

# *Gagana Tokelau*

## *The Tokelau Language Guidelines*



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# *Gagana Tokelau*

*The Tokelau Language Guidelines*

*Ministry of Education*

*Learning Media  
Wellington*





# Fakahologa

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# Kupu tomua

## Foreword

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*Fakatālofa atu ma fakamālo kia te koutou uma, ona kua uma te galuega, nae omaoma fakatahi e ki tātou.*

The arrival of *Gagana Tokelau: The Tokelau Language Guidelines* is a welcome addition to the suite of language curriculum guidelines for the learning languages area of the New Zealand Curriculum.

*Gagana Tokelau: The Tokelau Language Guidelines* has been designed and developed to support the teaching and learning of the Tokelau language as an additional language in New Zealand schools. Learning a new language encourages students to participate more actively in New Zealand's diverse multicultural community as well as the wider global community.

Language, culture, and identity are inherently linked and are central to the goals of the *Pasifika Education Plan*. The Tokelau language adds to the rich linguistic and cultural diversity of New Zealand, and our individual and national identity is strengthened by learning an additional language.

*Gagana Tokelau: The Tokelau Language Guidelines* provides a framework that sets out the competencies that learners need in order to communicate effectively in gagana Tokelau. The early childhood section is aligned with *Te Whāriki: He Whāriki Mātauranga mō ngā Mokopuna o Aotearoa: Early Childhood Curriculum*, and the compulsory schooling section is aligned with *The New Zealand Curriculum for English-medium Teaching and Learning in Years 1–13*. Suggestions for the teaching and learning of the Tokelau language in early childhood and classroom settings are included.

Tokelau officially became part of New Zealand in 1948, and Tokelau is an endangered language. The majority of Tokelau people live in New Zealand, and this document will help to maintain their unique language and culture in New Zealand.

These guidelines have been developed for the Ministry of Education by a dedicated group of Tokelau writers in consultation with the Tokelau community in New Zealand. The writers represented early childhood, primary, secondary, and tertiary education sectors in New Zealand.

We would like to sincerely thank everyone involved in the design and writing of these guidelines. Your guidance, support, commitment, time, expertise, knowledge, and skills are greatly appreciated. We value and celebrate your contributions.

Fakafetai lahi lele

Karen Sewell  
Secretary for Education



# Fakatomuaga

## Introduction

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### *Uhu ki āfagā fakananunanu ai, taliga e fia fakalogo mai*

The Tokelau language is included in learning languages, which is one of the learning areas of *The New Zealand Curriculum* (2007). Pasifika languages are spoken throughout New Zealand as well as in their countries of origin.

As they learn a language, students develop their understanding of the power of language.

They discover new ways of learning, new ways of knowing, and more about their own capabilities.

*The New Zealand Curriculum*, page 24

There are close ties between Tokelau and New Zealand. With the 1948 Tokelau Act, Tokelau became part of New Zealand.<sup>1</sup> All Tokelau people are New Zealand citizens. About 1500 Tokelau people live on the three atolls that make up Tokelau, and just over 2000 live in Australia and other parts of the world, excluding New Zealand. New Zealand is where most Tokelau people live today. In 2007, over 6200 Tokelau people lived in various parts of New Zealand.

Tokelau language resource materials have been published in New Zealand since 1954. Initially, these publications were only for schools in Tokelau. However, they have been distributed to New Zealand schools with Tokelau students from 1976 and to New Zealand early childhood services from 1988.

Worldwide, the number of speakers of the Tokelau language is not large. In the face of globalisation and the widespread use of English, Tokelau people are finding it difficult to maintain their language. Including the Tokelau language as a language to be learned in New Zealand early childhood settings and schools will improve access to learning the language and culture, leading to increased numbers of Tokelau language speakers. Teachers and learners of the Tokelau language have an important role to play in strengthening and maintaining the vitality of the language and in contributing to the protection of linguistic diversity globally.

*Gagana Tokelau: The Tokelau Language Guidelines* incorporates the essential elements of the early childhood curriculum *Te Whāriki: He Whāriki Mātauranga mō ngā Mokopuna o Aotearoa/Early Childhood Curriculum* and *The New Zealand Curriculum*, as these are foundation policy documents for all teaching and learning programmes. *Gagana Tokelau: The Tokelau Language Guidelines* expands on these key foundation elements to provide content specific to Tokelau language and culture for teachers, to assist them in planning their Tokelau language programmes in early childhood education settings and schools.

The strands and goals of *Te Whāriki* have been woven together in these curriculum guidelines to provide an integrated foundation for every child's language learning development. The gagana Tokelau learning outcomes for early childhood describe what might reasonably be expected for children's language development towards the end of their early childhood education.

Eight further levels of achievement are then defined to indicate the progression and continuity of learning at school levels.

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<sup>1</sup> This Act covers all of Tokelau (Atafu, Nukunonu, and Fakaofu). Historically Olohega (Swains Island) was considered part of Tokelau, but it is now part of American Sāmoa, a US-administered territory.



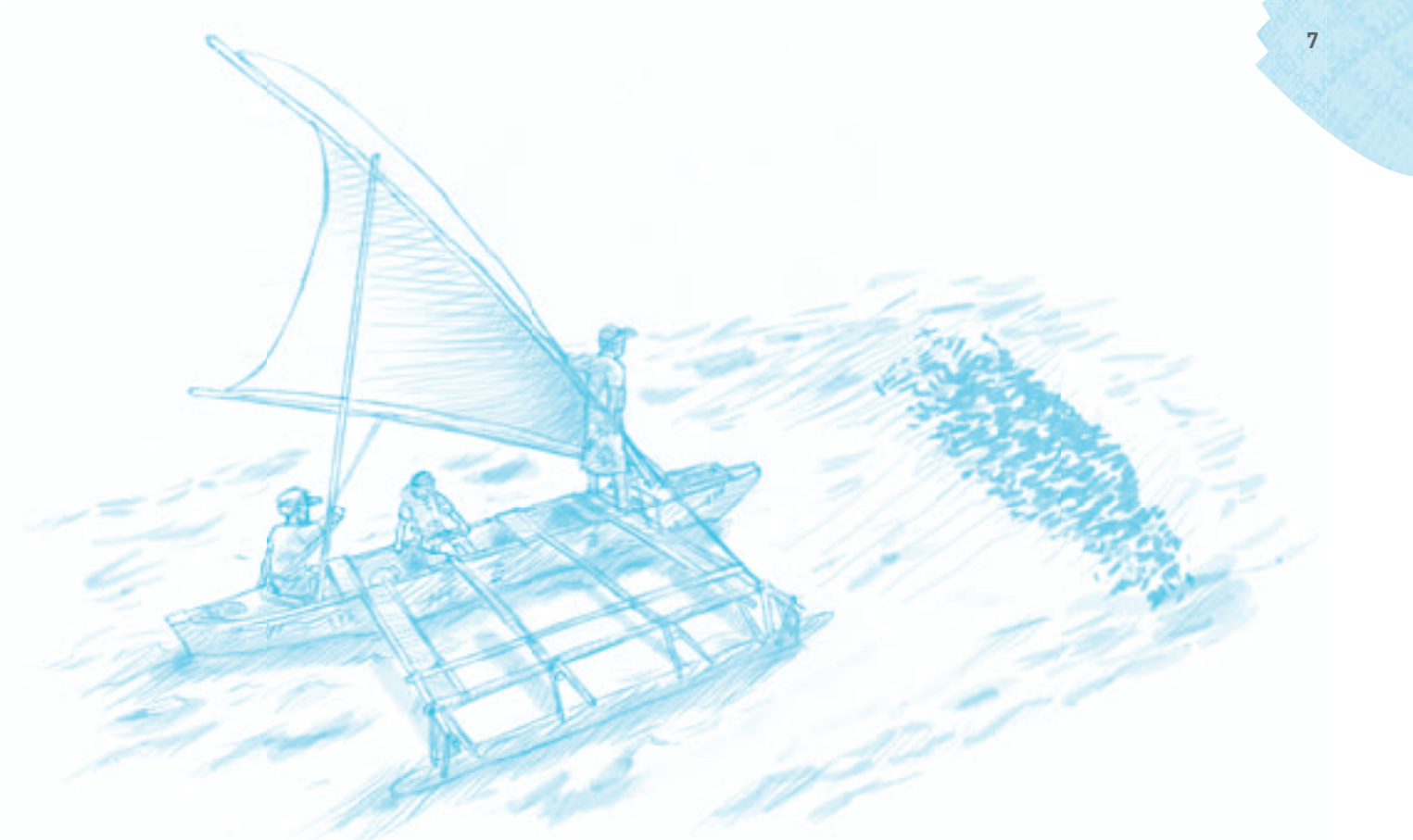
*Gagana Tokelau: The Tokelau Language Guidelines*, used together with *Te Whāriki* and *The New Zealand Curriculum*, will benefit all learners of Tokelau language and culture, irrespective of their age or learning environment.

The suggested linguistic and cultural aspects help teachers to design a variety of learning situations and experiences that connect with the everyday lives of learners. Consideration of both traditional and modern practices of language use and cultural contexts will enable young people to gain a sense of how culture continually evolves over time and of the interrelationship between language and culture.

The accessibility of Tokelau language teaching and learning programmes to learners, whatever their background, will increase awareness of the significance of the Tokelau language in New Zealand and enhance our connections with the people of Tokelau and with the languages and cultures of other nations. In that way, the teaching and learning of Tokelau language and culture in New Zealand early childhood settings and schools will support the goal of learners experiencing a curriculum that engages and challenges them, is forward-looking and inclusive, and affirms New Zealand's unique identity.

A note on terminology: The term Tokelau can refer to the country, its people, and the language. In these guidelines, the terms Tokelau language and gagana Tokelau are both used, as they share the same meaning. In the same way, Tokelau culture and agānuku Tokelau are terms that are used interchangeably in these guidelines, as they have equivalent meanings. Because gagana Tokelau (Tokelau language) and agānuku Tokelau (Tokelau culture) are used so frequently, gagana and agānuku are not italicised. All other Tokelau language words are italicised.

### *He mafua mā tamaiti*





# Mālamalama loloto faka-Tokelau:

## Talitonuga fakavae o te inati

### *Tokelau philosophy: The principles of inati*

#### *Tamaiti omamai ki nā inati*

Tokelau culture places a high value on sharing resources. The customary process of *inati* can be used as a metaphor to clarify how five important cultural principles could be applied in teaching and learning the Tokelau language.

*Inati* is a traditional system of distributing or redistributing resources. For Tokelau people, the *inati* process ensures that everyone in the village is included, which results in an equitable outcome. It is a traditional practice of the village, ensuring that resources are distributed evenly among all members of the village from the very young to the elderly and to both male and female.

The even distribution of resources among members of the communities is practised through the distribution of food, weaving materials, and other resources. The *inati* ensures a share in a communally owned resource for all members of the society.

A common practice that illustrates *inati* is the distributing and receiving of fish from the village catch. The process involves the men setting out to go fishing, with the elders giving advice and a blessing before the expedition leaves. The women provide nourishment for the fishermen when they return. Then the catch is distributed to every household in the village through the children, who come and collect their family share. The whole emphasis here is on the support for families.

The *inati* is based on the principles of agānuku Tokelau (Tokelau culture) in relation to family.



## Talitonuga fakavae o te inati

### *The principles of inati*

#### **Alofa**

##### *Compassion*

*Alofa* is shown when the distribution of the fish ensures that all members of the village have a share of the catch. This process provides support for households that have no able-bodied males in residence.

*Alofa* is reflected in the teaching and learning of Tokelau language and culture when the support and resources are shared among the language learners with the same compassion. This means that help is available when it is needed for them to progress their learning and that there is compassion for those who have less knowledge and fewer skills than others and whose learning needs are greater.

#### **Fakaaloalo**

##### *Respect*

*Fakaaloalo* is the respect given to the *tautai* (expert fisherman) leading the fishing expedition. In return, the *tautai* respects and has compassion for the other fishermen, and passes on to them his expert knowledge of fishing skills and methods. There is a variety of ways of catching the different types of fish.

*Fakaaloalo* is reflected in the teaching and learning of gagana Tokelau when teachers and learners acknowledge the Tokelau language experts in the community.

## Vā fealoaki

### Relating to others

*Vā fealoaki* means the relationships that are continuously developed throughout the *inati* processes described above. The brother gives the catch to his sister to distribute to the rest of the extended family. *Vā fealoaki* reflects the cultural aspect of people's relationships.

*Vā fealoaki* is reflected in the teaching and learning of Tokelau language and culture when expert learners support emergent learners. A further example would be teachers building relationships with Tokelau community members in order to work collaboratively to enhance their teaching and learning programmes.

## Māopoopo

### Inclusion

*Māopoopo* refers to the inclusive approach shown in the fishing expedition example. From the beginning of the expedition to the distribution of the catch to feed everyone in the village, everyone is involved and included, but in different ways.

*Māopoopo* is reflected in the teaching and learning of Tokelau language and culture when all class members are involved and included in ways that allow them to make progress in their learning, individually and collectively.

## Fakahoa lelei

### Equity

*Fakahoa lelei* underpins the *inati* process because everyone in the village receives an equitable share of the catch. This encompasses "*alofa kite tamā manu pe ko te tino tukua*", a saying that expresses compassion for those who require special assistance, such as households with no able-bodied men, that is, all-women households or households with children, the elderly, the sick, or visitors.

*Fakahoa lelei* is reflected in the teaching and learning of gagana Tokelau when teachers recognise the diversity of the learners in their classroom, collect and analyse information about their progress, and provide a variety of strategies and resources equitably to cater for their individual learning needs.



The *inati* principles are integral to the effective teaching and learning of Tokelau language and culture.

*Te fatupaepae ke felau te utuga*



# Nā fakamoemoe

## Aims



### Nā fakamoemoe lautele

#### General aims

The general aims for teaching and learning Tokelau language and culture reflect those stated in *Te Whāriki* and *The New Zealand Curriculum*.

These are to:

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



### Nā fakamoemoe kautū

#### Specific aims

Learners of gagana Tokelau will:

- develop an understanding of the Tokelau language and of agānuku Tokelau;
- develop gagana Tokelau verbal and non-verbal communication skills for a range of purposes;
- experience the stories, texts, and visual symbols of the Tokelau culture;
- discover ways to be creative and expressive in gagana Tokelau.

As they progress towards more advanced levels, learners will:

- develop an understanding of gagana Tokelau functions, structures, and conventions and learn how the language varies according to audience and purpose;
- respond personally to, and think critically about, a range of gagana Tokelau texts;
- use gagana Tokelau to process information and communicate;
- extend their understanding of New Zealand as a country with diverse linguistic and cultural perspectives;
- acquire skills that may be extended to other curriculum areas;
- develop a sense of identity within, or in relation to, the Tokelau heritage.



# Aiheā te ako ai te gagana Tokelau?

## *Why learn the Tokelau language?*

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### *E mae te tavake ki ona fulu*

It is widely accepted that learning a second language enhances the learner's potential for learning further languages and extends the learner's cognitive abilities.

New Zealand's diplomatic relations with the people of Tokelau affirm the close ties of the two nations. Many people from Tokelau have settled in New Zealand. More and more children of Tokelau heritage are being born in New Zealand, including children with dual (or multiple) heritages. The opportunity to learn the Tokelau language will enable these children to make connections to the wider community of Tokelau speakers.

Learning gagana Tokelau enables the people of Tokelau to affirm their sense of identity and belonging as they use and advance their knowledge. Learners without kinship ties can also access the language and culture of the people of Tokelau. This opportunity will enable them to expand their knowledge and experience of a language spoken in community settings in parts of New Zealand, and this in turn will help them build relationships with people in these communities.

New Zealand society, underpinned by the bicultural partnership based on the Treaty of Waitangi, is increasingly diverse and multicultural. Learning gagana Tokelau and agānuku Tokelau enables learners to actively participate in, and contribute to, New Zealand's diversity.

Learners of gagana Tokelau develop their cross-cultural communication skills through active involvement in situations where they meet other people and explore new ways of interacting with them, which challenges them to think about the world and their place in it. *The New Zealand Curriculum* describes these processes in the following way:

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

*The New Zealand Curriculum, page 24*

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



# Ko ai nā tino e ako te gagana Tokelau?

## *Who are the learners of the Tokelau language?*

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

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

Within each grouping of learners, there is also diversity. When planning teaching and learning programmes, teachers need to take into account these diverse needs. At all levels, learners of gagana Tokelau are likely to show the full range of individual differences found in all groups of learners. There will be learners who have special talents or gifts with language as well as those with special educational needs. Teachers need to consider these differences and use a diversity-centred pedagogy that takes the needs of all learners into account.

In planning for inclusive Tokelau language and culture programmes, teachers need to be sensitive to traditional cultural roles and relationships, and they need to be aware of how these might be changing over time and in different locations and contexts. Teachers should recognise the relationship between certain traditional roles and the underlying value system that has defined them. The concepts of agānuku Tokelau have implications for teaching and learning programmes. The *inati* principles (see pages 8–9), when fully integrated into teaching and learning programmes, will help to provide authentic contexts for developing the required understandings.

Some learners of gagana Tokelau will come from backgrounds where traditional structures, roles, and beliefs form an important part of the accepted value system. Teachers can seek guidance on these matters through their local Tokelau community networks. When students work with someone from the Tokelau community in the classroom or on a field trip, they extend and deepen their understanding of the language and culture of Tokelau.



# Ni vāega tāua mo te akoakoga o te gagana Tokelau

## *Teaching the features of the Tokelau language*

There are important features of the Tokelau language to consider when teaching and learning.



### Gafa kāiga o te gagana Tokelau

#### *Language family*

Gagana Tokelau is a Samoic language, and so it belongs to the same language family as the languages of Tuvalu, Pukapuka, and Sāmoa. These languages have words with similar sounds and meanings. The alphabets also show similarities.

The influence of the language of Sāmoa, especially the Sāmoan Bible and other printed religious material, is evident in gagana Tokelau. The languages of Tuvalu and Kiribati have also left their mark. Contact between Sāmoa, Tuvalu, Kiribati, and Tokelau over recent generations has strengthened these influences.



### Alafapeta

#### *Alphabet*

Gagana Tokelau is written using an alphabet of fifteen letters. The letters of the alphabet are:

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

There are five vowels:

a, e, i, o, u.

The *Tokelau Dictionary*, acknowledged by the Taupulega (Council of Elders in Tokelau), was published in 1986 by the Office of Tokelau Affairs. It uses the following alphabetical order:

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

This order is helpful to know when looking up a word in the gagana Tokelau dictionary. For example, English dictionaries intermix vowels and consonants in alphabetical order, whereas the gagana Tokelau dictionary places the vowels before the consonants, and the consonant order also differs from the standard English order.

### Hipelaga ma te fakaleoga o te “f”, “h”, ma te “g”

#### *Spelling and pronunciation of “f”, “h”, and “g”*

The “f” sound in gagana Tokelau is specific to Pasifika languages. The sound can be more like “hw”. The sounds are made starting at the back of the throat for an “h” sound, then constricting the sound to put more emphasis on “w”. For example, *fakalogo* sounds like “h-wa-ka-longo”.

Before 1974, the sound represented by the letter “f” was sometimes written as “wh” or “h”. At the 1974 Fono Fakamua (Tokelau Parliament), it was decided that “f” rather than “wh” should be used. The *Tokelau Dictionary* uses the “f” spelling. However, there are words in everyday use that are often written with “h”, for example, the familiar greeting *Tāloha nī*. To be consistent, these guidelines use the “f” spelling.

