

Samoan teachers' perceptions of learners' home literacy practices

Making connections for classroom language learning: 'Soso' o le fau ma le fau'

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Abstract

The vision of Samoa's education is "to provide a quality education system that recognizes and realizes the spiritual (faaleagaga), cultural (faaleaganuu), intellectual (atamai) and physical (faaletino) potential of all participants, enabling them to make fulfilling life choices" (Ministry of Education, Sports, and Culture, 2006, p.4). Teachers who know their learners' languages, families, and cultural backgrounds are more likely to realize this vision. This knowledge will enable the transfer and connections between texts, languages, and literacies and between home and school for improved outcomes. However, little is known about the relationship between home literacy practices, school literacies, and teaching practice in Samoa, although teaching practices in primary schools reflect faasamoa ideologies and perspectives (Pereira, 2006).

Given the limited number of studies on home literacy practices and classroom language teaching in a Samoan context, this study will contribute to this field by providing findings to inform relationships between home and school literacies.

A qualitative approach is used to investigate four primary teachers' perceptions about home literacy practices for classroom language teaching. Observations and talanoa were used for data collection to answer this study's primary and secondary questions. The study found that teachers' view of learners is determined by their identity and where they come from, including their home learning environment. Students come with knowledge of oral skills, Samoan alphabetical knowledge, fatuga (songs, chants, solos, verses), and cultural values from home. This study argues that teachers' use of teaching practices connected to students' home practices contributed to their engagement, participation, and ability to participate in classroom learning. A key finding is that teachers value the home literacy practices of learners and can make a connection between home and school literacy practices.

Findings from this study contribute to the small body of research about home literacy practices and classroom language teaching in a Samoan context. However, there are implications for teachers to consider in providing holistic reading programmes emphasizing a variety of Samoan reading texts and resources for supporting reading comprehension.

While evidence of strategies for teaching Gagana Samoa is discussed, the need to look at the effectiveness of strategies in supporting reading comprehension is critical.

Acknowledgments

This thesis is the outcome of an educational journey I traveled as a student, teacher, and now educationist in Samoa. It seeks to find answers on how I, as an educationist, can support learners taking the same journey in order to attain their hopes and dreams and become successful Samoan learners.

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May the next generation of Samoan researchers continue to see the importance of connecting the *fau* and see value in the findings of this study, “*Soso'o le fau ma le fau*”.

Acronyms

CF	Consent Form
ECE	Early Childhood Education
FCS	Faasamoa Community of Socialization
KARE	Knowledge and Application of Reading in English
MESC	Ministry of Education, Sports, and Culture
MOE	Ministry of Education
NUS	National University of Samoa
ORF	Overall Reading Fluency
PILNA	Pacific Island Literacy and Numeracy Assessment
PIS	Parent Information Sheet
PLD	Professional Learning and Development
PSET	Post-Secondary Education and Training
SDS	Strategy for Development of Samoa
SEGRA	Samoa Early Graded Reading Assessment
SPECA	Samoa Primary Education Certificate of Attainment
SPELL	Samoa Primary Education Literacy Level Assessment
SSC	Samoa School Certificate
SSLC	Samoa's School Leaving Certificate

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Glossary

aganuu	culture
aiga	family
alagaupu	proverbs
alofa	love
amio pulea	good behaviour
amanaia	acknowledgement
aoa'i	discipline
a'oa'o	to learn
atamai/poto	intellectual
aulotu	church
fa	number four
faaloalo	respect
faailo	telling
faaleo	pronounce
faamatai	chiefly system
faamatala	explain
faatauloto	chanting
faatinoga	writing
faatonu	advise
faafiagiaga	entertainment
faaleagaga	spiritual
faaleaganuu	Samoaan culture
faaletino	physical (well-being)
faalogo	listen
faasamoa	the Samoaan way of life
faavasega	sequencing

faavivii	praise
faatali	pause
fagogo	fables
faiaoga	teacher
faitau	read
faitau faatasi	choral reading
faletua	wives of chiefs
faleaitu	comedies
fanau	children
fatuga	composition
fau	inner bark of a Hibiscus tiliaceus
fesili	question
fesoasoani	prompt
fiafia	happy
gagana	language
lua	number two
Matai	chief of family
measina	treasure
nu'u	community
pese	songs
PI faitau	Samoan alphabet chart
silapela	syllables
siosiomaga	environment
soalaupule	sharing
sogaimiti	male tattoo
solo	poem
soso'o	connect

tala o le vavau	myths and legends
talanoa	talk
tamaitai	ladies
tasi	number one
taulelea	untitled men
tauloto	chant
taufolo	Samoa traditional food
Teu le va	sacred space
toaga	determined
toe faitau	retell
tolu	number three
Lotu o Tamaiti	White Sunday
umu	Samoa oven
upu	words
usitai	obedience
utuvāgana	words deep in meaning

Chapter 1 Introduction

This chapter outlines the context of the study in Samoa and the government's vision for education as a critical priority for furthering economic and social development. I then discuss the national key outcomes for education in Samoa in line with Samoa's Development Strategy (SDS), (Ministry of Finance, 2016). An overview of Samoa's education system and projections for the number of schools and students in each school system, inclusive of government, mission, and private, are outlined in this chapter. I then consider positioning my interest in investigating Samoan teachers' perceptions of home-language practices making connections with classroom-language learning. Woven into this section is a Samoan proverb, "*Soso 'o le fau ma le fau*" (connecting languages), to signify the relationship between the researcher's language experiences, home-language practices, and those of the participants. The aim of the study is discussed, concluding with an overview of each chapter.

Education in Samoa

Education priorities for Samoa in the next four years as per the Education Sector Plan, 2019-2024 (Ministry of Education Sports and Culture, 2019) are committed to improving the quality of education across all levels. Samoa's education system comprises 125 early childhood centres, 170 primary schools, and 42 colleges. Schools in the primary and secondary sectors are classified into three categories: government schools administered by the MESCS, mission schools administered by church authorities, and privately owned schools. ECE schools are administered by mission authorities, villages, or are privately owned. ECE has gained momentum and remains one of Samoa's key priority areas for building better learning foundations for learners. While all ECEs are governed by mission authorities and private organizations, the Samoan Education Amendment Act 2019 (MESCS, 2019) legislates that a child must

enter ECE at 4 years of age, re-enforcing the importance of early school learning. A total of 126 ECE centres exist with only 26% of the eligible ECE age (3-4) attending ECE education (UNICEF, 2020). This statistic suggests that more children remain at home and that, perhaps, the culture of home is more valued than the culture of the school. The medium of instruction for ECE schools depends on the governing body. For village and church authorities, *gagana Samoa* is the medium of instruction, while English is used in privately owned centers.

The majority (85%) of primary schools are government schools, with (11%) mission and only (4%) private schools. There are 42 colleges (12-17 age group), and more than half (60%) are administered by the government, (37%) by the mission, and (3%) privately owned (MESC, 2020). According to the MESC, most school-age children are in primary (68%), with the second-highest in colleges (26%). Although the government does not administer mission, and private schools, almost all schools teach and follow the curricula set out by the MESC (MESC, 2020). The Ministry of Education provides policy direction, curriculum, national assessments, and professional development to teachers across all levels of education.

Primary education in Samoa covers Years 1 to 8 for children 5 through 12 years of age. The primary and secondary curriculum is an outcome-based curriculum that is student-centred and outcomes-driven. Four national diagnostic assessments are conducted annually (Samoa Primary Education Literacy Level, SPELL) at the end of Years 2, 4, and 6. At the end of Year 8, students sit the national Samoa Primary Education Certificate of Attainment (SPECA), an achievement-based assessment (MESC, 2020, 2021). Secondary education covers Years 9 - 13, compulsory for students at the ages of 13 to 16. Two national assessments are administered at the end of Year 12: Samoa School Leaving Certificate (SSC) and at the end of Year 13 – Samoa's School Leaving Certificate (SSLC). The SSLC is used to determine student eligibility for Foundation

Programmes offered by the National University of Samoa (NUS) and Post-School Education and Training (PSET) programmes.

Positioning of the study

My own experiences influenced my interest in investigating Samoan learners' home-language practices as a learner. As a native speaker of Samoan, I acquired English as a second language through my education in New Zealand. Upon returning to Samoa, I quickly picked up *gagana* Samoa in addition to my fluency in English. The privilege of being bi-literate has enabled me to succeed previously as a teacher in Samoa and New Zealand and currently as a teacher-educationist working for the MESC.

My passion for seeing learners in Samoa succeed in this bi-literacy pathway is linked to my interest in exploring learners' home-language practices. The connections between my own home-cultural experiences and the schools are further fascinated by a commonly used Samoa proverb, *Soso'o le fau ma le fau* (Tagoilelagi-Leota, 2017). The *fau* is the inner bark of a (*Hibiscus tiliaceus*) flowering tree stripped and used by Samoans and other Pasifika Island nations for tying baskets, used as cords and ropes. In framing my research in the Samoan context, *fau* represents the languages students bring to school from home and the languages of the school. Metaphorically, language is like strips of a *fau*; plaited together, they are unbreakable. If schools are to recognize students' language experiences, they must find ways to connect (*soso'o*) prior experiences to new learning experiences encountered in the classroom (Valentine, 2014). *Soso'o le fau ma le fau* signifies the connection between home- language practices and schools creating learning opportunities (Dickie, 2008; Faamanatu-Eteuati, 2020; Tagoilelagi-Leota, 2017).

As used in this study, home literacy practices can be interpreted as Samoan literacy practices that are socially constructed (Dickie, 2011, McNaughton, 2002). Samoan

children learn through watching, listening, and practicing. In an oral culture, "children learn through talking and learn by listening to proverbs/alaga'upu, fables/fagogo, comedies/faleaitu, songs/pese, chants/solo, poems/tauloto, myths and legends/tala o le vavau" (Lilomaiava-Doktor, 2020, p. 123). School literacy refers to gagana Samoa literacy with an emphasis on the four aspects that are important when teaching Samoan literacy, such as language (*gagana*), fatuga or compositions, writing (*fatinoa*), and learning about the Samoan culture (*aganuu*) and cultural values (MESC, 2013a).

Several Pasifika studies agree that home-language practice must be recognized if student achievement improves in diverse classroom teaching (Alton-Lee, 2003; Si'ilata, 2014). There is currently no research on Samoan learners' home-language practice and limited information on literacy teaching in Samoa. This study aims to investigate teachers' perceptions of learners' home language- practices and their use for classroom teaching and learning. It will inform the pedagogies and practices of Samoan teachers in teaching Samoan literacy for improved student outcomes.

Aim of the study

This study aims to examine teachers' perceptions of learners' home literacy practices and how they inform classroom literacy teaching. Findings from this study will answer the research questions:

Primary Question:

What are teachers' perceptions of home literacy practices students bring into their classroom learning?

Secondary Questions:

What examples of home literacy practices are used in the classroom?

How do teachers build on these home literacy practices when teaching *gagana* Samoan literacy?

Organization of thesis

This thesis is organized into five chapters. Chapter one provides an introduction to the context of the study and the positioning of the study. Chapter two provides a critical review of literature relevant to the aim of this study. An overview of Samoa's education system, school literacy, and notions of success are discussed. This is followed by a discussion of the *faasamoa*, communities of socialization model inclusive of the home, church, village, and literacy practices.

Given the lack of local research on home literacy practices and classroom language teaching, international research on Pasifika and literacy practices in an international context is used. Chapter 3 describes the methodology used for this study and the data collection and analysis process. Chapter 4 discusses the study's findings, followed with discussion of the research and a conclusion provided in Chapter 5. The final chapter provides recommendations for future research, a summary, implications, and limitations of the study.

Chapter 2 Literature Review

Chapter two discusses a notion of success for Samoan learners by providing an overview of Samoa's holistic vision for its learners, recognizing their spiritual, cultural, intellectual, and physical potential. Success is rooted in the Samoan way of life (Vaai, 2006) of knowing, being, and doing (Fairbairn-Dunlop, 2001, as cited in Faamanatu-Eteuati, 2020).

In framing this study, I position *faasamoa* community of socialization as a cultural model for developing literacy. This model is used to examine the three communities of socialization: the home, church, and community, and also the role these communities play in influencing the language development of Samoan learners. A critique of international literature relating to home literacy practices and culturally responsive teaching in an international context is presented. Students' perceptions of what works to support literacy learning and teachers' perceptions of home literacy and language experience are discussed later in this chapter.

A notion of success for Samoan learners

The notion of success for Pasifika students remains contested (Matapo & Baice, 2020) as children tend to be marginalized in mainstream classrooms and New Zealand classrooms (Alton-Lee, 2003; Ministry of Education, 2003; Timperley & Phillips, 2003). Several studies (Dickie, 2011; Luke & Freebody, 1999; McNaughton, 2002) documenting Pasifika's success has taken on multiple perspectives focusing on literacy as a social practice and social contexts such as the family, home, church, and community (Allen, Taleni & Robertson, 2009; Dickie, 2011; Siope, 2011; Spiller, 2012).

Si'ilata (2014) argued that Pasifika's success needs to be considered holistically, recognizing students' multiple worlds. She writes that success "is not only about the

individual but also reflective of the success of the family and the community from which they come" (p. 2). Ideally, the valued knowledge of their family/community domains and school is necessary to be deemed successful in a Pasifika context. For Samoan students, success can be interpreted as having valued knowledge from their social and cultural contexts that will enable them to succeed in the classroom (Dickie, 2011; Dickie, & McDonald, 2011; Duranti & Ochs, 1993). MESC's vision for education stipulates a "quality holistic education" that recognizes and realizes all participants' spiritual, cultural, intellectual, and physical potential, enabling them to make fulfilling life choices (MESC, 2021, p.10). To achieve Samoa's vision for successful learners, all school principals and teachers must recognize that Samoan and English should be taught systematically, using an approved bilingual method and literacy programmes to ensure consistent teaching and learning of Samoan and English throughout primary levels of schooling (MESC, 2013a). In unpacking this vision, the MESC curriculum integrates elements of religion, culture, and health using language(s) of Samoan and English in teaching and learning as tools to develop intellectual potential. Amituanai-Tolua, McNaughton and Lai (2009) claim that children who have English as a second language but who are well-grounded in their first language (L1) can transfer skills from (L1) to enhance (L2), particularly in reading. Therefore, teachers must have a high consistency between pedagogical practices (teaching and learning process), core cultural values, beliefs, aspirations, attitudes, and understanding of Samoan students (Pereira, 2006).

Language "is a measina (treasure)," a fiber (*fau*) that carries historical knowledge, forming the social, spiritual, and cultural values that are intertwined in the "utuvagana (words) that are deep in meaning" (Wilson, 2017, p.10). When learners, "language, cultural values, beliefs, and practices are aligned to schools' cultural dispositions, academic achievement gains are higher" (Smaill, 2018, p.6). This valued knowledge

and cultural understanding of literacy will enable Samoan learners to succeed in their families and communities (Faamanatu-Eteuati, 2020; Si'ilata, 2014; Vaai, 2006).

In summary, educational success in Samoan schools requires that students learn how to read and write in both Samoan and English and learn about the Samoan culture or *faasamoa*, encompassing knowledge of one's identity, family heritage, and spiritual and community values as part of one's upbringing (MESC, 2013b). In the next two sections, I set out the Samoan and English contexts for literary achievement.

Literacy achievement: Samoan context

Literacy achievement in Samoa is a priority focus under the Education Sector Plan 2019-2024 and Corporate Plan 2021-2024 of MESC. Literacy achievement measures both Samoan and English literacy at the national level for selected primary year levels. Samoan literacy is assessed at the national level for years 2, 4, 6, and 8, while English literacy is assessed at years 4, 6, and 8. Evidence from national primary assessments shows that reading achievements in Samoan for Year 2 in 2020 show 81% achieved L3 [proficient] & L4 [exemplary], described as working towards expected levels, an 18% increase from the previous year (MESC, 2021). Overall English achievement rates are disproportionately lower across the national levels than Samoan. Despite low student achievement in English literacy, MESC strongly emphasizes that students will exceed in English if first language skills are well established. This approach draws on current literature (Garcia, 2003; Sweet & Snow, 2003) that argues for the importance of first language development in supporting second language acquisition for second language learners.

The Samoa Early Graded Reading Assessment, an initial measurement of how well children learn to read and write in the Samoan language in the first three-year levels, provides an overview of Samoan students' literacy at the regional level. Data reveals

that 96% of students in Year 1, 72% in Year 2, and 50% in Year 3 could not correctly answer a single comprehension question about an orally read passage. The majority achieved well below international reading comprehension benchmarks (World Bank, 2017). The data further suggests that a breakthrough point for reading fluency and comprehension for years 1- 3 "will be much later than Year 3 for the majority of students, thus compromising the ability of students to cope with content and the curriculum in upper grades" (World Bank, 2017, p. 12). A breakthrough point in reading fluency and comprehension is measured as students "who can comprehend 80% of the text read" (World Bank, 2017, pp. 50-51).

The SEGRA report further notes that teaching pedagogy and assessments had the most significant influence on reading fluency scores, while classroom activities focusing on writing, spelling, and word building exercises had the most significant association with improved overall reading fluency (ORF). Findings further indicated that greater fluency and comprehension in *gagana* Samoa are associated with students having books and other reading materials at home (World Bank, 2017). Reading materials at home contributed to an average increase of 8 correct words per minute. Home- language practices mentioned in the report concur with findings from several Pasifika research studies (Fletcher et al., 2009; Si'ilata, 2014). The studies reiterate that learning is likely to be enhanced "when Pasifika values, language identities, and cultural knowledge were implicit in teaching and learning practices" (Si'ilata, 2014, p. x).

The underachievement of Pasifika learners has been linked to learners' home environment and bilingualism (McComish et al., 2008). A mismatch between the home and school is highlighted in other studies (Biddulph, Biddulph & Biddulph, 2003; Ministry of Education, 2004). Contesting this view are studies (Anae et al., 2001, Dickie, 2008; Si'ilata, 2014) which argue that schools often fail to access the cultural

capital of their Pasifika learners. Therefore, schools do not value the out-of-school literacies students bring into the classroom.

There is a lack of literature on factors contributing to students' underachievement in Samoan literacy in a Samoan context. This study aims to contribute to this literature by exploring the home literacy practices of students by examining teachers' perceptions to inform classroom language teaching in *gagana* Samoa.

School Literacy (Samoan context)

The definition of literacy has undergone a radical transformation over the years and continues to be debated even in recent times (Limbrick & Aikman, 2005). The Ministry of Education (2003, 2004) provides a clear definition of literacy as “the ability to understand, respond to, and use written language forms required by society and valued by individuals and communities” (Ministry of Education, 2005, p.19). It requires learners to master the three aspects of reading and writing: learning the code, making meaning, and thinking critically (Luke & Freebody, 1990,1999).

In the Samoan context, literacy is "having the ability to read and write and learn about the Samoan culture, instill beliefs in family heritage, religious and village upbringing" (MESC, 2013a, p.10). When teaching Samoan literacy, four aspects are considered critical, *gagana* (language), *fatuga* (compositions), *fatinoga* (writing), and *aganuu* learning about the Samoan culture and culture values (MESC, 2013a). The four basic language skills of listening, speaking, reading, viewing, and writing is essential aspects of school literacy for teaching Samoan and English literacy (MESC, 2013a, 2013b). Aspects of *gagana* (language), for example, macrons and glottal stop, semantic or meaning, syntactic or structural cues; *fatuga* (composition) such as storytelling, myths and legends, poetry, songs, recital of verses, and oratory speeches must be used in vocabulary knowledge. For teaching writing (*faatinoga*), spelling and brainstorming

ideas are essential. Of foremost importance is learning about the Samoan culture and cultural values (*aganuu*), of which service, respect, and entertainment are essential (MESC, 2013a).

A clear distinction between Samoa and New Zealand school literacies indicates that Samoan school literacy is code-based (Valentine, 2014). A coded-based approach is described as teaching practices that include sounding out words, phonological awareness, pronunciation, spelling, memorization, reading new words in isolation, and accuracy when reading words within sentences. Building on this approach, Tunmer, Chapman, and Prochnow (2004) argue that explicit phonics teaching is necessary to help students in word decoding. McNaughton (2002) emphasizes the importance of text-connected teaching by teaching phonics in isolation and incorporating it into meaningful text. Others argue (Dickie, 2010; McNaughton, 2002; Si'ilata, 2014) that Samoan literacy reflects memorization, recitation, choral reading, metaphor, song, dance, or oratory. According to Tuafuti (2000 as cited in Valentine, 2014), "literacies for some cultures are different," for some, it is about reading and writing, abstract thoughts, rational and critical thinking; for others, it is about oral language, and transmission of beliefs, values, and knowledge" (p. 16).

There are other views of literacy that have "become future-focused and richer" (Limbrick & Aikman, 2005, p. 10), recognizing practices of diverse communities influenced by social-cultural experiences and expectations (Gee, 2000). According to Cunningham (2012), literacy can also be culturally determined based on the "value different cultures place on reading, writing as well as the way they are practice" (p.48). For Samoa, literacy activities occur within the home and church and relate to the culture highlighted in the Samoa communities of socialization model discussed later in this chapter. Cunningham (2012) further provides examples of Samoan literacy as:

For Samoan children, it may include memorization of significant passages of the Bible in preparation for tauloto, written Sunday school exams, reading the Bible in Samoan, and family prayers. Church literacy activities serve a dual purpose. Firstly, they are a means of maintaining the Samoan language through reading and writing, and secondly, they preserve and pass on traditional cultural values. In contrast to the goals of church literacy, which are to preserve and maintain the language, school literacy practices tend to focus on developing an analytical approach to the text. (p.48)

Pasifika students' attitudes to reading and their opportunities to learn in a classroom context are discussed in the Ministry of Education (2015) report. The study involved 39 percent of Year 4 and 37 percent of Year 8 Pasifika students accounting for 13 percent of the national sample for these year levels. The project used the 2014 English reading assessment as part of the National Monitoring Study of Student Achievement. Key findings suggest that Year 4 students' attitudes to reading were higher than Year 8, and girls had a higher average attitude to reading than males. However, when measured against the Knowledge and Application of Reading in English (KARE), students' achievements were lower than the national samples. Significant relationships are evident between achievement and reading in their own time, showing that student's average scale scores increased with the amount of time spent reading.

Time spent reading echoes the Samoa Early Graded Reading Assessment report (World Bank, 2017), indicating that greater fluency and comprehension in Samoan are associated with students having books and other reading materials at home. This report further notes that overall reading fluency for Samoan students who participated in the SEGRA attributes to teaching pedagogy and assessments, classroom activities focusing on writing, spelling, and word building exercises (World Bank, 2017). Both the SEGRA (World Bank, 2017) and Pacific Islands Literacy and Numeracy Assessment (Pacific Community, 2019) reports highlight that teachers' have the most influence in

addition to family and community involvement in improving Samoan students' achievement. Several studies by Hattie (2003, 2005) argued that students' homes, schools, principals, peer effects, and teachers contribute the most significant variance to students' achievement at school.

