

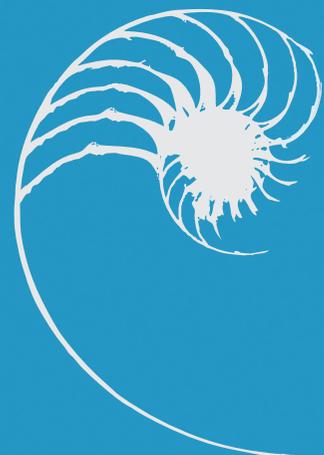


# *Ta'iala mo le Gagana Sāmoa*

*The Gagana Sāmoa Guidelines*

*Ministry of Education*

*Learning Media  
Wellington*





# Fa'asino 'Upu

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# 'Upu Tomua

## Foreword

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*Samoan in the New Zealand Curriculum: Ta'iala mo le Gagana Sāmoa i Niu Sila* was published in 1996 in both English and gagana Sāmoa. It was the first curriculum guidelines document for teaching and learning a language from early childhood to the end of secondary school. A review of *Samoan in the New Zealand Curriculum* was completed in 2009.

*Ta'iala mo le Gagana Sāmoa: The Gagana Sāmoa Guidelines* reflects a commitment to the vision expressed in *The New Zealand Curriculum* that education must enable all students to develop key competencies to become active, lifelong learners. These gagana Sāmoa guidelines support the Learning Languages area of *The New Zealand Curriculum*.

These guidelines support additional language learning in early childhood centres, primary schools, and secondary schools and will help to increase the number of students learning an additional language. The guidelines focus on teaching and learning and on enabling students to achieve worthwhile outcomes.

We need to ensure that all students benefit from high-quality education and have access to an education system that is flexible enough to meet their learning needs. The *Pasifika Education Plan* recognises language, culture, and identity as inherently linked, and they are central to its goals. Learning a new language encourages students to participate more actively in New Zealand's diverse multicultural community as well as in our wider global community.

Children and young people need to live in an environment that is caring, challenging, and safe, where values are clear and diversity is respected. Schools need to be responsive to the needs of every student. These guidelines provide opportunities and support for schools and students who wish to teach and learn gagana Sāmoa as an additional language.

I would like to thank all the people who have been involved in the development of these guidelines. Your guidance, commitment, expertise, knowledge, and skills have made the guidelines possible. We value and celebrate your contributions.

Fa'afetai tele lava

Karen Sewell  
Secretary for Education





# Fa'atomuaga

## Introduction

**E fafaga tama a manu i fuga o lā'au  
'ae fafaga tama a tagata i 'upu ma tala**

*Language and culture are sustenance for our children.*

*The New Zealand Curriculum for English-medium Teaching and Learning in Years 1–13 (2007) sets new curriculum policy for English-medium schools. It includes Learning Languages as a new learning area to guide the teaching and learning of languages, including gagana Sāmoa. Ta'iala mo le Gagana Sāmoa: The Gagana Sāmoa Guidelines is designed to guide programmes for teaching and learning gagana ma le aganu'u fa'asāmoa in early childhood settings and schools. It is designed to support Te Whāriki: He Whāriki Mātauranga mō ngā Mokopuna o Aotearoa (1996) and The New Zealand Curriculum.*

A note on terminology: The term Sāmoa can refer to the country, its people, and the language. In these guidelines, the terms “gagana Sāmoa” and “the language of Sāmoa” are both used, as they share the same meaning. In the same way, the terms “aganu'u fa'asāmoa” and “the culture of Sāmoa” are used interchangeably in these guidelines because they have equivalent meanings. Because the terms “gagana Sāmoa”, “aganu'u fa'asāmoa”, and “gagana ma le aganu'u fa'asāmoa” (the language and culture of Sāmoa) are used so frequently in these guidelines, they are not italicised. All other words in gagana Sāmoa are italicised.

*Ta'iala mo le Gagana Sāmoa: The Gagana Sāmoa Guidelines* is not a teaching programme. It provides guidance, examples, and suggestions that will help educators in early childhood settings and schools to work with their communities to design programmes for the effective teaching and learning of gagana ma le aganu'u fa'asāmoa. It has been developed through significant contributions from community members, drawing on their knowledge and experience in educational settings.

*Ta'iala mo le Gagana Sāmoa: The Gagana Sāmoa Guidelines* recognises that students develop the ability to communicate effectively in gagana Sāmoa when they:

- use gagana Sāmoa as the medium of communication, developing their fluency through the receptive skills of listening, reading, and viewing and the productive skills of speaking, writing, and presenting or performing;
- develop their knowledge of gagana Sāmoa, learning about the relationships between different words and structures, about how speakers adjust their language when negotiating meaning in different contexts and for different purposes, and about how different types of texts are organised;
- develop their knowledge of aganu'u fa'asāmoa, learning about culture and the interrelationship between culture and language through experiencing a range of cultural practices.

Gagana Sāmoa and aganu'u fa'asāmoa are interwoven. They are the essence of Samoan cultural identity. Learners of gagana ma le aganu'u fa'asāmoa acquire knowledge, skills, and attitudes that enable them to relate to other speakers of gagana Sāmoa, both within and beyond New Zealand, and to interact appropriately with them.



# Sini Aims

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## Sini Lautele General Aims

The general aims for teaching and learning gagana me le aganu'u fa'asāmoa reflect those stated in *Te Whāriki* and in *The New Zealand Curriculum*. These are to:

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



## Sini Fa'apitoa Specific Aims

Learners of gagana Sāmoa will:

- develop an understanding of gagana ma le aganu'u fa'asāmoa as they are used within New Zealand and in Sāmoa;
- develop verbal and non-verbal communication skills for a range of purposes;
- experience the stories, texts, and visual symbols of aganu'u fa'asāmoa;
- discover ways to be creative and expressive in gagana Sāmoa.

As they progress towards more advanced levels, learners will:

- develop an understanding of the functions, structures, and conventions of gagana Sāmoa in different contexts and situations;
- respond to and think critically about a range of texts in gagana Sāmoa;
- use their knowledge of gagana ma le aganu'u fa'asāmoa to process information and communicate;
- extend their understanding of New Zealand as a country with diverse linguistic and cultural perspectives;
- acquire skills that may be extended to other learning areas;
- develop a sense of identity within, or in relation to, the Samoan heritage.





# 'Aiseā e A'oa'oa ai le Gagana Sāmoa?

## *Why Learn Gagana Sāmoa?*

**'O lau gagana, 'o lou fa'asinomaga**

*Your language is your identity.*

New Zealand is an increasingly diverse and multicultural society situated in the South Pacific, and the country's culture is underpinned by the bicultural partnership that is based on the Treaty of Waitangi. Learning gagana ma le aganu'u fa'asāmoa helps learners to participate actively in New Zealand's diverse society and in the wider South Pacific, providing individual, social, and economic benefits.

Many people from Sāmoa have settled in New Zealand. Many children born in New Zealand are of Samoan heritage, and this population is steadily increasing. Included in this group are those people who have dual (or multiple) heritages. Learning gagana ma le aganu'u fa'asāmoa enables learners who are of Samoan heritage to affirm their sense of identity and belonging as they use and advance their knowledge of their language and culture. Opportunities to learn and use gagana Sāmoa will enhance their achievement and enable them to make connections to the wider community of speakers of the language. Increasing the cultural and linguistic competence of these new speakers of gagana Sāmoa will enable them to establish and maintain communication across the generations, which will help to ensure that the history, culture, and traditions of Sāmoa are retained.

Learners without kinship ties can also access gagana ma le aganu'u fa'asāmoa in places where teaching and learning programmes are available. Participating in these programmes will increase these learners' knowledge and experience of a language that is spoken in community settings and in workplaces in many parts of New Zealand. This learning will enable them to build closer relationships with people in these communities.

Learning another language extends learners' potential for learning further languages and develops skills that are useful in a range of careers and employment situations. As learners become increasingly bilingual or multilingual, they also develop their cognitive abilities and their understanding of the power of language.

Learning gagana ma le aganu'u fa'asāmoa enables students to encounter and explore new ways of interacting with others, to value their own language(s), and 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*

Gagana Sāmoa ma le aganu'u fa'asāmoa are precious to those in the community of speakers and a treasure for all who wish to share in this knowledge and sense of belonging.





Learning gagana ma le aganu'u fa'asāmoa is like the fruit of the coconut palm. The young shoot emerging is like the growth and development of young people. If the coconut palm is looked after properly, it bears well-formed fruit.



# ‘O ai e A’oina le Gagana Sāmoa?

## *Who Are the Learners of Gagana Sāmoa?*

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### **‘O le tele o sulu, e maua ai figota**

*Learners of gagana Sāmoa will add richly to their basket of knowledge.*

Learners of gagana Sāmoa bring diverse prior experiences to their learning. In any learning setting, there may be learners who have:

- knowledge of other languages;
- knowledge of one language, usually English;
- little or no prior experience of gagana Sāmoa;
- some prior experience of gagana Sāmoa, 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 and speak gagana Sāmoa in their homes with other fluent speakers.

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

There is also diversity within each group of learners. Learners of gagana Sāmoa, at all levels, are likely to show the full range of individual differences found in any group of learners. For example, there will be learners who have special talents or gifts with language as well as those with special educational needs. Teachers need to consider these differences and use a pedagogy that meets the learning needs of diverse learners.

*Ta’iala mo le Gagana Sāmoa: The Gagana Sāmoa Guidelines* reflects *Te Whāriki* and *The New Zealand Curriculum*, with their principles of inclusion and their emphasis on developing competencies.

Programmes should be developed that offer learning opportunities equitably to all learners to help them develop the identified competencies and achieve the learning outcomes.

Some learners of gagana Sāmoa will come from backgrounds where traditional structures, roles, and beliefs form an important part of the accepted value system. Teachers can seek guidance and assistance on these issues through local Samoan community networks. When teachers and their communities work closely together, they can provide broader contexts of learning and more authentic learning experiences, which enable learners to engage in more effective intercultural communication.





# A'oa'oina Atu 'o Uiga Matauina 'o le Gagana Sāmoa

## *Teaching the Features of Gagana Sāmoa*

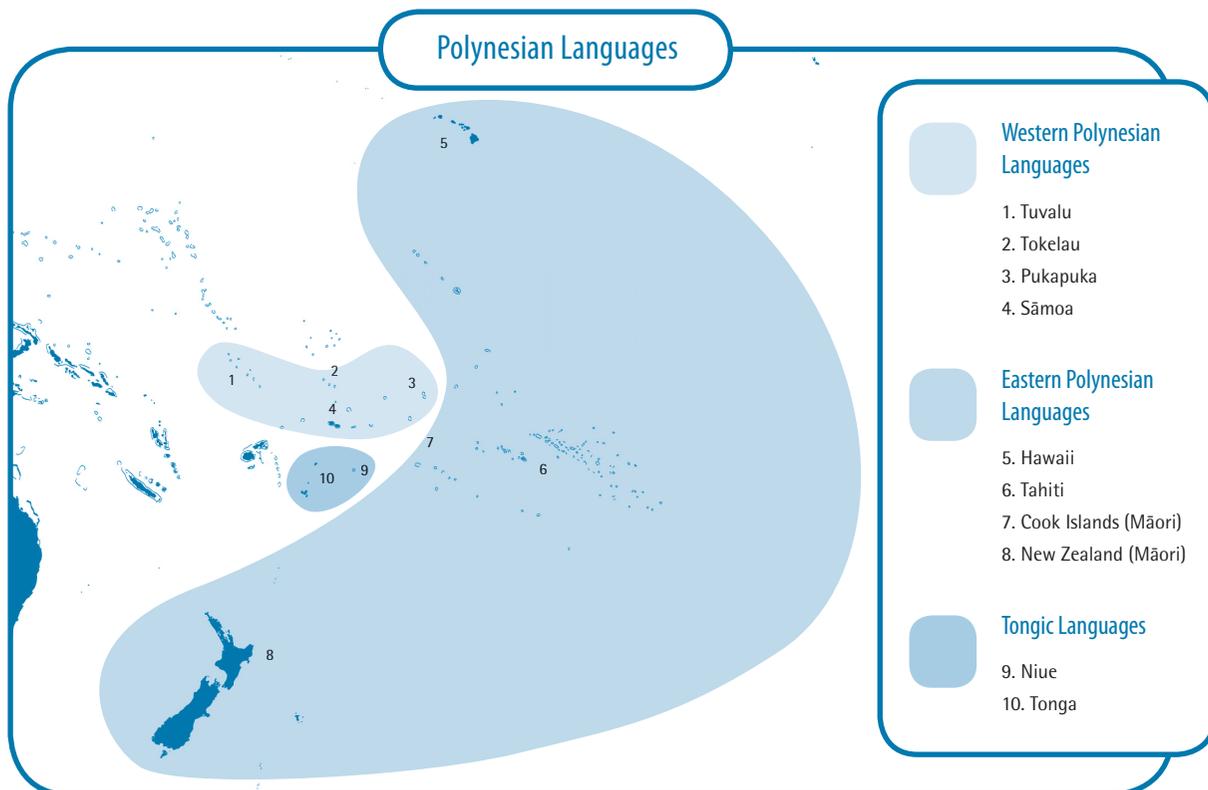
The section below describes some important features of gagana Sāmoa for teachers to consider when planning programmes for teaching and learning the language.



### 'Āiga o Gagana *Language Family*

Gagana Sāmoa is a distinct Polynesian language within the Austronesian group of languages.<sup>1</sup> Gagana Sāmoa is in the Western Polynesian subgroup of languages. The languages of Tokelau, Tuvalu, and Pukapuka are closely related to gagana Sāmoa. Gagana Sāmoa is widely spoken in different parts of the world, including New Zealand.

The places where the Polynesian languages developed are shown below.



Note that this map does not show all of the islands or languages.

<sup>1</sup> The Austronesian language families include the languages spoken in Indonesia, Malaysia, Micronesia, Melanesia, and Polynesia.





# ‘O Leo (Fa’aleoga) ma Faigafa’avae o Tususiga o le Gagana Sāmoa

*The Sounds and Writing System of Gagana Sāmoa (Phonology and Orthography)*

In gagana Sāmoa, as in all languages, accurate pronunciation and writing are important for effective communication.

## ‘O mata’itusi o le Gagana Sāmoa

*The alphabet of Gagana Sāmoa*

Gagana Sāmoa has five vowels. These are:

a, e, i, o, u

Gagana Sāmoa has thirteen consonants. These are:

f, g, l, m, n, p, s, t, v, h, k, r, and [ʔ] (the glottal stop)

The first written document in gagana Sāmoa was the Bible, published by Malua Printing Press in 1862. The letters “h”, “k”, and “r” were added to the alphabet when loan words (transliterations) were borrowed from English and other languages and became part of gagana Sāmoa. These letters are included in gagana Sāmoa as it is written today. (See Transliterations on page 15.) The pronunciation of the letter “p” is closer to the English “b” sound than to the English “p”.



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## Vaueli

*Vowels*

Gagana Sāmoa uses many vowels, and combinations of vowels, to form words. In addition, gagana Sāmoa uses both short and long vowel sounds, for example, the short “o” as in *logo* (bell), and the long “ō” as in *pō* (night). Short and long vowels can enable language users to distinguish between different words, for example, *ava* (respect) and *āvā* (wife). The long vowel sound is indicated in written text by the macron (see facing page).

The table below lists the long and short vowels, together with examples of gagana Sāmoa words containing these vowels. The table also gives examples of English and French words that have similar vowel sounds. Comparisons with sounds in other languages can only be approximations. Fluent speakers of gagana Sāmoa are the best models of pronunciation.

Short vowel sounds			Long vowel sounds		
a	as in English but	'apa	ā	as in English father	tamā
e	as in English bet	fe'e	ē	as in French <i>ētē</i>	pē
i	as in English enough	ili	ī	as in English mean	ipu tī
o	as in English hot	ofo	ō	as in English thought	fōliga
u	as in English foot	ulu	ū	as in English pool	mū

## 'O le leo ta'e

### *The glottal stop*

The glottal stop<sup>2</sup> is a consonant and is represented by ['] in written texts. This diacritical mark may be placed before a vowel at the beginning of a word or between two vowels within a word, for example, as in 'ai (eat) and a'e (climb) respectively. The use of the glottal stop in writing enables the reader to distinguish between two different words with spellings that are identical except for the glottal stop, for example, fai (do) and fa'i (banana).

Some texts are written without the glottal stop, and these texts may be easily understood by fluent speakers and readers of the language. However, for readers who are still learning gagana Sāmoa, written texts that consistently use the glottal stop provide a solid foundation for language learning.

## Fa'amamafa

### *The macron*

A macron is a diacritical mark used in written texts. It is a straight, horizontal line placed over a vowel to show that the vowel sound is lengthened, for example, in tōfā (goodbye). The use of the macron in writing enables the reader to distinguish between two different words with spellings that are identical except for the macron, for example, 'aiga (feast) and 'āiga (family).

As they develop their fluency and accuracy, new learners of gagana Sāmoa can benefit from reading texts where macrons are consistently used. Some authentic gagana Sāmoa texts, however, are written without macrons. As learners increase their knowledge, skills, and communicative competencies in gagana Sāmoa, they will become increasingly able to interpret the meaning of words from their contexts and to read texts written without macrons.

## Fa'amamafa

### *Emphasis*

As a general rule, the emphasis in the pronunciation of words falls on the penultimate (second-to-last) syllable, for example, **alu** (go), **nofo** (sit), **fa'amamafa** (emphasis).



<sup>2</sup> The glottal stop is called *leo ta'e*, which means "a break in the language".



## Leo “t” ma le Leo “k”

### *The “t” and “k” Styles*

Gagana Sāmoa can be spoken and written using two different styles, classified as the “t” (or T/N) style and the “k” (or K/G) style. The “t” style uses the letters “t” and “n” in words. The “k” style substitutes the letters “k” and “g” respectively in the same words.

Examples:        *Tālofa tinā ‘o fea e te nofo ai?* (formal written and spoken)  
                      *Kālofa kigā ‘o fea e ke gofo ai?* (informal spoken)

### Gagana “t”

#### *The “t” style*

The “t” style is used in formal written texts. The “t” style is also encouraged for speaking in formal educational and church settings.

### Gagana “k”

#### *The “k” style*

The “k” style is predominantly used in everyday situations and within the formal oratory context of the *fa’amatai* system (the *matai* title system on which Samoan culture is based).



## Gagana Sāmoa ma le Papāega o Tagata

### *Gagana Sāmoa and Society*

Samoan society is hierarchical in nature, and the language reflects the different levels. A speaker’s choice of language forms depends on the context and the relationship between the participants.

There are three language levels that are appropriate for young people who are learning to speak gagana Sāmoa:

- everyday language (usually the “k” style);
- formal language (usually the “t” style);
- *matai* language (both the “k” and the “t” style).

### Gagana o aso ‘uma

#### *Everyday language*

Everyday language is the language that is commonly used among friends, family, and colleagues. The relationships between the participants are close and informal. For example: *Mālō, ‘o fea sālē alu ‘i ai?* (Hi, where have you been?).

### Gagana fa’aaloalo

#### *Formal language*

The formal level involves using terms of respect when addressing people. It also involves using other words or expressions that indicate respect, as shown in the table on page 15. Its use depends on the context and on the participants. This level of language is used at formal events, to show respect for elders, and when the relationship between the participants is not close. For example: *Mālō le soifua,*

'o fea sã 'e susũ 'i ai? (The meaning of this sentence is similar to the example above: the speaker is addressing an elder and politely asking where they have been. However, it includes a respectful greeting and a polite phrase referring to good health and well-being, which is used in this situation.)

## Gagana fa'amatai

### Matai language

The language associated with the *matai* is an extension of formal language. A deep knowledge of culture and cultural protocols is evident in the use of *matai* language. This level is appropriate for senior secondary school students to learn. For example: *Mālō le soifua maua ma le lagi e mamā. 'O fea sã sosopo 'i ai lau tōfā Fa'atili?* (The meaning of this sentence is similar to the example given for Everyday language. However, it includes a respectful greeting and a polite phrase that is used when speaking to a *matai*, referring to good health and well-being and politely inquiring where they have been.)



## Fa'alagiga

### Forms of Address

It is important, in gagana ma le aganu'u fa'asāmoa, to address people by their titles or professions. The table below provides an example of *gagana fa'aaloalo* – some respectful terms used to recognise people's status.

'Upu māساني <i>Everyday language</i>	Tagata lautele <i>Everyday language referring to most people</i>	Tulāfale <i>Orator</i>	Al'i'i <i>Chief</i>
<i>Sau</i> (Come in.)	<i>Susũ mai lau susuga</i> (Welcome. Come in, Mr/ Mrs/Sir/Madam.)	<i>Maliu mai lau tōfā</i> (Welcome. Come in, honourable orator.)  <i>Sosopo mai lau fetalaiga</i> (Welcome. Come in, honourable orator.)	<i>Afio mai lau afioga</i> (Welcome. Come in, honourable chief.)  <i>Tala mai 'a'ao</i> (Welcome. Come in, honourable chief.)



## Fa'aliliuga o 'Upu Nonō

### Transliterations

Speakers and writers of gagana Sāmoa are adopting an increasing number of words that have been transliterated from other languages, especially English. Examples include the word *kāsegi*, meaning "cousin" (although *kāsegi* literally means "dozen" in gagana Sāmoa), and the word *sekūlātī*, meaning security guard. This contemporary vocabulary is generally accepted. However, many speakers continue to prefer original gagana Sāmoa forms rather than transliterated forms.

As a general guideline, teachers should encourage learners to use authentic gagana Sāmoa forms unless there is a good reason to use a transliteration.



# Poto i le Gagana

## Language Knowledge

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Vocabulary and grammatical structures are the building blocks for developing the language knowledge (oral, spoken, and visual) that builds learners' proficiency in using gagana Sāmoa in a range of contexts.

Learning vocabulary and grammatical structures is a cumulative process, which usually involves learning simple structures first and progressing to learning complex ones. For example, learners of gagana Sāmoa usually understand the construction *Sau 'i totonu* (Come inside) before the construction *Sau 'i totonu 'auā 'ua mālūlū* (Come inside because it's cold).

However, in many common situations and contexts, learners may need to be able to use some formulaic expressions that are relatively grammatically complex. These include greetings and responses such as *'O ā mai 'oe?* (How are you?) and *Manuia fa'afetai* (Fine, thank you). Formulaic expressions can be learned in context as "chunks" of language. Learners will come to understand their grammatical structure when they gain enough knowledge and experience of the language to be able to reflect on how it is structured.

It is best to teach and learn vocabulary and grammatical structures within meaningful, realistic contexts. For example, teachers could introduce the question form *E to'afia tagata i lou 'āiga?* (How many people in your family?) when students are discussing their families.

Learners become competent in grammar by interacting frequently in meaningful ways. They need plenty of opportunities to practise what they are learning so that eventually they can use gagana Sāmoa to communicate spontaneously. Teachers need to revisit language structures over time to ensure that learners have opportunities to reinforce prior learning. By continuously recycling and consolidating their knowledge of grammatical structures, learners can acquire new structures when they are ready.

It is important for teachers to remember that learners acquire knowledge of the language system progressively. In the initial stages, learners may produce approximations (that is, forms that are almost but not quite correct) of a given grammatical structure. These approximations are often stepping stones to acquiring the correct forms. Learners can use these forms to communicate effectively to some degree, even when they have very limited knowledge of the language's structure. Although it is natural for language learners to make mistakes, they should receive feedback on how close their approximations are to the target, keeping in mind that effective communication is the key criterion.

Finding a productive balance between encouraging learners to communicate spontaneously and correcting their errors is best. When learners are conversing spontaneously, teachers may choose to allow some mistakes, where appropriate. This will allow the conversation to flow and will help learners to gain confidence and use the language willingly. As students progress through the levels, they will learn to communicate more accurately, just as small children do when learning their first language. They will become increasingly aware that accuracy of expression, as well as fluency, is needed for really effective communication in oral, written, and visual texts.



