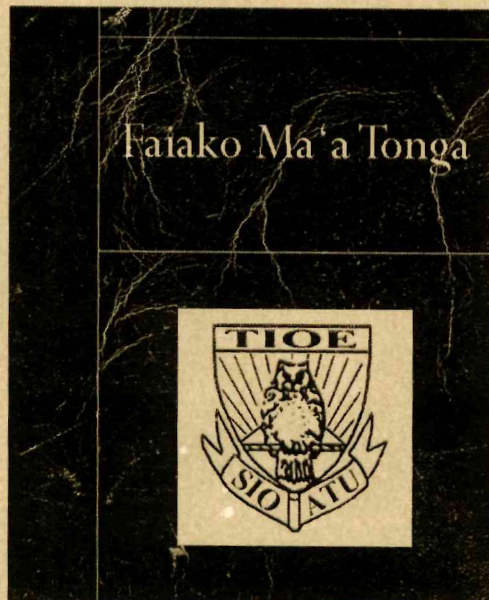


**TOKONI FAIAKO:
Tonga Journal of Education
Volume 1 No. 1 December 2009**



Tonga Institute of Education

Editorial Board

Dr. Ana Koloto, University of the South Pacific, Tonga Campus
Dr. Saia Kami, University of the South Pacific
Dr. 'Uhila moe Langi Fasi, Tonga National Qualifications Board
Dr. 'Ana Taufe'ulungaki, Tonga Education Support Project
Dr. 'Ungatea Kata, Tupou High School

General Editor

Dr. Seu'ula Johansson Fua

Technical Editors

Laura van Peer

Dr. 'Ungatea Kata

©Tonga Institute of Education (TIOE) 2009

Cover date: 2009

Publication date: 2009

Printed by ITS, Nuku'alofa 2009.

Tonga Institute of Education
Ministry of Education, Women's Affairs and Culture
PO BOX 123
Pahu
Tonga

Phone (676) 21-907 • Fax (676) 25-750

The original Tokoni Faiako (Help For The Teacher) was founded by His Majesty King Tupou IV when he was Minister of Education. It was a magazine intended to help the teachers in the village schools as well as the students at the Teacher's Training College.

Editor's note

Malo e lelei and welcome to the first issue of the *Tokoni Faiako: Tonga Journal of Education* published by the Tonga Institute of Education (TIOE), Ministry of Education, Women Affairs and Culture. The TIOE is the main teacher education provider in the country and has been 'home' for teachers since 1944. For 65 years the institute has been working hard to prepare teachers for Tonga, and for neighbouring countries including Tuvalu, Kiribati and Tokelau. The issue of this journal marks a new era in the institute's continuing effort to develop teacher education in Tonga.

The collection of journal articles in this issue is the result of a one year project funded by NZAid and EU through the PRIDE project (implemented by the Institute of Education, University of the South Pacific) to develop the research skills of TIOE lecturers. The articles are based on research projects conducted by the staff of the Institute and they have been reviewed by notable Tongan academics. The work presented here are of course, only the beginning of what we hope will flourish into a sustained research culture within the institute.

This journal presents 11 research articles that are loosely grouped under the four posts of the Tonga Teachers' Professional Development Framework. The four posts include Lea Fakatonga (Tongan language); 'Ilo (Knowledge); Poto (Wisdom); and Fakafeangai 'a e faiako (Teacher Professionalism). These articles have also been presented in the first Tonga Teachers' Conference: Faiako Ma'a Tonga held in Nuku'alofa from the 8th – 9th December 2009.

We hope that teachers and others interested in teacher education in Tonga will find these articles useful and worthwhile.

Malo 'aupito

Table of Contents

I LEA FAKATONGA	6
Tu'unga 'o e Lesoni Tala 'o Tonga' 'i he Kolisi Ako FakaFaiako 'a Tonga.'	6
Viliami Fotofili & Tiulipe Fe'ofa'aki Peleketi.....	6
Va'inga FakaTonga	26
Eddy Pongia	26
Ko e Hā Ha Alanga-Fale 'Oku Tuha mo Taau Kene Pukepuke Mo Fakatolonga 'a e 'Ulungaanga Fakafonua 'o Tonga.....	50
Fai 'e Hon F. Tu'ilokamana Tuita.....	50
Siosiu Kanongata'a, Koliniasi Fuko, 'Alifaleti Fonua ...	50
Perspectives on the Language of Instruction in Tongan pre- schools.....	66
Fahina Fonua and Heather Sune Lemkelde.....	66
II 'ILO	76
Review of teaching of Commerce (a first year teaching course for secondary students) at the Tonga Institute of Education (TIOE).....	76
'Ana Lupe Voi & Mele Tonga Finau	76
Accounting Studies and Operation Of Businesses In Tonga	86
Lupe Goulton & Siofilisi Hingano	86
Reform in Science Education at Tonga Institute of Education	99
Sela Tapa'atoutai Teisina	99

Factors Influencing Secondary School Students' Language Choices in Tonga.....	110
Noriko Tsubota.....	110
III POTO	124
New strategies to supervise students during the school practicum.....	124
Fahina Fonua.....	124
Implementation of teaching pedagogies by student teachers in Tongan classrooms.....	141
'Ana Haupeakui, Pō'alo'i Poliana Havea,.....	141
Eileen Elizabeth Fonua.....	141
IV FAKAFEANGAI 'A E FAIAKO	159
What is the ideal Tongan Teacher?	159
Senolita Matafahi & Liuaki Fusitu'a.....	159

I LEA FAKATONGA

Tu'unga 'o e Lesoni Tala 'o Tonga' 'i he Kolisi Ako FakaFaiako 'a Tonga.'

Viliami Fotofili & Tiulipe Fe'ofa'aki Peleketi

Talateu

Ko e lēsoni Tala 'o Tonga' 'a e taha 'o e ngaahi lēsoni tefito 'oku ako' 'i he Kolisi Ako Fakafaiako', 'aki 'a e fakakaukau ko e 'osi atu 'a e tokotaha ako fakafaiako kotoa pē, 'oku malava ke ne ako' 'i lelei 'a e lēsoni Tala 'o Tonga' 'i he lēvolo kotoa 'o e Lautohi Pule'anga' pea mo e foomu taha mo e ua 'a e ngaahi Kolisi. Kapau leva ko e lēsoni Tala 'o Tonga' 'oku fili 'e ha tokotaha ako fakafaiako ko 'ene lēsoni tefito' ia (major subject) pea 'oku totonu ia ke ne lava 'o ako' 'i lelei 'a e lesoni Tala 'o Tonga' mei he foomu taha' ki he foomu ono' 'i he ngaahi Kolisi.

Ko e tu'unga 'oku 'i ai 'a e lēsoni Tala 'o Tonga' 'i he Kolisi Ako Fakafaiako' 'i he lolotonga' ni 'oku faka'au ke toe toko si' 'i ange 'a kinautolu 'oku lēsisita ke nau fai 'a e lesoni' ni. 'Oku makatu'unga ai 'a e fifili pe ko e hā nai 'a e ngaahi me'a na'e hoko 'o tupu ai 'a e 'ikai ke toko lahi 'a e kau lēsisita ki he lesoni Tala 'o Tonga'. Na'e makatu'unga nai 'eni mei he hā ?. Na'a ko e tupu nai mei he kau faiako' ? pe ko e silapa' 'oku ngāue'aki? pe ko ha toe 'uhinga kehe, hangē ko e 'uluaki 'apiako ('api), fakalakalaka fakasosiale, 'ekonomika pe fakapolitikale?

Na'e fai 'a e tokanga ki he me'a' ni, ke fakatokanga' 'i kei taimi, ke fai hano tokangaekina na'a a'u ki ha tu'unga kuo tōmui pea hangē ko e lea 'oku taka 'i he fonua, "Ko e tangi fai mei he ate'."

'Oku 'i ai 'a e fakakaukau na'a 'oku makatu'unga 'a e palopalema ko 'eni' mei ha ngaahi me'a kehe mei he ngaahi me'a 'oku hā atu 'i 'olunga. Hangē nai ko hano toe vakai' 'i 'etau ngaahi me'a 'oku tō ki ai 'a e fakamamafa he taimi' ni 'a e ngaahi mahu'inga'ia (values) na'a kuo tō ia ki ha me'a kehe kae 'ikai ko 'etau ngaahi tefito' 'i

‘ulungaanga’, ouau tukufakaholo’, ‘o kau ai pea mo ‘etau **lea**. Ko e lea’, ko e taha ia ‘o e ngaahi pou tuliki ‘oku ne kei fakama’anu hotau vaka’. ‘Oku ‘i ai ‘a e fakakaukau ke toe vakai’i ‘a e tu’unga ‘etau naunau ‘oku pulusi ‘i he’etau lea faka-Tonga’ na’a ‘oku ‘i ai hano kaunga ki he tokosi’i ange ‘a e kau lēsisita ke fai ‘a e lesoni lea faka-Tonga’. Ko e hā leva ‘akitaua ke fai ke pukepuke ‘a fufula hotau tukufakaholo’ pea mo ‘etau lea totonu? Ko e tali’ ‘oku ‘iate kitaua Tonga’ pē.

Fakama’ala’ala

‘Oku mātu’aki mahu’inga ‘aupito ke tau pukepuke ‘a fufula ‘a ‘etau lea fakafonua’ pea mo hono ngaahi naunau’. Ko e tefito’i koloa mahu’inga ‘o ha fonua ka ko ‘enau lea’. Ko e lea’ ‘iate ia pē ‘oku’ ne malava ‘o tala ‘a e tu’unga mālohi pe vaivai ‘o e fa’unga ‘o e fonua ko ia’, ‘o tatau pē ‘i he faka-politikale’, faka-sosiale’ pea mo e faka’ekonomika’, neongo ‘oku ‘i ai ‘a e tui’oku ‘i ai e kaunga ‘a e fakalalakala fakatekinolosia’ ‘i hono uesia ‘etau lea faka-Tonga’. ‘Oku ‘i ai ‘a e tui ka faifai pea mole ‘a ‘etau lea fakafonua’ meiate kitautolu, ko e fu’u mole lahi faufaua ia ki he fonua’ fakalukufua. Pea ko e fa’ahinga mole ko ‘enī, ‘oku vivili ange ia ‘i ha toe me’a. Pea ‘i he’ene pehee’, ‘oku mahu’inga ke fakahoko’i he Kolisi ‘oku ako’ ai e kau faiako ke akoi e to’utupu ‘o Tonga ki he kaha’u’, ke nau mahu’inga’ia ‘i he lea faka-Tonga’. Ko ia te tau fakafehu’ia leva, “Ko e hā e tu’unga ‘oku ‘i ai e lēsoni Tala ‘o Tonga’ ‘i he Kolisi Ako Fakafaiako’?” Pea mo e hā ha me’a ‘e ala tokoni ke fakalelei’i ‘aki ‘a e tu’unga lolotonga?

Fehu’i ki he Fakatotolo

Na’e ‘i ai ‘a e fehu’i ‘e ua na’e fakatefito ai ‘a e faka’eke’eke’ pea mo e fakapotalanoa’.

1. Ko e hā e tu’unga ‘oku ‘i ai e lesoni Tala ‘o Tonga ‘i he Kolisi Ako Fakafaiako?
2. Ko e hā e me’a ‘oku ke pehee’ ‘e tokoni ke fakalelei’i’aki ‘a e tu’unga ‘oku ‘i ai ‘i he lolotonga’ ni?

Fakangatangata

Ko e ngāue ko ‘eni’ na’e fakatangatangata pē ia ki he fānau ako lolotonga’, ako tutuku’, kau faiako ‘i he Kolisi Ako Fakafaiako’, kau faiako tutuku, mātu’a tauhi fanau mo e mātu’a falala’anga na’a ma fakakaukau te nau lava ‘o tokoni ‘i he kaveinga’ ni.

Fakakaukau

Na’e ‘i ai pe ‘a e tui, na’e ako’i lelei ‘a e lesoni Tala ‘o Tonga ‘i he ngaahi loki ako’. Ko e anga maheni na’e kau ‘a e lesoni Tala ‘o Tonga ‘i he lesoni kuopau ke fai ‘e he tamasi’i pe ta’ahine kotoa ‘oku sivi’, ‘o tatau pe ‘i he sivi hū ki he ngaahi kolisi’ pea mo e sivi tutuku ma’olunga ‘a e Foomu nima’. Na’e ‘ikai ke ngata ai’ ka ko e ma’u ia ki he ngaahi ako’anga’, ‘oku nau mahu’inga’ia mo kinautolu ‘i he’etau lea faka-fonua’. Ko e naunau ke ako’i’aki ‘a e fanau na’e paaki faka-Tonga pe ‘o tatau pe ‘i he tohi ngāue ‘a e fanau pea mo e kau faiako’.

Ngaahi fekumi poupuu

Na’e lau mo e ngaahi tohi na’e fekau’aki mo e kaveinga’ ni ‘a ia na’e fai hono vakai’i’aki e ‘uhinga ke tokoni mo poupuu ki he fekumi na’e fakahoko’. Na’e fai hono vakai’i ‘a e ngaahi tohi tu’utu’uni fekau’aki mo e lea faka-Tonga’, hangē ko e ngaahi tu’utu’uni fakangāue ki hono ngāue’aki ‘o e lea (language policies) pea ngaahi tohi fekau’aki mo e kakano ‘o e lesoni Tala ‘o Tonga.

Founga

Faka’eke’eke

Na’e fai ‘a hono faka’eke’eke ‘a e toko ua ‘o e fanauako ta’u tolu ‘a ia ‘oku nau fai ‘a e lesoni Tala ‘o Tonga’ ko ‘enau lesoni tefito ia’i he ta’u’ ni (2009) pea mo e tokotaha mei he kolisi tutuku ‘a ia na’e fai ‘a e lesoni’ ni. Na’e toe fai mo e fakapotalanoo ki he ngaahi kupu fekau’aki pea moe kaveinga’ ni, hangē ko e Puleako na’e puleako 2005-2008, ko e ongo faiako tutuku ‘i he lesoni Tala ‘o

Tonga.(2000-2008), ngaahi mātu'a tauhi fanau 'a e fanau ako na'a nau to'o 'a e lesoni' ni, pea mo e mātu'a tauhi fanau pe 'oku 'i ai 'enau fekau'aki mo e Ako Fakafaiaiko'.

Fakakaukau fakama'unga: Lolo Tuitui

Ko e lolo Tonga' 'oku kau ia 'i he ngaahi naunau pe koloa mahu'inga 'a e Tonga'. 'Oku 'ikai ke ngata pe 'a e mahu'inga 'o e lolo-Tonga 'i he tu'unga fakasosiale 'etau nonofo 'a kainga', ka 'oku lahi mo hono ngaahi 'aonga kehe. Hangē ko e fakalelei ki he kili', fakamafana 'i he taimi momoko', pani pea mo e milimili 'e hou'eiki fafine mo tangata 'i he taimi faiva' pea 'oku toe foaki foki 'i he fetauhi'aki 'o e ngaahi tauhi vaha'angatae 'o e nonofo 'a kainga'. 'Oku toe hoko foki ko e fāto'o fakasino.

Taumu'a

Tupu mei he fu'u mahu'inga 'o e lolo-Tonga ki he nonofo 'a e sosaieti Tonga', 'oku makatu'unga ai 'a e fakakaukau hono to'o mai 'a e taha 'o e ngaahi kalasi kehekehe 'o e lolo-Tonga, 'a ia ko e ***lolo tuitui*** ke hoko ia ko e fakama'unga 'o e ki'i fekumi ko 'eni'. Ko e lolo tuitui 'oku 'i ai hono natula makehe 'o'ona mei he toenga 'o ngaahi lolo ko ee'. 'Oku 'ikai ke lava 'a e lolo tuitui ia 'o mohe. Ka fiema'u ha lolo, 'oku 'osi mateuteu pe lolo tuitui ia ke faka'aonga'i, 'o tatau'i he momoko pe ko e māfana. Ko e taumu'a 'o e fakatotolo ko 'eni', ko e vakai'i 'a e tu'unga 'oku 'i ai 'a e lea faka-Tonga' 'i he Kolisi Faiako'. Ko e fakakaukau ia na'a hangē 'a e lea faka-Tonga ko e lolo tuitui 'o 'ikai ke mohe ia 'i ha taimi 'o tatau pe 'a e hake mai 'a e ngaahi fakalakalaka faka-tekinolosia pea mo e ngaahi me'a tanaki mai, ka 'oku kei tu'u fakamakatu'u pe 'etau lea fakafonua'.

Tokonaki

Ko hono teuteu ke ngaahi ha lolo, 'oku tokonaki mai 'a e ngaahi me'a kotoa 'e fiema'u ke ngaohi'aki'. Kuopau ke toli 'a e mohokoi pe langakali', mo tufi e tuitui' ki he lahi taha', fahi 'o tuki pea fakataha'i mo e ngaahi kakala kuo toli. Na'e pehē 'a e fakakaukau

ki hono teuteu 'o e ngaahi naunau ke fai'aki 'a e fakatotolo' ni. Kuopau ke fa'ufa'u 'a e taumu'a 'o e fakatotolo', ko e hā hono 'uhinga mo hono mahu'inga pea mo e ngaahi me'a 'oku fiema'u ai ke fakatokanga'i he taimi' ni. Ko e hā e founa mo e natula 'e fakahoko'aki 'a e fakatotolo', ko e ngaahi totonu 'akinautolu ko e ngaahi kupu fekau'aki tonu mo e fakatotolo'. Ko e ngaahi teuteu ko 'eni' na'e fakahoko ia ki mu'a pea toki kamata 'a e fakatotolo'.

Lote

Ko e taimi 'oku lote ai 'a e lolo', 'a e taimi 'oku fakatahataha'i mai ai 'a e ngaahi kakala' mo e tuitui kuo 'osi tuki 'o molū mo momoiiki pea toki lote mo lote kae'oua leva kuo feluteni. 'Oku malava pe ke toutou tanaki atu ha ngaahi kakala tatau pe mo ha tuitui kuo 'osi tuki pea toutou lote ai kae 'oua leva kuo te pehee' kuo fe'unga ke tauaki. Na'e pehee' pe mo e fakakaukau ki he fakatotolo' ni - ko e tānaki pe 'a e ngaahi fakamatala 'i he ngaahi founa na'e fai ki ai 'a e palani, 'a ia ko e ngaahi ma'u'anga fakamatala ko 'eni 'e fakangatangata pe ia 'o fakatatau ki he fiema'u ko ia kuo 'osi palani'. Hangē ko e fekumi' ni, 'e fakangatangata pe ia 'i he kau faiako kolisi faiako 'e tolu mo e fanauako kolisi faiako 'e tolu mei he ta'u 'e hongofulu kuo hili'i. Kae 'oua leva kuo fe'unga fakatatau ki he fiema'u na'e fai ki ai 'a e faka'amu'.

Tauaki

'I ha maaui malie pea fai 'a e fiemalie ki hono lote, pea tali leva ki ha 'aho 'e la'aa' lahi ke toki tauaki ai, pea 'e fai pehee' ai kae 'oua leva kuo moho. He'ikai ke lava lelei 'a e ngāue ko 'eni he 'aho pe taha, ka ko e ngaahi 'aho. Na'e pehee' pe 'a e founa 'analaiso 'o e ngaahi hiki fakamatala na'e tanaki mai'. Na'e pau ke fai hano toutou fulifulihi 'a e ngaahi fakamatala na'e tanaki' ke ma'u 'a e taumu'a mo e 'uhinga hono fakahoko 'o e fakatotolo' ni. Na'e 'ikai ke fai 'eni 'i he 'aho pe 'e taha, ka na'e laulau 'aho 'o hangē pe ko e taimi 'oku tauaki ai 'a e lolo', ko e taimi lahi 'oku fiema'u ke fai ai hono 'anolaiso 'a e ngaahi fakamatala.

Utu

‘I he mahino kuo mohō ‘a e lolo’, ko e taimi ia ‘e malava ai ke sivi’i ‘a e lolo’ pe na’e kakato ‘a e ngaahi naunau ne ngaohi’aki’ pea mo e founa hono ngaahi. ‘E ‘ilo ‘a e tu’unga ‘oku ‘i ai ‘a e lolo ko ia ‘i he taimi ‘oku tatau ai’. Kapau ‘oku te’epeka pea tā na’e ‘i ai pe me’a ia na’e fehalaaki ‘i hono ngaahi ‘o e lolo’. Na’e pehee’ pe ‘a e taimi na’e fakama’opo’opo ai ‘a e fakatoto’ teuteu ke lipooti, na’e malava heni ke fakatokanga’i ‘a e tu’unga ‘o e fakatoto’ pe na’e ‘i ai ha me’a ‘e fehalaaki pe ‘ikai.

‘Alaha

‘Oku toki ‘alaha ‘a e lolo ‘i he taimi ‘oku faka’aonga’i ai’, tautau tefito kapau na’e taumu’a ‘a e ngaahi lolo ki ha katoanga mali. ‘E lava ‘e he manongi mo e ‘alaha ‘a e lolo’ ‘o tala ‘a e mahu’inga ‘o e makehe ‘o e natula ‘a e fa’ahinga lolo ko ‘eni’. ‘E pehee’ pe ‘a hono manongi mo ‘alaha ‘a ha taha ‘oku ne kei kei pukepuke ‘a ‘ene lea faka-Tonga.

Ola

Ko e ola ‘o e fekumi na’e fakahoko’, ‘e fakahokohoko pe ia fakatatau ki he kongokonga lalahi pe ko e ngaahi tefito’i fakakaukau na’e ma’u mei he potalanoa’.

‘Api

‘Oku pehē ‘e he toko lahi ‘o e kau potalanoa’, ko e ‘uluaki ako’anga ko ‘api, ‘a ia ko e feitu’u totonu taha ‘eni ki hano pukepuke ‘a e lea’. ‘E malava ‘a e fanau’ ‘o hehema ki he tafa’aki ‘oku ‘i ai ‘enau mātu’a’ pea mo e fa’ahinga ‘ātakai ‘oku tupu hake ai’.

Na’a nau tui, ko e nofo ‘a kainga’ ‘oku ‘i ai hono kaunga lahi ki he tupulekina ‘a e tamasi’i pe ta’ahine ‘i he lea’. Ko e toko lahi ange ‘o e nofo ‘a kainga’, ko e faingamalie ai pe ia ki he fanau ke fakatupulekina ‘enau ma’u lea’ makatu’unga ‘i he fa’ahinga feohi mo e tauhi vā ‘oku fakahoko ‘i he feohi ‘i he nofo ‘a kainga.

Ko e taha 'a e founa na'a nau pehee' 'e malava ke pukepuke ai 'etau lea' ko hono fai fakataha pe 'a e ngāue pea mo hono fakahinohino 'o e ngāue ko ia' 'o ngāue'aki 'a e lea totonu 'o e fitu'u ko ia' pea mo e taimi totonu. 'Ikai ngata ai' ka 'oku hanga 'e he fo'i ngāue ko ia 'o faka'ai' ai 'a e tamasi'i pe ta'ahine' ke manako he fa'ahinga ngāue ko ia'.

Na'e fakatātā'aki 'eni 'e he tokotaha na'e kau 'i he faka'eke'eke. Ko e fananga 'oku fai ma'u pe ia 'e he fanga kui ki honau makapuna, pea 'oku malava ai pe ia kene pukepuke 'a e tokanga 'a e tamasi'i pe ta'ahine ki he talanoa pea mo e lēsoni 'oku tō ki ai 'a e fakamamafa 'o e fananga' tautautefito ki he taimi ka fai ai ha fakatangi 'i he fananga'. 'Oku pehee' 'e he ni'ihi na'e fai 'a e talanoa', ka mahu'inga'ia 'a e mātu'a 'i he'etau lea pea 'oku totonu ke ngāue'aki ma'u pe, pea 'e 'i ai leva 'a e 'amanaki lelei ki he tolonga 'etau lea fakafonua'. Na'a nau tui ko e mātu'a pe tauhi fanau ko e taha ia 'o e ngaahi kupu mahu'inga ki hono pukepuke 'etau lea'.

Ko e fakalalakaka', 'o tatau 'i he fakasōsiale', fakatekinolosia', faka'ekonomika', pe fakapolitikale', 'oku ne 'omai 'a e ngaahi akenga fo'ou ki he fonua', pea 'oku tali lelei ia 'e he nggahi fāmili tokolahi tokua ko e tanaki mai ki he tu'unga lolotonga ki he toe lelei ange.

'Apiako

Na'e fakamo'oni 'a e ni'ihi na'e faka'eke'eke, ko e 'ako'anga hono ua 'o e tamasi'i pe ta'ahine ko e ngaahi 'apiako', pea ko e faiako' ko e taha ia 'o e ngaahi 'elemeniti mahu'inga taha 'i he 'apiako, ki hono fakatupulekina mo toe hoko atu hono ako'i 'o e tamasi'i pe ta'ahine 'i lokiako'. 'E malava 'eni ke fakahoko ka 'e fakatefito pe ia 'i he loto lelei 'a e faiako', 'o fakatatau ki he lau 'a e ni'ihi na'e faka'eke'eke. He kapau ko e faiako 'oku mahu'inga'ia 'i he'etau lea', pea te ne vekeveke ke fai 'a hono ngafa ke ako'i pe fakatupulekina 'a e 'ātakai 'o e tamasi'i' pe ta'ahine' 'i he lea'. 'E toki muimui atu 'a e silapa fakaako ke ngāue'aki, kuo 'osi vekeveke

pe faiaiko ia ke fakahoko ‘a e fatongia’, he ‘oku ‘i ai pe ‘ene mahu’inga’ia ‘a’ana, pea ‘oku fakatefito ‘a e me’a lahi ‘i he faiaiko’, pea moe ‘ātakai ‘o e ‘apiako’. Na’a nau pehee’, kapau ko ha faiaiko ‘oku mahu’inga’ia ‘i he lea faka-fonua’, pea ‘oku ‘i ai leva ‘a e fakatu’amelie ki he tolonga ‘a ‘etau lea. Pea kapau ko e faiaiko ia ‘oku ‘ikai ke mahu’inga’ia ia ‘i he lea fakafonua, ta ‘e fakatefito pe ‘a e malava pe tupulekina ‘a e lea ‘a e fanau ‘i he’enu feohi fakatamaiki pe ‘i lokiako pe ko e ‘ātakai ‘o e ‘apiako.

Na’e pehee’ foki ‘e he ni’ihi na’e kau ki he potalanoa, ko e silapa’, ‘a e ngaahi naunau mahu’inga taha ‘o e ‘apiako ki hano tataki’aki ‘o e fanau mo fakatupulekina ‘enu lea’. Na’a nau tui ‘oku malava ‘e he silapa ke poupou ki hono fakatolonga ‘o e lea’. Ko e silapa ‘oku kakano’aki ‘etau lea pea mo e founa hono ako’i ‘oku ne tohoaki’i mo tokoni ke manako ‘a e fanau ‘i he’etau lea. ‘Oku fiema’u ‘a e kakano ‘o e silapa ke fakatefito ‘i he me’a faka-Tonga, ‘o hangē ko e ngaahi me’a tukufakaholo, mo e ngaahi naunau tupu’a fakafonua hangē ko e faiva, talatupu’a, matanga, kakala hingoā, fāito’o faka-Tonga, mo ha toe me’a pe ‘oku tokoni ki hono pukepuke’o e lea’.

Na’a nau fokotu’u mai, ‘e toe tokoni foki kapau ‘e paaki ‘a e tohi ngāue ‘a e faiaiko mo e fanau ‘i he’etau lea. ‘E ‘ikai ngata pe ‘i hono lau ‘e he fanau pea ako ai, ka ‘e mahino ai mo e me’a ‘oku totonu ke mu’omu’a ke kei pukepuke ‘etau lea. Na’a nau tui ‘oku totonu foki ke ‘oua ‘e ngata pe hono paaki faka-Tonga ‘o e naunau ke ngāue’aki ‘i he ako’, ka ke toe paaki foki mo e ngaahi tohi fakahinohino ‘o ha ngaahi fakahinohino me’a, ke malava ‘e he kakai ‘oku ‘ikai lea fakapalangi ‘o lau pea mahino ‘a e fakahinohino lea fakafonua’.

Lea

Na’e ‘i ai ‘a e tokanga ‘a e kau faka’eke’eke fekau’ki mo e lea faka-Tonga’, ‘o nau pehee’ ‘oku totonu ke fai ha tokanga mavahe ki ai ‘a e fonua fakalukufua. Na’a nau pehee’ ke ‘oua ‘e toe ngāue’aki ha lea kehe ‘i he ngaahi me’a fakafonua faka-Pule’anga’, kae ngaue’aki ‘etau lea fakafonua pe. Ko e tu’u ‘i he lolotonga’ ni ‘oku ‘oku lahi

ange ‘a e ngaahi ouau fakapule’anga ‘oku fakatoungāue’aki pe ‘a e lea faka-Tonga pea mo e fakapapālangi.

Ko e taha ‘a e ngaahi tefito’i sino ‘oku ne malava ke ne uesia ‘etau lea’, fakatatau ki he fakamatala ‘a e kau faka’eke’eke’, ko e ngaahi nusipepa’, fale fakamafola lea’ pea mo e ‘ata’. ‘E tokoni ‘aupito ki he kakai fakalukufua ‘o e fonua’ kapau ko e polokalama kotoa pe ‘oku tukuange mai ‘i he letio’ pe nusipepa’ ‘oku fakapapau’i ‘oku fakamatāpule pea mo tonu hono ngāue’aki’ ‘o tatau ‘i he lea’ pe ko e tohi fakatatau ki he anga ‘o e feuluulufi ‘o e nonofo ‘a kainga’. Na’a nau pehee’ foki, ko e lea, ‘oku ‘ikai foki ko ha me’a pe ia ‘a ha fo’i falukunga kakai, hangē ko e Siasi’, pe kulupu fakalalakaka’ ka ko e koloa ia ‘a e fonua fakalukufua. ‘Oku kau ki ai ‘a e tokotaha kotoa pea ‘e malava ke tolonga ‘a ‘etau lea’, ‘o kapau ‘e mahino ki he tokotaha kotoa pe ‘o e fonua’ ‘oku ‘i ai hono mahu’inga pea mo hono ngafa ke tokoni ki hano fakatolonga mo pukepuke ‘etau lea’. Na’a nau faka’amu ange kapau ‘e ngāue’aki ‘e he taha kotoa pe ‘o e fonua ‘a e lea fakafonua’ ko e tokoni lahi ia ki hono pukepuke ‘o ‘etau lea faka-Tonga.

Lao

‘Oku ‘i ai ‘a e tui ‘o fakatatau ki he fakamatala ‘a e ni’ihi ne fai e talatalanoa mo kinautolu’, ‘e tokoni lahi ‘aupito ‘o kapau ‘e fokotu’u ha lao fekau’aki mo hono fakamalohi’i hono ako mo ako’i e lea faka-Tonga totonu’ pea pehē foki ki he Potungāue Ako’ mo e Pule’anga’.

Ne pehē ai ‘i he ngaahi fakamatala ‘e ni’ihi ne ma’u mei he ngaahi talanoa ne fakahoko’, ko e ivi mālohi ‘aupito ke tolonga ai ‘etau lea totonu’ ko e kau mai ‘a e Hou’eiki ‘o e fonua’. ‘E lava ia ‘i ha’anau talatalaifale ki honau kakaí, mo ako’i e founa hono fakahoko e ngaahi ouau fakafonua’ pea ‘i he taimi tatau pē ‘oku fakahoko e lea totonu ‘i he ngaahi ouau ko ia’. ‘I he founa ko eni’ ‘e lava leva ai ke kei pukepuke ai e ma’uma’uluta ‘o e nofo’ pea mo e mahu’inga ‘o hono fakahoko totonu ‘o e ngaahi ouau mo e ngaahi lea totonu ki ai.

Lotu

Ne toe lave ai e tokotaha 'i he ni'ihi ko eni, 'o ne pehee' 'oku faka-Folofola pē hotau tala'. Na'a' ne 'ohake e lave 'a e poto ko ia ko Solomone' 'a ia 'oku hā he tohi 'a Tangata Malanga 12:1 'oku pehē, "Manatu eni ki ho'o kei si'i.....". 'A ia 'oku 'uhinga ia ki he mahu'inga hono ako'i e tamasi'i' mei he'ene kei si'i', ki he anga fakafonua', poto'i ngāue fakafonua' pea mo e ngaahi lea totonu, pea te ne manatu'i 'o hoko ia ko e uho 'o 'ene mo'ui' pea he'ikai pē ke toe ngalo 'iate ia.

Faka'uhinga'i 'a e Fakamatala

Fakatatau ki he ola', 'oku malava ke tala 'i he ngaahi fo'i afo pe kupesi na'e ma'u', 'oku 'ikai ke manakoa pe 'oku hōloa 'a e tu'unga 'oku 'i ai 'a e lesoni Tala 'o Tonga 'i he Kolisi Faiako, makatu'unga 'i he ngaahi me'a ko 'eni. Ko e *'uluaki 'apiako, ako'anga hono ua*, ko hono *ngāue'aki 'o e lea, fakalakalaka*, ko e fa'ahinga *tu'utu'uni pe lao*, hou'eiki, pea mo e *lotu*. Ko e ngaahi tefito'i me'angāue 'eni 'oku ne uesia ai 'a e manakoa ai 'e he fanau 'a e lesoni Tala 'o Tonga'.

'Api

Ko 'api' 'oku taku ko e 'uluaki 'apiako ia. 'A e tefito'i fa'unga 'oku kamata mei ai 'a e uesia 'o e tamasi'i' pe ta'ahine' 'o uesia ai 'ene manako ki he'etau lea faka-Tonga'. Na'e tupu 'eni mei he liliu 'o e fa'unga 'o e 'uluaki 'apiako'. Ko e fāmili faka-Tonga' na'e nofo 'a kainga, 'o 'uhinga ko e nofo toko lahi. 'Oku kau mai ki ai 'a e kui, mehekitanga, fa'ētangata' pea mo ha toe kupu kehe pe 'o e kainga'. Ko e tupu hake 'a e tamasi'i' pe ta'ahine he 'ātakai toko lahi' 'oku ne ako ai pe 'a e lea totonu 'oku faka'aonga'i 'i ha fa'ahinga ha'ofanga' 'i he taimi totonu, feitu'u totonu pea toe fakamatapule foki. 'Oku pehee' 'eni', koe'uhii' ko e fa'unga pe 'ātakai 'oku tupu hake ai 'oku ma'opo'opo 'i he anga 'o e feohi mo e fetauhi'aki 'i he ngaahi vaha'a ngatae 'o e nofo 'a kainga. 'Oku ma'u ai 'a e feveitokai'aki', feveitapui'aki' pea mo e faka'apa'apa',

pea ko e ngaahi lea 'oku ngāue'aki 'i he nofo 'a kainga na'e hoko ia 'o kakano 'iate ia. Hangē ko e fo'i lea ko e "*tulou*" 'okapau 'e 'alu 'i mu'a 'i ha taha," *kataki fakamolemole*" ka kole ha me'a, "*mālō*", ka 'oatu 'e ha taha ha me'atokoni kiate koe, "*oua 'e kai tu'u*", pea mo e ngaahi lea pehee'. 'Oku ako fakataha pē 'e he tamasi'i pe ta'ahine 'a e lea' mo e 'ulungauanga ko ia 'i he taimi tatau, pea ko hono fakafuo ia 'a e tamasi'i pe ta'ahine 'i he'ene tupu hake ke manako ki he'etau lea. Ko e taimi 'oku hū ai ki he ako si'i' 'oku malohi 'a e fakava'e na'e tō mei 'api', pea 'e faingata'a ke mole ia mei ai, he ko e fakava'e' ('api) 'oku mālohi he na'a ne a'usia tonu. Na'a' ne fanongo tonu pe ia 'i he ngaahi lea na'e ngāue'aki 'i he fakava'e' pea mo hono 'ātakai' 'i he'enau mo'ui faka'aho'.

Tupu mei he liliu 'o e fa'unga 'o e fāmili faka-Tonga (fakatokolahi) kae ohi mai 'a e fāmili faka-Uesite'(fakataautaha) tokua 'oku faingofua ange pea toe faka'ekonomika ange 'a e tokosi'i' 'i he toko lahi'. Pea ko e hā e vave taha ke hū ai 'a e tamasi'i' pe ta'ahine' ki he ako tokamu'a' ke fai mo fakalika ki he lea faka-Pilitania', he ko e lahi ange ia hono faingamālie ke sai ange 'ene ako', tokua ko e vave ange 'ene poto he lea faka-Pilitania'.

'Oku mahu'inga ke ako'i fakataha 'a e ngāue' mo e lea' 'i he taimi tatau. Fakatātā'aki 'eni. Ko e fakaheka ma'ala 'a ha tangata'eiki mo hano foha 'i he efiafi'. 'Oku 'alu fakataha pe 'a e ngāue mo e fakahinohino' pea ko 'ene 'osi ange 'a e ngāue' kuo 'ilo ai pe 'e he foha' 'a e ngaahi lea totonu 'oku ngāue'aki ki he tō ha ta'u (ma'ala). Ko e me'a tatau kia hou'eiki fafine ki he'enau fanau fefine'.

Fakatatau ki he lipooti 'a e taha 'o e kau Puleako 'i ha ako'anga Lautohi Pule'anga' fekau'aki mo e lekooti 'e he kau faiako' 'a e tu'unga 'oku 'i ai 'a e lea 'a 'enau fanau ako', tautau tefito ki he kalasi taha. 'Oku hā mahino ai, 'a e kehekehe 'a e poto'i 'ilo ange 'a e fanau ako 'oku ha'u mei ha 'ātakai nofo toko lahi 'a 'api', 'ia kinautolu ko ee' 'oku nofo pe mo e mātu'a pe. Na'e tupu 'eni mei he mole 'a e 'ātakai nofo toko lahi ki he tokosi'i'.

