

# **TOKONI FAIAKO**

## **TONGA JOURNAL OF EDUCATION**

**Volume 3**



**TONGA INSTITUTE OF EDUCATION**

**Tokoni Faiako**  
**Tonga Journal of Education**

*Volume 3*

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# Contents

TIOE Logo/Motto Composition .....	i
Contributors.....	iii
Foreword .....	x
<i>Tangikina Moimoi-Steen</i>	
Dedication to Liuaki Kovi Mei Aotea Mo'ungaafi Fusitu'a .....	xiii
Introduction .....	xvii
<i>'Ema Wolfgramm-Foliaki</i>	
1. Poto, Teaching, and Research – A Self-Reflection .....	1
<i>Robin Siale Havea</i>	
2. Fakamonū 'o e Talanoa Fakaako Makehe he TIOE – 2021 .....	9
<i>Viliami Hēvaha 'i Moana Vakapuna</i>	
3. Tatala 'a e Koloa 'o e Vaka Pasifiki' 2021 .....	18
<i>Viliami Hēvaha 'i Moana Vakapuna</i>	
4. Ko e Fakamonū 'o Tonga 'aki 'a e Loto Potó.....	26
<i>'Ene'io Fotu'avakaola Fekau, Viliami Tu'ihalamaka Fotofili &amp; Linitā Manu'atu</i>	
5. Ko e Fakamonū 'o e FATÚ: Ko e Me'afua ki he Fakahoko Fatongia 'a e Faiako Ma'a Tongá .....	42
<i>Viliami Hēvaha 'i Moana Vakapuna</i>	
6. Pōto'i Taliui 'a e Faiako Ma'a Tongá .....	61
<i>'Iki Mafi Uele &amp; Telēsia Kalāvite</i>	
7. The History of Mathematics: An Instructional Element for Enhancing Mathematics Instruction at the Secondary Level.....	84
<i>Failo Tāufa</i>	

8. Enhancing ECE Teachers' Competencies in Tonga .....	105
<i>Soana Kaitapu</i>	
9. Diagnostic Assessment of Class 2 Tongan Reading in Government Primary Schools in Tonga .....	135
<i>Matelita Tāufa</i>	
10. A Tongan Lens on Inclusive Special Education.....	159
<i>Mele'ana Lahaina Koloto</i>	
11. Who has Time to Reflect? Valuing Siofi, Siosiofi, and Sio Loto at Tailulu College .....	179
<i>'Ana Faupula 'Alatini-Vite</i>	
12. Talanoa 'a Mana: Validating Oceania Epistemology in the Classroom.....	200
<i>Fīnausina T. Paea Tovo</i>	

## TIOE Logo/Motto Composition



The prominent logo/motto of the Tonga Institute of Education (TIOE), Tonga's leading and longest provider of teacher education since 1944 was originally designed by the late, Mr. Paula Lātūmālohi Kauvaka whilst a teacher trainee in 1954-1955, known then as the Tonga Teacher's College (TTC). Trainees of the day were invited to design a logo/motto to establish a vision for the college. Amongst the suggested ideas was Mr. Kauvaka's notion of an owl presumed in Greek mythology symbolic to wisdom and adaptability. He believed they were two key elements in the development of a Tongan teacher. The idea later evolved into the institute's current logo/motto – *Sio Atu* (looking forward/beyond).

The imagery is emblematic of a cognisant wise owl perched on a rope above a crystal blue sea while the glaring rays of the sun penetrate light from a nearby horizon. The rope on which the owl is perched represents the trails behind a sailing *kalia* (double-hulled canoe) known as *pili* (save/salvage). The *pili* provides a life-line for sailors and/or passengers while the wise owl implies its responsibility to cast a life-line to salvage those who may have been swept overboard, ashore, are in danger of drowning or lost at sea. The piercing sun was chosen for its Biblical representation of wisdom (*poto*) – one of God's rays of glory also represented by space – '*atāa*'. The choice of colours represent the three major spaces we occupy; yellow for the sun and cosmos, blue for the sea and ocean, and green for life and land.