The letter “s” was once written as “h”. The letter “s” came into the Tokelau language through the influence of the pronunciation of words used in the Sāmoan Bible. While the letter “s” is now in common use in written texts, it is still pronounced “h”. For example, the name *Amosa* is pronounced *Amoha*, and the name *Kalisi* is pronounced *Kalihi*.

The “h” is pronounced “hy” for some words when it is followed by a, i, o, or u, for example, *hau* is pronounced “hy-a-u” and *huka* is pronounced “hy-u-ka”.

The “g” sound is pronounced “ng”, as in the word “song”, for example, *tagi* is pronounced “tangi”.

## **Fakaleoga o nā kupu ma nā fai tautala** *Intonation and dialect*

Tokelau people on each of the atolls have a slightly different accent (or “intonation”) and there is some dialect variation. Some words or sounds of letters are used on one atoll and not on the others. These differences can confuse new learners, so teachers may need to explain them.

Some people of Nukunonu descent use the letter “w” instead of “f”. The letter combination “wh” is used in their written texts, for example, *towha* (*tofa*) and *alowha* (*alofa*). Students will need to learn and appreciate these differences as they develop their Tokelau language proficiency.

## **Fakaaogāga o te makelona** *Using macrons*

The macron serves to distinguish vowel length, which affects meaning, in gagana Tokelau written texts. While fluent gagana Tokelau speakers can usually identify which word is intended from its context, the use of the macron provides support for students who are learning the language.

Macrons assist learners to develop accurate pronunciation, which helps them to communicate more effectively. Learners also use the macron in written texts to distinguish the meaning of words that would otherwise share the same spelling, for example, *tāua* (precious) and *taua* (warfare). In this way, the use of the macron assists the development of their reading accuracy and fluency.

## **Fakaaogāga o te gagana Tokelau** *Formal and informal use of the Tokelau language*

The use of register in gagana Tokelau, as for many languages, depends on the context.

Students need to learn that certain titles are reserved for people of status, such as church ministers, teachers, and heads of families. For that reason, they need opportunities to take part in formal gatherings where they can observe traditional protocols, for example, the speech-making by elders that opens formal occasions. When addressing a church minister or priest, *huhuga* is used for reverend and for priest (but the word *patele* can only be used for a priest). *Huhuga* and *afioga* are also used to address people in a formal setting.

In gagana Tokelau, particular forms of greeting are used in different situations. For example, *Tulou te mamalu* is used in the context of a formal gathering, but *Mālō nā uō* is used with friends in an informal context.

While learners may not have the status to take part in speech-making at formal events, they can be given opportunities to observe events and then to role-play formal occasions in order to practise using the appropriate language register.



## Kupu fakaliliu ki te gagana Tokelau *Transliterations*

Speakers and writers of gagana Tokelau who are in close contact with other communities of speakers are adopting an increasing number of words transliterated from these languages, especially from English. These transliterated words can be in common use. Some examples are: *hikili* (skills), *polokalame* (programme), *peleni* (plan), and *politika* (politics). However, many gagana Tokelau speakers continue to prefer gagana Tokelau forms to transliterated forms. In general, learners are to be encouraged to use gagana Tokelau forms unless there is a good reason for using a transliteration.

## Gāluega a nā mihionale *Missionary influences*

Missionaries were instrumental in developing the written forms of language and the associated written resources. The London Missionary Society sent Sāmoan missionaries to Tokelau, and so the Sāmoan Bible influenced the creation of written forms of the Tokelau language. For Catholics, the written language of New Zealand Māori was an additional influence; for example, in some historical documents from one of the atolls, “wh” was used instead of “f”.

The spoken language continues to be the basis for forms of written and visual language. Due to the missionary influence, Christian and spiritual values are an integral part of the lives of many Tokelau people.



# Mālamalama i te gagana

## Language knowledge

Vocabulary and grammatical structures are building blocks for developing Tokelau language competence and proficiency.



### Ko te akoakoga e fakaholoholo ki mua

*Learning is progressive*

Learning gagana Tokelau is a cumulative process, involving a focus on form (the structure of the language) and meaning (the communicative purpose appropriate to the context). For learners of gagana Tokelau, the process will usually involve learning simple structures to progress on to learning more complex ones. For example, learners usually learn the construction “*E heai he falaoa i te kāpoti*” before they learn “*E heai he falaoa i te kāpoti i loto o te umukuka*”.

As they learn about the structure of the language, learners also grow in their knowledge as they use the language to communicate meaning in a range of contexts. For that reason, learners need to develop a rich repertoire of formulaic expressions, which may be complex grammatically, to use in particular learning situations and contexts. For example, “*Tātou toe fetau*” is used when walking past someone on the street as a form of acknowledgment or greeting. As they develop their communicative competence, learners will come to understand the grammatical structure of these expressions.



### Akoakoga i he tūlaga e talafeagai

*Learning in context*

Vocabulary and grammatical structures are best learned and used within meaningful and realistic contexts. For example, teachers could introduce the structure “*Kā ua taeao*” when teaching learners how to express planning for the future, or introduce “*Hī ika i te uāfu*” when talking about fishing. Learners’ communicative needs also influence the vocabulary and structures chosen. For example, in Tokelau culture (at an early age), learners may be introduced to the special ways of counting coconuts, breadfruit, bonito, and so forth. This learning will help them build their conceptual understanding and use gagana Tokelau confidently and accurately at a later stage, in appropriate contexts.



### E tāua te fakamāhani

*Practice is important*

Learners become competent in their language knowledge and use by frequently interacting in meaningful ways. Learners need plenty of opportunities to practise what they are learning so that they can use gagana Tokelau to communicate spontaneously. There is a need to revisit language structures over time to reinforce prior learning. By continuously consolidating their knowledge of vocabulary and grammatical structures through their use of gagana Tokelau in a range of contexts, learners can acquire new structures when they are ready and progress their learning.



## Fehoahoani ke iku manuia

*Helping learners to achieve*

Learners acquire their knowledge of a language and its culture progressively. In the initial stages, learners may produce approximations (that is, forms that are almost but not quite correct) of a given grammatical structure or cultural expression. These approximations are often stepping stones to acquiring the correct forms. Even when the learners know the structure of language or appropriate cultural protocol only partially, they can still communicate effectively to some degree.

Although it is natural for learners to make errors while they are learning the language and culture, they should receive feedback on how close their approximations are to the target.

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



# Mālamalama i te agānuku Tokelau

## *Cultural knowledge*

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Language and culture are interdependent. Cultural practices are building blocks for developing competence and proficiency in agānuku Tokelau. These cultural practices are a mix of traditional and modern practices, and they are being shaped and reshaped over time and in different locations.

The interrelationship between language and culture is explored in gagana Tokelau teaching and learning programmes. Learners become increasingly aware of the ways in which language and cultural practices are organised and the meanings they convey. As they progress their knowledge and use of agānuku Tokelau in many different contexts and situations, learners will compare and contrast different beliefs and cultural practices, including their own, understanding more about themselves and becoming more understanding of others.

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

The community may provide resource people who will add cultural authenticity to gagana Tokelau teaching and learning programmes. Fostering relationships with the community, and Tokelau speakers, will enhance the potential for contexts that enable learners to participate in genuine intercultural communication. Through these, they will deepen their understandings of the interconnectedness of language and cultural practices and will develop their particular forms of expression.



# Akoakoga aogā

## *Effective pedagogy*

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*Te Whāriki* and *The New Zealand Curriculum* contain information that is relevant to teachers as they plan for effective teaching and learning programmes. Over time, much research has been undertaken that explores the kinds of pedagogy that are found to be most productive in enabling the intended learning outcomes to be achieved.



## Ākoga kāmata

### *In early childhood settings*

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



## Nā ākoga

### *In schools*

*The New Zealand Curriculum* is the foundation curriculum policy statement for schools. It is the framework that guides school-based curriculum decision making in order to meet the particular needs, interests, and circumstances of the school's students and its community. Teachers design and use a curriculum that is responsive to their students' learning and development and inclusive of the wider sociocultural context of the particular school community.

While there is no formula that will guarantee learning for every student in every context, there is extensive, well-documented evidence about the kinds of teaching approaches that consistently have a positive impact on student learning.

This evidence suggests that students learn best when teachers:

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

These teacher actions that promote student learning are described further in *The New Zealand Curriculum* (pages 34–35).

## Akoakoga aogā ma nā akoakoga e fakaaogā ai te kupega o te vāteatea

### *E-learning and pedagogy*

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

*The New Zealand Curriculum, page 36*

Learners and teachers can access language learning programmes and information through the Internet and make links with communities of learners regionally, nationally, and globally. The use of ICT offers other language learning pathways that will engage learners of gagana Tokelau and extend the contexts for their interaction with other users of the language. Refer to page 36 of *The New Zealand Curriculum* for further information.





# Iloiloga fuafua mo akoakoga

## *Purposeful assessment*

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

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

*Te Whāriki, page 30*

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

*The New Zealand Curriculum, page 39*

*Te Whāriki, The New Zealand Curriculum*, and the resource materials that support them provide guidelines for assessment practice and uses of assessment information. These guidelines should be consulted.

Overall, early childhood services and schools need to consider the process of gathering, analysing, and using assessment information so that it is effective in meeting its purpose.



# He akoakoga e fakaholoholo fakaauau

## *A continuum of learning*

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

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

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

*Te Whāriki*, page 72

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

*The New Zealand Curriculum*, page 17

22

*Gagana Tokelau: The Tokelau Language Guidelines* emphasises competence in communication. It offers guidelines for teachers in early childhood settings and schools to plan and offer programmes that will assist learners to develop their skills, knowledge, and competencies progressively and in ways that will enable them to achieve the specified outcomes.

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





# Ko loto o nā ākoga kāmata

## Early childhood settings

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This section provides guidelines for how Tokelau language and culture can be integrated into early childhood education programmes and settings.

*Te Whāriki* is the basis for consistent curriculum and programmes and is founded on the following aspirations for young children:

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

*Te Whāriki*, page 9

Each community to which a child belongs provides opportunities for new learning to be fostered. This new learning enables children to experience and reflect on alternative ways of doing things, to make connections across time and place, to establish different kinds of relationships, and to encounter different points of view. Communicating in gagana Tokelau in different contexts is part of that experience and learning.

Children develop their language through their learning experiences, in their families and communities as well as in early childhood centres. The weaving together of Tokelau language and culture in these experiences provides relevant and contextualised environments for children in their early childhood years, for both first language users and those learning gagana Tokelau as an additional language.

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

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

## **Talitonuga fakavae o nā ākoga kāmata** *The principles of early childhood education*

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

### **Fakamālohiaga** – *Empowerment*

The early childhood curriculum empowers the child to learn and grow.

### **Olaga Tuputupuake e Kātoatoa** – *Holistic Development*

The early childhood curriculum reflects the holistic way children learn and grow.

### **Te Kāiga ma nā Fakalāpotopotoga** – *Family and Community*

The wider world of family and community is an integral part of the early childhood curriculum.

### **Nā Fehokotakiga** – *Relationships*

Children learn through responsive and reciprocal relationships with people, places, and things.

These four broad principles form the framework for all teaching and learning in the early childhood curriculum. The *inati* principles provide the basis for interweaving the concepts and values that reflect agānuku Tokelau in action.

The *inati* framework is described on pages 8–9. Examples of learning outcomes and learning experiences that are consistent with the *inati* principles are indicated in the tables on pages 27–35. Teachers will also find ways to develop activities and experiences for children that best meet their needs and engage them in learning gagana Tokelau within appropriate cultural settings.

## **Nā fenū o te lālaga** *Strands, goals, and learning outcomes*

The strands are:

### **Ola Mālōlō**

*Well-being*

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

### **Ola Māfuta**

*Belonging*

- Children and their families feel a sense of belonging.

### **Ola Fetufaaki**

*Contribution*

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

### **Ola Fehokotaki**

*Communication*

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

### **Ola Hātala**

*Exploration*

- The child learns through active exploration of the environment.

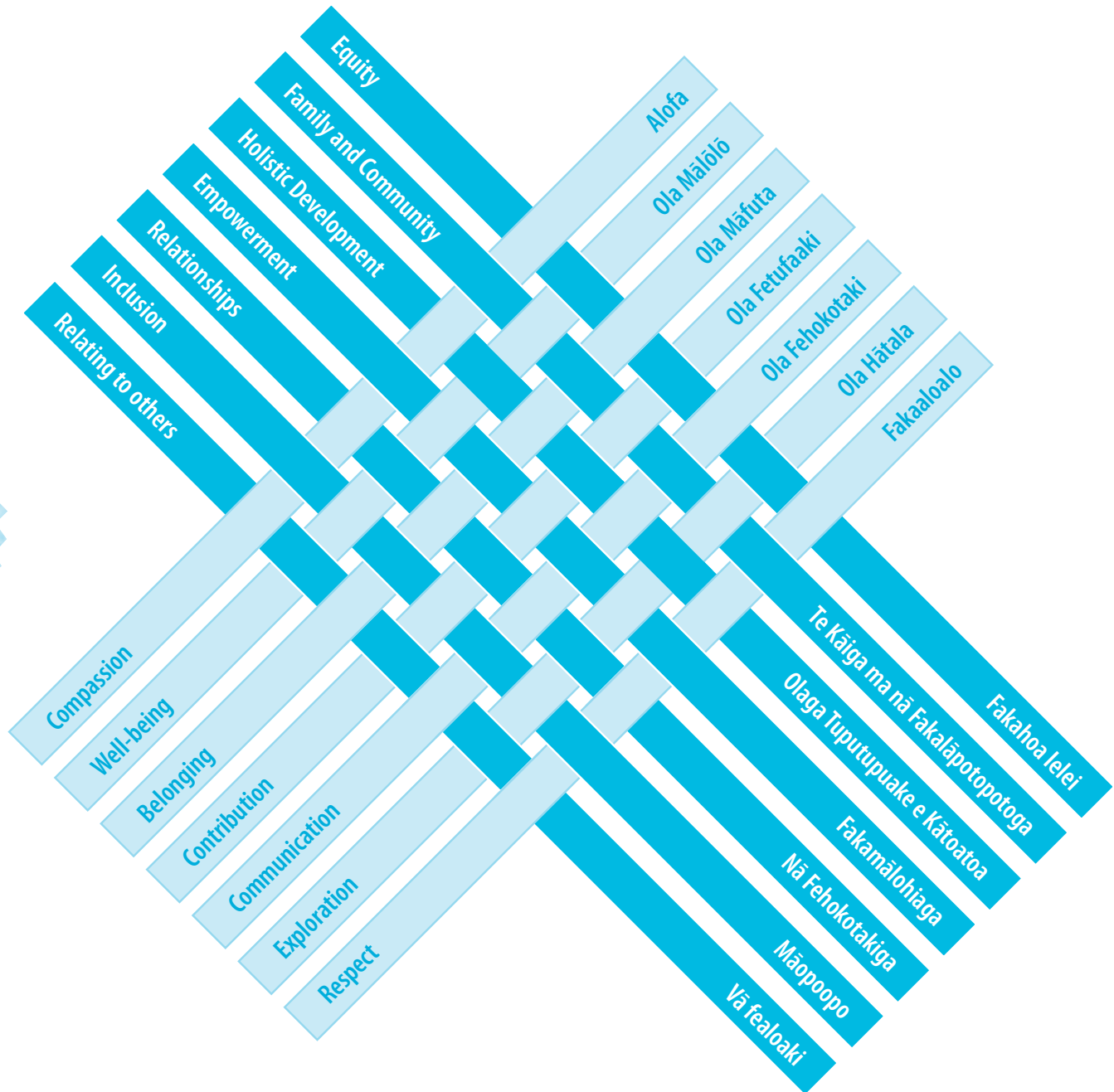
Each strand has several goals. In *Te Whāriki*, learning outcomes have been articulated for each goal in each of the strands so that the whāriki becomes an integrated foundation for every child. The outcomes are indicative only and so are not absolute. They are framed as knowledge, skills, and attitudes that combine to become working theories and learning dispositions across a range of areas. Teachers are expected to develop their own outcomes in response to children's learning and development.

*Gagana Tokelau: The Tokelau Language Guidelines* selects particular goals within each strand to identify examples of learning outcomes that are considered significant to the development of the learner's understanding and use of gagana Tokelau. It offers examples of learning experiences through which such learning may occur.

It is recommended that teachers wishing to incorporate the teaching and learning of gagana Tokelau into early childhood programmes use *Te Whāriki* as the foundation curriculum, together with *Kei Tua o te Pae/Assessment for Learning: Early Childhood Exemplars* and the relevant information in *Gagana Tokelau: The Tokelau Language Guidelines*. These references will help them to plan a strong foundation for a holistic and integrated approach to children's learning and growth that includes developing their knowledge and use of gagana Tokelau in a range of contexts.

The principles and the strands together form the framework of the early childhood curriculum. The whāriki is woven from the four principles of *Te Whāriki* and the *inati* principles, together with the five strands or essential areas of learning and development.

### Te Whāriki



## Fenū 1 – Ola Mālōlō

### Strand 1 – Well-being

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

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

*Te Whāriki, page 46*

Goals	Examples of Learning Outcomes	Examples of Learning Experiences
Goal 1 – Children experience an environment where their health is promoted.	Children develop: <ul style="list-style-type: none"> <li>• increasing understanding of their bodies and how they function;</li> <li>• self-help and self-care skills for eating, drinking, food preparation, toileting, resting, sleeping, washing, and dressing.</li> </ul>	Children have opportunities to use gagana Tokelau when they: <ul style="list-style-type: none"> <li>• communicate their needs and display appropriate behaviours when feeling hunger, pain, or fatigue, for example, “<i>Ko au e fia kai</i>”; “<i>Ko toku ulu e tīgā</i>”; “<i>Ko au e vāivai</i>”;</li> <li>• request something, for example, “<i>Ko au e fia inu</i>”;</li> <li>• request attention, for example, “<i>Kikila mai ki a te au</i>”.</li> </ul>
Goal 2 – Children experience an environment where their emotional well-being is nurtured.	Children develop: <ul style="list-style-type: none"> <li>• an ability to identify their own emotional responses and those of others;</li> <li>• confidence and ability to express emotional needs;</li> <li>• an increasing ability to determine their own actions and make their own choices.</li> </ul>	Children have opportunities to use gagana Tokelau when they: <ul style="list-style-type: none"> <li>• express their emotional needs, for example, “<i>Ko au e fiafia</i>”; “<i>Ko au e fakanoanoa</i>”;</li> <li>• see, hear, and imitate adults asking about emotions, for example, “<i>Ko koe e ita?</i>”;</li> <li>• express their decisions and choices, for example, “<i>Ko au e fofou ki te mea tēnā</i>”; “<i>Heai! Ko au e hē fia fano</i>”.</li> </ul>

## Fenū 2 – Ola Māfuta

### Strand 2 – Belonging

Children and their families feel a sense of belonging.