# Talitonuga Tāua

## *Samoan Values*

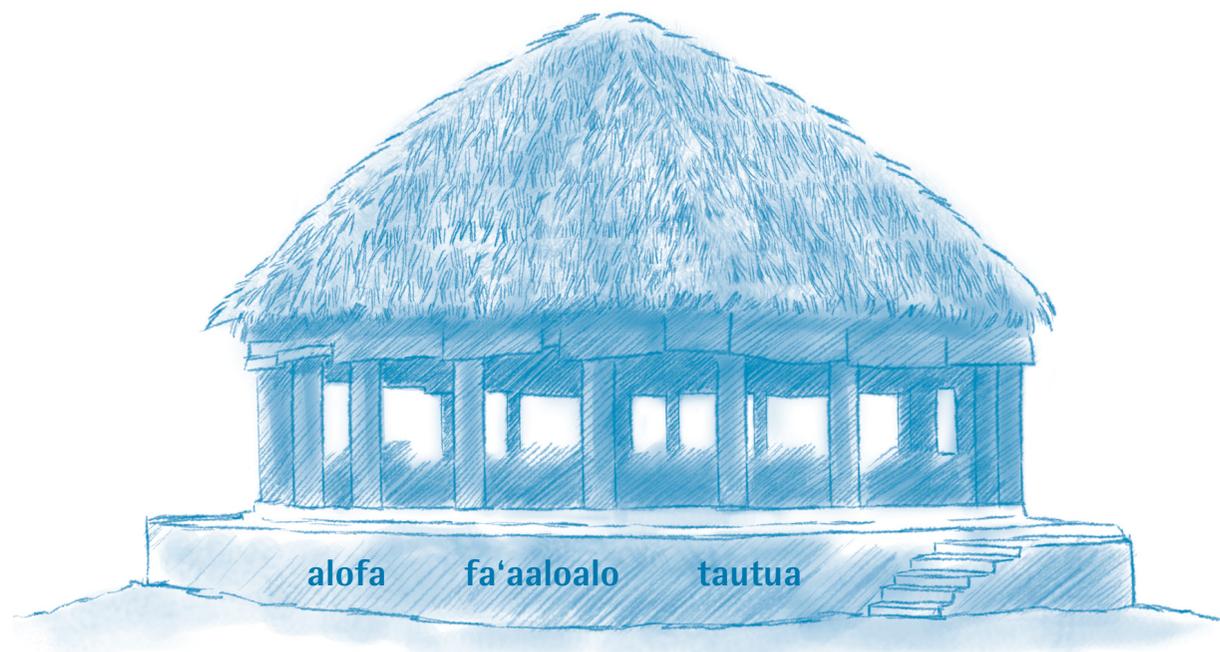
### **E mamae le tava'e i ona fulu**

*People treasure their language and culture.*

Fa'asāmoa embodies the values enacted in the cultural life of Samoan communities, which are expressed in language and through language.

Learners of gagana Sāmoa develop their knowledge of this cultural life and its particular forms of expression through the ways in which Samoan cultural values are integrated into their learning programmes. This may involve learners experiencing aganu'u fa'asāmoa in a range of authentic settings and contexts where they can observe, appreciate, and respond to particular practices, protocols, and expectations. Through these experiences, learners develop their knowledge and understanding of aganu'u fa'asāmoa, along with their personal ways of responding to the challenge of communicating effectively with other speakers of gagana Sāmoa. The values that are fundamental to aganu'u fa'asāmoa are therefore integral to effective gagana Sāmoa teaching and learning programmes.

The three core values of aganu'u fa'asāmoa are *alofa*, *fa'aaloalo*, and *tautua*.



- *Alofa* encompasses love, caring, charity, sacrifice, and commitment.  
*E tau'i le alofa i le alofa* (Repay love with love.)
- *Fa'aaloalo* is the value of reciprocal respect and involves honouring others, especially elders or those of senior status. This value is expressed in the following saying.  
*'O le fa'aaloalo na te fa'atinoa le vā fealofa'i* (Respect underpins all relationships within Samoan culture.)
- *Tautua* is the value placed on serving others: in the *'āiga* (family), *lotu* (church), *nu'u* (village), and *paepaega o tagata* (community). This value is expressed in the following saying.  
*'O le ala 'i le pule 'o le tautua* (Service is the pathway to leadership and authority.)

The core values are integral to *aganu'u fa'asāmoa*, as expressed in (and in relation to):

- *'āiga* (the immediate and extended family);
- *fanua* (the land that links Samoan people to their heritage);
- *nu'u* (the village or community to which an individual belongs);
- *lotu* (the Christian values and principles that are embodied in the church community and the Samoan way of life);
- *fa'amatai* (the *matai* title system);
- *fa'asinomaga* (identity and heritage);
- *talatu'u gutu* (oral tradition).





# Tōfā Liuliu

## *Effective Pedagogy*

*Te Whāriki* and *The New Zealand Curriculum* contain information that is relevant for 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 most productive in enabling learners to achieve their intended outcomes.



## Ā'oga 'Āmata

### *Early Childhood Settings*

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

Where teaching and learning programmes are offered in gagana Sāmoa, it is vital to incorporate Samoan cultural values (see pages 17–18) in order to provide authentic contexts for learning.



## Ā'oga

### *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, which has been developed in response to their students' identified learning needs and is inclusive of the wider sociocultural context of the particular school community.

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

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

Teacher actions that promote student learning are described further in *The New Zealand Curriculum*, on pages 34–35.





## Ā'oa'oga o Feso'ota'iga Fa'atekinolosi

### *E-learning*

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*

Using ICT, learners and teachers can access language learning programmes and information through the Internet and make links with communities of learning regionally, nationally, and globally. Such pathways to language learning will engage learners of gagana Sāmoa and extend their interaction with other users of the language.





# A'oa'oina e Ala i le Poto Māsani

## Learning Experiences

A learner-centred curriculum takes an interactive, experience-based, and communicative approach to teaching and learning language. This approach aims to develop learners' communicative competence.<sup>3</sup> Language learners need opportunities to engage in a wide range of learning activities appropriate to the developmental stage they are at in their learning. They need opportunities to participate in community situations in which gagana Sāmoa is spoken.

Within learning activities, the focus should be on contextualised, appropriate, and meaningful communication in gagana Sāmoa. While rote learning based on surface features can help to reinforce particular patterns of language, learners need to encounter and use language within meaningful contexts. They learn to communicate best when they are engaged in meaningful and purposeful interactions in the language they are learning.

The examples of learning experiences that are given with the goals in the early childhood section (on pages 28–35) and under the heading Suggested Learning and Assessment Activities at each level in the schools section (from page 53 to page 100) suggest a range of communicative, developmentally appropriate activities that teachers may wish to use or adapt in their teaching and learning programmes. The main focus of these activities is communication.

As a general guide, teachers need to choose resources and activities that reflect the interests and needs of the learners and the achievement objectives they need to meet. By selecting a good range of the most effective teaching and learning strategies, including whole-class activities, group work, pair work, role plays, and independent work, teachers can enable learners to:

- draw on the language and the cultural skills they already have;
- develop linguistic and intercultural competence (with growing levels of precision and accuracy) as the foundation for fluency;
- experience a wide range of texts and media in gagana Sāmoa;
- experience gagana ma le aganu'u fa'asāmoa in a range of contexts;
- use language (verbal and non-verbal) and cultural knowledge for different purposes;
- experience positive expectations from their teachers and families;
- respond to feedback on their progress;
- have opportunities to manage their own learning.

The Samoan cultural values of *fa'aaloalo*, *alofa*, and *tautua* have implications for teaching and learning programmes. It is important for teachers and learners to recognise the relationship between certain traditional roles and the underlying value system that has defined them.

In planning inclusive programmes, teachers need to practise *soālaupule* (the sharing of power). The concept of *soālaupule* conveys the importance of collective decision making and reciprocity of roles. It implies not only inclusiveness but also sensitivity to traditional roles and relationships within aganu'u fa'asāmoa.

When integrated into teaching and learning programmes, Samoan cultural values (see pages 17–18) will help teachers to provide authentic contexts for developing learners' understanding of both the language and the culture of Sāmoa.

<sup>3</sup> Communicative competence refers to a language user's ability to use linguistic, contextual, and cultural knowledge effectively to achieve a communicative purpose.





# Iloiloga Fitoitonu

## *Purposeful Assessment*

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

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

*Te Whāriki, page 30*

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

*The New Zealand Curriculum, page 39*

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

Overall, early childhood centres and schools need to consider the process of gathering, analysing, and using assessment information so that it meets its purpose effectively.





# So‘oatulaui Fa‘alea‘oa‘oga

## *A Continuum of Learning*

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*Te Whāriki* and *The New Zealand Curriculum* present the overarching curriculum policy for early childhood education and schools. They outline a continuum of teaching and learning with outcomes to be achieved. When gagana Sāmoa programmes are being planned, it is important to provide for a smooth transition from one setting to the other 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.

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

*Ta‘iala mo le Gagana Sāmoa: The Gagana Sāmoa Guidelines* emphasises competence in communication. Teachers in early childhood settings and schools can use its guidelines to plan and offer programmes that will help learners to develop their skills, knowledge, and competencies progressively and to achieve the specified outcomes.

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





# Ta'iala mo le Fa'aaogāina o le Gagana Sāmoa i Ā'oga 'Āmata

## *Gagana Sāmoa Guidelines in Early Childhood Settings*

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**A'oa'o le tama e tusa ma ona ala  
'a o'o 'ina matua e lē toe te'a 'ese ai.**

*Early childhood education is the foundation of lifelong learning.*

This section provides guidelines on how gagana ma le aganu'u fa'asāmoa can be integrated into early childhood education. *Te Whāriki* is the basis for consistent early childhood curriculum programmes. For further guidance about curriculum planning, refer to *Te Whāriki*.

*Te Whāriki* is founded on the following aspiration for children:

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

*Te Whāriki*, page 9

Each community a child belongs to offers the child opportunities for new learning – opportunities to experience and reflect on alternative ways of doing things, to make connections across time and place, to establish different kinds of relationships, and to encounter different points of view. Communicating through gagana Sāmoa 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. Weaving gagana ma le aganu'u fa'asāmoa and these experiences together contributes to relevant and contextualised language-rich environments for children in their early childhood years, whether they are learning gagana Sāmoa 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 through collaborative relationships in contexts that are safe and inclusive while also encouraging risk taking, creativity, and exploration. Through active participation within these environments, children can develop their knowledge and use of gagana ma le aganu'u fa'asāmoa in a range of situations. At the same time, they will develop confidence in what they know and can do.

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





# Manatu Fa'avae

## The Principles

*E fā manatu fa'avae o le ta'iala e 'autū 'i ai a'oa'oga o le fānau lāiti.*  
There are four broad principles at the centre of the early childhood curriculum.

### **Fa'amanaina**

#### **Empowerment**

*'O lenei ta'iala 'ole'ā fa'aosofia ātili ai le fānau lāiti i lo lātou a'oa'oina.*  
The early childhood curriculum empowers the child to learn and grow.

### **'Āto'atoaga o le Atina'eina o le Fānau Lāiti**

#### **Holistic Development**

*'O lenei ta'iala e atagia mai ai le 'ātoatoaga o le ola a'oa'oina o le fānau lāiti a'o lātou tuputupu a'e.*  
The early childhood curriculum reflects the holistic way in which children learn and grow.

### **'Āiga ma Papaega o Tagata**

#### **Family and Community**

*'O 'āiga ma papaega o tagata o se vāega tāua o le ōlaga o le tamaitiiti 'i totonu o ā'oga 'āmata.*  
The wider world of family and community is an integral part of the early childhood curriculum.

### **Vā Fealoa'i**

#### **Relationships**

*E a'oa'oina ātili le tamaitiiti e ala i le feso'ota'iga ma tagata, nofoaga ma lona si'osi'omaga.*  
Children learn through responsive and reciprocal relationships with people, places, and things.

These four broad principles form the framework for all teaching and learning in the early childhood curriculum. For the teaching and learning of gagana Sāmoa in early childhood settings within the framework of the early childhood curriculum, the Samoan cultural values (see pages 17–18) provide the basis for the interweaving of settings and situations that reflect fa'asāmoa in action.



# Ālāfua, Sini, ma Fuafa'atatau

## *Strands, Goals, and Learning Outcomes*

The strands are:

### **Ola Laulelei**

#### Well-being

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

### **Fa'asinomaga**

#### Belonging

- Children and their families feel a sense of belonging.

### **Ola Tautua**

#### Contribution

- Opportunities for learning are equitable, and each child's contribution is valued.

### **Feso'ota'iga**

#### Communication

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

### **Ola Su'esu'e**

#### 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. The outcomes are indicative only; they are not absolute. Teachers are expected to develop their own more specific outcomes in response to children's learning and development. In *Te Whāriki*, outcomes are described as knowledge, skills, and attitudes that combine to become working theories and learning dispositions across a range of areas.

*Ta'iala mo le Gagana Sāmoa: The Gagana Sāmoa Guidelines* selects particular goals within each strand and gives examples of related learning outcomes that are significant to the development of the learner's understanding and use of gagana Sāmoa. It offers examples of learning experiences through which this learning may occur. Teachers are expected to develop their own gagana Sāmoa outcomes for all the goals within each strand in response to a child's individual learning and developmental needs.

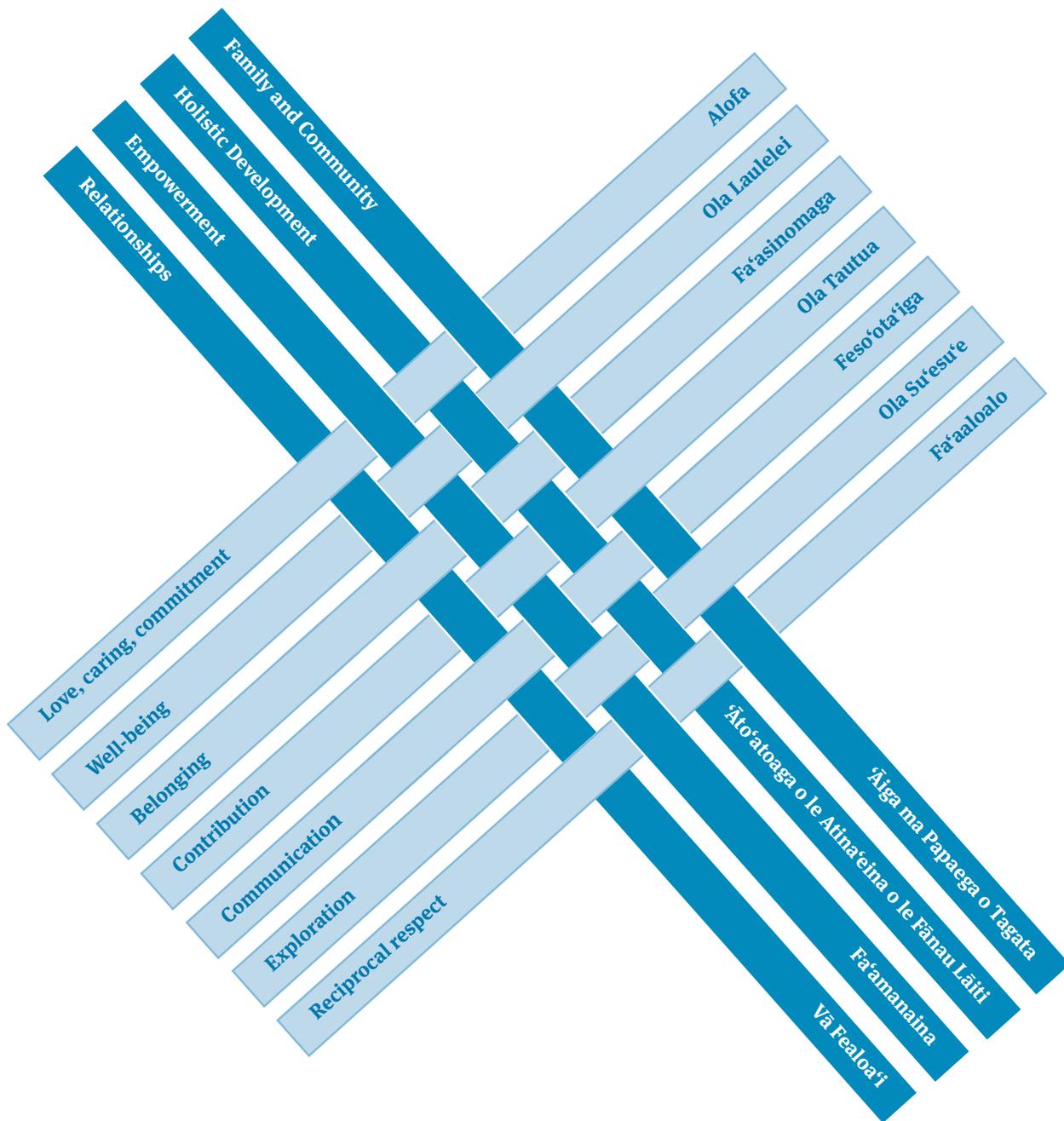
*Ta'iala mo le Gagana Sāmoa: The Gagana Sāmoa Guidelines* includes examples of the kinds of language that teachers would expect to hear children using in early childhood settings. These examples include single-word responses, incomplete sentences, and sentences that are not well structured grammatically. The teacher's role is to help the child learn. Where a child might say, "*Fufulu lima la'a 'ai*" (Wash hands to eat), the teacher could respond by modelling the correct sentence pattern, saying: "*Fufulu lima 'ole'ā tatou 'a'ai.*" (Wash your hands; we're going to eat.)

Teachers who wish to incorporate the teaching and learning of gagana Sāmoa 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* and the sections on early childhood settings (pages 24–41), and Samoan values (pages 17–18) in this book, *Ta'iala mo le Gagana Sāmoa: The Gagana*



*Sāmoa Guidelines*. These 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 gagana ma le aganu’u fa’asāmoa.

The *fala* below (which is adapted from the whāriki on page 13 of *Te Whāriki*) is woven from the four principles, the Samoan cultural values, and the five strands or essential areas of learning and development. (*Ola Tautua* represents both the Contribution strand and the cultural value of *tautua*.) Together, the principles and the strands form the framework of the early childhood curriculum.



# Ālāfua 1 – Ola Laulelei

## 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>Sini Goals</b>	<b>Fa'ata'ita'iga o tomai i le i'uga 'ua a'oa'oina</b> <i>Examples of learning outcomes</i>	<b>Fa'ata'ita'iga o le poto māسانی 'ua a'oa'oina</b> <i>Examples of learning experiences</i>
<p><b>Goal 1</b></p> <p>Children experience an environment where their health is promoted.</p>	<p>Children develop:</p> <ul style="list-style-type: none"> <li>knowledge about how to keep themselves healthy.</li> </ul>	<p>Children have opportunities to use gagana Sāmoa when they are:</p> <ul style="list-style-type: none"> <li>singing <i>Tamaiti lāiti tofu ma le solosolo</i>, a <i>pese</i> that reminds them to blow their noses;</li> <li>having ear checks or Mighty Mouth visits or talking about how to keep their teeth healthy, for example: Nurse: 'O le ā le taimi e fufulu ai ou nifo? Child: Pe'ā 'uma 'ona 'ai. Nurse: 'Aiseā? Child: 'Ua leaga nifo i mea'ai;</li> <li>washing their hands before eating and after play and singing <i>Fufulu lima palapala</i>;</li> <li>talking about playing outdoors, for example: Teacher: 'O ā mea e fai pe'ā ō 'i fafo e ta'a'alo? Child: Fai se'evae ma le pūlou.</li> </ul>
<p><b>Goal 2</b></p> <p>Children experience an environment where their emotional well-being is nurtured.</p>	<p>Children develop:</p> <ul style="list-style-type: none"> <li>confidence and the ability to express emotional needs;</li> <li>an increasing ability to determine their own actions and make their own choices.</li> </ul>	<p>Children have opportunities to use gagana Sāmoa when they are:</p> <ul style="list-style-type: none"> <li>engaged in imaginative play, for example, a child putting a baby doll to sleep may say: <i>Moe la'u pepe</i>;</li> <li>settling in, for example, a child may say: <i>Fia alu i lo'u mummy</i>;</li> <li>problem solving and negotiating, for example, one child may say: 'Aumai la'u ta'avale, and another child may respond: <i>Lēai, 'o la'u ta'avale</i>;</li> <li>playing outside with equipment, for example, a child may say: <i>E mafai ona 'aumai le polo?</i>;</li> <li>talking about who did something first, for example, a child may say: 'O a'u na muamua mai!;</li> <li>needing to go to the toilet, for example, a child may say: <i>Fia alu 'i le toilet</i>.</li> </ul>



## Ālāfua 2 – Fa’asinomaga

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

Te Whāriki, page 54

<b>Sini Goals</b>	<b>Fa’ata’ita’iga o tomai i le i’uga ‘ua a’oa’oina</b> <i>Examples of learning outcomes</i>	<b>Fa’ata’ita’iga o le poto māسانی ‘ua a’oa’oina</b> <i>Examples of learning experiences</i>
<p><b>Goal 2</b></p> <p>Children and their families experience an environment where they know that they have a place.</p>	<p>Children develop:</p> <ul style="list-style-type: none"> <li>• an increasing ability to play an active part in the running of the programme;</li> <li>• an ability to take on different roles in different contexts.</li> </ul>	<p>Children have opportunities to use gagana Sāmoa when they are:</p> <ul style="list-style-type: none"> <li>• reciting songs and <i>tauloto</i> (chants, poems, and sayings) during mat time;</li> <li>• talking about their learning activities with staff and families – for example, a child may say: <i>Va'ai 'ua 'uma le vali</i>;</li> <li>• showing interest in a specific object, thing, or subject – for example, a child may say: <i>Tele fuālā'au a lo'u tinā</i>;</li> <li>• dramatising stories of special events (Easter, Christmas, Waitangi Day) – for example, a child may say: <i>'O a'u 'o Maria, 'o la'u pepe fou e igoa iā Iesū</i>;</li> <li>• singing songs in different contexts, such as celebrations, church events, and family functions – for example, at a birthday party they may sing <i>Manuia lou aso fānau</i>;</li> <li>• reciting <i>tauloto</i> – for example, <i>'O le tama poto e fiafia ai le tamā, 'a'o le tama valea e fa'anoanoa ai le tinā</i>;</li> <li>• participating in radio programmes, for example: Announcer: <i>'O ai lou igoa?</i> Child: <i>'O Penina.</i> Announcer: <i>'O fea nā 'e te vili mai ai?</i> Child: <i>'O Māgele</i>;</li> <li>• introducing a performance at a local celebration held in gagana Sāmoa – for example, a child may say: <i>Tālofa lava, 'ole'ā fai la mātou siva.</i></li> </ul>



<b>Sini Goals</b>	<b>Fa'ata'ita'iga o tomai i le i'uga 'ua a'oa'oina</b> <i>Examples of learning outcomes</i>	<b>Fa'ata'ita'iga o le poto māسانی 'ua a'oa'oina</b> <i>Examples of learning experiences</i>
<p><b>Goal 3</b></p> <p>Children and their families experience an environment where they feel comfortable with the routines, customs, and regular events.</p>	<p><b>Children develop:</b></p> <ul style="list-style-type: none"> <li>capacities to predict and plan from the patterns and regular events that make up the day or the session.</li> </ul>	<p><b>Children have opportunities to use gagana Sāmoa when they are:</b></p> <ul style="list-style-type: none"> <li>reciting prayers such as a <i>lotu o mea'ai</i> (grace before eating) – for example, children may say: <i>Mālie pule le Tamā e ...;</i></li> <li>retelling a story that has been read or told, for example, a <i>fāgogo</i> (traditional folk tale) read from a book, personal news about what happened in the weekend, and <i>tala fou</i> (general news);</li> <li>discussing the weather, days of the week, and months of the year, for example: Teacher: <i>Ta'u mai po'o le ā le aso lenei?</i> Child: <i>O le Aso Gafua.</i> Teacher: <i>'O le ā le māsina?</i> Child: <i>'O Matī;</i></li> <li>talking during play – for example, a child may say: <i>Fai pūlou pe'ā ō 'i fafo. E fai le tali'ele'ele [apron] pe'ā ta'alo i le paluga [play dough].</i></li> </ul>
<p><b>Goal 4</b></p> <p>Children and their families experience an environment where they know the limits and boundaries of acceptable behaviour.</p>	<p><b>Children develop:</b></p> <ul style="list-style-type: none"> <li>the capacity to discuss and negotiate rules, rights, and fairness.</li> </ul>	<p><b>Children have opportunities to use gagana Sāmoa when they are:</b></p> <ul style="list-style-type: none"> <li>discussing a story or a book;</li> <li>playing in rainy weather – for example, a child may say: <i>E mafai ona 'ou ta'alo i fafo ma lo'u fa'amalu?</i></li> <li>celebrating a birthday – for example, a child may say: <i>'Aumai se tā paluni?</i></li> </ul>

