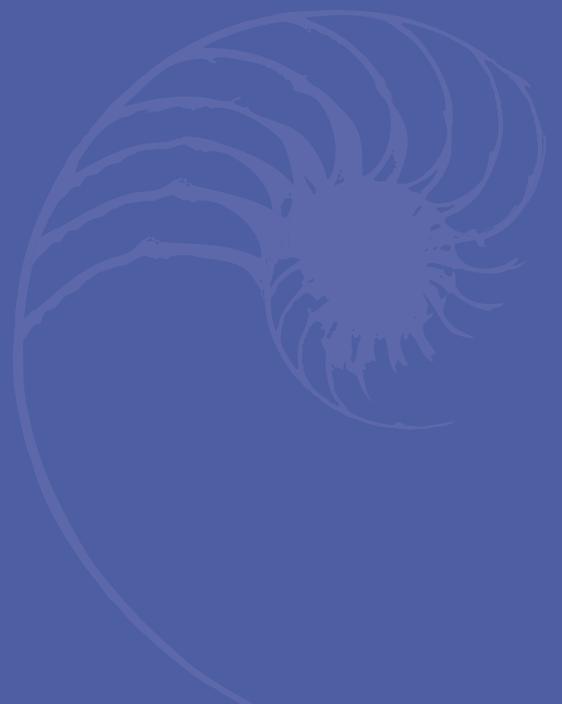


# *Ko e Fakahinohino ki he Lea Faka-Tonga*

*The Tongan Language Guidelines*





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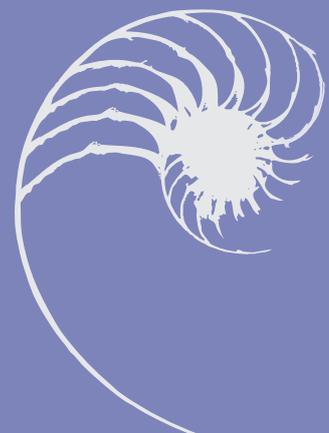
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***Ko e Fakahinohino  
ki he Lea  
Faka-Tonga***

*The Tongan Language Guidelines*

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# Kanotohi

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# Talamu‘aki

## Foreword

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### **Mālō e lelei! Ko e lea faka-Tonga ‘oku tala ai hotau Tonga**

*Ko e Fakahinohino ki he Lea Faka-Tonga: The Tongan Language Guidelines* is a welcome addition to the suite of language guidelines supporting the Learning Languages area of *The New Zealand Curriculum*.

The development of guidelines designed to support the teaching and learning of the Tongan language in New Zealand schools began in 2004. This work was strengthened and supported by close collaboration with Tongan people, and in 2007 the Ministry published *Tongan in the New Zealand Curriculum*. *Ko e Fakahinohino ki he Lea Faka-Tonga: The Tongan Language Guidelines* is the updated version of the 2007 Tongan language guidelines.

The early childhood section of these guidelines is aligned with *Te Whāriki: He Whāriki Mātauranga mo ngā Mokopuna o Aotearoa/Early Childhood Curriculum*. The section for schools is aligned with *The New Zealand Curriculum for English-medium Teaching and Learning in Years 1–13*.

*Ko e Fakahinohino ki he Lea Faka-Tonga: The Tongan Language Guidelines* offers pathways for strengthening the knowledge and use of the Tongan language. It has been designed to support the teaching and learning of lea faka-Tonga as an additional language in New Zealand early childhood and school settings. It sets out the competencies that learners need in order to communicate effectively in lea faka-Tonga. Suggestions for the teaching and learning of lea faka-Tonga in early childhood and school settings are included.

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 the wider global community. Lea faka-Tonga adds to the rich linguistic and cultural diversity of New Zealand. Our individual and national identities are strengthened by having speakers of more than one language as part of our society.

To the many individuals and groups who assisted with this development, we offer our sincere appreciation of your support. Without it, the development of these language guidelines would not have been possible. We value and celebrate your contribution.

Faka'apa'apa atu

Lesley Longstone  
Secretary for Education



# Talateu

## Introduction

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### ‘E ‘ikai si‘i eni ‘o ka moho

Pasifika languages are spoken throughout New Zealand as well as in their countries of origin. The Tongan language is included in Learning Languages, one of the essential learning areas of *The New Zealand Curriculum*. *Ko e Fakahinohino ki he Lea Faka-Tonga: The Tongan Language Guidelines* 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

*Ko e Fakahinohino ki he Lea Faka-Tonga: The Tongan Language Guidelines* incorporates the essential elements of both *Te Whāriki* and *The New Zealand Curriculum*. It expands on these key foundation elements to provide teachers with content that is specific to the Tongan language and culture and to help them plan their Tongan language programmes in early childhood education settings and schools. It also integrates the cultural and philosophical principles and values of Tongan culture (described briefly on page 20).

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#### A note on terminology

The term "lea faka-Tonga" is used for the Tongan language in these guidelines, except where the phrase "the Tongan language" is used for a particular reason, such as in the English translation of headings. In the same way the term "anga faka-Tonga" is used to describe the culture of the Tongan people. Because "lea faka-Tonga" and "anga faka-Tonga" are used so frequently in these guidelines, they are not italicised. All other Tongan words are in italics.

These guidelines have woven together the strands and goals of *Te Whāriki* to provide an integrated foundation for young children's language learning development. The lea faka-Tonga learning outcomes for young children describe what might reasonably be expected for their language development towards the end of their early childhood education. These guidelines include suggestions for teaching and learning the Tongan language in these settings.

In line with *The New Zealand Curriculum*, *Ko e Fakahinohino ki he Lea Faka-Tonga: The Tongan Language Guidelines* also defines eight further levels of achievement to indicate the progression and continuity of learning lea faka-Tonga in schools.

These guidelines recognise three aspects of learning the Tongan language:

- learning lea faka-Tonga – developing the skills to communicate in the Tongan language;
- learning *through* lea faka-Tonga – using the Tongan language as a medium of communication;
- learning *about* lea faka-Tonga – developing knowledge of grammar and other aspects of the Tongan language and culture.

**Learning lea faka-Tonga** develops the receptive skills of listening, reading, and viewing and the productive skills of speaking, writing, and presenting or performing. Learners are better able to develop their communicative competence when they are also **learning through lea faka-Tonga**, using the language for genuine purposes and receiving constructive feedback as they do so.

In **learning about lea faka-Tonga**, learners gain knowledge of both the language and the culture as systems that are organised in specific ways to achieve meaning within the Tongan cultural heritage.

Anga faka-Tonga or Tongan culture (the Tongan way) is the essence of Tongan cultural identity. The Tongan language carries and embodies the content of Tongan cultural identity, so people who acquire the Tongan language also acquire Tongan culture. *Ko e Fakahinohino ki he Lea Faka-Tonga: The Tongan Language Guidelines* is intended to guide the acquisition of both language and culture.

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

The linguistic and cultural aspects suggested in these 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 over time and of how language and culture are interrelated.

Participants in Tongan language programmes, whatever their background, will increase their awareness of the significance of lea faka-Tonga in New Zealand and enhance their connections with the people of Tonga and with the languages and cultures of other nations.

In this way, the teaching and learning of lea faka-Tonga and anga faka-Tonga 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.

*The New Zealand Curriculum*, page 9

The meanings of the sayings and proverbs that accompany the main headings are discussed in the appendix on pages 92–94. Further information about Tongan sayings and proverbs can be found in texts about Tongan language and culture or through discussion with the local Tongan community.



# Taumu'a

## *Aims*

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### Tu'u pē lā mo e pou pou



## Ngaahi Taumu'a Fakalūkufua

### *General Aims*

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

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



## Ngaahi Taumu'a Fakaikiiki

### *Specific Aims*

Learners of lea faka-Tonga will:

- develop an understanding of lea faka-Tonga and anga faka-Tonga;
- develop verbal and non-verbal communication skills in lea faka-Tonga for a range of purposes;
- experience the stories, texts, and visual symbols of the Tongan culture;
- discover ways to be creative and expressive in lea faka-Tonga.

As they progress to more advanced levels, learners will:

- increasingly understand the functions, structures, and conventions of lea faka-Tonga and learn how the language varies according to audience and purpose;
- respond to and think critically about a range of lea faka-Tonga texts;
- use lea faka-Tonga 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 languages and learning areas;
- develop a sense of identity within, or in relation to, the Tongan heritage.

Learners will then be able to use lea faka-Tonga for various post-school options (including employment and training) and in a range of situations within the family and community.



# Ko e Hā 'oku Ako ai 'a e Lea Faka-Tonga?

## *Why Learn the Tongan Language?*

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### **Takitaha tali hono vaha'a ngatae**

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 lea faka-Tonga and anga faka-Tonga helps learners to participate actively in and contribute to New Zealand's diverse society and the wider Pacific region.

Learners of lea faka-Tonga develop their cross-cultural communication skills through encountering and 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

There are sound reasons for choosing to learn lea faka-Tonga. Four of these are discussed below.

### **Lea faka-Tonga has unique characteristics.**

Lea faka-Tonga is historically significant because it is one of the most ancient Polynesian languages. It includes many old words and expressions for ancient customs and cultural items that are now extinct. The language also has several levels of vocabulary and usage that reflect Tonga's hierarchical social structure. Lea faka-Tonga has special connections with te reo Māori – for example, the two languages share cognates (words descended from the same originals) that are not shared by Eastern Polynesian languages. One such cognate is the word for "mother": in te reo Māori it is *whaea* and in lea faka-Tonga it is *fa'ē*, whereas in several Eastern Polynesian languages it is *tinā*.

### **Learning lea faka-Tonga will enable learners to function more effectively in our multicultural society.**

Bilingual skills are required in a number of situations at work and in the community. Learning lea faka-Tonga will help learners to function more effectively in contexts where lea faka-Tonga is used.

### **For all learners, there are cognitive benefits in learning additional languages.**

There is evidence that people who become competent in two or more languages gain cognitive advantages. Learning lea faka-Tonga will enable learners to become more proficient in the languages they already use and any they learn in the future.

**For learners whose home language is lea faka-Tonga, extending their use of that language will enhance their learning of English. It will also help them to develop their knowledge of, and confidence in, their cultural heritage.**

Learners of lea faka-Tonga whose first language is lea faka-Tonga will be able to participate more effectively in family, church, and community activities the better they can speak the language. As they become parents, they will have a special role to play in passing lea faka-Tonga on to their children.

Like all languages, lea faka-Tonga is a treasure, not only for Tongan people but also for others who wish to learn it. It is a gift to be shared by all people.



# Ko Hai 'oku Nau Ako 'a e Lea Faka-Tonga?

## *Who are the Learners of the Tongan Language?*

---

### **Hangē ha tavake tā mafua'**

Learners of lea faka-Tonga 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 knowledge of lea faka-Tonga;
- some previous experience of lea faka-Tonga, 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 lea faka-Tonga 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 ability within each group of learners. Learners of lea faka-Tonga, at all levels, are likely to show the full range of individual differences found in any group of learners, from those who have special talents or gifts with language to those with special educational needs. Teachers need to consider these differences and use a pedagogy that meets the needs of diverse learners.

As language and culture are inextricably linked to each other, the concepts of anga faka-Tonga also have implications for teaching and learning programmes. When Tongan values (see page 20) are fully integrated into these programmes, they will help to provide authentic contexts for developing the required understandings. When planning inclusive Tongan language and culture programmes, however, teachers need to be sensitive to traditional cultural roles and relationships yet also be aware of how these are changing in different locations and contexts. Learners should be given opportunities to explore the traditional and modern beliefs that underlie certain roles – for example, that of *matāpule* (the orator or spokesman who conveys messages to and from the 'eiki) or 'ulumotu'a (the head of the extended family).

Although gender roles are increasingly being shared and interchanged, it is important to recognise the relationship between certain traditional roles and the underlying value system that has defined them. The concept of *faka'apa'apa* (respect), for example, has implications for teaching and learning programmes when siblings of both sexes are in the same class. In anga faka-Tonga, the *tapu* relationship between brothers and sisters (or between male and female cousins) requires a proper distance and certain standards of behaviour. Some of these standards involve language use. When brothers and sisters talk to each other, they do not use "swear words" or words that relate to certain body parts or to sexual activities, and when they are together in a room or a group, other people will

also avoid using these inappropriate kinds of language. The teacher needs to be aware of these issues. In addition, sisters do not wear see-through clothes in front of their brothers, and brothers avoid coming into close physical proximity with their sisters.

Teachers need to be aware that some of their students will be growing up in families whose value system includes traditional gender roles. Teachers can seek guidance on these issues through local Tongan community networks.

When students work with someone from the Tongan community in or beyond the classroom, they extend and deepen their understanding of the Tongan language and culture. However, it is important to remember that not all members of Tongan communities are necessarily experts in lea faka-Tonga and anga faka-Tonga.



# Ako'i 'a e Ngaahi Mo'oni'i me'a 'o e Lea Faka-Tonga

## *Teaching the Features of the Tongan Language*

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### Ngaahi Fāmili 'o e Lea

#### *Language Family*

Two Polynesian languages are spoken in Tonga. They are lea faka-Tonga and lea faka-Niua. Lea faka-Tonga is a Tongic language related to vagahau Niue. Lea faka-Niua is a Samoic language, related to Western Polynesian languages such as gagana Tokelau and gagana Sāmoa. It is spoken on Niuafu'ou.



### Ko Hono Ako'i mo Sipela'i 'o e Ngaahi Lea Faka-Tonga

#### *Orthography (Writing System) of the Tongan Language*

The Tongan alphabet is:

a e f h i k l m n ng o p s t u v and the glottal stop (').

The written language includes special conventions that learners need to understand and use. These are:

- the *fakau'a* ['], which represents the sound of the glottal stop consonant;
- the *toloi* (macron);
- the *fakamamafa pau* (definitive accent; and
- the *fakamamafa he lea fie pipiki'* (the stress mark on a word preceding an enclitic).

Using these diacritical marks is essential when writing and reading lea faka-Tonga. They need to be taught from the outset because they indicate differences in meaning or pronunciation. If they are not used or are used wrongly, ambiguities in the meanings of words and interpretation of texts may result for the reader. Literacy in lea faka-Tonga involves being able to read and write using these diacritical marks.

### Fakau'a

#### *Glottal stop*

The glottal stop is a consonant. It is represented by an inverted apostrophe ['] rather than by a letter – for example, in 'umu (underground oven). It is the last item in the alphabet, as shown above. Using a glottal stop can make a difference to the meaning of a word; for example, 'uma means "to kiss" but uma means "shoulder". These two words are, of course, pronounced differently.

## Toloi

### Macron

In lea faka-Tonga, there are: normal vowels, as in *fale* (house); long vowels, as in *mālō* (thanks); and double vowels, as in *maama* (light). The macron is used to indicate long vowels. The difference in pronunciation between the long vowel and the double vowel is in how they are stressed. The long vowel is already stressed; in a double vowel, the stress falls on the second vowel of the two.

The use of a macron can make a difference to the meaning – for example, *kakā* means "parrot" but *kākā* means "cunning". The difference in pronunciation reflects the difference in meaning.

## Fakamamafa pau

### Stress marks

Written lea faka-Tonga uses two other diacritical marks to show stress: the definitive accent and the enclitic stress. In some books (as in these guidelines), these accents or stress marks are printed immediately after the vowel that is stressed. In others, they are printed over the vowel that is stressed.

The *fakamamafa pau*, or definitive accent, falls on the final vowel of a word and indicates definiteness. As an example of the difference that the definitive accent can make, take the word *tangata* (the man). *Ko e tangata* means "a man", but *ko e tangata* (with the definitive accent) means "the man".

The *fakamamafa he lea fie pipiki*, or enclitic stress, falls on the final vowel of a word that comes before an "enclitic". In the context of lea faka-Tonga, an enclitic is a word of just one syllable, with one vowel. For example, in *fale ni* (this house), the enclitic is the word *ni*, so the enclitic stress comes before it.

Speakers of lea faka-Tonga normally stress the second-to-last vowel or syllable of words. One-syllable words in the Tongan language can't be spoken in isolation, and so they are pronounced as part of the preceding (or following) word. This means that a one-syllable word (an enclitic) at the end of a sentence is pronounced as the final syllable (or vowel) of the preceding word.

For example, in the sentence *Ko e 'aho hā eni?* there is no stress on the "o" in *'aho*, but in the sentence *Ko e Tusite 'a e 'aho ni*, the "o" is stressed because it is followed by the enclitic *ni*.



## Ko e Nofo Fakatu'utu'unga 'o e Sōsaieti Tonga

### Social Levels of the Tongan Language

Learners need to know that lea faka-Tonga varies according to its purpose and the situation in which it is used. There are different levels of vocabulary, which are used according to the rank and status of the speaker and the hearer (listener). The main levels are:

- *lea tavale* (everyday conversational level);
- *lea fakamatāpule* (polite level);
- *lea fakahouhou'eiki* (chiefly level);
- *lea fakatu'i* (regal level);
- *lea faka'aki'akimui* or *lea fakatōkilalo* (the special "self-derogatory" level).

The teaching and learning of lea faka-Tonga must take into account these social levels of the language and the contexts in which they are used.

### ***Lea tavale***

*Lea tavale*, the neutral level of language, is used when a person is addressing a social equal. This is the common level generally used in informal situations.

### ***Lea fakamatāpule***

*Lea fakamatāpule* is the polite level, which is used for people who are respected but who are not "chiefly" – elders, ministers of religion, teachers, doctors, and so on. This level of speech is named after the *matāpule*, who are the spokesmen for the aristocratic classes, and it is the level of language used in the formal speeches of *matāpule*.

### ***Lea fakahouhou'eiki***

*Lea fakahouhou'eiki* is the "chiefly" level of vocabulary, used only to address or refer to nobles and other high-ranking people, such as the close relatives of the king and nobles. In general, high-ranking people do not use this complimentary language when talking about themselves. Rather, they tend to use *lea tavale* when talking about themselves or to each other.