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

Te Whāriki, page 54

Goals	Examples of Learning Outcomes	Examples of Learning Experiences
Goal 1 – Children and their families experience an environment where connecting links with the family and the wider world are affirmed and extended.	<p>Children develop:</p> <ul style="list-style-type: none"> <li>• awareness of connections between events and experiences within and beyond the early childhood education setting;</li> <li>• connecting links between the early childhood education setting and other settings that relate to the child, such as home, school, or parents' workplaces;</li> <li>• knowledge about the role of the wider world of work, such as the hospital, the supermarket, or the fire service.</li> </ul>	<p>Children have opportunities to use gagana Tokelau when they:</p> <ul style="list-style-type: none"> <li>• talk about what they do at home or in other settings with interested adults and share news, for example, "<i>Ko au na fano ma toku mātua ki te matāfaga</i>";</li> <li>• meet visitors who are speakers of gagana Tokelau in the early childhood setting, for example, in the context of morning teas, trips, shared lunches, barbecues, and cultural events, for example, "<i>Mālo nī kua hau koe</i>".</li> </ul>
Goal 3 – Children and their families experience an environment where they feel comfortable with the routines, customs, and regular events.	<p>Children develop:</p> <ul style="list-style-type: none"> <li>• an understanding of the routines, customs, and regular events of the early childhood education setting.</li> </ul>	<p>Children have opportunities to use gagana Tokelau when they:</p> <ul style="list-style-type: none"> <li>• talk about routines, rituals, and regular events, for example, "<i>Ko au e fufulu oku lima ka ko hēki kai au</i>";</li> <li>• compare their home routines with the routines in the early childhood service, for example, "<i>E fai muamua te lotu o te meakai. E fai foki te lotu i te mātou fale</i>".</li> </ul>

## Fenū 3 – Ola Fetufaaki

### Strand 3 – Contribution

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

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

*Te Whāriki, page 64*

Goals	Examples of Learning Outcomes	Examples of Learning Experiences
<p>Goal 2 – Children experience an environment where they are affirmed as individuals.</p>	<p>Children develop:</p> <ul style="list-style-type: none"> <li>• a sense of “who they are”, their place in the wider world of relationships, and the ways in which these are valued.</li> </ul>	<p>Children have opportunities to use gagana Tokelau when they:</p> <ul style="list-style-type: none"> <li>• are participating in group activities, and show caring for others, for example, “<i>E lelei koe? Hau tātou tāfafao</i>”;</li> <li>• are helping to prepare for an activity, for example, “<i>Kaumai te falaoamata ke fai ai te pepetu</i>”.</li> </ul>
<p>Goal 3 – Children experience an environment where they are encouraged to learn with and alongside others.</p>	<p>Children develop:</p> <ul style="list-style-type: none"> <li>• strategies and skills for initiating, maintaining, and enjoying a relationship with other children;</li> <li>• an increasing ability to respect another's point of view and to empathise with others.</li> </ul>	<p>Children have opportunities to use gagana Tokelau when they:</p> <ul style="list-style-type: none"> <li>• take part in group cultural experiences, such as storytelling, for example, “<i>Ko ai te ia manatua te tala o Hina ma te Kea?</i>”; “<i>Ko he ā te na tupu?</i>”;</li> <li>• make requests, for example, “<i>E mafai au oi tiketike i tau pāhika?</i>”;</li> <li>• apologise, for example, “<i>Tulou mua!</i>”;</li> <li>• take part in group games and cultural events to develop positive attitudes and a sense of fairness when participating with others, for example, “<i>Fano la koe muamua!</i>”</li> </ul>

## Fenū 4 – Ola Fehokotaki

### Strand 4 – Communication

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

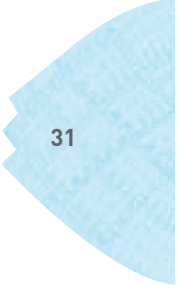
During these early years, children are learning to communicate their experience in many ways, and they are also learning to interpret the ways in which others communicate and represent experience.

Te Whāriki, page 72

Goals	Examples of Learning Outcomes	Examples of Learning Experiences
<p>Goal 1 – Children experience an environment where they develop non-verbal communication skills for a range of purposes.</p>	<p>Children develop:</p> <ul style="list-style-type: none"> <li>• responsive and reciprocal skills, such as turn-taking and offering;</li> <li>• an increasingly elaborate repertoire of gesture and expressive body movement for communication, including ways to make requests non-verbally and appropriately;</li> <li>• an ability to express their feelings and emotions in a range of appropriate non-verbal ways.</li> </ul>	<p>Children have opportunities to use gagana Tokelau when they:</p> <ul style="list-style-type: none"> <li>• use appropriate non-verbal communication forms to express their feelings and emotions, for example, a nudge with the arm when they don't want help;</li> <li>• learn and use facial expressions, gestures, and body language in different contexts, for example, raising the eyebrows to acknowledge someone, and responding to <i>mimiti</i>;</li> <li>• participate in <i>fātele</i> and <i>tauloto</i>, for example, "<i>Ka totolo te paka, ka totolo fakatafa</i>"; "<i>Kemokemo mai te fetū</i>"; "<i>E ā mai nei koe?</i>"</li> </ul>



Goals	Examples of Learning Outcomes	Examples of Learning Experiences
<p>Goal 2 – Children experience an environment where they develop verbal communication skills for a range of purposes.</p>	<p>Children develop:</p> <ul style="list-style-type: none"> <li>• language skills in real, play, and problem-solving contexts as well as in more structured language contexts;</li> <li>• language skills for increasingly complex purposes;</li> <li>• confidence that their first language is valued.</li> </ul>	<p>Children have opportunities to use gagana Tokelau when they:</p> <ul style="list-style-type: none"> <li>• ask questions, for example, <i>“Ko koe e nofo i fea?”</i>;</li> <li>• take the initiative in conversations, for example, <i>“Ko koe e fai ā?”</i>; <i>“Aiheā te fai vēnā ai?”</i>;</li> <li>• take part in activities that involve playing and having fun with words, for example, <i>“Titila la titila la Titila la titila la E a? E lanu! E kala! Titila la”</i>;</li> <li>• tell others a story, for example, <i>“Nae i ei te tama na kolohi te auala ke fakatau i te falekoloa”</i>;</li> <li>• pay attention to the context of cultural events, for example, when the dance leader says, <i>“Hāuni!”</i>, the children put their hands on their hips to get ready to dance.</li> </ul>



Goals	Examples of Learning Outcomes	Examples of Learning Experiences
<p>Goal 3 – Children experience an environment where they experience the stories and symbols of their own and other cultures.</p>	<p>Children develop:</p> <ul style="list-style-type: none"> <li>• an understanding that symbols can be “read” by others and that thoughts, experiences, and ideas can be represented through words, pictures, print, numbers, sounds, shapes, models, and photographs;</li> <li>• familiarity with print and its uses by exploring and observing the use of print in activities that have meaning and purpose for children.</li> </ul>	<p>Children have opportunities to use gagana Tokelau when they:</p> <ul style="list-style-type: none"> <li>• take part in reading, singing, and storytelling sessions, for example, when the teacher tells the story of <i>Afinemata</i>, the children chant the following at different parts of the story:  <i>“Auē ka pakū!</i>  <i>E gau te līmā!</i>  <i>Auē ka pakū!</i>  <i>E gau te vāē!</i>  <i>Auē ka pakū!</i>  <i>E gau te ūā!”;</i></li> <li>• develop early mathematical concepts, for example, counting of coconuts, breadfruit, and bonito: <i>Heaoa, tolugafua</i>; counting of fish except for bonito: <i>luagamata, tolugamata ...;</i></li> <li>• access stories and literature valued by the people of Tokelau and become increasingly familiar with them, for example, <i>Gāhehelevao; Afinemata; Hina ma Tinilau; Te Feke ma te Kimoa;</i></li> <li>• participate in a cultural event, for example, <i>hiva fātele</i>.</li> </ul>

Goals	Examples of Learning Outcomes	Examples of Learning Experiences
<p>Goal 4 – Children experience an environment where they discover and develop different ways to be creative and expressive.</p>	<p>Children develop:</p> <ul style="list-style-type: none"> <li>• familiarity with the properties and character of the materials and technology used in the creative and expressive arts [of the people of Tokelau];</li> <li>• skill and confidence with the processes of art and craft, such as cutting, drawing, collage, painting, print-making, weaving, stitching, carving, and constructing;</li> <li>• an ability to be creative and expressive through a variety of activities, such as imaginative play, carpentry, storytelling, drama, music-making, [and cultural performances].</li> </ul>	<p>Children have opportunities to use gagana Tokelau when they:</p> <ul style="list-style-type: none"> <li>• experience the materials and technology used in traditional art forms, such as <i>mealalaga</i> (with coloured paper);</li> <li>• participate in group art and music activities and in cultural events, for example, garland making with paper, straw, and wool;</li> <li>• hear, see, enjoy, and create jokes and other appropriate expressions of humour, for example, “<i>Te mālie!</i>”; “<i>Ko koe e poka!</i>”</li> </ul>



## Fenū 5 – Ola Hātala

### Strand 5 – Exploration

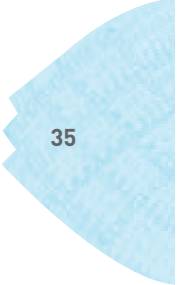
The child learns through active exploration of the environment.

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

Te Whāriki, page 82

Goals	Examples of Learning Outcomes	Examples of Learning Experiences
<p>Goal 3 – Children experience an environment where they learn strategies for active exploration, thinking, and reasoning.</p>	<p>Children develop:</p> <ul style="list-style-type: none"> <li>• confidence in using a variety of strategies for exploring and making sense of the world;</li> <li>• the ability to identify and use information from a range of sources, including using books for reference;</li> <li>• the confidence to choose and experiment with materials, to play around with ideas, and to explore actively with all the senses.</li> </ul>	<p>Children have opportunities to use gagana Tokelau when they:</p> <ul style="list-style-type: none"> <li>• solve problems in a satisfactory way, for example, when a child is playing in the sandpit: “<i>Ko au e fofou ki ni vai ke fai ai te faleoneone!</i>”;</li> <li>• predict and estimate quantities, for example, the teacher asks, “<i>E fia ia pulumu-vali mo te laulau tēnei?</i>” and the child responds, “<i>E hefulu</i>”;</li> <li>• construct an item and talk about it, for example, “<i>Na fai e au te paopao i nā poloka</i>”;</li> <li>• play alongside others and share talk, for example, “<i>Ko he ā tā koe e fai? Ko au e tuhi te ata o toku tamana ma toku mātua.</i>”</li> </ul>

Goals	Examples of Learning Outcomes	Examples of Learning Experiences
<p>Goal 4 – Children experience an environment where they develop working theories for making sense of the natural, social, physical, and material worlds.</p>	<p>Children develop:</p> <ul style="list-style-type: none"> <li>familiarity with stories from Tokelau about the living world, including myths and legends and oral, non-fictional, and fictional forms.</li> </ul>	<p>Children have opportunities to use gagana Tokelau when they:</p> <ul style="list-style-type: none"> <li>develop knowledge about animals and plants that are important in agānuku Tokelau, for example, the coconut and its different parts – <i>Niu, uto, kaleve, ota</i>; and different kinds of fish – <i>ika o te moana</i> and <i>ika o te namo</i>;</li> <li>engage in exploratory play using objects that have cultural value, for example, <i>pāhina, fīgota, mea lalaga, kie lavalava, tōgiga hiva, tuāniu</i>, and <i>laumaile</i>;</li> <li>learn and use gagana Tokelau and agānuku Tokelau concepts for social relationships, rules, and understandings, for example, saying “<i>Tulou</i>” and bending forwards when walking past someone;</li> <li>go on outings to explore the local environment and make links to cultural practices for respecting and sustaining the environment, for example, burning or burying the <i>polapola</i> and food remains in Tokelau when picnicking, and in New Zealand, making sure everything is gathered up and properly disposed of so as to protect the environment.</li> </ul>



## Fakatakitakiga o ni kupu: Te fakatūlagaga o te gagana pe ko te faiga o ni itūkāiga talanoaga

### *Suggested vocabulary, structures, and kinds of talk*

Language and culture are inseparable. Young children acquire knowledge about culture through active participation in Tokelau community events and learning experiences that embody agānuku Tokelau norms and expectations. The *inati* metaphor, which illustrates the principles of agānuku Tokelau, is a useful framework for planning a holistic, integrated approach to children’s learning to ensure linguistically and culturally appropriate learning and development.

### **Lihi o nā kupu ma nā uiga**

#### *Vocabulary*

Teachers may expect children in early childhood education programmes to be using the kinds of gagana Tokelau words, phrases, and formulaic expressions that are listed below. Although the examples given are grouped under grammatical headings (nouns, verbs, and so on), children will be acquiring new words, and combinations of words, as they hear them used and as they experiment with using them in their everyday activities across a range of settings. As children have more and more experiences, they learn more and more linguistic and cultural features and patterns that enable them to communicate effectively.

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

Nouns	<i>tamaiti, teine, tama, mātua, tamana</i>
Pronouns	<i>au, koe, ia, māua, lāua, lātou, mātou</i>
Verbs	<i>fano, vili, oho oho, tū, nofo, hiva, tū taoho, kai</i>
Adverbs	<i>mālie, vave, filēmū, lelei</i>
Adjectives	<i>matagali, faitatala, filēmū, lelei, lototele, mākeke, fiafia, lotoalofa, lotomākeke</i>
Prepositions	<i>ki loto, ki luga, ki lalo, ki fafo, ki mua, ki tua</i>
Numbers	<i>tahi, lua, tolu, fa, lima, ono, fitu, valu, iva, hefulu.</i>

## Fakatūlagaga Structures

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

<b>Fakaaogāga</b> <i>Functions</i>	<b>Fakatūlagaga</b> <i>Structures</i>
Statements	<i>Ko he tamaiti e ā Mele tēnei.</i> <i>Ko Mele tēnei (e nofo atu).</i> <i>E a aku te tuhi tēnei.</i>
Questions and answers	<i>E fia kāi koe? Io.</i> <i>E fia inu koe?</i> <i>Kua fia ō tauhaga?</i>
Words to agree or disagree	<i>Ko au e fofou ...</i> <i>Ko au e hē fofou ...</i>
Commands	<i>Hau loa, ki tātou kā olo ki te fale.</i> <i>Hina, hau loa tātou olo ki fafo.</i>
Polite requests	<i>E hau koe, Mele?</i> <i>E fakalogo mai koe, Mele?</i>

## Itūkāiga talanoaga Kinds of talk

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

<b>Itūkāiga talanoaga</b> <i>Kinds of talk</i>	<b>Fakatakitakiga</b> <i>Examples</i>
Experimental talk	<i>Te tāvale a te fānau a Pale.</i>
Imaginative talk	<i>Ko au e lele vē he manu.</i>
Use of phrases during an activity	<i>Ko he ā tēnei?</i> <i>E fakaaogā vēhea tēnei mea?</i>
Storytelling	<i>Ko ki mātou na olo hīhī ma toku tamana.</i>
Cultural talk	<i>He tino e piha kāfai e fai te lotu.</i> <i>Mātau e koe nā tāga o te fātele tēnei.</i> <i>Fai te kupu Tulou.</i>

## Nā hikili

### Skills

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

<b>Nā hikili</b> <i>Skills</i>	<b>Fakatakitakiga</b> <i>Examples</i>
Communicate non-verbally	Wave to come (wave hands in a downwards motion)
Use single words to communicate meaning	Raise eyebrows in response to a question
Utter two or three words together	Point to a cup for a drink of water
Provide additional information	Point to a cup and say "inu"
Say several things	Point to a cup, food, or drink and begin to say "Ko koe e fia ... inu?; ... kai?; ... e fofou ki te ipu?"



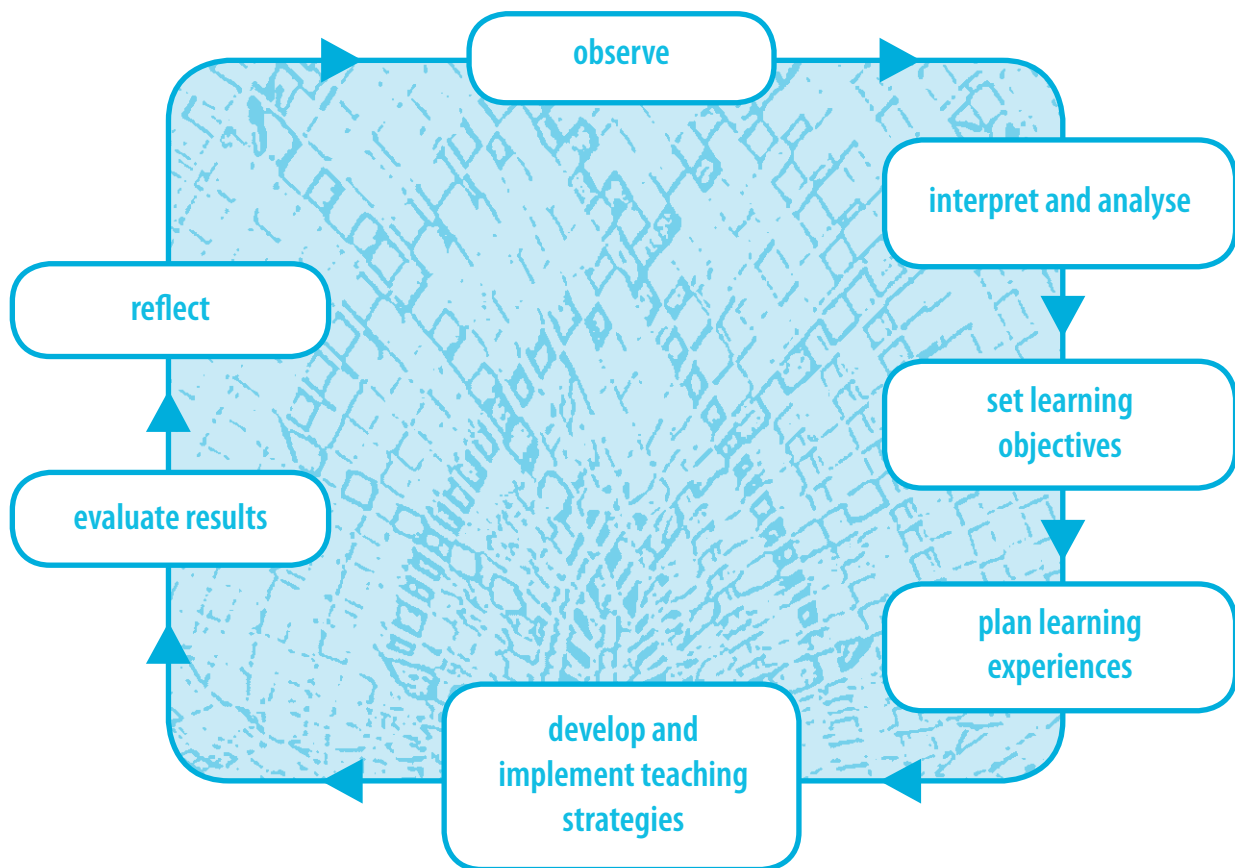


## Peleniga o te polokalame mo nā ākoga kāmata

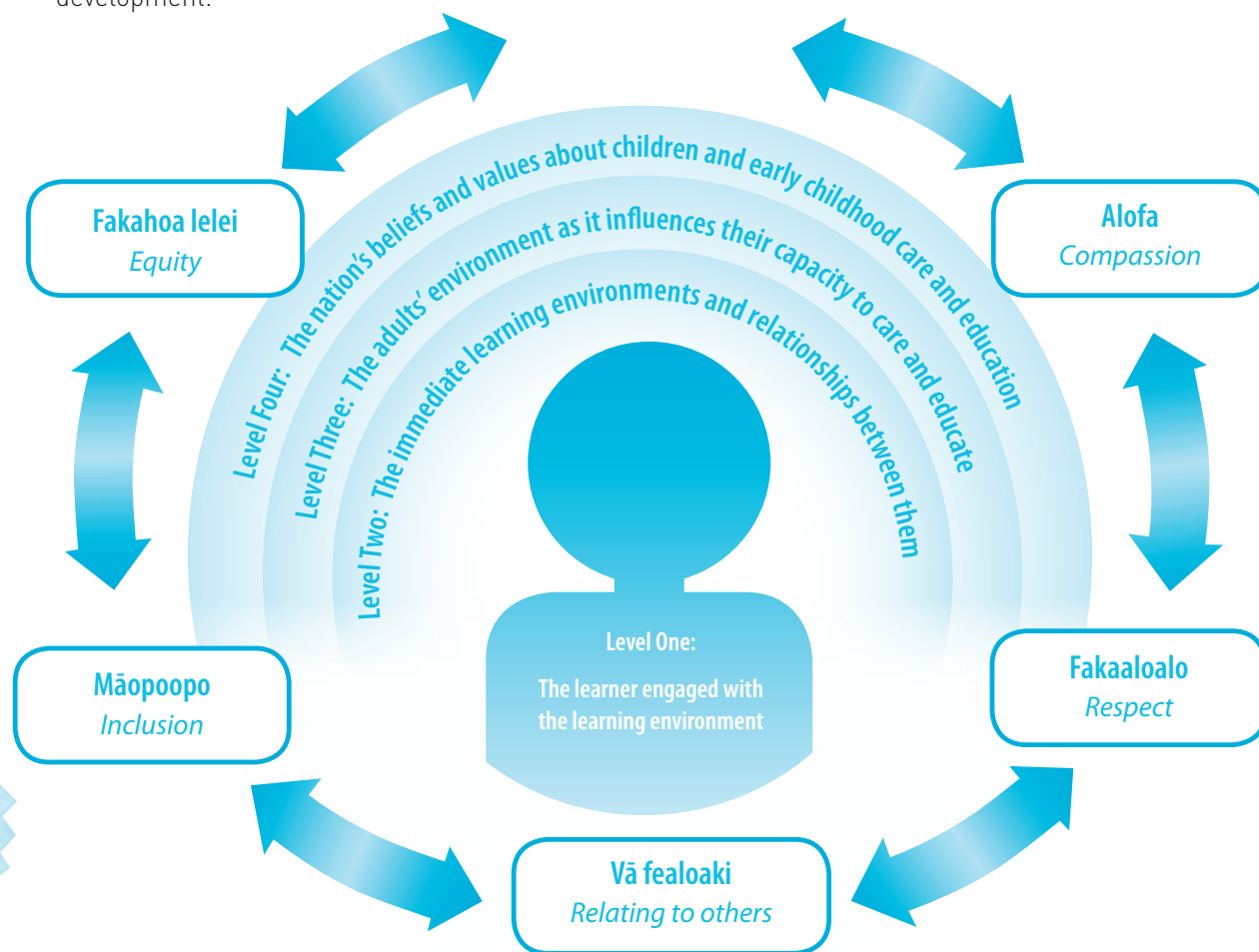
### Programme planning for early childhood settings