More profound, the symbolic representation of the TIOE logo/motto is likened to the Tongan teacher and educator celebrated today as *Faiako Ma'a Tonga*.

*It [motto] is depictive of an owl envisioning the future with optimism. It symbolises the institute's desire that its teacher trainees (TTs) look ahead and beyond the enriched prospects that await their responsibilities and duties as an ideal and quality Faiako Ma'a Tonga. It also reflects a student-centered approach to learning enabling TTs to think independently, creatively and critically at their own learning and practice which fosters an attitude of reflective practice. The motto supports the institute's vision to Nurture Quality Teachers for Tonga and its mission to provide a relevant teacher education programme to produce teachers who will meet the needs and expectations of its stakeholders<sup>1</sup>.*

Within this narrative are generations of teachers perched on a pedestal of love, wisdom and hope while becoming beacons of light for young learners in Tonga in need of the extended life-line so they too may see and embody God's glory and turn it into a *ripple effect* for generations of our nation's learners.

*\*The current form of the design as displayed on the front and back covers were reproduced by the late Mr. Kauvaka's son and apparent inheritor of his ingenious gift, Mr. Sonatane Ofahelotu Kauvaka – a skilled graphic designer and lecturer at the Tonga Institute of Higher Education, Ministry of Education & Training.*

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<sup>1</sup> Tonga Institute of Education. (2020). *Practicum Handbook for the Faiako Ma'a Tonga Practicum Programme: A Guide for TIOE Teacher Trainees, Assessors/Supervisors & Administration*. Ministry of Education & Training. Nuku'alofa, Tonga. p. 4.

## Contributors

	<p>Since November, 2019, <b>Dr Tangikina Moimoi-Steen</b> has been very fortunate to work as the CEO of the Tongan Government's Ministry of Education &amp; Training. In my previous careers as an academic, president &amp; secretary of a number of national &amp; local NGOs; these experiences have greatly enhanced my administration, management &amp; leadership skills, with total commitment &amp; dedication to achieving social justice &amp; equity for all (well, trying!). Being culturally resilient, trustworthy &amp; outcome-oriented, I can work both autonomously &amp; collaboratively in differing socio-political contexts. I communicate well, work &amp; build strong rapport with the ministry's staff &amp; project teams.</p>
	<p><b>Dr 'Ema Wolfgramm-Foliaki</b> is a lecturer at the Te Puna Wananga, School of Maori &amp; Indigenous Education, Faculty of Education &amp; Social Work, <i>Waipapa Taumata Rau</i> - University of Auckland. She is from Falevai, Vava'u; Tongoleleka Ha'apai &amp; 'Atatā, Tonga. She attended Tonga High School (Class of 1975) before migrating to Aotearoa, New Zealand where she currently lives. Dr 'Ema is part of the mentoring team &amp; editorial board for this journal volume. She also wrote the <i>Introduction</i> section to this 3<sup>rd</sup> volume of the <i>Tokoni Faiako Tonga Journal of Education</i> series.</p>





**Dr Robin Siale Havea** is the Director of USP Tonga Campus. He was born & raised in Tonga; son of Siale Havea from Matamaka, Vava'u, & 'Elenoa Tu'akilaumea from Houma & Kolomotu'a, Tongatapu. He is a proud resident of Sopo'u-Taufa'āhau where he attended GPS Kolomotu'a. After completing a PhD in Pure Mathematics at the University of Canterbury (NZ), he joined USP teaching mathematics at undergraduate & postgraduate levels for almost 17 years based at Laucala Campus, Suva. He later came to Tonga to take up his current position. His main research areas are constructive mathematics, mathematical logic, & foundation of mathematics. He has developed special interests in mathematics education, mathematical modelling (particularly, food security & climate change), computational mathematics, & robotics.