## Ālāfua 3 – Ola Tautua

### 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>Sini Goals</b>	<b>Fa'ata'ita'iga o tomai i le i'uga 'ua a'oa'oina</b> <i>Examples of learning outcomes</i>	<b>Fa'ata'ita'iga o le poto māسانی 'ua a'oa'oina</b> <i>Examples of learning experiences</i>
<b>Goal 1</b>  Children experience an environment where there are equitable opportunities for learning, irrespective of gender, ability, age, ethnicity, or background.	<b>Children develop:</b> <ul style="list-style-type: none"> <li>the ability to recognise discriminatory practices and behaviour and to respond appropriately.</li> </ul>	<b>Children have opportunities to use gagana Sāmoa when they are:</b> <ul style="list-style-type: none"> <li>engaging in imaginative play.                Example 1                Girl: <i>Fiafia a'u i le lakapī.</i>                Boy: <i>Na'o tama e lakapī.</i>                Girl: <i>E lakapī fo'i a'u.</i>                Example 2                Girl 1: <i>Ta fa'aipoipo 'ā?</i>                Girl 2: <i>Um ... 'o a'u Mum, 'oe Dad.</i> </li> </ul>
<b>Goal 2</b>  Children experience an environment where they are affirmed as individuals.	<b>Children develop:</b> <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>	<b>Children have opportunities to use gagana Sāmoa when they are:</b> <ul style="list-style-type: none"> <li>engaging in discussions during mat time, for example:                Child: <i>Sā 'ave fugāla'au mo lo'u tinā.</i>                Teacher: <i>'Aiseā?</i>                Child: <i>Meaalofa mo Mother's Day;</i> </li> <li>expressing emotions, for example:                Teacher: <i>Tū 'i luga, Voula, fa'amatala mai lau ata.</i>                Voula: <i>'O lo'u papa lea 'ua oti. Tagi 'uma mātou.</i> </li> </ul>



## Ālāfua 4 – Feso‘ota‘iga

### 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

<b>Sini Goals</b>	<b>Fa‘ata‘ita‘iga o tomai i le i‘uga ‘ua a‘oa‘oina</b> <i>Examples of learning outcomes</i>	<b>Fa‘ata‘ita‘iga o le poto māساني ‘ua a‘oa‘oina</b> <i>Examples of learning experiences</i>
<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><b>Children develop:</b></p> <ul style="list-style-type: none"> <li>• an increasingly elaborate repertoire of gesture and expressive body movement for communication, including ways to make requests non-verbally and appropriately;</li> <li>• an increasing understanding of non-verbal messages ...;</li> <li>• an ability to express their feelings and emotions in a range of appropriate non-verbal ways.</li> </ul>	<p><b>Children have opportunities to use gagana Sāmoa when they are:</b></p> <ul style="list-style-type: none"> <li>• using body language to express their needs, for example, pointing to food, toilet, books, or sink;</li> <li>• waving hands to show direction, for example, to indicate <i>sau</i> (come here);</li> <li>• nodding their head to show agreement;</li> <li>• engaged in imaginative play activities, for example: Child 1: <i>'O a'u Mummy, 'o 'oe Dad.</i> Child 2: <i>'Ia vili mai le telefoni;</i></li> <li>• bending forward to lower their body when walking in front of people (while also saying <i>tulou</i>);</li> <li>• sitting on the floor with legs folded;</li> <li>• sitting down in preparation for eating or drinking.</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><b>Children develop:</b></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, for example, through visual media;</li> <li>• language skills for increasingly complex purposes, such as asking about intentions and feelings, negotiating, predicting, planning, guessing, and story-telling;</li> <li>• confidence that their first language is valued.</li> </ul>	<p><b>Children have opportunities to use gagana Sāmoa when they are:</b></p> <ul style="list-style-type: none"> <li>• learning a new song, for example, <i>Tālofa lava lava</i>;</li> <li>• learning or reciting a rhyme, for example, <i>Le lima tamatama, Le lima tu'umama ...;</i></li> <li>• giving and following instructions when playing;</li> <li>• hearing gagana Sāmoa used as the language of instruction, for example, an adult may say: <i>Tālofa, [name of child], 'o ā mai 'oe? Manuia fa'afetai. Savali lēmū, 'ia fa'aeteete ne'i 'e sulu;</i></li> <li>• conversing with teachers, parents, and other children in gagana Sāmoa, for example, at <i>tala fou</i> (news time): Child: <i>Sā fai le fa'aipoipoga 'a lo mātou 'āiga ananafi.</i> Teacher: <i>Sapi manatua mai lou 'ofu tā'ele taeao;</i></li> <li>• having their first language affirmed, if it is not gagana Sāmoa, for example, by being greeted in their language.</li> </ul>



<b>Sini Goals</b>	<b>Fa'ata'ita'iga o tomai i le i'uga 'ua a'oa'oina</b> <i>Examples of learning outcomes</i>	<b>Fa'ata'ita'iga o le poto māسانی 'ua a'oa'oina</b> <i>Examples of learning experiences</i>
<p><b>Goal 3</b></p> <p>Children experience an environment where they experience the stories and symbols of their own and other cultures.</p>	<p><b>Children develop:</b></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><b>Children have opportunities to use gagana Sāmoa when they are:</b></p> <ul style="list-style-type: none"> <li>• reciting <i>tauloto i numera</i> (number chants), for example, <i>Tasi, tasi, tasi tatou patipati. Lua, lua, lua, fa'asa'o le pāpātua ...</i>;</li> <li>• developing early mathematical concepts – for example, a child may say: <i>E fitu aso o le vaiaso</i>;</li> <li>• participating in counting games, for example, <i>'Aisākea 'aisākea, tu'u 'i tua lou pa'umasi</i>;</li> <li>• performing a dance such as a <i>sāsā</i>, for example, using phrases like: <i>lua pati, ma le pō, tālofa, and tolu, tolu, fā</i>;</li> <li>• discussing aspects of a story book, for example, concepts about print:  Teacher: <i>'O fea e 'āmata ai ona faitau le tātou tusi?</i>  Child: <i>'I luma.</i>  Teacher: <i>Ta'u mai ni mata'itusi o lou igoa 'olo'o i totonu o le tusi.</i>  Child (points and says the letters of his name): <i>f, a, i, g, a, m, e</i>;</li> <li>• engaged in play activities such as matching or sorting games for early literacy, for example:  Teacher: <i>'O ai e iai lana ata o le fale?</i>  Child: <i>'O a'u.</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><b>Children develop:</b></p> <ul style="list-style-type: none"> <li>• familiarity with the ... materials and technology used in the creative and expressive arts of the people of Sāmoa;</li> <li>• skill and confidence with the processes of art and craft, such as cutting, drawing, collage, painting, printmaking, weaving, stitching, carving, and constructing;</li> <li>• an ability to be creative and expressive through a variety of activities, such as imaginative play, carpentry, story-telling, drama, music making, and cultural performance.</li> </ul>	<p><b>Children have opportunities to use gagana Sāmoa when they are:</b></p> <ul style="list-style-type: none"> <li>• singing songs;</li> <li>• engaged in play activities, for example, when naming items in "show and tell", children might use the words <i>'o le tānoa, salu lima, 'afa, to'oto'o, fue, 'ulā nifo, or se'aute</i>;</li> <li>• experiencing the materials and technology used in traditional art forms, such as printing patterns used for <i>'ēlei</i> (a simpler form of <i>siapo</i>);</li> <li>• participating in group art and music activities and in cultural events, for example, <i>siva, lue, and 'ata</i>.</li> </ul>



## Ālāfua 5 – Ola Su'esu'e

### 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 84

<b>Sini Goals</b>	<b>Fa'ata'ita'iga o tomai i le i'uga 'ua a'oa'oina</b> <i>Examples of learning outcomes</i>	<b>Fa'ata'ita'iga o le poto māسانی 'ua a'oa'oina</b> <i>Examples of learning experiences</i>
<b>Goal 1</b>  Children experience an environment where their play is valued as meaningful learning and the importance of spontaneous play is recognised.	<b>Children develop:</b> <ul style="list-style-type: none"> <li>an expectation that they take responsibility for their own learning.</li> </ul>	<b>Children have opportunities to use gagana Sāmoa when they are:</b> <ul style="list-style-type: none"> <li>initiating cleaning-up tasks to help the teachers – for example, a child may say: <i>Sione, tu'u lou nofoa i luga o le laulau or Piki i luga tā lāpisi;</i></li> <li>discussing stories during reading or storytelling times, for example:                      Teacher: <i>'O le ā le mea na tupu iā Iona?</i>                      Child: <i>'Ua folo e le i'a, toe sau 'i fafo 'ina 'ua ala;</i></li> <li>noticing animals and plants outside, for example, <i>Va'ai i loi!</i></li> </ul>
<b>Goal 2</b>  Children experience an environment where they gain confidence in and control of their bodies.	<b>Children develop:</b> <ul style="list-style-type: none"> <li>increasing knowledge about how to keep physically healthy.</li> </ul>	<b>Children have opportunities to use gagana Sāmoa when they are:</b> <ul style="list-style-type: none"> <li>developing knowledge about healthy eating and exercise:                      Example 1                      Teacher: <i>'O le ā le aogā o fa'amālositino?</i>                      Child: <i>E mālosi ai le tino.</i>                      Example 2                      Teacher: <i>E fa'afia 'ona 'ai fuālā'au i le aso?</i>                      Child: <i>E fa'alima;</i></li> <li>engaging in routines that relate to keeping themselves clean – for example, a child may say: <i>Fufulu lima la'a 'ai.</i></li> </ul>



<b>Sini Goals</b>	<b>Fa'ata'ita'iga o tomai i le i'uga 'ua a'oa'oina</b> <i>Examples of learning outcomes</i>	<b>Fa'ata'ita'iga o le poto māسانی 'ua a'oa'oina</b> <i>Examples of learning experiences</i>
<p><b>Goal 3</b></p> <p>Children experience an environment where they learn strategies for active exploration, thinking, and reasoning.</p>	<p><b>Children develop:</b></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 listening to stories;</li> <li>the ability to identify and use information from a range of sources, including using books for reference.</li> </ul>	<p><b>Children have opportunities to use gagana Sāmoa when they are:</b></p> <ul style="list-style-type: none"> <li>engaging in peer tutoring, for example: Child 1: <i>E su'i 'ula (lei)</i> Child 2: <i>E teu ai le falesā;</i></li> <li>making remarks, for example: Teacher: <i>'O le ā fo'i le aso lenei?</i> Child: <i>Aso Lua.</i> Teacher: <i>E ā fōlīga o le tau?</i> Child: <i>E savili;</i></li> <li>discussing stories, for example, Bible stories: Teacher: <i>'Aiseā e mālosi ai Samasoni?</i> Child: <i>E 'u'umi lona ulu;</i></li> <li>referring to characters from TV programmes and movies, for example: Child: <i>Va'ai mai, 'o a'u 'o Spiderman.</i> Teacher: <i>'O ai se isi tagata e mālosi e pei 'o Spiderman?</i> Child: <i>'O lo'u tamā;</i></li> <li>engaging in negotiation, for example: Child 1: <i>'Aumai la'u peni!</i> Child 2: <i>'O la'u peni.</i> Child 1: <i>'Aumai la'u peni, fa'amolemole.</i></li> </ul>
<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><b>Children develop:</b></p> <ul style="list-style-type: none"> <li>the ability to enquire, research, explore, generate, and modify their own working theories about the natural, social, physical, and material worlds;</li> <li>a relationship with the natural environment and a knowledge of their own place in the environment.</li> </ul>	<p><b>Children have opportunities to use gagana Sāmoa when they are:</b></p> <ul style="list-style-type: none"> <li>engaging in discussions during field trips, for example: Teacher: <i>E fa'apēfea ona maua le pepe? [butterfly]</i> Child: <i>Mai le ketapila ... 'a'o fea e sau ai le lanu o le pepe?;</i></li> <li>listening to and asking about myths and legends such as 'Apa'ula and Vaea – for example, a child may say: <i>Fa'apēfea ona liu mauga se tagata?;</i></li> <li>celebrating special events such as Sāmoa Independence Day, for example, by singing the national anthem of Sāmoa and standing up to show respect;</li> <li>experiencing a variety of environmental settings, such as a beach, an aquarium, or a wetland – for example, a child may say: <i>'Aua le fai lāpisi,</i> or an adult may say: <i>'A 'e fati'eseina le lālā, 'ua lē ola lelei le lā'au 'ātoa.</i></li> </ul>





# Fautuaga o le Utuvāgana, Fa'aaogāina o 'Upu, Itū'āiga Gagana Tautala

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

Language and culture are inseparable. Young children acquire knowledge about aganu'u fa'asāmoa through active participation in community events and in learning experiences that embody cultural norms and expectations. The description of Samoan cultural values on pages 17–18 provides a helpful overview to use in planning a holistic, integrated approach to children's learning to ensure linguistically and culturally appropriate learning and development.

### 'Upu

#### *Vocabulary*

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

Children will demonstrate the following skills as they develop their linguistic and cultural knowledge through experiences that enable them to communicate in gagana Sāmoa.

<b>Poto i le gagana</b> <i>Language skills</i>	<b>Fa'ata'ita'iga</b> <i>Examples</i>
Communicating non-verbally	putting up their hand nodding their head shaking their head
Using single words to communicate meaning	'ai, inu, alu, tama, teine, fale, ta'avale, ipu, sau, 'aumai, 'aau, fia'ai, fiata'alo
Uttering two or three words together	Manuia, fa'afetai. 'O lo'u igoa 'o ... 'E to'afā o'u uso.
Requesting additional information	E ā? 'O ai? 'I fea? 'Aiseā?



Children learning gagana Sāmoa in an early childhood education setting are also likely to learn and use words like those given in the groupings below.

### **Lanu**

#### *Colours*

*pa'epa'e, uliuli, samasama, violē, pīniki, 'ena'ena, mūmū, lanumeamata, 'efu'efu, lanumoli, lanumoana*

### **Numela**

#### *Numbers*

*tasi, lua, tolu, fa, lima, ono, fitu, valu, iva, sefulu*

### **'Āiga ma paepaega o tagata**

#### *Home and family*

*tamā, tinā, mama, papa, fafine, tamāloa, mātua, uso, tuagane, tuafāfine*

### **Tino**

#### *The body*

*tino, mata, ulu, taliga, gutu, vae, lima, isu, manava, nifo*

### **Vivi'i**

#### *Praise*

*lelei tele*

### **Ala o femālagaa'iga**

#### *Transport*

*ta'avale, va'alele, va'a, paopao, loli, pāsika, uila, savali*

### **Fa'atonuga faigofie**

#### *Simple instructions*

*sau, alu, nofo i lalo, tū 'i luga, 'aumai le ipu, faitau sau tusi, fa'atali*

### **Gagana fa'aaloalo**

#### *The language of respect*

*fa'amolemole, fa'afetai, tulou*

### **Lā'ei**

#### *Clothing*

*'ofu, se'evae, 'ofuvae, tōtini, pūlou*

### **Gagana o fa'afiafiaga**

#### *The language of cultural performance*

*pati, pō, se'e, lue, 'ata, tulolo, nofo, siva, fa'avavai lou tino, tilotilo i ou lima, mata 'ata'ata, lalo, luga, mālie, mālō le siva, tū 'i luga, to'otuli*

*tā le kītara, tā le ukulele, ili le foafoa, ili le pu, tā le patē*



## Fa'aaogāina o 'upu

### Structures

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

Fa'aaogāina o vāega o le gagana <i>Functions</i>	Fa'aaogāina o 'upu <i>Structures</i>
Statements	<i>E tolu o'u tausaga. 'Ua 'ou ma'alili. Fia moe.</i>
Questions and answers	<i>'O fea 'ou se'evae? Fafu. 'O le ā le aogā o le 'ofu māfanafana? E māfanafana ai a'u.</i>
Words to agree or disagree	<i>'Toe. Lēai. 'Ou te mana'o ai.</i>
Commands	<i>Nofo 'i lalo. Tu i luga. Sau 'i 'i. Alu 'i 'ō.</i>
Polite requests	<i>Fa'amolemole. Fa'afetai. Tulou.</i>



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## Itū'āiga gagana tautala

### 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.

Itū'āiga gagana tautala <i>Kinds of talk</i>	Fa'ata'ita'iga <i>Examples</i>
Cultural talk	<i>Nofo 'i lalo ma 'ai. Ifo pe'ā 'uma ona siva.</i>
Conversations	<i>Child: Fia 'aumai le polo. Teacher: 'O fea o i ai le polo? Child: 'Ua alu i fafo o le pa.</i>
Storytelling	<i>Sā va'ai a'u i le ēlefane. Tele matou mea'ai o le Lotu Tamaiti.</i>
Use of phrases during an activity	<i>'O a'u lea, 'o 'oe lea. Sau tā ō. Alu 'i 'ō.</i>
Praise	<i>Lelei tele le teine/tama lea.</i>

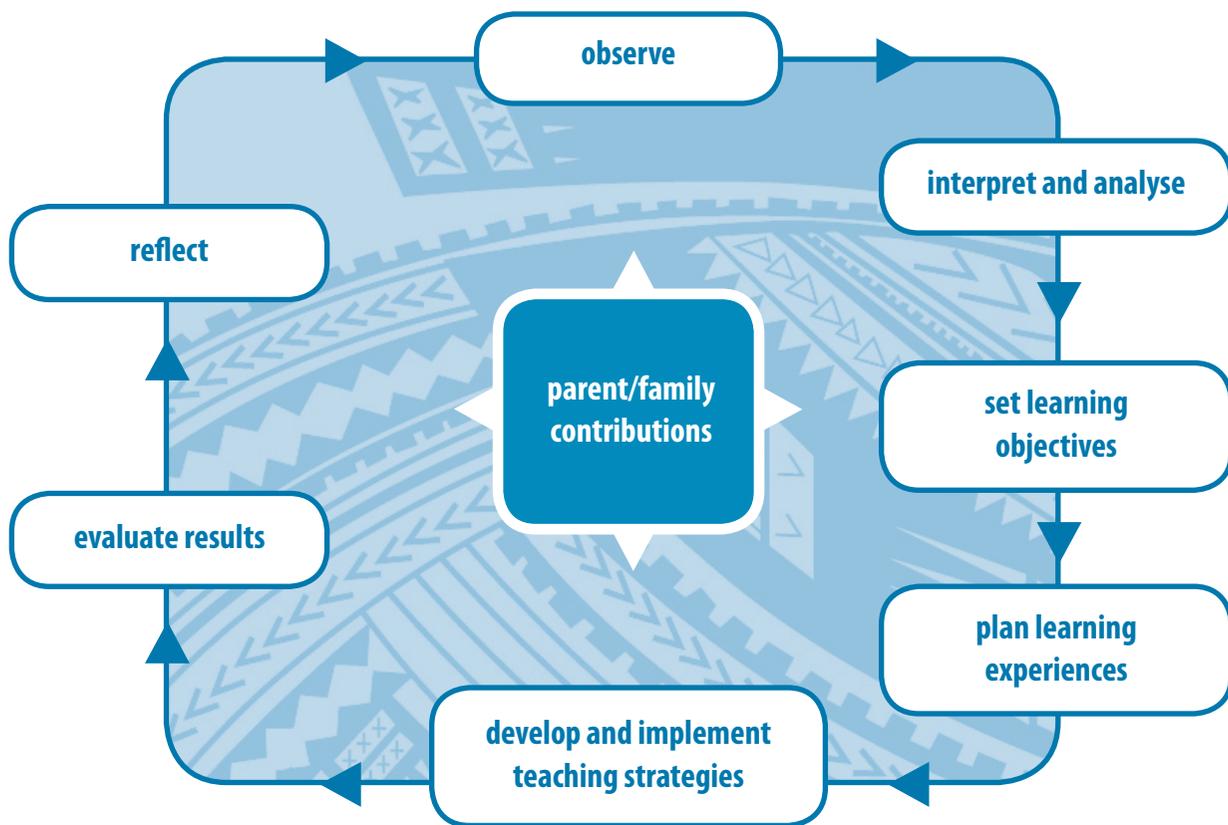


# Polokalame mo Ā'oga 'Āmata

## Programme Planning for Early Childhood Settings

Children's learning and development are the starting points for planning the curriculum. *Kei Tua o te Pae/Assessment for Learning: Early Childhood Exemplars* is a best-practice resource that will help teachers continue to improve the quality of their teaching. The exemplars are a series of books that can help teachers to understand and strengthen children's learning. They show how children, parents, and whānau can contribute to assessment and ongoing learning.

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



## ‘O le fuafuaina o se polokalame mo le gagana ma le aganu‘u fa‘asāmoa

### *Setting up a gagana ma le aganu‘u fa‘asāmoa programme*

It is useful to begin planning a programme by identifying each child's current level of gagana Sāmoa and whether they are first language speakers or not. The language their parents use in the home will be a factor to take into account when considering the child's individual needs. Teachers can observe children, as part of their daily practice, to get an idea of the children's level of familiarity with gagana Sāmoa and whether they use it as their first language.

This data will enable teachers to select goals and plan programmes that make connections to the language the children have already learned and the language they need to learn. Where 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 gagana Sāmoa.

Setting up a gagana ma le aganu'u fa'asāmoa programme in an early childhood setting involves collaboration with the local community and their ongoing support. Teachers need to think about the kinds of support that the local Samoan community can offer, and they need to talk about this with families when discussing their children's needs and achievements. Making contact with Samoan community organisations, where appropriate, is also helpful.

Teachers may find it useful to plan units of work using the cycle illustrated on page 39. They can then observe and record the language learning that takes place and use this information to inform further planning.

Material resources support the teaching and learning of gagana Sāmoa. *Developing Programmes for Teaching Pacific Islands Languages* and the accompanying *Guidelines for Samoan Language Programmes* contain ideas about programme planning and descriptions of gagana Sāmoa books and other resources available. Teachers can also consult [www.minedu.govt.nz](http://www.minedu.govt.nz) (for current information for early childhood education in general) and [www.tki.org.nz](http://www.tki.org.nz) (for information and resources specific to Pasifika languages, including gagana Sāmoa).

## Iloilo o le alualu ‘i luma

### *Assessing progress*

When preparing to implement a programme, it is crucial to find out the child's current level of gagana Sāmoa in listening and speaking. The planning cycle on page 39 includes an emphasis on parents' contributions. The concept of *soālaupule* (see page 21) encompasses a collective approach to assessment that includes everyone's knowledge about the child.

For specific guidance on appropriate assessment approaches at early childhood level, refer to *Te Whāriki* and *Kei Tua o te Pae/Assessment for Learning: Early Childhood Exemplars*. The early childhood exemplars illustrate a wide range of suggestions for assessing children's progress and identifying their next learning steps. Although these suggestions can be adapted to the context of teaching and assessing gagana Sāmoa, the practice of *soālaupule* also needs to be explored to ensure the full participation of a Samoan child's community (including, for example, their family and church) in the assessment.

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



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



# Fa'aauauina o A'oa'oga

## Transitions

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Providing learners with a continuum of learning is an important goal of the education system. The learners are at the centre of teaching and learning. They need to experience a curriculum that engages and challenges them, is forward-looking and inclusive, affirms New Zealand's unique identity, and provides a coherent and consistent education from early childhood to secondary school. They need to continue to make progress along a continuum of learning.

As learners progress through the education system, they change location many times: from early childhood centres to primary schools and through to secondary educational settings. In addition, families move and learners enrol in another school or early childhood service in a different part of the country. Learners also come from many other countries and may be new to the New Zealand education system. These learners may or may not be familiar with the English language. All learners are entitled to experience coherent transitions in ways that allow them to make steady progress, that open up pathways to further learning, and that provide the best opportunities for their future careers.

Transitions are effective when:

- the curriculum supports and empowers all learners to learn and to achieve personal excellence;
- learners experience a curriculum that has meaning for them and connects with their wider lives;
- learners are well informed about their own progress and have the support of their family, whānau, and communities;
- learners' identities, languages, abilities, and talents are recognised and affirmed;
- learners' individual learning needs are identified and addressed;
- learners reflect on their own learning processes as they increasingly take responsibility for their own learning;
- the curriculum provides for incremental learning progression and opens up pathways for future learning.

For further information on principled curriculum decision-making, refer to *Te Whāriki* and *The New Zealand Curriculum*.





# Ta'iala mo le Gagana Sāmoa i Ā'oga: Vāega 1 i le 8

## *The Gagana Sāmoa Guidelines for Schools: Levels 1 to 8*

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This section provides the framework for teaching and learning gagana Sāmoa 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 gagana ma le aganu'u fa'asāmoa, 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 44.



## **Ālāfua**

### *Strands*

**Poto i le Gagana**

*Language Knowledge*

**Feso'ota'iga**

*Communication*

**Atamai i le Aganu'u**

*Cultural Knowledge*

Communication is the core strand, and the achievement objectives in this strand reflect communicative uses of gagana Sāmoa based on listening and speaking, reading and writing, and viewing and presenting or performing in a range of traditional, everyday, and specialised contexts.

These achievement objectives provide the basis for assessment.

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

## **Fuafa'atatau**

### *Achievement objectives*

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

## **'O ni fa'ata'ita'iga i le gagana Sāmoa**

### *Suggested aspects of gagana Sāmoa*

The suggested aspects of gagana Sāmoa 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.

