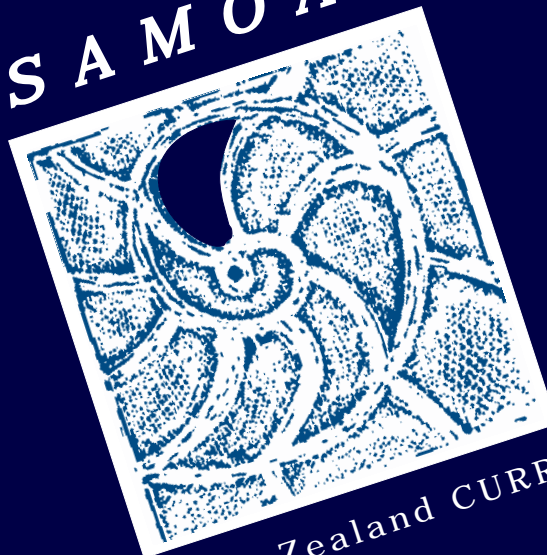


SAMOAN



in the New Zealand CURRICULUM

Ministry of Education



Fa'asino 'Upu

Contents

- 4 'Upu Tomua
Foreword
- 5 Fa'atomuaga
Introduction
- 6 Sini
Aims
- 6 Sini Lautele
General Aims
- 6 Sini Fa'apitoa
Specific Aims
- 7 'Aiseā e A'oa'o ai le Gagana Samoa i Niu Sila?
Why Learn Samoan in New Zealand?
- 8 'O Ai e A'oina le Gagana Samoa?
Who are the Learners of Samoan?
- 9 'O 'Auala e Su'esu'e ai ma A'oa'o atu ai le Gagana Samoa
Approaches to Learning and Teaching Samoan
- 9 Gāluega Fa'atino
Learning Activities
- 10 A'oa'oina o le Kalama
Acquiring Grammatical Competence
- 10 Fa'ailoga ma Fa'aleoga
Language Technicalities
- 11 'O 'Auala mo le Iloiloga ma le Teuteuga
Approaches to Assessment and Evaluation
- 12 'O le Ata Fa'avae mo Tusi Pasi ma Fa'ailoga mo
le Atunu'u 'Ātoa fa'apea ma Iuniti o Fuafa'atatau
The National Qualifications Framework and Unit Standards
- 12 'O Alafua ma Sini o Gāluega Fuafa'atatau
Strands and Achievement Objectives
- 13 'O Alafua mo Ā'oga 'Āmata
The Learning Strands for Early Childhood

- 13 'O Alafua mo Ā'oga
The Learning Strands for Schools
- 13 Sini o Gālua Fuafa'atatau
Achievement Objectives
- 14 Gagana Tautala: Fa'alogo ma le Tautala
Oral Language: Listening and Speaking
- 15 Gagana Tusitusi: Faitau ma le Tusitusi
Written Language: Reading and Writing
- 15 Gagana Va'aia
Visual Language
- 16 A'oa'oga Fa'aleaganu'u
Cultural Learning
- 17 Ta'iala mo le Gagana Samoa i Niu Sila: Ā'oga 'Āmata
*Samoa in the New Zealand Curriculum:
Early Childhood Education Settings*
- 18 Vāega Ā'oga 'Āmata
Early Childhood Level
- 26 Ta'iala mo le Gagana Samoa i Niu Sila: Ā'oga
Samoa in the New Zealand Curriculum: Schools
- | | | | |
|----|---------------------------|----|---------------------------|
| 27 | Vāega 1
<i>Level 1</i> | 62 | Vāega 5
<i>Level 5</i> |
| 37 | Vāega 2
<i>Level 2</i> | 70 | Vāega 6
<i>Level 6</i> |
| 46 | Vāega 3
<i>Level 3</i> | 77 | Vāega 7
<i>Level 7</i> |
| 54 | Vāega 4
<i>Level 4</i> | 83 | Vāega 8
<i>Level 8</i> |
- 89 Fa'aaogāina o le Ta'iala
Using the Curriculum Statement
- 91 'O Alagā'oa
Resources



'Upu Tomua

Foreword

Ta'iala mo le Gagana Samoa i Niu Sila is the first New Zealand curriculum statement for learning and teaching a community language from early childhood through to the end of secondary school. It builds on research and experience in community language learning.

In line with *Te Whāriki*, this statement includes an early childhood level for learning and teaching Samoan. In line with *The New Zealand Curriculum Framework*, this statement also includes eight levels of achievement for learning and teaching Samoan in schools.

In 1992, the Minister of Education requested the development of a Samoan curriculum statement as part of a broad initiative aimed at extending the learning of languages in schools.

The development process has involved letting a contract to a project co-ordinator working with a broad-based group of Samoan educators. A feature of the development has been wide consultation with teachers and with the Samoan community in New Zealand. A draft statement was prepared and circulated to schools, to ā'oga 'āmata (Samoan-language early childhood centres), and to interested groups for comment and discussion. The views of all those who responded have been taken into account in preparing the final curriculum statement.

This statement is published as two versions, one in Samoan and the other in English, and is issued to all ā'oga 'āmata and schools. Ā'oga 'āmata and schools are asked to use it when planning Samoan language programmes.

I am grateful to all those who contributed to the development of this curriculum statement, especially Ministry staff, the writers, and the members of the review committee, all of whom gave freely of their time, expertise, and experience. Fa'amālō le gālulue.

Lyall Perris
Acting Secretary for Education



Fa'atomuaga

Introduction

This curriculum statement supports *Te Whāriki* and *The New Zealand Curriculum Framework*. It builds on the principles, attitudes, values, and essential skills relevant to the learning and teaching of Samoan. In particular, it relates to the essential learning area Language and Languages in *The New Zealand Curriculum Framework*:

Students whose mother tongue is a Pacific Islands language ... will have the opportunity to develop and use their own language as an integral part of their schooling.

All students benefit from learning another language from the earliest practicable age Students will be able to choose from a range of Pacific ... languages

This curriculum statement is not a teaching programme. It provides a *basis* for early childhood education settings and schools to design programmes for teaching Samoan. When developing programmes, supervisors and teachers should consult with the local Samoan community, taking account of their needs.

This statement specifies the learning outcomes (achievement objectives) for children learning Samoan in New Zealand early childhood education settings and primary classes and for students in secondary classes.

The achievement objectives for early childhood cover what might be reasonably expected of children's Samoan language development towards the end of their early childhood education. Eight further levels of achievement are then defined for schools, to indicate progression and continuity for learning. The frameworks for the early childhood and school levels are found on pages 17 and 26 respectively.

In any one early childhood education setting, or class in a school, children and students may be working at different levels. A particular child or student might be working at one level in one aspect of the programme (learning strand), and be at a different level in another. Programmes need to be designed in such a way that they can accommodate this.

Ta'iala mo le Gagana Samoa i Niu Sila identifies essential skills which children and students will develop as they learn Samoan: communication skills, self-management skills, social and co-operative skills, and work and study skills. These skills are reflected in the achievement objectives in this statement.

For example, the early childhood level introduces the verbal and non-verbal communication skills of oral, written, and visual language. At this level, children are encouraged to interact and communicate with others using simple, everyday language and a range of speech functions. At later levels, children and students extend their ability to communicate using speech and writing for a wide range of purposes.



Sini *Aims*

Sini Lautele *General Aims*

The general aims for language teaching and learning reflect those stated in *Te Whāriki* and *The New Zealand Curriculum Framework*. They are to:

- encourage the learning of the Samoan language and culture from the earliest practicable age;
- enable children and students whose mother tongue is Samoan to develop and use their language as an integral part of their education;
- provide Samoan language learning opportunities for learners from non-Samoan speaking backgrounds;
- support the development of programmes that are responsive to Samoan community needs and initiatives.

Sini Fa'apitoa *Specific Aims*

Children learning Samoan will:

- develop an understanding of the Samoan language and of fa'asāmoa in New Zealand;
- develop verbal and non-verbal communication skills for a range of purposes;
- experience the stories and visual symbols of the Samoan culture;
- discover ways to be creative and expressive in Samoan.

As they move to more advanced levels, children and students will:

- develop an understanding of the functions, structures, and conventions of Samoan (and of how the Samoan language varies according to audience and purpose);
- respond personally to, and think critically about, a range of texts written in Samoan;
- use language skills to process and communicate information;
- extend their understanding of New Zealand as a country with a diversity of linguistic and cultural perspectives;
- extend their understanding of fa'asāmoa;
- acquire skills which may be transferred to other curriculum areas, including the learning of other languages (within a bilingual programme, for example, extending their understanding of standard New Zealand English).

Students will then be able to use Samoan for a range of post-school options, including employment and training, and in a range of situations, including within the family and in the community.



‘Aiseā e A‘oa‘o ai le Gagana Samoa i Niu Sila?

Why Learn Samoan in New Zealand?

New Zealand is a country in the South Pacific. Our multicultural society increasingly reflects a diversity of languages and cultures. As *The New Zealand Curriculum Framework* notes:

Within New Zealand, a number of languages are used on a daily basis. Each has its own intrinsic value. For most students, the curriculum will be taught in English, for some, it will be taught in Māori, and for some in a Pacific Islands ... language.

Migration from the South Pacific has led to the establishment of a number of distinct language communities. The largest is the Samoan community. Samoan is now one of the three most widely spoken languages in New Zealand.

If children and students whose first language is Samoan can maintain that language, the development of their knowledge of, and confidence in, their cultural heritage and language will be enhanced.

Samoan children and students will be able to take part more effectively in activities within the family, church, and community if they can speak Samoan. As they become parents, they will have a special role to play in passing on to their children competence in the Samoan language.

For children and students whose home language is Samoan, maintaining that language will enhance their learning of English. For all children, there are cognitive benefits in learning two languages.

It is known that children and students for whom English is not their first language are assisted to higher levels of achievement across the curriculum when their first language is used as a language of instruction. There is also evidence that children and students who are competent in two or more languages are cognitively advantaged. Learning Samoan will enable children and students to reach higher levels of proficiency in second and third languages (English and Māori).

Learning Samoan will enable children and students to function more effectively in our multicultural society.

Bilingual skills are required in a number of situations at work and in the community. Learning a community language like Samoan will help both Samoan and non-Samoan learners to function more effectively in contexts in which Samoan is used.

For these reasons, teachers and early childhood supervisors need a curriculum statement on which to base the development of programmes for teaching and learning Samoan.



‘O Ai e A’oina le Gagana Samoa? *Who are the Learners of Samoan?*

Learners of Samoan bring a range of previous Samoan language experiences to early childhood education settings and classrooms. In any one early childhood setting or class, there may be children and students who:

- have little or no prior experience of the Samoan language;
- have some prior experience with Samoan but don’t come from Samoan-speaking homes;
- have family or caregivers who use the language to communicate with them;
- have a strong background in Samoan, and for whom the Samoan language is the usual means of communication with family and other members of the Samoan community.

When planning their programmes, teachers and supervisors need to take account of these diverse needs. Even within each group there is diversity. In addition, at all levels, children and students in Samoan language programmes are likely to show the full range of individual differences found in any group of learners. There will be those who have special talents with language, as well as those with special educational needs.

This curriculum statement reflects the need to be inclusive. Programmes developed on the basis of it should offer Samoan language learning opportunities to both Samoan and non-Samoan children and students, and to those with disabilities. As *The New Zealand Curriculum Framework* explains:

All programmes will be gender-inclusive, non-racist, and non-discriminatory, to help ensure that learning opportunities are not restricted.

In planning inclusive programmes, teachers and early childhood supervisors will need to be sensitive to traditional gender roles within the Samoan culture. Although it is accepted that gender roles are increasingly being shared and interchanged, it is important to recognise the interrelationship between certain traditional roles and the underlying value system which has defined them. The concept of feagaiga between brother and sister, for example, has implications for teaching and learning programmes where siblings of the opposite sex are in the same class or level. Children and students should be given opportunities to explore the beliefs that underlie certain roles, for example, that of faifa’aali’i or tufuga tā tatau. Teachers need to be aware that some children and students will be growing up in homes where traditional gender roles form part of their value system.



‘O ‘Auala e Su‘esu‘e ai ma A‘oa‘o atu ai le Gagana Samoa

Approaches to Learning and Teaching Samoan

This statement emphasises:

- the link between the Samoan language and fa‘asāmoa;
- the importance of spoken language for language development (including for the development of reading and writing skills);
- the importance of learning environments in which:
 - the learners and the teacher communicate in Samoan;
 - the learners communicate in Samoan with each other;
 - children and students learn by using the language for their own purposes;
 - links are made between what happens in the early childhood education setting and classroom and how children and students might communicate in Samoan in community settings;
 - the overall development of children and students is encouraged;
- the importance of the home, the church, and the Samoan community for the teaching and learning of Samoan.

Gāluega Fa‘atino *Learning Activities*

This statement takes an interactive, communicative, and experience-based approach, which aims at communicative competence on the part of the learner. Children and students should have opportunities to participate in a wide range of learning activities appropriate to the developmental stage they are at. They should be given opportunities to participate in community situations in which Samoan is spoken. Within learning activities, the focus should be on contextualised, appropriate, and meaningful communication in Samoan. Although some repetition is inevitable when students are engaged in learning a language, rote learning based only on surface features should not be employed. The sections on achievement objectives suggest a range of developmentally appropriate learning activities which early childhood supervisors and teachers might use in their programmes.

Supervisors and teachers need to choose resources and activities that reflect the interests and needs of children and students, using a range of approaches which enable learners to:

- draw on the language skills they already have;
- develop linguistic competence (with growing levels of precision and accuracy) as the foundation for fluency;
- develop knowledge about the language through using it;
- learn the various forms of the Samoan language;
- experience fa‘asāmoa;
- use language for a broad range of different purposes;
- experience Samoan in a wide range of printed, audio, and visual material;

- experience a range of teaching strategies, including whole class activities, group work, working in pairs, role-playing, and working on individual projects;
- experience positive expectations from their teachers and others;
- be given appropriate feedback about their progress;
- be given opportunities to manage their own learning.

A'oa'oina o le Kalama *Acquiring Grammatical Competence*

Grammatical competence develops through interaction with native speakers of the language. In any language learning situation, attention must be drawn to language. Formal grammatical instruction that uses pattern drills to focus on isolated grammatical forms has been found to add little to the development of language proficiency. Studies suggest that the most effective examples of language-oriented instruction are those where the subject matter determines what specific structures and patterns are to be taught. In any activity, teachers can target certain structures and forms that are needed. Some general guiding principles for when to focus on grammar are:

- Integrate language and content. The language structures and forms to be taught should arise out of the content being covered. In this way, grammatical practice is meaningful as learners figure out the relationship between form and meaning in the context of use.
- Repeat. Patterns need to be repeated over time to ensure that children and students have many opportunities to learn what is needed when they are ready.
- Use errors. Mastery of the system of a language takes the form of a series of approximations until the correct form is acquired. Grammatical errors may be indicative of this progress towards correct forms.
- Use corrective feedback. Although learners' errors may be seen as a natural part of their linguistic development, learners need feedback on how close their approximations are to the target. Such feedback should be done as unobtrusively as possible, so as not to interrupt the flow of the learner's speech or change his or her meaning.

Fa'aailoga ma Fa'aleoga *Language Technicalities*

Children and students need to learn that Samoan varies according to the purpose and situation in which it is used. For example, tautala i le t/n is usually used in printed Samoan. Tautala i le k/g normally appears only within speech marks, or in contexts where speech marks are implied. This convention reflects the way in which tautala i le k/g is used when speaking informally, with children, other family members, and friends.

For spoken Samoan, between the extremes of great formality and great informality, children and students need to learn that there is personal variation in the use of the two styles.

Samoan is sometimes printed with macrons and glottal stops, and sometimes largely without them. They are considered appropriate for some readers and not for others. At earlier levels, they are not needed by children and students who speak Samoan as

their first and home language, when those children are learning how to read. They read for context and already know how to say the words.

This English version of the Samoan curriculum statement uses macrons and glottal stops. It is intended for teachers who do not speak Samoan fluently. Macrons and glottal stops can also help children and students for whom Samoan is not their first or home language, when they are learning Samoan. As learners move to higher levels, they need to learn how to cope with printed Samoan in which macrons and glottal stops are not used. Literacy in Samoan involves being able to cope with both types of printed Samoan, since both are commonly encountered.



‘O ‘Auala mo le Iloiloga ma le Teuteuga *Approaches to Assessment and Evaluation*

Assessment is the process of obtaining meaningful information about the outcomes of teaching and learning, and then conveying this information to individuals and groups.

Assessment of children’s learning and development should always focus on individual children over a period of time, and avoid making comparisons between children. (*Te Whāriki*)

Assessment of individual students’ progress is essentially diagnostic. Such assessment is integral to the learning and teaching programme. Its purpose is to improve teaching and learning by diagnosing learning strengths and weaknesses, measuring students’ progress against the defined achievement objectives, and reviewing the effectiveness of teaching programmes. (*The New Zealand Curriculum Framework*)

It is important that:

- assessment procedures provide useful information which will help improve the ways in which your programme meets the learning needs of children and students;
- families and caregivers be part of the assessment and evaluation process;
- assessment and evaluation procedures be ongoing;
- children and students be involved in the assessment of their own progress in learning Samoan.

A range of appropriate assessment procedures is more likely to provide useful information. They should be relevant to the learning needs of the learners. For example, *Te Whāriki* provides suggestions for appropriate evaluation and assessment for younger children. Teachers in junior classes can keep running records to assess the children’s reading development in Samoan.

The range of assessment procedures used should include formal and informal methods of assessment.

At each level, assessment activities are suggested which include self, peer, and teacher assessment. Further guidance can be obtained from *Assessment: Policy to Practice* (Wellington: Ministry of Education, 1994).

‘O le Ata Fa’avae mo Tusi Pasi ma Fa’ailoga mo le Atunu’u ‘Ātoa fa’apea ma Iunite o Fuafa’atatauga *The National Qualifications Framework and Unit Standards*

This curriculum statement is the guiding document for developing a teaching and learning programme. It also provides the basis for developing unit standards, which are the “building blocks” of the National Qualifications Framework. These unit standards are not units of work in themselves; their function is to specify standards of assessment.

Assessment for the National Qualifications Framework should be integrated with learning, and will generally be done within the school, by the teacher. The New Zealand Qualifications Authority will provide advice on appropriate assessment procedures to be used for this purpose.

Unit standards for schools encompass levels 1 to 3 of the National Qualifications Framework. These qualification levels equate to levels 6, 7, and 8 of the New Zealand Curriculum Framework.



‘O Alafua ma Sini o Gāluega Fuafa’atatau *Strands and Achievement Objectives*

Te Whāriki and *The New Zealand Curriculum Framework* outline a continuum of learning and teaching. When planning Samoan language programmes, supervisors and teachers need to provide for a smooth transition from one setting to the other.

Both *Te Whāriki* and *The New Zealand Curriculum Framework* emphasise the importance of the development of communication skills, of the development of language, and the importance of the early years for language learning and literacy. Both statements 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 (including pretend play), mathematics, movement, rhythm, and music.... Adults should understand and encourage both verbal and non-verbal communication styles. (*Te Whāriki*)

Throughout their schooling, students will be provided with frequent opportunities to observe, learn, and practise oral, written, and visual forms of language, to learn about the structures and use of language, and to access and use information. (*The New Zealand Curriculum Framework*)

With the emphasis of this statement being on communicative competence, both the early childhood framework and the framework for schools have strands that reflect the children’s and students’ communication needs.

The achievement objectives are based on authentic texts and contexts which children and students are likely to encounter in their everyday lives, as well as more specialised uses of Samoan.

The early childhood framework defines the achievement objectives under oral language, written language, visual language, and cultural learning.

In the framework for schools, the strands are general language functions, including visual language and cultural learning. Each of the strands has achievement objectives which are developed progressively for each level. The indicators of progress towards achieving communicative competence at each level are organised under oral language, written language, visual language, and cultural learning.

‘O Alafua mo Ā‘oga ‘Āmata *The Learning Strands for Early Childhood*

At this level the strands are:

- experimenting with Samoan (and English) for personal development;
- participating appropriately in communicative situations within the family, the church, the community, and the early childhood education setting;
- initiating interaction in Samoan during play, literacy, and cultural experiences;
- acquiring knowledge of spoken, written, and visual language and cultural learning.

