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**O LE Ā LE MATĀFAIOI O LE FONO A LE ĀIGA MA LE FONO A  
LE LOTU I LE FA'ATUMAU AI O LE GAGANA SAMOA I  
NIU SILA?**

**WHAT IS THE ROLE OF FAMILY FONO AND CHURCH FONO IN  
THE MAINTENANCE OF SAMOAN LANGUAGE IN  
NEW ZEALAND?**

**Papaaliitele Siufesai Muliausolo Moeimanono Fouvaa**

**A thesis submitted in fulfillment of the requirements for the degree of  
Doctor of Philosophy (PhD) in Education  
University of Auckland  
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## *Aotelega – Abstract*

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Language maintenance is becoming a worldwide issue; particularly the decline of minority languages including *Pasifika* (Pacific) languages. One of the *Pasifika* languages known to be declining is the *Samoan* language. The purpose of the study was to examine ways to maintain the *Samoan* language in New Zealand. This study used the concept of *fono a le nu'u* (village *fono* in *Samoa*) to examine strategies and practices associated with it as it is reconfigured in the New Zealand context in the family *fono* and church *fono*. Data were gathered from two churches and their congregations through questionnaires, interviews and observations. The questionnaire responses were analysed according to the participants' responses and their description of *fono* properties. The interview responses were analysed using the same process and properties of *fono* as vehicles for language socialisation. The observations were analysed based on the interactions in Sunday schools and in homes. This included direct teaching and recitation.

The results from the questionnaires show that participants' views on the understanding of *fono* are based on three core properties. The first core property is sharing views in order to come to consensus over the decision making. The next core property is building unity within the *fono*. This occurs when the community is united in order to make effective decisions. The third core property is being responsible by giving and receiving guidance. This is to offer advice and to guide people on using the language and processes of performing a task. The findings from the interviews showed that the respondents had built on the core properties by describing these properties (in the questionnaires) as vehicles for language socialisation. For example, the core property of sharing of views, when done openly and interactively, effectively encouraged young people to use their language. In addition, it provided advice on how they should achieve their educational goals. The observations in the Sunday schools and in the homes illustrated that there were two pedagogical forms which are related to language socialisation. These were direct teaching and modelling, and recitation of *tauloto*. The direct teaching occurred when students are asked to perform the tasks, including the learning of their *tauloto*.

In summary, the core properties of *fono* revealed the true nature of what *fono* is in its real sense and in relation to the cultural setting. In addition, the importance of these core properties as vehicles for language socialisation, it is argued, can enhance language learning of young people in particular, and for *Samoans* in general. They should be utilised in order to maintain their language.

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---

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## *Alofa'aga – Dedication*

---

*O lenei Doctor of Philosophy (PhD) in Education,  
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*aemaise si o'u tamā pele ua āmia e le Atua a'o tautafa'ai'ui'u lenei folauga,  
ae ui i lea, o le Finagalo To'atasi lava o lō tatou Matai Sili.*

*Le taugāgāifo o le malaga o le foma'i o le tōfāmanino ma le fa'atufugaga,  
Le fa'alogo ua osofia, auā o le ā manu a'e le taifolau ma le alaga,  
O le sagisagi matala o le fatu o tupu'aga ma lota fa'asinomaga,  
Peita'i le malama ua sala, pe aiseā ai ua lē māgagana,  
O tausaga uma lava e fa'alua 'ona folau le loaloa,  
Se'i fa'alogo i le fetū ta'iala ma lona mautinoa,  
Lē fa'afaiileina auā lava le foafoaga ia lē noa,  
Talofa ua lē atoa le māfana auā ua fā'ia le poutūtoa.*

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## ‘Upu mo o latou uiga - Glossary

---

<i>āfua</i>	originate, begin, conceive-(idea)
<i>aganu’u</i>	culture
<i>a’oga faife’au</i>	Pastor’s school
<i>a’oa’iga</i>	teaching
<i>ali’i</i>	chief
<i>ali’i ma tapa’au</i>	chiefs
<i>‘aulotu</i>	congregation
<i>alofa</i>	love, prosper, care
<i>‘autalavou</i>	youth members
<i>aumaga</i>	untitled village men
<i>āiga</i>	family
<i>apoapoa’i</i>	admonish
<i>‘ava po o le alofi</i>	<i>Samoan</i> traditional and cultural drink. Other Pacific Islands called it kava.
<i>ava fatafata</i>	mutual respect
<i>igoāipu a ali’i</i>	chiefs’ genealogies & honorifics
<i>iloa</i>	know
<i>O le Pi Faitau</i>	A Reading Pi Chart (at Pastor’s school)
<i>usita’i</i>	obey, obedience
<i>uta</i>	discern, also refers to <i>tofā</i> , load
<i>ūtaga (noun)</i>	discernment, also refers to <i>uta</i>
<i>fagogo</i>	tale/narration
<i>fa’afailele</i>	nurture
<i>fa’afetai</i>	thank you
<i>fa’aSamoa</i>	<i>Samoan</i> way, talking in <i>Samoan</i>
<i>fa’alupega</i>	genealogy
<i>fa’aAlapi</i>	Arabic’s numbers and numerals (in the Reading Pi Chart)
<i>fa’aRoma</i>	Roman’s numbers and numerals (in the Reading Pi Chart)
<i>fa’aaloalo</i>	respect
<i>fa’aleleia</i>	good change, improvement (development) chiefly system
<i>fa’amalosi’au</i>	cheer up, strengthen
<i>fa’amasani</i>	familiarise
<i>fa’asoa ‘ava</i>	oral distribution call of ‘ava (in a village meeting) by one of the untitled men
<i>fa’asinomaga</i>	guidance (in the research- as a research model)
<i>fa’asologa</i>	procedure, process
<i>fa’atonu</i>	advise, admonish
<i>fa’aūtaga</i>	another <i>Samoan</i> word discernment or for knowledge, views
<i>fatu</i>	heart, core

<i>fa'ataulele'a</i>	village men's activities
<i>fa'atamā'ita'i</i>	village ladies' activities
<i>fa'ata'ita'i</i>	practise, demonstrate, modelling
<i>fa'apea</i>	like this (when modelling/showing how to do something)
<i>fanau</i>	children, (in the research-young people, young members)
<i>faiife'au</i>	pastor, church minister
<i>faletua</i>	chief's wife, pastor or church minister's wife
<i>falefono</i>	meeting house
<i>faleā'oga</i>	school, institution of learning
<i>feiloa'iga</i>	greetings
<i>fetalai</i>	respectful word for speak, talk
<i>fetalaiga</i>	honorific status of an orator
<i>fetūfaa'i</i>	share, interact
<i>feagaiga</i>	covenant (brother and sister), sanctity
<i>feāloa'i</i>	face to face consultation (as in <i>va feāloa'i</i> / <i>va feāloaloa'i</i> )
<i>fefā'asoa'i</i>	share, exchange
<i>fesili</i>	questions
<i>fesoasoani</i>	assist, help
<i>fono</i>	meeting (in the research-sharing, interaction)
<i>fonofono</i>	patch, mend
<i>fofoa</i>	hatch
<i>gagana</i>	language
<i>laoa</i>	<i>Samoan</i> name given to the house of the orator
<i>lava le iloa &amp; silafia</i>	most experienced
<i>lavalava</i>	sarong, wrap around piece of fabric
<i>lolōto</i>	deep, in-depth-(knowledge), most experienced
<i>maota</i>	<i>Samoan</i> name for the house of the chief
<i>mauga</i>	mountain
<i>manuia</i>	blessings, fine
<i>masaesae</i>	torn in pieces
<i>matai matutua</i>	elderly & senior chiefs
<i>malamalama</i>	understand
<i>matā'upu</i>	subjects (Pastor's school & Sunday school)
<i>matamuli</i>	shyness
<i>palu'ava</i>	mixture of 'ava (powder) with water
<i>poto</i>	clever, smart, intelligent
<i>potopoto</i>	gather, congregate
<i>poutū</i>	pillar, apex
<i>punāvai</i>	reservoir of water (in the study-reservoir of knowledge)
<i>sāili</i>	search, looking for
<i>saofa'iga a tamā'ita'i</i>	daughters of the village's <i>fono</i> & meeting
<i>saofa'iga a taulele'a</i>	untitled men's <i>fono</i> & meeting
<i>soalaupule</i>	another respectful word sharing (ideas), exchanging (views)
<i>solle</i>	common man (in chapter two)

<i>sole</i>	boy, teenage boy
<i>su'ega a le faife'au</i>	Pastor's school exam
<i>susūga</i>	respectful when call someone for a meal
<i>talanoa</i>	talk share, (sharing on anything, nothing in particular)
<i>talatalaga</i>	discussion, spreading the knowledge, views, ideas
<i>tama'loa</i>	a chief man (in chapter two)
<i>tamāloa</i>	man
<i>tamae'ty</i>	a chief woman (in chapter two)
<i>tamā'ita'i</i>	girl, lady, village daughter(s)
<i>tāua</i>	importance, significance
<i>taulele'a</i>	untitled men
<i>taumafa</i>	respectful word for food
<i>taunu'uga</i>	arrival, conclusion (as in the study) of the <i>tofā</i> , knowledge
<i>tausi</i>	wife of the orator or look after
<i>tautala ma faatino</i>	speak and act(s)
<i>tautala lelei</i>	good language, formal language (in the thesis)
<i>tautala leaga</i>	bad language, informal language & formal language (cultural speeches), chiefly language
<i>tautu 'ava</i>	presentation of 'ava cup (drink) during the <i>fono</i> /meeting
<i>tōfā</i>	knowledge & beliefs and views, polite word for sleep
<i>tulāfale</i>	orator
<i>tulou</i>	respectful word for excuse me
<i>tupulaga</i>	youth, young people, teenage
<i>tusilima</i>	hand written
<i>tusilolōmi</i>	printed texts
<i>tusitusia</i>	written knowledge, views, ideas (as in the study)
<i>tu'ua o le nu'u</i>	elderly and experienced orator of the village
<i>tuvaoga</i>	opening and welcoming speech (village <i>fono</i> & meeting)
<i>va</i>	space
<i>va tapuia</i>	sacred space
<i>va feāloa'i</i>	space relationship & face to face relationship (in the study)
<i>vasega</i>	class (Pastor's school & Sunday school—see chapter two)
<i>vāvālalata</i>	close relationship, rapport

## *Tusiga pupu'u o īgoa - Abbreviations*

---

AS	Assent Form
AUT	Auckland University of Technology
CCCS	Congregational Christian Church of <i>Samoa</i>
CA	Church A
CB	Church B
CF	Consent Form
EFKS	<i>Ekālēsia Fa'apotopotoga Kerisiano o Samoa</i>
ETI	exchange of text information
EVI	exchange of verbal information
FAGASA	<i>Fa'alapotopotoga mo le A'oa'oina o le Gagana Samoa i Aotearoa</i>
Ibid	in the book that has just mentioned
LMS	London Missionary Society
NALA	Native American Languages Acts
NCEA	National Certificate of Educational Achievement
NIV	New International Version
NLA	Navajo Language Academy
NZ	New Zealand
NZQA	New Zealand Qualification Authority
Polyfest	Polynesian Festival
PIS	Participant Information Sheet
SAASIA	<i>Sosaiete Ā'oga Amata Samoa i Aotearoa</i>
SCBA	<i>Samoa</i> Christian Brethren Assembly
SST	Sunday school teacher
SPSS	Statistical Package for Social Science
UAHPEC	University of Auckland Human Participants Ethics Committee
UNESCO	United Nation Education Scientific Cooperation Organisation

## Fa'afanua o Samoa - Map of Samoa



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## ‘Upu Tomua – Prologue

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*‘Ula e ūlā, pale e pālē. Mua ia le Atua, auā o Ia lava Lē Manumālō. O le fa’amoemoe ua taunu’u o le la’au o le soifua lea. O lea e vivi’i a’e ai le tagata ua fa’amaulaloina i lona Atua, auā ua amanaia le tagi a le pumate. O lē sa tu’itu’i le faitoto’a ma fa’atoga i lona Matai ‘ina ‘ia alofagia le ‘aisiga. O le asamoga a le ‘auauna ma le utugāvai i mafaufauga, o lenei ua fa’amalieina lota gālala i le alofa o le Tapaau Sili. O lenei ua tini pāo le uto e pei o le faiva i vai. Fa’afetai ua ō gatasi le futia ma le umele i le alofa o le Atua. O le fa’amoemoe fo’i sa fauao, faupo, o le mua e lē fuatia, o le tao e velo i le maninoa, o le foe e fa’ae’e i le tau, sa taumate pe tua ma ni ā le utugāvai, ‘aepeita’i, o lea ua a’e ma le manuia faiva o le auuana, ua tali mai le Atua o Mālō. O lea ‘ia saga vi’ia ai le Atua ma lona alofa tunoa. O ‘upu a le Tusi (Salamo 103 f.1) ‘Lo’u agaga e, ia e faamanu atu i le Alii, o mea uma foi o i totonu ia te a’u ia faamanu i lona suafa paia.’*

*O le a’ano moni ma le sini o le fa’amoemoe, o le tātālogo a Masefau, ma toe valuvavusia ai a’a o le fau, Samoa e, ‘ia alofagia lā tā gagana ‘ia fa’aolaola ma fa’aauuina pea auā lo tatou lumana’i. E ‘aputi ma ofaofata’i matūpalapala o le soifuaga, ‘ona o le fa’asinomaga i ne’i sala ma lē magagana, talu ai le fa’atamala i meaalofo na toina mai e le Matai e fa’afailele, tausi ma fa’aaogā, e pei o taleni na tu’uina mai ‘ina ‘ia olaola ma lauusiusi, auā le fa’aoloaina o le paleālii o le foafoaga. O le ta’ele ma le fatu o le tagata lilo, o lona mauili e tiu ai i le vasaloloa. Ala maia, o lā tā gagana, le fa’aaloalo, le va tapuia, le avafatafata ma le agaifanua fa’apea le alofa e ‘ai’aiuli mai ai. Tatou punoua’i, ‘ina ne’i meleina manū ma le to’elau. Ia fa’amanuia le Atua iā te oe Samoa, ma ia leoleo lou ulufafo ma lou ulufale. A ‘uma ‘ona faia o se galuega, ‘ona fa’apea ane lea, ua nā o se auuana lē aogā. Soifua.*

I am Papaaliitele Siufelai Muliausolo Moeimanono Fouvaa, the son of Fouvaa Mauletauā of Letogo and Inilisi Apu Tuitasina Galumalemana of Fagalii, Sapapalii, Leulumoega and Savaia-Lefaga. I am blessed with three *matai* (chief) titles bestowed. The Papaaliitele title was bestowed by His late Honourable Malietoa Tanumafili II, the Former Head of State of Samoa and Aiga Sa Malietoa. The Siufelai title was bestowed by his late Prince Papaaliitele Laupepa Malietoa Tanumafili II and Aiga Sa Malietoa while the Muliausolo title was bestowed by le Fetalaiga Pulemagafa Faigā Pulemagafa and Aiga Sa Pulemagafa. These *matai* titles have added to my continued role as a servant in the family and the village and in church as deacon and other church commitments. I grew up in a traditional *Samoa* family where ‘everything’ operated in the *fa’aSamoa*. I attended Sunday school and Pastor’s school in the village when I was young. These were my priorities because ‘church’ was my fundamental learning

institution in the *Samoan* language, apart from home where my parents were my first teachers. In addition to that, more formal education took place at the Primary school.

Apart from attending formal education, my father used to take me to the village *fono* (meeting). His role then was a *taule'ale'a matua* (senior untitled man) with other untitled men to prepare the '*ava*' (*Samoan* ceremonial cultural drink) and food for the village meeting. While they were preparing all these activities for the *fono*, I observed how these cultural activities were undertaken, especially the '*ava* ceremony which had procedures that needed to be observed during the meeting. When we returned home after the *fono*, I asked my father for the explanation of some of the *Samoan* words that I heard during the *fono*. My father instructed me to observe how *fono* is conducted, especially the use of the *Samoan* language in *matai's* cultural speeches and all the activities that occurred, because one day I would be one of the members in the *fono*. This prior knowledge and experience is treasured and has lived in me, enabling me to utilise them in accordance with who I am today.

Being in New Zealand and experiencing the decline of *Samoan* language, I decided that perhaps one of the ways to address the issue is to use my experience from the *fono a le nu'u* (village meeting) in *Samoa* within the family and church settings in New Zealand, and examine how the *Samoan* language is spoken at home and in church. This may be of assistance to *Samoan* people to maintain their language in New Zealand.

## Chapter One

### *Folasaga o le Tōfā i le Tāua o le Gagana*

#### A General Introduction

---

#### 1.0 Introduction

*E tatau ona aoaoina pea tagata ia latou lava gagana, aua afai e le aoaoina, o le a le o gatasi le tautala ma upu ma le faatinoga. I le ma lea, o le a ese le tautala a le tasi tagata, e iu ina le iloa ai le gagana moni a le atunuu (Beveridge, 1905, p. 2). (We need to instruct people in their own language otherwise there will not be a parallel development of the word and practice. In addition, there will be different degrees of speech which will eventually see the demise of a country's true language)*

Beveridge's century old foresight into language maintenance can not come at a more pivotal time than contemporary times, when minority languages of the world, including the *Samoan* language, are gradually declining. Like an implied prophecy, Beveridge's argument is that teaching the language to its speakers is vital for language development and language maintenance. There are two important areas implied in this argument. One is language development, the other, language maintenance. In language development, on one hand, the development of language should be seen as a parallel progression, especially between the word and how it should be articulated. Beveridge's conclusion is that practices are the results of language. Putting a body into words is a practice of language development. In language maintenance, on the other hand, all speakers of a language should have the same degrees or levels of speech. Appropriate fluency levels enable the language to be heard and practised by others who might be less fluent in order for that language to be maintained.

Consistent with Beveridge's prediction, language decline has become an issue and it is continuing to be an issue in the case of *Pasifika* (Pacific) languages in New Zealand. Pacific Island languages are languages that are spoken by the Pacific Island people (Bell, Stark & Taumoeofolau, 2002). Pacific Island people were originally from the smaller island nations of the Pacific located in the South Pacific Ocean. Historically, these island nations were governed by countries such as Germany, United States of America, New Zealand, Australia and France. For example, in the early 1900s, the *Samoan* Islands were governed by Germany (Meleisea, 1987) and subsequently became

colonies of the governing country. In 1914, the New Zealand Government took over from Germany until *Samoa* became the first Pacific Island nation to gain independence in 1962 (ibid).

I introduce this chapter by using a *Samoa*n title, “*The Folasaga o le Tōfā i le Tāua o le Gagana*”, to illustrate the underpinnings of, and philosophies about, the importance of *Samoa*n language to *Samoa*ns. The word ‘*Folasaga*’, is a noun which is made up of verbs, *folā* or *fofolā* (spread out; open out), and *saga* (direction; or pouring out). The word *tāua* means importance; crucial; vitality of something. The word *tōfā* can mean several things. It commonly means goodbye. The other meaning can be an honorific given to an orator, but it can also mean ‘knowledge and wisdom’ in the deepest and profound sense of the word in the *Samoa*n context. *Tōfā* is also a more polite word for ‘*moe*’ or ‘sleep’. It is believed that ideas and words of knowledge come while one sleeps hence all that is attained while sleeping is kept deep inside the heart and soul until one awakes. It is thus fresh knowledge or new knowledge or deeper knowledge. In other words, it is this philosophy that will eventually be used in sharing and decision making during *fono* discussions. The title literally means the pouring out of the deepest beliefs about the importance of the language. *Tōfā* as used in the thesis chapters is ‘knowledge, understanding and wisdom’ expressed through language.

Language is a tool of expression, which allows people to express their deep values, ideas and beliefs about themselves and their circumstances. It is a tool which is acquired in and around a culture through ways of speaking, acting and doing things (Ochs, 1993). Language is what Amituanai-Toloa (2010) calls, ‘the dress of culture’ because without it, a culture can be ‘naked’ (p. 81). It is language that presents the acts of culture in the arts of expression and performance of thoughts, senses and values. It is thus a powerful tool and divine invention for effective communication, socialisation and interactions in a community (Cunningham, Ingram, and Sumbuk, 2006; Keith, and Shuttleworth, 1997; Maynard, and Martini, 2005).

Language has a set of values that makes people what they are as people (Taumoefolau, 2004). These values are known as cultural values. For example, within the *Samoa*n language, there is the language of *fa’aaloalo* (respect) which is considered a paramount attribute and apex of the *fa’aSamoa*. The *fa’aSamoa* (like a *Samoa*n; *Samoa*n way of life) refers to the way *Samoa*n people act and communicate. *Fa’aaloalo* as a language

of respect is a protocol that has a powerful influence on the manner in which *Samoans* behave towards one another and other people (Mulitalo, 2000). This protocol establishes good relationships with one another, and it is a spirit that is driven by *alofa* (love) and *usita'i* (obedience) (Simanu, 2002). According to Mulitalo and Simanu, *fa'aaloalo* empowers relationships amongst people for the well-being of the community through *va feāloa'i*. The *va feāloa'i*, defined as a face to face relationship (Amituanai-Tolua, 2002) and *ava fatafata* (a heart to heart encounter) (Amituanai-Tolua, McNaughton, Lai, & Airini, 2010; 2009), is significant in the *fa'a Samoa* because it strengthens and reinforces the cultural communications and relationships between people through reciprocity. Thus, it empowers people to use the language regularly in order not only to maintain their language and culture but, more importantly, to solidify their identities as *Samoans*. People should consider the importance of their language when communicating with others as it represents their culture.

## 1.1 Background

The Pacific Island countries have their own languages. Some of the *Pasifika* (Pacific Islands) languages have similarities in terms of language semantics, phonology and phonemes. For example, the *Samoan* language has similarities with Pasifika languages, such as, Tongan, Tokelau, and Tuvalu languages. Other Pasifika languages, such as, Cook Islands, Tahiti, Hawaii and Maori, on the other hand, are related and have their own similarities (Meleisea, 1987). While some Pacific people can still speak their languages, an increasing number, especially those who have been in New Zealand for more than 10 years, are gradually losing their language in both oracy and literacy (New Zealand Statistics, 2006).

In New Zealand, one of the issues now facing Pacific Islanders is language maintenance. A vast majority of people who have migrated from the Pacific have done so within the last 60 years. Most of their children are born in New Zealand, thus making them second and third generation *Pasifika* people. It then becomes the responsibility of these generations and those in the future who will be educated in New Zealand, to be the driving forces behind maintaining the *Pasifika* languages.

In the case of *Samoans* living in New Zealand, the New Zealand born *Samoans* might be the ones who are lacking in the use of the language. For example, according to the census reports in 2002, there is evidence to suggest that *Samoan* language use among

New Zealand born *Samoans* and for *Samoans* who have lived in New Zealand for longer periods of time is declining. This is further supported by the evidence from a study done in South Auckland to look at *Pasifika* languages (Bell, Stark and Taumoefolau, 2002). In one interpretation of the data, it was found that although 75% of *Samoan* people speak the *Samoan* language, the frequency and the rate at which it is spoken is decreasing, thus *Samoan* is taking a similar path of language loss as other *Pasifika* languages in New Zealand communities (Amituanai-Toloa, 2009). In the latest 2006 Census, for example, 44 percent of New Zealand born *Samoans* could speak *Samoan* - a noticeable drop from 48 percent in the census five years earlier (Collins, 2008). This evidence is similar to that gathered in American *Samoa* where more *Samoan* people communicate in English than in *Samoan* language (Van Broekhuizen, 2000) and where fewer young people use *Samoan* language as their preferred mode of communication but choose to use English instead.

What is compelling in the current statistics is the evidence that second and third generations of Pacific peoples are at risk of losing their languages, especially the younger generation of Pacific peoples currently in New Zealand schools (Collins, 2008). This has sobering implications for education, given the potential relationship between a child's first language and English academic achievement. When a child is grounded in the first language, that child's understanding enables the child to read and write in his/her first language prior to the learning of the second language which is in most cases, the English language (Sweet and Snow, 2003). It is this initial literacy learning and the skills which, under appropriate circumstances, are known to transfer to the learning of English (Garcia, 2003).

In 2009, and in the wake of the Pacific language decline, the 3<sup>rd</sup> Critiquing *Pasifika* Education Conference was held at Auckland University of Technology (AUT) in Auckland. The purpose of the conference was for Pacific Island people in New Zealand and abroad to congregate and share views and beliefs about ways to maintain the Pacific Islands languages not only in New Zealand and overseas but also in the Pacific Island nations. One of the issues discussed was a Language Policy for Pacific Languages in New Zealand. Various opinions and ideas from different Pacific Island members were discussed. A committee was selected to write a proposal to the New Zealand Government through the Ministry of Pacific Islands Affairs for a *Pasifika* Language Act

to be established so that *Pasifika* languages can be taught in schools in New Zealand from early childhood education up to tertiary institutions.

Generally, the medium of instruction in New Zealand schools had been English thus requiring Pacific Islanders to use and communicate in English. Historically, one of the reasons the *fanau* were encouraged to use English at home was the parents' belief that the English language was the language of success. Furthermore, the English language was a compulsory spoken language in schools in *Samoa* when the curriculum was under New Zealand administration before and after independence. Consequently, there was a strong belief that there was no future for the *fanau* should they continue to use the *Samoa*n language. This rationale is probably still strong in some *Samoa*n parents' and other family members' views. It is a belief that has allowed the *fanau* to continue using English and not the *Samoa*n language at home.

Reeves, in his Foreword in Hunkin (1992, p. ix), states that, "language is the key to any culture because language represents a culture when people talk and communicate." According to Reeves, the language and cultural dynamics occur in both everyday and special sites of communication in the communities. In *Samoa*, the importance of a language is revealed in several formal and informal sites called, *fono*. *Fono* are meetings where people gather to share beliefs for the well-being of the community. One type is the *fono a le nu'u*<sup>1</sup> or village *fono* where the entire village meets to share the *tōfā* and *silafia* (knowledge and understanding) during the *fono*. Through the *fono*, interactions occur where various groups of the village are informed and are made aware of the procedures and processes of the *fono*. Within these procedures and processes, people consider the hierarchical status and ranking of every family in the village and, more importantly, how the procedures and processes are implemented in the *fono*. Examples of these processes are: the cultural structure of *feiloa'iga*<sup>2</sup> (greeting) of various *matai* (chiefs) using their *fa'alupega*<sup>3</sup> (honorific); the employment of cultural and oral *Samoa*n language during the *lauga*<sup>4</sup> (orations); and the preparation of the ceremonial 'ava<sup>5</sup> by the *taulele'a* (untitled men). But the use of the oral *Samoa*n language in these occasions especially in *lauga fa'aSamoa* (*Samoa*n oratory) employs

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<sup>1</sup> village meeting

<sup>2</sup> cultural greeting

<sup>3</sup> cultural honorifics and address

<sup>4</sup> cultural speech

<sup>5</sup> *Samoa*n traditional welcoming of guests with an 'ava (drink). Other Pacific Islands called it *kava*.

the *gagana fa'amatai* (or the chiefly language) and the *gagana maotua* (or ancestry language). This is because *gagana fa'amatai* delivers the main message. Both forms of the *gagana fa'amatai* are characterised by the use of proverbs, *fa'alupega* (honorifics) and legends as *gagana fa'avae* or foundational language because it was the language used before the missionaries arrived. When people gather and the honorifics are mentioned that include them and their ancestors, people feel included and empowered to hear that their ancestors were also contributors and are therefore part of the proceedings. In other words, because they were descendants of those ancestors, they are also believed to be part of the proceedings. In recent times, the Bible scriptures in *Samoan* are often heard in the oratory for the same purpose – to acknowledge and empower the servants of God who are doing the great missionary work. A good *matai*, therefore, is known to be language rich, knowing what to say, and when to say it. How a *matai* is measured as such is captured in the following quote by a *Samoan* academic and *matai*:

Le Tagaloa (1996) declares that:

*E tāua tele le gagana a le matai ma lana tōfā. O le matai e poto e tautala, e na te iloa upu o lona matai, e na te iloa fa'alupega o lona aiga (1996). (The matai's language and wisdom are important. The wise matai knows how to speak culturally, knows his status (for being a matai) as well as the honorific of his/her family (p.46))*

There are other *fono* which have similar practices especially in the new socialisation environment of New Zealand. An argument of this thesis is that the family *fono* and church *fono* in New Zealand have taken many *fono a le nu'u* functions. In both New Zealand and *Samoa*, the family *fono* or *fono a le āiga* refers to the family sharing and interaction of both parents and the *fanau* (youth) that happens at home. It is an interaction regarding the development of the family. More significant is the *fanau's* understanding of both oral and written forms of the *Samoan* language. The church *fono* in New Zealand and *Samoa* is where other smaller *fono* like the Sunday school classes and youth activities occur. Within these *fono*, the knowledge and the understanding of young people in oral and written modes of their language is developed through their interactions. This language development happens during their class activities between the Sunday school teachers and students. It is also where the individual members learn from each other. A second argument made in this thesis is that the application of *fono* and its practices in family *fono* and church *fono* through socialisation assists children in their learning process.

It could be argued that the learning of language becomes optimally effective when everyone in the village, church and family, socialise in fellowship together in the separate *fono*; and where collectively the *fono* are mutually supportive. Within these, children especially would understand the various roles each individual member in these socialisation settings plays. For example, the chiefs and other social groups in the village have leading roles within the village; the church minister has a pastoral role as well as church elders in church setting (Sunday school and youth); and within the family parents, grandparents and older family members associate and socialise together. Robustness and sophistication of *Samoan* language development is built within the socialisation settings where the language is spoken and communicated within the communities. However, being optimally effective especially for children in New Zealand is a question that needs to be examined in the contexts of family and church *fono*. The argument then in this thesis is that these contexts can provide opportunities for the young members to communicate with family and church members, and develop and continue practising their oral proficiency.

Dhont (1999) argues, that the “*Samoan* culture places great emphasis on public display of deference and respect to others in both verbal and non-verbal means” (p. 183). According to Dhont, the *Samoan* culture is practised in public communities. This implies its importance and maintenance. Because culture is carried through language, it also conveys unity and peace and knowing one’s place in communal settings. The *fa’aaloalo* (respectful) language, for instance, has distinct features, two of which are vocabulary and speech forms. For example, Panapa (2000) explains that *fa’amolemole* (please) is very significant in the Hebrew custom just as it is in the *Samoan* custom. It is about asking for someone else’s opinion. Other respectful words that are associated with *fa’amolemole* are *fa’afetai* (thank you) and *tulou* (excuse). These three respectful words are used every day and everywhere not only in *Samoa* but also in overseas countries where *Samoan* language is spoken. In fact, these are the basic *Samoan* words everyone should know and use. Children can learn them through listening, imitating and practising when their parents and older siblings communicate with them in the *Samoan* language.

Given Le Tagaloa’s (1996) argument about the *Samoan* language being an important part of *Samoan* culture, it is imperative that there is an exploration of how the language

can be maintained in New Zealand. The evidence from the Languages of Manukau study, which noted the decline in all *Pasifika* languages including *Samoan* language, carries implications for *Samoan* people, especially where education is concerned (Amituanai-Toloa and McNaughton, 2008). One implication is the effect of *Samoan* language development reduction on *Samoan* students attending schools in New Zealand where they learn in English on entry to mainstream school. It is hypothesised in this study that an effective method to counter this decline might be found in strategies and practices in family *fono* and church *fono* that can be considered functionally operating like the *fono a le nu'u* (village meeting).

## **1.2 What is *fono a le Nu'u*?**

The *fono a le nu'u* in *Samoa* is a participatory setting. It involves the gathering of people grouped into their specific roles in a village, either to meet and to solve a problem or to discuss matters related to the welfare of the village.

*Fono* in *Samoa* has several literal meanings. One is to 'mend' or 'cover over.' The other means 'a meeting'. Each definition can be seen to apply in the *Samoan* context of *fono* because of the functions of *fono*. The first definition of 'to mend' or 'to cover over' could mean, to make concessions for a wrong that has been committed, or simply, forgiveness. Both are related to solutions that have arisen out of discussions and consensus decision making. Classically, *fono* is conducted in *Samoan* language and it is the language and how it is used and delivered that determines agreement and subsequently, solutions. Its usage is to reinforce the culture of harmonious relationships in the *āiga*, *nu'u* and *lotu*. Kerslake and Kerslake (1987) support this by arguing that *fono* is important in the family in terms of interaction and sharing between parents and the *fanau* (children), as well as the *matai* (chief) and his relatives. This is similar in the context of church where the church ministers and congregations gather to discuss issues that affect the church.

Proceedings, therefore in a *fono*, particularly in a village context, are like a village government (Meleisea, 1987; cited in Mallon, 2002) where issues within the village are addressed by the *matai* (chiefs) for the well-being of the village. *Fono a le nu'u* originates from three *Samoan* words *fono*, *a le* and *nu'u*. The word *fono* in *Samoan* language is defined as the meeting, *a le* is the preposition and *nu'u* is the village. The

*fono a le nu'u* in Samoa is a village meeting. It is where the *matai*<sup>6</sup> (chiefs) of the village, *faletua*<sup>7</sup> and *tausi*<sup>8</sup> (chiefs' wives), *sa'otamā'ita'i*<sup>9</sup> (daughters of the village), *taulele'a*<sup>10</sup> (untitled men) and *tupulaga*<sup>11</sup> and *tamāiti*<sup>12</sup> (youth and children) in their individual responsibilities, attend. In addition, the *fono a le nu'u* refers to the *o le faleā'oga o tu ma aganu'u*<sup>13</sup> (traditional institution) and *punāvai o le atamai fa'aleaganu'u*<sup>14</sup> (reservoir of cultural knowledge) where Samoan people learn the language and culture within their traditional roles.

### 1.3 Social structure of traditional *fono a le nu'u*

The *fono a le nu'u* is normally structured into five main groups (see Figure 1).

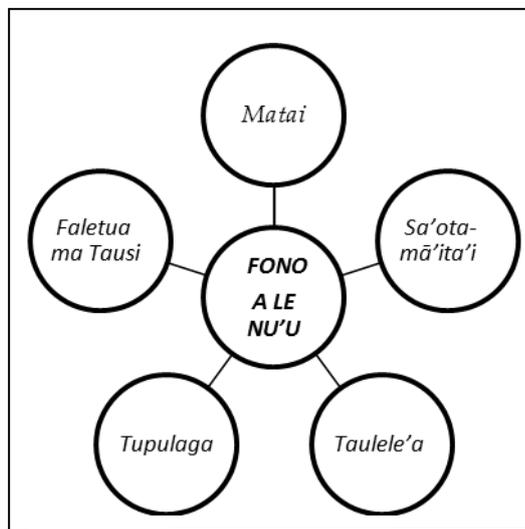


Figure 1 Various *fono* and *saofa'iga* adapted by the researcher from Aiono (1997)

Figure 1 shows various groups within the *fono a le nu'u*. These include *matai* (chiefs), *faletua ma tausi* (chiefs' wives), *sa'otamā'ita'i* (daughters of the village), *tupulaga ma tamāiti* (youth/children) and *taulele'a* (untitled men). These social groups form the central and cultural government of the village. In addition, the interconnectedness of

<sup>6</sup> chiefs of the village

<sup>7</sup> wife of the chief

<sup>8</sup> wife of the orator

<sup>9</sup> daughters of the village

<sup>10</sup> untitled men of the village who serve the village

<sup>11</sup> youth

<sup>12</sup> children

<sup>13</sup> traditional and cultural institution in the village, i.e. refers to the *fono a le nu'u* and *malaefono* (meeting house) for people to learn the Samoan language and culture

<sup>14</sup> cultural origin of learning Samoan language and culture i.e. refers to the village *fono* and *malaefono* where learning Samoan language and culture takes place.

these social groups through the *fono a le nu'u*, with *va feāloa'i* (sacred space and relationship) between them, solidifies the unification of the entire *fono a le nu'u* and village as a whole. Simultaneously, the increase of employment of *Samoan* language and linguistics through interactions such as *fonotaga* and *talanoaga* (meeting and discussion) reflect the *galulue fa'atasi* (cooperation) of the village.

In the case of the present study, '*fono*' is utilised as a cultural model which might be considered a major vehicle for the *Samoan* community in New Zealand in the maintenance of the *Samoan* language. The model assumes an interactive dynamic language setting when sharing ideas in the contexts of a family and church where *Samoan* language is spoken.

This thesis examines the importance of *fono a le āiga* (family *fono/talanoaga*/sharing) and *fono a le lotu* (church *fono*) and their potential within the general concept of *fono a le nu'u*, to contribute to countering the decline of *Samoan* language in New Zealand. *Fono a le nu'u* (village meeting) can be conceived as both a theoretical and practical paradigm for the learning of the *Samoan* language and culture.

Kerslake and Kerslake (1987) state that the church is the second most important institution to the family unit because it plays a major role in the maintenance of *Samoan* language. *Samoans* who belong to a church group maintain their customs and traditional way of worship through language. According to the authors, the significance of church to the *Samoan* people is the cultural continuation of their language and culture where they can embrace their traditional way of worship in their *Samoan* language.

The imperative, therefore, is for *Samoan* people to consider the importance of maintaining their language in community settings in order to “keep the light of language bright” (Amituanai-Tolua, 2010, p. 81). Family *fono* and Church *fono* are active contexts where the *Samoan* language could be spoken and in which functions of language maintenance could be present. The *fono* might be considered a strategic approach to language maintenance that is drawn from the general understanding of *fono* and specifically, *fono a le nu'u*, as a primary setting.

In traditional *Samoan* culture and functions, the roles of individuals are important not only for communication but also for practices. For example, there is a *matai* (chiefly) system with its own functions and roles. Every village has *matai* (chiefs) in *Samoa's*

chiefly system. There are two types of *matai* (chiefs). These are *ali'i tāua* (high chiefs) and *tulāfale* (the orators of the high chiefs). These *matai* (chiefs) are responsible for the welfare of the village. *Matai* originates from the two *Samoa*n words *mata* and *i ai*. The word *mata* means 'the eyes.' It also means 'to a target' or 'to aim at' *i ai* is a preposition. In *Samoa*n culture, the 'best' (for example, in terms of foods, fine mats, money) is given for the *matai*. Meleisea (1987, p. 7) declares that *matai* originates from "mata iai" which has the connotation of 'being set apart' or 'consecrated.' The *matai* is the leader of the family in *Samoa*. Sometimes, women, in the absence of a male heir to the title, are appointed to be a *matai* for a family. In this study, the pronoun 'he' is used to include women *matai*. He is chosen from the *suli* (heirs) with consensus of the extended family. The *matai* represents the family in the village *fono* and speaks on behalf of his extended family. The *matai's* status adds richness and opportunity for teaching *Samoa*n because this status often requires traditional speeches.

The *faletua* and *tausi* refer to the wives of the two kinds of *matai*, the *ali'i* and the *tulāfale* respectively. The word *faletua* derives from *fale* and *tua*. *Fale* is the house and *tua* is back. *Tausi* in *Samoa* means; 'to care', 'to look after' or 'to nurture.' The *faletua* refers to the wives of the chiefs or wives of church ministers while *tausi* refers to the wives of orators. The *faletua*, apart from the church minister's wife, and *tausi* are responsible for preparing the food for the *matai* with the assistance of other members within the household. This preparation of food takes place in the *fale* (house) at the back of the main *fale* where the *matai* lives. Although they are the chiefs' wives, these women still call themselves 'feagaiga.' *Feagaiga*<sup>15</sup> is the *Samoa*n word given to the relationship between a brother and sister in *Samoa*n culture. The *feagaiga* is also noted by Amituanai-Toloa (2002, p. 20) who states that *va tapuia* (sacred space) is formed between the *feagaiga*, a covenant relationship of brother and sister, and that is the core of all the relationships founded and grounded on *fa'aaloalo* (respect). Meleisea (1987, p. 7) quotes a *Samoa*n proverb "o le teine o le ioimata o lona tuagane" which literally means that a sister "is the inner iris of her brother's eye." *Sa'otamā'ita'i* are also called the *feagaiga* in *Samoa*n culture. Moreover the honorific introduction of a *fai'fe'au* (pastor) in *Samoa*n culture is 'feagaiga.' The word *feagaiga* in *Samoa*n culture originates from the *Samoa*n word *feagai*. It means equals (Amituanai-Toloa, 2007) or 'opposite' while *ga* is the suffix added to the word. Thus *feagaiga* implies the cultural

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<sup>15</sup> it is another name for *tuafafine*, and in the case of a pastor, it is also *feagaiga* or *fa'afeagaiga*.

significance of the link between the brother and the sister, but it also means 'great deal' in terms of a woman's responsibilities and value in her own family and in the communities she associates with, especially in the village. The *sa'otamā'ita'i* interact in chiefly language and the richness of the *Samoa* language where the young people can obtain more knowledge and understanding is prominent.

The *faiifeau's* honorific follows a precedent from the past history of *Samoa*, when Malietoa (the paramount chief) approached Nafanua (a *Samoa* feminine warrior) for his share from her government. According to the 'Legends of *Samoa*,' Nafanua had won all four titles (known as Tafa'ifa meaning four titles) of *Samoa* in war and had gifted out all four. Malietoa had come to ask Nafanua when all the titles had already been given out. She told Malietoa that he was too late and that there was only a tail left but that he was to wait for a head to come from the heavens. In 1830, the western missionaries arrived on the island shores of *Samoa*. Malietoa noticed that they were white men exclaimed '*palagi*' literally '*pa*' meaning burst; and '*lagi*' meaning sky. Malietoa knew that this was the head of his Government that Nafanua had promised and that he had to wait for.

Later, Christianity was introduced and the missionaries evangelised the islands of *Samoa*. When churches were established in the villages, the chiefs applied the '*feagaiga* status' as used between brother and sister to church ministers. *Feagaiga* agreement or covenant was made between *Malietoa* and his extended families and the missionaries (Le Tagaloa, 1996, p. 85). Thus the *feagaiga* came to be a bond of honour culturally and hierarchically between the village and the church minister. Panapa (2000) argues that church ministers are still highly honoured by the *Samoa* people today as they are seen as the messengers of God. The *feagaiga* occurs among various social groups of the village. Schoeffel (1995) points out that the role of covenant is traditionally found between the brother and the sister as well as the *tulāfale* and *ali'i*. It is one of the protocols and values that structure<sup>16</sup> the *Samoa* culture. For example, in the *fa'aSamoa* there is a hierarchical structure where the *fanau* should understand their *fa'asinomaga* and identity. In relation to this study, the *fanau* are predicted to understand the language that is used by the *ali'i* and *tulāfale* as well as the language used between the *feagaiga*

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<sup>16</sup> hierarchical ranking and status of *Samoa* people in the family, village, church and even the country.

(brother and a sister) as these statuses of the *Samoan* language are used and spoken every day either at home or in church.

The *sa'otamā'ita'i* or *tamā'ita'i* are the daughters of the village. The word *sa'otamā'ita'i* is derived from three *Samoan* words. *Sa'o*, means 'right and straight.' It is also another polite name for *ali'i* in *Samoan* culture. The word *tamā'i* means 'tiny and small' while *ta'i* is 'to show (the way).' *Ta'i* is also a *Samoan* prefix, for example, *ta'itasi*, *ta'ilua* and so on when grouping and counting the sum of items. Le Tagaloa (1996, p. 20) documents that in *Samoa* "*o le tau e ao ona faaaoga mo tamaitai ua ave i ai le faamuamua e o latou aiga ma nuu o le saotamaitai ma le augafaapae.*" This literally means that the *Samoan* traditional name given to the village ladies by their families and village is *sa'otamā'ita'i* or '*augafa'apae*. Fairbairn-Dunlop (1996) explains that *sa'otama'ita'i* as sisters were the most highly valued status group in the village. They held and transmitted *mana* (sacred power) while brothers held *pule* (secular power). The *sa'otamā'ita'i* contributes enormously in the development of the village affairs. This is in terms of creating peace not only among members of a family but also in the village as a whole. They use polite language in their meetings and they know their relationship with other social groups within the village as well as within the families. Their language creates peace and unity within the families, church and village.

In New Zealand, *sa'otamā'ita'i* or *auāluma'* is not formally noticeable. However, the *teine matutua o le 'autalavou* (young and unmarried teenage ladies) are. These ladies may not have the same knowledge regarding the role and the language of *sa'otamā'ita'i* in the family and the community but they are graduates, learning the *sa'otamā'ita'i* language and role from the more experienced older ladies. This need for the nuanced and complex roles of *sa'otama'ita'i* in the traditional *fono* may be weakened in New Zealand. Given the traditional roles the *tama'ita'i* in New Zealand could well develop their role and the language they utilise as *tamā'ita'i* further before they become the *faletua* and *tausi* (respectful names for chiefs' and orators' wives) whose roles and status are also different when expressed in the language.

The *taule'ale'a* or *taulele'a* are the untitled men of the village. *Taule'ale'a* refers to one untitled man while *taulele'a* means many. *Taulele'a* comes from *tau* and *lele'a*. *Tau* means to fight against (in war). It also means 'the weather.' *Le'a* is another name given to the 'ava. Macpherson (1990, cited in Huffer and So'o 2000, p. 30) and Meleisea

1987, p. 7) of the *taulele'a* state that, “they are the *malosi* (strength) of the village.” The *taulele'a* will become *matai* if their extended families agreed to bestow *matai* titles on them. They perform the role of *tautua* (service), particularly as providers for their families and villages. The *fanau* should understand the role of the *tautua* and the language they use, because it is important in the maintenance of the language.

In New Zealand, there is no formal *taulele'a* body role as in a village *fono*. What it has is a body of young unmarried men and untitled men whose knowledge in terms of *taulele'a language* for the community may well be insufficient as well as the practicality of the language. This insufficient knowledge also may contribute to the decline of the *Samoan* language in New Zealand.

The importance of the present study is in part to contribute to the debates of *Samoans* who are residing in New Zealand and abroad around the different levels of the *Samoan* language that are used in social groups and gathering of *Samoan* people, for example, the *matai*, *faletua ma tausi*, *sa'otamā'ita'i*, *taulele'a* and *tupulaga* or *tamāiti*.

The words *tupulaga* and *tamāiti* refer to the young people and children. *Tupulaga* originates from the word *tupu* and *laga*. *Tupu* means ‘to grow.’ It is also a *Samoan* word for king. *Laga* means ‘to stir up.’ *Tamāiti* comes from *tama* and *iti*. *Tama* means ‘the son’ while *iti* means ‘tiny’ or ‘small.’ *Tupulaga* and *tamāiti*’ responsibilities are to attend in learning institutions, assist families with responsibilities and chores and contribute to the village such as in clean-up projects. These communal activities potentially provide language learning for the *fanau* given that there is richness of language spoken by different people especially the adults, and occasions for the young people to learn and understand for the maintenance of their language.

#### **1.4 Malaefono and Falefono [Meeting house]**

The *fono* (meeting) always takes place at a *malaefono* or *falefono* which belongs to one of the chiefs. *Malaefono* is formed up of *malae* (field) and *fono* (meeting). The *falefono* is formed up of *fale* (house) and *fono* (meeting). In *Samoan* context, *malaefono* or *falefono* is referring to the place and the venue for the *fono*. *Malae* is a traditional and cultural place where the rituals of encounter take place where views, ideas and beliefs are shared and articulated. Decision making process and negotiations carry out at the *malae*. This is where the demonstration of different beliefs through ‘expression and

practices' of views takes place. *Matai* (chiefs) always acknowledge the significance of *malaefono* or *falefono* (meeting field) in their cultural speeches because it is where the language and cultural knowledge are spoken and people learn from what occurs in the *malaefono*. Panapa (2000) states *malaefono* is a public place. It is where elders and chiefs gather for judicial purposes. Perhaps he only looks at the judicial like court cases and problem solving only, without looking at the *malaefono* as a holistic aspect for people generally, where people learn how the language and culture are used contextually. In addition, Amituanai-Toloa (2005) states that the *malaefono* is a context where different minds meet in order to discuss accessibility of different pathways to language. It is "where people seeking solutions to encountered issues likewise provide and share resources and learn from each other things that are pertinent to life and to sustainability" (Amituanai-Toloa, 2005, p.188.) Amituanai-Toloa explains that the *malaefono* is not just a meeting place but rather a place where addressing issues, sharing ideas and thoughts that are important for living, occur. However, these aspects of *malaefono* Panapa and Amituanai-Toloa refer to are not the only aspects considered important. Rather, it is also a place where reconciliation amongst people in the village takes place. It is a place that establishes and strengthens the various covenant relationships, for example, between the *matai* and the people and between the church minister and the village. The significance of reconciliation as explained by Amituanai-Toloa is for unity in the community to occur and the language that is used by people during the reconciliation process is reconciliatory rich. Thus it is an opportunity, especially for the young people to experience and to learn more about other important aspects of their language when used for different purposes.

The *Samoan malaefono* is not unlike the meeting house in the Māori culture called 'marae.' The marae is the primary place where Māori language is essential. All the formalities of the marae-karanga (traditional call of welcome), pōwhiri (formal welcome) and maioha (call of response from visitors) take place at the marae. The marae in the Māori culture and *malaefono* in the *Samoan* culture share similar roles, two of which are; for the expression and potential maintenance of the language and culture and for other important events for the well-being of the community.

The entailed activities in *Malaefono* would broaden participants' understanding of their language. This may be especially so for the *Samoans* who are born in New Zealand.

This study aims to investigate whether functions of the village social groups are present in adaptations of *fono* in New Zealand, particularly the *fono a le lotu* in this study and whether participants are known to gain more knowledge from them or not.

It is predicted, however, that whether the two bodies noted earlier are present or not in *malaefono* and, given the role of church as village or *nu'u*, that there will be absence of the two important bodies of *fa'aSamoa*, that is, *fa'atamā'ita'i* and *fa'ataulele'a* in New Zealand. The practice of the holistic *fa'aSamoa* in church as a *nu'u*, may not be adequately culturally performed, and this may contribute to a loss for the *Samoa*n language and culture. The only performing bodies where the *Samoa*n language is heard in church in New Zealand are the *tamā* or *matai*, and *tinā* or *faletua* and *tausī*, and the *'autalavou* or youth and children. As mentioned earlier, young people in New Zealand try theoretically and practically to learn the roles and the languages of *fa'atamā'ita'i* and *fa'ataulele'a* during their activities, but there is little evidence of the socialisation functions.

This outline of traditional roles and relationships between various groups in a village is relevant to family *fono* and church *fono* in New Zealand. Core elements of family *fono* and church *fono* are explicitly examined in this study. These elements include the status of *Samoa*n language used by various groups, roles and responsibilities, socialisations and language development. It is argued that children will absorb knowledge and understanding of *Samoa*n language from the church and family language activities as socialisation settings given they are functioning like *fono a le nu'u*, and in the absence of a *nu'u*.

### **1.5 Family *fono* or family sharing**

The core institutions for the study are families and church. The *fono a le āiga* or *talanoaga a le āiga* refers to the family *fono* where parents and children discuss issues that affect them as a family. This is where the parents (often constituted in the father as the head of the household) and the immediate family conduct their family sharing with the *fanau* and where sometimes the mother leads. In addition, the *fono a le āiga* is also the *talanoaga a le āiga potopoto* (extended family). The family *fono* addresses family issues and gathers everyone in the family for reconciliation in the case of a disagreement between families. In the extended family, the *matai* or the *sa'o* of the *āiga* calls all the family heirs for a family gathering in order to share and discuss issues for

the well-being of the family. The word `sa'o' is also the *ali'i tāua* (high chief) of the family. Some of the issues that might be discussed include family routines where family members work collaboratively so that the *fanau* can learn from them, offer advice to the *fanau* to achieve their studies or promotion at work, and stay away from trouble (Fouvaa, Hunkin, Amituanai-Toloa, Fairbairn-Dunlop, Tagoilelagi-Leota, and others, 2010). More important is the use of their language at home.

## 1.6 Church *fono*

The church contains sites where problem solving and discussion occur. It is also where social units and communities are involved. The *Samoan* people in New Zealand consider Church as a place where their village roles are fulfilled using the *Samoan* language (Tanuvasa, 1999). According to Tanuvasa, *Samoan* people utilise church as a place where the *Samoan* language is spoken and where cultural practices promote the development of understanding about the language, particularly among the *fanau*. Moreover, *Samoan* people use the context of church as a place of unity and one where they come to understand the articulation of the *Samoan* language and culture, especially for children who were born and raised in New Zealand. The study also examines how oral language is spoken and to what extent it is spoken both at home and in the church. Within the *lotu*<sup>17</sup> (church) context, there are smaller sites like Sunday school and youth group where participatory activities occur. Apart from the church site, the same *fono* context is applied to *āiga*<sup>18</sup> (family) communities where the mother tongue is used and is self-sustaining (McNaughton, 1995). McNaughton points out the importance of the *āiga* as a place to use and maintain the language.

The role of *fono a le lotu* is the gathering of people together to worship as one unifying body, and to assist the church people with issues that might occur within the church. In addition, *fono a le lotu* can be considered as having a healing function where reconciliation and unification of people take place. The church minister's role is to call a meeting for the church in order to discuss issues relating to the church (Tanielu, 2004). Some of the issues discussed might include church financial issues, church renovation, and cleanliness of the church compound, and sending the *fanau* to the Sunday school and Pastor's school. In addition, the *fanau* will observe and understand

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<sup>17</sup> refers to the church service, or the congregational church, or prayer and grace

<sup>18</sup> *Samoan* word for family and kainga in Māori

the church members' responsibilities in church and how these roles and responsibilities should be carried out.

Fishman (1991) cited in Cantoni (1996, p. 88) argue that “a new generation acquires the mother tongue at home, in the community, in the neighbourhood and among the loved ones.” The new generation is required to utilise their mother tongue, as this is an opportunity to continue using the *Samoan* language and maintain it. In addition, Fishman (ibid) and Cantoni (ibid) express the importance of having mature and experienced people use their language at home so that children can learn and absorb the knowledge of the first language. McNaughton (1995, p. 4) notes that “families are often described as environments for children’s development.” Family *fono* with *fono a le lotu* attributes would function as a productive opportunity for children to gain more understanding of the language from senior members and experienced people and to become aware that what they learn from the senior people will assist them to maintain the *Samoan* language.

The importance of language in a *fono* setting especially where maintenance is concerned is underlined by the argument that language constitutes and is constituted by culture. Both language and culture are expressed and constructed in their contextual environment so that members of the *fono* will come to live the way in which language and culture are coordinated. Language and culture define the way people live according to their customs, values and beliefs through *fono a le āiga* and *fono a le lotu*. In other words, language dresses culture just as culture dresses language (Amituanai-Toloa, 2002). The relationships between language and culture were also addressed by Amituanai-Toloa (ibid); who stated that if we lose the language, the culture will be weakened and lost. This is because language provides a means to think about how language and culture are used by people within the family *fono* and church *fono*. The reason is that the tools that reflect and construct concepts are lost. Amituanai-Toloa (2002) emphasises the importance of maintaining the first language so that people can express themselves and communicate with others using their native language. Although English is widely used every day in *Samoa*, the *Samoan* language erodes faster than English in overseas contexts (Crocombe, 2001). There are several causes of this erosion. One is the demand of English as the only medium of instruction. This means that it is used by people overseas for communication, for example, *Samoans* utilise English,

resulting in the decline of the *Samoan* language. This decline would suggest detrimental effects for *Samoan* people because nuances of meanings carried in the language would be lost. One of these effects is the weakening of the standard of oral and written literacies in *Samoan*. It is a constant reminder to the *Pasifika* community that the *Pasifika* languages, and particularly *Samoan* language, are threatened (Broekhuizen, 2000). A related cause is the weakening of formal and informal institutions such as village *fono*.

Language and culture also define the way people present themselves by the way one holds one self and the way one walks and talks. Amituanai-Toloa (2002, p. 21) expresses this as: “*E iloa le Samoa i lana tu, savali ma le tautala.*” A *Samoan* is known by the way one holds one self, by the way one walks and talks. In other words, it is the holistic way of living, built up by a community and thus transmitted intergenerationally (Tofaeono, 2000 cited in, Amosa, Brown and Tuia, 2008). The holistic ways of living explain the ways people in the community carry out their roles through sharing ideas with each other for their wellbeing, and it is an important lesson to be imparted to the young generations, especially in terms of the importance of their language. Language and culture are noted as creative activities and the highest intellectual achievements of human beings, music, literature, art and architecture (Taufe’ulungaki, 2004; Helu-Thaman, 1998). According to Taufe’ulungaki and Helu-Thaman, language and culture are the most important aspects in people where they create various language activities for people to learn. In addition, language and culture become the highest intellectual achievements in different forms which include music, literature and art. In this study, perhaps these forms of activities will assist *Samoan* people to preserve and maintain their language.