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

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



The principles of the *inati* metaphor in relation to gagana Tokelau in early childhood settings connect to Urie Bronfenbrenner's *The Ecology of Human Development*. (Please refer to pages 8–9 for an explanation of the *inati* principles.) The diagram below illustrates the connections of *inati* and the ecology of child development.



## Kāmataga o he polokalame mo te gagana Tokelau *Setting up a Tokelau language programme*

Setting up a Tokelau language programme in the early childhood education setting will involve collaboration with the local community and their ongoing support. It can be useful to discuss with families the kinds of support they may be able to offer, when discussing with each of them their own child's needs and achievements.

It is useful to begin by identifying each child's current level of gagana Tokelau and whether they are first language speakers or not. The language their parents use in the home will also be a factor to take into account when considering the child's individual needs. Observing the children in their daily language practice will also indicate their level of familiarity with gagana Tokelau and whether they use it as their first language.

This data will help teachers select goals and plan programmes that make connections to the language the children have already learned or need to learn. Where children already demonstrate a level of proficiency in the language, teachers need to consider ways to enrich their language and cultural development by providing new experiences and discussing them in gagana Tokelau.

Material resources will also support the teaching and learning of gagana Tokelau. *Developing Programmes for Teaching Pacific Islands Languages* and the accompanying *Guidelines for Tokelauan Language Programmes* include ideas about programme planning and descriptions of other resources available, including the Tupu series, which provides books for learners in gagana Tokelau.

## Iloiloga fuafua o te fano ki mua

### Assessing progress

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

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

<b>Fakamoemoega o te iloiloga fuafua</b> <i>Purposes for assessment</i>	<b>Fakatakitakiga o nā iloiloga fuafua</b> <i>Suggested assessment approaches</i>
<p>To observe, record, and then reflect on the way in which children are acquiring and using gagana Tokelau during activities in a familiar environment</p>	<ul style="list-style-type: none"> <li>• Observe and record events of a child's play;</li> <li>• analyse the observations, identify the child's area of interest, and observe the language used;</li> <li>• share and discuss your observations with other teaching colleagues (they may be able to further contribute to your observations);</li> <li>• share and discuss how you (and your teaching team) could extend the child's learning skills and development (this may not always be necessary);</li> <li>• develop an action plan (determine how this could best be done);</li> <li>• keep samples of the child's work (for example, pictures, paintings, paper cuttings, and photographs of them during a significant moment in their learning) and records of language used by the child during their experience.</li> </ul>
<p>To identify children's prior learning experiences</p>	<ul style="list-style-type: none"> <li>• Discuss the child's prior learning with the child's caregivers and family in the home or in a community setting (for example, at church or a community dance group).</li> </ul>
<p>To identify children with special language developmental needs</p>	<ul style="list-style-type: none"> <li>• Systematically observe the child's language behaviour and compare it with the behaviour expected for their age and stage, using appropriate language development criteria;</li> <li>• discuss your observations with colleagues, as well as with outside professionals, to make appropriate decisions.</li> </ul>

<b>Fakamoemoega o te iloiloga fuafua</b> <i>Purposes for assessment</i>	<b>Fakatakitakiga o nā iloiloga fuafua</b> <i>Suggested assessment approaches</i>
<p>To record and reflect on the level of support that the home and community can give to the Tokelau language programme</p>	<ul style="list-style-type: none"> <li>• Consult with parents and community leaders;</li> <li>• conduct exploratory projects at the community level;</li> <li>• work in partnership with parents and community members.</li> </ul>
<p>To discover the quality of the Tokelau language programmes and improve them where necessary</p>	<ul style="list-style-type: none"> <li>• Set up a system for assessing the programme that includes selecting samples of children’s work, working in partnership with their parents and families, and reviewing their progress.</li> </ul>



# Ko loto o nā ākoga

## School settings



### Nā fenū

#### The strands

The strands for schools are:

#### ***Mālamalama i te Gagana***

*Language Knowledge*

#### ***Fehokotakiga***

*Communication*

#### ***Mālamalama i te Agānuku***

*Cultural Knowledge*

These three strands work together. As students use gagana Tokelau to communicate (such as talking with their friends about where they have been), they draw on their language knowledge and skills, and they also demonstrate their knowledge of agānuku Tokelau by the way they express and position themselves and select the forms of language appropriate to the social context.

### Fehokotakiga

#### *The Communication strand*

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

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

### Mālamalama i te Gagana

#### *The Language Knowledge strand*

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

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

These skill groupings are further described below.

## **Gagana tautala: Fakalogo ma te tautala**

### *Oral language: Listening and speaking*

Children listen to and speak a language before they learn to read and write it. Opportunities for students to listen to and speak gagana Tokelau are essential for progressing their oral language competence and for building a foundation for the development of their literacy skills. Learners need a variety of opportunities to have sustained conversations with other gagana Tokelau speakers and they need to participate in cultural events, activities, and meetings that enable them to absorb and practise protocols appropriate to their age, status, and experience. Learners should progressively be able to communicate their own ideas, feelings, and thoughts in gagana Tokelau so that they can respond to others appropriately in a range of formal and informal situations.

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

## **Gagana tuhituhi: Faitau ma te tuhituhi**

### *Written language: Reading and writing*

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

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

It is critical that teachers encourage and engage learners in reading widely and writing in gagana Tokelau. Reading is a strong foundation for language development. Learners' vocabulary will increase as they have more and more experiences of comprehending words in specific contexts of use.

Writing helps students to clarify and explore ideas and feelings, to develop knowledge of the language, and to use language more readily. Writing is also a means of communication with others. Students should learn to write confidently, clearly, and appropriately in a range of styles, both formal and informal. They should develop an explicit knowledge of the steps in the writing process. They should also come to understand the conventions of written gagana Tokelau, for example, the use of macrons and the representation of certain sounds (such as an "f" which is pronounced as "hw", as described on page 13).

## **Gagana fakatino: Kikilaga ma fakatinoga/fakataaga**

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

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

Visual language (including symbolism, imagery, and body language) is an important aspect of language. In traditional Tokelau performances and events, for example, body language, gestures, and costumes contribute significantly to the meaning of the words and the occasion. Students will need guidance in how to view and understand the ways in which these verbal and visual elements interact to produce particular meanings and effects in traditional performances as well as in the art forms of dance (*hiva fātele*) or poetry (*tauloto*) and where the two cultures are used in contemporary blends of Tokelau culture and New Zealand culture. At the same time, students should be given opportunities to explore other Tokelau forms of visual language in which words and images combine, for example, in print, drama, and other media, and to present visual language text forms using images, for example, by weaving symbols into a *kiekie* that signifies the environment.

## Mālamalama i te Agānuku

### *The Cultural Knowledge strand*

Tokelau culture (which includes the cultural life and customs of the Tokelau community in New Zealand as well as in Tokelau) is expressed through language and in the ways that people think and act. Exploring and reflecting on Tokelau culture is the context in which learners learn gagana Tokelau. For Tokelau children, learning gagana Tokelau is part of their sense of belonging and their identity as Tokelau. For non-Tokelau children, learning the Tokelau language and learning about agānuku Tokelau in New Zealand opens another window of learning and deeper understanding of what it means to be part of a multicultural society. Teachers need to acknowledge and respond appropriately to their diverse learners and learning contexts.

In *Gagana Tokelau: The Tokelau Language Guidelines*, cultural learning is specified as a separate strand to ensure it receives its due emphasis. It is a supporting strand that aims to assist learners to develop the knowledge, skills, and understandings they need to help them acquire intercultural competence rather than native-speaker competence. Teachers need to ensure that they integrate culture into all aspects of teaching and learning from the beginning and to plan gagana Tokelau programmes that will engage learners in genuine social interaction and foster explicit comparisons and connections between languages and cultures.

## Agavaka tāua Key competencies

The key competencies provide direction and guidance on what is considered important for all students to acquire as part of their schooling in New Zealand. These are identified as capabilities for living and lifelong learning. The key competencies are therefore to be integrated into Tokelau language teaching and learning programmes so that students can effectively achieve these key outcomes.

*The New Zealand Curriculum* identifies five key competencies.

- Māfaufauga  
*Thinking*
- Mātau ma te fakauigaga o te fakatino, pe ko te fakaataga o ni folifoliga,  
pe ni tuhituhiga o ni tuhi pe ni ata  
*Using language, symbols, and texts*
- Kikīlaga o koe e koe lava  
*Managing self*
- Vā fealoaki  
*Relating to others*
- Kau fakatahi ma te fetufaaki  
*Participating and contributing*

As *The New Zealand Curriculum* states:

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

*The New Zealand Curriculum*, page 12

Opportunities to develop the competencies occur in social contexts. People adopt and adapt practices that they see used and valued by those closest to them. The competencies have implications for both teachers and students.

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

*Gagana Tokelau: The Tokelau Language Guidelines* provides more detail about how the key competencies can be integrated into programmes for the effective teaching and learning of gagana Tokelau. In addition, the guidelines offer a model for the integration of Tokelau values, principles, and concepts into an everyday pedagogy. This model includes the *inati* principles (see pages 8–9), which align with, and support the development of, the five key competencies. Teacher planning and pedagogy need to take the key competencies and the *inati* into account.



Students need to be challenged and supported to develop the key competencies in contexts that are increasingly wide-ranging and complex. Learners of gagana Tokelau are challenged, as they move between and respond to different languages and cultural practices, to consider their own identity and assumptions, how they interact with others, and how they make and interpret meaning in new ways. To communicate effectively, students need to learn to manage themselves in situations that involve new forms of self-expression. Experiencing the integration of key competencies and the *inati* in all teaching and learning contexts and situations will assist that learning.



## Hini fakamoemoe ma te fakahologa o nā vāega

### Achievement objectives and progression through the levels

The achievement objectives set out on pages 54–98 for levels 1–8 describe the progression of the Tokelau language and cultural competencies that students need to acquire and use to communicate effectively as they move through the levels. These objectives provide the basis for planning programmes and for determining a learner’s current level of competence in gagana Tokelau. When teachers know what each learner has achieved, they can work out what the next steps in their learning should be.

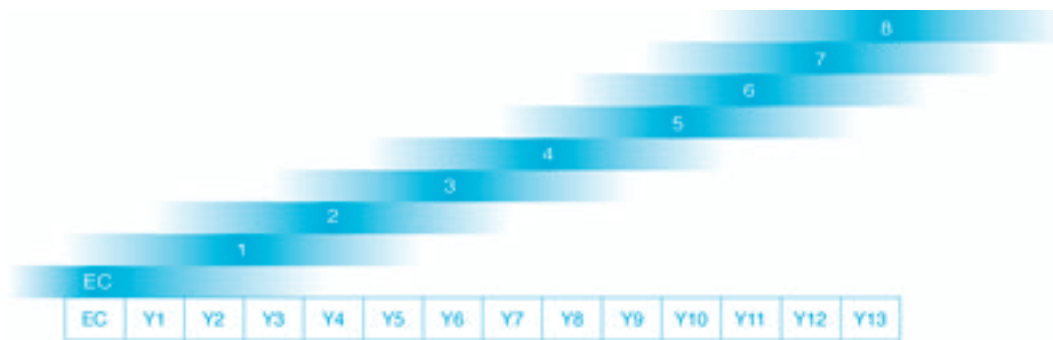
In addition, the key competencies are to be addressed in all aspects of gagana Tokelau teaching and learning programmes.

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

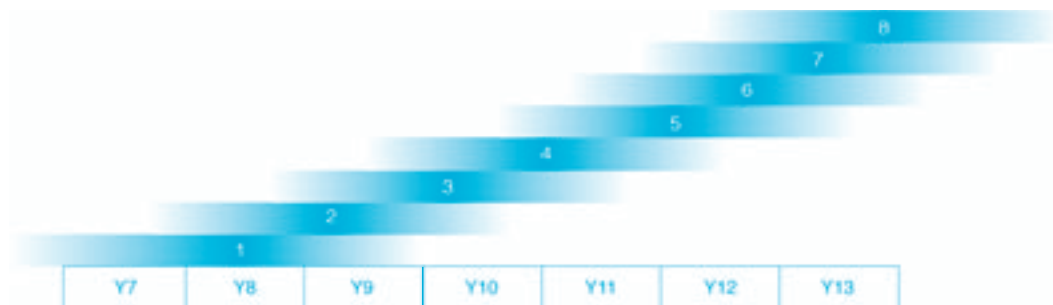
Although oral, written, and visual language are presented as separate elements, in practice they are intertwined and are all used to express the culture. Teachers need to balance these areas of language, and the contexts in which they are used, when designing language programmes.

The following diagrams indicate the possible progressions for learners starting in gagana Tokelau programmes at different points.

Learners who attend ākoga kāmata settings and continue with gagana Tokelau programmes from primary school through to intermediate and secondary school level (as well as community learning) may follow this progression:



Learners beginning the gagana Tokelau programme at year 7 may follow this pattern:



For both situations, variations in levels may occur depending on the continuity, availability, and sequencing of programmes within schools. As with all programme planning, there are many different ways of introducing Tokelau language programmes into schools.



## Talitonuga tāua Values

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

*The New Zealand Curriculum*, page 10

The values of *The New Zealand Curriculum* (page 10) are to be reflected in all teaching and learning programmes in schools. Through their learning experiences, students will develop and clarify their own values and beliefs and come to respect and be sensitive to the rights of people who may hold values and have attitudes that are different from their own.

The principles of the *inati* (see pages 8–9), when integrated into programmes for the teaching and learning of gagana Tokelau, will enable learners to learn about and experience the values held in esteem by the people of Tokelau as the learners experience the *inati* through:

- alofa – compassion;
- fakaaloalo – respect;
- vā fealoaki – relating to others;
- māopoopo – inclusion;
- fakahoa lelei – equity.

In a range of sociocultural contexts and situations, learners grow in confidence as they experience and learn to recognise different elements of the belief system of Tokelau people. As they compare and contrast different beliefs and cultural practices, including their own, they understand more about themselves and become more understanding of those whose language they are learning.

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

## Peleniga o nā polokalame Programme planning

The guidance offered in *Gagana Tokelau: The Tokelau Language Guidelines* is summarised in this section as a logical series of steps for teachers to take in order to create effective programmes for the teaching and learning of gagana Tokelau.

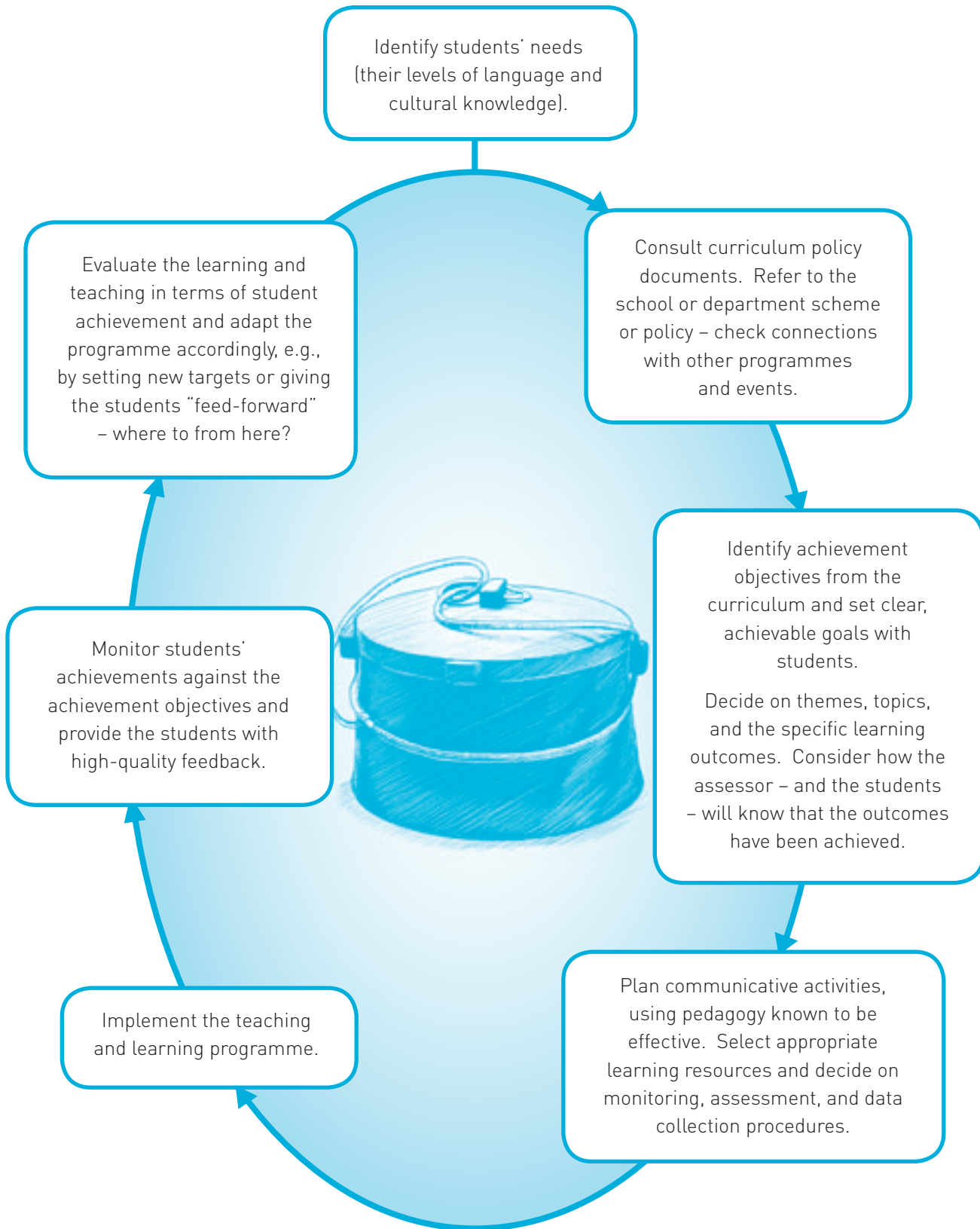
It is suggested that teachers:

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

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

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

The following diagram may be a useful planning guide or checklist for teachers.