### ***Lea fakatu'i***

*Lea fakatu'i* is the "regal" level of vocabulary and is used only to address or make reference to the king. The king does not use this level to refer to himself; other people use it when speaking to or about the king.

### ***Lea faka'aki'akimui or lea fakatōkilalo***

*Lea faka'aki'akimui* (also called *lea fakatōkilalo*) is the "self-derogatory" level of speech, in which the speaker uses a "humble" level of vocabulary, in the first person, in order to give the listener more status. This level is used when a person is talking to someone of a much higher rank or when they wish to be very respectful. The table below shows the levels of lea faka-Tonga, with examples.

<b>Lea tavale</b> <i>(everyday, neutral)</i>	<b>Lea fakamatāpule</b> <i>(polite)</i>	<b>Lea fakahouhou'eiki</b> <i>(chiefly)</i>	<b>Lea fakatu'i</b> <i>(regal)</i>	<b>Lea faka'-aki'akimui</b> <i>(self-derogatory)</i>	<b>English translation</b>
kai	tokoni	'ilo	taumafa	mama	eat
'alu	faka'au	me'a	hā'ele	lele	go
mohe	po'uli	toka	tōfā	fokoutua	sleep
mata	tau'olunga	fofonga	langi	poko'imata	face/eyes
mate	mālōlō	pekia	hala	mahaki	die

How these social levels of lea faka-Tonga are used is governed by the context, especially by the perceived rank of the speaker and of the person they are speaking to. Fluent speakers of lea faka-Tonga make judgments about the ranks and status of people in a given situation before choosing the

appropriate level to use. For example, if no high-ranking people are present, then there is no need to use *lea fakahouhou'eiki*.

The levels generally used for public speaking or to address listeners in radio and television programmes are *lea fakamatāpule* and *lea fakahouhou'eiki*. This is because both of these levels can be used with high-ranking people. (Note that rank can be relative, depending on the context.)

As in other languages, the use of *lea faka-Tonga* in informal spoken contexts often includes abbreviated forms – for example, by abbreviating *Na'a' ku 'alu* (I went) to *Na'u 'alu*. Such contractions are not usually found in formal, written Tongan.

For brief suggestions about choosing the right language level for the occasion, refer to page 10 of the *Guidelines for Tongan Language Programmes: Planning Guidelines to Accompany Developing Programmes for Teaching Pacific Islands Languages* (Ministry of Education, 2000).



# 'Ilo'i Hotau Lea

## Language Knowledge

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Vocabulary and grammatical structures are building blocks for developing competence and proficiency in lea faka-Tonga.



### Ko e Fakalalakaka 'o e Ako

#### *Learning Is Progressive*

Learning a language is a cumulative process of focusing on form (the structure of the language) and on meaning (the communicative purpose appropriate to the context). For learners of lea faka-Tonga, the process usually involves starting with simple structures and then progressing to more complex ones. For example, they usually learn to express the sentence patterns *'Oku 'uha. 'Oku 'ikai lava 'etau kaime'akai* (It is raining. Our picnic is cancelled) before they learn to express more complex ideas (for example, *Koe'uhi ko 'ene 'uha' 'oku toloi leva 'etau kaime'akai ki he uike kaha'u* – Because it is raining, our picnic is postponed until next week).

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, they need to develop a rich repertoire of formulaic expressions (which may be grammatically complex) to use in particular situations – for example, *Mālō pē, 'ikai fiema'u* when politely refusing a gift and *Mālō pē, 'ikai lava atu* when politely refusing an invitation. As they develop their communicative competence in lea faka-Tonga, learners will come to understand the grammatical structure of these expressions.



### Ako'i e Tefito'i Lea

#### *Learning in Context*

It is best to learn and use vocabulary and grammatical structures within meaningful and realistic contexts. For example, teachers could introduce the structure *Ko e palani 'eni ki he kaha'u* in the context of expressing any planning for the future, or introduce *Ko e palani 'eni ki he ako he kaha'u* when talking specifically about educational plans for the future.

Learners' communicative needs also influence the vocabulary and structures chosen. In lea faka-Tonga, for example, learners are introduced to the concept of social levels of language (see pages 14–16). This knowledge will help them build their conceptual understanding of the values of anga faka-Tonga, which in turn will guide their use of lea faka-Tonga in specific contexts.



### 'Oku Mahu'inga 'a e Toutou Ako

#### *Practice Is Important*

Learners become competent in knowing and using a language by interacting frequently in meaningful ways. They need plenty of opportunities to practise what they are learning so that eventually they can use lea faka-Tonga to communicate spontaneously. Teachers need to revisit language structures over time to reinforce prior learning. By continuously consolidating their knowledge of vocabulary and grammatical structures as they use lea faka-Tonga in a range of contexts, learners can acquire new structures when they are ready.



# Ko Hono Tokoni'i e Kau Ako ke Nau Ikuna

## *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 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 approximate forms to communicate effectively 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 the language and culture, they should receive regular feedback on how close their approximations are to the target.

Teachers can use learners' mistakes to diagnose their language-learning strengths and needs and provide constructive ways of addressing the needs and building on the strengths. In this way, they can find a productive 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 contexts.



# ‘Ilo‘i Hotau Anga Fakafonua

## *Cultural Knowledge*

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Language and culture are profoundly linked, and so cultural practices are building blocks for developing competence and proficiency in lea faka-Tonga. Also, cultural practices are constantly being reshaped and so are always a mixture of the traditional and the modern.

Lea faka-Tonga teaching and learning programmes explore the relationship between language and culture. Through the programmes, learners become increasingly aware of the ways in which language and cultural practices are organised, and of the meanings they convey. As they develop their knowledge and use of lea faka-Tonga in different contexts and situations, learners will compare different beliefs and different cultural practices – including their own – and come to understand more about themselves and about others.

The learning environment is important. Teachers are encouraged to acknowledge the affinity that many learners have with their natural surroundings 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 lea faka-Tonga teaching and learning programmes. Fostering relationships with the community, and with speakers of lea faka-Tonga, will make it easier to provide learners with contexts for genuine intercultural communication. Through these opportunities, they will deepen their understanding of how language and cultural practices are interconnected.



# Ko e Ngaahi Tefito‘i Tui

## *Attitudes and Values*

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### Pukepuke ‘a fufula

Lea faka-Tonga and anga faka-Tonga 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 that are different from their own.

Language and culture are interrelated. Integrating Tongan values into programmes for teaching and learning lea faka-Tonga and anga faka-Tonga will enable students to learn about and experience the qualities cherished by the people of Tonga.

Core values in anga faka-Tonga include *faka'apa'apa* (respect), *fevahevahe'aki* (sharing), and *'ofa* (love). *Taki* (leadership) is an important quality. *Fakatu'utu'unga* (rank) is a key concept in the Tongan culture.

*'Ofa* (love) is the central concept that links all the others. All the different kinds of respect arise from *'ofa*, as does *fevahevahe'aki*. *'Ofa* also includes family affection, the Christian values of loving God and all people, and love between wife and husband. *'Ofa* is manifest in two important values – *mamahi'i me'a* and *tauhi vā*. *Mamahi'i me'a* refers to perseverance and loyalty in relation to a cause. *Tauhi vā* refers to maintaining good relationships with others. Children brought up in the Tongan culture are encouraged to live lives of *'ofa* – *'ofa* for the causes they support (*mamahi'i me'a*) and *'ofa* for the people they live among (*tauhi vā*).

There are many ways of expressing *faka'apa'apa*. These include:

- *'apasia* – reverence, the kind of respect shown in a church or other religious setting;
- *fakatōkilalo* – humility;
- *talangofua* – obedience;
- *fakaongoongo* – waiting for instructions, self-restraint;
- *tulou* – the polite way of saying "excuse me" when passing between or behind others.

*Fevahevahe'aki* (sharing) includes the idea of *fetokoni'aki* (helping one another) as well as the idea of sharing resources with the wider group.

*Fakatu'utu'unga* (rank) is something that Tongan people are constantly aware of as they interact with one another. Their language and body language reflect their understanding of how they rank in relation to the people they interact with. All other things being equal, women have a higher rank than men: a man and his family will defer to his sister (especially his older sister) and to members of her family. However, men generally have more political power.

The idea of *fakatu'utu'unga* is used not only for people at different social levels but also for such culturally significant objects as foods and flowers. For example, yams have a higher rank than taro. Tapioca is the lowest ranking food – a modest host might say humbly, "I have nothing to offer but tapioca" (*'Oku 'ikai ha'aku me'a 'e ma'u ko e manioke pē*). The hibiscus is a low-ranking flower, and the *heilala* (illustrated on the cover of these guidelines) is ranked very highly. This flower can be strung in specific ways that traditionally were worn only by people of *'eiki* rank.



# Taukei Fakafaiako

## *Effective Pedagogy*

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### Tā e lango´ kei mama´o

*Te Whāriki* and *The New Zealand Curriculum* contain information that is relevant to teachers as they plan effective teaching and learning programmes. This information is based on a significant amount of research that explores the types of pedagogy shown to be the most productive in enabling learners to achieve their intended outcomes.



### Ko e Akoteu

#### *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, families, and communities. Teachers weave a holistic curriculum based on their knowledge of the children's learning and development in the early childhood setting and the wider context of the child's world. The video series *Te Whāriki: Policy to Practice: Early Childhood Curriculum Materials for Aotearoa New Zealand* (Ministry of Education, 2006) enables teachers and educators to further their understanding of how to use *Te Whāriki* in early childhood settings.



### Ko e Ngaahi Ako

#### *In Schools*

*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 that has been developed in response to their students' identified learning needs and includes the wider sociocultural context of the individual school community.

Although 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 approach that consistently have a positive effect on student learning. This evidence tells us that students learn best when teachers:

- create a supportive learning environment;
- encourage reflective thought and action;
- enhance 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 pages 34–35 of *The New Zealand Curriculum*.



## **Ngaahi Ako Tokoni Ngaue‘aki e ‘Initāneti mo e Ako Fakafaiako**

### *E-learning and Pedagogy*

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*

Students and teachers can access language learning programmes and information through the Internet and make regional, national, and global links with communities of learners. Such pathways to language learning will engage learners of lea faka-Tonga and extend their interaction with other users of the language.

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

Later sections of these guidelines suggest a range of developmentally appropriate learning activities for early childhood programmes and for school programmes at eight progressive levels.



# Taumu'a Lelei Hono Sivi'i ha Ngāue

## *Purposeful Assessment*

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### **Hangē ha fanā fotu'**

The fundamental purpose of assessment is to improve learning and teaching as both learner and teacher respond to the information that assessment provides.

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*

With this purpose in mind, early childhood centres and schools need to consider how they will gather, analyse, and use assessment information to achieve it effectively. *Te Whāriki* and *The New Zealand Curriculum*, as well as the materials that support them, provide guidelines for using assessment processes and assessment information. These guidelines should be consulted.



# Ako Fakasitepu

## *A Continuum of Learning*

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### Hoko e fau mo e fau

*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 lea faka-Tonga 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

*Ko e Fakahinohino ki he Lea Faka-Tonga: The Tongan Language Guidelines* emphasises competence in communication. Teachers in early childhood settings and schools can use these 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 both on authentic texts and contexts that students are likely to encounter in their everyday lives and on more specialised uses of lea faka-Tonga.



# Ko e Fa'unga 'o e Lea Faka-Tonga: Ko e Fakahinohino ki he Lea Faka-Tonga 'i he Akoteu

## *The Framework of Lea Faka-Tonga: The Tongan Language Guidelines for Early Childhood Settings*

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This section provides guidelines for integrating the Tongan language and culture into early childhood education programmes and settings. *Te Whāriki* sets out the principles, strands, and goals that are appropriate for the early childhood years and is the basis for consistent early childhood curriculum and 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 will provide opportunities for new learning – opportunities to experience and think about 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 lea faka-Tonga in different contexts is part of that experience and learning.

Children develop their language through learning experiences in their families and communities as well as in early childhood centres. The weaving together of lea faka-Tonga and anga faka-Tonga in these experiences provides relevant and contextualised, language-rich environments for learners in their early childhood years, whether they are learning lea faka-Tonga as their first language or as an additional language.

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

## **Ngaahi Fa'unga** *The Principles*

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

1. **Fakalotolahi (Empowerment):** The early childhood curriculum empowers the child to learn and grow.
2. **Mo'ui Fakalūkufua (Holistic Development):** The early childhood curriculum reflects the holistic way children learn and grow.
3. **Nofo 'a Kāinga (Family and Community):** The wider world of family and community is an integral part of the early childhood curriculum.
4. **Tauhi Vā (Relationships):** Children learn through responsive and reciprocal relationships with people, places, and things.

These principles form the framework for all teaching and learning in the early childhood curriculum. The Tongan values (see page 20) provide the basis for interweaving the settings and situations that reflect *anga faka-Tonga* in action.

## **Ngaahi Fe'unu, Ngaahi Taumu'a mo e Ngaahi Taukei 'e Ma'u'** *Strands, Goals, and Learning Outcomes*

The five strands of the early childhood curriculum are:

1. **Mo'uilelei (Well-being):** The health and well-being of the child are protected and nurtured.
2. **Kau he lau' (Belonging):** Children and their families feel a sense of belonging.
3. **Fevahevahe'aki (Contribution):** Opportunities for learning are equitable, and each child's contribution is valued.
4. **Fetu'utaki'anga (Communication):** The languages and symbols of their own and other cultures are promoted and protected.
5. **Fekumi (Exploration):** 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 (fala)* becomes an integrated foundation for every child. These outcomes are described as knowledge, skills, and attitudes that combine to become working theories and learning dispositions across a range of areas. The outcomes in *Te Whāriki* 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.

*Ko e Fakahinohino ki he Lea Faka-Tonga: The Tongan Language Guidelines* selects particular goals within each strand and gives examples of learning outcomes that are significant to the development of the child's understanding and use of *lea faka-Tonga*. The guidelines also offer examples of learning experiences through which this learning can occur.

Teachers who wish to incorporate teaching and learning *lea faka-Tonga* 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* (Ministry of Education, 2006) and, in these Tongan language guidelines, the sections on early childhood settings (pages 25-38) and Tongan values (page 20). These resources will help teachers to plan a strong foundation for a holistic and integrated approach to children's learning and growth that includes developing their knowledge and use of *lea faka-Tonga* in a range of contexts.

## Fe‘unu 1 – Mo‘uilelei

### Strand 1 – Well-being

*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>Goals</b> <i>Note that no examples are given for Goal 2 and Goal 3 in this strand</i>	<b>Examples of learning outcomes</b>	<b>Examples of learning experiences</b>
<b>Goal 1</b>  Children experience an environment where their health is promoted.	Children develop: <ul style="list-style-type: none"> <li>• increasing understanding of their bodies and how they function</li> <li>• self-help and self-care skills for eating, drinking, food preparation, toileting, resting, sleeping, washing, and dressing.</li> </ul>	Children have opportunities to use lea faka-Tonga when they: <ul style="list-style-type: none"> <li>• communicate their needs and display appropriate behaviours when feeling hunger, pain, or fatigue – for example, a child may say:               <ul style="list-style-type: none"> <li>– ‘Oku ou fiekaia</li> <li>– ‘Oku ou fie inua</li> <li>– Hei! ‘Oku mamahi!</li> </ul> </li> <li>• request something – for example, a child may say:               <ul style="list-style-type: none"> <li>– Kātaki mu’a kae to e ‘omai keu inu?</li> </ul> </li> <li>• request attention – for example, a child may say:               <ul style="list-style-type: none"> <li>– Sio ki he tā na’a ku ngaohi.</li> </ul> </li> </ul>

## Fe‘unu 2 – Kau he lau’

### Strand 2 – Belonging

*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 can do can make a difference and that they can explore and try out new activities.