Family and community factors can influence literacy outcomes for Pasifika learners, emphasizing the role of teachers to make Pasifika values, language, identity, and knowledge of their cultures part of their teaching and learning practices (Si'ilata, 2014). The concept of teachers knowing their students implies that cultural self-efficacy is essential to understanding challenges learners face. Teachers' perceptions and understanding of learners play a critical role in influencing teacher practice. Teachers' beliefs and practices can have both a positive and negative impact on students' achievement. Their willingness to use their student's social and cultural contexts to shape teaching, interaction, and learning is pertinent.

A sociocultural perspective of literacy

Literacy practices are developed by students in multiple ways and embedded in social contexts. Literacy is a skill and a set of rules that define understanding, critical thinking, creating meanings, and acting on those interpreted meanings. Luke and Freebody (1999) describe literacy as a "malleable set of cultural practices that are shaped and reshaped by different and often competing ideas, thoughts and cultural interests" (p. 5). Literacy practices are embedded in social contexts. Contexts include the family, home, church, school, and community (Dickie, 2011; Luke & Freebody, 1999; McNaughton, 2002). These sites play a critical role in a child's learning and development.

Samoan literacy can be interpreted as literacy practices that are socially constructed (Dickie, 2011; Luke & Freebody, 1999; McNaughton, 2002) and are shaped by

different thoughts and cultural interests. Traditionally in Samoan society, literacy was rooted in oral traditions rather than written language forms. Dickie (2010) explains that the value attached to oral language is seen in the "degree to which memorization and performance are valued as being integral to literacy practices" (p. 27). Suppose language is connected to cultural values and beliefs within social settings. In that case, meaningful literacy practices are embedded in the social interactions in cultural community activities in which students take part (Dickie, 2008). A *faasamoa* communities of socialization model discuss how students acquire language in a Samoan sociocultural context. The model explains that children's cognition is shaped by their social, cultural, and historical experiences and backgrounds (Luke & Freebody, 1999; McNaughton, 2002).

Faasamoa communities of socialization

In framing this research, the concept of *faasamoa*, or the Samoan way of life, is used as a sociocultural lens. *Aganuu*, or culture, mediates social and cultural learning activities (Aiono, 1996). Recent studies by (Dickie, 2008; Loto, 2016; Si'ilata, 2014; Tagoilelagi, 1995; Tuafuti, 2000; Valentine, 2014) have explored literacy practices within the social context of the home, church, and culture. Literacy is constructed and developed in the *aiga* (home/family), *aulotu* (church), and *nu'u* (community). Stemmed from the findings of these studies is the concept of "communities of socialization" constituting the home, church, and villages. Weaving the concept of communities of socialization and *faasamoa* as the Samoan way of life; has allowed the researcher to integrate a cultural model labeled as Samoan communities of socialization, illustrated in Figure 1 and discussed below.

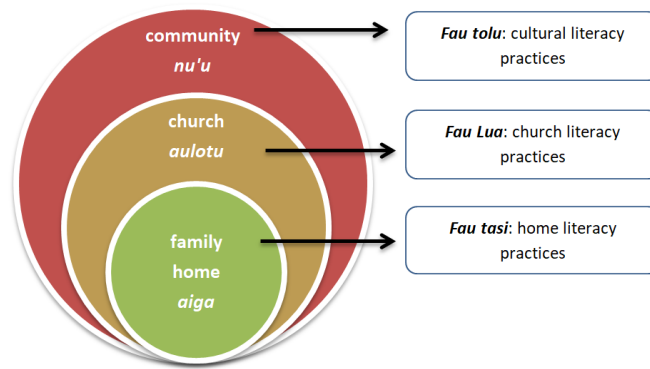


Figure 1 Faasamoa Community of Socialization

The *faasamoa* community of socialization (FCS) model has its genesis in the sociocultural theory of Vygotsky (1978). The FCS model reflects how Samoan children socialize within the context of home, church, and villages contributing to the knowledge of literacy they enter into schools. The communities of socialization are the home, church, and villages. Three *fau* or cords represent the literacies of home, church, and village, which make up the rope of literacy in a Samoan community of socialization. McNaughton (2002) argues that children have already developed diverse knowledge in language and literacy before they begin school, shaped by home, family, and community experiences. The *fau* "languages" from students' communities of socialization form knowledge with which students enter the classroom context.

Fau tasi/ home literacy has been argued in several studies as the primary agent of socialization of Pasifika children, including Samoans (McNaughton, 2002; Waite, 2001; Wilson, 2017). Family is the "site of linguistic socialization where children learn the forms and functions of their language, and the maintenance of a language relies heavily on the family" (Wilson, 2017, p. 37).

Fau, lua/church literacies, explored in studies such as Dickie (2008), Duranti et al., (2004), Loto, (2016), Tagoilelagi (1995), and Valentine (2014) emphasized the role of the church and the enduring influence of the pastors' schools as a site for literacy learning. There is a significant link between literacy and church, with the latter acting

as a mediator of literacy for Pasifika communities and people (Dickie, 2008).

Amituanai-Toloa (2005) wrote, "Culture and religion play an important role in Samoan student's prior instructions and background knowledge which influence cognition in their perception of comprehension of texts" (p. 29).

Fau tolu or cultural literacies look at the uniqueness of belonging to a family, village, genealogy, language, and culture, representing the Samoan way of life which looks at the wholeness and not the individual. Alefaio (2019) explained, "a person does not exist as an individual; it is the relationship with other people that drives a sense of wholeness and uniqueness of belonging to a family, village, genealogy, language, and culture" (p. 21).

Significantly, culture and first language influence how people construct knowledge and make meaning. The three *fau* are discussed further in the following sections, making connections between the (FCS) model in Figure 1 and empirical studies.

Fau tasi-Home Literacy Practices

Street's (1995) social view of literacy is a framework that applies to this study, arguing that literacy is a social practice. Literacy knowledge is tied to students' cultural and social identity, emphasizing the values, beliefs, and languages that students identify with (Pahl & Roswell, 2005). Several studies, for example (Dickie, 2008; Duranti et al.; 1993; Tagoilelagi, 1995; Tuafuti, 2000) investigated home literacy practices for Pasifika learners and concludes these practices influence students' achievement in school literacy teaching (Fletcher et al., 2008).

Samoan children gain knowledge through watching, listening, and practicing (Tagoilelagi-Leota, 2017). Observation is a learning tool for Samoan children associated with memory development through continuous repetition (Gaskins & Paradies, 2010). Children learn through talking; some examples provided include

children being talked to, talked at, talked with to *a'oa'i* (discipline) and *faatonu* (to advise) and *a'oa'o* (to learn). As an oral culture, traditions are passed down to generations by word of mouth or through the art of storytelling or *fagogo* (Tagoilelagi-Leota, 2017). *Fagogo* is a form of cultural family narrative for telling and retelling myths, legends, and fables. Often told by grandparents or parents and are translated to generations through word of mouth. According to Duranti (1992), 'codification' is where ways of acting and knowing are culturally codified by language, gestures, and gaze and are channeled by voice, body, and sight (Duranti, 1992, p. 657). Storytelling is not just telling stories but explanations of the why and how events occurred.

Narratives and stories involve thinking and contextualizing the information we process. Oral language practices are an essential early literacy skill that can impact students' later learning in schools (Tagoilelagi, 1995; Tagoilelagi-Leota, 2017).

Lilomaiava-Doktor (2020) discussed the significance of oral traditions and storytelling and described oral traditions as encompassing various genres such as proverbs/*alaga'upu*, fables/*fagogo*, comedies/*faleaitu*, songs/*pese*, chants/*solo*, poems/*tauloto*, myths and legends/*tala o le vavau*. These "stories exemplified narratives of love, respect, passion, betrayal, adventure, and tragedy intertwined with memories, emotions, and individual and collective identities" (p. 122).

Dickie's (2008) study investigated students' perspectives of how they appropriate literacy knowledge through information from cameras and journals on their practice. The study involved 14 Pasifika students (mostly Samoan) ages 11 and 12 years, teachers from the schools, and three adult Samoan church representatives. Findings illustrated how students socialize in the family, church, and neighbourhood sites. There are overlapping values and conflicts relating to popular culture between family, church, school, neighborhood, and within family sites. One key finding suggests that the most

valued feature of students' practice between family and church is the use of the Samoan language.

Valentine's study (2014) investigated Samoa parents and their primary school children's experiences and perceptions of learning to read the Bible and the role this play in-home reading practices. The study examined the experiences of Samoan parents reading and the influences these experiences have on children's home reading practices. Findings indicate strong cultural reading values and practices in place for Samoan parents. The practices used are formed from their own experiences and memories of learning to read as children in Samoa. Valentine's findings concur with reading practices and cultural values identified in the literature on Samoan literacy (Duranti et al., 1993; Duranti et al., 2004; Tagoilelagi, 1995; Tuafuti, 2000). McNaughton (1995) draws on the importance of families in constructing important social and cultural messages for young children to learn written language. He emphasizes that these messages help children develop ideas and values about literacy that are linked to personal and cultural identity. When teachers respect and understand students learning backgrounds, opportunities for making effective connections to school literacy can be realized (Dickie, 2011).

Fau Lua- Church literacies

The church's role and the enduring influence of pastors' schools as a site for literacy learning have gained momentum in Pasifika-focused research (Dickie, 2008; Duranti et al., 2004; Loto, 2016; Tagoilelagi, 1995; Valentine, 2014). Tagoilelagi (1995) investigated storybook and Bible reading activities in Samoan families from Samoa and New Zealand. A total of eight Samoan families from South Auckland and ten from Samoa were observed, and eighteen children between three and four participated. Reading activities observed were: standard text, unfamiliar, and the Samoan Bible. Findings show that all eighteen families used one or more of the six different routines: routine/performance routine, narrative question routine, reading routine, display

question routine, tag question routine, and child initiating routine. In Bible reading, all families used the *tauloto* routine exclusively amongst all other routines. The study found that *faasamoa* played a significant role in acquiring preschoolers' literacy skills. Of significance is the connection between literacy learning and church-related methods for teaching and learning. Duranti and Ochs (1993) further highlight the critical role of the church in the literacy acquisition of Samoan children, including writing practices. The *Pi faitau* or Samoan alphabet teaches word sounds and letter identification in Samoan, accompanied by storytelling and writing practices.

Kearney et al. (2008) investigated the literacy practices of Samoan children developed in-home and community contexts to inform the literacy pedagogy of classroom teachers. The study focused on 170 ethnic groups in Australia with a case study of five Samoan children using ethnographic data collection and analysis methods. Findings from this study highlight that a non-alignment between home and schools exists concerning written modes of language between the dominant code at school and language expectations in the home and that of schools. Church sites have the potential to support parents in understanding discipline procedures used in schools. For example, the role of computers as a tool for learning, the importance of school attendance, the importance of developing the Samoan language at home, and support the development of English, and maintaining the cultural tradition of oral storytelling as a home practice (Kearney et al., 2008)

Church activities, therefore, empower the teaching of reading, writing, speaking, and singing practices that exhibit features of classroom literacies (Tuafuti, 2000). Tuafuti further states that teaching reading in the pastor's schools "was not always interactive, but it shared the same language functions and values of school literacy programs" (as cited in Smaill, 2018, p. 15). Heath (1983, as cited in Dickie & McDonald, 2011) reveals similarities between teaching methods used in the church and homes in reading

the Bible, where children recite passages from an early age. Such learning experience is further rooted in reading the Bible in the homes where recitation is practiced with repetition of words, and memorized texts are taught. Dickie (2011) argues that if teachers are aware of students' religious literacy practices, they may see them as strengths that can be incorporated into school literacy.

Fau tolu: Cultural literacies

Culture and *faasamoa* are strongly tied to the Samoan language and play a central role in education. According to Faamanatu-Eteuati (2020), maintaining relationships and cultural values is essential in shaping how Samoans do things. In her study, she adapts the term *faasamoa* by Fairbairn-Dunlop (2001) to mean "the manner of Samoans according to customs and traditions of Samoans (p. 125). These customs, she writes, include the hierarchical community and family structure, including each individual's gendered roles. This hierarchical system referred to as the *faamatai* system, discussed by (Tagoilelagi, 1995) and further noted by (Tagaloa, 1997), highlights a connection among members through respectful cultural relationships. There are five domains to the *faamatai* system: *matai* or chief of the family, *taulealea* or the untitled men, *faletua* or wives of chiefs, *fanau* or children, and *tamaitai* or ladies (Faamanatu-Eteuati, 2020).

Pouono (2009) looked at the success of community literacy centres in Samoa and provided an example of cultural literacy practices that shape Samoan learners' oratory skills. Pouono cites the views of Taupi (2010), who claims that the role of chiefs in disseminating oral skills in Samoan through (oratory speech) learned by listening and not reading is a cultural tradition. She quotes, "the intricacies of the oratorical skills are perfected by listening to other chiefs" (Pouono, 2009, p. 21). Another example of oral tradition is family genealogy which is orally recorded and memorized.

Tagoilelagi's (1995) study investigating the role of the Samoan Culture (*faasamoa*) in developing children's literacy also notes the importance of the *faamatai* system. In her study, eighteen children ages three and four from ten families in Samoa and eight from South Auckland were observed in storybooks and Bible reading activities in their homes. In connection to Samoan culture, her study emphasizes the importance of the *faamatai* system; she writes, "The fact that Samoa is a communal-based society, each village revolves around the authority of the chiefly system *fa'amatai*" (p. 19). She further states that children are exposed to formal ceremonies in the village or community where they absorb knowledge through observation. Likewise, children learn new contents of the Samoan language, which become part of their daily oral routine. This knowledge, she claims, is the core of social competence in a Samoan community. Furthermore, children learn appropriate behaviour by interacting with people within the *fa'amatai* system. Participation in these culturally organized activities helps children acquire new ways of thinking.

Knowledge of learners

An essential part of the FCS model discussed earlier is connecting homes, church, cultural and school contexts. These contexts play a critical role in developing knowledge and skills, the spiritual, cultural, intellectual, and physical potential of Samoan learners (MESC, 2021). If teachers understand this about their learners, they are better able to connect (*soso 'o le fau ma le fau*) between out-of-school literacies and school. To do this, teachers need to continuously develop their knowledge of the learners they teach (Si'ilata, 2014). Learner knowledge is essential; teachers must work with what students already know (Reynolds, 1995).

Si'ilata (2014) argues that teachers must know learners' prior knowledge of the first language and their literacy worlds, including the home. This will enable the transfer and connection between texts, language, and literacies and between home and school

(Si'ilata, 2014). To ensure the transfer of knowledge between the home and schools, teachers must recognize and make connections by finding new ways to link students' experiences with new experiences they will encounter in the classroom (Ladson-Billings, 1994; Valentine, 2014). Supported by Nuthall (1999), learners' existing knowledge influences how students make connections with information. If teachers do not address learning and students' prior knowledge, the student may not make connections to the information and therefore hold differing views. Understanding learners' language, families, and cultural backgrounds are foremost important (Luke & Freebody, 1999; McNaughton, 2002).

Understanding literacy requires teachers to know the kinds of literacy and language experiences a child is exposed to, depending on the needs and ways of living within that cultural community (Wells, 1999). These literacy experiences play a critical role in a child's learning and development. When teachers understand, recognize, and value these resources or funds of knowledge by co-constructing them in new ways, the possibility of meeting the literacy needs of Pasifika learners will be more effective (Fletcher et al., 2008; Loto, 2016). It will allow for a smooth transition between the home and school experiences (Hamel, 2003). Teachers must know about diverse learners' motivations, attitudes, and behaviours, such as family support and daily exposure to the target language outside of school, motivation to learn the target language, and time spent on homework which influences language proficiency and learning (OECD, 2020).

Knowledge of the learner and how it can promote positive learning outcomes are explored in some literature (Hawk & Hill, 2002; Hill & Hawk, 2000;). Two particular studies by Fletcher, Parkhill, Fa'afoi, Taleni, and O'Regan (2006, 2008) focusing on Pasifika learners looked at understanding pedagogies and family/community factors and their influence on literacy outcomes. Key findings show that literacy learning for

Pasifika students improves when teachers know about their learner's languages, identities and knowledge and use it as a part of teaching and learning practice.

Students' perceptions

Teacher practice

Quality teaching is pedagogical practices that focus on student achievement and high academic standards for all students (Si'ilata, 2014). Student voices discussing learning experiences that empowered them to learn and succeed offer a source of information that has contributed to knowledge about teacher effectiveness and quality teaching (Fletcher et al., 2008). Hence, "quality teaching cannot be defined without reference to student outcomes" (Alton- Lee, 2003, p. 8).

Findings from (Fletcher et al., 2008) explored influences on Pasifika students' achievement in literacy. They highlighted that besides effective reading programmes, classroom management, school-home and church influences, culturally inclusive contexts, and teacher practice are paramount. Students in the study emphasized the benefits of reading aloud in small groups instead of reading aloud to their peers or in oral circles during guided reading. For writing, low-achieving students regarded writing about their own culture and lives as a more relevant form of topic. Students expressed the importance of giving feedback, and they preferred to be detailed and provided in a more confidential way to avoid embarrassment. Another study by (Fletcher et al., 2009), which looked at Pasifika achievement in literacy and learning, focusing on support and barriers, showed students not being comfortable with taking risks. The risk-taking action is regarded as an essential part of acquiring skills and strategies for reading (Fletcher et al., 2008) was not preferred by students involved in the study.

Alton-Lee and Nuthall (1998) further argue that even in quality teaching, if students are not learning, teaching has failed. Alton- Lee (2003) provides several characteristics of

quality teaching that are relevant to diverse students, including focusing on achieving high student outcomes. Much of these characteristics are reflected in the Dimensions of Effective Literacy Practice by the Ministry of Education (2003) and further contextualized by (Si'ilata, 2014) to shape the Dimensions of Effective Literacy Practice for Pasifika Learners most relevant to this study. Si'ilata (2014) provides aspects of instruction that teachers must use to teach language and vocabulary. One foremost aspect is the use of learners' linguistic and conceptual knowledge to support language and literacy development in English. To teach vocabulary, teachers must focus on form through language and allow opportunities for learners to practice and develop fluency as well as accuracy. Teachers must also use deliberate acts of teaching (modeling, prompting, questioning, giving feedback, telling, explaining, and directing) and strategies for written language (Ministry of Education, 2003).

There are culturally responsive practices that are most relevant to Pasifika students. Culturally responsive teaching has been discussed in studies by (Gay, 2010; Si'ilata, 2014; Valentine, 2014). Defined by Gay (2010, as cited in Si'ilata, 2014), culturally responsive teaching is cultural knowledge, prior experience, and performance styles of diverse learners to make learning more appropriate and effective" (Si'ilata, 2014, p. x). Characteristics of culturally responsive teaching include:

- recognizing the diverse cultures of learners,
- building connections between home and school experiences,
- using a wide range of instructional strategies, and
- empowering the cultural heritage of individuals.

Building on these characteristics, Si'ilata (2014) describes culturally responsive pedagogy as holistic teaching of the whole child recognizing the need to develop the intellectual, social, and emotional by using cultural resources.

Engagement

Some studies have explored factors that influence and contribute to student achievement, including engagement (Gonzalez et al., 2006; Si'ilata, 2014). Student engagement influences students' motivation to learn. Teachers need to understand and use learners' abilities and experiences relating to their language, family, and cultural background as a resource for teaching. When teachers use these funds of knowledge (Gonzalez et al., 2006) in language and literacy learning, connections between new learning and prior knowledge are made.

The Effective Literacy Practice in years 1 to 4 (Ministry of Education, 2003) highlights the importance of literacy learning from a cultural lens. A cultural lens that recognizes students' prior knowledge, experience, and values students bring from home is shaped by their cultural background. In diverse classrooms, cultural engagement is critical, affecting student's engagement and interests in activities ((Dickie, 2008, 2010, 2011). This body of research contributes to Hunter et al.'s (2016) review of findings from multiple studies that examined three themes: language, family, and respectful relationships as enablers or barriers to Pasifika students' success. For example, findings from (Cheung, 2015, as cited in Hunter et al., 2016) showed that language is crucial for cultural identity. The role of teachers in using learners' "Pasifika languages as a valuable tool for learning along with English" is important (Hunter et al., 2016, p.201). When the learner's first language was used and recognized in learning, the levels of engagement increased.

Engaging learners with texts to build vocabulary acquisition will help learners improve their reading comprehension and writing. Learners who enter schools already literate in a first language can successfully acquire a second language by transferring strategies used in their first language to literacy in a second language (Garcia, 2003). Si'ilata (2014) refers to Pasifika texts to motivate learners and build vocabulary acquisition to

support the connection between learning and learners' worlds. To do so, teachers need to provide opportunities that see the transfer of knowledge from home to school in all aspects of teaching, such as reading, writing, listening, and speaking.

Evidence from (Cheung, 2015, as cited in Hunter et al., 2016) also provides strong evidence of family as a tool that shapes positive classroom interactions. Teachers' acceptance of learners' cultural capital affects student achievement, supported by the following studies (Alton-Lee, 2003; Tuafuti & McCaffery, 2005). Hannat's (2013) study affirms the importance of respect within reciprocal relationships reflecting the essence of acknowledging learners' cultural backgrounds and teachers knowing their students. Equitable outcomes for Pasifika students are possible when reciprocal relationships are formed between parents, students, and teachers.

The need to also create a classroom climate where teachers encourage questioning and feedback interaction is essential. Most important is the need for teachers to show affective attributes of respect for learners and demonstrate care, commitment, and passion. In the Samoan context, these attributes include the cultural values of faaaloalo (respect), amana'ia (acknowledgment), faalogo (listening), and alofa (love) (Faamanatu-Eteuati, 2020).

Home and school partnership

The alignment between home and school has been explored in studies by Biddulph, Biddulph and Biddulph (2003), concluding that home and school connections are essential to student success. Cited by Si'ilata (2014), literature on the importance of family and community influences is provided by three of the best evidence syntheses by (Alton-Lee, 2003; Biddulph et al., 2003; Robinson et al., 2007). All three studies build on reciprocal, responsive relationships with families, particularly in contexts where teachers' ethnicity is different from students and their families. Biddulph et al. (2003)

emphasize the importance of shared expectations between teachers and parents as key for students to succeed. While this is the expectation, according to (Fletcher et al., 2009), there are challenges for parents of diverse ethnic groups, indicating the need to find ways to help these parents understand how they can support their children.