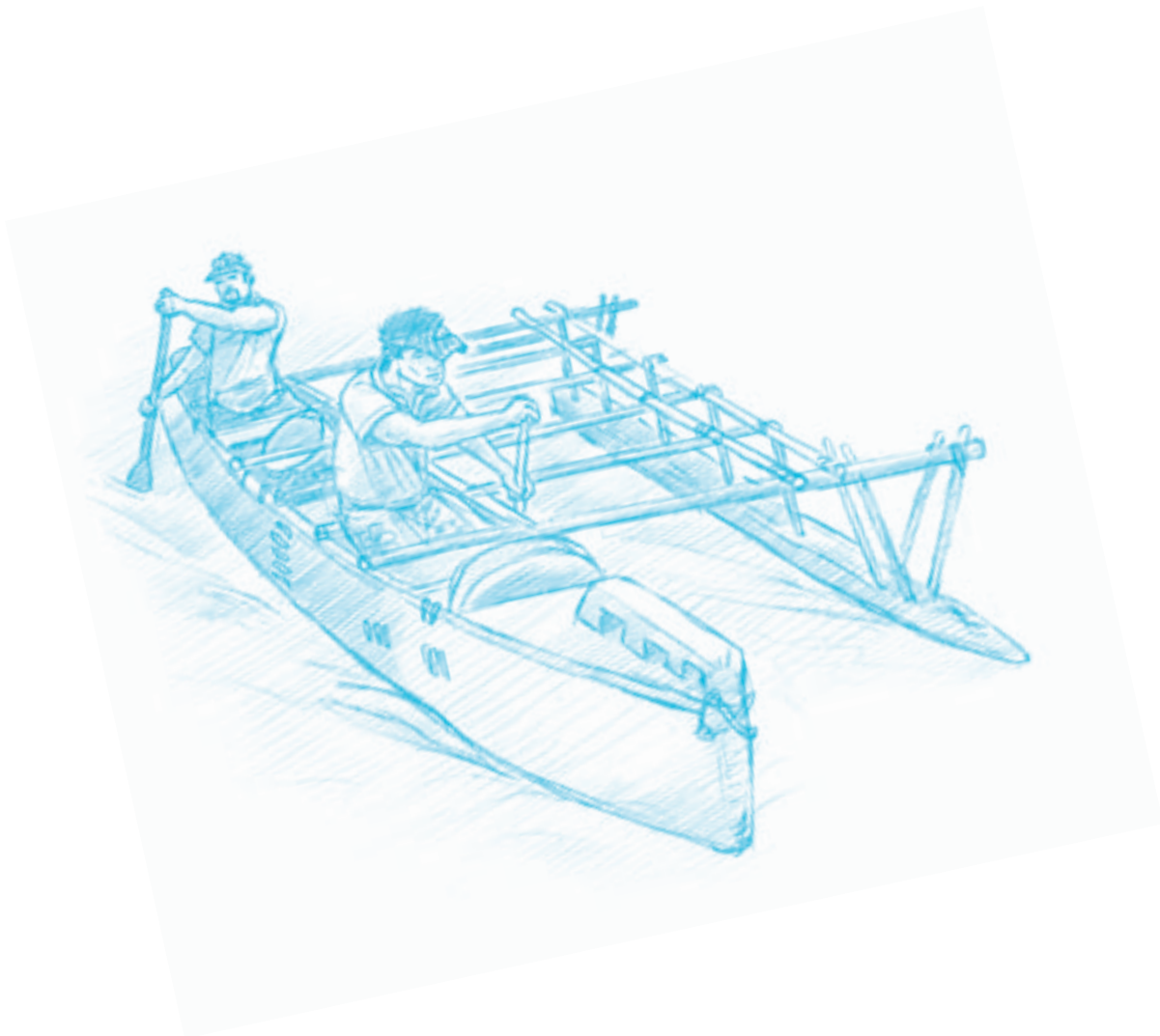


# Fakatūlagaga o te *Gagana Tokelau*: Vāega 1–8

## *The framework of Gagana Tokelau: The Tokelau Language Guidelines: Levels 1–8*

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The diagram on page 53 provides the framework for teaching and learning gagana Tokelau in schools. The framework is consistent with the overarching aims of the learning area of learning languages in *The New Zealand Curriculum* and proposes a teaching and learning progression for gagana Tokelau. It identifies specific communication objectives at eight levels of achievement and the knowledge, skills, and activities that have the potential to assist that learning.



## **NĀ FENŪ** **STRANDS**

### ***Mālamalama i te Gagana*** *Language Knowledge*

### ***Fehokotakiga*** *Communication*

### ***Mālamalama i te Agānuku*** *Cultural Knowledge*

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

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

### ***Hini fakamoemoe*** *Achievement objectives*

These reflect communicative uses of gagana Tokelau, in traditional, everyday, and specialised contexts, based on listening and speaking, reading and writing, and viewing and presenting or performing.

### ***Fakatakitakiga o ni vāega o te gagana Tokelau*** *Suggested aspects of Tokelau language*

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

### ***Fakatakitakiga o ni vāega o te agānuku Tokelau*** *Suggested aspects of Tokelau culture*

These indicate possible sociocultural content, texts, and contexts for communicative purposes. These are suggestions only, and other cultural content, text, and contexts may be included where appropriate.

### ***Ni fakatakitakiga o te akoakoga ma iloiloga fuafua*** *Suggested learning and assessment activities*

These are ways of developing gagana Tokelau communicative competence in appropriate language learning and sociocultural contexts. They can also be used by teachers and students to measure progress and identify areas for improvement.



# Vāega 1

## Level 1



## Nā fenū ma nā hini fakamoemoe

*Strands and achievement objectives*

### Fenū: Mālamalama i te Gagana

*Strand: Language Knowledge*

Students will:

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

### Fenū: Fehokotakiga

*Strand: Communication*

In selected linguistic and sociocultural contexts, students will:

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

### Fenū: Mālamalama i te Agānuku

*Strand: Cultural Knowledge*

Students will:

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

The table on the following pages suggests aspects of the Tokelau language for the Communication strand at level 1.

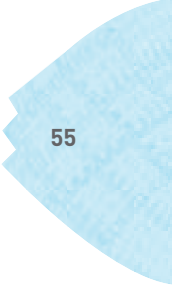




# Vāega 1: Fakatakitakiga o ni vāega o te gagana Tokelau

## Level 1: Suggested aspects of Tokelau language

<b>Fehokotakiga</b> <i>Communication</i>	<b>Fakatakitakiga o ni vāega o te gagana Tokelau</b> <i>Suggested aspects of Tokelau language</i>
1.1 give and respond to greetings, farewells, and introductions	<p><i>mālō nī, tālofa, tālofa nī.</i>  <i>Tōfā nī! Toe fetauī, Fano hau ai, Olo mua la, Tōfā koulua. igoa, tōfā, fano, olo, koe, koutou, koulua, mālohi, fiafia, fakanoanoa, vāivai</i></p> <p><i>Mālō nī! Kua hau koe?</i>  <i>Ko toku igoa ko Vaka.</i>  <i>E ā mai koe?</i>  <i>Ko au e mālohi, fakafetai.</i></p>
1.2 give and respond to personal information	<p><i>koga, kāiga, mātua, tamana, tuagāne, tuafafine, uho, tupuna, fale, tauhaga</i></p> <p><i>Ko te koga e nofo ai au ko Wellington.</i>  <i>Kua ono oku tauhaga.</i></p>
1.3 recognise and use classroom expressions and instructions	<p><i>ākoga, faiākoga, tamaiti ākoga, potu ākoga, pule ākoga, tuhi, laupapa, tuhutuhi, peni, penitala, uō, tuhi faitau, pepa, api</i></p> <p><i>Ko toku faiākoga ko [teacher's name].</i>  <i>Nofo ki lalo.</i>  <i>Ko au e māfaufau e hefululua ia māhina o te tauhaga.</i>  <i>Ko he ā fakamolemole?</i>  <i>Ko te tala e uiga vēia, ke uhitaki ki tātou ki o tātou tupuna.</i>  <i>Ko taku uō ko Niko.</i>  <i>Ko te tuhi e a Moana.</i>  <i>Ko te laulau tē e ā Mālia.</i>  <i>Ko te tuhitala e fiafia au ki ei ko Epi Swan.</i>  <i>Te fia tāfao i te polo kilikiti.</i></p>



<b>Fehokotakiga</b> <i>Communication</i>	<b>Fakatakitakiga o ni vāega o te gagana Tokelau</b> <i>Suggested aspects of Tokelau language</i>
1.4 recognise and express number, time, and location	<p><i>tahi, lua, tolu, fa ... hefulu. taeao, afiafi, po, ananafi, aho alafaki, aho, vaiaho, māhina, tauhaga</i></p> <p>Counting of coconuts, breadfruit, bonito, and octopus:  <i>heaoa, tolugafua, fagafua, limagafua, onogafua, fitugafua, valugafua, ivagafua, fuiniu, fuiniumātahi, fuiniumālua, fuiniumātolu, fuiniumāfā ... luagapulupulu, luagapulupulu mātahi</i></p> <p>Counting of fish, except for bonito:  <i>luagamata, tolugamata, fagamata, limagamata, onogamata, fitugamata, valugamata, ivagamata, lauagafulu</i></p> <p><i>taimi, kua, fia, he ā, tēfea, tē, tēnā, tēia, tafapili, mamao, lata</i></p> <p><i>Kua tā te fia?</i>  <i>He ā te taimi?</i>  <i>Kua tā te hefululua.</i>  <i>Kua luahefulu e teka ai te tolu.</i>  <i>E pili mai te fale o loana.</i>  <i>Kua lima oku tauhaga.</i></p>
1.5 recognise and express shape, size, weight, and colour	<p><i>māmā, mamafa</i>  <i>mānifinifi, māfiafia</i>  <i>fuaiti, lauefa</i>  <i>lanu meamata, hehega, uliuli, paepae, ...</i></p> <p><i>E māmā te peni.</i>  <i>E mamafa te taga apu.</i>  <i>E mānifinifi te nuhipapa.</i>  <i>E māfiafia te poloka.</i>  <i>E fuaiti te fuhipaku.</i>  <i>E lauefa te moega.</i>  <i>Ko te mutia e lanu meamata.</i></p>
1.6 respond to and express agreement and disagreement and ask for repetition, clarification, or help	<p><i>io, hēai, muhu, fofou, māumau, talitonu</i></p> <p><i>Io, ko au e fofou ki te faguinu tēnā.</i>  <i>Hēai, ko au e hē fia fano ki te matāfaga.</i>  <i>Fakamolemole toe lea mai ake, ko he ā tēia?</i>  <i>Ko he ā te uiga o te kupu tēnā?</i></p>
1.7 express and respond to desires, needs, and preferences	<p><i>ko au, kai, inu, fiafia, fakanoanoa, mākeke, vāivai</i></p> <p><i>Ko au e fia kai ki te apu.</i>  <i>Ko au e fiafia.</i>  <i>Ko au e vāivai.</i></p>
1.8 use language, positioning, and movement to show respect	<p><i>tulou, fakafetai, fakamolemole, onohai, fakaaloalo</i></p> <p><i>Tulou mua Pele (when walking past Pele).</i>  <i>Fakafetai nī Hiaohi (could be said with eyebrows raised).</i></p>



## Vāega 1: Fakatakitakiga o ni vāega o te agānuku Tokelau

### Level 1: Suggested aspects of Tokelau culture

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

Students will:	Students could be learning through experiences that allow them to:
<ul style="list-style-type: none"> <li>• produce and respond to simple Tokelau songs, chants, genealogy, and stories;</li> <li>• act appropriately when communicating in particular situations and contexts;</li> <li>• participate in a selected cultural performance or presentation;</li> <li>• recognise and express <i>fakaaloalo</i> in selected contexts;</li> <li>• make connections with known culture(s).</li> </ul>	<ul style="list-style-type: none"> <li>• convey a message and show the positioning, for example, sitting down at the doorway to wait for attention when conveying a message to an adult;</li> <li>• experience and learn about some Tokelau celebrations and traditions, for example, White Sunday, <i>Oketopa</i>, <i>Aho Hā Tamaiti</i>, <i>Uluai Komunio</i>, <i>hiva fātele</i>;</li> <li>• use the language and positioning of respect, for example, role-playing using “<i>Tulou</i>”: <i>Tulou mua nā toeaina ma nā lōmatutua</i>, <i>Tulou mua nā mātua</i>, <i>fakamolemole</i>, <i>fakafetai</i>, <i>Tulou mua</i>;</li> <li>• express genealogies appropriately, for example, <i>Ko ai tō tupuna? E kē iloa tō gafa?</i>;</li> <li>• perform a <i>fātele</i> or <i>tuku</i> based on the legend of <i>Hina</i> and <i>Te Kea</i> or the nursery rhyme of <i>Gāhehelevao</i>.</li> </ul>



## Vāega 1: Ni fakatakitakiga o te akoakoga ma iloiloga fuafua

### Level 1: Suggested learning and assessment activities

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

Some activities specific to cultural learning are listed above, under the heading Suggested Aspects of Tokelau Culture. It is also important to acknowledge the cultural context present in all genuinely communicative activities. In this way, students are supported as they acquire the linguistic and the cultural knowledge and skills they need to communicate confidently and effectively with other speakers of gagana Tokelau.

### Gagana tautala: Fakalogo ma te tautala

#### Oral language: Listening and speaking

Students could be learning through:

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

### Gagana tuhituhi: Faitau ma te tuhituhi

#### Written language: Reading and writing

Students could be learning through:

- creating a form (for example, an identity card) with spaces for personal information details;
- filling in gaps in a familiar written dialogue to complete the message;
- reading a gagana Tokelau text, then reassembling the text from the passage cut into individual sentences;
- sight-reading words from a core vocabulary list appropriate to their level;
- solving number puzzles involving adding, subtracting, and/or number patterning;

- preparing short, single-sentence descriptions of familiar objects and then asking other students to guess what the object is;
- creating a simple school timetable;
- listening to a short dialogue in which people are introduced to one another. They then compete in groups to reassemble the dialogue from a transcript cut into individual sentences (each student could have just one sentence).

## Gagana fakatino: Kikilaga ma fakatinoga/fakataaga

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

Students could be learning through:

- observing greetings, introductions, and leave-taking in different contexts (for example, on digital media) and taking turns to role-play;
- creating an appropriate greetings card or item for a birthday or festival;
- viewing aspects of agānuku Tokelau on digital media and discussing what they see in relation to their own culture(s);
- performing a cultural item, for example, a *fātele*;
- matching pictures, movie scenes, or dance scenes with words or a short description;
- producing their own version of a song, dance, or poem, using another medium;
- role-playing a situation that they have observed (on digital media or at a cultural event) and commenting on each other's performance;
- identifying patterns of behaviour in what they observe and demonstrating understanding of their significance in particular contexts, for example, watching the *inati* process and describing its significance.

For classroom activities to be effective in promoting language learning, teachers need to consistently monitor their students' progress, provide quality feedback, and offer guidance as students make progress in achieving the objectives. Effective teachers encourage students to monitor their own progress. All activities are designed with the goal of communication in mind because the Communication strand specifies the core objectives that students are to achieve at each level.

See earlier sections (pages 20 and 21) and refer also to *The New Zealand Curriculum* for further information on Effective Pedagogy (pages 34–36) and Assessment (pages 39–41).



# Vāega 2

## Level 2



## Nā fenū ma nā hini fakamoemoe

*Strands and achievement objectives*

### Fenū: Mālamalama i te Gagana

*Strand: Language Knowledge*

Students will:

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

### Fenū: Fehokotakiga

*Strand: Communication*

In selected linguistic and sociocultural contexts, students will:

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

### Fenū: Mālamalama i te Agānuku

*Strand: Cultural Knowledge*

Students will:

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

The table on the following pages suggests aspects of the Tokelau language for the Communication strand at level 2.