*Te Whāriki, page 54*

<b>Goals</b> <i>Note that no examples are given for Goal 2 and Goal 4 in this strand</i>	<b>Examples of learning outcomes</b>	<b>Examples of learning experiences</b>
<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.	Children develop: <ul style="list-style-type: none"> <li>• an understanding of the links between the early childhood education setting and the known and familiar wider world through people, images, objects, languages, sounds, smells, and tastes that are the same as at home</li> <li>• connecting links between the early childhood education setting and other settings that relate to the child, such as home, school, or parents' workplaces</li> <li>• knowledge about the role of the wider world of work, such as the hospital, the supermarket, or the fire service.</li> </ul>	Children have opportunities to use lea faka-Tonga when they: <ul style="list-style-type: none"> <li>• locate the early childhood education setting as part of the wider world by finding out about places of importance in the community through stories, visitors, or trips – for example, the child may say: – <i>Na'a 'ku 'alu ki matātahi 'aneafi Na'a ku ma'u ai e nge'esi fingota' ni</i></li> <li>• are talking about home with interested adults and share special news – for example, a child may say: – <i>'Oku 'i ai hoku ki'i tuonga'ane valevale</i></li> <li>• meet families and <i>kāinga</i> in the early childhood setting – for example, in the context of morning teas, trips, shared lunches, barbecues – for example: – <i>'Oku ha'u 'eku fā'e mo e me'akai.</i></li> </ul>
<b>Goal 3</b>  Children and their families experience an environment where they feel comfortable with the routines, customs, and regular events.	Children develop: <ul style="list-style-type: none"> <li>• an understanding of the routines, customs, and regular events of the early childhood education setting.</li> </ul>	Children have opportunities to use lea faka-Tonga when they: <ul style="list-style-type: none"> <li>• return to favourite activities and areas and repeat and practise their developing skills – for example, a child may say: – <i>'Oku ou sai'ia ke 'i ai ha'aku heke</i></li> <li>• talk about routines, rituals, and regular events – for example, a child may say: – <i>Kuo taimi ke tau kai ho'atā</i> – <i>Tau malōlō he taimi' ni</i></li> <li>• compare their home routines with the routines in the early childhood service – for example, a child may say: – <i>'Oku 'ikai ke fa'a fai ha'amau lotu kai 'i 'api.</i></li> </ul>

## Fe‘unu 3 – Fevahevahe‘aki

### Strand 3 – Contribution

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>Goals</b> <i>Note that no examples are given for Goal 1 in this strand</i>	<b>Examples of learning outcomes</b>	<b>Examples of learning experiences</b>
<b>Goal 2</b>  Children experience an environment where they are affirmed as individuals.	Children develop: <ul style="list-style-type: none"> <li>a sense of "who they are", their place in the wider world of relationships, and the ways in which these are valued.</li> </ul>	Children have opportunities to use lea faka-Tonga when they: <ul style="list-style-type: none"> <li>participate in activities and show caring for others – for example, a child may say: – <i>'Oku ke toe fiema'u ha'o vai?</i></li> <li>help to prepare an activity – for example, a child may say: – <i>Kuo maau e kapa vali ia.</i></li> </ul>
<b>Goal 3</b>  Children experience an environment where they are encouraged to learn with and alongside others.	Children develop: <ul style="list-style-type: none"> <li>strategies and skills for initiating, maintaining, and enjoying a relationship with other children – including taking turns, problem solving, negotiating, taking another's point of view, supporting others, and understanding other people's attitudes and feelings – in a variety of contexts</li> <li>an increasing ability to respect another's point of view and to empathise with others.</li> </ul>	Children have opportunities to use lea faka-Tonga when they: <ul style="list-style-type: none"> <li>initiate co-operative play – for example, a child may say: – <i>Tau ō 'o va'inga 'i he 'one'one</i></li> <li>take part in an activity that involves turn-taking – for example, a child may say: – <i>Ko hoku taimi 'eni</i> – <i>Ko e toki 'osi 'eni pea koe</i></li> <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: – <i>'Ai 'o pehe'i</i></li> <li>make requests – for example, a child may say: – <i>Kataki mu'a 'o ha'u 'o tokoni mai kiate au?</i></li> <li>develop their capacity for empathy when stories about other people are shared – for example, a child may say: – <i>Ko e tokotaha loto lahi 'aupito</i></li> <li>show their support for others – for example, a child may say: – <i>Hapo lelei 'aupito!</i></li> <li>apologise – for example, a child may say: – <i>Fakamolemole.</i></li> </ul>

## Fe'unu 4 – Fetu'utaki'anga

### Strand 4 – Communication

*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*

Goals	Examples of learning outcomes	Examples of learning experiences
<p><b>Goal 1</b></p> <p>Children experience an environment where they develop non-verbal communication skills for a range of purposes.</p>	<p>Children develop:</p> <ul style="list-style-type: none"> <li>• responsive and reciprocal skills, such as turn-taking and offering</li> <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 ability to express their feelings and emotions in a range of appropriate non-verbal ways.</li> </ul>	<p>Children have opportunities to use lea faka-Tonga when they:</p> <ul style="list-style-type: none"> <li>• use appropriate non-verbal communication forms to express their feelings and emotions – for example, <i>kamo, fakafulofula</i></li> <li>• learn and use facial expressions, gestures, and body language in different contexts – for example, raising the eyebrows to acknowledge someone; <i>tuhu, ta'alo</i></li> <li>• participate in <i>hiva fakatātā</i>.</li> </ul>
<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</li> <li>• confidence that their first language is valued.</li> </ul>	<p>Children have opportunities to use lea faka-Tonga when they:</p> <ul style="list-style-type: none"> <li>• ask questions – for example, a child may say: <ul style="list-style-type: none"> <li>– <i>Kuo taimi ke tau hū ki loto?</i></li> </ul> </li> <li>• take the initiative in conversations – for example, a child may say: <ul style="list-style-type: none"> <li>– <i>Ko e hā ho'o me'a 'oku fai?</i></li> </ul> </li> <li>• take part in activities that involve playing and having fun with words – for example, a child may say: <ul style="list-style-type: none"> <li>– <i>Fu'u lesi fu'u lesi</i></li> <li>– <i>Fai mo ke mafesi</i></li> <li>– <i>Na'a ha'u 'a Salesi</i></li> <li>– <i>Ko e tama kai lesi</i></li> </ul> </li> <li>• tell others a story – for example, a child may say: <ul style="list-style-type: none"> <li>– <i>Pehē tokua 'i he 'aho 'e taha, na'e 'i ai ha fu'u siainiti na'e nofo 'i he funga mo'unga mama'o 'aupito</i></li> </ul> </li> <li>• pay attention to the context of cultural events – for example, when the dance leader says <i>teuteu</i>, the children put their hands on their hips to get ready to dance.</li> </ul>

Goals	Examples of learning outcomes	Examples of learning experiences
<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” by others and that thoughts, experiences, and ideas can be represented through words, pictures, print, numbers, sounds, shapes, models, and photographs</li> <li>• familiarity with print and its uses by exploring and observing the use of print in activities that have meaning and purpose for children.</li> </ul>	<p>Children have opportunities to use lea fakaTonga when they:</p> <ul style="list-style-type: none"> <li>• take part in reading, singing, and storytelling sessions – for example, when the teacher tells the story of Maui, the children chant the following parts of the story: <ul style="list-style-type: none"> <li>– <i>Maui kisikisi</i></li> <li><i>Maui tangaloo</i></li> <li><i>Maui afi</i></li> <li><i>Maui fusi fonua</i></li> <li><i>Maui lahi</i></li> </ul> </li> <li>• develop early mathematical concepts – for example, counting using <i>mata’i fika</i> (numbers)</li> <li>• hear and become increasingly familiar with stories and literature valued by Tongan people – for example, <i>Maui</i>, <i>Hina mo Sinilau</i>, and <i>Fele’unga</i></li> <li>• participate in a cultural event – for example, <i>ma’ulu’ulu</i>, <i>tau’olunga</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>• familiarity with the properties and character of the materials and technology used in the creative and expressive arts of the people of Tonga</li> <li>• skill and confidence with the processes of art and craft, such as cutting, drawing, collage, painting, print making, weaving, stitching, carving, and constructing</li> <li>• an ability to be creative and expressive through a variety of activities, such as imaginative play, carpentry, storytelling, drama, music making, and cultural performances.</li> </ul>	<p>Children have opportunities to use lea faka-Tonga when they:</p> <ul style="list-style-type: none"> <li>• experience the materials and technology used in traditional art forms, such as <i>lou’akau</i> and <i>kafa</i></li> <li>• participate in group art and music activities and in cultural events – for example, <i>teunga tau’olunga</i> (garland making)</li> <li>• hear, see, enjoy and create jokes and other appropriate expressions for humour – for example, <i>hiva</i>, <i>lau maau</i>, <i>hiva fakatātā</i>.</li> </ul>

## Fe'unu 5 – Fekumi

### Strand 5 – Exploration

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>Goals</b> <i>Note that no examples are given for Goal 1 and Goal 2 in this strand</i>	<b>Examples of learning outcome</b>	<b>Examples of learning experiences</b>
<p><b>Goal 3</b></p> <p>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, such as in setting and solving problems, looking for patterns, classifying things for a purpose, guessing, using trial and error, thinking logically and making comparisons, asking questions, explaining to others, listening to others, participating in reflective discussion, planning, observing, and sharing stories</li> <li>• the ability to identify and use information from a range of sources, including using books for reference</li> <li>• the confidence to choose and experiment with materials, to play around with ideas, and to explore actively with all the senses.</li> </ul>	<p>Children have opportunities to use lea faka-Tonga when they:</p> <ul style="list-style-type: none"> <li>• solve problems in a satisfactory way – for example, a child playing in the sandpit may say: <ul style="list-style-type: none"> <li>– <i>Na'a ku huhua ha vai ki he 'one'one kae sio! Ko e palasi ē 'oku 'ikai ke holo ia</i></li> </ul> </li> <li>• predict and estimate quantities – for example, the teacher may ask: <ul style="list-style-type: none"> <li>– <i>Ko e ipu nai 'e fiha te tau fiema'u?</i> and the child may reply: <ul style="list-style-type: none"> <li>– <i>Tahaua</i></li> </ul> </li> </ul> </li> <li>• construct an item and talk about it – for example, a child may say: <ul style="list-style-type: none"> <li>– <i>Na'a' ku fa'u ha vaka mei he la'i pepa mo e va'a papa</i></li> </ul> </li> <li>• play alongside others and share talk – for example, a child may say: <ul style="list-style-type: none"> <li>– <i>Ko e hā ho'o me'a 'oku fai? 'Oku ou tā fakatātā 'eku fa'ē mo hoku fanga tokoua.</i></li> </ul> </li> </ul>

<b>Goals</b> <i>Note that no examples are given for Goal 1 and Goal 2 in this strand</i>	<b>Examples of learning outcome</b>	<b>Examples of learning experiences</b>
<p><b>Goal 4</b></p> <p>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>familiarity with stories from Tonga about the living world, including myths and legends and oral, non-fictional, and fictional forms.</li> </ul>	<p>Children have opportunities to use lea faka-Tonga when they:</p> <ul style="list-style-type: none"> <li>develop knowledge about animals and plants that are important in lea faka-Tonga – for example, the <i>siale</i> flower (<i>matala'i siale</i>) and different kinds of fish, <i>fa'ahinga ika kehekehe</i></li> <li>engage in exploratory play using objects that have cultural value, such as <i>tao</i>, <i>lafo</i>, and <i>nafa</i></li> <li>learn and use lea faka-Tonga and anga faka-Tonga concepts for social relationships, rules, and understandings – for example, a child may say <i>tulou</i> when apologising, and pass behind someone rather than go in front of them</li> <li>go on outings to explore the local environment and make links to cultural practices for respecting and sustaining the environment – for example, a child may say: <ul style="list-style-type: none"> <li><i>Faka'apa'apa'i hotau 'ātakai.</i></li> </ul> </li> </ul>



# Ko e Ngaahi Fo'i Lea, Fa'unga mo e Fa'ahinga Talanoa

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

Language and culture are inseparable. Young children acquire knowledge about culture through participating actively in Tongan community events and in learning experiences that embody cultural norms and expectations. The following suggestions for vocabulary, structures, and types of talk take into account the inseparable nature of language and culture and the need for teachers to plan learning experiences that reflect and foster that interrelationship.

### **Ngaahi fo'i lea**

#### *Vocabulary*

Teachers may expect children in early childhood education programmes to use the kinds of lea faka-Tonga words and phrases that are listed below. Although the examples given are in groups of nouns, verbs, and so on, children will acquire and use combinations of words as they hear them used and as they experiment with using them in their everyday activities in a range of contexts. The more experiences children have, the more linguistic and cultural features and patterns they learn that enable them to communicate effectively.

The kind of vocabulary that children may use at the early childhood level includes:

- nouns and pronouns such as *ta'ahine*, *tamasi'i*, *au*, *fale*, and *koe*;
- verbs such as *'alu*, *lele*, *mohe*, *kai*, and *inu*;
- adjectives such as *lelei*, *lahi*, *vave*, *ma'a*, and *faka'ofa'ofa*;
- prepositions such as *ki*, *'i*, *mei*, *'a*, and *'o*;
- numbers such as *taha*, *ua*, *tolu*, *fā*, and *nima*;
- possessive adjectives such as *'a'aku*, *'a'au*, *'anaua*, *'amaua*, and *'amautolu*;
- formulaic expressions such as *mālō 'aupito*, *fakamolemole*, *faka'au ā*.

### **Fa'unga**

#### *Structures*

Young children develop their grammatical skills by using lea faka-Tonga for different purposes and functions in a range of contexts. Their first attempts may not be grammatically correct or complete. The following table shows some language structures that young children may be using at this level.

<b>Functions</b>	<b>Structures</b>
Statements	<i>Taimi kai.</i> <i>Ko Mami eni.</i> <i>Ko e tamasi'i au.</i>
Questions and answers	<i>Kuo tau tuku?</i> <i>'lo.</i>
Words to agree or disagree	<i>'lo, tau va'inga.</i> <i>'Ikai.</i>

Functions	Structures
Requests and commands	<i>'Omai 'eku fo'i pulu'. Ko hai ho hingoa'?</i>
Exclamations	<i>'Oiauē! Auē!</i>

## Talanoa

### *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 and their associated body language.

Kinds of talk	Examples
Experimental talk	<i>Ko 'eku tamai.</i>
Imaginative talk	<i>'Oku ou heka hoosi!</i>
Use of sentences or phrases during an activity	<i>Ko koe eni. Ko au eni. Tulou (bowing) ki'i punou.</i>
Conversations	<i>Ko e hā ho'o me'akai'? Moli mo e 'āpele. Faka'au ā (ta'ata'alo).</i>
Storytelling	<i>Na'e ui 'a Noa ki he fanga manu'.</i>
Cultural talk	<i>'Oku ifo 'a e 'ota'. Ko hoku teunga tau'olunga'.</i>

## Ngaahi taukei

### *Skills*

Children will demonstrate the following skills as they develop their linguistic and cultural knowledge through experiences that enable them to communicate in lea faka-Tonga:

Skills	Examples
Communicating non-verbally	Wave to come (wave hands in a downwards motion)
Using single words to communicate meaning	Raise eyebrows in response to a question Point to a cup for a drink of water
Saying two or three words together	Point to a cup and say: <i>Inu</i> Point to a cup, food, or drink and begin to say:
Providing additional information	<i>'Oku ke fie inua?</i> <i>'Oku ke fiekaia?</i>
Saying several things	<i>Ko e siaine momoho 'eni.</i>



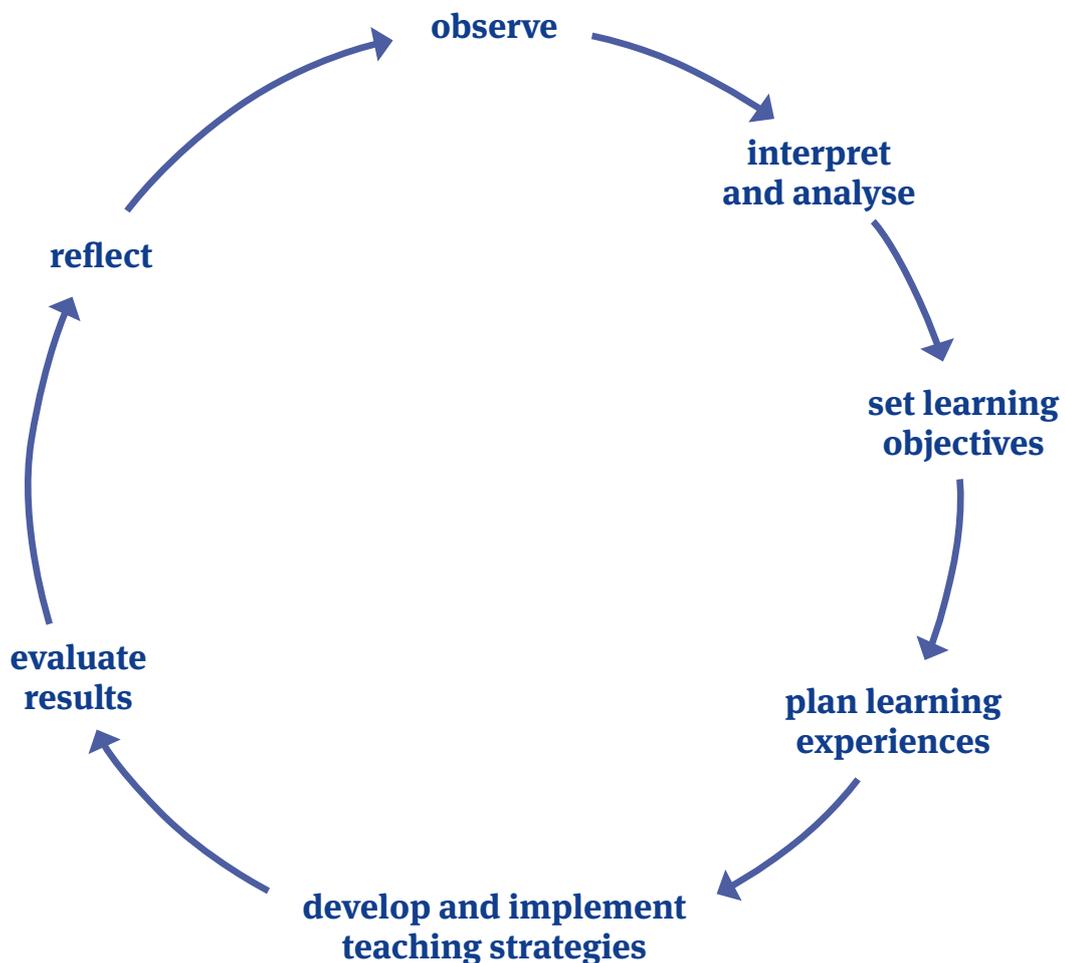
# Fokotu'utu'u 'o ha Polokalama

## Programme Planning

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 to support children's ongoing learning and development. Programme planning that is developed in this way will be built on educators' understanding of children and the diversity of their learning pathways.

*Kei Tua o te Pae* is grounded in *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.

### Planning Cycle



## **Ko hono fa‘u ‘o ha polokalama lea faka-Tonga**

### *Setting up a Tongan language programme*

It is useful to begin programme planning by identifying each child's current level of lea faka-Tonga and whether they are first language speakers or not. As part of their daily practice, teachers can observe children for this purpose. The language their parents use in the home will also be a factor to take into account when considering the child's individual needs.

This data will help teachers to select goals and plan programmes that connect to the language the children have already learned and the language they need to learn. When children already demonstrate a level of proficiency in the language, teachers need to consider ways to enrich their language and cultural development by providing new experiences and discussing them in lea faka-Tonga.