In a Samoan cultural context, students live with the broader family, assumed to be immediate and extended, who play a role in supporting their learning. Supported by Tuafuti and McCaffery (2005), parents are the child's first teachers, supporting the views of high achieving students in Fletcher et al. (2008) study who referred to their parents as role models. These students were encouraged to complete their homework and often saw their fathers having an active role in supporting their learning at home; in the same research, students referred to Bible reading in the home to facilitate discussion and reading (Fletcher et al., 2008). Strong school partnerships with students and their families are essential for effective literacy practices highlighted by Si'ilata (2014).

Teacher perception

Teachers' perceptions and understanding matter, as it plays a critical role in influencing teachers' pedagogies. Several studies by (Brynes et al., 1997; Pettit, 2011) have explored factors contributing to teachers' beliefs about students' heritage language. The studies show teachers' personal beliefs, educational background, years of teaching, ability to speak another language, and training in English as a second language influence teacher practice (Fan, 2017). Teachers' "understanding of bilingualism, heritage language and culture can influence heritage language speakers' beliefs and performance" (Fan, 2017; p. ix). Teachers' beliefs can also positively and negatively impact their teaching, actions, and classrooms (Fan, 2017), influencing their goals, interaction patterns, and students (Kuzborska, 2011). Several research by (Alton-Lee, 2003; Bishop et al., 2003; Timperley et al., 2007; Timperley et al., 2010) also highlight that teacher beliefs and actions contribute primarily to student achievement.

In reality, however, a mismatch between home language and school literacy practices exists, as documented in (Hull & Shultz, 2002) study pointing to children's home language and literacy experiences and the kind of experiences they encounter in school. Despite studies supporting and recognizing the home language and literacy experiences children bring into the classroom (Ladson-Billings, 1994), a deficit view towards Pasifika learners still exists. Contributing to views of a mismatch between learners' home language and literacy experiences and schools are studies by (Hamel, 2003; Nock, 2017) that examined teachers' perceptions and teacher expectations (Turner, Rubie-Davies & Webber, 2015). Possible reasons for these perceptions can be linked-to teachers' subtractive views of bilingualism. Alternatively, some views reflect that the first language is not valued (McComish et al., 2008), or Pasifika languages are interpreted as an obstacle to learning rather than an additional resource. Contrasting, Anae, et al. (2001) argue that schools often fail to access the cultural capital of their Pasifika learners.

Several studies on Pasifika learners contest this deficit view (McNaughton, 2002; Thaman, 2009; Timperley et al., 2007), arguing that teachers must make cultural connections with learners and their family's communities. Cultural self-efficacy is enhanced when teachers understand and experience Pasifika learners' culture, language, and values (Loto, 2016). The University of Canterbury Plus Pasifika Initiative involved five European teacher participants (Allen et al., 2009) attests to the importance of teachers connecting and experiencing Pasifika learners' culture, language, and values. Significant development emerged from this project, including teachers' conceptual transformation by being more aware of the Samoa way of life and learners; change in teaching strategies using knowledge of the Samoan culture, improved teacher and student relationships as well interaction with families and communities (Allen et al., 2009). A key finding is that teachers with solid cultural efficacy are likely to positively

affect students' motivation and achievement. Knowing learners' cultural and social worlds to establish a caring learning environment is critical (Si'ilata, 2014). If schools and teachers do not value out-of-school literacies, particularly home literacy practices students bring into the classroom; it can contribute to teachers' low expectations of learners (Smaill, 2018).

Seng (2018) explored the 6 Cambodian early childhood teachers' perceptions, knowledge, and experiences of play, focusing on how they have impacted teaching practices. The study was qualitative using semi-structured, individual interviews and focus group discussions. The findings highlight that teachers' childhood experiences with play partly influenced their perceptions and understanding. Other factors influencing teachers' perceptions include qualification and training. Fan (2017) examined teachers' beliefs and classroom practices related to students' heritage language and culture. The study involved thirty-nine teachers, three principals, and one school counsellor in three elementary schools in Iowa. Key findings suggest that teacher participants viewed heritage language and culture as beneficial in supporting academic progress. Teachers' beliefs were related to classroom teaching practice; for example, teachers who had a positive attitude towards heritage language and could speak another language were more receptive to heritage language. Fan (2017) argues that professional development and training on heritage language can help change teachers' beliefs.

Capacity building

There is a vast body of international literature on effective literacy practices internationally and in New Zealand classrooms (Alton-Lee, 2003; Lautusi, 2016; Nye & Konstantopoulos, 2004). Recent studies show that teacher quality is the main school-based predictor of student achievement. Several “consecutive years of outstanding teaching can offset the learning deficits of disadvantaged students” (World Bank, 2001,

p. 2). According to Timperley et al. (2007), when teachers reflect on their practice and are willing to change what they do by identifying their professional needs, deep knowledge is developed.

Very little is published about professional development and training in Samoan literacy. However, teacher capacity building is a priority area in the Education Sector Plan 2019-2024, and policy around teachers' professional development is now in place (MESC, 2011). The lack of Pasifika and Samoan empirical studies that establish links between teachers' professional learning and improved student outcomes has shifted research focus to cultural-linguistic and responsive teaching (Gay, 2010; Si'ilata, 2014). Contributing to this body of literature, for example, are studies by (Dickie, 2008; Loto, 2016; Si'ilata, 2014; Smaill, 2018; Valentine, 2014), recognizing culturally responsive teaching for diverse learners in diverse classrooms.

Si'ilata's study (2014) investigated the role of teachers and leaders in connecting worldviews, language, literacy practices, and experiences of their homes with the valued knowledge of school literacy practices. The study was a mixed-method case study of five effective teachers who were part of a national literacy professional development project to raise student achievement in English literacy. Findings suggest that Pasifika teachers can teach learners effectively by employing ways that connect with and build on their specific languages, cultures, and identities in order to become literate at school. In particular, teachers need to use inquiry-focused, collaborative, and success-oriented teaching and learning that is culturally responsive to learners and their families/aiga (Si'ilata, 2014).

In a classroom context, McNaughton (2002) and (Fletcher et al., 2008) highlight the importance of Bible reading and recitation of texts in the church and home as a basis for decoding text in classroom instructions. However, he cautions that the method of

recitation can be problematic "when students are required to evaluate and make inferences when comprehending texts" (Fletcher et al., 2008, p.7). A variety of strategies must be effectively used in the classroom to develop students' comprehension. Tunmer et al. (2004) suggest that strategies alone cannot support literacy instruction. Teachers need research-based knowledge to implement instruction, including identifying readers and differentiating instructional needs. Teachers must also have knowledge both in content and pedagogy to implement effective reading instruction methods to prevent reading failure (Arrow et al., 2019; Snow et al., 2005).

Systematic instruction is vital in improving learners' reading in *gagana* Samoa.

Research on teacher knowledge (Luke & Freebody, 1990, 1999; Ministry of Education, 2005) emphasizes the need for teachers to have a strategic level of literacy-related pedagogical content knowledge. Teachers need explicit and systematic instruction in decoding and reading comprehension skills for students in early grades (World Bank, 2017). Chapman et al's. (2018) longitudinal study examined professional learning and development (PLD) workshops for teachers of New Entrant/Year 1. This study concludes that PLD programmes focused on developing teachers' knowledge of effective literacy teaching are necessary to support learners with skills in reading and spelling.

Connecting the *fau*: languages

Making connections: home and school literacies

Factors contributing to Pasifika students' underachievement in literacy have been informed by findings from studies (Amituanai-Toloa et al., 2009; Samu, 2006; Si'ilata, 2014) exploring learners' home language and literacy experiences each child brings into school. There is a lack of research regarding factors contributing to Samoan students' literacy achievement in a Samoan context. Research situated within a social, cultural perspective (Dickie, 2011; Dickie, & McDonald, 2011; Loto, 2016; Valentine, 2014)

provides insights into why home literacy practices are significant and how it closely aligned with school literacy learning.

Valentine's (2014) study draws a close connection between home literacy practices and school literacy, focussing on parents' literacy experiences. The findings highlight that Samoa parents' reading practices and strategies who had experience in Samoa for learning to read were used to teach their children living in New Zealand. These include "...decoding, rote learning through memorization and a strong emphasis on recitation employed by parents to teach their children" (p. 84). According to Valentine, these strategies used by parents to teach reading in the home are used by primary schools to teach reading. Reading acquisition throughout the home, church, and school sites was strongly influenced by the *faasamoa*, cultural values, and beliefs.

Dickie (2008) study of fourteen years seven and year eight students from a Pasifika background, including Samoans, focuses on students' interpretation of literacy sites, uses, and practices for literacy within those sites. Findings reveal that literacy occurred in all three sites, family church, and neighbourhood, in a complementary way that facilitates students' learning. Most importantly, the shared values and pedagogies for literacy learning are most prevalent between the family and church sites. A most distinctive feature of a shared value was the use of the Samoan language; features teachers need to draw on to further facilitate students' literacy acquisition in schools. Dickie argues that there is a clear connection between church and family uses of literacy and practices; between these sites and that of the school, language remains the strongest out of school literacies that should be incorporated into school programmes.

A study by Dickie and McDonald (2011) investigated factors contributing to Samoan pupils' underperformance and whether it is related to a mismatch between church family literacy and school literacy. The study highlights that church and family values

and practices are jointly involved in maintaining the Samoan culture and language. They argue the sites of "...church, family and school share aspects of curriculum, values, and pedagogies that contribute to cultural maintenance (p. 30).

A recent study by Faamanatu- Eteuati (2020) that looks at Samoan teachers' classroom behaviour experiences states that teachers' attitudes and perceptions can set the climate for a classroom environment that facilitates students' learning. This study draws on the *faasamoa* relationship between the teacher and the students. In line with the principles of teaching gagana Samoa, "the cultural values of *faaaloalo* (respect), *amana'ia* (acknowledgment), *usita'i ma faalogo* (listening well and obedience), *ma le alofa* (love) are implicit between the teacher and the students" (p. 12). The importance of the teacher-student relationship implies that the relationships between children and family members are based on *faaaloalo*. Constricting this, when teachers do not provide an inclusive and friendly environment, students are unlikely to perform their best and may later drop out.

This area is yet to be investigated for Samoan learners in Samoa. This study will add new information to draw research closer to identifying how this connection is enabled through teachers' perceptions and classroom literacy teaching. The role of teachers becomes critical if the home literacy practices of students are to be lived, heard, and seen in school programmes.

Summary

This chapter provides an overview of the literature that contributes to understanding how literacy practices are not limited to the context of the school but are embedded in social contexts such as family, home, church, and community (Dickie, 2011; Luke & Freebody, 1999; McNaughton, 2002). The development of literacy knowledge is associated with students' cultural and social identity, including values, beliefs, and

languages (Pahl & Roswell, 2005). The *faasamoa* community of socialization model reflects the home, church, and village contexts where socialization occurs for Samoan children. The literature supports the claim that literacy practices are used in students' homes. In Samoa, the most significant feature of students' practice between family and church is the use of the Samoan language (Dickie, 2008).

The role of religion and the church in influencing literacy learning is significant. As a community of socialization, the village provides learning opportunities through oral, listening, and practice of *faasamoa* that builds on the importance of "wholeness" and not as individuals (Alefaio, 2019). These literacy practices reflect a code-based literacy approach of Samoan literacy practices such as recitation, chanting aloud, memorization, choral reading, imitation performance, oral reading, songs, and dance.

However, despite literature on Samoan teaching practices in primary schools and ideology that reflect *faasamoa* perspectives, there is very little known about the relationship between home and school literacies in Samoa. This forms the basis of my primary research question what are teachers' perceptions of learners' home literacy practices students bring into the classroom? In addition, the study seeks to identify examples of a) home literacy practices and b) ways teachers build on these home literacy practices when teaching *gagana* Samoan literacy?

This study contributes to the small body of research on Samoan students' home literacy practices and how it informs classroom teaching in *gagana* Samoa. I intend to use findings from this study to support the development of effective literacy practices for teaching literacy at primary schools in Samoa.

Chapter 3 Methodology

This chapter begins by describing the methods used to answer the research questions.

The primary research question examined teachers' perception of learners' home literacy practices students bring into the classroom. The second primary question is: What are some examples of observed home literacy practices? Furthermore, how do teachers build on these home literacy practices when teaching Samoan literacy?

Theoretical Framework

The study adopted a qualitative, interpretive inquiry approach. Qualitative studies look at "exploring and understanding the meaning individuals ascribe to a human social problem" (Creswell, 2014, p. 32). The study is qualitative as it explored teachers' perceptions of the home literacy practices students bring into the classroom by interpreting teachers' beliefs. An interpretive inquiry approach was used to understand further how teacher participants in this study make meaning of home literacy practices for classroom teaching (Smaill, 2018). One characteristic of the inquiry approach is that the researcher is used as an instrument for data collection to "uncover concealed meaning in the phenomenon" (Faamanatu-Eteuati, 2020, p. 70).

The interpretive inquiry approach looks at how humans create their own "meaning of situations, depending on their own set of experiences and unique perspectives of the world" (Smaill, 2018, p. 34). As an interpretive inquiry approach, qualitative methods such as observation and *talanoa* were used to investigate "meanings, actions, non-observable and observable phenomena, attitudes, intentions and behaviours" (Cohen et al., 2011, p. 219). Through these methods, the researcher understood Samoan teachers' views, experiences, beliefs, knowledge, and actions in classroom language teaching.

Framed within a social constructivist theory, this study sought to understand how Samoan learners' home literacy practices informed the teaching of Samoan literacy in a

classroom context. The social constructivist interpretive theory holds that learning occurs when individuals are engaged in social activities with each other and their environment (Amineh & Asl, 2015). This theory's two important elements apply to the study: the assumption that human experiences are socially constructed, and that language is an essential system in which humans construct reality (Amineh & Asl, 2015).

Selecting the schools

Purposive sampling was used to select schools for this study. This form of sampling is designed "based on the researcher's judgment as to who will provide the best information to achieve the objective of the study" (Ebeto, 2017, p. 1). Purposive sampling was used to select interested schools for this study due to their availability and willingness to participate (Etikan et al., 2016).

Four schools are required for this study; the following criteria were used. Firstly, the schools must be located on Upolu Island due to geographical distance. Given 116 (96 governments, 13 missions, and seven private) primary schools on Upolu, a second criterion was used to manage this selection. Criterion two was that schools must be teaching *gagana* Samoa in Year 2. All government primary and most mission schools with only one private school use Samoan as a medium of instruction in Year 2. A third criterion was for all eligible schools under criteria 2 to have registered emails with MESCS. Only 40 government schools had active emails; no emails were identified for mission schools and only one from the four private schools. Only one private school used Samoan as a medium of instruction and was selected for this sampling to maximize the difference among the 4 participant schools. Forty-one emails were sent out to the remaining 40 government schools and the one private school calling for an expression of interest using a brochure explaining the purpose of the study translated into both English and Samoan (see Appendix A). The first four schools to express their

interest in the study were selected for participation at this stage. Only eight schools submitted interest via email within a two-week timeframe of all schools sent emails. As an outcome of selection, three governments and one private school were selected after meeting all four criteria.

Contact with Principals

First contact with the principals of the four schools was made via email after their confirmation to participate. Two principals requested further information about the study via email; the other two requested a meeting with the researcher to discuss the purpose of the study a week after they had confirmed their school's participation. After the initial discussions, the principals agreed for the researcher to send Consent forms and Participant Information Sheets via email. Principals signed and sent the Consent forms (see Appendix B) using both email and via mail.

Selection of teachers

Four teachers were selected for this study. Three of the four schools had one Year 2 teachers, and one school had 2 Year 2 teachers. The principals of the three schools choose the Year 2 teachers based on criteria 2, a teacher teaching in Year 2. For the school with 2 Year 2 teachers, the researcher advised the principal to choose one based on their knowledge of the teachers. However, the principal requested that both Year 2 teachers attend a meeting with the researcher first, and following that meeting, the teachers would decide which of them would participate.

Contact with teachers

Letters were sent via the school principal's email for an initial meeting with the teachers in July 2021. An initial meeting was called with the 5 teacher participants; the principals confirmed 3, and 2 were requested by the principal of the fourth school to participate. After the initial meeting, both agreed on one to be selected. The meeting

was held on the 30th of July 2021, where the researcher presented a PowerPoint presentation outlining the purpose and aim of the research. This provided the opportunity to ask questions and seek clarity for further understanding. A critical outcome of this meeting was to confirm teachers' observation schedules for Term 3 (refer to Appendix C). The observation schedule provided slots for teachers to select based on their availability between July and August. After this meeting, the teachers were given time to read the Participant Information Sheet (PIS) and Consent Form (CF) and choose to sign it or take it for further reading before submitting it. All teachers agreed in this meeting and signed the CF (refer to sample in Appendix D) and took the PIS for their reference.

Selection of students

Students are not part of this study but are part of teaching and learning in the classroom. A single criterion used was that students needed to be part of the teacher participant's class. Student numbers are not mandatory as a criterion, and for all four classes, student numbers differ, with the smallest class ranging from 30 to the largest of 45 students.

Contact with students

The Student Information Letter (*Pepa o faamatalaga mo tamaiti*) (refer to sample in Appendix E) was translated in Samoan for students at government schools, while the English version was used for the private school. The forms were printed by the researcher and distributed to the respective teachers of the students. Teachers agreed to inform students about the study and their involvement. The Student Information sheet was distributed to the parents through the teachers.

Contact with parents

The Parent Information Letter was translated in Samoan (*Pepa o faamatalaga*) (refer to sample in Appendix F), printed by the researcher, and given to the teachers for distribution to parents.

Participants

The school setting

All four schools are situated on Upolu Island within the urban area. Three schools are administered by the government, with one privately owned. All four schools are total primary schools teaching Years 1- Years 8. All four schools use *gagana Samoa* as a medium of instruction.

Teachers

Four teachers were selected from the four schools. Teachers were named *faiaoga tasi* (teacher 1), *faiaoga lua* (teacher 2), *faiaoga tolu* (teacher 3), and *faioaga fa* (teacher four). All 4 teachers are experienced, and all taught Year 2 students at the time of the study. Table 1 provides further information for all 4 teacher participants.

Table 1 Teacher Participants

Teacher	Gender	Qualification	Years of service	Years of teaching in the current school	Years of teaching in Year 2	Class roll
<i>Faiaoga tasi</i>	Female	Certificate of Education	30	10	7	47
<i>Faiaoga lua</i>	Female	Bachelor of Education	6	6	6	30

<i>Faiaoga tolu</i>	Female	Certificate of Education	25	10	5	42
<i>Faiaoga fa</i>	Female	Certificate of Education	26	8	5	40

Method

Two qualitative research methods are used in this study: observation and *talanoa*.

Qualitative research is described by Denzin and Lincoln (2008) as "things in their natural settings, attempting to make sense of or interpret phenomena in terms of the meanings people bring to them" (p.4).

The primary question for this study is descriptive and seeks to explore teachers' views of home literacy practices. The question focused on investigating teachers' perception of home literacy practices students bring into the classroom. This question intends to seek educational phenomena not well understood (Anderson & Arsenault, 2005). This study investigates teachers' perceptions of home literacy practices for classroom language teaching. The *talanoa* method is appropriate to use with Samoan teachers' views to gain insight into their ideas, beliefs, views, and perceptions. Identified as a Pasifika methodology (Naufahu, 2018; Otunuku, 2011; Tuafuti, 2011), *talanoa* is a form of conversation, a talk, an exchange of ideas or thinking, whether formal or informal (Vaioleti, 2006). Valentine (2014) describes *talanoa* as "a personal encounter of where people story their issues, their realities, and aspirations" (p. 21). Using a *talanoa* approach in the interviews gave the participants ownership of the discussions giving meaning to their views and perspectives. A key characteristic of qualitative research concerned participants' perspectives (Denzin & Lincoln, 2008).

The two secondary research questions sought to identify examples of 1) home literacy practices observed in the classroom and 2) how teachers built on these practices when

teaching Samoan literacy. Both questions are explanatory, looking at examples of teachers' home literacy practices and how teachers build on these practices in classroom language teaching. The use of observations for data collection to answer the secondary questions was relevant. Observations were appropriate for collecting data to answer the research questions as they allowed the opportunity to gather 'live' data from natural settings (Loto, 2016). Observations are pertinent in negotiating meaning to understanding participants' views and attitudes. All twelve observations (3 observations per teacher) occurred in a Year 2 classroom during Samoan literacy lessons. Observations were conducted using an observation timetable (per sample in Appendix C).

Data sources

Observation

Observations are defined as a "direct method of qualitative research to record human behaviour as they occur-by watching" (Clifford et al., 2008, [as] cited in Smaill, 2018, p. 17). Observation aims to gather "authentic, live data as it naturally occurred in classroom settings" (Cohen et al., 2011, [as] cited in Smaill, 2018, p. 41). The primary purpose of the observations in this study was to identify examples of home literacy practices students brought into the classroom and how teachers built on these practices for classroom language teaching. The researcher adapted the six information categories in participant observation by Lofland and Lofland (1971) to record observations. These include (1) action, (2) activities, (3) meanings, (4) participation, (5) relationships, (6) and settings. The six information categories were combined to develop the observation data sample (Table 2) to record data collected from observations. The six information categories are reflected in (Table 2: Observation data sample) as follows: teacher instructions (*reflect actions*), student and teacher interaction response and engagement (*to reflect activities, participation, and meaning to student engagement*), and observed

strategies (to reflect relationships between home literacy practices and school literacy teaching).

A total of twelve lessons were video recorded and transcribed. Observation data were documented under the relevant columns (Table 2) below: teacher instruction, student and teacher interaction, and observed strategies.