‘O Alafua mo Ā‘oga *The Learning Strands for Schools*

The learning strands for schools build on the four for early childhood:

- accomplishing everyday tasks using Samoan;
- exchanging experiences, information, and points of view;
- communicating feelings and attitudes;
- expressing personal identity;
- acting appropriately with respect to fa‘asāmoa;
- experiencing and responding to visual language.

Sini o Gāluega Fuafa‘atatau *Achievement Objectives*

The achievement objectives in this statement are progressive descriptions of the Samoan to be learned, starting at the early childhood level and progressing through eight levels of achievement for schools. These objectives provide the basis for planning programmes and determining a child’s or student’s current level of Samoan language development. They will help you to work out what each child or student has achieved and what should be the next phase in his or her learning.

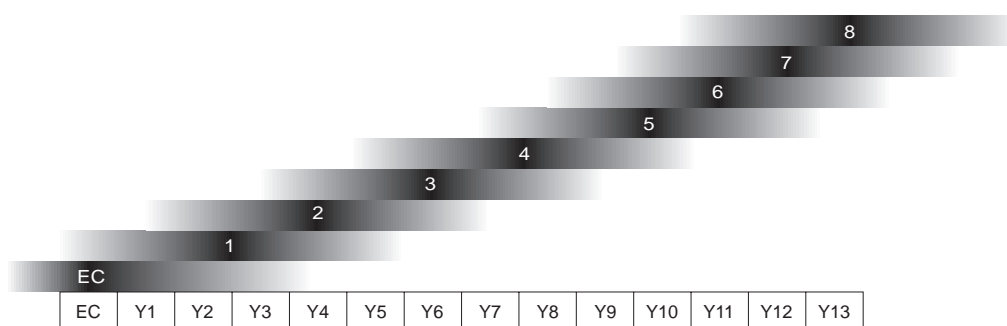
The achievement objectives focus on oral, written, and visual language and cultural learning. The objectives are expressed in terms of language functions, to illustrate the language children and students should be able to use at each level.

Although oral, written, and visual language are presented in this statement as separate elements, in practice they are like the plaited strands of ‘afa. Each supports

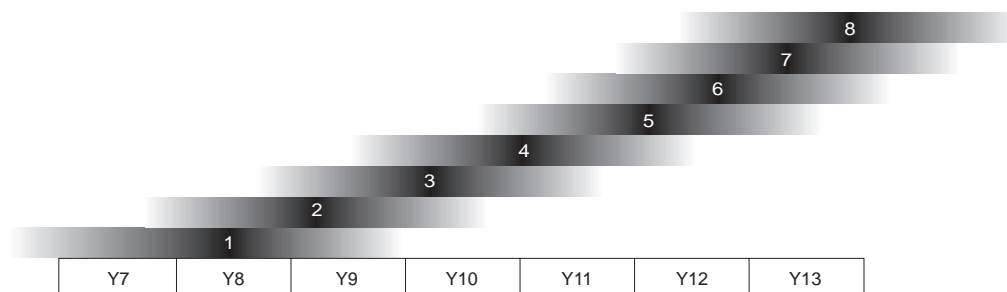
the other two. All three are used to express the culture. Teachers and early childhood supervisors need to balance these areas of language when designing language programmes. The relative balance needs to take into account where the individual learners are within each strand.

As outlined in *The New Zealand Curriculum Framework*, individual children and students will not necessarily be achieving at the same level for all strands. They may operate at different levels and progress at different rates depending on their previous experience of Samoan and other languages.

The following diagrams indicate possible progression for children and students starting in a Samoan programme at different points. Children who start at ā'oga 'āmata and continue with Samoan language programmes in bilingual units through into secondary schools may follow this progression:



Children and students beginning a Samoan language programme at year 7 may follow this pattern:



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

Gagana Tautala: Fa'alogo ma le Tautala *Oral Language: Listening and Speaking*

Children start to listen to and speak a language before they learn to read and write it. Listening and speaking are essential to language development, learning Samoan literacy skills, relating to others, and participating in the life of the Samoan and wider communities. Children and students need to have opportunities for sustained conversations with Samoan speakers. Children and students should be increasingly able to communicate their own ideas, feelings, and thoughts in Samoan and be able to respond to others appropriately in a range of formal and informal situations.

When developing programmes, teachers and early childhood supervisors should plan activities in which children and students will engage in a variety of oral language activities. At the early childhood level, and at earlier school levels, children are still very much developing oral language skills. Young children are attuned to listening to and reproducing the sounds and patterns of a language. Children and students whose first or home language is Samoan can be expected to have a more developed sense of the sounds and patterns of Samoan than second language learners.

Gagana Tusitusi: Faitau ma le Tusitusi

Written Language: Reading and Writing

Reading and writing provide a foundation for learning. With younger children, reading programmes should build on the children's interest in listening to fāgogo and other stories, rhymes, and solo. They should start to play at retelling Samoan stories and to read books published in Samoan.

Younger children start to understand 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 writers, children develop concepts about print, such as orienting the page and directionality, and realise that macrons and glottal stops can be guides to pronunciation and meaning.

It is important that children and students be encouraged to read widely in Samoan. Reading is one of the keys to Samoan language development. Vocabulary will grow as their experiences with the Samoan language increase.

Writing is a means of clarifying and exploring ideas and feeling, and of developing knowledge of and facility with language. It is also a means of communication with others. Students should learn to write confidently, clearly, and appropriately in a range of styles, both formal and informal. They should develop an explicit knowledge of the steps in the writing process, as well as an understanding of the conventions of written Samoan, especially with respect to the written conventions of tautala i le t/n.

Gagana Va'aia

Visual Language

Children and students experience the world of visual language in a number of ways: for example, through traditional performances, crafts, signs and symbols, television and other media, and play. Play is important in children's language development. A growing understanding of shape and visual movement appears in children's play, for example. A repertoire of gesture and expressive body movement appears as children develop communication skills.

The Samoan community has brought to New Zealand a culture in which visual language (including symbolism, imagery, and body language) is an important aspect. In traditional Samoan performances and events, for example, body language, gestures, and costumes contribute significantly to the meaning of the words and the occasion. Children and students will need guidance in how to view and understand the ways in which these visual and verbal elements interact to produce particular meanings and effects in traditional performances as well as in art forms — tattoo, carving, siapo, and contemporary blends of fa'asāmoa and fa'anūsila. At the same time, children and 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.

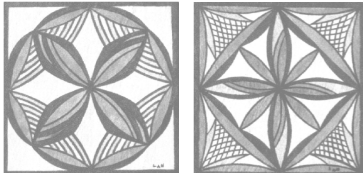
A'oa'oga Fa'aleaganu'u

Cultural Learning

Fa'asāmoa (which includes the cultural life and customs of the Samoan community in New Zealand) is often expressed through the language. Learning about fa'asāmoa is part of the way in which children and students learn Samoan. For Samoan children, learning Samoan is bound up with their sense of identity as Samoans. For non-Samoan children, learning Samoan and about fa'asāmoa in New Zealand will provide a deeper understanding of what it means to be a part of a multicultural society.

Cultural learning is specified in this statement as a separate component to ensure that it receives due emphasis. However, when developing programmes, teachers and early childhood supervisors should plan in ways that integrate learning about aspects of culture with language learning opportunities.

At each level, specific suggestions are described for approaches to cultural learning and for aspects to be focused on.



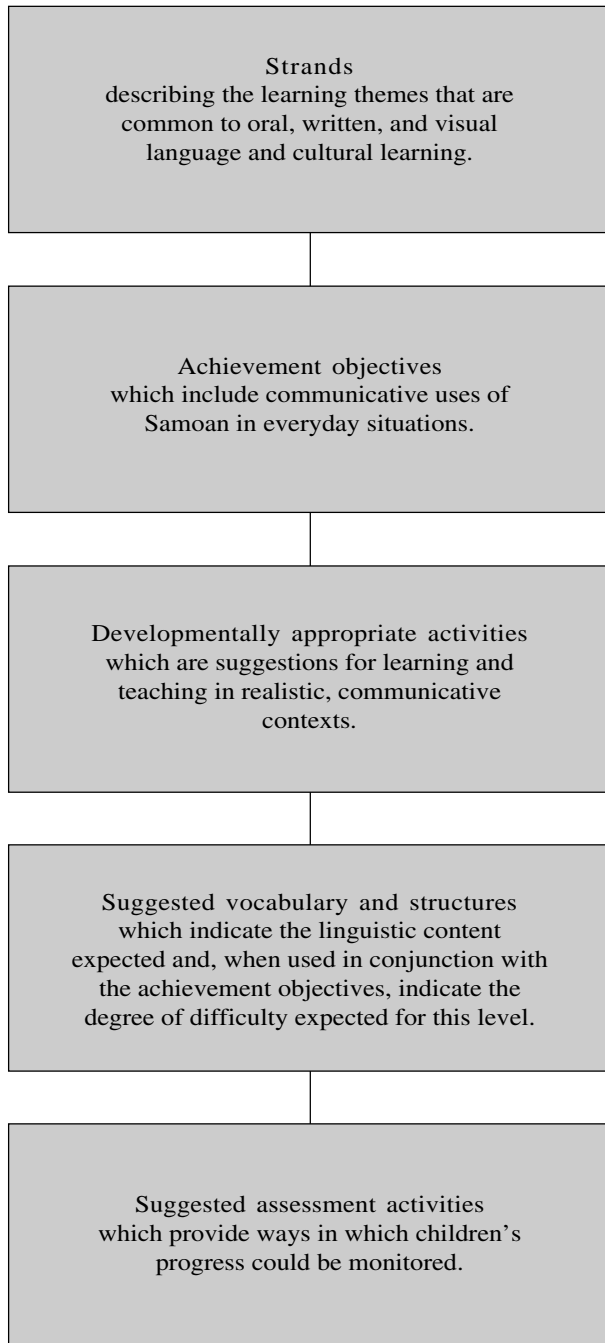
The following sections detail the Samoan language curriculum at the early childhood level (pages 17-25) and for eight levels at school (pages 26-88). They describe achievement objectives, language indicators, vocabulary, language structures, aspects of fa'asāmoa, learning activities, and approaches to assessment, which should be included when planning Samoan language programmes.



Ta'iala mo le Gagana Samoa i Niu Sila: Ā'oga 'Āmata

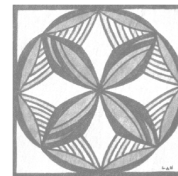
Samoan in the New Zealand Curriculum: Early Childhood Education Settings

The framework at the early childhood level is:



Vāega Ā'oga 'Āmata

Early Childhood Level



'O Alafua ma Sini o Gāluega Fuafa'atau

Strands and Achievement Objectives

Gagana Tautala: Fa'alogo ma le Tautala

Oral Language: Listening and Speaking

Alafua

Strands

Children should have opportunities to:

experiment with listening and talking

participate in communicative situations

initiate interaction

acquire knowledge of the language.

Fuafa'atau

Achievement Objectives

Children might:

- engage in imaginary conversations during play
- listen and respond to others in appropriate ways
- use a wide range of speech functions within supportive exchanges
- start conversations
- retell happenings
- use a developmentally appropriate number of words
- use developmentally appropriate structures.

Fautuaga mo ni Gāluega e Talafeagai mo le Gagana Tautala

Suggestions for Developmentally Appropriate Activities for Oral Language

Children experience both tautala i le k/g and tautala i le t/n (as well as the body language Samoan speakers use) as they interact with Samoan speakers. Children could take part in:

- exploratory play with a wide range of objects, materials, and toys;
- imaginative, make-believe play, including acting out everyday events;
- social play with other children and adults;
- experiences that require negotiation, co-operation, and problem solving;
- experiences with art and music;
- outings that explore the local environment;
- specially designed activities that facilitate perception, the communication of ideas, the use of language for different purposes, and the integration of talk, print, and visual language;



- informal talk with other children and adults about a variety of topics;
- activities which use stories and cultural experiences as the basis for conversations (for example, puppet plays, drama activities, and presentations that involve audiovisual media);
- real-life activities that involve the family, church, and community.

For further suggestions see *Te Whāriki*.

Gagana Tunitusi: Faitau ma le Tunitusi <i>Written Language: Reading and Writing</i>	
Alafua <i>Strands</i>	Fuafa'ataau <i>Achievement Objectives</i>
Children should have opportunities to:	Children might:
experiment with reading and writing	<ul style="list-style-type: none"> • use literacy materials in make-believe and role-play situations
participate in literacy experiences	<ul style="list-style-type: none"> • attend to print, and develop stories from pictures • produce written messages in pretend-writing • make choices about stories and books • make choices about writing materials and the layout of their pretend-writing
initiate interaction during literacy experiences	<ul style="list-style-type: none"> • ask about a character's behaviour • ask for things to be written down • ask for the meaning to be clarified • initiate talk that extends the story • use a story or a writing experience as a topic of conversation • express opinions about what has been read or written
acquire knowledge of reading and writing processes.	<ul style="list-style-type: none"> • recognise and respond to print in the environment • differentiate pictures from print, letters from numerals, and letters from words • start developing a sight vocabulary • show a developing ability to write words (for example, their names).



Fautuaga mo ni Gāluega e Talafeagai mo le Gagana Tusi

Suggestions for Developmentally Appropriate Activities for Written Language

Children could take part in:

- exploratory, imaginative, and social play with literacy materials;
- real-life literacy tasks (working with adults) using Samoan (for example, making grocery lists, adding their names to the end of letters, making birthday cards, cutting out pictures from newspapers, cutting out supermarket coupons, sharing letters from friends and relatives);
- specially designed activities, using books and other literacy materials, that lead to reading-like and writing-like behaviour;
- listening to stories being read to them;
- conversations about books, stories, and print experiences;
- activities which use stories from books (for example, for puppet plays, drama activities, and audiovisual presentations);
- important literacy events associated with the family, church, and the Samoan community.

For further suggestions see *Te Whāriki*.

Gagana Va'aia

Visual Language

Alafua

Strands

Children should have opportunities to:

experiment with visual language during play activities

participate in activities using visual media

initiate the use of visual language with other people

acquire knowledge about visual language.

Fuafa'ataau

Achievement Objectives

Children might:

- use visual language during imaginative play with visual materials
- attend to features of visual language (for example, while playing with visual media)
- make conscious choices about features of visual language
- comment on features of visual language
- make requests for the meaning of something expressed in visual language
- express opinions about visual language experiences
- recognise and respond in an age-appropriate way to visual language in their environment
- use visual language during a cultural event.



Fautuaga mo ni Gāluega e Talafeagai mo le Gagana Va'aia

Suggestions for Developmentally Appropriate Activities for Visual Language

Children could take part in:

- exploratory, imaginative, and social play with a wide range of visual material;
- real-life tasks (working with adults) that require the use of visual language (for example, wrapping presents, making decorations, arranging photographs, presenting a dance item, and helping to weave a mat);
- activities which facilitate the perception and appreciation of visual language (for example, reading pictures and signs for meaning, presenting and responding to mime, and telling stories through art, music, and dance);
- experiences in which visual presentations require negotiation, co-operation, and problem solving;
- conversations about the use of visual language (for example, during experiences with visual media);
- real-life situations that involve culturally appropriate displays of visual language.

For further suggestions see *Te Whāriki*.

A'oa'oga Fa'aleaganu'u

Cultural Learning

Alafua

Strands

Children should have opportunities to:

explore cultural situations during social and imaginative play

participate in cultural events

initiate cultural practices with other children and adults

acquire knowledge of cultural practices.

Fuafa'atatau

Achievement Objectives

Children might:

- use objects and settings during play that have cultural significance

- pay attention to actions and words during cultural events
- display both verbal and non-verbal behaviours that are culturally valued in children as part of fa'asāmoa

- ask for a cultural practice to be observed appropriately
- initiate talk about a cultural practice

- use appropriate actions and language during cultural events.



Fautuaga mo ni Gāluega e Talafeagai mo le A'oa'oga Fa'aleaganu'u

Suggestions for Developmentally Appropriate Activities for Cultural Learning

Young children acquire knowledge about fa'asāmoa as they take part in family, church, community, and ā'oga 'āmata activities. At ā'oga 'āmata, children could take part in:

- exploratory play with objects that have cultural value (for example, shells, seeds, flax, sinnet, mats, baskets, lāvalava, traditional dancing costumes, decorations, and ornaments);
- situations that involve the exchange of cultural knowledge as they play imaginatively with others;
- cultural events, with a growing understanding of the purpose and roles involved (for example, listening to traditional stories, learning traditional songs, taking part in lotu and to'ana'i, and preparing for White Sunday);
- informal conversations with other children and adults about cultural events;
- activities and games which use cultural experiences as a basis for story telling, puppet plays, drama episodes, and media presentations;
- music, dance, and art activities which use culturally valued forms and which are expressions of fa'asāmoa.



Fautuaga mo ni 'Upu ma le Fa'aaogaina o 'Upu *Suggested Vocabulary and Structures*

'Upu

Vocabulary

Supervisors could expect the following types of vocabulary to appear in children's Samoan at this level. Although the examples given are grouped under grammatical headings, children will be acquiring new words through having to use them in the course of everyday activities. As children expand their experiences, so they expand the vocabulary they are acquiring. The examples below consist of topic areas for nouns, and lists of some high frequency words for the other parts of speech.

Examples of what children might use at this level include:

nouns	igoa o mea e fai tino i le si'osi'omaga o tamaiti i aso 'uma, e iai mea o lo'o ta'ua i tala ma televise (mea'ai, vaega o le tino, lāvalava, tagata, meata'alo, o mea e fai i aso 'uma, meaola, ta'avale, fōliga), fale, fa'apea ma le gagana o tā'alogā i le tusitusi ma le faitau tusi
verbs	tamo'e, moe, savali, pō, ti'eti'e, ta'e, 'oti'oti, fufulu, 'aumai, ligi, solo, faitau, mauulu, tago, va'ai, pā, 'ave, sau
attributes	lāpo'a/la'itiiti, 'umi/pu'upu'u, lautele/la'itiiti, māfiafia/mānifinifi, malō/vaivai, talatala/lāmolemole, susū/mago, 'ele'elea/mamā
adverbs	gese/vave, luma/tua, totonu/fafo, luga/lalo
prepositions	i totonu, i luga, i lalo, i luma
pronouns	'o a'u, 'o ia, 'o lana, 'o lau, 'o mātou, 'o mā'ua
numbers	tasi, lua, tolu, fā, lima, ono, fitu, valu, iva, sefulu

Fa'aaogaina o 'Upu

Structures

The grammatical development of young children's language will emerge through using Samoan for different purposes, and through engaging in different kinds and forms of talk. The following examples illustrate what young children are doing with the language at this level:

Examples of what children might use at this level include:

statements	Sa tātou ō i le sami i le Aso Faraile. 'O le iputī lea a Tinā. 'O lau ipu lea. 'O 'oe lea Ana. 'O a'u lea.
questions and answers	E te fia 'ai keke? 'O le ā le fōliga lea? 'O le tafatolu.
commands	'Aumai sa'u polo.
polite requests	Fa'amolemole va'ai ne'i pa'ū.



Itua'iga Gagana Tautala

Kinds of Talk

The following kinds of talk might be encountered.

	Examples of what children might use at this level include:
experimental talk	fale o Iesu (referring to a church in a picture book) solo, solo, solo (repeating a word over and over to strengthen a request)
imaginative talk	Lea ... alu lea 'ua sau i luga i a'u paluni ... le 'ave i fafo ma ni manu. (referring to the fate of an imaginary balloon)
brief phrases during an activity	'Aumai pipi'i ... va'ai ... 'o a'u lea. (while making a collage picture)
initiating and maintaining conversations	Va'ai Leota, 'o lea 'ua alu fa'ata'amilomilo. (referring to a piece of wood nailed to another one) Fa'apea. Tago 'oe e fai. 'Aumai se fasi laupapa ma se fao.
story telling	Sa iai se ali'i mālosi ma se tama'ita'i aulelei lava. Sa ō i se malaga ... o se malaga e tupu ai se fa'alavelave. Sa lātou va'ai mamao atu i le ana lāpo'a lava ...
cultural talk	Fa'afetai le Atua mo mea'ai. Amene. (a lotu)

Fa'aaogaina o le Gagana

Language Skills

Children at this level could be acquiring the following language skills.