**Dr Linitā Manu'atu's** tupu'anga can be traced to Houmale'eia, Ano Hēheá & Maka ko Pauliné, Mo'unga ko Mokotu & Vailahí, nofo 'i he Hala Maumaukoulá. Fatu 'a e fakakaukau fakaako: FatuManongi 'o e Loto'i Tonga' & Fakamonū 'o Tonga ki he Bachelor of Education (Tonga Early Childhood Teaching), B.Ed (TECT) 'i he TIOE, 2016. Tokoni ki he fakataukeyi e kau Faiako' 'i he TIOE ke tohi e ngaahi pepa and fakamatala ke pulusi 'i he lea faka-Tonga'. Currently, Linitā is the Managing Director 'o e 'Api Fakakoloa Educational Services, Enriching Otara Early Learning Centre & Loto 'Ofa Whatu Manawa Educational Services, Auckland, New Zealand.



**Dr Telesia Kalavite** is a lecturer at the *Te Tumu School of Māori, Pacific & Indigenous Studies*, University of Otago. She has years of experience teaching in primary, secondary & tertiary education in Tonga, Fiji, New Zealand & Australia. At universities, she taught, researched & supported Pacific students at Tonga Institute of Education, Waikato Institute of Technology, University of Waikato, University of Southern Queensland & now the University of Otago. She specialises in Pacific studies, Pacific education & Indigenous development studies. She is also a freelance interpreter & translator in both English & Tongan languages. She is from the villages of Nukuleka, Talafo'ou, Lapaha Tongatapu & Neiafutahi Vava'u. She is married to Sione Taulata, has two sons, Sailosi & Halatoaongo, & five grandchildren.




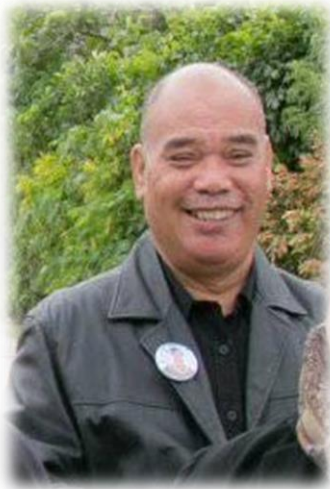
**Dr Finausina Teisa Paea Tovo** is the granddaughter of Rev. Sione Na'apangai Tovo of Kolomotu'a & Finau Teisa Paea Tovo of Ma'ufanga. She is of Tongan, Niuean & Samoan ancestry & was born in East Palo Alto, California. Finausina received her Ed.D. from the San Francisco State University with the completion of her dissertation titled, *Talanoa 'a Mana: Validating Oceania Voices in a Pacific Studies Learning Community* in May, 2020. Currently, Finausina is the Program Coordinator & faculty for the *Mana Program* at the College of San Mateo (CSM) in San Mateo, California & a member of the *Tonga Research Association*.



**Dr Mele'ana Lahaina Koloto** is a doctoral graduate from Victoria University of Wellington, New Zealand. She is the granddaughter of Rev. Sēmisi Koloto of Nukunuku, & Vika Siulolovao Koloto of 'Uiha, Ha'apai; Toulā, Tu'anekivale, Vava'u; & Niua Fo'ou. She is of Tongan & Samoan descent. Mele'ana received her PhD in November 2021, with the completion of her thesis titled, *Inclusive Special Education in Tonga: Policy & Practice*. She is very passionate about *Inclusive Special Education* in Tonga, as well as providing quality, & culturally appropriate education for people with special needs in Tonga.



**Mr. 'Iki Mafi Uele** is completing his PhD in *Public Value Accounting* at the University of Otago using the lens of an auditor to assess the level of accountability & transparency of governments. 'Iki grew up in Fakakakai, Ha'apai. His father is the son of Kēlepi Uele & 'Ana Fifita Fehoko Uele of Fakakakai & Ha'ano. His maternal grandparents are 'Iki Mafi (Puatoka) & Fūnaki Schaaf Mafi. 'Iki attended GPS Fākakakai & Tonga College which he became Dux in 2001. He attained a double majors in Accounting, Finance & Mathematics at USP, & a Masters of Accounting & Financial Management at La Trobe University. 'Iki has been a teacher at the Tonga College, Tonga High School, Ha'apai High School & a Lecturer at the TIHE, TIOE, La Trobe & USP, Fiji. He was as a Curriculum leader in Mathematics & Business Studies in Tokelau. In the Private Sector, he was a Program & Training Manager of Pacific Management Consultant for two years.