Na'e 'ikai ko ia pē ka ko ha fāmili 'oku fakatoungāue 'a e ongo mātu'a' ia kae tuku 'a e fānau ia 'i ha taha ngāue totongi (baby

sitter) 'i he meimei houa 'e valu he 'aho 'e nima 'o e uike', ko e fu'u taimi lahi 'eni ke malava ai ke fakafalala 'a e fānau 'i he tokotaha ngāue pa'anga pea ko e toki efiafi pe ma'a e mātu'a. Kapau leva 'e mo'ua 'a e ongomātu'a' 'i he efiafi 'i ha fa'ahinga polokalama fakasōsiale pe ngāue', ko e to e loloa ange ia 'a e taimi 'a e fānau' mo e tokotaha ngāue totongi', pea kapau ko e fa'unga fāmili motu'a' he'ikai ke 'i ai ha uesia fēfē 'e hoko 'i he 'ātakai 'o e tamasi'i pe ta'ahine' he 'oku tu'u tafa'aki 'a e ngaahi kupu kehe' ke tokoni. 'Ikai ke 'i ai ha totongi kā ko e 'ofa pe. Ko e kui fefine pe tangata ia 'oku ne fai ha fananga ke fakamohemohe'aki 'a e tamasi'i'. Ko e mohe 'a e tamasi'i mo 'ene fakakaukau ki he fo'i fananga ko ia' pea mo hono taumu'a', 'oku ne toe ha'i ke ofi ange ki he ngaahi kupu kehe 'o hono kainga'. Ko e taha pe ia ha fakamo'oni ia 'o e lelei ange 'a e ako lea 'a e tamasi'i pe ta'ahine 'i he fa'unga tokolahi'.

Ko e fakalakalaka', 'o tatau ai pe pe ko e fakasōsiale, fakatekinolosia, faka'ekonomika, pe fakapolitikale, 'oku ne 'omai 'a e ngaahi akenga fo'ou ki he fonua', pea 'oku tali lelei ia 'e he ngahi fāmili tokolahi tokua ko e tanaki mai 'eni ki ha toe lelei ange. Ko e ngaahi 'api tokolahi kuo nau ohi mai 'a e ngaahi founa tauhi fāmili fo'ou' hangē ko e fāmili faka-uesite'. Ko e fāmili 'eni 'oku 'uhinga ia ki he mātu'a pe mo e fanau, kae tukutuku atu 'a e nonofo 'a kainga tokua he 'oku ngalingali fakamole ange 'a e nonofo tokolahi fakatatau ki he hikihiki 'a e totongi 'o e koloa ki 'olunga. Na'e pehee'e Toketa Tupou Pulu (Fepueli, 1988), ko e taimi 'oku te lea faka-Pilitania ai ki he'ete fanau', ko 'ete tala atu ia ki ai 'oku ma'ulalo 'a 'etau lea faka-Tonga', pea 'e fakakaukau 'a e tamasi'i ia, ko e sai ee na'a' ke lea'aki. Ko e pōpōaki 'oku mahino ki he tamasi'i 'oku ke faka'ikai'i 'etau lea.

Na'e 'i ai 'a e lau 'a Toketa 'Ana Taufē'ulungaki (1991) 'i he Matangi Tonga (v6(2), pp.10-11) 'a ia na'a ne pehee', ko e malava lelei 'e he tamasi'i 'o toe ako ke poto ha toe lea kehe, kuopau ke ne 'uluaki ako 'e ia 'a e lea 'a'ana ki he tu'unga malohi 'aupito, pea 'e vave 'ene puke mo ha toe lea tānaki mai. Ko e fakamo'oni ia ki he

tokoni lahi ‘a e nofo toko lahi’ ki he fakatupulaki’ mo tănaki ‘a e ‘ilo lea ‘a e tamasi’i’.

‘Apiako

Na’e ‘i ai ‘a e kaunga ‘o e ‘apiako hono ua ki he faingata’a ko ‘eni’. Na’e makatu’unga ‘eni mei he kau faiako’. Na’e tui ‘a e ni’ihi tokolahi ‘i he kau pō talanoa’ ko e faiako’, ‘a e taha ‘o ha kupu mahu’inga taha ‘o e ‘apiako hono ua’. Ko e faiako’ ‘oku ‘i ai hono fu’u malohi mo e ivi ‘e malava ke ne uesia ai ‘a e fānau’. Kapau na’e ‘ikai ke mahu’inga’ia ‘a e faiako ia ‘i he lesoni Tala ‘o Tonga’, pea tā ko e ‘uhinga ia ‘a e ‘ikai manakoa ‘o e lesoni’ ni. Kapau na’e manako pe ‘a e faiako ia he lesoni tala ‘o Tonga’, ‘e toki kimui ‘ene ako’i ‘e ia ‘a e lesoni’, na’e lava pe ‘o tala ‘e he tamasi’i’ pe ta’ahine’ ‘i he’enu fakamo’oni ki he vekeveke ‘a e faiako’ mo ‘ene fakafotunga’ ‘o tatau ‘i he lea mo hono ako’i ‘o e silapa, na’a ne lea’aki ‘a e lea totonu ‘i he taimi totonu pea mo e feitu’u totonu tupu mei he ātakai na’e tupu hake ai. Ko e fakatātā mahino ‘eni ‘o e taimi na’e manakoa ai ‘a e lesoni tala ‘o Tonga ‘i he Kolisi Fakafaiako ‘i he taha hiva onongofulu tupu. Na’e ‘i ai ‘a e tanganga’eiki ko Sione Kaufusi na’e faiako lesoni Tala ‘o Tonga ‘i he fuofua fokotu’u ‘a e ‘ako Tipiloma faka-faiako fakafuofua ki he 1987 ‘o fai mai ai ki he hivangofulu tupu. Hangē na’e hā ‘i ‘olunga’, na’e mā’u ‘e Sione Kaufusi ‘a e natula, ‘o toki lea pe he me’a totonu’aki ‘a e ngaahi lea fe’unga mo e feitu’u ko ia’, ‘i he taimi totonu. Na’e toki tănaki atu ‘ene mateuteu mo ‘ene ‘ilo lelei ‘a ‘ene lesoni’. Ka na’e hoko ‘ene fakafotunga’ ke tohoaki’i’aki ‘a e tamaiki ako toko lahi, ki he’ene lesoni’.

Ko e taha ‘a e silapā ‘i he ngaahi me’a ‘oku mātu’aki mahu’inga ‘aupito ke fai hano tokanga’i mavahe, koe’uhi kae lava ‘o pukepuke ‘a e tu’unga ‘o ‘etau lea ‘i he fonua’ ni. Fakatatau ki he silapa na’e ngāue’aki ‘e he tala ‘o Tonga’ ‘i he ta’u ‘e hongofulu tupu kou ‘osi’, na’e tō ‘a e fakamamafa’ ke ako’i tatau pe ‘a e lesoni tala ‘o Tonga’ pea mo e lesoni ā. Na’e ha mahino heni ‘a e ‘ikai ke toe fu’u fai ha tokanga mavahe ki he lesoni Tala’o Tonga’, ko e koloa pe ke fai faka-Tonga.

Ko e 'uluaki sivi faka-Pule'anga 'i he foomu nima', kuopau ke sivi 'a e tamasi'i pe ta'ahine kotoa 'i he lesoni Tala 'oTonga' pea lea faka-Piliitania, ka ko e taimi 'oku lau ai 'a e sivi pe 'oku lava 'a e tamasi'i pe ta'ahine', 'oku 'ikai ke kau 'a e lesoni Tala 'o Tonga ia he lau 'o hangē ko e tu'utu'uni (policy) kuopau ke sivi 'a e tokotaha kotoa. 'I he foomu ono, 'oku 'ikai ke kau 'a e lesoni Tala 'o Tonga' 'i he lesoni tu'upau 'a e fanau ako ke nau sivi ai', ka kuopau ke nau sivi kinautolu 'i he lesoni lea faka-Pilitania'. Ko e fa'ahinga 'ata pe popoaki 'oku 'omai 'e he silapa pehee' ni ki he fonua', 'oku hangēhangē 'oku 'ikai ke fu'u mahu'inga fēfē 'a e lesoni Tala 'o Tonga fakahoa ki he lesoni lea faka-Pilitania (Fonua 1998). Ko e 'uhinga ia na'e fai hono fakalelei'i 'a e silapa' pea paasi 'a e tu'utu'uni ki hono ako'i 'o e lea (language policy) Novema, 2008, kuopau ke ako'i e lea faka-Tonga' mei he kalasi taha ki he kalasi tolu' 'o 'ikai ke ngāue'aki 'a e lea faka-Pilitania'.

Na'e 'i ai 'a e kaunga tonu 'a e si'isi'i 'a hono pulusi 'o 'etau ngaahi tohi 'i he'etau lea 'i he me'a ke si'isi'i ange ai 'a e tokanga 'a e tamaiki ako ki he lesoni Tala 'o Tonga'. Ko e mātu'a toko lahi na'e fai ki ai 'a e fakapotatanoa na'a nau pehee', 'oku si'isi'i 'a e ngaahi tohi na'e paaki 'i he lea faka-Tonga', he ko e taimi lahi na'a nau ō ki he ngaahi fale tohi ke fakatau ha tohi ke laukonga ai 'enau fanau', pea na'e 'ikai ke ma'u. Ko e 'uhinga ia 'oku kumi tohi faka-Pilitania ai 'akinautolu. Pea ko e lahi ange 'a e faingamalie ke laukonga fakapālāngi ai 'a e tamasi'i' ko 'ene tohoaki'i ai pe 'e ia 'ene tokanga ki he ngaahi me'a fakapālāngi', he 'oku feangaianga ange ia mo ia 'i he me'a faka-Tonga'.

Lea

Ko e lea ko e taha ia 'o he mata'i koloa 'a ha fonua, pea hangē ko ē na'e fai ki ai 'a e lave ki mu'a, ko e lea 'oku kau ia 'i he me'a sivi ha fonua, 'i honau tu'unga fakasosiale, 'ekonomika pea mo e politikale. Ko e hōloa pe ngāvaivai 'a e lea' 'oku ne tala mai ai pe 'e ia 'a e tu'unga 'oku 'i ai 'a e fonua ko ia'. Na'e hā he tohi 'a Palofesa Ngugi Wa Thiong 'o (1986) ko e lea 'oku hangē ha pangikē tanaki'anga fakamatala 'o ha a'usia 'a e fa'ahinga 'o e tangata 'i he

hisitolia'. 'Oku hangē 'a e lea ko e vaka ia 'o e anga faka-fonua (culture). Na'a ne fakatātā'aki 'a e faka'apa'apa' (respect) ki he ngaahi tu'unga 'o e nonofo 'a kainga mo e sosaite Tonga'. Ko e fakamo'oni malohi 'eni ke mahino ki he tokotaha kotoa pe 'i he fonua', ko e lea 'oku 'ikai ko ha me'a pe ia 'a ha ki'i falukunga kakai pe kulupu.

Ka mahino ki he tokotaha kotoa 'oku 'i ai hono mahu'inga pea mo hono ngafa ki he fonua' ko 'etau ngāue'aki totonu pe 'a e lea 'i he taimi totonu' pea mo e feitu'u totonu', pea 'e 'i ai 'a e fakatu'amelie mo e 'amanaki lelei ki ha tolonga atu 'etau lea'. Kapau 'e faifai pea mole 'etau lea', ko e taha ha mole lahi mo'oni ki he fonua fakalukufua. 'Oku 'ikai ko e lea pē, kae hangē ko e me'a na'e fai ki ai 'a e lave ki mu'a', 'oku kau ki ai 'a e tu'unga faka'ekonomika', fakasosiale' kae tautau tefito ki he fakapolitikale'. Ko e fa'ahinga mole ko 'eni 'oku 'ikai ko e mole 'o ha fa'ahinga me'a hā mai hangē ko ha falekoloa ke toe lava 'o fetongi, kā ko e mole 'a e fa'ahinga me'a 'oku fekau'aki tonu 'a e loto mo e 'atamai', pea ko e fa'ahinga mole ia 'oku toe viviliange 'i ha toe me'a.

Ko hono ngāue'aki fakalukufua 'e he fonua 'a e lea' 'oku fu'u mātu'aki fiema'u ke fai ha tokanga mavahe ki ai, 'o tautau tefito ki he ngaahi ma'u'anga fakamatala' hangē ko e ngaahi nusipepa pea pehē ki he ngaahi fakamafola lea pea mo e 'ata. Ko e ngaahi me'a ngāue 'eni 'oku 'i ai 'ene kaunga hangatonu ki he holoki pē ko e pukepuke 'etau lea. Ko e taimi lahi 'oku lahi 'aupito hono fai 'a e ngaahi polokalama lahi 'i he lea faka-Pilitānia', kae hili ko ia 'oku 'ikai ke 'i ai ha taha muli 'i he ha'ofanga ko ia', 'o tatau pe 'i he ngaahi kautaha', ha'ofanga fakasiasi', pe me'a faka-Pule'anga'. Fakatātā'aki 'eni, ko e meimei letio FM kotoa 'oku meimei fakatefito 'enau polokalama ki he to'utupu', pea 'oku lahilahi ange ke fai faka-Pilitania 'i hano faka-Tonga. 'Oku lahi ange ke fai ha fe'auhi 'i he lea faka-Pilitania', 'i he ngaahi ako pe ko e fa'u 'esei pe fa'u tohi pe lea 'i he'etau lea fakaTonga'.

'I he lau 'a Toketa 'Ana Taufe'ulungaki (1991) ko e lea faka-Tonga' 'oku hangē hano fakamana'i koe'uhi he kuo teke ia ki he tafa'aki

kae fai ‘a e kumi ia ki he fa’unga ‘o e founa faka-Pilitania’, pea ko e me’a ia ‘oku tuku ai ‘a e tokanga ia ‘a e ngaahi ako ki he ako’i ‘etau lea, ka nau feinga ke ohi mai ‘a e founa ko ‘eni’, he ‘oku ngalingali ‘oku toe lelei ange ai ‘a e ola ‘e ma’u ‘e he fanau mei he fa’ahinga ‘ilo ko ia’.

Lao

‘Oku ‘i ai ‘a e tui ‘a e toko lahi ‘o e ni’ihi ne fai e talatalanoa mo kinautolu’, ‘e tokoni lahi ‘aupito ‘o kapau ‘e fokotu’u ha lao fekau’aki mo e lea ‘e ngāue’aki ki he fetu’utaki ‘a e fonua ‘a e lea faka-Tonga (official language). ‘Oku lolotonga ngāue’aki pe ‘a e lea faka-Tonga’ he taimi’ ni, ka kuo lahi ‘aupito ‘a e ngaahi potungāue tautaha, ‘apiako, ‘o a’u ki he ngaahi potungāue ‘a e Pule’anga ‘e ni’ihi, ‘a hono ngāue’aki ‘a e lea faka-Pilitania ki he’enua fetu’utaki lea’ mo e tohi’.

‘Oku ‘ikai ke ngata ai foki ka ke fakahoko mo ha lao ke sivi’i ‘a e me’a kotoa pe ‘oku lea’aki ‘e he ngaahi fakamafolalea pea mo e ngaahi nusipepa’, ki mu’a pea toki fakahoko ‘a e polokalama ko ia’, pe ki mu’a pea tufa ‘a e nusipepa ko ia’, kae ‘oua ke tukutuku’i ai pe ia ke pehee’ pe ‘e he toko lahi ko e lea totonu pe ia. Ko e taha ‘eni’ ‘o e ongo fo’i lea ‘oku lahi taha hono ngāue’aki hala mai ‘e he nusipepa pea mo e fakamafola lea mo e ‘ata, ‘a ia ko e *mahino’i* pea mo e *tainimi*. ‘Oku ‘ikai ke ‘i ai ha fo’i lea Tonga ia ko e *mahino’i*, ka ‘oku ngāue lahi’aki ‘a e fo’i lea’ ni, tautautefito ki he taimi ‘oku fai ai ha faka’eke’eke ‘i he fale fakamafola lea mo e ‘ata.

Hou’eiki

Ko e hou’eiki’ ‘a e kupu mahu’inga ‘o e sosaieti Tonga’. ‘Oku nau makehe kinautolu mei he toenga ‘o e sosaieti’, he ‘oku ngāue’aki kia kinautolu ‘a e lea mavahe ia mei he toenga ‘o e kakai ‘o e fonua’. Ko e taimi lahi ‘oku ‘ikai ke fa’a feohi ‘a e hou’eiki’ pea mo hono kainga (tofi’a). Ko e toki ‘i ai pe ha me’a ‘a e fonua fakalukufua pea kau mai ki ai ‘a e hou’eiki’. Kapau ‘e fokotu’utu’u ha ngaahi feohi’anga fakasōsiale, fakalaumalie pe fakapolitikale, ‘o

fakakau ki ai ‘a e fonua’ pe kolo fakalukufua’ ke malava ‘e he fanau ‘o ako ‘a e ngaahi lea ‘oku ngāue’aki ‘i he fa’ahinga ha’ofanga ko ‘eni’. Ko e ngaahi feohi’anga ko ‘eni’ ‘e lava ai pe ‘o fai ‘a e talatalaifale’ pe fale’i ‘e he hou’eiki ‘a e ngaahi me’a ke fai ai ha ngaahi fakalakalaka ‘i he tapa kotoa ‘o e mo’ui’. Ko e ako aipe ‘a e fanau ‘i he fakamo’oni pau ki he feohi ‘oku fai mo e hou’eiki’. ma’uma’uluta ‘o e nofo pea mo e mahu’inga ‘o hono fakahoko totonu ‘o e ngaahi ouau mo e ngaahi lea totonu ki ai.

Lotu

Na’e toe ‘ohake ‘e he taha ‘o e kau pōtalanoa ‘o pehee’ ‘oku fakafolofola pe ‘a hotau tala’. Ko e poto ko ia ko Solomone ‘ia Tangata Malanga 12:1 ‘oku ne pehee’

Manatu ‘eni ki ho’o kei si’i pea ‘ikai ngata ka ke ako’i kinautolu kenau lea totonu mo faitotonu he ‘ikai mahu’i ia meia tekinautolu ‘i he taimi kuo nau a’u ai ‘o fatu tangata’.

Ko e fakamo’oni ia kapau ‘e ako’i pe ‘a e tamasi’i pe ta’ahine ‘i he’enau kei si’i’ neongo ‘a e lahi e me’a ‘oku ne fakafe’atungia’i ‘a e mo’ui’ pe fehanga hangai mo ia’, pea neongo ‘e hē mei he me’a na’e ako’i ia ki ai he’ene kei si’i’, ka he’ikai ke fuoloa kuo ne toe foki ki he me’a na’e tō ki ai he’ene kei tupu hake, ‘o tatau ‘i he poto’i ngāue mo e lea foki.

Fokotu’utu’u

Ko e ngaahi fokotu’u ‘oku hā atu ‘i lalo’ ko e ola ia hono fakama’opo’opo ‘o e ngāue kuo lava. Ko e ngaahi tefito’i fakakaukau ‘eni ke fai hano fakatokanga’i ke fakalelei’i.

1. Ke fakapapau’i ‘e he Poate Sivi ‘a Tonga’ ni, ko e sivi ‘i he leseni Tala ‘o Tonga’, ‘a e foomu nima’, he’ikai ke ngata pe ‘i he lēsoni tu’upau ke sivi ai ka kuopau ke lava lelei ia ‘o hangē pe ko e lēsoni faka-Pilitania’. Ke toe fai pe me’a tatau ‘i he sivi PSSC ‘a e foomu ono’, ‘o ‘ikai ke kau ‘i he leseni fili ‘a e fanau ako’ ka

ko e lesoni tu'upau kuopau ke sivi ai 'a e tokotaha kotoa pea kuo pau ke lava ka te toki lava.

2. Ke fa'u ha lao 'oku ne fakapapau'i 'oku 'ikai ke tuku mai ha fakamatala mei ha fa'ahinga fakamafola lea pē, pe lea mo e 'ata, ngaahi letio pea mo e ngaahi nusipepa kotoa, ta'esivi'i (edit) koe'uhi ke fakasi'isi'i 'a e ngāue hala'aki 'o e lea fakaTonga'.
3. Ke teke 'a e komiti Tala Faka-Fonua 'a Tonga' ke nau longomo'ui ange 'i hono fai ha ngaahi polokalama 'o fakama'ala'ala ai, pea mo fakatonutonu ai 'a e ngaahi lea 'oku ngāue hala'aki, 'o fai 'i he ngaahi kolo pe ko e fakamafola lea mo e 'ata.
4. Ke fokotu'utu'u mu'a ha ngaahi polokalama fe'auhi lea, lau maau, fa'u talanoa, pea mo ha ngaahi me'a kehe pehee' fekau'aki mo e lea', fakaako pe faka-lēvolo ke faka'ai'ai ai 'a e fanau ke nau tokanga ki he'etau lea' 'o 'ikai ngata pe 'i he fanau ako lautohi mo e kolisi', kae kau atu ki ai mo e kakai 'o e kolo'.

Aofangatuku

Fakatatau ki he ngaahi fakamatala na'a' ma ma'u mei he faka'eke'eke' pea mo e fakapōtalanoa na'e fakahoko', 'oku hā mahino mai 'a e vivili 'a e fiema'u ke ngāue fakataha 'a e ngaahi kupu fekau'aki kotoa 'o e nonofo 'a e sosaiete faka-Tonga', hangē ko 'api', 'apiako', kainga' mo e ha'a', kolo' pea mo e fonua'.

'Oku fu'u mātu'aki mahu'inga 'aupito ki he ngaahi mātu'a ke mahino kia kinautolu ko e 'uluaki 'o e fanau 'a e 'ātakai 'oku tupu hake ai 'i 'api'. Ko kinautolu 'a e 'uluaki faiako 'a e tamasi'i' pe ta'ahine', 'e fakafalala 'a hono fakafuo 'o e tamasi'i' pe ta'ahine mei 'api. Ko e fakatākoto 'a e fanau 'i he kaliloa, 'o fanafana me'a lelei ki ai 'i he taimi kotoa pē, ko hono tuki mo nonofo ia ki he fanau 'aki 'a e 'ulungaanga', 'o tatau 'i he lea mo e ngāue, 'o hangē ko e fakafalala 'a e faka'ofō'ofa mo manongi 'ae lolo 'i he maau hono

tokonaki 'o e ngaahi naunau ke ngaohi'aki 'a e lolo'. 'Oku hangē tofu ko hono teuteu'i 'o e tamasi'i pe ta'ahine 'i he 'uluaki 'apiako'.

Ko e taimi ke hū ai 'a e fanau ki he ngaahi ako tokamu'a' pe ako si'i' 'o a'u hake ai ki he ngaahi kolisi', kuo ma'opo'opo 'a e fakava'e 'o e tamasi'i' pe ta'ahine' 'o tatau 'i he lea' mo e 'ulungaanga'. Ko e ngafa ia 'o e faiako 'i he ako ke fakakakato mo fakatupulekina 'i he loto' mo e 'atamai 'o e tamasi'i' pe ta'ahine' kotoa pē, 'a e ngaahi tefito'i me'a 'oku mahu'inga ai 'a e Tonga (values). Pea toe tānaki mai ki ai mo ha ngaahi me'a kehe mei tu'a 'i hono 'ātakai', 'o kau ai 'a 'ilo mo e poto'i ngāue fakamamani lahi kehekehe, ke nofo atu mei he ako kuo ne malava 'o fakalele lelei pe 'e ia 'a 'ene mo'ui'. Ko e taimi 'eni kuo maaui malie 'a e tamasi'i' pe ta'ahine' ke tukuatu ki he fonua ke faka'aonga'i 'a e taukei kuo fai hono tuki mo nonofo talu mei he 'uluaki 'apiako. 'O hangē tofu ko e maaui 'a e lolo hono 'utu ki he fangu pea tuku atu ke faka'aonga'i ki he ta'umu'a na'e ngaahi ai', pe ko e faka'aonga'i ki he mali', tau'olunga' pe faiva', fakamafana 'i he momoko', faito'o pe ko e milimili'.

'Oku toki 'alaha 'a e lolo 'i he taimi 'oku faka'aonga'i ai' 'okapau na'e ngaohi fakalelei 'o muimui 'i he ngaahi fakahokohoko totonu hono ngaohi'. 'Oku pehee' tofu 'a e tamasi'i' pe ta'ahine na'e tokanga'i lelei talu mei he 'uluaki 'apiako' pea 'e toki manongi ia he 'ātakai', kolo' pe fonua 'oku fakahoko fatongia ai'.

'Oku fai 'a e fakamalo lahi 'aupito ki he fa'ahinga ko 'eni, 'i he'enau fietokoni ka nau tali loto lelei ke fai 'a e fakapotalanua mo e faka'eke'eke mo kinautolu, 'o makatu'unga ai 'a e malava ke fai 'a e ki'i ngāue ko 'eni. Fakamalo mavahe ki he tokoni Pule Ako, Sela Tapa'atoutai Teisina, 'i he anga lelei kae 'omai 'a e naunau na'e tauhi he 'ofisi (course outline) 'o e leseni Tala 'o Tonga ke tokoni ki he ngāue na'e fakahoko.

Ma'u'anga Fakamatala

- Fusitu'a, L. (2005-2008) Fepotalanoa'aki Faka'eke'eke.
- Kaho, L. (2009). Fepotalanoa'aki Faka'eke'eke.
- Kaufusi, M. (2009). Fepotalanoa'aki Faka'eke'eke.
- Manu, L. (2009). Fepotalanoa'aki Faka'eke'eke.
- Lutui, C. (2009). Fepotalanoa'aki Faka'eke'eke.
- Lutui, TK. (2009). Fepotalanoa'aki Faka'eke'eke.
- Lutui, V. (2009). Fepotalanoa'aki Faka'eke'eke.
- Pulu, Dr T. (1988). Me no can speak Tongan no more. *Tonga today*, 2,(9),p.40.
- Thaman, Konai, H. (2002) *Tree of opportunity: re-thinking Pacific Education*, USP.
- Taufe'ulungaki, 'Ana. (1991) 'Ana Taufe'ulungaki's uphill battle to save the Tongan language, *Matangi Tonga*,6, (2), pp, 10-11.
- Thiong'o, N. W. (1986) *Language is a carried of a culture*.
- Uesi, S. (2009). Fepotalano'aki Faka'eke'eke.
- Vatikani, L. (2009). Fepotalanoa'aki Faka'eke'eke.

Va'inga FakaTonga

Eddy Pongia

Talateu

‘Oku lahi ‘a e ngaahi koloa mahu’inga ‘a e Tonga’ kuo kamata ke mōlia atu pea ‘oku mahu’inga leva ke tau fai ha tokanga ki ai ke fai hano fakamanatu. Ko e taha he ngaahi koloa ko ia’ ko e ngaahi va’inga faka—Tonga na’e fa’a fakahoko ‘i he kuo hili’.

Na’e fakahoko ‘i he fekumi’ ni ke ‘ilo’i ‘a e ngaahi va’inga ‘oku kei fakahoko he taimi’ ni pea pehee’ foki ki he ngaahi va’inga kuo ikai ke toe ngāue’aki pea ‘oku fiema’u ke to e fakamanatu.

‘I he tohi’ ni te u feinga ke fakamatala’i ai ‘a e ngaahi va’inga pē ‘e ni’ihi na’e lava ‘o fai ‘a hono faka’eke’eke mei he kakai falala’anga ‘o e fonua’.

Te u fakamatala ai ki he tala ‘o e va’inga’, kakai ‘oku nau fakahoko’, feitu’u ‘oku fakahoko ai’, naunau ‘oku fakahoko’aki’, founa hono fakahoko’ pea pehee ki he anga hono lau ‘o e kai’.

‘Oku ou faka’amu pe ‘e malava ke katoi ‘ehe ki’i fakamatala’ ni ‘a e ngaahi mo’oni’i me’a fekau’aki mo e ngaahi va’inga mei he kuohili’, pea ke lava ai hano toe fakamanatu ki he to’utangata ‘i he taimi’ ni. ‘Ikai ngata ai kae malava ke ako ai ha fa’ahinga.

Fakakaukau Tefito

Ko e ngaahi va’inga faka-Tonga

Neongo kuo toe si’i mai e ngaahi va’inga faka-Tonga ‘oku kei tolonga mai’, ka ‘oku fiema’u ke fai ki ha tokanga. ‘I he fekumi na’e fai’, na’e lava ai ‘o fakatokanga’i ‘a e fanga ki’i va’inga ‘oku kei ngāue’aki mai ‘o a’u mai ki he taimi’ ni. Pea ko ia ai ko ho tau fatongia’ ke fai ha ngāue ki ai telia na’a mole atu moe ngaahi mata’i koloa ko ia’.

Fehu'i tefito

Na'a ku ngāue'aki leva 'a e ongo fehu'i tefito 'e ua ke tataki 'aki 'a e fekumi.

- a. Ko e hā 'a e ngaahi va'inga na'e fakahoko he kuo hili' 'oku kei ngāue'aki he taimi' ni?
- b. Ko e hā 'a e ngaahi va'inga kuo 'ikai ke to e ngue'aki he taimi ni?

Na'e ngāue'aki leva mo e ngaahi fehu'i tokoni ke fakama'opo'opo 'aki 'a e ngaahi fakamatala na'e fiema'u ki he fekumi. Ko e ngaahi fehu'i tokoni na'e kau ki ai 'a e:

- a. Koe tala 'o e va'inga.
- e. Ko hai e kakai 'oku nau fakahoko e va'inga?
- f. Ko e fē 'a e feitu'u 'oku fakahoko ai 'a e va'inga?
- h. Ko e hā e naunau 'oku ngāue'aki ke fakahoko 'aki 'a e va'inga?
- i. Ko e hā hono founga fakahoko 'o e va'inga?
- k. Anga hono lau 'o e kai.

Founga na'e fakahoko 'aki 'a e ngaahi fehu'i

Ko e founga leva na'e ngāue'aki ki hono fakahoko'aki 'a e ngaahi fehu'i na'e ua pē. Ko e 'uluaki' koe talanoa.'A ia ko e 'talanoa', ko e founga ia na'a' ku 'alu 'o ma talanoa 'i he meimei houa 'e tolu ki he fa, 'o ma fepōtalanoa'aki ki he kaveinga na'e fai ki ai 'a e fekumi'. Ko e founga leva hono ua ko e 'nofo'. 'A ia ko e founga 'oku ui ko e 'nofo', ko 'eku 'alu 'o meimei 'aho kakato 'i he nofo'anga 'o e tokotaha faka'eke'eke', ke u sio tonu ki he anga hono fakahoko 'o e ngaahi me'a 'oku ne fakamatala'.

Founga: Niu

Koe taha 'eni 'i he ngaahi 'akau 'oku laulōtaha 'a hono 'aonga 'i Tonga' ni pea pehee' foki ki he Pasifiki kotoa, 'o a'u foki ki mamani lahi. Ko 'ene laulōtaha he 'oku faka'aonga'i 'e he

tangata ‘a e ngaaahi kongakonga kotoa pē ‘a e niu’ ki he’ene mo’ui faka’aho’. ‘Oku ‘aonga pē mei hono aka ki hono lau’.

Na’e fili leva ‘a e niu’ ke hoko ko e founa fokotu’utu’u ngāue ki he fekumi’ ni. Ke fakatatau ‘a hono ‘aonga mo e ngāue na’e fakahoko’. Ko ia na’e fokotu’utu’u leva ‘a e ngāue na’e fakahoko’ ‘o fakatatau ki he anga ‘a e mo’ui ‘a e niu (life cycle). Pea ko e ‘amanaki’ ia moe tui’, ‘e ‘aonga ‘a e ngāue na’e fakahoko ‘o hangē koe ‘aonga ‘a e niu’.

Niu motu’u : Teuteu

Ko e fakakaukau ‘o e niu motu’u’ ko e fo’i niu ia kuo mate ‘o tnaki ivi ke hoko pe ke kamata’aki ‘a ‘ene ngāue mahu’inga’, ke fakakakato ‘a ‘ene vīsone’ pe ko’ene taumu’a’ ke hoko ko ha fu’u niu ‘i ha ‘aho.

Ko e me’a ia na’a’ ku fakahoko ‘i he sitepu ‘uluaki’, ko e teuteu ‘a e ngaaahi me’a oku fiema’u ke fakahoko’aki ‘a e fekumi’, hangē ko ‘eku tākaki ivi ke fai ‘aki ‘a e fekumi’. Na’a’ ku feinga leva ke kumi ‘a e kakai ‘oku nau ‘ilo lahi ki he ngaahi va’inga faka Tonga pea nau faingamalie foki ke ma’u mei ai ha fakamatala falala’anga fekau’aki mo e ngaaahi va’inga faka-Tonga’.

Niu ‘uto : Tānaki ‘o e fakamatala

Ko e taimi ko ee ‘oku hoko ai ‘a e fo’i niu motu’u ko e fo’i niu ‘uto, ko e taimi ia ‘oku aata mai ai ke mahino ko e hā ‘a ‘ene taumu’a’. Ko e niu ‘uto’, ko e taimi ia ‘oku hopo hake ai ‘a e lau ‘o e fu’u niu mei he fo’i niumotu’u’ pea ‘oku ‘i ai leva mo hono aka kuo tu’u ki he kelekele’. ‘Oku kamata leva ke hanga ‘e he lau’ ‘o feinga ke tākaki mai ‘a e mafana ‘o e la’aa’ mo e ‘ea’ kae ‘ohake ‘e he aka ‘a e vai’ moe koloa mei he kelekele’ ke fakakakato ‘aki ‘a ‘ene taumu’a ngāue, ke hoko ko ha fu’u niu ‘i ha ‘aho.

Ko e ngāue ia na'a' ku fakahoko 'i he sitepu hono ua', ko hono feinga ke tātānaki 'a e ngaahi fakamatala mei he kakai na'a' ku fili ke fai hano faka'eke'eke.

Ko e taimi 'eni mo e hingoa 'o e kakai na'e ma'u mei ai 'a e ngaahi fakamatala.

Tepile 1 - Founa mo e taimi 'o e tãnaki fakamatala

TAIMI	HINGOA	TA'U MOTU'A	KOLO	FOUNGA FAKA'EKE'EKE
1.9-13 MA'ASI	Faiako	56	Tongatapu	Talanoa
2.16-21 MA'ASI	Fefine'i Fonua	80	'Eua	Talanoa
3. 23-27 MA'ASI	Punake	60	Tongatapu	Talanoa
5. 6-10 'EPELI	Fakama'opo'opo e ngaahi fakamatala kotoa pe kuo tãnaki.			

Ko e tokotaha 'uluaki te u fakahingoa ia ko Lesieli (neongo 'oku 'ikai ko hono hingoa totonu ia). Ko e taha ia he kau faiako fuloa ta'u 'i he pule'anga' pea 'oku ne faifatongia foki 'i he taha 'o e ngaahi kolisi 'iloa 'i he fonua' ni.

Ko e toko taha hono ua ko Sina (neongo 'oku 'ikai ko hono hingoa totonu ia) ko e taha ia he kau fefine'i fonua 'oku nau kei tauhi mai 'a e ngaahi talatupu'a 'o e fonua' ni.

Ko e tokotaha faka'osi ko Tevita (neongo 'oku 'ikai ko hono hingoa totonu ia) ko e taha ia he kau punake 'iloa 'i Tonga' ni.

'I he hili hono tănaki 'o e fakamatala', pea teuteu leva ki hono veteki pe ko hono fakamatala'i 'a e fakamatala na'e tănaki'.

Niu mui: Veteki 'o e fakamatala

Ko e sitepu hoko ia 'a e fu'u niu ko 'ene hoko mei he niu 'uto 'o niu mui, pea ko e taimi ia kuo 'i ai 'a e sino 'o e fu'u niu' kuo mavahe hake mei he kekelele' 'o tu'u pea hā mai ko e fu'u niu.

Ko e taimi ia 'oku hā sino mai ai 'a e vīsone na'e fai 'e he 'uluaki sitepu', 'a ia ko e faka'amu ke hoko ko ha fu'u niu, ka 'oku te'eki ke kakato ke ui ko ha fu'u niu, he 'oku te'eki ke kakato 'a hono ngaahi naunau ke fakateunga'aki.

Ko e fotunga ia 'o e sitepu hono tolu, ko hono feinga ke veteki 'a e ngaahi fakamatala mo e ngaahi fakakaukau na'e tănaki mei he kakai na'a' ku lava 'o faka'eke'eke'. Pea ko e founa hono veteki mo hono fakamatala'i na'e anga pehee' ni.

Ko hono tănaki mo hono fakama'opo'opo 'a e ngaahi fakamatala kotoa, na'e anga pehee' ni. Ko e talanoa 'uluaki' na'e fai pe 'a e fakahoha'a ki he tokotaha 'uluaki 'a ia ko Lesieli, ki ha faingamalie 'e lava ke fai ai ha pōtalanoa. Na'e fakahoko leva 'a e pōtalanoa ko 'eni' 'i he houa nai 'e tolu. Na'e fai pe 'a e fanga ki'i fehu'i iiki pe ke ne tataki pe e pōtalanoa mo e tokotaha ko 'eni 'o ne

fai ai e fakamatala ki he ngaahi va'inga kotoa na'a ne 'ilo'i'. Na'a ku ngāue'aki 'a e founa tatau kia Sina mo Tevita. Na'e 'i ai pe moe ki'i pepa na'a' ku ngāue'aki ki hiki pe ha ngaahi me'a 'oku fu'u mahu'inga 'aupito'.

'I he hili 'a e pōtalanoa na'a' ku feinga leva ke fakama'opo'opo 'a e ngaahi fakamatala ko ia na'a' ku tănaki ki he'eku misini ngāue pe ko e komipiuta'. Ko e ngāue na'e hoko ki ai' ko hono feinga ke fakakalakalasi 'a e ngaahi fakakaukau na'e tănaki.

Ko e anga 'a hono fakakalakalasi 'a e fakamatala' na'e fai pe 'o fakatatau ki he ngaahi fakakaukau tefito taki taha na'e hā mei he pōtalanoa', 'o hangē ko e tala 'o e va'inga', kakai 'oku nau fakahoko 'a e va'inga' moe ngaahi nauanu 'oku fakahoko'aki'.