Table 2 Observation Data Sample

Teacher instruction	Student and teacher interaction response and engagement	Observed strategies
O le aso o le a tatou talanoa i aso o le vaiaso. <i>(Today we are going to talk about the days of the week)</i>	Sit in the following rows and listen!	Whole class teaching
Fesili: Question O le a le aso? (What day is it today?)	3 students raise their hands	
Tuu i luga se lima o se isi, ia tu i luga? <i>(Can someone put up their hand? Ok student 1 stands up since your hand went up first)</i>	Student 1 stands up	
Teacher repeats the question: O le a le aso leni? <i>(What day is it today)</i>	Student 1: O le aso o le aso Gafua <i>Today is Monday</i>	
Toe fai <i>(Repeat)</i>	Student 1: O le aso o le aso Gafua <i>Today is Monday</i>	Repetition of sentence
Lelei tele. <i>(Very Good)</i>		Praising

Fai faatasi (<i>Repeat as a whole class</i>)	O le aso o le Aso Gafua (<i>Today is Monday</i>)	Whole class chanting
Toe fai faatasi. (<i>Repeat again</i>)	O le aso o le Aso Gafua (<i>Today is Monday</i>)	Whole class chanting
Fesili: Question O le a le aso ananafi. (<i>What day was it yesterday?</i>)	Students raise their hands and call out.	
O le a le mea e fai? (<i>What shall you do?</i>)	Student 1: Puts his hand up	Teacher reminds students regarding good manners
O le a le aso ananafi? (<i>What day was it yesterday?</i>)	Student 1: Aso Sa (<i>Sunday</i>)	Student provides a two-word sentence
Toe fai lau tali atoa lava. (<i>Say your sentence in full</i>)	Student 1: O le aso o le Aso Sa (<i>Yesterday was Sunday</i>)	Repetition of sentence out loud

Observations were conducted before the individual *talanoa* sessions. The importance of using observations is that they may reveal issues that participants may feel inclined to discuss during *talanoa* sessions or interviews (Loto, 2016). Observation occurred with each teacher on three different occasions within the classroom. Observations were scheduled over three weeks to ensure minimal disruption to the teacher's regular teaching plans. However, changes to teacher participants' priorities allowed for the rescheduling of observations (See observation example in appendix C). All observations were video-recorded to capture the six information categories identified above.

Each observation was 45 minutes long and focused on reading and writing lessons. Before each day of observation, re-confirmation was sought via telephone from the teacher participants. On the day of each observation, the researcher arrived 5-10 minutes early to familiarize herself with the students and classroom and ensure minimal disruption at the start of the lesson. During this time, the researcher had the chance to have brief discussions with teachers about the purpose of the observation and the lesson's focus. Each lesson began with greetings between teacher and student and researcher – a Samoan protocol referred to as *teu le va*, and values of *faaaloalo* apply in this respect. The researcher was introduced to students and asked to greet them in Samoan.

To avoid disrupting teaching and learning, the researcher used a tablet to video record observations of teachers' instructions, including non-verbal communications. A short debriefing session between the researcher and teacher was held at the end of every lesson. This opportunity was to thank the teachers and express appreciation again as part of *teu le va* and *faaaloalo*.

A total of twelve lessons were video recorded and transcribed. All observation data were documented using (Table 2) to record teacher instruction, student and teacher interaction, and observed strategies.

Talanoa

Initially, semi-structured interviews were planned to gauge teachers' perception, knowledge, and understanding of home literacy practices. At the onset of this research, two trial semi-structured interviews were conducted with the first 2 teachers. The interview's reflected teachers were quite reluctant, refrained from providing adequate answers, and did not respond effectively to questions.

Trial interview questions were checked by my research supervisors, who recommended adopting a more culturally responsive strategy to engage participants. It was agreed that *the talanoa* approach would be used as it was a familiar concept in Samoan that means to talk (MESC, 2021; Tagoilelagi, 1995), but the manner of the talk is based on reciprocal and respectful relationships with formal questions and answer interview (Smaill, 2018; Vaioleti, 2006).

A call for empowering Pacific methodologies, worldviews, values, systems, and ways of sharing knowledge is paramount in the Pasifika Education Research Guidelines (Anae, 2010). According to Fa'avae et al. (2016), "Pasifika methods reflect the lived realities of participants, rather than reproduce what is seen as Western methods of research" ([as] cited in Naufahu, 2018, p. 16). Using a talanoa approach, teachers were invited through open-ended questions such as "can you share your views?" and "what are your views of your student's learning?". All talanoa sessions were audio-recorded, transcribed, and returned to the participants for cross-checking to ensure the accuracy of views.

Data Analysis

Data from observation were analyzed using a thematic approach to identify common themes across observations for all 4 teacher participants and between individual teacher observations. A thematic approach systematically identifies organized patterns of meaning (themes) across a data set (Braun & Clark, 2014).

Observation

All video-recorded observations were analyzed in various stages. Firstly, the observations were viewed and translated into the observation sample as per (Table 2). Three columns were drawn –the first column was teacher instruction (*reflecting teacher actions in providing the lesson*) the second column was (*student and*

teacher/interactions/response and engagement capturing students' responses during activities and teaching) and the third column was observed strategies (this *reflects teaching strategies to identify relationships between home and school literacy*). This is an aspect of qualitative research data analysis that "seeks to identify and describe patterns" (Cresswell, 2014, p. 258, as cited in Smaill, 2018). All observations are recorded in Samoan.

Observation data were viewed and organized under the three columns as per (Table 2). This process reflected patterns and concepts that were used to further identify codes and categories. To identify for codes, data were analyzed using open coding, described as labeling, putting labels on pieces of data (Loto, 2016) between data sets (*individual teachers observation data*) and across data sets (*for all 4 teacher participant's observations*). Observation data when analyzed for each teacher participant revealed similar codes. Analysis of data across data sets for all 4 teacher participants showed patterns and relationships under all three columns provided in (Table 2).

Selective coding was used to make links between codes across all twelve observations. The purpose of using selective coding is to "bind codes into a core idea, or theoretical code" (Loto, 2016, p.42) and to use appropriate codes for categorizing observation data.

A set of codes were generated and organized into emerging themes. Themes were then organized into sub-themes to reflect observable behaviour and action that relate to the research questions for the study. All observation samples used in (Table 2) were shared with teacher participants for validation and comments. No further comments were received after a week.

Talanoa

Data from talanoa sessions were analyzed using a similar coding process employed in the observation data analysis. Talanoa was used to seek teachers' perception of home

literacy practices and to validate teacher and student actions obtained from observation data. Data was transcribed using an open coding approach where meaningful phrases, keywords, and sentences were analyzed into codes (Marshall & Rossman, 2016).

A review of codes was conducted to identify patterns of overlap or links (Loto, 2016). Where codes overlap, these were merged to form new codes, whereas codes link these were merged to form common codes. Core ideas and codes from talanoa were then linked to themes, obtained from the observation data.

Ethical considerations

The study followed the Guiding Principles for Conducting Research with Human Participants (University of Auckland Human Participants Ethics Committee, 2013) and The Pasifika Education Research Guidelines (Anae, 2010). In line with these requirements, approval was sought from the relevant regulatory bodies of the participating schools. The principals selected the participating teachers from their respective schools. Teachers were informed through the PIS and gave their consent voluntarily. Similarly, parents were informed through the PCF distributed by the teacher participants.

The teachers discussed the purpose of the study with their students. All students received copies of the Student Information Sheet and Parent Consent Forms, with three schools that requested the Samoan translation version and one that requested both English and Samoan. Through the Student and Parent information sheets, parents were informed that the study would focus on the teacher and that the student's work would not be used. All consent forms from Principals and participating teachers were collected and stored by the researcher in a locked filing cabinet.

One of the main challenges of this study was the confidentiality of information, especially when observing teachers teaching. Issues of "confidentiality can be centred

on the concern that their personal and family information might be inappropriately exposed and thus bring personal shame" (Anae et al., 2001, p. 40). To ensure that participants' contributions remained confidential in the reporting of data, pseudonyms for teachers were assigned (*faiaoga tasi, lua, tolu, and fa*), and no students' names were used in the observation data. In addition, information that would identify the school's name or specific geographical location was omitted from the data. Participants were assured that their contributions would be treated with confidentiality. Access to their data was restricted to the researcher and two supervisors.

All participants were assured that information, including the observation and talanoa transcripts, would be shared with them for their feedback before it was finalized for use in this study.

Chapter 4 Findings

Chapter four presents the findings from analysis drawn from the observation and interview sessions with 4 teacher participants: *faiiaoga tasi*, *lua*, *tolu*, and *fa*. Observations conducted in Terms 3 and 4 focus on the teaching practices of teacher participants. Interviews conducted were in Term 4 after the completion of observations.

Findings highlight that student's come with literacy knowledge from home; knowledge is formed from literacy activities of the home associated with the church and cultural experiences. Teacher practices for classroom teaching mirror findings discussed in the literature review, which argues that literacy is socially constructed in the context of the home, church, and communities. In a Samoan context, teacher participants used practices reflecting the Samoa communities of socialization and further expanded under the three cords (*fau tasi*, *fau lua*, and *fau tolu*) discussed in the literature review.

Data

Interview data were analyzed to show teachers' perceptions about home literacy practices to answer the primary question: What are teachers' perceptions of home literacy practices students bring into the classroom? Observation data for teacher participant is presented in detail to demonstrate practices used by teachers to teach Samoan literacy for Year 2, answering the secondary questions of the study: (a) What are examples of home literacy practices used in the classroom? and (b) How do teachers build on these home literacy practices when teaching Samoan literacy? The findings will inform discussion in Chapter 5: Making connections for classroom language learning: “*Soso ’o le fau ma le fau*”.

All interviews were conducted in Samoan and transcribed. Excerpts used in examples of practice illustrated in this chapter were translated into English from *gagana Samoa*.

Faiaoga tasi

Observation Data

Faiaoga tasi has 30 years of prior experience and has taught in Year 2 for seven years. Her class roll is 47; both students and the teacher participant are native speakers of Samoan. Observation data collected are from three observations conducted within Term 3 and 4 focusing on teaching practice used for teaching Samoa literacy in Year 2. Reading activities comprises oral language, spelling, and writing. Table 3 provides an overview of teaching practices used by *faiaoga tasi*.

Table 3 Faiaoga tasi: Teaching Practice

ACTIVITY	OBSERVATION 1	OBSERVATION 2	OBSERVATION 3
Reading	Big book reading (Trip to Savaii)	Creative story telling (Going to church on Sunday)	Sentence reading (Days of the week)
	Reading aloud (<i>faitau leotele</i>)	Reading aloud (<i>faitau leotele</i>)	Reading aloud (<i>faitau leotele</i>)
	Recite (<i>faitau</i>)	Recite (<i>faitau</i>)	Recite (<i>faitau</i>)
	Choral reading (<i>faitau faatasi</i>)	Retell the story (<i>toe faamatala</i>)	Chanting aloud (<i>faatauloto</i>)
	Questioning, telling, explaining (<i>fesili, faailo, faamatala</i>)	Explaining (<i>faamatala</i>)	Sentence sequencing (<i>faavasega</i>)
	Use of songs related to the story (<i>fatuga</i>)	Use of action songs, <i>tauloto</i> (<i>fatuga</i>)	Action song (<i>fatuga</i>)

Oral language	<p>Story telling about their weekend</p> <p>Questioning (<i>fesili</i>)</p> <p>Pronunciation of new words (<i>faaleoga o upu</i>)</p>	<p>Students talked about their friends.</p> <p>Questioning (<i>fesili</i>)</p> <p>Pronunciation (<i>faaleoga o upu</i>)</p> <p>Chanting (<i>tauloto</i>)</p>	<p>Meaning of words identified in reading</p> <p>Chant aloud (<i>tauloto</i>)</p>
Spelling	<p>Use of syllables to identify sounds (clapping hands)</p> <p>Recite</p> <p>Chanting aloud</p> <p>Rote learning</p> <p>Pronunciation</p> <p>Memorization</p>	<p>Telling</p> <p>Sounding out letters</p> <p>Recite</p> <p>Chanting aloud</p> <p>Rote learning</p> <p>Pronunciation</p> <p>Memorization</p>	<p>Use of syllables to identify sounds (clapping hands)</p> <p>Sounding out letters</p> <p>Recite</p> <p>Chanting aloud</p> <p>Rote learning</p> <p>Memorization</p>
Writing	<p>Group activities and group presentations</p> <p>Handwriting (cursive)</p> <p>Copy sentences</p> <p>Gap filling activities</p> <p>Story writing</p> <p>Students were asked to present stories aloud.</p>	<p>Group activities and group presentations</p> <p>Handwriting (cursive)</p> <p>Copy sentences</p> <p>Gap filling activities</p> <p>Story writing</p> <p>Students were asked to</p>	<p>Group activities and group presentations</p> <p>Handwriting (cursive)</p> <p>Copy sentences</p> <p>Gap filling activities</p> <p>Story writing</p> <p>Students were asked to</p>

Faiaoga tasi used whole-class teaching and teacher-led instructions, evident in all three observations. In observations 1 and 2, *faiaoga tasi* led by reading aloud before students recited or chanted what the teacher was reading. Reciting is where students read line by line and imitate what the teacher says. Questions are applied in all three lessons to identify students' knowledge and understanding of the reading discussed. In instances where students could not respond, the act of telling and explaining applied to prompt students' responses.

For spelling, several practices were applied, including chanting aloud, reciting, rote learning, emphasis on pronunciations, and memorization of the Samoan alphabet. Students were grouped into ability groups for teaching writing, each focusing on activities catered to their writing ability. The handwriting was taught to support struggling writers, with the more abled writers choosing a theme of their choice for story writing.

Faiaoga lua

Observation Data

Faiaoga lua has six years of prior experience, has taught in Year 2 for six years, and is a native speaker of Samoan. Her class roll is 30, comprising students who are second language learners of Samoan. The school is a full-emersion Samoan language school from years 1-5 with bi-lingual instruction introduced from Year 6-Year 8. Data collected are from three observations conducted within Term 3 and 4, focusing on

teaching practice used for teaching Samoan literacy in Year 2. Table 4 provides an overview of teaching practice used across three observations.

Table 4 Faiagoa lua: Teaching Practice

ACTIVITY	OBSERVATION		
	1	2	3
Reading/ Oral language	<i>O le laumei</i> (The turtle)	<i>O le tatau</i> (Samoan tattooing)	<i>O le taufolo</i> (Samoan food)
	Questions, prompting, explaining <i>(fesili, faailo, faamatala)</i>	Questions, explaining <i>(fesili, faamatala)</i>	Questions, telling, explaining <i>(fesili, tau, faamatala)</i>
	Reading aloud <i>(faitau leotele)</i>	Reading aloud <i>(faitau leotele)</i>	Reading aloud <i>(faitau leotele)</i>
	Choral reading (groups of two) <i>(faitau faatasi)</i>	Choral reading (groups of three) <i>(faitau faatasi)</i>	Choral reading (groups of three) <i>(faitau faatasi)</i>
		Use of action songs, <i>(fatuga ma pese)</i>	Action song <i>(fatuga ma pese)</i>
	Pronunciation of new words <i>(faaleoga o upu)</i>	Pronunciation <i>(faaleoga o upu)</i>	Pronunciation <i>(faaleoga o upu)</i>
		Chanting <i>(tauloto)</i>	Chanting <i>(tauloto)</i>

Spelling/Antonyms	Alphabet (Pi <i>faitau</i>) Use of syllables (<i>silapela</i>) Recite Diacritics (<i>faailoga</i>) Chanting aloud Rote learning Pronunciation Memorization	Sounding out letters Recite Chanting aloud Rote learning Pronunciation Memorization	Sounding out letters Recite Chanting aloud Rote learning Memorization
Writing	Group activities and group presentations Struggling writers (one to one session with teacher) focusing on spelling and reading Antonyms and meaning of words Gap filling activities Story writing Students were asked to present stories aloud.	Group activities and group presentations Struggling writers (one to one session with teacher) focusing on spelling and reading Antonyms and meaning of words Gap filling activities Story writing Students were asked to present stories aloud.	Group activities and group presentations Struggling writers (one to one session with teacher) focusing on spelling and reading Antonyms and meaning of words Gap filling activities Story writing Students were asked to present stories aloud.

Whole-class teaching was evident in teaching reading, oral, and spelling. The reading activities focused on topics relevant to students' home learning experiences, such as the

art of Samoan tattooing and Samoan food (*taufolo*). The use of questions, prompting, and explaining was observed in all three lessons to prompt support for reading comprehension. Examples of reading aloud and choral reading in groups with emphasis on pronunciation were used. The use of *fatuga* or action songs and *tauloto* to support reading was evident. The use of syllables and explicit teaching of the Samoan alphabet to support decoding for struggling readers applied to teaching spelling. Practices such as reciting, teaching diacritics, and memorizing words spelled by chanting aloud were used. Students were grouped into ability groups for writing, focusing on spelling and reading for struggling writers. The more abled writers focused on writing compositions such as writing stories on themes suggested by the teacher.

Faiaoga tolu

Observation Data

Faiaoga tolu has 25 years of teaching experience and five years of teaching in a Year 2. The current roll at the time of the study was 42, comprising students who are native speakers of Samoan. Observation data were collected from three lessons conducted in Term 3 and Term 4, focusing on teaching practice used for teaching Samoan literacy. Table 5 provides an overview of teaching practices used by *faiaoga tolu*.

Table 5 Faiaoga tolu: Teaching Practice

ACTIVITY	OBSERVATION 1	OBSERVATION 2	OBSERVATION 3
Reading/ Oral language	Your environment (<i>O lou siosiomaga</i>)	The Octopus (<i>O le Fe'e</i>)	Going to church on Sunday (<i>O le lotu i le Aso Sa</i>)
	Reading aloud	Reading aloud	Reading aloud
	Questioning, telling, explaining	Retell the story	Recite

	Use of <i>tauloto</i> /solo (poem)	Explaining	Chanting aloud
	Choral reading	Use of action songs, <i>tauloto</i> (<i>fatuga</i>)	Sentence sequencing
	Rote / recitation		Action song (<i>fatuga</i>)
Spelling	Alphabet chart Use of syllables to identify sounds (clapping hands) Recite Chanting aloud Rote/recitation Pronunciation Memorization	Sounding out letters Recite Chanting aloud Rote/recitation Pronunciation	Use of syllables to identify sounds (clapping hands) Sounding out letters Recite Chanting aloud Rote learning Memorization
Writing	Group activities and group presentations Handwriting (cursive) Writing composition Gap filling activities/questions Synonyms of words Story writing Students were asked to present stories aloud.	Group activities and group presentations Syllables Writing composition Word meaning and word matching Sentence writing	Group activities and group presentations Writing composition Copy sentences Gap filling activities/questions Story writing Students were asked to present stories aloud.

Lesson 1 focused on reading using a story about the environment written on cardboard paper and stuck on the blackboard. Lesson 2 reading was from a big book about the Octopus, and lesson 3 was a creative story written by *faiuoga tolu*. Reading aloud was evident in teaching all three lessons, followed by questions to test students' understanding. In an instance where students did not respond, the teacher applied the

act of telling and explaining. The use of *fatuga* (*tauloto, solo*, songs) related to the reading was consistently applied, which students acted or chanted aloud. For spelling, students were observed rote/recitation and chanting aloud to support pronunciations. Students were divided into ability grouping for teaching writing, with struggling writers focusing on handwriting with abled writers focusing on writing compositions.

Faiaoga fa

Observation Data

Faiaoga fa has 26 years of teaching experience, with five years teaching in Year 2. Class roll at the time of the study is 40; teacher and students are native speakers of Samoan. Observation data were collected from three lessons conducted in Terms 3 and 4, focusing on teaching practices used for teaching Samoan literacy. Table 6 reflects practices used in lesson 1,2, and 3.

Table 6 Faiaoga fa: Teaching Practice

ACTIVITY	OBSERVATION 1	OBSERVATION 2	OBSERVATION 3
Reading/ Oral language	<i>O lou aiga</i> (My family)	<i>O le tafaoga i le matafaga</i> (The trip to the beach)	Creative story telling (<i>O lou tina</i>)
	Story telling	Reading aloud	Questioning, telling, explaining
	Retell the story	Retell the story	Sentence sequencing
	Questioning, telling, explaining	Questions and explanations	Use of action song
	Use of (song)		
Spelling	Syllables	Syllables	Syllables
	Pronunciation	Pronunciation	Pronunciation
	Chanting	Chanting	Chanting

Writing	Group activities and group presentations	Group activities and group presentations	Group activities and group presentations
	Handwriting (cursive)	Handwriting (cursive)	Handwriting (cursive)
	Sentence reading and writing	Fishing activity	Writing
	Story writing	Story writing	composition
	Students were asked to present stories aloud.	Students were asked to present stories aloud.	Gap filling activities/questions
			Story writing
			Students were asked to present stories aloud.

The stories used for reading were written explicitly by *faiaoga fa* for lessons 1 and 2, a method she regards essential to connecting with students' home learning experiences. Stories include stories about the family and mother used to build conversations with students. Students were invited to retell the stories prompted by the use of questions to test students' comprehension. In instances where students did not respond to questions, the act of telling and explaining applied. The use of *fatuga* (songs) relevant to the reading theme was applied and acted out by students. Practices such as syllables, chanting aloud, and pronunciation emphasis are evident in teaching spelling. For writing, handwriting was taught to support struggling writers, with the more abled writers focusing on story writing shared aloud with their peers.

Themes

Observation and interview data were analyzed using open coding to identify emerging themes. This section discusses emerging key themes from interviews merged with evidence from observations answering the primary research question: What are teachers' perceptions of home literacy practices students bring into the classroom? All teacher-interview excerpts have been translated to English and are italicized throughout.

Teacher's perception of the student as learners

In the Samoan context, education recognizes the four aspects of the child's learning: intellectual, social-emotional, spiritual, and cultural. These aspects contribute to developing a set of skills, knowledge, and values perceived as necessary that defines a Samoan learner.

The sub-themes discussed relate to teacher's views of their learners and practices the students bring into the classroom:

Sub-theme 1a: View of Samoan learners.

Sub-theme 2b: Examples of home literacy practice students bring into the classroom.

Sub-theme 1a: View of Samoan learners

Faiaoga tasi views her learners as native speakers and citizens from culturally oriented families. She regards her learners as different in their ability to learn and come from different social surroundings. Learners come with prior knowledge of the language, including oral speaking and holding conversations. She recognizes that learners also differ in their reading and writing abilities. She views learners as reliant on teacher instruction and provides examples of all three lessons where she provides explicit instructions. Her learners also learn better in whole-class teaching and activities, something she relates to learners' community and home environments where everyone lives and work together. Learners are familiar with Samoan *fatuga* (songs, *solo*, *tauloto*) used in class during reading, which they rote learn and can memorize. Learners are also well-mannered and disciplined, coming from homes where discipline and respect, obedience, and listening are cultural norms in families. Family support is essential, and she believes home is where students first learn about language by talking with their parents and other family members.

My students live around this area (which refers to the school's location) and are all different. The first thing I notice when students start with me is their behaviour and their oral speaking skills. I also use morning sessions to hold discussions with student. Like in my lessons, sometimes, I begin by asking questions on random things like what did you eat last night, and I point to a student just to get them talking. Students in my class are reliant on me for instruction and for learning, and they learn well in whole-class teaching as opposed to individual learning. Many of my students know Samoan songs, tauloto, and poems that I use in teaching. I also know that students who are shy and are not confident come from homes where parents do not encourage conversations. I know my students are all different. Homes are the first place for learning where students learn to speak and learn about language and manners from their parents and other family members. I have learners who come with strong oral skills, they are fluent and can speak. These are the ones I find quickly learn how to answer questions, hold conversations and read. I also have shy learners who never answer questions, those are the ones that struggle to speak and are not confident to speak.