	Examples of what children might do or say at this level include:
communicating non-verbally	pointing, shaking head, pulling an adult's hand, holding up objects
using single words to communicate meaning	Lea. (pointing to an object) Vai. (asking for a drink)
using two- or three-word utterances	'Aumai. (asking for something while pointing at it) 'Ioe, le elefane.
providing additional information	Sa pa'ū la'u paluni i fafo.
saying several things within an utterance	'Ou te mana'o e fai le 'auala o la'u ta'avale i poloka.



Fautuaga mo Iloiloga

Suggested Assessment Activities

The different purposes for which supervisors carry out their assessments in early childhood settings, together with some suggested techniques, are set out below.

Māfua‘aga *Purposes*

To observe, record, and then reflect on the way in which children are acquiring and using Samoan during activities in familiar environments

To identify children’s prior language experiences

To identify children with special language development needs

To record and reflect on the level of support that the home and community can give to the Samoan language programme

To improve the quality of the Samoan language programme

‘Auala e Faia ai *Suggested Approaches*

- observation-based assessment, for example,
 - narrative records of what is being observed,
 - journal records noted after the event,
 - rating scales for language behaviour;
- portfolios containing samples of children’s work (for example, oral and written language, story telling and emergent reading, media presentations, and a photographic record of participation in cultural events).

- discussions with caregivers during enrolment. These discussions might take place in the home, in a community setting, or at the ā‘oga ‘āmata.

- systematic observations of their language behaviour;
- language development criteria;
- professional discussions and decision making.

- interviews with parents;
- interviews with community leaders;
- exploratory projects conducted at the community level.

- a programme-sampling system that includes samples of children’s work, and review reports.

For further suggestions see *Te Whāriki*.

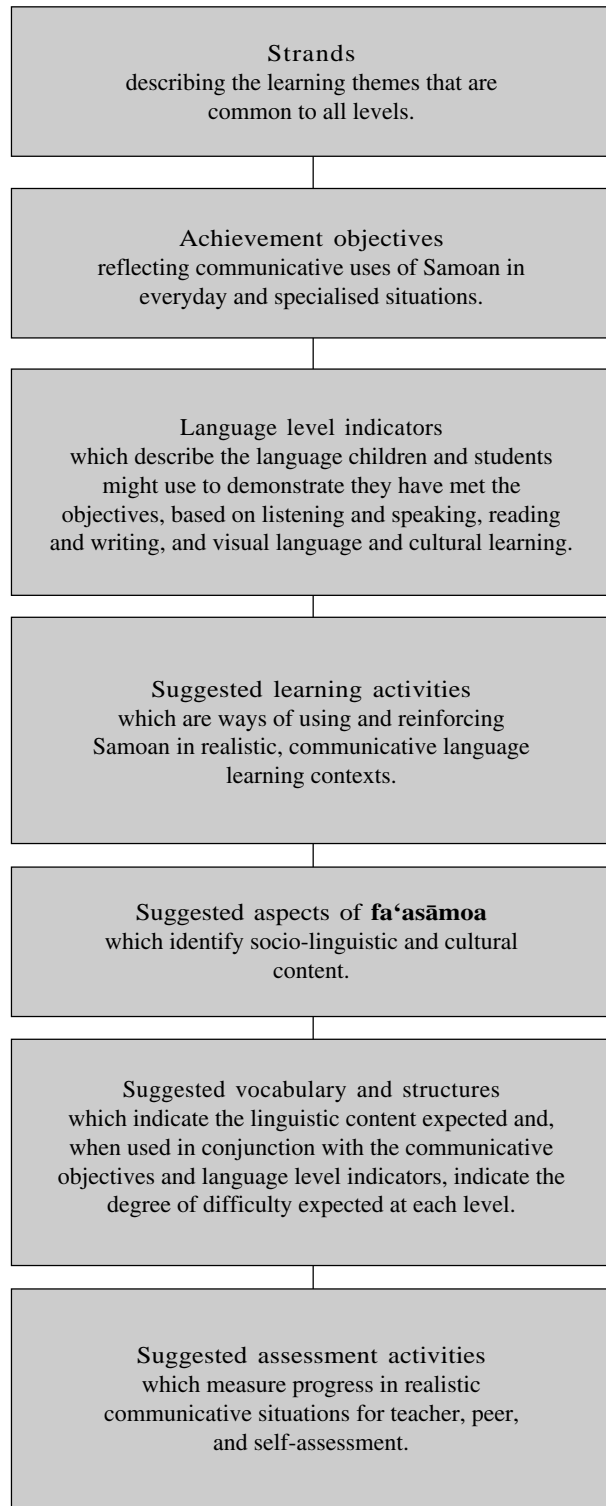


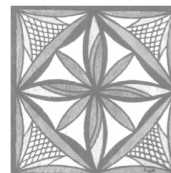


Ta'iala mo le Gagana Samoa i Niu Sila: Ā'oga

Samoan in the New Zealand Curriculum: Schools

The framework at school levels becomes:





‘O Alafua ma Sini o Gāluega Fuafa’atatau
Strands and Achievement Objectives

Alafua
Strands

Children and students should have opportunities to:

accomplish everyday tasks using Samoan

exchange experiences, information, and points of view

communicate feelings and attitudes

express personal identity

act appropriately with respect to fa’asāmoa

experience and respond to visual language.

Fuafa’atatau
Achievement Objectives

Children and students should be able to:

- use everyday expressions to greet, farewell, and thank people
- use basic words and expressions for numbers
- use basic expressions to indicate time and place
- use basic expressions for shapes, sizes, weights, and colours

- label, observe, and briefly describe
- briefly recount personal experiences and imaginary events
- exchange basic factual information
- follow simple instructions

- express agreement and disagreement
- ask for repetition, clarification, or help
- simply express wants and needs
- briefly state likes and dislikes
- apologise, using frequently used expressions

- give their names, ages, and addresses
- describe their family

- begin to use the language of respect (for example, for please, thank you, and excuse me)
- position themselves appropriately when speaking to others

- view and discuss simple verbal and non-verbal signs, symbols, and movements
- participate in a simple cultural performance.

Fa'aailoga Va'aia o le Tōmai i le Gagana i Lenei Vāega *Language Level Indicators*

Fa'alogo ma le Tautala

Listening and Speaking

Children and students demonstrate that they are meeting the objectives for this level when:

- their expressions of greeting, farewell, introduction, and gratitude are appropriate for their audience and purpose;
- their expressions for numbers when quantifying objects, people, time, order, and addresses are accurate;
- their descriptions of basic shapes, sizes, weights, and colours use accurate words and expressions;
- simple instructions are responded to and produced using language and tone appropriate to the audience;
- their language used is appropriate in tone, word choice, and delivery;
- a distinction is made in their use of polite forms for others and everyday forms for self;
- their use of numbers in stating age is grammatically correct for plurality;
- a description includes details of who is in the family, relationships between members, and roles and order of children in terms of age.

Faitau ma le Tusitusi

Reading and Writing

Children and students demonstrate that they are meeting the objectives for this level when:

- they can understand the main idea of narrative and recount texts;
- their narratives and recounts express a main idea, are logically organised for time, and use familiar language, although there may be evidence of inaccurately used words and grammar;
- familiar expressions are used to seek and convey basic information about a topic;
- their exchanges of factual information include simple details and use familiar expressions.

Gagana Va'aia

Visual Language

Children and students demonstrate that they are meeting the objectives for this level when:

- they can relate signs and symbols to their verbal forms and give brief explanations, using simple expressions;
- their movements and behaviour reflect an understanding of the meanings of words and follow culturally appropriate procedures for the occasion, for example, knowing where to sit, how to sit, and how to position their legs.

A'oa'oga Fa'aleaganu'u

Cultural Learning

Children and students demonstrate that they are meeting the objectives for this level when:

- familiar expressions of respect for excusing themselves, addressing people of different status, and receiving and addressing visitors are used;
- appropriate behaviour and language use during gatherings (for example, mealtimes) are displayed.

Fautuaga mo le A'oa'oga

Suggested Learning Activities

Not all the following activities are suitable for every age group. Teachers should use only those which are appropriate.

Gagana Tautala

Oral Language

Fa'alogo

Listening

Children and students could take part in activities which would give them opportunities to:

- distinguish between Samoan and other languages;
- listen to short texts and then indicate when core vocabulary items are heard;
- respond to basic classroom instructions;
- respond to requests for personal details (for example, their names, ages, addresses, and telephone numbers);
- respond to requests for the identification of familiar people and things;
- listen to simple descriptions of common objects (for example, those found in a classroom and around a school), and identify these non-verbally (for example, by pointing to them in a picture);
- listen and identify letters of the alphabet, and the numbers up to selau;
- listen and identify the time (for example, an announcement of the time on a Samoan radio programme);
- listen to Samoan songs, poetry, and stories, and say which they enjoy most and want to hear again;
- listen to recounts of personal experiences or imaginary events, and complete an activity (for example, a timeline).

Tautala

Speaking

Children and students could take part in activities which would give them opportunities to:

- name common objects;
- give personal details (such as their names, ages, addresses, and telephone numbers);
- take part in short, contextualised conversations;
- give simple descriptions of family, self and others, and simple objects;
- request that objects be given or handed to them;
- role-play introductions and inquiries for a name, address, and telephone number;
- recount a personal experience or imaginary event.

Gagana Tusitusi

Written Language

Faitau

Reading

Children and students could take part in activities which would give them opportunities to:

- read a range of texts in Samoan written at emergent or early reading levels;
- sight-read words from a core vocabulary list when encountered in a meaningful context;
- read Samoan names (for example, of class members);
- read the names of numbers (1 to 100);
- read short, contextualised lists (for example, shopping lists);
- decode regular sound-symbol correspondences;
- read short, single-sentence descriptions of familiar objects;
- read examples of natural language (for example, transcripts of students' oral stories).

Tusitusi

Writing

Children and students could take part in activities which would give them opportunities to:

- write letters of the Samoan alphabet (upper and lower case);
- write out numbers from 1 to 100;
- write their own names and the Samoan names of class members;
- write words from a core vocabulary list;
- copy short messages and lists (for example, shopping lists);
- complete short descriptions of familiar people and objects;
- complete brief recounts of personal experiences and imaginary events;
- label things in the classroom;
- fill in a brief personal information form;
- label a poster about their own community, a Samoan-speaking community in New Zealand, Western Samoa, American Samoa, or Hawai'i;
- write Samoan place names on a wall map of the Pacific to show where the larger Samoan-speaking communities can be found.

Gagana Va'aia

Visual Language

Children and students could take part in activities which would give them opportunities to:

- view and discuss simple verbal and non-verbal signs and symbols in their environment, in role-plays, or in actual situations;
- view, interpret, and perform a basic cultural performance (for example, a simple dramatisation or dance).

Fautuaga mo le A'oa'oga o le Fa'asāmoa

Cultural Learning: Suggested Aspects of Fa'asāmoa

Families provide children with a set of beliefs, behaviours, and cultural understandings. Children bring to junior classes a diversity of cultural values, based on their family backgrounds.

In the classroom, links can be made between the cultural experiences of the children or students and socio-cultural aspects of the Samoan language. The past experiences of some learners will include aspects of fa‘asāmoa. For others, they may not.

Activities and topics at this level which could help make such links might include:

- a geographical understanding of where Samoan is spoken;
- formal and informal greetings, and the associated body language;
- an introduction to the language of respect, for example, tulou;
- an introduction to Samoan celebrations and traditions, for example, White Sunday;
- role-play of greetings and extending hospitality to visitors;
- role-play or experience of sharing a meal.

Fautuaga mo ni ‘Upu ma le Fa‘aogaina o ‘Upu *Suggested Vocabulary and Structures*

- Vocabulary to be introduced at this level might include basic words and expressions for greetings, numbers, ordinal numbers, shapes, sizes, weights, colours, time, and place, for example:

tālofa lava, mālō, fo‘i, tōfā soifua, fa‘afetai, fa‘amolemole;

1-100 (tasi ... selau);

muamua, ‘o lona lua (and so on), mulimuli;

to‘atasi, to‘alua (and so on);

taimi, tā, fia, te‘a, kuata, ‘afa, itūlā, minute, sekone;

ananei, analeilā, anataeao, anapō, ananafi;

lāpotopoto, fa‘atāfafā, fa‘atāfafā tutusa, sikuea, tāfafā, tafatolu, taimane;

lāpo‘a, la‘itiiti, puta, pa‘e‘e, māfiafia, mānifinifi, lautele, lauitiiti;

mamā, mamafa, kalama, kilokalama, senitimita, mita, kilomita;

lanu, lanumeamata, lanumoana, lanumoli, mūmū, samasama, ‘ena‘ena, pa‘epa‘e,

uliuli, ‘efu‘efu, pā‘auli;

lalo, luga, tafatafa, fafo, totonu.

Examples of ways in which these might be used could include:

Tālofa. Tālofa lava.

‘O ā mai ‘oe? Manuia, fa‘afetai. ‘Ae a ‘oe?

Manuia fo‘i, fa‘afetai.

Mālō le soifua. Mālō fo‘i le soifua.

Tōfā soifua.

‘Ua tā le tasi.

‘Ua ‘afa le tasi.

‘Ua te‘a le tasi.

‘Ua kuata i le tasi.

E lanumoana lo‘u ‘ofu.

E lanu ‘e‘ena o‘u mata.

E fa‘atāfafā le potu.

‘O le fa‘atāfafā māfiafia.

‘O le fa‘atāfafā māfiafia, lanu mūmū.

‘O le fa‘alāpotopoto lāpo‘a.

‘O le ‘ie lautele.

E lua mita le māfiafia.

‘O le ‘ato o lo‘o i luga o le laulau.

‘O le susu o lo‘o i totonu o le pusa ‘aisa.

- Words for parts of the body could be taught, for example:
lauulu, ulu, muāulu, muliulu, laumata, mata, taliga, isu, ‘alāfau, gutu, alofivae.
- Classroom and school vocabulary might include:
kesi, laulau, nofoa, laupapa, tusi faitau, ‘api, pepa, peni, vase, titina, vali, sioka, penisina, kāpoti, luma, tua, mōlī, kī o le mōlī, fā‘alo, fola, kapeta, fa‘amalama, faitoto‘a, faleuila, paipa, potu e tautau ai ‘ato, ‘ofu fa‘atimu, gāluega, tala, pule, ulu ā‘oga, faiā‘oga, fōma‘i nifo, fale faitautusi, malae ta‘alo, vaitā‘ele, fale‘āiga, faleā‘oga.
- Household vocabulary could include:
potu‘ai, potu mālōlō, potumoe, umukuka, faletā‘ele, fale tamea, faleta‘avale, lumāfale, tuāfale, togālā‘au, ‘ogāumu, masini tāmea, televise, letiō, lā‘au pese, lā‘au su‘isu‘i, ipu māfolafola, ipu tī, ipu ‘ai falaoa, ipu supo, ‘ulo, sipuni, tui, naifi.
- Mealtime vocabulary at this level might include:
māsima, suka, aniani, pateta, talo, fa‘i, kāpisi, alaisa, lialia, fāsipovi, fāsipua‘a, moa, fāsi moa, popo, pe‘epe‘e, falaoa, pata, siamu, fa‘asuka, fa‘amāsima, tipī, fisi, fofo‘e, fa‘avaivai, falai, fa‘avela, fa‘avevela, sa‘eu, tofo, taisi, ta‘e, fa‘apata, fa‘asiamu, tao, nini‘i, suamalie, ‘o‘ona, fa‘alāpopo‘a.

Examples of ways in which these might be used include:

Tipi nini‘i le fāsipovi.

Fa‘avela muamua aniani.

Tao ia vela lelei.

Tulou lava.

‘Aumai le māsima, fa‘amolemole.

Mā‘ona, fa‘afetai.

Fa‘afetai fai mea‘ai.

- Introduce personal pronouns such as:

Nauna Numera Tasi <i>Singular</i>	Nauna Numera Lua <i>Dual</i>	Nauna Numera Tele <i>Plural</i>
a‘u, ‘ou	tā‘ua, tā	tātou
‘oe, ‘e	mā‘ua, mā	mātou
ia, na	‘oulua, lua	‘outou, tou
	lā‘ua, lā	lātou

and “a” and “o” possessive pronouns such as:

la‘u	lau	lana
a‘u	au	ana
sa‘u	sau	sana
ni a‘u	ni au	ni ana

lo‘u	lou	lona
o‘u	ou	ona
so‘u	sou	sona
nī o‘u	nī ou	nī ona

- Verbs to introduce at this level might include:
sau, alu, nofo, tū, savali, tautala, ‘ai, moe, inu, tagi, tamo‘e, va‘ai, fa‘alogo, fai, tusi, valivali, vala‘au, fa‘alāpotopoto.
- Words and expressions which express sequence and conjunction appropriate for this level include:
muamua, ‘uma loa, ‘uma lea, soso‘o, pito, ma, ‘a‘o, ‘a ‘uma, ‘a māe‘a, ‘ona.
- Expressions of feelings and attitudes might include:
‘ī, ‘ioe, leai, ‘ailoga, masalo, mana‘o, toe fai mai, mālamalama, fesoasoani, fiafia, malie, mā‘ona.

These and similar expressions might be used in the following ways:

‘Ioe, fa‘amolemole.
 Leai, fa‘afetai.
 Mānaia lenā.
 E lē mānaia lenā.
 E leaga lenā.
 ‘Ou te fiafia i le ...
 ‘O lo‘u ma‘oi o le ...
 ‘Ou te lē fiafia i le ...
 ‘Ou te mana‘o i le ...
 ‘Ou te lē mana‘o i se ..., fa‘afetai.
 ‘Ou te fia ‘ai, fa‘amolemole.
 ‘Ou te fia inu, fa‘amolemole.
 ‘Ua ‘ou fia moe.
 Fa‘amolemole, ‘ou te fia alu i le fale‘ese.
 Malie ‘ua ‘ou tuai mai.
 ‘Ou te lē mālamalama.
 Mālamalama fa‘afetai.
 ‘Ou te lē lagona, fa‘amolemole.
 Toe fai mai lava, fa‘amolemole.
 Fa‘amolemole, fa‘amālamalama mai le ...
 Fa‘amolemole, fesoasoani mai.
 ‘Ou te fia maua se fesoasoani.
 Se‘i fa‘amālamalama mai lava le ...

- To express personal identity, children and students will need a vocabulary which includes:
igoa, aso fānau, nu‘u, matua, tamā, tinā, uso, tuagane, tuafafine, tamā o le tamā (or tinā), uso o le tamā (or tinā), tuafafine o le tamā, tuagane o le tinā, tausaga, ulumatua, ui‘i.

This vocabulary might be used in some of the following ways:

‘O a‘u o ...
‘O lo‘u igoa o ...
‘O o‘u matua o ...
‘O lo‘u tinā o ...
‘O lo‘u tamā o ...
‘O lo‘u tamā e faigālua i ...
‘Ou te sau mai ...
‘Ou te nofo i ...
‘O la mātou telefoni o le ...
‘O lo mātou nu‘u o ...
‘O le nu‘u o lo‘u tamā o ...
E to‘alua o‘u uso.
E ... o‘u tausaga.
E iai la‘u maile.
‘O lona igoa o ...

- With older children and students, introduce words for sports they take part in, such as:

lakapī, volipolo, soka, netipolo, kilikiti (or kirikiti);

and also words like:

galue and faigālua.

But with younger children, introduce a vocabulary for games and toys suited to their interests, for example:

polo, tafue, uila, pepe, taupega.

This vocabulary might be used in expressions like:

‘Ou te fiafia i le ...
‘Ou te ta‘alo ...

The vocabulary and structures suggested above are not meant to be a complete list for this level, but rather, an indication of what might be appropriate, depending on the ages and interests of the children in your class.

Fautuaga mo Iloiloga *Suggested Assessment Activities*

Here are some activities you might use to assess progress at this level. Not all the following assessment activities are suitable for every age group. Use those which are appropriate. When assessing the progress of children and students, teachers should refer to the language level indicators to check what a learner might be doing at this level. You might wish to focus on the kinds of language level indicator given in parentheses.