## **1.7 Language loss and recovery**

The situation facing *Samoans* in New Zealand is not unique. There is a parallel with the Telugu language loss as described by Kuncha and Bathula (2004) for Indians. They revealed that the Telugu community was facing a similar dilemma. The dilemma for them was that they were facing a language decline and there was a need to preserve their mother tongue and at the same time improve their English as an essential language for their professionals. The Telugu language loss is in the writing skills rather than the listening and speaking skills. This is contrary to other studies where writing skills in

first language for second language learners was higher than their oral skills (Bialystok, 2011).

There have been other studies outside New Zealand which highlight similar issues with the resources needed to revive or protect language and culture. For example, Steele, Manriquez and Mesa, cited in Malone and Choosri (2007) advised that language groups such as Navajo, Cree and Cheyenne in California, used an array of linguistic and anthropological materials collected by the University of California to resurrect their own language. According to their report, the three groups suggested that they needed archival and technical linguistic resources from the University of California to maintain their languages. The information provided was used to inform the community and the three groups only managed to maintain their language through the materials they obtained from the University. The resort to these sources occurred because there were not any experienced or senior people around firstly, to impart the richness of their languages to the young generation for the purpose of gaining knowledge, and secondly to gather and interpret documentations from the university institution. Fortunately, the collection of the information by the University of California existed which gave them a start to preserve their language. These case studies provide powerful reminders to the community about the importance of maintaining their first language and culture. This avoids the constraints in the future in searching for information and strategies for language revival.

These studies show that there are various factors that need to be considered for language revival and maintenance. In the first instance, and particularly in the case of language maintenance and revival, language development within the culture is dependent on shared interests between *āiga*, adults and children. In the second instance, language maintenance and revival within the culture are a matter of head and heart collaboration (Hirsh, 1987). This means that everyone in the family needs to use the language to communicate. Through communication and interaction, development of the language increases. This is especially important for the children to understand so that the language will be remembered and maintained. Furthermore, people in the family want their children to have the cultural knowledge as their children are the ones who will continue the knowledge of *āiga* and *fa'aSamoa* – the same linguistic and cultural knowledge that *āiga* provided for the future. Cantoni expands this point:

They tell you about the language and culture. They like their language. It is important to them. They tell you about kinship. They tell you that their mother spoke the language to them; their father spoke the language, their brothers, their sisters, their uncles, their aunts and the whole community. The entire ones who loved them spoke the language to them when they were children. (Cantoni, 1996, p. 83)

In terms of the potential significance of *fono* model, there are four factors to consider. These factors are:

## 1.8 Developmental considerations

Language addressed to children when they are learning to speak at a young age creates a basis for learning and development (Ochs, 1988). Hirsh (1987) also argues that this early basis of language is at the centre of each person's dignity and identity. Hirsh reminds us that people must take into consideration the importance of a language to people because language is their identity and language represents them. The representation of who they are and what they are is revealed when they communicate in their language (Hirsh, 1987).

A critical factor then is that there are institutions that bring together different generations around shared interests. In relation to Māori language, Fishman (2001) argued that Kōhanga Reo provides a basis for the regeneration of Māori movement by creating intergenerational foci. It was designed to reassemble the language from the 'mouths and memories' of the grandparental generation for transmission to the very young while enabling the parental generation to learn alongside their children if they had the time and inclination. The Te Kōhanga Reo is a total immersion programme for young children to be raised within their whanau Māori, where the language of communication will be in Māori (Te Kōhanga Reo National Trust, 2003). In interpreting Tuwhare's poem, 'Not by winds ravaged' on Māori's mana and marae, Amituanai-Toloa (2005) expressed mana as a 'self-worth' and marae, a 'cultural home' with the aim to restore, foster and promote the concepts that nourish the heart and enable the mind to grow (ibid, 2005). Once children understand the importance of their language and their culture and how they develop, they will grow in their use of *Samoan* language which in turn helps in maintaining the language and culture.

In that growth, David and Darrell (2007) argue that a cultural approach towards a sustainable future would involve what he termed foundational institutions in

‘reconnective learning’. Reconnective learning is the connectedness of learning activities between the learner and various settings; such as in the *Samoan* case, family and church. He highlights that sustaining a culture is especially important for children because it provides further opportunities in terms of cultural, language development and learning in the future. The reconnective learning then as a foundational institution can be an active strategy for cultural and language integration and cooperation for people, especially children, to enable their language and culture to be maintained through oral and written activities.

### **1.9 Literacy and language relationships**

Literacy development is also implicated in the power of cultural sites to recover or maintain a language at threat. According to Luke and Emmit (1996) literacy is about cultural knowledge and social power. Cultural knowledge is an understanding about language and culture while social power is the ability to undertake and engage in an activity socially. For instance, children’s understanding in *Samoan* language and culture will be used in various social settings and activities. These language and cultural activities assist them in literacy development. Literacy, as practice associated within the written language, can add further tools to the maintenance and development of language and culture.

Children’s experiences and understanding from learning their first language assist them abundantly with their written language in *Samoan* and, under some circumstances, English as well (Amituanai-Tolooa, 2005). But the reverse can be true also. An example of this activity is when children explain their views in written language using *Samoan* vocabulary and correct spelling of *Samoan* words. All these tasks enable children to understand how their views are explained and recorded in their language. Writing, as a tool and one form of language, conveys and constructs beliefs about roles of literacy (McNaughton, 1995). But its significance can also be the maintenance of a language, in that it provides a tool to quality language, to boost complex and more abstract language forms.

Language is acquired in social and cultural contexts and the meanings constructed are the result of interactions between the individual, the language and the culture. These interactions occur in social institutions such as families, schools, churches and workplaces. Petaia (2007), for example, states that it is important to use our language to

express the language from God and the power of our imagination. This imagination refers to the way we think and articulate our thoughts to share with other people using our language from God, and is an opportunity to preserve our language.

McNaughton (1995, p. 6) notes that “activities are the mechanisms in the family system which achieve family purposes and express their social and cultural identities.” McNaughton indicates the importance of activities in the family, which may become a strong bond and connection in terms of achievements, reflecting the social and cultural status of people. As a socialisation agency, every *āiga* (family) in a *Samoan* context can be considered to have activities within the strategies and pedagogical approaches to convey information to children in the mother tongue. In addition, achievements and rewards are set up by parents and other family members as good examples for *fanau* to follow and to challenge them.

Fishman, (1991 cited in Cantoni, 2003, p. 81) noted that, “a language long associated with the culture is best able to express most easily, most exactly, most richly with more appropriate over-tones the concerns, artefacts, values and interests of that culture. In that sense the mother tongue stands for that whole culture.” This simultaneously integrates the speaking of the language in context and the understanding of the culture. Hunkin and Mayer (2006) described this from the perspective of the Pacific Islander, saying that language was a mean of expression how people feel and communicate with the outer world. It was a mean of finding one’s place within a larger societal or political organisation, as well as a means of providing a definition of self and realising community identity. Paul Reeves, (cited in Hunkin 1992) argues that language is the key to any culture. “If you lose the language, your grasp of the culture will be weak. In fact, you will lose it.” (p. ix)

The importance of knowing how to read and write in the language is greatly significant. This requires skills used in learning strategies where listening, observing, speaking and demonstrating or practising take place. According to O’Malley and Chamot (1990), learning strategies are the special thoughts or behaviours that individuals use to help them comprehend, learn or retain new information. Learning strategies provide children with opportunities to articulate their views and to obtain more knowledge about language in terms of using it and maintaining it (Fouvaa, 2003). At the same time this

is an opportunity for children to build on knowledge and understanding so that they can use what they learn in oral form and written form.

### **1.10 Sophistication of language**

The aspect of the sophistication of the language in which children are socialised is a fourth factor. Chantal and Liddicoat (1997) argue that the recognition that culture pervades all aspects of language use has meant that the using and teaching of culture cannot be restricted and advanced levels of language are needed. When people meet and congregate, various levels of language can be spoken and heard. Of course children use the basic or simple language according to their level and age group. Similarly, there is also a home or family language that parents and children employ when talking and communicating at home. But the argument in the thesis is that in certain contexts, if they mirror *fono* functions, the family language can play an important role for parents and children and involve sophisticated language. The forms of language used in the home when sharing with the *fanau* will be a focus.

### **1.11 Outline of the Thesis**

The Thesis is presented in seven chapters: Chapter One introduced the topic which is “What is the role of *fono a le āiga* (family *fono* or family gathering) and *fono a le lotu* (church *fono*) in the maintenance of the *Samoan* language?” Chapter Two provides a literature review related to the topic. Chapter Three describes the research methodology and procedures. Chapter Four documents the results of the study from the results of questionnaires given to participants. Chapter Five reports the findings of the results of the interviews. Chapter Six explains the results of the observations. In Chapter Seven, there is a discussion of the strategies and practices that relate to the family *fono* and church *fono*. In addition, the strategies and practices from both *fono* one used to provide an answer for the research question and hypothesis. The explanation of the *fa’asinomaga* model<sup>19</sup> and its importance in relation to the maintenance of the *Samoan* language is explained.

### **1.12 Research Hypothesis**

The overall hypothesis is that:

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<sup>19</sup> Research design model

‘The family *fono* and church *fono* as redeveloped forms of the *fono a le nu’u* cultural model (*fa’asinomaga* model) provide effective strategies and practices for the maintenance of *Samoan* language in New Zealand.’

### **1.13 Research Aims and Objectives**

1. To examine and explore the importance of *fono a le āiga* (family meeting or sharing) and *fono a le lotu* (church meeting) strategies and practices within those roles those are associated with the maintenance of the *Samoan* language in New Zealand.
2. To examine how *Samoan* people use those strategies and practices within the *fono a le āiga* and *fono a le lotu* and how effective they are in maintaining *Samoan* language.

### **1.14 Research Questions**

1. What is the current problem or issue with the *Samoan* language for the *Samoan* people in New Zealand?
2. How can the *fono a le āiga* and *fono a le lotu* address the current problem or issue on the *Samoan* language in New Zealand?
3. What strategies and practices does the *fono a le āiga* and *fono a le lotu* provide to resolve the problem or issue for the *Samoan* language in New Zealand?
4. How do young people and adults use these identified strategies and practices

**Chapter Two**  
***Tōfā Fa'aalia i le Tāua o le Gagana***  
**The Literature Review**

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**2.0 Introduction**

The maintenance of *Samoan* language in New Zealand requires *Samoan* people to regularly communicate in their language. Fouvaa, Hunkin, Amituanai-Toloa, Tagoilelagi-Leota, Fairbairn-Dunlop and others (2010) claim:

*E tāua tele le feso'ota'i o tagata Samoa i le latou gagana, 'ina 'ia tumau ai pea. (It is important for the Samoan people to make connections with their own people using the language in order to maintain it) (p. 177).*

According to these authors, one of the methods to preserve, prioritise, and empower the language is regular communication between the *Samoan* themselves using their language thus enabling connections to be made in the language. These connections promote understanding between people of shared views and ideas – an understanding that in the process can enable *Samoan* people to value the importance, the role and function of their language.

Communication takes place in a number of social and cultural sites in New Zealand, but arguably with particular power and effectiveness at home between parents and the *fanau* and in Sunday school and youth activities. These contexts can be seen as primary language learning development sites for the young people.

In the previous chapter, we opened out the *tōfā* and by so doing acknowledged those whose work had gone before. In this chapter the *tōfā* is displayed and exhibited. Thus the title, '*Tōfā Fa'aalia i le tāua o le gagana*' literally means the *fa'aalia* (is shown or is displayed) of *tōfā* ('the knowledge, understanding and wisdom') on the '*tāua o le gagana*' (importance of language) from various sources. In the showing, we access their explanations and expressions of *tōfā* on the significance of language to its people. In the case of this study, the *tōfā* provided is designed to indicate constructive strategies in the maintenance of the *Samoan* language.

The issue now facing most minority communities is the maintenance of their language and culture. The need to maintain the language and culture for these communities particularly those that have primary language with English as their second language derives from the dominance of the English language around the world. The dominance of the English language has become a real threat to these communities and their languages. In a real sense, the dominance seems inevitable especially given the push for the English language to be the language of trade and economics around the world (Dale, 2003). This means that the minority communities, like the *Samoan* community, have to urgently examine areas where language can be supported and maintained. It is predicted that two of these areas might be the family and church.

## **2.1 Case studies of language maintenance or revitalisation**

One of the known cases where language was threatened but later revived, came from Israel with the Hebrew language. The Hebrew language was normally spoken in ancient Israeli times but had not been used for the last two millennia. Griver (1997) described the revival of the Hebrew language using a model designed to counter the decline of spoken Hebrew. The Israelis model called, '*ulpan*' which meant 'classes', was designed to teach the Hebrew language to immigrants if they came to live in that country. The immigrants therefore had to learn to speak Hebrew to communicate with the existing population. Examining what Israelis did to resurrect their oral proficiency by implementing the '*ulpan*' model in order to teach the immigrants to speak raises another issue. The issue for the minority languages of these immigrants was their languages were not allowed to be heard and spoken in their own smaller communities. While the one language revival strategy was powerful, another language was threatened.

A similar case occurred in Wales where the native language was under threat due to the dominance of the English language. Griver (1997) explains how the Welsh community revived their language by the implementation of the '*ulpanim*' model they adopted from Israel for Welsh's oral language to be spoken and thereby resurrected. According to Griver (ibid), "the number of native Welsh speakers was eroded by the influence of English. However, with the help of *ulpanim* the trend has reversed" (p. 2). Today, the Welsh language has recovered markedly and is communicated extensively within that country. The Welsh people had a clear vision for the language to be maintained and particularly for their *children* to be orally literate in their language. In so doing, while

they wanted their language to be maintained, there is still the question of the implementation and its impact on minority languages of immigrants who had settled in Wales, or in other countries that use such a model. According to Beveridge (1905) the languages of the minorities should not be discarded at the expense of the majority language but rather to teach and speak their languages in order for maintenance of all languages to occur. On the other hand, immigrants should also set prominent goals regarding the significance of their languages for younger generations and for communication of their languages within communities. They should continue to communicate in their languages for revival and for maintenance.

In the case of the Native American languages, there is a language policy in the United States which is called the Native American Languages Acts (NALA) (Romaine, 2002). This language policy states that the United States of America has sole responsibility to work collaboratively with the Native Americans to ensure the survival of their unique languages and cultures. It is an opportunity to preserve, promote the rights and freedom of Native Americans to utilise, and practise and develop the Native American languages.

Romaine (2002) comments that NALA has a major contribution to make in preserving the Native American languages and cultures. This is one of the most important aspects of having the Language Acts so that the Government can support the maintenance of the first languages. A key question is whether tribes have the resources to be fully committed and be responsible for the maintenance of their languages in terms of using their languages in their communities; or whether the NALA enables language sufficient to make policies and documentation, and not simply for everyday and sophisticated oral proficiency.

The situations described above are very different from that of the *Samoan* language in New Zealand. First, the *Samoan* language is not a native language in New Zealand. Secondly, there is no language policy in New Zealand for minority languages of which *Samoan* is included; and thirdly, the *Samoan* language still is widely spoken although there is a decline among the young generations.

Perhaps one of the active examples of language revival and maintenance is the Navajo language where the Navajo people utilise their language and culture in their

communities. The study on the maintenance of Navajo language in America was carried out when Navajo Language Academy (NLA) which was a non-profit group came into effect. Speas (2008, in Reyner and Lockard, 2009) explained that one of the goals of NLA was to give Navajo teachers a working knowledge of Navajo grammar to support the speakers of the language. There were numerous activities put in place for Navajo language maintenance. These included conducting workshops and Navajo classes with a focus on linguistics, rather than on culture.

Later on, text books were written in Navajo language and one of those books was Diné Bizaad Bínáhoó'aah (An Introduction to the Navajo Language). It was written by Margaret Speas for the Navajo people and for those who would like to know the Navajo language. Some of the information included involves the roles to be carried out by each member of the family. In the context of the present study, it would be important to know if roles and practices promoted in Navajo families had parallels with roles and practices within *Samoan* families especially those involving young people and children. The resources did focus on the role that each family member should play in the upbringing of a child so that children would speak Navajo right from their early age up to adolescence. This strategy would allow the young ones to enhance and embed their knowledge on Navajo language and to maintain it.

This focus on children for language maintenance is an active strategy for the maintenance of any language because children should be able to speak their first language while they are young and perhaps for life (Rogoff, 2003; Sweet and Snow, 2003; McNaughton, 1995; Bronfenbrenner, 1986). In the case of the *Samoan* language, this study explores the socialisation context also to see whether this is the same strategy *Samoans* may focus on for language maintenance.

In South America, the Quechua language is spoken in the Peruvian Andes and it is one of the minority languages in Andes Peruvian. From near extinction, the language was revived when a group of community members in a rural community located in the department of Cuzco (Peru) found specific situations where they felt comfortable writing in their mother tongue. According to de la Pedra (2010) the group conducted various activities to sustain the Quechua language one of which was the reading and recitation of the Bible for understanding which they then applied to everyday life.

There are similarities in language maintenance strategies between *Samoan* language and Quechua language. Speakers of each language make potential efforts to maintain their language at home and at church. In the case of *Samoan*, for example, Tanielu (2004) identifies memorisation and recitation of the *Pi Tautau* and *tauloto* at church as strategies to maintain language. Tagoilelagi-Leota (1996), however, adds a further benefit of reciting children's *tauloto* in church. She argues that recitation of *tauloto* helps children to develop literacy skills (p. 9). In relation to Tagoilelagi-Leota, the *fanau's* literacy skills and understanding of their *tauloto* will help them also to contextualise some of the concepts in their *tauloto*, for example, memorisation and recitation. Usually the church minister organises the Bible reading activities for every class with the assistance of Sunday school teachers. Most students memorise various verses from the Bible and they repeat the memorised verses to the church minister or Sunday school teachers when asked about what they had learned. McNaughton (1996), for example, notes that the *tauloto* exchange is a central part of the pedagogy in church designed literacy activities and in the church-directed pastors and village schools. He argues for the importance of children's learning of their *tauloto* as a central input of teaching literacy in the pastors' schools and village schools. This is one of the effective strategies to maximise children's reading and writing skills and also rote learning techniques.

A further component in the maintenance of the Quechua language was the involvement of families and communities as key participants in these contexts. These contexts helped children and adults to develop Quechua literacy at home and in church. Quechua language was fortunate to have a group of community members in the department of Peru who were literate in their language for their language revival, such as elders who had rich knowledge in Quechua language. According to de la Piedra (2010) the department of Peru found specific situations where such groups managed to use their language, for example a group from a rural community with whom they could work to resurrect the Quechua language. The group comprised of senior citizens who had extensive and rich knowledge about language and culture. These people were 'successful warriors' in their language revival and potentially like *Samoans*, the use of the Bible was an important resource in their language maintenance (de la Piedra, 2010; Tanielu, 2004; Tagoilelagi-Leota, 1996).

A study which compared language proficiency and socio-cultural orientation of the Turkish and Moroccan youngsters in the Netherlands was documented by Extra and Yagmur in 2010. The authors explained that Moroccan youngsters used the Dutch language while the Turkish youngsters preferred and used the Turkish language. According to Extra and Yagmur (2010), the Turkish youngsters' beliefs and attitudes turned out to be an important factor in the community language maintenance because they considered language to be the core value of their cultural identity (Smolicz, 1981; Baker, 1992; Extra, and Yagmur, 2010). Unlike Moroccan youngsters, they considered their community culture as an important dimension of their ethnic identity. However, their community language did not seem to be a core value for their group.

In examining the Turkish and Moroccan youngsters and the way they used their languages in the Netherlands it was found that the Turkish youngsters perhaps had a clear vision for their language as one of the core values of their identities. It is not known whether this came from advice and support from the Turkish community and the elders of that community advised the youngsters about the significance of their language. This sense of commitment might also apply the *Samoan* youth in this study. It is predicted that their motives for maintenance might be similar to Turkish youngsters where they considered their language as one of the core values of their identities. The Moroccan youngsters on the other hand, preferred the community culture but not the community language. It is not clear why the Moroccan youngsters emphasised the culture instead of language. This could be an interesting aspect of preference should participants in this study identify it as such. However, given the understanding that culture represents the language or language represents the culture (Amituanai-Tolosa, 2010), an important question in current study is raised by the Moroccans' case.

In contrast to the previous cases, Africa is the only continent where the majority of children started school using a foreign language which was English (Williams, 2011). Williams based his report on the United Nation Education Scientific Cooperation Organisation (UNESCO) documents prepared by Quane and Glanz (2010, cited in Williams, 2011). The political will to preserve language in a cultural context was voiced by the Vice President of Zambia Kapepwe in 1969. He delivered an important and powerful statement supporting a new language policy in Zambia:

We should stop teaching children through English right from the start because it is the surest way of imparting inferiority complex in the children and the society. It is poisonous. It is the surest way of killing African personality and African culture (cited in Serpell 1978, p. 432 and in Williams 2011, p. 9)

According to the Vice President's statement, teaching children in English from the start is not a potential and rewarding strategy for the Zambian people because this will create divisions of children and the society and the demising of the African personality and culture.

In 1996, there was a documented policy on 'Educating our Future.' It was drafted and voted on, and was carried out to promote Zambian languages as media of instruction in Zambia. Although English was still an official language, some Zambian Members of Parliament protested the 'new language policy' thus pushing for the policy to be drafted and put in place, enforcing children to learn Zambian rather than learning the English language.

The importance of the African case is that it indicates that commitment in some contexts may take political will. A similar case for the maintenance of the Māori language took place when the Kura Kaupapa Māori language approach was established for the Māori people to use their language. The first Kōhanga Reo or language nest was opened in 1982 at Wainuiomata as a result of the Department of Māori Affairs National Planning Conference in 1980. The Kura Kaupapa Māori (Māori medium primary and secondary schools) derived from Kōhanga Reo initiative of the early 1980s (Te Puni Kōkiri Ministry of Māori Development Wellington, 1995). The Kura Kaupapa Māori language approach highlighted the importance of preserving the Māori language for Māori people. This resulted in the establishment of the 'Te Kōhanga Reo Māori Language Immersion Programme' (Te Kōhanga Reo National Trust, New Zealand, 1982). This Immersion Programme was constituted in order for the Māori people to rebuild their language. In Māori, Kōhanga Reo means 'language nest.' As noted earlier the language nest is one of the central objectives of the Kōhanga Reo movement which provides locations and centres for intergenerational focus (Te Kōhanga Reo National Trust, New Zealand). The importance of the language immersion programmes to the Māori people is for them to reinforce and maintain their language (Te Kōhanga Reo National Trust, New Zealand, 1982). The need for everyday and contemporary contexts of use for the maintenance of the Māori language is paramount. Families who create an environment

in the home that stimulate positive communication and demonstrate the importance of written language provide their children with an individual asset that is difficult to duplicate (Henniger, 2009). Te Rito (2010) collected recorded data over the last twenty three years, and presented at the Faculty of Education of the University of Auckland on 'Revitalising the Māori language through education, radio broadcasting and the internet.' It has become one of the ultimate goals of his project to ensure that people converse and have interactive dialogues rather than relying on reading. Te Rito quoted during his presentation at the Faculty of Education of the University of Auckland on 9 May 2011: "People are sick of reading over and over again. They want to hear the words from your mouth." According to Te Rito, one of the reasons why people want to converse and interact in the Māori language is because people want to hear and understand the pronunciation and nuances of the words, so that people can see the emphasis on the potential contexts.

Another Pacific Island nation undergoing language revival is Tokelau. The Tokelauan language revival studies took place outside their community homeland. These studies took place in New Zealand and Hawaii. The first one carried out in New Zealand was in 1999. According to Ah Mu (2009), the project took thirteen years to complete. The project was the translation of a biblical section the Gospel of Mark in the Tokelauan language. The Tokelauans especially the adults and experienced ones in the language in Porirua in Wellington were the major task force of the project. Later, the translation of the Gospels of Mathew, Mark, Luke and John was conducted in 2003. Currently, the committee is working on the translation of the Old Testament in the Tokelauan language. The entire project is managed with financial assistance provided by the Government of Tokelau. The Tokelauan people wanted to translate the Bible into Tokelauan because they believed that the Bible would be their main resource to maintain the Tokelauan language but more importantly to help the Tokelauans to speak their language. In the past centuries, Tokelauans had used *Samoan* language in reading the Bible due to the missionary work thus making them more literate in *Samoan* than in Tokelauan (Ah Mu, 2009). At present, Tokelauans use their Bible as the main source for language revival and language maintenance. Though similar to the *Samoans*, the language revival and language maintenance for Tokelauans might take a while to fully come to fruition due to the decrease in the number of its subjects using it daily, and the constraints to full effectiveness noted above.

In summary, there is strong evidence that in order to maintain language, continuity of oral and written language through practice is important. There is also evidence that the roles that church and family play in the maintenance of language dictates the success of maintaining that language for intergenerational transmission of language and culture. However, any effective maintenance of language depends very much on relevant resources.

## **2.2 Samoan schooling strategies**

### **2.2.1 Language Nests and *Ā'oga Āmata* (Early Childhood Education)**

One approach to language maintenance for *Samoans* in New Zealand draws on the *Kōhanga Reo* and *Kura Kaupapa Māori*; language nests for *Samoans* were established. Language nests are the language centres where the *Samoan* language is learned. Examples of these language nests are the childcare centres early childhood education centres so the infants can still communicate in their native languages. One of the organisations is the *Sosaiete Ā'oga Āmata Samoa i Aotearoa* (SAASIA). This organisation was established in order to reinforce the use of *Samoan* language to *Samoan* children at child care centres. According to the President of the SAASIA, Salā Faasaulala Tagoilelagi-Leota, the organisation has operated for over twenty years ([www.saasia.org.nz/about-us.html](http://www.saasia.org.nz/about-us.html)). The aim is to promote the interests of *Samoan* pre-school children and their parents and caregivers. This also promotes the positive identity for *Samoan* people working with *Samoan* pre-school children and their parents and caregivers. Families who create an environment in the home that stimulate positive communications and demonstrate the importance of written language provide their children with an individual asset that is difficult to duplicate (Henniger, 2009).

### **2.2.2 Schooling and bilingualism**

#### **2.2.2.1 *Fa'alapotopotoga mo le A'oa'oina o le Gagana Samoa i Aotearoa* (FAGASA)**

Other organisations have contributed strategies to the *Samoan* language goals in New Zealand. The FAGASA was established in 1976. It is an association of *Samoan* teachers who teach *Samoan* language in all sectors (early childhood up to tertiary) of education in New Zealand. This association was the major developmental body for the *Samoan* language unit in NCEA Curriculum (<http://www.beehive.govt.nz/node/22822>). In addition it is an organisation that has worked to create an impact on development and

quality of *Samoan* bilingual literacy in schools and workforce (<http://www.hrc.co.nz/race-relations/te-nira-the-nz-diveristy-action>). *The Ta'iala mo le A'oa'oina o le Gagana Samoa i Niu Sila* (Curriculum) was launched in 1996 and distributed to early childhood centres, primary schools, secondary schools and throughout New Zealand upon request (<http://www.beehive.govt.nz/node/22822>) for the teachers who teach *Samoan* language and those who use the language in ministries and companies, and other employment sectors. The objective is to assist the teachers who teach *Samoan* language in school and for people who are in business sectors and other communities and for the *Samoan* people especially the *fanau* to use their language. Much of the commitment of *FAGASA* and *SAASIA* draws an argument and evidence for the significance of bilingualism.

### **2.3 Bilingual Education**

In a context such as New Zealand political and educational commitment to a 'minority' language such as *Samoan* propose bilingualism as an objective. Bilingualism is the ability to speak the first language (L1) and a second language (L2) which in this case is English. Currently, the majority of *Samoan* children in New Zealand are bilingual and can speak *Samoan* and English with some fluency in both languages. Other *Samoan* children in New Zealand are trilingual, speaking *Samoan*, Tongan (or any of the other minority *Pasifika* languages) and English (Amituanai-Toloa, 2010). The different degrees of fluency are referred to by Tabors and Snow (2001) as differing 'inputs' caused by how language is used by different family members in the presence of children in the home. For example, some children might be exposed to *Samoan* language only; some to *Samoan* and English; and others to English only. It is this exposure that gives children different degrees of bilingualism where some are 'incipient' bilinguals and others, 'emergent' bilinguals (Tabors and Snow, 2001).

Bilingualism as a language maintenance strategy is understandable given that school children are instructed in English in mainstream schools. Within mainstream schools *FAGASA* supports *Samoan* bilingual classrooms set up to accommodate *Samoan* children whose parents' preference is bilingual education. This preference has been for a school based strategy to maintain language and culture while the child is undergoing schooling in English. Most of the children in *Samoan* bilingual classrooms are instructed in their language and English with differing separation by time and day.

Some are instructed in two languages 50/50; others are instructed 60/40; 80/20 percent of the day (Tuioti and Kolhase, 2001).

In a study to examine effective teaching of reading comprehension of *Samoan* children in *Samoa* bilingual contexts in South Auckland, New Zealand, it was found that the year 4-8 students who were taught in *Samoan* and English for two years in bilingual classrooms by *Samoan* teachers who had attended the professional development together with mainstream teachers, achieved higher than *Samoan* students in mainstream classrooms in English reading comprehension (Amituanai-Toloa and McNaughton, 2008; Amituanai-Toloa, 2005). The achievement of the bilingual students indicates that students who are taught in *Samoan* can achieve at the same level or higher than their mainstream counterparts.

The concept of bilingualism as an important schooling strategy might assist greatly in the maintenance of *Samoan* language but only if the bilingual programme is additive. Additive programmes are those that allow the child to learn and develop in two languages instead of learning in the majority language at the expense of the child's first language. The latter programmes are known as subtractive. Additive programmes help maintain the child's first language. The positive possibilities for multiple-language use with community members who speak two languages are raised by Garcia (2005). According to Garcia, children who speak two languages have great opportunities to communicate with members of the community than those who are monolingual. Baker (2001) adds that under optimal circumstances bilinguals may use both languages on a daily or frequent basis given the communities have two or more languages that are widely spoken, and the significance of being bilingual allows a person to communicate using his/her first and second language in the communities that use more than one language.

Full immersion programmes (in the language to be revitalised) may provide a more robust avenue for language maintenance. One example is the Hawaiian language immersion programme which commenced in 1996 thus proclaiming that year as, "the year of Hawaiian language". In 1990 the federal Government of the United States adopted the language policy to recognise the right to preserve, use and support the Hawaiian language as their national language. At present, schools in Hawaii have adopted and incorporated other Hawaiian subjects in their curriculum. The importance

of topics and language use within everyday activities is illustrated by the use of Hawaiian culinary art in the curriculum to motivate them so that the names of foods are learned and practices established. In addition, Galla (2006 in Reyner and Lockard, 2009) added that although there is a lack of texts available in the Hawaiian language, the Ulukau website (Ulukau at <http://ulukau.org>) provides invaluable resources which anyone can use.

In the case of the maintenance of the Tokelauan language for Tokelauans in overseas and at home the goals are similar. For example, *Samoans* in New Zealand's goal is for their language to maintain this language through the fluency exhibited by *fanau*. It is possible that the Hawaiians and Māori people share similar goals to *Samoans*. The NALA becomes a major support for the American people in the maintenance of their native language/s. The Navajo language maintenance, Quechua language revitalization and the Turkish and Moroccan languages may also have similar predictions that the only strategy for maintain their languages will be the continuity of communication with their young children in their languages.

#### **2.4 History of *Samoan* language [Pre European-Oral form]**

*Samoan* people spoke their language prior to the arrival of the missionaries on *Samoan* Islands. Their oral language and communication was through everyday informal and formal practices and artefacts. One of the traditional body art forms is the *pe'a* (tattoo) or *tatau* for the male and *malu* for the ladies. According to Albert Wendt (2008) on his visual art work, *Samoan* people also communicated in arts and signs in the olden days. These arts presented the richness of the *Samoan* language through the expressions of designs and patterns that formulate and represent the meaning/s of places, events and identities. For example, in the *tatau* and *malu*, there are features of *Samoan fale* and canoe with other aspects of the traditional *Samoan* culture.

His Highness Tuiatua Tupua Tamasese Efi (2004) explained that the oral *Samoan* language started from *tulagavae* or footprints in the sands of time because these footprints relayed messages. He referred to *tulagavae* (footprints) in the sands of time as rituals, dances, chants, songs and honorifics, genealogies, names and places as tools for recording indigenous history ([www.thefreelibrary.com](http://www.thefreelibrary.com)). Tuiatua stated the significance of *tulagavae* and other forms of traditional *Samoan* arts for the oral language, but not

for recording, because recording of the indigenous history and written documents on *Samoa* language and culture was not carried out until the arrival of the missionaries.

Before the missionaries arrived on the *Samoa* Islands for their missionary work, *Samoa* people learned through immersion in informal and formal practices, observationally (Carmichael, 2007, cited Mead, 1928; Holmes, 1992). The arrival of missionaries to *Samoa* was of great assistance in terms of documenting how the *Samoa* people spoke their language and providing documents in *Samoa* language. Missionaries recorded spoken language, wrote books on *Samoa* language and taught reading and writing. Missionaries however, argued that *Samoa* people's love of songs and dances was disadvantaging their work as the traditional *Samoa* songs and dances were believed to be immoral and offensive (Moyle, 1988; 1984). As a result, the immoral and offensive language was modified to that of general and polite language. One can argue that the language was christianised to reflect the acceptance of the new religion by *Samoa* people.

The *Gagana Samoa* and culture in the past centuries were studied and explored by the missionaries as well as by western scholars and writers (Kramer, 1906; Beveridge, 1905; Pratt, 1817-1894). Interviews with *matai matutua* (elderly chiefs) of the villages enabled these scholars to produce various texts and accounts on *Samoa* and its language and culture. Some of these missionaries and western scholars included Heath (1838) who translated the Gospel of St John into *Samoa* language, Pratt (1817-1894) who described the *Samoa* grammar, Beveridge (1905) who explained the *Samoa* grammar in *Samoa* language, Kramer (1906) who wrote accounts on *Samoa* Islands, Churchward (1926) who did some work on *Samoa* Grammar and Marsack (1962), Duranti (1981), Moyle (1984), Crocombe (2001) who wrote accounts on The South Pacific, and so on. Most of their accounts are diversely employed by various scholars and researchers.

When the missionaries arrived, they began to explore and examine how the *Samoa* people communicated through the use of their language. They began documenting how the *Samoa* language was spoken by using English alphabet. The missionaries taught the *Samoa*ns to use phonetics and phonology using *Samoa* alphabet they documented from the English alphabet ([http://en.wikipedia.org/wiki/Samoan\\_language](http://en.wikipedia.org/wiki/Samoan_language)). They then began to modify the *Samoa* language by helping the *Samoa* people change the way

they used the language from *k* and *g* which they considered *tautala leaga* or bad language to *t* and *n* language forms as *tautala lelei* or good language. One of the issues raised after the missionaries had documented the modified *Samoan* language was the re-teaching of words with the new letters inserted. While the intention of the missionaries was admirable, the modification of words especially with these letters in them was probably a turning point for the language. That means in terms of pronunciation the modification had removed the essence and emphases of words from what they were originally.

## **2.5 Samoan Language and Missionaries [Written form]**

One of the first accounts by Anderson (1777) identified common words such as *tama'loa* (a chief man), *tamae'ty* (a chief woman) and *solle* (a common man). Clearly, *Samoans* spoke the *Samoan* language but without a written form and other European missionaries studied the *Samoan* language when they arrived, documenting it and its linguistic features (Anderson, 1777). From then onwards, the development of *Samoan* language in written form took place and was literally documented by the missionaries. The first missionaries to arrive in *Samoa* from *Tonga* in 1828 were the Methodists. Although the actual date of their arrival was not accurately recorded they were the first group of missionaries in *Samoa* (janeresture.com, 2008). They did not settle in *Samoa*.

One of the missionaries was John Williams of the London Missionary Society (LMS) who arrived on the island of *Savai'i* in 1830. He was welcomed by Malietoa<sup>20</sup> one of the paramount chiefs. From that century, the teaching of the Bible using *Samoan* language began. Perhaps the work that the missionaries carried out on *Samoan* Islands in the past centuries had contributed to the decline of oral *Samoan* language. Historically, *Samoan* people used *k* and *g* language in their communication. Messages and meanings conveyed to each other were direct and easily understood. It is probable that when the missionaries arrived and heard how the *Samoan* language was spoken, they thought that *Samoan* people and the way they spoke their language was uncivilised and savage. As a result, they 'tamed' *Samoan* people by teaching them to use civilised and westernised way of communication amongst themselves by using *t* and *n* language (good language or formal language) instead of the *k* and *g* language. But this westernised way has taken

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<sup>20</sup> Paramount chief of *Samoa* who accepted the arrival of the missionaries

away the *oa* (richness) and *mamalu* (essence), and sacredness of the oral *Samoan* language. The *k* and *g* language is still valid to date in ordinary communication.

Later, other missionaries arrived and continued working on the translation of the English Bible into *Samoan* language and further development of the *Samoan* language, mainly vocabulary, took place (Tanielu, 2004). For example, Heath (1838)<sup>21</sup> translated the Book of St. John into *Samoan* language. Since then, the *Samoan* language has been analysed linguistically by both missionaries and *Samoan* people. Tanielu (2004) argued that the missionaries were instructed by the London Missionary Society (LMS) Board of Directors to learn the *Samoan* language first for their work although they had their own religious agenda. For example, the missionaries communicated with *Samoan* people orally and this made them listen to the pronunciation of the words and their application. This practice assisted them not only to preach the Bible, but also to enable them to use *Samoan* language.

## **2.6 Acknowledgement of Missionaries' works**

The translation of the Bible into *Samoan* and other recording of the written form of the *Samoan* language have contributed to the *Samoan* language (Kamu, 1989). Another contribution was the explicit recognition of two language forms - polite language and ordinary levels of language. The polite language still exists today not only in church where the *fa'aaloalo* (respect) language is spoken and heard but also in *Samoan* communities in *Samoa* and overseas in institutions like family and church by the *Samoan* people.

Further contributions were the establishment of churches in the villages and mission schools where practices were carried out in *Samoan* language. Their work also assisted in the growth of the spiritual relation of *Samoan* people to God, reading the Bible, praying and attending church services. Tanielu (2004) acknowledges that the first real influence which impacted greatly on the *Samoan* people was the LMS missionaries. The LMS pioneered the introduction of Christianity and also introduced formal education. From then onwards, *Samoan* people went to church and considered this another important and central institution in which to continue the use of their language. For example, people carry out their early morning services as well as their evening services,

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<sup>21</sup> One of the European missionaries

say grace before partaking of any food, donate *alofa* (pledge)<sup>22</sup> for the pastor and provide food for the pastor. Some of these activities still exist from the missionaries' teaching and their *tautua* (service) to the Lord through the church.

The importance of such practices in church is for the maintenance of the *Samoan* language. The *fanau* can learn how the *Samoan* language is used in how these activities are carried out. For example, the use of the *Samoan language* in prayers and in serving and partaking of food are some of the more common activities which children observe and hear for their own language learning. Arguably these activities have a central importance in the maintenance of the *Samoan* language.

In addition, further language learning for the maintenance of the *Samoan* language can take place in church where the *fanau* read *Samoan* Bible and memorise their *tauloto* in their language during Sunday school classes. *Samoans* learned how to read and write and developed their literacy skills (Tanielu, 2004) in their language from the missionaries.

Moreover, Simanu (2002) acknowledges the importance of the missionaries' work in *Samoa*. She explains in *Samoan* that:

*E maeu le aogā o galuega a misionare mo le fa'atalalelei o Samoa, ma o nisi nei o mea aogā mo le soifua o tagata na amata e misionare. a) o le fa'atulagaina lelei o le gagana a Samoa. Sa tau fa'alogi i le fa'aleoga o 'upu i le tautala a tagata, 'ona taumafai lea e tu'u i se pi (alphabet) po'o o le fa'asologa o mata'itusi (alphabetical order) ia foliga i mata'itusi o le gagana Peretania. O nai tusi muamua lava nei e tolu na a'oa'o ai le faitau a tagata Samoa, o le Pi Tautau, o le tusi Failotu a Faifeau ma le Tusi Pese. e) na latou liliuina fo'i fa'aSamoa le Tusi Paia e fa'aaogā i lotu (p. 627). (It was an amazing task that was carried out by the missionaries on evangelising of Samoa. Some of the important activities occurred for the well-being of people were: a) the arrangement of *Samoan* language. They listened to the pronunciation of words when people communicated, tried to put them in alphabets and arranged them in alphabetical order like the English alphabets. The first three books that used to teach *Samoan* people how to read were: the *Pi Tautau* (Reading Chart), *Tusi Failotu a Faifeau* (Pastors' guiding booklet for church services) and *Tusi Pese* (Hymn Book). e) They translated the English Bible into *Samoan* Bible for church services.)*

The importance of the missionaries' work in *Samoa* can be seen in outcomes such as the development of *Samoan* written language through an alphabet. They listened to the pronunciations of the words in people's speeches and tried to put them in alphabetical

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<sup>22</sup> monetary donation.

order like the English alphabet. The first three Church books that used to teach *Samoan* people how to read were the *Pi Tautau* (Reading Chart), *Tusi Failotu a Faifeau* (Pastor's guiding booklet for church services) and *Tusi Pese* (*Samoan* Hymn Book). Simanu (ibid) ascertains that *Samoan* people began to understand about Christian life when the missionaries brought in Christianity. They translated the Bible into *Samoan* and started teaching people how to read the Bible for Eternal life. The fluency and the understanding of the *Samoan* people from reading the *Samoan* Bible is an opportunity for them to maintain their language.

## 2.7 Types of language

### 2.7.1 *Tautala leaga* [*k and g language*]

The documenting of *Samoan* language has enabled the identification of types of language use. The *tautala leaga* [bad language]<sup>23</sup> using *k* and *g* is one of the types of language that *Samoan* people use to communicate and interact with others every day. The *tautala leaga* is also known as informal language. It is also considered as a common language which people use when they interact. The informal language is heard at home when parents and children interact at informal socialisations, amongst youth interactions and at informal meetings. The chiefs and orators consider this language as the most revealing form of oral language to convey the essence and importance of the message sent. The *k* and *g* language is heard during the exchange of traditional *Samoan* speeches when village meetings take place. *Samoan* people employ the *k* and *g* language because it is easier for them to pronounce the *Samoan* words. It is also heard outside in open areas during traditional ceremonies where *Samoan* people congregate. Simultaneously, the *k* and *g* language reveals the warmth and friendly atmosphere of the society and the nature of the event. Beveridge (1905) for example, wrote in *Samoan* language about the application of the additional letters (*k*, *g* and *r*) to the *Samoan* alphabet and was translated into English during this research. He wrote:

*k* - *aua le tusia le k i upu moni o le gagana Samoa, a ia gata ai lea mata'itusi i igoa na maua mai i isi gagana.* (*k* - not to be included in correct *Samoan* language but only in names from other languages).

*g* – *aua le fesuiaia le g ma le n i le tautala ma tusiga o upu Samoa.* (*g* - not to be exchanged with *n* in spoken and written *Samoan* words).

<sup>23</sup> also informal language and every day and ordinary language. It is also a formal language especially the presentation of the cultural speeches.

*r – aua le tusia le r i upu moni o le gagana Samoa, a ia gata ai i lena mata'itusi i igoa mai i isi gagana. (r - not to be included in correct Samoan language but only in names from other languages).*

### **2.7.2 Tautala Lelei [t and n language]**

The good language or *t* and *n* language is regarded as *tautala lelei*<sup>24</sup>. It is employed by the *Samoa* Government for formal and written communication. It's one of the official languages in *Samoa*. The *t* and *n* is known as *tautala lelei* (formal language) and is used when people write and speak in formal occasions like church service, greeting and welcoming visitors and talking to distinguished guests. It is a language of respect. Hunkin (1988) comments that the *t* and *n* go together in respectful speech, while *k* and *g* go together in colloquial speech. Although *t* and *n* language is considered a formal language, the *k* and *g* language is also a formal language, the *k* and *g* is an everyday language. It is used in people's talking and conversation. People considered the *k* and *g* language as a friendly language to them. It opens up your thoughts and builds welcome atmosphere. In *matai's* cultural contexts, the *k* and *g* is the language used to present traditional speeches. *Matai* believe that using *k* and *g* in speeches is 'easy and simple' without thinking of how to pronounce or say the *Samoa* words using *t* and *n* language. The only difference with the *t* and *n* language is the pronunciation of words.

The *tautala lelei* (*t* and *n*) language was used by the missionaries during their work in *Samoa* in 1830. Some of these missionaries, for example, John William (1830) delivered the missionary work to *Samoa* people. Pratt (1817-1894) who described the *Samoa* grammar, Heath (1838) who translated St. John into *Samoa* language, and Beveridge (1905) who introduced the *Samoa* alphabetical letters *a* to *v* while *h*, *k*, *r*, were the letters in the English alphabet. Even today the *Samoa* churches in *Samoa* and overseas are using the language forms and devices as well as the written codes of the *Samoa* Bible developed by Pratt in 1890s.

## **2.8 Fono a le Nu'u [Village fono] and adaptation in New Zealand**

As noted in Chapter One: A central institution for language, in addition to the Church institution, is *fono a le nu'u*, the village *fono*. Explicit information on *fono a le nu'u* is provided in Chapter One. In *Samoa*, every village has its own *fono*. It takes place at the

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<sup>24</sup> It is a formal and written language used in communication and formal documentation. *Samoa* people believed that it was introduced by the missionaries and implemented in church sectors.

*malaefono* or *falefono* (meeting place or meeting house). The village *fono* is where members of the village especially the *matai* (chiefs) come together to discuss issues for the well-being of the village. During this *fono*, honorific, chiefly and respectful language is used during cultural speeches. In addition, the use of *k* and *g* language is heard all the time because *k* and *g* is the chiefly language where *matai* utilise it in the *fono a le nu'u*. Apart from the *fono a le nu'u* as a traditional site where the *Samoan* language is spoken, the family *fono* and church *fono* continue the representation of this traditional practice where cultural values and processes are executed. Within these settings, the practices of the *Samoan* language will be continued so that the language learners will have opportunities to foster and develop their understanding of their language. Furthermore the practices of the *Samoan* language in both settings could be similar and people may consider these sites as powerful contexts for socialisation. Moreover, the modelling of both language and culture in the family *fono* and church *fono* by the higher status people provide fundamental steps for the *fanau* to ground themselves initially in their language and culture especially in the home because home is considered as the first institution where learning the *Samoan* language and culture takes place in its theoretical and practical dimensions. The *fanau's* experiences will assist them to develop their knowledge and their thoughts gradually and become more logical and sociocentric in nature (Taylor, Branscombe, Burcham, Land, 2011).

### **2.8.1 Family fono in New Zealand**

A form of the village *fono* occurs in a more restricted family setting in three forms. One is immediate family *fono* amongst parents and the *fanau*. The second is an extended family *fono* where grandparents and siblings of the immediate family and their children attend. The third family *fono* refers to all relatives and family who have connections to the family titles. It is this latter family *fono* that the *Sa'o* (High Chief) resides over. These *fono* might be present in New Zealand in adapted forms where family members are more scattered than in *Samoa*. It is assumed that the immediate family *fono* might be the only *fono* common in New Zealand.

One of the strategies and practices to increase the understanding of the language learners in their language is participating in the family activities. This is an opportunity for family members to model the articulation and use of the correct language to the *fanau* in order for the language learners to understand the pronunciation, meaning and

the application of the language to the correct settings (Philips and Smith, 1997). At the heart of instruction effective guidance both in literacy and in language more generally are processes to help children become aware of, find, and fix their own errors and to develop 'strategic activity' (Philips and Smith, 1997). Children can develop their understanding of the activities that they undertake through observing and reflecting on their own usage.

Within the family activity settings members have roles to play using *Samoan* language. For instance, the senior members of the family not only teach and show to children their daily activities but also look after the family. Furthermore, the relationships in the family may enforce firm rapport and mutual trust. The argument in this study is that these interactions and activities in the family may help children to better understand their cultural identity and their family roles in family and church settings (Rogoff, 2003). Simultaneously, this socialisation can enable children's language development to increase. McNaughton (1995) explains that the activities in which children participate provide the structure for their development, and development increases participation in socio-cultural activities. According to McNaughton, development of language learning will depend on participation and involvement in various language and cultural activities. This will be an opportunity for the *fanau* to learn more of their language and meet with different people who have different experiences and knowledge of the use of the language. The evidence from socialisation studies is that both active and more observational forms of guidance occur during family interaction where parents observe and may directly or indirectly correct where necessary the pronunciation of *Samoan* words that children may not pronounce correctly (Ochs, 1988). To date there are no studies of family socialisation practices from using the framework of *fono*. But the strategies of sharing and discussing views, as well as making decisions are the aspects of '*fono*' in terms of family interaction and socialisation that empower children development culturally and socially (Ochs, 1988; Rogoff, 2003).

Dickie and McDonald (2011), state that in *Samoan* families, literacy is not determined solely by the agency of the church. According to the authors, children's literacy practice may depend entirely on the family and its potential role in terms of literacy skills, in order for the children to have basic understanding of their language before attending Sunday school and church.

### 2.8.2 Church *fono* in New Zealand

The church *fono* in New Zealand has similar socialisation practices to the family *fono*. This similarity is in terms of sharing views and discussing ideas in both settings. *Samoans* in New Zealand are organised around the church which becomes the cultural base for social organisation of their group. According to (Kerslake and Kerslake, 1987) the organisation of such provides continuity of cultural and social groups as a central place of gathering where *Samoans* can continue to use the language.

The role of the church includes adding literacy tools to the socialisation process where children learn to read and write in a literate environment (Piper, 2003) thus increasing their cultural and linguistic knowledge. In the case of the *Samoan* language, church members should plan and organise oral and written activities where the *fanau* would find empowerment in learning their language, especially their oral communication.

More interactions in church settings take place when children participate in their youth competition programme as well as White Sunday where children participate (McNaughton, 1996) and perform their prepared verses at church. *Samoan* language is widely employed in these church activities and children find it interesting because they all want to speak the language in front of their parents and other people. Other than the Sunday school and youth programmes, Bible reading activities occur.

A general claim for the *fono* model is that the church in both *Samoa* and in New Zealand has taken some of the roles and structures of the traditional *fono a le nu'u*. Hunkin's article on *Va Feāloa'i* (2006) argues that there are no villages in New Zealand so that church has been used sometimes address 'aulotu the terminology used in *nu'u o le Atua* (God's village). Within the general claim of the significance of the church in New Zealand is a more specific claim. It is that the smaller *fono* where interactions between Sunday school teachers and children, youths and their leaders, and children's interactions in class take place are other major sources of learning oral *Samoan* language. It is through these socialisation processes that these interactions may reflect the construction of cultural beliefs and values for different groups of people within the community (Macpherson, 1990). Furthermore, these socialisations may provide the opportunity to use the material participants have learned in ongoing community events.

In New Zealand, the church is similar to a context of a *fono* (gathering) where *Samoan* people congregate. The church congregation is led by the church minister. The language employed in the setting can be both chiefly and biblical. The church activities also occur in various church sites especially Sunday school and youth group so these are also potential sites for learning more knowledge about the *Samoan* language.

Within the *lotu* contexts, are other smaller contexts like Sunday school, youth group and choir. These different church groups have their own agendas and activities so that all the members are involved. For example, in the *Ekālēsia Fa'apotopotoga Kerisiano o Samoa* church, the Sunday school classes run from 9.00 am till 10.30 am. There are two teachers allocated for each class. These teachers are mainly the adults of the church with the assistance of senior youth who were born in New Zealand. This mixture means that the young teachers will have more time with the adults to gain experience from and to know more about *Samoan* language. The classes are conducted in *Samoan* language. This includes the reading of the Bible in *Samoan* language as well as the explanation of the story/theme (from the Bible) to the children.

In the *Ekālēsia Fa'apotopotoga Kerisiano o Samoa* church, the majority of children in all classes were born in New Zealand with only a few children who were born in the islands. The practices of reading the Bible in *Samoan* and explaining the story/theme in *Samoan* to children provide opportunities for all children to understand how *Samoan* language is spoken through listening, repeating, observing and practising. For example, children and young people can imitate and practise their reading when the Sunday school teacher informs them to repeat after him/her. Following that, the Sunday school teachers and the children will read the passage together, so that the *fanau* can understand the pronunciation of the words.

The smaller *fono* in church where interactions between the Sunday school teachers and children, youth and their leaders occur are other major sources of learning oral *Samoan* language. Given socialisation processes, these interactions will also reflect and construct cultural beliefs and values for different groups of people within the community (Macpherson, 1990). Rogoff (2003) argues these socialisations occurring with young children provide the opportunity for children to use the cultural tools they have learned in ongoing community events. The maintenance of culture or *fa'aSamoa* through cultural practices has been known to frequently operate in New Zealand with *lotu*

(church) as the major agency for *Samoan* families to continue the daily practice of family devotions which includes Bible reading (McNaughton, 1996).

### ***2.8.3 Sunday school in New Zealand***

The Sunday school is an ongoing event in the village. It usually starts at seven o'clock in the morning until half past eight in the morning. The Sunday school consists of five classes and the Junior Youth. Each class has two Sunday school teachers taking turns to prepare class activities. Sending children to Sunday school is one of the parents' roles. Some parents (especially mothers) accompany their younger children to Sunday school until it is finished. This is to make the younger ones feel comfortable and avoid fear and shyness. During Sunday school, teachers always allow children to take part in class activities. For example, children participate in activities like drawing pictures, reading the Bible and story books, acting a simple drama and summarising a story. All the activities are conducted in *Samoan* language. Sometimes, English is used in other parts of Sunday school programmes and action songs when they get together (combining all Sunday school classes) and to make children learn English. Tanielu comments that:

The Sunday school syllabus is exclusively 'religious' while the pastors' schools' syllabus also includes religious instruction as well as secular subjects that emphasize instruction in reading, writing and arithmetic, general knowledge and *Samoan* language, its colloquial form and language of respect (Tanielu, 2004, p. 15).

In New Zealand church parishes, there are various numbers of church congregations for each parish, for example, one of the parishes where the *Ekālēsia Fa'apotopotoga Kerisiano o Samoa (EFKS)* church that is employed in the study, belongs to the Maungakiekie Parish. The Maungakiekie Parish consists of ten churches. Each church congregation takes part in the church service once the Maungakiekie Parish congregates during its annual gatherings. The Maungakiekie<sup>25</sup> is also a Māori name for One Tree Hill (in Auckland) and refers to the Central Auckland's Electoral Constituency.

### ***2.8.4 Learning Samoan language (pastors' schools)***

Like others, *Samoan* people learn their basic language from infancy with their parents at home. After the introduction of Christianity, the extension of their home learning

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<sup>25</sup> It is a Māori name for One Tree Hill and electoral seat that includes One Tree Hill, Greenlane, Mt Wellington.

occurred in the form of *āoga faifeau* (pastors' schools) where children learned how to read the *Samoan* alphabet A, E, I up to V in the '*O le Pi Faitau*' (Reading Pi Chart).<sup>26</sup> The importance of the pastors' schools was for everyone in the village especially for children to learn how to read and write in their own language. By doing this, children read the *Samoan* Bible where they understood the pronunciation of the words and their meanings. Children not only learn their oral and written language, but they also study the basics operations in Mathematics and times table. On entry to state schools, teachers who are aware of this learning can capitalise on the literacy these children have to write that is, A, E, I, O, U, and so on, because their basic skills of learning (especially speaking, reading and writing) have developed from the pastors' schools (Tanielu, 2004).

The letters *h, k, r* are added to the *Samoan* alphabet because these are from the English alphabet. Beveridge (1905) states these letters are not in the *Samoan* language. The counting numbers one up to ten written in Roman and Arabic forms are also included in the '*O le Pi Faitau*' chart for the children to learn the counting process. The normal practice is that children must take their complete understanding of the *Faitau Pi* (Reading Class) before they begin *Vasega Muamua* (Class 1). Tanielu (2004) comments what the children learn in the *āoga a le faifeau* could equip them with those literacy skills to give them a 'head start' in school and to learn another language. She also states:

It is likely that children who learn in *Vasega Pi* at the *aoga a le faifeau* (reading class at pastors' schools) to count and do simple addition and subtraction (using fingers and toes) as well as learning the 2 and 3 times table respectively would 'latch' on quickly to numeracy in English (Tanielu, 2004, p. 29).

The students' progression and abilities to study the basic content of the *Samoan* alphabet, times tables, themes from the Bible and rote learning exercises to advanced learning activities are studied in various classes at pastors' schools. Some *ā'oga a le faife'au* (pastors' schools) in different villages and other churches like Catholic and Methodist have different age ranges, depending on children's abilities from primary education and pastors' schools. The *Vasega Fitu ma le Vasega Valu* (class seven and eight) is the Junior Youth group. This is where the *faife'au* (pastor) spends most of his time during Sunday school as well as with the Youth programme in the evening.