Fisiki ke fua : Fakahā 'o e ngāue

Ko e sitepu hoko 'a e mo'ui 'a e niu' ko 'ene fisiki ke fua'. Kuo kamata leva ke hā faka'ofa'ofa mai 'a e fu'u niu' he kuo kamata ke kakato 'a hono ngaahi naunau 'oku fakateunga'aki. Ko 'ene fisi pe 'a e niu' pea te 'amanaki leva ki ha fua 'i he kaha'u'.

Ko e fakakaukau ia 'o e sitepu hono hoko', kuo tau sio leva ki he hā sino mai 'a e vīsone na'e fai'. Ko hono fakamatala'i 'eni 'a e ola 'o e fakamatala na'e tănaki mai ke fakahoko 'aki 'a e ngāue. 'Ikai ngata ai' ka ko hono fakama'opo'opo kotoa 'a e fakamatala na'e fai ki ai 'a e fekumi' 'o fakataha'i 'i ha ma'u'anga fakamatala pe 'e taha 'o hangē ko hono pulusi 'o hoko ko ha pepa pe ko ha tohi.

Fu'u niu: 'Aonga

Ko 'ene toki kakato ia 'a e ngaahi naunau 'oku totonu ke fakateunga'aki 'a e fu'u niu. Kuo kakato 'a e vīsone 'a e fo'i niu motu'u he ko 'eni kuo hoko ko e fu'u niu. 'Oku toki laukau ai pe e fu'u niu 'i he'e ne tu'u 'o hā faka'ofa'ofa pea manumanumelie.

Tupu mei he'ene hā fakaofa'ofa' 'oku ne fai leva 'a e fo'i ngāue fisifisimu'a ko 'ene fakaafe'i ha taha pe ke ne ma'u mo'ui mei ai. Ko e fakakaukau ia 'o e sitepu faka'osi', ko e hā e 'aonga 'a e fo'i ngāue na'e fakahoko' pea ko 'ene 'aonga kia hai, pea 'ikai ngata ai ka ko e hā hono 'aonga.

Ko e fakakaukau ia 'o e anga 'a e mo'ui 'a e niu' 'o fakatatau ki he fokotu'utu'u mo e taumu'a ngāue na'e fokotu'u'. 'Oku 'aonga 'a e aka 'o e niu ki he toutai', hono sino ki langa fale', hono lau ki 'ato fale', ko e toume ki he tafu afi', tu'aniu ki he tautale' pea ko e fo'i niu' ko e me'a mahu'inga taha ia ki he tangata' ke inu mo ma'u mo'ui mei ai, pea ko hono nge'esi' ko e tupe mo e ngaahi siueli 'o e Pasifiki 'oku ngaohi mei ai.

'Oku pehee' leva 'a e fakakaukau 'a e sitepu faka'osi' ke hoko 'a e ngāue ko 'eni' ke lau ai 'a e to'utupu 'o e fonua' pea ako ai hotau kakai pea ke ne toe fakamanatu mai 'a e ngaahi koloa ko ia 'a e Tonga' ke tau manatu ki ai pea tau ngāue'aki foki kae 'ae hoko 'o 'aonga 'a e ngāue na'e fakahoko'.

Ngaahi Pole 'o e Fekumi

Ko e 'uluaki pole na'e fai 'a e fehangahangai mo ia' ko e 'ikai ma'u kotoa 'a e kakai na'e fai ki ai 'a e 'amanaki 'e ma'u mei ai ha ngaahi fakamatala lelei mo mo'oni'. Na'e 'i ai pe fa'ahinga na'e lava ke fai ha pōtalanoa mo kinautolu pea ko e fa'ahinga 'e ni'ihi na'e 'ikai ke nau 'i Tonga' ni he taimi na'e fai ai 'a e talanoa'.

Ko e pole hono ua' ko e si'isi'i a e taimi ke fai ai 'a e fekumi'. Tupu mei he lahi 'a e ngaahi ngāue ke fakakakato', na'e tupu ai 'a e si'isi'i 'a e taimi ke fai 'ai 'a hono ngāue'i 'a e fekumi ko 'eni'.

Na'e kau moe tafa'aki fakapa'anga' 'i he pole na'a ku fehangahangai mo ia. Tupu mei he nofo he feitu'u kehekehe 'a e kakai na'e fai ki ai 'a e faka'amu', na'e pau ke kumi ha me'a fononga ke fai'aki 'a e fefononga'aki. Na'e pau ai ke ngāue'aki 'a e

me'a fononga 'a e kaunga'api' ke fakahoko 'aki 'a e ngāue'. Na'e pau pe ke totongi 'a e me'a fononga ni.

Ola 'o e Fekumi

Langatoi

'I he taha 'a e fakamatala 'a e faiako mei he taha 'a e ngaahi kolisi 'iloa 'i Tonga' ni, na'a' ne pehee' koe taha 'eni 'i he fanga ki'i va'inga na'e manakoa 'aupito 'e he fānau iiki'. Ko e Langatoi, ko e toi kae kumi kita. Ko e kakai lahi taha na'a nau fakahoko 'a e fa'ahinga va'inga' ni, ko e fānau iiki 'o tatau pe 'a tangata mo fefine. Na'e lahi taha 'a hono fakahoko 'o e fa'ahinga va'inga' ni, na'e fakahoko ia ha loto ata'ataa' pe 'i ha mala'e va'inga'. Na'e 'ikai foki ke 'i ai ha fa'ahinga naunau pau na'e ngāue'aki ke fakahoko'aki 'a e fa'ahinga va'inga' ni ka koe fānau pe na'e ngāue'aki.

Na'e manako ma'u pe 'a e fānau ke fakahoko 'a e langa toi 'i he taimi 'oku mahina 'aho'aho ai,'a ia ko e taimi po'uli. 'I he anga mo e natula 'o e ki'i va'inga' ni,'oku lahi taha pe ke fakahoko 'i he taimi po'uli. Na'e fa'a fakatahataha mai 'a e fānau ki he feitu'u ke fakahoko ai 'a e langatoi', pea 'oku nau toki fili leva ai ha taha ke ne tataki 'a 'enau va'inga''. Ko e tokotaha te ne tataki 'a 'enau va'inga' ko ia te ne tala 'a e tu'utu'u' ni ki he va'inga ka hoko'. 'I he tu'utu'uni ki he va'inga' ni na'e pau ke 'i ai 'a e ki'i laulau te ne fakahoko ke lava 'o tala ai 'a e tokotaha 'e 'alu 'o toi'. 'Oku lahi pe 'a e ngaahi laulau na'e fa'a ngāue'aki ka koe taha pe 'eni.

*Langa toi,kumi toi ,
'Ofa pe keu 'ilo'i,
Ha taha 'oku toi,
'I he lalo mohokoi,
'Alu koe 'o toi.*

Koe tokotaha ko ee 'e faka'osi ki ai 'a e ki'i laulau' ni, pea ko ia ia 'e alu 'e toi. 'E hokohoko pehee'pe 'a hono fai 'a e ki'i laulau' ni kae 'oua pe ke toe 'a e tokotaha faka'osi' pea ko ia te ne fak ahoko

‘a e kumi’. Ko e faitu’u ko ee na’e fakahoko ai ‘a ‘enau fakataha’, koe faitu’u ia ‘e ui ko e kolo’. Ko e kolo’ ko e faitu’u ia ‘e tñaki mai ki ai ‘a e kau mate ‘i hono kumi’.

‘E ‘alu leva ‘a e kau toi ‘o toi, kae kuikui ‘a e tokotaha ‘oku kumi ‘i ha ki’i taimi nounou. ‘I he’enau maau pe, ‘e fakaongo atu leva ‘a e tama ‘oku kumi ki he kau toi’ ke kī mai ha ki’i veka, pea ka kī mai ha taha, pea mahino leva kuo nau ‘osi maau. ‘E kamata leva ‘a ‘ene fai ‘a hono kumi’. Kuopau ke ne fakapapau’i ‘a e hingoa takitaha ‘o e kau va’inga he ko ia ‘e fai’aki ‘a e kumi’. Kapau te ne ‘ilo ‘a Tevita, pea tene fakaongo atu leva, ‘*Tevita ,mate koeMo’ui au*’

Te na lova leva ki he kolo pe ko hai ‘e ‘uluaki a’u ki ai’. Kapau ‘e ‘uluaki a’u ‘a e tokotaha kumi’, pea ‘e mate leva ‘a e tokotaha toi’. Pea ka faifaiange’ kuo ‘uluaki a’u ‘a e tokotaha toi’ ki he kolo’ pea ‘e lau leva ‘oku ‘ikai mate. ‘I he hili ‘a hono ma’u kotoa ‘a e kau kumi’, pea ko e tokotaha na’e ‘uluaki ma’u pe mate’, ko ia ‘a e tokotaha te ne hoko atu ‘a e kumi.

Ko e va’inga’ ni ‘oku fu’u manako ‘aupito ai ‘a e fñau, ka ‘oku ou tui ‘e toe fakapotopoto ange ke fakahoko pe ‘i he taimi ‘aho’. Ko hono ‘uhinga pe, he koe ‘aho’ ni ‘oku kehe ia kuonga, he ‘oku fu’u fakatu’utamaki ki he tamaiki fefine. Pea ka ‘ikai, pea fakahoko pe ‘e he fñau tangata ‘ata’ata pe ‘o ‘ikai ke kau ai ‘a e fanau fefine’.

Fūfū

Ko e va’inga ko ‘eni’ na’e fakahingoa pe ia ko e fufuu’ he na’e fufuu’ ‘a e tokotaha, kae kumi ‘a e tokotaha. Na’e hoko ia ko e fanga ki’i va’inga fakafñmili ke ngñue’aki ‘e he ngaahi fñmili ‘i honau ngaahi lotofale’. Ko e va’inga’ ni na’e lahitaha hono fakahoko ‘e he fñau iiki’. Na’e malava pe ke kau mai ki ai ‘a e fñau’ pea a’u pe ki he ongo matu’a ‘o e fñmili ‘oku nau fa’a kau pe ki he va’inga’ ni.

Na’e fa’a fakahoko ‘a e va’inga ni ‘i he loto fale takitaha ‘o e ngaahi fñmili. Na’e fa’a malava pe ia ke fakahoko ‘i ha lalo ‘akau. Na’e ‘i

ai pe 'a e ki'i naunau na'e ngāue'aki ki he fufuu'. Na'e fa'a ngāue'aki pe 'a e fanga ki'i me'a iiki te te lava 'o puke 'o pulia 'i hoto nima hangē ko ha ki'i me'i a'akau pe ko ha ki'i fo'i maka si'i 'o fakafe'unga pe ki hoto nima'.

Ko e anga 'a hono fakahoko 'o e fufuu' na'e anga pehee' ni. Na'e fa'a ngāue'aki ha ki'i me'i 'akau si'isi'i pe ko ha fo'i maka fuosi'i 'e malava ke lava 'e hoto nima' 'o kuku'i pea 'ikai ke 'asi ki tu'a. 'Oku te tuku leva 'a hoto nima' ki mui 'o fai ai 'a hono fūfuu'i 'a e ki'i me'a 'oku fai 'aki 'a e fūfuu'. Pea 'i he'ene maau 'a e tokotaha fufuu', te ne tuku mai leva ki mu'a ki he tokotaha 'oku na va'inga' ke ne mate'i ange pe ko fē 'a e nima 'oku 'i ai e me'a na'e fufuu'.

Na'e 'i ai mo hono fanga ki'i laulau ke fai 'aki 'a hono kumi 'a e me'a na'e fufuu'. Ko e taha 'eni 'o e fanga ki'i laulau na'e fa'a fakahoko'.

*Maka miko maka poto,
Sina papi tongotongo,
'Ai tuku 'ai e mono,
Na'a ha'u heni telinga fetoho.*

Pea ko fē e nima 'e faka'osi ki ai 'a e ki'i laulau', pea ko e nima ia te te fili 'oku 'i ai 'a e me'a na'e fufuu'i. Pea kapau 'e hala 'a hono mate'i atu 'a e nima 'oku 'i ai', pea 'e lau leva 'a e kai 'a e tokotaha 'oku fufuu'. Ko e tokotaha fufuu' 'e faingamalie ke hokohoko atu 'a 'ene fufuu', kae'oua leva pe ke tonu 'a hono mate'i 'a e nima 'oku 'i ai 'a e me'a fufuu'. Pea ko 'ene ma'u pe 'a e me'a fufuu', 'e fetongi leva 'a e fufuu' ki he tokotaha hoko'.

Ko e anga 'a hono lau 'o e kai 'o e ki'i va'inga' ni na'e lau ia 'i he taimi 'oku mate'i ai 'e he tokotaha mate' 'o hala. Ko e fo'i mate tu'otaha 'o hala' ko e fo'i kai ia 'e taha. Te na fetongifetongi pe kae 'oua ke mahino pe ko hai 'e 'uluaki a'u 'a hono kai' ki he hongofulu', pea ko ia ia 'a e tokotaha kuo ikuna'.

Hiko

'I he fakamatala 'a e taha 'a e kau fefine'i fonua 'o Tonga' ni 'oku ne nofo 'i Tongatapu' ni 'o fekau'aki mo e hiko', na'a' ne pehee' ko e hiko' ko e va'inga pe ia na'e fakahoko 'i he kuohili pea 'oku kei ngāue'aki pe 'i he taimi' ni. Ko e fa'ahinga va'inga' ni ko e lī'a e fo'i hiko 'e taha ki 'olunga kae hapo 'a e taha pea hokohoko pehee' atu ai pe 'a e fetongitongi 'o e hapo mo e lii'.

Ko e kakai na'a nau fakahoko 'a e va'inga' ni, ko e kakai fefine ata'ataa' pe. Na'e lahi taha pe ki he kau finemui 'a 'enau fakahoko 'a e hiko' ka na'e fa'a kau mai pe moe ngaahi finemātu'a 'e ni'ihi 'i he fa'ahinga va'inga' ni.

Na'e ikai laulau feitu'u 'a e fa'ahinga va'inga ia ko 'eni'. Na'e koloa pe ke 'ata'ataa' 'a e feitu'u ia ko ia ki he lī 'a e hiko' pea malava leva ke fakahoko 'a e hiko ia. Ka ko e feitu'u na'e lahitaha hono ngāue'aki koe ngaahi lalo 'akau.

Ko e naunau na'e ngāue'aki ki he va'inga' ni na'e taha pe 'a ia ko e ngaahi fo'i'akau fuo iiki 'e malava ke te hapo fetongitongi. Na'e lahi hono ngāue'aki 'a e fua 'o e tuitui 'oku kei mata'. Na'e malava pe ke fili pe 'e he kau hiko pe ko e hā 'a e fa'ahinga fo'i akau te nau ngāue'aki'.

Ko e anga hono founa fai' na'e anga pehee' ni. Ko e 'uluaki me'a ke fai' ko hono kumi mai ha ngaahi fo'i hiko ke fai 'aki 'a e hiko'. 'Oku mahu'inga 'aupito ke fili lelei 'a e fuo lalahi 'e fe'unga mo e kau va'inga'. Kuopau ke 'oua na'a fu'u fuolalahi pe fuoiiki, ka 'e fakatatau pe ia ki he anga 'a honau manako'. 'I he mau pe ko ia 'a hono fili 'a 'enau hiko', 'e kamata leva 'a e fe'auhi mei he hiko ua. Te nau kamata pe mei he hiko 'oku ma'ama'a taha 'o faifai pehee' pe, pe ko e fē 'a e hiko lahitaha tenau ala malava ke fakahoko'.

Na'e 'i ai pe foki mo hono laulau 'o e hiko na'e fa'a ngāue'aki.
'Oku pehee 'oku lahi pe 'a e ngaahi ma'u ki he laulau 'a e hiko ka
koe laulau pe 'eni na'e ma'u.

*Fuofua pea' u mo'ua pea' u toki 'anaua
Faifai pea' u fepaki pea' u to he fehivai
Kopai ko 'ulu ko hateniti hatenata
Uanga pe a lamakoli
Fo'i koli savaiki 'a totofu le pupunu
Ki lelenga akumenga manatuki manavanga
Foha 'ulu fetaki nanga
Ato fano'unga 'a pulotu he'eki tu'u 'a e la'a
Kuo 'alu 'a toka kei vanaua pe nanangana
Ta teni pe malu kapusi mapahanga 'oi'oi
Ma'ana'ana fololongo fotatai pilia ho vai malama o hai
Malama o ta mo tapenai 'io tulou 'io feai
'io ko manu 'a tafuafi
Tapu ta'ane matangi ka hula langivalu
Tangi atu tangi ati he pili ko vaivai manulele ulu.*

Ko e anga hono lau 'o e kai na'e anga pehee' ni. Na'e hiko 'a e
tokotaha kae lau 'a e toenga', 'o kamata pe mei he hiko ua'.
Kapau 'e 'osi 'a hono lau 'o e ki'i laulau' 'oku te'eki ke
mate 'a e tokotaha hiko', pea hoko leva ki he hiko tolu'. Pea 'e
faifai pehee' pe kae 'oua ke tō ha'a ne fo'i hiko pea kuopau ke
fetongi leva 'a e tokotaha hiko'.

Na'a' ne toe pehee' foki 'oku lahi 'a e fa'ahinga kehekehe 'o
e hiko'. Ko 'ene ma'u', na'a' ne fanongo mei he kau fefine
matu'omatu'a 'i honau taimi' na'e fe'unga mo e hiko 'e
hongofulu-ma-taha. 'Oku 'ikai ke ne hanga 'o manatu'i 'a
honau fakakalakalasi' ka ko e fa'ahinga pe 'oku' ne kei
manatu'i'.

Neongo 'oku kei fakahoko pe 'a e va'inga' ni 'i he taimi' ni ka 'oku
lahi hono ngāue'aki ia ko e taha 'o e ngaahi faiva tu'u fonua 'o 'ikai
ko e va'inga. 'Oku ou tui 'e ngali fehalaaki 'a e ma'u ki he va'inga'

ni 'i hono fulihi mei he va'inga ki he faiva'. 'Oku fakahoko pe ia 'e he fānau iiki' 'a e va'inga' ni, ka 'oku nau lau mata'ifika kinautolu.

Lafo

'I he fakamatala 'a e taha 'a e kau punake 'iloa 'i Tonga' ni 'o fekau'aki mo e lafo', na'a ne pehee' ko e taha 'eni 'i he va'inga na'e fu'u manakoa 'aupito 'e he kakai Tonga 'i ono'aho'. Na'e hangē 'a e va'inga' ni ko ha va'inga fakakolo. Kimu'a pea kamata 'a e va'inga' ni, kuopau ke fakapapau'i 'oku maa'u 'a e ngaahi naunau 'e fai 'aki 'a e va'inga.

'I he vakai ki he kakai na'a nau fakahoko 'a e va'inga' ni, na'e hangē 'a e va'inga' ni ko ha va'inga faka-kolo pe faka-fāmili. Na'e va'inga ai 'a tangata pea na'e toe va'inga ai foki mo fefine. Na'e malava pe ke hoa 'a tangata mo fefine, pe ko e hoa tangata mo tangata pe ko e fefine mo fefine. Na'e a'u 'o kau mo e fānau 'i he va'inga' ka kuopau ke 'i ai pe 'a e taimi makehe ia ma'a e fānau'.

Ko e va'inga' ni foki na'e fakahoko pe ia 'i 'uta. Na'e fakahoko ia 'i fale ka na'e lahi taha 'a hono ngāue'aki 'a e ngaahi fale fakakolo', 'a ia ko e ngaahi fale kuo ngaohi 'e he kakai 'o e kolo' ke fakahoko ki ai 'a 'enau ngaahi fakataha fakakolo'. Na'e fa'a fakahoko fakafāmili pe ia 'i honau ngaahi fale takitaha.

Ko e ngaahi naunau na'e ngāue'aki ki he va'inga' ni, ko e paenga, tupe, konga holo, lolo-Tonga pea mo e fale' foki. Ko e paenga', ko e fala ia kuo 'osi lalanga 'e he finematu'a 'o e kolo 'aki 'a e lou'akau hangē koe lau'i paongo, lau'i tofua pe koe ha pe e fa'ahinga 'o e lau'akau 'e lava ke lalanga 'aki 'a e fala. Ko e lahi 'o e fala na'e fa'a fa'iteliha pe kau va'inga ki he lahi ka na'e lahi taha pe na'e fa'a ngāue'aki 'a e fala fute 'e 15.



'Ata tā 1 - Paenga lafo kuo 'osi teuteu ke fakahoko ai 'a e va'inga.

Ko e anga hono pelu 'o e paenga', na'e pelu mai 'a e ongo tafa'aki ki lalo pea pelu māi mo e ongo tuliki 'o e fala ki lalo kae hangē 'oku taluo 'a loto'. Kuopau ke tata'o 'a e fala ke toka 'aupito ki he taimi 'oku 'oku teuteu ai ke pelu ke tokalelei 'a e loto'i fala ki he faingofua 'a e heke 'a e ngaahi fo'i tupe.

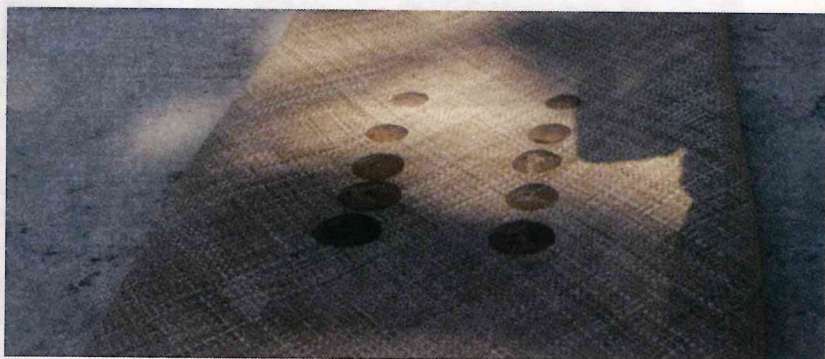
Ko e naunau hono ua na'e ngāue'aki ki he va'inga' ni, ko e tupe. Ko e tupe' ko e ngaahi fo'i pate ia 'oku fai'aki 'a e va'inga'. Ko e ngaahi fo'i pate' ni na'e ngaahi ia mei he nge'esi niu motu'u.

Ko e anga hono ngaahi 'o e tupe', na'e vau 'a e nge'esi niu motu'u 'a tu'a mo loto ke molemole 'aupito mo hā hono kongā 'oku lanu melomelo, pea toki hifi mei ai 'a e ngaahi fo'i tupe. Na'e lahi taha hono ngaahi 'o e tupe mei he take 'o e nge'esi niu'.



'Ata tā 2 - Ko e tupe 'ena kuo 'osi teuteu ke fai 'aki a e va'inga.

Ko e tupe foki 'oku fakakalakalasi 'a hono lahi. 'Oku kamata pe mei he fuolahi taha' 'o a'u ki he fuosi'isi'i taha'. 'E ngaohi 'e he kau va'inga pe ko e hā e lahi taha 'a e tupe te nau lava 'o ngaohi', ka ko e fo'i tupe 'e 5 'e fai 'aki'a e va'inga'.



'Ata tā 3 - Ko e anga 'ena 'a e fakahokohoko 'o e ngaahi fo'i tupe kuo teuteu ki he va'inga.

Te nau fokotu'utu'u pe mei he fuolahi taha ki he si'isi'i taha. Na'e 'i ai foki moe hingoa 'o e ngaahi fo'i tupe'. Ko e fo'i tupe fuolahi taha' na'e ui ia ko e motua'i tupe.'Oku 'i ai mo e fo'i tupe 'oku ui ia ko e tupe kai, 'a ia ko e fo'i tupe ia 'oku te sai'ia taha ai pe ko e fo'i tupe ia 'oku te fa'a kumi 'aki hoto kai.

Na'e lelei 'aupito 'a hono fakahoko 'o e va'inga' ni ka na'e mei sai ange kapau na'e taki fo'i tupe 'e 10 ke ki'i lōlōa atu 'a e va'inga pea 'e toe mālie ange 'a e fe'auhi'.

Ko e taha foki 'a e ngaahi naunau na'e fa'a ngāue'aki ki he va'inga' ni, ko e konga holo mo e lolo-Tonga. Na'e ngāue'aki 'a e konga holo ke unu 'i he lolo-Tonga pea mili'aki leva 'a e ngaahi fo'i tupe ke molemole ke faingofua 'a 'ene heke 'i he paenga'.



'Ata tā 4 - Ko e lolo-Tonga kuo 'ai 'i he nge'esi kema mo e konga holo kuo 'osi maau ke mili 'aki 'a e ngaahi fo'i tupe kae kamata 'a e lafo.

Na'e fa'a fakahoko 'a e fa'ahinga va'inga' ni 'i he taimi efiafi', 'a ia ko e taimi ia 'oku nau foki mai ai mei tokanga mo falehanga. Na'e hangē ia ko ha taimi malolo kia kinautolu'.

Ko e anga hono founga fakahoko 'o e va'inga' ni na'e anga pehee' ni. Ko honau tokolahi' na'a nau tautau toko 2. Na'e malava pe ke a'u 'o tautau toko 5. Te nau tau hōhoa 'o toko 2 mei he mui'i paenga 'e taha', pea toko 2 mei he mui'i paenga 'e taha'. 'E hoa 'a e taha 'i he tafa'aki 'e taha' mo e tokotaha 'i he tafa'aki 'e taha'.



'Ata tā 5 - Ko e tu'u 'ena e paenga lafo kuopau ke nofo 'a e hoa 'e taha mei he mui'i paenga 'e taha, pea 'e nofo leva 'a e hoa 'e taha mei he mui'i paenga 'e taha.

'I he te'eki ke kamata 'a e va'inga', kuopau ke mātu'aki fakalongolongo 'aupito 'a e kau mamata va'inga'. Ka faifai ange' pea fai ha longoa'a lolotonga 'a e va'inga', 'oku fa'a taa'i 'a e kakai ko ia. Pea 'oku fa'a ui leva ia ko e matalafo laukai.

Ko e founa 'o e lafo', 'e uluaki lafo 'a e hoa mei he tafa'aki 'e taha' kae fakatonutonu atu 'e hono hoa mei he tafa'aki 'e taha'. Hili 'a e lafo 'a e tama 'uluaki 'a 'ene 'uluaki tupe', 'e hoko leva ki he tama 'e taha'. Kuopau ke na taki fo'i tupe 'e 5.

Hili 'a 'ene lafo', 'e lau leva 'a hona kai'. 'E hoko atu leva 'a e va'inga ki he ongo tama 'oku na 'i he mui'i paenga 'e taha'. Ka hili 'a e lafo 'a e ongo hoa ko ia', pea 'e tākaki katoa leva 'a e kai 'a e

ongo hoa pe ko hai 'oku ma'olunga taha 'a hono kai'. Ko ia 'e ma'olunga taha 'a hono kai,ko ia 'oku ne ma'u 'a e fe'auhi'.

'E malava pe ke tautau toko 5 'a e fa'ahinga va'inga ko 'eni'. Ka na'e anga pehee' ni 'a hono fakahoko'. Ko e toko ua pe te na kamata 'a e va'inga. Ko e toko tolu leva te nau ta'utu 'i he tafa'aki paenga' 'o fakahokohoko atu pe ki loto. Te nau taki taha pe 'i he fo'i tupe. 'I he hili pe 'a e lafo 'a e tokotaha', pea 'e 'unu leva ia ki he tafa'aki paenga' kae hoko mai 'a e tokotaha fo'ou'. Ko 'ene kakato pe 'a e fo'i tupe 'e nima', ko 'ene kakato ia 'a e va'inga'.

'I he talanoa ki he anga hono lau 'o e kai', na'e anga pehee' ni. Ko e fo'i tupe ko ee 'oku ofi taha ki he mui'i paenga', ko e fo'i tupe ia 'e kai lahi taha'. Ko e kai 'o e fo'i tupe ko ia 'oku 6. Ka toe hoko atu 'a 'ete fo'i tupe hoko', pea 'e lau 1 leva ia. Pea kapau 'e hoko atu 'a e fo'i tupe kehe ia 'i he'ete 'uluaki tupe' pea 'e 'ikai ke hoko atu 'a e laukai' kae ngata pe ai kae hoko mai 'a e kau va'inga hoko'.



'Ata tā 6 - Ko e tu'u 'ena 'a e tupe 'a ia 'oku ui koe tu'u matafala. Ko e tu'u matafala ko e tu'u ia 'a e tupe 'o ofi 'aupito ki he mui'i paenga.

Ko e kau maheni 'i he va'inga' ni,'oku nau toki feinga pe 'a e fo'i tupe ke faka'osi' ke tu'u matafala pe ope matafala. Ka tu'u matafala 'a e fo'i tupe hono ua pe tolu',e feinga leva 'a e tokotaha 'e taha ke tongi'i 'a 'ete fo'i tupe kae tu'u 'a ene fo'i tupe ia 'a'a na.'Oku fa'a ui ko e tongi tupe.



'Ata tā 7 - Ko e tu'u 'ena 'a e ngaahi fo'i tupe 'i he paenga , 'i he 'osi 'a e lafo 'a e 'uluaki hoa kae lau 'a hona kai.

'Oku ou tui 'e toe mālie ange 'a e va'inga' ni kapau 'e lau hokohoko 'a e kai mei he hokohoko 'a e tupe ki he matafala'. Ke 6 'a e tupe 'uluaki' pea 5 'a e tupe hono ua' pea hokohoko pehee' pe ki he 'uluaki fo'i tupe 'e 5.

Kasivaki

Neongo ko e va'inga' ni 'oku 'ikai ke toe ngāue'aki 'i he taimi' ni ka na'e kau 'a e fa'ahinga va'inga' ni 'i he fa'ahinga va'inga na'e fu'u manakoa 'aupito 'i he kuohili kae tautautefito ki he hou'eiki. Ko e tala 'o e va'inga' ni na'e meimei lahi hono fakahoko 'e he 'otumotu 'o Ha'apai'.

Ko e taha 'eni 'i ha fa'ahinga va'inga na'e fu'u sai'ia 'aupito ki ai 'a e kakai hou'eiki 'o e fonua' 'o tautautefito ki he kakai tangata'. Na'e meimei fakahoko ia 'e ha kau talavou 'o e fonua' pea 'oku fa'a kau atu pe ki ai moe fa'ahinga 'o e mātu'a 'i he taimi 'oku kau mai 'a hou'eiki'.

Ko e feitu'u na'e fakahoko ai 'ae va'inga' ni na'e fakahoko ia 'i tahi. Kuo pau ke kumi ha ngaahi fo'i loto ke fakahoko ki ai 'a e fa'ahinga va'inga' ni. Ko e naunau na'e ngāue'aki 'e he va'inga' ni ko e ngaahi fo'i maka pe.

Ka teuteu ke fai ha kasivaki pea 'e fai leva 'a e fono 'a e kolo ko ia' ke fakamahino 'a e taimi mo e feitu'u ke fai ki ai 'a e va'inga' ni. Ko e feitu'u ko ee 'e pau ke fai ki ai 'a e va'inga' ni 'e teuteu leva 'a e kolo ko ia' 'a e ngaahi me'a ke lava 'o fakahoko 'a e va'inga' ni.'Oku hangē 'eni ia ha fu'u katoanga lahi 'aupito ki he kolo' pe ko e feitu'u 'oku 'amanaki ke fakahoko ki ai 'a e va'inga'. Kuopau ke nau teuteu 'a e me'a'anga 'o e hou'eiki 'o e kolo' pea pehee' ki he me'atokoni ki he 'aho ko ia'.

Ko e anga hono fakahoko 'o e va'inga' ni na'e anga pehee' ni. Kimu'a pea fakahoko 'a e va'inga' ni kuopau ke fai 'a hono kava.'E fai 'a e 'ilo kava 'a e hou'eiki' mo e mātu'a 'i he matātahi' ko hono talitali 'a e kau va'inga'.Ko 'ene maau pe 'a e kau va'inga' pea 'e ui mai leva 'e he matapule 'a e hou'eiki 'a e kava 'a e kau tangata va'inga pea 'e toki fakahā atu leva 'ae talamonu' 'a e hou'eiki ki he kau va'inga'.

'I he maau leva 'a e kava 'o e kau va'inga' pea 'e kakau leva 'ae tokotaha te ne tokanga'i 'a e va'inga' ki he fo'i loto 'oku 'osi teuteu ke fakahoko ki ai 'a e va'inga'. He ko e va'inga' ni foki 'oku fakahoko ia 'i tahi. 'I he a'u pe 'a e tokotaha te ne tokanga'i 'a e va'inga ki he loto' 'e fakahoko ai 'a e va'inga' pea te ne toki faka'ilonga'i mai ki he 'ilo kava kuo maau, pea 'e toki faka'ataa' leva 'e he hou'eiki' 'a e kau tangata' ke nauō 'o kamata 'a e va'inga' ni.

Ko e founa hono fakahoko 'a e va'inga' ni na'e anga pehee' ni. Na'a nau va'inga faka-timi 'o tautau toko 5. Ko e founa na'e fakahoko'aki, na'e 'uluaki uku 'a e timi 'e taha 'o fūfū'i 'a e fo'i maka 'i lalo kilisitahi'. Ka hili ia pea 'e toki uku leva 'a e timi 'e taha 'o feinga ke nau ma'u 'a e fo'i maka na'e fūfū'i. Ka ma'u pea te nau fokotu'u ia 'i honau tuliki' pea 'e lau leva ia ko e kai. Pea kapau 'e 'ikai ke nau lava 'o 'ilo'i 'a e fo'i maka na'e fufuu'i' pea 'e toki uku leva 'a e fa'ahi na'a nau fufuu' 'o 'ohake ia ki 'olunga pea 'e kau ia he lau 'a honau kai. Te nau fetongitongi pe he toutou uku 'o fufuu' kae'oua ke kakato 'a 'enau takai tu'o taha 'a e toko 5.

‘I he hili ‘a e fakama’opo’opo ‘e he tokotaha na’e fakafatongia’i ‘aki
‘a hono tokanga’i ‘o e va’inga’, te ne kakau mai leva ki ‘uta ke
fakahā kuo lava ‘a e va’inga na’e fakahoko’.

‘I he’ene a’u mai ki ‘uta’ ‘oku kei fakahoko atu pe ‘a e ‘ilo kava ia ‘a
e hou’eiki’ mo e kau mātu’a’ . Te ne fakahā atu leva ‘a e ola ‘o e
va’inga na’e fakahoko’.’E fakamālō’ia atu leva ‘e ha hou’eiki ‘a e
ngāue na’e fakahoko’.

Te ne fakahā leva ke ‘omai ‘a e kau tangata na’e va’inga’ ke fai hano
fakamalo’ia’i.’E faka’ilonga atu leva ‘a e tokotaha na’e fakamaau ki
he kau tangata na’e va’inga’ ke nau hake mai pea ‘e toki foki mai
leva ‘e kau tagata. ‘I he’enau a’u mai,’e ui leva ‘e he matapule ‘a e
hou’eiki’ ‘a e kava ‘a e kau tangata na’e kau ki he va’inga’ ko hono
fakamālō’ia’i ‘a e ngāue lahi kuo nau lava’i. ‘I he hili ‘a e kava’ pea
‘e toki fakahā leva ‘e he fakamaau ‘a e ola ‘o e va’inga na’e
fakahoko’.

Ka hili ia pea ‘e toki teuteu mai leva ‘e he finemātu’a ‘o e kolo’ ‘a ia
na’a nau teuteu ‘a e va’inga’ ni ‘a e me’atokoni mo e ngaahi
tau’olunga ko e fakame’ite ki he ngue lahi kuo lava’.

Te nau pō hiva ai pe mo kai ke fakafiefia’i ‘a e ngāue lahi kuo lava’.
Ko e talanoa fiefia na’a ma fakahoko mo e tangata ‘eiki’ ni.

Neongo ‘oku ‘ikai ke toe ngāue’aki ‘a e fa’ahinga va’inga’ ni,pea
‘ikai ke ma’opo’opo ‘a hono fakamatala’, ka ‘oku ou tui pe ko hono
‘uhinga pe, koe tokotaha, na’a ne ma’u hake ‘a e fa’ahinga va’inga’
ni, pea ko e tokotaha ko ‘ene fanongo mei he’ene tamai ,‘a ia na’e
kau ‘i hono fakahoko ‘a e fa’ahinga va’inga’ ni.

Fokotu’u

‘I he fekumi na’e fakahoko’,na’e hā mei ai ‘a e ‘i ai ‘a e ngaahi
va’inga na’e fakahoko ‘i he kuohili pea ‘oku kei ngāue’aki pe ‘i he
taimi’ ni. Pea ‘oku ‘i ai mo e va’inga ‘oku ‘ikai ke toe ngāue’aki ka
na’e ngāue’aki.

6.1. Ko 'eku fokotu'u ki he ngaahi va'inga 'oku 'ikai ke kei fakahoko' ke fakakau mai ki he silapa 'a e ngaahi ako' ke malava 'o to e fakamanatu.

6.2. 'E malava ke fa'u ha komiti fakafonua 'o e ngaahi va'inga faka-Tonga' ke nau fai 'a e ngaahi fokotu'utu'u ki hono fakamanatu 'o e ngaahi va'inga' pea nau takai 'i he ngaahi kolo moe ngaahi 'api ako 'o fai ha'anau lea mo fakatataa'i 'a e ngaahi va'inga'.

Aofangatuku

Ko hoto Tonga', 'oku tala pe mei he me'a 'oku te mahu'inga'ia ai'. Ka 'oku mahu'inga ha fa'ahinga me'a pea 'oku tuku ma'u pe ki ai 'a 'ete 'amanaki mo 'ete manako. Ko e taha 'eni 'a e ngaahi koloa tupu'a 'o e fonua' pea 'oku mahu'inga ke tau pukepuke 'a fufu la 'a hono mahu'inga'.