Iloiloga a le Faiā'oga

Teacher Assessment

Teachers could assess children's and students' progress against the achievement objectives by using some of the following assessment activities:

- role-playing simple social exchanges, for example, meeting someone or taking part in a mealtime conversation, recognising, responding, and acting appropriately during this social exchange (listening, speaking, and cultural learning);
- giving a short introduction of and description of themselves, expressing personal identity (speaking or writing);
- having a guided interview between children or students, with the teacher observing, for example, an interview about their families' addresses, numbers of people, ages, likes, dislikes, and routines, or an interview based on pictures showing shapes, colours, and sizes while they give and seek basic factual information (listening and speaking);
- conferencing between teacher and child or student, giving and seeking basic factual information (listening and speaking);
- completing an information table, identifying the main ideas in a spoken or written text (listening or reading and writing);
- completing a true/false exercise, recalling basic information from a spoken text (listening and writing);
- completing a timeline to show the sequence of events in a narrative (listening or reading and writing);
- telling or writing a simple narrative to exchange experiences or information (speaking and writing);
- matching pictures with words (visual language and reading);
- listening and following instructions, for example, drawing a picture or diagram, weaving, or performing a dance or song (listening and cultural learning);
- putting together a cartoon strip story to convey the key ideas in a narrative (listening, writing, and reading);
- taking running records (reading);
- listening to a text and ordering pictures to show an understanding of the sequence (listening and visual language).

Iloiloga a Isi Tamaiti

Peer Assessment

Children and students could monitor each other's progress using the following assessment activities:

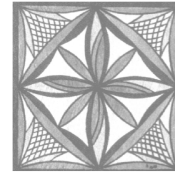
- bilingual vocabulary exercises, where the children or students match words with pictures (reading and visual language);
- exchanging information, seeking clarification, asking for repetition, agreeing or disagreeing in an interview (listening and speaking);
- peer reviewing of prepared talks during which they exchange points of view (listening, visual language, and speaking);
- making cartoon strip stories together, which involves ordering events in a narrative, recounting, following instructions, agreeing, disagreeing, seeking clarification, and asking for a repetition (listening, visual language, and speaking);
- ranking activities, which involves exchanging points of view and expressing attitudes (listening and speaking).

Iloiloga a le Tamaitiiti

Self-assessment

Children and students could monitor their own progress using the following assessment activities:

- keeping checklists with headings like “I can do these things well”, “I can do these things to some extent”, and “I can’t do this yet” across the top, while down the side they might list achievement objectives under headings like: “greet someone”, “farewell someone”, “introduce myself”, and “introduce someone else” (writing);
- predicting and self-correcting to show they understand the meaning in a text (reading);
- having a recording page in the back of their draft writing book where they can express feelings and attitudes (writing);
- keeping a spelling notebook (writing);
- listening to or viewing a recording of a presentation they have given (listening, visual language, and cultural learning).



‘O Alafua ma Sini o Gāluega Fuafa‘atatau
Strands and Achievement Objectives

Alafua
Strands

Children and students should have opportunities to:

accomplish everyday tasks using Samoan

exchange experiences, information, and points of view

communicate feelings and attitudes

express personal identity

act appropriately with respect to fa‘asāmoa

experience and respond to visual language.

Fuafa‘atatau
Achievement Objectives

Children and students should be able to:

- identify people, places, and things
- express concepts of amount, ownership, quality, and state
- offer, accept, and refuse things
- request others to do something

- make signs, labels, and lists
- write short messages
- record information
- produce short narrative stories

- deny something
- express interest and enjoyment
- express their emotions

- differentiate social roles

- use polite forms to address others, and everyday forms to refer to themselves
- act appropriately at mealtimes, including saying a lotu

- understand and respond to the visual aspects of dramatic texts
- express meaning in stories, crafts, and performances through visual images.

Fa'aailoga Va'aia o le Tōmai i le Gagana i Lenei Vāega *Language Level Indicators*

Fa'alogo ma le Tautala

Listening and Speaking

Children and students demonstrate that they are meeting the objectives for this level when:

- names for people, places, and objects and referential phrases are correctly identified and referred to (for example, lele, lale, and so on);
- expressions of ownership correctly distinguish between 'a', and 'o' nouns (for example, la'u 'ato, lo'u fale);
- there is agreement between subject and verb in expressions of amount, quality, and state;
- words for expressions of state are understood and correctly used;
- requests, offers, acceptance, and refusal of things are identified and made with appropriate word choice, tone, and displays of non-verbal behaviour;
- messages are understood and conveyed using familiar language and structures;
- basic needs and emotions are expressed using simple structures (with some children and students beginning to offer explanations);
- social roles are explained in the context of families.

Faitau ma le Tusitusi

Reading and Writing

Children and students demonstrate that they are meeting the objectives for this level when:

- information is recorded in ways appropriate to their age;
- narratives are logical, complete, and expressed using simple sentence structures (although some children and students may be experimenting with cohesive devices, correctly using time-sequence phrases);
- some control of frequently used language structures and patterns is evident;
- key words in signs, labels, and lists are understood.

Gagana Va'aia

Visual Language

Children and students demonstrate that they are meeting the objectives for this level when:

- their presentations reflect an awareness of the interrelationship between verbal and visual images, for example, that expressions of movement complement verbal texts.

A'oa'oga Fa'aleaganu'u

Cultural Learning

Children and students demonstrate that they are meeting the objectives for this level when:

- simple polite forms are known and used in interactions with others;
- appropriate behaviour is displayed during mealtimes;
- a lotu is relevant to its purpose;
- visitors are welcomed using simple polite forms and served following accepted procedures;
- they understand the meaning of simple movements when performing Samoan dances.

Fautuaga mo le A'oa'oga

Suggested Learning Activities

Not all the following learning activities are suitable for every age group. Teachers should use only those which are appropriate.

Gagana Tautala

Oral Language

Fa'alogo

Listening

Children and students could take part in activities which would give them opportunities to:

- identify core vocabulary items when they are heard on audio or video cassettes;
- listen to and then carry out a set of two or three instructions;
- listen to conversations, and then identify the people mentioned in them;
- listen to simple descriptions of actions and scenes, and then identify these non-verbally (for example, by numbering pictures in the order in which they were described);
- hear ordinal numbers being used in meaningful contexts;
- listen to the day of the week, the month, and the date being mentioned (for example, at the start of the school day).

Tautala

Speaking

Children and students could take part in activities which would give them opportunities to:

- describe family and friends (referring to their ages and the relationships involved);
- sing Samoan songs and recite rhymes;
- make statements about their likes and dislikes, and ask about those of their friends;
- answer questions, giving details in the form of simple descriptions;
- request details about family and friends from others, using expressions conventionally used in this way;
- talk about regularly occurring activities;
- count people and things in Samoan;
- tell the time, in hours and half hours;

- show something to the class and say something briefly about it;
- role-play a conversation in which physical states (like hunger or feeling too hot) are mentioned;
- take part in short plays in which the dialogue is composed of familiar language which is well understood.

Gagana Tusitusi *Written Language*

Faitau *Reading*

Children and students could take part in activities which would give them opportunities to:

- sight-read some words from the suggested vocabulary for this level when they occur in meaningful and interesting contexts;
- read short passages on familiar topics;
- read non-fiction material at an appropriate reading level, looking for the answers to specific questions;
- for pleasure, read children's books by Samoan authors;
- read and fill out a brief questionnaire about themselves and their families.

Teachers working with younger children will find further suggestions in *Reading in Junior Classes* (Wellington: Department of Education, 1985).

Tusitusi *Writing*

Children and students could take part in activities which would give them opportunities to:

- write the numbers beyond selau;
- develop short questionnaires, asking for information about someone's family;
- write short passages in Samoan, with guidance, describing pictures or photographs of people;
- write brief letters, following a simple letter format;
- write *short* stories;
- write brief poems, following suitable models;
- write labels on diagrams;
- compose invitation cards for friends.

Teachers working with children in primary school classes will find further suggestions in *Dancing With the Pen: The Learner as a Writer* (Wellington: Ministry of Education, 1992).

Gagana Va'aia *Visual Language*

Children and students could take part in activities which would give them opportunities to:

- view and participate in performances which involve movements and costumes (for example, a *sāsā*);

- view a performance by a Samoan dancer, and take part in a discussion with the dancer afterwards;
- view Samoan speech-making on film or video cassette;
- view and discuss aspects of Samoan family life in New Zealand — for this activity, teachers could use the picture packs *Kirikiti: Fa'asāmoa i Niu Sila* (Wellington: Ministry of Education, 1991) and *'O le Pui'āiga o Motu i Niu Sila* (Wellington: Ministry of Education, 1994);
- view, discuss, and use visually dramatic texts in presentations.

Fautuaga mo le A'oa'oga o le Fa'asāmoa

Cultural Learning: Suggested Aspects of Fa'asāmoa

Learners 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 may not be aware of the full cultural significance of the language and associated behaviour they are imitating.

Knowledge of how to behave in accord with fa'asāmoa at this level builds on understandings acquired at level one. As they interact with speakers of Samoan, children and students have opportunities to observe and then demonstrate appropriate behaviour, for example, some of the gestures used by Samoan speakers.

The following aspects of fa'asāmoa are suggested topics at this level:

- the Samoan conventions for personal names;
- membership of an 'āiga, and some of the different roles involved;
- gestures and body language often observed in familiar contexts in the conversations of Samoan speakers who speak Samoan as their first language and mother tongue;
- the meanings behind traditional siapo patterns found on clothing, for example, on lāvalava — children and students could refer to Caroline Lolegi Vercoe's *'O Mamanu o le Siapo* (Wellington: Ministry of Education, 1996);
- common Samoan dishes, for example, koko alaisa;
- everyday cultural practices, such as frequently used greetings, requests, invitations, the saying of grace, and evening prayers;
- the movements and costumes of simple dances. Teachers working with primary children could refer to the sections on Samoan dance in *Music Education Standard Two to Form Two: A Handbook for Teachers* (Wellington: Ministry of Education, 1992). Teachers working with secondary students could refer to the sections on dance in the Samoan Music chapter in *Music Education in Secondary Schools: A Handbook for Teachers* (Wellington: Ministry of Education, 1994).

Fautuaga mo ni 'Upu ma le Fa'aaogaina o 'Upu *Suggested Vocabulary and Structures*

At this level, children and students meet new vocabulary and structures, as well as new ways of using vocabulary and structures they met at an earlier level.

- For example, the vocabulary needed to get everyday tasks done includes the language of requests and commands:
tusi, fa'alogo, tautala, 'ai, inu, taumafai, pasi, 'ave, 'aumai, fa'afetai, lava, tu'u.
- The vocabulary of time can be expanded to include:
'ua toe.
- The way children and students talk about location can be expanded, too, by introducing:
tua, luma, i le vā.
- To their classroom and school vocabulary add:
tu'ua, pe'ā.
- Expressing needs, likes, and dislikes could now include:
mānana'ō, talafeagai.
- To help children and students describe people and objects, introduce them to:
'umi, pu'upu'u, paiē, vela, mānaia, mātagā, māfiafia, lelei, leaga, violē.
- The language of calendar time can now be expanded to include:
kalena, vāiaso, māsina, aso, lona fā, lona ono, taeao, le aso nei, tala atu taeao, tala atu ananafi, āfea, anafea, aoauli nei, taeao nei, pe'ā 'uma, 'a'ō le'i, toeitiiti, Aso Sā, Aso Gafua, Aso Lua, Aso Lulu, Aso Tofi, Aso Faraile, Aso To'ona'i, Ianuari, Fepuari, Mati, Aperila, Mē, Iuni, Iulai, Aokuso, Setema, Oketopa, Novema, Tesema.
- Here is an example of the level of language which might be expected at this level:
Sa fai le fiafia i Mt Albert Grammar. Sa fai i le aso tolu o Mati. Sa mātou ō ai. Sa tū lima la mātou ā'oga i le sāsā. Sa malō le ā'oga mai Henderson.
- Their vocabulary for asking questions could now include:
'o fea, āfea, anafea, fa'apēfea, 'o ai, 'o le ā, 'o ā, e fia, e to'afia.
- Terms for family relationships might include:
'āiga, tamā, tinā, atali'i, afafine, uso, tuagane, tuafāfine, fānau, matua, mātua, tama, tei, taule'ale'a, tamāloa, fafine, tamaitiiti, tagata matua, 'olomatua, 'olomātutua, toea'ina, toea'i'ina, ulugāli'i, ulumatua, ui'i, teine, āvā, tāne, to'alua, alo, tua'ā.
- Conjunctions at this level might involve:
ina 'ua, vāganā, leaga, se'ilogā, ma, peita'i, 'ona 'o, 'auā, 'ae, 'a'ō, se'i.
- Adverbs to introduce or review at this level are:
lemū, tele, fa'anoanoa, saosaoa, fa'apua'a, lelei, ne'i, paiē, ita, sesē, mā, fa'aeteete, sāuā, pupula, seāseā.
- To help them express physical states, introduce words like:
māfanafana, mālūlū, vevela, mālū, fia 'ai, fia inu, fia moe.

- Requests could now include patterns like:
 - ‘Aumai lo‘u se‘evae.
 - E leai so‘u se‘evae?
 - Ā ‘uma toe ‘aumai ia a‘u.
 - Fa‘amolemole, tatala le fa‘amalama.
- Denials could include:
 - E lē o a‘u.
 - ‘Ou te leiloa.
 - ‘Ou te le‘i faia.
- Here are some ways in which children and students working at this level might express interest and enjoyment:
 - ‘Ou te fiafia lava i le netipolo.
 - ‘O le mānaia ia o la mātou ta‘aloga.
 - E ‘ese le mānaia o le siva a la mātou ā‘oga.
 - ‘Ua ‘uma la i le siva a mātou ā‘oga.
 - Oka! Le mānaia o le fa‘ausi.
- They could expand their ability to use polite forms of address for others and everyday forms for themselves:
 - ‘O ai lou suafa? ‘O lo‘u igoa o Sione.
 - E te fia tausami pai?
 - Fa‘afetai, fai mea tatau ai.
 - Susū mai. Saunoa lēmū, fa‘amolemole.
 - ‘O o‘u mātua o Sina ma Toma.
 - ‘O ona tua‘ā o Pai ma Lafai.
 - ‘O a‘u o le tama a Pai.
 - ‘O ia o le alo o Pai.
- Language to use at mealtimes could be expanded to include a grace, and expressions like:
 - Mālie pule le Tamā, ...
 - Fa‘afetai le Atua mo ...
 - Mālō lava le gāsese.
 - Fa‘afetai fai mea tatau ai.
 - ‘Ua e laulelei?
 - E ‘aumai le ‘apa?
 - E ‘avatu le talo?

Fautuaga mo Iloiloga *Suggested Assessment Activities*

Here are some activities you might use to assess progress at this level. Not all the following assessment activities are suitable for every age group. Use those which are appropriate. When assessing the progress of children and students, teachers should refer to the language level indicators to check what a learner might be doing at this level. You might wish to focus on the kinds of language level indicator given in parentheses.

Iloiloga a le Faiā'oga *Teacher Assessment*

Teachers could assess children's and students' progress against the achievement objectives by using some of the following assessment activities:

- listening to descriptions of people, objects, or places, and then putting information in the right order, or labelling a picture to show they recognise people, objects, or places (listening, writing, and visual language);
- giving a short spoken or written description of people, objects, or places, conveying a range of information, vocabulary and structures, in standard or non-standard forms (writing and speaking);
- making or doing something, for example, making an 'ula or koko alaisa, and writing how it was done, first listening to instructions and then using the appropriate writing conventions (listening, cultural learning, and writing) — Ester Temukisa Laban Alama's *Su'i se 'Ula mo Tinā* (Wellington: Ministry of Education, 1994) shows how to make a paper 'ula;
- listening to conversations about families, and then identifying details which answer who, what, and where questions to show they understand the gist of conversation, and also expressing interest, feelings, and attitudes (listening and speaking);
- role-playing the main events in a simple social exchange, such as greeting visitors (listening, speaking, and visual language);
- having teacher-student conferences about books and written work, expressing interest, enjoyment, points of view, and degrees of understanding (speaking and listening);
- taking running records with a range of written texts (reading);
- keeping a checklist of language objectives, with criteria. The criteria could be fairly simple (can do, can do to some extent, cannot do) or more complex, for example, for their spoken vocabulary, size of vocabulary, standard and non-standard forms known, whether used appropriately, and how well students can use language (listening, speaking, reading, writing, and cultural learning).

Iloiloga a Isi Tamaiti

Peer Assessment

Children and students could monitor each other's progress using the following assessment activities:

- holding interviews during which they ask and answer questions about a topic, using question and answer forms you have practised with them beforehand (listening and speaking);
- peer reviewing of performances and written work (visual language, speaking, writing, reading, and cultural learning);
- directing short, one-scene plays (visual language, speaking, cultural learning, and reading).

Iloiloga a le Tamaitiiti

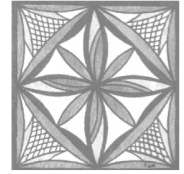
Self-assessment

Children and students could monitor their own progress using the following assessment activities:

- keeping a checklist of what they can do, and what they want to learn how to do next (writing);
- keeping a daily journal of things they have learned (writing);
- listening to a recording of their own presentation of something (listening and cultural learning);
- keeping a reading log that records the names of the Samoan books they have read, with brief comments on each one (reading, writing, and cultural learning).

Vāega 3

Level 3



'O Alafua ma Sini o Gāluega Fuafa'atatau *Strands and Achievement Objectives*

Alafua *Strands*

Children and students should have opportunities to:

accomplish everyday tasks using Samoan

exchange experiences, information, and points of view

communicate feelings and attitudes

express personal identity

act appropriately with respect to fa'asāmoa

experience and respond to visual language.

Fuafa'atatau *Achievement Objectives*

Children and students should be able to:

- initiate and maintain a conversation
- express detailed ideas of state, place, and quality
- make simple transactions in routine situations
- enquire about a topic or an aspect of language
- give instructions, directions, and notices
- report events
- produce longer stories
- express surprise or disappointment
- express more complex likes and dislikes
- express emotions (with extended clarification)
- express respect and obedience
- use an extended range of respectful forms of greeting
- address visitors appropriately
- play kirikiti and take part in the cultural activities surrounding the game
- describe the physical layout of a nu'u
- prepare a traditional dish like pālusami
- make connections between visual features of a Samoan setting and cultural values.

Fa'ailoga Va'aia o le Tōmai i le Gagana i Lenei Vāega *Language Level Indicators*

Fa'alogo ma le Tautala *Listening and Speaking*

Children and students demonstrate that they are meeting the objectives for this level when:

- casual conversations are initiated, sustained, and closed using familiar expressions;
- expressions of state, place, and quality are made with more elaborate phrases;
- transactions are made and responded to in routine situations — grammatical accuracy may not be complete but does not hinder meaning;
- simple question forms are used correctly when making enquiries;
- invitations are made and responded to appropriately;
- expressions of emotion are extended to include simple explanations;
- respect is demonstrated in language use and non-verbal behaviour.

Faitau ma le Tusitusi *Reading and Writing*

Children and students demonstrate that they are meeting the objectives for this level when:

- their instructions on how to make or do something are clear and follow the pattern (verb + object);
- written instructions are responded to;
- directions are written accurately and followed;
- reports of events and stories are logical, include supporting details, and are coherent;
- information about how to do or make something is recorded using the conventions for this type of writing;
- their reports follow conventions for reporting;
- descriptions of stories include details of setting, plot, characters, and themes — the sentence constructions may include more complex structures and make use of a wider range of vocabulary than at previous levels;
- simple sentence constructions are established.

Gagana Va'aia *Visual Language*

Children and students demonstrate that they are meeting the objectives for this level when:

- the significance of a village's physical layout is described in relation to its social organisation;
- the significance of the arrangement and the shape of the houses is described — the same skills can be generalised to studies of visual features of other settings, for example, the layout of a togālā'au;
- verbal and non-verbal aspects of fa'asāmoa, expressed in activities like kirikiti, can be explained.

A'oa'oga Fa'aleaganu'u

Cultural Learning

Children and students demonstrate that they are meeting the objectives for this level when:

- greetings are appropriate to status;
- visitors are greeted and hosted respectfully;
- the description of the 'āiga distinguishes between pui'āiga, 'āiga 'ātoa, 'āiga potopoto, 'āiga tele, and 'āiga tetele;
- their participation in an event such as kirikiti is appropriate for their age and respects the age of other participants;
- description of a village includes the parts, location of the parts, and functions, and their description incorporates new structures into established language patterns learned at earlier levels;
- procedures for preparation of a dish are followed.