## Vāega 2: Fakatakitakiga o ni vāega o te gagana Tokelau

### Level 2: Suggested aspects of Tokelau language

<b>Fehokotakiga</b> <i>Communication</i>	<b>Fakatakitakiga o ni vāega o te gagana Tokelau</b> <i>Suggested aspects of Tokelau language</i>
2.1 communicate about people, places, and things	<p> <i>meakai, apu, moli, falaoa, pateta, popo              kofu, hēvae, tōgiga ākoga              nofo, i kō, i loto ..., i luga ..., i lalo ...</i> </p> <p> <i>koe, koulua, koutou              tokatahi, tātou              tāua, māua, lāua              koutou, mātou, tātou, lātou</i> </p> <p> <i>Ko he ā te meakai tēnā?              Ko koulua e fia kai moli?              E fia kai moli koulua?              Ko au e fia kai ki te falaoa.              Fai na kofu o koulua.              Ko koe ka hāuni ki te ākoga.</i> </p>
2.2 offer, accept, and refuse things	<p> <i>kai, fuāulu, ahikulimi, hēvae tohotoho, kofuvae pupuku              tēnā, mālilie, e hē, ko he ā</i> </p> <p> <i>Tēnā te ipuvai ke inu ai koe.              Ko he ā te fia kai koe ki ei?              Ko mātou e hē mālilie ki ei.</i> </p> <p> <i>E fofou koe ki te meleni?              Hēai ko au e fia kai ki te fuāulu.              Ko koe e fia kai ā?              Ko au e fia kai ki te ahikulimi.              Ko au e fia fai oku hēvae tohotoho.              Io, ko au e fano oi fai oku kofuvae pupuku.</i> </p>
2.3 communicate interest, enjoyment, and need	<p> <i>kuka, gutu, vai inu, tao              malie, manogi, kakai, lotu, ika, falaoa, pateta, keke, tiale</i> </p> <p> <i>Te malie o te kuka.              Te hē malie o te vai inu.              Te manogi o nā tiale.              Fai te lotu oi kakai ai ki tātou.</i> </p>
2.4 recognise and express ownership and relationships	<p> <i>fiafia, vāivai, vevela, makalili, uō,              fakanoanoa, manatu, loto, mātua, tamana              oku, aku, tō</i> </p> <p> <i>E o koe? Io e ōku te kofu.              E ā koe te? Io e āku te peni.              E mālohi tō mātua?              E fiafia koe?              E fiafia ia Hela ki te ākoga?              E fiafia tō tamana ki tau ata na tuhi?</i> </p>

<b>Fehokotakiga</b> <i>Communication</i>	<b>Fakatakitakiga o ni vāega o te gagana Tokelau</b> <i>Suggested aspects of Tokelau language</i>
2.5 understand and use expressions of time and condition	<i>itūhao, valuāpō, mīnute, aho, mākeketū, mālohi, lelei, mālūlū, vevela, tokafia, lahi, taikole/taigole</i>  <i>E ā te tau?</i> <i>E a ai nā penitala? E mālūlū ia kinei?</i> <i>Kai te vevela o te aho nei.</i> <i>Ko ai tō ...?</i> <i>Ko ai nā ...?</i> <i>Kua tā te fia?</i> <i>Kua tā te hefulu tahi.</i>
2.6 understand and express concepts of amount, quality, and state	<i>tokafia, mua, lolotonu, tua, va, muamua, mulimuli, lahi, taikole/taigole</i>  <i>E tokafia au uō i te ākoga?</i> <i>E lahi ni pepa tuhituhi?</i> <i>Ko au te i mua.</i> <i>Ko koe e i lototonu.</i> <i>Ko koutou e i tua.</i> <i>Kua ā te tau i fafo?</i> <i>Nae vāhea te uhugā pehe a tamaiti?</i>
2.7 make requests, give instructions, and respond to requests and instructions	<i>kaumai, oi, fakamolemole, titina, fakafetai, faiākoga, vāvā, tua</i>  <i>Kaumai te api fakamolemole.</i> <i>Fano la au ki te vāvā (tafatafa, tukutua).</i> <i>Fakafetai mo te titina.</i> <i>Ko koe e tatau ke fakalogo ki te faiākoga.</i>





## Vāega 2: Fakatakitakiga o ni vāega o te agānuku Tokelau

### Level 2: Suggested aspects of Tokelau culture

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

Students will:	Students could be learning through experiences that allow them to:
<ul style="list-style-type: none"> <li>differentiate and express social roles and relationships;</li> <li>use appropriate forms of language for themselves and others in particular situations and contexts;</li> <li>recognise and express <i>vā fealoaki</i> in a range of contexts;</li> <li>make connections with known culture(s).</li> </ul>	<ul style="list-style-type: none"> <li>use Tokelau cultural conventions for naming to indicate relationship, for example, <i>toku tamana, oku mātua</i>;</li> <li>understand the relationship and roles of family members and how to express relationships, for example, <i>toku tamana, toku mātua, tuagāne, tuafafine, uho, ulumatua, uho tamaiti, uho mātua, kimuli, taina, tautiti, taumalo, and mātua hā</i>;</li> <li>observe, discuss, and use gestures and body language that gagana Tokelau first-language speakers use in familiar contexts, for example, <i>tulou</i> when sitting at the door for a request;</li> <li>act appropriately at a mealtime, for example, <i>lotu o te meakai</i>, sitting down to eat meals;</li> <li>explain the meanings behind traditional patterns, for example, those found on <i>mea lalaga</i>, such as <i>moega</i> and <i>kiekie</i>;</li> <li>participate in everyday cultural practices by using common forms of greetings, requests, invitations, thanks, and acknowledgments, for example, "<i>Tulou ki te tātou mālō</i>", "<i>Mālō nī te mātua</i>", "<i>Hēai fakafetai</i>", "<i>Io kua lelei</i>";</li> <li>learn and demonstrate the movements of simple dances, for example, <i>hiva fātele</i> and <i>tuku</i>;</li> <li>listen and respond to tales, legends, or stories, for example, <i>tala kakai, pehe lotu, tauloto, and fakanau</i>.</li> </ul>



## Vāega 2: Ni fakatakitakiga o te akoakoga ma iloiloga fuafua

### Level 2: Suggested learning and assessment activities

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

Some activities specific to cultural learning are listed above, under the heading Suggested Aspects of Tokelau Culture. It is also important to acknowledge the cultural context present in all genuinely communicative activities. In this way, students are supported as they acquire the linguistic and the cultural knowledge and skills they need to communicate confidently and effectively with other speakers of gagana Tokelau.

### Gagana tautala: Fakalogo ma te tautala

#### Oral language: Listening and speaking

Students could be learning through:

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

### Gagana tuhituhi: Faitau ma te tuhituhi

#### Written language: Reading and writing

Students could be learning through:

- sorting written weather conditions into groups related to different seasons;
- completing a simple survey about themselves and their families;
- sending an email to another student (in New Zealand or in Tokelau) giving personal information, including their preferences;

- labelling pictures of people and things with the words for different feelings, qualities, and characteristics;
- designing an invitation to a birthday celebration or a cultural event;
- matching written descriptions with what they see in pictures;
- labelling (family) photos, then presenting this information to the class;
- reading a short text in which a family is introduced, then choosing one member of the family and presenting the information about the family from that person's perspective.

## Gagana fakatino: Kikilaga ma fakatinoga/fakataaga

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

Students could be learning through:

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

For classroom activities to be effective in promoting language learning, teachers need to consistently monitor their students' progress, provide quality feedback, and offer guidance as students make progress in achieving the objectives. Effective teachers encourage students to monitor their own progress. All activities are designed with the goal of communication in mind because the Communication strand specifies the core objectives that students are to achieve at each level.

See earlier sections (pages 20 and 21) and refer also to *The New Zealand Curriculum* for further information on Effective Pedagogy (pages 34–36) and Assessment (pages 39–41).



# Vāega 3

## Level 3



## Nā fenū ma nā hini fakamoemoe

*Strands and achievement objectives*

### Fenū: Mālamalama i te Gagana

*Strand: Language Knowledge*

Students will:

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

### Fenū: Fehokotakiga

*Strand: Communication*

In selected linguistic and sociocultural contexts, students will:

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

### Fenū: Mālamalama i te Agānuku

*Strand: Cultural Knowledge*

Students will:

- use appropriate forms of language, gesture, and movement relevant to special events and situations;
- assist with preparations for particular cultural events, for example, by making a Tokelau dish;
- describe the layout of a Tokelau village and its relationship structures;
- recognise and express *fakaaloalo* and *māopoopo* in a range of situations and contexts;
- make comparisons between cultures.

The table on the following page suggests aspects of the Tokelau language for the Communication strand at level 3.



## Vāega 3: Fakatakitakiga o ni vāega o te gagana Tokelau

### Level 3: Suggested aspects of Tokelau language

<b>Fehokotakiga</b> <i>Communication</i>	<b>Fakatakitakiga o ni vāega o te gagana Tokelau</b> <i>Suggested aspects of Tokelau language</i>
3.1 express ideas of place, state, and quality	<p><i>mamao, tafapili, fou, gali, manaia, kino, i ko, taugatā, taugofie</i></p> <p><i>E tafapili mai te fale o Fala?</i>  <i>Te mamao o te fale o Eni.</i>  <i>Kua mataloa te vali o te fale.</i>  <i>E taugatā te tau o te fale?</i></p>
3.2 give and respond to instructions and directions	<p><i>haveli mai, haveli atu, kikila mai, kikila atu, fano, fufuli, foki, tū, nofo, lea mai, lea atu, taumatau, tauagavale</i></p> <p><i>Haveli ki te itū taumatau.</i>  <i>Nofo i te nofoa.</i>  <i>Fakalogo ki te leitiō.</i>  <i>E fano au vēhea ki te lotu?</i>  <i>E i ei he pāka e tafapili mai?</i></p>
3.3 give notices and report events	<p><i>tulou, fakaāliga, līpoti, tutupu, gāluega</i></p> <p><i>Ko te līpoti tēnei mo mātua.</i>  <i>Ko te fakaāliga tēnei mo faiākoga.</i>  <i>E i ei nā uiga lelei kua kītea i te ākoga.</i>  <i>E lahi aku gāluega nae fai i te ākoga.</i></p>
3.4 express preferences and a range of emotions	<p><i>gali, fāfia, fāfifia, fakanoanoa, e hē malie, ita, fiafia, hē fiafia</i></p> <p><i>Ko ki mātou e fiafia kua papā mai koutou.</i>  <i>Ko ki lātou e hē fiafia auā kua tāofi nā tāfaoga.</i>  <i>Te gali o tō fau.</i>  <i>Ko au kua ita auā ...</i>  <i>Ko au e hēki fano ma te kāuga ki te fale tīfaga.</i></p>
3.5 express respect and collaboration	<p><i>mālō nī, omamai, hau, fai fakatahi, kau fakatahi, fai mea fakatahi</i></p> <p><i>Omamai ko tātou kakai/tāfafao.</i>  <i>Tātou kakai fakatahi i te meakai o te aoauli.</i>  <i>Ko ki mātou e kau fakatahi i te kilikiti.</i>  <i>Ko ki lātou e fai mea fakatahi mo te fakaikuga o te tauhaga.</i>  <i>Mālō nī, e ā mai koutou/koe? E manuia lelei, fakafetai.</i></p>
3.6 address and respond to visitors	<p><i>tulou mua, tulou nī, fakatulou atu, kau malaga, ki lātou, ki mātou, taunuku, fakamuli</i></p> <p><i>Mālō nī, kua taunuku manuia mai koutou.</i>  <i>E fakatulou atu ki te kau malaga mai Aukilani.</i>  <i>Olo kae fakamuli ki mātou.</i></p>
3.7 use appropriate non-verbal features in interactions and presentations and/or performances	<p><i>hiva, faihiva, koli, matakatakata, tuku, matagia, lalo, pōkihi, titi</i></p> <p><i>Te gali o Ana e matakatakata i ana fai hiva.</i>  <i>Te lelei o Hio e koli ki lalo kāfai e hiva, olo kae fakamuli mātou.</i>            (Students learning to make distinctive eye and head movements during the fast tempo of the <i>fātele</i>.)</p>



## Vāega 3: Fakatakitakiga o ni vāega o te agānuku Tokelau

### Level 3: Suggested aspects of Tokelau culture

By the time they have reached this level, students may begin to understand that the way Tokelau people use language is closely related to their culture. They may be able to incorporate culturally appropriate verbal and non-verbal forms of expression into their own language use. Students of Tokelau heritage may do this intuitively. Students who do not share Tokelau heritage will be beginning to attempt some of the body language outside the classroom and learning to interact appropriately in Tokelau contexts. They will benefit from being supported in their efforts.

Students will:	Students could be learning through experiences that allow them to:
<ul style="list-style-type: none"> <li>• use appropriate forms of language, gesture, and movement relevant to special events and situations;</li> <li>• assist with preparations for particular cultural events, for example, by making a Tokelau dish;</li> <li>• describe the layout of a Tokelau village and its relationship structures;</li> <li>• recognise and express <i>fakaaloalo</i> and <i>māopoopo</i> in a range of situations and contexts;</li> <li>• make comparisons between cultures.</li> </ul>	<ul style="list-style-type: none"> <li>• prepare an appropriate short welcoming speech, for example, <i>"Tulou! Tulou! Tulou! Tulou ki te mamalu ma te paia. Mālō nī ki nā mālō kua fakatahi mai. Tulou lava"</i>;</li> <li>• prepare a simple dish, for example, Tokelau community members and/or parents help with preparing <i>pepetu</i> (flat pancakes) or <i>tukituki/vaihū ulu</i> (mashed breadfruit with grated coconut);</li> <li>• discuss the layout of a Tokelau village, for example, selecting one of the three atolls and discussing the layout of the village, where the family homes are, church, school, and outer islets: <i>"Ko te fale o te pulenuku e i gātai; ko te fale o te faipule e i tua; ko te fale ākoga e i Mūlī; ko te falemai e i tafa o te fale o Hina; e lahi nā uto i uta i lō i fale"</i>;</li> <li>• discuss the sharing of food and the process involved in the <i>inati</i>, for example, <i>"Ko taulelea e olo faifaiva. Ko fafine e hauni te fakapuku. Ko tamaiti e olo oi kaumai te inati o te kāiga. Ko te felauga o nā inati e nā tauvāega."</i></li> </ul>



## Vāega 3: Ni fakatakitakiga o te akoakoga ma iloiloga fuafua

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

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

Some activities specific to cultural learning are listed above, under the heading Suggested Aspects of Tokelau Culture. It is also important to acknowledge the cultural context present in all genuinely communicative activities. In this way, students are supported as they acquire the linguistic and the cultural knowledge and skills they need to communicate confidently and effectively with other speakers of gagana Tokelau.

### **Gagana tautala: Fakalogo ma te tautala**

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

Students could be learning through:

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

### **Gagana tuhituhi: Faitau ma te tuhituhi**

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

Students could be learning through:

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

## Gagana fakatino: Kikilaga ma fakatinoga/fakataaga

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

Students could be learning through:

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

For classroom activities to be effective in promoting language learning, teachers need to consistently monitor their students' progress, provide quality feedback, and offer guidance as students make progress in achieving the objectives. Effective teachers encourage students to monitor their own progress. All activities are designed with the goal of communication in mind because the Communication strand specifies the core objectives that students are to achieve at each level.

See earlier sections (pages 20 and 21) and refer also to *The New Zealand Curriculum* for further information on Effective Pedagogy (pages 34–36) and Assessment (pages 39–41).





# Vāega 4

## Level 4



### Nā fenū ma nā hini fakamoemoe

*Strands and achievement objectives*

#### Fenū: Mālamalama i te Gagana

*Strand: Language Knowledge*

Students will:

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

#### Fenū: Fehokotakiga

*Strand: Communication*

In selected linguistic and sociocultural contexts, students will:

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

#### Fenū: Mālamalama i te Agānuku

*Strand: Cultural Knowledge*

Students will:

- present a traditional art, song, craft, legend, or chant;
- demonstrate an understanding of the sharing and preparation of food and drinks;
- demonstrate an understanding of cultural values as explained in the *inati* model;
- recognise and express *alofa lautele* in a range of contexts;
- make comparisons between cultures.

The table on the following pages suggests aspects of the Tokelau language for the Communication strand at level 4.



## Vāega 4: Fakatakitakiga o ni vāega o te gagana Tokelau

### Level 4: Suggested aspects of Tokelau language

<b>Fehokotakiga</b> <i>Communication</i>	<b>Fakatakitakiga o ni vāega o te gagana Tokelau</b> <i>Suggested aspects of Tokelau language</i>
4.1 communicate about obligations and responsibilities	<p><i>tātou, tiute, gāluega, tautua</i></p> <p><i>E tatau ke fai te gāluega tēnā.</i>  <i>Ko koe e tiute i te auāla.</i>  <i>E a koulua te gāluega ko te ao lāpihi.</i>  <i>Tautua ki nā mātua.</i></p>
4.2 predict and report events	<p><i>ananafi, anapō, apō, aho nei, taeao, te vaiaho kua teka, te vaiaho ka pa mai, te māhina</i></p> <p><i>Ko ki mātou e olo fakatau nei.</i>  <i>Ko ki lāua e faimalaga ki Rotorua taeao.</i>  <i>Kā olo oi faifaiva kāfai e lelei te tau apō.</i></p>
4.3 give explanations and make comparisons	<p><i>kē iloa la, e vē, mānaia, e hē mānaia, ka ko, auā, i te</i></p> <p><i>Ko au e fia fano kae e hē mafai auā e hēki uma aku meaākoga.</i>  <i>E mānaia tau peni kukula i te peni uliuli.</i>  <i>E hē mānaia te lanu tēna, kae e mānaia te lanu tēia mo tau ata e tuhi.</i></p>
4.4 respond to and express satisfaction, fear, and concern	<p><i>te malie, uma, fakafetai lahi, lotofiafia, e hē mālamalama, faigatā, faigofie, e hē mafai, fītā, popole, popoke</i></p> <p><i>Kai te malie o te keke!</i>  <i>Kua uma taku gāluega i te haienihī, ko au kā fano oi tāfao.</i>  <i>Fakafetai lahi mo te meaalofo.</i>  <i>Kua ogohia toku tulivae, e hē mafai au oi takalo lakapī.</i>  <i>Māumau ke hē mālohi te matagi kae ke olo ki tātou ki moana.</i></p>
4.5 communicate about future plans, wishes, and intentions	<p><i>muamua, agai ki mua, moemitiga, peleniga, fuafuaga, io kua lelei, lumanaki</i></p> <p><i>Ko au e fofou ko ki tātou ke olo oi tau apu i te vaiaho tē kā pā mai.</i>  <i>Ko he ā hō manatu ki nā pehe mo te Aho Hā nei?</i>  <i>Io kua lelei, kā olo ki lāua taeao oi āhi ia Peato i te falemai.</i></p>
4.6 recognise and express concepts of time, place, and frequency	<p><i>taimi, muamua, kua teka, fakatahi, honafai, te māhina kua teka, e fai lava, i nā tahi taimi, e hē faia, e hē māhani</i></p> <p><i>Kua tā te fia?</i>  <i>Ka havalī ki te ono.</i>  <i>E fano ia lohefo oi tākele i Aho Hā uma kae e hē mafai ia Mataio. Aiheā nei?</i>  <i>Ko lohefo e fai mea ākoga i aho uma.</i>  <i>E hē māhani ia Tavita oi kai lole auā ona nifo.</i>  <i>E kai apu ia Lino i aho uma ke mākeke.</i></p>

<b>Fehokotakiga</b> <i>Communication</i>	<b>Fakatakitakiga o ni vāega o te gagana Tokelau</b> <i>Suggested aspects of Tokelau language</i>
4.7 communicate about measurement, distance, and costs	<p><i>mamao ātili, tafapili ātili, taugōfie, taugatā lele, i tafa, i lototonu, i tua, ki te itū i gātai, i gāuta</i></p> <p><i>Ko te fale o Tanielu e mamao ātili mai te malae lakapī.</i>  <i>Ko te fale o Luta e tafapili mai ki te fale o Hieni.</i>  <i>Nae taugatā te kofuvae loloa i te kofuvae pupuku.</i>  <i>Ko nā mitiafu i te māketi i Otara e taugōfie i iētahi māketi.</i></p>



## Vāega 4: Fakatakitakiga o ni vāega o te agānuku Tokelau

### Level 4: Suggested aspects of Tokelau culture

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

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

Students will:	Students could be learning through experiences that allow them to:
<ul style="list-style-type: none"> <li>• present a traditional art, song, craft, legend, or chant;</li> <li>• demonstrate an understanding of the sharing and preparation of food and drinks;</li> <li>• demonstrate an understanding of cultural values as explained in the <i>inati</i> model;</li> <li>• recognise and express <i>alofa lautele</i> in a range of contexts;</li> <li>• make comparisons between cultures.</li> </ul>	<ul style="list-style-type: none"> <li>• compose <i>he tala fakatupua</i> (riddle) and/or <i>fakanau</i> (chant), for example:  <i>“Tala fakatupua</i>  <i>E i ei te fafine</i>  <i>La La La</i>  <i>E i ei te tamāloa</i>  <i>Ka Ka Ka”</i>;</li> <li>• explore the roles of extended family members, for example, <i>taulelea</i> (going out to the outer islands to collect the coconuts); <i>fatupaepae</i> (female of the family – aunty/nana) distributing to all extended family members, which relates to the values of the <i>inati</i> model;</li> <li>• explore gift giving for Tokelau <i>fakapoipoga</i> and how this is based on the value of <i>alofa</i> and roles within the family;</li> <li>• use co-operative learning strategies that exemplify the value of <i>māopoopo</i>, for example, students taking on particular roles and responsibilities that enable them to collaborate on, and complete, a specific task;</li> <li>• share stories or food from different cultural groups, for example, making comparisons between the legend of <i>Afinemata</i> and <i>Mahuika</i>, or raw fish from Fiji (<i>kokoda</i>) and Tokelau (<i>ota</i>).</li> </ul>



## Vāega 4: Ni fakatakitakiga o te akoakoga ma iloiloga fuafua

### Level 4: Suggested learning and assessment activities

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

Some activities specific to cultural learning are listed above, under the heading Suggested Aspects of Tokelau Culture. It is also important to acknowledge the cultural context present in all genuinely communicative activities. In this way, students are supported as they acquire the linguistic and the cultural knowledge and skills they need to communicate confidently and effectively with other speakers of gagana Tokelau.