'I he ki'i fekumi na'e fakahoko', 'oku mahino mai mei ai 'a e mahu'inga ke tau kũkũ kaunaka 'a 'etau ngaahi koloa mahu'inga hangē ko e va'inga faka-Tonga'. 'Oku mahino mai 'oku 'i ai 'a e ngaahi va'inga kuo mole atu pea 'oku mahu'inga leva ke tau toe fai ha ngāue ki ai ke toe fakamanatu, he 'oku mahu'inga ki ho ta Tonga, pea tokanga'i 'a e toenga 'oku kei ngāue'aki ke toe manakoa ange'. 'Oku mahu'inga foki ke tau toe fakatokanga'i ange mo hono ngaahi tala' pea pehee' ki hono founa fai', ke kei totonu pe 'a hono fakahoko.

'Oku ou tui pe 'e hoko 'a e ki'i fekumi' ni 'e 'aonga ki he kaha'u 'o e fonua' pea pehee' foki ki hono feinga ke toe paotoloaki 'a e ngaahi mata'i koloa 'oku 'ilo'i ai hota Tonga'.

Ma'u'anga Fakamatala

Fotu, S. L. (2009). Fepotalanoa'aki Faka'eke'eke.

Tahifote, S. (2009). Fepotalanoa'aki Faka'eke'eke.

Taumoepeau, A. (2009). Fepotalanoa'aki Faka'eke'eke.

**Ko e Hā Ha Alanga-Fale ‘Oku Tuha mo Taau Kene
Pukepuke Mo Fakatolonga ‘a e ‘Ulungaanga
Fakafonua ‘o Tonga**

Fai ‘e Hon F. Tu’ilokamana Tuita
Siosiu Kanongata’a, Koliniasi Fuko, ‘Alifaleti Fonua

Talateu

Na’e fanau’i ‘a e fakakaukau ko ‘eni’, ke fai ha fekumi ki ha fa’ahinga me’a ke ne lava ‘o pukepuke mo fakatupulekina ‘a ‘e tau ‘ulungaanga fakafonua’. Tupu mei hono fakatokanga’i ‘oku lahi ‘aupito ‘a e ngaahi fakalakalaka kehekehe ‘oku hake mai ki hotau fonua’ ni, pea ‘ikai ke ngata ai, kā kuo tali foki pea mo e ngaahi liliu ki he ngaahi fa’unga kehekehe ‘o e anga ‘o ‘etau nofo ko e sosaieti Tonga’, ‘o kau ai ‘a e liliu faka-politikale’, kae faka’au ke matangalo atu ‘a e ngaahi tefito’i ‘ulungaanga fakafonua totonu ‘o e fonua’ ni. ‘Oku ‘i ai ‘a e tokonga lahi ‘aupito ke fakatokanga’i kei taimi telia na’a ‘auhia ai ‘a e hakotupu ‘o e fonua ni, pea ‘i ai ha ‘aho kuo mole ‘a e taha’i koloa mahu’inga ha fonua ko ‘enau ‘ulungaanga fakafonua’.

Ko e taha e me’a ‘oku fekuki mo e fonua’ ni, ko e ‘auhia ‘a hotau ‘ulungaanga fakafonua’ koe’uhi’ he ko e natula pe ‘ulungaanga ‘o ha fonua, ‘oku ofe’i ngofua pea hangē ai pe ha limu tu’u ‘i ‘au. Ko e ‘uhinga ia ‘a e fakakaukau ke fai ha fekumi ki ha fa’ahinga me’angāue ‘e malava ke ne pukepuke mo fakatupulekina ‘a e ‘ulungaanga fakafonua’. ‘Oku ‘i ai ‘a e tui ko e ngaahi me’a ‘eni ke fai hano tok’ulungaanga’i ‘e ngalingali ‘e malava kene kei pukepuke mo fakatolonga ‘a ‘etau ‘ulungaanga fakafonua’, hangē ko hono fakafou ‘i he silapa’ pea talanoa’i ‘i he ngaahi ako’anga’, kulupu to’utupu’ pe hako tupu ‘o e fonua’ pea pehē foki ki he ngaahi ha’ofanga faka-sosiale’.

Ko e fakafiefia ‘o e ki’i ngāue ko ‘eni’, koe’uhi ke ma’u ai ha me’a ngāue ‘e kanoloto’aki ha ngaahi fokotu’utu’u ke fakahoko’aki hano malu’i mo fakatolonga ‘o ‘etau ‘ulungaanga fakafonua’. ‘Oku hā

mahino ‘aupito ‘a e ngaholo mo vave ‘a e ‘auhia ‘a hotau ‘ulungaanga fakafonua’ pea pehē ki he matalahi ‘a e ngaahi tafa’aki ‘oku fekau’aki tonu mo e ‘ulungaanga fakafonua’, ‘o hangē ko e totonu ‘a e tangata, fakatupulaki ‘a hono malu’i ‘o e ngaahi matanga’, ngaahi ngāue fakamea’a’, ngaahi totonu ki he koloa faka’atamai’ (intellectual property rights), ko e lea fakafonua’, tā valivali’ pea mo ha toe ngaahi me’a kehe. ‘A ia ‘oku fu’u mātu’aki fiema’u vivili ke ‘i ai ha me’angāue ke malu’i’aki ‘a e ngaahi me’a’ ni.

Founga Fekumi

Na’e fakahoko ‘a e fekumi ko ‘eni ‘i Tongatapu’ ni pē, mei Hahake ki Hihifo ‘o fakatefito pē ‘i he ngaahi ‘ulungaanga fakafonua ‘oku ‘ikai ke tau malava ke mamata ki ai’ (Intangible Cultural Heritage), ‘a ia na’e fakataafataha pē ia ki he ngaahi tafa’aki ko ‘eni ‘o e tala tukufakaholo ‘o e fonua’. ‘Oku kau ai ‘a e lea, ngaahi faiva, ngaahi katoanga pe me’a fakafonua, ngāue tukufakaholo fakafonua ‘o hangē ko e tā tongitongi’, lālanga’, tāvalivali’, pea mo e ngaahi ‘ilo mo e taukei fekau’aki mo natula’o hangē ko e fāfā konga tahi’ (Unesco Convention for the Safeguarding of Intangible Cultural Heritage 2003).

Ko e founga na’e ngāue’aki ki hono fakahoko ‘o e fekumi’ ni, ko e fakapōtalanoa mo e ngaahi kupu fekau’aki. Na’e kau ki ai ‘a e kau tangata’i fonua, kau matapule, kau punake faiva, kau faiaiko Siasi mo e Pule’anga, kau Faifekau, to’utupu, kau faitu’utu’uni ‘i he Potungāue Ako pea mo e Komitu Talafakafonua ‘a Tonga’, ‘a ia ‘oku tō loto honau ta’u motu’a ‘i he ta’u uanoa’ ki he ta’u valunima’. Na’e fai ‘a e feinga ke kāpui ‘a e ngaahi ta’u motu’a kotoa koe’uhi he ‘oku kehekehe ‘a e mahu’inga ‘o e fa’ahinga ta’u kotoa. Hangē ko ‘eni’, ‘oku ‘i ai ‘a e ngaahi taukei ia mo e a’usia ‘oku loloto ange ‘oku toka ‘i he loto mo e fakakaukau ‘a e kau toulekeleka’, ‘a ia ‘oku ‘ikai ke a’usia ‘e he to’utupu’, ‘akinautolu te nau hoko atu hono fataki ‘a e fonua’ ‘i he ngaahi me’a fakafonua’ mo e tukufakaholo’.

Tupu mei he 'ikai ke lava 'o tulituli ki he taimi na'e fai ki ai 'a e fokotu'utu'u ki he 'aho mo e kolo ne fai 'a e ngaahi fēmahino'aki 'e fai e fakapotalanoa mo kinautolu. Ko e ngaahi 'uhinga kehekehe hangē ko e faingata'a fakame'alele', 'o 'ikai ke kakato ai 'a e ngaahi kolo na'e fai 'a hono siofi ngalingali 'e ma'u mei ai 'a e kakato 'o e fakatotolo' ni.

Na'e fakataumu'a 'a e 'ulungaanga fakafonua 'e lave ki ai 'a e pepa' ni, ki he ngaahi me'a fakalaumālie', naunau faka'atamai' (intellectual) pea mo e founa ongo'i', 'a ee 'oku ne fo'u 'a e to'onga mo'ui 'a ha kakai. 'Oku kau mai ki heni 'a e ngaahi ngāue fakamea'a, tohi fakamata'itohi, to'onga mo'ui, ngaahi tefito'i totonu 'a e tangata', me'a 'oku mahanu'inga'ia ai' pea mo e tau'ataina 'a e tangata ke ne fakakaukau'i 'e ia 'a ia. (Unesco World Conference on Cultural Policies, Mexico, 1982).

Me'angāue

Alangafo'u 'o e katoalu

Ko e katoalu', 'oku toki faka'aonga'i pē ia 'i ha katoanga. Ko hono mahu'inga tefito', he 'oku kau ia he me'a fungani 'o e fa'ahinga katoanga fakafonua 'oku fai' hangē ko e mali, putu pe fai'aho. 'E fakatefito pe 'a e alangafo'u 'o e katoalu' 'i he founa 'oku lalanga'aki', he ko hono teuteu'i 'oku makehe, pea 'e hiliō hono mahu'inga 'i he poto'i mo e filio'i 'oku fai ki ai'. Ko e katoalu' 'oku tānaki ki ai 'a e ngaahi me'a mahu'inga taha 'a e fefine Tonga', pea 'oku ne fakaho'ata mai 'a e molumalu mo e ngeia 'o hou'eiki fafine 'i he Sosaieti faka-Tonga'. 'Oku fa'o ki ai kotoa 'a e ngaahi fakahikihiki tama 'a e fa'ee', hangē ko e kofu to'onga', lolo tākai', tukilamulamu', ta'ovala', kali', kie' mo e ngaahi koloa mahu'inga 'a e Tonga', 'a ee 'oku tau polepole ai hotau Tonga'. Ko e fakakaukau 'o e katoalu mo hono fatongia tefito 'oku hā 'i 'olunga', 'oku pehee' tofu pe 'a e fakakaukau ki he mahu'inga 'o 'etau 'ulungaanga fakafonua' mo e tukufakaholo' he ko e fungani ia 'o e nofo 'a e sosaieti Tonga'.

Ko e lalanga 'o e katoalu', kuopau ke filifili 'a e ngaahi fo'i alu 'oku fakapapau'i 'oku matu'otu'a fe'unga te ne lava 'o matu'uaki 'a e ngaahi fatongia 'o e kato', pea toe tolonga foki. 'E pehē pe 'a e fakakaukau ki he 'ulungaanga fakafonua' pea mo e tukufakaholo', kuopau ke filifili mai 'a e ngaahi founa mo e naunau 'e ngalingali te ne malava 'o pukepuke mo fakatolonga 'etau mata'i koloa ko ia ko e 'ulungaanga fakafonua mo e tukufakaholo'.

Ko e natula 'o e katoalu' 'oku 'ikai ke 'i ai hano tapuni. 'Oku 'uhinga ia 'oku kei 'atā pe, pea mo faingamalie ke tănaki pe fa'o atu ha me'a ki he katoalu', kā 'i he taimi tatau 'oku toe fima'u pe ke to'o 'a e ngaahi me'a kuo motu'a' kae fa'o atu ha me'a fo'ou. 'Oku pehe pe pea mo e fakakaukau 'o e fakatotolo' ni, ki he fakatolonga 'o 'etau 'ulungaanga fakafonua'. 'Oku mahu'inga 'aupito ke fakatokanga'i na'e 'i ai 'a e ngaahi founa fakatolonga 'akitautolu ki he'etau tala tukufakaholo' mo e 'ulungaanga fakafonua', 'o hange ko hono paasi mei he to'utangata ki he to'utangata, 'o talanoa'i pe mei he kui ki he matu'a', pea matu'a ki he fanau'. Kapau 'e tănaki atu ki ai mo hano hiki tohi 'a e ngaahi fo'i talanoa 'oku pāpaasi hifo, ko e taha ia 'o e taumu'a 'oku 'ikai ke tapuni ai 'a e katoalu'.

'Oku mahu'inga foki ke tau tokanga ki he me'a ko e 'ilo me'a kehekehe pē ko ha 'ilo 'oku fo'ou. 'Oku makatu'unga 'a e fakalakalaka 'a e 'atamai pe koloa'ia 'a e 'atamai 'o e tangata', 'i he'ene 'ilo ki he ngaahi me'a kehekehe 'i hono 'ataakai'. Kapau 'e pikitai pe ki he ki'i me'a 'oku ne lolotonga ma'u', kae 'ikai ke fie ako ki ha me'a 'oku toe lahi ange, 'e pukupuku ai pē 'a e me'a 'oku ne 'ilo, pea he'ikai ke fai ha laka ia ki mu'a, 'o tatau pe 'i he kolo mo e fonua. Kapau 'e pehē 'etau to'onga mo'ui', ke fakangatangata pe 'iate kitautolu, pea ko 'etau fakakaukau leva ia 'oku si'isi'i 'a mamani pea ko e mōlia ai pe 'a e 'ulungaanga fakafonua' pea mo e tala tukufakaholo', pea 'ikai ke ngata ai ka 'e mole ai pe hotau Tonga', pea 'e toe fakapekia atu ai mo e fa'ahinga 'o e tangata 'i he tu'u ki he kaha'u' (Taufe'ulungaki, 2009).

Ko kinautolu 'a e kau lalanga katoalu, 'oku 'i ai 'enau taukei mo e poto'i 'i hono lalaanga 'o e fa'ahinga kato ko 'eni' 'Oku nau 'ilo 'a e

fo'i alu 'oku totonu ke lalanga'i he taimi 'oku ofe'i ai 'a e kato ke 'alu hake ki 'olunga 'a e lalanga mei he faliki, pea mo e taimi ke tu'u ai 'a e fo'i alu ke ngaofe ai ke 'ai 'i he ngutu'i kato'. 'I he fakakaukau ki he kau lalanga katoalu, pea mo 'enau poto'i hono fai 'a e ngāue' ni, 'oku pehee' tofu 'a e fakakaukau kia kinautolu ke fai 'a hono fokotu'utu'u 'a e ngaue ke fakatolonga mo pukepuke 'a 'etau 'ulungaanga fakafonua pea mo e tala tukufakaholo. 'Oku 'i ai 'a e fo'i alu motu'a pe matu'otu'a ke tokoni hono fakafefeka 'a e kato'. Ko e taimi 'eni 'oku fiema'u ai 'a e kakai matu'otu'a' ke nau kau hono fakatolonga mo pukepuke 'a 'etau 'ulungaanga fakafonua'. Ko e fanga ki'i fo'i alu muimuia', 'oku ne fakafofonga'i 'e ia 'a e fanau' mo e to'utupu'. 'Oku mahu'inga ke tō kia kinautolu' ke nau mahu'inga'ia 'i hotau 'ulungaanga fakafonua' lolotonga 'enau kei tupu hake, he 'oku kei ofe'i ngofua ai.

Ko e fo'i alu kotoa pe 'oku fai'aki 'a e lalanga kuopau ke tu'otu'a tatau, pea ko e taimi 'oku fusi'i ai' kuopau ke fakapapau'i 'oku ma'u lelei. Ko e tu'aniu 'oku ngāue'aki' 'oku totonu ke tauhi 'enau fō tatau 'i he taimi 'oku fai ai 'a e lalanga'. Ko e taimi 'oku potupotu tatau ai 'a e ngaahi me'a' ni, 'oku fakapapau'i 'a e tu'unga 'e 'i ai 'a e katoalu ko 'eni'. 'E matamata lelei mo tolonga, makatu'unga 'i he fepoupouaki lelei 'a e ngaahi naunau 'oku fai'aki 'a e lalanga'. 'I he 'osi 'a e lalanga' 'oku fakataha mai 'a e kau fine'eiki' 'o talanga'i hano teuteu'. Ka ko e taimi lahi 'oku fakatefito pe ia 'i he hu'u 'a e lalanga' pea mo e taumu'a na'e fai ki ai 'a e lalanga'. 'Oku pehee' 'a e fakakaukau ki he ngāue'ni. 'I he taimi 'e lava ai', pea 'e tuku atu ia kia kinautolu 'a e sino pe kautaha, ke nau toki aofangatuku pe 'oku fakafiemalie 'a e tukunga ko ia', ka 'oku fakatatau pe ki he taumu'a na'e fai ai 'a e fo'i ngāue ke fakatolonga mo pukepuke 'a fufula 'etau 'ulungaanga fakafonua'.

Ola

Fakatatau ki he ngaahi talanoa na'a mau fakahoko mo e ni'ihiki koia na'a mau talanoa, na'a nau pehe', 'oku te polepole'aki hoto Tonga 'i he ngaahi to'onga mo'ui 'oku fakaho'ata mai ki tu'a fekau'aki mo e ngaahi me'a ko 'eni : 'ulungaanga, poto fakapotopoto, ko e me'a

fakafonua 'oku hā mahino mai mo e me'a fakafonua 'oku 'ikai ke hā mai, 'uhinga 'oku 'auhia ai' pea pehe ki ha founa ki hano fakatolonga'.

'Ulungaanga

Ko e taha 'o e ngaahi me'a na'e hā mahino mei he talanoa', 'a e mahu'inga 'o e 'ulunga'ulungaanga fakafonua ki hono fakafuo 'o e fa'ahinga 'o e tangata', pea 'e tukufakaholo ia mei he to'utangata ki he to'utangata 'o hangē pe ko ia ko e fōtunga'. 'Oku fakatefito 'a e 'ulunga'ulungaanga, 'i he ngaahi me'a hangē ko e founa ke tauhi'aki 'a e tangata ke mo'ui fuoloa, ko e hā e taumu'a 'o e mo'ui? Ko e hā e founa 'e ngāue'aki ke fakatupulekina ai 'a e mo'ui ko ia? (Hays, Jennifer 1998). Ko e 'uhinga 'eni 'oku kau ai 'a e founa ngōue', founa fangota', pea pehee' ki he founa fai folau vaka', ngaue fakamea'a', 'i he'etau ngaahi me'a fakafonua', he na'e fai 'e he fanga kui he ko e me'a ia na'e ma'u ai 'enau mo'ui'.

Ko e tefito'i 'ulunga'ulungaanga 'oku uho'aki 'e he Tonga ko e faa'i kavei koula', 'a ia ko e faka'apa'apa, loto tō, tauhi vā pea mo e mamahi'i me'a. 'Oku toki kofutu'a'aki 'a 'etau tui, ongo'i, mahu'inga'ia mo e poto'i 'ilo. Ko e toka mālie 'a e ngaahi me'a ko 'eni 'i he mo'ui', 'oku ne toki ue'i leva kitautolu ke tau fanofano'i e mo'oni'i me'a ko 'eni', mei he to'utangata ki he to'utangata. Ko e ngaahi kavei koula ko 'eni' 'e fakatefito pe ia 'i he me'a ko e 'ofa. Ko 'ete ma'u 'a e 'elemeniti mahu'inga taha pe ia 'o e mo'ui ko e 'ofa, pea 'e fakanatula pe 'ete ongo'i 'apasia ki he ngaahi tu'unga 'o e sosaieti 'o nofo faka-Tonga. He ko e 'ofa' 'oku 'ikai ke l'ulungaanga 'āvahevahe, pe tangi ke ongoongo pe ke tuku hifo ha ni'ihi 'i he 'ātakai 'o e nofo 'a e sosaieti Tonga'. Ko e fakamo'oni mahino 'eni 'o e fekau'aki 'a e faa'i kavei koula', he ko 'enau fanau tamā, ko e toka'i', mateaki' mo e tui'. Ko e tui', 'oku fakatupu ia 'e he fa'ahinga 'ātakai pe fa'unga na'a te tupu hake ai. 'Oku ne fakafuo kita ki he me'a na'e ako'i ki ai kita 'i hoto 'ataakai'.

Poto fakapotopoto

‘Oku ‘uhinga ‘a e poto fakapotopoto’ ki hono ngāue’aki ‘o e ‘ilo’ ke ma’u ai ha mo’ui ‘a ha ni’ihi kehe. ‘Oku toe ‘uhinga pe ki hono malava ‘o fakatuhotuhani ‘a e me’a ‘oku te ma’u’ ke fakafaingamalie’i ai ha’ate tokoni ki ha taha, hangē ko hano fua ha kavenga ‘a hoto kaunga’api’ pe fa’ahinga ‘oku vivili ‘enau fiema’u’. Ko e mo’ui fakapotopoto’ ‘oku fisi-ki-tu’a ia mei ha taha ‘oku ne ma’u ‘a e ‘ofa fonua’ pea ‘oku loto tō ke ala-nima ‘i he me’a kotoa pe ‘e ala lava ‘o tokoni ki ai’. ‘Oku mamahi’i hono tuku fakaholo’, ‘a e me’a na’e mamahi’i ‘e he’ene kui’ ‘o a’u mai ki ai.

Ko hono toe fakalea ke mahinoange ‘o e poto fakapotopoto’, ko e taimi ia ‘oku te fononga ai mo e ngaahi poto kuo tātānaki he ngaahi taimi ‘o faka’aonga’i ia ‘i he ngaahi me’a ‘e ‘aonga kia kita, mo ha ni’ihi kehe pea mo e fonua foki. Ko e taimi ‘e ni’ihi ko e poto ‘oku te tātānaki’ ‘oku ne h’ulungaanga ‘e ia ‘o fak’ulungaangaloku ‘a e ngaahi me’a na’a te tupu hake mo ia, hangē ko e ‘ulungaanga fakafonua. ‘O tupu ai ‘a ‘ete aafe ki he ngaahi me’a tānaki mai ko ia’. Ko e poto fakapotopoto leva, ‘a ‘ete tānaki mai ‘a e ngaahi poto mo e ‘ilo fo’ou ‘oku te ma’u’ ‘o fakataha’i ia mo e me’a na’a te ‘ulungaanga maheni ai ‘i hoto ‘ataakai’, ‘o fakamali’i ke fenapasi mo e ‘ulungaanga fakafonua’.

‘Oku ‘i ai ‘a e tok’ulungaanga, pe ‘e ‘ulungaanga fēfē ‘a hono ako’i ha taha ke poto fakapotopoto? Ko e poto fakapotopoto ia ‘oku kamata pe ia mei he ‘uluaki ‘apiako (‘api), pea ‘e tokoni lahi ‘a e ako’anga hono ua, ‘a ia ko e ‘apiako, ke pou pou ki he kaveinga’ ni. Ko ‘enau ‘osi mei he ngaahi ako’anga’, kapau na’e fepoupouaki lelei ‘a e onga ako’anga ki hono fakafuo ‘o e tamasi’i pe ta’ahine ke nau fakapotopoto’i mo mahu’inga’ia ‘a e koloa tuku fakaholo mo e ‘ulungaanga fakafonua’. ‘E ‘i ai ‘a e fakatu’amelie ki hano fakatolonga mo faka’ai’ ai ke kei hokohoko atu hono mo’ui’aki ‘etau ‘ulungaanga fakafonua’ mo e koloa tuku fakaholo’.

Me'a fakafonua 'oku hā mai(tangible) mo e me'a fakafonua 'oku 'ikai hā mai (intangible).

Ko e 'ulungaanga fakafonua', 'oku vahevahe ia ki he me'a lalahi 'e ua. Ko e 'uluaki', ko e me'a 'oku hā sino mai 'o hangē ko e faiva, ngāue fakamea'a, tā tongitongi, pea mo e lalanga. Ko hono ua', ko e me'a 'oku 'ikai ke hā sino mai, 'o hangē ko e poto'i 'ilo mo e taukei, 'a ee 'oku tauhi 'i he 'atamai 'o e tangata' 'a ia 'oku 'ikai ke tau lava 'o mamata ki ai. 'Oku pehē 'e kinautolu 'oku nau taukei 'i he mala'e ko 'eni', ko e konga mahu'inga taha 'eni 'o e 'ulungaangafakafonua'. Ko e me'a 'oku hā sino mai', 'oku ne fakafotunga mai 'e ia 'a e poto'i 'ilo', 'a ee 'oku 'ikai ke tau lava 'o mamata ki ai koe'uhi', he 'oku tauhi pe 'i he 'atamai 'o e tangata'. 'Oku kau 'a e ngaahi faiva mo e ngaahi matanga hangē ko e 'Otu langi' mo e Ha'amonga' 'i he konga koe 'o e 'ulungaangafakafonua 'oku lava ke tau mamata ki ai, 'o ala ki ai pea hā sino mai. 'O tatau ia mo e ngāue fakamea'a', founa ngōue', ta'ovala', mo e ngaahi me'a pehee'. Ko e 'uhinga ia 'oku l'ulungaanga ai 'e he kau papalangi 'a e misiume', ke tauhi ai ke tolonga 'a e ngaahi ngāue fakamea'a', pea ke fakafaingamalie'i ke mamata ki ai 'a e kakai kotoa pe 'o e fonua'. 'Oku kau mai ki he fa'ahinga ko 'eni', 'a e ngaahi monumanu 'oku mahu'inga'ia ai 'a e sosaieti', hangē ko e hoosi, puaka 'i Tonga' ni (hufanga 'i he fakatapu), 'oku kau ki ai 'a e 'akau kakala tu'u fonua', hangē ko e heilala, 'akau faito'o, 'akau ki he tā pōpao, pea mo ha ngaahi me'a kehe. Ko e ngaahi me'a tu'ufonua ko 'eni' 'oku ne fakahaa'i mai hotau 'aneafi ki he 'aho' ni. Ko e ngafa leva ia 'o kitaua ke tauhi ke malu pea ke tu'uloa, he ko 'eta kofu to'onga 'oku totonu ke fa'o ki he al'ulungaanga fale 'o e katoalu 'i he fakatotolo ko 'eni (Haruyama, Takako. 2003).

Ko e konga mahu'inga taha 'o e 'ulungaangafakafonua', ko e tafa'aki koe 'oku 'ikai ke tau lava ke mamata ki ai. He 'oku fufū pea tanu ia he 'atamai pe fakakaukau 'a e tangata pe fefine. 'Oku vahevahe lalahi e ngaahi 'ulungaangafakafonua' ni, fakatatau ki he faka'uhinga 'a e UNESCO. 'Uluaki', ko e tala tukufakaholo 'oku tuku atu mei he to'utangata ki he to'utangata 'i he lea pe fan'ulungaanga. Ua', ko e ngaahi faiva fakafonua' 'o kau ai 'a e

hiva' mo e tau'olunga'. Tolu', ko e ngaahi ouau mo e katoanga fakafonua'. Ko e fā, ko e poto'i 'ilo fekau'aki mo natula' pea mo e 'univeesi' pea ko hono nima leva, ko e ngaahi ngāue fakamea'a fakafonua'.

'Auhia mo e fakatolonga

'Oku 'i ai 'a e tui na'e tokoni lahi 'a e hake mai 'a e fakalakalaka ki he 'auhia 'o e 'ulungaangafakafonua, he 'oku hā mahino mai 'a e 'ikai ke mahu'inga'ia mo faifai noa'ia 'a hono ngāue'aki e lea fakafonua'. Kuo a'u ki he teuteu (vala) 'a e 'ikai ke kei fakamolumalu 'o tautau tefito kia hou'eiki fafine. Kuo 'ikai ke kei fai 'a hotau tala talu mei tuai, 'a ia na'e sitepu 'e tolu. 'Uluaki', ko e talatalaifale – ko 'api ia. Ua, ko e fanongonongo tokoto – ko e kolo ia, pea ko et olu, ko e tano'a, 'a ia ko e fonua ia. Ko e taimi ka fetukutuku ai 'a e mahu'inga'ia 'a e tangata mei ha me'a na'e 'ulungaanga maheni ki ai, ki ha toe me'a 'oku makehe ange, 'oku mahino leva ko e fakatupu ia 'e ha fa'ahinga ta'au 'oku malohi ange pea 'ikai malava ke teke'i. Ko e peau kula ia 'o e liliu. 'Oku 'i ai 'a e tui ko e me'a te ne lava ke fakafe'atungia'i ha 'auhia e 'ulungaanga fakafonua', ko hono fakafefeka'i 'a e ngaahi poutuliki' pea mo e fakava'e 'o e 'ulunga'ulungaanga'.

Na'e pehe 'e he ni'ihia na'e fai 'a e fakatalanoa mo kinautolu', 'oku hoko 'a e mahiki hake 'a e tu'unga fakaako 'a e kakai 'o e fonua', ke mōlia atu ai 'a hono kei fakamahu'inga'i 'a e to'onga mo'ui fakafonua', he kuo nau aafe kinautolu 'o ohi mai 'a e fa'unga fo'ou 'o e nofo faka-famili, ko e fakatautaha pe kae 'ikai ko e 'ulungaanga maheni ko e nonofo 'a kainga.'Ika ke ngata ai', ka kuo ma'u 'a e poto ia mo e vahenga lelei', 'o teke'i 'a e fakaongoongo mo e faka'apa'apa ki he 'ulumotu'a', he kuo pule'i 'e he pa'ulungaanga mo e fe'au'auhi 'a e 'ulungaanga 'o e nonofo he taimi' ni.

Ko e masiva 'ilo 'a e kakai fekau'aki mo honau 'ulungaanga fakafonua', fakataha mo e 'ikai ke fakama'opo'opo 'a e ngaahi taukei' mo e poto'i 'ilo' 'i ha tohi kuo hiki, koe'uhi ke 'inasi ai 'a e

tangata'i fonua kotoa pe. 'Oku hangē ia hano teke'i 'a e 'ulungaanga fakafonua ki tu'a, ke 'oua te nau mo'ui'aki. Lolotonga ko 'eni', 'oku te'eki ke fai ha ngāue ke hiki ki ha tohi, kuo toe mole atu mo kinautolu ia na'a nau ma'u pe tauhi 'a e ngaahi 'ilo tukufakaholo ko'eni', 'a ee na'e tuku atu mei he to'utangata ki he to'utangata 'aki pe hono talanoa'i'.

'Oku fiema'u ke fai ha fakalelei ki he silapa ako', 'a ia ke 'ako'i 'i he lea faka-Tonga 'a e tamasi'i pe ta'ahine ako kotoa pe, 'o kamata mei he'ene hu 'o a'u ki he kalasi tolu. Ko e 'uhinga foki 'eni ke tanumaki ai 'a e tefito'i 'ulunga'ulungaanga faka-Tonga 'i he ngaahi lesoni'. 'I hono tănaki mai mo e lesoni fo'ou ko e Nofo 'a Kainga mo e 'ulungaanga Fakafonua', 'oku 'i ai 'a e 'amanaki lelei ai ki he kaha'u, neongo ko e ngāue ko 'eni 'e 'osi ha ngaahi taimi lahi pea toki hā.

'UHINGA 'O E OLA

Fepoupouaki 'a e 'ulungaanga mo e poto fakapotopoto

'I he tu'unga ko 'eni', 'oku hangē 'a e 'ulunga'ulungaanga ia ko ha vaka folau ko hono hingoa, ko 'Ulunga'ulungaanga. Ko e 'eikivaka leva ko 'ofa, pea 'oku fa'u'aki leva 'a e vaka', 'a faka'apa'apa', loto tō, tauhi vā pea mo e mamahi'i me'a. Ko e me'angāue faifolau 'o e vaka' ni ko e toka'i', mateaki', tui', melino' mo ma'uma'uluta'. 'Oku misini'aki 'e he vaka' ni, 'aki 'a e lea, teuteu (vala)ki he 'ulungaanga 'o e nofo', pea ko hono lā ;'a e laukau hoto Tonga, pea ko e kauvaka leva 'a poto fakapotopoto'. 'Oku makatu'unga 'a e malu ha vaka 'oku folau, 'okapau na'e maau malie 'a e ngaahi naunau folau 'o e vaka' 'o 'uhinga 'oku fengāue'aki lelei 'a e me'a kotoa pe 'o e vaka'. 'Oku pehee' hono 'omai ki he fakakaukau 'o e fakatotolo ko 'eni', 'e ngaholo 'a e vaka 'o e 'ulungaanga fakafonua' 'okapau 'e fenāpasi 'a e ngaahi naunau ko ia 'oku hā 'i 'olunga pea te tau tui 'e tolonga mo tu'ulua 'a e 'ulungaanga fakafonua 'i hotau Pule'anga' ni, he 'oku 'i vaka 'a poto fakapotopoto' pea mo 'ofa ke fakapapau'i 'e tau fonua 'a e folau 'a 'ulungaanga fakafonua'.

Tupu mei he feinga 'a e matu'a' ke a'usia 'e he'enau fānau 'a e tu'unga ma'olunga taha te nau ala lava', 'oku makatu'unga ai 'a

hono ‘omai kinautolu mei motu ki Tonga’ ni, pe mei Tonga’ ni ki muli. ‘Oku fe’ave’aki ‘a e fanau’ mo e fakataumu’a, ke nau ma’u ha tu’unga fakaako ma’olunga ke lava ‘o ma’u ha mo’ui ‘oku toe lelei ange’. Na’e ‘ikai ke fakatokanga’i ko e fo’i fehikitaki ko ‘eni mei ‘api’ mo hono ngaahi tala’, ki ha feitu’u kehe ‘i he ‘uhinga ko e ako’, ‘oku liliu ai ‘a e ‘ātakai ia ‘o e tamasi’i pe ta’ahine ako mei he ‘ātakai ‘o ‘api, ki he ‘ātakai ‘oku fo’ou. Hangē nai ko e ‘ikai ke toe fai ha mo’ui fakafalala ‘i he mātu’a’, ‘oku toe tau’ataina ange ke fai pe me’a ‘oku te lotu ki ai’, mo ha ngaahi me’a kehe, pea taimi lahi kuo lava ‘a e feinga ia ‘o ma’u ‘a e me’a na’e fai ai ‘a e mavahe mei ha ‘ātakai ‘o ‘api’, kae taimi ke foki ai, kuo kehe ‘a e fakafotunga ia ki he me’a na’e ‘ulungaanga maheni ki ai ‘i ‘api’. Kuo ‘ikai ke kei mahu’inga’ia ia he ngaahi tala ‘o ‘api’, kuo hiki ‘a e tok’ulungaanga ia ki he ‘ātakai fo’ou na’e ‘alu ki ai’. Ko e taimi ‘eni ‘oku mōlia ai ‘a e ‘ulungaanga fakafonua’ (Thaman, 2002).

Ko e taha ‘o e liliu ‘i he ‘ulungaanga fakafonua’, ‘oku malava ia ke hoko ‘i he taimi ‘oku te kau ai ki ha kulupu. ‘E kehe ‘ete sio mei he lotu’i kulupu ki tu’a’. ‘E kehe ‘ete vakai mo ‘ete fakakaukau’, kehe ‘a ‘ete mahu’inga’ia, to’onga mo e ‘ulunga’ulungaanga’. ‘Oku makatu’unga ‘eni ‘i he’ete feinga ke fa’ifa’itaki ki he ngaahi me’a ‘oku mahu’inga’ia ai ‘a e kulupu ‘oku te kau ki ai’. Kapau leva ko e kulupu ‘oku te kau ki ai ‘oku nau mahu’inga’ia ange kinautolu ‘i he me’a ohi mai, tā ko ‘ete muimui ai pe ‘i he me’a ko ia’ kae tali kita ‘e he kulupu’. Ko e me’a ia ‘oku tokoni ki he mōlia ‘a e ‘ulungaanga fakafonua.

Fekau’aki ‘a e me’a ‘oku hā mai mo e me’a ‘oku ‘ikai ke hā mai

Ko e taha ‘o fakatātā mahino ki heni, ‘a hono fa’u ‘e he kainga ‘o Tamale ‘a e lakalaka ‘o ui ko e Uasila’aa’. ‘Oku fakamatala’i heni ‘a e ‘uhinga ‘o e Ha’amonga pea ‘i hono toutou faiva’i ‘a e ta’ulungaanga’ ni, ‘oku ne fakatolonga ai pe ‘e ia ‘a e tala pe hisitolia ‘o e Ha’amonga’. Ko e fougā ‘eni ‘oku fengāue’aki ai ‘a e me’a hā mai (Ha’amonga) pea mo e me’a ‘oku ‘ikai ke tau mamata ki ai (ta’ulungaanga mo hono haka’i) ‘oku ne fakatolonga ai pe ‘e ia ‘a e tala ‘o e fōnua. Ko e mahu’inga ia ‘o e fougā ko ‘eni’, he ‘oku

ne lava 'o fakasino mai 'a e ngaahi me'a 'oku 'ikai ke tau lava 'o mamata ki ai, pea ko e founa pe ia ke tauhi'aki ko hono toutou fai 'a e faiva'.

Ko e toko lahi na'e fai ki ai 'a e fakapotalanoa', na'a nau pehee' ko e taha ha founa lelei, ke hiki 'i ha tohi 'a e ngaahi 'ilo ki he tala 'o e fonua' he kuo faka'au ke to e tokosi'i ange 'a kinautolu 'oku nau kei ma'u 'a e taukei mo e 'ilo ki he tala 'o e fonua'. Ka fai ha fa'ahinga katoanga mahu'inga 'i Tonga' ni, 'oku lahi 'a hono kole ki he kakai muli', 'a hono faka'eke'eke 'a e founa fakahoko 'o e me'a ko ia. (Taumafa Kava 1967 mo e 2008) koe'uhi ko e 'ikai ke tauhi ha ngaahi fakamatala 'i heni'. 'Oku tau masiva 'ilo ki hotau tukufakaholo' koe'uhi' kuo mole atu 'a e kakai na'a nau 'ilo 'a e tala ho tau 'ulungaanga fakafonua'.