## **'O ni fa'ata'ita'iga i le aganu'u fa'aSāmoa**

### *Suggested aspects of fa'asāmoa*

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

## **'O ni fa'ata'ita'iga i le fa'atinoga o a'oa'oga ma iloiloga**

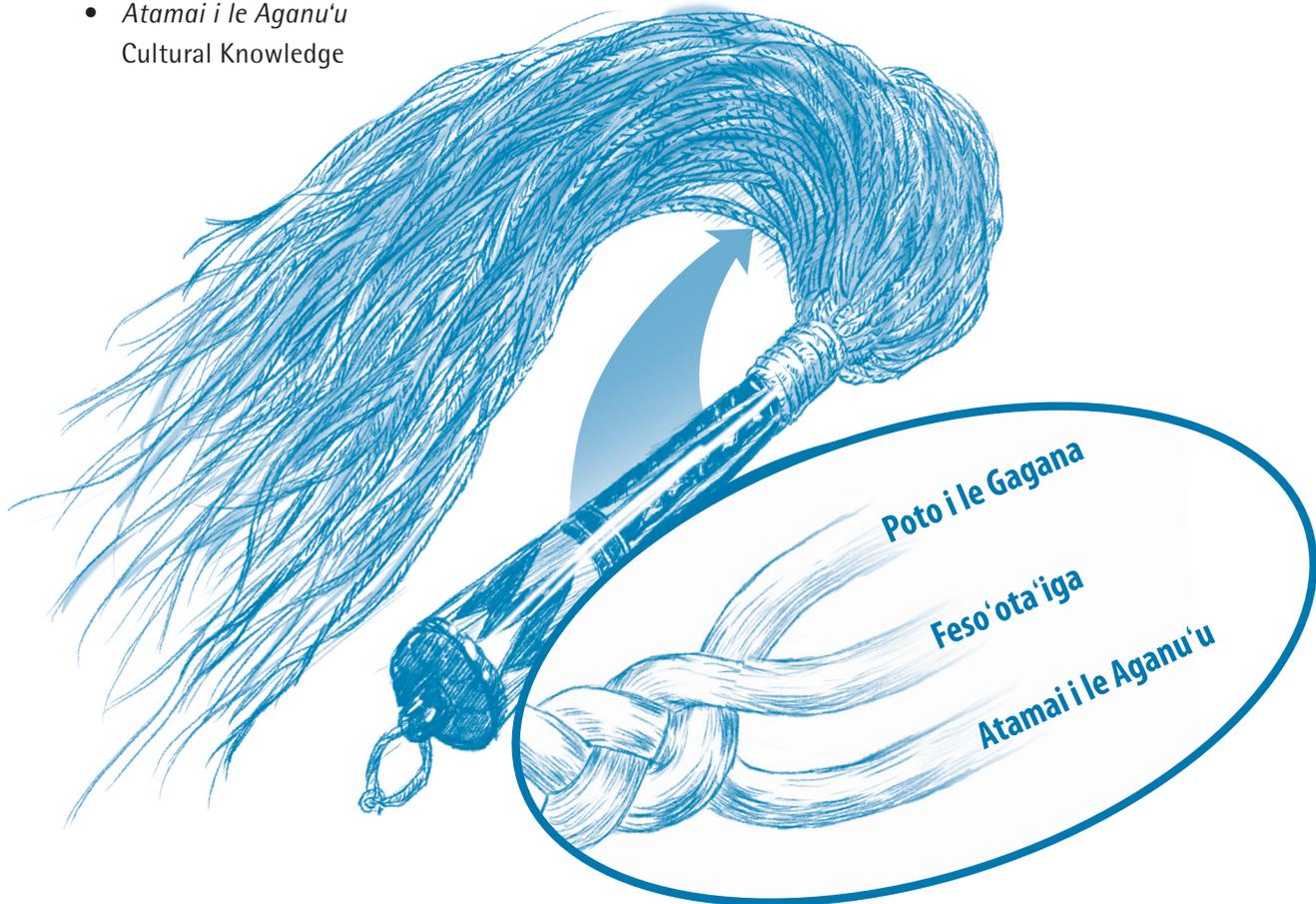
### *Suggested learning and assessment activities*

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



The strands for schools are:

- *Poto i le Gagana*  
Language Knowledge
- *Feso'ota'iga*  
Communication
- *Atamai i le Aganu'u*  
Cultural Knowledge



Like the *ʻafa* (a plaited cord or line), these three strands work together. Each supports the others, which gives the *fue*, as shown above, strength and endurance. As students use gagana Sāmoa to communicate, for example, when talking with their friends, they draw on their language knowledge and their skills, such as speaking and listening. They also demonstrate their knowledge of fa'asāmoa by the way they express and position themselves, by their choice of the forms of language appropriate to the social context, and by their awareness of the right time to speak.

## ‘O le ālāfua o le Feso‘ota’iga

### *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 only assessed through their contribution to the communication strand.

See *The New Zealand Curriculum* (pages 24–25) for further information.

## ‘O le ālāfua o le Poto i le Gagana

### *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 further described below.

### **Gagana fa’alogo ma le tautala**

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

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

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

### **Gagana faitau ma le tusitusi**

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

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



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

It is critical that teachers encourage students to read and engage them in reading widely and writing in gagana Sāmoa. Reading is a strong foundation for language development. Students' vocabulary will increase as they have more and more experiences of comprehending written words in varied contexts of use.

Writing helps students to clarify and explore ideas and feelings, to develop knowledge of the language, and to use language more fluently. Writing is also a means of communicating with others. Students should learn to write confidently, clearly, and appropriately in a range of styles, both formal and informal. They should develop an explicit knowledge of the steps in the writing process and come to understand the conventions of written gagana Sāmoa, for example, the use of macrons and the “t” style (see page 14).

### **Gagana va'aia: Maimoaina ma le fa'atinoga**

*Visual language: Viewing and presenting or performing*

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

Visual language (including symbolism, imagery, and body language) is an important aspect of language. In traditional Samoan 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 the ways in which these verbal and visual elements interact to produce particular meanings and effects in traditional performances such as *mā'ulu'ulu* as well as in art forms such as *tatau* and in contemporary blends of aganu'u fa'asāmoa and New Zealand culture. At the same time, students should be given opportunities to explore other forms of visual language in which words and images combine, for example, in print, drama, and other media, and to present forms that use images, for example, *siapo* and *faleaitu*.

### **'O le ālāfua o le Atamai i le Aganu'u**

*The Cultural Knowledge strand*

Aganu'u fa'asāmoa (which includes the cultural life and customs of the Samoan community in New Zealand as well as in Sāmoa) is expressed through the language in the ways that people think, talk, and act. Learning about aganu'u fa'asāmoa is part of learning gagana Sāmoa. For Samoan students, learning gagana Sāmoa is part of their sense of belonging and their identity as Samoan people. For non-Samoan students, learning gagana ma le aganu'u fa'asāmoa in New Zealand opens another window of learning and leads to a deeper understanding of what it means to be part of a multicultural society.

In *Ta'iala mo le Gagana Sāmoa: The Gagana Sāmoa Guidelines*, cultural learning is specified as a separate strand to ensure that it receives its due emphasis. However, it is a supporting strand to help students develop the knowledge and skills they need to communicate effectively. Teachers need to ensure that they integrate culture into all aspects of teaching and learning when planning their gagana Sāmoa programmes.





## 'O 'Autū o le Utaga Loloto ma le Tōfā Mamao *Key Competencies*

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

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

- *Māfafau*  
Thinking
- *Fa'aaogāina o le gagana, 'o fa'ailoga o le gagana ma itū'āiga gagana 'ese'ese*  
Using language, symbols, and texts
- *Fa'atonutunufolau o le tagata lava ia*  
Managing self
- *Vafeāloai ma isi tagata*  
Relating to others
- *'Auai ma tufafa'asoa*  
Participating and contributing.

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

*The New Zealand Curriculum*, page 12

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

*Ta'iala mo le Gagana Sāmoa: The Gagana Sāmoa Guidelines* provides more detail on ways to integrate the key competencies into programmes for the effective teaching and learning of gagana Sāmoa. In addition, these guidelines offer a model for the integration of aganu'u fa'asāmoa into everyday teaching. This model includes Samoan cultural values (see pages 17–18), which align with and support the development of the five key competencies. Teacher planning and pedagogy need to take the key competencies and Samoan 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, students of gagana ma le aganu'u fa'asāmoa are challenged to consider their own identity and assumptions, how they interact with others, and how they make and interpret meaning. In order to communicate effectively, students need to learn to manage themselves in situations that involve new ways of expressing themselves. Integrating the key competencies and aganu'u fa'asāmoa in all teaching and learning contexts and situations will assist students' learning.



## Talitonuga Tāua ma le Tāua o le Ta'iala Aoao mo A'oga i Niu Sila

### *Samoa Values and the Values of the New Zealand Curriculum*

Values are deeply held beliefs about what is important or desirable. They are expressed through the ways in which people think and act.

*The New Zealand Curriculum*, page 10

The values described on page 10 of *The New Zealand Curriculum* are to be reflected in all teaching and learning programmes and classrooms in schools. 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 hold values and have attitudes that are different from their own.

Integrating Samoan cultural values (see pages 17–18 above) into programmes for teaching and learning gagana Sāmoa will enable students to learn about and experience the values that are important to the people of Sāmoa.

Students will explore personal as well as collective aspirations, which will help them as individuals to develop positive attitudes towards learning as a lifelong process. As they compare different languages and cultures within and beyond New Zealand, students will examine the context and implications of their own attitudes, of New Zealand's social system, and of the values on which different social structures are based.

As they experience the core Samoan cultural values, *alofa*, *fa'aaloalo*, and *tautua*, in a range of sociocultural contexts and situations, and as they learn to recognise different elements of the belief system of the people of Sāmoa, students will grow in confidence. As they compare and contrast different people's beliefs and cultural practices, including their own, they will come to understand more about themselves and develop their understanding of the people whose language they are learning.



## Fuafa'atatau: Vaega 1 i le 8

### *Achievement Objectives: Levels 1 to 8*

The achievement objectives for levels 1–8 (on pages 50–93) are progressive descriptions of the competencies that students need to acquire and use to communicate effectively in gagana Sāmoa as they move through the levels. These objectives provide the basis for planning programmes and for determining a learner's current level of competence in gagana Sāmoa. When teachers know what each learner has achieved, they can work out what should be the next steps in their learning.

In addition, the key competencies are to be addressed in all aspects of the teaching and learning programme for gagana ma le aganu'u fa'asāmoa.

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

Although Language Knowledge, Communication, and Cultural Knowledge are presented in these guidelines as separate strands, in practice they are like the plaited strands of *'afa*. Each one supports the others, and all are used to express the culture. Teachers need to balance these areas of language, and the contexts in which they are used, when designing language programmes. As with all programme planning, there are many different ways of introducing gagana Sāmoa programmes into schools.





# Vāega 1

## Level 1



## Ālāfua ma Fuafa'atatau

### *Strands and Achievement Objectives*

### Ālāfua: Poto i le Gagana

#### *Strand: Language Knowledge*

Students will:

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

### Ālāfua: Feso'ota'iga

#### *Strand: Communication*

In selected linguistic and sociocultural contexts, students will:

- 1.1 recognise and use classroom expressions and instructions;
- 1.2 give and respond to greetings, farewells, thanks, and introductions;
- 1.3 respond to and express agreement and disagreement and requests for repetition, clarification, and help;
- 1.4 communicate using numbers and communicate about time and place;
- 1.5 communicate about colour, shape, size, weight, and direction;
- 1.6 use language, positioning, and movement to show respect;
- 1.7 express and respond to desires, needs, and preferences.

### Ālāfua: Atamai i le Aganu'u

#### *Strand: Cultural Knowledge*

Students will:

- position themselves appropriately when relating to others;
- recognise and express *fa'aaloalo* in a variety of contexts;
- respond to and use gagana Sāmoa texts;
- participate in a simple cultural performance;
- make connections with known culture(s).

The table below suggests possible aspects of gagana Sāmoa for the Communication strand at level 1.



## Vāega 1: 'O ni fa'ata'ita'iga i le gagana Sāmoa

### Level 1: Suggested aspects of gagana Sāmoa

Feso'ota'iga <i>Communication</i>	'O ni fa'ata'ita'iga i le gagana Sāmoa <i>Suggested aspects of gagana Sāmoa</i>
1.1 Recognise and use classroom expressions and instructions	<p><i>nofo, va'ai, tū, fa'alogo, sau, alu, tusi, faitau ...</i></p> <p><i>Nofo 'i lalo.</i> <i>Tū 'i luga.</i> <i>'Aua le pisa.</i></p> <p><i>Fa'alogo lelei, fa'alogo mai ...</i> <i>Tālofa tamaiti, tālofa vasega, tālofa lau susuga ...</i> <i>Tusi lou igoa.</i> <i>Tusi le tali.</i> <i>Va'ai 'i le laupapa.</i></p>
1.2 Give and respond to greetings, farewells, thanks, and introductions	<p><i>tālofa, mālō, tōfā, fa, fa'afetai, 'o lo'u igoa 'o ...</i></p> <p><i>'O a'u 'o ...</i> <i>'O la'u uō lea ...</i> <i>'O lo'u uso lea ...</i> <i>'O ā mai 'oe? Manuia fa'afetai.</i></p>
1.3 Respond to and express agreement and disagreement and requests for repetition, clarification, and help	<p><i>lēai, 'ioe, sa'o, sesē, 'ou te lē mālamalama, 'ua 'ou mālamalama</i> <i>'O le ā? 'Ou te lē lagona fa'amolemole. Fa'asino mai. Fa'apēfea.</i> <i>Fa'apē'i. Toe fai mai.</i></p> <p><i>Fesoasoani mai fa'amolemole.</i></p>
1.4 Communicate using numbers and communicate about time and place	<p><i>tasi, lua, tolu, fa ...</i> <i>Aso Gafua, Aso Lua ...</i> <i>Iānuari, Fepuari, Mati ...</i> <i>kuata, tā, te'a, fia, 'afa ...</i></p> <p><i>'Ou te nofo i Māgele. 'Ou te ā'oga i le Kolisi o Māgele.</i> <i>'Ua tā se fia? 'Ua tā le ...</i></p>
1.5 Communicate about colour, shape, size, weight, and direction	<p><i>lanumoana, pa'epa'e, uliuli, samasama ...</i> <i>tafa tolu, tafa fā, taimane ...</i> <i>lāpotopoto, li'o ...</i></p> <p><i>lāpo'a, la'itiiti, puta, pa'e'e, māfiafia, mānifinifi, lautele, lauitiiti</i> <i>tauagavale, taumatau, luga, luma, lalo, tua, 'autafa, fafo,</i> <i>tonu</i></p>
1.6 Use language, positioning, and movement to show respect	<p><i>tulou, fa'amolemole, fa'afetai, lau susuga ...</i></p> <p><i>Nofo i tua. Savali 'i tua o tagata.</i> <i>Saofa'i 'i lalo, fa'atai vae.</i></p>
1.7 Express and respond to desires, needs, and preferences	<p><i>'Ua 'ou fia'ai. 'Ua 'ou fia moe. 'Ou te fiafia e ..., 'Ou te lē fiafia i le ...</i></p> <p><i>'Ou te mana'o ...</i> <i>'Ou te lē mana'o ...</i> <i>E sili atu lea.</i> <i>E sili atu lēnā.</i> <i>E mānaia atu lea.</i> <i>E mānaia atu lenā.</i></p>



## Vāega 1: 'O ni fa'ata'ita'iga i le aganu'u fa'asāmoa

### Level 1: Suggested aspects of fa'asāmoa

Families provide their children with a set of beliefs, behaviours, and cultural understandings. Students bring to their learning diverse cultural values based on their family backgrounds and life experiences. In school settings, connections need to be made between the diverse cultural experiences of students and the cultural values and practices of aganu'u fa'asāmoa. 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 aganu'u fa'asāmoa for the Cultural Knowledge strand at level 1.

<b>Atamai i le Aganu'u</b> <i>Cultural Knowledge</i> Students will:	<b>'O ni fa'ata'ita'iga i le aganu'u fa'asāmoa</b> <i>Suggested aspects of fa'asāmoa</i> Students could be learning through experiences that allow them to:
<ul style="list-style-type: none"> <li>position themselves appropriately when relating to others;</li> </ul>	<ul style="list-style-type: none"> <li>take the appropriate position (with head bowed, eyes down, and crouching) when speaking to a teacher or elder and say, "<i>Tulou lava lau susuga</i>";</li> <li>walk behind an older person (<i>savali i tua</i>);</li> <li>sit down before talking to an adult (<i>nofo i lalo pe'ā tautala i ai</i>);</li> </ul>
<ul style="list-style-type: none"> <li>recognise and express <i>fa'aaloalo</i> in a variety of contexts;</li> </ul>	<ul style="list-style-type: none"> <li>use classroom greetings such as <i>Tālofa lau susuga i le faiā'oga</i>;</li> <li>thank an adult, for example, by saying <i>Fa'afetai i lau susuga ...</i>;</li> <li>practise waiting for everyone, especially parents and elders, before eating;</li> <li>attend to the grace said to bless the food before eating;</li> <li>help with meal-related chores, such as getting the bowl and towel for hand washing;</li> <li>offer visitors hospitality;</li> </ul>
<ul style="list-style-type: none"> <li>respond to and use gagana Sāmoa texts;</li> </ul>	<ul style="list-style-type: none"> <li>engage with texts in gagana Sāmoa that include songs, poems, myths, and legends;</li> <li>discuss news, for example, on television and radio and in newspapers;</li> <li>perform, for example, in school Polynesian festivals and comedy shows such as <i>faleaitu</i>;</li> <li>read journals, for example, <i>Fōlauga</i>;</li> <li>sing hymns, such as "<i>Fa'afetai i le Atua</i>", and songs, such as "<i>Ie Lavalava Teuteu Fa'asāmoa</i>";</li> <li>tell myths and legends, for example, about Sina and the Eel, Alo and the Tanifa, or 'Apa'ula and Vaea;</li> </ul>
<ul style="list-style-type: none"> <li>participate in a simple cultural performance;</li> </ul>	<ul style="list-style-type: none"> <li>take part in <i>sāsā</i> and <i>siva</i>;</li> <li>take part in simple cultural practices, for example, greeting and thanking people;</li> </ul>
<ul style="list-style-type: none"> <li>make connections with known culture(s).</li> </ul>	<ul style="list-style-type: none"> <li>compare the fa'asāmoa way of preparing an <i>umu</i> with food preparation practices in other cultures;</li> <li>compare fa'asāmoa counting systems with those of other cultures.</li> </ul>



## Vāega 1: 'O ni fa'ata'ita'iga i le fa'atinoga o a'oa'oga ma iloiloga

### Level 1: Suggested learning and assessment activities

Not all of 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 appropriate to the objectives to be met. Some activities specific to cultural learning are listed above, under the heading Suggested aspects of fa'asāmoa. It is also important to acknowledge the cultural context present in all genuinely communicative activities so that students are supported as they acquire the linguistic and the cultural knowledge and skills they need to communicate confidently and effectively with other speakers of gagana Sāmoa.

#### Gagana fa'alogo ma le tautala

##### Oral language: Listening and speaking

Students could be learning through:

- distinguishing between the sounds of gagana Sāmoa and those of other language(s);
- listening to short texts and identifying certain sounds, words, or phrases;
- identifying letter and sound combinations to indicate particular meanings, for example, *luga* and *luma*;
- listening to simple stories, poems, or songs and saying which they enjoy the most;
- listening to simple descriptions of common objects, for example, items in the classroom, and identifying these non-verbally, for example, by pointing to them or drawing them;
- responding to requests for personal details, for example, name, age, address, or phone number;
- taking turns to name common objects, for example, *peni*, *'api*, *'ato*, *potu*;
- taking part in short, contextualised conversations on a familiar topic, for example, discussing what they like and dislike;
- giving and responding to simple descriptions of themselves, family members, other people, or simple objects, for example, *'o le teine matua*, *'o le pūlou mūmū*, *'o le 'api uliuli*;
- requesting that objects be given or handed to them, for example, *'aumai lau peni*, *'ou te lē mālamalama*;
- responding appropriately to classroom language, for example, roll call, or questions;
- role-playing introductions;
- role-playing asking for and giving a name, address, and telephone number.

#### Gagana faitau ma le tusitusi

##### Written language: Reading and writing

Students could be learning through:

- reading a range of simple texts in gagana Sāmoa to extend their vocabulary knowledge and interpret meaning;
- reading gagana Sāmoa names (for example, at roll call, using a greeting and response – *"Tālofa Sina"*, *"Tālofa lau susuga"*) to develop their pronunciation accuracy;
- reading short descriptions of familiar objects and matching the descriptions to pictures;
- listening to each other speak gagana Sāmoa, writing down exactly what they hear without altering the spoken text (for example, a simple telephone message), and then showing the written version to the speaker for verification;
- recognising and producing sounds, letters, and vowel combinations of the *mata'itusi o le gagana Sāmoa* (Samoan alphabet);



- writing short texts, such as email messages and lists;
- reading and writing short descriptions of familiar people and objects;
- carrying out a survey, for example, finding out people's ages, likes and dislikes, and where they live, and then plotting this information on a chart;
- preparing interview questions on a particular theme, for example, family;
- filling in a form with personal information, then swapping forms with a classmate and summarising each other's information;
- reassembling the text of a song or story as they listen to it being sung or retold;
- constructing a simple timetable or itinerary, then having a classmate ask questions in order to enter the information on a blank form;
- writing simple sentences that describe someone performing actions (after viewing the performance);
- labelling pictures in order to explain relationships, for example, between the speaker and their father, mother, sister, and pet.

### **Gagana va'aia: Maimoaina ma le fa'atinoga**

*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 aganu'u fa'asāmoa and discussing what they see in relation to their own culture(s);
- performing a cultural item, for example, *pese*, *sāsā*, or *fa'ataupati*;
- matching pictures, movie scenes, or dance movements with words or short descriptions;
- 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 then discussing aspects of the performance;
- identifying patterns of behaviour in what they observe and demonstrating that they understand the significance of those patterns of behaviour in particular contexts, for example, understanding that in formal Samoan contexts there will be a formal blessing of the food before eating.

For classroom language learning activities to be effective in promoting 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 their students to monitor their own progress and to develop effective learning strategies.

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

See earlier sections (pages 19–22) and refer also to *The New Zealand Curriculum* for further information on Effective Pedagogy (pages 34–36) and Assessment (pages 39–41).





# Vāega 2

## Level 2



### Ālāfua ma Fuafa'atatau

*Strands and Achievement Objectives*

#### Ālāfua: Poto i le Gagana

##### *Strand: Language Knowledge*

Students will:

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

#### Ālāfua: Feso'ota'iga

##### *Strand: Communication*

In selected linguistic and sociocultural contexts, students will:

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

#### Ālāfua: Atamai i le Aganu'u

##### *Strand: Cultural Knowledge*

Students will:

- differentiate and express social roles and relationships;
- use appropriate forms of language for themselves and others in specified situations and contexts;
- recognise and express *fa'aaloalo* in a variety of contexts;
- experience and respond to gagana Sāmoa texts;
- make connections with known culture(s).

The table below suggests possible aspects of gagana Sāmoa for the Communication strand at level 2.



## Vāega 2: 'O ni fa'ata'ita'iga i le gagana Sāmoa

### Level 2: Suggested aspects of gagana Sāmoa

Feso'ota'iga <i>Communication</i>	'O ni fa'ata'ita'iga i le gagana Sāmoa <i>Suggested aspects of gagana Sāmoa</i>
2.1 Communicate interest, need, enjoyment, and opinion	<i>fiafia, fa'anoanoa, ita, 'ino'ino ...</i> <i>'Ou te fiafia e ... 'auā ...</i> <i>'Ou te lē fiafia e ... 'auā ...</i> <i>'Ou te lē fiafia e ... 'ona ...</i> <i>'Ou te mana'o e ... 'auā ...</i> <i>'Ua 'ou fia ... 'auā ...</i>
2.2 Communicate about people, places, and things	<i>tamā, tinā, uso, tuagane, tuafafine, tama, teine, atali'i, afafine ...</i> <i>ā'oga, lotu, fale'oloo, malae ta'alo ...</i> <i>se'evae, 'ofu, peni, ta'avale ...</i>
2.3 Use concepts of amount, quality, and state	<i>tele, telē, la'itiiti, feoloolo, lāpo'a, tuai, fou, lelei, leaga, mālūlū, māfanafana, vevela ...</i> <i>pa'e'e, mātagōfie, mātagā, mālosi, vāivai, ma'i, maualuga, maualalo ...</i> <i>kilokalama, kilomita, mita ...</i>
2.4 Offer, accept, refuse, and deny things	<i>'ave, 'aumai, leai, 'ioe, 'aua, sōia</i> <i>'E te fia 'ai? 'E te fia inu?</i> <i>'Aumai se tā ipu vai.</i> <i>'Avatu le tupe lea.</i> <i>'Ave le 'ato.</i> <i>Pasi mai le se'evae.</i> <i>'Ua lelei, 'ioe, 'i</i> <i>E lēai.</i> <i>'Aua.</i> <i>E lē mafai.</i> <i>E lē tatau.</i>
2.5 Recognise and express ownership and relationship	<i>'O la'u peni, lo'u ofu, la'u uō</i> <i>'O lo'u uso, lo'u tinā, lo'u tausoga</i> <i>'O lo'u tuagane, lo'u tamā</i> <i>Uō silisili</i> <i>Tinā peleina</i> <i>Faiā'oga Sāmoa</i>
2.6 Understand and use expressions of time and condition	<i>'Ua kuata e te'a ai le tasi.</i> <i>'Ua tā le lua.</i> <i>'Ua kuata i le ono i le taeao.</i> <i>'Ua pō.</i> <i>lelei, leaga, mālūlū, vevela, māfanafana ...</i>
2.7 Make requests, give instructions, and respond to requests and instructions	<i>Fa'amolemole se'i 'aumai ...</i> <i>'Ou te mana'o 'i le ...</i> <i>'Ou te lē mana'o 'i le ...</i> <i>tago i le ..., tu'u le ..., 'ave le ...</i> <i>Nofo 'i lalo. 'Ioe. 'Ua 'uma ona fai. 'O fea 'e te mana'o e 'ave 'i ai?</i>



## Vāega 2: 'O ni fa'ata'ita'iga i le aganu'u fa'asāmoa

### Level 2: Suggested aspects of fa'asāmoa

At this level, students might observe and attempt to imitate culturally specific aspects of language behaviour in familiar situations. They can begin to practise using language in culturally appropriate ways, even though they might not be aware of the full cultural significance of the language and associated behaviour they are trying out. The students' knowledge of how to behave in response to Samoan cultural values at this level builds on the understandings they have acquired at level 1. As they interact with speakers of gagana Sāmoa, students can observe and then respond appropriately, for example, using some of the body positioning and gestures they have observed speakers using in particular contexts.