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<sup>26</sup> *Samoan* Reading Pi Chart

Marchette (1984) commented that the village Pastor's school was in effect the first educational institution for students in *Samoa* and remains as such today. Marchette's (ibid) account on the Pastor's school described how *Samoa*n students engaged with oracy and literacy and found a basis for entry to state's schools and missions' schools.

*Samoa*ns overseas may use the church as a place to meet just like the village in *Samoa*. *Samoa*n churches continually practice the *fa'aSamoa* as the *Samoa*n way of life embracing *Samoa*n language and culture (Hendrikse, 1995). This is where the practising of the language and culture can take place where the *fanau* can experience and learn how the ideas are expressed in the *Samoa*n language from the experienced people at church and in the Sunday school and Pastor's school.

### ***2.8.5 The Youth Programme in New Zealand***

The youth programmes in New Zealand are similar with the youth programmes in *Samoa* where young people learn the language through interaction at home and in the church. For example, the youth programmes in church are mainly on using the *Samoa*n language in their discussions and exchange of ideas on either a topic from the Bible or a topic that is chosen by the church minister. Usually the youths meet once or twice a week for their programmes. Some of their programmes include cultural activities where they also divide into groups and practise their activities according to the theme that will be provided by the church minister. For example, the using of the *gagana fa'aaloalo* (respectful language) in different contexts, like home and church. The importance of these activities is for them to use their language learn from each other. The church minister and the youth leaders are in charge of the youth activities. One of the examples is the Polyfest<sup>27</sup> Event where Pacific Islands' students and other people who want to learn the Pacific language and cultures celebrate various cultural events.

The evidence suggests that the articulation between settings is very important to development, especially a clear phase of development. In New Zealand, evidence presented by Tagoilelagi, McNaughton, MacDonald and Farry (2005) show that children who are in early childhood education centre where *Samoa*n is the language of instruction are likely to be fluent speakers of their first language and having enough literacy in *Samoa*n language on entry to school. But after one year of their transition to

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<sup>27</sup> Polynesian Festival

Primary school their command of English accelerates and their *Samoan* language declines. This decline seems to be a reshuffling of an English Curriculum getting introduced at a very early stage of childhood education. The children's early stage of learning and development in their first language is interrupted. This has given children little choice of their mother tongue. It is stated by Tanielu that:

It is a period when the child is still most emotionally attached to parents, especially the mothers, and the children bring to school not only the literacy skills acquired outside school but also their affective and moral values. (Tanielu, 2004, p. 23).

Tanielu highlights the significance of little children and their communication with their mothers in their language is effective. This is their early stage of learning where they need to understand more of their language as well as moral and cultural values.

### **2.8.6 The Church Choir**

The church choir is another potential socialisation site in the church. Choirs make a major contribution to the service. All the hymns are in *Samoan* language and these are to be sung in family services (evening and morning), in church service, wedding, funerals and other occasions. These hymns will perhaps assist the *fanau* in learning their language and to understand the meanings of the hymns. In the *Ekālēsia Fa'apotopotoga Kerisiano o Samoa* church, there are four hymns for each service, except the first Sunday of every month where Holy Communion takes place where five hymns for the morning service are scheduled. The choir practices run twice a week. This choir practice is usually on either Tuesday or Wednesday and Saturday evenings for the Sunday services. One of the activities where church choirs participate in is when the churches of the same parish are gathered in one church for a special event. Each choir sings a hymn for the service of that event.

## **2.9 Va Tapuia and Va Feāloaloa'i**

As noted earlier, the *va tapuia* (sacred space) and *va feāloaloa'i* in the *fa'a Samoa* and *Samoan* context associate with the *mana* (inner conscious) and *fa'aaloalo* (respect). *Va tapuia* originates from *va*, meaning space, and *tapuia*, meaning sacred. *Va feāloaloa'i* inherits from *va*, meaning space and *feāloaloa'i* meaning facing each other. According to Hunkin concurred in Soo (2007), *va* defines relationships and distinguishes boundaries with each lexicon item, describing a particular realm in the social, cultural

and sacred spaces occupied by *Samoans*. When *va* combines with *feāloa'i*, (plural of the word *alo* – front or face), the social as well as cultural words of *Samoans* is at once described and prescribed at the same time. It is stated by Amituanai-Toloa (2002) that *va tapuia* and *va feāloa'i* is a *Samoan* concept between the *feagaiga* (covenant relationship of brother and sister) and the core of all relationships founded and grounded on *fa'aaloalo* (respect).

The *Samoan* cultural concept of *teu le va* or *va tapuia* and *va feāloa'i* plays an important role in the daily *fa'aSamoa* not only in the family contexts but also in church environment and villages in *Samoa*, for example, at home between parents and the *fanau* where the *fanau* should understand their *va* and *fa'aaloalo* with their parents, and between the sister and brother and others in the family. In the case of the *matai* and his/her extended family, the extended family and relatives are aware of their relationships with the chief of the family where *va tapuia* and *va feāloaloa'i* are daily existing practice. This daily practice is carried out in terms of serving the *matai* in various forms and means. It is noted by Hunkins and cited in Soo (2007) that *va feāloa'i* involves the act of reciprocating, a key behaviour that is important in the day to day relationships that drives the people to move socially and culturally and physically. Hunkin and Soo comment on the importance of *va feāloa'i* in the *fa'aSamoa* when people congregate not only in the social context, but also in cultural and physical environments saying that it is a key behaviour where people observe and consider it respectfully every day. In addition, it would be also an opportunity for the *fanau* to learn how the *va feāloa'i* is practically occurred and the use of oral *Samoan* language amongst members.

Vaai (1999) also explained the *va* (space) which implied mutual respect and courtesy that operated not only at a physical and relational level but also as metaphors for negotiating the space between cultures. Moreover Anae (1998) argued that *teu le va* incorporated *fa'aSamoa*: the holistic framing of its associated institutions and concomitant, as a way of knowing, of living and acting out of and within our multi-levelled social, cultural and political relationships. Amituanai-Toloa (2002), Vaai (1999) and Anae (1998) discussed the importance of *va tapuia* or *va* concept of the *fa'aSamoa* because it was a covenant and treaty considered in *Samoan* culture before any activity will take place, otherwise the activity or task that is planned for its

successful completion will not be achieved. In addition, there will be no blessing for the project from the senior citizens because they are not only sharing their *tōfā* and knowledge but also praying seeking God's blessing upon the researcher or whoever is responsible for the activity. Furthermore, the importance of *va tapuia* and *va feāloa'i* is the 'core' of the *fa'aSamoa* regarding the relationship amongst people, as Tui Atua acknowledged in Mai Review (2010). He stated that *va feāloa'i* and *teu le va* is the *fatu* (essence) of *fa'aSamoa*. *Teu le va* is a 'mutual agreement' between the two parties that needed to undertake in a cultural manner, but not to 'look after, and if necessary tidy up the *va*' as stated by Anae in her list of *teu le va* (Mai Review 2010, p. 12). Looking after, and if necessary tidying up, the *va* can be referred to as a decoration of any space and place. This will have different emphasis and interpretation of the concept, losing the essence of the *teu le va* and *va feāloa'i*, and people will utilise it like just like another normal element in terms of research work, without being fully committed and understanding the cultural essence of *teu le va* and *va feāloa'i* in its theoretical and practical phenomena. In addition, other researchers from other countries will just utilise the *teu le va* without the in-depth and cultural knowledge of cultural concept, losing the *mamalu* (essence) and *ogātotonugālēmū* (core) and *fatu* (heart) of the *teu le va* and *va feāloa'i*. People should remember that the *va tapuia* and *va feāloa'i* are not only used in the *fa'aSamoa* but also between them and God. People must respect and consider their *va tapuia* with God through the principles and the Ten Commandments as stated in the Bible where Le Tagaloa (1996), (concurrent in Mai Review, 2010) that there is *va tapuia* between the created and the "Creator." The young people should understand the importance of these *Samoa* cultural concepts and how people utilise them in their communal contexts. Importantly, this also provides for the maintenance of their language.

## **2.10 The *Tautua* [Service]**

The *tautua* is one of the aspects in the *fa'aSamoa*. There is a *Samoa* saying that '*o le ala i le pule o le tautua.*' It literally means the way to authority is through good service. The role of *tautua* in the *fa'aSamoa* is important because people who perform it have to make sure that everything is provided for the *āiga* (family). Within the *Samoa* family there is a *matai* (chief) where everyone in the family contributes to serving the chief in any form and means. For example, it can be food items or money. Doing family chores and listen to the parents are considered service for the family. Young people in the

family carry out family chores and listen to their parents because these 'learning opportunities' will accustom them to understand how the *Samoan* language is used in the *tautua* (Tanielu, 2004). Conversely, only some forms of *tautua* are carried out in New Zealand; some do not actually take place because of the different context. Here lies another cause of the language declining.

### **2.10.1 Several forms of tautua are**

*Tautua lelei* or *tautua tuāvae* is where people in the family provide the service for the *matai*. It is a service performed everyday by people who reside at the family household (Suaalii-Sauni, 2006, cited in Soo, 2007). *Tautua matapalapala* or *tautua vela* is where people prepare food for the *matai*. It is a service that is performed with the dirty eyes from cooking. *Tautua vela* is performed with burned eyes or cooked eyes (Tanielu, 2004). *Tautua mamao* or '*ai taumalele* is when relatives of the family who reside in other villages or abroad and always provide *fa'amomoli* (money or food items) to take and send over for the chief of the family and for everyone else in the household. Suaalii-Sauni (2006, cited in Soo, 2007) explains that '*ai taumalele* is a regular service given by somebody living outside the village. *Tautua toto* is performed at times of dispute and quarrels. People perform this service when the family and household do not want to be lost and vanquished. It is a blood service demanding laying down one's life for the family (Tanielu, 2004). *Tautua 'upu* is a service where a member that has the *tōfā* and *poto* (knowledge and understanding) and is well-versed in cultural speeches. *Tautua paō* and *tautua leaga* is an unpleasant service. This is when someone in the household or a relative performs an unnecessary service that is not acceptable.

## **2.11 Connection between fono in New Zealand**

The argument has been that *Samoan* people in New Zealand use church as their meeting place to practise the use of their language and culture. It is similar to that of the *family fono* in that it provides processes to socialisation practices. A question arises as to the articulation or match between socialisation activities in the two settings of *fono*. Is how do socialisation practices in the two settings relate to each other and what is the information practice that flows between? Perhaps the socialisation activities that occur in the family and church *fono* are similar in terms of strategies and processes used how these activities are carried out. According to Tanielu (2004) the church and the *fa'aSamoa* have equal status and the church cannot survive without the *fa'aSamoa*. The

church and the *fa'aSamoa* (language and culture) and the *āiga* (family) have similar roles in the linguistic and literacy development of the *Samoa* people. It is these roles that provide sites for interactions to occur between individuals and their God.

Practices that *Samoa* people execute in church and family settings may or may not be similar. For example, the practices that the *Samoa* people utilise at home may be matched with the practices they engage with in church, Sunday schools and youth activities in terms of forms of communication and usages. Tanielu (2004) claimed that the practices the *Samoa* people utilise at home and church are similar and it is this similarity that may assist in the increase of the understanding of the language. But there is little known on detail about the degree of match or complementary.

In some churches set syllabi and other reading materials are written and produced by head offices for their Pastors' schools. For example in the EFKS church, pastors receive their set syllabi and written materials from the head office in *Samoa*. These materials are sent to overseas countries for the EFKS church to utilise as shown in Table 1.

Table 1

*Vasega o le Ā'oga Faipe'au (Classes at Pastors' Schools)*

Class		Age
<i>Faitau Pi</i>	Infant Class	3–5 years old
<i>Vasega I</i>	Class One	5–6 years old
<i>Vasega II</i>	Class Two	7–8 years old
<i>Vasega III</i>	Class Three	9–10 years old
<i>Vasega IV</i>	Class Four	10–11 years old
<i>Vasega V</i>	Class Five	12–13 years old
<i>Vasega VI</i>	Class Six	13–14 years old
<i>Vasega VII</i>	Class Seven	15–16 years old
<i>Vasega VIII</i>	Class Eight	16–17 years old

Studying subjects at the pastors' schools may contribute significantly to children's primary education. The children discover that what they learn from the Pastor's school can assist them constructively in their primary learning as the fundamental stage of learning (in oral and written modes of the language). Tanielu (2004) argues that 'the knowledge and skills that children gain from the Pastors' schools' would form part of the semantic resources they would take to their entrant classes at primary schools' (p. 17). Simultaneously, their level of competence in *Samoan* language as well as in content knowledge may increase. Examples of subjects are: *Faitau Pi* (Reading the Pi) for the infant children, writing of capital letter A to V and small letter a to v with h, k, r in printed codes and handwritten task, answering the *Matā'upu Silisili* (studied questions and answers), as well as questions from the *Tala Tusi Paia* (Bible Stories) and the reading of some of the verses from the Bible. The pastor normally handwrites and prints the letters of the alphabet on the board so that the young children can copy them in their exercise books and have more practice at home. In addition, Tanielu (2004) claims:

Retaining the *fa'aSamoa*, language and values, is given high priority in the pastors' schools. It goes with socialisation of children and the inculcation of *Samoan* values, in particular the value of respect, which drives the whole *fa'aSamoa* (Tanielu, 2004, p. 17-18).

The basic writing practice starts from *Vasega Muamua* (Class One) and *Vasega Lua* (Class Two). In their practice, children write the *Samoan* alphabet in both capital and

small letters in *tusilima ma tusilolomi le `A` tele ma le `a` la`ititi* (handwritten as well as printing codes). They also practise writing numbers one to ten in *fa`aRoma ma le fa`aAlapi* (Roman and Arabic). From *Vasega Tolu* (Class Three) up to *Vasega Sefulu* (Class Ten), students answer the questions from *Tala Tusi Paia* as well as questions from the *Matā`upu Silisili* (themes) of stories from the Bible. The learning of the *Samoan* language in Pastor's school in *Samoa* and in New Zealand is similar, because the church and its headquarters in *Samoa* prepare a curriculum for the churches in *Samoa* and in overseas.

The *Vasega Muamua* (Class One) up to *Vasega Valu* (Class Eight) participates in reading some scripts from the *Samoan* Bible. In this category, the *faiife`au* (pastor) asks children to read aloud. At the same time, the *faiife`au* (pastor) corrects any unclear pronunciation that occurs during the reading. Apart from reading, students are also advised to learn and memorise their *tauloto*, questions and answers distributed to them during their daily classes. *Tauloto* exchange is a central part of the pedagogy in church designed literacy activities and in the church-directed pastor and village schools (McNaughton, 1996). These questions and answers are produced from some of the stories in the Bible. Good interactions between the *faiifeau* and the children occur when this oral activity (rote learning) occurs, that is *fesili ma tali o le matā`upu silisili* (thematic questions and answers). Rogoff (2003) and McNaughton (1995) both agree that learning by reciting important oral language models is especially valued. One reason for it being valued is that it is a strategy to overcome children's *matamuli ma fefe* (shyness and fear) to talk thus hindrance building good *vāvālalata* (rapport) and good relationship between the pastor and the children.

### **2.11.1 Ways in which both fono could be similar or dissimilar**

There is a general assumption that family *fono* and church *fono* may employ similar practices such as how people articulate their views and ideas and communicate with each other. For example, the importance of sharing and discussing views and ideas together in the family *fono* should be similar to the church *fono* so that *Samoan* people especially the *fanau* have opportunities to learn their language from daily experiences. Henniger (2009) adds that family can take advantage of daily living experiences and be involved in simple home learning tasks to assist in language and literacy learning.

According to Henniger, the daily experiences and practices will be of great significance to the *fanau* for their literacy development at home and in church *fono*.

Both *fono* utilise various levels of the *Samoan* language. At home, it would be predicted that parents and *fanau* utilise everyday *Samoan* language with *k* and *g* language form, whereas in church services and in the Sunday school and youth activities, the Sunday school teachers and students utilise *t* and *n* language. In addition, senior church members communicate in respectful and chiefly *Samoan* language. Ochs (1988) states that *Samoan* children are also socialised to attend carefully to the words of higher-status persons, and are expected to repeat messages of higher status persons to others quite early in their lives. Ochs argues that one of the strategies for the *Samoan* children to maintain their language is to understand the words that are spoken by the higher status people so that they can repeat and imitate these practices in order to sustain their language. This may mean that some transfer and practising might occur.

Ochs (1988) argues that *Samoan* children learn what to expect from engaging in their relationships and what must be done to maintain them. According to Ochs, children should learn their language from their relationships with other family members and church members when communicating with them. This will assist them to increase their social competence in a *Samoan* community (ibid). Moreover, one of the strategies for the language learners to obtain more about their language is to engage with the seniors and higher status people of their language through social interaction and settings. Similarly, Ratchford (2009) states that dialogue is one of the most effective ways to assist children in learning their language where they can socialise with senior people through having dialogue. Applied to the *fono* contexts, the *fanau* will have more opportunities to reflect on and adapt their language through listening to the experienced citizens while articulating their views. Ochs (1988) further argues that *Samoan* children base their understanding of social rank in the course of their language development. Ochs (ibid) identifies that the *fanau* will be well aware of the statuses and social ranks in the settings where the practices of their language are employed and this should benefit them in terms of understanding about their language and appreciate it, providing ideal practice to appreciate and sustain their language.

Amituanai-Tolosa (2005) accorded that the Socialisation model proposed by McNaughton (1995), which accounts for the relationships between home practices and

children's literacy development, predicts the importance of the family language environment for language and literacy development. *Tamāiti* (children) will have opportunities to obtain understanding of their language and learn language patterns from their parents and other family members. McNaughton (1995) in turn drew on the ecological model by Bronfenbrenner (1979) of the developmental relationships of child's environmental learning starting from interpersonal relationships within one's own immediate family prior to other learning agencies. Bronfenbrenner's framework consisted of four nested systems (Amituanai-Toloa, 2005; Rogoff, 2003). These nested systems are: the microsystem which refers to the child and his/her interaction and learning within the specific relationships within the *fanau*. The microsystem is the primary developmental context. It is embedded in the second developmental context. Second, the mesosystem represents other learning contexts where he/she is an active participant and their relationships between the interaction systems. Bronfenbrenner claimed that the child's development within different learning contexts would enhance his learning according to what these contexts are and the way people communicate in these settings. Thirdly, the exosystem is where the child is not directly a member of other learning agencies but relates to the first and second nested systems. For example, the child may direct and interact within his parents' workplace or community based family resources. The macrosystem is the final one where it discusses the child's broad learning which includes the cultural values and *fa'asinomaga*. Explicit qualitative description about the *fa'asinomaga* model and its impact on the research is also discussed in chapter four. As far as the maintenance of the *Samoan* language is concerned, the ecological framework by Bronfenbrenner becomes an ideal approach to consider the young people learning their language at various learning agencies, where the home is always the pivotal beginning of the language learning development. The *fanau* can utilise their knowledge from home when attending other gathering groups likewise they can increase their language development from those groups.

### ***2.11.2 Other sites for Samoan language in New Zealand***

There are of course other institutional sites for use of *Samoan*. At present, the *Samoan* language is included in New Zealand Curriculum. One of its specific aims in Ministry of Education's (1996) *Samoan in the New Zealand Curriculum* is to enable children and students whose mother tongue is *Samoan* to develop and use their language as an

integral part of their education in mainstream classroom (p. 6). This is another opportunity for *Samoan* students in New Zealand to learn their language. Students can increase their knowledge by studying the *Samoan* language at the National Certificate of Educational Achievement (NCEA)<sup>28</sup> level examinations but also gaining more credits on entry to tertiary institutions. The NCEA (New Zealand's National Certificate of Educational Achievement) the national qualification for senior secondary schools students in Years 11, 12 and 13 (<http://www.nzqa.govt.nz>). According to the New Zealand Qualifications Authority (NZQA), the NCEA challenges students of all abilities in all learning areas and shows credits and grades in various skills. The skills and knowledge enable them to gain credits from both traditional school curriculum areas and alternative programmes. In regards to the *Samoan* language in schools, this will be an opportunity for the *Samoan* students to further their understanding of their language and may achieve the practices that they should foster on entry to higher institutions and also for their betterment in their language.

One annual event that takes place in New Zealand schools at the beginning of every year is 'Polyfest'. The event brings together Pacific Island students in Secondary schools in New Zealand to celebrate their Pacific languages and cultures. Part of the event is the *Samoan* language and culture where students participate in various activities including the *lauga fa'aSamoa* (*Samoan* speech competition), *pese Samoa* (*Samoan* traditional song), *ma'ulu'ulu* (cultural dance) and other cultural activities. It is in this participation that helps them maintain and appreciate their language and culture.

In addition to the Polyfest event, there is a *Samoan* language week every year. The purpose of which is to empower the language and to give others the opportunity to learn *Samoan* as their second or third language. It is during this week that *Samoan* language is acknowledged in workplaces and businesses and institutions. In schools, in particular *Samoan* teachers and students celebrate their language and culture by using it and providing cultural costumes as a sign of acknowledging and maintaining the language. One of the teachers who teaches at one of the Intermediate schools in South Auckland believed that it was vital to remind and encourage the *fanau* about the importance of the language and culture for their future because whichever country they migrated their language and culture is their identity. He stated:

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<sup>28</sup> New Zealand's National Certificate of Educational Achievement

*O le gagana Samoa, o le tatou fa'ailoilo lea e iloa ai i tatou i totonu o so'o se atunu'u o le lalolagi, aemaise o lō tatou tofi mai i le Atua. (The Samoan language is our identity in the world and it is our birthright from God.) (Teacher's view cited in the Samoa Times–13 Setema 2010).<sup>29</sup>*

According to the teacher's views, the importance of the maintenance of the *Samoan* language is for the *Samoan* people to use it wherever they go because it is the only language where they will be identified and known as *Samoans*.

## 2.12 The Core Argument

The core argument when looking at the role of both family and church *fono* is that language development occurs through socialisation in practices in which children interact with various groups. Language socialisation relies on the manner in which utterances are delivered (Ochs, 1988). Ochs believes that once people start sharing and interacting, new vocabulary and forms of language are discovered. This will be an opportunity for children to gain more knowledge about using the language through interactions with others. The core process for children to learn the language is through socialisation. McNaughton (1995) states:

Socialisation is how the novice develops family-based expertise. What develops is more than aggregates of behaviours, more than an expression of general intellectual development (p. 10).

Socialisation is where children play together, eat together and share with other children and interact using various forms of language and at the same time, learn new words. Ochs (1988) explains that socialisation is not a process limited to early childhood. It is a lifespan experience. Furthermore, Ochs and Schieffelin (1996) argue that children must also have the competence in their language to define and discuss the activities together. Language plays a major role in the acquisition of activity/event knowledge. Ochs adds that in traditional *Samoan* communities, members view activities and tasks as social and not individual accomplishments. This means that people will learn from each other when they interact and socialise together.

The child's participation in his community is also noted by Le Tagaloa (1996, p. 20). She states that the "child develops his participation in the life of his family and the many happenings and occasions, he will continue increase his points of reference or his

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<sup>29</sup> Samoa Times Newspaper in New Zealand

*fa'asinomaga.*” She argues that the child’s participation in his family events increases his developmental learning abilities in both literacy and cultural upbringing.

McNaughton (1995) argued that activities are the habitual family events which children experience as observers, as participants and when they play and experience by themselves. The significance of family activities where children carry out these roles is that they provide more opportunities to develop oral proficiency and learn cultural knowledge.

The general claim is supported by Helu-Thaman (2010) in her keynote address where she argued that collaboration and family-centred approach to the *fanau*, family and communities is an effective approach for families to socialise with children. This provides opportunities and ways for the young people to be consistent with their culture and avoid other practices that will cause language deficit. Helu-Thaman highlights the collaboration and family-centred approach as an opportunity to socialise together in order for the *fanau* to be consistent with the way they learn their culture. In addition, this is not just for the culture but also for the language because language and culture must go together. This approach will empower the *fanau* to learn their language and culture.

Although socialisation is one of the effective strategies for language learning especially for the *fanau*, people who are responsible for the activities should plan according to the ages and levels of the learners or the *fanau*. Some children may be too young and hence should not be exposed activities that are suitable for adults. In the case of family activities, parents should plan the activities so that the *fanau* have more learning opportunities. On the other hand, parents can dedicate the planning of the activities for the family to the *fanau*. In that case, the *fanau* are given the opportunity to be responsible for the activities where they will practise their organisational skills and planning with the assistance of the parents. The young people will learn more knowledge about their language from organising such activities for the family.

## Chapter Three

### *Aoina o le Tōfā ma le Va Feāloa'i*

#### Methods

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### 3.0 Introduction

The '*Aoina o le Tōfā ma le Va Feāloa'i*' is the collection of knowledge and beliefs of the participants and the cultural approach the researcher employed during the data collection. *Aoina* is a noun from *ao* (collect, gather) the *tōfā* was explained in the first chapter. *Va* (space, gap) and *Feāloa'i* is from *fefa'aaloaloa'i* (Amituanai-Toloa, McNaughton, Lai, and Airini, 2010; Amituanai-Toloa, 2002; and Anae 1998). *Va feāloa'i* or *fefa'aaloaloa'i* is a face to face mutual relationship and respect of people/parties that share and exchange the *tōfā* and knowledge. This approach was an active strategy because it allowed the researcher to work collaboratively with the participants.

This chapter describes the collection of the data using mixed methods with ethnographic elements. Ethnography is the study of human societies and cultures (Heath and Street, 2008) including, language, culture, values and beliefs, social and cultural welfare of people in the community. It is also a term given to the work itself. It is used in this study as a framework to examine specific aspects of the language and culture in the contexts of *fono a le āiga* and *fono a le lotu* to determine what these two contexts might offer in the maintenance of *Samoan* language.

A mixed method involves qualitative and quantitative approaches which are applicable for this study for two reasons. Firstly, participants will be asked of their views on how the *Samoan* language is maintained and this means self-reflections are the primary data base. Secondly, the research model, *fa'asinomaga*, was made relevant through a blend of questionnaires, semi-structured interviews and observations when the communication with participants at various age groups occurred. Cohen, Manion and Morrison (2000) stated that the employment of questionnaires, semi-structured interviews and observations at the settings provide rich data and effective results. Further information on questionnaires, semi-structured interviews and observations are provided below in the Research Measures and Data Collection.

### 3.1 Research Design

The research design utilised a *fa'asinomaga* model (guidance model). This design was selected because of its appropriateness to the research topic. *Fa'asinomaga* is a noun derived from the word *fa'asino* (to point, to indicate, to guide and to lead) and *maga* (fork [in a road]; direction; or pathway).

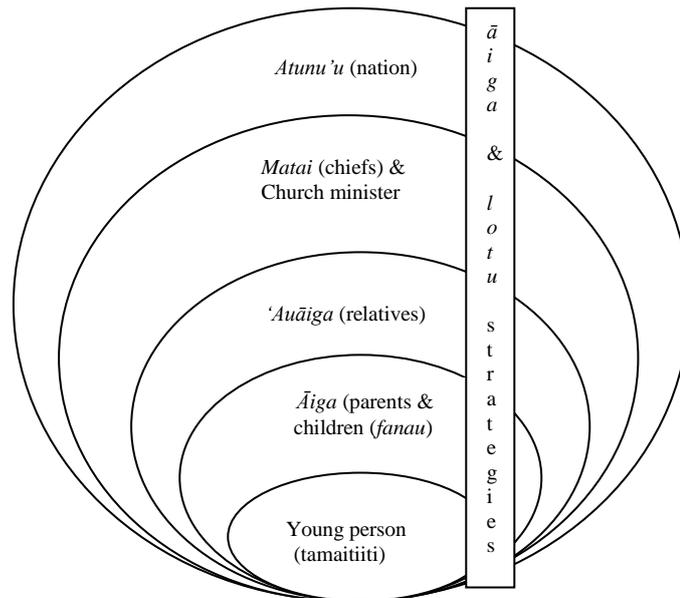


Figure 2 *Fa'asinomaga Model*

The *fa'asinomaga* model (see Figure 2), contains different levels of *Samoan* language usage within the five different layers of *fono*. The first layer is *tamāitiiti* (young person), and second one is *āiga* (family) with parents, third is '*auāiga* (relatives), fourth is *matai* and church minister and fifth is *atunu'u* (country). The *matai* and church minister are placed in the fourth layer as this is where the traditional village would locate, and where the *pulega fa'amatai* (chiefly system) and church minister in the church context play significant roles in language and culture as well as the religious growth of people in the village. What intersects and runs across in all *fono* are the strategies and practices of the *Samoan* language participants use, especially the *fanau* for enhancement of the language.

This *fa'asinomaga* model is similar to the coconut model proposed by Amituanai-Toloa and McNaughton (2010) because both models start with a focus on the development of a child's language learning. This learning starts from a child by first words such as

learning the word 'mama' before knowing his/her own name, parents and other family members' names. Further similarities of both models include community participation and involvement in the child's learning where families, church and schools are the pivotal contexts of his/her learning. For example, the *fa'asinomaga* model is used to examine strategies and practices (if any) of *Samoan* language that can be found in family *fono* and church *fono*.

The coconut model was used to examine the various factors that influence *Samoan* bilingual children's educational achievement in reading comprehension in English in mainstream primary schools in New Zealand. The model provided a means for representing the different stakeholders who are predicted to make a significant contribution to children's learning in order for them to increase their academic achievement and to further their educational careers. The model also enabled an insider/outsider view of the importance of the *Samoan* language instruction not only from the point of view of *Samoan* teachers and their students but also the point of view of the researcher as an outsider (Amituanai-Toloa, 2005).

The *fa'asinomaga* model as used in the current study, unlike the coconut model, is context specific, ethnic specific, and language specific. That means that the model is used to represent various important aspects and practices of the *Samoan* language as it is used in the home and church by the different groups of *Samoan* people especially children. The strategies and practices predicted to be found from the learning of children and young people from home and church *fono* using the language might be of great assistance for empowerment or motivation. Children are not only learning basic *Samoan* but also learning other aspects of the language as related to other *Samoan* practices, for example, the practice of utilising *fa'aaloalo* (respectful language) at home and in church to communicate to elders and parents and peers.

Furthermore, the examination of *Samoan* language maintenance using the *fa'asinomaga* provides a mean of drawing implications for the *fanau*. Amituanai-Toloa (2011) argues in the context of *Pasifika* students that there are three things that students need to be true to themselves about; they have to know who they are; where they come from; and where they are going. She argued that when students are confident about these three things, there is every possibility that their language and culture will be maintained because they will be motivated to learn about themselves and their families. For

example, children may need to understand about themselves and their parents from their interactions that occur at home which then becomes an important point of reference to the *fanau* because this is the fundamental stage of learning in terms of self-identity through language in family activities and chores. More guidance and language learning practices for the *fanau* will take place when they attend family gatherings where relatives gather and socialise. Moreover, children will also have opportunities to communicate with church members when attending Sunday school classes and youth activities. These practices will increase the *fanau's* understanding and knowledge of their language and be able to maintain it.

### **3.2 The Research Context**

The research took place in two *Samoan* churches in South Auckland New Zealand. One was a traditional Congregational Christian Church of *Samoa* (CCCS)<sup>30</sup> and the other an Evangelical Protestant Church known as a charismatic church. The CCCS (CA) has 46 *matāfale* (households). The Evangelical Protestant Church (CB), on the other hand, has 35 *matāfale* (households). The traditional *Samoan* church followed a strict church structure and stringent formal guidelines of church service and worship. The other church, unlike the former, was more relaxed and ‘guided more by the Spirit’.

The 46 households in CA on breakdown were found to consist of 435 members including 140 children and young people. In CB, the breakdown of 35 households was found to consist of 215 members, 110 of them were children and young people. When numbers were further broken down to genders, it was found that there were more females (52.7%) than males (47.2%) with a more noticeable presence of young females compared to young males. The participants speak *Samoan* with varying degrees of fluency.

### **3.3 Participants**

#### ***3.3.1 Church Ministers and their Wives***

The church ministers and their wives from each church participated in the research. The church minister of CA aged 58 was born in *Samoa* while his wife aged 56 was a New Zealand born *Samoan*. The church minister of CA migrated to New Zealand as a

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<sup>30</sup> Congregational Christian Church of Samoa

teenager and had family in New Zealand. The other minister and his wife of CB were both aged 49. Both were born in *Samoa* and migrated to New Zealand in the early 1980s.

### **3.3.2 Parents**

The term ‘parents’ here refers to participants who identified themselves as a mother and or a father and living together with their children. This included the church ministers and their wives and Sunday school teachers who were parents. In total, 18 parents from both churches (nine from each church) participated in the study. Ten were males, (five from each church), eight were females (four from each church) (see Table 2). Their ages ranged from 36 to 63 years of age. All except one were born in the islands and migrated to New Zealand in the 1980s and 1990s. While the rest were in employment, two were studying part time at tertiary institutions. All were working outside the home and had become the deacons and senior members in their churches (see Table 2). Table 2 shows that where a father and mother were both participants they are labeled with a number and letters ‘a’ and ‘b’. For example, parent 1a and 1b represents family one with both a mother and a father. Where only one parent participated, only the number was given e.g. Parent 5 and Parent 10.

Table 2

*Parents' demographic information*

	Parents	Church	Gender	Age	Current status	Country of birth
Parents	1a •	CA	male	60	working	<i>Samoa</i>
	1b•	CA	female	58	working	<i>Samoa</i>
Parents	2a•	CA	male	46	working	<i>Samoa</i>
	2b•	CA	female	42	working	<i>Samoa</i>
Parents	3a	CA	male	38	working & studying	<i>Samoa</i>
	3b	CA	female	36	working	<i>Samoa</i>
Parents	4a	CA	male	58	working	<i>Samoa</i>
	4b	CA	female	56	working	NZ
Parent	5	CA	male	48	working	<i>Samoa</i>
Parents	6a	CB	male	63	working	<i>Samoa</i>
	6b	CB	female	62	working	<i>Samoa</i>
Parents	7a	CB	male	62	working	<i>Samoa</i>
	7b	CB	female	60	working	<i>Samoa</i>
Parents	8a*	CB	female	60	working	<i>Samoa</i>
	8b*	CB	male	61	working	<i>Samoa</i>
Parents	9a	CB	male	49	working	<i>Samoa</i>
	9b	CB	female	49	working	<i>Samoa</i>
Parent	10	CB	male	48	working & studying	<i>Samoa</i>

• Responded to questionnaires only.

\* No young person from parents involved. Only responded to interviews.

**3.3.3 Sunday school teachers**

The three Sunday school teachers from both churches who participated included one female aged 23 from CA and two 48 year old males, one from CA and the other from CB. The female was New Zealand born *Samoa*n and the two males were both born in *Samoa* and migrated to New Zealand in mid 1990s and early 2000s. The female teacher was single and in full time employment in a Travel Agency. She was included in Table 3 of Young people as she identified herself as a young person. Both male teachers were

married and were full time employees in their respective jobs. One of the male teachers was a full time theological candidate at one of the Bible Institutions in New Zealand.

### ***3.3.4 Young people***

In this study the label ‘young people’ or ‘*fanau*’ refers to children over 15 years old and unmarried who took part in the study. There were 18 young people altogether; 11 were from CA (five males and six females) and; seven from CB (two males and five females). 14 of them were New Zealand born *Samoans* while four were born in *Samoa* (one from CA and three from CB). It is important to note here that the only child under 15 years of age was included in the young people sample with consent from his parents. Together with the female teacher alluded to above, the sample age ranged from 11 to 25 years old. Of the total sample, one attended primary school, seven were in Secondary education (two from CA and five from CB), three had begun courses at Tertiary institutions (one from CA and two from CB); and seven were in full time employment (all from CA) (see Table 3).

Table 3

*Young people's demographic information.*

Young people	Church	Gender	Age	Current status	Country of birth
1a•	CA	female	21	working	NZ
1b•	CA	female	25	working	NZ
1c•	CA	male	24	working	NZ
2a•	CA	female	20	working	NZ
2b•	CA	female	17	secondary	NZ
3a	CA	male	25	working	<i>Samoa</i>
4a	CA	female	15	secondary	NZ
4b•	CA	male	11	primary	NZ
4c	CA	male	18	tertiary	NZ
4d	CA	male	20	working	NZ
5	CA	none			
6	CB	male	15	secondary	NZ
7	CB	none			
8	CB	none			
9a	CB	female	18	secondary	<i>Samoa</i>
9b•	CB	female	20	tertiary	NZ
9c	CB	female	15	secondary	NZ
9d	CB	female	25	tertiary	NZ
10a*	CB	female	17	secondary	<i>Samoa</i>
10b*	CB	male	15	secondary	<i>Samoa</i>
11*	CA	female	23	working & SS Teacher	NZ

• Responded to questionnaires only

\* Responded to interviews only

Table 3 also shows that there were no representatives of young people from Parents five, seven and eight. However, it is important to note that some families, for example, Parent 1a and 1b (see Table 2) had three of their children in the study as represented by; 1a, 1b, and 1c (Table 3). It is also important to note that while there were only 10

parents in Table 2, the number 11 in Table 3 refers to the single young female teacher who wanted to be identified as a young person. Together, there were more females (52.7%) than males (47.2%) with a more noticeable presence of young females compared to young males. The participants speak *Samoan* with varying degrees of fluency.

### **3.4 Measures**

#### **3.4.1 Questionnaires**

The questionnaires were designed to provide both qualitative and quantitative data, specific views and beliefs of the participants about practices of *Samoan* language as well as estimates of the occurrence of practices. This was crucial to the researcher because the researcher needed to find out the frequencies and repetition of practices that occurred in the home and in church settings. The research process gathered the beliefs and views about the *Samoan* language from all age levels (adults and young people) across sites. The language and vocabulary used in the questionnaires were different according to the age level of the participants and their understanding of the *Samoan* language.

There were four sets of questionnaires designed for this research. One questionnaire was prepared for the two church ministers and their wives, one for parents, one for the Sunday school teachers teaching young people in Sunday school and one for the young people. The purpose was to gather participant demographics as well as various views and beliefs from the different age groups relating to the topic.

There were seven questions in each set of questionnaire. However, the questions were linguistically modified. Particularly for the young people, the questionnaire was modified according to the anticipated participants' understanding of *Samoan* language. As a result, an English version of their questionnaire was prepared in case they could not respond and complete the questionnaire in *Samoan*. The young people were notified to use either *Samoan* or English or both for their answers if they could not respond in the *Samoan* language.

### 3.4.1.1 Adults Questionnaires

The questionnaires for the church ministers and their wives, parents and Sunday school teachers were written in *Samoan*. Question 1 asked about their definition of the *Samoan* word 'fono'. *O le ā lou silafia i le uiga o le 'upu fono i le gagana Samoa?* Question 2 asked about what they knew about the importance of family fono for children's *Samoan* language in New Zealand. 2) *O le ā lou silafia i le tāua o fono a le āiga/talanoaga mo le gagana Samoa mo fanau i Niu Sila?* Question 3 asked participants about the importance of church fono for the children's *Samoan* language in New Zealand. *O le ā lou silafia i le tāua o fono a le lotu/talanoaga mo le gagana Samoa mo fanau i Niu Sila?* Question 4 asked about the importance of interactive sharing between parents and their children and between Sunday school teachers and young people. *O le ā se tāua o le talanoaga ma mātua ma fanau i le āiga po o faiā'oga Aso Sa ma tamāiti?* Question 5 asked about the frequency of sharing interactively between parents and their children and between Sunday school teachers and children. *E fa'amata e fa'afia 'ona tou talatalanoa ma mātua ma fanau i le āiga po'o faiā'oga Aso Sa ma tamāiti?* Question 6 asked participants about their method of conducting interactions in the family and in the Sunday school. *E fa'apefea 'ona fai tou talanoaga i le āiga po o le ā'oga Aso Sa?* Question 7 asked participants whether they knew of other way that might be used to reinforce and maintain the *Samoan* language in New Zealand. *O ā nisi 'auala o lo'o e silafia e fa'amautū ma fa'amalosia ai le gagana Samoa i Niu Sila?*

The order of questions asked of the Sunday school teachers in their questionnaire changed from that of clergy and parents. For example, Question 7 became Question 4; *O ā nisi 'auala e fa'amautū ai le fa'aaogāina e le fanau le gagana Samoa i Niu Sila?* (What are other ways of maintaining the *Samoan* language for children in New Zealand?) and Question 6 became Question 5; *E fa'apefea 'ona fetufa'ai le tou vasega o le ā'oga Aso Sa po o mātua foi ma le fanau?* (How do you conduct your sharing in the Sunday and /or parents and the fanau?) In Question 6, only the Sunday school teachers' questionnaire were asked about the benefits of sharing in the *Samoan* language between them and their students; *O le ā se aogā o talanoaga po'o fetufaa'iga iā i latou ma le gagana Samoa?* (What is the importance of these sharing to the *Samoan* language?) In Question 7, only the Sunday school teachers asked whether the children, during sharing in class, present any views or whether they just listen and not discuss and share; *E*

*fa'aali ni manatu o le fanau pe na o le fa'alogologo lava?* (Do they share their views or just listen?)

### **3.4.1.2 Young people's questionnaire**

As previously mentioned, the *fanau's* questionnaire had two versions, *Samoan* and *English*. The gist of the seven questions in their questionnaire was similar to the clergy's and parents' questionnaires but the wording was modified to reflect the everyday *Samoan* language in order for young people to understand the questions. In other words, the young people's questionnaire was more direct. For example, Question 1; *O le ā le uiga o le 'upu fono po'o talanoaga o lo'o e iloaina?* (What is the meaning of the word *fono* or sharing?) The way it was delivered differed marginally from how the same question was asked of the adults. This question for the adults was worded politely. However, it does not mean any disrespect for young people. Rather, it was to ensure that young people engage with the question.

In summary, generally, Question 1 was asked to examine prior knowledge of participants about what they understood '*fono*' to be. Question 2 and 3 were asked to obtain information from participants on the importance of *family* and *church fono* to the maintenance of *Samoan* language. The importance of parents and children talking together at home and in the Sunday school between the teachers and students, and the frequency in which that is done was asked in questions 4 and 5. Question 6 was to find out how the talking between parents and children at home and in the Sunday school was conducted. The last question was to ask of the participants their knowledge about other ways to strengthen and maintain the *Samoan* language. It is important to note that the order of the Sunday school questions in the questionnaire differed in some way to those asked of the clergy and parents.

Many of the questions that were not about frequency of practices were open-ended. Cohen, Manion and Morrison (2000, p. 248) suggested that open questions enabled respondents to contribute a free response in their own terms, to explain and qualify their responses and avoid the limitations. There were 30 to 40 minutes to answer the questionnaire for each participant (see Appendix I, J, K, and L).

### 3.4.2 Interviews

Semi structured interviews were conducted in *Samoan* to provide interviewees an opportunity to elaborate on their understanding of beliefs and ideas that they may not have been able to provide in the questionnaires and to examine the status of oral *Samoan* language used in the responses. The five main guiding questions were open-ended to allow the participants to elaborate and express their ideas freely (Cohen, Manion and Morrison, 2000). It was also to allow the interviewer to probe the participants in their responses in order to gain further information about the topic. Each interview session took an agreed 30 to 40 minutes to answer the questions. The interviews were audio recorded, transcribed, translated and coded for analysis.

As with the questionnaires, there were also two sets of interview questions prepared. The first set was for adults including Sunday school teachers. The second set (with same questions as adults) was for the young members. The latter, like the questionnaires also had an English version of the questions in the event young people could not understand the questions in the *Samoan* language.

#### 3.4.2.1 Interview Questions – Adults

There were five main questions that guided the interviews. All questions were in *Samoan*. The first question asked participants about effective ways to prioritise the *Samoan* language; *E fa'apefea 'ona fa'atāua e tagata Samoa le latou gagana?* (How do the *Samoan* people prioritise their language?) The question was an attempt to get views and beliefs about how language should be prioritised. We know language should be made more important but the question asked about how it should be made important.

The second question asked about lessons that may have been learned from the family and church *fono*; *O le ā se lesona aogā o lo'o maua mai i le fono a le āiga ma le fono a le lotu?* (What important lessons can be learned from the family *fono* and church *fono*?) This question was asked to examine strategies and practices in relation to the properties of both *fono* for language socialisation.

The connections and or relationship between family and church *fono* was asked in Question 3; *O le ā le faiā o fono a āiga ma fono a le lotu?* (What is the connection of the family *fono* and church *fono*?) This question sought the relationship of both *fono* in

terms of properties of *fono* and practices of the *Samoan* language so that *Samoans* should maintain their language.

Question 4 asked participants about reasons why children and young people should be involved in the church *fono*; *Aiseā e tatau ai 'ona 'auai tamāiti i fonu a le lotu?* (Why is it important for the young people to attend church *fono*?) The fourth question was mainly about the significance of church *fono* for the young people to attend. This would allow the *fanau* to have understanding of the use of *Samoan* language in church by the elders when expressed views and ideas.

The last question asked *O le ā se fa'amalosi po'o se fautuaga mo tagata Samoa e uiga i le latou gagana?* (What is the advice or encouragement to the *Samoan* people about their language?) The last question was to get participants' views on how to encourage *Samoan* people to maintain their language. This would perhaps provide potential views and advice for *Samoans* to respectively use their language and maintain their language.

#### **3.4.2.2 Young People's Interview Questions**

The second set with the same number of questions was for the young people. The questions asked of them were similar in meaning with the adults' but the vocabulary used was made simple for young people to understand. Moreover, the English version for the *fanau* was prepared in case they did not understand the questions in *Samoan*. Firstly, the *Samoan* version was asked, followed by the English version of each question.

The first question asked was; *E fa'apefea 'ona fa'atāua e tagata le latou gagana?* (How do people prioritise their language?) Second question; *O le ā se lesona aogā o maua mai i le fonu a le āiga ma le lotu?* (What important lessons can be learned from the family *fono* and church *fono*?) Third question; *O le ā le faiā o fonu a āiga ma fonu a le lotu?* (What is the connection of the family *fono* and church *fono*?) Fourth question; *Aiseā e tatau ai 'ona 'auai tamāiti i fonu a le lotu?* (Why is it important for the young people to attend church *fono*?) Fifth question; *O le ā se fa'amalosi mo tagata Samoa e uiga i le latou gagana?* (What is the advice or encouragement to the *Samoan* people about their language?)

In general, question one examined how they considered the importance of their language in terms of using it and maintaining it. Question two sought participants' views and beliefs on the important lessons learned from the family *fono* and church *fono*. The third question asked about the connection of the family *fono* and church *fono* to the *Samoan* language. Question four asked about the importance of young people's attendance to church *fono*. The last question focussed on the encouragement or advice to the *Samoan* people about their language.

### **3.4.3 Observations**

Observations were conducted to capture the *Samoan* language as it was used in the Sunday school lessons and in family interactions. In a sense, the observations were more to examine alignment of information about how *Samoan* language should be maintained according to participants' voices in the questionnaires and the interviews.

Cohen, Manion, and Morrison (2000) argue that observational data were important to collect as they afforded the researcher the opportunity to gather 'live' data from 'live' situations (p. 305). It is also argued by Morrison (2002) that observation enables the researcher to gather data on the physical setting (physical environment and its organisation), human setting (organisation of people), interactional setting (interactions whether formal or informal) and programme setting (resources and their organisations). This enabled the researcher to find out how the participants in church and family contexts communicated and interacted. The data were transcribed, translated and coded for analysis. A total of 12 observations were conducted; eight for Sunday schools and four for families. Each observation took approximately 30 – 40 minutes and all were audio recorded, transcribed and coded for analysis. Field notes were also taken of the lessons and contexts.

#### **3.4.3.1 Observations in the Sunday schools**

The observations in Sunday school classes and youth programmes in both CA and CB were to capture the interactions between Sunday school teachers and young people. In a typical *Samoan* church Sunday school, the Bible narratives are frequently used for lessons using *Samoan* as a medium of instruction (Tagoilelagi-Leota, 2005). In a typical Sunday school lesson, values in Scripture are taught and explained in addition to relationships between those and that of *Samoan* values. It is the interactions that occur

between the teachers and students that are important especially when using the language because it is these interactions that provide the understanding of young people in their learning.

There were eight observations in Sunday schools. Four sets of observations were conducted at the beginning of the study in each church followed by another four sets two weeks after the first observations. The four observations in the families also included two sets of observations. These observations were conducted at different times. Only one family from each church was observed as other families agreed to participate in completing questionnaires and interviews but not the observations.

An example of interaction as observed in a lesson in CA between the Sunday school teacher (SST) and the children:

SST: *Talofa tamāiti, o le tatou 'autū o lenei vaiaso o le fa'aaloalo, po'o 'upu fa'aaloalo. (Hello children, our topic for this week is fa'aaloalo (respect) or respectful words.) Fai fa'atasi- Fa'aaloalo. Na fa'alogo i ai se isi? O le ā le uiga o le 'upu fa'aaloalo? (Say altogether-Fa'aaloalo (Respect)). Has anyone heard about it? What is the meaning of the word fa'aaloalo (respect?)*

Tala: *O 'upu e fa'aaloalo i le isi tagata.*  
(They are words which show your respect to other people.)

SST: *E ā Tala? (What was it Tala?)*

Tala: *O 'upu e fa'aaloalo i isi tagata.*  
(The words to show your respect to other people.)

SST: *Lelei tele. Manaia le taumafai. Ioe, o 'upu e te fa'aaoga pe ā ē tautala i le isi tagata, e fa'ailoa ai lou fa'aaloalo, ma lou amana'iaina o lēnā tagata. Ioe, e aogā tele lou iloa o le gagana fa'aaloalo. Fa'ataitaiga-o le faifeau, o lona fa'aaloalo o le fa'afeagaiga. O le to'alua o le faifeau, o le faletua.*

(Very good. Good try. Yes, they are words you use when you talk to other people to show that you respect them and that you value them. Yes, knowing the respectful language is beneficial for you. For example, the respectful term for the church minister is 'fa'afeagaiga' and his wife, the 'faletua'.

(Tala smiled and nodded his head).

SST: *O ai se isi e mafai 'ona 'aumaia se fa'ata'ita'iga pe ā ou fai atu e alu e valaau le faifeau/tofi, e sau e fai le iputī?*

(Who can give an example of (the respectful language) when inviting the church minister/tofi (from another church) to come and have his cup of tea?)

- Class: Everyone was silent, then the teacher asked;
- SST: *E i ai se isi?* (Anyone?)
- Sia: *Lea* (Here) *Susū mai e fai le mea'ai* (Come and have food.)
- SST: *Lelei* (Good) *E i ai se isi fa'ata'ita'iga?* (Any other example?)
- Lele: *Afio mai e taumafa* (Come and have food)
- SST: *Manaia le taumafai* (Good try). *Manaia le taumafai a Sia ma Lele. E tatau lava 'ona ta'u le fa'aaloalo o mea'ai, o le taumafataga po o le meatatauai.*  
*Tala, e mafai 'ona e 'aumaia se fa'ata'ita'iga i le gagana fa'aaloalo pe āfai e te vala'au i le tofi e sau e fai le ipuif?*  
 (Tala, can you give an example in respectful language when you are asked to call the *tofi* (another *Samoan* word for another church minister from another church) to come and have a cup of tea?)  
 (Tala raised his eyebrows and looked around and said um-ok)
- Tala: *Lau Susūga le tofi, susū mai e fai le meatatauai.*  
 (Your honourable Reverend, come and have tea)
- SST: *Ioe, manaia le taumafai, ae e mafai ona toe teuteu.*  
 (Yes, good try, but can be amended)  
*E pei la o le nei.* (Like this)  
*Lau Susūga le fa'afeagaiga susū mai e tali le sua, o lea ua ma'ea 'ona tapenaina. Ma lo'u fa'aaloalo lava.* (Your honourable Reverend please come and have your meal that has already prepared – with respect.)

In another example of a lesson in CA the interaction involved a review of a previous lesson in which memorisation, modelling and recitation activities occurred. In this lesson children were required to come to class with the verse already committed to memory. However, because it was not, the children were made to write out the verse on paper until they could memorise and recite it. For example:

- SST: *O le ā le tatou tauloto sa fai i le Aso Sa ua te'a?*  
 (What was our topic last Sunday?)  
 Tama who was another young person in the study smiled and looked around and started *o e fa'atali i le Alii ('ata) e fa'afouina (malōlō) e...* (those who wait for the Lord (smile) shall change and renew their strength and power (pause)...) )
- SST: *Tama, fai le tauloto* (Tama, say your *tauloto*.)  
*Ua tolu vaiaso ua te'a, lea o le ā koe a'o aku le tauloto.*  
 (We learned this in the past three weeks and you still learn it.)  
*O tamāiti ua fāliu le isi i le isi ma fesili ua maua oe?*  
 (Students turned around and asked each other like, have you learned yours?)  
 Students in class turned around and asked each other like, have you learned yours?

SST: *Shh, fa'alogo mai, o lea o le ā toe a'o atu.*  
(Shh, listen again, I am teaching you again.)

*Mulimuli mai iā te a'u* (Repeat after me)

*Fuāiupu 30: (Verse 30):*

*(Faiā'oga) E vaivai ma tigāina tama matutua; (fai fa'akasi) E vaivai ma tigāina tama matutua; (faiā'oga) o taulele'a foi, e paūū lava i latou; (fai fa'akasi) o taulele'a fo'i, e paūū lava i latou;*

(Teacher) Even youths shall faint and be weary (choral), Even youths shall faint and be weary (teacher), and young men shall feebly stumble and fall exhausted (choral), and young men shall feebly stumble and fall exhausted.

*Fuāi'upu loga lua (31) –(faiā'oga) a'o e fa'atalitali i le Alii, (fai fa'akasi) a'o e fa'atalitali i le Alii, (faiā'oga) e toe fa'afouina lō latou mālosi; (fai fa'akasi) e toe fa'afouina lō latou malosi; (faiā'oga) latou te si'i a'e apa'au e pei o āeto; (fai fa'akasi) latou te si'i a'e `apa'au e pei o āeto; (faiā'oga) latou te femo`ei, a e lē vaivai; (fai fa'akasi) latou te femo`ei, a e lē vaivai; (faiā'oga) latou te savavali, a e lē tigāina (fai fa'akasi) latou te savavali, a e lē tigāina.*

Verse 31

(Teacher) But those who wait for the Lord (choral) But those who wait for the Lord (teacher) shall change and renew their strength and power; (choral) shall change and renew their strength and power; (teacher) they shall lift their wings and mount up as eagles; (choral) they shall lift their wings and mount up as eagles; (teacher) they shall run and not be weary, (choral) they shall run and not be weary, (teacher) they shall walk and not faint or become tired. (choral) they shall walk and not faint or become tired.

(But those who wait for the Lord shall change and renew their strength and power; they shall lift their wings and mount up as eagles; they shall run and not be weary, they shall walk and not faint or become tired.)

SST: *Ua kau maua? Tatou fai fa'atasi, fa'agesegese muamua, iā...*  
(How was it? Have you learned yet? Let us do it again, do it slowly first, ok...) (Ua amata 'ona fai fa'atasi le vasega) a'o e fa'atalitali i le Alii, e toe fa'afouina lo latou malosi...)

*Koe ku'u atu le vaiaso lea e a'o fa'amaua lelei ai le tou tauloto.* (You are given this week to memorise your tauloto.)

*Ia kou o mai i le vaiaso lea ua maua.* (You should memorise it by next week.)

*Shh, fa'alogo mai, o lea o le ā toe a'o atu.* (Shh, listen again, I am teaching you again.) *Mulimuli mai iā te a'u* (Repeat after me) The teacher read out parts of both verses in short phrases and students repeated what she read out to memorise those short phrases.

*Tama, fai fa'akasi muamua le tauloto* (Tama, say it together first)

Tama: *Oi*, (laugh)

SST: *Āifo tou 'api e tusi ai i lalo ma a'o.* (Copy the *tauloto* in your books and learn it.)

Then the Sunday school teacher introduced the handwritten of letter A on white board and informed students to observe how she wrote it. For example:

SST: *O le isi tatou activity o le tusiga o le A tele i le tusilima e 'ese mai ma le tusi lolomi.* (Our next activity is the handwritten of capital letter A which is different from its printed capital A.)

*Va'ai mai i luga o le laupapa* (Look up here on the board) The teacher stated - *E fa'apea* (Like this)

*Toe va'ai mai* (Look up here again) *Ua tau maua* (Did you get it?)

*Tusi i lalo o le api.* (Write it down in your book)

*Toe fa'ata'ita'i pe ā alu i le fale* (Practise when you go home)

Students practised the handwritten of capital letter A and printed letter A, then they compared the two.

Class: *E 'ese'ese* (They are different)

SST: *Ioe e 'ese'ese.* (Yes, they are different.) *O fea e faigofie iā oe 'ona tusi?* (Which one is easier for you?)