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

Material resources will also support teaching and learning lea faka-Tonga. *Developing Programmes for Teaching Pacific Islands Languages* and the accompanying *Guidelines for Tongan Language Programmes* include ideas about programme planning and descriptions of other available resources. Teachers can also consult [www.tki.org.nz](http://www.tki.org.nz) for information and resources specific to Pasifika languages, including lea faka-Tonga.

## **Sivi‘i e fakalalakala**

### *Assessing progress*

For specific guidance on appropriate assessment approaches at early childhood level, refer to *Te Whāriki* and *Kei Tua o te Pae*. The early childhood exemplars illustrate a wide range of suggestions for assessing children's progress and identifying their next learning steps. Many of these suggestions can be adapted to the context of teaching and assessing progress in lea faka-Tonga.

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

<p><b>Taumu 'a lelei hono sivi'i hā me'a</b> <i>Purposes for assessment</i></p>	<p><b>Ngaahi tefito'i fakakaukau ke sivi'i</b> <i>Suggested assessment approaches</i></p>
<p>To observe, record, and then reflect on the way in which children are acquiring and using lea faka-Tonga during activities in a familiar environment</p>	<ul style="list-style-type: none"> <li>• Observe and record events of a child's play.</li> <li>• Analyse the observations. Identify the child's area of interest and the language used.</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>
<p>To identify children's prior learning experiences</p>	<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 in a community group).</li> </ul>
<p>To identify children who have special needs in language development</p>	<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>• To make appropriate decisions, discuss the child's language development with colleagues and with outside professionals.</li> </ul>
<p>To record and reflect on the level of support that the home and community can give to the lea faka-Tonga programme</p>	<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>
<p>To discover the quality of the lea faka-Tonga programme and make improvements where necessary</p>	<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 Fa'unga 'o e Lea Faka-Tonga: Ko e Fakahinohino ki he Lea Faka-Tonga 'i he Ngaahi Ako: Lēvolo 1–8**

## *The Framework of Lea Faka-Tonga: The Tongan Language Guidelines in Schools: Levels 1–8*

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This section provides the framework for teaching and learning lea faka-Tonga in schools. It 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 lea faka-Tonga, identifying specific communication objectives at eight levels of achievement. It also identifies the kinds of knowledge, skills, and activities that have the potential to assist that learning.

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

## Ngaahi Fe‘unu – Strands

### Fetu‘utaki‘anga

#### Communication

### ‘Ilo‘i Hotau Lea

#### Language Knowledge

### ‘Ilo‘i Hotau Anga Fakafonua

#### Cultural Knowledge

Communication is the core strand. The achievement objectives in the Communication strand reflect communicative uses of lea faka-Tonga 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 assessed only indirectly, through their contribution to the Communication strand.

## Ngaahi taumu‘a

### *Achievement objectives*

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

## Ngaahi sipinga ‘o e lea faka-Tonga

### *Suggested aspects of the Tongan language*

The suggested aspects of lea faka-Tonga 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.

## Ngaahi sipinga ‘o e anga faka-Tonga

### *Suggested aspects of Tongan culture*

The suggested aspects of anga faka-Tonga indicate possible sociocultural content, texts, and contexts for communicative purposes. These are suggestions only, and other cultural content, text, and contexts may be included where appropriate.

## Ngaahi sipinga ‘o e ngāue fakaako mo e founa sivi

### *Suggested learning and assessment activities*

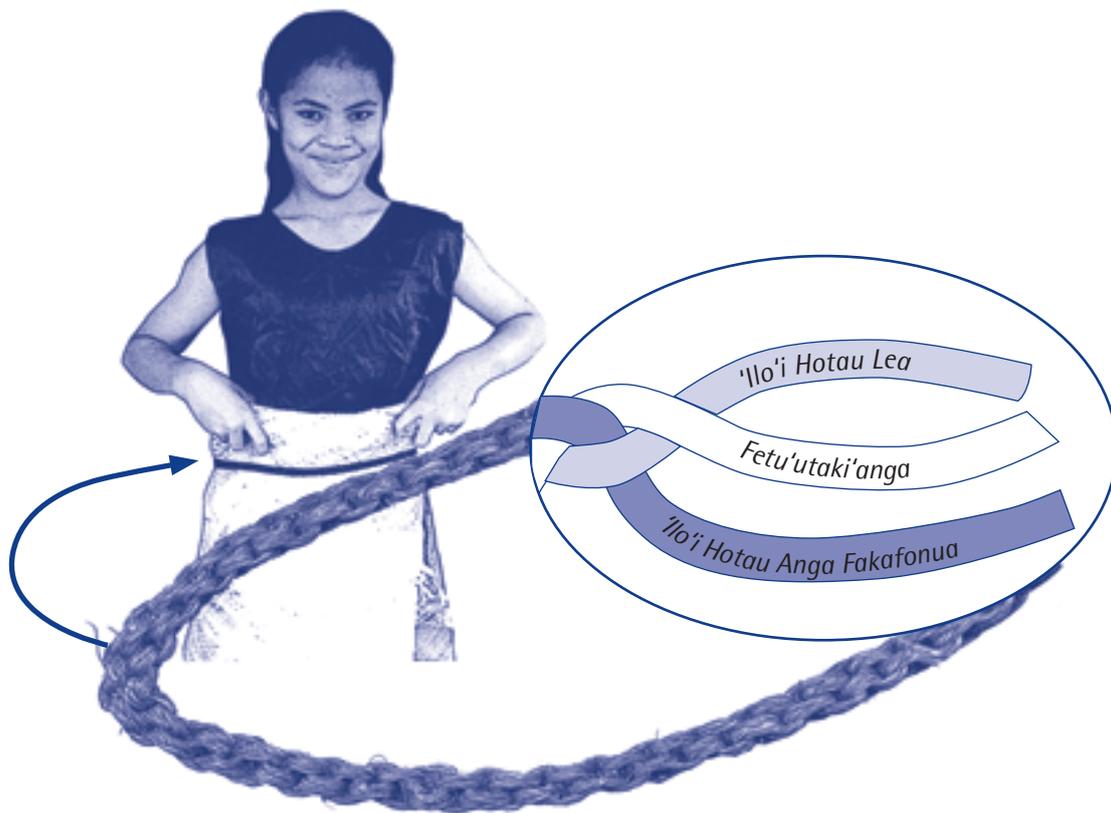
The suggested learning and assessment activities are examples of ways of developing communicative competence in lea faka-Tonga in appropriate language learning and sociocultural contexts. Teachers and students can also use the activities to measure progress and identify areas for improvement.

# Ko e Ngaahi Fe'unu

## *The Strands*

The strands for schools are:

- Fetu'utaki'anga – Communication;
- 'Ilo'i Hotau Lea – Language Knowledge;
- 'Ilo'i Hotau Anga Fakafonua – Cultural Knowledge.



Like the plaited strands of *kafa* (sennit), these three strands work together. As students use *lea faka-Tonga* to communicate (for example, when talking with their friends), they draw on their language knowledge and skills. The way they express and position themselves, and the forms of language they choose for particular social contexts, also demonstrate their knowledge of *anga faka-Tonga*.

## **Ko e ngaahi afo 'o e Fetu'utaki'anga**

### *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 indirectly, in that they contribute to the Communication strand. See *The New Zealand Curriculum* (pages 24–25) for further information.

## **Ko e ngaahi afo 'o e 'Ilo'i Hotau Lea**

### *The Language Knowledge strand*

This strand encompasses the knowledge, about the language and about the way 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.

### **Pu'aki lea: Fanongo pea pu'aki pe lea'aki**

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

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

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

### **Hiki tohi 'o e lea: Laukonga mo e hiki tohi**

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

Reading and writing provide a foundation for learning in the modern world. The most effective way for students to learn lea faka-Tonga is in a stimulating environment that encourages reading and writing in the language. Reading programmes should build on the learners' interest in listening to legends and other stories, rhymes, and chants. They should start to retell Tongan stories and be active viewers and listeners when books are read to them in lea faka-Tonga.

These 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 writers, young students develop their concepts about print (such as page orientation and directionality) and start to realise that macrons can be guides to pronunciation and meaning.

It is critical that teachers encourage their students to read widely and engage them in reading and writing in lea faka-Tonga. Reading is a strong foundation for language development. Learners' vocabulary will increase as they have more and more experiences of comprehending written words used in specific contexts.

Writing helps students to clarify and explore ideas and feelings, to develop knowledge of the language, and to use language more fluently. It is also a means of communication 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 lea faka-Tonga – for example, the use of macrons and accents (see page 14).

## **Lea fakatātā'i: Mamata pea fakamatala'i pe fakatātā'i**

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

Learners experience the world of visual language in many ways – for example, through traditional performances, the arts, signs and symbols, other 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 Tongan 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 such as *tau'olunga* or *lau maau* and in contemporary blends of Tongan culture and New Zealand culture. At the same time, students should be given opportunities to explore other Tongan forms of visual language in which words and images combine – for example, in print, drama, and other media – and to present visual language text forms using images – for example, by weaving symbols into a *kato* that signifies the environment.

## **Ko e ngaahi afo 'o e 'Ilo'i Hotau Anga Fakafonua**

### *The Cultural Knowledge strand*

Tongan culture (which includes the cultural life and customs of the Tongan community in New Zealand as well as in Tonga) is expressed through the language in the ways that people think, talk, and act. Exploring and reflecting on Tongan culture is the context in which students learn lea faka-Tonga.

For Tongan students, learning lea faka-Tonga is part of their sense of belonging and their identity as Tongan people. For non-Tongan students, learning lea faka-Tonga and learning about anga faka-Tonga in New Zealand opens another window and leads to a deeper understanding of what it means to be part of a multicultural society.

In *Ko e Fakahinohino ki he Lea Faka-Tonga: The Tongan 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, skills, and understandings they need for intercultural competence rather than native-speaker competence. Teachers need to ensure that they integrate culture into all aspects of teaching and learning and plan lea faka-Tonga programmes to engage learners in genuine social interaction and to foster explicit comparisons and connections between languages and cultures.



# Tefito‘i Taukei pē Mālohinga

## *The Key Competencies*

### ‘Osiki-‘a-Velenga

The key competencies are the 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. As such, the key competencies need to be integrated into lea faka-Tonga teaching and learning programmes.

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

- Fakakaukau – Thinking
- Ngaue‘aki e lea, faka‘ilonga pe hiki tohi – Using language, symbols, and texts
- Mapule‘i kita – Managing self
- Fekau‘aki mo e kakai kehe – Relating to others
- Feohi mo fevahevahe‘aki – 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 in *The New Zealand Curriculum* (on pages 12–13) and 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.

*Ko e Fakahinohino ki he Lea Faka-Tonga: The Tongan Language Guidelines* provides more detail about how the key competencies can be integrated into programmes for teaching and learning lea faka-Tonga effectively. In addition, these guidelines offer a model for integrating anga faka-Tonga into everyday teaching. This model includes Tongan cultural values and concepts (see page 20), which align with and support the development of the five key competencies. Teacher planning and pedagogy need to take the key competencies and Tongan cultural 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, learners of lea faka-Tonga are challenged to consider their own identity and assumptions, how they interact with others, and how they make and interpret meaning. To be able to communicate effectively, students need to learn how to manage themselves in situations that involve new ways of expressing themselves. Integrating the key competencies and anga faka-Tonga in all teaching and learning contexts and situations will assist that learning.



# A'usia e Taumu'a mo e Fakalalakaka 'i he Ngaahi Lēvolo Kotoa

## *Achievement Objectives and Progression through the Levels*

The achievement objectives for levels 1–8 (on pages 47–89) are progressive descriptions of the knowledge, understanding, and skills that students need to acquire and use to communicate effectively in lea faka-Tonga as they move through the levels. These objectives provide the basis for planning programmes and for determining a learner's current level of ability in lea faka-Tonga. When teachers know what each learner has achieved, they can work out what should be the next steps in their learning.

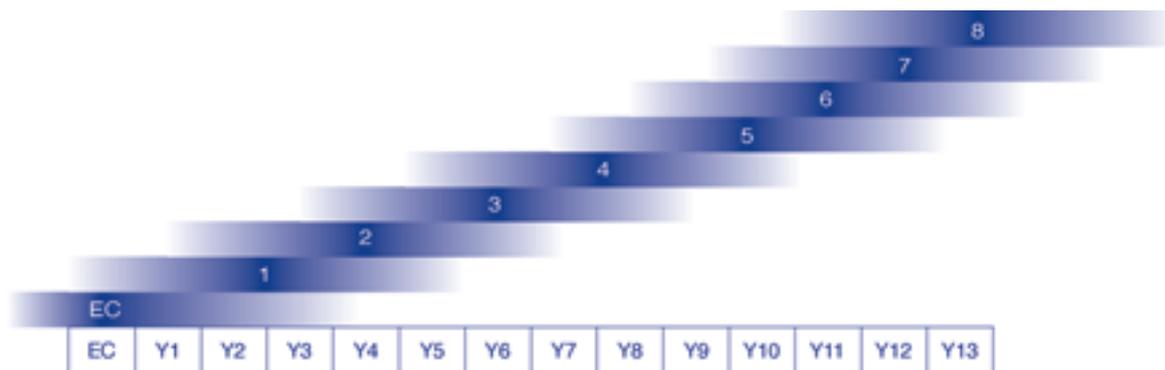
The key competencies must also be addressed in all aspects of lea faka-Tonga teaching and learning programmes.

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

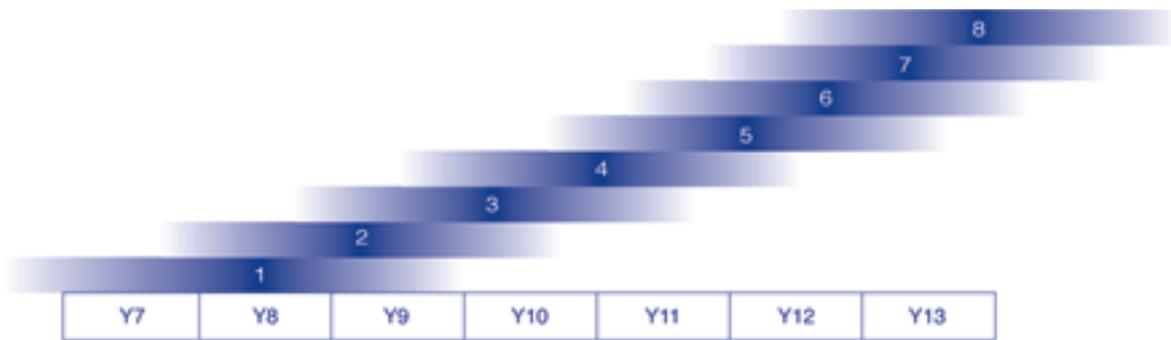
Although Language Knowledge, Communication, and Cultural Knowledge are presented in these guidelines as separate strands, in practice they are intertwined like the plaited strands of *kafa*. Each one supports the others, and all are used to express the culture. When teachers design language programmes, they need to balance these aspects of language, and the contexts in which they are used.

The following diagrams show the possible progressions for learners who start lea faka-Tonga programmes at different points.

Learners who attend *kinitakāteni* or *akoteu* and continue with lea faka-Tonga programmes from primary through to intermediate and secondary level (as well as community learning) may follow the progression shown below.



Learners beginning the lea faka-Tonga programme at year 7 may follow another pattern, shown below.



For both progressions, the levels may vary according to the continuity, availability, and sequencing of programmes within schools. As with all programme planning, there are many different ways of introducing lea faka-Tonga programmes into schools.



# Lēvolo 1

## Level 1



## Ko e Ngaahi Fe‘unu mo e Ngaahi Taumu‘a

### *Strands and Achievement Objectives*

### **Fetu‘utaki‘anga**

#### *Communication*

In selected linguistic and sociocultural contexts, students will:

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

### **‘Ilo‘i Hotau Lea**

#### *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, and to symbols and movements, in specified contexts;
- make connections with their own languages.

### **‘Ilo‘i Hotau Anga Fakafonua**

#### *Cultural Knowledge*

Students will:

- respond to and produce Tongan texts such as songs, poems, stories, and legends;
- act appropriately when communicating in particular situations and contexts;
- participate in a selected cultural performance or presentation;
- recognise and express *faka‘apa‘apa* in selected contexts;
- make connections with known cultures.

# Lēvolo 1: Ngaahi Sīpinga 'o e Lea Faka-Tonga

## Level 1: Suggested Aspects of the Tongan Language

The aspects of language suggested here are not meant to be a complete list for this level. Rather, they are an indication of what might be appropriate, depending on the ages, needs, and interests of the students.

As they use the language to communicate with others in specified contexts and situations, students will also begin to learn how to use lea faka-Tonga writing conventions. The students will learn about the consonants of the Tongan alphabet (f h k l m n ng p s t v and the *fakau'a* or glottal stop [']), the vowels (a e i o u), and the *toloi* (macron). The students will learn to pronounce the letters individually and in blends and other combinations.

The table below suggests possible aspects of lea faka-Tonga for the Communication strand at level 1.