### Gagana tautala: Fakalogo ma te tautala

#### Oral language: Listening and speaking

Students could be learning through:

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

### Gagana tuhituhi: Faitau ma te tuhituhi

#### Written language: Reading and writing

Students could be learning through:

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

## Gagana fakatino: Kikilaga ma fakatinoga/fakataaga

*Visual language: Viewing and presenting or performing*

Students could be learning through:

- observing and taking part in meal-table dialogues involving requesting, offering, accepting, and declining things;
- producing a poster to advertise a forthcoming cultural event;
- viewing an event such as a wedding or an unveiling;
- performing a traditional dance (*hiva anamua, hiva hahaka, or tafoe*).

For classroom activities to be effective in promoting language learning, teachers need to consistently monitor their students' progress, provide quality feedback, and offer guidance as students make progress in achieving the objectives. Effective teachers encourage students to monitor their own progress. All activities are designed with the goal of communication in mind because the Communication strand specifies the core objectives that students are to achieve at each level.

See earlier sections (pages 20 and 21) and refer also to *The New Zealand Curriculum* for further information on Effective Pedagogy (pages 34–36) and Assessment (pages 39–41).



# Vāega 5

## Level 5



### Nā fenū ma nā hini fakamoemoe

*Strands and achievement objectives*

#### Fenū: Mālamalama i te Gagana

*Strand: Language Knowledge*

Students will:

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

#### Fenū: Fehokotakiga

*Strand: Communication*

In selected linguistic and sociocultural contexts, students will:

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

#### Fenū: Mālamalama i te Agānuku

*Strand: Cultural Knowledge*

Students will:

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

The table on the following pages suggests aspects of the Tokelau language for the Communication strand at level 5.



## Vāega 5: Fakatakitakiga o ni vāega o te gagana Tokelau

### Level 5: Suggested aspects of Tokelau language

Fehokotakiga <i>Communication</i>	Fakatakitakiga o ni vāega o te gagana Tokelau <i>Suggested aspects of Tokelau language</i>
5.1 communicate about past activities and events	<p><i>nā aho nei, nā aho kua teka, mai anamua, i te kāloā, fakaaloalo, alofa</i></p> <p><i>Ko ki mātou e fofou ke iloa e te tupulaga nei nā tala mai te kāloā.</i></p> <p><i>Ko toeaina ma lōmātutua e maua e ki lātou nā gafa mai anamua.</i></p> <p><i>Ko nā hiva hahaka ni hiva mai anamua.</i></p>
5.2 seek, offer, and respond to assistance, permission, and suggestions	<p><i>taga, mafai, fautuaga, taukikila</i></p> <p><i>Fakamolemole la koe, e taga nei te kakai i loto i kinei?</i></p> <p><i>Ko he ā taukikila ki te matākupu tēnēi?</i></p>
5.3 communicate about possibility, capability, wishes, and intentions	<p><i>hōvē, māumau, e hē mautinoa, nafatia, momoko, fakamoemoe, naunau, manakomia</i></p> <p><i>E hē kō nafatia oi hiki te nofoa.</i></p> <p><i>Hōvē e kō mafaia oi hopo ki luga o te vaka.</i></p> <p><i>E manakomia e ki lātou te lihi.</i></p> <p><i>Kāfai ko koe e naunau ke iku manuia koe, fai au mea ākoga. E ā i taukikila?</i></p>
5.4 communicate about feelings, events, actions, opinions, and aspirations	<p><i>manakoga, faigā mea, lagona, manatu</i></p> <p><i>Ko ōku manakoga ko au ke i te kau netipolo a Niu Hila.</i></p> <p><i>E lagona e ki tātou te loto fiafia auā na pāhi ana huhega.</i></p> <p><i>Ko au e hē kau ki te manatu o Tavita. E vēhea ake la koe?</i></p>
5.5 give and follow procedural instructions	<p><i>fakatū, fakanofu, fakamoe, ki kō, vēia, vēnā, vēnei</i></p> <p><i>E vēnei te faiga o te ipu kofe. E fai vēhea e koe?</i></p> <p><i>E vēia te tatalo o te Alikī, nī e hako au?</i></p> <p><i>E vēnā te faiga o te keke.</i></p> <p><i>Ko he ā tō manatu ki ei?</i></p>
5.6 present and react to alternatives and reasons for a course of action	<p><i>vēhea, āfea, i fea, tēfea, ko he ā, ko ai, i fea</i></p> <p><i>Ko ki tāua e havavali ki te uafu pe olo i te pāhi?</i></p> <p><i>Ko he ā taukikila?</i></p> <p><i>Aiheā te kua fano ai koe i te pāhi kae hēki fano i te pāhika?</i></p> <p><i>Lea mai ake?</i></p>



<b>Fehokotakiga</b> <i>Communication</i>	<b>Fakatakitakiga o ni vāega o te gagana Tokelau</b> <i>Suggested aspects of Tokelau language</i>
5.7 communicate with specific audiences for particular purposes	<p> <i>feolo, papa, ni, faifeau, pātele, muamua</i>  <i>E mālohi koe papa? Kua feolo koe?</i>  <i>E ā mai koe taina? Ko koe e vē e fia kaia?</i>  <i>Tulou mua te tamana faifeau.</i>  <i>Mālō Pati, kua hau koe?</i> </p>
5.8 use appropriate social conventions in specified situations	<p> <i>fano hau ai, toe fetau nī, muamua atu, nofo vēnā, kua hau koe, mālo nī nā mātua, tālofa nī oku tei, tōfā nī</i> </p> <p>           Saying <i>fano hau ai</i> when walking past someone you know from your street            Formal greeting for visitors or elders: <i>Mālō nī nā toeaina ma nā lōmātutua.</i>            Saying <i>kua hau koe</i> when someone has arrived home after school         </p>



## Vāega 5: Fakatakitakiga o ni vāega o te agānuku Tokelau

### Level 5: Suggested aspects of Tokelau culture

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

Students will:	Students could be learning through experiences that allow them to:
<ul style="list-style-type: none"><li>• display some knowledge of structures within Tokelau society;</li><li>• describe, explain, and present some features and meanings of different types of performance, song, chant, and so on;</li><li>• structure texts to meet the needs of particular audiences;</li><li>• participate appropriately in cultural events;</li><li>• recognise and express <i>fakaaloalo</i> and <i>alofa</i> in a variety of contexts;</li><li>• understand ways in which cultures are organised for different purposes.</li></ul>	<ul style="list-style-type: none"><li>• identify the social roles of people in the village, for example, <i>kāiga</i>, <i>kaukāiga</i>, <i>puikāiga</i>, <i>nuku</i>, <i>fatupaepae</i>, <i>taupulega</i>, <i>pulenuku</i>, <i>faipule</i>, and <i>fono fakamua</i>;</li><li>• identify contemporary and traditional songs and chants of Tokelau, for example, <i>Hiva fātele</i>, <i>Tuku</i>, <i>Pehe fakafeiloaki</i>, <i>Pehe fakamāvae</i>, <i>Pehe o te aho</i>;</li><li>• participate in speech competitions and identify <i>kupu tomua</i> (introduction) and <i>kupu fakauma</i> (final words) in the <i>lāuga</i>;</li><li>• show how to behave when welcoming visitors, for example, <i>fakafeiloakiga</i>, <i>ma te meakai</i>;</li><li>• bring a gift or food to <i>tā-inati</i> with visitors to the school;</li><li>• compare similarities and differences within <i>kāiga</i> (family structures); within <i>nuku</i> (local government); and among <i>talavou/tamaiti</i> and <i>toeaina/lōmatua</i> (the young and the elderly).</li></ul>



## Vāega 5: Ni fakatakitakiga o te akoakoga ma iloiloga fuafua

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

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

Some activities specific to cultural learning are listed above, under the heading Suggested Aspects of Tokelau Culture. It is also important to acknowledge the cultural context present in all genuinely communicative activities. In this way, students are supported as they acquire the linguistic and the cultural knowledge and skills they need to communicate confidently and effectively with other speakers of gagana Tokelau.

### **Gagana tautala: Fakalogo ma te tautala**

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

Students could be learning through:

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

### **Gagana tuhituhi: Faitau ma te tuhituhi**

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

Students could be learning through:

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

## Gagana fakatino: Kikilaga ma fakatinoga/fakataaga

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

Students could be learning through:

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

For classroom activities to be effective in promoting language learning, teachers need to consistently monitor their students' progress, provide quality feedback, and offer guidance as students make progress in achieving the objectives. Effective teachers encourage students to monitor their own progress. All activities are designed with the goal of communication in mind because the Communication strand specifies the core objectives that students are to achieve at each level.

See earlier sections (pages 20 and 21) and refer also to *The New Zealand Curriculum* for further information on Effective Pedagogy (pages 34–36) and Assessment (pages 39–41).



# Vāega 6

## Level 6



### Nā fenū ma nā hini fakamoemoe

*Strands and achievement objectives*

#### Fenū: Mālamalama i te Gagana

*Strand: Language Knowledge*

Students will:

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

#### Fenū: Fehokotakiga

*Strand: Communication*

In selected linguistic and sociocultural contexts, students will:

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

#### Fenū: Mālamalama i te Agānuku

*Strand: Cultural Knowledge*

Students will:

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

The table on the following pages suggests aspects of the Tokelau language for the Communication strand at level 6.



## Vāega 6: Fakatakitakiga o ni vāega o te gagana Tokelau

### Level 6: Suggested aspects of Tokelau language

<b>Fehokotakiga</b> <i>Communication</i>	<b>Fakatakitakiga o ni vāega o te gagana Tokelau</b> <i>Suggested aspects of Tokelau language</i>
6.1 give and respond to advice, directions, and instructions	<p><i>e fai vē ia, faitau ki te fakahologa o nā fakahinoga</i></p> <p><i>Ko koe na fano ki fea ananafi?</i></p> <p><i>Ko te mātou kāiga na olo kaukau.</i></p> <p><i>Aiheā, nae i ei ni mea nae fai i kinei?</i></p> <p><i>Io, ko mātou na omamai oi ako pehe.</i></p> <p><i>Te paluga o te keke e vēnei:</i></p> <ul style="list-style-type: none"> <li>• <i>e lua ia ipu falaoa mata</i></li> <li>• <i>he tamā hipuni o te pauta fefete</i></li> <li>• <i>afa te ipu huka</i></li> <li>• <i>afa pauna pata</i></li> <li>• <i>fokotahi te ipu koko.</i></li> </ul>
6.2 express compassion, certainty, and uncertainty	<p><i>mautinoa, e hē mautinoa, e lava, e hē lava, heāloa/hāloa</i></p> <p><i>Kua mautinoa ko au na pāhi taku hukega.</i></p> <p><i>E hē mautinoa e au pe na lelei aku tuhituhiga i te matākupu o nā "Vaka Kaihohoa" na ōatu ki Tokelau.</i></p> <p><i>E lava lele.</i></p> <p><i>E vē e hē lava.</i></p>
6.3 respond to and provide information about plans and suggestions	<p><i>māfaufau, faiga, pe vēia, pe mafai, tonu</i></p> <p><i>Hōvē e mafai te mālō o Tokelau kāfai e amanakia nā toeaina e ō tātou takitaki. E ā tau kikila?</i></p> <p><i>Ko he ā tō manatu ki te mālō e tau fakatū?</i></p> <p><i>Io, ko au e malie ki te tonu tēnā.</i></p>
6.4 communicate acceptance, preferences, and refusal, with reasons	<p><i>kua malie, ka ko tēia, e hē talia</i></p> <p><i>E hē talia e au tau tonu ki te kau lakapī fou a te kau lahi a te ākoga.</i></p> <p><i>Io, kua malie au ki ei ke fai he kau lakapī a teine.</i></p> <p><i>Ko au e hē popole ki tau filifiliga o te kau lakapī.</i></p>
6.5 provide evidence for and against a point of view	<p><i>māfaufau, e hē fiafia, e hili, malie, teteke</i></p> <p><i>E hili ia te au te lakapī i lō te hoka, auā ko au e fiafia puke tino.</i></p> <p><i>Ko te vai aiha e lelei ke inu i te tau māfanafana i lō i te tau mālūlū.</i></p> <p><i>Ko au e malie ke fai he malaevalelele i Tokelau auā e vave mafai ai ke kave nā tino tauale fakafuaheki ki nā falemai i fafo.</i></p> <p><i>Ko au e teteke ke fai he malaevakalele i Tokelau auā ko te mau a iētahi fenua o te Pahefika, talu te fai o nā malaevakalele o ki lātou, kua vave lele ai te kaumaiga o nā fuālākau kona (illegal drugs) ki o lātou fenua.</i></p>

<b>Fehokotakiga</b> <i>Communication</i>	<b>Fakatakitakiga o ni vāega o te gagana Tokelau</b> <i>Suggested aspects of Tokelau language</i>
6.6 communicate about experiences, problems, and solutions	<p><i>māhani, poto, kau</i></p> <p><i>Kua kau koe i te kau lakapī liki a [name of team]?</i></p> <p><i>Na tāfao koe i te kau lakapī a (name).</i></p> <p><i>Te fia tāfao i te kau tēnā auā e fakaako fakalelei.</i></p>
6.7 communicate in formal situations, using appropriate protocols	<p><i>Ko toeaina ma lōmātutua e fakanonofo muamua.</i> Elderly sit down first followed by younger people.</p> <p><i>Ko au he afafine e o Havaiki.</i> Instead of introducing yourself first, you would say who your father or mother is.</p>



## Vāega 6: Fakatakitakiga o ni vāega o te agānuku Tokelau

### Level 6: Suggested aspects of Tokelau culture

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

<b>Students will:</b>	<b>Students could be learning through experiences that allow them to:</b>
<ul style="list-style-type: none"><li>• interact appropriately in specified situations within their experience;</li><li>• discuss a range of sociocultural events and their features;</li><li>• understand and explain behaviour that is appropriate in specific cultural contexts;</li><li>• recognise and express <i>māopoopo</i> in a variety of contexts;</li><li>• understand ways in which cultures are organised for different purposes.</li></ul>	<ul style="list-style-type: none"><li>• take part in cultural events such as the opening of a hall or blessing of a building, for example, a church, hall, learning centre, and so on;</li><li>• welcome and farewell a group (for example, school exchange students learning about round robin <i>fātele</i>), using the term <i>o fanātu e!</i>;</li><li>• explain (including writing about) a cultural event and its significance to a group of non-Tokelau people, for example, the <i>inati</i> system and how the resources are divided using traditional counting of fish or coconuts: <i>luagamata</i> (two fish) and <i>heaoa</i> (two coconuts).</li></ul>





## Vāega 6: Ni fakatakitakiga o te akoakoga ma iloiloga fuafua

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

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

Some activities specific to cultural learning are listed above, under the heading Suggested Aspects of Tokelau Culture. It is also important to acknowledge the cultural context present in all genuinely communicative activities. In this way, students are supported as they acquire the linguistic and the cultural knowledge and skills they need to communicate confidently and effectively with other speakers of gagana Tokelau.

### **Gagana tautala: Fakalogo ma te tautala**

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

Students could be learning through:

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

### **Gagana tuhituhi: Faitau ma te tuhituhi**

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

Students could be learning through:

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

- reading a text about a disastrous event, such as a volcanic eruption or tsunami, and writing an account that advises readers about possible precautions;
- matching captions describing what people are about to do with appropriate pictures, such as a person carrying a cricket bat, a fishing rod, or an empty shopping bag;
- seeking and analysing information on a topic, and presenting a convincing argument either for or against;
- producing first drafts, showing evidence of pre-writing processes, such as analysing task requirements, generating ideas, and gathering information;
- reading one another's written texts and reviewing them against specified criteria.

## Gagana fakatino: Kikilaga ma fakatinoga/fakataaga

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

Students could be learning through:

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

For classroom activities to be effective in promoting language learning, teachers need to consistently monitor their students' progress, provide quality feedback, and offer guidance as students make progress in achieving the objectives. Effective teachers encourage students to monitor their own progress. All activities are designed with the goal of communication in mind because the Communication strand specifies the core objectives that students are to achieve at each level.

See earlier sections (pages 20 and 21) and refer also to *The New Zealand Curriculum* for further information on Effective Pedagogy (pages 34–36) and Assessment (pages 39–41).



# Vāega 7

## Level 7



## Nā fenū ma nā hini fakamoemoe

*Strands and achievement objectives*

### Fenū: Mālamalama i te Gagana

*Strand: Language Knowledge*

Students will:

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

### Fenū: Fehokotakiga

*Strand: Communication*

In selected linguistic and sociocultural contexts, students will:

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

### Fenū: Mālamalama i te Agānuku

*Strand: Cultural Knowledge*

Students will:

- demonstrate an understanding of the meanings of particular cultural practices;
- interpret and respond to aspects of sociocultural events in historical and modern contexts;
- participate in the composition and presentation of poetry and songs for particular events;
- recognise and express *alofa* and *fakaaloalo* in a variety of contexts;
- explore how the use of the language conveys cultural meanings.

The table on the following pages suggests aspects of the Tokelau language for the Communication strand at level 7.