Tama: *O le tusi lolomi* (The printed one.)

### **3.4.3.2 Observations in the homes**

Only one family from each of the churches was observed. Each family was observed twice at two different times. In total four observations were conducted in the homes. The objective of these observations was to gather practices and views of the participants gauged through estimates of the frequency of language events involving responses of different age groups within the church and families on participatory settings. The other purpose of observing in the homes was to examine the interactions between parents and children particularly during family sharing and family chores. It is predicted that most interactions in the homes would be conducted in *Samoan* and English given the number of young people identified in the study who were New Zealand born.

## **3.5 Research Procedures**

### ***3.5.1 Contact process with the Church Ministers in CA and CB***

Prior to the collection of the research data, the initial approach was made by the researcher through face to face communication with each of the ministers of Churches A and B, to seek their approval for the study to be conducted in their congregations. This type of first face to face communication was important in the *fa'aSamoa* cultural protocol because it is where *va feāloa'i* and *fa'aaloalo* are practised as pillars of the *Samoan* cultural practices. Each minister was pleased with the purpose of the research and approved the research to be conducted in their respective churches. The church ministers were each invited with their families to participate in the study and in addition to being asked to suggest ten families from each of their respective churches who might be interested to take part. The researcher's contact information was given to them for people who wanted to contact the researcher.

#### ***3.5.1.1 Contact process with Church A***

The CA minister after the first meet suggested that if there was a need to see a lesson being done in the church Sunday school first before the fieldwork began, the researcher was allowed to conduct this as a pilot observation. Then at Church, the church minister made public announcements of the research to his respective congregation inviting ten families who wanted to be involved in the study to contact the researcher or himself at any time. After the church service, 10 parents from CA met with the researcher and they were briefed about the research. They were informed that they could withdraw from the research at any time they wanted and the information they provided would not be used in the research. The Participants Information Sheets (PIS) and Consent Forms (CF) were given to them to read and to sign if they felt that they could participate before any research activity took place. The parents were also informed that their children who were 11 years old and above were welcomed to participate if they wanted and they could consent on their behalf, unless they want to sign their own Assent Form (AF). Young people who were 16 years old and above gave their own consent. Parents were informed that they could hand in their consent forms with their signatures to the researcher or to the church minister or place in a box that was at the front of the church. They were also notified that once the consent forms were received, the research process would begin starting with the questionnaires.

The decision to then select another *Samoan* church which was not a traditional church to be included in the study was made to provide a contrast. CB was selected because the hypothesis could be examined in a Church site that did not belong to a long standing *Samoan* institution. This would provide an insight into whether the *fono* properties as adapted to New Zealand were limited to a particular historical institution.

The study is limited to two churches involved. In all a relatively small number of parents and young people from both churches who agreed to participate was not sufficient. This potentially means limited generalisability. However, the qualitative information provided by the participants was intensive and rich in terms of the functions and the properties of the research that provides a balance of information quantitatively and qualitatively.

### ***3.5.1.2 Contact process with Church B***

The initial process for Church B was similar to that of Church A. However, after the first meet with the minister and after the announcement was made by the minister to the congregation about the study, the minister requested to meet with the researcher. The researcher attended the meeting and thanked him for the approval. The church minister informed the researcher to attend their Friday evening service (7pm to 9pm), as this would be a great opportunity for the researcher to explain his research to the church. Again, commitment to anonymity was made.

The researcher attended the church service and was given an opportunity to talk about his research to the church. The aim and objective of the research was explained and answered some of the questions that were raised. Ten parents including the ministers and their wives showed interest and met with the researcher to discuss what they needed to do for the study. These parents were also informed that their children aged from 11 years and above were welcomed to take part. The young people 16 years of age and above could give their own consent if they wanted to take part. For those under 16 years of age, their parents would give consent. The parents were notified that should they change their minds about participating, they could withdraw from the study at any time they wanted to, and the information they had provided would not be used in the research.

Parents were given the Participant Information Sheet (PIS) and Consent Forms (CF) to sign prior to the completion of the questionnaires. They were informed to take the forms with them to read and then sign only if they agreed to participate. The parents were notified to hand in their consent forms to the researcher or to the church minister or place them in a box in front of the church.

The same was done for the Church ministers, Sunday school teachers and young people. In the end, there were 23 copies of the questionnaires given out to each church (13 for parents, clergy and teachers and 10 for young people) making a total of 46 questionnaires.

### ***3.5.2 Data Collection Procedures***

#### ***3.5.2.1 Questionnaire process in Church A and Church B***

The participants of both churches A and B received the same number of questionnaires to complete. This included 13 copies for (families) parents that included clergy and their wives and Sunday school teachers, and 10 copies for the young people for each church. The church ministers and their wives received one copy. The Sunday school teachers of both churches received one copy each to complete. Parents from each family received one set of the questionnaire to complete because both the father and the mother agreed to have one copy. A shared response was accepted from each family but disaggregated in reporting the responses. That is, if they discussed their answers first to have one answer for every question. For example, if father and mother could agree for ‘sharing and discussion’ as an answer for question one, this was counted as two people responded with this concept.

There were 46 copies of the questionnaires given out to CA and CB churches (13 for parents, clergy and teachers and 10 for young people of each church). Upon receipt of the completed questionnaires, there were 24 copies altogether (15 from CA which included five parents and 10 young people) and (nine from CB which included four parents and five young people). Altogether nine parents and 15 young people completed the questionnaires.

The questionnaires were simplified for the young people to aid their understanding of the meanings of the questions. An English version was also provided in case the *fanau* needed to check their understanding.

### **3.5.2.2 Interview process in Church A and Church B**

The interview process for parents, young people and Sunday school teachers from the two churches are described here. The process for Church A is described first followed by Church B process. The appointment with the parents of Church A was made for the interview to be conducted on the afternoon of the 23 October, 2008. They were asked if they would prefer to be interviewed at home. They replied that they would like to meet with the researcher at the nearest McDonald's restaurant at the time already decided. However, when the researcher arrived, the parents (husband and wife) and their child were already there before the decided time. The parents and the researcher greeted each other and entered the restaurant. Realising that there might be distractions in the restaurant or outside, the researcher approached the supervisor of the restaurant to ask if there was a possibility of a quiet space for the interview to take place. At this stage, the husband and wife had agreed that the father would represent them both in the interview. It was also agreed that the father's interview would be followed by their son's interview at the same place. A room was provided and the interview with the father began.

The second parent's interview took place at church premises and this was a church minister's interview. Appointment was made with the father for the family interviews and was agreed to be carried out on 3 December 2008 in the afternoon at their place. The researcher arrived at family premises which were inside the church compound before the agreed time and was welcomed by the father. The interview sessions were conducted in one of the rooms at home and the first person interviewed was the father. This was followed by three young members one after the other.

The interviews for young people were conducted two times. The first one took place at the McDonald restaurant on afternoon of the 23 October, 2008. This had happened when parents' interviews were planned and agreed to be interviewed together with their child on the same day. The young person's interview was carried out after the parent's interview in one of the rooms at McDonald restaurant. The second young people's interviews took place on 3 December 2008 in the afternoon at their home. There were

three young people interviewed on the same day as their father and were interviewed one after the other. Each question was asked first in *Samoan* followed by the English version in order for the young people to understand.

The Sunday school teachers' interviews in CA had taken place on Sunday 29 March 2009 after Sunday school in one of the rooms at church. Prior to the interviews, the researcher asked the two Sunday school teachers for their availability one week before the agreed date. In addition, the church minister was asked for permission to conduct the interview sessions in one of the rooms at church. Two Sunday school teachers agreed to be interviewed on the same day after their classes. The researcher reported to the Sunday school and was with the classes where both Sunday school teachers teaching. After the Sunday school the researcher and two teachers (one female and one male) reported to one of the rooms that the church minister allowed for the interview sessions. The researcher placed a chair outside the room for another Sunday school teacher to wait while the other one had his interview. The male teacher was interviewed first, then the female teacher. Both Sunday school teachers were interviewed one after the other. All the questions were in *Samoan*.

The interviews with Church B parents were conducted one week after the interviews with Church A parents were completed. Two females and four male parents from this church participated in the interviews. It is important to note that these parents agreed with their respective partners to represent them and their families. All interviews were conducted in the church premises on the 1 November, 2008, on a Saturday afternoon from 9.00am to 4.00pm not only for convenience, but also because families' preference was to conduct their interviews at that location.

The young people's interviews were conducted at church. The first interview sessions took place on Saturday 1 November 2008 from 9.00am to 4.00pm and four young people were interviewed. These interviews were planned with their parents' interviews so that they would be interviewed on the same day as their parents. The young people's interview sessions were carried out after their parents' interviews and were conducted in the same room. They were interviewed one after the other. The second interview for other two young people had taken place on 28 March 2009 from 10.00am to 2.00pm at church premises. These two young people's interview sessions were planned together with their father who was also interviewed on the same date. Their interview sessions

were conducted in the room where the first interviews took place. They were interviewed one after the other, after their father's interview. Each question was asked first in *Samoan* followed by the English version in order for the young people to understand the meaning of the question.

The Sunday school teacher's interview was conducted on Saturday 28 March 2009 from 10.00am to 2.00pm at church premises. The researcher asked the Sunday school teacher who was also a leader of the youth programmes whether he wanted to be interviewed, one week before the said date. The Sunday school teacher consented to be interviewed together with his two children on the same day at church premises, but different times allocated.

All interview sessions were audio recorded with each session lasting approximately 30 to 40 minutes. The interview responses were transcribed and coded by the researcher.

### ***3.5.2.3 Observation processes in Sunday schools in Church A and Church B***

The observations in both Sunday schools and youth were conducted after the interviews. The purpose of the Sunday school observations was to examine practices of language socialisation and to check whether the practices of using *Samoan* in both church and home settings were similar.

#### ***3.5.2.3.1 Church A Sunday School***

There were two classes observed during the first observation in the Sunday school and youth. These two observations were carried out in two different classes (half an hour each) on Sunday 6 March 2009 during Sunday school. The Sunday school ran from 9am to 10.30am. The objective of the observations was to examine the interactions in the Sunday school between the teacher/s and students. The researcher arrived at church before the Sunday school started and was welcomed by the church minister and other Sunday school teachers while waiting for the rest of the children. Not long after, the church minister welcomed everyone and started the Sunday school with a short service. Afterwards, the clergy introduced the researcher to the teachers and children, and then released the teachers and children to their respective classes. The researcher reported to the classes where children that involved in the study were, and wondered what to observe and how to carry out the observation. The video recorder was provided but the

researcher did not know what was to be observed. The teachers and children were asked prior to the observations whether they wanted to be video recorded or audio recorded. All of them wanted to be audio recorded.

The researcher observed two classes during the first observation. The first half of the observation was carried out in one class where their topic was the introduction of *fa'aaloalo* with examples. The researcher placed the audio recorder in front of the class to record the interactions while allocating himself at the back of the class observing how students interacted and used *Samoan* language. The second half of the first observation was with another class that their lesson was the memorisation of the *tauloto* and practising of the handwritten and printed modes of *Samoan* alphabet. The recorder was placed in front of the class to record interactions. The teachers and students communicated in *Samoan* language.

In the second observation, two classes were observed (half an hour each) and these classes were observed in the beginning. These observations had taken place on Sunday 29 March 2009. This was two weeks after the first observation. The researcher arrived before the Sunday school started. When everyone else arrived the Secretary of the Sunday school started with a short service. Afterward, the teachers and children were released for their Sunday lessons. The researcher observed the first class where they discussed the stories from Genesis 25. The audio recorder was placed in front of the class to record the interactions. Students discussed the meaning of the story and they responded to the teacher's questions. The last 30 minutes of the second observation was spent with another class where students were asked during their first class observation to memorise their *tauloto* and practise the handwriting of the *Samoan* alphabet.

During these activities, teachers and students were speaking the *Samoan* language. Although some students paused trying to get the *Samoan* word as the discussion went on, they all managed to use the *Samoan* language. The approach used with CA can be characterised as a semi participant observational approach (Cohen, Manion and Morrison, 2000).

#### **3.5.2.3.2 Church B Sunday school**

A similar semi participant observational approach that was utilised in CA was also used in CB. There were four Sunday school observations conducted. The first observation in

CB took place on Friday 6 March 2009, because they have church service every Friday evening as well as Sunday services. These services start at 7.00pm and finish at 9.00pm. The researcher was informed by the church minister that this would be a lengthy and sufficient time for the observations. The researcher arrived at church before the opening service started and met with the church minister and other church members. The opening church service started at 7.00pm and it took about half an hour. Then the church minister released young people to their normal programmes while he conducted adults' programme.

The researcher observed one of the classes where children who participated in the research attended. The Sunday school teacher and young members were asked whether they wanted to be video recorded. All of them replied that they preferred to be audio recorded. Then, the researcher placed the audio recorder in front of the class for recording the interactions between the teacher and young people while the researcher was sitting at the back of the class observing how young members responded to the questions asked by the teacher. The first half of the first observation was spent with the first class where they continued discussing the themes from their previous lesson. For example, evangelism, ministry, discipleship. The second half was spent with another class where they interacted on "what is good news?"

The second observation had taken place on 20 March 2009 during the Friday evening service from 7.00pm to 9.00pm. The researcher met with the church minister and other church members before the opening service that was led by the church minister. Afterward, the Sunday school teachers and students reported to their allocated spaces inside the church for their lessons. The researcher attended the same classes that he observed in the beginning, and spent half an hour in each class. The audio recorder was placed in front of the class to record the interactions while the researcher sat at the back of the class observing students and their interactions, especially the nonverbal cues that could not be captured by the audio-recorder. The first half of the second observation was spent with first class during the first observation. Their topic was "*O ai se tagata e sili 'ona tāua iā te oe?*" ("Who is the most important person to you?") The second half was spent with the second class just like the first observation where they continued discussing *O le ā le tala fiafia i le Tusi Paia?* (What is good news in relation to literature in the Bible?)

### **3.5.2.4 Observations process in families of CA and CB**

#### **3.5.2.4.1 Family in CA**

There were two family observations. The first observation took place on Wednesday 3 December 2008 in the evening. The first family observation occurred on the day the family's interviews were conducted and this was carried out after the family interviews. Parents did not want to be video recorded but only audio recorded. The researcher audio recorded the observations and he wrote in his field notes some of the nonverbal interactions the researcher observed.

The family was observed for their second family observation on Sunday evening 29 March 2009 when the researcher was invited by the clergy for a cup of tea and discussed the progress of the research. The researcher audio recorded the observation and wrote in his note book some of the nonverbal interactions.

#### **3.5.2.4.2 Family in CB**

There were two observations in the family. The first one took place on Saturday 28 March 2009 in the afternoon. The researcher was advised that children were informed about the observations. The observation was audio recorded as the family did not want to be video recorded. The family members communicated in *Samoan*.

The second observation had occurred on Thursday 9 April 2009 in the afternoon when the church minister met with researcher about the progress of the study. The observation was audio recorded and the researcher noted in his field notes other nonverbal interactions. All observations were transcribed and translated by the researcher.

All observations were conducted with each observation lasting approximately 30 to 40 minutes. The interactions in the Sunday schools and in the homes were transcribed, translated and coded by the researcher.

## **3.6 Data Analysis**

The Statistical Package for Social Science (SPSS) was used to create a database for participant demographics. Twelve variables were entered. These included the first name, last name, age, gender, and church, questions 1, 2, 3, 4, 5, 6 and 7. Each questionnaire question was entered as one variable, for example, Question 1 until all

seven questions were completed. The same process was used for the interviews. The observations were analysed given the process used for the Sunday schools and homes. This was the qualitative interactions of the participants in both settings. For example, the participants interacted orally by the exchange of information through recitation of the *tauloto* and responding to each other by answering questions during class activities where direct teaching occurred in both settings.

### ***3.6.1 Questionnaires***

The analysis of questionnaire responses was derived from the description of *fono* properties presented in previous chapter. The first step in the analysis involved coding responses using the concepts used by the respondents. This theoretically based analysis yielded six general concepts which all participants had directly or indirectly used (see Table 4).

### ***3.6.2 Interviews***

Initially, the interview responses were coded using similar codes as questionnaires. However, further analysis showed that other important aspects not previously captured in the questionnaires were beginning to emerge. This has brought to the understanding that the new codes that were not captured in the questionnaires would be utilised to code the interview responses. These codes and themes for the interviews were listed in Table 5.

This was followed by the properties and core properties of *fono* for language socialisation. This included sharing amongst people within the home and church contexts and building good relationships within these contexts. In addition this signals the significance of unity in their community and maintains their identity. There were five main questions asked to the interviewees with two probing questions that all lead up to the main questions. Each interview spent 30 minutes approximately to respond to the interviewer. All interview responses were taped recorded, transcribed and translated by the researcher (see Appendix M and N).

### 3.6.3 Observations

The observations in the Sunday schools and homes were analysed according to the interactions and activities that occurred in the Sunday schools and at homes. This included direct teaching and memorisation and recitation of the *tauloto* and answering the teachers' questions. In the home observations, parents and children interacted orally by instructing young people about family routines and family chores. In addition, direct teaching took place in both settings. Overall, the observations in both settings were similar because the participants employed similar strategies and practices.

### 3.6.4 Coding

#### 3.6.4.1 Questionnaires

The questionnaire responses were categorised and coded thematically. These included listening, observing, sharing and discussing, speaking and communicating, using and practising, and multiple strategies. See Table 4 for the explanation of each theme.

Table 4

*Themes for coding the questionnaire responses*

Codes	Themes
1	Listening
2	Observing
3	Sharing and discussing
4	Speaking and communicating
5	Using and practising
6	Multiple strategies

**Listening**—was used when the participants stated that sharing and discussions that took place in the *fono* is an opportunity for people, especially the *fanau* to listen to the use of the *Samoan* language.

*E aogā le fono e fa'alogo ai i mea e fai ma malamalama ai.*

(Listening in the *fono* is important in order to understand of what should be done.)

**Observing** – when the informants stated that observation in the *fono* takes place when people gather to share views and other activities that occur in the *fono* context.

*E aogā le fono e va'ava'ai ai i mea o lo'o fai e malamalama ai 'aemaise le fa'aaogāina o le gagana.*

(Observation in the *fono* is significant because this is where the understanding about the activities takes place especially the use of the *Samoan* language.)

**Sharing and discussing**—when the respondents stated that it is important to share ideas and discuss views with parents as this is a potential strategy to address issues that affect the well-being of the people in the community.

*E tāua le talanoa fa'atasi ma mātua e iloa ai le mea e tatau 'ona fai.*

(Sharing with parents provides an opportunity to model what needs to be done.)

**Speaking and communicating**—is a code given to the responses that stated that *fono* is where people can speak and communicate in *Samoan* language when the issues are discussed.

*O le aogā o le fono e feso'ota'i ai ma fa'aaogā ai le gagana Samoa.*

(*Fono* is where people communicated in the *Samoan* language.)

**Using and practising**—occurred when the participants explained that *fono* provides opportunities for people to use and practise their *Samoan* language when views are expressed as this is one of the methods to excel the learning of *Samoan* language and it would be a strategy to reinforce and maintain the *Samoan* language.

*O le aogā o le talanoa fa'atasi ma mātua e fa'ata'ita'i ai le fa'aaogāga o le gagana.*

(Interaction with parents enables the *fanau* to use and practise the *Samoan* language.)

**Multiple strategies**—is used when the respondents stated that maintaining the *Samoan* language required multiple strategies.

*O le fa'atūmauina o le gagana Samoa e tele vaega tāua e mana'omia.*

(The maintenance of the *Samoan* language requires more than one strategy.)

In addition to the explanation of each theme, the participants articulated their views including the purposes of *fono* and how the *Samoan* people especially the *fanau* will have opportunities to foster those practices. Examples of these purposes are listening, observing, speaking, communicating, using, discussing and practising.

These were then used to fit participants' responses to the general *fono* properties and their properties as vehicles for language socialisation. Within the general pattern of responses variability was examined. For example, the similarities and differences of the

views of young people were also compared with parents. It was important to know how the responses were examined and whether the participants, especially young people, were being specifically socialised into similar beliefs and practices as their parents. These beliefs and practices relating to the *Samoan* language including the strategies of listening, observing, sharing and discussing, speaking and communicating, using and practising and multiple strategies. The linking of data categories and concepts to overall thematically derived properties is in keeping with principles for qualitative research (Coffey and Atkinson, 1996).

It was important to find out the frequencies and repetition of these practices in the overall settings so the same coding process was used. This research gathered the beliefs and views about the *Samoan* language from all age levels (adults and young people) across sites. The language and vocabulary used in the questionnaires were different according to the age level of the participants and their understanding of the *Samoan* language but both were used to code the data for analysis (Cohen, Manion and Morrison, 2000; Gorden, 1992). The questions were mostly open-ended questions following Cohen, Manion and Morrison's (2000, p. 248) suggestion that open questions enabled respondents to contribute a free response in their own terms, to explain and qualify their responses and avoid limitations. There were 30 to 40 minutes to answer the questionnaire for each participant (see Appendix I, J, K, and L).

#### **3.6.4.2 Interviews**

The responses from the interviews were coded under the following seven codes and themes according to the responses of participants in relation to the properties of *fono* as vehicles for language socialisation in the home and church, and the engagement of the *fanau* in language learning activities in both settings.

Table 5

*Themes for coding interview responses*

Codes	Themes
1	Encouragement
2	Advice
3	Expression
4	Identity
5	Respect
6	Familiarisation
7	Guidelines

**Encouragement**—is when the responses stated that it is good to encourage the *fanau* to use *Samoan* at home and in church.

*E tatau 'ona fa'amalosi tagata Samoa e fa'aaogā le gagana Samoa 'ina 'ia tumau ai.*  
(Young people must be encouraged to use the *Samoan* language and maintain it.)

**Advice**—was coded when the participants explained that sharing at home and in the Sunday school offered advice for the *fanau* to use their language and communicate with each other in *Samoan* language.

*E tāua le talanoa ma mātua, auā e fautua ma fa'atonu mai ai i le fa'aaogāina o le gagana Samoa.*  
(It is significant to interact with parents in *Samoan* language because they will advise young people about the using of it.)

**Expression**—is the code given to the responses when the informants stated that *fono* is a place where people express their views on the issues discussed.

*O le tāua o le talatalanoa fa'atasi, e fa'aali ai le mea oi lou loto.*  
(The importance of sharing together will enable you to express yourself.)

**Identity**—is used when the participants stated that *Samoan* people should maintain their language because it is their identity.

*E tāua tele le fa'atumauina o le gagana, 'ona o lō tatou fa'asinomaga lea.*  
(It is important to maintain the *Samoan* language because it is our identity)

**Respect**—is a code given to the responses when the respondents expressed themselves stating that respect is one of the most important aspects in the *Samoan* language and culture.

*O le fa'aaloalo o lē tasi lea o vaega tāua o le gagana Samoa.*  
(Respect is one of the significant aspects of the *Samoan* language)

**Familiarisation**—is used to code the responses when the informants explained that one of the effective strategies to learn the *Samoan* language is to use the language and to familiarise with the language.

*E tāua tele le fa'amasani e fa'aaogā le gagana, auā e iloa ai le fa'aaogāina.*  
(It is important for the *fanau* to familiarise themselves with the use of the *Samoan* language because this is where they understand how to use their language.)

**Guidelines**—is a code given to the participants' responses when they stated that there should be guidelines provided at home and in church for the use of *Samoan* language.

*E tāua le i ai o ni ta'iala mo tagata auā le fa'aaogāina o le gagana.*  
(It is significant to provide guidelines for people about the use of the *Samoan* language.)

The responses from the participants who were involved in the interviews were coded using codes in Table 5, for example one is encouragement, two advice, three expression, four identity, five respect, six familiarisation and seven guidelines. The reason why the researcher used different codes for the interviews was because the researcher wanted to gather more information by allowing the respondents to describe different views not provided in the questionnaires. The researcher used 'young people and *fanau*' sometimes in the research when referred to young people, young members and young ones or *tamāiti*.

The overall participants' responses from the questions of the questionnaires were grouped and coded as emerging 'themes' which reflected (generically) the strategies and practices that informants used to explain more how the themes came about. (Refer to Table 4). However, there were other variables that were found in the responses of some of the participants (as explained in Chapters Four and Five). Given above are the variables and their examples as stated in Table 4 and Table 5.

### 3.6.4.3 Observations

The coding of the transcripts of the observations employed elements of an observation system which had been developed by Amituanai-Toloa in her study with *Samoan* students and teachers (Amituanai-Toloa, 2008). The unit of measurement in that system is a verbal exchange. This unit was adapted for the present study and codes developed for a thematic analysis of the transcripts.

Table 6

*Codes utilised in church and home observations*

Codes and themes for observations	
1	EVI - Exchange of verbal information
2	ETI - Exchange of textual information

#### 3.6.4.3.1 Exchange of Verbal Information

An example of **exchange of verbal information (EVI)** in Church (Sunday school):

- SST: *O le tatou 'autū o le vaiaso nei o 'upu fa'aaloalo*  
(Our topic for this week is respectful words?)  
*O le ā le 'upu fa'aaloalo o le faife'au?*  
(What is the respectful word for the pastor?)
- Class: *Fa'afeagaiga, Susūga i le fa'afeagaiga.*  
(*Fa'afeagaiga, Susūga i le fa'afeagaiga* (respectful word for the pastor))
- SST: *Lau susūga Tala e mafai 'ona e 'aumaia sina fa'ata'ita'iga o se 'upu fa'aaloalo?*  
(Tala can you give us an example of the respectful word?)  
*Pe ā ou fai atu nei e te alu e vala'au le Susūga i le tofi e sau e fai le ti.*  
(When you are asked to go and invite the church minister to come and have his breakfast)  
Young member: *Lau Susūga i le tofi, susū mai e fai le meatatauai.*  
(Your *Susūga* Reverend, please come and have your breakfast)
- SST: *Ioe, o se gagana faigofie, ae manatua, e i ai ona teuteuga.*  
(Yes that's a simple language but remember there are amendments)  
*O le ā le 'upu fa'aaloalo e ave i le faifeau?*  
(What is the respectful word for the church minister?)
- Young member: *O le fa'afeagaiga* (The *fa'afeagaiga*)
- SST: *O le ā le 'upu fa'aaloalo e ave i le to'alua o le faifeau?*  
(What is the respectful word for the pastor's wife?)
- Young member: *O le faletua.* (The *faletua*)

An example of **exchange of verbal information (EVI)** in the homes:

- Ana: *Se Tala 'aumai se matou vai fa'amolemole*  
(Tala bring some water for us please)
- Tala: *E vaku se juice a mum?*  
(Do you want to bring the juice mum?)
- Ana: *Leai, 'aumai se vai, spring water*  
(No, bring some water, spring water)
- Faamanu: *Ae ā se ipu ki? E magaia foi le kalakalagoa ma igu siga kofe ('ata)*  
(What about a cup of tea? It's good to talk with some coffee (smile))
- Ana: *Oi, 'ia manaia fo'i. Tala please, tu'u le vai 'ae 'aumai se matou iputi ('ata)*  
(Oh, yes that's good. Tala please, leave the water but instead make us some tea (smile))

#### **3.6.4.3.2 Exchange of Textual Information**

The information and the interactions from the observations also were coded as exchanges of text information (ETI). Again this code was initially derived from thematic analysis of interactions and the exchange of the information in the Sunday school classes had between the teachers and students and how they engaged with their activities and practices. Also, in the home between parents and the *fanau* the researcher utilised similar codes for family interactions. While the exchange of verbal information was in the oral form, the exchange of text information was the exchange of information and interaction using texts, typically the Bibles and other text books like the learning guides.

An example of exchange of text information (ETI) in Sunday school:

- SST: *O le ā le tatou tauloto sa fai i le Aso Sa ua te'a?*  
(What was our topic last Sunday?)
- Class: *... e paūū lava i latou ('ata)*  
(... they fall down (smile))
- SST: *Fea kou Kusi Paia?*  
(Where are your Bibles?)  
*Su'e 'uma tou Tusi i le Isaia 40f: 30 & 31- Faitau mai-*
- Class: *Faitau ...o e fa'atalitali i le Alii e toe fa'afouina le latou malosi...*  
(All read ...yet those who wait for the Lord will gain new strength...)

## **3.7 Validity and reliability**

### ***3.7.1 Questionnaires***

The questionnaire responses were categorised and coded under the following themes, for example, listening, observing, sharing and discussing, speaking and communicating, using and practising and multiple strategies. The researcher compared the themes he allocated for various responses and confirmed the validation and coding strategies which resulted in a 98% interrater reliability.

### ***3.7.2 Interviews***

The interview responses were grouped under the themes: encouragement, advice, expression, identity, respect, familiarisation and guidelines. The process of validation of interview transcripts was similar to the questionnaires where the results came to 98%.

### ***3.7.3 Observations***

The observation transcripts were categorised in two themes which were EVI (exchange of verbal information) and ETI (exchange of text information). Previous validation process was also carried out in the observation transcripts and the results were 98%.

## **3.8 Language competence levels**

The researcher grouped and allocated the participants' questionnaire responses into three competence levels. These were low competence, medium and high. For example in young people's low competent level was when there was no response to the question. Hymes, (cited in Schiefelbusch, 1986), indicates that competence includes generalised performance, and the test of this competence is in the child's effectiveness in extending his general understanding of the rules of language into broader contexts. According to Hymes and Schiefelbusch, a child's competence will depend on his/her general performance and understanding of how language is spoken by using the rules and to various environments. Moreover, children acquire knowledge in order to develop and practise their understanding of their language through responding and interacting with each other. Thus build on competence and confidence utilising their language. Henniger (2009) adds that language and literacy competence are at the heart of the human experience. Henniger explains the significance of language and literacy

competence a person should have because it is the core of learning and developmental mode of a person.

### **3.8.1 Young people's competence levels**

Question 1: *O le ā le uiga o le 'upu fono po o le talanoaga?* (What is the meaning of the word *fono* or sharing?)

**Low competence** –Where there was no response to the question

**Medium competence** –When the answer was in simple words and in English

(An example of a response – Meeting)

**High competence** –When the answer was written in a complete sentence and in *Samoan* language

*O le fono o le potopotoga o tagata e fa'aali manatu i mea e fai.*

(The *fono* is the gathering of people to articulate their views.)

### **3.8.2 Parents' competence levels:**

Question 1: *O le ā le uiga o le 'upu fono po'o le talanoaga?* (What is the meaning of the word *fono* or sharing?)

**Low competence** – When the answer was incomplete

An example – *O le fono e potopoto ai tagata.*

(The *fono* is where people gathered)

**Medium competence** – When an idea was just mentioned in a response.

An example – *O le fono e potopoto ai tagata e fa'aali manatu*

(The *fono* is where people congregate to express their views.)

**High competence** – When two or more ideas are thoroughly explained in a complete answer and was written in *Samoan* language.

An example – *O le fono o le fa'atasiga lea o tagata e fa'asoa le tōfā ma finagalo auā le manuia o āiga, nu'u ma ekālēsia.*

(The *fono* is the gathering of people to share ideas and views for the development and well-being of families, villages and churches.)

## Chapter Four

### *Tōfā Tusitusia i Pepa Fesili*

#### Knowledge and Beliefs: Questionnaires

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#### 4.0 Introduction

In the current chapter, the *tōfā* (knowledge) and beliefs of the participants from the questionnaires are reported, in three major sections. Section A uses the responses of the participants to identify the *fono* properties present in the home environment and in church from the perspectives of young people (n=15), parents (n=10), church ministers and their wives (n=4) and Sunday school teachers (n=2). Section B revisits these descriptions examining the evidence for *fono* as a vehicle for language socialisation and its importance in the maintenance of the *Samoan* language from the groups of participants. Section C explains the similarities and differences between young people's views and parents and others' views.

The *Tōfā Tusitusia i Pepa Fesili* is the expression in written form of the knowledge and beliefs of the participants in the questionnaires. *Tusitusia* is the noun form from *tusi* (verb form of the word write and *tusitusia* is the noun from the word *tusi* which refers to the written documentation and expression of the *tōfā* in its written proficiencies). The *Pepa Fesili* are the questionnaires where *pepa* (paper) and *fesili* (question/s).

#### Section A

#### 4.1 *Fono* Properties

This section provides descriptions of the participants' understanding of the word or concept '*fono*' in response to the first question. This question was open-ended, inviting the participants to elaborate on the meaning of the word *fono*. In general, while the responses provided participants' understanding of '*fono*,' it was clear from these responses that the understanding mostly related to what participants already knew of the concept *fono* and one in which they were more familiar with in the context of a village *fono*. In this conceptualisation of *fono* relating to the village *fono*, their responses

suggest three core properties and goals. The first core property of the traditional model of village *fono* is sharing ideas prior to the decision making. The decision making derives from the sharing and discussing of beliefs and views of the village *matai* on issues that affect the well-being of the village. The goal of a village *fono* is to make decisions that benefit the whole community. The second core property is building unity, the goal of which is to ensure that the community is united and come to a consensus so that tasks are performed according to what has been decided and agreed on. The third core property is that of being responsible including giving and receiving and guidance. Being responsible perhaps is the most important of the three concepts because it shows that each individual has a responsibility to perform and to act according to the decisions being made. In addition, being responsible brings the other two core properties together, that is, tying the properties together for the well-being of the society and community.

In the questions that follow, which relate to the family *fono* and church *fono*, these properties are also present. The properties are described by participants through the practices and interactions that occur in these two contexts.

In addition, these properties and practices of both *fono* are derived from the *fa'asinomaga* model where members of each *fono* share views and to come to consensus. For example, the family *fono* as in the *fa'asinomaga* model refers to the sharing of ideas and interactions between parents and *fanau*, before making the decisions. This is where young people are instructed by their parents on family issues and admonish them for their future. More important is the use of *Samoan* language. In church, members share views for the well-being of the church. The Sunday school teachers and students share opinions and discuss views on their class topics. Simultaneously, church members and Sunday school teachers offer advice to the young people for their future goals. It is similar to what family members and parents relay to young members in order to make good decisions.

The analysis of all seven questions in the questionnaire shows that the practices and interactions have specific roles to play in contributing to the three core properties and goals.

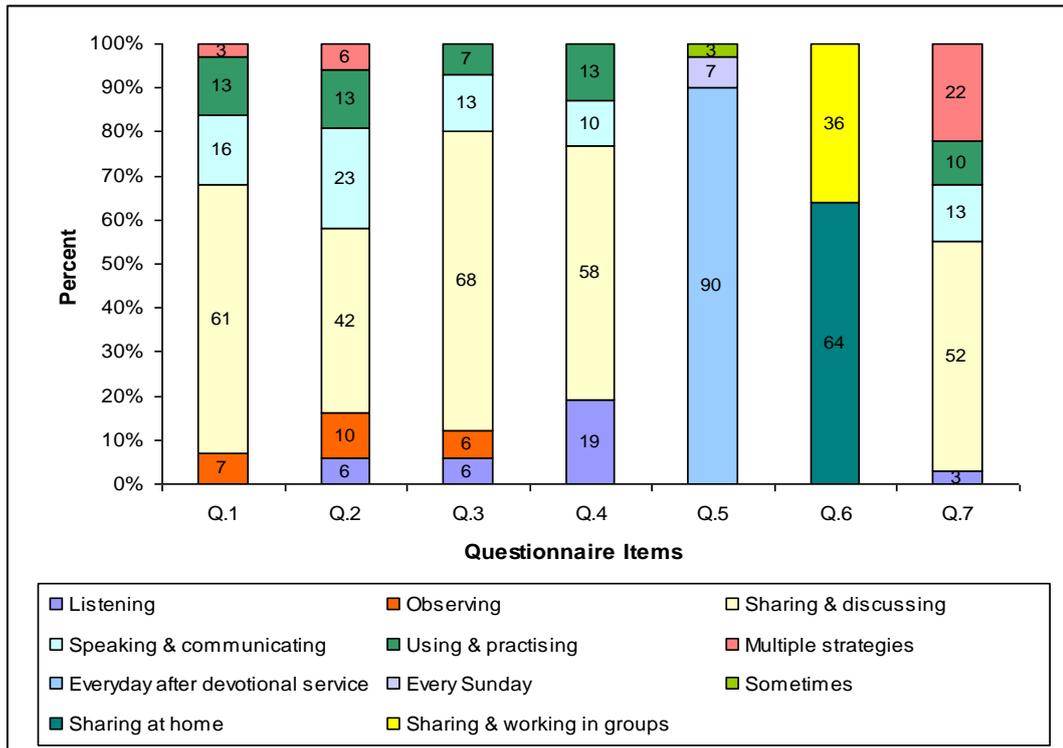


Figure 3 Distribution of responses of the participants to the questionnaires

The overall responses to the seven questions in the questionnaires from all participants are presented in *Figure 3*. It is important to note that the percentages in the bars in *Figure 3* have been rounded to whole numbers.

#### 4.1.1 Making decisions

Question one asked a general question about what the participants' understanding of the word *fono* was. The results indicate that nearly two-third (61%) of the participants (n=19) defined the word *fono* as a place where people gather to engage in meaningful dialogue and to exchange different views in order to come to a consensus. These comments are reflected in the *fa'asinomaga* model (see Chapter Three), for example, in the family between parents and the *fanau* where they share opinions and make decisions for the welfare of the family. It is similar in the church and village. Their responses indicated that they generally related the concepts of sharing the *tōfā* for the decision making to real life situations such as the development of communal well-being. This means that part of developing communal well-being is to have collective agreement on how issues should be addressed with the final outcome of making a unified decision for effective development. In the example below, the Church Minister highlights the property of good decision making by underlying two concepts.

No decision can be made unless the collectivising knowledge and concerns are looked at theoretically using the beliefs and knowledge. It is, of course, the case that it is through the *Samoa* language that the messages for understanding issues are made in order to arrive at a collective agreement and hence effective decision making.

For example, one of the church ministers stated:

*O le fono o le nofoaga e fa'atasi ai tagata e fa'asoa ma fetufaa'i le tōfā, auā le manuia o āiga, lotu ma nu'u.* (The *fono* is a place where people gather to share, theorise and philosophise the knowledge for the well-being of the families, churches and villages.) (Church Minister)

The response of the minister illustrates two concepts. The first concept is collectivising knowledge and concerns, where people gather to share their insightful views and knowledge regarding the issues that will be discussed. The second concept is evaluating and acting, which occurs when the beliefs and views are communicated, solutions found and decisions made. The purpose, as stated by the Church Minister, was the well-being of families, churches and villages.

Similarly, one of the parents commented:

*O le fono o se fa'atasiga lea o tagata e fa'asoa le tōfā ma finagalo i matā'upu e atina'e ma manuia ai le nu'u ma tagata 'uma o le nu'u.* (The *fono* is the gathering of people to share the knowledge on the issues for the well-being of village.) (Parent)

The parent explains the importance of people coming together to share the knowledge and views of every member in order to make decisions that benefit the village.

However, one of the parents explained his views that:

*O fono a Samoa e lē tutūsa ma fono i lotu i Niu Sila. O Samoa o i ai afio'aga po o ali'i ma faleupolu, 'aumaga e aofia ai ma paolo. E i ai fo'i fono a fafine ma tama'ita'i. Ou te iloa o Samoa e toetiti lava āiga tagata 'uma, a'o Niu Sila nei, e 'ese'ese 'uma mea e nonofo ai tagata. A lē maopoopo mai i totonu o se āiga, faigānu'u, o le ā lē maua fo'i se tasi.* (The *fono* in *Samoa* is not similar to the *fono* in New Zealand. In *Samoa*, there are chiefs and orators and in-laws where they meet. Also there is a meeting for women and daughters of the village. In *Samoa* nearly everyone is related, but in New Zealand people live separately and it is hard to make decisions.) (Parent)

This parent explains that *fono* in New Zealand context is difficult for people to make decisions because people do not live together, whereas *fono* in *Samoa*, people live together in village and it is easier to make decisions. This gives an implication that

*Samoan* people in New Zealand do not really meet and can not make firm decisions because of different views, although they take church as their meeting place but it is not the same as *fono* in *Samoa*.

This emphasis on decision making for collective well-being through language was specifically identified by a further third of the respondents of the first question (Figure 3). Five of them (16%) indicated that *fono* is a place where speaking and communicating of ideas and views take place. They explained that in the *fono*, people communicate in their language when sharing ideas together with others. For example, one of the *fanau* stated:

*O le fono o le nofoaga e feso'ota'i ma talanoa ai tagata i le gagana Samoa i matā'upu e manuia ai. (The fono is the place where people connect through the use of Samoan language about the topics to do with well-being.) (Fanau)*

One young person explained that the *fono* was not only a place for people to gather but it is what occurs in the place that is important. It is a place where people connect through the language to share their beliefs and develop unity with respect to those topics that regard well-being.

Another young person viewed *fono* as a place where people gather to investigate matters for the betterment and development of something: For example

*I lo'u iloa i ai, o le fono o se fa'atasiga o tagata e iloiloina ai manatu auā se fa'aleleia ma le atina'eina o se galuega. (To my knowledge, fono is the gathering of people to investigate an issue for the development of a project.) (Fanau)*

According to this young person, things in the community will not be carried out effectively unless proper investigation has taken place. This is likely to refer to the handling of monetary and other aids that were provided by the government or donor agencies for the development of a village project. For example, it could be agricultural project or village cleaning project.

The concept of *fono* was a synthesis of multiple functions for a Sunday school teacher who commented that:

*O le fono o le potopotoga o tagata e lē gata 'ina fa'asoa ai le tōfā ma fa'aaogā ai le gagana, a'o le fa'aali mai o le lagona fa'afono i matā'upu e talanoaina. (The fono is the gathering of people not only using the language to share the*

knowledge, but also how views are expressed on topical issues.) (Sunday school teacher)

According to the Sunday school teacher, the significance of *fono* to people is not only for them to share the beliefs and views but also the employment of the *Samoan* language in those views. The importance of this sharing is that members of the *fono* will have to make decisions for the welfare of people in the community. This will be an opportunity for people to learn from each other, especially for the *fanau*.

*O se avanoa lelei lea mo mātua ma le fanau e fa'asoa ai manatu o tagata 'uma ma malamalama ai, 'aemaise le fa'aaogāina o le gagana.* (This is an opportunity for the parents and *fanau* to share views for their understanding, especially the use of the language.) (Parent)

According to this parent, it is important to interact with the *fanau* because this is an opportunity for them to speak and communicate in their language, and is where parents came to understand the issues confronting the *fanau*. These properties are reflected in the first and second layers of the *Fa'asinomaga* Model. In addition, parents admonish and encourage young people about their academic studies because it is crucial for their future. In relation to the traditional *fono* or village *fono* there is a parallel with the *matai* (chiefs) of the village offering advice to the rest of the village regarding the welfare and well-being of the village.

On the other hand, the quote by this parent adds that if there isn't family sharing between parents and *fanau* at home, then perhaps things in the family will not run smoothly. This will cause more problems in the family in terms of family routines, roles and responsibilities of every member without unity. For example, one of the parents stated:

*E tatau lava 'ona talanoa ma fa'asoa manatu o mātua ma fanau i mea 'uma o le āiga.* (It is a must for the parents and children to share views on family things.) (Parent)

#### **4.1.2 Unity**

The process of discussion and evaluating provide a further major function as indicated in the following example:

*O le tāua o le fefa'asoa'a'i o finagalo fa'apea le tōfā, e lē gata 'ina 'ia feālofani ai tagata 'uma ma soifua manuia, ae fa'apea ai le gagana Samoa ia fa'atāuaina pea.* (The importance of sharing, theorising and philosophising of the beliefs and knowledge is for unity and well-being of everyone in the

community, and more importantly is for the *Samoan* language to take seriously its significance for the *Samoan* people.) (Church Minister)

The general importance of *fono* was for forging unity particularly around the use of language, as indicated by 12% of informants (n=5). They stated that *fono* is the gathering of people who use the *Samoan* language when sharing ideas and practise their language in order to be familiarised with it. This practice occurs at home and in church *fono*. For example, one parent stated:

*O le fono o le fa'atasiga o tagata e fa'aaogā ai le gagana e fefa'asoa'i ai manatu ma feso'ota'i ai 'ina 'ia malamalama ai matā'upu o talanoaina 'aemaise le fa'atumau ai pea o le tāua o le gagana auā o lea e tutūpu a'e fanau ma vāai i mea o lo'o fai e mātua e mulimuli ai. (Fono is the gathering of people who use *Samoan* language to share ideas and connect with each other in order to understand the issues discussed, especially the maintenance of the language so that the *fanau* can follow their parents.) (Parent)*

According to this parent, the *fono* is important so that people, and in particular young people, follow what their parents do. Otherwise, these young people will miss these opportunities when parents are gone. Therefore the *fanau* should make use of the opportunities while staying with parents to learn 'everything' from them before it's too late.

The Sunday school teachers also referred to the function of *fono* stating that:

*O le fono o le fa'atasiga lea o tagata e fa'asoa le silafia ma le tōfā i matā'upu e talanoaina, e atagia ai le maopoopo ma le loto gatasi 'ina 'ia manuia ai āiga, ekālēsia ma nu'u. (The *fono* is the gathering of people to share knowledge and beliefs that reflect unity of people and their decisions for the blessings of families, churches and villages.) (Sunday school teacher)*

This Sunday school teacher explained that the significance of *fono* in the community was so that people have opportunity to share and discuss views on the matters that affect them, thereby building unity among the people.

#### **4.1.3 Responsibility and guidance**

The respondents explained that perhaps one significant aspect of *fono* was to provide and offer responsibilities to people, in order that they abide what the seniors and elderly *matai* suggested. For example, one of the participants explained:

*O le aogā o le fono e mavaevae ai tiute ma ta'iala ai tagata 'uma, 'aemaise lava le fa'aaogāina o le gagana Samoa fa'apea tu ma aga, 'ina ia fa'atumau ai pea le gagana ma le aganu'u a Samoa. O le tasi lea 'auala mo le fanau e*

*malamalama ai i le fa'aaogāina o le gagana.* (The significance of *fono* provides responsibilities in terms of using the language as well as culture, in order to maintain it. This is one of the strategies for the *fanau* to understand the use of *Samoan* language.) (Parent)

According to this parent, one of the significance of *fono* is to provide an opportunity to teach and guide *Samoan* people to use their language. This is through the use of the language when undertaking different tasks. For example, the *matai* share views, finalise decisions for the community and offer advice to guide people of the village, while the untitled men prepare the 'ava (cultural drink) and food for the *fono*.

## **4.2 Family *fono***

The informants were asked specifically about their beliefs about the significance of *fono* in the family.

### **4.2.1 Making decisions**

Figure 3 indicates that a quarter (42 %) of respondents believed the family *fono* to be a forum for sharing ideas, guidance and instruction where cultural knowledge and the modelling of proper spoken language is passed on to young people. These aspects of family *fono* made people aware of the importance of sharing views amongst parents and the *fanau*, so that good decisions can be made. More importantly, the use of *Samoan* language enables the *fanau* to learn. One church minister said that:

*E tāua le talatalanoa fa'atasi ma mātua 'ina 'ia malamalama lelei i matā'upu e fa'aleleia ai le āiga, ma iloa ai le mea e tatau 'ona fai.* (Conversing with the *fanau* is important because it gives children understanding of what must be done for the development of the family.) (Church Minister)

According to the church minister, the significance of sharing with the *fanau* is an opportunity for them to understand of the views discussed on the topics for the development of the family. Also the *fanau* must listen to their parents when the parents guide them and model how the family chores are carried out, and more importantly, the use of the language.

Parents explained their views on the significance of family *fono*, stating that:

*O le talanoaga ma le fa'atasi ma le fanau, o se avanoa lelei lea e fa'asoa ai manatu auā ni 'auala e fa'alelei ai le āiga, 'aemaise lava le fesoasoani ai i le fanau ma fautua foi iā i latou. E lelei fo'i e fa'amasani ai i le fa'aaogāina o le gagana ma iloa ai.* (The family sharing amongst parents and the *fanau* is a good

opportunity to share views on the ways to improve things in the family and also to help and advise the *fanau* on the things that they need advice on. It is a chance for the *fanau* to be familiar with the use of their language.) (Parent)

According to this parent, the sharing in the family is an opportunity for parents and the *fanau* to discuss views on how things in the family will be carried out. It is a chance for the *fanau* to understand what their parents' plans on the improvement of the family are, and for the parents to know what the *fanau's* views are. At the same time, it is an opportunity for the *fanau* especially to learn more about how *Samoan* language is used.

Another 10% of the respondents stated that the importance of family *fono* to the *Samoan* language is in the opportunity it provides for the young people to observe how interactions between parents and or elders and themselves are carried out. For example, one young person explained:

*O le aogā o le talanoaga i le āiga mo le fanau, e malamalama ai le fanau i mea 'uma i le āiga ma fa'alogo ai i le fa'aaogāina o le gagana Samoa e tagata matutua o le āiga. (The sharing and interaction at home is an opportunity for the fanau to understand the family routines and listen to the elders in the family to see how language is used so that they can learn from them.) (Fanau)*

This young person states the significance of sharing with their parents gives them the understanding of the things in the family. This includes family well-being, relationships of the family and the church and the village. But more important is the use and significance of *Samoan* language in this family sharing, as one of the young persons explained:

It helps me to get in touch with my culture better. To better understand myself and where I come from. (Fanau)

This young person identifies the significance of the *Samoan* language because without language she will not be able to know her culture and possibly her *fa'asinomaga*.

Another 13% of participants indicated that the *fono* provides opportunity for parents and the *fanau* to share views on the issues in the family. For example perhaps the *fanau* have an issue of not doing the family chores properly. It is an opportunity for the parents and the *fanau* to use their language when interacting and, at the same time, they socialise and practise their *Samoan* language. One of the responses from the Sunday school teacher explains:

*O le tāua o le talanoaga a mātua ma fanau, e fo'ia ai ni fa'aletonu o le fanau 'aemaise le fa'aaogāina ma fa'ata'ita'i ai le gagana 'ina 'ia masani ai. (Sharing with parents at home is important for the fanau especially to use and practise their language.) (Sunday school teacher)*

The Sunday school teacher believed that the primary strategy to resolve any family issues and prevent people from being involved in any trouble is for the parents and fanau to share views and to make decisions. This will be an opportunity for young people to familiarise themselves with their language.

A quarter of the participants stated that the family fono or family sharing is an important moment for parents and fanau to share and listen to each other's views. The beliefs and views of other participants to the second question offered complimentary views on the importance of family fono. A quarter (23%) of the participants (n=7) identified that the importance of communication amongst family members gives parents an opportunity to set out their expectations for the family and to admonish the fanau (young people). One parent stated:

*E tāua le talanoaga a mātua ma fanau 'ina 'ia malamalama ai le fanau i tu fa'aaloalo a Samoa, e ala lea i le tautala, tu ma le savali, ma a'oa'oina ai le fanau i le gagana Samoa. (Sharing at home between parents and children is significant because it provides knowledge and understanding of the fanau when speaking, standing and walking and also the language.) (Parent)*

According to this parent, it is important to interact with the fanau because this is an opportunity for them to speak and communicate in their language, and is where parents came to understand the issues confronting the fanau. It is also a chance for the parents to model how the fa'aaloalo is spoken in the family, church and other places and for young people to practise and use it. In relation to the traditional fono or village fono there is a parallel with the matai (chiefs) of the village offering advice to the rest of the village regarding the welfare and well-being of the village.

#### **4.2.2 Unity**

The church ministers and their wives explained their views on the importance of the family sharing amongst parents and the fanau. For instance:

*O le talanoaga a mātua ma fanau o se taimi tāua lea, auā e mafana ai le mafutaga ma fa'asoa ai manatu auā le manuia o le āiga ma tagata 'uma. (The sharing amongst parents and the fanau is an important opportunity because it reveals unity in the family and to share views for the welfare of the family.) (Clergy)*

The clergy explained the importance of the family *fono* stating that this is where the family unity and bond is established amongst parents and the *fanau*. This family unity allowed people to share their views constructively and freely for good decision making outcomes. One of the most important aspects of the family *fono* is to bring people together and each member is responsible for taking care of one another.

Moreover, the sharing in the family is not only for the family members to get together but also it discusses the responsibilities of each member in the development of the family. For example, parents' responsibilities are to look after the whole family, while the *fanau* are to help the parents to perform family chores, and attend church and other family events.

The parents stated their views on the significance of family *fono* saying that:

*E tāua tele le fonotaga a mātua ma fanau, po o talanoaga i le va lea o mātua ma fanau, auā e lē gata 'ina fa'atasia 'uma ai le āiga, ae o le avanoa fo'i lea e lautele ai le iloa e le fanau 'ona fa'aaogā le gagana Samoa pe a fa'aali manatu. (The sharing at home amongst parents and the fanau is very important because it not only for the family to unite and share views but also is an opportunity for the fanau to further their knowledge of using Samoan language when views are expressed.) (Parent)*

This parent explained that the importance of family gathering is for the parents and the *fanau* to share their opinions on family issues which promoted family unity and the responsibility of each member in taking care of the family. For example, parents are responsible for family businesses while the *fanau* can assist their parents by doing family chores in addition to their studies and jobs.

The *fanau* described the significance of talking together and sharing views with their parents stating that the family gathering is an important gathering amongst parents and the *fanau*. One of the responses was:

*E aogā tele le talanoa fa'atasi ma mātua e iloa ai fai fa'atasi fe'au o le āiga, ma usita'i i mātua, aemaise le feālofani. E lelei tele e fa'aaogā ai fo'i le gagana Samoa. (The sharing with parents is very important because this shows unity when doing family chores together and to obey parents. It is also an opportunity for the parents and the fanau to use the Samoan language.) (Fanau)*

This young member explained the family sharing is not only an opportunity for the family members to carry out their family chores and responsibilities together, but also is

a sign of unity in the family. This shows the family bond and respect of one another. This bond is reflected by the *fanau*'s listening and obeying their parents.

The Sunday school teachers explained their views on sharing at home amongst parents and the *fanau* stating that:

*E tutusa lelei lava le talanoaga a mātua ma fanau i āiga, ma le ā'oga Aso Sa ma le 'autalavou ma faiā'oga Aso Sa, auā e lē gata 'ina talanoa ai i matā'upu o le ā'oga Aso Sa ma le autalavou, ae fa'apea ai le fautua ma apoapoa'i i fanau ia manuia o latou lumana'i, aemaise le fa'atāuaina pea o le gagana Samoa. (The sharing at home amongst parents and the fanau is similar to the Sunday school and youth because they are not only sharing ideas on the Sunday school topics but also it shows unity in terms of sharing and discussing ideas together in Samoan language.) (Sunday school teacher)*

This Sunday school teacher also provides the comparison between the sharing in the Sunday school and youth groups and the sharing that is found at home amongst parents and the *fanau*. In both settings, group members are not only sharing their views on topics and issues related to them but also developing unity through discussing ideas together.

#### **4.2.3 Responsibilities and guidance**

Answers to the second question also made more specific reference to the guidance and instructional functions of *fono*. Figure 3 indicates that 42% of respondents (n=13) believed the family *fono* to be a forum for guidance and instruction where cultural values, practices and knowledge are passed on to young people. One church minister said that:

*E tāua le talatalanoa fa'atasi ma mātua, auā e iloa ai le mea e tatau 'ona fai, 'aemaise lava le fanau. (Conversing with parents is important because it gives children knowledge of what must be done.) (Church Minister)*

According to the clergy, the significance of sharing with the *fanau* provides an opportunity for them to listen to parental guidance and to understand the variety of family practices, including family chores that are carried out. So, two-thirds of the informants referred directly or indirectly to the functions as making decisions, building family unity and well-being.

The informants explained their views that in order for the *Samoan* language to be maintained, *Samoan* people should be responsible for that maintenance. For example the clergy explained that:

*O le tiute lava o mātua o le fa'atonu ma fa'asino le fanau i mea 'uma e manuia ai o latou olaga i ā'oga, āiga ma le lotu. E fa'apea foi le fa'aaogāina o le gagana Samoa, e tatau lava i mātua 'ona mata'ituina. (Parents' responsibilities are to advise and instruct the fanau on things that might help them to achieve their goals in schools, families and churches. It is similar to the use of the Samoan language where parents must be aware of these things.) (Clergy)*

According to the church minister, parents should be aware of their responsibilities in the family because they are the most important people to offer advice and instruct the *fanau* on the things that they should be aware of for their prospective future. For example, parents need to offer advice on academic studies or work. Moreover, parents need to offer advice on the use of the *Samoan* language during family chores.