<b>Fetu'utaki'anga</b> <i>Communication</i>	<b>Ngaahi sīpinga 'o e lea faka-Tonga</b> <i>Suggested aspects of the Tongan language</i>
1.1 Give and respond to greetings, farewells, and introductions	<i>Mālō e lelei, faka'au ā, po'uli ā, mālō 'aupito, mālīe, 'alu ā, nofo ā</i> <i>Ko hoku hingoa' ko ...</i> <i>Ko 'eku ongo mātu'a' ko ...</i> <i>Ko 'eku fa'ee' ko ...</i> <i>Ko hoku kaume'a ...</i>
1.2 Give and respond to personal information	<i>Ko homau 'api' eni.</i> <i>'Oku ou ta'u 12.</i> <i>'Oku toko valu homau ki'i fāmili'.</i>
1.3 Recognise and express shape, size, weight, and colour	<i>'Anenai, 'anai, 'auhu, hoko, 'osi kuata, haafe, ho'atā, lalo, 'olunga, tafa'aki, taha, ua, tolu ... tahataha ... teau</i> <i>'Oku lanu pulū hoku kofu'.</i> <i>'Oku lanu melomelo hoku mata'.</i> <i>Ko e loki' 'oku tapafā.</i> <i>'Oku tapafā pea fālahi.</i> <i>Ko e tapafā matolu.</i> <i>Ko e tapafā kulokula matolu.</i> <i>'Oku fuopotopoto.</i> <i>'Oku mamafa.</i>
1.4 Recognise and express number, time, and location	<i>Taimi, miniti, sekoni, fiha, 'apongipongi, ko e fiha' 'eni.</i> <i>Ko ho'o tohi ē 'i he feitu'u ko ē.</i> <i>'Oku nau toko fiha nai?</i> <i>Ko e 3:15 'eni 'i he efiafi.</i> <i>'Oku mau nofo 'i Otara.</i>

<b>Fetu 'utaki'anga</b> <i>Communication</i>	<b>Ngaahi sippinga 'o e lea faka-Tonga</b> <i>Suggested aspects of the Tongan language</i>
1.5 Recognise and use classroom expressions and instructions	<i>Kātaki, lau le'ō lahi.</i> <i>Fakahoko ho'ō ngāue'.</i> <i>Kuo 'osi?</i> <i>Kamata.</i> <i>Mālō 'aupito Jeff.</i> <i>Sio ki he DVD.</i>
1.6 Communicate agreement and disagreement and ask for repetition, clarification, or help	<i>'lo, ko ia.</i> <i>'Ikai, 'oku hala ia. Ko e mo'oni.</i> <i>'Oku ou loto ki ai.</i> <i>Toe lau mai.</i> <i>Kātaki 'o toe 'ai.</i> <i>Tokoni mai mu'a.</i> <i>Ha'u angē 'o fakahinohino ee'.</i>
1.7 Express and respond to desires, needs, and preferences	<i>'Oku ou fiekaia.</i> <i>Oku ou fiema'u ia.</i> <i>'Oku ou sai'ia ai.</i> <i>'Oku ou fehi'a ai.</i> <i>Ko hono mamana' ia.</i> <i>'Oku ke sai'ia ai?</i>
1.8 Use language, positioning, and movement to show respect	<i>Fakamolemole 'o ha'u.</i> <i>Mālō 'aupito.</i> <i>Kātaki fakamolemole.</i> <i>Tulou (showing respect by bowing or lowering your upper body as you walk in front of someone).</i>



## Lēvolo 1: Ngaahi Sippinga 'o e Anga Faka-Tonga

### *Level 1: Suggested Aspects of Tongan Culture*

Families provide their children with a set of beliefs, behaviours, and cultural understandings. To their learning, students bring diverse cultural values derived from their family backgrounds and life experiences. In school settings, connections need to be made between the diverse cultural experiences of students and the cultural values and practices of anga faka-Tonga. The experiences of some students will include aspects of traditional practices, such as weddings or cooking food, as well as aspects of contemporary influences.

The table below suggests possible aspects of anga faka-Tonga for the Cultural Knowledge strand at level 1.

<b>'Ilo'i Hotau Anga Fakafonua</b> <i>Cultural Knowledge</i>	<b>Ngaahi sippinga 'o e anga faka-Tonga</b> <i>Suggested aspects of Tongan culture</i>
<p>Students will:</p> <ul style="list-style-type: none"> <li>• respond to and produce Tongan texts such as songs, poems, stories, and legends</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 <i>faka'apa'apa</i> in selected contexts</li> <li>• make connections with known cultures.</li> </ul>	<p>Students could be learning through experiences that allow them to:</p> <ul style="list-style-type: none"> <li>• identify places where lea faka-Tonga is spoken in the world</li> <li>• use formal and informal greetings and the associated body language</li> <li>• use the language of respect – for example, <i>fakamolemole</i> or bending over and going behind someone while saying <i>tulou</i></li> <li>• experience and learn about some Tongan celebrations and traditions – for example, <i>'Aho Faka-Mē</i>, birthdays, and other special occasions</li> <li>• greet and offer hospitality to visitors</li> <li>• share a meal</li> <li>• listen to <i>talatupu'a</i> (for example, the legend of Kohai, Koau, and Momo) about the origins of the Tongan people</li> <li>• identify the members of a <i>famili</i> and their roles – for example, <i>tamai</i> (father), <i>tokoua</i> (same-sex sibling)</li> <li>• give examples of <i>ngaahi koloa</i> (for example, <i>ngatu, fala, naunaufale</i>)</li> <li>• perform some <i>faiva</i> – for example, <i>tau'olunga</i></li> <li>• play some <i>va'inga</i> (for example, <i>pāpā lounima, fusetelinga</i>)</li> <li>• name and discuss some culturally significant animals (for example, <i>hoosi, pulu, sipi</i>)</li> <li>• name and discuss some culturally significant plants (for example, <i>talo, lū</i>).</li> </ul>

## **Lēvolo 1: Ngaahi Sippinga 'o e Ngāue Fakaako mo e Founga Sivi**

### *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 above under the heading Level 1: Suggested Aspects of Tongan 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 lea faka-Tonga.

## **Pu'aki lea: Fanongo pea pu'aki pē lea'aki**

### *Oral language: Listening and speaking*

Students could be learning through:

- responding appropriately to classroom expressions and instructions in lea faka-Tonga as part of their daily classroom routine;
- responding to requests for personal details – for example, name, age, address, or telephone number;
- 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 in which they ask about and express preferences;
- contacting speakers of lea faka-Tonga, communicating information (including personal details) to them, and asking questions;
- giving simple descriptions of themselves, their family members, 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 lea faka-Tonga vocabulary spoken by the teacher;
- reading aloud a lea faka-Tonga 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.)

## **Hiki tohi 'o e lea: Laukonga mo e hiki tohi**

### *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;
- completing a true/false activity, recalling basic information from a spoken text;
- reading a lea faka-Tonga text, then reassembling the text from its individual sentences;
- 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 could have just one sentence).

## Lea fakatātā'i: Mamata pea fakamatala'i pē fakatātā'i

### *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 anga faka-Tonga on digital media and discussing what they see in relation to their own cultures;
- performing a cultural item – for example, a *tau'olunga*;
- 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 demonstrating understanding of the significance of these patterns in particular contexts – for example, viewing how *tulou* is done and describing its significance.

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 core objectives that students are to achieve at each level. See earlier sections (pages 21–23) and refer also to *The New Zealand Curriculum* for further information on Effective Pedagogy (pages 34–36) and Assessment (pages 39–41).



# Lēvolo 2

## Level 2



## Ko e Ngaahi Fe‘unu mo e Ngaahi Taumu‘a

*Strands and Achievement Objectives*

### Fetu‘utaki‘anga

#### *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 interest, enjoyment, and need;
- 2.6 recognise and express ownership and relationships;
- 2.7 understand and express concepts of amount, quality, and state.

### ‘Ilo‘i Hotau Lea

#### *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 languages.

### ‘Ilo‘i Hotau Anga Fakafonua

#### *Cultural Knowledge*

Students will:

- differentiate between and express social roles and relationships;
- use appropriate forms of language for themselves and others in particular situations and contexts;
- recognise and express *vā* (relationships) in a range of contexts;
- make connections with known cultures.

## **Lēvolo 2: Ngaahi Sīpinga 'o e Lea Faka-Tonga** *Level 2: Suggested Aspects of the Tongan Language*

The aspects of language suggested here are not meant to be a complete list for this level. Rather, they are an indication of what might be appropriate, depending on the ages, needs, and interests of the students.

As they use the language to communicate with others in specified contexts and situations, students will also practise their pronunciation, spelling, and punctuation. These skills could be expanded to include the distinctions between normal, long, and double vowels:

a e i o u – *mata, fale*

ā ē ī ō ū – *mā, kumā*

aa ee ii oo uu – *maama, huufi.*

The table below suggests possible aspects of lea faka-Tonga for the Communication strand at level 2.

<b>Fetu'utaki'anga</b> <i>Communication</i>	<b>Ngaahi sīpinga 'o e lea faka-Tonga</b> <i>Suggested aspects of the Tongan language</i>
2.1 Communicate about people, places, and things	<i>Ko 'eku fine'eiki' ko Mele. Ko e kolo lahi 'a Vainī. Ko e hele eni.</i>
2.2 Understand and use expressions of time and condition	<i>Taimi' ni, 'aho' ni, uike' ni. Ko e 'aho Tūsīte eni. Ko e māhina eni ko Ma'asi'. 'E hoko hoku 'aho fā'ele'i' he Mōnite kaha'u'. 'Oku viku hoku sū Ko 'eku sū fo'ou 'eni.</i>
2.3 Offer, accept, and refuse things	<i>Mālō e 'ofa. 'Oku ou fakamālō atu ho'o tokoni'. Mālō pē. Tuku ai pē 'Oku ke fiema'u ha me'a ke ke inu?</i>
2.4 Make requests, give instructions, and respond to requests and instructions	<i>Kātaki 'o to'o mai e māsima'. 'O kapau 'e 'osi pea fakafoki mai kia au. Sai pē ia.</i>
2.5 Communicate interest, enjoyment, and need	<i>'Oku mālīe 'enau hiva'. 'Oku ifo 'a e me'akai'. 'Oku ou fiefia lahi. 'Oku ou fieinua. Te u 'alu au. Ko e hā ē me'a 'oku hoko? Fakalata!</i>

<b>Fetu 'utaki'anga</b> <i>Communication</i>	<b>Ngaahi sippinga 'o e lea faka-Tonga</b> <i>Suggested aspects of the Tongan language</i>
2.6 Recognise and express ownership and relationships	<i>Oku 'ikai ke 'i ai ha'aku sū.</i> <i>Ko hoku tuonga'ane.</i> <i>Ko 'ene tama.</i> <i>Ko hono foha.</i> <i>'Oku lahi 'a Mele, pea hoko 'a Sione, pea fika tolu 'a 'Ana.</i>
2.7 Understand and express concepts of amount, quality, and state	<i>Ko e suka kilo 'e ua.</i> <i>'Oku totongi mamafa 'a e tangai manioke'.</i> <i>Na'e fō hoku kofu.</i> <i>'Oku ngalo 'eku kato'.</i> <i>Ko e fale faka'ofa'ofa mo'oni.</i> <i>Ko e tōtōatu 'ene poto he 'akapulu'.</i> <i>'Oku kei māfana 'a e vai'.</i> <i>'Oku moko'ī e vai'.</i>

## **Lēvolo 2: Ngaahi Sippinga 'o e Anga Faka-Tonga** *Level 2: Suggested Aspects of Tongan Culture*

At this level, students may observe and try 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 may not know the full cultural significance of the language and associated behaviours they are imitating. At this level, students' knowledge of how to behave in accordance with anga faka-Tonga builds on the understandings they have acquired at level 1. As they interact with other speakers of lea faka-Tonga, students can observe and then demonstrate appropriate behaviour – for example, some of the body positioning and gestures used by speakers of lea faka-Tonga in particular contexts.

The table below suggests possible aspects of anga faka-Tonga for the Cultural Knowledge strand at level 2.

<p><b>'Ilo'i Hotau Anga Fakafonua</b> <i>Cultural Knowledge</i></p>	<p><b>Ngaahi sippinga 'o e anga faka-Tonga</b> <i>Suggested aspects of Tongan culture</i></p>
<p>Students will:</p> <ul style="list-style-type: none"> <li>• differentiate between 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>vā</i> (relationships) in a range of contexts</li> <li>• make connections with known cultures.</li> </ul>	<p>Students could be learning through experiences that allow them to:</p> <ul style="list-style-type: none"> <li>• follow Tongan customs for naming a new baby (for example, after the father's sister) and acknowledging a new baby (for example, taking a <i>ngatu</i> to the mother and child)</li> <li>• describe the membership of a <i>kāinga</i> and some different roles of the members</li> <li>• observe, discuss, and use body language that first-language speakers of <i>lea faka-Tonga</i> use in familiar contexts (for example, smiles and eyebrow movement to convey affirmation)</li> <li>• explain the meanings behind the names of some simple traditional patterns found on <i>ngatu</i> and clothing (for example, <i>manulua</i>)</li> <li>• participate in everyday cultural practices by using common forms of greeting (such as greeting someone with a word and a kiss), requests, invitations, thanks, acknowledgments, <i>lotu</i>, <i>kaime'akai</i>, and <i>kaifakaafe</i></li> <li>• learn the movements of simple dances (for example, <i>tau'olunga</i>, <i>tu'ulāfale</i>, <i>kailao</i>)</li> <li>• express relationships – for example, using language such as:               <ul style="list-style-type: none"> <li>– <i>tuofefine</i>, <i>tuonga'ane</i></li> <li>– <i>Ko hoku tokoua 'a Mele</i></li> <li>– <i>'Oku ou tokoua'aki 'a 'Apitanga</i></li> <li>– <i>'Oku ou mehekitanga'aki 'a 'Eleni</i></li> </ul> </li> <li>• listen and respond to <i>fananga</i> (folk tales) or <i>talatupu'a</i> (legends) – for example, about the origin of <i>'Aho 'eitu</i> (Tongan kings).</li> </ul>



## **Lēvolo 2: Ngaahi Sippinga 'o e Ngāue Fakaako mo e Founga Sivi**

### *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 above under the heading Level 2: Suggested Aspects of Tongan 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 *lea faka-Tonga*.

## **Pu'aki lea: Fanongo pea pu'aki pē lea'aki**

### *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 conditions described in a spoken or recorded 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 of them have likes or dislikes in common;
- surveying the class to find out which foods (or sports, or items in another category) are popular or unpopular;
- 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 spoken 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, *Ko e fiha 'eni?* (What's the time?). 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.

## **Hiki tohi 'o e lea: Laukonga mo e hiki tohi**

### *Written language: Reading and writing*

Students could be learning through:

- sorting written weather conditions into groups according to different seasons;
- completing a simple survey about themselves and their families;
- sending an email to another student (in New Zealand or in Tonga) giving personal details, 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 cultural event;
- matching written descriptions with what they see in pictures;
- labelling (family) photographs, then presenting this information to the class;
- reading a short text that introduces a family, then choosing one member of the family and presenting the information about the family from that person's perspective.

## Lea fakatātā'i: Mamata pea fakamatala'i pē fakatātā'i

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

Students could be learning through:

- viewing and participating in performances that involve movements and costumes (for example, a *mā'ulu'ulu*);
- viewing a performance by a Tongan dancer and taking part in a discussion with the dancer afterwards;
- viewing Tongan speech-making (live or recorded);
- viewing and discussing aspects of family life in a Tongan community in New Zealand and making comparisons with their own family life;
- viewing, discussing, and using visual texts in their own presentations – for example, making a *kahoa lolo* and presenting information on how they made it;
- role-playing 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 core objectives that students are to achieve at each level. See earlier sections (pages 21–23) and see also *The New Zealand Curriculum* for further information on Effective Pedagogy (pages 34–36) and Assessment (pages 39–41).



# Lēvolo 3

## Level 3



## Ko e Ngaahi Fe‘unu mo e Ngaahi Taumu‘a

### *Strands and Achievement Objectives*

### **Fetu‘utaki‘anga**

#### *Communication*

In selected linguistic and sociocultural contexts, students will:

- 3.1 express ideas of state, place, and quality;
- 3.2 give instructions and directions and respond to them;
- 3.3 give notices and report events;
- 3.4 express preferences and a range of emotions;
- 3.5 recognise and express *faka‘apa‘apa* (respect);
- 3.6 recognise and use appropriate verbal and non-verbal features in interactions, presentations, and performances.

### **‘Ilo‘i Hotau Lea**

#### *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 language structures in their interactions with others in everyday conversations;
- make connections between the visual features of Tongan culture and cultural values;
- make comparisons between languages.

### **‘Ilo‘i Hotau Anga Fakafonua**

#### *Cultural Knowledge*

Students will:

- use appropriate forms of language, gesture, and movement relevant to special events and situations;
- help prepare for particular cultural events;
- describe the physical layout, arrangement, and shape of a Tongan house and their significance;
- make comparisons between cultures.

# Lēvolo 3: Ngaahi Sīpinga 'o e Lea Faka-Tonga

## Level 3: Suggested Aspects of the Tongan Language

The aspects of language suggested here are not meant to be a complete list for this level. Rather, they are an indication of what might be appropriate, depending on the ages, needs, and interests of the students.

As they use the language to communicate with others in specified contexts and situations, students will also develop their pronunciation, spelling, and punctuation skills in lea faka-Tonga. These skills could be expanded to include the use of the definitive accent – for example, in *fale*, *tangata*, and *māhina*.

The table below suggests possible aspects of lea faka-Tonga for the Communication strand at level 3.