The table below suggests possible aspects of aganu'u fa'asāmoa for the Cultural Knowledge strand at level 2.

<b>Atamai i le Aganu'u</b> <i>Cultural Knowledge</i> Students will:	<b>'O ni fa'ata'ita'iga i le aganu'u fa'asāmoa</b> <i>Suggested aspects of fa'asāmoa</i> Students could be learning through experiences that allow them to:
<ul style="list-style-type: none"> <li>differentiate and express social roles and relationships;</li> </ul>	<ul style="list-style-type: none"> <li>talk about and explain roles in the immediate family and the extended family, including the roles of ancestors and elders, for example, by saying 'O le tamā 'o le ulu o le 'āiga (My father is the head of my family), 'O le tinā e faufautua ma fesoasoani 'i le tamā o le 'āiga (My mother helps my father), or 'O tamaiti e faia fe'au (The children do chores);</li> </ul>
<ul style="list-style-type: none"> <li>use appropriate forms of language for themselves and others in specified situations and contexts;</li> </ul>	<ul style="list-style-type: none"> <li>use the body language and positioning that are appropriate at family gatherings and church or village functions, for example, by saying <i>tulou</i> with their body position low and head bowed; and by approaching an adult from behind when delivering a message (and saying <i>tulou</i>);</li> <li>give other young people appropriate instructions, such as <i>Fa'atai ou vae</i> (Cross your legs) and <i>'Aua le tautala ma le mama</i> (Don't speak with your mouth full);</li> </ul>
<ul style="list-style-type: none"> <li>recognise and express <i>fa'aaloalo</i> in a variety of contexts;</li> </ul>	<ul style="list-style-type: none"> <li>address the teacher correctly, for example, by saying <i>Tālofa lau susuga</i>;</li> <li>use the words <i>fa'afetai</i> and <i>fa'amolemole</i> correctly;</li> <li>understand the reasons for instructions such as <i>Nofo 'i lalo ma tautala</i> (When you speak, sit down) and <i>'Aua le gutu oso/tali 'upu</i> (Don't answer back);</li> </ul>



<b>Atamai i le Aganu'u</b> <i>Cultural Knowledge</i> Students will:	<b>'O ni fa'ata'ita'iga i le aganu'u fa'asāmoa</b> <i>Suggested aspects of fa'asāmoa</i> Students could be learning through experiences that allow them to:
<ul style="list-style-type: none"> <li>• experience and respond to gagana Sāmoa texts;</li> </ul>	<ul style="list-style-type: none"> <li>• engage with texts that include poems (<i>solo</i>, <i>tauloto</i>, song lyrics), myths and legends (for example, 'Apa'ula and Vaea or <i>Alo ma le Tanifa</i>), songs (for example, "<i>Le Lavalava</i>"), and stories such as those in the Tupu series;</li> </ul>
<ul style="list-style-type: none"> <li>• make connections with known culture(s).</li> </ul>	<ul style="list-style-type: none"> <li>• compare everyday cultural practices, for example, ways of showing respect in Tongan, Māori, and other languages;</li> <li>• compare food practices, such as making an <i>umu</i> or <i>hāngi</i>, serving food, and seating people for a meal.</li> </ul>

## Vāega 2: 'O ni fa'ata'ita'iga i le fa'atinoga o a'oa'oga ma iloiloga

### *Level 2: Suggested learning and assessment activities*

Not all of 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 appropriate to the objectives to be met. Some activities specific to cultural learning are listed above under the heading Suggested aspects of fa'asāmoa. It is also important to acknowledge the cultural context present in all genuinely communicative activities, so that students are supported as they acquire the linguistic and the cultural knowledge and skills they need to communicate confidently and effectively with other speakers of gagana Sāmoa.

### **Gagana fa'alogo ma le tautala**

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

Students could be learning through:

- talking to each other about their family relationships;
- drawing weather symbols on a map to match the weather conditions described in a weather report;
- using reinforcement strategies, for example, standing in a circle holding pictures of clock faces that each show a different time – the first student asks a second "*Ua tā se fia?*" and the second student responds, giving the time shown on their clock, the second student then asks the third student the same question, and so on round the circle;
- role-playing an interview in which a prominent community member or celebrity talks about themselves;
- creating pictures on the basis of descriptions;
- listening to a conversation about people and families and answering questions to demonstrate their level of understanding;
- placing items in the correct sequence according to spoken instructions;
- 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 preferences of various people, then completing a checklist to show which people have likes or dislikes in common;
- surveying the class to find out which food (or colour, or other category of items) is popular or unpopular with the group;
- interviewing friends about their preferences, recording the responses on a form, and then giving the friends the forms to check.

### **Gagana faitau ma le tusitusi**

*Written language: Reading and writing*

Students could be learning through:

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

### **Gagana va'aia: Maimoaina ma le fa'atinoga**

*Visual language: Viewing and presenting or performing*

Students could be learning through:

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

For classroom language learning activities to be effective in promoting 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 their students to monitor their own progress and to develop effective learning strategies.

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

See earlier sections (pages 19–22) and refer also to *The New Zealand Curriculum* for further information on Effective Pedagogy (pages 34–36) and Assessment (pages 39–41).





# Vāega 3

## Level 3



### Ālāfua ma Fuafa'atatau

*Strands and Achievement Objectives*

#### Ālāfua: Poto i le Gagana

##### *Strand: Language Knowledge*

Students will:

- interpret meaning from spoken or written texts, identify key details, and respond appropriately;
- interact in everyday conversation, using variations of learnt words and phrases;
- apply their knowledge of vocabulary and structures to produce and manipulate learnt phrases and sentences;
- make connections between visual features of gagana Sāmoa and cultural values;
- make comparisons between language(s).

#### Ālāfua: Feso'ota'iga

##### *Strand: Communication*

In selected linguistic and sociocultural contexts, students will:

- 3.1 express concepts about place, state, and quality;
- 3.2 give and respond to instructions and directions;
- 3.3 present notices and report events;
- 3.4 express preferences and a range of emotions;
- 3.5 express *fa'aaloalo* and *tautua*;
- 3.6 use appropriate non-verbal features in interactions, presentations, and performances.

#### Ālāfua: Atamai i le Aganu'u

##### *Strand: Cultural Knowledge*

Students will:

- use forms of language, gesture, and movement that are appropriate to special events and situations;
- assist with preparations for particular cultural events;
- understand family roles and relationships within wider contexts;
- recognise and express *fa'aaloalo* and *tautua* in a range of situations and contexts;
- make comparisons between cultures.

The table below suggests possible aspects of gagana Sāmoa for the Communication strand at level 3.



## Vāega 3: 'O ni fa'ata'ita'iga i le gagana Sāmoa

### Level 3: Suggested aspects of gagana Sāmoa

Feso'ota'iga Communication	'O ni fa'ata'ita'iga i le gagana Sāmoa Suggested aspects of gagana Sāmoa
3.1 Express concepts about place, state, and quality	<p><i>tele/la'itiiti, luga/lalo, fafo/totonu, tuai/fou, lelei/leaga, ma'alili/vevela, mamao/latalata, mamafa/māmā, i 'ō / 'i 'ī, taumatau/taugavale, luma/tua, tala mai/tala atu</i></p> <p><i>E la'itiiti la mātou ta'avale. E telē le va'alele. E tuai o'u se'evae. 'E te ma'alili pē vevela? 'Ua 'ou ma'alili.</i></p>
3.2 Give and respond to instructions and directions	<p><i>alu i luma, alu i tua, sau 'i tua, alu sa'o, liliu i le taumatau, liliu i le taugavale, nofo i lalo, tū i luga, sōsō mai, sōsō atu, fa'amāmā le pisa, 'aua le pisa, fa'alogo lelei</i></p>
3.3 Present notices and report events	<p><i>Sā 'ou alu i le ā'oga ananafi. Sā 'ou ta'alo lakapi i le Aso To'onai. 'Ou te telefoni atu taeao. 'Ou te lē ā'oga taeao. E 'āmata le lotu i le sefulu tasi. E tū'ua le ā'oga i le tolu.</i></p>
3.4 Express preferences and a range of emotions	<p><i>'Ua 'ou fiafia. 'Ua 'ou fa'anoanoa. 'Ua 'ou fiafia 'ua 'e sau. 'Ua 'ou ita 'ona 'o lou tautala so'o.  'Ou te fiafia e ta'alo netipolo. 'Ou te lē fiafia e fai fe'au i lo mātou fale. 'Ua 'ou mana'o lava i se mea'ai suamalie. E lelei le tamāloa 'ae leaga le fafine. E 'aulelei le teine 'ae 'auleaga le tama. 'Ua 'ou fia alu i le fale 'ona 'ua leva le aso.  'Aiseā 'ua 'e 'ita ai? 'Ua 'e fa'anoanoa? 'Aiseā 'e te fiafia ai i le netipolo? 'Aiseā 'ua 'e fia alu ai i le fale?</i></p>
3.5 Express <i>fa'aaloalo</i> and <i>tautua</i>	<p>Appropriate body language and positioning should be practised and used at family gatherings and church, village, and school functions. For example:</p> <ul style="list-style-type: none"> <li>• in public, ensure that you say and practise <i>tulou</i> when walking in front of people (body position low, head bowed);</li> <li>• when you are delivering a message, make sure you crouch at the back of the person you're giving the message to;</li> <li>• use respectful language when inviting people to eat, for example, by saying <i>Susū maia e fai le mea tausami</i>;</li> <li>• help with chores and listen to elders at functions.</li> </ul>



<b>Feso'ota'iga</b> <i>Communication</i>	<b>'O ni fa'ata'ita'iga i le gagana Sāmoa</b> <i>Suggested aspects of gagana Sāmoa</i>
3.6 Use appropriate non-verbal features in interactions, presentations, and performances	Learn appropriate actions and simple claps (for example, <i>pō, patī</i> ) for simple <i>sāsā</i> and <i>siva</i> . Learn the actions for songs like " <i>Tasi le Tama na Alu</i> " and rhymes like " <i>Tasi Tasi Tasi Tātou Patipati</i> ". Learn non-verbal ways of communicating in gagana Sāmoa, for example: <ul style="list-style-type: none"> <li>• raising eyebrows to say hello;</li> <li>• nodding the head to signal "come here";</li> <li>• walking behind visitors at an appropriate distance.</li> </ul>

### Vāega 3: 'O ni fa'ata'ita'iga i le aganu'u fa'asāmoa

#### Level 3: Suggested aspects of fa'asāmoa

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

The table below suggests possible aspects of aganu'u fa'asāmoa for the Cultural Knowledge strand at level 3.

<b>Atamai i le Aganu'u</b> <i>Cultural Knowledge</i> Students will:	<b>'O ni fa'ata'ita'iga i le aganu'u fa'asāmoa</b> <i>Suggested aspects of fa'asāmoa</i> Students could be learning through experiences that allow them to:
<ul style="list-style-type: none"> <li>• use forms of language, gesture, and movement that are appropriate to special events and situations;</li> </ul>	<ul style="list-style-type: none"> <li>• use polite expressions like <i>Tālofa lau susuga i le faiā'oga</i>, <i>Tālofa lau susuga i le fa'afeagaiga</i>, and <i>Mālō le soifua i lau susuga</i>;</li> <li>• greet visitors and look after them appropriately, for example, using expressions like <i>Susū mai i le fale nei</i> (Please come into the house) and <i>E 'aumai se ipu tī</i> (Would you like a cup of tea);</li> <li>• do <i>faiga o fe'au</i> (appropriate chores) at mealtimes when serving food, for example, <i>'apa fafano/solo fafano</i> (getting the bowl of water/getting the towel);</li> <li>• thank a special guest, using appropriate respectful language, for example: <i>Fa'afetai i lau susuga mo le ...</i>;</li> </ul>



<p><b>Atamai i le Aganu'u</b>  <i>Cultural Knowledge</i>            Students will:</p>	<p><b>'O ni fa'ata'ita'iga i le aganu'u fa'asāmoa</b>  <i>Suggested aspects of fa'asāmoa</i>            Students could be learning through experiences that allow them to:</p>
<ul style="list-style-type: none"> <li>assist with preparations for particular cultural events;</li> </ul>	<ul style="list-style-type: none"> <li>prepare a particular food dish, for example, <i>sapasui</i>;</li> <li>prepare for a group performance, for example, <i>a'ogā siva, a'ogā pese</i> (a dance group, a song group);</li> </ul>
<ul style="list-style-type: none"> <li>understand family roles and relationships within wider contexts;</li> </ul>	<ul style="list-style-type: none"> <li>distinguish between the <i>'āiga la'itiiti</i> (immediate family) and <i>'āiga potopoto</i> (extended family), for example, by listing the people in each:               <ul style="list-style-type: none"> <li>– <i>'Āiga la'itiiti: tamā, tinā, tamaiti</i></li> <li>– <i>'Āiga potopoto: tausoga ma 'āiga o mātua;</i></li> </ul> </li> <li>learn about the different family roles, for example, the role of the <i>sa'o</i> (the <i>matai</i> who heads the extended family);</li> </ul>
<ul style="list-style-type: none"> <li>recognise and express <i>fa'aaloalo</i> and <i>tautua</i> in a range of situations and contexts;</li> </ul>	<ul style="list-style-type: none"> <li>demonstrate <i>fa'aaloalo</i> and <i>tautua</i> to older siblings and other family members by listening, serving, helping with chores, and carrying out instructions;</li> </ul>
<ul style="list-style-type: none"> <li>make comparisons between cultures.</li> </ul>	<ul style="list-style-type: none"> <li>comparing Samoan family structures, roles, and responsibilities with those of another culture;</li> <li>comparing Samoan family expectations of girls and boys with those of another culture.</li> </ul>



## Vāega 3: 'O ni fa'ata'ita'iga i le fa'atinoga o a'oa'oga ma iloiloga

### *Level 3: Suggested learning and assessment activities*

Not all of 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 appropriate to the objectives to be met. Some activities specific to cultural learning are listed above under the heading Suggested aspects of fa'asāmoa. It is also important to acknowledge the cultural context present in all genuinely communicative activities, so that students are supported as they acquire the linguistic and the cultural knowledge and skills they need to communicate confidently and effectively with other speakers of gagana Sāmoa.

#### **Gagana fa'alogo ma le tautala**

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

Students could be learning through:

- reproducing heard instructions in a different form (for example, in a diagram or by entering information on a form);
- welcoming a visitor or group of visitors to the school for a particular event;
- arranging a meeting with a friend by phone;
- tracking a route on a street map by following directions given verbally;
- role-playing giving directions, by phone, to someone who is lost;
- listening to and carrying out simple instructions, for example, to find an item;
- listening to a story and then acting out the sequence of events;
- describing to a friend or group of friends what took place at a recent event by showing them photos taken on a cellphone or digital camera;
- telling a visitor where and when the events listed in an events calendar are taking place.

#### **Gagana faitau ma le tusitusi**

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

Students could be learning through:

- labelling a sketch map of the school site or their community area;
- interviewing classmates about their preferences, habits, and routines and writing down the main differences and similarities;
- asking classmates 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 adjectives;
- writing letters or emails that include accounts of what various family members or friends are doing in different locations at the time of writing;
- reading a short text and then plotting the information on a chart or map;
- following written instructions in order to prepare a particular dish;
- writing a speech of welcome for a class visitor and then presenting it to class members for their feedback and comment.



## Gagana va'aia: Maimoaina ma le fa'atinoga

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

Students could be learning through:

- gathering examples of maps, illustrations, and photographs of communities;
- making and modelling costumes for a specific dance or performance;
- viewing and collecting illustrations of important fa'asāmoa symbols and structures, for example, houses, buildings, or designs (such as *siapo* designs);
- illustrating well-known legends (or stories) or reproducing them in different media;
- preparing a poster, for example, to persuade people to live in a healthy way.

For classroom language learning activities to be effective in promoting 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 their students to monitor their own progress and to develop effective learning strategies.

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

See earlier sections (pages 19–22) and refer also to *The New Zealand Curriculum* for further information on Effective Pedagogy (pages 34–36) and Assessment (pages 39–41).





# Vāega 4

## Level 4



## Ālāfua ma Fuafa'atatau

*Strands and Achievement Objectives*

### Ālāfua: Poto i le Gagana

*Strand: Language Knowledge*

Students will:

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

### Ālāfua: Feso'ota'iga

*Strand: Communication*

In selected linguistic and sociocultural contexts, students will:

- 4.1 communicate about obligations and responsibilities;
- 4.2 predict and report events;
- 4.3 give explanations and directions and make comparisons;
- 4.4 communicate about time, place, and frequency;
- 4.5 communicate about measurement, distance, and costs;
- 4.6 respond to and express satisfaction, fear, and concern;
- 4.7 communicate about future plans, wishes, and intentions.

### Ālāfua: Atamai i le Aganu'u

*Strand: Cultural Knowledge*

Students will:

- present a traditional art, craft, song, legend, or dance;
- demonstrate an understanding of Samoan imagery;
- demonstrate an understanding of how to prepare certain foods and drinks;
- recognise and express *fa'aaloalo* in a variety of contexts;
- make comparisons between cultures.

The table below suggests possible aspects of gagana Sāmoa for the Communication strand at level 4.

## Vāega 4: 'O ni fa'ata'ita'iga i le gagana Sāmoa

### Level 4: Suggested aspects of gagana Sāmoa

Feso'ota'iga <i>Communication</i>	'O ni fa'ata'ita'iga i le gagana Sāmoa <i>Suggested aspects of gagana Sāmoa</i>
4.1 Communicate about obligations and responsibilities	<p><i>E tatau ona 'ou vave alu i le fale.</i>  <i>'Ou te lē sau 'ona e le'i fa'atagaina a'u e o'u mātua.</i>  <i>'Ou te fa'alogo i le fa'atonuga a lo'u tinā.</i>  <i>'Ole'ā 'ou alu 'auā e tatau 'ona 'ou i le malae va'alele i le tā o le valu.</i>  <i>'Ou te vave alu 'auā 'ou te fesoasoani i lo'u tamā i le fale.</i></p> <p><i>'O le tiute o le matai 'o le va'ai o le 'āiga.</i>  <i>'O le tiute o le tinā 'o le fautua.</i>  <i>'O le tiute o le fānau 'o le fai o fe'au.</i></p>
4.2 Predict and report events	<p><i>E tatau ona mālō Ueligitone iā Aukilani.</i>  <i>Pei 'uma lava e timu taeao.</i>  <i>'Ailoga e o'o ni ta'alogā, 'ua timu.</i></p> <p><i>Na manumālō la mātou 'au.</i>  <i>Na mātou ta'a'alo ma le 'au a Otahuhu ananafi.</i>  <i>Na fetāgisi 'ina 'ua fai'ina.</i></p>
4.3 Give explanations and directions and make comparisons	<p><i>E lē mamao tele le mātou fale.</i>  <i>'Ou te nofo i tala atu o le pamu penisini.</i>  <i>'Ou te nofo i le taulaga o Manukau i le itū i saute o 'Aukilani.</i></p> <p><i>matū, sisifo, sasa'e, saute/toga</i></p> <p><i>E vevela Sāmoa 'ae mālūlū Niu Sila.</i>  <i>E fou lau ta'avale 'ae tuai la'u ta'avale.</i>  <i>E taugofie 'apu i lō o moli.</i>  <i>'Ou te lapo'a 'ae e pa'e'e lo'u uso.</i></p>
4.4 Communicate about time, place, and frequency;	<p><i>'Ua tā se fia? 'Ua tā le taimi e ō ai i le fale.</i>  <i>'O fea e iai lou fale? E i Māgele.</i>  <i>E fa'afia ona toleni lā 'outou 'au? E fa'atolu i le vaiaso.</i></p>
4.5 Communicate about measurement, distance, and costs	<p><i>mamao, latalata, tala atu, tala mai, tala ane, i luga, i lalo, i 'autafa, i totonu, i fafo, i 'ō, i 'ī, lale, lele, lenā, lelā, lenei kilomita, mita, maila, senitimita</i></p> <p><i>E 'umī le tamāloa 'ae pu'upu'u le fafine.</i>  <i>E mamao le faleā'oga 'ae latalata le falesā.</i>  <i>'O Sāmoa e mamao i lō Toga.</i>  <i>E mita, fitu sefulu tasi senitimita le 'umi o le tama.</i>  <i>'Ua taugatā tele le penisini.</i>  <i>E taugofie lāvalava i Niu Sila.</i>  <i>'O le ā le tau o' apu fa'amolemole? E tālā onosefulu sene i le kilo 'apu. Matuā taugofie.</i>  <i>'O le ā le tau o le puletasi lenei fa'amolemole? Selau luasefulu tālā. 'Ua fai sina taugatā.</i></p>



<b>Feso'ota'iga</b> <i>Communication</i>	<b>'O ni fa'ata'ita'iga i le gagana Sāmoa</b> <i>Suggested aspects of gagana Sāmoa</i>
4.6 Respond to and express satisfaction, fear, and concern	<p>'Ua 'ou matuā fiafia ona 'ua pasi la'u su'ega.            'Ou te fefe tele i ...            'Olo'o fa'anoanoa le tama 'ona 'ua lavea lana ta'avale.</p>
4.7 Communicate about future plans, wishes, and intentions	<p>'Ou te fia faiā'oga i le lumana'i.            'Ou te fia nofo i Sāmoa i le lumana'i.            'Ou te alu 'i le fale o Sina i le Aso To'ona'i.            E fia 'avea a'u ma fōma'i i le lumana'i.            Mātou te fia ō lava i le tīfaga ma a'u uō.            'Ua 'ou fia alu lava 'i Sāmoa i le malaga a lo mātou 'āiga.</p> <p>Ta ō i le tīfaga taeao.            Ta fetui i le ā'oga.</p> <p>'Ou te fia vave sau pe'ā tū'ua le ā'oga.            'O le ā le mea 'e te mana'o e fai?            'O le ā le tonu?            'Ou te lē mana'o lava 'e te alu.</p>

## Vāega 4: ‘O ni fa’ata’ita’iga i le aganu’u fa’asāmoa

### Level 4: Suggested aspects of fa’asāmoa

At this level, students can gain deeper insight and understanding when comparing aspects of gagana ma le aganu’u fa’asāmoa with aspects of other languages and cultures 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 Sāmoa.

When possible, local community members could be involved in the learning experiences so that students can 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 aganu’u fa’asāmoa for the Cultural Knowledge strand at level 4.