Parents explained their views that:

*E tāua tele le tiute o mātua i le āiga āua o le lelei ma le manuia o le āiga e fa'alagolago i mātua, fa'apea foi le fanau, e tatau 'ona usita'i ma fa'alogi i mātua e manuia ai o latou olaga. E fa'apea fo'i 'ona fa'atonu le fanau 'ia fa'aaogā le gagana e tautatāla ai i le fale. (Parents and their roles and responsibilities in the family are very important because the well-being of the family is depended on the parents, and the fanau must obey and listen to their parents for some advice about their future. The fanau are advised on the use of the Samoan language at home.) (Parent)*

According to this parent, the main responsibility of parents is to look after the *fanau* and advise them about their future. For example, the *fanau* are advised on their academic studies to achieve, be honest with their jobs and assisting parents in doing family chores. Included is the use of *Samoan* language at home. Therefore the *fanau* must listen to their parents for everything.

The Sunday school teachers explained that:

*O le tiute o mātua ma fanau i āiga e tāua tele, auā e fa'atonu ai e mātua fanau i mea 'uma lava, ae fa'apea foi le fanau 'ona usita'i ma fa'alogi ma ava i mātua e manuia ai o latou olaga. (Parents and fanau's responsibilities at home are significant because this is where parents instruct and teach the fanau on everything and also for the fanau to obey and listen to their parents and respect them as this is where blessings of their future lie.) (Sunday school teacher)*

This Sunday school teacher stated that parents' responsibility is significant because this is where teaching and advising of the *fanau* take place. Some of the examples that included teaching are family expectations and routines so that every member in the

family will have a task to perform. Also, the advising of the *fanau* to support their future goals means that they must listen to their parents because this is where their affirmation comes from.

The *fanau* stated that generally their responsibility at home is to carry out family responsibilities and to listen to their parents. For example:

*O le fa'alogo i mātua i mea e fai e tāua lea auā e iloa ai le fa'atinoga o mea 'uma e pei o le faiga o fe'au, 'aemaise ai lava le manuia o ōlaga mo le humana'i. E fa'atonu le fanau e fa'aaogā le gagana Samoa i le fale. (Listening to parents on everything is important because this is where the knowledge and understanding of how things in the family will be carried out, like doing family chores, especially the blessings for the good future.) (Fanau)*

According to this young person, the importance of listening to parents is because the *fanau* will develop knowledge about how things in the family are done. Also, listening to parents provides opportunities for the *fanau* to understand the advice that will be offered for their future and in the use of *Samoan* language at home.

Another 10% of respondents (n=3) indicated that a further importance of family *fono* was as an opportunity for the family members, particularly the *fanau*, to observe how family activities are carried out. This is an opportunity for the young people to observe and learn how parents and other family members can model the family chores. One Sunday school teacher explained:

*O le aogā ma le tāua o le talanoaga i le āiga, e lē gata 'ina fa'alogo ai le fanau i le talanoa mai a mātua, ae va'ava'ai ma maitau ai le fa'atinoga o fe'au e fai. (The importance of sharing at home is not only for the fanau to listen to their parents when sharing with them, but also to observe how the family chores are performed.) (Sunday school teacher)*

This Sunday school teacher shared his views that one of the strategies to learn the *Samoan* language is through the observation that will be taken place at home during family sharing. Not only for the *fanau* to learn how the family chores are carried out, but also the using of the language in these activities.

Another 13% of respondents (n=5) also acknowledged the importance of family *fono* in this way, but added specific reference to the opportunity for members of the family, especially the *fanau*, to use and practice their language when sharing views on family matters to promote family well-being.

*O le tāua o le talanoa fa'atasi ma mātua, e malamalama ai i matā'upu e atina'e ai le āiga, 'aemaise o le fa'aaogā o le gagana Samoa i talanoaga. O le avanoa lea mo le fanau e a'oa'o ai le gagana ma fa'amasani ai. (The importance of sharing together with parents at home will allow the family members to understand the family issues, especially the using of the Samoan language. This is an opportunity for the fanau to learn the language and to familiarise with it.) (Fanau)*

One Samoan young person who was born in New Zealand added her views on the significance of talking together with parents in the family, stating that:

Family sharing is important because it allows my family to know and understand each other more considering that my parents grew up in the Samoan atmosphere and I grew up in New Zealand. (Fanau)

The perception from this person is that they have a different upbringing and perhaps it is hard for them to adjust their family situation when parents were born and grown up in Samoa but the young person was born and brought up in New Zealand. Therefore parents and young members who were born in New Zealand should understand both ways in order to have healthy family atmosphere.

### **4.3 Church fono**

The third question asked the participants about their opinions on the importance of the church fono. The findings showed that two-thirds (68%) of informants referred to the reconciliatory conventions which occurred initially prior to the sharing and discussing of church issues (if there were any). These conventions included making decisions and asking each other for forgiveness.

#### **4.3.1 Making decisions**

The clergy explained their beliefs on the importance of the church fono, stating that:

*O le fono a le lotu e fa'asoa ai le tōfā ma finagalo o tagata i matā'upu e manuia ai le lotu ma tagata 'uma. O le tāua o fono a le lotu, e fa'aaogā ai le gagana Samoa auā alo ma fanau e tele ai lo latou malamalama i le gagana Samoa. E fa'apēnā fo'i i le ā'oga Aso Sa ma le 'autalavou. (The church fono is where issues that affect church are discussed for the welfare of the church and its members. The importance of the church fono is where the Samoan language is used for the fanau to learn from it. It is similar to the Sunday school and youth activities.) (Clergy)*

The church minister added his views on the significance of church fono stating that the significance of sharing ideas together is so that church members make decisions for the well-being of the church. The similar strategy of making decisions for the church, is

also applied in the contexts of *ā'oga Aso Sa* (Sunday school) and *'autalavou* (youth) when they discuss their views on class topics and youth activities.

Parents shared their beliefs on the significance of church *fono*. For example:

*O talanoaga ma fa'aaliga o finagalo i fonotaga a lotu e tāua tele auā fa'ai'uga fai mo le manuia o le lotu ma tagata 'uma. E fa'apenā fo'i i ā'oga Aso Sa ma le 'autalavou, e talanoa ma fa'asoa faiā'oga ma tamāiti iā latou matā'upu. O le ā tele ai foi le iloa e le fanau o le gagana Samoa. (The sharing and expressing of views at church is important because these views will form decision making for the welfare of the church. It is similar to the Sunday school and the youth where they share about their class topics and issues. More importantly, is the use of Samoan language where the fanau can learn from.) (Parent)*

This parent explained that the sharing of the *tōfā* (knowledge) in church is important because the decision making for the development and prosperity of the church will depend on the *tōfā* and views of the church members. It is similar to the Sunday school and youth activities where the teachers and students share their ideas on their class topics and activities. The *fanau* are not only learning new ideas from others but also learning how the language is used.

Twelve percent of respondents indicated that the importance of church *fono* is to allow people to share ideas and communicate with others in *Samoan* language regarding church development issues. One of the *fanau* stated

*O le aogā o le fono a le lotu e fa'asoa ai manatu ma feso'ota'i ai tagata i le latou gagana, auā fa'ai'uga fai i matā'upu e manuia ai le lotu. (The importance of church fono allows people to express views and communicate in their language on the issues for the blessings of the church.) (Fanau)*

The *fanau* explained that the church *fono* had significance in terms of decision-making for the blessings of the church and at the same time people, especially the *fanau*, can learn their language when people share their views.

The Sunday school teachers explained that the church *fono* is an opportunity for the clergy and the church members to express their views on the church issues stating that:

*O talanoaga ma fonotaga i le lotu e saunoa ma feso'ota'i ai sui usufono e ala lea i le soalaupuleina o matāupu o le lotu ma maua ai ni fa'ai'uga lelei auā le manuia o le ekālēsia, 'aemaise tagata. (The sharing at church will allow people to speak and communicate with each other in terms of sharing views in Samoan language on the church issues and to make decision for the well-being of the church.) (Sunday school teacher)*

This Sunday school teacher explained that the well-being of the church will depend on the views shared and the decision made by the church members. Some examples of the issues that the views shared included church renovation and financial matters.

#### 4.3.2 Unity

The reconciliatory conventions have the function of uniting people, where welcoming, exchange of speeches for forgiveness and agreement amongst the congregation take place. The reconciliation is important for both clarifying and for developing unity. In so doing, it provides an opportunity for the young people to observe how the decisions are made and understand why they are made. One of the responses from church ministers was:

*E tāua tele le talatalanoa e malamalama ai i ni mea o fa'aletonu, 'aemaise lava le lotoifale o le ekālēsia. (It is significant to reconcile and to understand how the internal matters of the church are addressed.) (Church Minister)*

According to the church minister, while the importance of church *fono* is to discuss the issues that belong to the church for its development and the well-being of people, these discussions will be of great advantage for the *fanau* to learn the language from listening to the seniors and how views are expressed.

For another 6% of the informants, the importance of church *fono* was because it is where people can learn how the *Samoan* language is used through listening to the other people when views are expressed. For example, one young member stated:

*E tāua tele le fonu a le lotu iā i matou le fanau, auā e iloa ai le fa'aaogāina o le gagana Samoa i le fa'alogu i manatu o tagata o lo'o fa'aali ma talanoaina. O se lesona aogā lea mo le fanau. (The church fonu is very important for the fanau in terms of understanding how language is used when people share views and discuss ideas. This is an important lesson for the fanau.) (Fanau)*

The young person explained the significance of church *fono* to the *fanau* in terms of listening to the experienced people use the *Samoan* language for sharing and discussing ideas. This is an opportunity for the young people to enhance their learning.

Parents added their views on the importance of church *fono*, stating that:

*O le tauā o fonu a le lotu, e fa'asoa ai le tōfā ma finagalo i matā'upu e manuia ai le lotu. E tutusa fo'i lava ma le ā'oga Aso Sa ma le 'autalavou e fa'asoa tamāiti ma faia'oga i matā'upu. O le lelei la o ia talanoaga, e fa'alogu ai tamāiti i le fa'aaogāina o le gagana Samoa ma iloa ai. (The significance of*

sharing in church is for the church members to discuss views on church issues for the welfare of the church. It is similar to the Sunday school and youth activities where they share their views on their class topics and for the *fanau* to listen to the experienced people on the use of *Samoan* language.) (Parent)

This parent stated the significance of church *fono*, because church members are not only sharing their beliefs on the church issues, but also using *Samoan* so that *fanau* would learn from it. It would also be an asset to the people because sharing and discussing of views is an effective and potential strategy that reveals unity and togetherness of people in the community.

In addition, sharing and discussing ideas conveys roles and responsibilities of people in church and family activities because carrying out activities and chores together either in church or family reveals 'unity' and *galuhue fa'atasi* (working together). Some examples of the church activities that people are responsible for include church renovation, cleanliness of the church, internal church matters where finance is required (tithing), hosting church visitors or *talimālō* and looking after the *fanau*.

The Sunday school teachers explained their perspectives on the church *fono*, saying that:

*O le fono a le lotu o le isi lea fono e telē lona tāua i tagata 'uma, 'aemaise lava le fanau. E lē gata 'ina fa'aalia ai le tōfā ma talanoaina matā'upu mo le manuia o tagata, ae o lo'o fa'aalia mai ai le feālofani o tagata e ala lea i le talanoa fa'atasi. (The church fono is another important one to people, especially the fanau. It not sharing the tōfā and discuss views on the issues for the well-being of people, but it also reveals unity when people share ideas.) (Sunday school teacher)*

#### **4.3.3 Responsibilities and guidance**

The participants described the significance of the responsibilities of the church contexts. For example one church minister stated:

*E tāua tele le matāfai oi a le lotu mo tagata 'uma. E lē gata 'ina fafaga ai ō latou ola fa'aleagaga, ae fa'apea ai le a'oa'oina o tagata 'uma 'aemaise lava le fanau i le Tusi Paia, ma le gagana Samoa. (The church's responsibility is significant to everyone. It not only feed them for their spiritual growth, but also to teach them especially the fanau with the Samoan Bible and their Samoan language.) (Clergy)*

According to the clergy, church plays an important role in the responsibility for spiritual growth and for using the Bible to teach children biblical principles. These include reconciliation and forgiveness. In addition, the church teaches people to understand

God's teaching and to learn the *Samoan* language using the *Samoan* Bible. This is why *Samoan* people use the *Samoan* Bible as their main source to learn their language (Tanielu, 2004; Tagoilelagi-Leota, 1996; McNaughton, 1995).

The parents indicated that church *fono* had an important responsibility to teach the *Samoan* people to be literate. For example:

*E tāua tele le matāfaioi a le lotu i le olaga o tagata Samoa, e lē gata 'ina tele ai lo latou iloa o le gagana Samoa, ae fa'apea fo'i le ola tapua'i fa'atasi i le Atua.* (The church *fono*'s responsibility to the *Samoan* people is significant. It not only enables them to know more of their *Samoan* language but also their united living worship to God.) (Parent)

The *fanau* also described the importance of church's responsibility, stating that the church played an important role in teaching the *Samoan* people about their language, in terms of reading and writing, and also developing unity in people who come together to worship God.

The Sunday school teachers also explained their views on church's responsibility. For example:

*O le matāfaioi lava a le lotu, o le fa'apotopoto mai lea o tagata 'ina 'ia feālofani ma fafaga i le 'Upu a le Atua auā le ola fa'aleagaga. I le ma lea, e a'oa'o ai fo'i le fanau 'ina 'ia iloa faitau le Tusi Paia Samoa ma fa'aaogā le gagana i galuega tusitusi i le ā'oga Aso Sa ma le 'autalavou.* (The church minister explained that the church's main responsibility is to bring people to be united and feed them with the Word of God for their spiritual growth. In addition, the teaching of *fanau* to read the *Samoan* Bible and write out their language through various activities in the Sunday school and youth are also taken place.) (Sunday school teacher)

According to the clergy, the church's responsibility is to make people united and feed them with the Word of God for their spiritual growth. Church *fono* also provide the opportunity for *fanau* to develop reading and writing proficiency in *Samoan* language.

The *fanau* explained their beliefs on church and its responsibility to the *Samoan* people, in particular the teaching of the *Samoan* language. For example:

*E tāua tele le lotu ma lana galuega. O le lotu e a'oa'o ai tagata i le Finagalo o le Atua. O le lotu foi, o le tasi lea faleā'oga o le gagana Samoa mo tagata 'uma.* (The church and its task is very important. The church teaches people about God's Grace. It is also another institution for the *Samoan* language where people learn language from.) (*Fanau*)

According to this young person, church's role is important. This includes the teaching of people about God's Grace and as an institution for the *Samoan* people, especially the *fanau*, to learn their language, as well as reading and writing in that language.

#### **4.4. Fono process at home and church**

The fifth question (*E fa'amata e fa'afia ona tou talatalanoa ma mātua po'o fanau i le āiga po'o faiā'oga Aso Sa ma tamāiti?* How often do you share with your parents or children at home or and in the Sunday school between the teachers and young people?) examined the frequency of sharing at home between parents and the *fanau*, and in the Sunday school between the teachers and young people. The responses are shown in Figure 3. Some 90% of the participants (n=28) responded that conversing with their parents at home gives them the opportunity to talk about everyday events. The parents, church ministers and their wives as well as teachers also referred to sharing together between the parents and *fanau*. These conversations habitually happen after evening prayers when the family members are present. One clergy noted that:

*Matou te talatalanoa lava i po 'uma pe ā 'uma le matou lotu. O ī e fa'asoa mai ai le mea o i le loto o le tagata lava ia. (We share every night after our evening devotions and this is where everyone expresses his/her own mind.) (Church Minister)*

The church minister explained that their family sharing is an opportunity for every member to express his/her views on the matters that affect their family unity. The clergy thought this would be a strategy to maintain peace and unity in the family. In addition, the clergy assured that this would be an opportunity for them as parents to admonish and advise the *fanau* on family issues.

Another two of respondents indicated that they conducted a more topic-focussed sharing in the Sunday school classes every Sunday. The interactions in the Sunday school provided opportunities for them to discuss their church and theological topics, for example, Jesus and His Parables, The Prodigal Son, Salvation, to name a few. One of the Sunday school teachers explained:

*E talatalanoa fa'atasi lava le faiā'oga ma le vasega i le ā'oga Aso Sa. O ī e fetūfāa'i ai manatu o tamāiti ma le faiā'oga iā latou matā'upu e pei o Fa'ata'oto a Iesu, o le Atali'i Fa'amaumauo ma le Fa'aolataga. (The teacher and students conduct their sharing in class regarding their topics every Sunday which included Jesus and His Parables, The Prodigal Son and Salvation.) (Sunday school teacher)*

According to the Sunday school teacher the importance of sharing in Sunday school classes is to allow students to share their views regarding topics such as Jesus and His Parables, the Prodigal Son and Salvation. The respondents saw the importance of this practice as sharing with other students in class and the teachers. This will be an opportunity to learn from each other not only the in-depth knowledge on these topics, but also the use of the *Samoan* language.

The remaining respondent in the fifth question noted that the properties of *fono* were only sometimes present at home; sometimes they have interactions in *Samoan*.

*O isi ā kaimi makou ke kalagoa ai ma fa'asoa ai.* (Sometimes we share our views.) (*Fanau*)

According to this young member they carried out their sharing sometimes using their language. Perhaps this has caused due to the changing shifts of parents at work. In addition, parents should prioritise their sharing with the *fanau* because this is an important moment for them. Maybe if one of the parents is otherwise engaged then the other can continue their family sharing. This would be a good practice so that the *fanau* can still engage in their family sharing although one of the parents is at work. Later on, the parent (mother or father) who was at work would be informed by one of the parents (mother or father) about their family sharing.

Further responses from one of the *fanau* who was a New Zealand born *Samoan* stated:

We talk together with parents because they are the closest people to me I have. They're been there for me ever since I was born. They still are now. I am comfortable around them and never scared to speak my mind. I share with them. (*Fanau*)

This young person explained that he had confidence to share with his parents because he has trusted his parents since birth. This reveals that one of the aspects of talking and sharing with parents is that it allows the *fanau* to have confidence sharing and to trust their parents.

The sixth question asked the participants to state how their sharing at home and in the Sunday school is conducted. The summaries in Figure 3 indicate that 64% of the participants (n=20) said that they share their ideas together in the family, because unity and trust exist in the family. For example one parent stated that:

*O le aogā o le talanoa fa'atasi i le āiga, e tupu ai le feālofani ma talitonu ai le tasi i le isi.* (The importance of sharing together at home is to unite and knowing one's place and trusting each other.) (Parent)

The parent explained one of the significant aspects of sharing together at home is to bring people together in unity and peace.

## **4.5 Summary**

The meaning of the word *fono* and its properties in the context of *fa'aSamoa* was explained by the participants in this section. In general, the respondents identified core properties of *fono*. Examples of these properties were: making decisions, building unity and developing responsibility and guidance. There was general agreement that these were properties of the general concept of *fono*, but also properties specific to both family and church adaptations. The varying voices added that the concept of *fono* included cultural protocols where the *Samoan* language was pivotal to identity and *fa'asinomaga* of individuals. Furthermore, the identified properties were also the aspects of various *fono* of the *fa'asinomaga* model (see Chapter Three) where people would receive constructive learning and guidance from more experienced citizens.

## **Section B**

### **4.6 The significance of *fono* properties and core properties as vehicle for language socialisation**

This section uses the views of the participants on *fono* properties and its core properties as explained in Section A and reconsiders their role for language socialisation. Rather than considering each question, comments relating to the language uses which were included to the questions are presented.

#### **4.6.1 *Sharing and decision making***

Major functions of the *fono* included making decisions through the process of sharing and expressing decision making and understanding complex ideas. It could be predicted that when practised well over time this would provide a major vehicle for complex language. Some respondents explicitly identified the significance of language in the process and as an outcome (Anderson and Wilkinson, 1991). This included almost all the *fanau* who explained that language allows people to express their views using *fa'aaloalo* (respectful) language. This respectful language also included chiefly

language which people also used in decision making, unity and reconciliation. For example, one of the young persons stated:

*E tāua tele le iloa o le 'oa o le gagana auā fa'ai'uga fai 'aemaise o le fe'afa'aaloaloa'i ma le va tapuia i le fa'aSamoa.* (It is important to understand the richness and complex language because it will form decision making especially the mutual respect and sacred space in the fa'aSamoa.) (Fanau)

When elaborating on the concept of *fono* in question one, one-third (36%) of the responses specifically referred to the language properties of *fono*. Of this number, five participants indicated the general reference to speaking and communicating in the first question as a dimension of sharing and discussing. For example, one of the *fanau* stated:

*O le fono e talanoa ai tagata e fa'aaogā ai le gagana Samoa i manātu fa'aalia.* (The *fono* is the sharing of views and opinions using the Samoan language.) (Fanau)

The use and practice of the Samoan language was clearly identified. The respondent explained that in the *fono*, people use Samoan language when presenting their cultural speeches as well as practising it when sharing ideas together with others.

The significance of being an observer to the process was identified too. This is where people not only attend the *fono*, but also observe all the *fono* procedures, processes and consider such components as the introduction and addressing of participants using their *fa'alupega* (honorific statuses) and presentation of the *ava* (Samoan cultural drink) and as well as the general use of the Samoan language in the cultural speeches. One parent explained his views:

*O le fono e aogā mo tamāiti e va'ava'ai ai le tāua ma le fa'agasologa o le fono. E telē le tāua mo le fanau.* (The *fono* is important for the young people to observe its procedure and process in order for the *fanau* to understand.) (Parent)

A further response was:

*O le fono o se tu'ufa'atasiga o tagata e feso'ota'i i se gagana, e fa'aaogā ai vaega 'ese'ese o le gagana, e faigofie ai 'ona malamalama i se matā'upu ua soalaupuleina ma talanoaina.* (The *fono* is a collective of people who connected through a language and wherein language, in all its forms, is utilised for better understanding of a topic related to them.) (Parent)

The quote states the importance of *fono* as a collective of people because in this collection, various ideas will be heard, utilising different aspects of the Samoan language in order for their ideas to be embedded so that issues discussed are understood.

#### 4.6.2 Unity and responsibilities

The importance of the second and third functions of unity and responsibilities occurring through the *fono* was explained above. They occur with sharing and discussing ideas when people come together to make decisions for the well-being of people in the community. It occurs when people resolve issues that affect their community and seek better actions in terms of development and improvement of well-being. For example one of the informants stated:

*O le talanoa fa'atasi, e iloa ai le feālofani ma galulue fa'atasi, e maopoopo ai fa'aiuga fai. E fa'amalosia ai fo'i le tutū fa'atasi pe ā fai ni galuega e atina'e ai āiga, lotu ma nu'u fo'i.* (The sharing together reveals unity and working together, and to make firm decisions. It strengthens the bond and unity of people when projects are carried out for the development of families, churches and villages.) (Parent)

According to the parent, uniting people is important because it not only allows people to come together as one body and one soul, but also it is a strong and effective strategy to utilise when seeking *tofā* and knowledge to resolve and address issues that affect their community well-being.

Moreover, the Sunday school teachers stated that church *fono* plays a significant role, because church *fono* and the discussions that take place in church is one of the strategies for the *fanau* to learn their language. It not only allows people to share the *tofā* and discuss views on church matters in unity, but also it reveals responsibilities of people in terms of participating in sharing and discussion. One of the roles of the church *fono* is to bring in people together to congregate and worship together. The Sunday school teachers also added that church is one of the 'pillars' for the *fanau* to learn their language through reading the *Samoan Bible* and memorise their *tauloto*.

Some of the issues that are reported that people discuss include health, money and political matters within the families, churches and villages, that people communicate and interact with others using respectful language. The respondents pointed out that this signals the potential of maintaining the *Samoan* language for the *Samoan* people and being *Samoan* (Amituanai-Toloa, 2009). According to Amituanai-Toloa (2009) this is a core strategy to maintain the *Samoan* language is utilising the respectful language in communication.

The participants referred to the significance in assisting the *fanau* in the development of their language and its maintenance either through sharing at home between the parents and the *fanau*, or in the Sunday school between the teachers and young people. The participants indicated that these were significant interactions, because they allow individuals to express their own views. Correcting the pronunciation of some of the words was a developmental strategy for the *fanau*. At home, parents demonstrate and model to the *fanau* how they wish things in the family will be carried out, for example, carrying out family chores and the use of the language. In the Sunday school, the church ministers and the Sunday school teachers also help the *fanau* with the using of the language. One of the parents stated:

*E tāua tele le talatalanoa ma fanau i mea e fai i le āiga, e malamalama ai auā lo latou iloa, 'aemaise lava le fa'aaogāina o le gagana. E tutusa lelei lava ma le ā'oga Aso Sa. (The sharing at home provides information for the fanau of how family routines are carried out and also the use of the language. It is similar with the Sunday school.) (Parent)*

The views from this parent indicated that sharing and discussing at home and in the Sunday school provide an opportunity for the *fanau* to learn how the family chores are carried out using their language.

#### **4.6.3 Modelling and using**

The seventh question (see Figure 3) was specifically asked to probe beliefs about relationships between *fono* and language, and illustrated that perhaps one of the strategies to assist the *Samoan* people in the maintenance of their language is through use and practice. This was noted by half of the participants explaining that *Samoan* people should use and practise *Samoan* language when communicating with other people. For example:

*E tāua le fetūfāa'i ma fa'asoa manātu i le gagana Samoa, e fesoasoani ai i le fa'atāuaina ma le fa'atūmauina o le gagana Samoa. (Sharing and discussing ideas is important because this will assist Samoan people to consider the importance of their language in order to maintain it.) (Parent)*

According to the participant, the importance of sharing and discussing of views together will help people to embrace their language and to maintain it. This respondent indicated that this will be an effective practice to reinforce the *Samoan* language.

But the significance was seen as reciprocal with the core functions. One participant's answer in the first question (Figure 3) stated that the concept of *fono* is a synthesis of multiple functions. The Sunday school teacher stated that *fono* provides an opportunity for people to learn how the events in the *fono* take place, such as cultural speeches, `ava preparation (*Samoan* cultural drink), using honorific statuses of people, using the *fa'aaloalo* (respectful language). But the Sunday school teacher also stated:

*O le fono e lē gata 'ina fa'asoa ai le tōfā ma fa'aaogā ai le gagana, a'o le fa'aali mai o le lagona fa'afono.* (The *fono* is not only using the language to share the knowledge, but also how views are expressed.) (Sunday school teacher)

According to the Sunday school teacher, the significance of *fono* to people is not only for them to share the beliefs and views together with the employment of *Samoan* in developing those views but also to make decisions from those views.

#### **4.6.4 Listening and observing**

As noted above some participants identified the importance of observation in the family *fono*. These informants indicated that this is an opportunity which provides for the *fanau* to observe how the interactions between parents and or elders and themselves are carried out. In question two for example, the *fanau* stated they continue to observe their parents and other family members model how chores are performed. For example, the response from the *fanau* explained:

*O le tāua o le talanoaga i le āiga ma le fanau, e va'ava'ai ai i le fa'aaogāina o le gagana Samoa e mātua ma tagata matutua o le āiga.* (The sharing and interaction at home is an opportunity for the *fanau* to observe and learn how language is used in patterns and experienced people's interactions.) (Parent)

One of the strategies of learning the *Samoan* language, as with any, is to observe how the experienced people interact in their language. In the New Zealand *Samoan* context, language socialisation would depend on young members observing how the *Samoan* language is used and spoken of by the experienced and senior people, as they are the ones who have the *tōfā* (in-depth knowledge) of the language, especially for the *fanau*. Helu-Thaman (2010) argues that Polynesian children are conditioned from early childhood to learn through careful observation and listening, reinforced by admonition so that they become sensitized to other people at an early age.

According to Helu-Thaman, Pacific Island children (including *Samoan* children) have a well-developed disposition to be observed. Views of socialisation also see the opportunity to observe through participation in activities as critical in gaining more knowledge about those activities, especially via the language use. According to Rogoff (2003) family members gain knowledge about core social and cultural activities especially the language, once they become part of the activities.

Similarly, the responses to the third question about the importance of church *fono* emphasized the receptive processes. These respondents identified listening as an important aspect of the church *fono*, as through this strategy other church members come to understand other people's views. In addition, the participants indicated that the importance of church *fono* to the *Samoan* language is derived from the opportunity for people to observe how the church *fono* is conducted and how people use and practise their language when expressing their views in *Samoan* language. For example, one of the parents explained:

*E aogā tele le fono a le lotu mo le fanau e fa'alogo ma va'ava'ai e iloa ai pe fa'aapefea 'ona fa'aali manātu o tagata. (The church fono is significant for the fanau to attend and listen how people express their views.) (Parent)*

In addition, an observational approach, that included listening, was indicated in responses to the last question where participants stated that people will listen to the experienced people utilising the language and observing how they speak as strategy to take the importance of the *Samoan* language seriously. For example, one of the young people indicated that:

*E tāua le fa'alogo i mātua ma tagata matutua e iloa ai le fa'aaogāina o le gagana. (It is important to listen to the parents and senior people for the using of the language, and consider the significance of their language for them.) (Young person)*

This accords with Rogoff's (2003) views. According to the *fanau*, one of the strategies to assist them to consider the importance of their language was to listen to the experts of the language. On the other hand, the language experts should provide explicit explanation of how language is used contextually because most of the *fanau* especially the overseas-*Samoan* born children do not understand the meaning of some of the vocabulary.

#### **4.6.5 Speaking and communicating**

The most general of strategies to maintain the *Samoan* language is repeated acts of speaking and communicating in authentic contexts (Sweet and Snow, 2003). This was indicated by the participants stating that *Samoan* people should communicate in their language at home. Also, in the Sunday school the *fanau* will have the opportunity to communicate with their Sunday school teachers and other students in class using *Samoan* language. It could be predicted that from the communication at home and in the Sunday school the *fanau's* knowledge on *Samoan* language will be enhanced. For example one of the Sunday school teachers explained:

*O le talatalanoa a mātua ma fanau ma feso'ota'i i le gagana Samoa, o se avanoa lelei e malamalama ai le fanau i le fa'aaogāina o le gagana. E tutusa lava ma le ā'oga Aso Sa, e feso'ota'i ai le fa'iā'oga ma tamāiti i le gagana Samoa. (The sharing and communicating between parents and young people at home will be an opportunity for the fanau to improve their understanding of their language. It is similar to the Sunday school between the Sunday school teachers and students where they communicate in their language.) (Sunday school teacher)*

According to the Sunday school teacher, sharing between parents and *fanau* at home is similar to that in the Sunday school between the teachers and students when people communicate and interact in their language. This is an important practice especially for the *fanau* to learn more about the *Samoan* language and perhaps the *fanau* can take these practices into consideration in order to reinforce the *Samoan* language.

### **4.7 Summary**

The participants provided indirect and direct evidence from their comments that the *fono* properties identified in the first section could provide an important vehicle for language socialisation. The complex cognition actions required together with the shared practice effect could provide an important function embedded within *fono*.

## **Section C**

### **4.8 Similarities and differences in views held by Young people**

It could be the case that difference between generations might be emerging as young people had less contrast with the original traditional forms of *fono*. The question addressed here is whether the young people differed in their views. Young people explained their beliefs on *fono* and its properties in the family and church contexts.

These beliefs indicated that the *fanau* shared the similar beliefs and views as the adults on *fono* properties and its core properties and their significance in the language socialisation.

#### **4.8.1 General ideas about fono: Young People**

In general, many people held the same views on *fono* as the gathering of people to share and discuss beliefs and views. For example, 14 of the 15 young members defined the word *fono* as the gathering of people to share and discuss views in order to make decision. These young people stated that the sharing and discussion of beliefs and views is significant in the process of making decisions because this shows unity and mutual respect amongst people in the family or church as integral to well-being. For example, one of the definitions the *fanau* used *fono* this way explained:

*O le fono e potopoto ai tagata o le āiga po o le 'aulotu e fa'aali manātu ma finagalo i mea e manuia ai. (Fono is the gathering of people to express their views and beliefs for the well-being of everyone.) (Fanau)*

The responses from the *fanau* referred to the same properties of *fono* at home and in church, including the guidance and responsibilities provided through *fono* and how these will be accommodated and implemented for the well-being of the communities. One of the *fanau* stated:

*O le tāua o le āiga, e fa'afaiilele ai olaga o le fanau e mātua, aemaise ai lava le fa'aaogāina o le gagana 'ina 'ia lelei auā le feso'ota'iga. (Nurturing of the fanau always takes place at home, especially the using of the Samoan language for their effective communication.) (Fanau)*

This young person used a socialisation perspective to identify the significance of language use is effective. The young people saw this as occurring in both family and church *fono*. For example:

*O le tāua o le fono e fa'atasia ai āiga ma fonofono ai ni fa'afitauli i totonu o le āiga. E fa'apēnā fo'i i le 'aulotu. (The importance of family fono is to reconcile and solve any misunderstanding in the family. It is also similar in church.) (Fanau)*

Like the older respondents, the *fanau* saw family *fono* as creating unity, as people come together to reconcile and offer apologies amongst themselves for problems that may have occurred. During such interactions, various forms of the *Samoan* language will be used in unification and reconciliation processes. An example will be the utilising of

*fa'aaloalo* (respectful language) and apologetic words like 'Fa'amolemole fa'amagalo mai a'u/matou' (please forgive me/us), 'Ou te fa'atoese atu' (I apologise/I am sorry).

Moreover, one of the young members viewed sharing with parents and in the Sunday school from the *Samoan* New Zealand born perspectives stating:

To know what everyone wants instead of one person deciding for the group and also tells the group what's going to be happening. (*Fanau*)

This young person explains that one of the aspects of *fono* is to share ideas and make decisions by everyone rather than just one member. It means that making decisions should be from everyone's views and there should not be any domineering voice in making the decisions, as this will create an unhealthy environment resulting in disunity.

Another New Zealand born *Samoan* young person explained her views on family *fono*:

The family discussion is more informal for things that happened during the week like ... isn't up to scratch. It is usually brought up by the parents and talk about ways of improving and how we are not happy with and we talk about it. (Young person)

According to this young member, parents lead the discussion of family issues, and further sharing will occur on the things the *fanau* are not happy with, thus providing ways to improve and solve any family issues.

In the third question on the importance of church *fono* more than half of young people identified solving problems as an important part of the church *fono*. The *fanau* suggested that solving problem is one of the responsibilities of *fono* (either at home or in church). They stated that perspective sharing will not happen unless solutions to the existing problems are provided. A response from the *fanau* stated that:

*O le talanoa fa'atasi i le lotu, e fa'aali ai manātu i mea e lē o fiafia ai lē tasi i le isi ma toe fa'alelei ai le mafutaga.* (The importance of sharing together at home and in church reveals unity and to solve problems.) (*Fanau*)

The *fanau* believed that church sharing enables the causes of conflicts between people to be explicitly resolved thus paving the way for reconciliation amongst people. Importantly, the use of the *Samoan* language is critical to learn from the event. One of the *fanau* stated:

*Ou te fiafia i le fa'aSamoa, but I am not a fluent speaker, ae o lea e taumafai. (I am interested in the fa'aSamoa, but I am not a fluent speaker, but I am trying.) (Fanau)*

According to this young person, she wants to speak *Samoan* but she is not really a fluent speaker of the language, and sometimes uses English. This means that there are issues related to the case of this young person with respect to why she is not a fluent speaker of the *Samoan* language. Firstly it could be that the *Samoan* language is not spoken at home between parents and the *fanau*. This becomes an issue in the family. Secondly, it could be the language used in church is not exclusively *Samoan* language and the *fanau* are free to use English. Thirdly, it could be children's choice of language at home and in church where the *fanau* especially prefer English as a medium of instruction and this young member finds it easier to communicate with other people in English than in *Samoan* language. Moreover, it could be both the family and church do not really enforce the *fanau* to use *Samoan* language and this will become an issue to the *Samoans* especially for the *fanau* particularly in terms of language maintenance.

Again, like other respondents, *fanau* identified the significance of listening to the senior people at church articulate their views in *Samoan* language, saying that this will be an opportunity for them to enhance knowledge and understanding of *Samoan* language. The young people also explained that they deliberately observed in church because it was important to know how things in church are carried out. For example:

*E tāua tele le maitau ma va'ava'ai ma fa'alogo i le fa'aaogāina o le gagana Samoa i le lotu, e iloa ai ma malamalama ai auā le lumana'i. (It is important to observe and listen to the elders of the church and how the Samoa language is spoken in order to understand especially for the future.) (Fanau)*

This young person explained that observing how *Samoan* language is used in church is important because this will assist the *fanau* to understand how the language is spoken in terms of sharing and articulating views and also is a potential strategy to maintain their language for the future.

Further significance of church *fono* was explained by one of the young persons who stated:

It gives us a better understanding of what's happening in the church. Also it gives us a fair idea of our rights as church members and what we can do to help us see where we stand when we're older. (Young person)

This New Zealand born *Samoan* young church member argued that the significance of church *fono* to the *fanau* is to give a perspective of how things in the church are carried out. It is also an opportunity for the *fanau* to forecast how things in the church will be taken care of when they become adults, especially the monetary issues as this is one of ongoing weaknesses in churches nowadays. Moreover, people's roles and responsibilities for activities in church should be well looked after.

One of the New Zealand born *Samoan* young members stated that:

Church meeting is where all church members need to have a say in this meeting. Perhaps the meeting could be money and church activities. (Young member)

According to the young person, a church meeting is important because this is where church members will discuss issues related to money. This young person believed that church members need to discuss issues prior to the decision making, because there will be no unity in the church if issues regarding money are not settled and transparent initially. In so doing, sharing and discussing ideas should take place for the unity of everyone.

But these young people also stated that they develop their understanding of their language when their parents teach and advise them. Similarly, in Sunday school they develop their understanding of the *Samoan* language when their teachers assist them to correct their pronunciation and suggest the correct words to express their beliefs and views. One of them stated that:

*E a'oa'o ma fa'atonu matou i le fale mo le fa'aaogāina o le gagana Samoa. E fa'apēnā fo'i i le ā'oga Aso Sa. (The teaching and advice of utilising the Samoan language at home is similar to the Sunday school.) (Fanau)*

Almost all the *fanau* stated that they shared and interacted with their parents every day. In these interactions and sharing the *fanau* receive parental teaching and advice:

*Matou te talatalanoa ma mātua pe ā 'uma lotu afiafi i le āiga. E fa'atonu ma apoapoa'i ai i matou i mea e fai e pei o le fa'aaogāina o le gagana Samoa. E fa'apēnā foi i le ā'oga Aso Sa. (We share with our parents after our evening devotions every day. We are advised and admonished of everything, like the using of the Samoan language. We also share in the Sunday school.) (Fanau)*

These young people, therefore, identified both observation and direct guidance occurring in their language socialisation as effective strategies and practices to learn and understand their language.

Another young person explained his views regarding the sharing with parents as:

*Na o sina taimi ou te fesili ai pe mafua i se ā mea e fai ai mea i le lotu ma le fa'aSamoa. (Sometimes I ask my parents why things are done in church and the fa'aSamoa.) (Fanau)*

The young person asks his/her parents why they do things for the church and the *fa'aSamoa*. It seems that, the young person may not like doing things for the church and the *fa'aSamoa*, for example donating money and food. It is probably that the young person is concerned of the amount of money that people donate and pledge for the church and money that is spent on family *fa'alavelave* and *fa'aSamoa*.

As noted earlier, one of the *fanau* referred to infrequent occasions of sharing with their parents at home and teachers in the Sunday school. Possible explanations include parents or teachers' work commitments or family *fa'alavelave* (incidental tasks). The young member explains that this could lessen the significance of sharing between parents and the *fanau*, or between the teachers and students in the Sunday school. This will result in losing the contact between parents and *fanau* or Sunday school teachers and students in terms of sharing and articulating opinions. In addition, the use of *Samoa*n language at home and in church will be minimal, resulting possible language loss.

One of the New Zealand born *Samoa*n young persons explained his views on the family *fono*:

*Family fono is important as this is to see where everyone stands in the family. (Fanau)*

This young person added that sharing between parents at home is significant because this can identify roles and responsibilities of individuals that need to be carried out in the family. The young person indicates that identifying and assigning people to their roles can create unity and trust in the family. Otherwise, family routines will not be carried out effectively.

In the last question, the *fanau* stated that one of the practices that may assist them in achieving control over their *Samoan* language is to share beliefs together and communicate with each other using their language. Such sharing of ideas and communication with each other will empower the *fanau* to develop their understanding of their language. One of the young person stated:

*E matuā tāua tele le talanoa ma fetūfāa'i i le āiga po'o le lotu i le gagana Samoa, auā o le auāla lea e fa'ateleina ai le iloa o le gagana. (It is very important to share and communicate with people at home and in church in Samoan language, because this is one of the practices that will develop the understanding about the language.) (Fanau)*

The *fanau* added further properties of *fono* in terms of sharing their beliefs. These beliefs are significant in developing understanding of their language, when people at home and in church utilise the *Samoan* language for interactions and other language purposes deemed important for the *fanau*, for example the use of respectful words. This suggested that, in addition to observation and direct guidance, *fanau* recognised the significance of being able to participate in the process requiring reasoning and problem solving. This will be another learning experience for the *fanau* in order for them to understand how to solve problems and make decisions.

#### **4.9 Summary**

The young people explained the significance of gaining understanding and knowledge of the *Samoan* language and its importance to the *fanau*. Some of the strategies that assisted them to gain knowledge of the *Samoan* language included sharing and discussing, using and practising, unifying and reconciling, and nurturing of themselves in language socialisation in the family and church *fono*. These strategies possibly assist the *fanau* to empower themselves and reinforce the importance of the *Samoan* language and its maintenance. In addition, the *fanau* explained various socialisation activities as important strategies for the maintenance of *Samoan* language.

## Chapter Five

### *Tōfā Fetalai i Fa'atalatalanoaga*

#### Knowledge and Beliefs: Interviews

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### 5.0 Introduction

The *tōfā fetalai* (views) of participants are further reported in the current chapter. The goal of the interviews was to allow the respondents to express themselves freely and to expand on information and triangulate with the data from the questionnaires. The interviews explored the specific issues of the role of *fono* in language socialisation. The responses are analysed in terms of *fono* as a vehicle for socialisation in the stated environments using the previous Chapter's framework for *fono* functions.

### 5.1 *Fono* properties and core properties, and language socialisation

The previous Chapter presented evidence that respondents identified three core properties of traditional *fono*; decision making; building unity; and responsibility. In this chapter, the *fono* properties are further examined as vehicles for language socialisation using the responses of participants in the interviews. In the previous Chapter, these properties of *fono* were seen as a vehicle for socialisation through language functions of sharing and discussing views, modelling and using the language, speaking and communicating. These could be key components for the maintenance of the *Samoan* language. The results of the interviews in this chapter are used to further examine the strategies and practices of *fono* as they relate to language socialisation.

Five lead questions were asked during the interviews. The general overall results of the interviews are reported in Figure 4, prior to the results for the *fanau* that are illustrated in Figure 5.

The first question asked the participants about their beliefs on how the *Samoan* people should consider the importance of their language. This was followed by a second question on what lessons *Samoan* people should learn from the forum of family *fono* and forum of church *fono* in relation to the maintenance of the *Samoan* language. The link between the family *fono* and church *fono* was asked in the third question. The fourth question asked the respondents to explain their views about why the *fanau* should

attend church *fono*, whilst in the fifth question, asked the respondents to state their beliefs and views on how the *Samoan* language is maintained.

Analysis of the individual interview questions are looked at in detail here to describe how language as vehicle for socialisation is reflected in the participants' beliefs.

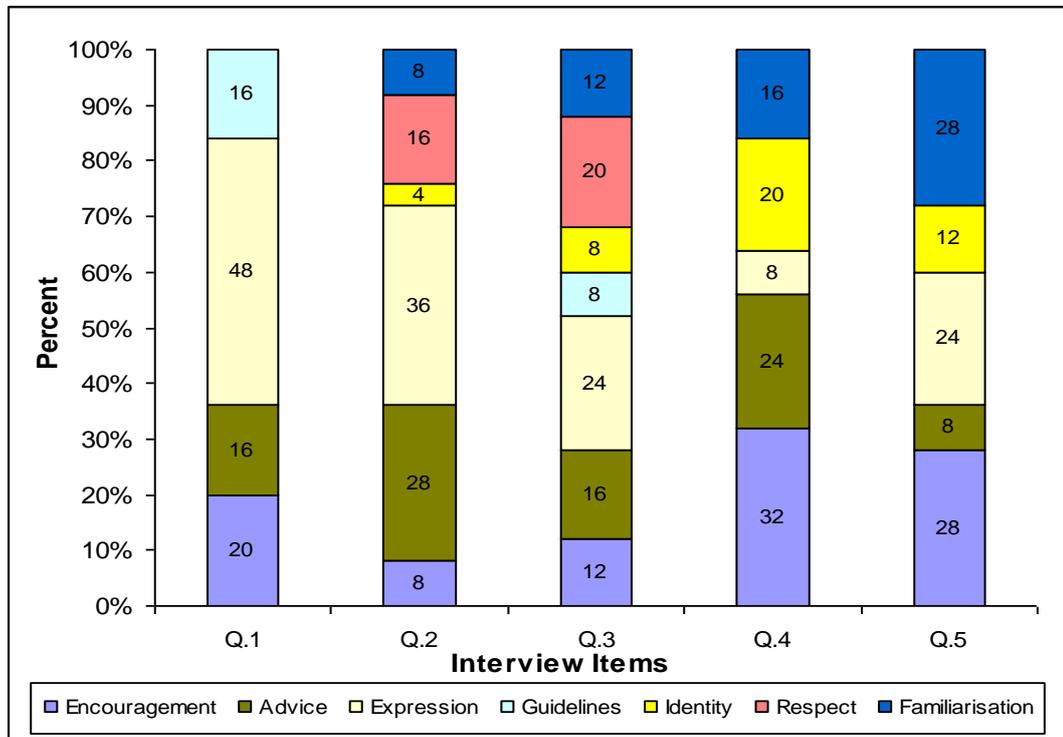


Figure 4 General overall outcomes of the interviews of all participants

Note: The colours in the bars of Figure 4 will be different from the colours of the bars in Figure 5

### 5.1.1 The General importance of Samoan language

When asked about the general importance of their language, the majority (48%) of the participants (n=12) referred to the importance of expression in *Samoan* language in the course of meeting *fono* functions.

#### Expression

They stated that *Samoan* people should be encouraged to express their beliefs and views in their language. Expression of ideas in their language was seen as an important opportunity to understand other people's views through the use of *Samoan* language. An example from the clergy:

*E tatau lava 'ona fa'ailoa ma fetufaa'i manatu i talanoaga, e malamalama ai i manatu o tagata 'uma 'aemaise ai le fa'atāuaina o le gagana Samoa. (It is crucial to inform and express views when sharing in order for people to understand what those views are, and especially the reinforcement of the Samoan language.) (Clergy)*

According to the clergy, the importance of expressing beliefs and views is to understand other people's ideas as well as being an opportunity to reinforce the *Samoan* language and maintain it. *Samoan* children and parents share a collective culture developed and enhanced through social and verbal interactions (Tagoilelagi, 1995). These social and verbal interactions are seen as helping the *fanau* learn and understand *fa'aSamoa*. One of the issues presented by Tagoilelagi is the meaning of 'collective culture' in terms of *Samoan* culture. She probably thought that collective culture represents the characteristics of the culture that includes language. Collective culture means *fa'aSamoa* as in the *Samoan* way of life/living including language and culture. In this case, it could both be language and culture.

Parents supported the significance of using *Samoan* language expression, suggesting that *Samoan* people should fully express their beliefs in their language. Like others, their views were that expression will be a potential strategy to empower the *Samoan* people, especially the *fanau*, with their language. For example:

*O le isi 'auala e fa'atāuaina ai pea le gagana o le fa'aali mai lea o manatu ma talanoa fa'atasi e fa'aaogā le gagana, 'ina 'ia mautū ai le tatou fa'aSamoa ma le aganu'u. (One of the ways to consider the importance of the language is to express views and share ideas using the language, in order to solidify our fa'aSamoa and culture.) (Parent)*

Similarly, the importance of expression as a way for the *Samoan* people to maintain their language was identified by the young people. For example:

*Ia potopoto fa'atasi ma fa'amalosi e fa'aali manatu e iloa ai tautala i le gagana Samoa ma fa'atumau ai le gagana. (It is important to encourage one another to express ideas for the purpose of maintenance of language.) (Fanau)*

According to this young person, the significance of gathering is to encourage the *fanau* to speak their language. Otherwise, they do not really speak their language if they are on their own, resulting in not knowing their language.

The Sunday school teachers considered that *Samoan* people should prioritise the *Samoan* language. The Sunday school teachers noted that *Samoan* people demonstrated

the significance of their language when they express their views and discuss with others using the *Samoan* language at home or in church. For example:

*O le talatalanoa fa'atasi ma fa'aali manatu o le ā tele sona aogā i tagata 'uma lava. E lē gata 'ina malamalama ai i matā'upu o lo'o talanoaina, ae fa'apea fo'i le fa'aaogāina o le gagana e fa'aalia ai lagona.* (The sharing and expressing of views will have great significance to everyone. Not only to understand the topical issues that are shared but also the use of the language when expressing how they feel.) (Sunday school teacher)

This Sunday school teacher added that coming together to share views and express ideas in the *Samoan* language is a twin advantage for the *Samoan* people. As the questionnaire data had indicated, this is not only to understand the views, solutions and decisions needed, but also language use.

### ***Encouragement***

The sense of needing language to achieve *fono* functions and for language socialisation was clearly present in other responses. Another 20% of respondents (n=5) identified the significance of using language as a cultural norm. They stated that they were encouraged by the elders of the family *fono* and church *fono* to use *Samoan* language when communicating with each other. For example, one of the young people explained:

*O le aogā o le talanoa ma mātua i le āiga e fa'amalosi'au ai le fanau e fa'aaogā le gagana Samoa. E fa'apēnā fo'i i le lotu.* It is part of our culture. (The significance of conversing with parents at home encourages the *fanau* to use the *Samoan* language. It is similar with the church. It is part of our culture.) (Fanau)

This sense of normative expectation was reflected in some parents' comments who shared this rationale of encouragement as a device to maintain the *Samoan* language. They explained that the *fanau* should be encouraged by their family members and church members to utilise their language every day. One parent stated:

*E tāua tele le fa'amalosi ma fautua i le fanau e fa'aaogā le gagana Samoa i le āiga ma le lotu, auā e iloa ai fa'aaogā le gagana.* (It is important to encourage the *fanau* to use the language at home and in church in order for the *fanau* to understand the using of the language.) (Parent)

According to this parent, explicit promotion was one of the strategies for the *fanau* when communicating with other people and sharing ideas with others at home or church. This creates an opportunity for young people to learn from one another how the language is used.

Moreover, the interview response from the parent is similar to the majority of respondents in the questionnaires who stated that the sharing between parents and children at home provides opportunity for the *fanau* to use their language. It is likened to Sunday school classes where children are encouraged by Sunday school teachers and church members to use their language.

The church ministers and their wives added that *Samoan* people should be encouraged to interact in their language. This is particularly important when interacting with the *fanau* in order for them to understand *Samoan* language. The *fanau* are not only encouraged to use the language at home and in church, but it is an opportunity to encourage and advise them on family and church activities. For example:

*O le aogā o le talanoa a mātua ma fanau e fa'amalosi'au ai i le fanau 'ina 'ia lelei ma manuia o latou lumana'i, ma fa'atāua le gagana Samoa auā o lō tatou fa'asinomaga. E fa'apēnā foi i le lotu ma le ā'oga Aso Sa, e fautua ma fa'amalosi'au fo'i le faifeau ma faiā'oga Aso Sa i le fanau ia i'u lelei ā latou taumafaiga. (The importance of sharing amongst parents and fanau is to encourage the fanau to achieve their goals and have good future, and to reinforce the Samoan language because it is our identity. It is similar in church and Sunday school where the church minister and the Sunday school teachers encourage the fanau to successfully achieve their goals.) (Clergy)*

This church minister added that encouraging the *fanau* to achieve their prospective goals for their future is important. This involves offering the advice to focus on achieving highly in their current studies or fields of work. More importantly is to remind the *fanau* about the importance of the *Samoan* language as part of their identity.

The views from the Sunday school teachers on the significance of the *Samoan* language to *Samoan* people were explained. For example:

*O le fa'amalosia ma le fa'atāuaina o le tatou gagana o se matā'upu tāua tele lava i totonu o āiga fa'apea lotu, auā a lē fa'atāuaina i nofoaga ia, o le ā telē le avanoa e lē fa'atāuaina ai e le fanau, ma i'u ai lava 'ina mou atu. (The encouragement and reinforcement of the language is an important issue at home and in church because if it is not reinforced in these contexts there will be a possibility for the language not to be seriously considered by the fanau and will result in the gradual disappearance of the language.) (Sunday school teacher)*

### **Advice**

Another 16% of informants (n=4) focused on the function of offering of advice at home and in Sunday school. For example at home, parents advise the young people to utilise

their language in order to be familiar with it, especially in terms of oral proficiency. This is similar to the church setting, where the clergy and Sunday school teachers offer advice to the *fanau* during class activities which include the use of the language. One young person stated:

*O le talanoa fa'atasi ma mātua e fa'atonu mai ai le fanau i mea 'uma e manuia ai. E tutusa fo'i lava ma le ā'oga Aso Sa. (The significance of sharing together with parents will advise and instruct young people for everything so that they have successful endeavours. It is similar to the Sunday school.) (Fanau)*

There were two senses of advice. This young person argued that one of the strategies that may help them to achieve their goals is through the *advice* from the parents at home and clergy and the Sunday school teachers at church. Often this advice can guide them to appropriate changes and situations and to avoid troubles. This is an indirect effect on language. But also, the *fanau* will be advised on the use of the language so that they are able to articulate orally in *Samoan* language. Thus parents and clergy identified direct advice eventually socialisation of norms to use language. For example one parent explained:

*O le tasi lea 'auala e fa'amalosia ai le gagana o le fautua i tagata Samoa e fa'aaogā le latou gagana 'ina 'ia masani ai, e pei o fanau i le āiga fa'apea le lotu ma le ā'oga Aso Sa. (One of the methods to enforce the use of the language is through advice offered to *Samoan* people in order to familiarise with their language, like young people at home and in the church and Sunday school.) (Parent)*

According to this parent, offering advice to the *Samoan* people is strategic because it is part of the process of reinforcing their language. Advice fulfils *fono* functions when people share ideas about important topics before the decision is made. The advice occurred in both family activities at home and in church or Sunday school.

Similarly, the clergy added that one of the teaching strategies for the language maintenance is advice. For the maintenance of the *Samoan* language people need to be advised on the use of their language at home and in church. For example:

*E lē mafai lava 'ona tu'ua le fautua ma fa'atonu ō tatou tagata 'ina 'ia tautuanā le tatou gagana 'ina 'ia 'aua ne'i mou atu. E tatau ai lava 'ona fa'amalosi ma fa'atonu le fanau e tautatala i le gagana Samoa i āiga ma le lotu. (Encouragement and advice should never cease but continue. It is vital to enforce and advise the *fanau* to speak *Samoan* at home and in church.) (Clergy)*

The church minister explained that the maintenance of the *Samoan* language is crucial and one of the ways to sustain it is advice and encouragement for *Samoan* people to use their language when they share ideas, communicate with others, discipline the *fanau* and instruct people at home and church about their language.

### ***Guideline provision***

A further 16% of the participants (n=4) explained their beliefs on the importance of the *Samoan* language. They stated that there should be guidelines provided at home and in church regarding the use of the *Samoan* language. Together with the previous respondents coded as identifying 'advice' the combined responses suggest a third of the respondents endorsed direct socialisation processes and not just modelling. For example, one parent stated:

*E tatau 'ona i ai ni ta'iala mo le fa'aaogāina o le gagana Samoa, e pei o le āiga. E tatau 'ona fa'aaogā e tagata 'uma 'aemaise lava le fanau i le gagana Samoa. E fa'apēnā fo'i i le lotu ma le ā'oga Aso Sa, e tatau fo'i 'ona fa'aaogā ni ta'iala mo le fa'atāuaina o le gagana Samoa. (It is a must to have guidelines for the use of the *Samoan* language, like at home. It is a must for everyone to use the *Samoan* language especially the *fanau*. It is similar within the church and Sunday school, there should be guidelines to use for the reinforcement of the *Samoan* language) (Parent)*

This parent supported the significance of having guidelines for the use of the *Samoan* language at home and in church so that people will follow and abide by these guidelines especially the *fanau*. These guidelines can be also the reminders to the *fanau* in terms of prioritising their language.

### ***Familiarisation***

The respondents shared similar views on the significance of familiarisation in both *fono*, stating that it is an effective strategy for *Samoan* people, particularly the young ones, to speak their language. For example:

*E tāua le fa'amasani o le fanau e tautatala i le gagana Samoa i le fale, auā o le ā tele ai se avanoa e fa'amasani ma malamalama ai, ae le gata i lea, e te'a ai le fefe e tautala. (Young people should use their language at home in order to be familiar with it because this is an opportunity for them to understand their language and overcome shyness to speak the language.) (Parent)*

According to this parent, familiarisation allows the young people to learn their language at home before attending Sunday school and church. In addition, it provides more

opportunities for the young people to learn more *Samoan* in the presence of parents and other family members in order to correct mistakes. On the other hand, *Samoan* language will not be prioritised if *Samoans* can not become familiar with their language.