Ngaahi Fokotu'u

Ko e ngaahi fokotu'u 'eni, 'o fakatefito mei he ola 'o e fakatotolo' ni:

1. Ke fakapapau'i 'e he Potungaue Ako' 'oku fakahū ki he silapa - 'o kamata pe mei he ako tokamu'a, lautohi si'i, kolisi, mo e ako ma'olunga ange - 'a e ngaahi me'a 'oku fekau'aki pea mo e 'ulungaanga fakafonua' pea mo e tukufakaholo'.
2. Ke fengāue'aki 'a e Komiti Tala fakafonua' pea mo e Va'a 'ulungaanga fakafonua 'a e Potungaue Ako' ki hano fokotu'utu'u ha ngaahi polokalama ki he kakai 'o e fonua'- ha ngaahi me'a ke fakatolonga'aki 'a e 'ulungaanga fakafonua'. Hangē ko ha polokalama talatalaifale 'i he 'ū kolo', pe ko hano fakahoko mai ha ngaahi polokalama mei he letiō mo e televisone'.
3. Ke fa'u ha lao pe tu'utu'uni' fekau'aki mo kinautolu 'oku nau fai ha fa'ahinga fakatotolo tautau tefito ki he 'ulungaanga fakafonua' - ke fakapapau'i 'oku 'i ai ha tatau 'o 'enau fakatotolo' 'e tuku 'i

he Pule'anga', pea ke tauhi ia 'i ha feitu'u 'e malava 'a e kakai 'o e fōnua 'o ngāue'aki 'okapau te nau fiema'u.

4. Ke fai ha tu'utu'uni faka-Pule'anga fekau'aki mo e teunga 'o e kau ngāue' 'o tatau pe ki he kau ngāue faka-Pule'anga', mo e kau ngāue 'ikai Faka-Pule'anga', ke teunga fakafonua (tupenu & ta'ovala), tuku kehe pe 'okapau ko e natula 'o e fa'ahinga ngāue ko ia' 'oku totonu pe ke nau teunga pehē ke malu'i kinautolu hangē ko e 'enisinia, faka'uhila mo ha toe ngāue 'oku nau natula tatau. 'E tokoni 'eni ki he fakatolonga 'o 'etau 'ulungaanga fakafonua'.

Aofangatuku

Kuo senituli 'a e tolonga mai 'a e fa'ahinga fa'unga 'o e sosaieti Tonga 'oku tau nofo'ia'. Ko e 'ulungaanga fakafonua 'a e taha hono ngaahi pou tuliki mahu'inga'. Ko e me'a' ni, te tau faka'atā ke mole? 'Oku fu'u matu'aki fiema'u 'aupito ke tau tauhi ke tolonga mo tu'uloa, telia 'a e hako tupu 'o e fonua' pea mo honau kaha'u'. 'Oku mahu'inga 'aupito ke tau ngāue fakataha hono teke ke kei tu'uloa mo tuputupu'a 'a 'etau 'ulungaanga fakafonua'. Ko e ngāue' ni 'oku 'ikai ko e ngāue pe ia 'a ha taha, kulupu, siasi, pe ko ha kolo, kā ko e fonua' fakalukufua. 'Oku 'i ai hotau taki taha ngafa ke fua. Ke poupu ki he ngaahi me'a pe founa te ne teke 'o e 'ulungaanga fakafonua' mo e tukufakaholo ke tu'uloa pea 'oku tau tui 'e laukau ai 'a e Tonga kotoa 'i he lolotonga' ni mo e kaha'u foki.

Fakatatau ki he ola na'a mau ma'u mei he fakatotolo' ni, 'oku fu'u mahu'inga 'aupito ke mahino ki he Tonga kotoa pe 'a e ngaahi tefito'i fakakaukau na'e 'omai 'e he fakatotolo' ni. Ko e'ulungaanga', poto fakapopototo', ngaahi me'a fakafonua 'oku hā mai mo e ngaahi me'a 'oku 'ikai ke tau mamata ki ai, pea kuopau ke tau mo'ui'aki 'a e ngaahi tefito'i fakakaukau kuo tuku mai 'e he fakatotolo' ni.

Ko e lotu', ko e 'elemeniti mahu'inga ia 'oku ne ha'i 'a e me'a kotoa pe 'i he'etau nofo faka-Tonga', pea malava ai ke tau matatali ha

fa'ahinga peau pe 'o e liliu mo e fakalakalaka. Ko e lotu' mo e 'ulungaanga fakafonua' 'oku na fenapasi lelei 'aupito, he ko e uho 'o e 'ulungaanga fakafonua' 'oku fakava'e'aki ia 'a e tui faka-Kalisitiane. Ko e taimi 'e vaivai ai 'etau tui faka-Kalisitiane', 'oku vaivai aipe 'a e poupou ia ki he'etau 'ulungaanga fakafonua'. 'E mōlia ai pe 'etau 'ulungaanga fakafonua', mo e tukufakaholo' pea ko e mole ai pe ia, 'a 'ete mahu'inga'ia 'i hoto Tonga'. Pea kapau 'e mālohi 'a e tui ki he lotu faka-Kalisitiane', pea 'oku 'i ai 'a e fakatu'amelie, 'e kei lele'i matangi 'a e talatalaifale', 'olunga he kaliloa', fanongonogo tokoto' mo e fono 'o faka'osi'aki 'a e tano'a', 'a ia ko e tala ia 'o e fonua'. 'E tu'ulua 'a 'etau mata'ikoloa ko e 'ulungaanga fakafonua mo e tala tukufakaholo.

Hangē ko e ngaahi founa ne fokotu'u mai 'e he fakatotolo' ni 'e tokoni ki hono pukepuke 'a 'etau 'ulungaanga fakafonua, ke fengaue'aki foki 'a e ongo ako'anga ('api pea mo e 'apiako) fakataha mo hono fakahū atu 'a e silapa, pea talanoa'i mo mo'ui'aki 'i he sosaieti fakalukufua. Ko 'enau fekau'aki ko 'eni' 'e malava leva ke tau 'amanaki lelei ki ha tolonga mo tu'ulua 'a 'etau 'ulungaanga fakafonua'.

MA'U'ANGA FAKAMATALA

- Cousins, P.V. (2009). Fepotalanoa'aki Faka'eke'eke.
- Fasi, Seini. (2009). Fepotalanoa'aki Faka'eke'eke.
- Fotofili, V..T. (2009). Fepotalanoa'aki Faka'eke'eke.
- Ngahe, Rev V. (2009). Fepotalanoa'aki Faka'eke'eke.
- Kafa , Rev M. (2009). Fepotalanoa'aki Faka'eke'eke.
- Latu, M. (2009). Fepotalanoa'aki Faka'eke'eke.
- Latu, 'E. (2009). Fepotalanoa'aki Faka'eke'eke.
- Makafeo. (2009). Fepotalanoa'aki Faka'eke'eke.
- Mo'unga. (2009). Fepotalanoa'aki Faka'eke'eke.
- Na'a, S. (2009). Fepotalanoa'aki Faka'eke'eke.
- Pahulu. (2009). Fepotalanoa'aki Faka'eke'eke.
- Palefau, Dr T. (2009). Fepotalanoa'aki Faka'eke'eke.
- Sefo, P. (2009). Fepotalanoa'aki Faka'eke'eke.
- Taufe'ulungaki, Dr 'Ana. (2009). Fepotalanoa'aki Faka'eke'eke.
- Tu'akalau. (2009). Fepotalanoa'aki Faka'eke'eke.
- Tupou, Rev T. (2009). Fepotalanoa'aki Faka'eke'eke.
- Tutu'ila, L. (2009). Fepotalanoa'aki Faka'eke'eke.
- Ulalahi. (2009). Fepotalanoa'aki Faka'eke'eke.

- Hon Vaea. (2009). *Fepotalanoa'aki Faka'eke'eke*.
- Haruyama, T. (2003). *Transmission Mechanism of Traditional Ecological Knowledge Policy Science* 11(2) : 109-118
- Hays, Jennifer. (1998) *Learning indigenous knowledge systems*.
 rwl5.uwc.ac.za/usrfiles/users/99062813/.../Hays_Jennifer_367.doc
- Fua, S.J. (2009). Ko hota fa'ungamotu'a ko hota kaha'u – Knowledge system for redesigning Tongan curriculum. In K. Sanga & K. H. Thaman (Ed), *Rethinking Education Curricula in the Pacific : Challenges and Prospects*. (196-220). Wellington : Victoria Uni.
- Teasdale, R., Toka, 'Epeli, Puamau, Priscilla. *Culture, Literacy and Livelihoods ;Reconceptualising the reflection on education in Oceania*.
- Thaman, Konai Helu. (2002). *Towards Cultural Democracy in Pacific Education : an imperative for the 21st Century*. In *Tree of Opportunity : re-thinking Pacific Education*. Suva : USP.
- Unesco. (1982). World conference on Cultural Policies, Mexico City.
- Unesco Convention for the Safeguarding of the Intangible Cultural Heritage, 2003.

Perspectives on the Language of Instruction in Tongan pre-schools

Fahina Fonua and Heather Sune Lemkelde

This research was on the Language of Instruction (LOI) used in pre-schools in Tonga. For years the pre-schools had been run bilingually. Recently, a new National Language Policy has been introduced and it states that the LOI in pre-schools will be Tongan only. Wondering how this new language policy would affect, if at all, the pre-schools' LOI, led to this research paper. The research group consisted of six pre-schools - two from Hihifo district, two from Hahake, and two from the Vahe kolo. We used the Talanoa and Nofo research method where we found out that pre-schools still largely use bilingual (Tongan and English) as LOI and that, although, culturally, the Tongan language has an important role to play, English is still preferred. English earns its favoured status to several reasons including, being perceived as the key to higher education, a springboard to popularity, and a catalyst to a good job and good income. The research also suggests that it will be very hard for pre-school teachers to implement the National Language Policy and that a lot of the teachers will continue with familiar ways of teaching, including the old use of LOI. It may take a very long time for them to revert to using Tongan as the only LOI both because of the deeply ingrained perspective of the importance of English and because of habit.

Introduction

This is not the first research project to address the complex topic of Language of Instruction (LOI) in Tonga, nor will it be the last. However, it is the first to focus specifically on LOI in the pre-school centres. We selected this topic because it became clear to us that this is an excellent time to examine the current LOI for pre-schools as well as the teacher's opinions, both about their current LOI policy

and practice and about the Tongan-only recommendation in the new (Early Childhood Education) ECE policy and curriculum.

With Early Childhood Education only recently being addressed by the Ministry of Education, the next few years will be interesting ones. What lies ahead for Early Childhood Education in Tonga, especially in the area of Language of Instruction, is uncertain. The topic of language itself can become divisive rather quickly. LOI is very important as it not only includes language as the communication medium but it also encompasses identity and people's uniqueness as described below:

Languages are the world's cultural heritage. Their maintenance permits the preservation and development of cultures and peoples who speak them, and their loss marks often-tragic consequences for peoples, their cultures, and their values.
(Meade et.al. 2003: 47)

Therefore, we must work to find the delicate balance between what parents, teachers, communities, and policy-makers want and what research shows us can work. We must seek this balance while constantly examining our personal underlying language and cultural beliefs and prejudices, all the while bearing in mind that although we may have different ideas about how to go about it, we all have the same objective in mind: a quality education for the young children of Tonga and a firm foundation for the lifetime of learning that lies ahead.

Methodology

We used a multi-disciplinary approach including Nofo and Talanoa data collection of the school's policies about language of instruction, and of pre-school instruction, as well as engaging in talanoa with ECE teachers.

We observed 20% of the pre-school centres in Tongatapu. There are currently 36 pre-school centres in Tongatapu registered with Ministry of Education, Women's Affairs and Culture (MEWAC), six of which are included in our research. In our selection of which pre-school centres to include we tried to reflect the different language of instruction policies, the different geographical districts, and different socio-economic levels.

We planned to visit each of the six pre-school centres for two days. Researchers took turns observing and recording the language of instruction used by the different teachers during different 30-minute periods throughout the day (a total of four hours per pre-school centre). We also held a talanoa session with parents who were at the schools at the time of the visit, to determine their attitudes about the language of instruction. We also conducted talanoa sessions with the ECE teachers to gauge their understandings of the value of mother tongue instruction.

The language of instruction in the pre-school centres became of interest to us especially when the new language policy came out. We wanted to know the feelings of both ECE teachers and parents towards the subject and if the teachers understand the value of using the mother tongue as the LOI. Hence the focus question of the research paper and the sub-questions:

Research Question: How is pre-school instruction delivered in Tongan pre-school centres?

Sub-Research Questions:

- ✓ What is the policy about language of instruction?
- ✓ What language is pre-school instruction actually delivered in? (% of time)
- ✓ Do parents and community members agree with how the instruction is delivered? Why or why not?
- ✓ What do the ECE teachers understand about the value of using Tongan (mother tongue) instruction at the pre-school level?
- ✓ Does the school fee affect the LOI used in the school?

Opinions on Language of Instructions

Teachers, who strongly supported Tongan as LOI, acknowledged that this is so because the majority of their students are Tongans and hence the LOI should be in their mother tongue so that the children can understand what is expected of them. "What is the use of English if they (kids) cannot understand me? I notice that when I tell them a story in Tongan they will sit still and listen and when I ask questions afterwards they are able to answer them, whereas if I read them a story in English, they get agitated quickly; moreover they can't answer my questions, not because they don't know because they know it when I use Tongan, but because they didn't understand the language." One teacher said, "I use Tongan because it is the medium of communication used at home and the child's surroundings".

Although there were teachers who supported the use of English as LOI, they thought that English shouldn't be the sole LOI. They argued that bilingualism should still be used - English alongside Tongan. "Even though we teach in English here we still use Tongan in our school's activities such as we just had, the Tongan week, we wore Tongan, spoke Tongan etc. We understand that the Tongan Language is important to us because it is our culture, it won't die if we teach in English. I believe that we should still teach at least the basics of English because starting to learn English as a second language during the pre-school years will improve the child's overall English acquisition and therefore open up more educational opportunities for them." Another emphasised that just because they teach in English does not mean that it will devalue the Tongan mother tongue development they are getting at home. Furthermore, English is the international language and it would be a great asset for the child to be able to communicate with others using English. "I had vowed when I became a teacher that I will not let my children or any child go through what I went through. I grew up in the outer islands and came here for high school. Can you imagine my embarrassment when a palangi teacher spoke to me and I just stared

at the teacher without knowing what to say? I DID NOT know a word that came out of his mouth.”

While conducting the talanoa with one of the ECE teachers, she said that when her niece came from the US when she was five years old and had not known any Tongan, they decided to put her in a Primary school instead of the English speaking Side-School simply because they wanted her to learn the language so that she could communicate with their relatives.

Although all teachers in the study acknowledged the importance of the Tongan language they still thought that LOI in pre-schools should not be 100% Tongan. They preferred the LOI in preschools to be predominantly Tongan and that English should not be completely thrown out because it plays a very important role in our life not only in Tonga but internationally. “I think that Tongan language is very important because we use it to communicate, and even most of the functions such as weddings, funerals etc are conducted in Tongan. But English is important too because we use it to communicate with other countries and we must pass it to pass our exams therefore, we cannot entirely ignore it and the earlier the people are exposed to it the better grounded they will be in the language. So I’m not worried whether teaching in English will result in the loss of our language or culture because that is not true, that cannot happen when the children are exposed 99% of the time to the Tongan language and only 1% to the English language which is when they come here to school.”

Parents who had been raised abroad were usually the ones who wished for English to be the LOI. “We had just moved back and I don’t want my kids to be confused. I want them to continue learning in English. A good English foundation is important for the kids’ future; besides if we go back they still know the language.” Some who plan to live overseas in the future preferred that their children receive English instruction now to help with that later transition to an English-speaking country.

Another reason that parents expressed for wanting English LOI at the pre-school level is that they hold the belief that learning English early will help the children learn it well and lead to more educational opportunities for them in the future, even if they do not plan to travel overseas. One parent said, "I know the importance of English in my child's education - that's why I take her to the English LOI school. She has to pass English to go to form 6 or form 7 so if she learns English she can get a life of her own one day instead of depending on me all the time".

The final reason given was the idea that speaking English would help the child to be more popular at the pre-school. According to the parents and teachers, when a child who speaks English joins a pre-school the other kids tend to crowd around that child; furthermore, the teachers will then try to instruct in English more often so this child can understand what to do.

It is an interesting phenomenon that, just because a Tongan-speaking child attending a Tongan LOI school expresses s/he wishes that s/he speaks English, this can result in all the students being instructed in English and that it can also somehow impact children's social status. It was also interesting to find that the cost of attending the English LOI pre-schools is much higher than that of the Tonga LOI schools and that the schools that teach in English reported that they were filled to capacity. Clearly, not only are the English LOI schools charging more, but they are obviously attracting more students.

Preferred Language of Instruction

It is clear from the discussions above that although pre-schools' LOI is predominantly Tongan, English is the preferred language due to the opportunities that it represents. The number of students who attend English LOI schools despite the higher school fees reflects this notion. As one teacher said, "I use Tongan to teach so that the kids can understand me, but I also use English because I see English as opening doors for the child in the future. You already know the

importance of English - without it we do not pass the exams or get a good job.”

Teachers in high cost pre-schools claimed that they provide a better quality educational programme because their teachers are better trained and because their programmes are designed overseas. Furthermore, they provide high quality and safe play areas/grounds and materials. Most of their materials are from overseas or from the bookshop and they have different kinds which low cost pre-schools lack. Yet the low-cost pre-schools are producing well rounded, happy children who can also recite 1 to 10 in English, sing the same English songs and alphabets, and respond to the same drilled questions such as greetings, picture identifications, etc.

There was much discussion about the Tonga Side School (TSS), with the English LOI pre-school teachers all claiming that most or all of their students are able to meet the requirements for entry to the TSS after kindergarten. It became clear that both parents and teachers preferred Tonga Side School for offering a “better” education, whatever their preference of LOI for pre-school. Although Tonga Side School operates “outside” of the Ministry’s Language Policy, it is considered the best primary school in Tonga, not only because of its English instruction and its high pass rate to Tonga High School, but also because most parents think that the syllabus used in TSS is superior to the ones used in the other primary schools.

One parent whose children had done very well in the school they were at overseas, said that her children were put in TSS because they had just immigrated and also because they had heard that TSS was the best school for her children since it is the top primary school in Tonga, because it has a premium syllabus comparable to the ones overseas.

One guardian said, “I have a niece who grew up in the States. She was brought here to learn the Tongan way when she was 4 years old. Instead of putting her in Tonga Side School, we put her in the local government primary because we wanted her to learn the language so that she can be able to communicate with her other relatives. When

she started at school she did poorly due to the language barrier. However, she was lucky that the teacher took pity on her and gave her extra classes. The teacher told me that the 'leka' (kid) was smarter than her classmates and that she should go to Tonga High School. She said that she will do very well when she grows up because she already knows her English well."

Conclusion

Discussions in this research reveal that although teachers and parents of pre-schools value the Tongan language, they do not fully comprehend how valuable it is and why the National Language Policy supports its 100% use in pre-schools. This conclusion is supported by the continued use of both Tongan and English as LOI in the classrooms. The National Language Policy clearly designates that LOI is Tongan ONLY, from pre-school to class 3, and, as evidenced by this research, while teachers are aware of it most of them still teach in English alongside Tongan. Due to old habits or to other reasoning, English is still considered the preferable LOI in the eyes of both teachers and parents. They appear to still think that starting English language instruction during the pre-school years will improve the child's English acquisition and this will lead to better educational opportunities both in Tonga (e.g. Tonga Side School) and abroad (scholarships, study abroad programmes or university); thus "The sooner the better" attitude towards second language acquisition is prevalent with both teachers and parents.

This research, then, generates a number of very challenging questions. What are the reasons that people are esteeming a language other than their mother tongue? How can we learn to re-value our own language so that we can voluntarily esteem it above any other language and give it the respect it deserves? What about the difference in school fees between pre-schools? How is it that although the cost of attending the English LOI schools is on average 4 ½ times higher than that of a Tongan LOI pre-school they can still pack their classes and parents are able to find the fees?. It is reflected in this research that parents believe that the outcome of a more

costly pre-school will be superior. But is this, in fact, the case? Several parents have relocated their children mostly to low cost pre-schools, partly because of the school fees but also because they have not observed any improvement taking place in their child's learning. What about other races in Tonga? What are the options for a child in Tonga whose mother tongue is not Tongan? Is there an opportunity for this child to receive instruction in their mother tongue?

While these questions obviously cannot be answered in this research, they are worth consideration in future studies.

Bibliography

- Espinosa, L. (in press). Second Language Acquisition in Early Childhood. In New, R. & Cochran, M. (eds.) *Early Childhood Education*. Westport, CT: Greenwood Publishing Group.
- Meade, A, PuihiPuihi, H. & Foster-Cohen, S. 2003. *Pasifika Early Childhood Education: Priorities for Pasifika Early Childhood Education Research*. Report to the Ministry of Education. Ministry of Education, NZ.
- Tonga Ministry of Education. 2007. *National Early Childhood Education Policy Framework*. Ministry of Education, Tonga.
- Tonga Ministry of Education. 2008. *Tonga Early Childhood Education Curriculum* (draft). Ministry of Education, Tonga.
- Tonga Ministry of Education. 2009. *Tonga Language Policy*. Curriculum Development Unit, Tonga.

II 'ILO

Review of teaching of Commerce (a first year teaching course for secondary students) at the Tonga Institute of Education (TIOE)

'Ana Lupe Voi & Mele Tonga Finau

Some of the factors that hinder the improvement of the quality of education in Tonga can be attributed to problems faced by student teachers during their preparation time at TIOE. This study involved a review of the teaching of Commerce (T-CO111) - a teaching course for first year student teachers who major in Accounting or/and Economics at the Tonga Institute of Education, and an in-depth inquiry through "Talanoa" sessions with both current and former students of the course T-CO 111. A set of research questions was used to guide the Talanoa which focussed on teaching strategies, resources, challenges, and the content of the course. The findings were then transcribed, coded, and analysed. This study reports the problems of insufficient resources and lack of teaching strategies used by the Commerce teachers. The two-component structure of the course was also reported as a problem as 67% of the participants could teach only one component, which is either Economics or Accounting. This paper concludes with recommendations for improvement in these areas.

Rationale

The plan to upgrade the TIOE Diploma of Teaching to degree status in the near future requires improvements to some of the areas in order to meet quality criteria for degree level studies. One of these areas is the set of courses offered here at TIOE. This review project will specifically look at ways of improving the content of the teaching course for the first year students in Economics. The review aims to build on the TIOE Development programme agenda - to improve teacher education and to ensure that the Year One students

are fully equipped to demonstrate effective and appropriate teaching strategies for form 3 Economics/Commerce.

The subject of this research emerged from concerns about the poor performance of Commerce student teachers particularly the Second Year students who took T-CO11 in their first year, during their teaching practicum. These students could not teach both components of the course, which are Economics and Accounting. This problem gave rise to the research questions that guided the study.

Research Question: How can the course T-CO 111 at TIOE be improved?

- Sub Research Questions: (3 main areas)
 - How can teachers improve the content of T-CO111?
 - What are students' views on teaching strategies?
 - What strategies are used in teaching of Commerce/Economics? (Provide specific examples from the classroom)
 - What ways are these teaching strategies demonstrated in class?
 - How do teachers utilise available resources to maximise both teaching and learning?
 - What resources are available for this course?
 - How relevant are those resources to the course?

Delimitations:

- The review will be on T-CO111 course outline.
- This project will focus on current and former students of TIOE, who took T-CO 111 in their first year.
- Form 3 Economics/Commerce syllabus/scheme of work.

Assumptions

- The content of T-CO111 does not sufficiently equip student teachers to teach form 3 Economics/Commerce.
- Form 3 Economics/Commerce teachers cannot/do not incorporate theories to practice.

Teaching and learning do not take place effectively.

Methodology

This research used a Qualitative approach through an in-depth inquiry into teaching and learning of Economics in form 3. Two main tools were used for collecting information. These were Documentary Analysis and Talanoa.

Documentary Analysis

The following documents were analysed

- i). TCO-111 Course Outline
- ii). Form 3 Economics/Commerce Scheme of Work.
- iii). Student teachers' lesson plans during the "school experience".

Talanoa (Informal talks)

This was carried out during the four weeks of school experience while the student teachers were out in the field for their teaching practicum. Each of the six students who already took T-CO111 in their first year spent at least an hour of Talanoa with the researcher. The sub-research questions were used as guide during the Talanoa sessions to answer some of the questions above.

Treatment of Data

A thorough coding system was used to analyse the data. The information from the first three Talanoa sessions was transcribed and coded to determine common and emerging themes evident in the data. The coding and the analysis of the last three sessions confirmed the themes and patterns that emerged from the first three transcripts. These were then reported and analysed in the findings and the discussion.

The Participants

The selection of the participants took into consideration the number of teaching courses they took before and after the T-CO111, their majors, and the experiences of teachers who were/are already in the field.

Six people, four females and two males, were selected for the study. They were all student teachers who had taken T-CO 111 as part of the requirements for their diploma in Education. Of these six, three were still in year 1, taking T-CO111 as their first teaching course in semester one of 2009. Of these three, one was a serving teacher who had been in the field for eight years. The other two were school leavers, one majoring in Economics and English and the other in Accounting and Tongan.

Of the remaining three, one was in year two taking a total of four teaching courses including T-CO111. One was a third year student who took a total of six teaching courses. The sixth participant took the course in 2005, and had been in the field for two years.

The ages of the subjects ranged from 22 to 35 years. All were assumed to have gained some knowledge/skills related to the topic.

Limitations

The study and the results were subjected to the following limitations:

- a. **Researcher Bias** - This study was not totally free from bias as both the researchers were co- teaching T-CO111 when the research was carried out.
- b. **Time constraint** - The study was expected to be completed within the four weeks of school experience, but the researchers had other non-Economics students to assess during this time.
- c. **Finance** - As these six students were doing their practicum in five different secondary schools in Tongatapu, the researchers had to pay for not only for transport but also for other daily travelling expenses.

Findings and Discussions

The study revealed the following:

Year 1 trainee teachers have difficulties practising teaching

One of the requirements for all the teaching courses at TIOE is for student teachers to present a 50 minute micro teaching on a chosen or given topic for a particular level at secondary school. For the T-CO 111, after practising in class, they were required to prepare a lesson plan and demonstrate how to teach the lesson to a Form 3 Commerce class. The five student teachers who had never been in the field expressed their feelings of inferiority, shyness, and lack of confidence during their first year, while the student teacher who had been in the field felt otherwise. However, according to the participants, those weaknesses were overcome during their second and third year teaching courses.

There is a lack of support materials to assist Year 1 trainee teachers

T-CO111 is focusing on training Year 1 student teachers on how to teach Commerce at secondary level. To most of them, this was totally a new subject as five of them had no experience or background in teaching. Therefore, one recommendation is for approaches and strategies used in delivery of the content and lesson to consider such issue and to increase the time spent on this exercise.

English as medium of instruction is a problem

Another major problem identified was the emphasis of using the English language as the medium of instructions during the course. All the participants felt, that while they were trying to cope and adapt themselves to the content of the course, delivering the lesson in English which is not their mother tongue made things more complex. Currently, the medium of Instruction at the Tonga Institute of Education is English and the student teachers are required to do likewise, to improve both their language and teaching skills.

Course components – Accounting and Economics

Out of the six people interviewed, only two could teach both components of Commerce subject (Accounting and Economics). The rest of the participants could only teach one component as they do not have the prior knowledge in both areas. In that case, the set objectives for T-CO 111 are not achieved.

School practicum at Year 1 does not support the theory learnt in class

All the year one students felt that the content of the course enabled them to use the 7 steps for planning and implementation of a lesson across curriculum which was a good start for developing confidence in lesson planning. This was reinforced in their other courses. However, the absence of an opportunity during their first year to put into practice what has been learnt from T-CO 111 was a weakness identified by the students, in the content area.

Currently, all Year 1 students, both primary- and secondary-based are required to do their practicum in the first two semesters in primary schools. At Year 2 and Year 3 the practicum is carried out in secondary schools. This change came about in 2004 due the reduction in number of teaching vacancies in secondary levels. As a result, content of T-CO 111 cannot be evaluated against its appropriateness to teaching of commercial studies at the Form 3 levels.

Lack of awareness about the course content

Another issue identified in the findings, was lack of students' awareness regarding the content of T-CO 111. Learning how to teach the lesson was the most difficult part. This highlighted the failure of the current programme in developing awareness programmes, so that first year student teachers know how the courses are structured and how they can benefit from the programme.

Teaching strategies need to be developed

Of the strategies used by the student teachers, the most common were lecture, note taking, and class discussion. Questioning skills were emphasised during the micro-teaching component of the course, but according to the Year 1 students, they felt that this strategy was difficult to implement, especially when they were required to use higher level questions to develop thinking skills rather than just repeating what had been taught. The Year 2 and Year 3 students and the serving teacher didn't see that as a problem as they have developed these skills throughout the years.

Behavioural Issues

Two of the participants expressed how dissatisfied they were, when they were told off by the teacher in class for not submitting their assigned tasks on time, and for wearing unrespectable attire to school. In addition to the strategies used by the teacher, she/he is also expected to model the qualities of a Tongan teacher. Wearing respectable clothes to school and shaping up the students' behaviours are part of the responsibilities of the teacher, especially in a Tongan classroom. The Institute believes that if this is emphasised constantly, then the information will be transmitted directly from them to their students in the future. However, instead of scolding the two students, in front of the class, other strategies such as asking for an explanation or talking to them after class may have been used to shape their behaviours thus increasing their confidence and competence as well as developing good student-teacher relationship. It is also important for the teacher, especially at this level, to be socialised and get along with the students.

Resources – scarce and inappropriate

Apart from the scheme of Work for Form 3 Commerce and the course outline for T-CO 111, there are hardly any textbooks available at TIOE for teaching this particular course. The ones available are foreign-oriented and they are Economics and

Accounting for higher levels, not for form three Commerce. Students found it hard to apply those theories into a Tongan context. However, they are encouraged to use local materials to create effective resources for teaching. This is also a problem especially the first years, as they have not yet gained enough experiences in preparing resources out of local materials from foreign-oriented textbooks for a different level to be used in form 3 Commerce class at the secondary schools.

Conclusion and Recommendations

The aim of this study was to review T-CO111 course for Year 1 students with regards to its content, teaching strategies, and resources used to enhance both teaching and learning. The researchers believe the findings of the study will help both teachers and student teachers to be fully equipped to demonstrate effective and appropriate teaching strategies for Form 3 Economics/Commerce and to improve the quality of education as a whole.

From the findings, we were able to draw the following conclusions and make recommendations, hoping that they will further enhance Year 1 students and motivate both the teachers' teaching and students' learning of Commerce at the secondary level.

1. The current T-CO 111 course outline is a problem and therefore needs improvement to cater for the two different components of Commerce. That is, to have separate teaching courses for Accounting and Economics. In that way, students will get to specialise in the area which they are good at. An important determinant of the courses offered at the Institute has to be in line with the demand from the Secondary schools. About 80% of the secondary schools have separate courses for Economics and Accounting instead of Commerce at Form 3 level.
2. The teachers need to improve the teaching strategies used in the classroom to cater for different ability levels of the Commerce

students. Questioning skills and creating of effective resources should be demonstrated by the teacher to motivate and initiate confidence and creativity for beginners. Reinforcement of these skills should be consistently used right throughout the course. These could include such things as games, planning and components of field trips and site visits, how seminars are presented etc.

3. A TIOE orientation programme should be carried out at the very beginning of all courses including T-CO 111 to create awareness and prepare students for the programme at TIOE.
4. The resources available are very limited and inappropriate. Some of the information available in foreign-oriented textbooks used is not applicable in Tongan classrooms. It is recommended, that in addition to using local materials for teaching Commerce, Economics, or Accounting, the Commerce association should compile a study guide appropriate for Tongan students studying Commerce.

References

Tonga Institute of Education.2009. *T-CO 111 Course Outline and Assessment Summary*.

‘Apifo’ou College. 2005. *Form 3 Commerce Scheme of Work*.

Tonga Institute of Education. 2001. *Research Policy and Procedures*. Nuku’alofa.

Alberto P, Troutman, A. (2008). Teaching Students to Manage Their Own Behaviour. In Online!; Applied Behaviour Analysis For Teachers.RetrievedOctober,22nd,2009,from <http://www.pearsoned.co.nz/online/links4.html>

Accounting Studies and Operation Of Businesses In Tonga

Lupe Goulton & Siofilisi Hingano

This project investigated the correlation between studying accounting at secondary level and on the success of small businesses in Tonga. The study of the correlation was based on four elements: educational background of business owners; accounting background of business owners; application of Accounting in the operation of business; and success of the business. Accounting concepts and Accounting process are two of five accounting subjects taught at secondary level. Theoretically, mastery of these two key topics is sufficient to operate a business such as a retail store in a society such as Tonga. The selection of these topics was based on a study of 80 retail stores that were randomly selected from all retail stores throughout Tongatapu that are owned by Tongans. The findings reveal that there is a positive correlation between studying accounting and operating small businesses in Tonga, and that studying accounting at secondary school contributes to the success of small businesses.

Introduction

Accounting studies is one of the optional subjects offered in secondary schools. The purpose of this research was to discover whether studying accounting has any correlation with the operation of retail stores in Tonga. In accounting studies, the topics taught are within the conceptual framework for financial accounting, which is summarised in the Statement of Accounting Concepts (SACs).

In carrying out this investigation, two of the five topics taught were used to show whether there is a correlation to the operation of retail stores in Tonga. The test was based on whether the topics chosen were understood and useful for the operation of retail stores. The two selected topics were the Conceptual Basis of Accounting using the Accounting Entity Concept, and the Accounting Process using the source documents. These two topics together account for a

weighting of 45% of the topics taught at secondary level from form four to form seven. The selection of these topics was due to their function as the basis upon which financial reports are prepared. Hence, the rest of the topics will follow after the Accounting Concepts and the Accounting Process are well comprehended and mastered.

Definitions

Accounting studies - refers to the topics taught in accounting in the secondary schools in Tonga. Throughout this report, accounting studies specifically refers to the accounting entity concept and the accounting process.

Small business – a *small business* is a business that is privately owned, and operated at a relatively low volume of sales with 1-19 employees. Small businesses would mean the retail stores in Tongatapu.

Small business success – “success” in this study refers to an increase in the level of profitability, the size of the business, and the number of employees.

This study is restricted to small businesses owned by Tongans who have studied accounting at the secondary level in Tonga.

An extensive search for prior studies on this topic found that there had been no study carried out in this area yet in the South Pacific. It is the intention of this study that the finding will assist the schools in revealing the relevancy of what is taught and its usefulness to the society as a whole, Tonga for instance. The outcome would be advantageous to the improvement of the current content taught and so to its application.

Methodology

According to Labor & Commerce department (LBCd) records there are 800 retail stores in Tongatapu. Ten percent of the population, comprising 80 retail stores, was used to base our study on. This

sample was randomly selected using the systematic sampling method.

We picked retail stores whose owners were numbered, with numbers divisible by 10, in the list of the 800 retail stores from the LBCd. The order in the list is the same as the order that they were licensed at the LBCd.

A questionnaire (see appendix) was distributed to each member of our sample and completed questionnaires were collected after two days. The areas covered by the questionnaire included:

- a. Educational background of business owners
- b. Accounting background of business owners
- c. Application of Accounting in the operation of business
- d. Success of the business

The information (data) were statistically analysed using excel to reveal the comparisons between the items about the retail storeowners' backgrounds in education, accounting studies, and the operation of their businesses.

The theoretical framework chosen to guide the procedures taken for this study is the *Kakala Research Framework* where the different stages involved include:

Teu - The stage of careful selection of variables to explain the correlation between accounting studies and small businesses. At this stage the definitions of these variables are accounting studies to mean the Accounting Concepts- accounting entity concept and the Accounting Process-recording of transactions into the source documents.

Toli - The stage at which information is collected; for this study it was decided that was best to use the random sampling procedure to evenly distribute the chances of small businesses to be selected. This is very important for the results to be representational of the correlation between accounting studies and small businesses in Tonga.

Tui - The stage at which the information collected is transformed to explain whether there is a correlation.

Luva - The stage at which an act of appreciation is extended to the owners of the information upon which the study was centered. This is an acknowledgment from the researchers of feeling obligated to them for their willingness to participate, and for voluntarily sharing their experiences to test the hypothesis for this study.

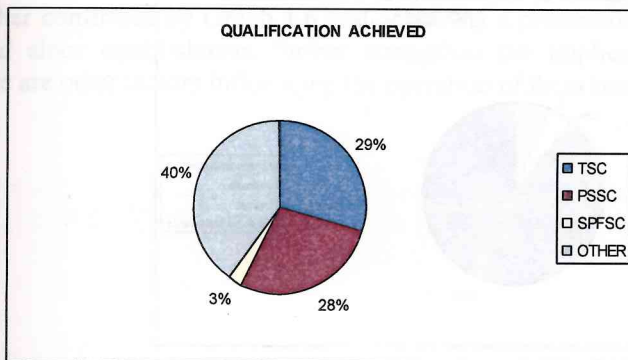
Malie - The stage at which disclosure of the findings is made, and appreciation is expressed or suggestions are made based on the correlation between accounting studies and the success of small businesses in Tonga.

Admissability of data

The only data analysed are those that were collected from the questionnaire.

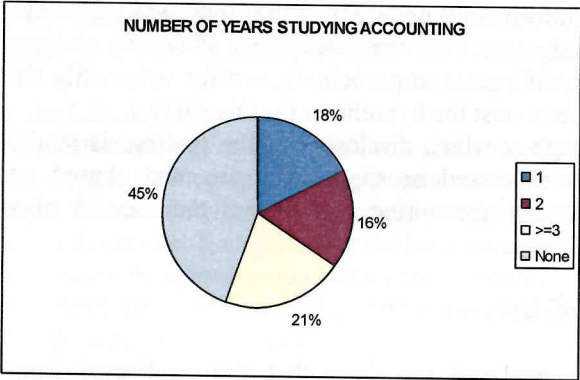
Discussion

The analysis conveys in Graph1.1 that retail storeowners in Tonga at least had some secondary level education prior to the establishment of their businesses. In addition, they had qualifications ranging from a Lower Leaving Certificate to a South Pacific Form Seven Certificate.