<b>Fetu 'utaki'anga</b> <i>Communication</i>	<b>Ngaahi sīpinga 'o e lea faka-Tonga</b> <i>Suggested aspects of the Tongan language</i>
3.1 Express ideas of state, place, and quality	<i>'Oku tu'u 'a 'Ōtala 'i he feitu'u fakatonga 'o 'Okalani'.            Ko e kolisi Piula' 'oku tu'u 'i Vainī.            'Oku hou e tahi'.            Fo'i kofu faka'ofu'ofa 'o Mele'.            Ko e tupenu manifinifi.</i>
3.2 Give instructions and directions and respond to them	<i>Vakai pe kuo tāmata'e'i e sitou'.            Manatu'i ke fakama'u ho leta'.            'Io, kuo 'osi tāmata'e'i e sitou'.            Tata mai 'a e vaeua'i ipu suka.            Fakafonu vai e kulo lotoloto' ke vahe fā e tolu.</i>
3.3 Give notices and report events	<i>Na'e lava e kātoanga' 'aneafi.            'Oku ou pāhia au ai.            'Oku hoko hoku 'aho fa'ele'i 'i he Monite uike kaha'u, 'aho 12 'o Sune.            'Oku tau 'aho sipoti 'i he uike kaha'u.            'Oku tau akohiva 'i he 'aho 'Pulelulu kotoa pē 'i he tuku 'a e ako.</i>
3.4 Express preferences and a range of emotions	<i>Ko e me'a fakafiefia ia.            Fiefia ke vakai atu 'oku ke mo'ui lelei pē.            'Oku ou ongo'i mamahi koe'uhi' 'oku 'alu 'eku fa'ee' ki Tonga.            'Oku 'ikai ke u sa'ia ai.            'Oku ta'efalala'anga ho'o ngāue'.</i>
3.5 Recognise and express <i>faka'apa'apa</i> (respect)	<i>'Oku ou sai'ia ange hē.            Na'a' ne tukulolo ki hono ta'okete'.            Mou faka'au ā.            Mālō ho'omou me'a mai.            Te u 'ai 'e au 'a ē ka ke 'ai 'e koe 'a ē.</i>
3.6 Recognise and use appropriate verbal and non-verbal features in interactions, presentations, and performances.	<i>Tapu mo hou'eiki.            Leveleva e malanga kae tau atu.            Ko e ngata'anga ē 'eku fakahoha'a'.            Na'e hifo 'a 'Eitumatupu'a mei langi.            Kuo hā'ele mai 'a Tupou V.            A speaker may sit on the ground when giving a speech.</i>



## Lēvolo 3: Ngaahi Sīpinga ‘o e Anga Faka-Tonga

### *Level 3: Suggested Aspects of Tongan Culture*

By the time they have reached this level, students may begin to understand that the way Tongan 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 Tongan heritage may do this intuitively. Students who do not share Tongan heritage may be less comfortable attempting some of the body language outside the classroom unless they are interacting in lea faka-Tonga contexts and are supported in their efforts.

The table below suggests possible aspects of anga faka-Tonga for the Cultural Knowledge strand at level 3.

<b>'Ilo'i Hotau Anga Fakafonua</b> <i>Cultural Knowledge</i>	<b>Ngaahi sīpinga 'o e anga faka-Tonga</b> <i>Suggested aspects of Tongan culture</i>
<p>Students will:</p> <ul style="list-style-type: none"> <li>• use appropriate forms of language, gesture, and movement relevant to special events and situations</li> <li>• help prepare for particular cultural events</li> <li>• describe the physical layout, arrangement, and shape of a Tongan house and their significance</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>• use appropriate forms of language and action at more formal special events (such as twenty-first birthday parties, church events, house openings, festivals, feasts)</li> <li>• use terms of respect (such as those used in more formal greetings)</li> <li>• help make costumes and other items for performances and other events and discuss their significance (for example, in terms of their cost and "rank" and how this reflects the importance of the event)</li> <li>• understand and differentiate between social roles and relationships in a Tongan setting (for example, the role of a <i>matāpule</i> or the relationship of a brother to his older sister)</li> <li>• perform a speech, chant, dance, song, or verse</li> <li>• prepare a traditional dish such as <i>lūpulu</i>.</li> </ul>



## Lēvolo 3: Ngaahi Sīpinga ‘o e Ngāue Fakaako mo e Founga Sivi

### *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 above under the heading Level 3: Suggested Aspects of Tongan 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 lea faka-Tonga.

### **Pu‘aki lea: Fanongo pea pu‘aki pē lea‘aki**

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

Students could be learning through:

- arranging an outing with a friend by telephone;
- 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 telephone 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 medium (for example, as a diagram or by entering information on a form);
- welcoming a visitor or group of visitors to the school for a particular event.

### **Hiki tohi ‘o e lea: Laukonga mo e hiki tohi**

#### *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;
- 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 friends about their school timetables and entering the information on prepared timetable sheets;
- filling in gaps in a text with appropriate items – for example, verbs and adverbs.

## **Lea fakatātā'i: Mamata pea fakamatala'i pē fakatātā'i**

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

Students could be learning through:

- gathering examples of maps, illustrations, and photographs of Tongan communities;
- making and modelling examples of Tongan costumes for a specific dance or performance;
- viewing and collecting illustrations of Tongan houses, canoes, and other important structures;
- demonstrating how Tongan costumes have changed over time;
- illustrating well-known legends or stories from Tongan folklore or reproducing them in different media;
- preparing a poster to persuade people to do something – for example, to live in a healthy way.

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 core objectives that students are to achieve at each level. See earlier sections (pages 21–23) and refer also to *The New Zealand Curriculum* for further information on Effective Pedagogy (pages 34–36) and Assessment (pages 39–41).



# Lēvolo 4

## Level 4



## Ko e Ngaahi Fe'unu mo e Ngaahi Taumu'a

*Strands and Achievement Objectives*

### Fetu'utaki'anga

#### *Communication*

In selected linguistic and sociocultural contexts, students will:

- 4.1 express logical relationships (cause, effect, reason, and conditions);
- 4.2 communicate about time, place, and frequency;
- 4.3 communicate about measurements, distance, and costs;
- 4.4 give explanations, give directions, and make comparisons;
- 4.5 respond to and express satisfaction, fear, and concern;
- 4.6 communicate about future plans, wishes, and intentions;
- 4.7 express a personal opinion, giving reasons.

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### 'Ilo'i Hotau Lea

#### *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.

### 'Ilo'i Hotau Anga Fakafonua

#### *Cultural Knowledge*

Students will:

- present a traditional art, craft, song, legend, chant, or dance;
- demonstrate an understanding of the imagery in selected songs;
- demonstrate an understanding of how to prepare and use certain foods and drinks;
- recognise and express *faka'apa'apa* in a variety of contexts;
- make comparisons between cultures.

# Lēvolo 4: Ngaahi Sīpinga 'o e Lea Faka-Tonga

## Level 4: Suggested Aspects of the Tongan Language

The aspects of language suggested here are not meant to be a complete list for this level. Rather, they are an indication of what might be appropriate, depending on the ages, needs, and interests of the students.

The table below suggests possible aspects of lea faka-Tonga for the Communication strand at level 4.

<b>Fetu 'utaki'anga</b> <i>Communication</i>	<b>Ngaahi sīpinga 'o e lea faka-Tonga</b> <i>Suggested aspects of the Tongan language</i>
4.1 Express logical relationships (cause, effect, reason, and conditions)	<i>Na'e 'uha ia pea tuku ai e va'inga'. Na'e toloi e fakataha' he na'e fai e putu. Na'e puke e tamasi'i' hono ta'etokanga'i'. Kapau 'e 'uha pea toloi.</i>
4.2 Communicate about time, place, and frequency	<i>Na'e efiafi hifo pē pea mau ō leva 'o kai. 'Oku mau fakataha fakauike ua. 'E toutou ha'u 'o sio mai kia au.</i>
4.3 Communicate about measurements, distance, and costs	<i>'Oku fe'unga mo e houa 'e 12 'a e puna vakapuna ki 'Amelika'. Ko e vaha folau mama'o mei Nu'usila ki 'Iulaki'. 'Oku fe'unga mo e pa'anga 'e \$12.40. 'Oku fiha? 'Oku 'ikai fe'unga 'eku seniti?</i>
4.4 Give explanations, give directions, and make comparisons	<i>'Oku tupu 'a e 'uha' mei he 'ao'. 'Oku ngāue'aki 'e he hina' hono matamatakupenga' ke kumi'aki 'ene me'akai'. Afe ki to'ohema. 'Alu hangatonu 'o tau ki he pangikee'. 'Oku ou mamafa ange 'ia Mele. Na'e sino ka kuo tutue. 'Oku melie makehe ange 'a e lole' 'i he kuava'.</i>
4.5 Respond to and express satisfaction, fear, and concern	<i>'Oku ou ilifia he fanga kulī lalahi'. 'Oku ou hoha'a ki he anga ho'o nofo'. Na'a mau manavasi'i na'a holo homau fale'.</i>
4.6 Communicate about future plans, wishes, and intentions	<i>Tau ō ki kolo 'anai. 'Oku ou 'amanaki 'e toki fai fakaefi afi e lotu'. Ko 'eku faka'amu' ke ta talanoa. Tau ō ki kolo 'anai. Ko 'eku faka'amu' ke ta moa. Te tau ō 'o 'a'ahi mahaki 'apongipongi. Ko 'eku taumu'a' ke u hoko ko ha toketā. Toki fe'iloaki he uike kaha'u'. Te u 'alu ki Tonga he ta'u kaha'u'.</i>

<b>Fetu 'utaki'anga</b> <i>Communication</i>	<b>Ngaahi sipinga 'o e lea faka-Tonga</b> <i>Suggested aspects of the Tongan language</i>
4.7 Express a personal opinion, giving reasons	'Oku ou tui te tau mālohi he na'e lahi 'etau fakamālohisino'. Ko e fu'u kofu vai siaine ifo, ngako, pea toe ma'ama'a he 'oku tola pē 'e nima.

## **Lēvolo 4: Ngaahi Sipinga 'o e Anga Faka-Tonga**

### *Level 4: Suggested Aspects of Tongan Culture*

At this level, the students can gain deeper insight and understanding by comparing aspects of lea faka-Tonga and anga faka-Tonga 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 Tonga.

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 anga faka-Tonga for the Cultural Knowledge strand at level 4.

<b>'Ilo'i Hotau Anga Fakafonua</b> <i>Cultural Knowledge</i>	<b>Ngaahi sipinga 'o e anga faka-Tonga</b> <i>Suggested aspects of Tongan culture</i>
<p>Students will:</p> <ul style="list-style-type: none"> <li>• present a traditional art, craft, song, legend, chant, or dance</li> <li>• demonstrate an understanding of the imagery in selected songs</li> <li>• demonstrate an understanding of how to prepare and use certain foods and drinks</li> <li>• recognise and express <i>faka'apa'apa</i> in a variety 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>• understand customs associated with special events and occasions such as title bestowals, weddings, and funerals (for example, the <i>'āpō</i>, the vigil the night before a burial, and the <i>pulua</i>, the distribution of food after a burial)</li> <li>• demonstrate their knowledge and understanding of songs and dances (for example, the poetic words in a song for a special occasion)</li> <li>• gain an understanding of some features of formal speeches (such as starting by acknowledging the audience)</li> <li>• learn processes and techniques involved in arts and crafts, especially those of Tongan communities in New Zealand (for example, <i>fī kafa</i> or <i>lalava</i>)</li> <li>• view a <i>kava</i> ceremony, observing and discussing the non-verbal signs used to express particular meanings (for example, <i>fū</i>) and making comparisons with similar events and practices in their own cultures.</li> </ul>



## **Lēvolo 4: Ngaahi Sīpinga ‘o e Ngāue Fakaako mo e Founga Sivi**

### *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 above under the heading Level 4: Suggested Aspects of Tongan 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 lea faka-Tonga.

### **Pu‘aki lea: Fanongo pea pu‘aki pē lea‘aki**

#### *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 of people talking about what each plans to do later in 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), with 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.

### **Hiki tohi ‘o e lea: Laukonga mo e hiki tohi**

#### *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 this comparison;
- 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.

## **Lea fakatātā'i: Mamata pea fakamatala'i pē fakatātā'i**

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

Students could be learning through:

- comparing non-verbal messages in songs (for example, messages conveyed by the tune) and at ceremonies (for example, messages conveyed by the seating arrangements at weddings and funerals);
- comparing different styles of presentation and different practices at cultural events;
- watching a Tongan film or documentary and then discussing features such as the costumes, sets, acting (especially the body language), dialogue, and theme;
- discussing the sequence of events and practices in a formal *kava* ceremony;
- comparing a Tongan television advertisement and a Tongan newspaper advertisement;
- observing and taking part in mealtime 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, *me'etu'upaki*.

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 core objectives that students are to achieve at each level. See earlier sections (pages 21–23) and refer also to *The New Zealand Curriculum* for further information on Effective Pedagogy (pages 34–36) and Assessment (pages 39–41).



# Lēvolo 5

## Level 5



## Ko e Ngaahi Fe‘unu mo e Ngaahi Taumu‘a

### *Strands and Achievement Objectives*

### **Fetu‘utaki‘anga**

#### *Communication*

In selected linguistic and sociocultural contexts, students will:

- 5.1 communicate about past activities and events;
- 5.2 communicate about feelings, events, actions, opinions, and aspirations;
- 5.3 seek, offer, and respond to assistance, permission, or suggestions;
- 5.4 give and follow procedural instructions;
- 5.5 present and respond to alternatives and reasons for a course of action;
- 5.6 communicate about possibility, capability, wishes, and intentions;
- 5.7 use appropriate social conventions in specified situations;
- 5.8 communicate with specific audiences for particular purposes.

### **Ilo‘i Hotau Lea**

#### *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 how languages are organised for different purposes.

### **‘Ilo‘i Hotau Anga Fakafonua**

#### *Cultural Knowledge*

Students will:

- display some knowledge of the structure of Tongan society;
- identify, describe, and explain features and meanings of different types of song or chant;
- participate appropriately in cultural events;
- recognise and express *fakatu‘utu‘unga* in a variety of contexts;
- understand how cultures are organised for different purposes.

# Lēvolo 5: Ngaahi Sīpinga 'o e Lea Faka-Tonga

## Level 5: Suggested Aspects of the Tongan Language

The aspects of language suggested here are not meant to be a complete list for this level. Rather, they are an indication of what might be appropriate, depending on the ages, needs, and interests of the students.

At this level, learners should be using diacritical and stress marks appropriately – for example, distinguishing between normal, double, and long vowels and distinguishing words that require the glottal stop from those that do not.

The table below suggests possible aspects of lea faka-Tonga for the Communication strand at level 5.

<b>Fetu 'utaki'anga</b> <i>Communication</i>	<b>Ngaahi sīpinga 'o e lea faka-Tonga</b> <i>Suggested aspects of the Tongan language</i>
5.1 Communicate about past activities and events	<i>Na'e toki mate he uike kuo 'osi'. Na'a ku 'alu mo hoku famili 'o malōlō ki 'Aositelelia 'i he ta'u kuo 'osi'. Na'a ku sio he fo'i faiva mālie he TV 'anepō. Na'a mau va'inga netipolo he Tokonaki'. Ko 'emau toki mālohi' ia.</i>
5.2 Communicate about feelings, events, actions, opinions, and aspirations	<i>Na'a' ke sio he faiva fo'ou'?' Me'a mālie mo'oni e faiva'. 'Oku ou faka'ofa'ia ai. 'E mate he kata'. 'I he'eku lau', ko e tama taki lelei ia. Ko e hā ho'o taumu'a 'oku ke fiema'u 'i he kaha'u? 'Oku ou fie hoko ko ha toketā.</i>
5.3 Seek, offer, and respond to assistance, permission, or suggestions	<i>'Oku ou fokotu'u atu ke tau mālōlō. Fēfē eni? Tokoni mai mu'a. 'Omai ke u vete. Mālō e tokoni. Kātaki 'o 'omai ho'o peni'.</i>
5.4 Give and follow procedural instructions	<i>'Uluaki fufulu e talo' pea toki tele. Tomu'a tala ki ho'o tamai' pe 'e loto ki ai. Kuo' ke fakafe'iloaki ki he faiako'?</i>
5.5 Present and respond to alternatives and reasons for a course of action	<i>'E toloi 'a 'etau tau' kae 'oua ke 'afua. Tau feinga ke tau mālohi he tau'. Tau fakamālohisino ke lahi. 'Ikai, tau kai lelei pē.</i>
5.6 Communicate about possibility, capability, wishes, and intentions	<i>'Oku matamata 'uha. 'Oku ou tui te tau mālohi. Te u 'alu ki he akohiva' 'apō. 'Oku ou faka'amu pē ke matangi lelei. 'Ofa pē ke mo'ui lelei. Taumaiā 'oku ke 'ilo hoku loto'.</i>

<b>Fetu'utaki'anga</b> <i>Communication</i>	<b>Ngaahi sippinga 'o e lea faka-Tonga</b> <i>Suggested aspects of the Tongan language</i>
5.7 Use appropriate social conventions in specified situations	<p><i>Fakamolemole kau ki'i lea tu'u atu.</i>  <i>Mālō mu'a e fai fatongia lelei.</i>  <i>Kātaki pē he fakahela'.</i>  <i>Kau ki'i pu'i talauhu'i atu mu'a.</i></p> <p>Saying <i>Malō 'etau lava</i> to greet someone you know.  Saying <i>Malō 'etau to e lava ki he 'aho' ni</i> to greet visitors or elders.  Saying <i>Te ke 'alu ki he ako?</i> to farewell someone leaving for school.</p>
5.8 Communicate with specific audiences for particular purposes	<p><i>Mālō ho'omou lava mai.</i>  <i>Mālō ho'omou laumālie.</i>  <i>Fakafeta'i e 'ofa.</i>  <i>Fakafeta'i e ma'u koloa.</i>  <i>Ko 'ete lele mai ko e muimui he hou'eiki'.</i></p>

## **Lēvolo 5: Ngaahi Sippinga 'o e Anga Faka-Tonga**

### *Level 5: Suggested Aspects of Tongan Culture*

At this level, learners further develop their knowledge of anga faka-Tonga as they use the language appropriately in a variety of communicative contexts. They can also compare their own experiences with those found in texts written in lea faka-Tonga. Learners can continue to develop their knowledge of anga faka-Tonga and the ways in which language, society, and culture are interrelated.

The table below suggests possible aspects of anga faka-Tonga for the Cultural Knowledge strand at level 5.