<b>Atamai i le Aganu’u</b> <i>Cultural Knowledge</i> Students will:	<b>‘O ni fa’ata’ita’iga i le aganu’u fa’asāmoa</b> <i>Suggested aspects of fa’asāmoa</i> Students could be learning through experiences that allow them to:
<ul style="list-style-type: none"> <li>present a traditional art, craft, song, legend, or dance;</li> </ul>	<ul style="list-style-type: none"> <li>design a poster or print patterns, for example, screen-prints, lino cuts, mono-prints, and stamps;</li> <li>learn songs, for example, “Sāvalivali”, “Tele i’a o le Sami”, “Minoi Minoi”, and “Taufe’ai le Atualoa”;</li> <li>learn dances, for example, the <i>sāsā</i>, <i>fa’ataupati</i>, and <i>mā’ulu’ulu</i>;</li> </ul>
<ul style="list-style-type: none"> <li>demonstrate an understanding of Samoan imagery;</li> </ul>	<ul style="list-style-type: none"> <li>discuss words and levels of meanings, for example, similes such as <i>Minoi pei o se loi</i> and sayings such as <i>E tamāli’i le tūfanua ‘ae iloa i ona fua</i>;</li> <li>read and enjoy poems and imagery that relate to their interests, and use these to develop their understanding through representing the image visually, for example, by creating a drawing, poster, computer-assisted presentation, or model;</li> </ul>
<ul style="list-style-type: none"> <li>demonstrate an understanding of how to prepare certain foods and drinks;</li> </ul>	<ul style="list-style-type: none"> <li>cook dishes using <i>fa’alifu</i> (coconut cream), for example, <i>fa’alifu taro</i> or <i>fa’alifu green bananas</i>;</li> <li>prepare <i>oka</i> (raw fish);</li> <li>demonstrate the process of <i>saka</i> (boiling), for example, by <i>fofo’e fa’i</i> (peeling bananas), <i>valu le talo</i> (scraping taro), <i>valu le popo</i> (scraping coconut meat), <i>tatau le niu</i> (squeezing coconut milk), <i>o’a le popo</i> (husking the coconut), or <i>valu le ‘ulu</i> (scraping breadfruit);</li> <li>demonstrate the process of making <i>koko Sāmoa</i> by <i>tu’i le koko</i> (pounding the beans), <i>palu le koko</i> (mixing the koko), and so on;</li> </ul>



<b>Atamai i le Aganu'u</b> <i>Cultural Knowledge</i> Students will:	<b>'O ni fa'ata'ita'iga i le aganu'u fa'asāmoa</b> <i>Suggested aspects of fa'asāmoa</i> Students could be learning through experiences that allow them to:
<ul style="list-style-type: none"> <li>recognise and express <i>fa'aaloalo</i> in a variety of contexts;</li> </ul>	<ul style="list-style-type: none"> <li><i>fai fe'au i le taumafataga</i> (do mealtime chores), for example, serving at mealtimes;</li> <li>invite a guest to come and eat;</li> <li>use the appropriate <i>gagana fa'aaloalo</i> (language of respect) at mealtimes, for example: 'Ua 'e laulelei? E toe ligi mai le vaiinu? E toe 'avatu lau vai taumafa?;</li> </ul>
<ul style="list-style-type: none"> <li>make comparisons between cultures.</li> </ul>	<ul style="list-style-type: none"> <li>compare Samoan styles of dress with those of another culture, for example, by considering national dress or traditional costumes associated with particular events;</li> <li>compare materials used in Samoan costumes or dress with those of another culture, for example, by considering composition, styles, and colours.</li> </ul>

## Vāega 4: 'O ni fa'ata'ita'iga i le fa'atinoga o a'oa'oga ma iloiloga

### Level 4: Suggested learning and assessment activities

Not all of 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 appropriate to the objectives to be met. Some activities specific to cultural learning are listed above under the heading Suggested aspects of fa'asāmoa. It is also important to acknowledge the cultural context present in all genuinely communicative activities so that students are supported as they acquire the linguistic and the cultural knowledge and skills they need to communicate confidently and effectively with other gagana Sāmoa speakers.

#### Gagana fa'alogo ma le tautala

##### Oral language: Listening and speaking

Students could be learning through:

- asking friends what they have to do at home, listing these duties, and preparing 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 other short texts and marking checklists on the presence or absence of specified content;
- 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;
- listening to a short dialogue about people's immediate plans, then reconstructing the dialogue from jumbled sentences provided on separate strips of paper;
- responding to an invitation to a particular event.



## Gagana faitau ma le tusitusi

*Written language: Reading and writing*

Students could be learning through:

- making a list of what they are expected to do by their parents, teachers, or friends;
- creating a poster listing simple classroom or school rules;
- comparing items from a shopping catalogue, in terms of quality and price, and making a shopping list based on their comparisons;
- preparing an advertising brochure that states why (in terms of cost and quality) customers should buy each item;
- modifying the language in a written transcript of a dialogue to suit a different context;
- filling in blank spaces in written texts with words, phrases, or sentences to 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 in a written text;
- completing a timeline to show the sequence of events in a narrative.

## Gagana va'aia: Maimoaina ma le fa'atinoga

*Visual language: Viewing and presenting or performing*

Students could be learning through:

- viewing an event such as a wedding or a *matai* title bestowal;
- performing a traditional dance, for example, *mā'ulu'ulu*, *taualuga*;
- observing and taking part in meal-table dialogues involving requesting, offering, accepting, and declining things;
- producing a poster to advertise a forthcoming cultural event;
- discussing the meanings behind traditional *siapo* patterns found on clothing, for example, on *ie lāvalava*;
- viewing and identifying different types of *fale*, their functions, and the significance of their shapes and various parts;
- using some processes and techniques in arts and crafts that are practised within the Samoan community in New Zealand.

For classroom language learning activities to be effective in promoting 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 their students to monitor their own progress and to develop effective learning strategies.

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

See earlier sections (pages 19–22) and refer also to *The New Zealand Curriculum* for further information on Effective Pedagogy (pages 34–36) and Assessment (pages 39–41).





# Vāega 5

## Level 5



### Ālāfua ma Fuafa'atatau

*Strands and Achievement Objectives*

#### Ālāfua: Poto i le Gagana

##### *Strand: Language Knowledge*

Students will:

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

#### Ālāfua: Feso'ota'iga

##### *Strand: Communication*

In selected linguistic and sociocultural contexts, students will:

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

#### Ālāfua: Atamai i le Aganu'u

##### *Strand: Cultural Knowledge*

Students will:

- describe the kinship relations in a typical *āiga*;
- display some knowledge of the structure of Samoan society;
- describe, explain, and illustrate features of different types of songs or chants;
- participate appropriately in cultural events;
- demonstrate understanding of status in a variety of contexts;
- understand ways in which cultures are organised for different purposes.

The table below suggests possible aspects of gagana Sāmoa for the Communication strand at level 5.



## Vāega 5: 'O ni fa'ata'ita'iga i le gagana Sāmoa

### Level 5: Suggested aspects of gagana Sāmoa

Feso'ota'iga Communication	'O ni fa'ata'ita'iga i le gagana Sāmoa Suggested aspects of gagana Sāmoa
5.1 Communicate about past activities and events	<p><i>ananafi, nei, taeao, vaiaso 'ua te'a, vaiaso nei, vaiaso 'ā sau</i></p> <p><i>'O ananei sā 'ou tuai ai i le ā'oga 'auā sā 'ou moe 'umi.</i>  <i>'Ou te lē ā'oga taeao 'ona 'ou te alu e fai la'u siaki i le fōma'i.</i>  <i>'O le ā lau matā'upu sā 'e filifilia mo lau su'esu'ega i le vaiaso 'ua te'a?</i>  <i>'O ai tātou te ta'a'alo i le vaiaso nei po o le vaiaso fou?</i></p>
5.2 Communicate about feelings, opinions, actions, events, and aspirations	<p><i>fiafia, fiafia tele, matuā fiafia, ita, sāuā, fa'agae'etia, fa'anoanoa, lē fiafia, 'ino'ino, to'atāma'i, popole, polepole, atugalū, fefe, mata'u, mātata'u, mā, māsiasi, to'ilalo, vaivai, lēlavā, 'onosa'i, fa'apalepale</i></p> <p><i>'Ou te manatu e sa'o 'oe.</i>  <i>'Ou te lē 'auai i lou manatu.</i>  <i>'O le ā sou finagalo?</i>  <i>E lē mānaia le ata tīfaga.</i></p> <p><i>Na tautala leo tele le faiā'oga.</i>  <i>Na taua'imisa tamaiti i le ā'oga.</i>  <i>Na tolotolo lēmū le gaai i totonu o le fale.</i>  <i>E 'ese le mānaia o le ta'alogā lakapī.</i></p> <p><i>'O fea e fai ai le sāuniga lotu?</i>  <i>Na mātou feiloa'i i ta'alogā ananafi.</i>  <i>Sā mātou ō ma a'u uō i fa'afiafiaga a ā'oga.</i></p> <p><i>'Ou te fia 'avea ma fōma'i i le lumana'i.</i>  <i>'Ou te fa'amoemoe e pasi a'u su'ega i le tausaga nei.</i>  <i>'Ou te fa'amoemoe 'ina 'ia i'u ma le manuia a'u taumafaiga i lenei tausaga, 'ia 'ou au i le Iunivesitē o 'Aukilani i le tausaga fou.</i>  <i>E 'ave la'u fa'afōma'i.</i></p>
5.3 Seek, offer, and respond to assistance, permission, instructions, and suggestions	<p><i>E mafai 'ona 'e fesoasoani mai fa'amolemole?</i>  <i>E fia maua lau fesoasoani fa'amolemole.</i>  <i>E iai se mea 'e te finagalo 'i ai?</i>  <i>'E te fia maua se fesoasoani?</i>  <i>'Ou te 'avatu le fa'atagaga 'e te alu ai.</i>  <i>'Ou te fa'atagaina atu 'oe 'e te alu.</i>  <i>'O le ā sou finagalo?</i>  <i>E lelei le tonu lea 'ua fai?</i></p> <p><i>'Aua le pisa 'ae fa'alogā mai fa'amolemole.</i>  <i>'Ia usita'i i le mea e fai atu ai ou mātua.</i>  <i>Tautuanā 'ia ta'alo fa'atausala.</i></p> <p><i>Fa'amatalaga o le faiga o mea'ai (a recipe)</i>  <i>Fa'alifu talo/fa'i, fa'apupuna se 'ulo vai, vavalu talo mo le fa'alifu, isiisi talo pe'ā 'uma ona vavalu ...</i></p>



<p><b>Feso'ota'iga</b> <i>Communication</i></p>	<p><b>'O ni fa'ata'ita'iga i le gagana Sāmoa</b> <i>Suggested aspects of gagana Sāmoa</i></p>
<p>5.4 Communicate about possibility, capability, wishes, and intentions</p>	<p><i>Fa'amata 'o āfea?</i> <i>Fa'amata 'o le ā?</i> <i>'O le ā sou lagona?</i> <i>Fa'amata 'e te mafaia?</i></p> <p><i>'Ou te masalo 'o taeao.</i> <i>'Ou te manatu 'o se fa'alavelave.</i> <i>'Ou te lagona lava e tatau.</i> <i>'Ou te iloa lava 'ou te mafaia.</i> <i>'Ailoga.</i></p> <p><i>Talosia 'ae pasi la'u su'ega.</i> <i>'Ou te iloa lava e mafai 'ona 'ou au pe'ā 'ou tō'aga e fai a'u meaa'oga.</i> <i>'Ou te lē mālosi tele i le matā'upu o le numera 'ae peita'i, 'ou te taumafai pea.</i> <i>'O le ā sou iloa, 'e te alu 'i Sāmoa?</i> <i>'Ou te fia malaga 'i Sāmoa 'ae se'i mautinoa pē maua vave sa'u gāluega e totogi ai lo'u pāsese.</i> <i>E fia ō o'u mātua i le malaga a lā mātou 'aulotu i 'Ausetālia, 'ae pagā 'ua lē mautinoa 'ona 'ua gasegase le tinā o lo'u tinā.</i></p>
<p>5.5 Present and respond to reasons and alternatives for a course of action</p>	<p><i>'ona 'ua, 'o le māfu'aga lea, 'ae le'i, 'ae lē, 'o le ala lea, 'auā, 'ina 'ua, peisea'i, 'aiseā?</i> <i>'O le ā le māfu'aga? 'O anafea? 'O ā fea? 'O ai?</i></p> <p><i>Sā 'ou filifili 'ou te ta'alo netipolo 'ae lē 'o le lakapī 'auā e ta'a'alo 'uma ai a'u uō.</i> <i>Na 'ou lelavā e fai meaa'oga, 'o le ala lea na 'ou matamata ai i le DVD.</i> <i>'Ou te alofa i lo'u 'āiga 'auā lātou te lagolago iāte a'u.</i> <i>'Ona 'o le timu, na lē mafai ai 'ona matou ō 'i le tafaōga.</i></p>
<p>5.6 Use appropriate social conventions in specified contexts and situations</p>	<p><i>Susū maia 'i totonu o le fale. (Please come in.)</i> <i>'O ai lea e saunoa fa'amolemole? (Who is speaking, please?)</i> <i>'O fea 'e te alaala ai? (Where do you live?)</i> <i>'O fea sou alalafaga i Sāmoa? (Where is your village in Sāmoa?)</i> <i>'Ou te fa'ato'ese atu i lau susuga i le fa'afeagaiga. (I apologise to you, [honourable or respected] church minister.)</i> <i>E fa'amālūlū atu 'i lau susuga i le faiā'oga. (I apologise to you, [honourable or respected] teacher.)</i> <i>Malie ia lou finagalo Tamā/Tinā. (Will you please forgive me Dad/ Mum.)</i></p>
<p>5.7 Communicate with specified audiences for particular purposes</p>	<p><i>'Ou te fa'atulou atu 'i lau susuga i le ta'ita'ifono ma le pa'ia o le 'autalavou. (church setting)</i> <i>'Ou te fa'atulou atu 'i lau susuga i le faiā'oga ma le pa'ia o lā tātou vasega. (school, formal setting)</i></p> <p><i>Mālō uso! Mālō sole! 'O ā mai 'oe? 'O ā mai? Se'i fai se tā tala. E ā lenā? 'Ioe. Lēai. 'Ailoga/Mānaia fo'i. (peers)</i></p>

## Vāega 5: ‘O ni fa’ata’ita’iga i le aganu’u fa’asāmoa

### Level 5: Suggested aspects of fa’asāmoa

At this level, students further develop their knowledge of aganu’u fa’asāmoa, and their personal ways of responding to it, as they use the language appropriately in a variety of communicative contexts. They can also compare differences between their own experiences and those found in texts written in gagana Sāmoa. Students can continue to develop their knowledge of aganu’u fa’asāmoa and the ways in which language, society, and culture are interrelated.

The table below suggests possible aspects of aganu’u fa’asāmoa for the Cultural Knowledge strand at level 5.

<b>Atamai i le Aganu’u</b> <i>Cultural Knowledge</i> Students will:	<b>‘O ni fa’ata’ita’iga i le aganu’u fa’asāmoa</b> <i>Suggested aspects of fa’asāmoa</i> Students could be learning through experiences that allow them to:
<ul style="list-style-type: none"> <li>describe the kinship relations in a typical <i>āiga</i>;</li> </ul>	<ul style="list-style-type: none"> <li>use words that explain kinship relationships, for example, <i>‘O lo’u tamā/tinā</i> (or <i>tua’ā, uso, tuafafine, tuagane, tausoga, mātua o lo’u tamā/tinā, tuagane ma uso o lo’u tinā, tuafafine ma uso o lo’u tamā, tama’ita’i, taulele’a, matai, tulāfale, ali’i, sa’o</i>);</li> </ul>
<ul style="list-style-type: none"> <li>display some knowledge of the structure of Samoan society;</li> </ul>	<ul style="list-style-type: none"> <li>talk about <i>‘āiga</i>;</li> <li>present a poster that identifies particular features of a typical <i>‘āiga</i>, using concepts such as:  <i>‘Āiga la’itiiti, tagata mātou te nonofo fa’atasi, tamā, tinā, fānau, uso, tuafafine, tuagane</i>  <i>‘Āiga potopoto/lautele, tagata matou te ‘āiga, tua’ā, mātua o le tamā/tinā, ‘āiga o le tamā/tinā;</i></li> </ul>
<ul style="list-style-type: none"> <li>describe, explain, and illustrate features of different types of songs or chants;</li> </ul>	<ul style="list-style-type: none"> <li>analyse songs, for example, by describing the words and sounds of <i>“Minoi, Minoi”</i>;</li> <li>identify rhymes, for example, <i>minoi/loi, ‘upu fai fa’alua/ fa’atolu, pea lava pea</i>;</li> <li>identify repetition, for example, <i>Minoi, minoi, minoi</i>;</li> <li>talk about rhythm – <i>pā’ō o le pese</i> (the beat of the song);</li> <li>analyse chants, for example, by considering the effects of repeating the words two or three times in <i>Le Manu Sāmoa ē, ‘ua mālō fai o le faiva</i>;</li> <li>identify <i>fa’aaogāina o le taimi</i> (use of the present tense), for example, <i>‘ua ‘ou sau nei</i>;</li> </ul>



<p><b>Atamai i le Aganu'u</b>  <i>Cultural Knowledge</i>            Students will:</p>	<p><b>'O ni fa'ata'ita'iga i le aganu'u fa'asāmoa</b>  <i>Suggested aspects of fa'asāmoa</i>            Students could be learning through experiences that allow them to:</p>
<ul style="list-style-type: none"> <li>participate appropriately in cultural events;</li> </ul>	<ul style="list-style-type: none"> <li>address other family members at a family gathering using <i>'upu fa'aaloalo</i>, for example, calling people to come and eat by saying: <i>E fa'atulou atu 'i le pa'ia o le maota</i> or <i>Susū maia ma tala mai 'a'ao e fai le taumafataga, 'ua mae'a ona sāunia</i>;</li> <li>ask people to come inside to accept <i>sua</i> by saying: <i>Susū maia e tali le sua 'ua mae'a 'ona teuteuina</i>;</li> <li>take appropriate actions during a family gathering, for example, <i>nofo 'i lalo</i> (sit down), <i>fa'atai vae</i> (cross your legs), <i>leotele</i> (quiet voice), <i>fa'aaogā 'upu fa'aaloalo</i> (use respectful words), <i>nofo i le pito i tua</i> (sit at the back);</li> </ul>
<ul style="list-style-type: none"> <li>demonstrate understanding of status in a variety of contexts;</li> </ul>	<ul style="list-style-type: none"> <li>address adults using <i>lau susuga – susuga</i> can be used when you are unsure of a person's status or when addressing someone according to their professional status, for example, <i>susuga i le faiā'oga</i> (teacher);</li> <li>understand that the term <i>lau afioga</i> refers to the <i>matai ali'i</i>, the <i>matai</i> who oversees the organisation of the family, and use phrases like <i>Afio maia lau afioga Salā</i> appropriately;</li> <li>understand that the term <i>lau tōfā</i> refers to the <i>matai tulāfale</i>, the one who speaks for the family, and use phrases like <i>Maliu maia lau tōfā</i> appropriately;</li> <li>use the terms <i>maota</i> (for the home of a <i>matai ali'i</i>) and <i>laoa</i> (for the home of a <i>matai tulāfale</i>);</li> </ul>
<ul style="list-style-type: none"> <li>understand ways in which cultures are organised for different purposes.</li> </ul>	<ul style="list-style-type: none"> <li>compare the ways in which visitors are welcomed in Sāmoa and in other languages and cultures.</li> </ul>

## Vāega 5: 'O ni fa'ata'ita'iga i le fa'atinoga o a'oa'oga ma iloiloga

### *Level 5: Suggested learning and assessment activities*

Not all of 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 appropriate to the objectives to be met. Some activities specific to cultural learning are listed above under the heading Suggested aspects of fa'asāmoa. It is also important to acknowledge the cultural context present in all genuinely communicative activities, so that students are supported as they acquire the linguistic and the cultural knowledge and skills they need to communicate confidently and effectively with other speakers of gagana Sāmoa.

#### **Gagana fa'alogo ma le tautala**

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

Students could be learning through:

- 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 and then presenting their own, with reasons;
- greeting, thanking, and congratulating people during visits;
- holding debates and expressing and justifying points of view;
- 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 of teachers, classmates, activities, clothes, and so on;
- listening to different types of songs and then stating purposes, identifying audiences, giving simple outlines of meaning, and recognising discourse features;
- listening to songs and identifying the literal meaning of simple figurative language.

#### **Gagana faitau ma le tusitusi**

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

Students could be learning through:

- making brief diary entries noting the previous week's activities;
- filling in speech bubbles with words that describe the physical states and feelings represented in particular pictures;
- making a chart, comparing their daily routines, hobbies, likes, and dislikes at age five, age ten, and now;
- in pairs, writing descriptions of well-known people and then reading the descriptions written by other pairs to guess who has been described;
- writing a short entry for a guidebook about a favourite cultural event or visitor attraction;
- listening to a spoken text, then working out 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 for a school or local newspaper;
- preparing a story or legend as a big book for a nearby ā'oga 'amata;
- writing a short summary of the main points in a spoken or written text.



## Gagana va'aia: Maimoaina ma le fa'atinoga

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

Students could be learning through:

- retelling a story by using a series of pictures or other prompts;
- performing a particular type of song or chant or giving a speech for a particular occasion;
- role-playing a legend or historical event that has cultural significance;
- listening to songs and proverbial expressions and describing the imagery and implied meanings;
- matching proverbial expressions to appropriate situations;
- comparing everyday forms of language with the polite forms and relating these 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;
- viewing an 'ava ceremony and completing an information table or diagram of the roles involved and the seating arrangements;
- listing examples of the non-verbal language used during an 'ava ceremony and explaining their significance;
- experimenting with art and craft forms, such as weaving and carving.

For classroom language learning activities to be effective in promoting 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 their students to monitor their own progress and to develop effective learning strategies.

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

See earlier sections (pages 19–22) and refer also to *The New Zealand Curriculum* for further information on Effective Pedagogy (pages 34–36) and Assessment (pages 39–41).





# Vāega 6

## Level 6



### Ālāfua ma Fuafa'atatau

*Strands and Achievement Objectives*

#### Ālāfua: Poto i le Gagana

##### *Strand: Language Knowledge*

Students will:

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

#### Ālāfua: Feso'ota'iga

##### *Strand: Communication*

In selected linguistic and sociocultural contexts, students will:

- 6.1 give and respond to advice, direction, and instructions;
- 6.2 express compassion, certainty, and uncertainty;
- 6.3 respond to, and provide, information about plans and suggestions;
- 6.4 communicate certainty, acceptance, preferences, refusal, and sympathy;
- 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.

#### Ālāfua: Atamai i le Aganu'u

##### *Strand: Cultural Knowledge*

Students will:

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

The table below suggests possible aspects of gagana Sāmoa for the Communication strand at level 6.