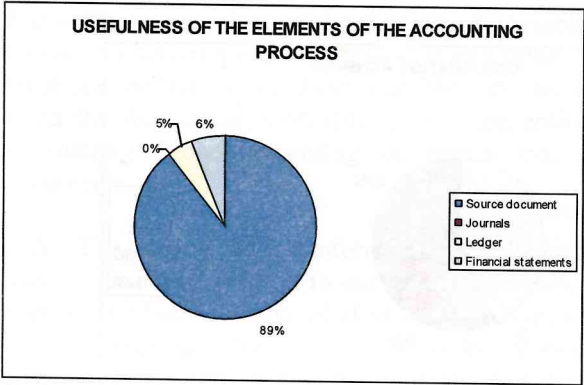
Graph 1.1

In addition to their educational attainments, 55% of the retail storeowners studied accounting as shown by Graph 1.2



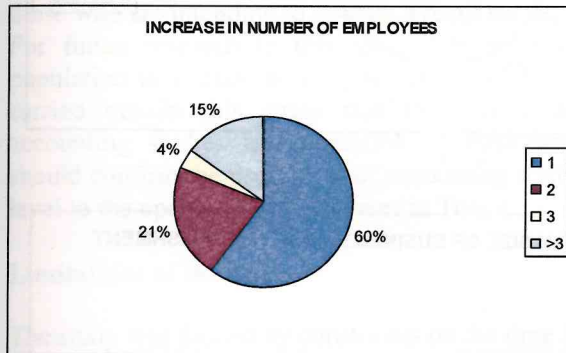
Graph 1.2

In addition, to having some form of education and have studied accounting Graph 1.3 shows that 66% of the retail storeowners understood the entity concept well. Graph 1.4 also reveals that 89% of the retail storeowners indicate that the recording of transactions on source documents is a useful element of the accounting process for the operation of their retail stores.



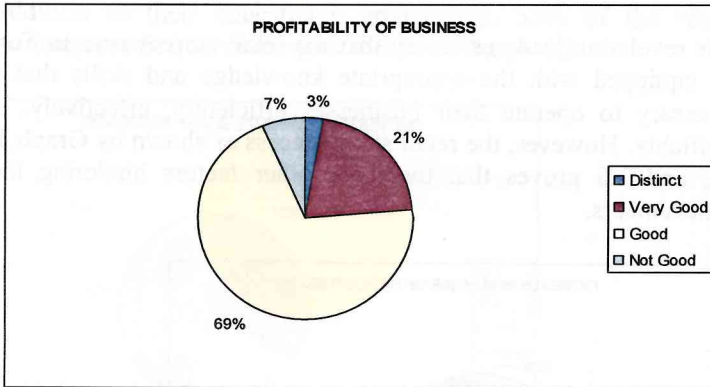
Graph 1.3

This revelation leads us to say that the retail storeowners in Tonga are equipped with the appropriate knowledge and skills that are necessary to operate their businesses efficiently, effectively, and profitably. However, the retail store success as shown by Graph 1.4, 1.5, and 1.6 proves that there are other factors hindering these achievements.

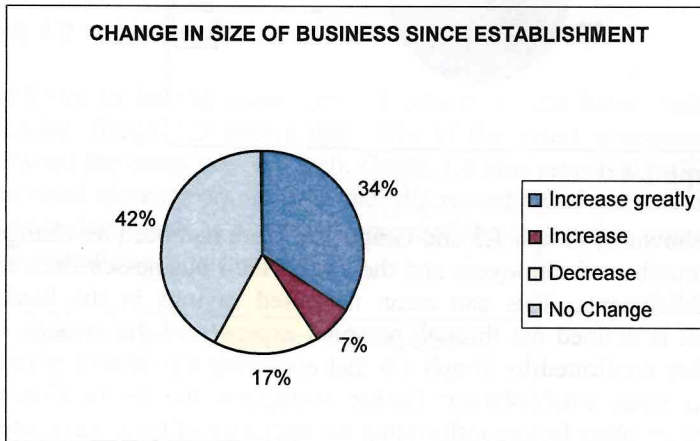


Graph 1.4

As shown by Graph 1.5 and Graph 1.6, there had been no change to the number of employees and the size of their businesses since their establishments. This can mean increased savings in the bank or profit is drained out through personal expenses of the owners. It is further confirmed by Graph 1.6 that achieving a profitability rate at *good* since establishment further strengthen the implication that there are other factors influencing the operation of their businesses.



Graph 1.5



Graph 1.6

This implies that all the business profit are not retained for the purposes of the business only but are used up for other obligations such as family, church, or community affairs. It indicates the inability of the owners to separate the financial affairs of the business from those of the owners hence limiting the capacity of the business to increase the number of employees for the business.

Conclusion

The findings in this study revealed a correlation between the accounting studies at the secondary level and the operation of a business in Tonga. It confirms that studying accounting at secondary school is useful for business operation. It justifies that the current content taught in accounting studies at the secondary level in form 4, form 5, form 6, and form 7 in Tonga is relevant and appropriate for those who are intending to operate a retail stores.

For future research in this area, it is suggested to enlarge the population to include other types of businesses to confirm the test carried out in this study that there is a correlation between accounting studies and operation of businesses in Tonga. This should confirm the usefulness of accounting studies at the secondary level to the operation of businesses in Tonga.

Limitations of the Study

The study was limited by constraints on the time in which it could be conducted. For future study on this topic, sufficient time should be allowed to better ensure that they are able to achieve their intended purpose

References

David Barton. 1998. *Siga Mathematics, A Year 13 Course in Mathematics with Statistics*, second edition, Longman

Small business Administration, July 30th 1953, U.S. Small Business Administration, 1st November 2009 from <www.sba.gov>

APPENDIX 1. Questionnaire

**FEKUMI PE FAKATOTOLO
MEI HE
KOLISI AKO FAKAFAIAKO 'A TONGA.**

KAVEINGA:

**FEKAU'AKI'A E AKO'I 'O E LESONI ACCOUNTING
MO E
FAKALELE PISINISI IIKI(SMALL BUSINESS) 'I TONGA.
NGAAHI FEHU'I KE TALI**

FAKA HINOHINO:

Kataki 'o siakale'i 'a e tali lelei taha mei he 1-4 'i he fehu'i taki taha.

A. Ko e ha 'a e hingoa ho'o pisinisi?

B. Ko fe ako na'a ke ako ai?'

1. Tonga High School
2. Tonga College
3. Liahona High School
4. Ako kehe

C. Ko e ha e fuoloa ho'o ako he ako 'anga ni?

1. ta'u 'e 4
2. ta'u 'e 5
3. ta'u 'e 6
4. ta'u 'e 7

D. Ko e ta'u 'e fiha na'a ke ako accounting ai he ako 'anga ni?

1. ta'u 'e taha

2. ta'u 'e ua
3. ta'u 'e tolu
4. ta'u 'e fa

E. Ko e ha e tu'unga ako ma'olunga taha na'a ke a'usia?

1. Tonga School Certificate
2. Pacific Senior Secondary Certificate
3. South Pacific Form Seven Certificate
4. 'Ikai ha taha 'o e tali 'i 'olunga

F. Koe ta'u nai 'e fiha na'a ke fakaangaanga ai ki he pisinisi kimu'a pea ke toki kamata ho'o pisinisi?

1. 'Ikai ha fakaangaanga
2. ta'u 'e taha
3. ta'u 'e ua
4. lahi hake he ta'u 'e ua

G. Ko ho ta'u fiha nai na'a ke fokotu'u ai ho'o pisinisi?

1. ta'u 20-30
2. ta'u 30-40
3. ta'u 40-50
4. ta'u 50-60

H. Ko ho'o pisinisi eni 'e fiha kuo ke fokotu'u?

1. taha
2. ua
3. tolu
4. lahi he tolu

I. Ko e ta'u 'aki eni 'e fiha e lele ho'o pisinisi?

1. si'i he ta'u 'e nima
2. ta'u 'e nima
3. ta'u 'e ono
4. ta'u 'e fitu pe lahi ange

J. Ko e levolo fiha na'a ke ako accounting ai he ako ni?

1. 5
2. 6
3. 7
4. Katoa he levolo 5, 6, 7.

K. Ko e ha 'e tefito'i tui faka-accounting na'e mahino taha kia koe ho'o kei ako?

1. accounting entity
2. continuity
3. accounting period
4. conservatism

L. Ko e fe ha konga 'o e lesoni accounting na'e mahino 'aupito kia koe?

1. recording of transactions into the source documents
2. recording from source documents to journals
3. posting from journals to ledger
4. preparing of a trial balance

M. Ko e fe konga 'o e lesoni accounting 'oku 'aonga taha 'i ho'o fakalele pisinisi?

1. recording of transactions into the source documents
2. recording from source documents to journals
3. posting from journals to ledger
4. preparing of a trial balance

N. Ko e toko fiha ne to e fakalahi mai 'aki ho'o kau ngaue talu mei hono fokotu'u?

1. 1
2. 2.2
3. 3
4. lahi hake he3

O. Ko e ha e tu'unga e tupu ho'o pisinisi?

- 1. makehe**
- 2. lelei 'aupito**
- 3. lelei**
- 4. 'ikai lelei**

P. Kuo toe 'iai ha liliu he fotunga ho'o pisinisi?

- 1. lahi ange**
- 2. lahi**
- 3. si'i ange**
- 4. 'ikai ha liliu**

Reform in Science Education at Tonga Institute of Education

Sela Tapa'atoutai Teisina

This paper aims to recapture the Tonga Institute of Education's (TIOE) science programme reform in 2000-2001, highlighting the issues analysed, recommended changes made and the effects this reform had on the science staff, students and on the Institute at large. The review was based on a social constructivist approach where knowledge of different aspects of the review was co-constructed by key players in the process. Consultation through group meetings and dialogue were key strategies to achieving the necessary information from which a valid precise design would derive to effect the changes needed to be made. Teachers and students' involvement allowed ownership of the changes made; effecting them came with little hesitation and complaint. Teachers and students knowledge and professionalism were positively impacted.

Introduction

Science Education Reform at the Tonga Institute of Education in 2000 to 2001 was the first major reform process known to have occurred after many years of having the science programme at the Institute. That reform came about as a result of a thorough review of the science programme. It was an essential and timely exercise in critically and seriously evaluating the credibility of the programme's goals and means of achieving those goals in the light of the Institute's and science department's missions and contemporary research findings in science teaching and learning. Through these lenses, many issues were identified, recommendations made, and clear directions and actions were taken.

The science programme review was also the initial step taken towards a whole Institute curriculum reform which was to be accomplished a couple of years later. It initiated the idea of

providing separate programme pathways for trainees that are to teach at primary or at secondary schools level. The review also identified the need for an increase from one to three in the pedagogical courses offered by each department.

This paper therefore comprises a summary report of the science programme review. It covers the following: the method used to gather information, the approach employed in reviewing the science programme, outcomes of the review, the implementation process of the review, and the effects the review had on science staff and students of the institute.

Methods used to gather information for the report

To complete this report, information was gathered from two primary sources. The first was the key documents developed and tabled by the Science Review Committee Working Group (SRCWG) for discussion and approval during the review process. These documents included the Issue Statement Document, Rationale Statement Document, and the Philosophy Statement Document. The Issue Statement document, summarises the issues raised in relation to the review, indicates the position reached in further discussion and makes recommendations for how the issues may be addressed. The Rationale Statement document makes the case for a number of issues raised in the Issue Statement document that would provide good learning experiences for students. The Philosophy Statement document describes a position regarding learning and teaching science in Tonga and suggests administrative and organisational consequences. The second source was from my personal involvement in the science review as head of the science department working closely with the SRCWG and the Science Review Consultant, Mr. Ross Tasker who led the SRCWG. Supporting Mr Tasker in the SRCWG were the science department staff, Mrs. Makalita 'Otumuli, Mrs. Lavinia Manuopangai, and Mr. Barwiz Barhabahani.

Approach employed in reviewing the science programme

The science review involved two selected functional units with designated tasks to mobilise and propel the process. These units were the Science Review Consultative Committee (SRCC) and the SRCWG. The SRCC was a bigger group where the Institute's stakeholders were represented, plus invited expert specialists in the different areas of the sciences and members of the SRCWG. As indicated by their respective names, the SRCWG, was the review's working committee which scrutinised the programme under certain standards, rationalised the necessary changes and ways to effect the changes, penned them down, tabled for further scrutiny by the SRCC, and once approved, the SRCWG acted accordingly. The consultative committee was the one to which, the SRCWG would report and consult for feedback, comments and critique of their work in progress, and the forward pathways suggested. The ongoing consultation meetings throughout the duration of the review process and serious commitment to tasks given to each of these functional units with eyes fixed on the target outcomes were key to the success of the review process.

Nature and structure of the science programme prior to the review.

Prior to the science review, the science department offered eighteen courses in total. These courses were spread across the three year diploma programme offered for both primary and secondary teachers. There were three major categories of courses under which each of the eighteen courses would go under. Science courses would either be classified as Teaching Science Course, Advanced Specialist Course, or as an Integrated Science Course. Under these categories, two were Teaching Science courses, twelve were Advanced Specialist Courses and four were Integrated Science Courses. This is illustrated in Table 1 below.

**Table 1: Structure of the three year science programme
(secondary)**

Diploma 1	Diploma 2	Diploma 3
Semester 1 Integrated Science 1(S)	Advanced Specialist (1xBiology, 1xChemistry, 1xPhysics course)	Advanced Specialist (1xBiology, 1xChemistry, 1xPhysics course)
Semester 2 Integrated Science 2 (S)	Advanced Specialist (1xBiology, 1xChemistry, 1xPhysics course)	Advanced Specialist (1xBiology, 1xChemistry, 1xPhysics course)
	Teaching Science (S) (Method Course)	

Note a): For an Advanced Specialist Course, students chose either a Biology, Chemistry, or Physics Course depending on what area of the Sciences they wished to major in.

**Table 2: Structure of the three year science programme
(primary)**

Diploma 1	Diploma 2	Diploma 3
Semester 1 Integrated Science 1(P)	Advanced Specialist (1xBiology, 1xChemistry, 1xPhysics course)	
Semester 2 Integrated Science 2(P)	Advanced Specialist (1xBiology, 1xChemistry, 1xPhysics course)	
	Teaching Science (P) (Method Course)	

Note b): Specialist courses offered for secondary science trainees were the same ones from which the primary trainees chose.

Teaching Science Courses focussed on providing a central framework for trainees' development as science teachers. They covered management issues in science, assessment, planning, study of curriculum documents, and developed skills, strategies, and techniques for implementing planned lessons and units. Advanced specialist courses, provided opportunity for trainees to strengthen personal knowledge and skills beyond levels reached in schools. In this category, there were four courses from each of the three major areas of science - biology, chemistry and physics. These courses were taken in the second and third year of the programme. Integrated Science courses were intended to further the knowledge of trainees so that they would feel confident with their own conceptual understanding and knowledge of the content they would introduce in their teaching at Form 5 or at a higher level. Those courses were narrowly focussed to allow more depth of development of selected science content. Integrated science courses were set around Form 7 and degree one level.

SRCWG's findings and recommendations

The analysis of the programme was particularly based on the programme's capability to fulfil and meet both the mission of the Institute and what was being advocated by contemporary research findings related to the teaching and learning of science.

The mission of the science programme was to: prepare students for science teaching in Tongan schools, provide sound foundational background knowledge for students that would like to continue for further study in science, and for the Institute's qualifications to gain international recognition.

The SRCWG, in setting the review tasks, looked at specified areas including the following: the focus of courses, existing programmes and courses, science background of students on entry, teacher outlook/confidence/and motivation, and they also looked at the staffing/workloads/professional development and research.

With regard to the focus on courses, SRCWG reported the programme to be inconsistent with contemporary international programmes in terms of balance of courses offered. In addition, existing science courses and programmes failed to adequately prepare students for science teaching; this was a significant concern. They also noted that science graduates needed to have a balance of content, pedagogical knowledge, attitudes and skills to teach confidently and competently.

The SRCWG recommended therefore for the TIOE science programme to be restructured in order to provide balance of science and science education courses. In addition, Primary and secondary science teachers would be required to take a science education course (method course) in each of their three years. New method courses were to be developed to replace equivalent existing courses. The key context for learning in those courses would be the Tongan science curriculum statements, and exam prescriptions. The learning outcomes of third year courses were to be levelled to university 100 level courses.

In evaluating the existing science programme and courses, the SRCWG reported that the programme was weighted heavily towards teaching and assessing of science knowledge but not helpful in preparing the students for teaching science (especially for primary teachers). There were also problems with course titles, outlines, and content. There was uncertainty about which students were taking which courses and why, and staff were unsure of which students intended to become primary or secondary teachers.

Based on these findings the SRCWG recommended the following: A new suite of courses be developed and be selected from in different ways to produce programmes that will meet the different needs of students; the balance of courses to be towards method courses, and for those courses to address science content of the science curricula in the context of learning and teaching science; science courses to have titles, descriptions, outlines, and schemes that are congruent, with each course linking to other science courses in ways that provide for structured development of science knowledge and understanding, and for sequential development as a teacher of science; all third year courses be set at 100 level to assist students wanting to do further study.

In looking at the science background of student entry, the SRCWG found that many students were struggling with the conceptual level of existing courses. Formal science learning ceased as early as Form 2. It was also noted that a lot of science knowledge was assumed. Entry level of students to TIOE programmes would be an important factor in the gaining of international recognition of the Diploma of Education.

On the basis of those findings, the SRCWG recommended that entry science requirement be set at least Form 5 for school leavers. Year one courses should also acknowledge the range of starting levels in science of the students.

For teacher outlooks, confidence, attitudes and motivation, teachers were reported to have narrow and limited views of what science is, and what is involved in science and required for the effective

teaching of science. This resulted in barriers to science teaching and learning – low confidence, feelings of inadequacy, low motivation to prepare for science teaching, and a tendency to have negative attitudes towards science.

The SRCWG recommended therefore that to address the course content the following be given emphasis in the new suit of courses: beliefs about what is science; attitudes toward science and science learning; understanding about how science is learned; what research can tell us about problems and difficulties children have in learning science; and what are effective approaches/models on which to base teaching programmes, units and lessons. This content was to be woven into specific science courses in ways that integrate the learning of scientific concepts, facts, skills, and attitudes with the development of an understanding of what science is, of science learning, and of science teaching. It was also noted that the staff in their development and delivery of courses model different approaches to learning and teaching science. Moreover, the course prepare students for practising science teaching during teaching practice and in the future science/science method courses they will take.

With regards to staffing, workloads, professional development, and research, the SRCWG identified that the quality of the science programme - courses, teaching and learning - is being adversely affected by the rate of turnover of science staff. Some classes were too large to model effective teaching and teachers should be encouraged to undertake small-scale research projects focussed on learning and teaching science in Tongan schools and at TIOE.

Therefore it was recommended that the new suit of courses acknowledge not just the needs of students but also the demands on the science staff. Science staff were to have balanced workloads that reflected the full professional demands on them, not just the time required in teaching classes. There should also be increased stability in TIOE science staff, and there should also be increased opportunity for professional development as science educators.

Implementation Process

The changes to the courses and the science pathways of study were to be introduced over a period of 18 months, beginning January 2001. Why was that approach taken? That was to spread out the developmental work demanded of science staff, and to enable those in the final year Diploma Programme to complete under the old requirements - believed to be the least disruptive for students. The human resources enabling the changes to occur were limited.

Throughout the review and in the initial stage of implementing the new programme, difficulties were experienced. These included the instability of staff, lack of resources, staffing shortages and associated staff workload, and teachers' feelings of inadequacy to deliver the new courses.

Effects of the review on the science staff and students

After a year from fully implementing the new science programme, based on personal observation and experiences members of the SRCWG encountered, the following were noted in relation to trainees, the programme content and structure, and the staff.

Science teacher trainees were better prepared to teach science, more in step with the rest of the world in knowledge and practice, and were more aware of world views about teaching and learning in science, which helped develop a more positive outlook to teaching of science. Teacher trainees were better equipped to teach while out in school experience as well – there was improved students' confidence and competence in teaching science (science education). Students' knowledge and conception of areas relevant to their teaching of science were developed and deepened as they took teaching science courses right from Diploma 1 to 3.

As a result of the review a much broader scope addressed by the new suite of courses provided a better reflection of the coverage required by the primary and secondary science curriculum, and the pathways to be followed by the primary and secondary trainees were clearly separated with very little overlapping. The programme was more balanced integrating science teaching skills into content courses.

While the review made staff feel inadequate with what they knew about science teaching and learning, this allowed them to value things that were not previously seen as important, for instance, ongoing professional development, curriculum development, and upgrading of staff qualifications. The review also allowed the staff to be more involved which gave them a sense of ownership. It was also noted that staff were reluctant to change and they felt inadequate with the knowledge they had for effective delivery of the new courses. Resources were not enough and that was one aspect suggested for structuring of the new programme that must be seriously considered if it is to work.

Conclusion

The changes initiated as a result of the science review had a ripple effect throughout different dimensions and at different levels of the Institute. Students were better prepared for teaching, courses were more aligned and relevant to outcomes anticipated and staff's inadequacies and reluctance to change were for brief moments. Professional development activities of different sorts offered were instrumental in alleviating indifferences and pessimisms teachers had and in implementing of the review changes. For all these reasons, then, the science review was clearly a success.

References

- Science Review Committee Working Group, 2000. *Issue Statement Document* (unpublished). Tonga Institute of Education, Nuku'alofa.
- Science Review Committee Working Group 2000. *Philosophy Statement Document* (unpublished). Tonga Institute of Education, Nuku'alofa.
- Science Review Committee Working Group, 2000. *Rationale Statement Document* (unpublished). Tonga Institute of Education, Nuku'alofa.

Factors Influencing Secondary School Students' Language Choices in Tonga

Noriko Tsubota

This article reports on an exploration of the usage of the Tongan and English languages by secondary school students. One hundred and ninety four students from five secondary schools participated in a questionnaire survey which shows that the students choose the language according to circumstance and from which may be drawn associated implications for the future.

Introduction

We have two official languages in Tonga - Tongan and English. English is regarded as a requirement in order to adapt to globalization. Hence, English is taught bilingually from class 1 in primary school. However, misgivings about the potential of gradual loss of Tongan language competence actually affect the National Language policy.

Language reflects culture and individuals' sense of identity; so it is essential that students are educated not only to know their own culture and country but also to ensure the sustainability of language and culture.

Research Questions

This study addresses the following questions:

1. Which language is used in the secondary school?
2. Which language is used at home by secondary school students?
3. Which language is used in the community by the secondary school students?
4. Are there any regional differences in the ratio of usage of Tongan language and English?

5. Are there any difference of age in the ratio of usage of Tongan language and English?
6. Which language is easier for the secondary students?

Research Method and Design

One hundred and ninety four students from five secondary schools participated in the questionnaire survey. The target population for this study was Form 1 and 6 secondary school students who were chosen randomly to participate. Questionnaires were filled out by students from two schools on Tongatapu - one government school in the centre of the city and another school in the rural area - and one government school on each of three other islands - Neiafu, 'Eua, and Lifuka - as shown in the table below. A total of 5 schools were surveyed.

	FORM 1	FORM 6	SUBTOTAL
Ha'apai High School	7	3	10
'Eua High School	18	11	29
Vava'u High School	27	25	52
Tonga High School	20	50	70
Tupou College	20	13	33
TOTAL	92	102	94

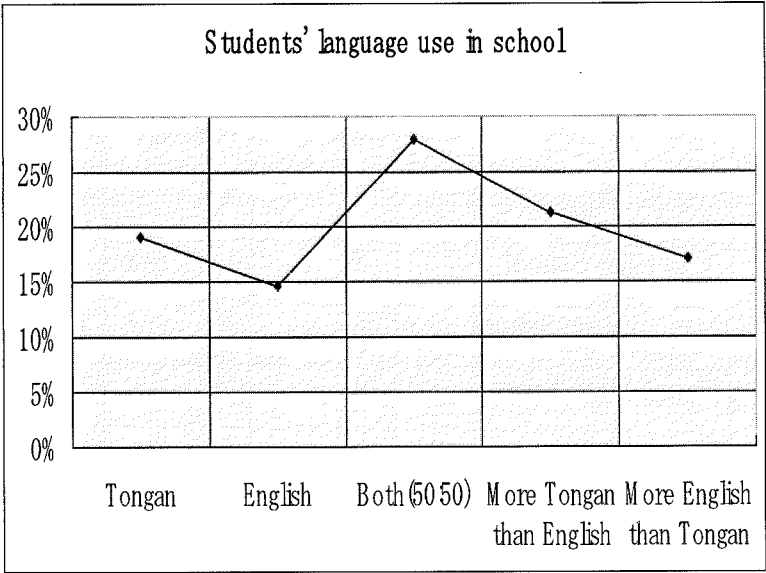
The questionnaire asked students to provide the following information - school name, form, age, living place, and where they grew up - and a further fourteen items relating to the sphere of students' activity in school, in the community, and at home. All items were presented in multiple-choice form.

Results

Language used in the secondary school

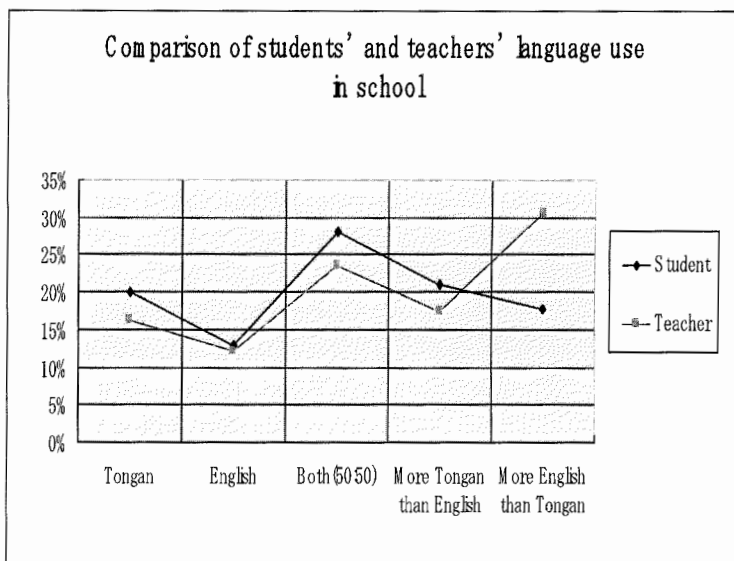
The results show that a large number of the students use Tongan language and English with the same frequency in school. This graph shows the ratio of usage of Tongan language and English in school both in the classroom, including Tongan class, English class, and other classes, and at interval.

Table 1: Students’ language use in school



In addition, a comparison was made between students' language use and teachers' language use in the schools. The following graph shows both groups use both languages in almost the same proportion. This suggests the possibility that students' language choice is influenced by teachers'; teachers who use more English raise the students' ratio of usage of English.

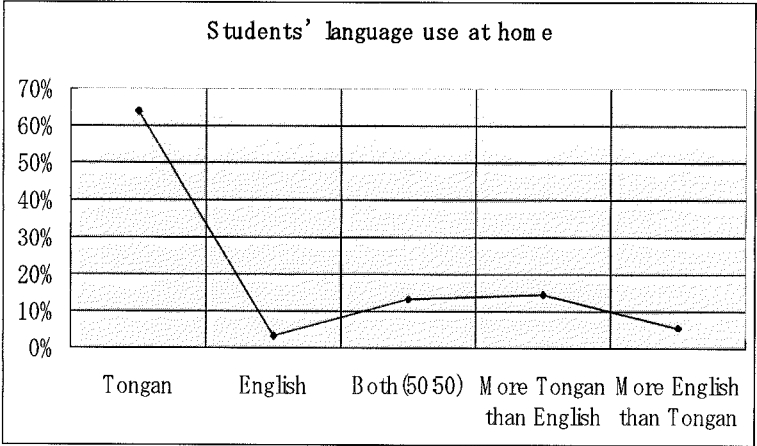
Table 2: Comparison of students' and teachers' language use in school



Which language is used at home by secondary school students?

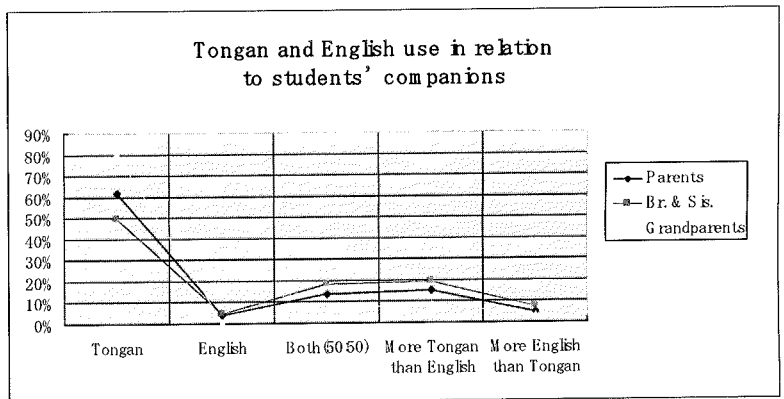
The students show a strong preference for using common Tongan language in their homes. This graph shows the average in ratio of usage of Tongan language and English with which the students talk with their brothers and sisters, parents, and grandparents.

Table 3: Students’ language usage at home



The use of Tongan language or English was shown to be influenced by who students' companion was - brothers and sisters, parents, and grandparents - with the ratio of Tongan language usage increasing with the companion's age. It shows the students also choose the language according to whom they are talking with. This is to be expected seeing that parents and grandparents speak more Tongan than English.

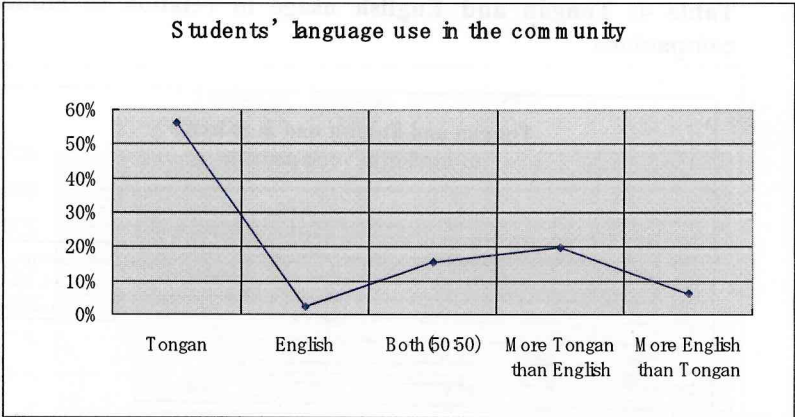
Table 4: Tongan and English usage in relation to students' companions



Which language is used in the community by secondary school students?

The students use Tongan language frequently in the community. This graph shows the average ratio of Tongan and English language usage when students talk with their neighbors and friends.

Table 5: Students’ language in the community



The responses show that outside the classroom - at interval, in the community, and at home - a large number of the students use Tongan language for family topics, whereas they use English for school topics. Therefore, students choose the language according to topics as well.

Table 6a: Frequency of Tongan usage according to topic

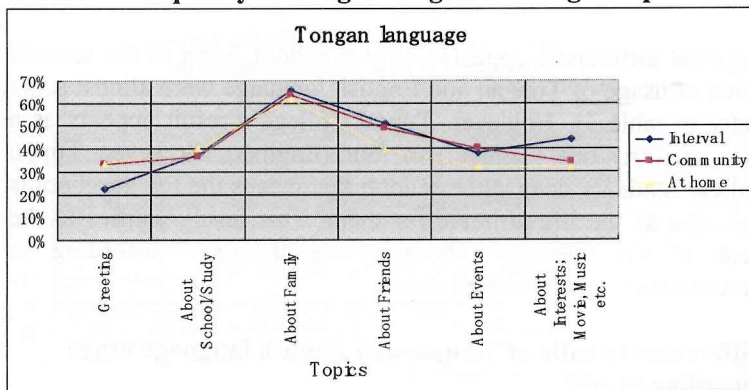
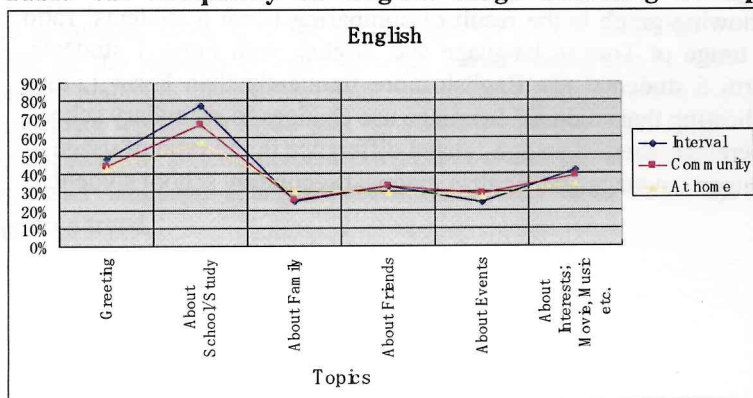


Table 6b: Frequency of English usage according to topic



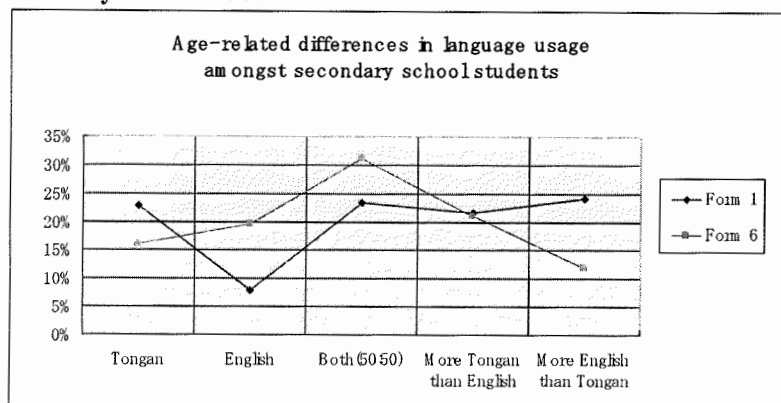
Regional differences in ratio of Tongan and English language usage

Regional differences appeared only at school. Most of the schools ratios of usage of Tongan and English language were almost same (refer to table 1). However, Tupou College’s result appears as a ratio of thirty one (Tongan) to four (English). However, Tupou College students sleep at the school; that means the life at school is the same as the life at home for them. This result testifies to the truth of the students’ choosing the language according to circumstances as mentioned above.

Differences in ratio of Tongan and English language usage according to age

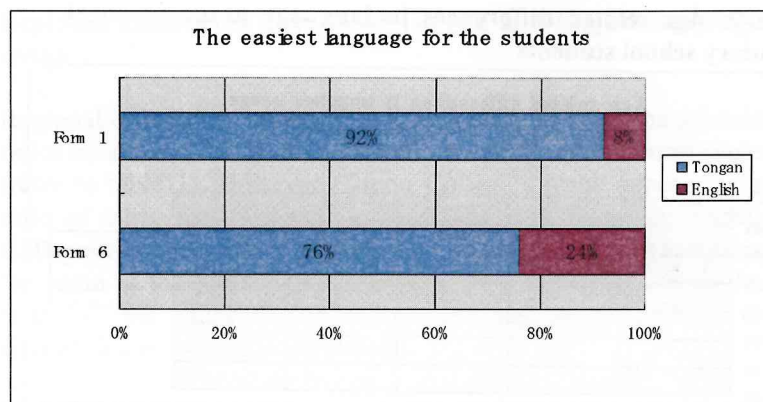
Difference in the ratio of the usage of Tongan language and English according to age also appeared only in the school. The following graph is the result of comparing Form 6 students’ ratio of usage of Tongan language and English with Form 1 students. Form 6 students’ use English more frequently than Form 1, thus indicating that students’ language use changes in secondary school. Therefore, there is an age-related difference in the ratio of usage of Tongan language and English amongst secondary school students.

Table 7: Age-related differences in language usage amongst secondary school students



Which language is easier for secondary students?

The responses show that the percentages of which language is easier for the students changes between Form 1 and Form 6, with Tongan language decreasing from ninety-two percent (92%) to seventy-six percent (76%) and English increasing from eight percent (8%) to sixteen percent (16%). For a number of students, the easier language changes according to their age. This may suggest a trend.



Discussion

This study has demonstrated that the secondary students choose the language according to circumstances - the places they are in, the topics they are discussing, and who they are talking with. Therefore, most of the secondary students in Tonga are dominantly ¹bilingual as they switch codes according to circumstance. In the introduction to this paper I wrote that “Language reflects culture and individuals’ sense of identity”. That is reflected in the study’s findings that students’ choose language according to cultural and historical circumstances condensed in each family. Therefore the students tend to choose Tongan language, as their mother tongue, more often when they talk with family or about family topics. It reflects that the language is related to their culture and their own sense of identity.

¹ There are two kinds of bilingual. Balanced bilingual uses two languages as mother tongue. Dominant bilingual chooses language according to circumstance and topics etc.

In contrast, in present-day Tonga students choose English more often when they talk about school topics. As with other countries in the South Pacific, as the country has been modernized, relationships with other countries have increased, hence there is a need to study English as a tool of common communication. The result is that at school the students increasingly use English more than Tongan and students' language is influenced by the teachers' language. Consequently, education has a very important role in language choice.

The Tongan language curriculum is aligned from kindergarten to secondary school. The new syllabus (2008) requires English education to start in class 4. According to ²critical period hypothesis, if the aim of Tongan education policy is bilingual education, then it is essential to start second language education before age twelve. Certainly, the success of acquisition of a second language is related to age. Starting to study early is beneficial to language mastery. However, it is not impossible to achieve native level even if they start later than what is generally regarded as the critical age. Furthermore, ³development interdependence hypothesis claims the fluency in the mother tongue relates to mastery of the second language. This means if Tongan language as mother tongue has not been well acquired, then fluency in English as second language would be more difficult to achieve. Sometimes, the children cannot master either language and are therefore ⁴semi-lingual.

² Critical period hypothesis says there is a critical period to master everything. Generally, ten to twelve years old is critical period for language competence.

³ In the case the children is educated in second language, if they have advanced their mother tongue, they can keep their mother tongue and also be able to advance the second language. If their mother tongue has not advanced, they would not be able to master both languages.