Faiaoga lua sees her learners as knowing *gagana* (language), interpreted as the ability to speak fluently (oral), hold conversations, and read and write. As second language speakers of Samoan, the teacher encourages parents to support their children in using Samoan as a medium for conversations in the home to support learners' knowledge of the language for classroom teaching. Parents' motives for their children learning Samoan is language maintenance and cultural identity. She iterates that learner who are well supported by their parents in reading and homework at home quickly excel in reading. The same learners show confidence in classroom discussions and respond to questions during literacy learning. A few of her learners who can speak fluently can read and write. She attributes this to knowing *gagana* (language).

My class comprises learners who are first-language speakers of English; Samoan is taught for language maintenance purposes and because parents want to ensure children know their identity. Learners have the ability to speak, and I think these students have conversations with their parents at home,

especially with their mothers. I urge and tell parents that they must encourage the use of gagana Samoa in their homes and also read to the children and help with their homework to build their knowledge and vocabulary in Samoan. However, I find that not all students are equally supported in reading at home, especially the struggling learners who cannot speak fluently and read. Students who have strong oral language skills to speak, pronounce and read contribute to classroom discussions. They also quickly excel in learning reading and writing. I have learners who cannot contribute to classroom reading and discussion because they do not have solid oral skills and cannot read and write in Samoan. They are often very shy and refrain from answering questions in literacy teaching.

Faiaoga tolu talked about her learners' cultural values, such as *faaaloalo* (respect), *faalogo* (listen), and *usitai* (obedience). The teacher believes these values define a Samoan learner who is ready to learn. Samoan learners are obedient and respectful because it is part of our Samoan culture (*aganuu*). *Faiaoga tolu* provides an example of her lessons where students sit and listen and do not speak until they are told. Reasonable manner is a reflection of students who are attentive and learning. She also discussed her learner's knowledge of oral language to mean students who come with the ability to speak, read, and write. She references a few learners in the lessons observed as examples of students who constantly contribute to classroom discussions because they can read and speak fluently. *Faiaoga tolu* talked about learners' understanding of *tauloto*, and Samoan *fatuga* (songs), which she uses to teach literacy. However, not all learners are the same, and while knowing how to speak, are not able to read and therefore cannot contribute to discussions when questioned during reading.

Students of this class all come with different abilities and strengths. When they come to me in Year 2, I notice that most of these students are still at the early stages of learning how to read and write but are abled speakers. I also notice that students come with strong oral skills such as the ability to speak, read and write. For example, in my lessons, there are students who always contribute to

class discussions and answer questions. Those are the ones that excel in class in reading and writing. Also, in the lesson, I find that students take time to respond to questions when asked, or they don't respond at all. I also take note of my students (amio) behaviour such as respect (faaaloalo), listening attentively, and being obedient. Manners are always important because they support students in their learning; when they listen, they will learn and are important cultural values. Students come with values of respect; they listen and obey my instructions when I am teaching so that they will learn.

Faiaoga fa talked about her learners being attentive to learning in class. She believes learners who show motivation to learn are an essential aspect of learning because they are always keen to learn and listen. She references students' motivation (*fiafia/toaga*) to an attribute they bring from home, indicating that learners are well supported by their families. She then provides examples of students in her class who are confident to speak to other students, read aloud, and share their ideas with their peers. When students are happy and supported from home, they focus better in the classroom. She also describes some of her learners as having the ability to speak *gagana* but is yet to know how to read and understand what is read, indicating that being fluent in Samoan does not mean they can read. To help these learners, the teacher uses Samoan stories relevant to the home experiences of her students to help develop oral skills and understanding.

I believe that students' motivation is essential in learning as it helps them to be attentive during teaching and learning. I notice my students who are motivated and always attentive to learning are the ones that are well supported in their homes. So when they come happy and ready to learn, they will learn. These students continuously contribute to classroom activities and questions and are confident to speak read aloud and share their ideas with their peers. I also have learners who can speak fluently but are yet to read and fully understand what they are reading. This also means that fluency in speaking Samoan does not automatically mean they can read. To support these learners, I always try and draw on their prior knowledge and experience and hold discussions

during reading time to encourage them to speak and share ideas. Students who are not well supported at home always struggle to pay attention and contribute less to classroom teaching.

Sub-theme 2b: Examples of home literacy practice students bring into the classroom.

Faioaga tasi talked about learners who come with oral language from homes where oral language is practiced. Oral language is taught in the home as a child's first place of learning. The teacher clarifies oral language referring to students' ability to speak fluently, hold conversations, and answer questions in class. Oral language skills are related to vocabulary knowledge which is important in reading. Some students are shy, often struggle to speak, and cannot communicate their ideas fluently. She notes that not all learners are the same, especially when it comes to writing, as some still struggle to compose ideas and sentences.

Learners also know Samoan songs, *tauloto*, or *solo* (*fatuga*), also part of the oral language from home. While some students may not be able to read, as she observes with her class, students know Samoan songs, *tauloto*, and *solo* (poems) that are part of language learning. The prior knowledge students come with into the classroom, and when used for teaching, students can memorize it by heart. Knowledge of songs and *fautuga* (*tauloto*, *solo*) contributes to the learner's speaking ability and vocabulary knowledge. In the classroom, oral language is the learner's strongest ability relating to confidence to speak, read and contribute to discussions during teaching and learning. The importance of learner's manners and discipline is an aspect of cultural values contributing to learning. Students who are well disciplined and listen also benefit and learn better in the classroom.

Learners come from Samoan homes where Bible reading and singing during evening devotions and church activities are practiced. In the home, children learn by watching their parents and listening to them talk or by observing and listening to their parents and or elders. Learners also come with knowledge of

Samoan songs, solo or tauloto, that they learn at home or in the church, which they memorize. Most of my students know a lot of Samoan songs. For example, when I use songs, tauloto, or solo in a lesson, I see students memorizing and reciting them during a lesson without looking at the written. These all contribute to learners' prior knowledge they bring into the classroom. But the most important knowledge students bring is oral language; when students know how to speak and answer questions and hold conversations, and share ideas, they will learn to quickly read and write. Cultural values are also observed to be attributes students bring into classroom learning. For example, Samoan children are taught how to listen and obey in the home and are taught not to talk back. When I am teaching and giving instructions, they listen attentively.

Faiaoga lua talked about oral language skills (*tautala*) as the ability to speak with clarity, pronounce words and have the confidence to speak. She emphasized that her class comprises students whose first language is English; Samoan is for language maintenance and identity purposes. Learners come with knowledge of (*gagana*) and can speak Samoan. These learners she identifies come from homes where conversations in Samoan are practiced between parents, especially with their mothers. These conversations build learners' oral skills and vocabulary for classroom language learning. *Faiaoga lua* provided an example of two students, student one and student 2, in her class who are always answering questions and contributing to class discussion. She referred to these as examples of students who have knowledge of *gagana* that can support literacy teaching and learning in the classroom. She also pointed out those students who lack the confidence to speak in class and are shy because they do not have strong oral skills to speak Samoan fluently.

In the classroom, learners are supported with opportunities to build oral language skills to speak, read and contribute to discussions. Learners who can speak (*tautala*) cannot always comprehend what they read; this often is a challenge for many students during literacy, preventing them from contributing to classroom discussion. To support

learners in the classroom, *faiaoga lua* encourages many conversations with her students during reading to build learners' knowledge of language and vocabulary. *Faiaoga* referenced examples of activities observed for building conversations and asking questions to prompt students' understanding and knowledge of reading. While her learners can speak and some with the ability to read, writing composition requires support.

My students are second language learners of Samoan with native parents who speak Samoan. This is one of the challenges, as students coming into class have stronger English language than in Gagana Samoa. I have learners who come with strong knowledge of the language, and when I say language, I mean the ability to speak fluently, hold conversations in class, read, and write. These learners as well supported in their home, for example, I always give out homework and reading books in Samoan, and I encourage parents to participate in students learning. The main motive behind parents for their children learning Samoan is language maintenance and cultural identity. I know which students are well supported and those who are not. These are the ones that struggle most of the time to read and write in the class. I also have students who can speak but are not able to read and write. My role in teaching students to read, speak and write is not easy, but I do it because I believe in the value of the Samoan language. My learners can speak the language but struggle to write without teacher support. Many cannot compose simple sentences, which is why writing activities are important.

Faiaoga tolu referred to prior learning experiences from their homes, such as activities they observe and take part in. She provided examples of stories she used in lessons 1 (*Siosiomaga/environment*) 2 and 3, which relate to everyday life, such as going to the plantation and going to church. When these experiences are used in teaching, students can share their ideas and contribute to group discussions. Learners also come with knowledge of Samoan *fatuga* (songs, *tauloto*, *solo*), used in teaching literacy. *Faioaga tolu* talks about alphabetical knowledge or knowledge of the *Pi faitau* (Samoan alphabet). Alphabetical knowledge, in her view, is critical in students learning how to

read and speak or pronounce words. Some students, she stated, "*come to school with strong Samoan alphabetical knowledge that supports their ability to read.*" This is learned in the pastor's schools for teaching reading and used by some parents to identify letters and teach reading in the home. However, some students struggle to identify most letters of the alphabet. *Faiaoga tolu* provided an example of her lessons where the *Pi faitau* and the *faitau* and *maitau* chart are used to help students practice letter sounds and alphabet identification.

Writing is a concern for most learners as some students struggle to compose sentences and write a coherent piece of writing. *Faiaoga tolu* talked about values (such as respect and listening to the teacher) as an example of cultural knowledge. Students come into the classroom showing values of respect (*faaaloalo*) and have the ability to listen and follow instructions during teaching and learning. Students who show these values learn better and are well disciplined in the classroom.

Students in my class are all different, some learners come with the basic skills needed for learning, and other students are in the early stage of learning. A few of my strong readers and learners have strong alphabet knowledge, and I know this because I always use the Samoan alphabet chart and the faitau and maitau chart to start my literacy drills. That is how I test students' early literacy skills and, from there, practice letter sounds and letter identification of the alphabet. Some students don't have basic alphabetical knowledge, and they struggle in reading and writing. I consistently ensure that phonics using faitau and maitau charts are chanted between my literacy lessons. Learners come with prior knowledge of Samoa fatuaga (songs, tauloto, solo), which I use to teach literacy. Students come with values of respect and the ability to listen during lessons. These are students that learn well and are well disciplined during lessons.

Faiaoga fa discussed the learner's knowledge of Samoan *fatuga* (songs, *solo*, *tauloto*) as necessary in building vocabulary. She iterates students already know language

formed from songs and other Samoan *fatuga*. Many of her students know about Samoan songs, which is essential in learning. *Fatuga* is part of students learning in the home during religious and family devotional activities students take part in. She used *fatuga* in her teaching to encourage student participation and also links it to the teaching of reading and writing. Learners' home experience is also viewed by *faiagoa fa* as important learning students bring to the classroom used in lessons to connect with students' prior knowledge. For example, she used a family story, going to the beach, and a story about a mother to connect with students' prior knowledge for classroom teaching. The teacher also talked about the learner's oral language skills (*tautala*) and (*gagana*) language knowledge. Learners in her class are fluent speakers of Samoan and can understand instructions given in class.

Students come with learning at home through watching and then practicing, such as reading, doing chores, and singing songs. They come with prior knowledge of Samoan songs, tauloto, and solo (fatuga), which are important in learning and are used in teaching and learning. Songs help students learn new words and vocabulary and solo and tauloto. I use songs they are familiar with in my lessons, and when I do that, they sing along, and then I link it to the activity and use students' knowledge of words to talk and discuss meanings. Students also come with home learning experiences that I use for teaching reading. I create stories that they will understand about their home, village, or going to church because that is one way to get them to engage and share ideas. When that happens, learners will have the confidence to speak and also build oral language and confidence to speak. All my students are fluent in gagana and can speak; however, this does not mean they are able readers. Much work is needed in the classroom to support learners in reading and writing.

Theme 2 (Fau lua): Teacher's knowledge of school literacy

Knowledge of school literacy is a second key theme emerging from data analysis.

Understanding school literacy is discussed under sub-themes (2a & 2b): knowledge of

Samoan literacy and practices used to teach classroom literacy to answer the secondary question. What examples of home literacy practices are used in the classroom?

The following sub-themes are discussed below:

2a: Knowledge of Samoan literacy

2b: Practices used for teaching literacy.

Sub-theme 2a: View of Samoan literacy

The teacher participant's view of Samoan literacy reflects the importance of first language development or (*gagana*). *Faiaoga tasi* viewed literacy as the need to teach aspects of *gagana* (language), such as knowledge of the alphabet, and spelling, in order for students to learn how to read and write. She referred to the relevance of the *Gagana Samoa* curriculum as a guide to literacy, emphasizing the importance of teaching (*gagana*) language, (*fatuga*) or compositions, (*faatinoga*) writing, and learning about the Samoan culture (*aganuu*) and cultural values. She iterated that her lessons reflect the four aspects of teaching *gagana* Samoa, such as *fatuga*, writing, and language when teaching spelling. The most important focus for teaching literacy is to ensure learners can read and write.

Literacy in Samoan is defined in the Gagana Samoa Curriculum Statement, which I use as a guide in teaching literacy. This means teaching gagana through spelling and the Samoan alphabet, and the meaning of words to teach students how to read and later write stories. Fatuga is important in my lessons; they are the quickest way to motivate students to talk and learn.

For *faiaoga lua*, first language development is the foundation for second language acquisition (English). For her learners, literacy is about language maintenance and the cultural identity of being Samoan; a view shared amongst parents of her students.

Literacy is about teaching reading and writing in Samoan, emphasizing oral language

development (*tautala*). Oral language is the ability to speak with confidence to contribute to discussions in-class activities. *Faiaoga lua* encourages conversations about what was read and uses group reading and reading aloud to help learners' fluency and pronunciation. She relates to the importance of reading using culturally relevant stories, as observed in lessons (2 & 3) about Samoan tattooing and making the *taufolo*. The explicit teaching of phonics letter sounds and letter identification is taught as part of literacy to support struggling readers.

*School literacy teaches reading and writing so that students can read in Samoan. If Samoan is strong, then students will acquire English as a second language. I am passionate about teaching my students who are second language learners of English. Their parents put them here to learn Samoans for maintaining the Samoan language as they are Samoans. Literacy is about developing oral language so students can speak confidently, pronounce and slowly learn to read. When students first started in my class, they could not speak fluently, but they now can speak fluently. Some learners, however, are still learning and are not yet there, so I continue to explicitly teach the Samoan alphabet (*Pi faitau*) to help with letter identification and sounding out.*

Faiaoga tolu shared about Samoan literacy as learning about oral language, reading, and writing. Oral language is the learner's ability to speak fluently with understanding to communicate and share ideas. If learners are not confident to speak, they will not be able to participate and contribute to learning. Reading is associated with the learner's knowledge of the Samoan alphabet taught during spelling using the *Samoan Pi faitau*, *maitau*, and *faitau* chart. Words are chanted to improve letter identification and letter sounds memorized by students. Literacy is also about cultural values and learning about culture through the use of *fatuga* such as songs, *tauloto*, and poems.

Samoan literacy is learning about oral language, the ability to speak with understanding so that students can share ideas and talk in class. Students who

speak fluently and understand contribute to classroom teaching and learning with confidence. I have shy learners who do not often speak in class and will not respond to questions. I teach spelling using the Samoan alphabet chart to support them, especially when students get stuck in reading. School literacy teaches students how to read and write, but most important are values such as respect (faaaloalo) and obedience (usitai).

Faiaoga fa views literacy as the teaching of reading and writing using Samoan resources and students' prior knowledge. Prior knowledge is interpreted as students' knowledge they come with from home. The teacher talked about reading activities that reflect students' home learning experiences to ensure relevance and connection to students existing knowledge of things. She recalls her lesson (1, 2 & 3), where the reading was about family and mother, important in facilitating discussions about experiences students are familiar with.

Literacy is about reading and writing using resources students know and understand. I find that using stories and information they are familiar with, such as stories about their families, allows them to engage and learn. When I introduce a new topic, it takes them time to contribute and start a discussion. Often, I have to reteach a reading lesson if the stories are new to my students, and that is how I know they learn better when reading is related to their surroundings. That is why I say literacy is about teaching reading and writing using students' prior knowledge and understanding.

Sub-theme 2b: Practices used to teach *gagana Samoa* literacy

Data from observations discussed earlier in this chapter show several teaching practices used by teacher participants in teaching Samoan literacy. Samoan literacy comprises reading, oral language, and writing.

Faiaoga tasi

Faiaoga tasi used literacy practices that were familiar to students. Whole class teaching with teacher-led instructions was evident in all three observations. The teacher used

read aloud while learners observed and listened before reciting what the teacher was reading or saying. Reading aloud helps students hear and imitate the pronunciation of words and reciting it aloud in the form of choral reading is a routine practice used in reading the Bible in the home. Questions were used to gauge students' understanding of what was read in lesson (1), and when students could not respond, *faiaoga tasi* used the act of telling and explanation to prompt discussions. An example of the practice is provided.

Example of practice:

Reading based on the book -O le Malaga I Savaii – The trip to Savaii

Faiaoga tasi: "What do you see when you look at the cover of the book?"

Students: No response

Faiaoga tasi: "What is this?" (Points to the picture of the Lady Samoan ferry)

Students: No response

Faiaoga tasi: "This is a ferry; where could the ferry be going!"

Students: No response

Faiaoga tasi: "To... where... where do you go when you go on Lady Samoa, to Savaii" is that right?

Students: "Yes"

The use of songs (*fatuga*) was evident in all three observations. All songs were closely related to the book's theme or associated with the lesson's focus. *"Songs are used to help students remember a theme or a topic, and the more they sing it, the more they will be able to spell words and write it down."* An example from observation 2 is a song called *"faitau, faitau, faitau ma matau"* the song is about reading and letter identification. The teacher stated, *"using songs to learn is a strategy that is best for my students because they learn to memorize words and then learn new vocabulary."* In observation 3, students chanted aloud the days of the week song without looking at the writing on the blackboard, followed by spelling the days of the week. The song was repeated when students got stuck.

Oral language (*tautala*) is an integral part of literacy teaching, evident in the three lessons. In observation 1, four students stood up to tell a story about their weekend. When students mentioned new vocabulary, *faiaoga tasi* would write it on the blackboard to teach spelling. In observation 2, students were allowed to choose familiar topics such as sharing about their friends for narrating stories while other students observed and listened. According to *faiaoga tasi*, oral language practice improves fluency and pronunciation and builds students' vocabulary. Spelling is consistently taught in observations 1, 2, and 3 using several teaching practices.

To teach spelling, a focus on letter identification and letter sounds using practices such as sounding out (*faaleo*), recital, and chanting aloud was observed in classroom language teaching. For example, in observations 1 and 3, *faiaoga tasi* used gestures (clapping of hands) to identify syllables (*silapela*), and letter sounds before students chunked the word and pronounced it. Students then chanted the letters aloud three or four times and continued to rote-learn the words in unison before memorizing them. When students could not spell words, *faiaoga tasi* used telling to guide students to sound out letters. It is important to teach students how to pronounce words, spell, and identify syllables to learn how to read. An example of the practice is provided from observation 2.

Example of practice

Faiaoga tasi: "What is this word?" (Teacher points to the word faafeagai, meaning opposite)

Students: No response

Faiaoga tasi: "How do you pronounce the first three letters –faa?"

Students: No response

Faiaoga tasi: "f-a-a (teacher attempts to sound out the letters and students repeat) and continues to sound out the next five letters f-e-a-g-a-i (students sound it out- faafeagai)

Students were divided into ability groups to work on different writing activities for writing. For beginner writers, handwriting and cursive are taught. Cut-out sentences are provided from the reading materials for students to re-read and copy into their books. Topics are given for writing compositions presented to the class for the more able writers.

Faiaoga lua

Observation data reflected a strong emphasis on reading is on students' comprehension, evident in the sequencing of questions for all three lessons. For example, in lessons 1, 2, and 3, questioning was consistently used to introduce the books and begin conversations between the students and teacher. The teacher begins by reading aloud while students listen and observe. Samoan stories and books such as stories about Samoan food and Samoan tattoos relating to students' home experiences are used in all three lessons. In instances where students do not respond to questions, prompting and acts of teaching such as explanations and telling are applied to help students' comprehension. The use of explanation to further expand on students' responses or lack of response is evident in lessons 1 and 2, with examples of telling used in lesson 3. Illustrations are provided.

Example of practice: *Observation 1 (prompting)*

Faiaoga lua: "Where are the turtles going?" (Teacher repeats the question)

Students: No response

Faiaoga lua: (Reads aloud the sentence and uses her hand to point at the words to guide students as she reads)

Faiaoga lua: "Where are the turtles going"?

Student 1: "Going to the beach."

Faiaoga lua: "How many turtles were on the beach?"

Student 2: "There were five."

Faiaoga lua: "Are you sure there were five?"

Student 3: "Yes, there were five."

Faiaoga lua: "Is she right? There were five turtles; let's see" (teacher puts out her fingers and starts counting) "so is it right there were five?"

Students: "Yes, it is right."

Example of practice: (explanation/faamatala)

Faiaoga lua: "Who knows what a taufolo is?"

Student 4: "It's Samoan food."

Faiaoga lua: "Very good, a taufolo is a Samoan food made from breadfruit, and it is very delicious for eating"

Faiaoga lua: "How do you make a taufolo?"

Students: "You crush it until it is tender."

Faiaoga lua: "Yes, you put the breadfruit on the umu (Samoan oven); when it is cooked, you peel the skin and put it inside a tanoa (Samoan bowl), and you crush it until it is tender."

Choral reading in groups of three or more was observed, with the more able readers assisting and correcting their peers. For example, in lesson 2, while reading a sentence about Samoan tattoos, student (1) incorrectly read the word (*sogaimiti*); the teacher then asked student (2) to pronounce the word before student (1) recited and pronounced it. Emphasis on pronunciation was evident in all three lessons for teaching fluency, where students recited aloud and imitated what the teacher was saying.

The incorporation of *fatuaga* (songs) in reading is evident in lessons 2 and 3. Samoan songs, poems, and performances such as an action dance are practices used "to engage students and grow their interest in literacy learning." For all three lessons, the teacher used songs to engage students in understanding what had been read and discussed. In one example, she states, "I always ensure that there must be a song to sing when I tell stories or read stories." This helps students participate, and when songs are used, students are actively learning by remembering stories through the songs. The use of songs to teach reading, according to *faiaoga lua*, is a strategy to "help students understand the story; for example, after reading and talking about the art of

tatau/tattooing, we sang a song about it." In lesson 3, a song relating to the steps for making a *taufolo* was acted out by the teacher and students. Spelling is taught with an emphasis on the explicit teaching of letter sounds using the Samoan alphabet, diacritics, and antonyms. This is illustrated in Figure 2, where the (*Pi faitau*) is used to teach letter sounds and letter identification to struggling readers.