### ***5.1.2 The Significance of family fono and church fono for Samoan language development and maintenance.***

The main significance of family *fono* and church *fono* is the ability to make connections.

#### ***Making Connections***

The connections of family *fono* and church *fono* provide opportunity to increase the use of language through communicating views and sharing opinions because people are connected through the use of the language. During this sharing people respect others through listening to their views and hence learning from them. This builds firm relationships, trust and honesty in communities. Moreover, further opportunities for people to make connections to their language arise as they become familiar with the use of it, and this connection guides language use, because language is part of identity. For example, one parent responded that:

*O le tāua o fono ia, e mafuta ai tagata ma fa'asoa o latou manatu i so'o se matāupu. O le ā tele foi le fa'aaogāina o le gagana Samoa, ma iloa atili ai lava, 'aemaise le fanau. O ī foi o le ā feso'ota'i ai lava i le latou gagana ma ta'ita'iina ai tagata 'uma e fa'aaogā ma fa'amasani ai. (The importance of these fono will allow people to unify and share views and opinions. This will increase the use of the language and understand more about it, especially the fanau. It is also a chance for them to communicate, guide and advise them on the use of the language.) (Parent)*

The second question was on the general significance of family *fono* and church *fono*. A total of 36% of respondents, (n=9) stated that one of the important lessons that people learned from both *fono* was the function of becoming an eloquent expert in voicing opinions and emotions. Again, this echoed the views in the questionnaires. For example, one church minister stated:

*O le aogā o fonotaga po'o talanoaga a āiga ma le lotu, e iloa ai e tagata 'ona fa'aleo o latou manatu ma fa'aaogā le gagana Samoa e fa'amatala mai ai lagona 'ina 'ia malamalama ai sui usufono 'uma. (The importance of family fono and church fono enables Samoan people to utilise their language to express their views so that members of the fono will understand.) (Church Minister)*

The clergy added that the family *fono* and church *fono* play crucial roles in empowering *Samoan* people to utilise their language when expressing thoughts and sharing ideas with others. This is an opportunity for them to know how the language is used whether in sharing ideas, offering advice or admonishing people. It is another strategy to preserve the *Samoan* language. In fact the potential function of various *fono* in the *fa'asinomaga* model is to offer advice on using the language, to admonish and instruct the *fanau* to make good decisions for their future, and to model the use of *Samoan* language in different contexts, including performing responsibilities at home and in church.

The *fanau* reinforced this sense of the importance of connection between two *fono*. At home young people shared their views and ideas with their parents on family matters. In church they learned how views are expressed using the language so that other people can understand those views. One of the young persons stated:

*E matuā tāua tele lava le fonu a le āiga ma le lotu, 'ona o ī e iloa ai fa'aali lou manatu i isi tagata e fa'aaogā ai le tatou gagana. (The family fonu and church fonu are very important because this is where we learn to model how to express our views and share with other people in our language.) (Fanau)*

This young person had identified the strategy of modelling and imitation as common to both settings and thereby to empowering the *fanau* in their knowledge of *Samoan* language.

The parents echoed this importance of both *fono* to *Samoan* people. They stated that the family *fono* and church *fono* are the opportunities for everyone to express ideas in their language. It is a chance for the young people to use and practise their *Samoan* language and for them to learn from other people's views. One parent added:

*O le aogā o talanoaga a matua ma fanau e tāua tele auā e fa'aali ai lagona i mea e tatau 'ona fai, e pei o le fa'atonu ma apoapoa'i le fanau 'ia 'alo 'ese mai i mea lē lelei e pei 'ona tutupu i aso nei, ma fa'aali mai mea o i ō latou mafaufau. E tutusa lava fo'i ma le lotu ma le ā'oga Aso Sa. (The importance of sharing between parents and fanau allows parents to play their roles in terms of instructing and admonishing young people to stay away from troubles and let their minds be heard. It is similar to church and the Sunday school.) (Parent)*

The parent described the importance of both *fono* as sites in which people, in particular the *fanau*, can learn through immersion. For example, at home parents play a significant role in teaching and disciplining the *fanau* in order to listen to their parents and

understand what pathway of life they should follow. It is also an opportunity for the parents to understand what the *fanau's* views are. The church also plays a similar important role of advising and encouraging the *fanau* to strive for future endeavours.

The Sunday school teachers argued that sharing, at home and in church, contributes to the development of *Samoan* people in terms of knowing how to express views and communicate in their language. Also at home, parents and *fanau* express their views when interacting on family issues. One of those issues is the guidance of the *fanau* to listen to their parents and heed their advice. In church the Church Minister and the Sunday school teachers also advise and encourage the *fanau* about family matters, for example focusing on their studies and being honest in their jobs. Part of the function of this advice is the use of the *Samoan* language, so that language use among the *fanau* is reinforced. For example:

*E tutusa lava le tāua o le talanaoga a mātua ma fanau i le āiga, fa'apea fo'i i le lotu ma le ā'oga Aso Sa auā o ī e fa'aali mai ai lagona o le tagata i matāupu e talanoaina. O ia matāupu e aofia ai le apoapoa'i i le fanau 'ina 'ia manuia o latou lumana'i ma 'alo 'ese mai i tu ma aga lē manuia e pei 'ona pēsia ai le tele o tagata, 'aemaise lava le tele o tupulaga. (The significance of sharing at home amongst parents and the *fanau* is similar with the sharing at church and Sunday school. The *fanau* are admonished to achieve their goals and have successful future. They are advised to abandon themselves from the unpleasant styles that have affected people especially the youth.) (Sunday school teacher)*

Other respondents explained the importance of *faaaloalo* (respect) they learned from both *fono*. This included 16% of the participants (n=8) who stated that people in family *fono* and church *fono* use respectful language, especially in church where the respectful and chiefly language is used more often than at home. This is because different statuses of *Samoan* people attend church and so the level of the language used is more respectful and chiefly, whereas at home, parents and *fanau* use simple and normal language.

As noted earlier, *fa'aaloalo* (respect) is part of the *Samoan* culture and people should use it when communicating with other people. For example:

*O le aogā o fono ia, e iloa ai fa'aaogā le gagana fa'aaloalo pe ā fa'aali manatu. O se lēsona aogā tele lea mo tagata 'uma 'aemaise lava le fanau. (The importance of these *fono* will allow people to use respectful language when expressed views. It is a significant lesson to people especially the *fanau*.) (Parent)*

The *fanau* explained their views on the significance of respect to *Samoan* language. They stated that *fa'aaloalo* is a core aspect of the *Samoan* language and culture (Simanu, 2002). One of the young persons stated:

*E magaia le fa'aaogā o le gagaga fa'aaloalo e feso'oka'i ai ma isi uso ā kagaka, auā e kāua i le agagu'u.* (It is important to use respectful language to connect and communicate with other people because it is significant to the culture.) (*Fanau*)

This view was echoed by a Sunday school teacher:

*O le fa'aaloalo o lē tasi lea vaega tāua o le aganu'u a Samoa. E lē mafai ona tu'ua, e fa'aaogā lava i taimi 'uma ma so'o se mea e i ai. E iloa ai le itūāiga tagata e i ai lou tagata. E tāua tele i le fa'asoa o le tōfā ma le fa'autaga. E tataua i le fanau 'ona iloa ma fa'aaogā 'ina 'ia ola ai. E tutusa lava ma lou ava i ou mātua ma fa'aaloalo i ou mātua, fa'apea i so'o se tagata.* (The *fa'aaloalo* (respect) is one of the important aspects of the *Samoan* culture. It cannot be ignored; it is used all the time and at any places. The *fa'aaloalo* (respect) will identify the type of person you are. It is important when sharing the in-depth knowledge and discernment. The *fanau* must know how to use it. It is similar with honour and respect your parents as well as other people.) (Sunday school teacher)

The Sunday school teacher argued that using the *fa'aaloalo* is important in communication. In carrying it out, the *fanau* need to learn and understand how to switch registers between everyday language and respectful language or vice versa and it is not easy for them. The *fanau* require repeated practice of the *fa'aaloalo* until they are familiar with it and confident to use it.

Two of the participants spoke specifically about the need to explicitly encourage the use of language to achieve various functions across home and Sunday school. These people explained that people in the family *fono* and church *fono* encourage others to express their ideas so that good decisions can be made based on those views. For example:

*E tāua talanoaga i āiga ma fonotaga i le lotu auā e fa'amalosi'au ai lē tasi i le isi e fa'aali le manatu i ni matā'upu ua talanoaina ina ia fo'ia ai ma fai ni fa'ai'uga lelei. E pei fo'i 'ona fa'amalosi i le fanau 'ina 'ia fa'aaogā le gagana Samoa i āiga ma lotu, ma fa'amasani e iloa ai.* (Both *fono* are important as they are the active strategies to language maintenance at home and in church and allow people to make decisions.) (Church Minister)

The church minister argued that sharing at home and in church provides solutions to issues discussed and encourages people, especially the *fanau*, to use their language. Simultaneously, the *fanau* will learn how to make decisions from the views expressed.

Two of the participants explicitly described practice effects, the need to enhance familiarisation with their language in terms of practising and using it every day in order to maintain their language. For example:

*O lē tasi lea 'auala vave mo tagata Samoa e iloa ai fa'aaogā le gagana Samoa, o le fa'amasani e tautala i le āiga, fa'apea fo'i le lotu, 'aemaise ai lava le fanau. (This is one of the effective ways for the Samoan people to learn Samoan language is to familiarise with the use of the language at home and church, especially the fanau.) (Parent)*

According to this parent, *Samoan* people would become more familiar with the use of *Samoan* language when sharing ideas at home and expressing views across home and in church settings and it was an effective way to reinforce the language.

### **5.1.3 The Outcomes of making connection between family fono and church fono**

The outcomes of making connections between family *fono* and church *fono* allow people to express their opinions and familiarise themselves with their language. It also provides guidance and advice from experienced people about the use of the language, which was especially important for the young members, because all of them claimed that language is their identity. One of the young members stated:

*O le faiā o fono a le āiga ma fono a le lotu e iloa ai fa'aaogā le gagana e fai ai sou manatu. E fesoasoani mai foi tagata matutua i le fa'aaogāina o le gagana, 'ona e tāua, o le tofi mai le Atua. (The connection of family fono and church fono enables people to use their language when expressing their thoughts. Both fono assist people in using their language because it's important and it's their birthright and identity from God.) (Young person)*

#### **Expression**

A third question probed the significance of connection further. Six of the informants (24%) viewed the language as an essential element for connecting the *fono* properties practised at home with those experienced at church. For example one parent explained:

*O le so'otaga o le fono a le āiga ma le fono a le lotu, o le avanoa lea e fa'aali ai manatu o tagata ma le tofā e fa'aaogā ai le gagana Samoa. (The connection of family fono and church fono provides an opportunity for people to express their views and knowledge using Samoan language.) (Parent)*

According to this parent both *fono* became linked through the use of *Samoan* language to express views. Again, a core aspect of the *Samoan* language that people use when expressing views is the *fa'aaloalo* (respectful) language.

The *fanau* also could see this importance to the *Samoan* language. They stated that both *fono* are significant to their learning *Samoan* language. For example:

*O le aogā ma le faiā o fonu a le āiga ma le lotu, e iloa ai fa'aali manatu i matā'upu o talanoaina 'ina 'ia manuia ai tagata 'uma. (The importance and the connection of family fonu and church fonu allow people to express their views on the issues discussed for the prosperity of everyone.) (Fanau)*

Further connection and the importance of the family *fono* and church *fono* for the maintenance of the *Samoan* language was suggested by the Sunday school teachers. The expression of views in both settings enabled continuous practice, helping to maintain the language. For example:

*O le fonu po'o le talanoaga a mātua ma fanau i le āiga, ma fonu i le lotu, o se avanoa lelei lea e feso'ota'i ai tagata ma fa'aali o latou manatu ma fa'aauau ai lava le fa'aaogāina o le gagana. (The fonu or sharing amongst parents and fanau at home and church meeting is a vital opportunity to communicate with other people and express their views and continue using their language.) (Sunday school teacher)*

### ***Familiarisation***

Like the practice function, a further three participants referred to increased familiarisation and provided opportunities for people to use their language. They stated that this is one of the strategies to enhance the learning of *Samoan* language at home and in church. For example:

*E lelei tele le fa'amasani o le fanau e fa'aaogā le gagana Samoa i le fale fa'apea le lotu, auā e vave ai lō latou iloa ma malamalama ai i le gagana. (It is great for the fanau to familiarise with the use of the Samoan language at home and in church because this is the quickest way to enhance their understanding of the language.) (Fanau)*

The young person understood the transfer potential from familiarisation at home and in church. The Church ministers and their wives were even more explicit about familiarisation explaining that it is one of the effective practices for the *fanau* and anybody else who wants to speak *Samoan* language. One church minister stated:

*E tāua tele le fa'amasani o le fanau e fa'aaogā le gagana Samoa i le fale fa'apea fo'i i le lotu ma le ā'oga Aso Sa. O le 'auala pito vave lava lea e pei o lea e fai i le ā'oga Aso Sa, e fa'amasani mai lava a'o iti le fanau e tautatala i le gagana Samoa. E fa'apēnā fo'i ona fa'ata'ita'i ma fa'amasani i 'upu fa'aaloalo. (It is important for the fanau to familiarise with the use of Samoan language at home and in church and Sunday school. This is the quickest way like what is practising in Sunday school where the fanau are familiarised with*

the language from their young age to speak *Samoan* language. It is similar with the practising and familiarising using respectful words.) (Clergy)

The connections were identified also in the socialisation of respectful language by five (20%) informants. These people argued that respect is one of the aspects of *Samoan* language and culture and people both in the family *fono* and in church *fono* use respectful language when discussing ideas and making decisions.

*O fono po'o talanoaga ia, e tāua tele, auā e iloa ai fa'aaogā le gagana fa'aaloalo ma tu ma aga fa'aaloalo i le va nonofo ai. I le āiga, i le va o mātua ma fanau, ia ava ma fa'aaloalo fanau i ō latou mātua ma so'o se tasi i le āiga. E fa'apēnā fo'i i le lotu, o le tele o le gagana fa'aaloalo ma le fa'amatai e fa'aaogā i le fefa'asoa'i o le tōfā ma le fa'autaga.* (The two *fono* or sharing are very important because this is where people learn to use respectful language when expressing their views and culture. At home, between parents and the *fanau*, the young people must respect their parents and everyone else at home. It is similar within the church where respectful language and chiefly language are spoken when sharing the in-depth knowledge and discernment.) (Sunday school teacher)

The Sunday school teacher added that one of the aspects of the *Samoan* culture for the *fanau* to learn and be familiar with is respect, because *fanau* should understand how to use respectful language at home and in church. The *fa'aaloalo* (respect) is one of the aspects of the *Samoan* language and culture that people use to communicate with one another across settings.

The *fanau* echoed that:

*O le fa'aaloalo e tāua i le gagana Samoa ma le aganu'u. E fa'aaloalo ai fanau i mātua ma tagata matutua. E fa'aaogā tele i le lotu le gagana fa'aaloalo i manatu o tagata e fa'aalia, o se lesona aogā fo'i e iloa ai e le fanau.* (Respect is very important in *Samoan* language and culture. The young people respect their parents and elders. It is used in church when people express their opinions and it is an important lesson for the *fanau*.) (*Fanau*)

### **Advice**

Another four (16%) of the respondents referred to the advice offered in *fono* at home and in church. The indirect effect on language was again noted. For example, at home parents advise the *fanau* about their family activities and chores, to be honest with their studies and to use *Samoan* language. In church, church ministers and Sunday school teachers advise the *fanau* in relation to their class activities and their educational studies. This sense of learning through everyday activities as an aspect of the connection of family *fono* and church *fono* was clearly stated:

*O le tasi lea aogā o fono po'o talanoaga a mātua ma fanau, fa'apea fo'i i le lotu, 'ona e fa'atonu ma a'oa'o ai le fanau i mea 'uma e fai, e pei o fe'au fa'apea le olaga o fanau ia lelei. E fa'apea fo'i i le lotu ma le ā'oga Aso Sa, e fa'atonu fo'i pe ā fai matā'upu i vasega, 'aemaise le fa'aaogāina o le gagana Samoa. (One of the important aspects of meetings or sharing amongst parents and fanau and in church is to advise and discipline the fanau of what to do, like family chores and also to have successful future. It is similar with the church and Sunday school, where the fanau are advised during class activities and especially the use of Samoan language.) (Fanau)*

But in addition, the young people are also advised on the use of Samoan language. One of the church ministers stated:

*O fono ia po'o talanoaga a mātua ma le fanau fa'apea i le lotu, e aogā tele auā e lē gata 'ina fa'atonu ai tagata i mea e fai 'ina 'ia manuia ai tagata 'uma, ae fa'apea fo'i ma le fa'aaogāina sa'o o le gagana Samoa. (These fono amongst parents and young people at home and in church are very important because they are not offering advice to people on the things for the welfare of people, but also the use of the correct Samoan language.) (Clergy)*

Similar to the emphasis on direct advice in the previous question, two participants (8%) referred to guidelines in their response, explaining that the family *fono* and church *fono* should provide constructive guidelines for people to abide by and follow. For example at home, parents should provide some guidelines for the *fanau* specifically on using the language. At church, the church ministers should prepare guidelines for people to follow. One of the examples is the use of the Samoan language by young people in church. For example:

*E tatau 'ona i ai ni ta'iala e mulimuli ai tagata 'uma i le fa'aaogāina o le gagana Samoa. E pei o le āiga, e tatau 'ona i ai se ta'iala mo le fanau 'ina 'ia fa'amalosia le tautala i le gagana Samoa i le fale. E fa'apēnā fo'i i le lotu ma le ā'oga Aso Sa, e tatau lava 'ona i ai e ta'ita'iina ai tagata, 'aemaise tamāiti i matāupu, fa'apea le fa'aaogāina o le gagana Samoa. (Children need guidance at home and church for language usage.) (Parent)*

Another three informants stated the family *fono* and church *fono* contributed in the maintenance of Samoan language in terms of encouraging people. At home, the *fanau* are encouraged by their parents and other family members when undertaking family chores, educational choices, and communicating with others. One of the young people explained:

*E tāua tele le fa'amalosia ma le fautua o mātua i fanau 'ina 'ia i'u lelei āoga, 'aemaise o lumana'i ia manuia. E lē gata i lea, a'o le gagana Samoa ia fa'atāua pea e fanau. E fa'amalosi mai le faifeau ma faiā'oga Aso Sa i le fanau pe ā fai ā'oga, fa'apea fo'i tagata matutua o le 'aulotu. (It is significant for the fanau to be encouraged by the parents in order to achieve their educational*

goals and have successful future. Not only that but the *Samoan* language to be considered by the *fanau*. The clergy and Sunday school teachers also encourage the *fanau* during class activities.) (*Fanau*)

The Sunday school teachers explained the significance of the encouragement that *Samoan* people obtained from the family *fono* and church *fono*. They argued that parents and family members encourage the *fanau* to achieve their goals for their future and be good young people in the family and church. Also the *fanau* are encouraged to reinforce *Samoan* language and maintain it. One of the Sunday school teachers stated:

*E tāua tele le fa'amalosi o fanau ia i'u ō latou taumafai. O le aogā lea o le talanoa i ai ma apoapoa'i ai. E fa'apea fo'i i le lotu ma le ā'oga Aso Sa, o le fa'amalosi lava i fanau ia tama lelei ma teine lelei i le āiga ma le lotu ma le fa'atāuaina o le gagana Samoa. (It is important to encourage the fanau to achieve their goals. This is an important aspect of sharing with them and admonishing them. It is similar in church and Sunday school, the fanau are encouraged to be good boy and good girl at home and in church, and to reinforce Samoan language.) (Sunday school teacher)*

A final reference was to identity. Two people (8%) stated that both *fono* contribute to *Samoan* people's identity. One parent stated:

*O fono ia, o lē tasi lea fa'asinomaga o tagata, auā o ī e potopoto ai ma fa'asoa ai le tofā 'ina 'ia 'autasi auā le manuia o tagata. (These fono are people's identity because this is where they gather to share views and to form decision/s for the welfare of people.) (Parent)*

#### **5.1.4 Participation of young people in church fono**

The fourth question asked for the participants' views on young people and their participation in church *fono*. Eight (32%) of the informants explained that young people should attend church *fono* because it is important for them to understand what is happening in church. They also stated that the presence of young people in church *fono* is another strategy to encourage them to experience how church *fono* is conducted and the way the *Samoan* language is used. Included in these people were 30% of the *fanau* stating that it is imperative to listen to the experienced people and the way they use the language. This is an opportunity to learn from them. For example:

*E tāua le 'auai i fono a le lotu e fa'alogi ai i le fa'aaogāina o le gagana Samoa ma fa'amalosi ai e fa'aaogā le gagana. (It is important to take part in church fono in order to listen to the use of Samoan language and to be encouraged to use the language.) (Fanau)*

The young person added the importance of learning how the experienced people use the language for sharing ideas and making decisions.

Parents explained their views that *fanau* should attend church *fono* because this is where they will be encouraged to understand the language when listening to the church members expressing their views. For example:

*O le aogā o le 'auai o tamāiti po'o tupulaga i fonotaga a le 'aulotu, e iloa ai matā'upu o lo'o talanoaina, 'aemaise o le fa'aaogāina o le gagana Samoa i manatu. E fa'amalosi'au ai fo'i i le fanau le iloa 'ona fa'aaogā le gagana. (The importance for young people to participate in church meeting enables them to understand the issues that are discussed especially the use of Samoan language when expressed views. This encourages the fanau to understand of the use of the language.) (Parent)*

Their continued learning was seen in intergenerational terms, as reinforcing *Samoan* language and use it at home and church for *fanau* through their communication.

The clergy explained that because the *fanau* can learn how the language is used in church *fono*, the young people should attend. Half of them stated that it is an important lesson that will result in *fanau* becoming encouraged once they hear how language is used by experienced people. For example:

*E tāua tele le 'auai o le fanau i fonotaga a le lotu, e fa'alogo ai i le fa'aaogāina o le gagana Samoa i manatu o tagata 'aemaise le soalaupuleina o le tōfā 'ina 'ia tasi le fa'ai'uga o se matā'upu. O se fa'amalosi'au fo'i lea mo i latou. (It is significant for the fanau to attend church fono in order to listen to the use of the Samoan language in people's views, especially the sharing of the in-depth knowledge so that the decision making for the issues discussed will be made. This is an encouragement for them.) (Clergy)*

The church minister's view was that one of the learning opportunities for the *fanau* regarding the maintenance of *Samoan* language is participation in church meeting. In his opinion, once young people hear how *Samoan* language is used by the elders at church, they will be encouraged to use, and thus maintain, *Samoan* language. This was echoed by one of the Sunday school teachers. For example:

*O se avanoa lelei tele mo le fanau 'ina 'ia iloa tele ai le tāua ma le fa'aaogāina o le gagana Samoa i le 'auai lea i fono a le lotu, ma fa'alogo ai i tagata matutua ma ō latou manatu. Ātonu o lē tasi 'auala e fa'atupulaia ai ma fa'amalosi'au ai lo latou fiafia e fa'aaogā le gagana Samoa. E o'o foi i le ā'oga Aso Sa ma le 'autalavou. (It is a great opportunity for the fanau so that they can understand the significance and the use of Samoan language when taking part in church meeting, and listen to the elders how their views are explained. Perhaps*

this is one of the ways for the *fanau* to be encouraged and interested in using *Samoan* language.) (Sunday school teacher)

However, other participants emphasised advice functions, especially in relation to language use. This included 24% of informants (n=6) who stated that taking part in a church meeting is an opportunity for the *fanau* to be advised about how things in church will be taken care of and also in the use of *Samoan* language. Included in this number are half of the *fanau* who explained that they are advised on the use of *Samoan* language in church, especially in the Sunday school and youth activities. For example:

*O le tāua o le 'auai i le fonu a le lotu e fa'alogo ai i matā'upu ma malamalama ai, 'aemaise le fa'aaogāina o le gagana Samoa. E fa'atonu fo'i le fanau i le fa'aaogāina o le gagana Samoa i le ā'oga Aso Sa ma le 'autalavou. (The importance of participation in church meeting is to listen to the issues discussed and understand what those issues are, especially the use of *Samoan* language. The *fanau* are advised on the use of *Samoan* language in the Sunday school and youth activities.) (Fanau)*

The young person reflected the adults' views about the importance of *fanau* attending church *fonu* as a chance to understand church issues and how those issues are solved. In addition, it is an opportunity for the young people to listen to the elders to learn the use of the language. But importantly the young people are also advised by the clergy and Sunday school teachers on the use of *Samoan* language especially when discussing ideas in class activities and learning their *tauloto* (memorised verses from the Bible).

One of the Sunday school teachers supported advice as an important strategy for young people to learn the language. For example:

*E tāua tele le 'auai o tamāiti i fonu a le lotu auā e fesoasoani ai iā i latou i le fa'aaogāina o le gagana Samoa e ala lea i le fa'atonu ma fa'asino le fa'aaogāina o le gagana. E pei 'ona fai i le ā'oga Aso Sa ma le 'autalavou. (It is important for the *fanau* to participate in church meetings as language maintenance results from explicit teaching and guidance of the use of language.) (Sunday school teacher)*

The Sunday school teacher supported the importance of the *fanau* attending church *fonu* because it was seen as a learning opportunity for the young people regarding the maintenance of *Samoan* language. This learning opportunity takes place in two forms: when the *fanau* listen to the elders using the language when expressing their views and making decisions; and when the *fanau* are advised by the church members on the use of the language in the Sunday school and youth activities.

The other 20% of the participants (n=5) referred to identity in their response, stating that the young people attend church *fono* because church is part of people's identity. For example, one of the young persons explained:

*E tāua tele le lotu 'ona o le tasi lea vaega o le fa'asinomaga o tagata. E tapua'i ai i le Atua, ma iloa ai faitau le Tusi Paia ma fa'aaogā le gagana Samoa. E tāua tele le lotu i le olaga o le tagata Samoa. (The church is very important because it is part of people's identities. It is a place to worship God and learned how to read the Bible and use Samoan language. Church is significant to Samoan people's lives.) (Fanau)*

Church is not only a place to worship God, but also a place where learning takes place. People learn how to read and write and how to use *Samoan* language in church as well as at home. Similarly, parents added beliefs on identity as:

*O le lotu o le tasi vaega tāua o le fa'asinomaga o tagata. O le mea fo'i lea e fa'atāua ai e tagata le lotu, e i ai le fanau, 'ona e ta'iala ai olaga o le fanau. Ua tele le aogā o le lotu i so'o se tagata, ua iloa ai faitautusi ma tusitusi, ae fa'apea ai fo'i le a'oa'oina o le gagana Samoa, e pei o ā'oga Aso Sa ma Ā'oga Faifeau. (Church is one of the important aspects of people's identities. It has its huge contribution to people and their literacy strategies.) (Parent)*

Again, it is not only a place to worship but also a place where *Samoan* people learn and developed their literacies and the use of *Samoan* language.

The importance to identity was also explained by one of the church minister and his wife.

*O le lotu o le fa'asinomaga lea o le tama ma le teine, fa'apea fo'i i tagata 'uma. E tapua'i ai i le Atua, 'aemaise o le ta'iala o olaga e ala lea i fautuaga e tu'uina mai e mātua ma tagata matutua mo le tupulaga ma fanau. E lē mafai 'ona fa'agaloina le lotu 'ona o le tumutumuga lea o le olaga o le tagata soifua ma le fa'avae o le olaga. E pei fo'i 'ona a'oa'o ai le faitautusi ma le tusitusi 'aemaise le gagana Samoa. (The church is the identity of a boy and a girl and everybody else. It is a place to worship God and especially the guidance of lives in terms of advice from the parents and the elders for the youth and fanau. The church can not be forgettable because it is the apex of people's lives and the foundation of lives. We are taught how to read and write especially the use of Samoan language.) (Clergy)*

According to the clergy, *fanau* should attend church *fono* because it is their identity. Church is at the apex of people's lives where they worship God and listen to the elders for the advice and teaching provided. This is related to the *Fa'asinomaga* model where *lotu* plays an important role in various *fono* of the model. In addition, church is also a place where people's literacies were developed and practised.

Another 16% of informants (n=4) stated that *fanau* should attend church *fono* because it is where they can familiarise themselves with the use of *Samoan* language. For example in the Sunday school and youth activities, the young people used *Samoan* language and hence practised but also because they wanted to familiarise themselves with their language through immersion. The *fanau* should listen to the elders at church and the way they articulate their beliefs in order to be familiar with the use of *Samoan* language. For example one of the parents stated:

*E tāua tele le 'auai o le fanau i fono a le lotu 'ina 'ia fa'amasani ai i le fa'aaogāina o le gagana pe ā fa'aali manatu o tagata. E fa'apēnā fo'i i le a'ogā Aso Sa ma le 'autalavou e tāua le fa'amasani i le fa'aaogā o le gagana, 'ina 'ia malamalama ai. (It is important for the fanau to attend church fono in order to familiarise with the use of the language when people express their views. It is similar with the Sunday school and youth where familiarisation is important to the use of the language in order to understand.) (Parent)*

Some respondents held the same view. For example:

*E tataua lava ona fa'amasani le fanau e tautatala fa'aSamoa, 'ina 'ia vave ai 'ona lelei. O le mafua'aga lēnā e tāua ai le fa'amasani o tamāiti e fa'alogi i le fa'aaogāina o le gagana Samoa i le lotu. (It is a must for the fanau to familiarise with the use of Samoan language so that they be improved faster. This is the reason why the fanau must familiarise with the language when listen to the use of the Samoan language in church.) (Fanau)*

The remaining two respondents supported expression in their response. They explained that the *fanau* learned how to express views and beliefs when attended church *fono*. This is when they listened to how the elders used the language. For example:

*E tāua le 'auai o le fanau i le fono a le lotu auā e iloa ai fa'aali lagona 'aemaise le fa'aaogāina o le gagana Samoa. (It is important for the fanau to attend church fono because this is where they learn how to express views especially the use of the Samoan language.) (Fanau)*

In addition, one of the Sunday school teachers offered a similar reason that the *fanau* should take part in church meeting because this is where they learn how to use the *Samoan* language to express their views and communicate with each other. For example in the Sunday school and youth activities, the young people learn and practise how to express their thoughts during class activities. The Sunday school teacher stated:

*O le aogā o le 'auai o le fanau i fonotaga a le lotu e iloa ai fa'aali lagona i le fa'aaogāina o le gagana Samoa, e lē gata i le ā'oga Aso Sa ma le 'autalavou, ae fa'apea fo'i le fa'alogi ai i tagata matutua pe ā fa'aali le tōfā. (The importance of young people to attend church fono is to learn how views are expressed in Samoan language, not only in the Sunday school and youth*

activities, but also when listening to the elders expressing their views.) (Sunday school teacher)

### ***5.1.5 Maintenance of Samoan language***

The last question asked about the maintenance of *Samoan* language. The participants provided various views on how *Samoan* language is maintained. The respondents stated that *Samoan* people should reinforce the use of *Samoan* language in order to sustain it. In doing so, *Samoan* people should use their language every day in their communication. For example, 28% of informants (n=7) supported encouragement as their response, stating that one of ways to maintain the *Samoan* language is to encourage *Samoan* people to use their language every day at home or church or anywhere else where the same group of people use the same language. One of the *fanau* stated:

*Ia fa'amalosi e fa'aaogā le gagaga 'aia ge'i pei o isi akugu'u ua lost le lakou gagaga e pei o Cook Islands, Giue. E kāua keke `aia ge'i lost le kakou gagaga mo kakou. It is our identity. (Encourage to use the language not like other countries that have lost their languages like Cook Islands and Niue. It is important not to lose our language for us. It is our identity.) (Fanau)*

Half of the parents agreed that *Samoan* people should be encouraged to use their language when communicating with each other every day. At home, parents and other family members should encourage the *fanau* to speak the language. At the same time they can model how the language is spoken so that the *fanau* will learn from it. In church, the clergy and Sunday school teachers and other church members also encourage the *fanau* to use the language. For example:

*Ia una'i ma fa'amalolosi pea e fa'aaogā le gagana Samoa auā o lō tatou tofi lea mai i le Atua. Ā leai loa le gagana Samoa, ua leai fo'i se feso'ota'iga, 'ae o tatou o tagata Samoa e tataua lava 'ona feso'ota'i i le tatou gagana. (We should be encouraged to use *Samoan* language because it is our birthright from God. If there is no language there will be no communication, but we are *Samoan* people that should communicate in our language.) (Parent)*

Similarly half of all clergy referred to encouragement as a strategy for maintaining the *Samoan* language.

*O le fa'amalosi'au lava i tagata Samoa, 'aemaise le fanau 'ina 'ia fa'aaogā pea le gagana Samoa i aso 'uma. E leai lava se isi 'auala e fa'atumau ai le gagana nai lo le tautatala ma fa'asoa manatu i le gagana Samoa. (The encouragement of *Samoan* people especially the *fanau* to use *Samoan* language*

every day is prioritised. There is no other way to sustain the language than speaking and sharing of views in *Samoan* language.) (Clergy)

This was also present in Sunday school teachers' responses. To maintain *Samoan* language, *Samoan* people should use their language every day for sharing ideas and discussing views. For example:

*Ia fa'amalolosi pea ma fautua i o tatou tagata 'ina 'ia fa'aaoga le gagana Samoa e feso'ota'i ai ma fa'aali manatu i taimi 'uma e talanoa ai, po'o totonu o aiga, lotu ma so'o se nofoaga. (We should be encouraged and advised our people to use *Samoan* language when communicating and expressing views all the times when sharing at home, church and other places.) (Sunday school teacher)*

However, another 28% of participants (n=7) identified familiarisation, relaying that *Samoan* people should be familiarised with the use of the language every day. The *fanau* noted they should be familiar with the use of their language. This takes place at home and in church when young people interact and communicate with their parents at home using *Samoan* language and also in church. For example one of the *fanau* explained:

*O le fa'amasani e tautala i le gagana Samoa o le tasi lea o 'auala vave e lelei ai lau fa'aSamoa ma malamalama ai. (Familiarisation to speak *Samoan* language is one of the fastest ways that enables you to improve your speaking *Samoan* and understand about it.) (Fanau)*

A church minister and his wife also noted the significance of familiarisation in the maintenance of *Samoan* language.

*A fa'amasani tamaiti e tautatala i le fa'aSamoa i aiga, 'ona faigofie fo'i lea 'ona fa'aaoga i le lotu ma le a'oga, ma atili 'oa ai lava le latou iloa o le gagana. (If young people can be familiarised to speak *Samoan* at home, then it will be easier for them to use it in church and school, and will enrich their knowledge of the language.) (Clergy)*

One of the Sunday school teachers agreed that familiarisation is a strategy that might assist *Samoan* people to maintain their language. For example:

*O le 'auala vave lava e iloa ai le gagana Samoa o le fa'amasani e tautala ai i le aiga ma le lotu. E lelei e te'a ai le matafefe e tautala i le gagana Samoa. O se 'auala lelei lea mo le fanau. (The fastest way to understand *Samoan* language is to familiarise with the use of the language at home and in church. It is good that it will avoid fear and reluctance to speak *Samoan*. It is an effective way for the *fanau*.) (Sunday school teacher)*

The Sunday school teacher argued that one of the fastest ways for the *fanau* to enhance their knowledge of the *Samoan* language is through immersion and practice. This is when the *fanau* can share ideas on family matters with their parents and this will be an opportunity for them to become familiar with the language.

There were 24% other respondents (n=6) who referred to the importance of expression of ideas and views as another method for *Samoan* people to maintain their language. These people stated that *Samoan* people should continue expressing their beliefs and discuss opinions using *Samoan* language. For example one of the young people stated:

*E tatau 'ona fautua ma fa'atonu tagata ia fa'aali manatu ma fa'aaogā le gagana Samoa i taimi 'uma 'aemaise lava le fanau. (It is a must to encourage and instruct people to express their views and use Samoan language all the time especially the fanau.) (Fanau)*

Parents similarly included expression of ideas and advice and encouragement as an indirect means to use in the maintenance of *Samoan* language. For example, one of the parents explained:

*O le fa'amalosi'au lava i tagata o le taumafai lea e fa'aali mai lagona ma le tāofi i le gagana Samoa ma fa'amāsani e tautala i le gagana i taimi 'uma. (The advice to the people is to try and express their beliefs and views in Samoan language and familiarise with speaking the language all the time.) (Parent)*

Another 12% of people (n=3) explained that *Samoan* people should consider the importance of their language and maintain it because *Samoan* language is their identity. For example one of the parents stated:

*O le gagana Samoa o le fa'asinomaga lea ma le tofi mai i le Atua. E tatau lava i tagata Samoa 'ona fa'atāua ma fa'aaogā lana gagana auā o lona tofi lea. Ā leai se gagana Samoa, o lona uiga ua leai fo'i ni tagata Samoa, ma leiloa po o le ā le ta'uga e ta'u ai tagata. (The Samoan language is the identity and birthright from God. It is a must for Samoan people to consider the importance of their language and use it because it is his/her birthright. If there is no Samoan language, there will be no Samoan people, and do not know what nationality and label for people.) (Parent)*

The last two of participants stated that perhaps one of the strategies for the maintenance of *Samoan* language is direct advice offered to *Samoan* people to continue using their language every day. Some of the advice on using the language occurs at home and in church where the *fanau* are advised by senior members of these contexts regarding the use of the language. For example:

*E tāua tele fa'atonuga mai i tagata matutua auā e iloa ai le mea e tataua 'ona fai, e pei o le fa'aaogāina o le gagana Samoa. (The advice offered by the elders is important because this provides us of what should be done, like the use of Samoan language.) (Fanau)*

This young person explained that the advice from the elders informs the *fanau* of what to do in terms of using the language. For example parents offer advice at home when interacting with the *fanau*. It is similar in church where the *fanau* are also advised on class activities and the use of the language in those activities.

One of the aspects of encouraging the *fanau* to use their language is that the *Samoan* language has more credits in the New Zealand National Certificate in Educational Achievements (NCEA). This was stated by one of the Church Ministers:

*O le isi fa'amalosi lava i tamāiti o lea ua a'oa'oina le gagana Samoa i a'oga maualuluga, o lēnā foi ua fa'amalosi tamāiti e 'ave le gagana Samoa i le NCEA e fesoasoani ai iā latou credits e maua mai i le gagana Samoa e ulufale ai i l'univesite. E pei ua fa'atuatua'ia i le gagana Samoa, ae a o'o loa 'ina matutua ma fa'ae i ai tofi matai, ua toe tau aapa loa e a'o le gagana. (Young people are encouraged to study Samoan because Samoan language is taken in secondary school for their NCEA, and help them to earn more credits for tertiary institutions. But from the observation, people discard Samoan language and when they hold senior statuses and become matai, they will regret the opportunities, but it is too late.) (Clergy)*

According to this Church Minister, young people should be encouraged to take *Samoan* language as a subject for their NCEA exam for University entrance credits, and this will be another opportunity for the maintenance of *Samoan* language.

In addition, one important view that was raised by the clergy is that people will regret the loss of their language once blessed with senior status in the family, church and village. At the moment that they need their language it will be too late.

## **5. 2 Summary**

Respondents identified core properties of *fono* as the important vehicle for language socialisation at home and in church contexts. They referred to both indirect and direct socialisation processes.

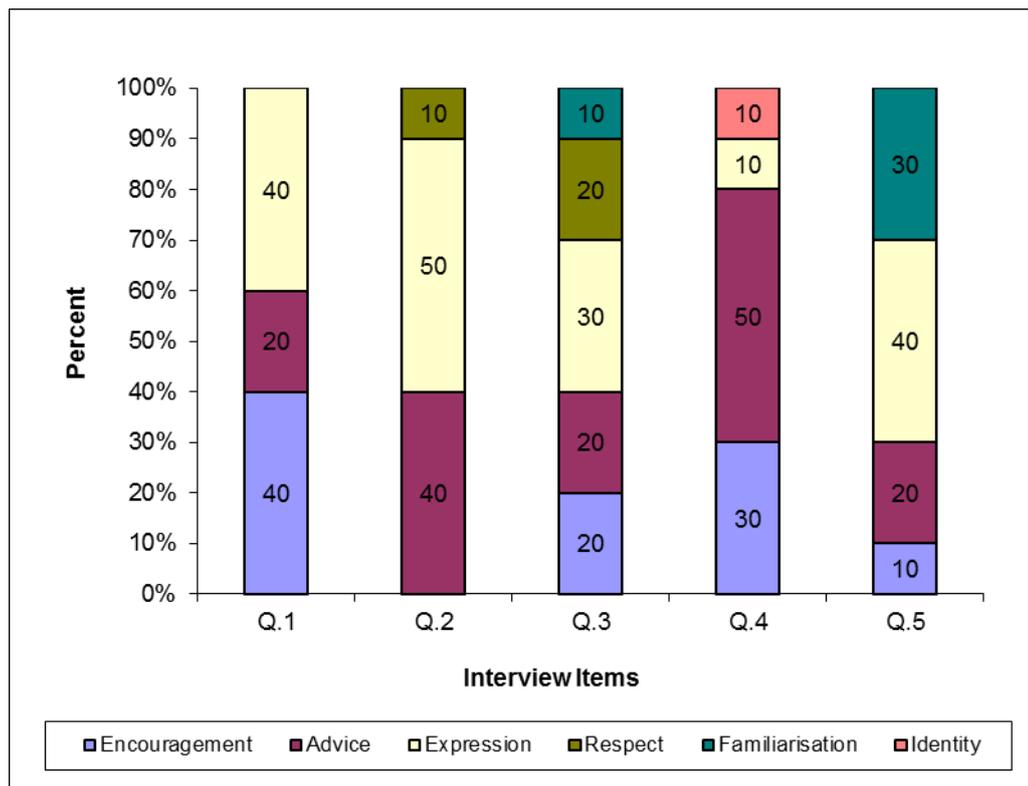


Figure 5 Views of young people as their responses to the interviews.

The percentages in the bars have been rounded to whole numbers.

### 5.3.1 Importance of Samoan language

The *fanau* expressed encouragement and expression as factors which were important in regard to the use of their language. These factors present similar numbers of responses. Specifically, 40% of *fanau* stated that they were encouraged to speak their language when communicating with other *Samoan* people. This is one of the methods to preserve their language. For example, one of the responses:

*E tāua tele le fa'amalosia o tagata e tautatala i le fa'aSamoa 'ina 'ia fa'atumau ai pea le tāua o le gagana. (It is significant to encourage the Samoan people to speak their language as this is the way to maintain it.) (Fanau)*

A further 40% of young people state that *Samoan* people can reinforce their language when they express themselves in their language. One of the young people explained:

*Fono is where people get together to express their views on certain matters in different situations like church and family and their roles. (Fanau)*

According to the young member, the family *fono* and church *fono* provide opportunities for the *Samoan* people to express their views and share with others in order to make

decisions. It is also a way of reinforcing their language. This is an opportunity for the *fanau* to articulate their opinions in their language and to maintain it.

One of the young persons explained his views on the importance of sharing in the family that:

Normally, they have family reunion on special occasions, like wedding, usually on dad's side and they gather to discuss stuff and put in some money. (Young person)

This young person explains the significance of family reunion as a place where people discuss things that are required, for example monetary donations. The family reunion can assist family members to contribute rather than being pressured individually. In this case it is the father's side that has family reunions. This may indicate that this young person is closer to the father's side than mother's side.

The other 20% of *fanau* had different ideas. They explained that *Samoan* people could reinforce their language when people advise others on its use and consider the advice provided by the experienced people. For example:

*E tāua le fautua ma fa'atonu e iloa ai mea o fa'aletonu ma toe a'o mai ai. E fa'atonu matou e mātua i le āiga, fa'apea fo'i le lotu.* (Advice and encouragement are important because this is where mistakes are noticed and can learn from these mistakes. We are advised by our parents at home and also in church.) (Young person)

This young person explained that learning from the advice and mistakes is important because this is where improvements and success will be obtained. This is particularly the case in the learning of *Samoan* language where young people need improvement in using the language.

### **5.3.2 Importance of family fono and church fono**

The findings of the second question illustrated that 50% of the *fanau* mentioned the significance of expression. Young people stated that during the family *fono* and church *fono*, they obtain useful and important lessons that help them to use their language. For example, during interactions with parents, young people learn how to express their views. One of the responses from them is:

*O le aogā o le fono a le āiga ma le fono a le lotu, e iloa ai fa'aali manatu ma fa'aogā le gagana Samoa.* (The importance of the family *fono* and church *fono* allows people to express their views in *Samoan* language.) (Young person)

The *fanau* explained that the family *fono* and church *fono* provide the opportunities to express their beliefs in their language. It is another strategy of learning the language by conveying ideas in *Samoan* language. In addition, the young people also relayed their beliefs that they learn how to express their views in *Samoan* at church, especially in Sunday school and through the youth activities. One of the events in the Sunday school where they express themselves in the *Samoan* language is White Sunday. White Sunday is a special annual church event for *Samoan* children held on the second Sunday of October. It was begun by the missionaries and is one of the most important church events in the *Samoan* calendar. Prior to White Sunday, all children have to learn their Bible verses and *tauloto* in *Samoan* by heart, because they will present these verses in front of their parents and the congregation on White Sunday. Traditionally, all children wear new dresses, shirts and shoes to their service, and get changed into other new clothes for the *to'onai* (Sunday lunch). The children are treated like special guests and they are served first by their parents and other adults in the family. It is like the 'king's day' to all the children of *Samoa*.

A further 40% of young people stated that the most important lesson they received from both *fono* is by way of advice regarding use of the language to share ideas alongside routine activities. The young people also stated that it is not only in the family where the importance of advice is observed, but also in the church and in the Sunday school where the young people are advised by the church ministers and their wives, their teachers and the senior members of the church.

*E aogā fa'atonuga a mātua e iloa ai e fanau fa'aaogā le gagana fa'apea fo'i i totonu o le lotu ma le ā'oga Aso Sa. (Advice from the parents enables the fanau to use the language and also in church and Sunday school.) (Young person)*

This young person argues that advice from the parents will allow them to use the language. Also in church and Sunday school the *fanau* learn how to use *Samoan* language from the advice offered by the clergy and Sunday school teachers.

Although the majority of the *fanau* described the importance of sharing with parents at home, one of the young persons stated that:

Sometimes we meet. Not always, usually the parents (mum and dad) get to say when we meet. (Young person)

According to this young person, they do not really share with their parents. It may be that the *fanau* are taught in the *Samoan* approach whereby children listen to their parents rather than having opportunity to express their minds. This may perhaps cause young people not to attend family sharing. As one of the *fanau* stated:

I don't like those meetings. (Young person)

This young person relays that family meetings are not important to him; maybe he is the first to be told off by his parents. In addition perhaps this young member does not want to be part of the family meeting. On the other hand, it is probable that family meetings are only for parents, not for *fanau*. This could create uncertainty and no unity in the family.

The remaining 10% of *fanau* explained that the important lesson they obtained from both *fono* is respect, which is communicated in their use of the language as they express their views by using respectful terms and words. One young member stated:

*E magaia le fa'aaogā o le gagaga fa'aaloalo e feso'oka'i ai i isi oka uso a kagaka.* (It is important to use respectful language to communicate with others.)  
(*Fanau*)

According to this young family member, people should use the *fa'aaloalo* (respectful language) when communicating and interacting with other people because *fa'aaloalo* is part of the *Samoan* language and culture. Also it shows your respect to another person, making it more likely that other people will show their respect to you.

A further response to the importance of *fono* was:

*E fefa'asoa'i tagata auā le lelei ma le manuia o ekalesia, nu'u ma āiga. E tāua tele ia fono, auā e afua mai mauga le manuia o nu'u, fa'apea ekālēsia ma āiga.* (People share views for the welfare of churches, villages and families as blessings for the villages, churches and families originate from the mountains.)  
(Young person)

According to this young person, meetings allow people to share views for the welfare of people in the communities. Metaphorically, these blessings come from the mountains which refer to the elders of the communities. On the other hand, if people do not have the ability or make the effort to share knowledge and assimilate the use of their language, then perhaps the blessings for the community in terms of knowledge and the use of the language will not be elevated.

### **5.3.3 Connection of family fono and church fono**

The third question was about the connection of the two *fono*. Some 30% of young people stated that the connection of both *fono* is through language, when people formalise their views by sharing together with others in the *fono*.

Another 20% of young people suggested that the connection of the two *fono* is when people encourage each other to use their language when expressing their ideas.

The other 20% highlighted the importance of advice, stating that in both *fono*, the experienced people in the language advise others, especially the *fanau*, about the using correct language. This is one of the strategic links of both *fono*, because the two *fono* contexts offer advice to those who learn the language.

A further 20% of young people relayed their views on respect, stating that in both *fono*, people respect each other and use respectful language when sharing and communicating.

The remaining 10% of *fanau* indicated that the two *fono* were linked because people shared ideas in their language in order to familiarise themselves with the language because without the language, they cannot express themselves. One of their responses was:

*E aogā le fono auā e fa'amasagi ai kagaka i le kaukala fa'aSamoa ma iloa ai le gagaga Samoa. (Fono is important because this is where people can familiarise themselves to speak Samoan language and understand the Samoan language.)*  
(*Fanau*)

According to the response from the *fanau*, one of the strategic ways to assimilate the language is familiarisation. The more you familiarise with the language, the quicker you learn and understand how to use it. This is one of the practices that occurs at home and in the Sunday school classes.

### **5.3.4 Participation of young people in church fono**

The findings for the fourth question showed that 50% of young people supported the importance of their participation in church *fono*, for example, the Sunday school and youth activities. They state that it is important for the *fanau* to attend church *fono*, because this is where they obtain advice on how to use their language and improve their

understanding about the language. For example, in the Sunday school and youth programme, the church ministers and the teachers advised the *fanau* about the use of the *Samoan* language in their activities.

Another 30% of *fanau* indicated that one of the reasons they participated in the church *fono* was that they are encouraged to listen to the experienced people in church when sharing their views in their mother tongue. It is both a strategic lesson and practice for them. Young people are encouraged in the Sunday school and youth activities to explain their views when discussions take place. One of the responses from a young member was:

*Pau lava le fa'amalosi mo tama ma teine o lo'o tauātina'e le fa'aSamoa, 'ia alualu i luma le taumafai, auā o lē tasi lea o measina a Samoa o le gagana, auā ā leai le gagana o le ā leai fo'i lou fa'asinomaga.* (The only encouragement for boys and girls is to keep on learning the *fa'aSamoa* because language is our identity. If there is no language, there will be no identity.) (*Fanau*)

The encouragement of the young people to use their language is important because it links in with other issues of identity, genealogy and a general sense of belonging. The findings showed that 10% of young family members stated that it is important for them to participate in church *fono* as this is another way for them to learn how to express themselves using the *Samoan* language through listening to other people in church expressing their views. The final 10% of young people indicated that attending the church *fono* is part of their identity.

### **5.3.5 Maintenance of Samoan language**

The findings for the last question on potential ways to maintain the *Samoan* language illustrated that 40% of young people suggested that *Samoan* people should maintain their language through expressing their views in *Samoan*. A further 30% of *fanau* identified familiarisation, which occurs when people practise using *Samoan* language at home and in church. This is another strategy to obtain more knowledge about their language and gain confidence in using it. Another 20% of young people identify the importance of advice provided by the senior members of both *fono*. This advice will guide them to use the language and empower their language for the future. The remaining 10% of young people noted encouragement as an important strategy for the *Samoan* people to maintain their language.

## 5.4 Summary

The *fanau* expressed their views on *fono* properties not only as strategies to operate in the contexts of family *fono* and church *fono* but also as potential properties and effective functions in language socialisation. These properties are relationships and identity, within which processes of socialisation such as sharing and discussing views, modelling and using the language, speaking and communicating are key components. In this case the maintenance of *Samoan* language is provided for by these language socialisation activities, planned and carried out in both *fono*. *Samoan* people, especially the young people, should engage with these interactive activities where different views and beliefs will be expressed and discussed in order to become familiar with the use of the language. Once the *fanau* are familiar with the use of their language, then perhaps the increase of language use and competent in *Samoan* language will be improved, allowing more opportunities for *Samoan* people to maintain their language.

In addition to the socialisation activities, people may establish and build on firm relationships as another potential strategy to reinforce the use of *Samoan* language in communal settings. In addition, one of the core properties as stated in the beginning of the current chapter is identity. All participants explained that their *Samoan* language is part of their identities and *fa'asinomaga*. Moreover it is their birthright from God that cannot be ignored.

## Chapter Six

### *Maitauga o le Tōfā Fefa'asoa'i*

#### Knowledge and Beliefs: Observations

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### 6.0 Introduction

The reports on observations of CA and CB are presented in the current chapter. There were eight observations in both CA and CB (four in each church) and four in the homes of the two families of CA and CB (two in each family). The purpose of the observations was to identify language socialisation properties of the interactions of parents and *fanau* at home, and whether these interactions were similar to those in the Sunday school classes and youth activities amongst the Sunday school teachers and students. These observations were conducted at church in the Sunday school and youth activities and at home.

The phrase '*Maitauga o le Tōfā Fefa'asoa'i*' above, refers to the observations relating to the knowledge and beliefs of the focus students in the study. *Maitauga* is the noun form of *maitau* (verb form of observe) while *tōfā* (as explained earlier, is the knowledge, beliefs, ideas) and *fefa'asoa'i* (can be a verb and it also an adjective), and *fa'asoa* (to share, exchange). This chapter reports upon observation of the *tōfā* in the family and church settings. The aim was to check how the *Samoan* language is spoken in both settings and what strategies and practices operated in both settings.

### 6.1 *Fanau A* - Observations (Church, Sunday school and youth activities)

Four observations took place in the Sunday school and youth activities in CA. These observations showed the presence of two major pedagogical forms which created opportunities for language socialisation.

#### 6.1.1 *Direct Language Teaching Lessons*

One of the observations took place in a class that was practising *Samoan* language including the *gagana fa'aaloalo* (respectful language). The Sunday school teacher introduced the word *fa'aaloalo* (respectful) to the class with some examples before

students were asked to practise. This practice involved **exchanges of verbal information** (EVI) between the Sunday school teacher and the class which created a potential opportunity for the students to learn the respectful language.

The pedagogical format was a lesson form described by Cazden (2001) as a typical or default lesson structure. As is typical the major components were Initiation, Response Evaluation (IRE) (Cazden, 2001). Initiation usually in the form of a question is to govern the talk that follows between the teacher and students. Response relays the understanding of a learner to the message that is communicated and Evaluation can allow the teacher to advance the intended topic of discussion or learning (Cazden, *ibid*). While this IRE form is particularly suited to direct item learning, Cazden added that in traditional lessons or structured lessons the Initiation, Response and Evaluation features potentially allow the teacher and students to interact in terms of advancing and broadening the topics given appropriate form of evaluation or feedback as the third term. This will help students to gain further understanding of their topics. In relation to the learning of *Samoa*n language in the Sunday school, students may gain new words from their interactions with the Sunday school teacher/s and practices that are undertaken during class activities.

The practice of direct teaching likely already operated in *Samoa* prior to the arrival of the missionaries (see Chapter Two). Indeed, when the missionaries arrived and observed how *Samoa*n people communicated, the missionaries thought that socialisation was direct and domineering. For example, when the *pulenu'u* (village mayor) instructed the village “*Ia fa'amamā 'uma fagua o āiga.*” (Every family must clear their own compound.)

In this present case, the teacher welcomed the class and introduced the topic:

SST: *Talofa tamāiti, o le tatou 'autū o lenei vaiaso o le fa'aaloalo, po'o 'upu fa'aaloalo.* (Hello children, our topic for this week is *fa'aaloalo* (respect) or respectful words.) *Fai fa'atasi- Fa'aaloalo. Na fa'alogo i ai se isi? O le ā le uiga o le 'upu fa'aaloalo?* (Say altogether-*Fa'aaloalo* (Respect). Has anyone heard about it? What is the meaning of the word *fa'aaloalo* (respect?)

One of the *fanau* in the study, Tala, responded:

Tala: *O 'upu e fa'aaloalo i le isi tagata.*

(The words that show your respect to other people.)

SST: *E ā Tala?* (What was it Tala?)

Tala: *O `upu e fa'aaloalo i isi tagata.*

(The words to show your respect to other people.)