Fautuaga mo le A'oa'oga

Suggested Learning Activities

Not all the following learning activities are suitable for every age group. Teachers should use only those which are appropriate.

Gagana Tautala

Oral Language

Fa'alogo

Listening

Children and students could take part in activities which would give them opportunities to:

- identify suggested vocabulary items in a variety of listening situations;
- listen to and then carry out a set of four to five instructions;
- listen to a passage, and answer true/false questions related to the passage;
- listen to recordings of conversations in which they took part;
- take dictation;
- listen to Samoan radio programmes;
- listen to Samoan speakers in conversation;
- listen to a short talk about something, and then present the information in a different form (for example, in a diagram).

Tautala

Speaking

Children and students could take part in activities which would give them opportunities to:

- answer questions in some detail;
- give a brief presentation on a familiar topic;
- following an example, make a series of linked statements about a picture, map, chart, or diagram;
- work in pairs or small groups, sharing information to solve a problem;
- tell the time;

- describe a sequence of past events;
- form complete statements from sentence starters, given appropriate contextual support;
- make comparisons between physical objects;
- participate in a short telephone conversation;
- retell a story;
- give directions.

Gagana Tusi *Written Language*

Faitau *Reading*

Children and students could take part in activities which would give them opportunities to:

- read short passages to find answers to questions;
- read information presented as a chart;
- read instructions;
- skim-read a passage. The reading material for this activity needs to be at an appropriate reading level.

Tusitusi *Writing*

Children and students could take part in activities which would give them opportunities to:

- complete short descriptions of people they know;
- write short, dictated sentences;
- write letters to friends;
- write creatively;
- write instructions for how to do something;
- write a report;
- write a short book review.

Gagana Va'aia *Visual Language*

Children and students could take part in activities which would give them opportunities to:

- gather examples of illustrations, drawings, photographs, and other visual material related to Samoa and Samoan communities in New Zealand;
- classify and display the material collected in the above activity;
- discuss how advertisements in Samoan newspapers might use this material;
- make dance costumes;
- view and identify different types of Samoan fale, their functions, and the significance of their shapes and various parts.

Fautuaga mo le A'oa'oga o le Fa'asāmoa

Cultural Learning: Suggested Aspects of Fa'asāmoa

By this level, students and older children may start to understand something of the interrelationship between the way we use language and fa'asāmoa. They may be able to incorporate culturally appropriate verbal and non-verbal forms of expression into their own language use. Samoan children and students may intuitively do this. Non-Samoan learners may not feel comfortable attempting some of the body language outside the classroom, unless they are in clearly Samoan contexts where their attempts are accepted.

The following topics are suggested for this level:

- special events within pui'āiga (for example, birthdays);
- terms of respect (for example, in greetings like afio mai, susū mai);
- making costumes for performances and events (for example, the relationship of feagaiga);
- a Samoan village.

Fautuaga mo ni 'Upu ma le Fa'aaogaina o 'Upu

Suggested Vocabulary and Structures

- The language that children and students need in order to express emotions and symptoms of illness could now be expanded to include:
mā, fiafia, ita, vāivai, alofa, 'aiseā, ma'i, tīgā, fiu, fiva, ma'alili, tale, fulū, tīgā le mānava, fememea'i, fa'ama'ima'i, fa'alemānuia, fa'anoanoa.

This vocabulary might be used in some of the following ways:

'Ua fa'anoanoa lava Simi.

'Ua 'ou fa'anoanoa lava 'ua alu lo'u tinā i Samoa.

'Ua e vāivai lava. 'Aiseā?

Fa'amolemole, tu'u pea ia a'u.

'Ua 'ou ita leaga 'ua lē mālō la mātou 'au.

E tīgā lo'u mānava.

'Ua tā fiu.

- Some of the vocabulary the children and students learned at earlier levels can now be used within the following sentence patterns, to make requests and give commands:

Fa'amolemole, 'aumi le māsima.

'Ave le māsima ia Sina.

Fa'amolemole, se'i tu'u atu le 'ato ia Siaoisi.

Tū i luga. Nofo i lalo.

Tatala fa'amalama.

Tae le lāpisi. Fa'avave.

Tago e 'ave le ipu i tua.

'Aua le pisa, 'ae fa'alogo mai.

Tusi i lalo mea nei.

This can be expanded into a set of instructions, as in a recipe. Here is an example:

Kukaina o le Koko Alaisa

E mana'omia le:

3 ipu alaisa

1 'apa pe'epe'e

3 sipuni koko lāpopo'a

½ ipu suka

'ulo feoloolo 'ua ¾ 'ona tumu i vai

'O fa'atonuga:

1. Fufulu le alaisa 'ona tu'u lea i totonu o le 'ulo vai.
2. Tu'u i luga o le 'ogāumu ma fa'apuna. A puna ki i lalo le 'ogāumu.
3. Tu'u le koko i totonu o se ipu tī. Asu i ai sina vai puna mai le 'ulo ma palu loa.
4. Sasa'a le koko i totonu o le 'ulo ma sa'eu.
5. Sasa'a i ai le pe'epe'e. A puna, tapē le 'ogāumu.
6. Fa'asuka loa ma sa'eu.

'Ia vave 'ona 'ave'ese ma le 'ogāumu pē'ā vela le niu ne'i te'i 'ua pala. Mānaia pē'ā 'ave i ai se laumoli e fa'amanogi a'i a'o le'i asuina.

- Another way some of the vocabulary the children and students learned at earlier levels can now be used is in the sentence patterns often found in a notice about something, for example:

Tusi Vala'aulia

'Ou te fiafia lava e vala'aulia 'oulua Sieni ma Malia Ulafala i lo'u aso fānau. 'O le 'ā faia lea i le Aso Tofi, 19 o Aokuso i lo mātou fale, 15 Tupu Street, i le lua i le aoauli. Fa'afetai lava.

- In order to give directions, children and students could be introduced to the following: sōsō, tua, luma, 'autafa, tafatafa, vā, a'ega, fa'afeagai, fa'afesaga'i, i luga, i tua, i lalo, taumatau, tauagavale, totonu, 'ogātotonu, tū totonu, liliu, tāofi, aga'i, se'ia o'o, latalata, mamao, afe.

Here is an example of how this type of vocabulary might be used at this level.

A conversation might go something like this:

'O fea e iai le tou ā'oga?

E i le 'auala o Howe Street.

I fea?

E i totonu o le taulaga. E latalata lava i Karangahape Road.

E le mamao ma le fale o le Telecom.

E te alu aga'i i Karangahape Road, liliu i le itū agavale i le 'auala o Howe.

Tusa e i le ogatotonu o le 'auala, i le itū agavale.

'O lo mātou fale e fa'afesaga'i ma le falesā.

E iai i tafatatafa le faleā'oga.

E te alu sa'o lava mai Karangahape Road i Great North Road.

E lē mamao lava mai le fale'ola.

- Respectful forms of greeting at this level could include:
susū, susuga, afio, afioga, maliu, tōfā.

These words should be introduced in the following greetings:

Susū mai lau susuga.

Susū mai i totonu.

‘O lou āva lea.

Mālō lava le soifua i lau susuga.

Susū maia i le fale nei.

‘O lou āva lea.

Maliu mai lau tōfā.

Afio mai lau afioga.

Fautuaga mo Iloiloga

Suggested Assessment Activities

Here are some activities you might use to assess progress at this level. Not all the following assessment activities are suitable for every age group. Use those which are appropriate. When assessing the progress of children and students, teachers should refer to the language level indicators to check what a learner might be doing at this level. You might wish to focus on the kinds of language level indicator given in parentheses.

Iloiloga a le Faiā’oga

Teacher Assessment

Teachers could assess children’s and students’ progress against the achievement objectives by using some of the following assessment activities:

- having small group conferences, for example, about a research task, in which they express interest, enjoyment, points of view, degree of understanding of written texts (listening, speaking, reading, and writing);
- taking running records with children or students with a range of written materials (reading);
- using cloze exercises (reading and writing);
- having the children or students complete a table of details, after they have read or listened to an extended text, to show their comprehension of key ideas (listening and reading);
- taking samples of work, especially their written instructions, directions, notices, reports, and longer stories which reveal appropriate conventions for these types of text and complex language (writing);
- recording role-playing, for example, welcoming visitors and greeting people of different status with appropriate language forms and actions (speaking, visual language, and cultural learning);
- getting the children or students to match verbal and visual signs (listening, writing, and visual language).

Iloiloga a Isi Tamaiti

Peer Assessment

Children and students could monitor each other's progress using the following assessment activities:

- ranking items in a list by using criteria, debating and justifying their point of view (writing and speaking);
- asking and answering questions on a topic (listening and speaking);
- carrying out small-group conversations (listening and speaking);
- peer reviewing of performances in interviews and role-playing (speaking or writing, visual language);
- peer reviewing of written texts (writing or speaking, reading).

Iloiloga a le Tamaitiiti

Self-assessment

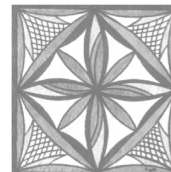
Children and students could monitor their own progress by:

- making story maps to check their own comprehension of a written text (reading and writing).

Many of the self-assessment activities listed at earlier levels could also be used at this level.

Vāega 4

Level 4



'O Alafua ma Sini o Gāluega Fuafa'ataau

Strands and Achievement Objectives

Alafua *Strands*

Children and students should have opportunities to:

accomplish everyday tasks using Samoan

exchange experiences, information, and points of view

communicate feelings and attitudes

express personal identity

act appropriately with respect to fa'asāmoa

Fuafa'ataau *Achievement Objectives*

Children and students should be able to:

- take part in conversations in unfamiliar situations
- express logical relationships (cause, effect, reason, and condition)
- use more complex time, place, and frequency expressions
- communicate measurements
- make comparisons
- produce explanations
- give extended directions
- produce more extended stories
- express satisfaction, fear, and worry
- express wishes and intentions
- express a personal opinion, giving reasons
- express future plans
- participate in age-appropriate ways at cultural events (for example, acting appropriately while an 'ava ceremony is taking place)
- experiment with traditional art and craft forms (for example, when weaving food mats and fans)
- understand the imagery in songs which use familiar language
- describe the traditional distribution of family resources
- participate in traditional ways of cooking

experience and respond to visual language.

- respond to and discuss the meanings and purposes of the visual images in both verse and prose texts, and in the non-verbal elements of a ceremony
- present ideas using visual and verbal features through the medium of computers, video, drama, or a craft.

Fa'aailoga Va'aia o le Tōmai i le Gagana i Lenei Vāega *Language Level Indicators*

Fa'alogo ma le Tautala *Listening and Speaking*

Children and students demonstrate that they are meeting the objectives for this level when:

- conversations in unfamiliar contexts are initiated and sustained;
- expressions of satisfaction, fear, and worry are made and responded to appropriately;
- strengths are described;
- opinions are stated with supporting evidence;
- expressions of agreement or disagreement with other opinions are supported;
- plans and goals for the future are stated with some justification.

Faitau ma le Tusitusi *Reading and Writing*

Children and students demonstrate that they are meeting the objectives for this level when:

- written comparisons are understood and produced with assistance;
- explanations are given in the contexts of how something works and why something happens in a process-focused way;
- time relationships (first, then, following, and so on) are correctly used;
- cause and effect relationships are correctly signalled — if/then, so, as a consequence, and so on;
- directions given include evaluative statements and justifications (advantages, disadvantages, reasons for, and so forth);
- written work is taken through the stages of drafting, revising, and rewriting;
- stories are developed around a common thread, and essential components are evident, although some may not be fully developed.

Gagana Va'aia

Visual Language

Children and students demonstrate that they are meeting the objectives for this level when:

- different types of songs and poems are listened to and distinguished for their purpose;
- they can identify the general features of different types of songs or poems, for example, the organisational features, the audience, and purpose of a song of worship, whether a song is a song for a fa'aulufalega or is a love song — and they can discuss the contribution made by the visual images to the meaning of the song or poem;
- the imagery in songs is discussed and explained, with supporting evidence;
- connections between the words and the imagery in songs are made while viewing a performance;
- the significance of non-verbal elements in the 'ava ceremony is explained following an experience or observation, for example, the seating arrangements, the presentation of 'ava, tuālima and alofilima, the order of speaking, the clapping, the order of taking the mat around, the fa'asoa 'ava, the seating around the tānoa, the actions of the palu'ava, the tā fau, the presentation of sua, and the food afterwards;
- generalisations are made about Samoan culture on the basis of the above analysis.

A'oa'oga Fa'aleaganu'u

Cultural Learning

Children and students demonstrate that they are meeting the objectives for this level when:

- their behaviour during cultural events is consistent with expectations for their age and role — for example, where to sit, how to sit, when to speak;
- traditional forms of art and craft produced follow the models closely, with some elements of individual creativity;
- the processes involved in preparing raw materials are explained;
- some of the techniques involved in traditional arts and crafts are explained and practised;
- the significance of common traditional designs is explained, for example, in siapo or tattooing;
- traditional ways of distributing resources are explained and linked to social structures;
- the steps involved in traditional ways of cooking are explained and followed, for example, making an umu, preparing a pig for the umu, preparing fofu'e fa'i, valu popo, talo, or 'ulu.

Fautuaga mo le A'oa'oga *Suggested Learning Activities*

Not all the following learning activities are suitable for every age group. Teachers should use only those which are appropriate.

Gagana Tautala *Oral Language*

Fa'alogo *Listening*

Children and students could take part in activities which would give them opportunities to:

- listen to a passage and make inferences from it;
- understand and respond appropriately to requests for factual and attitudinal information related to a topic;
- identify the emotional state of a speaker from his or her tone and intonation;
- distinguish similarities and differences between speakers;
- listen to traditional speeches during ceremonies.

Tautala *Speaking*

Children and students could take part in activities which would give them opportunities to:

- answer questions after an event;
- describe a picture illustrating a specific topic;
- narrate the sequence of events in a picture sequence or cartoon strip;
- work in groups to solve problems which require making inferences and establishing causality;
- give opinions about issues and topics;
- use conversational strategies (for example, changing the subject, providing additional information, and inviting another person to speak);
- give a set of directions;
- make requests and offers;
- talk about future events;
- contribute to conversations;
- provide interpretations of what someone means;
- explain a process;
- make comparisons.

Gagana Tusitusi *Written Language*

Faitau *Reading*

Children and students could take part in activities which would give them opportunities to:

- read a story about a familiar topic, and then select the story's main idea from a list of alternatives;

- arrange paragraphs in a logical order;
- develop dictionary skills (using Samoan alphabetical order), and use indexes;
- predict what will happen next, then read to find out;
- scan a text for key words;
- find locations on a map of Western or American Samoa;
- read for a specific purpose (for example, when researching a topic);
- read silently for a sustained period;
- continue to read Samoan books for pleasure, but extend the range to include different genres (for example, not just stories, but also poetry, non-fiction, plays, and works in translation from other languages).

Tusitusi

Writing

Children and students could take part in activities which would give them opportunities to:

- write personal notes about familiar topics to friends (for example, on a postcard);
- write short answers to comprehension questions;
- write for specific purposes (for example, to make a comparison, describe a process, or defend an opinion);
- take notes;
- compose a song;
- write critically about something.

For examples of different types of writing, see Feaua'i Burgess's *Kirikiti: 'O le Ta'aloga mo Tagata 'Uma* (Wellington: Ministry of Education, 1991). Set at about this level, the book is laid out as if it were a child's research project about the participation of an 'autalavou in a kirikiti tournament. Examples of many different types of writing are included.

Gagana Va'aia

Visual Language

Children and students could take part in activities which would give them opportunities to:

- compare non-verbal messages in ceremonies (for example, seating arrangements at weddings and title bestowals), songs, and prose;
- contrast different styles of presentation at cultural events;
- watch a Samoan film, and then discuss features like the costumes, sets, acting (especially the body language), dialogue, and theme;
- discuss the sequence of events in an 'ava ceremony;
- produce projects that explore a variety of presentation media.

Fautuaga mo le A'oa'oga o le Fa'asāmoa

Cultural Learning: Suggested Aspects of Fa'asāmoa

At this level, children and students might gain deeper insights and understandings by comparing fa'asāmoa and aspects of the Samoan language with aspects of other cultures and languages they are familiar with. With older children and students, it becomes easier to explore aspects of fa'asāmoa which are outside their direct experience. This may involve comparisons of aspects of fa'asāmoa in New Zealand and Samoa.

When possible, the local Samoan community should be involved in the learning process. This allows learners to hear the Samoan language being spoken by a range of first language speakers.

The following topics are suggested for this level:

- customs associated with special events and occasions, for example, weddings, funerals, and matai title bestowals;
- māfutaga a 'āiga;
- features of Samoan songs;
- an introduction to some features of formal speeches;
- processes and techniques involved in arts and crafts, especially those practised within the Samoan community in New Zealand.

Fautuaga mo ni 'Upu ma le Fa'aogaina o 'Upu

Suggested Vocabulary and Structures

- The conjunctions children and students are able to use can now be expanded to include some of the vocabulary we use to express relationships, for example, cause and effect:

'o le māfua'aga, 'o le ala lea, 'o le pogai, 'ona tupu ai lea, 'ona o le, 'ua ālai, 'o le mea lea, mulimuli ane, 'o le i'uga, 'auā, 'ona 'ua, talu ai, leaga, 'ina 'ia, 'o lea lā;

inclusion:

ma, ma le isi, i le ma lea, fo'i, 'ātoa ma, e pei fo'i;

alternatives:

po'o, a tu'u i se isi itū, i se isi itū, a lē o lea;

time arrangements:

muamua, lona lua, mulimuli, i le taimi muamua, 'ina 'ua 'uma, 'a'o;

reasons:

'o le mea lea, 'o le ala lea, e pei 'ona 'ou fai atu, e pei 'ona taua muamua, o lē, 'auā;

exemplifications:

'o se fa'ata'ita'iga, e pei 'o, silasila fo'i;

comparisons and contrasts:

'a'o, fa'atusatusa, tutusa, 'ese'ese, 'ese, e pei o, peita'i, ui 'o lea, e ui 'ina, tasi le mea, 'ae ui i lea, e fa'apea fo'i, e sili atu, e feoloolo, e tele, e mamafa, e mānaia atu.

Examples of how this language might be used at this level include:

Na 'uma le vasega 'ina 'ua 'afa le sefulu.
'Ua to'ulu lau o lā'au 'auā 'o le 'ā sau le tau mālūlū.
E le 'aumaia i tua le 'ofu vāganā 'ua 'uma 'ona totogi.
E mālūlū Niu Sila, 'ae vevela Samoa.
E ma'i a Sela peita'i na sau lava i le ā'oga.
E a pe'ā fa'atali se'i tā le logo 'ona e 'ai lea?

- Satisfaction might be expressed at this level with words like:
malie, fa'afetai, mānaia, lelei, lava lenā, fa'amalieina.
- Fear and worry might be expressed at this level with words like:
fefe, popole, mata'u, atu galu, polepolevale, fa'apopole.
- Wishes and intentions might be expressed at this level with words like:
manatu, mana'o, fuafuaga, tini, taunu'uga.
- At this level, children and students should be building up specialised vocabularies to do with particular ceremonies. For example, if at an earlier level they learned words to do with White Sunday (like mātua, tauloto, tatalo, tala, pese, 'ofu pa'epa'e, to'ona'i, 'ofu to'ona'i) now they might start to learn some of the words we associate with the 'ava ceremony, such as:
palu'ava, sufi'ava, tufa'ava, tautu'ava, agai'ava, folafola 'ava, lāuga a le malaga, lāuga a le nu'u, itu'āiga 'ava, latasi, 'ava tugase, lupesina, uga o le i'asā, fetaia'i ma uso, matai, ali'i, tulāfale, failāuga, usu a matai, malaga, usu fa'atali, fa'atau a le malaga, tāupou, tānoa, 'ava, vai, fau, teine palu 'ava, toso le fala 'ava, ipu, lāuga usu, lāuga tali, alofi lima, tuālima.

In the same way, children and students should continue to build up specialised vocabularies to do with art forms and crafts, for example, for weaving:

laufala, laupaogo, lau'ie, lalaga, fa'amānifinifi, lauitiiti.