## Vāega 6: 'O ni fa'ata'ita'iga i le gagana Sāmoa

### Level 6: Suggested aspects of gagana Sāmoa

Feso'ota'iga Communication	'O ni fa'ata'ita'iga i le gagana Sāmoa Suggested aspects of gagana Sāmoa
6.1 Give and respond to advice, direction, and instructions	<p>'Ou te fautua atu iāte 'oe le uso/tuafafine/tuagane. E 'avatu le fautuaga vaivai. 'Ua na 'ona valuvalusia a'a o le fau. 'O Niu Sila e i le itū i saute/itū i toga o Sāmoa. 'O 'Aukilani e i le itū i mātū o Ueligitone. 'O le Atua Solomona e i saute i sasa'e o Āsia.</p> <p>E fa'asilasila atu 'i le pa'ia ma le mamalu o mātua 'ole'ā faia la tātou fonotaga a taeao, i le ono i le afiafi.</p> <p>'O la'u ta'avale na lavea i talaane o le pamu penisini, 'olo'o fa'afesāga'i tonu lava ma le falesā Metotisi i Papatoetoe.</p>
6.2. Express compassion, certainty, and uncertainty	<p>Tālofa e i si o'u tinā. 'Ua 'ou alofa lava 'i si lo'omatua.</p> <p>'Ou te matuā mautinoa e maua lo'u fa'aailoga i le fa'ai'uga o le tausaga nei.</p> <p>'Ou te le'i mautinoa pē na i'u lana ā'oga. 'Ou te le iloa le taimi o le pasi. (uncertainty)</p>
6.3 Respond to, and provide, information about plans and suggestions	<p>'Ou te fa'amoemoe e fia 'avea a'u ma 'aveva'alele i le lumana'i pe'ā māe'a a'u ā'oga.</p> <p>Āfai e lē taulau o lo'u fa'amoemoe, 'ou te lagona 'ole'ā 'avea a'u ma 'ave pasi.</p> <p>'Ae ā pe'ā tatou ō ia taeao? E mānaia pe'ā tolopō la tātou fonu.</p>
6.4 Communicate certainty, acceptance, preferences, refusal, and sympathy	<p>'Ole'ā 'ou talia 'oe e 'avea ma a'u āvā fa'aipoipo. E sili le ta'i i lō le tapua'i. E sili lo'u alu i le ā'oga i le ta'avale i lo le alu i le pasi.</p> <p>'Ou te lē mana'o i lenā mea 'e te fai mai ai. Se 'aua le faia lenā mea.</p> <p>Lēai 'ou te lē mana'o ai.</p> <p>Tālofa e iāte 'oe. 'Ua 'ou alofa atu iāte 'oe 'ona o le mea 'ua tupu mai.</p>
6.5 Provide evidence for and against a point of view	<p>'ona 'ua, 'o le māfua'aga lea, 'ae le'i, 'ae lē, o le ala lea, 'auā, 'ina 'ua, peiseā'i, 'aiseā?</p> <p>'O le ā le māfua'aga? 'O anafea? 'O ā fea? 'O āi?</p> <p>E ala 'ona 'ou lagolagoina lou manatu 'auā e sa'o le mea 'ua 'e fai mai ai.</p> <p>'Ou te 'auai i lou manatu 'auā 'o le tulāfono lenā. 'Ou te tete'e i lou finagalo 'ona e leai se mea e lagolagoina ai lou manatu.</p>



<b>Feso'ota'iga</b> <i>Communication</i>	<b>'O ni fa'ata'ita'iga i le gagana Sāmoa</b> <i>Suggested aspects of gagana Sāmoa</i>
6.6 Communicate about experiences, problems, and solutions	<p>'Ou te fia ta'u atu se mea tāua na tupu iāte a'u.            'Ou te fia fa'asoa atu i a'u malaga na 'ou alu ai i le tu'uaga.            'Ou te fia fa'amatala atu se ta'aloga mānaia na 'ou 'auai, ai.            E fai lava ma tīgā lo'u ulu.            'O le mea e tatau ona fai 'o le inu o au fuālā'au.            'O lo'u fa'afitāuli o le lēai o se ta'avale.            E tatau ona 'e alu e pu'e le pasi.</p>
6.7 Communicate in formal situations, using appropriate protocols	<p><i>Folafolaga o fa'aaloaloga (acknowledgment of a gift):</i>  <i>Faliu ia se silafaga i lau afioga i le sa'o o lo tātou 'āiga.</i>  <i>'Ou te tautala i le fa'atupu ma le fa'atamali'i na fa'afaō i ai 'a'ao o le tōfā ia (matai name) ma le tausī.</i>  <i>'O le āsiga lenei o le faigāmalaga.</i>  <i>'Ole'ā 'ou folafolaina atu ...</i></p> <p><i>Āmataga o le tautalaga (beginning of a speech):</i>  <i>E muamua 'ona 'ou fa'atulou atu 'i le pa'ia ma le mamalu o le maota.</i>  <i>I le susū o lau susuga i le fai'oga fa'apea le mamalu lautele o la tātou vasega.</i>  <i>Tulou, tulou, tulou lava ...</i></p>



## Vāega 6: 'O ni fa'ata'ita'iga i le aganu'u fa'asāmoa

### Level 6: Suggested aspects of fa'asāmoa

At this level, students will have already had considerable exposure to many aspects of aganu'u fa'asāmoa. They will be using their knowledge to varying degrees in a range of familiar situations and contexts already encountered through the learning activities offered at levels 1–5. They will generally be able to communicate appropriately in gagana Sāmoa outside the classroom in social situations that they are familiar with and to cope with some less familiar ones as they build their knowledge and experience progressively. They are developing personal ways of expressing themselves in gagana ma le aganu'u fa'asāmoa.

The table below suggests possible aspects of aganu'u fa'asāmoa for the Cultural Knowledge strand at level 6.

<b>Atamai i le Aganu'u</b> <i>Cultural Knowledge</i> Students will:	<b>'O ni fa'ata'ita'iga i le aganu'u fa'asāmoa</b> <i>Suggested aspects of fa'asāmoa</i> Students could be learning through experiences that allow them to:
<ul style="list-style-type: none"> <li>interact appropriately in specified situations within their experience;</li> </ul>	<ul style="list-style-type: none"> <li>introduce <i>tautalaga</i> (speeches), for example, by saying:  <i>Fa'agafua lo'u nofoaga 'ae māgalo lo'u leo</i>  <i>Tōfā ia i Fale'ula saunoaga ma fetalaiga o le asō</i>  <i>Lepa i le foe 'ae mapu i le to'o fetalaiga o le asō;</i></li> <li>thank a guest, for example, by saying:  <i>'Ole'ā faia o a'u ma sui o la tātou vasega e momoli atu ai le fa'afetai;</i></li> </ul>
<ul style="list-style-type: none"> <li>discuss a range of sociocultural events and their features;</li> </ul>	<ul style="list-style-type: none"> <li><i>folafolaga o se fa'aaloaloga</i> (acknowledge a gift), for example, a gift of food, money, or <i>sua</i>;  <i>'Ole'ā 'ou folafolaina atu</i> (list the gifts offered):  <i>'Ua iai le pusa pīsupo;</i>  <i>'Ua iai ma taumafa 'ese'ese;</i>  <i>'Ua iai ma le sēleni pa'ia e selau tālā;</i>  <i>Fa'afetai le teu, fa'afetai le fa'aaloalo;</i></li> <li>address people at a special occasion using their title or status, for example:  <i>'Ou te tautala i le fa'atupu ma le fa'atamāli'i;</i>  <i>'O le āsiga lēnei na ma'ama'au 'i ai le susuga iā _____ [name of person];</i></li> <li>give instructions, for example:  <i>Fa'atino le 'aveina o mea nei i le fa'asologa o i lalo: vailolo, fa'avevela, ta'apaepae, sua talisua, 'ie o le mālō;</i></li> </ul>



<b>Atamai i le Aganu'u</b> <i>Cultural Knowledge</i> Students will:	<b>'O ni fa'ata'ita'iga i le aganu'u fa'asāmoa</b> <i>Suggested aspects of fa'asāmoa</i> Students could be learning through experiences that allow them to:
<ul style="list-style-type: none"> <li>understand and explain behaviour that is appropriate in specific cultural contexts;</li> </ul>	<ul style="list-style-type: none"> <li>discuss behaviour that is appropriate inside the house, for example, by saying: <i>Tāga mo folafolaga i totonu o le fale:</i> <i>Nofo 'i lalo, fa'atai vae, leotele, fa'aaogā 'upu fa'aaloalo, nofo i le pito i tua;</i></li> <li>discuss behaviour that is appropriate outside, for example, by saying: <i>Tāga mo folafolaga i fafo:</i> <i>Tu 'i luga, leotele, tu'u lima 'i tua;</i></li> <li>discuss where and when it is appropriate for these specific actions to take place, in a range of settings and contexts;</li> </ul>
<ul style="list-style-type: none"> <li>recognise and express <i>fa'aaloalo</i> in a variety of contexts;</li> </ul>	<ul style="list-style-type: none"> <li>express respect when talking to parents, for example, by saying: <i>E fa'atālofa atu i lau susuga</i> <i>E fa'ato'ese atu 'iāte 'oulua mātua;</i></li> <li>express respect when talking to the school principal, for example, by saying: <i>E fa'amalie atu 'i lau susuga i le pule;</i></li> </ul>
<ul style="list-style-type: none"> <li>understand ways in which cultures are organised for different purposes.</li> </ul>	<ul style="list-style-type: none"> <li>discuss <i>'āiga/vā feāloa'i</i> (relationships) and respect for elders: grandparents, parents, aunts and uncles, and older brothers and sisters;</li> <li>show the right respect for those older than they are: <i>nofo 'i lalo, 'aia le tautala tū, 'aia le gutu oso, 'aia le tali 'upu, fa'aaogā le 'upu "tulou" pe'ā savali 'i luma o tagata, fa'alogoma usita'i 'i le fa'atonuga;</i></li> <li>compare movement in dance and song across cultures, for example: <i>Fa'atusatasa gaioiga, fati, pese ma 'upu o siva i aganu'u 'ese'ese.</i></li> </ul>



## Vāega 6: 'O ni fa'ata'ita'iga i le fa'atinoga o a'oa'oga ma iloiloga

### *Level 6: Suggested learning and assessment activities*

Not all of 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 appropriate to the objectives to be met. Some activities specific to cultural learning are listed above under the heading Suggested aspects of fa'asāmoa. It is also important to acknowledge the cultural context present in all genuinely communicative activities, so that students are supported as they acquire the linguistic and the cultural knowledge and skills they need to communicate confidently and effectively with other speakers of gagana Sāmoa.

#### **Gagana fa'alogo ma le tautala**

##### *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 a radio programme and then developing an alternative way of presenting the information;
- 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 Sāmoa;
- listening to an advertisement and completing an information grid;
- peer-reviewing another student's oral performance, for example, a speech;
- following spoken instructions for performing a simple task;
- leaving an answerphone message to tell a friend where and when to meet them after school, what to wear, what to bring, and what they will be wearing and bringing;
- giving directions to others with the aid of a diagram or map so that they successfully reach their destination;
- interviewing a community member, writer, actor, or film director and then presenting the information to the class;
- giving a brief speech of thanks or congratulations.

#### **Gagana faitau ma le tusitusi**

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

Students could be learning through:

- comparing and contrasting information from books, the Internet, and other sources on Sāmoa;
- researching information on a topic and presenting the information to the class or writing up the information as an article to be published in the school or community newsletter;
- writing a review of a book, film, or music performance that they have enjoyed 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 a text that advises readers about possible precautions;
- matching captions describing what people are about to do with appropriate pictures, such as a person carrying a skateboard or an empty shopping bag;
- analysing information on an issue and presenting a convincing argument either for or against a particular course of action;
- producing first drafts, showing evidence of pre-writing processes such as analysing task requirements, generating ideas, and gathering information;
- reading one another's written texts and reviewing them against specified criteria.

### **Gagana va'aia: Maimoaina ma le fa'atinoga**

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

Students could be learning through:

- explaining aspects of a cultural event that uses different media;
- researching and presenting findings on a significant art form;
- preparing brochures, posters, and photos to promote a particular event, for example, a school festival, White Sunday, or Sāmoa's Independence Day;
- using traditional materials and patterns to convey meaningful representations of items or occasions that have cultural significance;
- using diagrams, charts, and other visual tools to support a presentation on an aspect of aganu'u fa'asāmoa;
- interviewing expert informants and recording, editing, and critiquing their own interviews;
- comparing aspects of different cultures for example, weddings or funerals, and analysing their visual and verbal features;
- preparing and giving a talk to younger children, using appropriate protocols, and then seeking feedback from the audience about their effectiveness as a speaker;
- role-playing the use of polite language in a specified situation;
- comparing the use of visuals in various presentations – live, video, or static.

For classroom language learning activities to be effective in promoting 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 their students to monitor their own progress and to develop effective learning strategies.

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

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# Vāega 7

## Level 7



### Ālāfua ma Fuafa'atatau

*Strands and Achievement Objectives*

#### Ālāfua: Poto i le Gagana

##### *Strand: Language Knowledge*

Students will:

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



#### Ālāfua: Feso'ota'iga

##### *Strand: Communication*

In selected linguistic and sociocultural contexts, students will:

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

#### Ālāfua: Atamai i le Aganu'u

##### *Strand: Cultural Knowledge*

Students will:

- demonstrate understanding of the meanings of particular cultural practices;
- interpret and respond to aspects of sociocultural events in historical and modern contexts;
- participate in composing and presenting texts for particular events;
- recognise and express *fa'aaloalo* and *tautua* in a variety of contexts;
- explore how the use of gagana Sāmoa conveys cultural meanings.

The table below suggests possible aspects of gagana Sāmoa for the Communication strand at level 7.

## Vāega 7: 'O ni fa'ata'ita'iga i le gagana Sāmoa

### Level 7: Suggested aspects of gagana Sāmoa

Feso'ota'iga Communication	'O ni fa'ata'ita'iga i le gagana Sāmoa Suggested aspects of gagana Sāmoa
7.1 Communicate information in some detail	<p><i>'O le 'āiga Sāmoa e pūlea e le matai. E lua itū'āiga matai Sāmoa: 'O le matai ali'i ma le matai tulāfale. 'O le matai e fa'amaopoopo mea o le 'āiga. 'O le matai tulāfale e fetalai mo le 'āiga.</i></p> <p><i>'O le 'aulakapī e sefulu lima tagata e iai. E tofu le tagata ma lona tūlaga. E iai le laufali e pule i le ta'aloga. E valusefulu minute le 'umi o le ta'aloga.</i></p> <p><i>Fai sau su'esu'ega i se tagata Sāmoa ta'uta'ua e fa'aaogā ai tala mai nusipepa, leitiō, komipiuta, vitio ma ni isi alagā'oa.</i></p> <p><i>Lipoti mai e uiga i lau gāluega. 'Ia fa'aali ni ou lava manatu e uiga i lau su'esu'ega na fai.</i></p>
7.2 Share personal perspectives and explore the views of others	<p><i>Fa'aaogā 'upu fa'aaloalo pe'ā talanoa 'i isi, (use respectful words when speaking), for example: Fa'amatala mai po 'o le ā sou lagona e uiga i le matā'upu?</i></p> <p><i>'O le ā sou finagalo e uiga i le mea 'ua tupu? 'O lo'u lagona e tatau ona ... 'O lo'u manatu e mafai ona ... 'Ua 'ou iloa ... 'Ou te mautinoa ...</i></p> <p><i>'Ailoga ... 'Ou te lē lagolagoina lou finagalo ... E 'au 'ese lo'u manatu ...</i></p>
7.3 Describe activities and events in a sequence	<p><i>Saofa'i (a ceremony to bestow a matai title), for example: 'O le saofa'i e fai muamua le lotu. 'A mē'a lea 'ona tu'umuli lea o le 'aufaigālua, 'ae fai le ali'i taeao a le nu'u. E folafola e le 'āiga 'ava o le nu'u. E folafola e le nu'u 'ava o le nofo. E fa'apa'ia e le nu'u le nofo fou.</i></p> <p><i>Lotu (prayers), for example: 'O lā mātou sāuniga e 'āmata i le 'āmata lotu. 'A mē'a lea 'ona soso'o ai lea ma le pese. 'Ona faitau lea o le Tusi Paia. E mulimuli lava le lāuga ma le pese fa'ai'u.</i></p>
7.4 Communicate in formal situations	<p><i>Introductions, for example: E muamua ona 'ave mea 'i Matāutusā. E muamua fo'i ona momoli lā'au 'i Fogā'a. 'Aiseā? 'Auā 'ua muā'au, muli'au le Atua i lo 'outou soifua ma lo tātou ola.</i></p> <p><i>Sayings, for example: 'O le 'upu a Sāmoa e fesili mulimai 'ia muamai. E fesili le tagata la'itiiti i le tagata matua. 'O le aganu'u lea a Sāmoa.</i></p>



<b>Feso'ota'iga</b> <i>Communication</i>	<b>'O ni fa'ata'ita'iga i le gagana Sāmoa</b> <i>Suggested aspects of gagana Sāmoa</i>
7.5 Express and justify ideas, opinions, and reasons	<p><i>'ona 'ua, o le mafua'āga lea, 'ae le'i, 'ae le, 'o le ala lea, 'auā, 'ina 'ua, peisea'i, 'aiseā? 'O le ā le mafua'aga? 'O anafea? 'O afea? 'O ai? tōfā, fa'autaga, moe, finagalo</i></p> <p><i>E ala ona 'ou lagolagoina lou finagalo 'auā e tonu le mea 'ua e fai mai ai.</i></p> <p><i>'Ou te 'auai i le tōfā 'auā o le mea moni lēnā.</i></p> <p><i>'Ou te tete'e i le fa'autaga 'ona e lē fa'avaea.</i></p>
7.6 Argue for a particular course of action	<p><i>E tu'u sa'o atu se manatu. 'Ou te matuā lagolagoina le finagalo fa'aalia. 'Ou te mātua mautinoa/lagona o le mea tonu lea e tatau ona fai.</i></p> <p><i>'Ou te matuā le lagolagoina le manatu. 'Ou te tē'ena le finagalo lea. E lē o se mea tonu ma fetai i lo'u manatu.</i></p>
7.7 Express conditions and possible consequences	<p><i>'O le mea e o'o i ai le matā'upu lenei, e au 'i le vevesi.</i></p> <p><i>'Āfai e le ō gatasi le futia ma le 'umele 'ole'ā lē maua se nofo feālofani.</i></p> <p><i>'Āfai e lē tu'utu'u loloto le tōfā ma le fa'autaga 'ole'ā lēai se manuia e maua e lō tātou 'āiga.</i></p>
7.8 Make extended comparisons	<p><i>E tele i'a o le sami, e tele fo'i lā'au o le vao, e tele manu felelei o le lagi, e tele teine 'afakasi, 'ae sili ai 'oe la'u pele o le lanu Sāmoa, mate maia la'u tupua, pē 'e te iloa le igoa.</i></p>

## Vāega 7: 'O ni fa'ata'ita'iga i le aganu'u fa'asāmoa

### Level 7: Suggested aspects of fa'asāmoa

At this level, learning more about aganu'u fa'asāmoa involves focusing on and developing appropriate use of formal and informal language in a wide range of contexts. The degree of students' sophistication in understanding aganu'u fa'asāmoa and how it relates to gagana Sāmoa depends partly on their previous language experience and partly on the learning activities that they take part in.

The table below suggests possible aspects of aganu'u fa'asāmoa for the Cultural Knowledge strand at level 7.

<p><b>Atamai i le Aganu'u</b> <i>Cultural Knowledge</i> Students will:</p>	<p><b>'O ni fa'ata'ita'iga i le aganu'u fa'asāmoa</b> <i>Suggested aspects of fa'asāmoa</i> Students could be learning through experiences that allow them to:</p>
<ul style="list-style-type: none"> <li>demonstrate understanding of the meanings of particular cultural practices;</li> </ul>	<ul style="list-style-type: none"> <li>present gifts and make acknowledgments at a funeral, for example: <i>Folafola sua o le maliu</i> (public acknowledgment of gifts at a funeral). <i>E fa'atulou atu 'i le pa'ia o le maota osilagi. Faliu ia se silafaga i lau tōfā Va'a. 'Ou te tautala i le fa'atupu 'ua ma'ama'au 'i ai le afioga iā Faumuinā ma le faletua. 'O lau fa'atamāli'i lenei 'ole'ā 'ou folafolaina atu ...</i> <i>'Ua iai le vailolo, 'ua iai le fa'avevela, 'ua iai le ta'apaepae. Fa'alua lo'u leo 'ua iai le sua talisua 'o le pusa pīsupo, 'ae ufitā'i i le 'ie o le mālō</i> <i>Fa'afetai le teu, fa'afetai le fa'aaloalo;</i></li> <li>make an acknowledgment at the <i>ava</i> ceremony (<i>sufi ava</i>), for example: <i>'Ua pa'ia le taeao ma le aso. 'Ua mamalu fo'i 'auā 'ua afio mai le pa'ia o le faigāmalaga. Eeta'i maia lenā talā na 'ātoa, 'ae se'i liliu ane le laumua nei e sa'ili se 'ava mo lō tātou taeao fesilasilafa'i;</i></li> </ul>
<ul style="list-style-type: none"> <li>interpret and respond to aspects of sociocultural events in historical and modern contexts;</li> </ul>	<ul style="list-style-type: none"> <li>use <i>muāgagana</i> (sayings) in appropriate ways, for example: <i>E sui faiga, 'ae tūmau le fa'avae</i> (Although conventions may change, foundations remain);</li> <li>identify modern changes to traditional conventions, for example, by discussing changes to the <i>sua</i> in modern New Zealand;</li> </ul>
<ul style="list-style-type: none"> <li>participate in composing and presenting texts for particular events;</li> </ul>	<ul style="list-style-type: none"> <li>use their knowledge of important aspects of presentation, for example, <i>e tāua tele vāega nei mo fa'atinoga</i> (the features of a speech): <i>le leo, tāga, fōliga, and lā'e'i;</i></li> <li><i>'Ia talafeagai ma le gālua 'olo'o fa'atino</i> (different kinds of presentations) for example: <i>tautalaga; lāuga; fa'atino se tala; fa'atino se solo; siva; fa'afiafiaga; pese; fa'asalalauga;</i></li> <li>compose and present various types of written texts, for example, different kinds of <i>tusitusiga</i>, such as <i>tala fou mo le nusipepa/leitio, fa'asalalauga, tusigātala, tusi vala'aulia, tala fa'atino, and 'upu o pese/solo;</i></li> </ul>



<p><b>Atamai i le Aganu'u</b> <i>Cultural Knowledge</i> Students will:</p>	<p><b>'O ni fa'ata'ita'iga i le aganu'u fa'asāmoa</b> <i>Suggested aspects of fa'asāmoa</i> Students could be learning through experiences that allow them to:</p>
<ul style="list-style-type: none"> <li>recognise and express <i>fa'aaloalo</i> and <i>tautua</i> in a variety of contexts;</li> </ul>	<ul style="list-style-type: none"> <li>express <i>fa'aaloalo</i> in various contexts by using the following kinds of language appropriately: <i>Fa'aaloalo e ala i le tautua</i> – 'O le ala i le pule o le tautua <i>Fa'atino ma mālamalama i tautua</i> 'ese'ese (understanding and practising different ways of serving): <i>Tautua tuāvae</i> – 'o le fai o fe'au i totonu o le 'āiga <i>Tautua matavela</i> – o le fa'atino o le gāseseina ma le kukaina o mea'ai <i>Tautua 'upu</i> – 'o le fai o tautalaga po 'o lāuga mo le 'āiga (for example, as a <i>matai</i> who is an orator – <i>tulāfale</i>) <i>Tautua mamao</i> – 'o le lafo o tupe, mea'ai, lāvalava i 'āiga i Sāmoa <i>Tautua toto</i> – 'o le oti, po 'o le masa'a 'o le toto mo lou 'āiga/atunu'u (for example, as a soldier – <i>fitafita</i>) <i>Tautua e lē lelei</i> (serving in the wrong way): <i>Tautua pa'ō</i> – e fa'alii ma pa'ō le fa'atinoga o fe'au <i>Tautua gutuā</i> – 'o le tomumu ma fai fe'au <i>Tautua fia matai</i> – e ala ona fai le tautua 'ona 'o le fia matai.</li> </ul>
<ul style="list-style-type: none"> <li>explore how the use of gagana Sāmoa conveys cultural meanings.</li> </ul>	<ul style="list-style-type: none"> <li>discuss titles, for example, explore the concept of a <i>matai</i> and interview a family or community member using language such as: <i>'O ā igoa matai 'o lou 'āiga? Tamā/tinā.</i> <i>E matai lou tamā?</i> <i>'O se ali'i po'o se tulāfale?</i> <i>'O fea le nu'u e matai ai?;</i></li> <li>identify <i>matai</i> titles that are linked to specific villages;</li> <li>explore literal and figurative meanings of sayings, for example: <i>Mālō le soifua maua ma le lagi e mamā</i> (formal greeting in specific contexts) <i>'Ua tātou feiloa'i i luma 'o le nu'u 'ae lē o tua o le nu'u</i> (part of a speech that conveys the idea of meeting on good terms with good intentions) <i>'Ua ta fia Faleālili fua</i> (an expression of pride and happiness for what someone has achieved).</li> </ul>



## Vāega 7: 'O ni fa'ata'ita'iga i le fa'atinoga o a'oa'oga ma iloiloga

### *Level 7: Suggested learning and assessment activities*

Not all of 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 appropriate to the objectives to be met. Some activities specific to cultural learning are listed above under the heading Suggested aspects of fa'asāmoa. It is also important to acknowledge the cultural context present in all genuinely communicative activities so that students are supported as they acquire the linguistic and the cultural knowledge and skills they need to communicate confidently and effectively with other speakers of gagana Sāmoa.

#### **Gagana fa'alogo ma le tautala**

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

Students could be learning through:

- describing their personal feelings and reactions to a spoken text and exploring the views of others;
- giving a speech in a formal situation in a specified setting and receiving feedback from the audience about what they need to do to improve, both verbally and non-verbally;
- role-playing a talk with a careers adviser about 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 spoken instructions, for example, how to get to a place on the other side of a town by tracing the route on a map;
- extracting detailed information from a spoken text to complete a form;
- extracting and explaining the main points from an article they have read;
- listening to a spoken text on a particular issue, 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;
- using recordings of their own prepared speech to seek feedback from others in order to improve on their presentation before final delivery;
- role-playing a situation, in pairs, in which one partner expresses their feelings and asks for an explanation about the other's failure to meet as arranged.

#### **Gagana faitau ma le tusitusi**

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

Students could be learning through:

- writing to a friend, describing their fitness programme in preparation for a forthcoming sports competition;
- preparing and gathering information for a questionnaire about their friends' views on a particular social issue, such as obesity, 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;
- 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;



- following a recipe, or any set of instructions, to make a particular item;
- updating portfolios of their written work and identifying where specific personal improvement is needed.