SST: *Lelei tele. Manaia le taumafai. Ioe, o `upu e te fa'aaoga pe ā ē tautala i le isi tagata, e fa'aailoa ai lou fa'aaloalo, ma lou amana'iaina o lēnā tagata. Ioe, e aogā tele lou iloa o le gagana fa'aaloalo. Fa'ataitaiga-o le faifeau, o lona fa'aaloalo o le fa'afeagaiga. O le to'alua o le faifeau, o le faletua.*

Tala smiled and nodded his head.

SST: *O ai se isi e mafai 'ona 'aumaia se fa'ata'ita'iga pe ā ou fai atu e alu e vala'au le faifeau/tofi, e sau e fai le iputī?*

(Who can give an example of inviting the church minister/tofi (from another church) to come and have his breakfast?)

SST: *Tala, e mafai 'ona e 'aumaia se fa'ata'ita'iga i le gagana fa'aaloalo pe āfai e te vala'au i le tofi e sau e fai le iputī?*

(Tala, can you give an example in respectful language when you are asked to call the tofi (another Samoan word for another church minister from another church) to come and have a cup of tea?)

Tala raised his eyebrows and looked around and said um-ok

Tala: *Lau Susūga le tofi, susū mai e fai le meatatauai.*

(Your honourable Reverend, come and have tea)

SST: *Ioe, manaia le taumafai, ae e mafai ona toe teuteu.*

(Yes, good try, but can be amended)

*E pei la o le nei.* (Like this)

*Lau Susūga le fa'afeagaiga susū mai e tali le sua, o lea ua ma'ea 'ona tapenaina. Ma lo'u fa'aaloalo lava.* (Your honourable Reverend please come and have your meal that has already prepared.)

The traditional meanings being socialised here included knowing that the person who calls the guests for their meal should know the *fa'aaloalo* (respectful) words in order to appropriately address the senior people. This is a respectful questioning of the caller to invite them for their meals using polite language and their honorific status. Simultaneously, this is another opportunity to practise and thereby further develop the *gagana fa'aaloalo*. In addition, the lesson uses the IRE format to achieve a metalinguistic focus; to increase the students' awareness of the two levels of language

register. Although the teacher did not often use a metalanguage for example, the term register which would be aid transfer of knowledge, he did use some, for synonyms.

During the middle phase of the lesson structure, a class discussion operated and students were asked of their prior knowledge about the meaning of the word *fa'aaloalo*. The teacher used further standard teaching techniques of activating prior knowledge (Cazden, 2001), direct teaching, elaboration, modelling and exemplification.

The Sunday school teacher assumed that the *fanau* would have learned and heard the words *fa'aaloalo* and *faletua* prior to their class activities, and known that the register was used. For example, in church the senior members always utilised the word *faletua* or *sūsūga i le fa'afeagaiga ma le faletua* (church minister and his wife) in their oral speeches and *folafolaga* (church announcements).

The Sunday school teacher also questioned the class about the new words (or synonyms) they learned from their class activity. For example, (SST) – *O le ā le isi 'upu fa'aaloalo o le 'mea'ai' lēnā ua i le fa'a'upuga fou?* (What is another word for food as in the amendments?) (Class) – *Tali le sua.* (Have your meal). The example, provided students with further opportunities to learn more respectful words and the synonyms for their understanding. For example, the word *mea'ai* (food/meal) and its synonyms are *meatatauai*, *meatausami*, *meataumafa* or *tali le sua*.

The observations suggested that Tala was attentive and responded to the teacher when he was asked to give examples of some of the practices. Tala was learning new *Samoan* words and the synonyms of other *Samoan* respectful words. Through observation, the whole class also was learning new words, because all these observations are related to *fono* properties. For example, the *fanau's* responsibility is to observe how family and church members perform their responsibilities and the use of the language for the *fanau* to understand. This will provide opportunities for the *fanau* to make decisions and for unity in the community.

### **6.1.2 Modelling and practising: Recitation Tauloto**

A major activity in the Sunday school was the process of *tauloto*. During one of the lessons, the class was asked to recite their *tauloto*. Unfortunately, not all students were able to say the whole *tauloto* or even the first verse. Only a few in the class were able to

say a significant portion of the *tauloto*. Using the recitation pedagogy (Tagoilelagi, 1995) to learn *tauloto* can be very effective in learning language. Rogoff (2003) and McNaughton (1995) argue that learning by reciting is important in oral language and in different cultures is valued to differing degrees in the development of the language. These researchers claim that it is an active productive strategy which can provide a basis for receptive comprehension and children's understanding and learning of their language.

Students were advised to read two verses together. Following their reading, students were given another two weeks to memorise their *tauloto*, because they were to recite it on White Sunday. The overall activity was coded as the **exchange of textual information** (ETI) activity because the young people used their Bibles as the source for their information during the class activity. In addition, students referred to their Bibles for information and evidence for the class activity and also the Bible is one of the major sources of their language. Students were given the *tauloto* from Isaiah 40 verses 30 and 31.

SST: *O le ā le tatou tauloto sa fai i le Aso Sa ua te'a?*  
(What was our topic last Sunday?)

Tama who was another young person in the study smiled and looked around and started *o e fa'atali i le Alii (ata) e fa'afouina (malōlō) e...* (those who wait for the Lord (smile) shall change and renew their strength and power (pause)...) )

SST: *Tama, fai le tauloto* (Tama, say your *tauloto*.)  
*Ua tolu vaiaso ua te'a, lea o le ā koe a'o aku le tauloto.*  
(We learned this in the past three weeks and you still learn it.)  
*O tamāiti ua fāliu le isi i le isi ma fesili ua maua oe?*

(Students turned around and asked each other like, have you learned yours?)

Students in class turned around and asked each other like, have you learned yours?

SST: *Ae a oe le tama lea, Nathan?* (And this boy here, Nathan?) *Ua maua?*  
*O oe Grace, ua maua?* (You Grace? Learned?)

Nathan: *Lūlū le ulu*-shook the head, no.

Grace: *Leai*.

SST: *Shh Fa'alogo mai, o lea o le ā toe a'o atu.*  
(Shh Listen again, I am teaching you again.)  
*Mulimuli mai iā te a'u* (Repeat after me)

*Fuāiupu 30: (Verse 30):*

*(Faiā'oga) E vaivai ma tigāina tama matutua; (fai fa'akasi) E vaivai ma tigāina tama matutua; (faiā'oga) o taulele'a foi, e paūū lava i latou; (fai fa'akasi) o taulele'a fo'i, e paūū lava i latou;*

(Teacher) Even youth shall faint and be weary (choral), even youth shall faint and be weary (teacher), and young men shall feebly stumble and fall exhausted (choral), and young men shall feebly stumble and fall exhausted.

*Fuāi'upu loga lua (31) –(faiā'oga) a'o e fa'atalitali i le Alii, (fai fa'akasi) a'o e fa'atalitali i le Alii, (faiā'oga) e toe fa'afouina lō latou mālosi; (fai fa'akasi) e toe fa'afouina lō latou malosi; (faiā'oga) latou te si'i a'e apa'au e pei o āeto; (fai fa'akasi) latou te si'i a'e 'apa'au e pei o āeto; (faiāoga) latou te femo`ei, a e lē vaivai; (fai fa'akasi) latou te femo`ei, a e lē vaivai; (faiā'oga) latou te savavali, a e lē tigāina (fai fa'akasi) latou te savavali, a e lē tigāina.*

Verse 31

(Teacher) But those who wait for the Lord (choral) But those who wait for the Lord (teacher) shall change and renew their strength and power; (choral) shall change and renew their strength and power; (teacher) they shall lift their wings and mount up as eagles; (choral) they shall lift their wings and mount up as eagles; (teacher) they shall run and not be weary, (choral) they shall run and not be weary, (teacher) they shall walk and not faint or become tired. (choral) They shall walk and not faint or become tired.

(But those who wait for the Lord shall change and renew their strength and power; they shall lift their wings and mount up as eagles; they shall run and not be weary, they shall walk and not faint or become tired.)

*Ua kau maua? Tatou fai fa'atasi, fa'agesegese muamua, iā...*

(How was it? Have you learned yet? Let us do it again, do it slowly first, ok...)

*(Ua amata 'ona fai fa'atasi le vasega) a'o e fa'atalitali i le Alii, e toe fa'afouina lo latou malosi...)*

SST: *Koe ku'u atu le vaiaso lea e a'o fa'amaua lelei ai le tou tauloto.* (You are given this week to memorise your *tauloto*.)

*Ia kou o mai i le vaiaso lea ua maua.* (You should memorise it by next week.)

Recitation in the sense of direct modelling and imitation sequences was observed in several exchanges. For example, *Shh, fa'alogo mai, o lea o le ā toe a'o atu.* (Shh, listen again, I am teaching you again.) *Mulimuli mai iā te a'u* (Repeat after me). The teacher read out parts of both verses in short phrases and students repeated what she read out so that they could more easily memorise those short phrases.

Tama learned his *tauloto* like the other students of the class with similar responsiveness to others. Tama started copying the verses in his exercise book and then the teacher asked him to say the *tauloto* first. For example:

SST: *Tama, fai fa'akasi muamua le tauloto* (Tama, say it together first)

Tama: *Oi,* ((laugh))

SST: *Āifo tou 'api e tusi ai i lalo ma a'o.* (Copy the *tauloto* in your books and learn it.)

The Sunday school teacher encouraged the students to verbally learn verses before copying them in their exercise books. This practice might assist the students to learn and understand the pronunciation of the words (from class) before transferring what they learned verbally in written forms. In this sense there was the potential to improve their literacy skills as well.

Rote learning was also identified and discussed by Tanielu (2004) in her study of a Pastor's school, where children engaged in rote learning for both the *tauloto* for recitations and time tables.

SST: *O le ā le tatou tauloto lea na fai?* (What was our *tauloto*?)  
*E iloa e se isi?"* (Does anyone know?)

Class: *...e paūū lava i latou (ata)* (...they fall down (smile))

SST: *O le ā koe a'o aku le fuāiupu loga lua. Fea kou Kusi Paia?*  
(I am teaching again the second verse. Where are your Bibles?)

Class: *(tamāiti ua su'e uma Tusi Paia i le Tusi o Isaia 40 f: 30 & 31 ma faitau)-*  
*...o e fa'atalitali i le Alii e toe fa'afouina le latou malosi...*  
(Class, turn your Bibles to Isaiah 40 v: 30 & 31 and read)  
(...yet those who wait for the LORD will gain new strength...)

The teacher and the class interacted in both *k* and *g* and *t* and *n* language. They read their Bibles and tried to remember their *tauloto*. They were informed that they would present their *tauloto* to the church minister and the rest of the Sunday school teachers whether they learned and memorised the *tauloto* as this would be part of their White Sunday activity. These activities will assist the *fanau* in maintaining their language.

Sharing information and interactions in groups was also observed. During group activities young members shared and communicated with each other in groups. The young people used both English and *Samoan* during their interactions. An example of their sharing was-

SST: *E fa'aauau pea le tatou matā'upu lea na 'amata i le vaiaso lea.*  
(Please carry on with what we did last week.)

Group leader: *O ai e magakua ia topics ia e lima sa kakou kalagoaina?*  
(Who remembers the five topics we discussed?)  
*O ā lā ia topics?* (What were these topics?)  
*O le ā fa'asolo aku i ī* (We will start from here?)

Group: (Group starting calling out) Choral reading –fellowship, discipleship, ministry, evangelism and worship

Group leader: *E i ai se fesili?*

(Any question?)

*O lea o le ā fa'asolo aku i le ikū lea e fa'aali mai lou magaku.*

(You will give us your ideas starting from this side (of the room.))

Students selected their concepts and explained what those concepts were and one of the students who was in the study stated;

Lolo: *E kāua topics iā i tatou auā e maua ai le mafaufau lelei.* (Yes, they are important because they will provide us good thoughts.)

Afterwards, the Sunday school teacher asked students about the significance of these concepts.

SST: *Ua 'outou malamalama la i le tāua o ia 'upu?* (Did you understand the importance of these words?)

Class: *I.* (Yes)

SST: *O le isi tatou activity o le filifilia o se tagata tāua iā te oe, (totonu o lou āiga, lotu, ā'oga), 'ona fa'amatala mai lea pe 'aiseā ua e filifilia ai lea tagata?*

(Our next activity is the selection of an important person to you (in the family, church, school), and explain why you choose that person)

During this observation, there was a recall strategy when students started calling out the topics from their previous lesson. This was to check how much they remembered from their previous class and, more importantly, was another method for the maintenance of the *Samoan* language.

### **6.1.3 Modelling and practising in literacy**

The general form of modelling seen in the recitation of *tauloto* was also observed in literacy teaching. One observation in CA was the writing of the Capital A and small a in printing and handwritten modes of the *Samoan* alphabet. Students were given the time to copy the *Samoan* alphabet in their exercise books and were advised to practise at home. They were also encouraged to pay close attention to writing of the alphabet (Allington, 2010). This suggests the generalised importance of instructional form in terms of practising activities. During this lesson, students were asked to rewrite the new *Samoan* alphabet in their exercise books instead of re-looking at what was given by the teacher to determine whether they had remembered any content of their earlier lessons. Following that, the teacher checked their work and asked them to have more practice at home in order to gain more knowledge and understanding about the *Samoan* alphabet.

The lesson in literacy mimics very traditional school forms of teaching and learning basis skills in reading and writing in *Samoan* language. Tanielu (2004) also described how children learned their literacy skills in the Pastor's school and Sunday school where reading the *Tusi Pi* (Alphabet Chart) and writing *Samoan* alphabet (A, E, I, to V) took place.

The researcher moved around observing how students practised their written activity, especially Tama who was a focus in the study. For example:

- SST: *O le tatou 'autū o lenei aso o le tusiga o le A tele ma le a la'ititi.*  
(Our topic today is the writing of capital A and small letter a or *Samoan* alphabet)  
*E fa'aapefea 'ona tusi tou igoa? O ai se isi e mafai 'ona tusi mai sona igoa?*  
(How do you write your name? Who can show us how his/her name is written?)
- Tama: *Lea, o a'u? (ʻata)* (Here, me?) (smile)
- SST: Tama  
Tama came up and wrote his name on the white board.
- SST: Thanks *Tama, Ia lelei, va'ai i le igoa o Tama*  
(Thanks Tama, Good, look at Tama's name)
- Tama wrote his name on the white board in printing letters like **Tama**
- SST: *Lelei. Va'ai i le igoa o Tama.* (Good. Look at Tama's name)  
*E fia mata'itusi o le igoa o Tama?* (How many letters in Tama's name?)  
(How did Tama write his name? Was it printed or handwritten? Why Tama's name started with the capital letter T but not the small letter t.)
- Tama: He raised his hand and answered: *Ona e 'amata ai lo'u igoa.*  
(Because my name starts with capital letter 'T.')

The Sunday school teacher also introduced the handwritten practice of the *Samoan* Alphabet and she said like: *E fa'aapea* - (Like this). She wrote the capital letter and asked students to practise until they would be familiar with capital letter A, then move on to letter E and the rest of the *Samoan* alphabet.

Tama's response to the teacher *lea, o a'u* indicated in the first instance that he wanted to use his name as practice for the class discussion and also his literacy skills. But it also showed the changing from village *fale* (village house) or family *fale* (family house) to individual home in New Zealand and in church, the *fono* properties and how these properties become as vehicles for language socialisation. Moreover, in the case of *fono* properties, Tama's responsibility is to practise his literacy skills. These skills will

become more central for socialisation and in the event of further practices that may be offered. In this case, *fono* properties occur in the Sunday school and contribute in literacy practices.

#### **6.1.4 Receptive and expressive comprehension: Bible meanings**

However, modelling and practising were not the only pedagogical forms observed. In the second observation the focus of the interaction between the Sunday school teacher and the class was on one of the stories from Genesis 25. The teacher explained the story and asked questions (follow-up questions) of the students so that they could understand the events in the story. For example about the story between the twin brothers Esau and Jacob, the sons of Isaac and Rebekah, he asked:

SST: *O ai fo'i igoa o le 'auāli'i ia?* (What are the names of the boys?)  
*O le ā le 'ese'esega o le to'alua lea?* (What is the difference of the boys?)

The class was silent because no one thought that the teacher would ask questions during his narration. Then Tai, one of the *fanau* in the study answered:

Tai: *O Esau ma Iakopo.* (They are Esau and Jacob)

SST: *Ioe, o Esau ma Iakopo.* (Yes, they are Esau and Jacob.)

*O le ā le 'ese'esega o tama nei?* (What is the difference of these boys?)

The students looked at their Bibles and Tai raised her hand to respond.

SST: *Ia, Tai.* (Yes, Tai.)

Tai: *E matua Esau iā Iakopo.* (Esau is older than Jacob.)

SST: *Ioe, e matua le ali'i lea o Esau iā Iakopo.*

(Yes, Esau is older than Jacob.)

*O le upu o lo'o fa'aaogā i le tala o le ulumatua.*

(The word that is used in the story/Bible is 'first-born')

The Sunday school teacher continued explaining the story and further questions were asked. The students responded to the questions and were working in groups for class activities. For example, one of these activities was the answering of the question which was *O le ā le mea na tupu iā Esau ma Iakopo?* (What happened to Esau and Jacob?) Each group had a secretary to record the summaries of the discussions and reported them to the teacher and the rest of the class.

This activity is related to the well-known jigsaw structure in standard western classrooms where the learners study the text prior to their group work (Miyake and

Masukawa, 2000; Shirouzu, 1999) in order for the students to understand the information from the text and before they carry out more activities during their small groups. It is also argued by Pressley (2002) that the good reader is always monitoring, always aware of characteristics of the text and whether the main ideas are being comprehended. Pressley highlights the significance of being a good reader, by asking questions whether the ideas are understood and well received by the reader. For example, in groups in the Sunday school, members selected their secretary to record their views and he/she would read out their responses on behalf of the group.

This does have structural similarities to the traditional village *fono*. In the traditional *fono* described earlier, each member will express his/her own views on the topics discussed before a decision is made. In the family *fono*, parents make decisions for the family. In the village *fono*, the *matai* (chiefs) make decisions for the welfare of the village.

The general question in this analysis is whether the children's learning in the Pastor's school and Sunday school and the forms of guidance may reflect the properties of *fono*. The primacy of direct forms guidance but the mix with comprehension can be seen as related to core cultural concepts in socialisation. For example, Amituanai-Toloa (2005) claims the concepts of *a'o* (learn), *iloa* (knowledge), *malamalama* (understand) and *poto* (clever) are linked through observation in order to *iloa* (know) and *malamalama* (understand) how to use the *poto* (clever) when undertaking activities in order to achieve the goals and sustain the *atamai* (wisdom). Similarly, in a Tongan context, Helu-Thaman (1995) argues for the important concepts of *ako* (teaching and learning), *ilo* (knowledge and understand) and *poto* (clever and smart). In Tongan learning contexts, students are seen as becoming successful and *poto* once they study what they are taught. Amituanai-Toloa and Helu-Thaman share their views that students will become successful and understand more about their assigned activities once they engage themselves with the concepts of *a'o*, *iloa* and *malamalama* in order to obtain the *poto* and *atamai*.

This is not unlike the concept of metacognition. In the Pastor school and Sunday school observations there were more than direct instruction going on. The mix of direct teaching and comprehension and discussion is prevalent in the Church setting and forms of 'guidance' has roots in these concepts. Given the traditional *fono* was a primary site

for guidance then their presence in the Church interaction can be seen as reflecting traditional properties too.

## 6.2 Family observations - Negotiations

There were two observations in one of the families of CA. The purpose of these observations was to examine the practices and interactions of parents and *fanau* at home relating to possible socialisation properties for *Samoan* language. Also, whether the practices that parents and *fanau* operated at home were similar with the socialisation properties in the Sunday school and youth activities between the Sunday school teachers and students or not. That is, how consistent were the interactions in these two sites with properties of *fono*? The researcher observed members of the family and how they interacted while undertaking their family chores.

The home observations of activities revealed **exchanges of verbal information** between parents and the *fanau*.

Ana: *Tai 'aumai le vacuum fa'amolemole.* (Tai get the vacuum please)

Tai: *O fea a mum?* (Where is it mum?)

Ana: *La 'ei tua o le store room.* (It's in the store room)

Tai went to get the vacuum from the store room.

Ana: *Alu e vacuum mai le potu malōlō.*  
(Go and vacuum the living room)

Tai vacuumed the living room

Ana: *Se Tala 'aumai se matou vai fa'amolemole.*  
(Tala bring some water for us please)

Tala: *E vaku se juice a mum?*  
(Do you want to bring the juice mum?)

Ana: *Leai, 'aumai se vai, spring water.*  
(No, bring some water, spring water)

Faamanu: *Ae ā se ipu kī? E magaia fo'i le kalakalagoa ma igu siga kofe ('ata)*  
(What about a cuppa? It's good to talk with some coffee (smile))

Ana: *Oi, ia manaia fo'i. Tala please, tu'u le vai, ae 'aumai se matou iputī*  
(*'ata*)  
(Oh, yes that's good. Tala please, leave the water but instead make us some tea (smile))

From the observation, parents and the young ones interacted in *Samoan* language, except some English words that Ana used when telling Tai and Tala what to do. For example:

*Tai 'aumai le vacuum fa'amolemole.*

(Tai get the vacuum please)

Ana used the English word vacuum rather than the *Samoan* words like *le masini e fa'amamā le pefu ma le otaota i totonu o le fale* (the machine to clean the dirt and dust inside the house). It is probable that bilingualism will help the *Samoans* to maintain their language.

Another example was when Ana replied to Tai:

*La 'ei tua o le store room.*  
(It's in the store room)

The first example is similar to the second example where Ana started off her reply in *Samoan* and ended up using English words.

In reply, Tai and Tala used *Samoan* with one English word. Faamanu the father communicated with them in *Samoan*. The family used a mix of *Samoan* and English at home. The level of *Samoan* they used was simple and was easy for them to use to communicate and interact effectively.

Other features in the observations were the using of *k* and *g* language when the father asked for a cup of tea. It meant the family uses the *k* and *g* language when communicating and it's familiar to them. Also Tala used the *k* and *g* in his reply when he replied *vaku* se juice. In addition Tala mentioned the word *vaku* (bring) instead of *avaku* when using *k* and *g* language or *avatu* when using *t* and *n* language. Ana used the *t* and *n* language when communicating with Tai and Tala, which means that Ana is always using the *t* and *n* language or good language at home.

It appeared from the observation that parents and the *fanau* generally communicated in *Samoan* with the exception a few English words. There was also use of *fa'aaloalo* words which showed a certain levels of formality, for example, the word *fa'amolemole* (please). The using of the word *fa'amolemole* when Ana asked Tai for a vacuum and also Tala for water, showed that it was not only the formality of using the *fa'aaloalo*, but it was a modelling of a *fa'aaloalo* at home so that the *fanau* will follow the same practice. In addition, it showed that there was a friendly environment and a welcome setting.

The second home observation happened one Sunday afternoon when the researcher was invited by the church minister to his house. During this observation the researcher

observed family members who were involved in the preparation of their meal. The interaction was recorded as:

- Ana: *Fea Sam e sau e tunu le ti. Fai iā Sam e tunu le ti*  
(Where is Sam to come and boil the tea? Ask Sam to boil the tea.)
- Tala: *Leai se Sam. Ā lea la'u laku ai. O le ā le ki?*  
(Sam is not here. I am going to do it. What is it for tea?)
- Ana: *'Oi ia ok. Fai le lauti*  
(Oh that's ok. Use the teabags)
- Faamanu: *Se kapega a'e ma se kakou mea'ai* (And prepare some food for us)
- Ana: *Oi, ā lea ua ok* (That's ok.)
- Tama: *Ā Sam lale* (That's Sam)
- Ana: *Sole, sau. O fea sa ē i ai?* (Boy, come. Where were you?)
- Sam: *O i le poku. Lelāvā. Ā gā e ok iā 'oukou? (leo lēmū)*  
(In the room. Tired. That's ok with you? (soft voice))
- Faamanu: *Aiseā ua e lelāvā ai?* (Why are you tired?)
- Sam: *Ka'aloga.* (Games)
- Faamanu: *Fai muamua le mea'ai 'oga malōlō ai lea.*  
(Let's have food first then rest afterwards)
- Tai: *Alu e seki le laulau* (Go and set the table)

Family members used every day *Samoan* language with the mixture of *t* and *n* language as well as *k* and *g* language.

The observations in both contexts showed the properties of *fono* where members were responsible for making decisions and creating unity in their community. In so doing people shared ideas and views on topical issues that affected them and making decisions that included everyone. In the family, parents and the *fanau* shared views on the family routines and negotiated amongst themselves as to who would be responsible for different chores. This is similar in church and village *fono* where negotiations and sharing take place in order to make decisions and for the unity of individuals.

In CA and CB direct guidance took place in the forms of interaction and socialisation in both the Sunday school and home setting.

### **6.3 *Fanau* B Observations (Church, Sunday school and youth activities)**

There were two observations that took place in the Sunday school and youth activities of CB. The first observation took place when the students were asked by the Sunday

school teacher to read the 'text' that was given to them prior to their activity and to come up with their own summary. Pressley (2002) notes that writing summaries in classroom instruction provides further information and sharing ideas allows learners to gain further understanding. According to Pressley students gain further knowledge on the texts they study once they share their views and present them in summary form. Each member of the class was asked for his/her own summary in *Samoan* or English or both in their oral presentation. The activity was coded as **exchange of verbal information** (EVI). The group leader asked in *Samoan* language:

Group leader: *O ai e magakua topics ia e fa pe lima sa kakou kalagoaina?*

(Who has remembered four or five topics that we discussed?)

*O ā lā ia topics?* (What were the topics?)

*O le ā fa'asolo aku i i.* (We will start from here.)

*Fesili mai pe ā i ai se fesili.* (Ask if there is a question)

One of the *fanau* who is involved in the study is Lolo. She took part in class discussion and she used both English and *Samoan*. For example when it was her turn to share her views she stated:

*O le aogā o topics ia e fesoasoāgi iā i kakou like fellowship, discipleship, etc, e teach ai kakou* (smile). (The significance of these topics is to help us like: fellowship, discipleship, ministry, evangelism, worship, etc, and to teach us.)

Lolo utilised both English and *Samoan* when explained her views. She understood the *Samoan* language but perhaps her mind was more active in the English language than in *Samoan* language in terms of the *Samoan* words to use in her views. She also added when students finished sharing their views that:

*Ā mafaufau ai lava, these topics give us the good lessons. E usika'i i mākua ma respect. E fa'apea fo'i i le loku.* (When we think about it, these topics give us the good lessons. To obey our parents and respect them. It is the same as in church.) (Young person)

Lolo shared her beliefs that what the topics they discussed in class were useful at home and in church. One of the aspects and goals of *fono* she mentioned was 'respect.' She thought that what was important at home should also be similar in church.

### 6.3.1 Probing and recalling

More forms of socialisation were identified in the second observation. The Sunday school teacher reminded them one of their topics and he said: *Mafaufau i le tala iā Justin*. The story was about Justin. Justin always wanted to see his father, but his father passed away before he was born. Justin only saw the pictures of his father, and people told him that his father was a good man. Students expressed their views on the topic after the teacher explained the story about Justin. Then the Sunday school teacher said again: *O ai se tagata e sili `ona tāua iā te oe? Aiseā?* (Who was/is the best person to you? Why?) The class was sitting in a circle and every member had to explain his/her best person. When it was Lolo's turn, she stated that the best person to her was her mum because she is the most important person to her. She explained *O lo'u tinā e sili iā a'u, e alofa iā a'u*. (*ata ma luelue le ulu*) (My mother loves me) (smile with her head nodded). Then the Sunday school teacher asked Lolo:

SST: *Aiseā? Ae ā mai lou tamā?* (How about your dad?)

Lolo: *'Ia, ou ke alofa fo'i. 'Ou ke alofa 'uma lava.* (I love my dad too. I love both of them.)

The Sunday school teacher asked probing questions to Lolo to extend her explanation of her mum as well as her dad. The rest of the students also explained the people they preferred. Students were active during the activity because they were attentive and full participation took place.

The researcher conducted a second observation in another class where the other *fanau* who were involved in the study attended. Students shared their views on the topic: *What is good news in relation to literature in the Bible?* The leader shared his views and responded to some of the questions from the students. For example:

Group leader: *O le ā le good news?* (What is good news and in relation to literature?)

Mata: *O le tala lelei o le salamō* (The good news is repent. Jesus is the way to heaven)

Ane: *O Iesu.* (Jesus shows us the way, truth and life)

*Aiseā ga ku'u ai galuega a so'o ae mulimuli iā Iesu?* (Why did the disciples quit their jobs and followed Jesus?)

Mata: *O le Atua mamana ma le malosi.* (God is Holy and powerful)

Student: *Pei o se galuega alofa.* (It was like a catalyst and a plan-`to follow me')

Ane: *So, o le pre plan?* (*ata*) (Was it a pre plan?) (smile)

Student: *Le Atua faivavega* (God of miracles)

Mose: *E i ai le tala e uiga iā Iesu. E tulaga ese, O lona malosi ma le mana. O lona 'auai, ua aveva ma mafua'aga e mulimuli ai le auso'o.* (There is something about Jesus. He is so unique, His power, His presence makes the disciples to follow Him.)

Group leader: *E i ai se fesili?* (Any questions?)

Mose: *O le ā se tāua o le tala fa'afa'ata'oto iā i tatou ma le tala fiafia/lelei?*

(What is the importance of parables and good news to us?)

Further interaction continued and students explained various views on the importance of the parables and miracles in the Bible. For example:

Jane: *E aogā mo kagaka.* (It is important for people to know who God is)

Mata: *O le tāua o le tala 'ina 'ia iloa ai o le Atua faivavega.* (The importance of the story is for the people to understand that God is God of miracles.)

Ane: *E aogā 'ona e iloa ai o le Atua o le foafoaga* and He is the Almighty God.

(The story gives us good understanding and for people to understand that God is the Creator and He is the Almighty God. That is the Good News.)

Student: *O le tala e tāua mo tatou ia talitonu ai i le Atua.* (The parable is an important story for people to remain their faith and believe in God.)

The *fanau* in CB shared their views as their responses to the interviews. During interviews the *fanau* were probed in order to elaborate their views and to obtain more information.

In summary there were similarities between the two church contexts in the presence of comprehension focussed guidance. In the second church however, direct instruction in the form of recitation and modelling were not observed.

## 6.4 Family observations - Negotiations

Observations took place at one of the CB families. Family members were observed while engaging with their family chores. People were interacted and carried out their family responsibilities. For example:

Mele: *Ane, kapega muamua le umukuka ma fai se ki*  
(Ane, tidy up the kitchen first and then boil the tea)

*Lolo alu e fa'aki'eki'e le kagamea* (Lolo, go and load the washing)

Ane: *Mum, o le ā le ki e fai?* (Mum what is for tea?)

Mose: *Fai se kofe magaia* (Make a nice coffee.)

Ane: *Mum, e fai le kofe?* (Mum, make the coffee?)

Mele: *Ioe, fai le kofe. Ua fo'i mai Jane?* (Yes, make the coffee. Is Jane back?)

#### 6.4.1 Directive teaching-advice and admonishment

The second family observation was mainly the family interaction where the advice and admonishment of the *fanau* took place. For example:

- Mose: *Va`ai lelei fe`au e fai lelei.* (Observe the chores and do them properly)  
*Alapöpō i luga.* (Wake up early)  
*Lolo, o ā mai le ā`oga a oe, `oulua `uma?*  
(Lolo, how's your school work? both of you?)  
*O ā mai le ā`oga a `oe?* (How's your school work?)  
*O ā mai lau log?* (How's your log?)
- Lolo: *Fai.* (Done)
- Mose: *A? Fai? E le`i `uma le log? E le`i `uma lau gumela lima?*  
(Ah? Did? Have not you finished the log yet? Have not you finished your number five?)
- Lolo: *Leai – I am trying.* (No-I am trying)
- Mose: *E ā? E `uma i le iva? Po o le 9 e fa`a`uma i le end o le year?*  
(What? Is it finished to number 9? Or number 9 will be completed at the end of the year?)
- Lolo: *Leai, e due iā November.* (No, it is due in November)
- Mose: *Ae o ā mai lau meaā`oga Mata?* (How about your school work Mata?)
- Mata: *A lae lelei.* (It is good)

The family used the *k* and *g* language form in their interactions. There were some English words that Mose and Lolo utilised. This was when the father asked Lolo about her assignments. For example, one of the responses that Lolo said was:

- ...leai, I am trying and*  
*Leai, e due ia November.*  
In Mose's, he used some English words in some of his questions. For example,  
*A, o lelei? O uptodate `uma?*  
*Ua due `uma i kokogu assignments?*

This gives an implication that both parents and the *fanau* use *Samoan* and English at home. Although there were some English words during family interactions, the use of the *Samoan* language is still effective, and the *fanau* spoke *Samoan* language. The use of *Samoan* language at home by the parents and children, reflects the properties of *fono* where family members are responsible for their language to be maintained. Making decisions through sharing and discussing views in *Samoan* how the two possible function of maintenance and establish more unification in the family.

## Chapter Seven

### *Talatalaga o le Tōfā*

#### Discussion

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### 7.0 Introduction

*E fa'atoā lelei la'u tatalo i lou Atua, pe a ou tatalo i ai i la'u gagana. E tusa pe ou te iloa le gagana fa'aPeretania e eseese mamao ma la'u tatalo i le gagana na faia ai a'u e le Atua* (Vavae Toma, cited in Tanielu, 2004, p. 273). It is only when I pray in my own language that I feel good. Even if I speak English fluently it is vastly different from the language in which God created for me.

The Reverend Vavae Toma explains that the essence and importance of *Samoan* language is profound for him when communicating with God through prayer. Although he is fluent in English, he feels he has more freedom and confidence and feels closer to God when praying in *Samoan*. He believes it is a language that God created for him and it is a major part of his identity and birthright that cannot be ignored.

The title of this chapter, the *Talatalaga o le Tōfā*, refers to the philosophical underpinnings of ways of knowing and ways of acting, why *Samoans* do what they do. The *talatalaga* is the noun from the word *tala* (spread out, detailing) of any *tala* (story/news). In this project, the journey of the *tōfā* which originally began from Chapter 1 with its *folasaga* is now being unpacked and told in detail to justify why *Samoan* language should be maintained. *Talatalaga o le tōfā* is similar to *sufiga o finagalo*. Tui Atua (2011) explains that it is the negotiating and accommodating of opinions. These opinions refer specifically to the *finagalo* (opinions of people) when theorising and philosophising views and making decisions. The word *sufi* is generally defined as to coax, placate, canvass or persuade (ibid) while *finagalo* refers to the opinions, views, ideas and knowledge. In this study, *talatalaga o finagalo* and *sufiga o finagalo* are similar in the process of sharing and negotiating opinions and beliefs in order to make decisions. Moreover, sharing and negotiating opinions are the pivotal role of *fono* as in the *fa'asinomaga* model where every *fono* in the *fa'asinomaga* model performs such strategies and practices in order for people to understand what the issues discussed are.

This chapter discusses the *fono a le nu'u* (village meeting) as redeveloped in the New Zealand context in the family *fono* or family sharing and church *fono*. It is argued that its properties provide strategies and practices for the maintenance of *Samoan* language. The central question which was examined in this study was 'What is the role of family *fono* and church *fono* in the maintenance of *Samoan* language for *Samoan* people in New Zealand? A series of related questions were outlined which provided a systematic framework for testing the hypothesis. This chapter summarises the findings in relation to that hypothesis and the objective of this study.

The hypothesis was that *Samoan* institution in New Zealand, notably the family and the church have carried and redeveloped properties of traditional *fono* which have the functions of language socialisation.

As explained in the beginning of the study, *fono* is utilised as a cultural model which might be considered a major vehicle for the *Samoan* community in New Zealand in the maintenance of *Samoan* language. The model assumes interactive dynamic language settings where sharing ideas, making decisions, responsibilities and unity and well-being of people in the community are made and reinforced. The importance of these core properties may be considered in the maintenance of *Samoan* language.

The summary of the results in the previous chapters based on the views and beliefs of participants as evident in the questionnaires, interviews and observations suggest that the *Samoan* language is important to *Samoan* people for three main reasons. The first one is that the *Samoan* language is a core property of culture. The second one is that the *Samoan* language is a vehicle of socialisation through the *fono a le āiga* and *fono a le lotu*. The last and possibly the most important of the three is, that *Samoan* language robustly conceptualises what it is to be a *Samoan* in a foreign country which might not value the essence of what being a *Samoan* entails. To a *Samoan* person whether in *Samoa* or abroad the *Samoan* language represents for them the *Samoan* humanity that may differ from any other humanity by characteristics that are important to *Samoans*. These characteristics, for *Samoans*, are thematic epistemologies that determine in a holistic sense what it means to be a *Samoan*. These characteristics are; identity, unity, cultural continuity, spiritual connection, and robustness of the *Samoan* language. The *fono a le nu'u* in general and *fono a le āiga* and *fono a le lotu* specifically have provided

authentic vehicles, and it is these which have been examined in discussion to the *Samoan* language and its significance.

In summary, the family *fono* and church *fono* are the institutions that are drawn from the *fono a le nu'u* (in *Samoa*) as reconfigured in the New Zealand contexts. Both *fono* have core properties and these properties have become vehicles for language socialisation.

## **7.1 Robust institution/s for language maintenance**

In this study, it is claimed that the family *fono* and church *fono* are robust institutions that provide properties and strategies for the maintenance of the *Samoan* language. The participants explained their views on the importance of both sites (family *fono* and church *fono*) as robust institutions for reinforcing the *Samoan* language for *Samoan* people in New Zealand, especially in the family because this is the primary institution of language learning (Bronfenbrenner, 1979; McNaughton, 1995; Rogoff, 2003) especially for young people. However, although the informants provided explicit explanation on both *fono* and their significance in the maintenance of *Samoan* language, there are some issues that need to be potentially examined. For example, whether the use of the *Samoan* language at home and in church is frequent and similar so that the *fanau* can be competent and fluent speakers of their language as explained in the results chapters. Furthermore, whether the family time and the availability of parents and *fanau* at home is sufficient for family sharing and the use of the *Samoan* language so that the *fanau* will have more opportunities to enhance their understanding of the language and whether the *fanau* were given ample opportunities to express their views in their language or not. Moreover, whether parents were using mixed parameters when communicating with the *fanau*. Espinosa (2008) states that families choose to use time to set the parameters of language use. That was whether the parents were using *Samoan* or English or mixed when talking to the young people, and in reply, the young ones responded to them either in *Samoan*, English or both. Then the *fanau* are not sure of the language that they will be using to communicate with their parents. Sigelman and Rider (2009) explain that children are more likely to start using new words if they are reinforced to do so than if they are not. These authors relay the significance of reinforcing and encouraging the *fanau* to use their language once they are encouraged by their parents and other family members. Parents and family members with the *fanau*

should use their *Samoan* language when conversing so that young ones can learn from them.

The situation of the use and practice of the *Samoan* language at home perhaps is similar to the church context where the church members are given opportunities to the *fanau* to express their thoughts in their language in order for them to improve their understanding of their language. Foley and Thompson (2003) state that language allows the child to imagine, manipulate, create new ideas and share those ideas with others. There is also a need to examine whether the *fanau* in the Sunday schools are given the choice of language to use instead of encouraging them to use *Samoan* language, which might have the result that students end up using English. For example, one of the respondents shared his views that the *fanau* were keen on using the *Samoan* while they were young. At the moment, parents communicate to the *fanau* in *Samoan* and in return, the *fanau* use English, and this is a practice at home where they use English and *Samoan* in their home environment. Moreover, one of the participants relayed his views that there should be something provided in order to motivate the *fanau* to use their language (Rogoff, 2003). In addition, if the *fanau* are well informed and understand how the *Samoan* language is used, then perhaps they will be keen to use their language. On the other hand, planning and providing activities for the *fanau* are parents' roles and responsibilities. McNaughton (1995) explains that community involvement constitutes major forms of literacy activity, achieving significant social and cultural purposes. According to McNaughton, community involvement in children's learning will increase literacy standards and representation socially and culturally. The forms of literacy activity should be *Samoan* language and cultural activities so that young people can master their language learning in their social and cultural environment.

The collection of the *tōfā* from the respondents in different perspectives and the use of the *Samoan* language especially in the home and church, provide more opportunities for *Samoans* to maintain their language. This collection is executed through the properties of *fono* and as vehicles for language socialisation in both *fono*. These properties may indicate further understanding of *Samoan* people about their language especially the *fanau* and sincerely appreciate it.

Some of the respondents relayed their views on family sharing and the use of *Samoan* language. These views were based on the role and benefit of family sharing to every

member, especially young people. Unfortunately, not all people benefit from family *fono* as some of the respondents stated that they always get told off during these family sharing. This is due to the family issues that may be discussed in the family sharing where every member has his/her own interest/s. In this case is the sharing between parents and *fanau* where parents are the leading figures in the context. Parents should give opportunities to young people to explain their views before making decisions on the issues discussed. These issues should include the ones where children's interest lie so that parents and children may come to make decision and to agree what is to be done. For example, parents should plan family activity based on what *fanau* may suggest. The activities will allow every member to communicate in their language. Once members become involved in the activities at home and in church, perhaps this will avoid the tendency to blame lack of motivation and laziness for not learning the language.

### ***7.1.1 Samoan pedagogies***

Various *Samoan* pedagogies including 'recitation' (Tagoilelagi, 1995) and 'telling' (Amituanai-Toloa, 2002) were identified as potential strategies for the development of *Samoan* children's literacy. According to Tagoilelagi (1995), recitation of the *tauloto* in the Pastor's school and Sunday school assists children to develop their reading and writing as well as their memorisation skills. The *tauloto* are children's Bible verses that they memorise. In addition, question tags and probing questions may accompany the repetition (*tauloto*).

Amituanai-Toloa (2002) describes 'telling' as an effective *Samoan* pedagogy. This also occurs when parent/s assist children in their school work at home. For example, telling occurs when one parent assists a child in reading his book/s. Parents may feel assured that once children are told to do their school work or any other activities, they will do their work thoroughly because they hear a 'different voice;' and this is telling. On the other hand, parents should be aware of 'telling' as pedagogy and a strategy to assist children in their learning, rather than as a form of scolding and telling off children with harsh words that could create feelings of inferiority and therefore negative outcomes in children's learning. Telling may apply in formal classroom learning where students are 'told' in the form of advice offered by their teachers about their school work but not disgracing them. Some students may perform better if they are told. The 'telling' pedagogy is also applicable in cultural setting/s where children are needed to be told in

order to understand the processes and procedures of undertaking various cultural activities, especially the use of the language. This would assist children to understand the use of their language and develop literacy skills.

In this thesis, it is hypothesised that some of the *Samoan* pedagogies that could assist young people to learn and maintain their language are found in the family *fono* and church *fono*. These pedagogies refer to the properties of *fono*, for example, sharing views, elaborating and negotiating opinions, making decisions, creating unity and peace and being responsible. The *fanau* may increase their learning and understanding of their language when sharing views with their parents, negotiating and elaborating more ideas in order to gain more knowledge and form unity. It is similar in church and Sunday school where teachers and students share views, negotiate and elaborate ideas so that students will gain further understanding. Furthermore, these pedagogies become vehicles for language socialization, giving young people the potential opportunities to learn their language and develop their understanding.

## 7.2 Language acquisition and socialisation

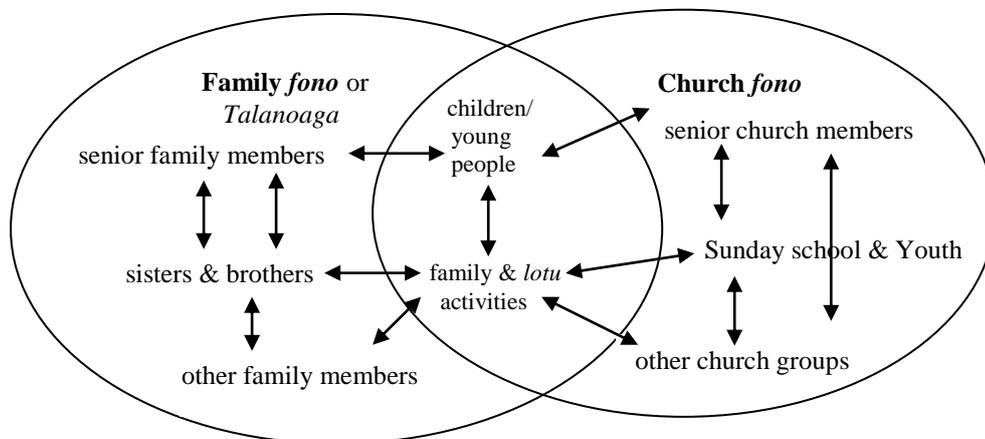


Figure 6 Language acquisitions and socialisation in family fono and church fono

Figure 6 provides a model which represents the structures, described in this thesis, where language acquisition and socialisation develop. The components of the model are interrelated. The relationships allow a more effective process of language acquisition. It initially starts in the family, which is the basic site of language acquisition where people especially the *fanau* learn their language. The model is similar to that of Bronfenbrenner's (1979) ecological model and McNaughton's (1995) socialisation

model of emergent literacy. Learning begins at home where language practices and strategies are conveyed to the children and lead on to co-construction of these practices and strategies in other relationships and other settings, such as the Sunday school. In addition, Whitehead (2010) indicates that our ability to interact with the world is a fundamental aspect of being human and this ability lies in the heart of literacy. Under appropriate condition children use strategies of listening, observing, sharing and expressing, practising, demonstrating and familiarising to learn more language in both sites the home and in the church. Moreover, *Samoan* people can also employ the practices of empowerment of using the language in both *fono* the idea of development of young people's understanding of their language and nurturing the *fanau* in their language. This is in relation to the *fa'asinomaga* model where the holistic phenomenon is to guide and lead the *fanau* to the cultural pathway they should 'walk' in order to achieve their future plans. An example of this will be the use of their language and culture.

Apart from the Sunday schools, there are pastors' schools that the *fanau* also attend. The pastors' schools are conducted in *Samoan* language where children and young people learn their language. Most of the activities in the pastors' schools' syllabus are also carried out in the Sunday school classes, for example, the reading of the *Pi Tautau* or *Pi Faitau* (Reading of the Pi chart), writing of the *Samoan* alphabet in both printed and handwritten modes, two times table, *tauloto* (memorised verses), and answering questions from some of the themes from the Bible. Children and young people are assessed on what they have learned in the Sunday school and Pastors' schools. People believe that the church ministers and their wives are the best teachers of the language, since they teach the *fanau* how to read and write. This is supported by Tanielu (2004, p. 221) in her studies stating that:

*O le talitonuga o le to'atele o tagata Samoa, o faiā'oga pito sili 'ona lelei o le gagana Samoa o faife'au.* (There is a common belief that the best teachers of *Samoan* language are the pastors.)

The church ministers play significant roles of teaching the *Samoan* people how to read and write. These practices of reading and writing are operated in the Sunday schools and pastors' schools where the young ones learn the language. In addition, Tanielu (ibid, p. 16) also states that the knowledge and skills that children gain from Sunday

school and Pastor's school will form part of the semantic resources they will take to their new entrant classes at primary school.

Pastor's school is one of the sources of the *Samoan* language where *Samoan* people initially and formally learned their *Samoan* alphabet and literacy skills. It originated when the missionaries carried out their missionary work in *Samoa*. From then onwards, children were able to read the Reading Pi Chart where the *Samoan* alphabet is and the counting of numbers in both Roman and Arabic. Tanielu (2004) explains that children learn basic literacy skills at the Pastor's school which will assist them in English schools. *Samoan* people determine that the best teachers for the *Samoan* language are the church ministers because they teach the *fanau* how to read and write (Tanielu, *ibid*). The activities for the children in Pastor's school are similar to those in the Sunday school, where the *fanau* also learn the *tauloto*, provide answers for the questions from some of the stories and themes in the Bible and conduct their Bible reading verses, practise writing the *Samoan* alphabet in both printed form and handwritten form and learn their times table. Pattanayak (cited in Spolsky, 1986) highlights that the "first language is the medium through which the child also establishes kinship with other children and with the adults around" (p. 7). The significance of the first language as a medium of instruction allows children to communicate with other children and adults in their community and establish their connection and networking. Socialisation and language learning are closely intertwined (Ochs, 1986) because socialisation activities assist people to use the language and for the language itself to be spoken in order to maintain it. Socialisation, in this case, allows for the maintenance of *Samoan* language.

In socialisation terms, the beliefs and concerns for direct teaching and even guidelines raises an issue (Cazden, 2001). There is the possibility that having guidelines at home and in church for the use of the *Samoan* language will help people to reinforce their language. On the other hand, the question might be asked: why should guidelines be needed for people to use *Samoan* language in the first place? Being *Samoan* does not need guidelines to use at home or in church or any other place where *Samoan* language is spoken. Perhaps, the need for guidelines indicates that the parent is not a fluent *Samoan* speaker or that speaking *Samoan* language at home is not a regular or prominent practice for the *fanau*, either in terms of language learning or use. Moreover, perhaps the *fanau* have heard and experienced their parents and other family members at home communicating to them in different configurations including bilingualism. This

creates an issue for the *fanau*; whether they will use *Samoan* or English or mixture of different forms for their oral proficiency at home. In this case, this potentially compromises the maintenance of the *Samoan* language, therefore parents and family members should enforce the use of their language for the *fanau* to be literate and orally proficient in *Samoan* language.

One of the strategies whereby young people increase the learning of the *Samoan* language is when they socialise and interact with their parents. These interactions are mainly as part of family routines and responsibilities of each member in the family. During family socialisation activities young people establish rapport with their parents. The unity within the family and closeness of every individual member makes the family healthy and wealthy. Parents must therefore aim at using the language to their children as much as possible since they are the main source of the essential language input (Hirsh, 1997) for the *fanau* to learn their language. More importantly, young members' learning of *Samoan* language from their socialisation activities increases their understanding of their language. McNaughton's (1995) model on socialisation explains the importance of children's learning that starts in the family. He describes the significance of children in the family and the language strategies and practices that are conveyed to the children. This socialisation model connects with other practices and in other settings. For example, in the Sunday school, the teachers and young people interact through class activities. Hirsh discusses the importance of ethnic language that parents should convey to children through their interaction and socialisation activities because parents have the knowledge and richness of the mother tongue which children must obtain.

The evidence from language maintenance and bilingual programmes might provide one strategy for thinking about the maintenance of *Samoan* language in family and church settings. A research question is whether the *fanau* are aware of the importance of bilingualism in learning the language, and how this can assist them to reinforce the maintenance of their language. Espinosa (2008) explains that a child who is bilingual from birth is learning to manage the world through two social systems, based on the concepts learned, which are represented in two languages. According to Espinosa's view, it may be effective and certainly strategic for the *fanau* to view the world in both their first and second languages. In this example, which is the *Samoan* language and

English, the *fanau* are able to view the world in their own language, which is the *Samoan* language, because they have their language to use when sharing ideas with others.

As part of sharing, guidance and advice are offered by people in the family and church *fono*, which offers potential language immersion through interaction. For example, in the home, parents and *fanau* carry out family chores and activities where the immersion of their language takes place (Fishman, 1987; McNaughton, 1995; Ochs, 1988; Rogoff, 2003). This is similar to the church context where *Samoan* language immersion occurs especially in the Sunday school classes and youth activities. In addition, indirect and direct learning occurs during these activities (Cazden, 2001). Direct language learning activities play vital role in children's learning at home and in church. This learning takes place when children are asked to learn and memorise their *tauloto* in the Sunday school (Tanielu, 2004; Tagoilelagi, 1995). More practices take place when young people practise the *fa'aaloalo* in both *fono* in order for them to be familiar with respectful language and the pronunciation of the *Samoan* words.

### **7.3 Spiritual connection and well being**

The church *fono* is the '*aulotu* (congregation) where people come together to worship together, respect one another and share views for the well-being of the church and everyone else. The participants involved in this project explained the significance of worshipping together in hymns and prayers which reflect the link between their spirits and themselves. Included in the '*aulotu* are the Sunday school and youth, who are the target group in the current project. The role of church *fono* perhaps is similar to the family *fono* in terms of strategies and practices that utilised in sharing and articulating views using their language. Tanielu (2004) states that church and the *fa'aSamoa* have equal status and the church cannot survive without the *fa'aSamoa*. Using this conception, it is likely that cultural activities in church provide an opportunity for the *fanau* to reinforce and maintain their language. For example, one of the Sunday school teachers explained his views on the importance of church to *Samoan* people. This Sunday school teacher elaborated that the church is the 'pillar' of the *Samoan* language, whereby people, especially the *fanau*, learn their language in church apart from the home. For example, the *fanau* learn *Samoan* language from reading the *Samoan* Bible

and memorise their *tauloto* (memorised verses) (McNaughton, 1995; Tagoilelagi-Leota, 1996; Tanielu, 2004).

The importance of the church *fono* or *lotu* is significant to people as it is part of their identity, and all respondents stated this. This is where the spiritual development of the people occurs, but also and where they come together and worship together. The reading of the Bible, singing hymns and praying at church, lifts up their spirit as they worship together and unite together. All these church activities are conducted in *Samoan* language and it is therefore an opportunity for young people to empower themselves with the use of their language. Apart from the context of worship, people identify the church as their meeting place. People consider their church as *a nu'u* (village) in *Samoa* where they usually meet and carry out cultural practices during the church activities. Such cultural practices include, the speaking of the respectful and chiefly language by the senior church members and the practices of the 'ava ceremony', when the church hosts a *tofi* (another church minister or lay preacher within the same parish to conduct the church service) where the young members of the *fanau* are involved in the 'ava preparation', actively supporting the *fanau*.

All the participants shared the similar views in this respect, stating that the church *fono* is a gathering of people or *aulotu*, to share views and discuss opinions for the church (McNaughton, 1996) and continue their daily practices. From such sharing and discussion in church, people are supported to develop spiritual growth and also an understanding of *Samoan* language use to express views and opinions, as explained by the Sunday school teachers and some of the young people. This is an opportunity for the *fanau* to learn more of their language. The church ministers and their wives as well as the senior members of the church normally conduct the church meetings. In the Sunday school, teachers are responsible for class activities where the *Samoan* language is the medium of instruction. Tagoilelagi-Leota (1996) explains that children are jointly taught by their Sunday school teachers on Sunday and by their family members at home. According to the author, church members and family members are responsible for teaching the *fanau* in order to grasp their understanding of the things that are discussed at home and in church. In that study, it was not clear whether the children are taught at home and in the Sunday school in English or *Samoan* or mixed. In this study, it is indicated that the *fanau* should be jointly taught at home and in the Sunday school in *Samoan* language.

One of the aspects of the *fono* is as a catchment institution where the *fanau* and everyone else gain opportunity to learn the language. This was expressed by one of the Sunday school teachers that *lotu* is where young people can learn their language from the Sunday school and Pastor's school (Tanielu, 2004). In addition, the church ministers added that they are not only teaching the Bible but also the *Samoan* language for the *fanau*. This finding is similar to the Quechua language that is spoken in Peruvian Andes in South America (see Chapter Two) where the people of Peru Andes use the Bible that was written in their language as one of their main sources of language maintenance (de la Pedra, 2010). It is also similar to the Tokelauan language revival Ah Mu (2009) where the Bible was translated into the Tokelauan language, particularly for the use of children upon whom continued use of Tokelauan language rests (see Chapter Two).

In church, the church minister and the senior members of the church are like the mountains, and so are the *matai* (chiefs). Probably this saying *e āfua mai mauga le manuia o nu'u, ekālēsia ma āiga* (the blessings of the villages, churches and families are originated from the mountains) derived from the Israelis and their relationships with God. For example, one of the *fanau* stated:

...*e āfua mai mauga le manuia o nu'u, ekālēsia ma āiga*. (...the blessings of the villages, churches and families are derived from the mountains.) (*Fanau*)

This young person conveyed that the blessing of people in the village, church and family is derived from the village *matai* and elderly people of the communities. In this quotation, the word 'mountains' refers metaphorically to the *matai* and the elderly people because they are the ones who have broad knowledge and *tōfā* in leading communities. Perhaps the young person's view in the quotation is drawn from one of the stories in the Bible between God and Israelites where their leaders went up to the mountains seeking God's assistance. Thus, whenever they need something, they go up to the high mountains and communicate with God through prayers, believing that the highest places are the places where God will be closer to them and answer their prayers. The Book of Psalm 72, verse 3 in the New International Version states, 'The Mountains will bring prosperity to the people, the hills the fruit of righteousness.' The Israelis and Jews believed that this was where strength and knowledge came from. In addition, Psalm 121 verse 1 in New International Version states, 'I will lift up my eyes the hills-where does my help come from?' David, the King of Israel, according to Psalm 121 verse 1, stated that he lifted up his eyes unto the mountains from where he received his

strength and assistance, knowing for sure that his God would no doubt direct and guide him and the people of Israel. David was not only going to the mountains to pray but also to listen to what God would be communicating to him through the Holy Spirit in order for him to carry out his roles and responsibilities. In summary, the high status people in church and village are likened to the mountains because they channel the important messages about language and culture to the children. This is why the *fanau* listen to their elders and respect them because they are the ones who have rich cultural knowledge that young people must learn from.