Fautuaga mo Iloiloga *Suggested Assessment Activities*

Here are some activities you might use to assess progress at this level. Not all the following assessment activities are suitable for every age group. Use those which are appropriate. When assessing the progress of children and students, teachers should refer to the language level indicators to check what a learner might be doing at this level. You might wish to focus on the kinds of language level indicator given in parentheses.

Iloiloga a le Faiā'oga *Teacher Assessment*

Teachers could assess children's and students' progress against the achievement objectives by using some of the following assessment activities:

- producing an outline using the written conventions of outlines, and signalling relationships (reading and writing);
- completing an information table, flow chart, or concept map, identifying key information, and signalling relationships between them (reading and listening);

- producing oral and written samples of work which show a process, make comparisons, give explanations, extend directions, or report (speaking and writing);
- listening to songs, and describing the literal meaning of simple figurative language (listening, speaking, writing, and cultural learning);
- comparing different types of song, stating purposes, identifying audiences, giving a simple outline, and recognising discourse features (listening, reading, speaking, cultural learning, and writing);
- viewing an ‘ava ceremony, and completing an information table or diagram of the roles involved and the seating arrangements (cultural learning, visual language, listening, and writing);
- listing the non-verbal signs used during an ‘ava ceremony, and explaining what they mean (speaking, cultural learning, and visual language);
- debating to express an opinion with reasons, and to rebut others’ arguments (listening and speaking);
- experimenting with art and craft forms like weaving (cultural learning);
- having small-group discussions to solve problems and use conversational strategies such as taking turns, advancing the discussion, and changing the topic (listening and speaking);
- preparing portfolios of project work (speaking, writing, visual language, and cultural learning).

Iloiloga a Isi Tamaiti

Peer Assessment

Children and students could monitor each other’s progress using the following assessment activities:

- peer reviewing of reports and research projects, showing awareness of a reader’s needs and of writing conventions (reading and writing);
- guided interviewing, in which the participants seek and give information about topics (listening and speaking);
- using group activities, where students solve a problem, providing feedback and clarification (listening and speaking or writing);
- using paired research projects (reading and writing or speaking);
- setting co-operative activities, in which each child or student has half the information to teach to the other participant. Students are tested at the end, and their scores are counted as “group” scores (listening and speaking).

Iloiloga a le Tamaitiiti

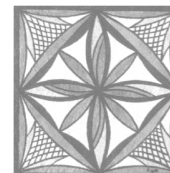
Self-assessment

Children and students could monitor their own progress using the following assessment activities:

- keeping a checklist of research and study skills (writing);
- keeping a comparative journal for a term, in which they compare what they could do at earlier levels with what they can do now (writing);
- keeping a reading log that records which types of text are read and comments on why they prefer one genre to another, for example, poetry to non-fiction (reading and writing);
- making a story map to check their own comprehension of a plot (reading and writing).

Vāega 5

Level 5



'O Alafua ma Sini o Gāluega Fuafa'atatau

Strands and Achievement Objectives

Alafua *Strands*

Children and students should have opportunities to:

accomplish everyday tasks using Samoan

exchange experiences, information, and points of view

communicate feelings and attitudes

express personal identity

act appropriately with respect to fa'asāmoa

experience and respond to visual language.

Fuafa'atatau *Achievement Objectives*

Children and students should be able to:

- give reasons why
- express time and space relationships
- offer help
- suggest a course of action
- interrupt without causing offence
- seek permission

- give procedural instructions
- present alternatives
- argue for a point of view
- ask for, express, and react to opinions

- express possibility and capability
- express wishes and intentions, giving reasons
- congratulate, thank, and apologise
- structure a piece of writing

- discuss personal aspirations

- participate in important family events (for example, samiga sili)
- act appropriately towards matai
- describe the social structure of a nu'u
- recognise the features of different types of song

- respond to and discuss the impact of visual images as verbal features in speech making and other forms of presentation.

Fa'ailoga Va'aia o le Tōmai i le Gagana i Lenei Vāega *Language Level Indicators*

Fa'alogo ma le Tautala *Listening and Speaking*

Children and students demonstrate that they are meeting the objectives for this level when:

- reasons for a particular course of action are explained;
- offers of help are made and responded to appropriately;
- interruptions to conversations, small-group discussions, or meetings are made using respectful terms;
- permission is sought using respectful introductory terms;
- changes of topic in conversation are identified and responded to;
- speeches of congratulation, thanks, and apology follow discourse features for speech-making in Samoan and begin to incorporate proverbial expressions;
- expressions of intention and wish are explained.

Faitau ma le Tusitusi *Reading and Writing*

Children and students demonstrate that they are meeting the objectives for this level when:

- procedural instructions are in their correct order;
- conflicting accounts of an event are described, and reasons are given for choosing one over the other;
- assessments are made on a writer's point of view;
- points of view are presented and justified;
- written texts fulfil task requirements;
- the main ideas of a text are identified and their implications discussed;
- a distinction is made between fact and fiction, with supporting evidence given;
- personal aspirations are discussed and modified on analysis of their strengths and weaknesses.

Gagana Va'aia *Visual Language*

Children and students demonstrate that they are meeting the objectives for this level when:

- they are able to make judgments about the effect of visual and verbal features on presentations in different media;
- they can use the results of their analysis to make choices in their presentations.

A'oa'oga Fa'aleaganu'u *Cultural Learning*

Children and students demonstrate that they are meeting the objectives for this level when:

- participation reflects an understanding of roles and acceptable behaviour;
- descriptions identify who is in a village, their roles, and their interrelationships;
- features of different songs are identified and described, with illustrations.

Fautuaga mo le A'oa'oga *Suggested Learning Activities*

Not all the following learning activities are suitable for every age group. For example, if you are teaching young children capable of working at this level (perhaps when listening to and speaking Samoan, but not when they are reading and writing it), you will need to adapt some of the activities to their needs and interests. You may find learning activities for younger children at earlier levels which could be adapted for use at this level.

Gagana Tautala *Oral Language*

Fa'alogo *Listening*

Children and students could take part in activities which would give them opportunities to:

- listen to a radio programme, and then develop an alternative way of presenting the same information;
- listen to several different opinions about an issue;
- listen to debates;
- participate in an interview;
- make a class collection of recorded speeches;
- be part of an audience for a play, such as Ester Temukisa Laban Alama's *'O le Fāgogo ia Sina ma le Tuna* (Wellington: Ministry of Education, 1995).

Tautala *Speaking*

Children and students could take part in activities which would give them opportunities to:

- give a short summary of the main points of a debate or speech;
- work in groups to solve problems to do with staging a debate or play;
- give opinions about specified issues and topics;
- use conversational and discourse strategies to hold the floor in a debate, disagreeing, and qualifying what they have said;
- respond to another speaker or actor;
- interview a friend or visitor to the classroom, for example, a Samoan writer, playwright, or actor;
- give a brief speech of thanks or congratulation.

Gagana Tusitusi *Written Language*

Faitau *Reading*

Children and students could take part in activities which would give them opportunities to:

- read a part in a script;
- assess a writer's point of view;

- identify the logic used to present an argument in an article (for example, in a Samoan newspaper);
- read a short story and give an opinion about it;
- research a number of sources for specific information;
- study the language used in oratory, using published sources.

Tusitusi

Writing

Children and students could take part in activities which would give them opportunities to:

- write a short, one-scene play;
- take short dictations from an unfamiliar text (for example, changes to their parts in a script for a play they are going to act in);
- write an argument (based on a debate they have listened to), justifying the views they express;
- take notes;
- write a speech;
- write a book review to submit to a school magazine or community newspaper;
- write a script for a radio discussion of an issue;
- write to someone in Samoan, asking for information.

Gagana Va'aia

Visual Language

Children and students could take part in activities which would give them opportunities to:

- help stage a play;
- role-play an important family event, and in doing so, explore in some depth the relationships between those involved;
- do a project on a particular type of song, speech, or performance;
- compare the use of visuals in various presentations — live, video, and static.

Fautuaga mo le A'oa'oga o le Fa'asāmoa

Cultural Learning: Suggested Aspects of Fa'asāmoa

At this level, a child's or student's understanding of fa'asāmoa develops as they learn to use the language appropriately in a variety of communicative situations. They could also be comparing the differences between their own experiences and those to be found in texts, for example, in anthologies of stories by Samoan writers, articles in Samoan newspapers, and radio and television programmes. Resources you could use with children and students at this level include the two anthologies *Tala Tūsia 1* and *2* (Wellington: Ministry of Education, 1994). These are collections of stories by Samoan writers which first appeared in English in the *School Journal*.

At this level, you could continue to develop the children's and students' knowledge of the different Samoan language communities and of the ways in which language, society, and culture are interrelated.

The following topics are suggested for this level:

- plays, koneseti, faleaitu, tala fatu, and tala faalelotu;
- samiga sili;

- tusigaigoa;
- interactions between 'āiga within communities.

It would also be a good idea to review some of the topics covered at earlier levels, helping the children and students research them to a greater depth.

Fautuaga mo ni 'Upu ma le Fa'aogaina o 'Upu *Suggested Vocabulary and Structures*

- In order to argue for a point of view, children and students need to know words like:

manatu, tāofi, masalo, 'ailoga, iloa, 'aemaise, se'ilogā, se'i, vāganā, fa'atauva'a, vaivai, fa'apea, pi'itia, lagolago, 'auai, itū, moni, sa'o, fā'aalia, 'ato'atoa, finagalo, malie, fa'amalie, tolopō, aulia, talitonu, lagona, fa'ata'ita'iga, matā'upu, mautinoa.

Examples of how these words might be used at this level include:

'O lo'u manatu fa'atauva'a e fa'apea ...

'O le ā lou tāofi?

'Ou te lagolagoina le tāofi o Pai.

'Ou te pi'itia le manatu o le sui lea 'ona o lenei le itū: ...

E moni lava le tāofi 'ua fa'aalia 'ae masalo e lē o 'ato'atoa i ai finagalo.

'Ou te lē 'auai i le finagalo 'ua fa'aalia.

E lē 'au ai lo'u manatu i lenā itū.

Fa'afetai lava mo tāofi 'ua fa'aalia 'ae o lo'u manatu ...

'Ou te talitonu o le manatu autū o le tusi lea e fa'apea ...

E 'ese mai lea i ni tusitusiga o i le tusi lenā. 'O se fa'ata'ita'iga ...

Se fa'amolemole lava o si o'u manatu lea e tau fai atu.

'O le ā sou lagona i le matā'upu?

'Āfai e lē maua se tonu nei e mafai 'ona tolopō i le vaiaso lea.

- Possibility and probability can be expressed using sentence patterns like:

Masalo o le timu 'ua lē sau ai.

'Ātonu 'ua le sau 'ona o le timu.

E mafai lava 'ona vili i ai pē sau.

E mautinoa lava e sau le pasi i le 'afa o le fā.

E mafai e le masini lenā ona toso le ta'avale.

- Intentions and wishes might be expressed using sentence patterns like:

'Ou te mana'o lava ia i'u lelei la'u ā'oga.

'Ou te fia alu vave leaga e fai a mātou ā'oga pese.

'Ou te talotalo lava ia mafai 'ona 'ou alu i le iunivesite 'ina 'ia fesoasoani ai i o'u mātua.

Talositia ia pasi la'u su'ega 'auā sa fai mai lo'u tamā e fai lana meaalofa ia te a'u.

- Congratulations, thanks, and apologies can be expressed using sentence patterns like:

Fa'amālō lava le taumafai.

Mālō fa'amālosi.

Mālō tauivi.

These patterns might be used in language of about the following level of difficulty:

‘Ou te momoli atu la‘u fa‘afetai tele e tusa ai ma lā tātou mafutaga. Fa‘afetai le alofa, fa‘afetai le agalelei. ‘Ia alofa lava le Atua ma toe fa‘atutumu mea ‘ua maumau ‘ona o mātou.

- At this level, children and students might apologise in the following ways:

E fa‘amalie atu ‘ona ‘ua o‘u tuai mai.

Malie na ‘ou lē o‘o mai ananafi leaga sa ‘ou ma‘i.

Malie lou loto ‘ua ‘ou le lava atu.

‘Ua ‘ou lē o‘o mai ‘ona sa ‘ou fa‘ama‘ima‘i.

Malie ‘ua leai se taimi e fai ai la‘u mea ā‘oga leaga (e lana) sa fai lo mātou fa‘alavelave.

Fa‘amalie atu ‘ona o se sesē fo‘i o lenei itū. Fa‘amolemole, fa‘amagalō mai.

And they might accept an apology, saying something like:

E lē āfāina.

- At this level, children and students should be able to write about their families at about this degree of complexity:

‘O lo mātou ‘āiga e iai o mātou mātua, ‘o o‘u uso ma o‘u tuagane. ‘O nisi vaitaimi e iai fo‘i le tinā o lo‘u tinā, tuagane, ma uso o lo‘u tinā, ma fānau a uso o lo‘u tamā. Mātou te nonofo i Grey Lynn. ‘O le to‘atele o lō mātou ‘āiga potopoto e nonofo i Aukilani i Saute. ‘O le matai tāua po‘o le sa‘o o lo mātou ‘āiga potopoto e alaala i Samoa, ‘ae sau i Niu Sila pē‘a fai fa‘alavelave pei o maliu ma fa‘aipoipoga. ‘O ia e ulu i le ‘āiga ātoa. E fa‘alogologo fo‘i le ‘āiga i lona leo. ‘O ia e va‘aia le ‘āiga ma alu i fono a matai i lo mātou nu‘u. A fai fa‘alavelave, o taulele‘a e faia umu, ma tamomo‘e solo e fela‘ua‘i paelo, ma mea fa‘apena. E nonofo lava lātou i tua i le umukuka, ma fa‘alogologo po‘o le ā se fe‘au e mana‘o mai ai luma ...

- At this level, children and students should be able to write about songs at about this degree of complexity:

‘O le Tatau

‘O le fuai‘upu muamua tusa o le ‘āmataga lea o le tala i le ‘aumaia o le tatau i Samoa e teine na fe‘ausi mai Fiti. ‘O le fuai‘upu lona lua o le fa‘amatalaga lea o le pogai po‘o le ala ‘ua tatā ai tane, ‘ae lē o fafine. ‘O le fuai‘upu lona tolu o lo‘o fa‘amatala mai le taimi o lo‘o tāina ai le tatau. ‘O le fuai‘upu mulimuli o lo‘o ta‘u mai ai le ta‘uta‘ua o Samoa ‘ona o le tatau. ‘O lo‘o ta‘u mai ai fo‘i nisi o mamanu o le tatau. E tāua fuai‘upu ‘uma nei ‘ona o le agāga o le pese o se fa‘amatalaga o se tūlaga o iai nei le aganu‘u a Samoa. ‘A fa‘apea e ‘ave‘ese se fuai‘upu, o lona uiga ‘o le ‘ā lē ‘ato‘atoa le agāga o le pese ...

- Personal aspirations might be expressed, at this level, in the following ways:

‘O lo‘u fa‘amoemoe a ‘uma a‘u ā‘oga ‘ona sā‘ili lea o sa‘u gāluega.

‘O lo‘u fa‘amoemoe a ‘uma la‘u ā‘oga ‘ou te fia alu i Europa.

‘Ou te talotalo lava ia maua so‘u avanoa ‘ou te alu ai i Amerika i Saute.

- Choose alagā‘upu that the children and students are likely to hear in songs and speeches in the community, for example, at church. Expose children and students to proverbial expressions in their cultural context. For example, in the context of feiloa‘iga:

E muamua lava ‘ona vi‘ia le alofa o le Atua ‘auā o le fa‘amoemoe ‘ua taunu‘u, ‘o le lā‘au, ‘o le ola lea.

At a lengthy meeting, children and students might hear someone say:

Fa‘amalūlū atu fo‘i ‘ona ‘ua vela le fala.

These are more suitable alagā‘upu to introduce at this level than rarely used proverbial expressions which the children and students will seldom encounter, or have cause to use, again.

Fautuaga mo Iloiloga *Suggested Assessment Activities*

Here are some activities you might use to assess progress at this level. Not all the following assessment activities are suitable for every age group. Many are better suited to the needs of secondary students. If you are teaching young children capable of working at this level, you will need to adapt many of the activities. If you are working with younger children, not all the following assessment activities are suitable for every age group. Use those which are appropriate. You may find assessment activities adapted from earlier levels of more use. When assessing the progress of children and students, teachers should refer to the language level indicators to check what a learner might be doing at this level. You might wish to focus on the kinds of language level indicator given in parentheses.

Iloiloga a le Faiā‘oga *Teacher Assessment*

Teachers could assess children’s and students’ progress against the achievement objectives by using some of the following assessment activities:

- using cartoon strip stories, where each student in a small group has part of the total, for example, part of the dialogue, sentences from a paragraph, or parts of the story, and where the students work together to sequence the information to express, justify, and negotiate points of view (listening and speaking);
- holding debates, expressing a point of view, refuting, conceding, and justifying (listening and speaking);
- having small-group discussions on an issue, negotiating points of view, proposing a solution, and arriving at a solution (listening and speaking);
- asking the children or students to give prepared speeches on a topic, indicating appropriate content, range, and complexity of language and presentation expected (speaking and cultural learning);
- reviewing a book to assess a writer’s view, to develop their own views about a text, to justify by reference to the text, and to write information coherently for a purpose (reading and writing);
- listening to songs and proverbial expressions, and describing the imagery and implied meaning (listening, speaking, writing, and cultural learning);

- matching exercises, for example, matching appropriate proverbial expressions to situations, or everyday forms with polite forms (listening, speaking, cultural learning);
- drawing a family tree to show their understanding of the structure of an 'āiga and the relationships within it (writing, cultural learning, and visual language);
- viewing a play (visual language and listening);
- writing out an argument for something (writing);
- researching and writing assignments (reading and writing).

Iloiloga a Isi Tamaiti

Peer Assessment

Children and students could monitor each other's progress using the following assessment activities:

- taking part in interviews where they prepare and ask questions about a topic, such as a title bestowal (listening and writing);
- taking part in small group tasks, such as solving a problem in staging a play (listening and speaking);
- peer reviewing of performances (visual language, listening, and speaking or writing);
- peer reviewing of written texts, in which the arguments given are assessed (reading and writing).

Iloiloga a le Tamaitiiti

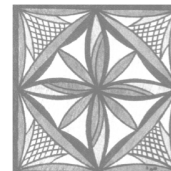
Self-assessment

Children and students could monitor their own progress using the following assessment activities:

- completing a questionnaire about goals and aspirations (writing);
- completing a timeline of their efforts to learn Samoan up to the current time, and setting goals for the next few months (writing);
- maintaining the checklists which they started at an earlier level of what they can do and what they need to be able to do next (writing);
- keeping an alagā'upu notebook (cultural learning and writing);
- watching a recording of their own participation in a play, debate, or presentation (listening and visual language);
- maintaining a reading log started at an earlier level (reading and writing);
- making story boards to check their own comprehension of a script (visual language and reading).

Vāega 6

Level 6



'O Alafua ma Sini o Gāluega Fuafa'ataau *Strands and Achievement Objectives*

From this level, achievement objectives are given for students, rather than for children and students. Teachers working with primary school children capable of working at this level will need to adapt what follows to the needs and interests of younger learners.

Alafua *Strands*

Students should have opportunities to:

accomplish everyday tasks using Samoan

exchange experiences, information, and points of view

communicate feelings and attitudes

express personal identity

act appropriately with respect to fa'asāmoa

Fuafa'ataau *Achievement Objectives*

Students should be able to:

- with increasing confidence, handle many social situations
- express the relationships between their actions and the likely consequences
- give advice and warnings
- give fairly detailed instructions
- present information using several media
- discuss the evidence for and against a point of view (that is, see both sides of an argument)
- produce well structured research reports
- express certainty
- express acceptance, preference, and refusal (giving reasons)
- respond to suggestions about plans
- pay or receive compliments
- express empathy
- act in the interests of other people
- be aware of the behaviour appropriate to the events which follow a death (commemorative services, funerals, and unveilings of headstones)
- be aware of the behaviour appropriate to being a guest at a wedding
- display some knowledge of Samoan village structure and how this structure is reflected in the Samoan community in New Zealand

experience and respond to visual language.