<b>'Ilo'i Hotau Anga Fakafonua</b> <i>Cultural Knowledge</i>	<b>Ngaahi sippinga 'o e anga faka-Tonga</b> <i>Suggested aspects of Tongan culture</i>
<p>Students will:</p> <ul style="list-style-type: none"> <li>display some knowledge of the structure of Tongan society</li> <li>identify, describe, and explain features and meanings of different types of song or chant</li> <li>participate appropriately in cultural events</li> <li>recognise and express <i>fakatu'utu'unga</i> in a variety of contexts</li> <li>understand how 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 – for example, the role of the <i>matāpule</i> in speaking for the village</li> <li>demonstrate appropriate forms of behaviour towards people who have particular social positions and responsibilities (such as the <i>mātu'a</i> in the extended family) – for example, by bowing their heads and speaking in a low voice</li> <li>demonstrate their understanding of how the verbal, visual, and dramatic features of a performance communicate information and ideas to an audience</li> <li>identify and describe features of different kinds of text – for example, <i>hiva kakala</i> (love songs), <i>hiva himi</i> (religious songs), and <i>lakalaka</i> (dance poetry)</li> <li>participate in speech competitions</li> <li>describe the kinship relations in a typical <i>kāinga</i>.</li> </ul>



## Lēvolo 5: Ngaahi Sīpinga ‘o e Ngāue Fakaako mo e Founga Sivi

### *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 above under the heading Level 5: Suggested Aspects of Tongan 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 lea faka-Tonga.

### **Pu‘aki lea: Fanongo pea pu‘aki pē lea‘aki**

#### *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 – their teachers, classmates, activities, clothes, and so on;
- 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.

### **Hiki tohi ‘o e lea: Laukonga mo e hiki tohi**

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

Students could be learning through:

- making brief diary entries noting the previous week's activities;
- filling in speech bubbles in pictures with words that describe the physical states and the feelings represented;
- making a chart comparing their daily routines, hobbies, likes, and dislikes at five years of age, ten years of age, and now;
- in pairs, writing descriptions of well-known people and then reading the descriptions written by other pairs to guess who are the people described;
- writing a short entry for a guidebook about a favourite cultural event or visitor attraction;
- listening to a spoken text, then working out a way of presenting the same information in written language;
- 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 lea faka-Tonga is spoken;
- writing a short summary of the main points in a spoken or written text.

## Lea fakatātā'i: Mamata pea fakamatala'i pē fakatātā'i

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

Students could be learning through:

- telling 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 culturally significant legend or historical event;
- listening to songs and proverbial expressions and describing their 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 core objectives that students are to achieve at each level. See earlier sections (pages 21–23) and refer also to *The New Zealand Curriculum* for further information on Effective Pedagogy (pages 34–36) and Assessment (pages 39–41).



# Lēvolo 6

## Level 6



## Ko e Ngaahi Fe‘unu mo e Ngaahi Taumu‘a

*Strands and Achievement Objectives*

### Fetu‘utaki‘anga

#### *Communication*

In selected linguistic and sociocultural contexts, students will:

- 6.1 give and respond to advice, directions, and instructions;
- 6.2 communicate about plans and suggestions;
- 6.3 communicate acceptance, preferences, and refusal, with reasons;
- 6.4 express compassion, certainty, and uncertainty;
- 6.5 provide evidence for and against a point of view;
- 6.6 communicate about experiences, problems, and solutions;
- 6.7 communicate in formal situations, using appropriate protocols.

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### ‘Ilo‘i Hotau Lea

#### *Language Knowledge*

Students will:

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

### ‘Ilo‘i Hotau Anga Fakafonua

#### *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 respect in terms of *hou‘eiki* in a variety of contexts;
- understand how cultures are organised for different purposes.

# Lēvolo 6: Ngaahi Sipinga 'o e Lea Faka-Tonga

## Level 6: Suggested Aspects of the Tongan Language

The aspects of language suggested here are not meant to be a complete list for this level. Rather, they are an indication of what might be appropriate, depending on the ages, needs, and interests of the students.

At this level, it is expected that learners' pronunciation will be mainly correct and that they will have developed skills in using the spelling conventions and diacritical marks for written lea faka-Tonga. For example, they will know many words that are spelt with long vowels (*ngāue*, *kākā*) and double vowels (*maama*, *paaka*). They should also know how to use the definitive accent (*taumafa'*, *taumafakava'*) and the stress mark before words that are enclitics (*'aho' ni*, *ta'u' ni*).

The table below suggests possible aspects of lea faka-Tonga for the Communication strand at level 6.

<b>Fetu 'utaki'anga</b> <i>Communication</i>	<b>Ngaahi sipinga 'o e lea faka-Tonga</b> <i>Suggested aspects of the Tongan language</i>
6.1 Give and respond to advice, directions, and instructions	<i>Mou fai homou lelei taha'.</i> <i>Mou kātaki 'o angalelei.</i> <i>Tuku mu'a ho'o tangi'.</i> <i>Manatu'i ke mou lea fakamatāpule.</i> <i>Mo'oni ia.</i> <i>Hangatonu pea afe hema he māma', pea toe mata'u.</i> <i>'Alu ki he kaungā'api' he 'oku 'i heni ho tuofefine'.</i> <i>Takatu'u mai ko e ngāue' ke huohua'i.</i>
6.2 Communicate about plans and suggestions	<i>Ko e fokotu'u lelei ia ke tau fai.</i> <i>Fēfē ke tau tatali kae 'oua ke ha'u.</i> <i>Ko e hā ho'o fakakaukau'?</i> <i>Ko e hā 'etau me'a 'e fai he pō' ni?</i> <i>Fēfē ke ta tēnisi?</i>
6.3 Communicate acceptance, preferences, and refusal, with reasons	<i>Mālō pē ka mou ma'u pē he kuo' u mākona.</i> <i>Neongo pē na'e hola kae mālō ia kuo mali.</i> <i>'Oku ou fie sio faiva au ia.</i> <i>Kataki fakamolemole 'ikai te u lava atu. 'Oku hoko 'a e 'aho fa'ele'i hoku tokoua'. (If the speaker is male, replace tokoua with tuofefine'.)</i>
6.4 Express compassion, certainty, and uncertainty	<i>'Oku ou fie kaungā mamahi mo koe.</i> <i>Na'a' ku ongo'i atu pe si'o faingata'a'ia'.</i> <i>'Oku ou sio loto atu pē.</i> <i>'Oku ou 'ilo fakapapau na'e ha'u ki heni.</i> <i>Ko hono mo'oni' na'e loto mamahi.</i> <i>Kuo 'osi 'alu ia.</i>
6.5 Provide evidence for and against a point of view	<i>Ko e fakamo'oni eni 'oku kovi 'a e ifi tapaka'.</i> <i>Takitaha kai pē lele 'ene ki'i hoosi.</i>

<b>Fetu 'utaki'anga</b> <i>Communication</i>	<b>Ngaahi sipinga 'o e lea faka-Tonga</b> <i>Suggested aspects of the Tongan language</i>
6.6 Communicate about experiences, problems, and solutions	<i>Na'a' ku misi 'oku tō mai e afaa'. 'Oku te'eki ke u mamata ha hou pehē. Ko e faiva mālie lahi 'amautolu'.</i>
6.7 Communicate in formal situations, using appropriate protocols	<i>Fakafeta'i e ma'u koloa. 'Oku' te lau ko hoto monū'. Fakafeta'i e fei'umu kaveitau.</i>

## **Lēvolo 6: Ngaahi Sipinga 'o e Anga Faka-Tonga**

### *Level 6: Suggested Aspects of Tongan Culture*

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

The table below suggests possible aspects of anga faka-Tonga for the Cultural Knowledge strand at level 6.

<b>'Ilo'i Hotau Anga Fakafonua</b> <i>Cultural Knowledge</i>	<b>Ngaahi sipinga 'o e anga faka-Tonga'</b> <i>Suggested aspects of Tongan 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 respect in terms of <i>hou'eiki</i> in a variety of contexts</li> <li>• understand how 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 cultural events – for example, a <i>fai'aho</i> (birthday party) or a <i>kātoanga</i> (festival or special event)</li> <li>• demonstrate their knowledge and understanding of cultural conventions – for example, after attending a <i>putu</i> (funeral), <i>fai'aho</i>, or <i>kātoanga</i>, they could report to the class on what happened and why</li> <li>• critically review people's behaviour during an event – for example, they could review their own participation when watching a video recording of the event</li> <li>• demonstrate understanding of how to express respect towards <i>hou'eiki</i> and others – for example, by using some chiefly language when speaking to an <i>'eiki</i>, such as the greeting <i>mālō e laumālie</i> or the request <i>me'a mai</i> (come here).</li> </ul>



## Lēvolo 6: Ngaahi Sīpinga ‘o e Ngāue Fakaako mo e Founga Sivi

### *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 above under the heading Level 6: Suggested Aspects of Tongan 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 lea faka-Tonga.

### **Pu‘aki lea: Fanongo pea pu‘aki pē lea‘aki**

#### *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 voicemail 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 can reach their destination successfully;
- 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 Tonga;
- 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.

### **Hiki tohi ‘o e lea: Laukonga mo e hiki tohi**

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

Students could be learning through:

- comparing and contrasting information on Tonga from books, the Internet, and other sources;
- researching information on an aspect of Tonga and presenting the information to the class, or writing it up as an article to be published in the school or community newsletter;
- comparing and contrasting what is written in lea faka-Tonga and in English about the history of Tonga and presenting this information to an agreed audience;
- writing a book, film, or music review about something they have enjoyed in order to persuade others to enjoy it as well;
- writing instructions for a babysitter;
- filling in a lost luggage form, detailing the contents of the 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 an account that advises readers about possible precautions;
- matching captions that describe what people are about to do with appropriate pictures (for example, 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 to show 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.

## **Lea fakatātā'i: Mamata pea fakamatala'i pē fakatātā'i**

### *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 Tongan art icon and presenting their findings;
- preparing brochures, posters, and photographs to promote cultural events (for example, *Faka-Mē* or sports events);
- using traditional materials and patterns to convey meaningful representations of culturally significant items or occasions;
- using diagrams, charts, and other visual tools to support a presentation on a cultural practice such as a *kava* ceremony;
- 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 seeking feedback from the audience about their effectiveness as speakers;
- role-playing the use of polite language 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 core objectives that students are to achieve at each level. See earlier sections (pages 21–23) and refer also to *The New Zealand Curriculum* for further information on Effective Pedagogy (pages 34–36) and Assessment (pages 39–41).



# Lēvolo 7

## Level 7



## Ko e Ngaahi Fe‘unu mo e Ngaahi Taumu‘a

*Strands and Achievement Objectives*

### Fetu‘utaki‘anga

#### *Communication*

In selected linguistic and sociocultural contexts, students will:

- 7.1 convey and demonstrate an understanding of 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.

### ‘Ilo‘i Hotau Lea

#### *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.

### ‘Ilo‘i Hotau Anga Fakafonua

#### *Cultural Knowledge*

Students will:

- demonstrate an 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 poetry and songs for particular events;
- recognise and express ‘ofa in a variety of contexts;
- explore how the use of lea faka-Tonga conveys cultural meanings.

# Lēvolo 7: Ngaahi Sipinga 'o e Lea Faka-Tonga

## Level 7: Suggested Aspects of the Tongan Language

The aspects of language suggested here are not meant to be a complete list for this level. Rather, they are an indication of what might be appropriate, depending on the ages, needs, and interests of the students.

At this level, learners are expected to be familiar with the pronunciation of lea faka-Tonga and with using the spelling conventions of lea faka-Tonga. For example, they should know many words that are spelt with long vowels (*fakahā, hū*) and double vowels (*fakaha'a'i, huu*). They should know how to use the definitive accent (*kumaa', fakaha'a*) and the stress mark before enclitics (*'api' na, fale' ni*).

The table below suggests possible aspects of lea faka-Tonga for the Communication strand at level 7.

<b>Fetu 'utaki'anga</b> <i>Communication</i>	<b>Ngaahi sipinga 'o e lea faka-Tonga</b> <i>Suggested aspects of the Tongan language</i>
7.1 Convey and demonstrate an understanding of information in some detail	'Oku hā he mape' 'a e ngaahi kolo 'i Tongatapu'. 'Oku tu'u 'a e kolo 'eku tamai' he fakahihifo'. 'Oku mahu'inga 'a e fa'ee'. Ko e fa'ee' 'oku' ne akonaki'i e 'ulungaanga ke fai'.
7.2 Describe activities and events in a sequence	'Uluaki' na'e laka ki loto 'a e kau hiva', pea nau toki punou fakataha. 'Oku fuofua faitohi pea 'a'ahi e tohi ko ia', 'o toki mahino pe 'e fai ha mali.
7.3 Communicate in formal situations	'Oku ou fakatapu atu kia hou'eiki. Hūfanga he talamalu e fonua' mo e lotu'.
7.4 Share personal perspectives and explore the views of others	'Oku 'ikai ke u tui ki he tohi ko eni'. 'Oku mo'oni 'a e lau 'a e nusipepa'. Ko e hā ho'o lau? 'Oku ke tali? Ko e hā e taumu'a ho'a lea'?
7.5 Express and justify ideas, opinions, and reasons	'Oku lahi 'a e ngaahi 'uhinga 'oku tonu ai ke tau kau fakataha'. 'Oku ou tui ange ki he 'uhinga ko ia'. Kapau te tau kau fakataha, 'e mālohi ma'u pē 'etau timi'. Tuku e kaiha'a fakapulipuli' he 'e fo'i 'etau timi'. 'Oku ta'efakapototo ke tau toe kikivi atu.
7.6 Express conditions and possible consequences	'E holo e fale' kapau 'e tō ha mofuike. Na'e tālolo e fu'u kakai' he fakahā'ele mai e me'afaka'eiki'. Na'a' ku māfana he'ene lea'.
7.7 Make extended comparisons	'Oku fakatou mamafa 'a e totongi 'o e ongo kofu'. 'Oku' na tuha pe kinaua.



## Lēvolo 7: Ngaahi Sīpinga ‘o e Anga Faka-Tonga

### Level 7: Suggested Aspects of Tongan Culture

At this level, learning more about anga faka-Tonga involves focusing on and developing appropriate use of formal and informal language in a wide range of contexts. The degree of sophistication in understanding anga faka-Tonga and how it relates to the Tongan language depends partly on the students' previous language experiences and partly on the learning experiences that they take part in.

The table below suggests possible aspects of anga faka-Tonga for the Cultural Knowledge strand at level 7.

<b>'Ilo'i Hotau Anga Fakafonua</b> <i>Cultural Knowledge</i>	<b>Ngaahi sīpinga 'o e anga faka-Tonga</b> <i>Suggested aspects of Tongan culture</i>
<p>Students will:</p> <ul style="list-style-type: none"> <li>• demonstrate an 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 poetry and songs for particular events</li> <li>• recognise and express 'ofa in a variety of contexts</li> <li>• explore how the use of lea faka-Tonga conveys cultural meanings.</li> </ul>	<p>Students could be learning through experiences that allow them to:</p> <ul style="list-style-type: none"> <li>• participate confidently in a range of cultural events, such as a graduation celebration or a welcome for an overseas relative</li> <li>• demonstrate their knowledge and understanding of cultural conventions, such as:               <ul style="list-style-type: none"> <li>– bringing a personal gift for a graduate</li> <li>– bringing a more traditional Tongan gift, such as a <i>ngatu</i>, for an overseas person</li> <li>– giving a speech on behalf of the family (if male and from the eldest brother's family)</li> </ul> </li> <li>• respond to others' compositions – for example, poems, songs, or speeches</li> <li>• critically review their own compositions and present them to an audience</li> <li>• demonstrate and express 'ofa in a variety of more formal contexts – for example, through the custom of <i>fakaafe</i> (inviting people to a feast).</li> </ul>



## Lēvolo 7: Ngaahi Sīpinga ‘o e Ngāue Fakaako mo e Founga Sivi

### 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 above under the heading Level 7: Suggested Aspects of Tongan 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 lea faka-Tonga.

## **Pu'aki lea: Fanongo pea pu'aki pē lea'aki**

### *Oral language: Listening and speaking*

Students could be learning through:

- extracting detailed information from a spoken text to complete a form;
- extracting the main points from an article they have read and explaining them;
- 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 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 to do to improve the speech 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 its 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.

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## **Hiki tohi 'o e lea: Laukonga mo e hiki tohi**

### *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;
- creating a questionnaire to gather information 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.

## Lea fakatātā'i: Mamata pea fakamatala'i pē fakatātā'i

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

Students could be learning through:

- viewing and comparing cultural performances and/or events in Tonga and New Zealand;
- viewing a recording of their participation in a cultural performance or event and receiving and offering critical feedback;
- viewing carvings from Tonga and commenting on the materials used;
- role-playing how to use polite forms on formal occasions instead of the corresponding everyday terms;
- making presentations on the different designs used in *ngatu* and *ta'ovala* and describing their significance;
- discussing and analysing visual and verbal forms of language used during speech making, gift presentations, and other cultural events;
- role-playing how to call people to eat, serve food, and present a *feitu'ui*;
- viewing and comparing recordings of cultural festival performances in Tonga and New Zealand.

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 core objectives that students are to achieve at each level. See earlier sections (pages 21–23) and refer also to *The New Zealand Curriculum* for further information on Effective Pedagogy (pages 34–36) and Assessment (pages 39–41).



# Lēvolo 8

## Level 8



## Ko e Ngaahi Fe‘unu mo e Ngaahi Taumu‘a

### *Strands and Achievement Objectives*

### **Fetu‘utaki‘anga**

#### *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 understand and use appropriate linguistic and cultural features in particular contexts;
- 8.6 explore the views of others, developing and sharing personal perspectives.

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### **‘Ilo‘i Hotau Lea**

#### *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.

### **‘Ilo‘i Hotau Anga Fakafonua**

#### *Cultural Knowledge*

Students will:

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

# Lēvolo 8: Ngaahi Sipinga 'o e Lea Faka-Tonga

## Level 8: Suggested Aspects of the Tongan Language

The aspects of language suggested here are not meant to be a complete list for this level. Rather, they are an indication of what might be appropriate, depending on the ages, needs, and interests of the students.