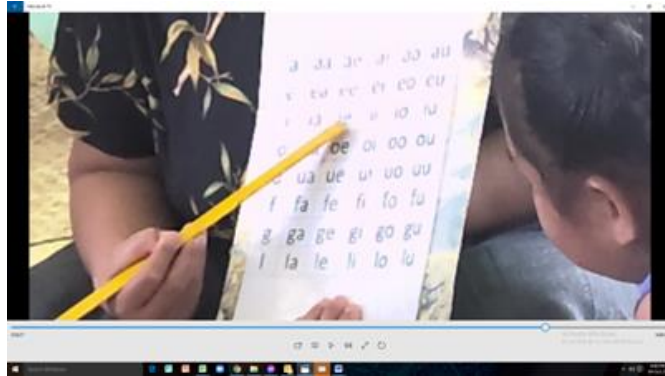


Figure 2 Samoa Alphabet Pi Faitau

Note: This is an image of the Samoan Alphabet chart (Pi faitau)

In lesson 3, *faiaoga lua* uses one-word and two-word syllables to help student's chunk unfamiliar words to decode and pronounce them. The use of syllables (*silapela*) is a method where the student chunks words into parts to help with decoding before they chant aloud in choral reading, repeating the words three times.

Example of practice:

Faiaoga lua: "What is this word?" (Points to the blackboard to the word *taufolo*)

Student 5: "*Taufolo*" (calls it out)

Faiaoga lua: "Say that again"

Student 5: "*Taufolo, taufolo*"

Faiaoga lua: "Spell the word *taufolo*"

Student 5: "*T-a-u-f-o-l-o- taufolo*"

Faiaoga lua: "Spell the word and break it into syllables."

Student 5: "*Taufolo*"

Faiaoga lua: "No, spell in two words"

Student 5: "*Tau/fole-taufolo*"

Faiaoga lua: "Tau-folo- taufofo" (teacher demonstrates and sounds out the two syllables in the word tau-folo)

Faioaga lua: Stand up, student six, and spell the word taufofo using one syllable method."

Students 6: "T-a-u-f-o-l-o"

The teaching of diacritics associated with the Samoan language is an important aspect of spelling. In *gagana Samoa*, diacritics indicate a specific pronunciation and stress of a word to help with spelling. For example, in lesson 2, the hyphen and glottal stop associated with specific words are taught.

Example of practice

Faiaoga lua: "Spell this word" (points to the word malu to mean ladies tattoo)

Students: "Malu, malu, malu" (chanting aloud)

Faioaga lua: "Spell the word"

Students: "M-a-l- û (faamamafa u- meaning a hyphen on the letter u)

Faiaoga lua: "What is this word" (points to the word sogaimiti and spells out the word inserting the glottal stop) "soga'imiti."

Students: "Soga'imiti" (chant the word three times)

Students are divided into different ability groups for writing, each with a different focus and activity. For struggling writers, handwriting is taught for the more abled writers topics relating to the stories chosen by the teacher are used for story writing. Students present their writing and read it aloud to the class, viewed by *faiaoga lua* as a way to provide students with confidence by listening and learning from their peers.

Faiaoga tolu

Observations 1, 2, and 3 followed the same sequence and use of practice for reading, oral, spelling, and writing. In observation 1, *faiaoga tasi* reads the story aloud twice before students read in unison, followed by questions about the meaning of each passage. The read-aloud strategy is to help students' pronunciation by listening to the teacher and other students, "*reading aloud is a way to help student's pronunciation of*

words and sentences." In the same lesson, telling was observed in instances where students could not respond to questions asked. *Faiaoga tasi* introduces a *tauloto* relating to the reading activity and asks students to chant it, indicating rote recitation from memory. Chanting helps students to remember and memorize what is taught. Examples of questioning and deliberate acts of teaching such as telling and explanations are provided.

Example of practice:

Faiaoga tolu: "Look at the blackboard; who can tell me what the title of the story is about?"

Student 1: "Environment" (siosiomaga)

Faiaoga tolu: "What is the meaning of the word environment?"

Students: No response

Faiaoga tolu: "What is an environment? What does it mean?"

Students: No response

Faiaoga tolu: "Environment is where we plant taro, bananas, yam and also where we live"

Faiaoga tolu: "What is the title of this fatuga (solo)? This is what we are going to look at as part of our reading" (teacher points students to the blackboard)

Faiaoga tolu: "Let's read together."

Students: "Mama fai ia papa, soso ese ma ou autafa, tago le amo tago le ato alu i tua e fai sau lafo toto le ufi toto le talo aua le paie o aso nei o aso o le oge" (students chant and recite aloud)

Faiaoga tolu: "What is the meaning of the word fa'a'ole'ole?" (meaning dishonest)

Students: No response

Faiaoga tolu: "The meaning of the word faaoleole is someone who is dishonest."

Spelling is an integral part of language teaching. The use of syllables to teach spelling in lesson 1 saw students clapping their hands before chanting and repeating the word three times.

I use silapela (syllables) to teach reading for students to learn how to spell, and then they pronounce it out loud and repeat it three times.

Example of practice:

Faiaoga tolu: "Who can spell this word!" (The word is tafatafa, taken from a Samoan solo title papa fai ia mama)

Student: (No response)

Faiaoga tolu: "Ok, how many syllables are in the word tafatafa."

Students: "There are four syllables" (students call out aloud)

Students: Students clap the syllables ta/fa/ta/fa/

Faiaoga tolu: "Now spell the word tafatafa"

Students: "T-a-f-a-t-a-f-a" (sound it out aloud)

Students: Tafatafa, tafatafa, tafatafa (repeat it three times aloud)

The emphasis on pronunciation, repetition, and chanting aloud is used to teach spelling. The chanting of the Samoan alphabet is also evident in teaching spelling and the use of two-letter sounds chanted by students using the maitau ma faitau chart, as illustrated in (Figure 3).

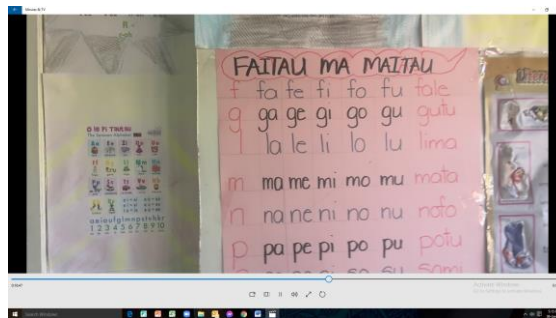


Figure 3 Maitau ma Faitau Chart

Note: Figure 3 is an extended version of the Pi faitau, used for practicing letter identification, letter sound and pronunciation.

Faiaoga tolu: "Let's look at the maitau ma faitau chart and read it aloud."

Students: (start chanting aloud in the following sequence below)

F- fa/fe/fi/fo/fu fale

G – ga/ge/gi/go/gu – gutu

L- la/le/li/lo/li – lima

M- ma/me/mi/mo/mu – mata

N- na/ne/ni/no/nu – nofo

P- pa/pe/pi/po/pu – potu

S- sa/se/si/so/su – sami

T- ta/te/ti/to/tu-tagī

V- va/ve/vi/vo/vu- vanu

H- ha/he/hi/ho/hu – hoho

K- ka/ke/ki/ko/ku-kilo

R- ra/re/ri/ro/ru-roti

Note: This is how figure 3 is chanted aloud by students.

The teaching of diacritics, such as the glottal stop to spell and accentuate the stress for specific words to correctly pronounce and spell, is evident. An example is provided.

Example of practice:

Faiaoga tolu: "What is this word?"

Nima: "Sosoese" (meaning move away)

Faiaoga tolu: " Say the word"

Students: "Sosoese"

*Faiaoga tolu: "Listen, the word is not quite correct; the word is sosoe'se"
(teacher emphasizes the glottal stop to help pronounce and spell the word)*

*Students: "Sosoe'se, sosoe'se, sosoe'se" (students spell by chanting it aloud
three times, emphasizing the glottal stop)*

Writing is also taught using ability grouping, focusing on different activities.

Handwriting was taught to help struggling writers. Writing compositions such as story writing are for the more abled writers presented aloud and shared with other students and viewed by faiaoga tolu as a way for other students to learn new vocabulary by listening to the ideas of their peers.

Faiaoga fa

Reading is taught using creative stories written by *faiaoga fa* for lessons 1, 2, and 3.

Faiaoga fa took a slightly different approach to teaching reading, using written stories to associate with students' home learning experiences. For example, in lesson 1, a story was used about the family, and in lesson 3, a story about the mother. In observation 1, the students listened attentively as *faiaoga fa* narrated the story slowly. Students retold the story in their words; a practice used to "*test if my students were listening and whether they understood.*" The teacher asked questions to build on learners' storytelling and sentence building. In this same lesson, a discussion occurred between the teacher and her students about the narrated story important for building students' oral language skills. For example, one student's retelling of the story was built on by another student who added to the retelling of the story, building opportunities for learners to contribute to the discussions.

Example of practice

Story telling

Faiaoga fa: "*Can someone stand up and retell the story I had just told.*"

Student 1: "*The story is about a family.*"

Faiaoga fa: "*Who else can help retell the story.*"

Student 2: "*The story is about a family, and there are six people in it.*"

Faiaoga fa: "*Who else can tell us who the six people are?*"

Student 3: "*The six people are father, mother, two sisters, one brother, and grandmother.*"

In lesson 2, a big book about a trip to the beach is read aloud with students retelling the story showing they could understand. *Faiaoga fa* was observed to prompt students' discussion by using questions and explanations to build on the story told. The teacher applied questions to ensure students understood and provided explanations to support them when they struggled to answer questions. For lesson 3, visual pictures indicating a sequence of seven events were stuck to the blackboard. Students observed as the

teacher told the story using the visual events and sequence of events attentively supported by songs relating to the reading topic or theme.

The use of syllables was also evident in the teaching of spelling in all three lessons observed. Emphasis on pronunciation and chanting aloud were used to help students learn new vocabulary. Chanting aloud and repetition were used so students could learn and spell words "*when students chant aloud, this helps other students learn how to spell words.*" Chanting aloud also helped to autocorrect spelling by listening to the pronunciation and spelling aloud of words "*when students chant aloud, other students are listening, so they learn how to spell.*"

Engaging students in literacy learning

A third emerging theme is student engagement reflecting students' response and interaction during Samoan literacy lessons. When students enjoy and are motivated, they will make progress in literacy learning. Two sub-themes are discussed to show how students engage in literacy learning and the resources used to support literacy teaching:

3a: Student engagement

3b: Resources used in literacy teaching.

Sub-theme 3a: Student engagement

Faiaoga tasi used whole-class teaching to engage students to learn as a group and not as individuals. In whole-class teaching, reading, oral activities, and spelling are taught with student learning by listening to the teacher through recitation, chanting, and choral reading. *Faiaoga tasi* engaged learners through reading and writing activities closely related to their home learning experiences. For observations 1, 2, and 3, students were encouraged to talk about their families or friends and what they did on the weekend.

Providing opportunities for students to talk about familiar topics allowed them to use their prior knowledge to tell stories from what they know and have seen. The teacher viewed this as connecting everyday activities helping to build students' interest in storytelling. *Faiaoga tasi* noted that learners in her class are often shy and feel scared to answer. Therefore, *faiaoga tasi* uses the act of telling to help direct students to the correct answer, viewed by *faiaoga tasi* as a home literacy practice where parents tell students the answer when they are stuck in reading the Bible. The use of *fatuga* (songs, *tauloto*, *solo*) is also evident to engage students in learning, motivating them to participate. In lesson 3, students participated in singing a song about the days of the week and acting it out.

Students engage better when I use whole-class teaching to teach reading, oral language, and spelling. Reading aloud and recitation is used to help students with reading and pronunciation by imitating what I say and how I read. I always use reading activities that are familiar to my students so that they can connect with familiar topics, which helps them share ideas and tell their own stories. I have a lot of students who are shy to speak or participate in class discussions, so I use the act of telling them the answer. Telling is a practice I know is used by parents as I was also taught to answer questions by telling us the answer". Fatuga, as shared earlier, such as songs and tauloto, are used, which students are familiar with and engage when used. I ensure reading and writing activities are related to learners' home experiences; for example, I always ask them to talk about what they did with their families. This helps students connect with familiar activities and helps them to talk about them in their own words building their interest in storytelling.

Faiaoga tolu talked about student response and participation in learning when Samoan songs and stories are used. When students cannot respond to questions about the reading, the teacher uses *tauloto* or songs to help students connect with reading passages and activities. Students participate in whole-class activities and group activities by learning from their peers. Reading aloud, recitation, and choral reading are

examples of practices used to engage students by listening and practicing what is read. For shy learners, *faiaoga tolu* uses questioning to prompt students to respond and participate in class discussions. Students engage when *fatuga* (*solo*, songs, *tauloto*) are used in teaching. Group activities also provide opportunities for students to learn amongst themselves.

Students at home are used to listening and obeying their parents, so sometimes it's hard for them to respond to questions. For example, she says, "in most of my lessons, I have to always engage students by questioning them and then prompting discussions to get them talking and participating." I also use fatuga, which helps motivate them to engage and participate. When I see that they are struggling to read, I quickly refer them to the faitau ma maitau (alphabet chart) to chant it aloud and identify letter sounds. Group activities, I feel, make students engage by learning and discussing their ideas with their peers. When we do group activities, they engage and listen to other students share their understanding and knowledge.

Sub-theme 3b: Resources used in classroom teaching

Teaching resources are essential in supporting learning activities. The use of familiar resources that are culturally relevant is critical. The use of Samoan-related stories is an important resource in reading and writing. Resources including Samoan songs, dance, gestures, and visual and alphabet charts are evident in classroom teaching.

Faiaoga tasi referred to resources as materials and practices that are Samoan. These include stories about their families and home experiences "*students' stories are resources because they can talk about what they are familiar with.*" The teacher believed that students might not have access to reading materials at home, but they observe daily routines and learn to use them to tell stories. The use of songs, *tauloto*, and *solo* were also a resource students have access to in their homes and can memorize "*students hear and learn songs in their homes.*"

Faiaoga lua used stories relevant to students' culture and Samoan everyday living. Her lessons use stories about Samoan tattooing and Samoan *taufolo*, a cultural food, helping learners connect with their home learning experiences. When these stories are used, *"students can respond because they have been there and have seen it."* She stated that resources must also include visual aid so that students can see what it looks like and connect with what is read. Examples of visual resources used in her lesson include images of Samoan tattooing tools, Samoan *tatau* (men's tattoo and *malu* women's tattoo), and images of Samoan *taufolo*. Samoan students learn better when they have experienced it. The *Pi faitau* is used to teach spelling, a familiar resource used for teaching reading in the pastors' school and home *"one student has access to it in the home and the pastor's school."*

Faiaoga tolu pointed to resources she used in her classroom for teaching learners. In her view, students learn by listening, observing, and touching resources. Examples of visual resources such as pictures and *tauloto* hanging from her room are referenced *"every resource in this room is from a reading or writing lesson, students refer to and read."* Students' knowledge of *fatuga* is a valuable resource that she used to teach reading and writing. *Fatuga* helped students learn from heart songs and poems used in classroom teaching.

Faiaoga fa believes students' home experience is a valuable resource that she uses to teach her students. Students come with experiences that she uses to create stories and activities that they are familiar with. Students can contribute by telling and sharing ideas from their prior understanding when this resource is used. *Fatuga* is also important, allowing students to learn words from songs, solo, and *tauloto* to build on oral vocabulary knowledge.

Connecting the *fau* (existing and new)

Fau presents languages students bring to school from home and the "languages" of the school. This section discusses teacher views of home literacy practices and how it supports literacy learning in the classroom. One sub-theme discusses how teachers build on home literacy practices in the classroom to answer the secondary question: How do teachers build on these home literacy practices when teaching *gagana* Samoan literacy?

Sub-theme 4: How learner's home literacy practices support language learning in classroom

Observation data showed that home literacy practices were applied when teaching Samoan literacy. Teacher participants are aware that learners have existing knowledge of the oral language, alphabetical knowledge, and *fatuaga* (songs, *tauloto*, *solo*), contributing to learners' ability to read and write in classroom literacy.

Faiaoga tasi referred to examples of reading aloud, chanting aloud, storytelling, repetition, and the use of songs as home literacy practices that are important in teaching students in the classroom "*reading aloud is a home practice for reading the Bible and children repeat verses until they can read fluently.*" Knowledge of *fatuga* (songs, *solo*, *tauloto*, and dance) is essential to learning from home used in classroom literacy. Bible stories, storytelling such as *fagogo*, and myths and legends are shared with children in the home. In the classroom, *fatuga* were used to teach reading observed in lessons 1, 2, and 3, contributing to learners' oral language development, pronunciation and ability to speak fluently. Children come with oral skills supporting students' ability to share ideas, tell stories and answer questions. In all three observations, *faiaoga tasi* provided opportunities for students to tell and share stories about topics related to the lesson.

I have students who are not afraid to speak and answer questions, but I also have students who are shy and don't respond to questions because they lack the vocabulary to tell stories. To help support students in their oral language

skills, storytelling is used to build on students' oral skills, and by telling stories, students learn to speak with confidence, speak fluently and answer questions. Students know Samoan songs and tauloto, which is important in supporting their learning. In my lessons, I use fatuga and I find that students communicate and participate because they know it.

Faiaoga lua discussed the variety of reading materials that her strong readers have access to in the homes building learners' literacy knowledge and confidence to speak and answer questions. For example, she says, *"I have students who are fluent speakers; they speak fluently and are always confident to answer questions."* She can identify learners who come with oral skills from home, and these are students who are also eager to answer questions and share stories in class. Teaching other language aspects such as spelling, chanting, sounding out, use of syllables, and pronunciation are methods primarily used in the pastor's schools. These practices support students in remembering and memorizing what they learn. *Faiaoga lua* explained that students from families with access to a range of reading materials are better at learning how to read. When asked about Bible reading, *faiaoga lua* stated that because her students are second language learners of Samoa, the Bible is not the only reading resource parents have access to nowadays. She emphasized that reading a variety of books at home improves students' understanding of a range of vocabulary and, therefore, can connect with other reading resources used in the classroom.

For example, in her lesson (2 & 3), reading about Samoan Tattoos and Samoan food (*taufolo*), she found that students could engage and go home with homework relating to these topics. The teacher found that parents would provide support on these topics familiar to Samoan families. *Fatuga*, such as action songs, is existing knowledge students have; this is used to teach lessons and support learners' vocabulary knowledge. She finds that students can memorize *tauloto* and songs that are enforced in the teaching of literacy. *Faiaoga lua* also talked about alphabetical knowledge (PI faitau)

as the key to supporting reading in the classroom. Students who have a solid knowledge of the alphabet can read and understand comprehension activities. Alphabetical knowledge, spelling diacritics, and the meaning of words are taught in the classroom.

Students who read a lot of different books in their homes come with strong reading abilities. I know these students have access to many reading resources and not just the Bible, which is very important in supporting their knowledge of vocabulary in classroom teaching. I try and use Samoa themes and topics for my reading, such as in the lessons you observed, to connect with students' prior knowledge of cultural foods and activities because students learn about these things in their homes and communities. Also, I ensure parents understand what students are learning for their support in the home. Students come with the memory of fatuga and songs; they learn and memorize, which I use in my teaching. My strong readers come with strong knowledge of the Samoa alphabet and also know how to sound it out. For example, I have students who can read because they can identify and sound out letters, and other students who cannot identify letters and sound out letters; are the ones who struggle to read and write.

Faiaoga tolu talked about the importance of oral language from home in supporting students reading. She stated, "when students come with strong oral language skills, they quickly understand reading and can answer the question." Students who come with strong knowledge of the Samoan alphabet could identify letters, sound out words, and gradually learn to read. However, students who lack basic alphabetical knowledge struggle to read and spell. It will be hard to keep up with learning when they do not have this understanding. The use of chanting, songs, and sounding out are examples of how students read the bible at home or at the pastor's school. Oral language is key to supporting reading, spelling, and writing in the classroom. Students who can speak can respond and tell stories; over time, their confidence grows, and they can speak confidently in the class. She refers to students who are good readers in her lesson and consistently contribute to class discussions because they have strong oral language

knowledge. Oral language is associated with vocabulary knowledge, which supports reading in the classroom. She provides teaching opportunities for building learners' oral language skills through storytelling, questions, and songs in the classroom. Students also come with knowledge of Samoan *fatuga* and prior knowledge of their surroundings, such as going to church, the market, and family *faalavelave* (commitments), which she used to teach reading. She finds that when students' home experiences are used for a reading activity, they can discuss, share ideas, and create stories, an example she calls "contextualizing teaching" to her student's learning needs.

Oral language (tautala) is knowledge learners come with from home. I first noticed this when students came to my class, and I started to ask questions to understand how much students knew about language. I find that when students come with strong oral skills, they can quickly understand reading and can answer the questions. Students who come with the confidence to speak contribute to class discussions and can share ideas to help their peers. The more students can speak, the more vocabulary they understand to help them in reading. They also know Samoan songs, tauloto, and solos, which are important in supporting literacy, and I also use them in my teaching. However, not all students are the same, some students come with strong knowledge of the Samoan alphabet making it easier to teach reading, but others come with strong oracy skills but struggle to read and identify letters. These are the students whom I work with to teach the Samoan alphabet and phonics to support their reading.

Faiaoga fa views oral language as related to students' speaking ability to support them in classroom teaching reading. Reference to Bible reading in the home is important in building learners' vocabulary and spelling knowledge. She explained that students from homes where Bible reading is taught could read fluently. The Bible is the most common reading resource accessed by students. In reading, she encourages stories related to students' learning environment, such as in her lesson (1, 2 & 3), where she makes up stories about the family and going to the beach. She believes this supports students'

prior knowledge of everyday activities they see and do in the home. If students have not experienced what is taught in the classroom, it is hard for them to make connections. For example, when the lesson focused on the family, students could talk about their own families and tell stories using their knowledge. Opportunities for storytelling are provided during reading and writing to encourage students' oral language skills and ability to speak with confidence.

Summary

This chapter discussed findings collected from observation and interview data.

Teachers view learners to come with knowledge of oral language associated with knowledge of *fatuga* and cultural values that are important in literacy teaching. Literacy practices used by teacher participants to teach reading, oral language, spelling, and writing are associated with home and church practices.