- understand Samoan perceptions of tattooing, and be able to describe some of the traditions associated with it
- interpret and respond to meanings of non-verbal signs and actions by participants at events like funerals, weddings, ‘aiavā, and fa‘amāvaega
- understand traditional imagery associated with funerals and weddings
- compare how the verbal and visual features of different languages are organised and used, and relate this use and organisation to purpose, audience, and values.

Fa‘ailoga Va‘aia o le Tōmai i le Gagana i Lenei Vāega *Language Level Indicators*

Fa‘alogo ma le Tautala *Listening and Speaking*

Students demonstrate that they are meeting the objectives for this level when:

- the topic of discussion can be identified in a variety of situations where Samoan is spoken;
- a line of reasoning in a discussion of an issue can be followed;
- confidence is displayed in a range of oral situations;
- detailed information is related about a topic;
- a variety of conversational strategies to keep a conversation going is employed;
- their speech is adapted to suit a variety of audiences in a range of social and learning situations;
- a distinction is made between social and transactional conversations;
- preferences, refusals, and expressions of acceptance are expressed and justified in culturally appropriate ways;
- compliments are made and responded to;
- empathy is expressed sincerely and appropriately for the situation.

Faitau ma le Tusitusi *Reading and Writing*

Students demonstrate that they are meeting the objectives for this level when:

- instructions are given with more precision and detail than at earlier levels;
- presentation is effective for the intended audience and purpose;
- points of view that differ from their own are identified and discussed in relation to their own perspectives;
- their points of view on a particular issue are expressed using information obtained from written and audiovisual materials;
- research reports fulfil task requirements, are well structured, and communicate their points well.

Gagana Va'aia

Visual Language

Students demonstrate that they are meeting the objectives for this level when:

- aspects of language and behaviour associated with two different events can be compared and explained;
- the imagery expressed in the language of speech making, and in songs associated with weddings and funerals, is explained;
- comparisons made are illustrated with examples and summarised in generalisations.

A'oa'oga Fa'aleaganu'u

Cultural Learning

Students demonstrate that they are meeting the objectives for this level when:

- appropriate behaviour is displayed through participation in age-appropriate ways in events such as funerals, weddings, and other ceremonies;
- confidence is displayed in their participation;
- the relationship between a Samoan village and a Samoan community in New Zealand is described with specific reference to social structures and controls;
- the cultural significance of tattooing, including the various designs and patterns used, is understood and explained;
- polite forms of language and oratory are increasingly used;
- increasing complexity in the thoughts expressed is evident.

Fautuaga mo le A'oa'oga

Suggested Learning Activities

Many of the activities used at earlier levels could be adapted and used at this level. If you are teaching primary children capable of working at this level, you will need to adapt the following activities to their needs and interests.

Gagana Tautala

Oral Language

Fa'alogo

Listening

Students could take part in activities which would give them opportunities to:

- listen to a passage and suggest an alternative conclusion;
- listen to traditional speeches. These might involve a number of speakers, media, and styles. The language associated with special events and activities (weddings, tattooing, and 'aiavā, for example) should be involved.

Tautala

Speaking

Students could take part in activities which would give them opportunities to:

- give detailed summaries of speeches and presentations;
- give a prepared oral presentation on a familiar topic;
- give a short presentation of information first encountered in a non-textual format;
- describe complex processes with the aid of a diagram;

- describe a sequence of events;
- work in groups to solve problems requiring the resolution of conflicting information;
- hold casual conversations on the telephone;
- qualify their opinions;
- respond to other speakers at meetings (for example, role-playing a meeting of an ‘autalavou preparing for a kirikiti tournament).

Gagana Tusitusi

Written Language

Faitau

Reading

Students could take part in activities which would give them opportunities to:

- do fairly in-depth research on a particular topic;
- differentiate between fact and opinion while doing so;
- relate this information to information gathered from the media.

Tusitusi

Writing

Students could take part in activities which would give them opportunities to:

- write a summary or précis;
- produce a text using data provided in non-text form (for example, a table, graph, or chart);
- write a convincing conclusion to a passage which presents an argument;
- write a report on a particular topic.

Gagana Va’aia

Visual Language

Students could take part in activities which would give them opportunities to:

- role-play ‘aiavā and fa’amāvaega;
- use photographs to present ideas about a topic;
- make a video of an ‘aiavā, fa’amāvaega, or wedding;
- collect songs associated with or about events like weddings or tattooing;
- compare weddings and funerals between cultures and analyse visual and verbal features.

Fautuaga mo le A’oa’oga o le Fa’asāmoa

Cultural Learning: Suggested Aspects of Fa’asāmoa

At this level, students will have already had considerable exposure to many aspects of fa’asāmoa. They will be using Samoan in a range of familiar situations, already encountered through the learning activities in levels one to five. They should be able to communicate in Samoan outside the classroom, in social situations they are familiar with, participating in conversations in real-life situations. What they do in the classroom should be clearly related to what they might be able to do, with the language they are learning, in the community.

The following topics are suggested for this level:

- ‘autalavou (especially some of the roles and responsibilities involved);
- weddings and funerals;

- aso fa‘amanatu and lotu tausaga;
- faleaitu and fa‘afiafiaga;
- presentation of gifts to visitors, for example, ‘aiavā.

Fautuaga mo ni ‘Upu ma le Fa‘aogaina o ‘Upu *Suggested Vocabulary and Structures*

Much of the vocabulary and many of the structures needed at this level have already been introduced. At this level, students are building up the vocabularies they need in order to talk and write about particular topics. Vocabulary might include:

- tattooing:
 - au, autapulu, lama, tatā, tatau, malu, pe‘a, sogā‘imiti, tufuga, ‘aso, ‘aso fa‘aifo, fa‘aatualoa, fa‘amuli‘ali‘ao, fa‘aila;
- village structure:
 - matai, fono a matai, faife‘au, tama‘ita‘i, aualuma, faletua, tausi, taulele‘a, ‘aumāga, mālosi‘aga o le nu‘u, tama, teine, komiti, fale, lalaga, asiasiga;
- funerals:
 - tagitu‘i, fa‘amaise, fa‘avauvau, malomaloā, falelauasi, lotu fa‘aleaiga, tino maliu, pusaoti, pusamaliu, si‘i, meaalofa, lau‘ava, paelo, ta‘aifā, pusa‘apa, povi, manupāpālagi, pusamasi, leo, osilagi, faifa‘ali‘i, sua, paolo, ‘ietoga, ‘ie o le mālō, lalaga, ‘ie e fai ai ‘ie, tōfā, lafo, ‘ie o le māvaega, maliu, usufono, tu‘umālō, gāsolosolo ao, tafea le tau‘ofe, ta‘ape papa, fai i lagi le folauga;
- weddings:
 - tama fa‘aipoipo, teine fa‘aipoipo, fa‘atoa nofotane, fa‘ato‘ā faiava, paolo, ‘āiga, si‘i, momoli, ‘ia fua tele le niu;
- artifacts:
 - measina, nifo‘oti, tuiga, pale fuiono, siapo, fale‘ula, laufala, to‘oto‘o, fue.
- The way in which these words might be used is somewhat similar to that of the previous level, but there should be signs of increasing complexity in the thoughts expressed. Students at this level should be experimenting with different sentence patterns, for example:
 - ‘O se muagagana Samoa fa‘apea, “Na tofia e le Atua Samoa ‘ina ‘ia pulea e matai,” e tete‘e i ai la mātou itū ‘ona o itū nei.
 - E tete‘e i ai lā mātou itū i se muagagana Samoa fa‘apea, “Na tōfia e le Atua Samoa ‘ina ‘ia pulea e matai,” ‘ona o itū nei.

Fautuaga mo Iloiloga *Suggested Assessment Activities*

Here are some activities you might use to assess progress at this level. Not all the following assessment activities are suitable for every age group. Use those which are appropriate. When assessing the progress of students, teachers should refer to the language level indicators to check what a learner might be doing at this level. You might wish to focus on the kinds of language level indicator given in parentheses.

Iloiloga a le Faiā'oga *Teacher Assessment*

If you are teaching primary children capable of working at this level, you will need to adapt the following assessment activities to meet their needs and capabilities. This will not always be possible, and you will need to develop some alternative, age-appropriate assessment activities. Assessment activities used at earlier levels could be adapted and used in this way.

Teachers could assess students' progress against the achievement objectives by using some of the following assessment activities:

- producing a well structured argument, expressing a point of view, drawing on relevant information (listening, speaking, reading, and writing);
- solving a problem, first listening to a discussion of an issue, then identifying and assessing points of view, and finally developing a line of reasoning (listening and speaking);
- researching (listening and reading) and then writing out a table of information or an outline, before writing a paragraph in which they infer and interpret meaning and organise ideas (writing);
- listening to or reading an advertisement and completing a grid (listening or reading, and writing);
- diagramming the physical and social structure of a nu'u, and outlining the roles and relationships of the 'āiga networks in it to show an understanding of social organisation (cultural learning, listening, reading, and visual language);
- identifying the different designs used in siapo and tattoo, relating those designs to their names, describing their significance, and demonstrating on paper how to draw them (listening, speaking, visual language, and cultural learning);
- comparing and contrasting the language, clothes, and non-verbal behaviour associated with events such as funerals, weddings, and 'aiavā, interpreting non-verbal signs and movements (speaking, visual language, and cultural learning);
- taking part in a discussion, applying strategies and appropriate language to take turns and to put forward a view, to agree with someone's opinion, to differ, to support, to advance the discussion, and to exemplify with understanding, using conversation transition signals (listening and speaking);
- reading a range of texts, understanding key ideas, being aware of how they are organised, and drawing conclusions from them (writing or speaking, and reading);
- writing a summary of the key ideas in a speech or a written text (listening or reading, and writing);
- role-playing the use of polite forms for everyday terms in formal occasions (cultural learning and speaking);

- producing written texts from non-verbal sources, for example, graphs, diagrams, and siapo or tattoo patterns, interpreting the key ideas in this non-verbal information (cultural learning, visual language, and writing);
- producing first drafts, showing evidence of pre-writing processes such as analysing task requirements, generating ideas, gathering information, and drafting (writing);
- producing second and third drafts to show revision strategies (writing);
- giving a prepared speech, using visual aids which show an awareness of the needs of an audience (speaking and visual language).

Iloiloga a Isi Tamaiti

Peer Assessment

Students could monitor each other's progress using the following assessment activities:

- recording and editing interviews in which they ask and answer questions on a topic such as tattooing, researching, questioning, using interviewing strategies, and organising information (listening, visual language, cultural learning, and speaking);
- problem solving in small groups, giving feedback while completing a task (listening and speaking);
- ordering activities, for example, developing a cartoon or using sequence pictures in pairs (visual language);
- peer reviewing of oral performance in interviews and role-plays (speaking or writing and listening);
- peer reviewing of written texts (reading, and writing or speaking);
- peer reviewing of performances (listening and writing or speaking, cultural learning, and visual language).

Iloiloga a le Tamaitiiti

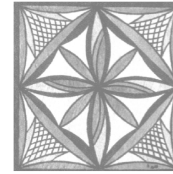
Self-assessment

Students could monitor their own progress using the following assessment activities:

- completing a questionnaire on goals and aspirations (writing);
- preparing a script for an interview, and then using it on camera (writing, speaking, and visual language);
- viewing and listening to a recording of their interviews and presentations (listening, visual language, and cultural learning);
- preparing and giving a talk to younger children about a topic (writing, speaking, and cultural learning).

Vāega 7

Level 7



'O Alafua ma Sini o Gāluega Fuafa'atatau

Strands and Achievement Objectives

At this level, achievement objectives are given only for students.

Alafua *Strands*

Students should have opportunities to:

accomplish everyday tasks using Samoan

exchange experiences, information, and points of view

communicate feelings and attitudes

express personal identity

act appropriately with respect to fa'asāmoa

experience and respond to visual language.

Fuafa'atatau *Achievement Objectives*

Students should be able to:

- convey fairly exact meanings in discussions
- express conditions
- speak in formal meetings
- use polite language to formally receive visitors

- report points of view
- evaluate information obtained from the media
- justify an interpretation
- argue for a particular course of action

- use evaluative expressions with sensitivity, taking into account the feelings of others
- express obligations
- say whether a conclusion is reasonable or logical
- express sympathy

- respond to the actions of other people in situations like a sua presentation

- use polite language to call people to eat
- serve and distribute food
- announce contributions of food
- make speeches
- contribute to the presentation of the sua

- interpret and analyse the visual and verbal features of food distributions, sua presentations, speech making, and productions
- use their analysis to make choices when making presentations for different purposes and to different audiences.

Fa'aailoga Va'aia o le Tōmai i le Gagana i Lenei Vāega *Language Level Indicators*

Fa'alogo ma le Tautala

Listening and Speaking

Students demonstrate that they are meeting the objectives for this level when:

- their contributions to discussions convey complex thoughts with precision;
- degrees of certainty and doubt (with which information is given) are judged;
- participation in formal meetings follows appropriate discourse structures, acknowledges the range of people in the audience, and makes a useful contribution to the discussion;
- visitors are received using extended formal language;
- sensitivity is displayed when evaluating the work of others;
- expressions of sympathy integrate a variety of oratorical and/or Biblical references;
- conclusions reached are judged on whether they are logical or reasonable, using extended justifications;
- appreciation and acknowledgment of sua presentations are displayed.

Faitau ma le Tusitusi

Reading and Writing

Students demonstrate that they are meeting the objectives for this level when:

- their report consists of points of view summarised, with inferences made about points not explicitly stated;
- reports and evaluation of a range of texts are made, with reference to details in those texts;
- a personal response to a range of texts is made, with reference to details in those texts;
- information obtained from the media is evaluated for its content, validity, and impact;
- an action is supported with a range of justifications.

Gagana Va'aia

Visual Language

Students demonstrate that they are meeting the objectives for this level when:

- different levels of interpretation are offered with supporting evidence;
- presentations are relevant for audience and purpose and are based on a variety of techniques and styles.

A'oa'oga Fa'aleaganu'u

Cultural Learning

Students demonstrate that they are meeting the objectives for this level when:

- polite language forms appropriate to the audience are used when calling people to eat;
- food is served in the appropriate manner;
- traditional ways of distributing food (for example, cuts of meat to certain people) are understood and followed, and the values of fa'asāmoa in this kind of situation are observed, for example, when contributions of food are announced in the traditional manner;

- speeches fulfil the task requirements, follow appropriate discourse procedures, make use of complex language structures (including the language of oratory), and are delivered with confidence, appropriately paced with effective use of body language;
- they can play a number of different roles effectively during the presentation of a sua.

Fautuaga mo le A'oa'oga *Suggested Learning Activities*

Many activities used at earlier levels could be adapted and used at this level.

Gagana Tautala *Oral Language*

Fa'alogo *Listening*

Students could take part in activities which would give them opportunities to:

- extract detailed information from a spoken text;
- grasp the gist of an article read out to them;
- follow an extended set of instructions;
- differentiate between fact and opinion;
- identify the genre of a read out text;
- listen to recordings of broadcast interviews, discussions, and fono.

Tautala *Speaking*

Students could take part in activities which would give them opportunities to:

- give an unprepared oral presentation on a familiar topic;
- use a range of conversational styles (formal and informal);
- work in groups, talking about abstract concepts;
- conduct interviews and seminars;
- interpret;
- give formal and informal speeches (for example, role-play giving a speech at a meeting of an 'autalavou at which a church youth group activity is being planned);
- contribute to a formal meeting, giving their point of view on an issue.

Gagana Tusitusi *Written Language*

Faitau *Reading*

Students could take part in activities which would give them opportunities to:

- read the language of Samoan oratory in printed texts;
- research a particular topic on an aspect of fa'asāmoa;
- read poems by Samoan poets.

Tusitusi

Writing

Students could take part in activities which would give them opportunities to:

- write a short essay, using paragraphs to indicate units of information;
- write a letter of sympathy;
- write autobiographical material, in which they look critically at aspects of their own lives;
- write up a research project;
- write a poem.

Gagana Va'aia

Visual Language

Students could take part in activities which would give them opportunities to:

- role-play speech making;
- present research in a manner that includes visual language;
- illustrate a class anthology of poems with appropriate *siapo* designs;
- role-play using appropriate body language in formal and informal situations;
- do research about Samoan actors, plays and playwrights, and scripts and scriptwriters, using visual resources;
- analyse the combination of visual and verbal forms during speech making, media productions, *sua* presentation, and other cultural events;
- present findings of analysis by using a combination of visual and verbal features.

Fautuaga mo le A'oa'oga o le Fa'asāmoa

Cultural Learning: Suggested Aspects of Fa'asāmoa

At this level, learning more about *fa'asāmoa* involves focusing on developing appropriate use of formal and informal language in a wide range of contexts. In order to do this, students need to be given opportunities to use Samoan in both formal and informal contexts. The degree of sophistication in understanding *fa'asāmoa* they will achieve depends partly on the students' previous language experience and partly on the learning experiences they encounter.

The following topics are suggested for this level:

- presenting food to visitors (*ta'alolo*) and calling people to eat;
- *tā'iga o le sua*;
- *fa'aulufalega*;
- *talagā malae*;
- *fale lalaga*;
- food distribution (*vaevaeina o taumafa 'ese'ese*, for example, *manufata*, *ta'apaepae*, *laui'a*).

Fautuaga mo ni 'Upu ma le Fa'aaogaina o 'Upu

Suggested Vocabulary and Structures

Much vocabulary and many structures needed at this level will have already been introduced at previous levels. Students need to be manipulating larger and larger vocabularies to satisfy communicative and learning tasks. At this level, topic-vocabulary expansion and enrichment might include formal language like:

E vala'au atu ma le fa'aaloalo lava, 'ua mā'ea 'ona tapena le mea tatau ai.
Susū mai, maliu mai ma tala mai 'a'ao.
Afio maia e tali le sua.
Susū mai i le mālū 'o le taeao 'ua mā'ea 'ona tapena.
'Ua e laulelei?

This type of formal language might be used in the following ways:

Faliu ia se silafaga maualuga iā te 'oe le faletua i se ta'ita'i fo'i na susū mai ma le faletua nei. 'Ua iai le ta'apaepae, fuāuli ... Liu gā lua so'u leo 'ua iai ma le sefulu talā lea e ... Fa'afetai mālō le agalelei.

I lau susuga i le ta'ita'i fono fa'apea le mamalu o le laulau. Fa'afetai mo le avanoa. 'O lo'u manatu, ... 'Ou te lagolagoina le tāofi 'ua fa'aalia ... 'Ou te lē auai i le finagalo lea ...

Fautuaga mo Iloiloga *Suggested Assessment Activities*

Here are some activities you might use to assess progress at this level. Not all the following assessment activities are suitable for every age group. Use those which are appropriate. When assessing the progress of students, teachers should refer to the language level indicators to check what a learner might be doing at this level. You might wish to focus on the kinds of language level indicator given in parentheses.

Iloiloga a le Faiā'oga *Teacher Assessment*

Teachers could assess students' progress using some of the following assessment activities:

- listening to a speech and identifying key ideas and the speaker's intention, interpreting the imagery they use to do this for content and intention (listening and speaking);
- reading a newspaper account, and giving an oral or written interpretation of the points of view expressed, making inferences about what is not explicitly stated (reading and writing);
- analysing discourse features of a range of texts which illustrate different genres, for example, a song, lāuga, poem, short story, explanation, argumentative essay, and newspaper article, showing awareness of a text's structure and purpose, making judgments about its effectiveness (reading, cultural learning, and writing);
- giving a prepared speech on a topic, showing awareness of purpose and of the needs of an audience (speaking);
- role-playing activities like calling people to eat, serving food, presenting a sua, and announcing contributions of food with appropriate behaviour and language (listening, cultural learning, and speaking);
- making up a test on different foods and how they are divided traditionally, for example, for manufata: tualā, ālaga vae, alaga lima, ivi muliulu, alo (cultural learning and writing);

- viewing, comparing, and contrasting video recordings of cultural festival performances in Samoa and New Zealand (visual language and cultural learning);
- conducting a research project on an aspect of fa‘asāmoa, generating ideas, gathering, organising, drafting, revising, and rewriting (reading, cultural learning, and writing).

Iloiloga a Isi Tamaiti

Peer Assessment

Students could monitor each other’s progress using the following assessment activities:

- peer reviewing of performances, role-playing, and prepared speeches (cultural learning, listening, and writing or speaking);
- peer reviewing of research reports (reading and writing).