At this level, students are expected to use the spelling conventions of lea faka-Tonga. For example, they should be using many words that are spelt with long vowels (*māma'*, *hōsi'*) and double vowels (*aake*, *aafu*). They should also be using the definitive accent (*telefoni'*, *komipiuta'*) and the stress mark before words that are enclitics (*māma' ni*, *fo'i maa' ni*). Correct spelling will aid their pronunciation, and vice versa.

The table below suggests possible aspects of lea faka-Tonga for the Communication strand at level 8.

<b>Fetu 'utaki'anga</b> <i>Communication</i>	<b>Ngaahi sipinga 'o e lea faka-Tonga</b> <i>Suggested aspects of the Tongan language</i>
8.1 Communicate about certainty and uncertainty, possibility and probability	<i>Te ne mā'u mai pē 'a e taimi, 'osi 'ilo'i ia 'e au.</i> <i>'E 'ikai ke ta'e tōmui mai ē.</i> <i>'E 'ikai ke ta'e 'uha 'apongipongi.</i> <i>Hangehangē 'e sinou 'i he 'aho kilisimasi 'i Queenstown.</i> <i>'Oku 'ikai te u fakapapau'i pē 'e malohi 'emau timi he fe'auhi.</i> <i>'E mālohi 'etau timi. Tōatu pe kinautolu.</i>
8.2 Develop and justify a course of action, an argument, or a point of view	<i>'Oku ou fakafepaki'i fefeka 'a e kaveinga'.</i> <i>'Oku kei mahu'inga pē 'i Nu'usila' ni 'a e faka'apa'apa faka-Tonga'.</i> <i>Ko e me'a pē 'oku laka ai 'a e vakapuna' he lēlue' ko 'ene vave'.</i> <i>'Oku lelei ange pē 'etau kei piki ki he 'ulungaanga fakafonua'.</i> <i>'Oku ou pehē ke tau fai'aki pē 'etau 'uluaki lau'. Mahalo 'oku sai ke mau taa'i koe.</i>
8.3 Express approval, regret, and forgiveness	<i>Kuo' u fakatomala mo'oni he hala 'eku ngāue'.</i> <i>'Ofa ā he mata 'o e fānau'.</i> <i>Faka'ofa ko e si'i puke ho'o fa'ē. 'Ofa pē ke vave ha'ane sai.</i> <i>Ko e ngāue lelei na'a ke fai.</i>
8.4 Create and respond to texts that inform, persuade, or entertain	<i>Ko e sipinga pē eni ia 'a'aku 'o kamata'aki 'a e lotu.</i> <i>Tokua na'e 'i ai ha ongo mātu'a ... Hūfanga atu he fakatapu'.</i> <i>Ko e talatupu'a 'iloa eni. Ko 'eku fananga, tokua na'e 'i ai ...</i> <i>'Oku hā he tēpile ko eni' 'a e tokolahi 'o e kakai Pasifiki 'i Nu'usila'.</i> <i>Na'e 'asi he fakamatata 'a e Palēmia' 'a 'ene mahu'inga'ia ke tokanga'i</i> <i>'a e kakai Pasifiki' 'i Nu'usila' ni.</i> <i>Na'e tōtōatu e mālie 'ene tau'olunga'.</i> <i>Ko e fo'i maau mālie mo'oni. Ko 'ene kai' 'ana 'ena e fa'u tohi'.</i> <i>Ko hono faiva e fa'u ta'anga'.</i> <i>Ko e fakamāfana atu 'emau fakataha'.</i>

<b>Fetu'utaki'anga</b> <i>Communication</i>	<b>Ngaahi sippinga 'o e lea faka-Tonga</b> <i>Suggested aspects of the Tongan language</i>
8.5 Understand and use appropriate linguistic and cultural features in particular contexts	<p><i>Kuo liuaki e hā'ele'.</i></p> <p><i>Na'e pekia 'a Mā'atu he uike kuo 'osi'.</i></p> <p><i>Na'a mau hiki e taumafa 'a 'Ene 'Afio'.</i></p> <p><i>Ko e Tangata'eiki Palesiteni 'eni 'oku me'a mai ke fai e lotu'.</i></p> <p><i>Ko e 'ai 'eni ke fakatu'uta e hā'unga 'a e Ta'ahine Pilinisesi'.</i></p>
8.6 Explore the views of others, developing and sharing personal perspectives	<p><i>'E Paula, ko e hā e me'a 'oku hoko'?</i></p> <p><i>Te u 'atu e ngaahi 'uhinga 'e tolu ... taha ... ua ... pea ko e 'uhinga faka'osi 'eni</i></p> <p><i>Ko ho'o mo'oni? Ko 'eku toki fanongo 'eni ai.</i></p> <p><i>Tā talanoa ai leva pē ko e hā 'eta me'a 'e fai 'i ho'o ha'u ki 'api' ni he 'aho Tokonaki'.</i></p> <p><i>Ko e hā ho'o lau ki he fo'i faiva'? Na'a ku sai'ia ai.</i></p> <p><i>Ko e hā me'a na'a ke sai'ia ai 'i he va'inga'?</i></p>



## Lēvolo 8: Ngaahi Sīpinga ‘o e Anga Faka-Tonga

### Level 8: Suggested Aspects of Tongan 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 an understanding and appreciation of diversity.

The table below suggests possible aspects of anga faka-Tonga for the Cultural Knowledge strand of level 8.

<b>'Ilo'i Hotau Anga Fakafonua</b> <i>Cultural Knowledge</i>	<b>Ngaahi sīpinga 'o e anga faka-Tonga</b> <i>Suggested aspects of Tongan culture</i>
Students will: <ul style="list-style-type: none"> <li>explain the significance of particular practices in anga faka-Tonga</li> <li>discuss and use combinations of verbal and visual language features in presentations and performances</li> <li>recognise and express <i>anga'ofa</i> in a variety of contexts</li> <li>research and interpret social, environmental, and economic issues in the contexts of New Zealand and Tonga</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>study aspects of <i>anga'ofa</i> in the context of a <i>mali</i> (wedding), <i>putu</i> (funeral), or other traditional ceremony (for example, a family reunion, with gifts and speeches that recount genealogy)</li> <li>study social groups in the Tongan community, such as women's groups and youth groups (both contemporary and traditional)</li> <li>appreciate Tongan art forms such as <i>tā tongitongi</i> (sculpture) and <i>lalava</i> (winding sennit around a post to decorate a <i>fale</i>)</li> <li>study an aspect of the environment that involves Tongan people; for example, <i>tō 'akau</i> (planting) and <i>toutai</i> (fishing)</li> <li>learn about <i>lotu</i> (prayers), <i>himi</i> (religious songs), and <i>hiva usu</i> (traditional anthems)</li> <li>extend their understanding of Tongan beliefs and values, such as by learning about the importance of seniority (the eldest is highest ranking unless this is overridden by gender – for example, sisters outrank brothers).</li> </ul>



## Lēvolo 8: Ngaahi Sīpinga ‘o e Ngāue Fakaako mo e Founga Sivi

### 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 above under the heading Level 8: Suggested Aspects of Tongan 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 lea faka-Tonga.

## **Pu'aki lea: Fanongo pea pu'aki pē lea'aki**

### *Oral language: Listening and speaking*

Students could be learning through:

- emailing a person from Tonga who is planning to visit New Zealand for the first time, 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 Tonga 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 spoken description or narrative to entertain others;
- preparing and acting out a drama script based on a photograph, painting, or event;
- dramatising, in pairs or groups, sections of a short spoken narrative they have listened to;
- orally reviewing a book they have read or a movie they have seen, encouraging others to read or see it;
- reading a newspaper account of a recent social, economic, or environmental event relating to Tonga 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.

## **Hiki tohi 'o e lea: Laukonga mo e hiki tohi**

### *Written language: Reading and writing*

Students could be learning through:

- writing 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, such as a newspaper article or a magazine for young teenagers;
- discussing the food in the school canteen with classmates and writing a letter of complaint or praise to the health authorities, summarising the views presented in the discussion;
- reassembling a narrative that has been cut into sections, then writing a summary of 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.

## **Lea fakatātā'i: Mamata pea fakamatala'i pē fakatātā'i**

### *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;
- 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 communicate the intended message(s) effectively;
- comparing aspects of anga faka-Tonga with related aspects 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;
- showing understanding of Tongan 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 core objectives that students are to achieve at each level. See earlier sections (pages 21–23) and refer also to *The New Zealand Curriculum* for further information on Effective Pedagogy (pages 34–36) and Assessment (pages 39–41).



# Fokotu‘utu‘u ‘o ha Polokalama ‘i he Ngaahi Ako

## *Programme Planning in Schools*

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This section summarises the guidance offered in *Ko e Fakahinohino ki he Lea Faka-Tonga: The Tongan Language Guidelines* as a logical series of steps for teachers to take in order to create effective programmes for teaching and learning lea faka-Tonga in schools.

It is suggested that teachers:

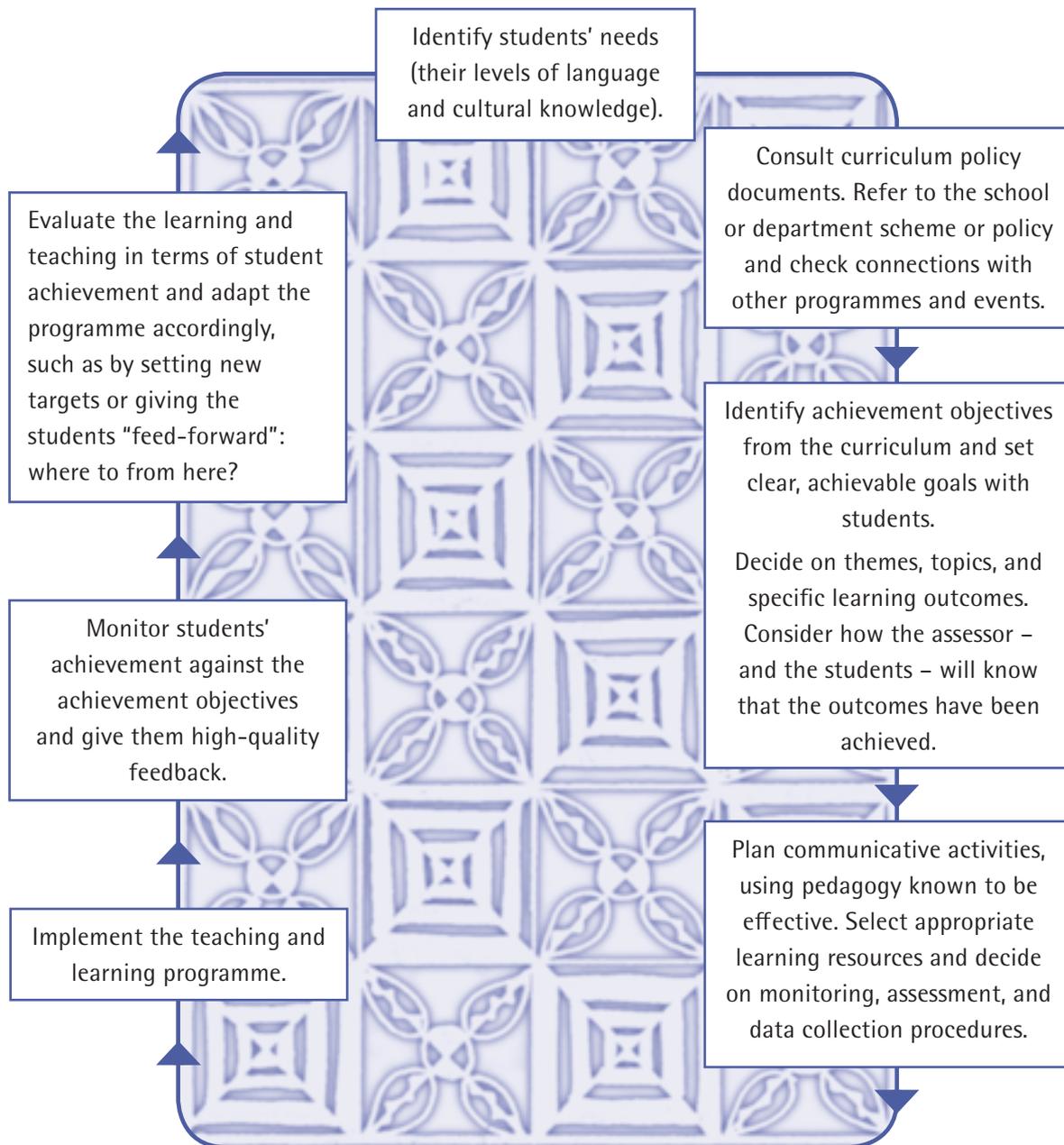
- incorporate into their planning frameworks the philosophy, aims, key competencies, and values of *The New Zealand Curriculum*, including the directions set by the Learning Languages learning area statement and the table of achievement objectives;
- find ways to integrate the philosophy, aims, and values of *Ko e Fakahinohino ki he Lea Faka-Tonga: The Tongan 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 of becoming 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 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 support 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 lea faka-Tonga 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 following diagram may be a useful planning guide or checklist for teachers.





# Fakamatala Makehe

## Appendix



### 'UHINGA 'O E NGAahi PALōveape mo e NGAahi FO'i LEA TONGA

#### *Explanation of the Proverbs and Sayings*

1. *E 'ikai sī'i eni 'o ka moho*

This is not enough when it is cooked

This proverb expresses anticipation and hunger for a delicious dish that is still being prepared. The food looks small and insignificant now, but when it is cooked and ready to eat, it will be delicious and capable of filling many stomachs! The saying starts the introduction to suggest anticipation of teachers' and learners' achievement based on the use of these Tongan curriculum guidelines.

2. *Tu'u pē lā mo e pou pou*

The sail stands with supporting structures

In old-style Tongan boats, the sails were held together by supporting structures and ropes. If anything happened to damage the sails, the structures would support them so that the boat could keep sailing. This saying, placed at the beginning of the Aims section, is a message of support to learners of Tongan for their work to achieve the aims.

3. *Takitaha tali hono vaha'a ngatae*

Everyone keeps to their ngatae tree boundary

Each person should be grateful for what has been allocated to them – in this saying, the small piece of land that lies between two *ngatae* (trees). The saying starts the section *Why Learn the Tongan Language?* to indicate that in spite of their different language backgrounds, learners of lea faka-Tonga can succeed with the support offered to teachers and learners by these guidelines.

4. *Hangē ha tavake tā mafua'*

Like a tavake (tropic bird) hunting for prey

This saying refers to the elegance, precision, and efficiency with which the tropic bird swoops down to strike its prey. The saying starts the section *Who are the Learners of the Tongan Language?* to express hope that these Tongan curriculum guidelines will elegantly, precisely, and efficiently provide the Tongan language as a form of sustenance to its learners from all language backgrounds.

5. *Pukepuke 'a fufula*

Grasping a big fat pig

Grabbing and keeping hold of a big fat pig (as in some traditional games) is difficult and requires a lot of energy and determination. Placed at the beginning of the section on attitudes and values, this saying encourages learners of Tongan to maintain Tongan traditional values and the Tongan language, no matter how hard it may seem in today's globalised world.

6. *Tā e lango' kei mama'o*

Cutting wooden cradles in time

The wooden slips on which boats can be quickly pulled ashore should be ready at all times in case a sudden storm prevents any other way of bringing the boat safely onto the sand. This saying advises being prepared well ahead of time. Placed at the beginning of the section headed Effective Pedagogy, it highlights the importance of good preparation: the need to consider the different approaches to teaching and learning lea faka-Tonga and to prepare appropriate plans, resources, and aids for implementing them.

7. *Hangē ha fanā fotu'*

Like a mast visible from afar

The mast of a boat stands upright and seems to rise to great heights. This saying is placed at the beginning of the section Purposeful Assessment as a way of anticipating the assessment of high-quality learning and performance. All learners of Tongan are encouraged to aim high and to achieve outstanding results.

8. *Hoko e fau mo e fau*

Joining together fau cord with fau cord

A strong string made from *fau* (hibiscus bark) is joined with another *fau* string. This saying is a comment about how a strong person or thing is replaced or continued by an equally strong person or thing. It is placed at the start of the section A Continuum of Learning to remind teachers and learners that their good work and achievement in one level will be continued in the next and that the learners will go from strength to strength until they become proficient users of lea faka-Tonga.

9. *'Osiki-'a-Velenga*

Giving one's all to Velenga

This saying, about how powerful a person's ambition or desire can be, implies that it is only through seemingly never-ending work that the ambition can be achieved. The saying starts the section on the key competencies to encourage learners to persevere and do their best so that they can achieve the essential skills of the curriculum through their use of lea faka-Tonga.



# 'UHINGA 'O E NGAahi FO'i LEA

## Glossary

ako	school
ako fakafaiako	pedagogy
ako lea mei he mamata	visual language
akoteu	early childhood centre
anga faka-Tonga	Tongan culture
faka'apa'apa	respect
fakamamafa pau	stress marks
fakatu'utu'unga	rank
fakau'a	glottal stop
fa'unga	principle
fekumi	exploration
fetu'utaki	communication
fe'unu	strand
fevahevahe'aki	sharing, contribution
heilala	a flower that grows in Tonga and has high ranking among flowers
hiki tohi	written language
kau he lau	belonging
lea	saying, speech
lea faka-Tonga	Tongan language
lea ngutu	oral language
lēvolo	level
mo'uilelei	well-being
ngaahi taukei 'e ma'u	learning outcomes
'ofa	love
palōveape	proverb
sivi'i	assessment
taumu'a	aim, objective
tefito'i tui	attitudes and values
toloi	macron
'uhinga	glossary



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