Oral language knowledge supports students' ability to speak, answer questions, and therefore learn to read. Strong alphabetical knowledge relates to students' ability to identify letter sounds and therefore learn how to spell. Knowledge of the alphabet also provides students with opportunities to learn how to spell and therefore read and write. Students who come with values of respect, obedience, and the ability to listen to instructions help support students' readiness to learn. When students acquire these early literacy skills, they will be better equipped to cope with literacy expectations in the classroom.

Evidence of practices such as reading aloud, recitation, choral reading, and repetition was evident in teaching Samoan literacy. These practices mirror findings from several studies (Dickie, 2008; Duranti et al., 2004; Loto, 2016; Tagoilelagi, 1995; Valentine, 2014). When these practices are used, students are engaged to participate in literacy,

reading, oral and spelling activities. However, writing remains a concern, and while some students who show oral skills can read and write, others cannot.

There is evidence to show strong links between teachers' perception of learners' home literacy practices and actual teaching practices used for teaching literacy.

Chapter 5 Discussion and Conclusion

This chapter discusses the study's findings and conclusion of the study. The findings answer the research questions; the conclusion provides critical implications, limitations, and recommendations of the study for future research in this area, particularly within a Samoan context. Key findings from this study show a connection between teachers' perception of home literacy practices and teacher practice in classroom language teaching. Teacher practices are closely aligned to a sociocultural view of literacy; associated with the *faasamoa* communities of socialization model (FCS). This study's findings mirror practices presented in *fau tasi*, *fau lua*, and *fau tolu* and discussed in the literature review.

Aim of study

The study investigated teachers' perception of home literacy practice of their learners and teaching practice used in classroom language teaching. The following research questions guide the discussion and conclusion provided in this chapter.

Primary research question: What is the teacher's perception of learners' home literacy practices students bring into the classroom?

Secondary research questions: What are some examples of home literacy practices observed? How do teachers build on these home literacy practices when teaching *gagana* Samoan literacy?

To conclude this study, the metaphor of the "*fau*" will be discussed to highlight the significance of the study. This will inform the study's argument for future research in this area, expanding on the notion of success for Samoan students through a sociocultural lens of "*Soso'o le fau ma le fau*": *Making connections for classroom language learning*.

Soso'o (connecting teachers' perceptions and home literacy practices)

All teacher participants considered their students' home literacy practices a valuable resource important in facilitating classroom language learning. Teacher participants described learners as knowing the language (*gagana*) associated with literacy practices of the home, church, and cultural activities.

Of significance is the teacher's view of the relationships between students' knowledge of the oral language, associated with knowledge of the Samoan alphabet and language acquired from knowing *fatuga*. The importance of students' experiences with everyday routine and activities was identified to be an integral part of learning from home. This is associated with home literacy practices identified in the study's findings and discussed further in this section.

There is a strong relationship between teachers' perception of their learner's home literacy practices and teaching practices used for classroom language teaching.

Teachers' knowledge of home literacy practices played a significant role in influencing their selection of practices for teaching Samoan literacy. The following section will discuss the key findings highlighting the various elements of the "*Soso'o le fau ma le fau*" metaphor, drawing connections between home and schools "*fau*" languages.

Fau (language and practices from home)

Oral language

Teachers perceived learners to know the oral language from home. Oral language is described as learners' ability to speak fluently, hold conversations, and have the ability to read and write. Knowledge of oral language, as *gagana tautala* (spoken language), enables students to hold conversations and answer questions during teaching and learning. Students who can speak contribute to reading discussions. *Faiaoga tasi* relates

this to learning from home as the child's first institution for learning where language is learned from talking with their parents and other family members.

Faiaoga lua referred to the oral language as the ability to pronounce words and have the confidence to speak. Students with oral language knowledge come from homes where conversations in Samoan are practiced between parents, especially with their mothers. These conversations build learners' oral skills and vocabulary for classroom language learning. Dickie (2010) refers to oral language as an integral part of literacy practices that reflect memorization and performance. The importance of teachers knowing their learners is, discussed in several studies (Nuthall, 1999; Si'ilata, 2014; Wells, 1999). The work of (Luke & Freebody, 1999; McNaughton, 2002) contributes to the importance of teacher knowledge, who argued that knowledge of a learner's language, family, and cultural background is foremost crucial in making connections. Alternatively, Dickie (2008) argues that language is the most valuable feature of a student's practice between family and church. Teacher participants viewed knowledge of *gagana* or oral language to be the strongest knowledge students bring into the classroom.

Associated with oral language is knowledge of the Samoan alphabet or *Pi faitau* important in supporting reading, speaking, and pronunciation. Students who come with knowledge of the alphabet quickly learn to read and write in a classroom context. Alphabet knowledge is taught in the Pastor's schools and used by parents to teach reading in the home. This view of home literacy practices concurs with findings on reading practices and cultural values identified in the literature on Samoan literacy (Amituanai-Toloa et al., 2009; Duranti et al., 1993; Duranti, et al., 2004; Tagoilelagi, 1995; Tuafuti, 2000; Valentine, 2014).

Students have knowledge of *fatuga* identified as part of oral language; prior knowledge students bring from home is learned from songs, chants, verses, and poems. *Faiaoga fa* reiterates that students come knowing the Samoan language formed from songs and other Samoan *fatuga*. In a classroom context, *fatuga* are used to engage students in literacy through singing and chanting songs related to the theme of literacy lessons. Lilomaiava-Doktor (2020) describes proverbs, chants, poems, myths, and legends as genres described as part of oral tradition. Wilson (2017) argues that family is the site of linguistic socialization where children learn about the forms and functions of language.

In conclusion, teachers shared a collective view on the importance of students' knowledge from home associated with home literacy practices. Of most prominent is student knowledge of language reflected in their knowing oral language, knowledge of the alphabet, and *fatuga*. Views discussed in this section concur with McNaughton's (2002) view that children have already developed knowledge in language and literacy before they begin school. This is shaped by communities of socialization discussed in the literature review.

Reading and writing

Teacher participants recognize that students are different, and while some students with strong oral language are able readers and writers, others who can speak struggle in reading and writing. Students who contributed to classroom discussions were associated with their ability to speak fluently and read. Students who are well supported in reading and homework at home quickly excel in reading and show confidence in responding to questions during literacy. *Faiaoga tolu* states that some students can speak but cannot read and contribute to classroom discussion. Such views align with Arrow et al., (2014) view of teachers having the knowledge to identify readers and differentiating instructional needs for implementing instructions. Teacher participants highlight that

writing is a concern, and while students may speak with fluency, it does relate to their ability to read.

Conclusively, students' knowledge of the language concerning oral fluency does not automatically translate to their ability to read and write. Viewed as a concern by teacher participants in this study, it reflects similar concerns in international studies regarding the reading and writing skills of Pasifika students. While Pasifika studies recognize that the use of Pasifika languages, values, and cultural knowledge enhances classroom learning (Si'ilata, 2014). Others, such as (Tunmer, Chapman, & Prochnow, 2004), emphasize the need to teach phonics to support word decoding and text-connected teaching with meaningful texts (McNaughton, 2002). Also identified in the Samoa Early Graded Reading Assessment report (World Bank, 2017), greater reading fluency and comprehension in Samoan are associated with having books and other reading materials in the home.

Cultural values

Cultural values reflecting manners and discipline are attributes students bring from home. The values of respect and obedience associated with students' teaching in the home are reflected through the values students show in the classroom. Students who show these values are well disciplined can listen, are attentive in class, and follow instructions. According to Faamanatu-Eteuati (2020), maintaining relationships and cultural values is essential in shaping how Samoans do things.

Teachers embrace the values students bring from home as essential and see it as representing good Samoan learners, aspects of Samoan culture, necessary in teaching and learning. *Faiaoga tasi* believes students are well mannered and disciplined coming from homes where discipline and respect are cultural norms. Another essential attribute is student motivation, viewed by *faiaoga tolu* as necessary for learning linked by

faiaoga fa to students from well-supportive homes. When students are well supported, they will become motivated and confident in class, focusing better on classroom teaching and learning. The views of the teacher participants reflect Pahl and Roswell's (2005) views of literacy, emphasizing that knowledge is connected to students' cultural values, beliefs, and languages.

In summary, teachers viewed cultural values associated with students' motivation to learn. Values are taught in the home and reflected in students' behaviour in the classroom. Students who did not speak and were referred to as shy in the study's findings are viewed by one teacher participant as part of respect, as she claimed that students would only speak when they are told. Values students bring into the classroom are aspects of Samoan culture, which defines a good Samoan learner.

Experience

When referring to experiences, *faiaoga tolu* and *fa* emphasized activities students observe and participate in their everyday lives. Activities such as going to the plantation, church, and family stories are used in reading, connecting students' everyday experiences. Students rely on teacher instructions and learn better in whole-class teaching and activities. *Faiaoga tasi* associates this with students' home environment where everyone lives and works together.

There is value in seeing students' experiences as a resource for teaching writing. For writing, students were encouraged to choose topics that were often related to their home and familiar surroundings for writing composition. These experiences formed prior knowledge used to facilitate the teaching of writing and support oral language through storytelling. Students can participate and be engaged when these experiences are used in classroom teaching and learning.

Of relevance to this study are findings by (Fletcher et al., 2008) that emphasize the views of Pasifika learners regarding writing about their own culture and lives and the importance of detailed feedback. The findings of Tagoilelagi-Leota, (2017) supporting the view that students learn by watching, listening, and practicing applies to how Samoan students learn through observation. Gaskings and Paradies (2010) agreed that observation is a learning tool for Samoan children closely associated with memory development through continuous repetition.

Soso'o le fau ma le fau (making connections)

Teaching practice

Several teaching practices were used to teach Samoan literacy associated with home, church, and cultural literacy practices. Teachers value the use of literacy practices associated with home literacy and in the Pastor's school. Whole-class teaching and teacher-led instructions were used. *Faiaoga tasi* relates this to the learner's community and environment where everyone lives and works together. Students learn better as a group and not as individuals, in line with Alefaio's (2019) description of cultural literacies, which looks at the wholeness and not the individual, reflecting the uniqueness of belonging to a family and village as the Samoan way of life.

Reading to, using reading aloud is a common practice used by teacher participants to teach reading. When teachers read aloud, students observed and listened. Reading aloud aided students in reading by practicing fluency while teacher participants listened and observed. Reading aloud provides teachers with the opportunity to correct student errors. For example, when teachers hear students mispronounce words or phrases, students are asked to repeat it two or three times until it is corrected. During reading, repetition is used to assist students in correcting and practicing pronunciation.

Valentine (2014) describes this as a coded-based approach that emphasizes sounding out words, phonological awareness, pronunciation, spelling, memorization, reading new

words in isolation, and accuracy when reading words within sentences. However, this contest finding from (Fletcher et al., 2008), where students emphasized the benefits of reading aloud in small groups instead of reading aloud to their peers or in oral circles during guided reading.

Teachers used choral reading either as a whole class or in groups to develop fluency in reading. Choral reading helps build students' confidence and motivation to read, allowing students to listen and learn from each other. *Faiaoga lua* used choral reading in groups of three; this allowed her to listen and correct students' mispronunciations. For example, in lesson 2, student 1 misreads the word *sogaimiti*; the teacher then instructed correction of the word from student 2. *Faiaoga tasi* stated that her students learn by listening to other students. Chanting aloud is used when the teachers require students to correct a word or sentence. Students chant aloud several times, reflecting on practices such as repetition to aid pronunciation of words and fluency.

In a classroom context, oral language skills are critical in supporting their ability to identify letters and pronounce words to support reading. Teacher participants support students' development of oral skills through oral activities and storytelling, building on oral fluency and confidence in the classroom. For oral language, storytelling was used, providing opportunities for students to talk about familiar surroundings such as themselves and their families. *Faioaga tasi*, *tolu*, and *fa* use whole class storytelling to build on students' oral fluency and vocabulary. Students were invited to stand in front of the class and share their stories aloud while other students listened. From stories, teachers formulate new vocabulary for spelling, connecting with students existing and new knowledge. *Faiaoga tolu* uses sentences and verses from stories read aloud to teach oral language. This was followed by students repeating the sentences and chanting aloud, emphasizing pronunciation. Fletcher et al. (2008) argues that home literacy practices influence students' achievement in school literacy teaching.

Knowledge of the Samoan alphabet or *Pi faitau* is necessary and relates to the Pastor's schools and the homes. Students have a basic understanding and knowledge of letter sounds and letter identification and can read. Knowledge of the alphabet is also critical in language learning. The use of Samoan alphabet charts to teach spelling using chanting aloud, syllables, and repetition are commonly used by teachers. Chanting and repetitive teaching relate to memorization. However, not all students come with basic alphabetical knowledge and often find it difficult to read and write, with students struggling to pronounce letters during spelling. Evidence from lessons reflect teachers need to explicitly teach alphabet knowledge, letter identification, letter sounds, and syllables to support struggling learners. Tunmer (2002) suggested that teachers need research-based knowledge to implement instruction, including identifying readers and differentiating instructional needs. A variety of strategies must be effectively used in the classroom to develop students' comprehension.

Fatuga, such as songs, poems, and verses, are used in teaching reading. All lessons provided examples of the use of *fatuga* related to reading activities, providing opportunities for students to connect between reading songs, poems, chants, and verses. Teachers use recitation when using Samoan chants or poems, reflecting students' prior knowledge and memorization. Samoan songs were used to aid the teaching of reading. Valentine (2014) writes that singing was a technique used to support the development of oral language and reading skills, used in culturally-based activities, the home, and church.

Teachers used questioning; prompting, telling, and explanation described as deliberate acts of teaching in teaching reading. Most evident in instances where students did not respond or did not understand. For example, *faiaoga tasi* in lesson 1 used questioning to gauge students' understanding of the reading. When students could not respond, teachers applied the act of telling and explanation to prompt discussions. Examples are

provided for *faiaoga lua* in lessons 1 and 3 using prompting and explanation. Si'ilata (2014) writes that teachers must also use deliberate acts of teaching (modeling, prompting, questioning, giving feedback, telling, explaining, and directing) and strategies for written language.

Strategies for teaching spelling are similar for all four teacher participants. The use of syllables (*silapela*) to support students in decoding words is essential. The practice of clapping assists students by listening to the rhythm of the words to identify syllables. Illustrations from *faiaoga tasi* and *tolu* show that students could identify syllables, words, and pronunciation by clapping. *Faiaoga lua* used sounding words using the one, two, or three-syllable method to prompt students in decoding. Identifying syllables supports students in pronunciation in order to spell words. As argued by McNaughton (2002) and Si'ilata (2014), teachers must focus on form and allow opportunities for learners to practice and develop fluency as well as accuracy.

Chanting aloud and recital of words three or four times helps students remember and memorize what is read. Chapman et al., (2018) argued a clear need to teach phonics, allowing students to focus on letter-sound patterns in isolation and word decoding. Culturally responsive teaching cannot alone provide teachers with the knowledge required to effectively teach the content of instruction, especially for children who struggle with literacy acquisition in the first years of schooling. Some culturally responsive practice and appropriate skills-based content instruction are required to reach the best outcomes.

Cultural values are deemed an essential part of knowledge from home. Values such as respect and the ability to listen and obey are a vital part of learning. Students who come with strong cultural values are more focused and ready to learn. Values are taught in the homes where students listen, observe, and obey their parents. Learners' cultural values

are also highly valued by teachers, such as *faaaloalo* (respect), *faalogo* (listen), and *usitai* (obedience). Evidence is observed in the lessons where students listen, observe, and speak when told. This concurs with Pereira (2006) view of teacher knowledge arguing that teachers must know pedagogical practices (teaching and learning process), core cultural values, beliefs, aspirations, attitudes, and understanding of Samoan students.

Resources

Resources such as family stories and experiences for reading and *fatuga* are evident to engage students in learning. Teachers view students' home experiences as valuable teaching and learning resources. Home experiences are used to create storytelling allowing students to share their ideas. *Fatuga* is also a vital resource associated with knowledge of songs, poems, and verses used widely in classroom teaching. Visual resources are essential to aid students learning by connecting pictures and what students read. Resources include the Samoan alphabet, *maitau*, and *faitau* chart, Samoan tattooing, and food used by *faiaoga lua*. These are resources students' access in their homes. Using resources that depict Samoan culture and learners' everyday experiences is critical in teaching. For example, stories about Samoan tattooing and food by *faiaoga lua* in reading support a connection between reading and students' homes and cultural experiences. These resources enable a connection between school literacy and parents' knowledge enabling support for their children at home.

Engagement

Student engagement is an integral part of learning. Students are engaged when learning takes place in whole-class teaching and through practice such as reading aloud, chanting, choral reading, and recitation. Students learn better as a group and not as individuals. Gonzalez et al. (2006) argued that when teachers use funds of knowledge

in language and literacy learning, connections between new learning and prior knowledge occur.

Students engage better in reading and writing when familiar topics are related to their home and learning experiences. *Faiaoga tasi* explains that using familiar topics allows students to use their prior knowledge to tell stories. It enables a connection between learning and students' stories. The use of *fatuga* to engage students in participating in reading and writing is essential. When songs, chants, and poems are used, students are engaged and motivated to participate in learning. *Faioga tolu* states that when students are stuck in their learning, *fatuga* is used to connect with the reading passages and activities. Reading aloud, recitation, and choral reading methods engage students through listening and practice. It highlights Si'ilata's (2014) view on the role of teachers in connecting worldviews, language, literacy practices, and experiences of their homes with the valued knowledge of literacy practices of the school.

Teachers talked about student engagement by referring to students' responses and participation in classroom activities. To engage students, teacher participants use the act of telling to help direct students to the correct answer. Group presentations perceived as a familiar learning setting in Samoan homes also stimulate student engagement. In diverse classrooms, cultural engagement is critical, affecting student's engagement and interests in activities (Dickie, 2008, 2010, 2011). Songs, poems, and performances such as action dances were used to engage students and grow their interest in literacy learning. *Faiaoga tolu* indicates that students' responses and participation improve when songs and stories are used. The use of stories about themselves allows for student interaction and participation in learning. *Faiaoga fa* states that engaging students is more effective when chanting aloud and using songs, including repetition, motivating students to participate in reading and writing. This aligns with (Luke & Freebody,

1999; McNaughton, 2002) view that understanding learners' language, families, and cultural backgrounds are foremost important.

Students engage when teachers highly value familiar resources that are culturally relevant. Resources include Samoan songs, dance, gestures, and visual and alphabet charts used in classroom teaching and learning. *Familiar stories* are a resource that teachers use to enable students' connection with prior knowledge and home surroundings. *Faiaoga lua* uses stories about Samoan routine activities such as Samoan food and tattooing as a resource related to student home and cultural surroundings. They observe these familiar resources as a daily routine or a cultural activity. Si'ilata (2014) emphasizes using Pasifika texts to motivate and build vocabulary.

Significant relationships are evident in teachers' perceptions of home literacy practices and actual teaching practices for teaching literacy. Three essential findings regarding classroom teaching emerge from this study, emphasizing the connections between home literacy and classroom teaching practice, the use of familiar resources for students, and the level of student engagement and interaction.

Summary

The study concludes that there are significant findings identified from the study. Of significance is the relationship between teachers' perception and the knowledge of their learners. Teacher participants value and embrace the knowledge students bring from home. Three were identified: knowledge of the oral language, the alphabet, and the fatuga associated with language formed from songs, verses, chants, and poems.

Samoan students bring knowledge used as building resources for teaching reading, oral language, spelling, and writing in a classroom context. Identified from the study's findings is the importance of teachers using students' prior knowledge of the language

fau) to connect (*so'soo*) with classroom language teaching. To do this, teacher participants used several teaching practices associated with home literacy practice.

There is value in students' experience from home and surrounding environments, which teacher participants perceive as a resource. Experience is used to facilitate the teaching of writing and encourage student oral language development through storytelling. The relevance of familiar resources to Samoan students, such as visual aids and *fatuga*, is critical in supporting learning. When these are used, students are engaged and motivated to learn.

This study found that literacy teaching comprises three critical aspects; knowledge of language associated with alphabet knowledge and knowledge of *fatuga* from home; student's experiences shaped by activities at home; and home literacy practices that contribute to knowledge students bring into the classroom. Samoan students' knowledge of language and experiences are critical resources; when used by teachers, they engage the student in learning for classroom language teaching.

This research argues that strong connections between home literacy practices and classroom language teaching are evident. It concludes that while home literacy practices are essential, teachers' perceptions of their students and teaching practices that work best for Samoan learners influence classroom language teaching. It could be possible that connections between home literacy practice and classroom practice were influenced by teacher participants being Samoan and having a complete understanding of the composition of a Samoan learner.

However, teacher participants raised concerns; as identified in the study, students' knowledge of an oral language does not automatically transfer to learning how to read and write in Samoan. This is a concern that has been identified in studies concerning Pasifika students, including Samoans, suggesting the need for explicit teaching of

phonics. Therefore, the study cautions that some implications and recommendations must be considered in a Samoan context. This is discussed in the next section of this chapter.

Implications

Teaching implications

This study provides evidence of practice that should inform the professional development needs of literacy teachers. Informed from the study are key findings such as;

- Students learn better in whole-class teaching and rely on teacher-led instructions. This needs to be considered in current teacher training and Samoa's outcomes-based curriculum to ensure alignment of practices.
- Reading and writing are a concern; while practices are identified in classroom language teaching, they may not support students who struggle in reading and writing, despite knowing the oral language.
- Despite using familiar resources and teacher creativity, there is a current lack of reading resources (graded readers) at early primary levels.
- While home literacy practices are evident in this study for literacy teaching, there is an urgent need for training in reading instructions, including phonics that is text oriented.

Policy implications

The study findings provide policy implications for classroom language teaching in a Samoan context, particularly for the Ministry of Education, Sports, and Culture. While current policies recognize the importance of culture, including language, and the *faasamoa* way of living, there are gaps.

- It is beneficial that policies recognize practices identified in this study to inform policy development for literacy teaching and learning. The absence of effective Samoan practices that recognize students' home language knowledge and experiences for teaching reading and writing in current MESC policies is evident.
- All literacy policies need to be informed by research of best practices identified in several Pasifika studies, including this study. This will help address gaps in literacy intervention programmes and the bilingual policy using the best approach model.

Research Implications

There is an existing gap in research concerning effective literacy practices in a Samoan context. While the findings of this study provide insight into actual teaching practice, it is not sufficient to determine its effectiveness for literacy improvements in reading comprehension.

- A longitudinal study is required to measure the effectiveness of using home literacy practices across year levels for improving literacy in Samoa.
- Research in effective professional development and training programmes for literacy teachers will provide best practices to inform literacy intervention programs for teachers in Samoa.
- Developing a partnership between MESC and other research institutions such as the National University of Samoa on literacy practice and effective practices that work for Samoan students is required. This will ensure a broader scope of research in the area of literacy as well as human resource capacity to enable such undertaking.