Iloiloga a le Tamaitiiti

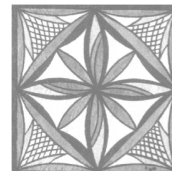
Self-assessment

Students could monitor their own progress using the following assessment activities:

- viewing a video recording of their role-playing (visual language and cultural learning);
- making audio-cassette recordings of their speeches as they practise them before presenting them to the class (speaking);
- making a glossary of words found in proverbial expressions which they know (writing and cultural learning).

Vāega 8

Level 8



'O Alafua ma Sini o Gāluega Fuafa'atatau

Strands and Achievement Objectives

At this level, achievement objectives are given only for students.

Alafua

Strands

Students should have opportunities to:

accomplish everyday tasks using Samoan

exchange experiences, information, and points of view

communicate feelings and attitudes

express personal identity

act appropriately with respect to fa'asāmoa

experience and respond to visual language.

Fuafa'atatau

Achievement Objectives

Students should be able to:

- handle many everyday communication tasks
- chair meetings
- take minutes at meetings
- use humour
- discuss advantages and disadvantages
- hypothesise
- propose a course of action
- experiment with literary genres
- express approval, indifference, and regret
- forgive
- express their character, temperament, and disposition
- develop personal styles (of story writing or speech making, for example)
- use the language of oratory in a speech
- compare Samoan cultural practices with those of other cultures
- understand the combination of visual and verbal features in oratory
- evaluate the ways different combinations of visual and verbal language features are used to achieve different purposes for different audiences.

Fa'aailoga Va'aia o le Tōmai i le Gagana i Lenei Vāega *Language Level Indicators*

Fa'alogo ma le Tautala

Listening and Speaking

Students demonstrate that they are meeting the objectives for this level when:

- language is used flexibly in both structured and spontaneous situations;
- more complex interactions are handled with ease and confidence;
- participation at meetings follows procedures and is effective;
- humorous anecdotes are understood and responded to;
- the language used in expressions of approval, indifference, regret, and forgiveness is appropriate to the audience and situation;
- creativity and evidence of personal styles are displayed in stories and speech making.

Faitau ma le Tusitusi

Reading and Writing

Students demonstrate that they are meeting the objectives for this level when:

- a range of genres containing fairly complex ideas is read, discussed, responded to, and produced;
- advantages and disadvantages are discussed when proposing a course of action in writing;
- hypotheses are made in writing, and a course of action is proposed to test them;
- conclusions are given with a range of reference materials to support them.

Gagana Va'aia

Visual Language

Students demonstrate that they are meeting the objectives for this level when:

- the significance of non-verbal aspects of speech making is understood;
- the imagery in oratory is understood and used in their own constructions;
- a range of combinations of visual and verbal features is utilised in presentations to different audiences and for different purposes.

A'oa'oga Fa'aleaganu'u

Cultural Learning

Students demonstrate that they are meeting the objectives for this level when:

- speeches comply with procedures, make use of a range of oratorical expressions effectively, and fulfil task requirements;
- comparisons of fa'asāmoa with other cultures are fair and are supported with examples;
- comparisons between the fa'asāmoa of their parents' and their own generation are made with evidence from a range of sources, and generalisations are not unreasonable.

Fautuaga mo le A'oa'oga *Suggested Learning Activities*

Many activities used at earlier levels could be adapted and used at this level.

Gagana Tautala *Oral Language*

Fa'alogo *Listening*

Students could take part in activities which would give them opportunities to:

- recognise differences in intonation, and what these differences imply;
- identify relationships between participants in social interactions;
- identify the emotional tone of an utterance;
- comprehend the main details in short conversations about unfamiliar topics;
- recognise different types of speech, for example, *lāuga usu* and *lāuga tali*;
- understand part of the speeches during an 'ava ceremony;
- understand the main points made in a radio broadcast;
- comprehend and identify relationships between participants in group discussion, based on how they address each other.

Tautala *Speaking*

Students could take part in activities which would give them opportunities to:

- respond to questions about abstract ideas;
- use a range of conversational and discourse strategies;
- use formal and informal spoken language in different social situations;
- interview someone while doing research;
- develop growing confidence and the competence to participate in a class meeting;
- introduce another speaker;
- give a formal speech with some confidence.

Gagana Tusitusi *Written Language*

Faitau *Reading*

Students could take part in activities which would give them opportunities to:

- identify instances of bias in a written text;
- understand the underlying purpose of a text;
- differentiate between relevant and irrelevant information;
- read extensively;
- improve their research skills;
- compare the styles of different writers. Students could use the poster on Albert Wendt in *New Zealand Writers Set 2* (Wellington: Ministry of Education, 1989) during this activity.

Tusitusi

Writing

Students could take part in activities which would give them opportunities to:

- use revision strategies to polish their initial efforts;
- write creatively in a range of genres (essays, poems, songs, short stories, and short plays, for example);
- write factually (for example, reports, essays, articles, and research reports);
- start developing their own personal writing style, or “voice”, in a genre that appeals to them.

Gagana Va’aia

Visual Language

Students could take part in activities which would give them opportunities to:

- review a film or play;
- act the part of a character in a play;
- evaluate a novel or short story critically;
- give a cultural performance;
- give a speech;
- contribute to a fono.

Fautuaga mo le A’oa’oga o le Fa’asāmoa

Cultural Learning: Suggested Aspects of Fa’asāmoa

At this level, students might be expected to have the maturity to make comparisons between different attitudes and beliefs. They should also have many of the language patterns and vocabulary needed to do this. Thinking critically about an issue is not, of course, the same as offering criticism of a cultural practice. Students should be encouraged to express their views in culturally sensitive ways.

The following topics are suggested for this level:

- a study of the ‘ava ceremony, saofa’i, ifoga, tusiga (fa’amau), momoli, ta’alolo, ulumoega, fale tautū, and osiga to’ilalo;
- a study of social groups in Samoan society, for example, fa’ale’āiga, fa’alelotu, fa’alenu’u, ‘aumaga, ‘aulalovaoa, tinifu, and māfutaga a tinā;
- faiga o se lāuga;
- fa’alupega o se nu’u;
- art forms like carving and siapo (in both their contemporary and traditional forms), which could be studied at a greater depth than at earlier levels. *Fatu Feu’u* (Wellington: Ministry of Education, 1992), in the New Zealand Artists series, is a resource featuring an artist who uses siapo patterns in his paintings.

Fautuaga mo ni ‘Upu ma le Fa‘aogaina o ‘Upu *Suggested Vocabulary and Structures*

At this level, continue the development of the students’ vocabularies so that they can cope with some of the more complex functions of language, for example:

- meetings:

fono, ta‘ita‘i fono, failautusi, minute, fa‘avae, pāsia, lagolagoina, tete‘e, te‘ena, matā‘upu, fa‘atulagaina, fa‘aluaina, manatu, tāofi, finagalo, ‘ōfisa, laulau, fa‘anoi.

At this level, they should be able to use language in the following ways:

Fa‘atālofa atu i la tātou fonotaga. Mālō lava le fa‘amālosi mai. ‘A‘o le‘i ‘āmataina lā tātou fonotaga e muamua lava sa tātou fa‘afetai i le Atua ...

E iai ni fa‘anoi?

Minute mai le fono talu ai ...

Fa‘afetai lava mo le avanoa. Lau susuga a le ta‘ita‘i fono, le mamalu i le laulau, o lo‘u manatu ...

- lāuga:

vāega o le lāuga, ‘ava, fa‘afetai, pa‘ia o le malaga, taeao, tulatoa, fua‘auala, fue ma le to‘oto‘o, alagā‘upu e fa‘aogaina.

Fautuaga mo Iloiloga *Suggested Assessment Activities*

Here are some activities you might use to assess progress at this level. Not all the following assessment activities are suitable for every age group. Use those which are appropriate. When assessing the progress of students, teachers should refer to the language level indicators to check what a learner might be doing at this level. You might wish to focus on the kinds of language level indicator given in parentheses.

Iloiloga a le Faiā‘oga *Teacher Assessment*

Teachers could assess students’ progress by using some of the following assessment activities:

- chairing a meeting (listening and speaking);
- writing minutes at a meeting (listening and writing);
- giving a short impromptu talk on a current issue, expressing a point of view without much preparation (listening and speaking);
- formulating a hypothesis, and suggesting a course of action that might prove or disprove it (speaking or writing);
- writing extended expository texts for a range of purposes, using a range of resources to support claims, with appropriate use of writing conventions, and synthesising resources (reading, writing, speaking, and listening);

- writing creatively, using a range of language structures and genres (writing);
- producing and delivering a lāuga, using the conventions of a lāuga while addressing an audience (speaking);
- listening to a lāuga, then describing and interpreting the significance of non-verbal elements in this form of communication (listening, cultural learning, and visual language);
- comparing fa'asāmoa with other cultures (listening, speaking, cultural learning, and writing);
- translating a text (reading, cultural learning, and writing);
- analysing the structure of a lāuga (listening, cultural learning, and writing);
- conducting a research project on an aspect of fa'asāmoa, gathering and organising information, drafting, revising, and rewriting (cultural learning, reading, speaking, and writing).

Iloiloga a Isi Tamaiti

Peer Assessment

Students could monitor each other's progress using the following assessment activities:

- reviewing impromptu speeches and lāuga (listening and writing or speaking);
- discussing the effectiveness of a piece of creative writing (reading and speaking);
- noting audience response to performances (listening, visual language, and speaking or writing).

Iloiloga a le Tamaitiiti

Self-assessment

Students could monitor their own progress by:

- generating their own criteria for evaluating the effectiveness of what they have written (writing).

Fa'aaogāina o le Ta'iala

Using the Curriculum Statement

The curriculum statement is a starting point for planning units of work. This section contains examples that show how:

- A supervisor in an ā'oga 'āmata might plan a week's work for reading and writing in the week preceding Mother's Day.
- A teacher at a primary or secondary school might plan a unit of work for levels 3 and 4 on viewing or experiencing an 'ava ceremony.

'O le Sāuniga mo le Vāiaso mo le Faitau ma le Tusitusi mo le Atina'e o Fānau i Ā'oga 'Āmata

*A Week's Plan for Reading and Writing Developed for
Children at an Ā'oga 'Āmata*

Strands and Achievement Objectives	Learning Activities for the Week	Additional Activities	Assessment Activities
<p>Experimenting with reading and writing</p> <p>Children should have the opportunity to:</p> <ul style="list-style-type: none"> • use literacy materials in make-believe and role-play situations. 	<p>Imaginative play</p> <p>Writing pretend letters, posting them, finding a letter in the letter-box, pretend-reading from the letter . . .</p> <p>Resources: Letter pads made from computer paper, envelopes, pens, pencils, crayons, old stamps, paste, letter-boxes, postie's clothes . . .</p>	<p>Post office counter: buying stamps, buying writing pads, postcards, pretend posting of letters . . .</p> <p>Buying a birthday present, wrapping it, with a card or letter, posting it, receiving it, opening it, pretend-reading . . .</p>	<p>Observe which children:</p> <ul style="list-style-type: none"> • participate in literacy play alongside other children; • initiate literacy play episodes; • extend talk that arises from pretend-reading and pretend-writing.
<p>Participating in a literacy experience</p> <p>Children should have opportunities to:</p> <ul style="list-style-type: none"> • attend to print, and develop stories from pictures; • produce written messages in pretend-writing; • make choices about stories and books; • make choices about writing materials and the layout of their pretend-writing. 	<p>Making language experience books</p> <p>Children make a language experience book about Mother's Day. Each child draws his/her mother. The supervisor labels the picture and writes a caption using the child's language. The pages are bound into a book. The book is read to the children. Children find their page and pretend-read.</p>	<p>Use a newspaper or magazine to make other books. Children paste the photographs on a page; the supervisor labels the pictures and writes the captions for the children.</p> <p>Use themes to make topic books, e.g. <i>Fish</i>. Space should be left on each page for pretend-writing by the children.</p> <p>Use <i>'O le Tufatufaina o Lo Mā Faiva ma Tamā</i> to introduce the theme.</p>	<p>Observe which children:</p> <ul style="list-style-type: none"> • label or comment on pictures; • can tell the story as a whole; • can use dialogue (He said, "I'm hungry"); • can join ideas with "and" and "then". Also with "when" and "so"; • make choices about writing materials and the layout of pretend-writing.
<p>Initiating interaction during a literacy experience</p> <p>Children should have opportunities to:</p> <ul style="list-style-type: none"> • ask about a character's behaviour; • ask for things to be written down; • ask for the meaning to be clarified; • initiate talk that extends the story; • use a story as a topic of conversation; • express opinions about what has been read. 	<p>Participating in a shared book experience</p> <p>The supervisor reads a book with the children (<i>Su'i se 'Ula mo Tinā</i>). Invite children to react to the story.</p> <p>Other books for the week: <i>'O le 'Ofu o Ane</i> and <i>'O le Tufatufaina o Lo Mā Faiva ma Tamā</i></p>	<p>Discuss the cover, title, and illustrations.</p> <p>Invite children to predict or retell parts of the story.</p> <p>Focus on repetitive elements in the story, inviting the children to join in.</p> <p>Dramatise the story with the children.</p> <p>Have the story available in the book corner.</p>	<p>Observe which children:</p> <ul style="list-style-type: none"> • ask questions related to the story; • use talk to extend the story; • express opinions about what has been read or written.
<p>Acquiring knowledge of reading and writing processes</p> <p>Children should have opportunities to:</p> <ul style="list-style-type: none"> • recognise and respond to print in the environment; • differentiate: <ul style="list-style-type: none"> – pictures from print; – letters from numbers; – letters from words; • start developing a sight vocabulary; • start writing familiar words. 	<p>Reading signs in the literacy play corner</p> <p>"Stamps", "Post letters here".</p> <p>Pointing to important words</p> <p>in the language experience book and in the shared book.</p> <p>Cutting out pictures</p> <p>of things that start with the letter P/p.</p>	<p>Participating in an alphabet song and an alphabet game.</p> <p>Writing their own name (and the name of their friend).</p> <p>Learning to turn the pages of a book carefully.</p> <p>Writing over the supervisor's words in the language experience book.</p>	<p>Start a portfolio for the children. In it, record examples of literacy knowledge, for example:</p> <ul style="list-style-type: none"> • signs children are responding to; • letters, numbers, and words they recognise; • words they can write.

'O le Atina'e mo le Vāega 3 ma le 4

A Plan for a Unit of Work Based on Levels 3 and 4

Strands and Achievement Objectives	Context	Learning Activities	Vocabulary and Structures	Cultural Learning	Assessment Activities
<p>Strand</p> <p>Children and students should have opportunities to exchange experiences, information, and points of view.</p> <p>Achievement objectives</p> <p>Children and students should be able to:</p> <ul style="list-style-type: none"> produce explanations; make comparisons; report events. <p>Strand</p> <p>Children and students should have opportunities to experience and respond to visual language.</p> <p>Achievement objective</p> <p>Children and students should be able to make connections between visual features of an 'ava ceremony and the cultural values involved.</p>	<p>Viewing and/or experiencing an 'ava ceremony.</p>	<p>Pre-viewing</p> <ul style="list-style-type: none"> Discuss prior knowledge: What is an 'ava ceremony? Purpose? Who's involved? Procedures? Significance? List topic vocabulary. Listen to a story about the origins of the 'ava. <p>Viewing</p> <p>A range of options is:</p> <ul style="list-style-type: none"> Listen/view/experience and complete a diagram of seating arrangements. Listen/view and correctly order the speeches given. Listen/view and complete a chart on the presentations for high chiefs and those for orators in terms of language, seating, order of drinking, delivery of 'ava, and the presentations afterwards. <p>Post-viewing</p> <p>A range of options is:</p> <ul style="list-style-type: none"> Describe the sequence of events in an 'ava ceremony, and explain the significance of the events in terms of what is important in fa' asāmoa. Compare the lāuga usu and lāuga tali in terms of their organisation and content. Produce a report of your experience of the event. Explain the non-verbal features of an 'ava ceremony. 	<p>For vocabulary and sample language, see the examples listed under levels 3 and 4.</p> <p>Samples of speeches during the 'ava should be made available for analysis.</p> <p>The grammar to be focused on will arise out of the sample texts that can be focused on at different levels. For example, what are the structures used in various speeches, and how are these combined at the sentence and overall text levels?</p>	<p>Whether viewing or experiencing the 'ava, children and students should be given opportunity to model appropriate behaviour for the event.</p>	<p>Teacher assessment</p> <ul style="list-style-type: none"> Direct observation of child or student performance during tasks. Assess against performance criteria. Some of these are outlined as language level indicators. The criteria or indicators for other tasks should be defined and discussed with students. Keeping a record of the types of text children and students are dealing with and how they are coping with them. <p>Peer assessment</p> <ul style="list-style-type: none"> Using standards set, children and students review each other's work orally and in writing. <p>Self-assessment</p> <ul style="list-style-type: none"> Children and students monitor their own performance against standards. Children and students keep a reflective journal of processes in the reading and writing of texts.

‘O Alagā‘oa

Resources

This curriculum statement supports:

Te whāriki.

Wellington: Ministry of Education, 1996.

The New Zealand curriculum framework/Te anga marautanga o Aotearoa.

Wellington: Ministry of Education, 1993.

Guidelines for assessment can be found in:

Assessment: policy to practice.

Wellington: Ministry of Education, 1994.

For background information see:

SPOLSKY, Bernard. *Report on the Samoan language in the New Zealand educational context.*

Wellington: Department of Education, 1988.

WAITE, Jeffrey. *Aotearoa — speaking for ourselves: a discussion on the development of a New Zealand languages policy.*

Wellington: Ministry of Education, 1992. [Part A gives an overview. Part B sets out the issues.]

The Ministry of Education publishes resources in Samoan for free issue to New Zealand ā‘oga ‘āmata and schools. These include books for children and students to read in Samoan, read-along audio cassettes, picture packs, and bilingual curriculum resources. Information about them is given in the Ministry of Education’s catalogue of learning materials published for New Zealand schools by Learning Media Limited. Notices about the Ministry’s Samoan resources appear in *Resource Link* in the *Education Gazette* as they are published. Ā‘oga ‘āmata and schools which would like a standing order for Samoan resources should write to the Learning Media Limited Distribution Centre (Box 39 055, Wellington Mail Centre).

Samoan resources for ā‘oga ‘āmata and schools are also available from PIERC Education (Box 22 654, Otahuhu, Auckland) and WMERC Inc. (Box 6566, Te Aro, Wellington).

Samoan sign language resources have been developed for hearing impaired learners. Samoan large print and audio resources are available to visually impaired learners. Some children and students have distance education needs. Samoan resources published by the Ministry of Education are available from the Correspondence School Library to children and students enrolled at The Correspondence School.

Resources for teaching and learning Samoan include your local Samoan community, other Samoan teachers, and the Samoan resources published by the Ministry of Education. You may also find the following helpful:

A handbook of expressions in English and Samoan.

Honolulu: Department of Education, 1980.

ALLARDICE, R. W. *A simplified dictionary of modern Samoan.*

Auckland: Polynesian Press, 1985. [Now Pasifika Press.]

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Wellington: Wellington Multicultural Educational Resource Centre, 1987.

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Köln: Böhlau Verlag, 1986.

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Apia: Peace Corps, 1974.

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CONDAX, Iovanna D. "Locative accent in Samoan" in *Oceanic Linguistics*, volume 29, 1990.

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Austin: Southwest Educational Development Laboratory, 1980.

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Berkeley: University of California Press, 1994.

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Auckland: Polynesian Press, 1991. [Now Pasifika Press.]

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Apia: Department of Education, 1990.

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Honolulu: University of Hawai'i Press, 1990.
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Oslo: Novus Forlag, 1984.
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Auckland: Pacific Islanders' Educational Resource Centre, 1978. [Now PIERC Education.]
- HUNKIN, Galumalemana Afeleti L. *Gagana Samoa: a Samoan language coursebook*.
Auckland: Polynesian Press, 1988. [Now Pasifika Press. Book and audio cassette.]
- JOHNSON, Alan P. and HARMON, Lillian E. *Let's speak Samoan: an introduction and guide to the Samoan language*.
Apia: Church of Jesus Christ of Latter-day Saints, 1977.
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Palo Alto: Stanford University Press, 1956.
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