⁴ A bilingual is someone who can not master both

In addition, mastery of the second language is greatly influenced by circumstance. It means we have to consider thinking about how frequently second language is used in the society. English as a second language is used frequently in Tongan society. Being a Japanese volunteer in Tonga I can make a comparison with the people in Japan, where only Japanese language is used as the mother tongue in the society. That means Japanese people have less opportunity to use a second language than Tongans. Anyhow, Japanese people in Japanese society require second language education more to be bilingual compared to Tongans in Tonga. Therefore, the form of second language education should be discussed carefully to be able to fit each country's context.

From that point of view, there are remarkable results on the difference of age in the ratio of usage of the Tongan language and English. The students choose the language according to who is talking with them. That means the ratio of Tongan language usage depends on the generations. Tongan language usage decreases as the companion's age decreases. Based on this study, implications for the future are that Tongan language usage is likely to decline.

Language is an important cultural legacy reflecting both culture itself and students' sense of identity. The study indicates that cultural and language sustainability will be a serious problem for the future.

languages.

References

- Curriculum Development Unit (2008) *Curriculum Framework for Tonga 2008-2012: quality schooling for a sustainable future.* Tonga
- Curriculum Development Unit (2008) *SILAPA KI HE LEA FAKA-TONGA MO E TOKONI KI HE KAU FAIAKÓ.* Tonga
- (2005) *Journal of Educational Studies Vol.1 Nos 1 & 2*
- Takamizawa, H (2002) *Hajimete no nihongo kyouiku kihon yougo jiten.* 3rd edition. ASK Ins., Tokyo
- Takamizawa, H (2004) *Shin · Hajimete no nihongo kyouiku kihon yougo jiten.* ASK Ins., Tokyo
- Yamauchi, K (2007) *Kaihatsu to kyouiku kyouryoku no shakaigaku.* Minerva Publication, Tokyo
- Toda, T (2006) *Research on the Acquisition Process of Second Language Pronunciation 2004~2005: Grant-in-Aid for Scientific Research, The ministry of Education, Culture, Sports, Science and Technology.* Japan
- Fujimori, H (2006) *A report on its Findings: Grant-in-Aid for Scientific Research, Tokyo University of Foreign Studies.* Japan

III POTO

New strategies to supervise students during the school practicum

Fahina Fonua

This paper describes a research project that was conducted on the supervision strategies that Tonga Institute of Education (TIOE) teachers use during the school practicum. The school practicum is one of the fundamental elements of a student teacher's training. When a teacher trainee enters TIOE s/he is required to participate in a five-week long school practicum every semester. A TIOE staff is assigned to supervise the student teachers but rarely does the tutor get to supervise a student twice. Since joining the TIOE staff and participating in the supervision of the teacher trainees' school practicum, I had come across incidents which made me question the credibility of the supervision strategies which some TIOE staff currently employ. Seeing that the school practicum plays such an important role in the training of the student teacher, I decided that I should conduct a research project on the matter. With the research problem identified, I realised that this research paper will be on the teacher trainees themselves, and this will present a problem; the students may not open up freely to me. Recognising this and the fact that students are Tongan, led me to choose the Dr Fua's Talanoa and Nofo research method which I believe worked wonders in opening up the student teachers. I found that students indeed gave the tutors attention during the school practicum. Most of them feel that if the tutor is caring and approachable it will make their time at the school experience more bearable even when the situations at the school practicum are horrendous. Obviously, student teachers, despite the maturity and vast experience of some of them, still needed a nurturing attitude from the tutor during the school practicum. Perhaps if tutors use a nurturing supervisory attitude towards the student teachers, their results will not only improve but the good attitude may also rub off on the student teachers and become great model teachers themselves.

Introduction

For three years, I have heard people labeling the TIOE students as incompetent, lazy, and no good. These comments were made by the people who hosted the TIOE students on practicum. To be truthful, this name calling had made me feel a bit uneasy and downright ashamed to be a teacher at TIOE. In my first year at TIOE, I noticed that many of the students under my supervision gained C grades and some even failed I was appalled at the results since I personally believe that the school practicum is one of the most important components of the teacher trainees' education life The result itself did not disappoint me as much as the slack attitude of the students.

Realising that the some of the students were not utilising their time wisely during the school practicum, I was compelled to become strict with them. For example on one occasion we had pre-arranged the observation session for a student teacher who did not turn up because he had stayed for a cousin's funeral. I did not however, receive this information from him nor the leader of his school experience team but from the associate teacher (host teacher) on the day of the observation. His obvious lack of discipline and respect had angered me at first and I nearly failed him. When the young man came back to school, he sought me out and we talked and I realized that one of the reasons for his absence was that he did not really understand what he was expected to do at the school practicum.

I helped this student teacher with his planning, his selection of resources, and with choosing a few of the teaching strategies he would use. When the student teacher was assessed, I was impressed with the outcome. It reminded me of my very first supervisory role during school practicum where I had a young third year student who was new to the Institute. She was part of a group whose entry qualification to the teacher training programme was a diploma in Information Technology. These students enter the TIOE for one year only to complete their professional studies programme. When she was first observed teaching, she did not perform up to standard. As a result we had to go through a lot of observations and counseling sessions before she was ready for to be assessed and when she

was assessed she had surprised everyone with her preparations and performance.

With these two incidents in mind, I was convinced that student teachers can do better in school practicum if they are mentored. Hence I embarked on a mission to help the student teachers who were in my group for school practicum, to become the best teachers they could be. This led me to my research question “What are new strategies to improve TIC students’ supervision during school practicum?”

Methodology

I used a qualitative approach where I employed the research methods of *Talanoa* and *Nofo* in order to explore in depth the student teachers’ views on the research topic.

Talanoa point:

How do you feel about the way you are currently supervised in comparison to the past?

Nofo points:

- i. Strategies used to supervise/monitor
- ii. Students’ behaviours, attitudes, and feelings
- iii. Students’ actions and reactions
- iv. Students’ work
- v. Changes that may occur due to monitor system

I chose to use three student teachers from Queen Salote College (QSC) and three from Free Wesleyan Primary School (FWPS). Nuku’alofa as a sample since I was the tutor in those two schools. I could have spread the scope of the research to other schools, but I believed that I would get more depth of understanding by focusing on this group.

I explored two strategies of supervision in this research; the old way of supervision, monitoring, and the new way of supervision,

mentoring. From here on, the old supervising strategy will be referred to as *Fakahinohino* and the new one as '*O'ofaki*. Below is a breakdown of what the tutor does in each strategy.

- i. The *Fakahinohino* strategy – in which I did the following:
 - ✓ Visit the student teachers once or twice a week
 - ✓ Stay with them for half an hour or less to check their section books
 - ✓ Check their section books to see if they have done the required tasks
 - ✓ Make sure they fulfill these obligations for the next time we meet
 - ✓ Make arrangements with them for the observation times
 - ✓ After the first observation, make arrangements with them for the assessment. Give a second chance if needed, then assess
 - ✓ Give students their assessment marks with constructive notes.
- ii. The '*O'ofaki* strategy – in which I did the following based on the idea that the tutor becomes a mentor to the students, and helps nurture them to become the best teachers they can be:
 - ✓ Visit the student teachers at least four times a week. Spend time with them individually until you are sure that student knows what to do
 - ✓ Be with the students in the morning, before, during, and after classes (whole day)
 - ✓ Be a mentor and so monitor, assist, and guide them
 - ✓ Get to know them, their routines, and their ways/habits
 - ✓ Counsel them
 - ✓ Check their section books thoroughly, and suggest ways to in which to improve
 - ✓ Observe their teaching and then sit with them and go through ways to improve their planning and teaching. Demonstrate if necessary for them
 - ✓ When they are ready assess them. Write notes on the assessment sheet and then consult with each one of them
 - ✓ Make sure the students know you are there for them to help them in any capacity

- ✓ Be positive, open-minded, encouraging, and helpful all the time. Do not judge!
- ✓ Create an approachable environment which students can thrive in.

The *Fakahinohino* strategy was carried out at FWPS Nuku'alofa and the '*O'ofaki* strategy at QSC. After the school practicum on the 27th of March, I did a *Talanoa* with the focus group in both schools to find out their reaction to the methods applied to monitor them and to evaluate/assess the strategies used. Questions I asked during the *Talanoa* were:

- i. How were you monitored by the TIOE tutor during the school practicum?
- ii. Did you like the way you were monitored? Please explain your answer.
- iii. In what ways have the tutor's monitoring helped you to improve (or not) in your school practicum?
- iv. How do you think the tutor should improve on her monitoring?
- v. Do you think that the tutor's monitoring methods should be adopted by all the other TIOE teachers? Why/not?

From the focus group *Talanoa*, I found answers to my research questions in recognising common themes and trends that might appear in these answers thus contributing to the write up of my research paper. I also combined my findings on both methods of supervision together with the evidence from the students' plans, grades, and evaluation forms and wrote this up in an essay form. Student teachers at both QSC and FWSP Nuku'alofa were informed of my proposed research and I sought their approval before conducting the research. Names are omitted from the final research paper, and throughout the research student teachers' feelings and needs are respected. They were advised when the final research paper would be done and I read it out to them for verification and their endorsement before I submitted the paper.

Key findings and discussion

Supervisor's Role

In the TIOE School Experience Handbook (2009:12), it is stated that the supervisor's role is to:

- ✓ Prepare student's for teaching practice
- ✓ Observe students teach and provide guidance through oral and written feedback
- ✓ Analyse students' performance and where necessary recommend further observation visits
- ✓ Give continuity of guidance so that skill growth is developmental
- ✓ Discuss with the associate teacher the students' attitude and skill development
- ✓ Support on going communication between TIOE and schools
- ✓ Mark the students' observation task at the end of the first week to provide guidance for improvement for the observation tasks to be completed in week 2.

However, there is a possibility that tutors may interpret this role differently and therefore carry out their supervisory roles according to their understanding.

Supervision Practice at the School practicum

In my research, I found that most tutors visit their respective schools during practicum either once a week, or twice during the entire school practicum, for observation and then for assessment, or they would turn up only for assessments. One student said that the tutor turned up for observation after which she gave her the observation form and then left and the observation form had only the grades and no comments. Others said that their tutors used the observation forms but had written comments on them and, like the first tutor, handed it over to them without discussion. Another said that in her case her tutor turned up for assessment only. One other student said that her tutor was there every day in her classroom

which made both her and her associate uncomfortable; in addition, this tutor criticised her every move.

Clearly these students were not satisfied with the current supervision given to them. They all agreed that the tutors' supervisory techniques have a great impact on their performance during the school experience. It was in light of these findings, I decided that I would use the new '*O'ofaki* supervisory strategy with one group of students to see what the reaction would be.

Fakahinohino Supervisory Strategy

Fakahinohino means to show or to instruct. I chose this word for this strategy because I thought it best describes the nature of the strategy, which is of a monitoring nature. The advice I received from fellow tutors who had been at TIOE longer than I, during practicum, was that I should go into the schools basically three times. First, to make arrangements with the students for a date for their observations; this visit would usually happen during the second week after the students are settled and they know their timetables. The second visit is to turn up for the observations. During observations, I should follow the Student Evaluation form criteria and make comments on how the class went during the observation. I should then give the trainee the form so the trainee would know what she or he needed to improve upon for the assessment, or if another observation was needed. This would be a good time also to answer some final questions from the student trainee. It was also expected of the tutor to check the student trainees Practicum Book to see if the trainee was in line with the criteria needed for the School Experience Booklet assessment form, and make comments on it for later improvement. The third visit to student trainees was for assessment. During this time, I would assess him or her using the Student Evaluation form which I could either show the trainee following the assessment so she could know her grade, or later when her school practicum book had been marked and returned containing the Evaluation form.

Some students say that this is a good strategy to use at the practicum because it gives them space to work without feeling scrutinised all the time. Furthermore, it gives students plenty of time to finish their expected tasks. One student in the group where I applied the *Fakahinohino* strategy said that she liked me not coming to visit them often because she felt free.

Tutors also benefit from this strategy; they do not feel rushed since they may have two or three different schools to visit. The *Fakahinohino* strategy allowed them time to work in each school allocated to them without scuttling around.

The pitfall of this strategy though is that it could be abused. When left to their own devices for too long, some students tend to slack; as one student said, “When the teacher doesn’t turn up during school practicum, I don’t come to assembly and I always find an excuse to be sick when really I’m hanging out at home. It’s like I see no sense in going to school you know?” Leaving them to their own devices could also lead to the students doing last minute, poor quality work. Unfortunately, this is what occurs most of the time during the school experience despite its apparent advantage.

‘O’ofaki supervisory strategy

‘O’ofaki means to nurture, to cultivate something in a caring way in its development. This new strategy basically meant that I would be at the school four days a week in an agreed or neutral place where student teachers could find me if they needed me. That place was one of the staff rooms where the student teachers spent most of their free time! I realized when they took me to the room that they practically felt at home in the room since they were the chief occupants of it! I was glad that they chose this place because it was the place where they felt most comfortable and this contributed a lot to the later development of our warm professional working relationship.

I held a meeting with the students on the first day and told them I would monitor their work according to the requirements on the school practicum. I also informed them that I would also help them out with anything they needed me to help them with - their plans, resources etc. We then agreed on the day for their deadlines. We agreed that every Tuesday I would check their books to see if they were up to date. Another part of this new strategy was that I could turn up at any time to observe them. This was also clarified and agreed upon in this first meeting.

Every day for four days, which was the number of days we agreed I should visit the school, I would sit in the staffroom and wait to see if anyone needed help. At first there was no one who wanted my help. The atmosphere was a bit chilly. I then decided that if there was to be any movement on the '*O'ofaki*, I had to make the first move, so I did just that. I went up to one of the students and asked her if I could take a look at her book. I glanced through her plans and instead of criticising it, offered help. I suggested a few strategies and told her that she could choose from those strategies the ones she thought would work best for her class. We discussed the weakness in the strategies she used which she never knew was a weakness. And then, we looked at the pros and cons of those strategies plus other possible strategies. She then had to decide on which strategy she would use that will best suit her class and she made that decision on her own. Consequently, she chose the most appropriate. She was excited and apparently was impressed judging from the reactions I got from the group later on.

After this counsel, I was amazed at the response to my presence from that point on. Every day, some students would come up to me for help and guidance. We would also enjoy a private laugh and talk. I found our relationship getting warmer and student teachers were accepting my presence instead of seeing it as a threat. I learnt one valuable lesson that first day; students may not feel comfortable coming to the teacher, hence the teacher needs to know this and reach out to them.

I sat with them individually for hours if need be, to help out with their plans. I let them plan and then give it to me and then we would go through that plan together making amendments and additions. Then they would go and do a second one on their own and I would check it and go through it with them again if necessary.

During observation, I would stop trainees and correct them on the spot, and then after the class I would talk to them privately and point out their strengths and weaknesses. We would discuss my feedback. In this case, I would always listen to them see their point of view and make comments or attempt to clarify my point if they were far away from the point of discussion. If the student had a point I would acknowledge it. After the observation, if we were both satisfied we would arrange the time for the assessment. If not then I would observe her/him again.

When I assess students I don't interrupt them, but I still have the private talk with them to congratulate them on their improvements and to make suggestions for improvements in the future.

Reactions to the 'O'ofaki strategy

Two student teachers said that when they saw me coming every day they were kind of worried. They were afraid of me! But when they realised I was there to help and guide them, not to spy on them, they relaxed and enjoyed their time at the practicum.

All of the students agreed that it was new for them for the tutor to turn up nearly every day, but they thought it was a good move. Some said that my presence at the school reminded them of why they are at the school, to learn from other teachers. In the past when the tutor did not turn up every day they seemed to forget why they were there and played around. In fact one student said that she used to skip days of the school practicum because she knew the tutor wouldn't be there and she didn't really care if she was at school or not! "But now I love to come to school, I am actually excited to come to school and if you notice I am here all the time

and helping out the other teachers when they need help. Every time a teacher is not in class or needs to be away for some reason, I would volunteer to take that class.” Another student said that she like me being around, “Whenever I see you I am reminded that I need to finish my plans by the deadline and that I need to be in class on time and work hard.” She also said that she was glad I was there all the time because when the associate teacher was not there, she could come to me for help. Another student said that my being there makes her feel special; this was her first time on school practicum and she was thrown into the field without any prior knowledge or preparation on what she should do. She said that she learnt to plan and to teach with my help. “It is difficult to come to school experience when we did not have any training for it. I hear we are supposed to have micros but we didn’t have any I think we had only one class where we had a micro but here I consider myself lucky because you come and teach me how to plan.” Most of them were pleased that I was there because they got to know me and hence found it easier to approach me for help.

The student teachers appreciated the fact that I treated them like adults and was truthful with them. They said that this meant they felt I cared for them and took my advice seriously and made them try harder to impress me the next time I decided to turn up to their classes.

When asked about my surprise visits to their classes, most said it was worrying at first but they got used to it and they actually liked it because it made them prepared all the time and hence on time with their work all the time. For the first time some of them felt like their school experience was worthwhile. Again, this made them feel cared for and it made them work harder and they actually enjoyed their time on school experience. “My tutor last year turned up twice to observe me, during which she would stop me and made comments then check my book and make comments. When she turned up for the 3rd time it was to assess me but this time she did not say anything during my class and just made comments on my book, then left. Although she was like that I liked your ways

better; you come and stay around and even though I was a bit afraid of you at first, I quickly noticed that you are here just to help us and when no one needs it you leave. That way I felt that you had a special care for me”.

Helping them with their plans and other things made them feel unique. They had never had a tutor who helped them like that and so, when they were helped, they knew what they were expected to do and were willing to do their work since the path to follow was clear to them. One student kept on repeating to me how appreciative she was that I helped her with her plan and her teaching. She said, “I was not a teacher before. I had been working in a bank for years. I loved working with money so it was not until three years ago that my big brother convinced me to become a teacher. When I came to TIOE, I found adjusting to teaching difficult. I also knew that my weakness was planning and the teaching strategies, which are the things you are advising me to improve on. I’m happy that you spell it out to me so that I can improve on it, I have been struggling with planning the whole time I go school experience and even now, but by patiently helping me, you have both touched me and made me forever grateful for that help. I wish that other tutors would be like you and help us with our plans too”. Most students said that helping them with their plans is the most helpful. They said that they had still not mastered the planning process until our sessions and they were happy that they had at least learnt that.

“Born to be” teachers are usually easy to tell during the school practicum. I was lucky to have one of them. Sometimes though, the tutor needs to demonstrate to those who are not so fortunate. I had one of those demonstration sessions with my students. I was surprised the students turned up! The feedback was impressive. We had this discussion right after the demonstration class. They all said they had learnt something from the class and they were thinking that it would be awesome if demonstrations were done upon request by tutors. One said that she loved the use of music as a between activity strategy, she noted the excitement as students

did the tasks asked of them. Another said, “You know I didn’t know that plans can be changed. I’m serious; I thought that plans were meant to be followed strictly, but now I’ve learnt that I can change my teaching methods to suit the students’ abilities and not continue teaching a plan that the students don’t learn from, and I’m happy about that”. Yet another said that she loved the simple yet applicable resources used. She had always thought resources were a bother and hard to get, but the resources used in the demo were simple and easy to get! “I really like the stuff you came with, the wiggly ball, the brush, rock, flour, easy to get and serves your purpose well. I thought it was too easy for them to just feel it and describe it but I saw how they tried to find the right words to describe the brush. They knew the colour which was way easy; when you said, ‘Feel it and tell me how it feels’ and they said, ‘It’s *mahokohoka*’ and you said, ‘In English’ and they paused and after a while you said ‘Maybe prickly?’ And they looked puzzled, and you said, ‘That’s *mahokohoka*, so they did learn a new word and you used resources that we can get from any home”. Another person was impressed with the questioning technique used to draw answers as well as to assess the students’ knowledge. “I learnt a lot - that it is important to use the students’ knowledge. For example, when you asked ‘What is an adjectival clause?’ I would have told them the answer; instead you said, ‘Look at the word. Can you spot a word within any of these words?’ And one student came up with adjective... I liked that”. There was another who commented, “Man it never occurred to me that English sentences can be taught that way! I’m used to the writing on the board of sentences and then identifying them. It was refreshing that you started with the music game, then asked one from each group to write out their sentences on the board and you and the class worked on those!

Having them come up and identify parts of the sentences they wrote was a good way of linking to the topic. Adjectival clause looked awful to me - it was hard to me when I heard it. Identifying the word within a word was a good strategy I didn’t think of using before. It was nice that you casually said that it was just a couple of words that describe the noun. You wrote: *Seini (who is our class*

captain) and you asked to whom the couple of words, in bracket, refer to? And they said, 'Seini'. Then you gave another example, *Mele, who is our teacher goes to the Pili church*, and had them identify the adjectival clause again. It was their teacher's name. It was easy for them to identify when you used the same sentence structure also. It was a simple way to teach the topic and easy for the students to understand and using local examples so they can identify with". They also noted that although the subject was English it was often appropriate to switch to Tongan because it elicited more response from the students! One student said "I learnt from that demo that teaching is about student learning not impressing the tutor!"

It was clear that the students liked the way I conducted the observations. Most of them liked it when we talked right there and then. According to them, "When you talk to us straight we remember it and if we forget we can always go back to the piece of paper, but you know we don't really like to read; you know us Tongans we like to talk more, hahahaha. After observations we sometimes are so glad it's over that we couldn't be bothered to read the comments, but you sit us down all the time after each class to talk and give us our weaknesses and strengths. We like that you were very straight and that way we know what you want us to improve". Students don't like it when tutors write their comments because they usually lose the paper or they don't always read it, and if they do read it they don't really understand what the tutor means. They said that as long as I back up my comments with the written comments so that they can refer to it if necessary, they like it better when we talk face to face. They also found it useful when I still made comments after the assessment.

Students' evaluation

Students believe that TIOE tutors need to change their supervisory strategies to the 'O'ofaki strategy. They feel that with the 'O'ofaki strategy they grow as individuals and more importantly as teachers!

Students general feeling is that TIOE tutors are:

- ✓ Unapproachable, which makes it hard for them to ask tutors for help
- ✓ Threatening, which further suppresses them from seeking the tutors' help
- ✓ Favoritists, which restrains them discovering their true potential since they are busy pleasing the tutor
- ✓ Intimidating, particularly those who turn up at school and the classroom every day. The students feel suffocated by this, yet they don't want tutors to turn up only once or twice.

Students want tutors who care about them and who help them, who are there for them when they need them, who treat them with respect, and who are truthful with them. When the environment is inviting and welcoming, then they will thrive and become better students. They believe that if the tutors teach what they preach then they, the students, will follow their teachers too.

Students believe that tutors should not be threatening, and should treat them like adults not kids. They think that teachers tend to forget that they are adults. They expressed a wish for associate teachers to be selected carefully. Some of the associates were themselves student teachers at TIOE the previous year and current students think they are not yet experienced enough to be their associates. Furthermore, they revealed that some associates simply use trainees to “babysit” their classes, and, as soon as they arrive, these associates disappear from the class. This situation raises two issues for the students: how are students going to know if they are doing the right thing if there is no one to guide them; and how are they going to meet the expected requirements such as teacher comments and teacher evaluation if the associate was never or hardly in the classroom?

Conclusion

The evidence from this study strongly suggests that the supervision strategy during the school practicum should be improved. This

could be achieved by tutors adopting a more mentoring attitude towards supervision. If we want good quality teachers then we must help them during their school practicum by adopting the '*O'ofaki*' strategy so the teacher trainees can improve. Adopting the '*O'ofaki*' supervisory strategy will make the students feel cared for and feel special; it creates an atmosphere of a mother's tender love and care, and, with such a nurturing environment, student teachers will surely flourish. It may take time to adjust to the '*O'ofaki*' strategy because it is a new method, but it is worth trying out.

Bibliography

Tonga Institute of Education. 2009. *School Experience Handbook*.
Nuku'alofa.

Implementation of teaching pedagogies by student teachers in Tongan classrooms

‘Ana Haupeakui, Pō’alo’i Poliana Havea,
Eileen Elizabeth Fonua

The purpose of this study is to explore the implementation of teaching pedagogies by the Tonga Institute of Education (TIOE) student teachers in Tongan classrooms during school experiences. Pedagogy refers to teaching strategies that teachers use to enhance students' learning. This approach is taken from the student teachers' perspectives based on school experiences. Thus, the findings confirmed that student teachers used varieties of teaching pedagogies which included lesson planning, demonstration, classroom management, student-centered learning, questioning skills, feedback, scaffolding, grouping, and discussions. Student teachers learnt this variety of teaching pedagogies from TIOE. It is argued that using a variety of teaching pedagogies is essential as a way to respond to difficult situations and to handle daily situations in Tongan classrooms. It also shapes the classrooms into more productive and conducive environments for students' learning.

Rationale

Student teachers at TIOE are taught a variety of teaching pedagogies. Pedagogy is a word that encompasses all teaching strategies. It refers to educational strategies used to help students learn. TIOE students have the opportunity to practice teaching pedagogies during their studies at TIOE. This takes place during micro-teaching classes when lecturers and peers both help to refine student teacher pedagogies and support the confidence of student teachers. The knowledge gained by students from their micro-teaching classes should effectively prepare student teachers for school experience.

The programme of teaching practice is therefore seen as an opportunity to utilise the pedagogical strategies attained during the TIOE training. While some trainees can effectively vary and apply these in the Tongan classrooms, others are reluctant to do so. This causes a discrepancy between trainees' achievement and TIOE expectations. In spite of this, the school experience is still seen as the most practical situation for trainees to execute learnt pedagogical strategies. The problem we look at focuses on student-teachers' utilisation of pedagogical strategies in the Tongan classroom contexts and the variations and modification they have applied to suit the Tongan students. It also focuses on the gap between the theoretical wealth of pedagogical knowledge taught at TIOE and their practicality. Students are expected to effectively apply this pedagogical knowledge to Tongan classrooms contexts. They should also be able to choose, vary and contextualise the strategies they have learnt to suit the ability of students. Additionally, they should have the understanding that this is the real audience – the children and the future of Tonga.

Research Question

What are the teaching pedagogies that student teachers at TIOE use in the Tongan classroom context?

Sub-research questions:

- ✓ What teaching pedagogies are taught at Tonga Institute of Education to student teachers?
- ✓ What pedagogical strategies do student teachers apply during their school experience?
- ✓ In what ways do student teachers vary these pedagogical strategies in Tongan classrooms?

Assumptions

The research is based on the following assumptions – that TIOE students are taught a variety of pedagogical strategies at TIOE; implement pedagogical strategies in Tongan classroom from what

they have been taught and practiced at TIOE; are confident to use these strategies on their own; perform well when they apply various teaching pedagogies in the Tongan classroom.

Review of the Literature

Pedagogy is referred to as the correct use of teaching strategies. For example, in correlation with those teaching strategies the philosophical beliefs of teaching are harbored and governed by the pupils' background knowledge and experiences, personal situations, and environment as well as learning goals set by student and teacher (Bloom 2007). The Pacific is arguably one of the most culturally diverse regions on earth (e.g. Papua New Guinea has more than 600 distinct cultures and languages). Yet teaching, learning, and the assessment of learning are often in a language that is foreign to most learners (and even teachers) resulting in a culturally undemocratic environment (Thaman 2009). This is a very undesirable situation especially when we know that language has a key role in the development of teaching and learning strategies (Taufe'ulungaki 2000). Pacific learners, according to Taufe'ulungaki (2002), are usually right-brain dominated, emphasising abstract, compartmentalised and issues-focused thinking. Pacific indigenous learning strategies in the classrooms include observation, imitation, and trial and error rather than verbal instruction. The influence of culture also tends to discourage (Pacific) students from questioning teachers which may be interpreted as rudeness, indifference, or not being able to act appropriately in class.

Cooperative learning is a systematic pedagogical strategy that encourages small groups of students to work together for the achievement of a common goal. It ensures positive interdependence, maintains individual accountability, resolves group conflicts, and manages active learning environments (Morrell 2004). Grouping involves cooperative learning in order to allow teachers to engage their students with hand-on activities, forming of strong relationships, and to share ideas and knowledge

amongst themselves. However, as we move from a teacher-led mode of teaching and learning to a more student-initiated approach, questioning skills become imperative in shaping the socio-cognitive development of learners' as students explore and make meaning in collaborative contexts. Questions play an important role in the process of teaching and learning because children's achievement and their level of engagement depends on the type of questions teachers formulate and use in the classroom (Kerry 2002). Nevertheless, good teachers create various ways of learning and are equipped with an array of teaching techniques, and thorough content knowledge.

Methodology

For this study, we used Dr Konai Helu Thaman's (1999) research framework of the *Kakala*. We focused on the first three tiers – *Toli*, *Tui*, and *Luva*. Because this is a mini-research paper, it is believed that this is enough to start with, but those interested can use this as a vehicle for further in-depth study in the future in order to improve the quality of this school experience programme.

During the *toli*, the researcher selected and collected the data through *Talanoa*, literature and archival research, participants' observation, document analysis and photographs. The second process, *tui*, involves the input of data, analysis, and writing up of the research findings. The last process, *luva*, involves the presentation of our study. To be exact, it has been prepared out of respect for the people to whom the *Kakala* (research report) is being fashioned for.

Method of Inquiry

Approach

We used a Qualitative Approach, purposive selection of participants, and a variety of data collection methods to examine

in-depth and specifically the implementations of teaching pedagogies by student teachers in Tongan classrooms.

The Qualitative Approach allowed us to:

- ✓ identify teaching pedagogies taught at TIOE for student teachers
- ✓ understand pedagogical strategies student teachers applied during their school experience
- ✓ discuss various ways student teachers vary these pedagogical strategies in Tongan classrooms

We believe that with such an approach, we were able to gain useful information to meet the purpose of this research.

Participant selection

The collection of data focused on the student teachers' school experiences during their practicum in semester 2, 2009 (20/07–21/08). We purposefully selected 6 female participants from TIOE. Three student teachers were from year 2 and the other three were from year 3. The three primary student teachers were selected from government primary schools which included Tonga Side School, Nuku'alofa Government Primary School and Haveluloto Government Primary School. The other three participants were chosen from both government and non-government secondary schools that included Tonga High School, 'Apifo'ou College and Tupou High School (Vaolōloa Campus). We chose these schools due to their accessibility to TIOE so that we could spend more time with our participants during the *Talanoa* process.

Five of the participants were in the 20-25 age range and the remaining participant was between the ages of 30-35 and was a serving teacher. The participants were selected carefully with a particular focus on those who seemed to be able to collaborate and cooperate effectively in the study. However, they generally contributed immensely and conferred their utilisation of various teaching strategies during their teaching experiences. These were obtained in response to factors such as, lesson planning,

demonstration, grouping, questioning skills, scaffolding, brainstorming, student-centered learning and feedback.

Data collection

To collect the data we used a variety of research Tools including *Talanoa*, Literature and Archival Research, Participant Observation, Document Analysis and Photographs.

Talanoa was used for our research because it is part of the Tongan culture in sharing of ideas, and suitable to this kind of research. As teachers, we used *Talanoa* as an opportunity to talk, discuss, interact, and share freely with our participants. *Talanoa* also helped to build understanding and maintain closely knitted relationships between teachers and students in regards to the teaching pedagogies taught at TIOE.

We used literature and archival research to provide information of teaching pedagogies implemented by the student teacher during school experiences. The information collected was from the University of the South Pacific Tonga Campus Library, the TIOE Library and the internet.

Participatory Observation provided information through sitting in classrooms as tutors to observe and assess how student teachers employed teaching pedagogies during school experiences. However, participatory observation also helped us to collect information on whether student teachers implemented the teaching pedagogies in the Tongan classrooms effectively or not.

Document Analysis provided information through the participants' section (placement) books which revealed what teaching strategies student teachers used and how they incorporated those strategies in the classroom.

We also used photographs to document personal observations on teaching pedagogies taught by the student teachers. Hence,

photographs helped the reader to visualise the evidence of teaching pedagogies and its effectiveness.

First of all we collected our raw data through *Talanoa*, participatory observation, photographs and document analysis. The *Talanoa* was conducted at TIOE during the first week when students returned to TIOE after their school experience. The students were called separately into the staffroom and a *Talanoa* was organised based on the three sub-research questions. These questions were like “stepping stones” in leading the researcher and participant into a warm and enriching *Talanoa* in order to provide the main data for this research.

The observations of the students took place during the actual school experience. The researcher visited each participant once whereby the researcher provided the initial data for this research. After the school experience the student teachers were also asked to provide their section books (books in which they record their lesson plans and observation tasks during the programme).

The next step was to transcribe these notes using a coding system which identified eight themes which led to our discussions. These eight themes included lesson planning, grouping, questioning skills, student-centred learning strategy, demonstration, scaffolding, classroom management, and feedback.

Findings and Discussions

Our findings drew out themes relating to teaching pedagogies that student teachers used during teaching experience in Tongan classrooms. We have ordered the themes as discussed below according to the most common teaching strategies that student teachers practiced during their school experiences. We identified the order of the most common teaching strategies implemented by student teachers from the *Talanoa* that we conducted with the participants and also from their lesson plans in their planner books.

Lesson Planning

The simple lesson planning format of the seven steps taught by the TIOE staff is considered helpful as the steps are clear and easy to follow. One student explained how the step by step procedures assisted in differentiating the guided practice from the independent practice so that both teacher and student obtain equal dominance of the learning taking place. Another student emphasised how the steps helped organise her lesson plan and avoid a mixture of muddled ideas. A third student stressed that the steps enabled them to plan a week ahead as well as teaching their subject contents confidently. She further explained how she was able to implement various activities to clarify her introduction, “I like using the KWL (Know, What I want to know, what I want to Learn) method to commence a lesson as I am able to freely express and teach through current prior knowledge.” Not only that, but she also confidently used brainstorming for getting children to figure out missing parts of a question like a puzzle.

The most effective aspect of the seven step lesson planning procedure, however, was that student teachers were confident to implement it due to its simple structure. This enabled students to incorporate their ideas into a formal lesson plan. Furthermore, the stated objectives helped to guide what was to be accomplished throughout the lesson followed by the remaining components of the plan. At this stage, we were able to measure the extent of knowledge each student was able to further incorporate. For example, some students made an effort to use various introductory methods which we highly recommended such as the KWL (Know, What I want to know, what I want to Learn), brainstorming, and mind mapping. This enhanced clarity of their stated objectives and was further emphasised through demonstration. Unfortunately however, several students showed weaknesses in the planning process as their collection and application of teaching resources were not so effective. This gave rise to the question of “How can they possibly cater for the slow and kinesthetic learners who greatly need visual resources in order for effective learning to take

place?” The question however, seems to bring into focus what we, as staff members, need to focus on as the requirement of teachers to be resourceful is a crucial part of our mission statement to train quality teachers for the future of Tonga.

Grouping

The participants found that the grouping methods taught at TIOE were immensely useful during school experiences especially as they had the opportunity to implement them when working with students who were not familiar with this method. The majority of participants agreed that grouping encouraged children to share, interact, and discuss ideas with each other as well as to promote a student-centered classroom. One participant was ecstatic to learn, experience, and incorporate a new way of grouping called mixed-ability grouping from her associate teacher. The children were grouped together with others of different learning styles in terms of strengths in listening skills, language, movement, or speaking. The student teacher was also impressed with her associate teacher's ready knowledge of the class' learning abilities in order to group them. She quoted, “My associate teacher quickly grouped the children in mixed-ability groups as if she had learnt them by heart.”

Group work was seen to have enhanced cooperative learning, collaborative learning, and student-centered classrooms. Not only did the student teachers find the tasks amusing for children, but it also simplified and reduced the amount of teaching time required. In exchange, children were able to work and share ideas cooperatively with the teacher's assistance. Unfortunately though, grouping is not a common practice in a lot of Tongan classrooms as some associate teachers still persisted in the traditional whole class teaching method which highly reflects a teacher-centered classroom. This then became another focus for us staff members, as student centered classrooms also support our obligations to generate quality teachers for the future of Tonga.



Figure 1: Grouping strategies implemented at TIOE by year 3 students during a Tongan Studies class. Source: 'Alifaleti Fonua.



Figure 2: Year 3 students practice grouping during an Education class at TIOE. Source: 'Alifaleti Fonua

Questioning Skills

Two of the participants used “random questioning”. These are questions asked to various students in the class who are picked randomly in no particular order. They said that this type of questioning helped to encourage students to pay attention and remain attentive for they never know who may be selected to answer the question. In contrast to this, one participant said that the associate teacher just asked the top student in the class who usually

answered questions correctly. They did not do that. Other forms of questionings used were rephrasing, reconstructing, and redirecting. If questions were asked and there was no answers, the questions were rephrased or reconstructed using simpler words or Tongan words. Most often the correct answer was then given. If not, then the teacher asked, "Can anyone help (student's name) to answer this question?" Another participant used probing questions effectively and she found that the follow-up questions helped the students to be more focused and give specific answers. The usage of "bilingual questioning forms" was another way to tackle questioning skills. Sometimes the questions were asked in English then switched into Tongan and this often helped to elicit the correct answer.

Questioning skills were incorporated into students' lesson plans and it was taught as a major component of the pedagogical strategies learnt at TIOE. However, students should have been given ample time to practice these questions so that they could utilise and vary them when appropriate especially during school experience. It is believed that some of the participants did not use questioning skills because of apprehension about using them. It was also believed that the use of bilingual questioning should be encouraged in order to help student teachers answer questions correctly.



Figure 3: A student in year 3 demonstrates questioning skills in his science class during school experiences. Source: 'Alifaleti Fonua.

Student-Centered Learning Strategy

Student-centered learning is also called child-centered learning and was effectively used by student teachers during school experiences. It is an approach to focus education on the needs of the students rather than the teachers. Student-centered learning puts students first focusing on students' needs, abilities, interests, and learning styles with the teacher as a facilitator of learning. For example, during the school experience process the teachers provide the resources in group work activities where students are able to discover their own learning to trigger their own interest in the classroom.

Student-centered learning is an essential teaching pedagogy to implement in Tongan classrooms in which student teachers would be able to actively participate in activities, share their ideas and discover learning on their own.