### **Gagana va'aia: Maimoaina ma le fa'atinoga**

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

Students could be learning through:

- viewing and comparing live cultural performances and/or events in Sāmoa and New Zealand;
- viewing a recording of their participation in a group cultural performance and receiving and offering critical feedback;
- viewing carvings from Sāmoa, or made by Samoan artists in New Zealand, and discussing the materials and designs used;
- role-playing the use of polite forms for everyday terms on formal occasions;
- viewing, comparing, and contrasting (video) recordings of cultural festival performances in Sāmoa and New Zealand;
- researching a topic within aganu'u fa'asāmoa and presenting the information in visual texts.

For classroom language learning activities to be effective in promoting 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 their students to monitor their own progress and to develop effective learning strategies.

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

See earlier sections (pages 19–22) and refer also to *The New Zealand Curriculum* for further information on Effective Pedagogy (pages 34–36) and Assessment (pages 39–41).





# Vāega 8

## Level 8



### Ālāfua ma Fuafa'atatau

*Strands and Achievement Objectives*

#### Ālāfua: Poto i le Gagana

*Strand: Language Knowledge*

Students will:

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

#### Ālāfua: Feso'ota'iga

*Strand: Communication*

In selected linguistic and sociocultural contexts, students will:

- 8.1 communicate about certainty and uncertainty, possibility and probability;
- 8.2 initiate and sustain interactions in a range of contexts;
- 8.3 develop and justify a course of action, argument, or point of view;
- 8.4 express approval, regret, and forgiveness;
- 8.5 create and respond to texts that inform, persuade, or entertain;
- 8.6 understand and use appropriate linguistic and cultural features in a range of contexts;
- 8.7 explore the views of others, developing and sharing personal perspectives.

#### Ālāfua: Atamai i le Aganu'u

*Strand: Cultural Knowledge*

Students will:

- explain the significance of particular aganu'u fa'asāmoa practices;
- discuss and use combinations of visual and verbal features in presentations and performances;
- recognise and express *fa'aaloalo* and *tautua* in a range of contexts;
- research and interpret social, environmental, and economic issues in the contexts of New Zealand and Sāmoa;
- analyse how the language expresses cultural meanings and make comparisons with other languages.

The table below suggests possible aspects of gagana Sāmoa for the Communication strand at level 8.



## Vāega 8: 'O ni fa'ata'ita'iga i le gagana Sāmoa

### Level 8: Suggested aspects of gagana Sāmoa

Feso'ota'iga <i>Communication</i>	'O ni fa'ata'ita'iga i le gagana Sāmoa <i>Suggested aspects of gagana Sāmoa</i>
8.1 Communicate about certainty and uncertainty, possibility and probability	<p>Formal, very respectful language  <i>'Ou te lagolagoina le tōfā i lau Afioga ...</i>  <i>'Ou te lagolagoina le fa'autaga i lau tōfā ...</i>  <i>Āfai 'o le tōfā lenā 'ou te lē 'auai ...</i>  <i>Āfai 'o le fa'autaga lea, 'ou te alofa atu ...</i></p> <p><i>E fa'amālūlu atu 'ou te fa'alēiloa le tūlaga lenā ...</i>  <i>E fa'amālūlu atu 'ou te lē matuā mautinoa lelei ...</i>  <i>E'avatu mālū i pu'ega, 'ailoga e talafeagai lou finagalo ...</i></p> <p><i>Ātonu 'o le tōfā i lau afioga, 'ia ta'atia maia se'i moe le toa.</i>  <i>E fa'amalie atu i lau afioga 'ailoga 'ole'ā 'ou lava mai.</i>  <i>E fa'amalie atu i lau tōfā 'ātonu 'ou te tuai mai.</i></p> <p>Informal language  <i>'Ou te 'auai i lou manatu ...</i>  <i>'Ou te 'auai i lou finagalo ...</i>  <i>'Ou te lē lagolagoina lou manatu ...</i></p> <p><i>'O le ā sou manatu?</i>  <i>'E te 'auai pē lēai?</i>  <i>E lelei pē leaga?</i>  <i>'Aiseā 'e te 'auai ai i lea manatu?</i></p>
8.2 Initiate and sustain interactions in a range of contexts	<p>Formal language (used at a fonofono)  <i>E fa'afeiloa'i aloa'ia atu 'i le pa'ia o la tātou fonotaga ...</i>  <i>E lafo atu le matā'upu 'i le 'a'ai o finagalo ...</i>  <i>'Ua pāsia le lafo fa'atū ...</i>  <i>E momoli atu le fa'afetai 'i le pa'ia o lā tātou fonotaga ...</i></p> <p><i>Talanoaga i le leitiō (radio interview)</i>  <i>E fa'atālofa atu 'i lau susuga i lenei taeao/afiafi. Fa'apea fo'i ma le fa'afofoga'aga a Sāmoa ...</i>  <i>'O le ā le matā'upu 'e te fia talanoa i ai?</i>  <i>E 'auai lou manatu pē lēai?</i>  <i>Fa'afetai atu mo le talanoaga i lenei aso ...</i>  <i>Fa'amanuia atu le Atua i ou tiute ma faiva ...</i>  <i>'Ia manuia le fa'asausauga a Sāmoa i lenei taeao/afiafi.</i></p> <p><i>Fetauiga i le 'auala (student talking informally with a church pastor)</i>  <i>Tamaitiiti: Tālofa lau susuga.</i>  <i>Faifeau: Mālō ali'i, 'o fea 'e te alu 'i ai?</i>  <i>Tamaitiiti: Vaeatu lau susuga 'ou te alu atu e fai la'u fa'atau.</i>  <i>Faifeau: 'Ia alu loa, 'ia vave i le fale.</i>  <i>Tamaitiiti: Tōfā soifua lau susuga.</i></p>



<b>Feso'ota'iga</b> <i>Communication</i>	<b>'O ni fa'ata'ita'iga i le gagana Sāmoa</b> <i>Suggested aspects of gagana Sāmoa</i>
8.3 Develop and justify a course of action, argument, or point of view	<p><i>E fa'amālūlū atu 'i lou finagalo 'ou te matuā tē'ena 'ona 'o itū nei ... (tete'e 'i se manatu)</i></p> <p><i>Mānaia le manatu, 'ou te fa'aluaina le finagalo lea ... (lagolago 'i se manatu)</i></p> <p><i>'Ou te fofola atu se lagona 'olo'o o'u nofo ma a'u ... Silasila fo'i o le itū lea e ...</i></p> <p><i>E tatau ona tātou gālulue fa'atasi 'auā a lēai, 'ole'ā vaemanua (lē manuia) lo tātou fa'amoemoe ...</i></p> <p><i>Tātou te faia nei mea 'ona 'o itū nei:</i></p> <p><i>muamua ...</i></p> <p><i>lona lua ...</i></p> <p><i>lona tolu ...</i></p> <p><i>i le ma lea ...</i></p> <p><i>'o le itū mulimuli ...</i></p>
8.4 Express approval, regret, and forgiveness	<p><i>Mālō le fai o le faiva.</i></p> <p><i>Mālō le 'a'ao mālosi.</i></p> <p><i>Mālō le tauāta'i.</i></p> <p><i>'Ou te lagolagoina le tōfā i lau afioga ...</i></p> <p><i>'Ou te lagolagoina le fa'autaga i lau tōfā.</i></p> <p><i>Ma'imau ē pe 'ana 'ou iai ...</i></p> <p><i>'Ua 'ou lagona le fa'anoanoa ...</i></p> <p><i>'Ou te fa'ato'ese atu ma 'avatu mālū 'i pu'ega i lou finagalo ...</i></p> <p><i>'O le nātura 'o le tagata 'o le sesē ...</i></p> <p><i>E asuasu vai mālū atu 'i lou finagalo ...</i></p> <p><i>E poto le tautai 'ae sesē le atu 'i ama ...</i></p>
8.5 Create and respond to texts that inform, persuade, or entertain	<p><i>Fa'amālositino (exercise)</i></p> <p><i>soifua malōlōina, taumafa māmā, lava le mālōlōga, taumafa fuālā'au 'aina</i></p> <p><i>Fa'asalalauga Sāmoa (po 'o se isi nofoaga) (advertising in Sāmoa – or other places)</i></p> <p><i>'O Sāmoa e:</i></p> <p><i>sa'oloto, māfanafana, taugōfie, malupuipua, tū ma aga fa'asāmoa, mālosi le lotu, lelei māta'aga, for example, Lalomanu, Manase</i></p>



<b>Feso'ota'iga</b> <i>Communication</i>	<b>'O ni fa'ata'ita'iga i le gagana Sāmoa</b> <i>Suggested aspects of gagana Sāmoa</i>
8.6 Understand and use appropriate linguistic and cultural features in a range of contexts	<p>The examples of activities suggested below use the contexts of (1) an 'ava ceremony and (2) the giving and presenting of gifts.</p> <p><b>Gagana o le 'Ava</b></p> <p><i>Taupou/Mānaia – E paluina le 'ava</i>  <i>Folafola 'ava – tagata e folafolaina le 'ava</i>  <i>Tautū 'ava – tagata e tū 'i luga e 'ave ipu</i>  <i>Sufi 'ava – tagata e momoliina 'ava</i>  <i>Agai 'ava – tagata e nonofo i tua ma le taupou</i>  <i>Tā fau – tagata e tāina le fau</i>  <i>Lāuga usu – lāuga a le nu'u/aulotu/ā'oga</i>  <i>Lāuga tali – lāuga a le malaga</i>  <i>Tufa 'ava – tagata e vala'auina ipu o le 'ava</i></p> <p><b>Si'i/Tali si'i</b></p> <p><i>'Ie tōga: – tōfā, mavaega, 'ie fai ai 'ie, measulu, 'ie o le fa'amāgaloga,</i>  <i>Sua taute – vailolo, ta'apaepae, fa'avevela</i>  <i>Sua talisua – pua'a, pusa pīsupo, 'apa masi</i>  <i>Fa'aoso – pusa moa, pusa povi, manu papālagi</i>  <i>Pāsese – sēleni</i></p>
8.7 Explore the views of others, developing and sharing personal perspectives	<p><b>Talanoaga</b></p> <p><i>'O le ā le itū 'ua ala ai ona 'e faia lenā mea?</i>  <i>'E lelei le 'aumai o le tōfā ma le fa'autaga.</i></p> <p><i>'Āfai e fai lou finagalo 'o le ā le mea e ono tupu mai?</i>  <i>Ta'ilo i sou finagalo 'ae 'o lo'u manatu e ...</i>  <i>Tatala mai le tōfā.</i>  <i>'O lā tātou matā'upu e palepalealuga.</i></p>



## Vāega 8: 'O ni fa'ata'ita'iga i le aganu'u fa'asāmoa

### Level 8: Suggested aspects of fa'asāmoa

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

The table below suggests possible aspects of aganu'u fa'asāmoa for the Cultural Knowledge strand at level 8.

<b>Atamai i le Aganu'u</b> <i>Cultural Knowledge</i> Students will:	<b>'O ni fa'ata'ita'iga i le aganu'u fa'asāmoa</b> <i>Suggested aspects of fa'asāmoa</i> Students could be learning through experiences that allow them to:
<ul style="list-style-type: none"> <li>explain the significance of particular aganu'u fa'asāmoa practices;</li> </ul>	<ul style="list-style-type: none"> <li>acknowledge a visiting party, for example, by saying:  '<i>O le ali'itaeao ma le usu fa'aaloalo 'o le fa'ailoga lea o le talia aloa'ia o se malaga</i>  '<i>O le aganu'u fa'asāmoa e fa'avae i le alofa ma le fa'ataualofa</i>  '<i>O le 'aiavā e fa'ailoa ai le tāua o se mafutaga 'ole'ā taumāvae, e 'ave ai meaalofa;</i> </li> </ul>
<ul style="list-style-type: none"> <li>discuss and use combinations of visual and verbal features in presentations and performances;</li> </ul>	<ul style="list-style-type: none"> <li>present gifts to visitors in ways that are appropriate to their roles, for example:  '<i>A tūla'i le mālō tōga e fai 'upu e 'ave ai fa'aaloaloga</i>  <i>Folatōga – tama'ita'i e folaina tōga</i>  <i>Ta'i sua – tama'ita'i e 'aveina le vailolo, fa'avevela, ta'apaepae</i>  <i>Ta'i tōga – tama'ita'i e ta'iina le tōga</i>  '<i>Aumaga – e 'aveina le sua talisua;</i> </li> </ul>
<ul style="list-style-type: none"> <li>recognise and express <i>fa'aaloalo</i> and <i>tautua</i> in a range of contexts;</li> </ul>	<ul style="list-style-type: none"> <li>explain the exchange of gifts between visitors and hosts, for example, by saying:  '<i>A usu le nu'u i le malaga, e fai lafo</i>  '<i>A alu se si'i, e tali i fa'aaloaloga</i>  '<i>A fetalai le tulāfale, e fai lona lafo</i>  <i>A tali tōga 'o le teine, e 'aumai le 'oloo a le tama (fa'aipoipoga);</i> </li> </ul>



<p><b>Atamai i le Aganu'u</b> <i>Cultural Knowledge</i></p> <p>Students will:</p>	<p><b>'O ni fa'ata'ita'iga i le aganu'u fa'asāmoa</b> <i>Suggested aspects of fa'asāmoa</i></p> <p>Students could be learning through experiences that allow them to:</p>
<ul style="list-style-type: none"> <li>research and interpret social, environmental, and economic issues in the contexts of New Zealand and Sāmoa;</li> </ul>	<ul style="list-style-type: none"> <li>research and interpret youth issues in New Zealand, for example: <i>'O se a'afiaga olo'o a'afia ai tupulaga i Niu Sila ('o se 'auala e fō'ia ai le fa'afitāuli ...);</i></li> <li>research and interpret relationships between brother and sister, for example: <i>'O le uiga o le "feagaiga" ('o le tama'ita'i 'o le feagaiga a lona tuagane);</i></li> <li>research and interpret the importance of church to the people of Sāmoa, for example: <i>'O le tāua o le lotu i le ōlaga fa'asāmoa ('ua suluia Sāmoa i 'ave o le tala lelei);</i></li> <li>research and interpret the roles of <i>matai</i>, for example: <i>'O tiute o le Matai Sāmoa. 'O le Matai 'o lē e mata 'i ai measina a le 'āiga;</i></li> <li>research and interpret the importance of the church for Samoan people in New Zealand, for example: <i>'O le tāua o 'ekālēsia Sāmoa i Niu Sila ('o 'ekālēsia 'ua fai ma nu'u o tagata Sāmoa i Niu Sila);</i></li> </ul>
<ul style="list-style-type: none"> <li>analyse how the language expresses cultural meanings and make comparisons with other languages.</li> </ul>	<ul style="list-style-type: none"> <li>analyse the language of titles, for example, <i>matai</i> titles – <i>'o le tele o suafa matai e iai o lātou maota, sa'o tamaita'i, igoāipu, tulāfale fai 'upu, fa'alagiga/fa'alupega</i> (status titles);</li> <li>discover how <i>matai</i> titles convey links to the land, to people, and to other titles and compare these with similar links in the languages of other cultures, for example, Tongan, Japanese, or Māori.</li> </ul>

## Vāega 8: 'O ni fa'ata'ita'iga i le fa'atinoga o a'oa'oga ma iloiloga

### Level 8: Suggested learning and assessment activities

Not all of 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 appropriate to the objectives to be met. Some activities specific to cultural learning are listed above under the heading Suggested aspects of fa'asāmoa. It is also important to acknowledge the cultural context present in all genuinely communicative activities so that students are supported as they acquire the linguistic and the cultural knowledge and skills they need to communicate confidently and effectively with other speakers of gagana Sāmoa.

#### Gagana fa'alogo ma le tautala

##### Oral language: Listening and speaking

Students could be learning through:

- using a picture of people as the basis for creating a dialogue between them, and then acting out the dialogue;
- using a picture as a starting point for a description or narrative to entertain others;
- preparing and acting out a drama script based on a photograph, painting, or event;
- listening to a short narrative, which is then divided into sections for pairs or groups to dramatise;
- reviewing a book they have read, or a movie they have seen, in order to persuade others to read or see it;
- emailing a person from Sāmoa 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 those who participated;
- role-playing interviews in which the interviewees express their feelings and hopes for the people in Sāmoa after there has been a disaster such as a cyclone or earthquake;
- putting forward a proposition (for example, that it is healthier to eat fresh produce than takeaways) and providing supporting details;
- reading a newspaper account of a recent social, economic, or environmental event relating to the Samoan community 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;
- watching a recording of speakers of gagana Sāmoa talking to each other, and working out the relationships between the participants, based on how they address each other.

#### Gagana faitau ma le tusitusi

##### Written language: Reading and writing

Students could be learning through:

- writing to a local business to apply for a weekend job, explaining why they are suitable candidates and including promises, for example, of punctuality;
- researching and writing a profile of a prominent community member for publication in a local newspaper;
- rewriting the story from a traditional poem, song, chant, or legend in the idiom of today and presenting it as if it had been written for a different context, for example, as a newspaper report or a story in a magazine for young teenagers;



- discussing the food in the school canteen with classmates and writing a letter of complaint or praise to health authorities, summarising the views presented in the discussion;
- reassembling a narrative that has been cut into sections, then writing a summary of the key events in the story;
- writing a newspaper editorial about a social or environmental issue, in which they present a particular point of view;
- researching an important social topic such as global warming, identifying the central issue, and listing the arguments on either side;
- taking notes and writing a report of a class meeting.

### **Gagana va'aia: Maimoaina ma le fa'atinoga**

*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 checking that they are using the feedback provided to improve specific aspects of their knowledge, skills, and performance;
- viewing a speech and then discussing the significance and effectiveness of the non-verbal cultural elements used;
- 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) effectively to communicate the intended message(s);
- comparing aspects of fa'asāmoa with those of another Pasifika culture and discussing some feature that is common to both cultures;
- extending hospitality to visitors to their school (or classroom) in culturally appropriate ways;
- demonstrating understanding of fa'asāmoa values through specific behaviour in particular situations.



For classroom language learning activities to be effective in promoting 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 their students to monitor their own progress and to develop effective learning strategies.

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

See earlier sections (pages 19–22) and refer also to *The New Zealand Curriculum* for further information on Effective Pedagogy (pages 34–36) and Assessment (pages 39–41).



## Fuafuaina o Polokalame i Ā'oga

### *Planning Programmes in Schools*

The guidance offered for schools in *Ta'iala mo le Gagana Sāmoa: The Gagana Sāmoa Guidelines* is summarised in this section as a logical series of steps for teachers to take in order to create effective programmes for teaching and learning gagana Sāmoa and aganu'u fa'asāmoa.

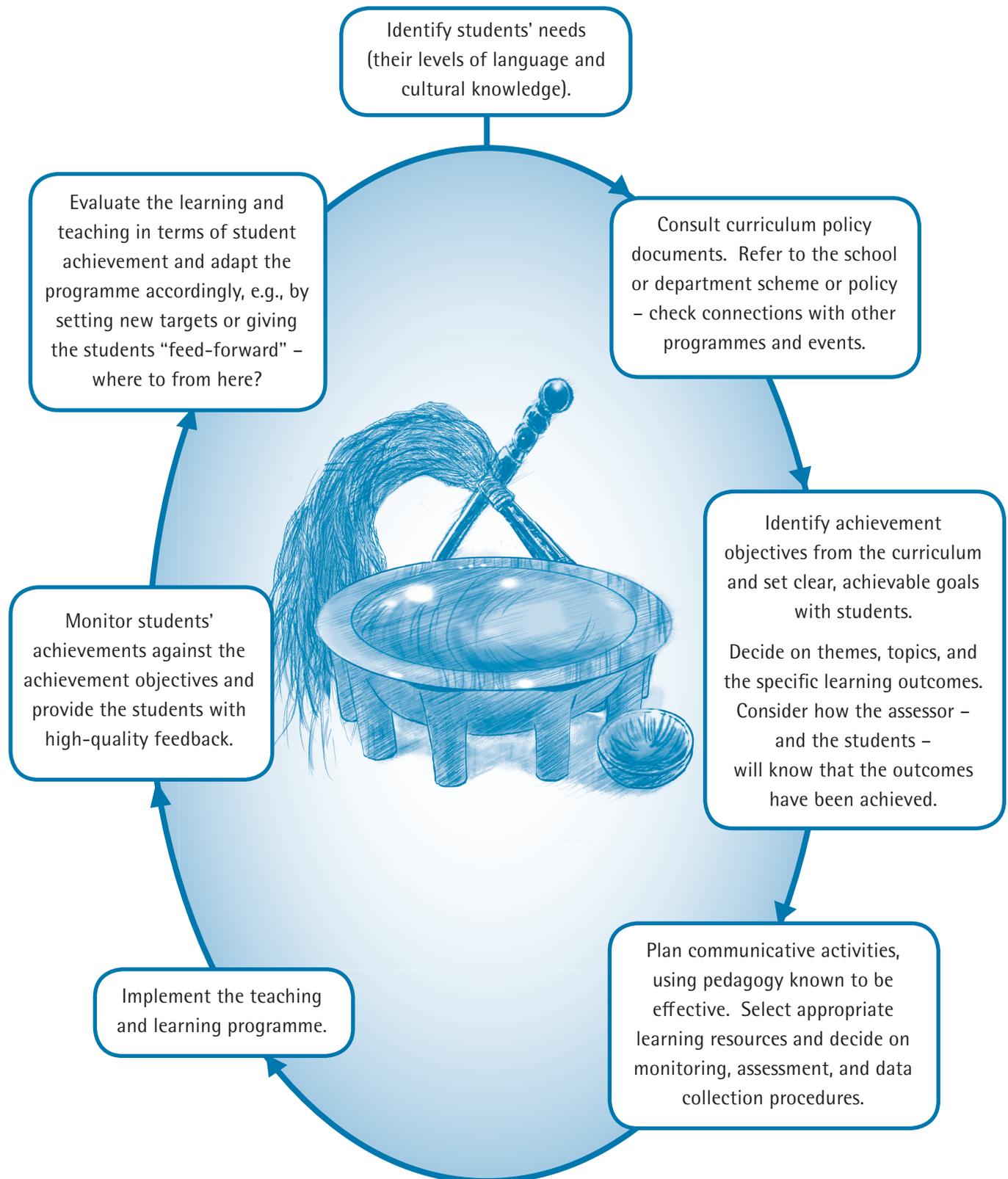
It is suggested that teachers:

- 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 *Ta'iala mo le Gagana Sāmoa: The Gagana Sāmoa Guidelines* into their 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 language 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 and the weekly plan);
- look for opportunities to make links with programmes in other learning areas (for example, art, music, and food technology) and 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 the pedagogy that is most effective for introducing, reinforcing, consolidating, and extending the students' communication skills within and beyond the classroom (for example, homework planning, vocabulary notebooks, and ways to be involved in the community);
- select (or develop) suitable resources and learning activities that will enable the students to acquire specific content (such as language structures, vocabulary, and cultural knowledge) and to combine and apply their knowledge in meaningful communication to achieve the intended outcomes;
- plan to collect and analyse data on student achievement in order to provide students with useful feedback on their progress and learning needs and to gain evidence to use in ongoing adjustment to their programmes to ensure they continue to meet their students' needs;
- prepare summative assessments that are well aligned to the outcomes to be achieved and that can also help students to continue to progress;
- develop ways to evaluate their teaching and learning programmes against their objectives.



# 'O se 'Auala i Fuafuaga i Ā'oga

## An Approach to Planning in Schools





# Alagā'upu

## Sayings, Expressions, and Proverbs

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In the translations provided here, the English version usually interprets the meaning of the proverb and is not a literal translation.

1. *E fafaga tama a manu i fuga o lā'au 'ae fafaga tama a tagata i 'upu ma tala*  
Language and culture are sustenance for our children (page 6).  
The proverb has a literal meaning: young birds are nourished with flowerbuds, while young children are nourished with words.
2. *'O lau gagana, 'o lou fa'asinomaga*  
Your language is your identity (page 8).
3. *'O le tele o sulu, e maua ai figota*  
Learners of gagana Sāmoa will add richly to their basket of knowledge (page 10).  
This is a fishing analogy. The more torches there are, the greater the light, which brings a more abundant catch.
4. *E mamae le tava'e i ona fulu*  
People treasure their language and culture (page 17).  
The proverb has a literal meaning: the *tava'e* is proud of its feathers. This proverb expresses the significance of Samoan values to the people.
5. *E tau'i le alofa i le alofa*  
Repay love with love (page 17).
6. *'O le fa'aaloalo na te fa'atinoa le vā fealoa'i*  
Respect underpins all relationships within Samoan culture (page 17).
7. *'O le ala i le pule 'o le tautua*  
Service is the pathway to leadership and authority (page 17).
8. *A'oa'o le tama e tusa ma ona ala 'a o'o 'ina matua e lē toe te'a 'ese ai. (Fa'ata'oto 22:6)*  
Early childhood education is the foundation of lifelong learning (page 24).  
Verse 6 of the Book of Proverbs in the Bible reads: Teach the child the right way so that when he is older he will not depart from it.





# Mau Fa'amatala

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