Although some of the participants' responses (Chapters Four and Five) indicated pessimism regarding their family sharing, they still appreciated the significance of sharing with parents because their parents are the first ones they can trust to open their minds to listen to the *fanau*. It is probable that one of the issues that created uncertainty and problems for the family was the monetary donations and offerings to the church, which are given without prioritising family necessities. Some families give more to the church than they can afford. On the other hand, it may not be the church that asks, but people's decision. However, this may become hindrance in children's learning in terms of sharing with the parents if the *fanau* are not given opportunity to express themselves so that parents can hear their voices prior to decision making.

#### **7.4 Identity**

Identity is a core property of *fono*. It is a core property that *Samoans* in this study have identified with, as an outcome of successful maintenance of language. The participants explained that at home, parents and *fanau* share views on family issues using *Samoan* language. In this sharing there is perhaps a strategy to sustain language, through what has been identified as discussing ideas. These ideas may help to make decisions for the well-being of the family. Simultaneously it is a way of maintaining language as part of identity. It is not only the language that parents and young people want to sustain, but also is their culture; language represents the culture as well as culture representing the language (Amituanai-Toloa, 2010).

The participants involved in the study added that the family *fono* is a first 'port of call' for *Samoan* identity, because this is where the primary institution of learning the language for everyone in the family takes place. One of the respondents stated that *o le āiga o le faleā'oga muamua* (the family is the first school of learning), and *o ī fo'i le*

*ulua'i fa'asinomaga* (this is the first place of identity). It is a place where the learning of language and culture takes place. It is a place where parents teach young people directly and indirectly how language is spoken and how culture is performed because language cannot be divorced from the culture or the other way round (Amituanai-Toloa, 2010). The *āiga* (family) is the place that a child develops his/her involvement in family activities thereby also increasing his/her *fa'asinomaga* (Le Tagaloa, 1996).

In order for the child to further his/her identity and *fa'asinomaga*, there are shared family activities that take place. These range from the more prosaic identified in this thesis to more formal ones. For example, there are family reunions where relatives gather to meet each other. Such wider family reunions can take place regularly, such as every four or five years. These family reunions are significant because everyone will understand and appreciate his/her place of origin and *fa'asinomaga*. In these family reunions there are cultural activities that are formally planned for everyone. They include cultural speeches, *siva* or *ma'ulu'ulu*, and sports. It is argued by McNaughton (1995) that the informal and formal activities are the mechanisms in the family system which achieve family purposes and express their social and cultural identities. Both Le Tagaloa (1996) and McNaughton (1995) argue for the importance of the involvement of the *fanau* in families' cultural and socialisation activities because this is where young people can understand their *fa'asinomaga* and identities.

In the current study however *fanau* was not the only socialisation site where identity was being constructed. There is also the church. The participants stated that church is part of the *Samoan* people's identity. The reason is because the church plays a central, significant part in their upbringing. For example, *Samoan* people learn literacy skills at church, learning how to read and write in Pastor's and Sunday schools (Tanielu, 2004). All the participants in the study stated that *o le lotu o le tasi lea o latou fa'asinomaga*. They claimed that the church was their identity and a place for their formal learning and a place for people to worship God using *Samoan* language. For example:

*O le lotu o le tasi lea vaega o le olaga ma le fa'asinomaga o so'o se tagata. E lē gata 'ina tapua'i ai i le Atua, a'o le iloa ai faitau le Tusi Paia ma tusitusi, fa'apea le a'oa'oina ma le fa'aaogāina o le gagana Samoa. (The Church is part of any person. It is not only a place to worship God, but also to learn how to read the Bible and write, and the using of the Samoan language.) (Fanau)*

The *fanau* added that church has importance to them because it both constructs and reflects their identity. As noted above, they learn some basic literacy skills at church

through the use of *Samoan* language. But the sense of constructing one's identity is more extensive than discrete activities; knowing one's identity means learning aspects of familiness such as genealogy. Tuafuti (2010) explains that *Pasifika* people value their languages and cultures and therefore their identities. People maintain languages because they enable their *tupu'aga* (genealogy) and *fa'asinomaga* to become realised.

Simanu (2002, p. 70) states that: “*E iloa oe i lau gagana*” (You are known by your language). Simanu explains that the importance of the language to a person is to easily identify the status and character of a person in relation to his/her entire world. Amituanai-Tolosa (2002) adds that a *Samoan* is known by the way one holds oneself, by the way one walks and talks. Amituanai-Tolosa explains the importance of language to a person because it represents his/her *fa'asinomaga*. This concept of language enabling connections can also be found in more formal studies of communities of practice. Wenger (1988) argues that the maintenance of an identity across boundaries requires work that integrates various forms of participation. This means that a primary way to maintain our identity is to work collaboratively and communicate with others in various means of communication and socialisation activities.

One of the issues noted by participants that echoes language studies (Bell, 2007) is the risk of the *Samoan* language being lost, and that there would be no future generations of *Samoans* able to communicate in their language. In a graphic picture, Le Tagaloa (1996) adds that *ona po ai lea o le nu'u* (darkness descends on the village). This means that there will be no living language for people to communicate and there will be no light in the village but only the darkness (Amituanai-Tolosa, 2010). For the maintenance of the *Samoan* language, therefore people should continue using their language infinitely to be a 'living language'.

## **7.5 Culture: Continuity of Language and Culture**

The continuity of language and culture will depend on the *Samoan* people because they are the ones who will become vehicles to use their language. In this thesis the argument has been that this occurs in the contexts of family and church *fono* in New Zealand. The participants explicitly recognised churches as places where *fanau* come to understand the articulation of their culture and the *Samoan* language. *Samoans* consider church as their *nu'u*, because this is where they continue practising their language and culture (Kerslake and Kerslake, 1987; Tanuvasa, 1999). Apart from learning the language and

culture at home, the informants also stated that church is the apex of using the *fa'aSamoa*. The specific learning at church such as literacy was started when the missionaries arrived on the island shores of *Samoa* and began their missionary works (see Chapter Two). This provides another sense of continuity; historical continuity. The teaching from the missionaries is continued by the church ministers because people still value the importance of church those traditional teachings, especially for young people.

The family *fono* is a family gathering amongst parents and the *fanau*. It is a family sharing and interaction that takes place at home (Rogoff, 2003). It has been argued that family gatherings, which are relatively informal gathering of the extended family, can be considered as the *fono* in the *fa'asinomaga* model (see Chapter Three). The core to the argument is that this is an important forum for parents and young people where the cultural knowledge and language are taught and learned (Emit, Komesaroff, and Pollock, 2006; Emit, Pollock, and Limbrick, 1996; Farideh and Runjah, 2007; McNaughton, 1996; Ochs, 1993). At home, parents and *fanau* share their views on the 'things' that need to occur for the development and functioning of the family in the daily routine. This is one of the *fono* in the *fa'asinomaga* model where parents and *fanau* share views and negotiate opinions for the welfare of the family.

This is where parents offer advice to the *fanau* on family issues, instruct and admonish them on family chores and the use of *Samoan* language. It is an opportunity for the parents to model to the *fanau* how decisions about and allocation of family chores are carried out. This is where the *fanau* can learn from their parents while doing activities together (Farquhar, 2010; Soto, and Kharem, 2010; Espinosa, 2008; Feinstein, Duckworth, Sabates, 2008; Owens, 2008; Rogoff, 2003; Foley, 2003; McNaughton, 1995; Ochs, 1986; Bronfenbrenner, 1979). The claim is that this is similar to that of Navajo language (see Chapter Two) where parents and experienced people speak to the young ones in their mother tongue and teach them about their culture so that the young ones will understand the Navajo language and culture, thereby fulfilling a core need to feel that they are empowered and in charge of their destiny (Whitehead, 2010).

In relation to the *Samoan* language, the case of the significance of family *fono* or family sharing amongst parents and children is that it provides opportunities for everyone in the family to express his/her own views and ideas about the issues that are discussed for the development of the family and learn their language. Parents also model to the *fanau*

the use of *Samoan* language so that children will be familiar with it, especially the pronunciation and the nuances of the *Samoan* language (Tui Atua, 2004) before they can be applied to other places like church and youth gatherings.

A particular significance that is present in the two fono settings is that both *fono* allow the *fanau* to practise and use language registers. Given increasing metalinguistic awareness, once the *fanau* totally understand register, they can build language further and increase language socialisation. In more general terms, it has been found that students who are bilingual will have wider opportunities to build on their knowledge of both languages given they communicate with members of the communities in two languages. Two *fono* require switching of register, building oral proficiency, especially with the practice of using the *fa'aaloalo* words. It was found that the original literacy practices in church had been extended to explicit teaching of register. The church context had become an even more deliberate socialisation setting (Baker, 2001; Cunningham, 2006; Garica, 2005; Baker, 2001; Hirsh, 1987).

A further importance of the extended exposure to different registers includes the exposure to oratory language. For example, the *gagana fa'afailauga* (oratory and cultural speeches) is a more respectful and hierarchical register (Le Tagaloa, 1996; Meleisea, 1987; Simanu, 2000; Tuimalealiifano, 2006; Vaai, 1995). The *gagana fa'aaloalo* and *tōfā* is also explained by Tui Atua (2010) in the beginning of this chapter that *o le gagana e sufi ai lauga* (the language that canvasses and placates the *tōfā* for cultural speech/es). The importance of *fa'aaloalo*, *tōfā* and *fa'afailauga* in the *Samoan* language and oratory language conveys the essence of the *tōfā* in different gatherings which include village, church and family. This status of language is spoken in the chiefly and church minister's *fono* in the *fa'asinomaga* model when sharing the *tōfā* and *fa'autaga* for the well-being of the community/ies. This is an opportunity for people to learn how the *fa'aaloalo* and respectful language is spoken from the chiefs and experienced people.

Another aspect of continuity was identified by the participants who explained that sharing at home is similar to that in church where the church members share views and beliefs on church issues before the church minister makes the final decisions. Some of the church issues include financial matters, maintenance and renovation of church building or Pastor's house, cleanliness of the church premises and youths' programme

or *so'otaga* (connection) with another youth group from a different church and other church's internal matters. Similarly, Sunday school teachers and students share views on their class topics. For example, the Sunday school teachers were observed offering advice for the *fanau* during their class activities. This advice was on educational issues of those who are at school to achieve their academic goals and for those who are at work for better promotions and positions. In addition, the *fanau* were advised about the use of their language. Again, the prediction from Bronfenbrenner (1979) could be that children should be able to learn and understand their language at home.

One important aspect of family sharing is to mend and patch any division or misunderstanding within the family because the development of the family and its individual members will not advance unless reconciliation takes place. This is one of the reasons why more formal family reunions are held. It is for the entire family (extended family) to unite and plan the activities that will assist in the development of the family but most importantly, for each generation to get to know each other and solidify unification within the family. In addition, it is an opportunity for everyone, especially the *fanau*, to learn and enhance their understanding of the use of *Samoan* language in the extended family setting and, in this way, to maintain their language.

## **7.6 Unity**

Unity is argued as a core property of *fono* because of the important role in the community to establish good relationships and build unity amongst community members. This enables people to speak their language, allows their language to be heard and hence provides more opportunities to learn. Unity draws from participation in socialisation during family activities as well as church activities. The participation and socialisation in both settings reflect the significance of unification of people in the family and church *fono* to increase their learning by getting to know each other when sharing ideas. Unity is one of the core properties of *fono* identified by participants, who explained that sharing at home and in church reveals unity and a common purpose to solve problems (if any) within these settings. In addition, people from the family and church establish and plan social activities in order to participate and socialise together, building on unification and knowing one's place. It is assumed that young people will have full participation in activities once parents and other members of a family, church and community socialise together. One of the examples is the *kalapu* (club) or

*fa'aputugātupe* (extended family savings). The purpose of this family club or family saving is for family activities that might happen to any member of the family, and perhaps, their savings will assist the family members concerned in terms of providing the *fesoasoani* (assistance) either monetarily or by the giving of food items. They considered that perhaps this is the only way for the family members to maintain their family roots and genealogy. Seeking unity can be considered an active strategy to advance the use of *Samoan* language amongst different members of the family reunion so that a *fanau* will have enormous opportunities to learn their language. Prior to the family activities, people in the extended family come together to reconcile and seek each other's forgiveness, especially if there has been any drama in the family. By doing this, the chief of the family will invite the church minister to conduct their family reunion with a sermon and seek God's forgiveness and blessings in the family. One of the important aspects that follows is the 'family tree' or 'family history' that is prepared and read out by the chief of the extended family in order for people, in particular the *fanau*, to understand their 'roots'. In addition, cultural activities may be included for family members to socialise and maintain unity. Examples of cultural activities include *Samoan* songs and *siva* (dance/s) and sports. These activities also increase children's understanding of learning the language while allowing children to meet other family members, especially the ones who reside overseas, and it is common that family reunions are held in *Samoa* for this reason. Family reunions and gathering are often held every two or three years, enabling families to maintain their point of reference (Le Tagaloa, 1997) and hence not ignore their *fa'asinomaga*.

One of the aspects of a family reunion is to assist people, in particular the *fanau*, to be familiar with the use of their language and build both confidence and competence in *Samoan* language. Ochs and Schieffelin (1996) explain that children must have the competence in their language to discuss the activities together because language plays a major role in the acquisition of activities and event knowledge. This means that how the activities are carried out will depend on the young people's level of understanding of the language because they are part of the planned activities. In addition, although the *fanau* are responsible for planning the activities, parents' involvement is necessary in the case that the young people have questions or need support with any other aspects of their planned activities. Ochs and Schieffelin (ibid) emphasise the importance of children's involvement in family activities because children need to understand how daily

domestic routines are carried out and, more importantly, how the language is used when conveying ideas. Amituanai-Toloa (2005) adds that students' language socialisation patterns within other rich contexts such as early childhood centres and churches impact greatly on the development of children's language learning. Because this case concerns the maintenance of the *Samoan* language, the contexts should be the *Samoan* language and cultural ones where the *fanau* can empower the learning of their language. Within these contexts, different levels of oral language operate, where chiefs and oratory language is spoken at home during family gatherings and in church.

Family reunions and family gatherings are considered an important event to family members, bringing prosperity to the family in terms of language, cultural maintenance and unity. This may assist the *fanau* especially to continue their genealogies and hence maintain their language.

## **7.7 Language risk**

Family *fono* and church were considered by the participants to be institutions where *Samoan* language can be maintained. Although participants considered both settings as potential contexts for the *Samoan* language to be spoken, there are areas within that area that raise doubt and which will probably require further clarification. The first issue is: Is *Samoan* language completely employed in both settings? Perhaps the issue of being spoken to in *Samoan* in the family and church *fono* becomes a concern to the *fanau* if they are forced to use *Samoan*. In practice, it may have been that parents and the elderly people used *Samoan* as they were born in *Samoa* and wanted to maintain their language. Although young people explained their views on the importance of the *fa'aSamoa* at home and in church, there might be some element of doubt as to whether the participants are honest and sincere with their responses given, or whether responses were tailored to the data collection, and in reality, they do not really utilise *Samoan* in both settings. It might be that young people consider it an option to use *Samoan* at home or in church, without considering their language as part of their identity.

It may also be the case that parents may not encourage the *fanau* to speak their language, owing to the fact that parents themselves use English sometimes to converse with their children. This becomes an issue for the *fanau* in terms of whether to use *Samoan* or English at home or in church, or just English.

Another issue is that although young people stated that they wanted to maintain their language as part of the identity; perhaps there is 'fear' in them that they are not fluent speakers of the language, this is one of the factors that hinders their learning of *Samoan*, choosing English instead.

In addition, perhaps another factor that causes young people not to prioritise their language is the lack of motivation at home or in church in terms of planning social activities where *Samoan* language is the medium of communication all the time. This will encourage the *fanau* to learn their language.

## **7.8 Summary**

In order for the *Samoan* people to maintain their language it is necessary to provide sufficient support at home and in church. In addition, the core properties of *fono* as explained in the results chapters are the key vehicles for the *Samoan* people to use for the maintenance of their language. It is predicted that if the *Samoan* language is used at home and in church with the guidance of parents and experienced people and the availability of potential resources, then the chances of the maintenance of *Samoan* language will be continued infinitely. In addition, language is acquired in cultural and social contexts (Emmit, Pollock, and Limbrick, 1996) so that the *fanau* will have more knowledge of their language and culture. Furthermore, *Samoan* people especially the *fanau* should 'feel' for their language and have strong motivation and socialisation to use their language within various practices. All these activities will empower the *fanau* to use *Samoan* language thereby providing more opportunities for the *Samoans* to maintain their language.

## **7.9 Conclusion**

The *taunu'uga* (arrival and conclusion) of the *tōfā* and the core properties of family *fono* and church *fono* will provide potential strategies and practices for the maintenance of the *Samoan* language. These strategies and properties may provide answers to the hypothesis and the research questions. Moreover, the strategies and properties explained in the study would provide potential opportunities for *Samoan* people especially the young people to utilise those strategies and properties for the maintenance of their language and for those who want to learn *Samoan* language as an added language. These core properties would also become vehicles for language socialisation, allowing

*Samoan* people to interact culturally and socially in the family and church contexts and other social gatherings where *Samoan* language is spoken. This would assist children with their literacy development and more importantly is the use of their language.

### **7.10 *Fa'asinomaga* model**

The *fa'asinomaga* model and its importance in the study in relation to the core properties of *fono* may provide opportunities for *Samoan* people to prioritise their language and culture. The *fa'asinomaga* model occurs in the family *fono* and church *fono* where people join in fellowship together, engaging in sharing the *tōfā* and *fa'autaga* and making decisions. This signals unity and knowing one's place in the community. In addition this will be an opportunity to embrace the *Samoan* language and culture. Moreover, the significance of '*fono*' to guide *Samoan* people in using their language at home and in church can be considered as one of the strategies for the maintenance of *Samoan* language.

Furthermore, other important aspects of the *fa'asinomaga* that motivate people to maintain their language are identity and respect. For instance, the participants stated that they could not ignore the *Samoan* language because it is their identity and birthright from God. Knowing *Samoan* language and culture is important because this is their *fa'asinomaga* and the representation of 'own self' to the social and cultural communities and more importantly is the use of the language.

### **7.11 Why this research is important**

The aim of the current research is to provide effective strategies and practices for the *Samoan* people to maintain and empower their language in New Zealand, especially for the young people because they are the prospective speakers of their language. The core properties and strategies that were examined and explored in the family *fono* and church *fono* perhaps make a potential contribution to take into consideration in terms of their importance as other 'methods' to reinforce and maintain the *Samoan* language. In addition, maybe the current research is the first of its kind in terms of the maintenance of the *Samoan* language for the *Samoan* people who are residing abroad and in *Samoa*. Moreover, it adds value for those who might have interest in learning the *Samoan* language as an added language. This study provides some important information to engage in some of the gaps that have not been studied and researched by other *Samoan*

scholars, especially in the areas of the maintenance of the first language and language immersion, by providing evidence of the language maintenance strategies and practices that might be found in the family *fono* and church *fono*.

The project also provides the cultural model which is called the '*Fa'asinomaga Model*' that will help not only the *Samoan* people but others whose mother tongue languages are in danger as a tool to incorporate 'genealogy' and '*fa'asinomaga*.' The *fa'asinomaga* model provides different *fono* or gathering with different forms of the *Samoan* language that *Samoan* people especially the *fanau* can learn from. This study will also add to other existing theories and models regarding the importance of the maintenance of native languages (see Chapter Two). This study contributes to knowledge in the field of language and literacy and it may also provide information to embed strategies and practices for formal literacy and numeracy learning into other educational sectors.

### **7.12 Importance of family *fono***

The family *fono* is the first learning institution and reservoir of the cultural knowledge for the *fanau* to learn their language from parents and other family members. It also provides the catchment and the modelling of *Samoan* language to the young people so that they can learn the richness of the *fa'a Samoa*. Interaction and sharing amongst parents and young people play major roles in the maintenance of the *Samoan* language. Baker (2001) states that "language can not be divorced from the contexts in which it is used" (p. 12). This is in terms of sharing and using the *Samoan* language in its cultural activities at home during family chores where the *Samoan* language is spoken. During this interaction, parents admonish, instruct and encourage young people regarding family expectations and the use of *Samoan* language.

Parents and young people share their views and beliefs that the *Samoan* language is their birthright from God that can not be ignored. This is one of the motivating factors that encourage them to use their language in order to maintain it. Communication and coordination during participation in shared endeavours are key aspects of how people develop (Rogoff, 2003). In this case the maintenance of *Samoan* language requires that the *fanau* should be motivated to communicate in *Samoan* language. The *fanau* explained and emphasised the significance of the *Samoan* language to them (as stated in the previous chapters) because it is the language where they can communicate with their

*āiga* (families) back in *Samoa*. One of the interesting opportunities for the *fanau* when travelling and visiting *Samoa* is communicating with their families in their language. It also presents a pleasant opportunity for their relatives to hear them speak and converse in *Samoa* language. Furthermore, it is an opportunity for the *fanau* to express themselves in ways that allow relatives will to know their personalities. Ratchford (2009) indicates that dialogue is one of the most effective ways of revealing characters. It is a way to express your character and your language in order to empower one another.

Within the family *fono* engagement between parents and young people is one of the most important opportunities for the young people to interact and socialise with their parents, and for the parents to understand any problems that the *fanau* might have. It is a family time where parents can plan family routines or activities and prevent the *fanau* from attending unnecessary gatherings and outings with other friends. *O taimi o le āiga i le va o mātua ma fanau, o se taimi tāua tele lea auā e fetūfāa’i ai mātua ma fanau* (Fouvaa, Hunkin, Amituanai-Toloa, Fairbairn-Dunlop, and others, 2009). (The family time between parents and *fanau* is an important opportunity because this is where parents and young people interact.) It is argued by Henniger (2009) that “adults should take advantage of these times to talk positively with the child as they assist in meeting the child’s needs” (p. 420). Henniger adds that the family time amongst parents and the *fanau* is important because this is an opportunity for them (parents) to understand what are in the *fanau*’s minds and also for the *fanau* to understand what their parents want from them. More importantly, is the use of *Samoa*n language in their sharing so that young people can learn more on the use of their language.

### **7.13 Importance of church *fono***

Church is seen as a vital vehicle for language maintenance. The church members’ beliefs on the importance of the *Samoa*n language are similar to the views of members of the family *fono*. One of these is that the *Samoa*n language is their identity and *fa’asinomaga*.

The *Samoa*n language is spoken in church as well as the Sunday school and youth classes. The medium of instruction in the Sunday school class and youth activities is *Samoa*n language where the *fanau* have the opportunities to learn their language. The access of young people to learn the *gagana fa’aaloalo* (respectful language) in church

when listening to older people is an important learning experience. The church ministers and their wives and the Sunday school teachers relayed their beliefs that young people become familiar with the use of the *gagana fa'aaloalo* in church during cultural activities. The clergy and the Sunday school teachers embrace *lotu* as the pillar of the *Samoan* language stating that this is where the *fanau* can learn more about their language through socialisation practices. Moreover, the church ministers, senior members and the Sunday school teachers can model how the *Samoan* language is used and spoken when sharing the *tōfā* and *fa'autaga*, so that the *fanau* can learn from these practices.

### **7.14 Limitations**

One of the limitations of the study was the completion of questionnaires where the participants (parents) agreed to complete one copy of the questionnaire instead of completing an individual copy. For example, parents (father and mother) agreed to complete one copy of the questionnaire. In the interviews, parents (father and mother) agreed to interview one of them and this would represent both parents. But both of them should agree to be interviewed in order to have opportunity to voice different opinions.

The design of the questionnaires might be improved by the use of multiple choice questions so that the participants spend less time reading the questions and choosing the correct answer, instead of spending more time completing the questionnaires. Perhaps this could be the reason why some of the participants (father and mother) agreed to complete one set of questionnaires and took part in one interview session. Further limitations occurred during the interviews where probing questions should have asked to clarify any non-verbal expressions shown when responding. This aspect emerged as lacking during the data collection.

Only two parents agreed to be observed. These were the church ministers' families of CA and CB. This meant that the views from the congregational families during home observations were absent, but only the views from the church ministers for the maintenance of *Samoan* language were collected.

The number of participants involved in the project was not sufficient. Ideally, more churches and people would be involved in the research in order to collect sufficient information, regarding the objective of the study.

## 7.15 Recommendations

In order to examine the use of the *Samoan* language, further research into the strategies and practices in the family and church contexts is needed to follow-up, and to re-examine how the *Samoan* language is spoken in the family and church *fono*, and whether is it the same as the current research. In addition, future research should include interventions as part of strategies and practices in order to reinforce and maintain the *Samoan* language. Keith and Shuttleworth (1997) state that language is a human invention; without it, social life could hardly exist in the form we know it today. The authors highlight the importance of language as a tool and strategy to enhance new knowledge in social, cultural and spiritual contexts. For example, *Samoan* people should embrace their language because without it, they will not be able to communicate with other people and develop themselves in terms of its use in family *fono* and church *fono*.

Finally, *Samoan* people want to maintain their language because it is their identity, genealogy and *fa'asinomaga*. With their language, they appreciate their culture, communicate to each other and their surroundings, communicate to God through prayers, express their feelings and inner-beings, form reconciliation and knowing one's place. Without their language, none of these activities will be carried out. *Samoan* people have their 'pride' in their language and culture because it is through their language and culture that they are known who they are today. The family *fono* and church *fono* will be the potential contexts for the maintenance of *Samoan* language. Furthermore the *fa'asinomaga* model offers a significant contribution as a potential tool for the maintenance of *Samoan* language. *Samoan* people claim that their language is their identity, their *fa'asinomaga*, their birthright from God. "*E mamae le tava'e i ona fulu.*"

*Ma le fa'aaloalo tele lava - Soifua.*

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## Appendices

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### **Appendix A: Participant Information Sheet for the Church Minister**

Title of the Project:

**What is the role of *fono a le āiga* (family meeting/sharing) and *fono a le lotu* (church meeting) in the maintenance of *Samoan* Language in New Zealand?**

Researcher: **Papaaliitele Moeimanono Fouvaa**

#### **Greetings**

I am Papaaliitele Moeimanono Fouvaa, a doctoral candidate at the University of Auckland conducting my research as part of my studies for the Doctor of Philosophy (PhD) degree in Education, under the supervision of Dr. Amituanai-Toloa and Professor Stuart McNaughton, at the University of Auckland.

The aim of my study is to identify effective strategies, if any, the *fono a le āiga* (family meeting/sharing) and *fono a le lotu* (church meeting) can provide to maintain the *Samoan* language for *Samoan* children in South Auckland, New Zealand. Within the *lotu* context, there are other smaller contexts like Sunday school and youth group. These church contexts are similar to the *fono a le nuu* where oral *Samoan* language and fluency will be spoken and heard. In addition these places will be the major sources of strengthening and maintaining the *Samoan* language especially for *Samoan* children who were born in New Zealand and those who have migrated to New Zealand long ago, facing the decline of *Samoan* language.

This study will involve the participation of members from your church congregation which includes the parents, children from the age of 11 years old and above, Sunday school teachers, you and your wife. Children who are 16 years old and above will give their own consent if they want to participate. The children under 16 years old will give their assent and have parents' consent.

I invite you to participate in my research study.

I seek your permission to notify the members of the church congregation about my research and ask for volunteers if interested to participate in my study. The volunteer participants can pass on their names with contact details to you or place them in a box which you will provide at church and I will collect them afterwards. I would like your permission to please notify the identified volunteer participants to further discuss my study with them at your church hall. Please be assured that any families' decision to participate or not will not affect their standing in the

church. The access to church and Sunday school classes will be also required. This includes observation during Sunday school classes. This will be videotaped/audio recorded and can be stopped at anytime the teachers and students want. This will spend approximately 30 minutes. The aim of the observation is to explore the use of *Samoan* language during interactions between teachers and children.

This study consists of questionnaire, semi structured interview and home observation. The research questionnaire will take approximately 30-40 minutes to complete at home. This will be done at the beginning of the study. When completed the questionnaire please place it in a box provided at church. This questionnaire seeks to find out the use of *Samoan* language not only in the home but also in church. The information provided from these questionnaires will inform me of your views about the topic and the current use of the *Samoan* language.

The interview session with you will take approximately 30-40 minutes. This interview session will be video recorded/audio recorded (whatever your preference) and can be stopped at anytime you want. The interview will be carried out in October 2008. This interview will be in regards to the topic and your use of the *Samoan* language in the home and in church. The information from an interview will be transcribed and you will be given an opportunity to view and edit your transcript if required. You can contact me on either the telephone or email address to arrange the time for your interview whenever suits you best.

The home observation will take approximately 30-40 minutes and will be video recorded/audio recorded. The video recorder can be turned off at anytime you want. The home observation will be done in February 2009. The home observation will be mainly on your use of *Samoan* language during your interactions with the children. The observation will be transcribed and you will be given an opportunity to view and edit the transcription when required.

The general feedback of the study will be made available once this study is completed and will be presented in a church meeting when requested. You can withdraw from my study at anytime up until 30 September 2008 without giving any reason. All information that you have provided will not be used in anyway. Your name will not be used during my study, but pseudonyms will be used in replacement of names. Your privacy and confidentiality will be totally protected at all times during my research. The video taken for my research will all be kept in a locked cabinet at the University of Auckland. All data and information will be kept and stored in the University of Auckland Research Centre for 6 years and then destroyed by shredding. If you agree, please fill in and sign the consent form attached.

As a token of my appreciation for your time and invaluable contribution to my research, a small gift is provided in accordance with my cultural protocols. Thank you very much for your invaluable support.

If you require further information, please do not hesitate to contact me on 027 2155 856 or [mfouvaa@hotmail.com](mailto:mfouvaa@hotmail.com).

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**APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE ON 10 SEPTEMBER 2008 FOR A PERIOD OF 3 YEARS FROM 10: 9: 2008...Reference 2008/244.**

## **Appendix B: Participant Information Sheet for Church Minister's Wife, Parents and Young people 16 years old and above.**

Title of the Project:

**What is the role of *fono a le āiga* (family meeting/sharing) and *fono a le lotu* (church meeting) in the maintenance of *Samoan* Language in New Zealand?**

Researcher: **Papaaliitele Moeimanono Fouvaa**

### **Greetings**

I am Papaaliitele Moeimanono Fouvaa, a doctoral candidate at the University of Auckland conducting my research as part of my studies for the Doctor of Philosophy (PhD) degree in Education, under the supervision of Dr. Amituanai-Tolosa and Professor Stuart McNaughton, at the University of Auckland.

The aim of my research is to identify effective strategies, if any, the *fono a le āiga* (family meeting/sharing) and *fono a le lotu* (church meeting) can provide to maintain the *Samoan* language for *Samoan* children in South Auckland, New Zealand. Within the *lotu* context, there are other smaller contexts like Sunday school and youth group. These church contexts are similar to the *fono a le nuu* where oral *Samoan* language and fluency will be spoken and heard. In addition these places will be the major sources of strengthening and maintaining the *Samoan* language especially for *Samoan* children who were born in New Zealand and those who have migrated to New Zealand long ago, facing the decline of *Samoan* language.

This research study will involve the participation of church minister's wife and the husband, parents and children from 11 years old and above and Sunday school teachers. Children who are 16 years old and above will seek for their consent while children who are below 16 years old will seek parents' permission for them.

You are invited to participate in my research study.

I would like your consent to access to Sunday school classes. This will include the observations during interactions between the teachers and children using *Samoan* language. The English responses from children in case their answers could not be given in *Samoan* language will be accepted. The Sunday school observations will spend approximately 30 minutes. This observation will be video recorded/audio recorded and can be turned off at anytime the teachers and children want. The information obtained from these observations will be transcribed and the copy will be provided to participants when asked.

This research study includes the answering of questionnaire which will spend approximately 30-40 minutes, the interview session which will spend approximately 30-40 minutes and another 30 minutes for home observation. The questionnaire will take approximately 30-40 minutes to complete at home. When you completed the questionnaire please place it in a box provided at church. This will be done at the beginning of the study. This questionnaire seeks to find out your views about the topic and use of *Samoan* language not only in the home but also in church. This interview session will be done in October 2008. The aim of the interview will be your views about the topic and the use of Samoan language in the home during your interactions with children. The information obtained from you will be transcribed and you will be given an opportunity to view and edit the transcription if required. The interview session will spend approximately 30-40 minutes and will be tape recorded/audio recorded and can be stopped and turned off at anytime you want. The home observation will take approximately 30-40 minutes. This will be video recorded/audio recorded and can be turned off at anytime you want. The home observation will be carried out in February 2009. The observation will be transcribed and you will be provided with an opportunity to view and edit the transcription upon requested.

You can withdraw from my research at anytime up until 30 September 2008 without giving any reason. Any information that you have provided will not be used in anyway.

Your name and all participants' names will not be used in anyway during my research, but pseudonyms will be used in replacement of names. Your privacy and confidentiality will be totally protected at all times during my research. If you decide to withdraw from my research up to 30 September 2008, the data collected from you will not be used. The video taken for my research will all be kept in a locked cabinet at the University of Auckland. All data and information will be kept and stored in the University of Auckland Research Centre for 6 years and then destroyed by shredding. If you agree, please fill in and sign the consent form attached.

As a token of my appreciation for your time and invaluable contribution to my research, a small gift is provided in accordance with my cultural protocols. Thank you very much for your invaluable support.

If you require further information, please do not hesitate to contact me on 027 2155 856 or [mfouvaa@hotmail.com](mailto:mfouvaa@hotmail.com).

For further queries please contact:

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   Auckland, New Zealand  
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**APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE ON 10 SEPTEMBER 2008 FOR A PERIOD OF 3 YEARS FROM 10: 9: 2008...Reference 2008/244.**

## **Appendix C: Participant Information Sheet for Sunday School Teachers**

Title of the Project:

**What is the role of *fono a le aiga* (family meeting/sharing) and *fono a le lotu* (church meeting) in the maintenance of *Samoan* Language in New Zealand?**

Researcher: **Papaaliitele Moeimanono Fouvaa**

### **Greetings**

I am Papaaliitele Moeimanono Fouvaa, a doctoral candidate at the University of Auckland, conducting my research as part of my studies for the Doctor of Philosophy (PhD) degree in Education, under the supervision of Dr. Amituanai-Toloa and Professor Stuart McNaughton, at the University of Auckland.

The aim of my research is to identify effective strategies, if any, the *fono a le āiga* (family meeting/sharing) and *fono a le lotu* (church meeting) can provide to maintain the *Samoan* language for *Samoan* children in South Auckland, New Zealand. Within the *lotu* context, there are other smaller contexts like Sunday school and youth group. These church contexts are similar to the *fono a le nuu* where oral *Samoan* language and fluency will be spoken and heard. The *fono a le nuu* can also apply to home contexts between the parents and children. In addition these contexts will be the major sources of strengthening and maintaining the *Samoan* language especially for *Samoan* children who were born in New Zealand and those who have migrated to New Zealand long ago, facing the decline of *Samoan* language.

I invite you to participate in my research. This research includes the answering of questionnaire, one semi-structured interview session and one observation during Sunday school class.

A questionnaire will be provided to be completed at home. It will take approximately 30-40 minutes to complete. When you finished please place it in a box provided at church. This will be done at the beginning of the study. This questionnaire seeks to find out the use of *Samoan* language in Sunday school classes. The information provided from these questionnaires will inform me of the current use of the *Samoan* language.

The interview session will take 30-40 minutes. This will be audio recorded/video recorded and can be stopped at anytime you want. The interview will be done in October 2008. This interview will be in regards to your use of the *Samoan* language in Sunday school classes. The interview will be transcribed and you will be given an opportunity to view and edit the transcription when requested.

The Sunday school class observation and youth activities will be done in February 2009. This observation will take 30-40 minutes. This observation will be video taped/audio recorded and can be turned off at anytime you want. The aim of this observation will be your views about the topic and the using of *Samoan* language during class activities between you and the children. The children can provide answers in *Samoan* or *Samoan* and English if can not answer in *Samoan* language. The observation will be transcribed and you will be provided with an opportunity to view and edit the transcription when requested. You will be notified with regards to parents' consent whether or not to video tape/audio recorded their children during Sunday school classes.

The general feedback of this study will be made available once complete and will be presented to the church meeting when requested. You can withdraw from my research at anytime up until 30 September 2008 without giving any reason. All information that you have provided will not be used in anyway. Your name will not be used in this research but pseudonyms will be provided in replacement of your name. Your privacy and confidentiality will be totally protected at all times during my research. The video taken for my research will all be kept in a locked cabinet at the University of Auckland. All data and information will be kept and stored in the University of Auckland Premises for 6 years and then destroyed by shredding. If you agree, please fill in and sign the consent form attached.

As a token of my appreciation for your time and invaluable contribution to my research, a small gift is provided in accordance with my cultural protocols. Thank you very much for your invaluable support.

If you require further information, please do not hesitate to contact me on 027 2155 856 or [mfouvaa@hotmail.com](mailto:mfouvaa@hotmail.com).

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## **Appendix D: Participant Information Sheet for Children below 16 years old**

Title of the Project:

**What is the role of *fono a le āiga* (family meeting/sharing) and *fono a le lotu* (church meeting) in the maintenance of *Samoan* Language in New Zealand?**

Researcher: **Papaaliitele Moeimanono Fouvaa**

### **Greetings**

I am Papaaliitele Moeimanono Fouvaa. I am a doctoral student at the University of Auckland. My teachers are Dr. Toloa and Professor Stuart McNaughton of the University of Auckland.

I am doing my study on *Samoan* Language in New Zealand. The aim of my study is to look for important ways the *fono a le āiga* (family meeting/sharing) and *fono a le lotu* (church meeting), including the Sunday school and youth group can offer for the *Samoan* language to be maintained in New Zealand.

I invite you to take part in this study. My research includes answering the questionnaire, semi-structured interview and observations in the home and Sunday school. Your parents' permission for your participation in this research study is much appreciated.

I would like to seek your parents' permission to access to Sunday school classes. This includes the Sunday school observation which will be carried out in October 2008. This observation will be video taped/audio recorded and can be turned off at anytime you want. The aim of this observation will be the use of *Samoan* language during class activities between you and the teacher. Also your answers given in English will be accepted. The observation will be transcribed and you will be given an opportunity to view and edit the transcription when requested.

There is a questionnaire for you to answer at home. When you finished with the questionnaire please put it in a box will be provided at church. This will be done at the beginning of the study. The aim of the questionnaire is to find out your views about the topic and the use of *Samoan* language. Your interview session will spend 30-40 minutes. Once you are prepared with your interview please talk to your parents and your parents will contact me about the availability of the home. This interview will be tape recorded/audio recorded and can be stopped at anytime you want. This will be done in February 2009. This interview will be in regards to your use of the *Samoan* language in Sunday school classes. The interview will be transcribed and you will be given an opportunity to view and edit the transcription when requested.

You can withdraw from my research at anytime up until 30 September 2008 without giving any reason. Any information that you have provided will not be used in anyway.

Your name and all participants' names will not be used in anyway during my research, but other names will be used in replacement of names. Your privacy and confidentiality will be totally protected at all times during my research. If you decide to withdraw from my research up to 30 September 2008, the data collected from you will not be used. The video taken for my research will all be kept in a locked cabinet at the University of Auckland. All data and information will be kept and stored in the University of Auckland Research Centre for 6 years and then destroyed by shredding. If you agree, please fill in and sign the consent form attached.

As a token of my appreciation for your time and invaluable contribution to my research, a small gift is provided in accordance with my cultural protocols. Thank you very much for your invaluable support.

If you require further information, please do not hesitate to contact me on 027 2155 856 or [mfouvaa@hotmail.com](mailto:mfouvaa@hotmail.com).

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## **Appendix E: Church Minister's Consent Form**

This form will be kept at the University of Auckland Research Centre for six (6) years.

Research Topic:

**What is the role of *fono a le āiga* (family meeting/sharing) and *fono a le lotu* (church meeting) in the maintenance of Samoan Language in New Zealand?**

Researcher: **Papaaliitele Moeimanono Fouvaa**

I have been given and have understood an explanation of this research project.

I understand that I will introduce the topic for volunteer participants to participate in this research.

I understand that the names of the volunteer participants will pass on to me.

I understand that I will answer the questionnaire for 30-40 minutes at the beginning of this research study.

I understand that I will be interviewed in October 2008 for 30-40 minutes and this will be video recorded or audio recorded and will be stopped at anytime I want.

I understand that I will be observed in the home in February 2009 for 30-40 minutes and this will be video recorded or audio recorded and will be stopped at anytime I want.

I understand that I will organize a box for the names of volunteers and questionnaires to place in

I understand that I will be given an opportunity to view and edit my transcription if I want.

I understand that I will give permission to the researcher to access to Sunday school classes.

I understand that the video taken for this research study will all be kept in a locked cabinet at the University of Auckland.

I understand that I will give assurance that any families' decisions to participate or not will not affect their standing in the church.

I understand that I will give consent to my children below 16 years old to participate.

I understand that I can withdraw from this study at anytime up to 30 September 2008 without giving a reason and any information that I have provided will not be used.

I understand that all information obtained for this will remain confidential.

I understand that the general feedback of this study will be made available once complete and will be presented to the church meeting when requested.

I understand that all data and information for this research will be kept and stored in the University of Auckland Premises for 6 years and then destroyed by shredding.

I consent to use my church as a site of this research study.

I **agree / do not agree** to be video taped / audio recorded.

I **agree / do not agree** to be interviewed and tape recorded / audio recorded.

I agree to take part in this research study.

Sign.....

Name..... (please print name)

Date:.....

**APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE ON 10 SEPTEMBER 2008 FOR A PERIOD OF 3 YEARS FROM 10: 9: 2008...Reference 2008/244.**

**Please write the names of children you are giving consent for**

	<u>Children's Names</u>	<u>Parents' Signatures</u>
1.	_____	_____
2.	_____	_____
3.	_____	_____
4.	_____	_____

## **Appendix F: Church Minister's Wife, Parents & Young people 16 years old and above's Consent Form**

This form will be kept at the University of Auckland Research Centre for six (6) years.

Research Topic:

**What is the role of *fono a le āiga* (family meeting/sharing) and *fono a le lotu* (church meeting) in the maintenance of the *Samoan* Language in New Zealand?**

**Researcher: Papaaliitele Moeimanono Fouvaa**

I have been given and have understood an explanation of this research study.

I understand that I am invited to participate in this research study.

I understand that I will be asked to answer the questionnaire for 30-40 minutes at the beginning of this research study.

I understand that I will be interviewed for 30-40 minutes in October 2008. This will be tape recorded or audio recorded and can be stopped at anytime I want.

I understand that I will be observed in the home for 30 minutes in February 2009. This will be video taped or audio recorded and can be turned off at anytime I want.

I understand that I will give consent to my children below 16 years old.

I understand that I will be given an opportunity to view and edit my transcription if I want.

I understand that I can withdraw from this research study up to 30 September 2008 without giving a reason and any information that I have provided will be not be used.

I understand that I will give permission to him to carry out observations in Sunday school classes. These observations will be video recorded/audio recorded and can be stopped at anytime.

I understand that all information obtained for this research study will remain confidential.

I understand that the general feedback of this study will be made available once complete and will be presented to the church meeting when requested.

I understand that all data and information for this research study will be kept and stored in the University of Auckland Premises for 6 years and then destroyed by shredding.

I **agree / do not agree** to be tape recorded/audio recorded during interview.

I **agree / do not agree** to be video taped/audio recorded during home and Sunday school observations.

I agree to participate in this research project.

Signed \_\_\_\_\_

Name \_\_\_\_\_ (please print)

Date \_\_\_\_\_

**APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE on 10 September 2008 for a period of 3 years from 10: 9: 2008...Reference 2008/244.**

**Please write the names of children you are giving consent for**

	<u>Children's Names</u>	<u>Parents' Signatures</u>
1.	_____	_____
2.	_____	_____
3.	_____	_____
4.	_____	_____
5.	_____	_____

## **Appendix G: Sunday School Teachers' Consent Form**

This form will be kept at the University of Auckland Research Centre for six (6) years.

Research Topic:

**What is the role of *fono a le āiga* (family meeting/sharing) and *fono a le lotu* (church meeting) in the maintenance of *Samoan* Language in New Zealand?**

**Researcher: Papaaliitele Moeimanono Fouvaa**

I have been given and have understood an explanation of this research study.

I understand that I am invited to participate in this study.

I understand that I will be asked to answer the questionnaire for 30-40 minutes at the beginning of this research.

I understand that I will be interviewed for 30-40 minutes in October 2008. This will be tape recorded/video recorded and can be stopped at anytime I want.

I understand that I will be observed by video/audio taping during Sunday school activities for 30 minutes in February 2009. This observation will be video taped or audio recorded and can be turned off at anytime I want.

I understand that I will be informed about the permission from parents to audio/video tape their children during Sunday school classes.

I understand that I can withdraw from this research study up to 30 September 2008 without giving a reason and any information that I have provided will not be used.

I understand that the general feedback of this study will be made available once completed and will be presented to the church meeting when requested.

I understand that all information obtained for this research study will remain confidential.

I understand that all data and information for this research study will be kept and stored in the University of Auckland Premises for 6 years and then destroyed through shredding.

**I agree / do not agree** to be tape recorded/video recorded during interview

**I agree / do not agree** to be video taped/audio taped during Sunday school activities

I agree to participate in this research study.

Signed \_\_\_\_\_

Name \_\_\_\_\_ (please print name)

Date \_\_\_\_\_

**APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS  
ETHICS COMMITTEE ON 10 SEPTEMBER 2008 FOR A PERIOD OF 3 YEARS  
FROM 10: 9: 2008...Reference 2008/244.**

## **Appendix H: Children under 16 years old Assent Form**

This form will be kept at the University of Auckland Research Centre for six (6) years.

### Research Topic:

**What is the role of *fono a le āiga* (family meeting/sharing) and *fono a le lotu* (church meeting) in the maintenance of Samoan Language in New Zealand?**

**Researcher: Papaaliitele Moeimanono Fouvaa**

I have been given and have understood an explanation of this research study.

I understand that I am invited to take part in this study.

I understand that I will be asked to answer the questionnaire for 30-40 minutes at the beginning of the study.

I understand that I will be interviewed for 30-40 minutes in October 2008. This interview will be tape recorded/audio recorded and can be stopped at anytime I want.

I understand that I will be observed in the home for 30-40 minutes in February 2009. This will be video taped/audio recorded and can be turned off at anytime I want.

I understand that I will be observed and video taped during Sunday school activities for 30 minutes. This will be video taped/audio recorded and can be turned off at anytime I want.

I understand that I will be given an opportunity to read and view my answers if I want.

I understand that my parent/s will give permission to Moe to video tape our Sunday school activities.

I understand that I can withdraw from this research up to 30 September 2008 without giving a reason and any information that I have provided will not be used.

I understand that the general feedback of this study will be made available once complete and will be presented to the church meeting when requested.

I understand that all information for this study will remain confidential.

I understand that all data and information for this study will be kept and stored in the University of Auckland Premises for 6 years and then destroyed through shredding.

I **agree / do not agree** to be tape recorded/video recorded during interview

I **agree / do not agree** to be video taped/audio recorded in the home and Sunday school activities

I agree to participate in this research.

Child's signature \_\_\_\_\_

Name \_\_\_\_\_ (please print name)

Date \_\_\_\_\_

**APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE ON 10 SEPTEMBER 2008 FOR A PERIOD OF 3 YEARS FROM 10: 9: 2008...Reference 2008/244.**

## **Appendix I: Pepa Fesili mo le Fa'afeagaiga ma le Faletua**

*Ulutala o le Su'esu'ega:*

***O le ā le matāfaiōi o le fono a le āiga ma le fono a le lotu i le fa'atumau ai o le gagana Samoa i Niu Sila?***

*Fa'amolemole tusi tali i lalo ifo o fesili ta'itasi i luga o lenei pepa fesili. E mafai ona fa'aaogā le itū i tua o le pepa fesili pe ā mana'omia nisi avanoa.*

1. *O le ā lou silafia i le uiga o le 'upu fono i le gagana Samoa?*  
What is the meaning of the word *fono* to you?
2. *O le ā lou silafia i le tāua o fono a le āiga/talanoaga mo le gagana Samoa mo fanau i Niu Sila?*  
What is the importance of of family *fono*/sharing to the *Samoan* language?
3. *O le ā lou siafia i le tāua o fono a le lotu/talanoaga mo le gagana Samoa mo fanau i Niu Sila?*  
What is the importance of church *fono* to the *Samoan* language?
4. *O le ā se tāua o le talatalanoa ma mātua ma fanau i le āiga po'o faiā'oga Aso Sa ma tamāiti?*  
What is the importance of sharing between parents and young people at home and the teachers and students in the Sunday school?
5. *E fa'amata e fa'afia 'ona tou talatalanoa ma mātua po'o fanau i le ā'iga po'o faiā'oga Aso Sa ma tamāiti?*  
How often do you share with your parents or children at home or and in the Sunday school between the teachers and young people?
6. *E fa'apefea 'ona faia tou talanoaga i le āiga po'o le ā'oga Aso Sa?*  
How do you conduct your sharing at home or and in the Sunday school classes?
7. *O ā nisi 'auala o lo'o e silafia e fa'amautū ma fa'amalosia ai le gagana Samoa i Niu Sila?*  
What might be some of the ways you know that can be used to maintain the *Samoan* language?

## **Appendix J: Pepa Fesili mo Mātua**

*Ulutala o le Suesuega:*

***O le ā le matāfaiōi o le fonō a le āiga ma le fonō a le lotu i le fa'atūmau ai o le Gagana Samoa i Niu Sila?***

*Fa'amolemole tusi tali i lalo ifo o fesili ta'itasi o lo'o i luga o lenei pepa fesili. E mafai 'ona fa'aaogā le itū i tua o le pepa fesili pe ā mana'omia nisi avanoa e fa'alauatele ai tali.*

1. *O le ā lou silafia i le uiga o le 'upu fonō i le gagana Samoa?*  
What is the meaning of the word *fonō* to you?
2. *O le ā lou silafia i le tāua o le fonō a le āiga/talanoaga mo le gagana Samoa mo fanau i Niu Sila?*  
What is the importance of family *fonō*/sharing to the *Samoan* language?
3. *O le ā lou siafia i le tāua o fonō a le lotu/talanoaga mo le gagana Samoa mo fanau i Niu Sila?*  
What is the importance of church *fonō* to the *Samoan* language?
4. *O le ā se tāua o le talatalanoa ma mātua ma fanau i le āiga po'o faiā'oga Aso Sa ma tamāiti?*  
What is the importance of sharing between parents and young people at home and the teachers and students in the Sunday school?
5. *E fa'amata e fa'afia 'ona tou talatalanoa ma mātua po'o fanau i le ā'iga po'o faiā'oga Aso Sa ma tamāiti?*  
How often do you share with your parents or children at home or and in the Sunday school between the teachers and young people?
6. *E fa'aapefa 'ona faia tou talanoaga i le ā'iga po o le ā'oga Aso Sa?*  
How do you conduct your sharing at home or and in the Sunday school classes?
7. *O ā ni 'auala o lo'o e silafia e fa'atumau ai le gagana Samoa i Niu Sila?*  
What might be some of the ways you know that can be used to maintain the *Samoan* language?

## **Appendix K: Pepa Fesili mo Faiā'oga Aso Sa**

Ulutala o le su'esu'ega:

***O le ā le matāfaioi o le fonu a le āiga ma le fonu a le lotu i le fa'atumau ai o le Gagana Samoa i Niu Sila?***

*Fa'amolemole tusi tali i lalo ifo o fesili ta'itasi o lo'o i luga o lenei pepa fesili. E mafai 'ona fa'aaogā le itū i tua o le pepa fesili pe ā mana'omia nisi avanoa e fa'alauatele ai tali.*

1. *O le ā lou silafia i le uiga o le 'upu fonu i le gagana Samoa?*  
What is the meaning of the word *fonu* to you?
2. *O le ā se tāua o fonotaga a āiga po'o talanoaga mo le gagana Samoa mo fanau i Niu Sila?*  
What is the importance of family *fonu*/sharing to the *Samoan* language?
3. *O le ā lou silafia i le tāua o fonotaga a lotu/talanoaga mo le gagana Samoa mo fanau i Niu Sila?*  
What is the importance of church *fonu* to the *Samoan* language?
4. *O ā nisi 'auala e fa'amautu ai le fa'aaogāina e le fanau le gagana Samoa i Niu Sila?*  
What might be some of the ways you know that can be used to maintain the *Samoan* language?
5. *E fa'apēfea 'ona fetufaa' i le tou vasega o le ā'oga Aso Sa po o mātua fo'i ma le fanau?*  
How do you conduct your sharing at home or and in the Sunday school classes?
6. *O le ā se aogā o ia fonu/talanoaga i āiga po'o fetufaa'iga i le ā'oga Aso Sa iā i latou mo le gagana Samoa?*  
What is the importance of sharing between parents and young people at home and the teachers and students in the Sunday school?
7. *E fa'aali ni ō latou manatu pe na o le fa'alogologo lava?*  
Do they express any views or just listen to others?

## **Appendix L: Pepa Fesili mo Tamaiti**

*Ulutala o le Suesuega:*

***O le ā le matāfaiōi o le fono a le āiga ma le fono a le lotu i le fa'atumau ai o le Gagana Samoa i Niu Sila?***

*Fa'amolemole, tusi tali i lalo ifo o fesili ta'itasi i luga o lenei pepa fesili. Fa'aaogā le itui tua pe ā mana'omia nisi avanoa e fa'alautele ai tali.*

1. *O le ā le uiga o le 'upu fono po o talanoaga o lo'o e iloaina?*
2. *O le ā le tāua o le fono po o le talanoaga a le ā'iga i le gagana Samoa?*
3. *O le ā le aogā o le talanoaga a le 'aulotu iā te oe?*
4. *O le ā le aogā o le tou talanoaga ma mātua iā te oe po'o faiā'oga ma tamāiti o le ā'oga Aso Sa?*
5. *E fa'afia 'ona tou talatalanoa ma mātua i le āiga po'o faiā'oga o le ā'oga Aso Sa?*
6. *E fa'apefea 'ona tou talanoa mātua po'o tou vasega i le ā'oga Aso Sa ma tou faiā'oga?*
7. *O ā nisi auala e fa'aaogā ai pea le gagana Samoa?*

Please write your answers in the space provided for each question.

1. What is the meaning of the word *fono* or sharing?
2. What is the importance of *fono* or sharing to *Samoa* language?
3. What is the importance of church meeting to you?
4. What is the importance of sharing with parents at home in the Sunday school between teachers and students?
5. How often do you share with your parents or with the Sunday school teacher/s?

6. How do you conduct your sharing with parents at home or your class meeting in Sunday school?
7. What are other ways to maintain the *Samoan* language?

**Appendix M: Fa'atalatalanoaga ma Tagata Matutua (Interview questions for Parents)**

1. *E fa'aapefea ona fa'atāua e tagata Samoa le latou gagana?*  
How do Samoan people prioritise their language?
2. *O le ā se aogā/lesona aogā o fonu a le āiga ma le lotu mo tagata Samoa?*  
What is the important lesson that can be learned from the family *sharing* and church *fonu* for the young people?
3. *O le ā le faiā o le fonu a le āiga ma le lotu?*  
What is the connection of family *sharing* and church *fonu*?
4. *Aiseā e tāua ai 'ona 'auai tamāiti i fonotaga a le ekalēsia?*  
Why is important for the young people to attend church *fonu*?
5. *O le ā sau fautuaga mo tagata Samoa e uiga i le latou gagana?*  
What is your advice to young people and Samoans about their language?

**Appendix N: Fa'atalatalanoaga o Tamāiti (Interview questions for  
Young people)**

- 1 *E fa'apēfea 'ona fa'atāua e tagata Samoa le latou gagana?*  
How do *Samoan* people prioritise their language?
  - 2 *O le ā se lesona aogā o lo'o maua mai i talanoaga a le āiga ma le lotu mo  
tupulaga?*  
What is the important lesson that can be learned from the family *sharing* and church  
*fono* for the young people?
  - 3 *O le ā le faiā o le talanoaga a le āiga ma le lotu?*  
What is the connection of family *sharing* and church *fono*?
  - 4 *Aiseā e tāua ai 'ona 'auai tamāiti i fonofono/talanoaga a le lotu?*  
Why is important for the young people to attend church *fono*?
  - 5 *O le ā sau fautuaga mo le tupulaga ma tagata Samoa e uiga i le latou gagana?*  
What is your advice to young people and *Samoans* about their language?
-