Figure 4: A TIOE Tongan studies subject tutor implemented student-centered learning strategies to teach his class how to make a tapa design (kupesi). Source: 'Alifaleti Fonua Demonstration

Demonstration is a skill that has been taught to students by the TIOE teachers as one of the strategies to be used in group work activities and other activities. Demonstration can be done through the four modes of learning such as speaking, listening, reading, and writing. It can also be used in other activities such as miming, drama, singing, and so forth. Five of the participants used demonstration to motivate and enhance students learning in different activities in their classes. Thus, the student teachers found out that this skill was very successful to implement within the Tongan classroom contexts in order to achieve the objectives stated for his or her activities in that particular class.

Therefore, this strategy can be effectively used by student teachers during their school experiences either in group work activities or whole class discussions. Student teachers should generate demonstration in order to motivate students, make students participate in learning, and to provoke interest in students. Thus, the student teachers who practiced the demonstration strategy

reflected their resourcefulness, active participation, confidence, and preparedness.

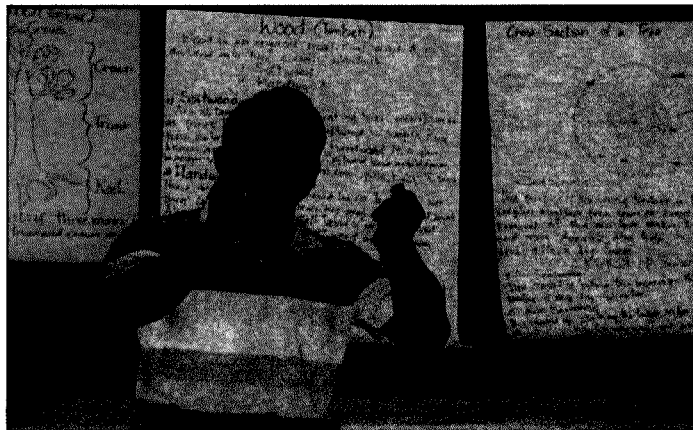


Figure 5: A year 3 student demonstrates his activity in his Technology class during school experiences. Source: 'Alifaleti Fonua.

Scaffolding

A year three student teacher at TIOE accentuated how she found the Vygotsky's theory of Scaffolding a valuable strategy to implement during school experience. She described how she used personal experiences and encounters to explain the theme *Taboo* to her class in order to motivate them to write about their own lives through this theme. The children took this into account and came up with extraordinary ideas which amazed both the student teacher and her associate. She quoted, "I believe scaffolding is most important as it helps teachers demonstrate the guided practice (lesson planning) more effectively so that the children are better able to complete the tasks set out in the independent practice."

Of course, very confident, creative and well driven student teachers will go the extra mile to confidently utilise unique methods such as scaffolding that are not commonly practiced by other student teachers. It also brought to our attention that as staff

members there is a need to enhance our instructions and teaching of such methods so that students not only challenge themselves, but try to further build their own teaching repertoires.

Classroom Management

The student teachers learned classroom management techniques from the TIOE teachers. They have used the strategies that they have accumulated during their school experience as a way to handle the students' behavioral issues in the classrooms. According to one of the participants concerned, one of her students always talked during class and lacked concentration. The student teacher was frustrated and wanted to punish this child but she actually knew from TIOE that corporal punishment is prohibited in our Education Act. So this participant resorted to an alternative management strategy in order to avoid corporal punishment. She used the "time-out" strategy for the student to be a silent observer. Instead of allowing the student to participate, he was told to write a diary for her on everything that she discussed which was to be submitted right after their class. The student managed to do that and, in fact, the participant found out in her next class that the student behaved himself. Therefore, she realised that her classroom management strategy was effectively carried out within a Tongan classroom.

As teachers, we seem to spend a lot of time worrying about the behaviour of the students we teach. However, effective classroom management strategies and skills are amongst the most important qualities a teacher should have. Teachers must be effective communicators, experts at managing even the most difficult circumstances. Classroom management is at the heart of everything that we do as teachers, so without effective classroom management strategies, we are left unable to deliver the curriculum effectively. A safe and positive learning environment must be created within our classroom, or else pupils will not be able to access and benefit from the curriculum we teach.



Figure 6: A group of year 3 students demonstrates classroom management techniques. Source: 'Alifaleti Fonua

Feedback

One student said that she rarely gave feedback during her teaching except in group presentations. Another said that feedback should be given more often and repeated if necessary because this is an important learning point for the students. Not only that, but students can reflect on their work and answers when they receive the correct feedback.

It is felt that the participants' usage of feedback is limited because only two participants mentioned how they used it and they were both in limited ways. Even though one participant mentioned the frequent use of feedback, she did not elaborate on how she did this which gave us the impression that she was not sure whether what she knew what was sufficient or appropriate. This illustrated the fact that student teachers, while in training at TIOE, should be given more time to practice using feedback. The issue is that students should know the different ways of feedback but it is more important to be taught how to implement them effectively through the opportunity to practice. That implies that training of students at TIOE should be geared to a more practical application instead of being theoretical only.

Conclusion and Recommendation

To conclude, this research shows that student teachers implemented various teaching pedagogies in their teaching practice experience in classrooms, thus suggesting effective teaching of the pedagogies by TIOE tutors. The pedagogies included lesson planning, grouping, questioning skills, student-centered learning, demonstration, scaffolding, classroom management, and feedback. The student teachers that used the varieties of teaching pedagogies revealed their resourcefulness, active participation, confidence, and thorough preparedness during the *Talanoa* sessions and through our participatory observations.

These findings have also clearly identified certain aspects of the teaching strategies relating to feedback, the use of a variety of teaching resources, scaffolding, higher order questioning skills and classroom management that we need to focus more on as staff members. We believe we can endeavour to solve these problems by incorporating more course assignments, tasks, and instruction on teaching techniques to help students practice more of the theories we teach them. Given more time and opportunity to practice these strategies amongst themselves within the compounds of TIOE should also better equip our student teachers to feel more confident to do so during school teaching experiences.

References

- Bloom, B. 2007. *Pedagogy*. Accessed 5th of November, 2009 from Website <http://www.en.wikipedia.org/wiki/Pedagogy>.
- Kerry, J. 2002. *Explaining and questioning*. Chettenham, UK: Nelson Thornes.
- Morrell, P. D. 2004. *Reform Teaching Strategies used by student teacher*. Accessed 5th of November, 2009 from Website <http://www.questia.com/PM.gst?a=02&se=gg/sc&d=5006642782>.
- Thaman, K.H. 1999. *Chapter Four Research Methodology*. Accessed 5th of November, 2009 from Website http://www.arphs.govt.nz/Publications_Reports/pacific.../Chapter_Four.pdf.
- Taufe'ulungaki, A.M. 2002. Pacific education; are there alternatives? In F. Pene, 'A. Taufe'ulungaki, and C. Benson, (eds.) *Tree of Opportunity: Re-thinking Pacific education*, Institute of Education, University of the South Pacific, Suva: 4-21
- Thaman, K.H. 2009. *Towards Cultural Democracy in Teaching and Learning with specific References to Pacific Island Nations (PINs)*. Accessed 5th of November, 2009 from Website http://www.academics.georgiasouthern.edu/ijsotl/...InvitedEssay_Thaman.pdf.

IV FAKAFEANGAI 'A E FAIAKO

What is the ideal Tongan Teacher?

Senolita Matafahi & Liuaki Fusitu'a

This mini research project was intended as a beginning look into the area of the professionalism of the Tongan teacher. It is now believed that it is no longer valid to go through a teacher training programme that equips the teacher just with basic teaching pedagogy but that it is vital to look into the values and teaching philosophies of teachers to be consistent with the core values of their culture and in this case the Tongan culture.

Rationale

Teacher professionalism has been an aspect of the teaching profession that has been under scrutiny for many years, not only in Tonga but world wide. Informal talks with different schools and with Ministry of Education, Women Affairs & Culture (MEWAC) personnel who visit primary and secondary schools on a regular basis annually, alerted the Tonga Institute of Education (TIOE) to the problem that the TIOE graduates were performing below the expected standard of teacher professionalism. The 2004 External Assessor for the TIOE also raised this issue when he spoke with principals of schools as part of his fact finding exercise regarding the standard of work carried out at the TIOE. Parent and Teacher Associations had also echoed similar sentiments in 2007 and raised questions such as "What did these teachers learn at the TIOE?"

In the light of these comments and the regularity with which it has occurred, we thought it timely and important to investigate this area and pay particular attention to what the teachers' perceptions of the 'Ideal' Tongan teacher are. Findings from this investigation would help to identify strategies to alleviate the problem of teacher professionalism. Important beliefs and strategies arising from this research could be incorporated into the TIOE programme of teacher education to produce the "ideal" Tongan teacher. Given the

importance of teachers and the magnitude of the role that they play in education and in the lives of individuals, communities, and the country as a whole, it is imperative that the problem of teacher professionalism in Tonga be resolved immediately.

Research Problem

What is the ideal teacher?

Sub-research questions

1. What are teachers' perceptions of the ideal Tongan teacher?
2. How and where is this ideal Tongan teacher formed?
3. What courses, programmes, and processes can the TIOE employ to develop the ideal Tongan teacher?

Significance of this Research Project

This research will provide a useful platform to further investigate and gain a deeper understanding of the core values for the ideal Tongan teacher. It will also provide the Tonga Institute of Education with some starting points to consider in their teacher training programme so that they are able to plan and incorporate aspects of the findings and suggested programme components from this research into their Primary and Secondary programmes of study.

Literature review

The subject of the ideal Tongan teacher is increasingly being brought to the fore of Tongan education. This is due to a variety of reasons that have had educational stakeholders clamouring to reclaim the qualities of the ideal Tongan teacher perceived to have been there previously but have slowly faded or eroded with time. Fua, Manu, and Takapautolo (2007) frame this erosion as the lack of teacher professionalism.

Fua et. al. (2007), capture parents' clearly articulated expectations of teachers. Parents expected teachers to "lead by example" particularly in terms of appropriate *'ulungaanga*. *'Ulungaanga* in this sense included "the teacher showing love, patience and compassion towards the students, how they smiled and how they dressed... (being)... punctual, prepare their lessons and care for the children, have the right attitude" (p. 9).

Having the right attitude has been defined by participants in this study as being entrenched in Tongan values combined with Christian ethics. This would be the personification of the ideal Tongan teacher with the most appropriate *'ulungaanga*. Students from the same study conveyed the same thoughts regarding the kinds of good characteristics that they thought should be possessed by their teachers.

But what do teachers themselves think the good or ideal Tongan teacher should be like? Thaman (1988) reported that the teachers that she had interviewed and administered questionnaires to had indicated characteristics like "'Ofa, Fakama'uma'u, fa'akataki, faitotonu and so forth" (p. 218) and that these characteristics were consistent with the cultural contexts that the Tongan people had placed special emphasis on. She went on further to report that the teachers interviewed included that the teacher needed to be "*mateuteu, 'ilo 'a e fanau, tokoni'i 'a e fanau and kau ki he ngaahi me'a kehe*".

These findings are consistent with the responses and ideas conveyed by the teachers who participated in the *talanoa* sessions for this research. In addition, an outstanding feature of the responses gained during this brief study, was the importance of *Falala ki he 'Otua* - trust in God. Not only did teachers need to trust in God, but their belief was when one put their trust in God, then they would automatically know what is good and how to go about their teaching duties well.

It is inherent in teaching that a teacher must be a leader, and as such leadership qualities must be developed in the teacher. Johansson Fua (2007) points to *faka'apa'apa* as the underlying principle in the conceptualisation of Tongan leadership. Inherent in *faka'apa'apa* is *tauhi vaha'a* and *feveitokai'aki*. These principles or values and others have been identified in our study as central to the characterisation of the ideal Tongan teacher.

The TIOE (2008) Conceptual Framework for the newly introduced Early Childhood Education programme at the TIOE identifies and weaves together three important ways of being deemed pivotal to the characterisation of the Tongan teacher. They are *anga faka-Tonga* (being Tongan), *anga faka-kalisitiane* (being Christian) and *'aonga 'o e faiako ke takiekina ha taha ki he lelei* (being educator). These *anga* or *'ulungaanga* can be equated with the ideal Tongan teacher.

In addition, *'aonga 'o e faiako ke takiekina ha taha ki he lelei* is consistent with the definitions of being *poto* – knowledgeable and skilful. As espoused by Thaman (1988) and Fua et. al. (2007), to be *poto* is to be able to put to useful use (*'aonga*) one's knowledge and skills. Thus, the ideal Tongan teacher will be able to *takiekina ha taha ki he lelei*.

Methodology (*Ta'aki e kava 'o fakamomoa*)

Theoretical Framework - Story of the Origin of the Kava

The story of the origin of the Kava tells of a couple, Fevanga and Fefafa who lived on the island of 'Eueiki with their only daughter, Kava who was afflicted with leprosy. The story goes that one day the Tu'i Tonga was on his way somewhere with his warriors and they had landed in 'Eueiki. The Tu'i Tonga sat under a kape plant to rest and to shade himself from the scorching hot sun. Upon news that the Tu'i Tonga had arrived on the island, the couple were at pains in deciding what to prepare for the Tu'i Tonga's *taumafa* as they were greatly honoured by his presence on the island. They

were unable to uproot the kape plant to bake in the 'umu because it was used by the Tu'i Tonga for shade, and because there was nothing else to bake in the 'umu, they decided to make the ultimate sacrifice and that was to give up their only daughter. So they baked Kava in the 'umu. The Tu'i Tonga was unaware that this was going on, and upon hearing that the couple had sacrificed their only daughter for his sake, he and his warriors quickly set sail and did not remain on the island.

We have used the kava framework to frame and guide this research because of the significance of kava in Tongan tradition and rituals and the symbolic significance of the *kumete* (kava bowl) as the Tongan teacher. Just as kava is a symbol of selfless sacrifice, so must a Tongan teacher be. The *kava* and the *kumete*, combined here, not only provide a blueprint for the process of this research but also one of the many ways in which the preparation and eventual end product of the ideal Tongan teacher can be conceptualised.

The story of Kava highlights the Tongan values of *faka'apa'apa* (respect), *feveitokai'aki* (reciprocity, cooperation, consensus), *tauhi vaha'a* (maintaining relationships) and *mamahi'ime'a* (perseverance,). The kava, its preparation and consumption, and the seating arrangement of the drinkers serve as a constant reminder of the importance of these values to Tongan society. The legacy of *faka'apa'apa*, *feveitokai'aki*, *tauhi vaha'a* and *mamahi'i me'a* that Fevanga, Fefafa and their child Kava had left should be the kind of legacy that the Tongan teacher leaves behind.

Kava Research Framework

This framework has five stages, summarised below: (A detailed description of the kava framework can be found in appendix 1 attached.)

1. *Ta'aki e kava 'o fakamomoa* (Harvesting the kava, cleaning it of mud & other debris stuck to it and laying it out in the sun to

dry). This comprises the data collection stage about teacher's perceptions of an ideal teacher and how and where are they formed.

2. *Tuki e kava ke efuefu* (Kava is pounded into powder). The stage comprises the coding of information for ideas & themes.
3. *Palu e kava he kumete 'aki 'ae vai moe fau* (Kava is mixed in the kumete with water and strained with fau). This stage represents the final analysis, write up, presentation of findings, ideal Tongan teacher, strategies for use by TIOE.
4. *Fakatau 'a e kava* (Kava is served). This represents the conclusion of the study.
5. *Fu pea fakamonu hoto koloa (kava)* (Kava is received by the designated drinker). Use of findings by TIOE to improve practice.

Research Approach

We have chosen to use a qualitative approach as the most appropriate methodology as the purpose of this study is to ascertain people's perceptions and ideas about the ideal Tongan teacher. We have also chosen to employ the research tool of *talanoa* to collect our data, document analysis, and review of relevant literature.

Sampling Procedure

Five teachers were selected based on general agreement amongst teachers, parents, and students that these teachers had demonstrated best practice when they were teaching or are currently demonstrating best practice in their schools. The teachers selected represented four decades of teaching. Of the five teachers selected, one was male and the rest were female. Three of these teachers are now retired, one is currently teaching full-time and one is teaching part-time. The participant's ages ranged from late 20s to late 70s. Three of the teachers hold Masters degrees, one holds a Teachers Class Certificate, and one a Diploma in Education.

Criteria for admissibility of the data

Only the data collected from the *talanoa* sessions, from our document analysis and from the literature review was used.

Treatment of data

The data collected was coded for common themes and patterns.

Ethical Considerations

Permission from the participants was sought and they were informed that all information received would be subject to strict confidentiality.

Results and discussions (*Palu e kava 'i he kumete 'aki 'a e vai mo e fau*)

An area of interest to the authors was the attitude and general professionalism of the teachers. This is perhaps the most important area for improvement in the teaching profession in Tonga as it is without doubt that if one's attitude towards something is positive, then the logic is one will do one's utmost to achieve whatever the goal is. This has also been an area that has been under much scrutiny by the Tongan public in the recent past. As such, the authors decided to seek the perceptions of teachers themselves as to what they think an ideal teacher should constitute.

Ideal Teacher

Talanoa sessions with the participants in this study revealed a variety of characteristics that made up the ideal teacher. These characteristics are grouped into three broad areas, namely teaching pedagogy, teacher knowledge and teacher professionalism.

In the teaching pedagogy, characteristics such as always being prepared for class, *mateuteu ma'u pe*, was noted as most important.

One participant noted that too many male teachers *faikava* (drink kava) at night and turn up to class unprepared. Having a rich repertoire of teaching strategies, *mohu founa* 'a e *faiko*, and not favouring one student or a group of students over another, 'oua 'e *filifilimanako*, were also noted as very important.

In terms of knowledge, it was noted that knowledge of the Tongan language was important but it was also noted that equally important was knowledge of the English language; *mahu'inga* 'aupito 'a e lea faka-Tonga, ke poto 'a e *faiko* he lea faka-Tonga, ka 'oku toe mahu'inga 'aupito pe ke poto 'aupito pe he lea faka-Palangi. It was noted from the data collected that there was no mention of teacher content knowledge other than teacher's knowledge of the Tongan and English languages. It seemed that there was an assumption that teachers already have adequate knowledge of their subject areas and that the characteristics that were worth mentioning were those in the areas of teaching skills and professionalism.

It was apparent from the teachers' comments in the *talanoa* sessions that they felt the need to improve teacher professionalism, particularly in terms of their attitudes, 'ulungaanga, toward their profession. They conveyed characteristics like *loto* 'ofa (loving heart), and that teachers not only love or show compassion towards their students but also to love, feel and show loyalty to their profession, *ofa he fanau pea* 'ofa he *fatongia*, have a willing heart, *mamahi'i me'a* / *loto to*, and prepare and deliver lessons even in the face of adversity.

Ideal Tongan teacher

Although the teachers in this study did not make an explicit distinction between the ideal teacher and the ideal Tongan teacher, the data from the *talanoa* sessions showed that they identified particular Tongan values that they stressed were important to be upheld by teachers. These Tongan values were articulated as 'ofa (love), *faka'apa'apa* (respect), *tauhihaha'a* (maintaining good

relationships), *mamahi'i me'a* (willing heart, perserverance) and *fa'akataki* (patience). It was stressed that teachers should be *'ulungaanga lelei* – have the right attitude; that is upholding the core Tongan values of *faka'apa'apa*, *'ofa*, *tauhivaha'a*, *mamahi'i me'a* and *fa'a kataki*. The participants explained that teachers with the right attitude would naturally transmit those qualities to the students who would in turn display the right attitude and that, as one participant put it, *'ulungaanga lelei* was more important than students passing the examinations “*Mahu'inga ange ke 'ulungaanga lelei 'a e fanau 'i he lava he sivi*”. This participant contends that if students pass the exams, but the *'ulungaanga* of the student is not good or has not improved, then we can only conclude that the teacher was not good or did not have a good *'ulungaanga* because they could not positively influence the *'ulungaanga* of the students. In other words, the student's *'ulungaanga* is a reflection of the teacher's *'ulungaanga*.

Leadership skills were conveyed as a vital characteristic for the teacher. It was not only important for the teacher to be under efficient leadership but that the teacher himself/herself should be an efficient and appropriate leader who should know what is right and what is wrong and how to positively influence their students and colleagues.

An overwhelming response regarding the ideal teacher was that the teacher needed to have God in their lives. *Kapau pe 'e ma'u 'e he faiako 'a e 'Otua 'i he 'ene mo'ui pea 'e ma'u leva 'e he faiako 'a e ngaahi me'a totonu kene fai*. (If teachers have God in their lives, then the teacher would be able to know the right thing that they should do). Christian values have so successfully been integrated and intertwined with Tongan values that one can no longer differentiate between the two. A participant had quoted the Biblical text from Galatians 5 dealing with the Fruits of the Spirit and the Seven Beatitudes from St Mathews as the recipe for a successful teacher. This serves to confirm the successful integration of Christian values and Tongan values and that they carry the same weight in terms of importance.

It is the contention of the authors that it is not enough to possess the characteristics of an ideal teacher but that it is also vital to combine or infuse those characteristics with Tongan characteristic ideals or values. It is also our contention that the professionalism of such teachers who are guided by Tongan characteristic ideals or values will meet and surpass the expectations of students, parents and others who have a stake in education.

According to data gathered, a Tongan teacher who is steeped in the core Tongan values of *faka'apa'apa*, *'ofa*, *fa'a kataki*, *mamahi'i me'a*, *tauhi vaha'a* and *tui 'Otua* in addition to having the appropriate teaching knowledge and teaching skills and who is healthy, is a teacher who epitomises the ideal Tongan teacher. It is said that this teacher's *mo'ui lotolu* (three dimensions of a teacher's life) – *sino* (body), *'atamai* (mind) *moe laumalie* (spirit)) - is complete. This idea reinforces what others like Thaman (1988) and Fua et al (2007) have said about Tongan ways of viewing things; that Tongans view things in a holistic manner. Hence the development of the ideal Tongan teacher must be fashioned holistically.

The importance that Tongans place on *tauhi vaha'a* (maintaining relationships) is the underlying factor that dictates that our world view is holistic. Tongans are spurred to action or inaction by *a ongo* (feeling, emotion) from *tauhi vaha'a*. That is, Tongans are always mindful of their relationship ties, their connectedness and that those ties are not to be jeopardised. The importance of these relationships and connectedness dictates that the ideal Tongan teacher is a “whole” person (*tangata kakato*) with characteristics encompassing *sino*, *'atamai* and *laumalie*. This whole person (*tangata kakato*) has relationships with everyone and everything in their surrounding and that those relationships are to be maintained, and has characteristics that encompass the three dimensions of *sino* (body), *'atamai* (mind) and *laumalie* (spirit).

Just like the kava framework that was used for this research, the teacher can be likened to the Tongan *kumete*. It has four legs to

ensure that it stands solidly and is able to withstand adversity. The logic used for the positioning of the legs of the *kumete* and its general structure is similar to that of a bridge where the posts of the bridge are generously and proportionately separated from each other so that it does not collapse in the face of obstruction from the currents flowing underneath. Just so is the *kumete* or Tongan teacher. If they are completely saturated in core Tongan and Christian values, then they should be able to conduct themselves and deliver in an appropriate manner and be able to withstand the negative currents of time and change. Being well-grounded in Tongan and Christian values gives the teacher the ability, strategies, and ethical code by which to operate.

How and where are these ideal teachers formed?

It has long been the perception that the ideal teacher is moulded at the Teachers Training College -that, this is the place where anybody who aspires to the teaching profession should be able to enter and come out with all the necessary and appropriate knowledge, skills and ethics for teaching. However, participants clearly pointed out that the formation of the ideal Tongan teacher occurs right from the home. The home environment, the neighbourhood, the youth groups, church, and village communities are the breeding grounds for the ideal Tongan teacher. They conveyed that the Teachers College was not the only place and that it was but one of the bastions in the long process of the formation of the ideal Tongan teacher. This reinforces the point made earlier, about the holistic development of the teacher, that it encompasses the *mo'ui lotolu* or *tangata kakato*.

Participants believed in effective leadership as an important factor in the school environment to bring about the ideal Tongan teacher. They spoke about the efficiency with which the principal ran the schools that they worked in and the *feveitokai'aki* element that was embedded in the leadership styles that they were exposed to in the workplace.

A profile of the teachers that participated in this study revealed that a majority of them came from the outer islands. As a result they had experienced hardship in their educational pursuits on Tongatapu, the main island. This is an indication of the importance of the life experiences of the teacher to their development and formation as ideal teachers. The kind of life experience that a teacher has will impact the kind of teacher that they will become. One of the participants spoke about the importance of learning from the hardships experienced during her time in Tongatapu. She spoke about her experiences of *nofo hili* (living in the home of others). She spoke of loneliness, yearning for the familiarity of her home and parents and community, the experiences of hunger and unsatisfactory living arrangements

*'Oku mahu'inga 'a e ako mei he faingata'a 'o e nofo
hili he ako...kou manatu'i e ta'elata...fa'a uiui ange
hoku tuonga'ane 'i hoku matapa sio'ata 'o talaange
'oku fiekaia ia, peau 'oange e ki'i seniti na'e 'ia au ke
'alu 'o kumi'aki ha me'a kene kai...faka'ofa 'aupito*

The participant spoke about how these experiences provided her with courage to work hard and complete her programme of study at the Teachers College.

*Kau e faingata'a'ia he nofo hili he ako he ngaahi 'uhinga
na'aku feinga malohi ai ke lava 'eku ako*

Another revelation was that the majority of these teachers were educated in church schools where the emphasis was on the *tangata kakato* or the *mo'ui lotolu* (the whole person or the 3 dimensions of the person, being *sino*, *'atamai* and *laumalie*). A special characteristic of these schools, particularly the Free Wesleyan schools, was also the emphasis on the core values of *faka'apa'apa*, *tauhi vaha'a*, *loto to* and *mamahi'i me'a*, these core values being deemed vital characteristics for the Tongan teacher.

*Mahu'inga 'aupito e 'ulungaanga 'o e faiako...mahu'inga
kene ma'u 'a e mo'ui lotolu, 'a e sino, 'atamai kae tepu 'a e
mo'ui 'a hono laumalie*

Having strong Christian convictions and strong Christian backgrounds was also an outstanding feature in the profile of the participants. It is from this aspect of the participant backgrounds that they emphasised the importance of the Tongan teacher adhering to Christian values to guide their teaching and professionalism.

The teachers chosen for this study represented four decades of teaching ranging from the 1960s to the 2000 era. It was obvious from their views that the basic characteristics that they thought a teacher should aspire to having were the same. Time did not alter their belief that sound core Tongan and Christian beliefs should be the underlying elements of the Tongan teacher.

It is interesting to note here that it is possible to claim an adherence to the values of *mamahi'i me'a, tauhi vaha'a* and so forth but the demonstration of those values today differs from the past. There are now different interpretations of these core values. This may explain the fact that the teacher's *'ulungaanga* is now of concern to the parents, as mentioned earlier.

Suggested TIOE programme components that would contribute to the development of the ideal Tongan teacher

The TIOE teacher education programme has been preparing teachers for primary and secondary teaching and recently in 2008 included preparing teachers for early childhood teaching. The TIOE Primary & Secondary Curriculum Document (2000) states that the programme has a general aim of, "producing teachers with a sound general education, dedication to teaching and who can operate in the schools at a high level of professional competence" (p. 4). It also states that all learning and associated activities at the TIOE will be characterised by respect for and promotion of the language, traditions, and culture of Tonga. As such, the current

programme caters for the pedagogical considerations of teaching and pays attention to Tongan culture and traditions which encompass Tongan values. However, close inspection of TIOE primary and secondary courses show a lack of real contextualisation of materials, and at times there is a lot of knowledge about Tongan culture and tradition but lacking in real application strategies. Specific attention is required in terms of purposeful planning and constitution of courses to not only reflect Tongan values and beliefs but bring awareness to teacher trainees and application of Tongan principles and values to their individual and professional lives. This will bring about a TIOE graduate profile that would be compatible with Tongan values and attitudes. The concerns of parents about the teacher's *'ulungaanga* as shown by Fua et al (2007) in the Sustainable Livelihood Education study and the teachers' emphasis in this study on the *'ulungaanga* of the teachers would be addressed. This will mean Tongan teachers would be well versed in Tongan values, beliefs, and appropriate conduct. Not only will their teaching pedagogies be guided by Tongan ways of doing things, but their professional and personal approaches would be guided by appropriate Tongan values of *tauhivaha'a* and so forth.

The TIOE itself needs to relook at exactly what it considers its graduate profile should look like from the viewpoint of what a Tongan teacher should know and be able to do. The inclusion of a Leadership course that would be guided by Tongan principles of leadership such as *faka'apa'apa*, *fe'ofa'aki*, *tauhi vaha'a*, *feveitokai'aki*, *mamahi'i me'a*, *loto to* and *tui 'Otua* would be a step in the right direction of attaining the ideal Tongan teacher.

A counselling course, also guided by the Tongan principles outlined above, will contribute to the attainment of the ideal Tongan teacher.

All suggested course components above would promote the right *'ulungaanga* or right attitude in teachers. Contextualising course materials will enhance the appreciation, knowledge, and skills

development of students which they should be able to demonstrate and apply in order to meet the expectations of parents that teachers and schools take on the role of teaching their students the right '*ulungaanga* as suggested by Fua et. al.(2007).

It is perhaps time that the TIOE Primary and Secondary teacher programmes incorporate or adapt the guiding principles outlined in the ECE Conceptual Framework, namely being Tongan, being Christian, and being an Educator. This framework encompasses the essential ingredients for producing the ideal Tongan teacher by seamlessly weaving together the three ways of being named above into its programme of study.

The new language policy is timely in that education now officially pays more attention to the Tongan language, particularly in the early formative schooling years of the Tongan child. The new language policy dictates that the language of instruction is to be 100% Tongan from kindergarten to class 2. In class 3 the language of instruction is to be 90% Tongan with the English language to be introduced orally and its use as a language of instruction to account for only 10%. Language is the single most important tool that not only enables communication but shapes and articulates ideas peculiar to a particular group of people. Furthermore, Tongan language enhances a deeper appreciation for Tongan culture and thus supports an argument for the language of instruction at the TIOE to reflect the Language policy.

It is essential that the teachers of the TIOE demonstrate that they are highly knowledgeable and competent, not only in appropriate teaching pedagogy but also deeply grounded in Tongan beliefs and values and professionalism so as to impart and transmit the same to the teacher trainees.

Conclusion (*Fakatau e kava*)

To recap our main concerns for this research, we had set out to capture teacher's perceptions of the ideal Tongan teacher. Much of the data collected suggest that there are specific core values like

faka'apa'apa, 'ofa, feveitokai'aki, mamahi'i me'a, loto to and tui 'Otua that should characterise the ideal Tongan teacher.

The research findings also suggest that the “birth place” of this ideal Tongan teacher begins in the home and the environments from where the aspiring teacher comes and is in constant contact with. The findings are also suggestive of the need to ensure the holistic development of the ideal Tongan teacher, taking into account the *tangata kakato* and *mo'ui lotolu* concepts.

We have also tried to identify strategies or course components that could be considered for incorporation into the TIOE programme of teacher education to begin to bring about the ideal Tongan teacher.

However, it is important to note that this mini-research project was intended as an exercise in building the research skills capacity of the teachers at the TIOE and, as such, it is limited in breadth and depth regarding the issues identified and discussed. Many of the issues identified require further in-depth investigation and analysis in order to arrive at more concrete and definitive understandings of the core values for the ideal Tongan teacher and how these core values can be translated into the TIOE curriculum of study in the preparation of teachers for Tongan schools. Further investigation into how these core values can be transmitted to the aspiring teacher in the different environments that they interact with is also required.

REFERENCES

- Fua,S,J., Manu, S., Takapautolo,T. 2007. *Sustainable Livelihood Education Project*. University of the South Pacific
- Fua, S,J. 2008 Langa Fale Ako Framework : Faiako Ma'a Tonga (Draft) USP (Institute of Education)
- Johansson Fua, S. 2007. Looking towards the source – social justice and leadership conceptualisations from Tonga in the *Journal of Educational Administration* Volume 45 No. 6
- Pongi, V. 2005. Tonga Institute of Education (TIOE) External assessor's report on the evaluation of the TIOE teacher-training programme for 2004
- Thaman, K. 1988. *Ako and Faiako* Unpublished PhD thesis.University of the South Pacific
- Tonga Institute of Education.2008. Conceptual Framework Diploma in Early Childhood Education
- Tonga Institute of Education. 2000. Diploma of Education (Secondary) Curriculum Document
- Tonga Institute of Education 2000. Diploma of Education (Primary) Curriculum Document

Appendix 1

Purpose of the kava

The kava serves a variety of purposes. Amongst its ceremonial uses it is used to culturally confirm the installation of a title, marriages, and other important rituals. It is also the symbolic gift or acknowledgement of visitors who visit a home for the purposes of arranging a marriage, or the offering of *koloa* for a *fatongia* which is about to be performed or has been performed. The offering of the kava, which in this case is a *kava teletele*, reminds the visitors of the sacrifice of Kava and depth of the values that the sacrifice symbolises. The kava is also used for social gatherings of the men folk. These gatherings provide a forum for debate and clarification of issues whether it be genealogy, agriculture, fishing, philosophies, traditions and rituals or politics and others.

Stages of the kava

We have likened the kava to knowledge and skills. The general process that the kava goes through in order to get to the *kumete*, we have likened to the acquisition, trial, and error and refining of knowledge and skills.

1. Kava is harvested and dried. A variety of kava types can be made the dried kava like a *kava teletele* to be used ceremonially or for a *faikava*. Kava is likened to knowledge like traditional knowledge about genealogy – *tukufakaholo*, traditional agricultural and fishing knowledge – *'ilo ki tokanga mo ngatai*, Tongan philosophies and so forth.

'Oku ta'aki e kava 'o fakamomoa teuteu ha kava teletele ke talitali'aki ha fononga pe koe teuteu ki ha 'ilo kava. Ko e kava 'oku fakataipe ia ki he 'ilo (kalasi kehekehe, hange koe ngaahi tukufakaholo, 'ilo ki tokanga, 'ilo ki ngatai, ngaahi filosofia 'a e Tonga mo e ngaahi me'a kehekehe pe fekau'aki mo e mo'ui 'a e Tonga

2. Kava is pounded into powder form. This is likened to the time when traditional knowledge is subjected to scrutiny and debated, perhaps by elders in a *faikava*, each putting forth their interpretations about whys and wherefores of these knowledges. This stage is likened to the “training” time of the teacher, whether it be at their last secondary school or at the Teacher’s College.

Taimi ke fai ai ha ‘ilo kava ‘e tuki leva ‘a e kava ke efuefu. Ko hono talanoa’i ia ‘o e ngaahi’ilo ‘o veipa’i ‘e he matu’a pe koe fe ‘oku ngalingali mo’oni, ‘i he faikava. Ko hono ako ia ‘ehe faiako ‘a e ngaahi ‘ilo ‘i he ngaahi feitu’u kehekehe kau ai ‘a e Kolisi Fakafaiako pea ne ‘ahi’ahi’i he ako faiako ‘a e ngaahi ‘ilo ko ia.

3. Kava is then put into the *kumete* ready to be mixed with water and strained with the *fau*. This stage is likened to the time that the teacher trials their acquired knowledge and teaching skills through teaching practicum and continues to further refine these in the ensuing years. The water and the *fau* is likened to the necessity for development and presence of the spiritual element in the life of a teacher. In this sense, this spirituality refers to the Christian faith. This spirituality or Christian faith will determine the potency of the kava (knowledge and skills). The *fau* will remove unwanted kava pieces or silt that may collect at the bottom of the *kumete* and ensure that it does not get served in the kava cup.

Ko e maau pe ‘a e kava hono tuki pea tuku leva ki he kumete ke palu ai ‘aki ha vai mo ha fau. Oku tatau eni ki hono hanga ‘e he faiako ‘o fulifulihi holo ‘a e ‘ilo mo e poto’i ngaue pea sivisivi’i’aki ‘ene ngaahi founa faiako ke a’u lelei ki he tokotaha ako. ‘Oku tatau ‘a e vai ki he ta’ata’a ‘o Sisu, ko e fo’anga ‘o e ngaahi ‘ilo mo e poto’i ngaue ke tukuange atu ki he fanau ako

4. Once the kava is judged to be potent enough for consumption, then it is ready to be served. This stage is likened to the teacher having completed his or her training, trialled their strategies, and acquired the necessary knowledge. The kava is then served. The way to formally receive the kava is to clap your hand to indicate your willingness to participate and accept the obligations and challenges that may be associated with the kava. This is likened to

the student accepting and absorbing the knowledge and skills, the obligations and challenges passed on from the teacher. It is important to note the obligations and challenges of the kava. The expectation is that the student will put to practical use the knowledge and skills in the family and in the community.

Ko 'ene melie pe 'a e kava ko e mahino ia kuo fe'unga ke 'oatu 'a e ngaahi 'ilo ko ia kuo 'osi fulifulihi mo sivilivi'i 'e he faiake pea tuku atu leva ki he fanau pea pehe foki ki he fonua fakalukufua. Pea 'oku toki fu leva 'ae tokotaha 'oku 'a'ana 'a e kava ko e faka'ilonga 'a 'ene tali 'a e ngaahi 'ilo mo e ngaahi poto'i ngaue, mo e ngaahi fekau 'oku heka fktaha atu moe 'ilo 'oku 'oatu. 'Oku 'oatu 'a e kava ('ilo) 'oku 'ikai ke nge'esi ka 'oku fakaheheheka atu ai 'a e 'amanaki moe fekau ke 'aonga 'a e 'ilo moe poto'i ngaue ki he tokotaha ako, ki he famili pea ki he fonua fakalukufua.

The *kumete* is likened to the teacher. It is hollow as in a bowl to collect a lot of knowledge, skills, and values. It has four legs to enable balance and to enable it to stand firmly on the ground. The four legs are proportionately and strategically separated from each to enable this. This philosophy or technical knowledge which dictated this is similar to engineering logic which dictates that the posts of bridges are generously and proportionately spaced from one another. This is so that the posts do not collapse by obstructing the water currents that flow underneath it. Just so, a teacher (*kumete*) should be able to withstand the pressures of the profession and not collapse.