Limitation of the study

The study has limitations. The first limitation is the sample size of the study. Four teachers from four schools on one island were used. Rich information not realized in this study could have been obtained from teachers of other islands.

Secondly, this study does not consider students' feedback, which is critical in informing the effectiveness of classroom language learning strategies. Using student evaluation to inform the effectiveness of classroom strategies could have provided insightful information.

Significance of the study

The study's findings provide insight that would contribute to the knowledge of effective practices relevant to teaching in a Samoan context. Much has been learned from the study's findings, including three key areas requiring attention: policy development, professional development in teaching, and future research; deemed necessary. When these implications are considered, decision-making in professional training for teachers will inform adequate literacy intervention, an area yet to be fully developed in education in Samoa.

"Soso'o le fau ma le fau" recognizes two key players in this study; the learner and the teacher. This study concludes that Samoan teachers' perceptions validate their actions and teaching practices reflecting high consideration for learner knowledge and experiences from home. The study argues that *"fau"* languages of the home and schools are *"soso'o"* connected at the level of teachers' perceptions and their actions. Strong relationships are formed from teachers' understanding of what it means to be Samoan and knowing practices that are Samoan; interpreted as ways which are Samoan reflecting the context of home, church, and Samoan culture.

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Appendices

Appendix A Sample of brochure

PEPA O

FA'AMATALAGA MO AOGA TULAGALUA

O au o Vau Peseta Elia. Ua tuuina mai e le Ofisa Sili o Pulega le faatagaga e mafai ai ona ou valaauliaina lau aoga e auai (participate) i lau poloketi po o se suesuega o lo'o faatino nei mo lau Master of Education i le Univesite o Aukilani.

E ui ina ou uumia se tulaga sinia i le Matagaluega ma faatupeina e le Malo o Samoa lau aoga, o lo'o ou galue toatasi (independent researcher) ma fai au ma se tamaitai aoga o le Univesite o Aukilani.

O le autu o lenei poloketi po o le suesuega, e patino lea i faiaoga Tausaga Lua (Year 2), i o latou iloa, malamalama ma talitonuga i auala o lo'o aoao ai le fanau i aiga. O le sootaga o auala e aoao ai le faitautusi i le aiga ma auala e aoao ai (Gagana Samoa) i totonu o le potuaoga.

Talu ai o le itiiti o le avanoa o lenei poloketi, o lea na o le fa (4) aoga ole'ā mafai ona auai i lenei suesuega. A fai ae sili atu le numera o aoga e fia auai, – ole'ā faaoga na o aoga e fa muamua mo lenei suesuega

E 60 minute le taimi ua fuafuaina mo le faatalatalanoaga o le suesuega (Talanoa interview) ma le faiaoga Tausaga 2 (Year 2). E 45 minute ua fuafua e mātāu ai (observation) le faationoina o le aoaina o le fanau i le taimi o le Gagana Samoa po o le faitautusi.

E le aafia le fanau aoga e na o le faiaoga ole'ā matauina lana faatinoga. E logoina aloaia matua mo lo latou silafia o vaega o lenei suesuega.

O le vaimasina o Aukuso-Setema 2021 ole'ā faataunuaina ai lenei suesuega i faiaoga o le Tausaga 2 (Year 2).

E talosaga atu ma le agaga maulalo i lau susuga i le puleaoga ia saina le le pepa ua faaulutala o le School Confirmation of Interest form o lo'o faapipii atu i le Attachment (2) pe 'ā ua e finagalo e auai lau aoga ma le faiaoga Tausaga 2 i lenei suesuega

Faamaumauga

Ms Vau Peseta-Elia

Master of Education student

Faculty of Education and Social Work

The University of Auckland

vpes005@aucklanduni.ac.nz / v.peseta@mesc.gov.ws

Approved by the University of Auckland Human Participants Ethics Committee on 16 October 2021 for three years. Reference Number 023759

My name is Vau Peseta-Elia. The Chief Executive Officer of the Ministry of Education, Sports and Culture of Samoa has given me permission to invite you about the possible voluntary participation of your school in a research project I am conducting as part of the requirements for my Master of Education degree at the Faculty of Education and Social Work at the University of Auckland under the supervision of Dr Rae Si'ilata. Although I hold a managerial position at the Ministry of Education, Sports and Culture of Samoa and my studies are funded by the Government of Samoa Scholarship fund, I am acting as an independent researcher and master student of the University of Auckland.

The aim of this project is to investigate Year 2 teachers' perceptions (*iloa*), understandings (*malamalama*), and beliefs (*talitonuga*) of their students' home-language practices and how they enable connections between home and school literacy practices of Gagana Samoa.

Due to the scope of this research, only four schools will participate in this study. If more than four schools show interest to participate, the first four schools in communicating their interest will become participants and all other interested schools will be notified about this selection process through email.

The research would entail a 60-minutes individual Talanoa interview with one of your Year 2 teachers and three 45-minutes classroom observations of the teacher's practice during Gagana Samoa reading lessons. The focus of the research will be on the teacher only and no information from students will be used. Children and their parents/guardians will be fully informed about the study. This would take place at a time convenient for the teacher during August – September 2021.

If you wish to participate, please sign the attached *Confirmation of Interest* and return it to me via email. If your school is one the first four confirming their interest in participate, I will send you via post-mail a *Principal/Chair of Board of Trustees - Participation Information Sheet* and *Consent Form*, where you will be formally invited, fully informed and your permission will be sought in order for the research to take place at your school. If you have any further queries please contact me via email.

My contact details are:

Ms Vau Peseta-Elia
Master of Education student
Faculty of Education and Social Work
The University of Auckland
vpes005@aucklanduni.ac.nz

Approved by the University of Auckland Human Participants Ethics Committee on 16 October 2021 for three years. Reference Number 023759



Appendix B: Principals Consent form



**EDUCATION AND
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Consent Form – Principal

This form will be held for a period of six years

Principal:

Researcher: Vau Peseta-Elia

Title of research: Soso'o le fau ma le fau - Samoan teachers' perceptions of learners' home literacy practices: Making connections for classroom learning

I have read the Participant Information Sheet and I have understood the nature of the research and why I have been asked to give permission for the researcher to invite Samoa Primary School, to participate in this study. I understand that my participation is voluntary. I have had the opportunity to ask questions and have them answered to my satisfaction.

- I agree that the researcher may invite Samoa Primary in Upolu, Samoa for her research through an email with a *Confirmation of Interest Form* attached, and understand that school's participation is voluntary.
- I understand that if more than four schools volunteer, the researcher will select the first four that confirm their interest in participating and will send these schools' Principals relevant the *Participant Information Sheets* and *Consent Forms*.
- I agree that the researcher may invite the Year 2 teachers from the four schools that volunteered first by providing them with *Participants Information Sheets* via the school administrator, and understand that their participation is voluntary
- I understand that if more than one Year 2 teacher volunteers from each school, the researcher will randomly select one name from each of the four schools.
- I agree that the Year 2 teacher may participate in the data collection methods outlined, to a maximum of 205 minutes, and that these will take place in the Year 2 room during times agreed by the teacher during April –May 2021.
- I agree that the Year 2 teachers may explain the research project to their class and give each child a package provided by the researcher. I understand that this package will contain relevant Information Letters respectively addressed to the children and their parents.
- I understand that since the research involves only observing the teachers' practices in the classroom, student and parental/guardian consent will not be sought.
- I understand that teachers, students and parents/guardians will be fully informed about the study, that the researcher will be observing the teacher and that the focus will be on the teacher only.
- I understand that no data from students will be used.

- I understand that the teacher, parents and children will be informed that the researcher will be present in the classroom, that the lessons will be audio-recorded and that measures will be taken for protecting their privacy.
- I understand that the teachers may request that the audio-recorder be turned off during individual talanoa interviews with the researcher or classroom observations at any time.
- I understand that the audio-recorded data will be transcribed in Gagana Samoa to be then, translated into English by the researcher, and that the teachers will be offered the opportunity to review and edit the transcripts in Gagana Samoa with a time limit of two weeks to return the edits.
- I understand that I may withdraw my permission for the schools and Year 2 teachers to participate in this research at any time up until data collection ceases (*June 30th, 2021*), without giving a reason.
- I understand that the school Principals and Year 2 teachers may withdraw their participation from the research up until data collection ceases (*June 30th, 2021*), without giving a reason.
- I understand that the Year 2 teachers may withdraw their data up until data collection ceases (*June 30th, 2021*), without giving a reason.
- I understand that the data collected will be used in the researcher's thesis, and may also be used in conference presentations and academic publications.
- I understand that this *Consent Form* will be securely stored separately from the research data for six years beyond the completion of the research, when both will be destroyed. I understand that hard copies will be shredded and electronic documentation erased.
- I understand that schools, the teachers' and students' identity will remain confidential, and neither names, nor any identifiable information of participants will be used in the research report. I also understand that while every attempt will be made to protect these identities through self-selected pseudonyms, confidentiality cannot be guaranteed.
- I understand that the participation of the schools and Year 2 teachers is voluntary, and I give my assurance that their decision to participate or not in the research, or their eventual withdrawal from it, will not affect their employment status or relationship with the Ministry of Education, Sports and Culture of Samoa
- I understand that the participation of the teachers is voluntary, and that schools' Principals will be asked to give assurance that the teachers' decision to participate, or not, in the research will not affect their employment status or relationship with the school.
- I understand that a *koha*, in the form of gift a voucher of up to \$20 *tala* will be given to all teacher participants, as a token acknowledgement of their participation and time irrespective of whether or not they have withdrawn their participation from the study.
- I understand that the schools, Year 2 teacher and I will receive a PDF of the thesis.
- I understand that all volunteers will be offered the option of receiving a summary of the findings in Gagana Samoa, regardless of their eventual participation or withdrawal and that Schools' Principals can make this available to parents/guardians from the Year 2 classes.

Principals Name/s.....

Principals signatures.....

Date.....

I wish/do not wish to receive a summary of findings, which can be emailed to me at this email address:

.....

Approved by the University of Auckland Human Participants Ethics Committee on 16- October -2019 for three years. **Reference Number 023759**

Appendix C: Observation Schedule



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Year 2 Teachers - Observations Schedule for 2021

Activity	Teacher 1	Teacher 2	Teacher 3	Teacher 4
Observation 1	9 th August	10 th August	11 th August	12 th August
Observation 2	16 th August	17 th August	18 th August	19 th August
Observation 3	23 rd August	24 th August	25 th August	26 th August

Teachers' observations will be scheduled after individual Talanoa interviews at a time convenient to each teacher during Term 3 (August 2021) and will take place in their Year 2 classrooms. Each teacher will be observed working in their Year 2 classroom during three 45-minute observations of Gagana reading lessons to ensure progression of teaching practices is captured.

During observations, evidence of the teachers' engagement and use of literacy practices such as recognizing, memorization, recitation, choral reading and the use of dance and oratory for language learning will be observed and noted.

These observations will be focused on:

- Examples of home literacy practices students bring into the classroom
- Teachers' strategies for teaching Gagana Samoa
- How student interaction during literacy lessons
- Resources and activities used for teaching Gagana Samoa

The lessons will be audio-recorded with the consent of the teachers. Teacher participants will be able to ask for the audio recorder to be turned off at any time. The audio recorder will be located in a manner whereby the focus will be on the teacher only. Data captured from students will not be used, but will serve to contextualise information collected from the teacher.

Approved by the University of Auckland Human Participants Ethics Committee on 16 Oct 2019 for three years. Reference Number 023759

Appendix D: Teachers Consent Form



**EDUCATION AND
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Consent Form – Year 2 Teacher

This form will be held for a period of six years

Year 2 Teacher: _____

School: _____

Researcher: Vau Peseta-Elia

Title of research: Soso'o le fau ma le fau - Samoan teachers' perceptions of learners' home literacy practices: Making connections for classroom learning

I have read the *Year 2 Teacher - Participant Information Sheet* and understand the nature of the research and that I have been given the principal's permission to volunteer to participate in this research. I also understand that I have permission to explain the research to students from my class. I have had the opportunity to ask questions and have them answered to my satisfaction.

- I agree to participate in this research and understand that my participation is voluntary.
- I understand that if more than one Year 2 teacher from my school volunteers, the researcher will randomly select one name.
- I understand the data collection methods outlined and understand that my participation will take a maximum of 45 minutes, and that these will take place in the Year 2 room during times agreed by me during August-September 2021.
- I understand that I will explain the research project to my Year 2 class and give each child a package provided by the researcher. I understand that this package will contain relevant Information Letters respectively addressed to the children and their parents.
- I understand that since the research involves only observing my practice in the classroom, student and parental/guardian consent will not be sought.
- I understand that students and parents/guardians will be fully informed about the study, that the researcher will be observing me and that the focus will be on me only.
- I understand that no data from students will be used.
- I understand that parents and children will be informed that the researcher will be present in the classroom, that the lessons will be audio-recorded and that measures will be taken for protecting our privacy.
- I understand that the individual talanoa interview with the researcher and the three observations of my Year 2 Gagana Samoa lessons will be audio-recorded, and that I may request that the audio-recorder be turned off during these instances at any time.
- I understand that the audio-recorded data will be transcribed in Gagana Samoa to be then, translated

into English by the researcher, and that I will be offered the opportunity to review and edit the transcripts in Gagana Samoa with a time limit of two weeks to return the edits.

- I understand that the principal may withdraw her/his permission for the Year 2 class and me to participate in this research at any time up until data collection ceases (*1st September 2021*), without giving a reason.
- I understand that I have the right to withdraw my participation from the research or any data I provided up until data collection ceases (*1st September 2021*), without giving a reason.
- I understand that the data collected will be used in the researcher’s thesis, and may also be used in conference presentations and academic publications.
- I understand that this Consent Form will be securely stored separately from the research data for six years beyond the completion of the research, when both will be destroyed. I understand that hard copies will be shredded and electronic documentation erased.
- I understand that my schools, the students’ and my identity will remain confidential, neither names, nor any identifiable information of participants will be used in the research report. I also understand that while every attempt will be made to protect these identities through self-selected pseudonyms, confidentiality cannot be guaranteed.
- I understand that my participation is voluntary, and that the principal has given assurance that my decision to participate, or not, in the research or my eventual withdrawal from it, will not affect my employment status or relationship with the school.
- I understand that a koha, in the form of gift a voucher of up to \$20 *tala*, will be given to me, as a teacher participant, as a token acknowledgement of my participation and time irrespective of whether or not I have withdrawn my participation from the study.
- I understand that the Chief Executive Officer of the Ministry of Education, Sports and Culture of Samoa, the Principal and I will receive a PDF of the thesis.
- I understand that all volunteers will be offered the option of receiving a summary of the findings in Gagana Samoa, regardless of their eventual participation or withdrawal and that the principal can make this available to parents/guardians from my Year 2 class.

Teacher’s name.....

Teacher’s signature.....

School.....

Date.....

I wish/do not wish to receive a summary of findings, which can be emailed to me at this email address:

.....

Approved by the University of Auckland Human Participants Ethics Committee on 16- October -2019 for three years. Reference Number 023759

Appendix E: Student Information



EDUCATION AND SOCIAL WORK

School of Curriculum and Pedagogy

Epsom Campus

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Auckland, New Zealand

T +64 9 623 8899

W www.education.auckland.ac.nz

The University of Auckland

Private Bag 92601
Symonds Street
Auckland 1135
New Zealand

Pepa of Faamatalaga mo le Tamaititi Aoga

loga o le tamaititi: _____

loga o matua: _____

Aoga: _____

loga o le tamaitai suesue: Vau Peseta-Elia

Igoa o le suesuega: **Soso'o le fau ma le fau**. O le iloa, malamalama, ma talitonuga o faiaoga i auala/metotia o lo'o aoaina ai le faitautusi i totonu o aiga. Sootaga e aoaina ai le faitautusi i totonu o aoga.

Aso:

O lou igoa o Vau Peseta Elia, ma o lo'o ou galue nei i totonu o le Matagaluega o Aoga Taaloga ma Aganuu. Ua maea tuuina mai e le Pule Aoga le faatagana e mafai ai ona faatino lau suesuega i faiaoga o le Vasega 2, i totonu o aoga Tulagalua i Samoa.

O lenei suesuega o se vaega o lau aoga i le Univesite o Aukilani, ma o le a faaoga e tusi ai se tala e fesoasoani ai i le faaleleia o le aoaina o le faitautusi i le Gagana Samoa i totonu o Aoga.

O le a le uiga o lenei suesuega?

E fia faamausali poo faapefea ona fesoasoani le faiaoga i le faitautusi a le fanau i le Gagana Samoa.

Pe aisea ua logo atu ai oe?

Ua logo atu oe, ona o le a ou asia le vasega 2, mo le mataituina ma le iloiloina o le aoaina o le fanau i le Gagana Samoa. E nao le faiaoga o le a mataituina ae e le aofia ai le fanau aoga.

E faapefea ona faatino lenei suesuega?

O le a faatolu ona ou asiasi atu i le potu aoga. O le a ou faalogolog ma pue i masini faaleoteleleo le faitau tusi pe a faatino e le faiaoga. O le a mafai e le faiaoga ona faamuta le pueina o le lesone i soo se taimi e finagalo iai.

O lea le isi laasaga pea maea le asiasiga?

O lea ou faaogaina faamatalaga pueina e faamatala ai auala o lo'o faatino ai ma fesoasoani ai le faiaoga i le faitau tusi i le Gagana Samoa.

O le a ou faaogaina faamatalaga i le taimi o le lesone e tusi ai se tala, ma e ono faaleoina ai faamatalaga a le faiaoga e fai i lou alo i le taimi o le lesone, ae o le a le faaogaina le igoa moni o le faiaoga poo le tamaititi aoga. O le a mafai ona malupuipua le ioga o le faiaoga e faaoga ai le upu "faiaoga" ma o le a le mafai ona faailoa le igoa o le aoga.

E ona iloa e nisi tagata lenei suesuega?

E le mafai ona iloa e nisi tagata poo nisi faiaoga leni suesuega, e nao le faiaoga ma le Puleaoga, ma au o lo'o faatinoina le suesuega.

O lea se mea o le a tupu pea maea leni suesuega?

O le a mafai e leni suesuega ona faailoa ni auala e faaleleia ai le aoaoina o le faitautusi i le Gagana Samoa. O le a mafai foi ona ou faasoa atu leni tomai ma agavaa e fesoasoani ai i nisi faiaoga.

E faapefea ona ou maua se faamatalaga i le iuga o leni suesuega?

E mafai ona tuuina atu se aotelega o leni suseuga i lau Susuga e tauala atu i le Puleaoga.

E faapefea ona ou maua nisi faamatalaga e faatatau i leni suesuega?

Afai ae moomia le toe faalateleina o le iloa i leni suesuega o le a mafai ona faafesootai mai au, poo lau faiaoga o Rae, ma o le a fiafia lava e tali atu i nisi o fesili?

Vau Peseta- Elia

Master of Education student
Faculty of Education
The University of Auckland
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Main Supervisor

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Mo nisi faamatalaga e mafai ona faafesootai

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Office of Research Strategy and Integrity
The University of Auckland
Private Bag 92019
Auckland 1142
Telephone: +64 9 373-7599 ext. 83711.
Email: humanethics@auckland.ac.nz

O leni suesuega na talia aloaia e le Komiti o le Univesite o Aukilani (University of Auckland Human Participants Ethics Committee) i le Aso 16 Oketopa 2019, mo le tolu tausaga. Numera o le suesuega 023759

Appendix F: Parent Information Letter

Pepa o faamatalaga mo Matua

Igoa o le tamaititi _____

Suafa o le matua: _____

Tamaitai sueseu: **Vau Peseta-Elia**

Igoa o le suesuega: **“Soso’o le fau ma le fau”**. O le iloā, malamalama, ma talitonuga o faiaoga i auala/metotia o lo’o aoaoina ai le faitautusi i totonu o aiga. Sootaga e aoaina ai le faitautusi i totonu o aoga.

O lou igoa o Vau Peseta Elia, ma o lo’o ou galue nei i totonu o le Matagaluega o Aoga Taaloga ma Aganuu. Ua maea tuuina mai e le Pule Aoga le faatagana e mafai ai ona faatino lau suesuega i faiaoga o le Vasega 2, i totonu o aoga Tulagalua i Samoa.

E logo aloaia atu ai lau Susuga o lea ua talia e le faiaoga a lou alo le auai ai i lau sueseuga. Ou te talitonu o lea ua maea faamatala e le faiaoga i lou alo le uiga o lenei suesuega. O lenei tusi e logo atu o le a ou asia le Vasega 2 a lou alo, ina ia mafai ona ou mataituina le faatinoga o le lesona o le Gagana Samoa. O le a le afaina lou alo, ona o le autu o le mataituina o le lesona o le a patino lea i le galuega faatino a le faiaoga.

O le faamoemoe, ina ia mafai ona sailiili aula o lo’o aoaoina ai le faitautusi i le Gagana Samoa. O lau sueseuga o le a faatino i masina o Aperila – Iuni 2021. E 45 minute le umi e fua i le lesona o le a faatinoina ma e faatolu ona mataituina le faiaoga. O lea faapea foi ona pue i masini faaleotele leo, pe a talia e le faiaoga. O le a le faaogaina ni faamatalaga o le a pueina mai le fanai aoga, ma o le aia tatau foi a le faiaoga e faamuta ai ona pueina le aoaoina o le lesona. O lea a le faailoina le igao o le aoga faapea foi ma le faiaoga, ma o faamaumauga uma o le a faapea ona loka mo le malupuipua i le Univesite Aoao o Samoa. E tusa ai ma aiaiga o tulafono o suesuega, e faaleaogaina uma faila o lenei suesuega pe a maea le 6 tausaga. O lea a le faaogaina le ioga o lou alo poo le faiaoga, ma o le a faaogaina nisi igoa ese e faaioga ai le faiaoga ina ia malupuipua faamatalaga ma faamaumauga. O le maea ai o lenei sueseuga o le a mafai ona faasoa atu i le faiaoga auala e faaleleia ai le aoaoina o le faitautusi i le Gagana Samoa, e tauala atu i ni faalauiloa poo ni fonotaga. O lea a mafai foi ona tuuina atu i le Puleaoga se lipoti e faasoa atu i lau Susuga pea moomia.

Ou te fiafia pea e tali ni fesili pea moomia mo lenei mataupu.

Faafetai

Vau Peseta- Elia

Master of Education student
Faculty of Education
The University of Auckland
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Main Supervisor

Janet S. Gaffney, PhD
Professor, Educational Psychology-Literacy
School of Curriculum and Pedagogy
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Mo nisi faamatalaga e mafai ona faafesootai

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