## Vāega 7: Fakatakitakiga o ni vāega o te gagana Tokelau

### Level 7: Suggested aspects of Tokelau language

<b>Fehokotakiga</b> <i>Communication</i>	<b>Fakatakitakiga o ni vāega o te gagana Tokelau</b> <i>Suggested aspects of Tokelau language</i>
7.1 convey and demonstrate an understanding of information in some detail	<p><i>matākupu, fakauiga, hikomaga, fakafitāuli, fakalelei, fakatakitakiga</i></p> <p><i>Ko te matākupu nei e fakauiga ki te tauhiga fakalelei o te tātou hikohikomaga.</i></p> <p><i>Ko te tala i te leitiō nae fakamatala mai ai nā fakafitāuli mo te lumanaki kāfai ki tātou e hē tauhi fakalelei te moana.</i></p> <p><i>Ko te lauakau o Tokelau kua āfāina.</i></p>
7.2 describe activities and events in a sequence	<p><i>kāmataga, nei, e vē, pe ko, mulimuli, toe, eletihe</i></p> <p><i>I te kāmataga nae hē lahi te eletihe e fakaaogā i loto o nā fale o tātou. Nei, kua lahi lele nā mea valevale e ola i te eletihe, e vē ko te televihe pe ko te hita. I he taimi mulimuli hōvē ka hui te fakaaogāga o te eletihe auā e hē lelei mo te hikomaga.</i></p>
7.3 share personal perspectives and explore the views of others	<p><i>hoku, haku, ako, akoakoga, tūlāfono</i></p> <p><i>E hēai haku tāvale ka ko au e fai aku akoakoga kave tāvale. Ka ko koe?</i></p> <p><i>Kua kaumai e koe haku tuhi o nā tūlāfono o te kave tāvale?</i></p> <p><i>Ko he ā hō manatu ki te tūlāfono kua hui ki te matua e mafai ai koe kave tāvale?</i></p>
7.4 communicate in formal situations	<p><i>Tulou mua, kau faigālua, kaukauna o te Atua, kau hauatea, nuafine, kolomatua, faiga fakaaloalo, kupu fakaaloalo, tautala fakaaloalo, te āva</i></p> <p><i>Ke kavea au ma hui mo tēnei vāega kua hāeleele mai ki tēnei fakatahiga (used when speaking on behalf of a group).</i></p> <p><i>Tulou nī.</i></p> <p><i>E fakatālofa atu ki te kau hauatea vēna foki te mamalu ki nā kaukauna o te Atua (used when welcoming leaders such as church leaders).</i></p> <p><i>Ko au e faka tulou atu ki te mamalu o koutou auā ki mātou kua tuai mai (used for lateness to a meeting or gathering).</i></p>

<b>Fehokotakiga</b> <i>Communication</i>	<b>Fakatakitakiga o ni vāega o te gagana Tokelau</b> <i>Suggested aspects of Tokelau language</i>
7.5 express and justify ideas, opinions, and reasons	<p><i>ola mālōlō, tūlaga, faigatā</i></p> <p><i>lo, hōvē e mafai e au oi fakaali te tūlaga e i ei te tātou ola mālōlō, kāfai ki tātou e hē tukua te ulaula hikaleti/tapaka.</i></p> <p><i>I loto o te hikaleti e i ei ni itūkāigā vai lakau kona e āfāina ai te ola mālōlō.</i></p> <p><i>Ko te ulaula hikaleti e faigatā oi tuku auā te kona o iētahi vailakau i loto e fakatōhina.</i></p>
7.6 express conditions and possible consequences	<p><i>kāfai, kalafa (graph), ata numela, fakamatalaga ata, tokalahi, tokaitiiti, pahene, aofaki</i></p> <p><i>Ko te kalafa e fakaali mai ai, ko te lima-hefulu ono pahene o nā tino Tokelau e ulaula.</i></p> <p><i>I te ata numela, ko tagata Tokelau e tū lua ki nā tino Maoli i te ulaula. E kitea ai te tūlaga hē manuia mo te Ola Mālōlō o tagata o tātou.</i></p>
7.7 make extended comparisons	<p><i>tūlaga, kāfai, kehekehega, taitutuha/tali tutuha, gāholohologa o te lalolagi e vevela (global warming), āfāina</i></p> <p><i>E lea mai nā haienitihi ko te gāholohologa o te lalolagi e vevela kua āfāina ai foki ia Tokelau.</i></p> <p><i>Ko hukekega a iētahi haienitihi kua mautinoa ai ko nā tai hua, kua ōko lahi lele nei i lo i nā aho kua leva.</i></p> <p><i>Ko Tūvalu foki kua pa ki te tūlaga tēnei. Ko he ā nei ni auala e mafai ke fehoahoani ki ei?</i></p>



## Vāega 7: Fakatakitakiga o ni vāega o te agānuku Tokelau

### Level 7: Suggested aspects of Tokelau culture

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

Students will:	Students could be learning through experiences that allow them to:
<ul style="list-style-type: none"> <li>• demonstrate an understanding of the meanings of particular cultural practices;</li> <li>• interpret and respond to aspects of sociocultural events in historical and modern contexts;</li> <li>• participate in the composition and presentation of poetry and songs for particular events;</li> <li>• recognise and express <i>alofa</i> and <i>fakaaloalo</i> in a variety of contexts;</li> <li>• explore how the use of the language conveys cultural meanings.</li> </ul>	<ul style="list-style-type: none"> <li>• explore and describe the significance of the gift-giving of a <i>pa</i> (mother-of-pearl lure necklace), the practice of learning <i>mealalaga</i> (weaving handicrafts), or the master weaver and apprentice relationship;</li> <li>• explore and describe the <i>inati</i> model in the New Zealand and Tokelau contexts by viewing the wedding of a Tokelau couple in New Zealand when they arrive at the reception and making comparisons with a wedding in Tokelau;</li> <li>• explore the compositions of <i>hiva fātele</i> or <i>pehe lotu</i> (for example, <i>hiva fātele</i> are based on historical or significant events) and explore the terms <i>pulotu</i> (composer) and <i>faitāga</i> (choreographer) – the compositions could be performed at a cultural or school event or for a school exchange;</li> <li>• explore and describe the values of <i>alofa</i> and <i>fakaaloalo</i> when the <i>fatupaepae</i> distributes the <i>inati</i> for the extended family, discussing <i>te alofa o te tuagāne ki te tuafafine</i> and using the proverb “<i>E fakamamalu te tuafafine e tona tuagāne</i>” to develop understanding;</li> <li>• explore and describe <i>fātele</i> (proverbs) that are used in relation to cultural practices, for example, “<i>Tuli te moa a te tino</i>”, which explores perseverance and self-responsibility, or “<i>Ko nā fātele e i loto ai nā tala o Tokelau</i>” (Stories of Tokelau are contained within the <i>fātele</i>).</li> </ul>



## Vāega 7: Ni fakatakitakiga o te akoakoga ma iloiloga fuafua

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

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

Some activities specific to cultural learning are listed above, under the heading Suggested Aspects of Tokelau Culture. It is also important to acknowledge the cultural context present in all genuinely communicative activities. In this way, students are supported as they acquire the linguistic and the cultural knowledge and skills they need to communicate confidently and effectively with other speakers of gagana Tokelau.

### **Gagana tautala: Fakalogo ma te tautala**

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

Students could be learning through:

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

### **Gagana tuhituhi: Faitau ma te tuhituhi**

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

Students could be learning through:

- interpreting the points of view expressed in a written text, inferring what is not explicitly stated, and sharing their findings with each other;
- comparing the features of a range of texts in different forms and evaluating the effectiveness of each text for its purpose;
- writing to a friend describing their fitness programme in preparation for a forthcoming sports competition;

- preparing, and gathering information for, a questionnaire about their friends' views on a particular social issue, for example, smoking, and using the information to prepare an article for a newspaper or magazine about young people's opinions on such issues;
- writing an imaginative narrative using a proverb as inspiration;
- researching a historical event and adapting the material for a drama script;
- following a recipe or set of instructions to make a particular item;
- updating portfolios of their written work and identifying where specific personal improvement is needed.

## **Gagana fakatino: Kikilaga ma fakatinoga/fakataaga** *Visual language: Viewing and presenting or performing*

Students could be learning through:

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

For classroom activities to be effective in promoting language learning, teachers need to consistently monitor their students' progress, provide quality feedback, and offer guidance as students make progress in achieving the objectives. Effective teachers encourage students to monitor their own progress. All activities are designed with the goal of communication in mind because the Communication strand specifies the core objectives that students are to achieve at each level.

See earlier sections (pages 20 and 21) and refer also to *The New Zealand Curriculum* for further information on Effective Pedagogy (pages 34–36) and Assessment (pages 39–41).





# Vāega 8

## Level 8



## Nā fenū ma nā hini fakamoemoe

*Strands and achievement objectives*

### Fenū: Mālamalama i te Gagana

*Strand: Language Knowledge*

Students will:

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

### Fenū: Fehokotakiga

*Strand: Communication*

In selected linguistic and sociocultural contexts, students will:

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

### Fenū: Mālamalama i te Agānuku

*Strand: Cultural Knowledge*

Students will:

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

The table on the following pages suggests aspects of the Tokelau language for the Communication strand at level 8.

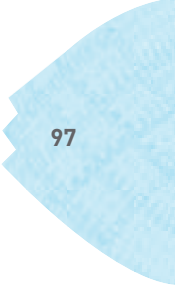


## Vāega 8: Fakatakitakiga o ni vāega o te gagana Tokelau

### Level 8: Suggested aspects of Tokelau language

<b>Fehokotakiga</b> <i>Communication</i>	<b>Fakatakitakiga o ni vāega o te gagana Tokelau</b> <i>Suggested aspects of Tokelau language</i>
8.1 communicate about certainty and uncertainty, possibility and probability	<p><i>e hē kō iloa, mahalo, e hē mautinoa, e i nā, gālua mo te lumanaki, āfāinaga o te hikohikomaga/hikomaga o te lalolagi (environmental pollution)</i></p> <p><i>E hē kō iloa pe talia e te mālō o Niu Hila te hukehukega a Tokelau o te āfāinaga o te hikohikomaga.</i></p> <p><i>Mahalo kua mafai e koutou oi faitau nā fuāulu. He fakatakitakiga, tolugafua (e tolu ia fuāulu), fagafua (e fa ia fuāulu, limagafua, onogafua, fitugafua, valugafua, ivagafua, fuiniu, e hefulu ia fuāulu).</i></p>
8.2 initiate and sustain interactions in a range of contexts	<p><i>fakaali manatu, manakoga, manakomia, vai kona, peleni, tauhiga fakalelei</i></p> <p><i>Fakaali mai hō manatu ki te tūlaga kua pa ki ei te hikohikomaga o te Pahefika?</i></p> <p><i>Ko he ā tō manatu ki iētahi atunuku e tiaki a lātou vaikona ki loto o te moana o te Pahefika?</i></p> <p><i>E manakomia e ki mātou ke fai e koe ni peleni/takiala ki te tauhiga fakalelei o te hikohikomaga o te matāfaga i Kapiti.</i></p> <p><i>Ko au e fakataumuna atu ke olo ki tāua oi āhi o tā mātua.</i></p>
8.3 develop and justify a course of action, an argument, or a point of view	<p><i>talitonu, talitonuga, faiga, fakapatino, fakatino, fakatinoga, talanoa, talanoaga, talatalanoa, fetufaaki, fetufaakiga</i></p> <p><i>Kua i ei te peleni/takiala a te mālō mo te fakaleleiga o te hikohikomaga.</i></p> <p><i>Ko ki tātou e tatau ke fai ni talanoaga ma tagata o te nuku ke iloa e ki lātou te gālua e fai ki te tauhiga o te hikohikomaga.</i></p> <p><i>E tatau ke fai ni talatalanoaga ma nā tino o te nuku kae ke mālmalama ki lātou i nā gālua e fai ki te puipuiga o te hikohikomaga.</i></p>
8.4 express approval, regret, and forgiveness	<p><i>e hē mālilie, lotomalie, mālilie, halamō, fakamāgalo, onohai mai, nāpā, teteke</i></p> <p><i>E hē mālilie te komiti peleni o te ākoga ke hui nā tōgiga o tamaiti.</i></p> <p><i>Kua ioe ia mātua ke fai ni hakiligā tupe ke totogi ai nā tōgiga o te kau netipolo.</i></p> <p><i>Na halamō lele ia loane auā ko ia e hēki fakalogo ki te mea na lea ake ai tona faiākoga.</i></p> <p><i>Ko au kua nāpā lele, auā ia au na teteke ki te matākupu na fakatū ifo e te pule ākoga.</i></p>

<b>Fehokotakiga</b> <i>Communication</i>	<b>Fakatakitakiga o ni vāega o te gagana Tokelau</b> <i>Suggested aspects of Tokelau language</i>
8.5 create and respond to texts that inform, persuade, or entertain	<p><i>fekau, faleaitu, tala fakakata, fāluma, ula, tala fakaholopito</i></p> <p><i>E i loto o te tala fakaholopito, nā vaka kaihohoa na oatu ki Tokelau i te tauhaga 1863.</i></p> <p><i>Ko te kapiteni ma te kauvaka na fakatogafiti e ki lātou ia tagata Tokelau. Ko te ikuga, na kaihohoa te tokalahiga o taulelea ma nā tino mālolohi o Fakaofu, Nukunonu ma Atafu.</i></p> <p><i>Ko Alo he fāluma, e poto lele oi fai ona ula i nā fakatahiga.</i></p>
8.6 understand and use appropriate linguistic and cultural features in a range of contexts	<p><i>vākai, faivākai, failāuga, failotu</i></p> <p>Present the <i>vākai</i> for the <i>inati</i>, for example:  <i>Tamaiti omamai ki nā inati!</i>  <i>Tātou māopoopo ki te malae!</i>  <i>Kua ake te faiva o te tautai o te nuku.</i></p>
8.7 explore the views of others, developing and sharing personal perspectives	<p><i>felagolagomaki, tautuaga, fehuihuiakiga, hogahogā, taipau, ōpoipo, hokotaga, fehokotaga, amanakia, kikilaga</i></p> <p>Use proverbs to provide discussions or presentations, for example:  <i>Ko au e kikila, e tatau ke fai ke lelei te mālō o Tokelau.</i>  <i>Te hogahogā o nā toeaina ma nā lōmātutua auā ki lātou kua tau hē amanakia e tupulaga i nā aho nei. E vē ko te tatou alagākupu, “He toeaina lava i te mulivaka.”</i></p> <p><i>Ko heā tau kikila ki i ei?</i></p> <p><i>I hētahi itū, e tatau ia toeaina ma lōmātutua ke tālia e ki lātou nā manatu o te tupulaga, auā te alagākupu e vē mai: “Ko tupulaga te lumanaki o fenua.”</i></p>





## Vāega 8: Fakatakitakiga o ni vāega o te agānuku Tokelau

### Level 8: Suggested aspects of Tokelau culture

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

Students will:	Students could be learning through experiences that allow them to:
<ul style="list-style-type: none"> <li>• explain the significance of particular Tokelau cultural practices;</li> <li>• discuss and use combinations of visual and verbal features in presentations and performances;</li> <li>• recognise and express <i>alofa</i> and <i>vā fealoaki</i> in a range of contexts;</li> <li>• research and interpret social, environmental, and economic issues in the contexts of New Zealand and Tokelau;</li> <li>• explore how the language expresses cultural meanings and make comparisons with other languages.</li> </ul>	<ul style="list-style-type: none"> <li>• explore the political structure of one of the Tokelau villages, for example, “<i>Nā gāluega a te nuku ma nā gāluega a te mālō</i>”, and how that structure determines particular cultural practices, for example, “<i>Ko te taupulega kua kikiilāgia nā gāluega i nā nuku takitahi</i>”;</li> <li>• explore and present, for example, a <i>hiva tafoe mai anamua</i> and a <i>hiva tafoe mai nā aho nei</i>;</li> <li>• discuss and describe, for example, the <i>hua</i> ceremony when welcoming visitors;</li> <li>• explore, for example, environmental impacts on the <i>lauakau</i> in Tokelau and on sea life; the impact on Tokelau of global warming; successful New Zealand-based Tokelau people, what they have achieved, and how they achieved it;</li> <li>• compare, for example, welcoming speeches or chants of agānuku Tokelau and another culture, such as Māori, or compare expressions used on particular occasions, such as greetings, and the associated body language, both formal and informal.</li> </ul>



## Vāega 8: Ni fakatakitakiga o te akoakoga ma iloiloga fuafua

### Level 8: Suggested learning and assessment activities

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

Some activities specific to cultural learning are listed above, under the heading Suggested Aspects of Tokelau Culture. It is also important to acknowledge the cultural context present in all genuinely communicative activities. In this way, students are supported as they acquire the linguistic and the cultural knowledge and skills they need to communicate confidently and effectively with other speakers of gagana Tokelau.

### Gagana tautala: Fakalogo ma te tautala

#### Oral language: Listening and speaking

Students could be learning through:

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

### Gagana tuhituhi: Faitau ma te tuhituhi

#### Written language: Reading and writing

Students could be learning through:

- retelling the story from a poem, song, chant, or legend in the idiom of today and presenting it as if it had been written for a different context, for example, a newspaper report;
- discussing the food in the school canteen with classmates and writing a letter of complaint or praise to health authorities, summarising the views presented in the discussion;
- reassembling a narrative that has been cut into sections, then summarising the key events in the story;
- writing to a local business to apply for a weekend job, explaining why they are suitable, and including promises, for example, of punctuality;

- writing a newspaper editorial about a social or environmental issue, in which they argue a particular point of view;
- researching an important social topic, for example, genetic engineering, identifying the central issue, and listing the arguments on either side;
- researching and writing a profile of a prominent community member for publication in a local newspaper;
- rewriting a story or legend to make it suitable for a magazine for young teenagers;
- taking notes and writing a report of a class meeting.

## Gagana fakatino: Kikilaga ma fakatinoga/fakataaga

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

Students could be learning through:

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

For classroom activities to be effective in promoting language learning, teachers need to consistently monitor their students' progress, provide quality feedback, and offer guidance as students make progress in achieving the objectives. Effective teachers encourage students to monitor their own progress. All activities are designed with the goal of communication in mind because the Communication strand specifies the core objectives that students are to achieve at each level.

See earlier sections (pages 20 and 21) and refer also to *The New Zealand Curriculum* for further information on Effective Pedagogy (pages 34–36) and Assessment (pages 39–41).

The logo consists of four stylized, blue, crown-like or star-like symbols arranged in a 2x2 grid. Each symbol has a central point and radiating lines, resembling a traditional Maori or Polynesian motif.

# Lihi o nā kupu

## Glossary

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### *Āfāinaga o te hikohikomaga/hikomaga o te lalolagi*

Environmental pollution

### *Agānuku Tokelau*

Tokelau culture

### *Alofa*

Love, compassion, affection, or kindness

### *Fakaaloalo*

Respect, politeness, honour, or courtesy

### *Fakahoa lelei*

Equitable distribution of, and access to, resources with compassion for a person's specific circumstances and needs

### *Fātele*

Action song and dance that tells or explains a legend, Bible story, or significant event. The term is also used to express "multiply" or times table, and therefore, multiplication.

### *Fenū*

Strands prepared from pandanus leaves for weaving mats; the fine strands prepared from young coconut fronds and used for weaving smaller articles, for example, hats or fans

### *Fono Fakamua*

The Tokelau government, comprising members elected from each village. It is the equivalent of a parliament.

### *Inati*

A traditional system of distributing or redistributing resources equitably to ensure that everyone has equal access to all the resources available. It is designed so that the *tamā manu* (the disadvantaged) are cared for and not left to their own devices .

### *Māopoopo*

To be gathered together, such as a gathering of village people at the meeting house. It's about people being in tune with one another and working together for the collective good of society. By extension, it has the meaning of being well organised.

### *Vāega*

Level, division, or share. It can also mean fraction, part, or segment in specific contexts.

### *Vā fealoaki*

The development and nurturing of mutually respectful relationships when relating to and working collaboratively with others.



## Alaga kupu Sayings

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### *Uhu ki āfagā fakananunanu ai, taliga e fia fakalogo mai*

This is a traditional saying. It symbolises honouring the past in order to know how to deal with the present and be able to move forward into the future. It is also about younger ones listening to what the elders or chiefs are saying, and observing what they are doing so that they can learn from their advice and example.

### *He mafua mā tamaiti*

Because children are the future of any society, this saying symbolises future-building. Providing for the family ensures that children receive the best quality of life.

### *Tamaiti omamai ki nā inati*

This is a call used by the *tino fai vakai* (town cryer) for children to come and collect their share of the resources (fish or coconuts) in the *inati* process.

### *Te fatupaepae ke felau te utuga*

This traditional saying literally means “*Fatupaepae* evenly distribute the resources”. The *fatupaepae* holds importance within the Tokelau family. This role is held by a significant woman in the family who can hold the family together. The term *fatupaepae* literally means “foundation stone” or “cornerstone”.

### *E mae te tavake ki ona fulu*

The *tavake* bird treasures its red feathers. In the same way, the Tokelau people treasure their language. The Tokelau language is so precious that it must be nurtured for its survival into the future.





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