	<p><b>Mrs. 'Ene'io Fotu'avakaola Fekau</b> – ko e 'au'auhia mo e tukutuku 'au mei he Fanga ko Palukí mo e ongo Kasivakí, Namó lahi, Taulanga Pasivūlangí mo e Vai ko Niutōuá 'o fakapaea he Bypass 'o 'Alaivahamama'ó, Tahimaté. Ngāue ta'u lahi he Ako Tokamu'á, <i>Diploma of Education</i> mei he 'Univesiti 'o e Pasifiki Saute, B.Ed (<i>Early Childhood Teaching</i>) mei he Bethlehem Tertiary Institute, Tauranga, New Zealand. Lolotonga faiako 'i he Polokalama Ako Mata'itohi, Bachelor of Education (Tonga Early Childhood Teaching) 'i he TIOE.</p>
	<p><b>Mr. Viliami Tu'ihalamaka Fotofili</b> – ko e fānautama 'a e 'api ko Funga Faa'i Matá mei he Tainamu 'a Paeá, mo e Hala Lulungá. Hiki fonua ki Tonga'eiki ki he Hala Bypass 'o 'Alaivahamama'ó ko e kumi fonua fo'ou ki ha tūkunga 'oku fakalalakaka ange he nofó, maama fakaakó, mo'ui lelei, pea mo e tu'unga faka'ikonomiká foki. Ma'u 'a e faka'ilonga <i>Diploma in Secondary Teaching</i>, 1989, pea kamata ngāue fakafaiako 'i he Niuafou District High School, 'i he 1990. 'I he lolotongá ni, 'oku hoko 'a Viliami Tu'ihalamaka ko e Tauhi Laipeli 'i he 'Api ko <i>Sio Atú</i>, peá ne tokoni ofi ki he ngaahi ngāue pē 'a e TIOE fekau'aki mo e Ako Tokamu'á.</p>



**Ms Soana Kaitapu** is the Head of the Early Childhood Education Unit of the Ministry of Education & Training (MET). She is the eldest daughter of 'Aloisio Kaitapu of Ha'ato'u, Ha'apai & the late, Lūsia 'Ali Kaitapu of Ma'ufanga, Tongatapu. She attained her Bachelor's Degree from the University of Auckland & her Master of Arts & Master of Education from the University of the South Pacific. She has been in the early childhood education field for 18 years. Under Soana's leadership, the first government early childhood education centre was established in 2019. Since then, MET now manages 43 newly established ECE centres across the country.



**Mrs. Matelita Taufu** is the Principal Education Officer for the Inclusive Education Unit of the Ministry of Education & Training. She is the daughter of Filimone Fifita of Ofu, Vava'u & Soana Pautea Fifita of 'Alo 'i Talau, Vava'u. In 1984-1989, she attended Tonga High School. She was a primary school teacher in Tonga from 1993 to 2008 after graduating from Tonga's Teachers' Training College. She received her Bachelor of Human Services degree from the University of Auckland, New Zealand, & is currently pursuing a Master of Educational Studies degree at the University of Queensland, Australia.



	<p><b>Mrs. 'Ana Faupula 'Alatini-Vite</b> is the youngest daughter of the late, Mr. 'Ēmosi 'Alatini of 'Uiha &amp; Felemea Ha'apai, &amp; Mrs Toafa 'Alatini of Lofanga, Ha'apai. 'Ana was born in Tokomololo, raised in Mataika, Tongatapu &amp; is now married to Gary Phillippe Buelow Vite of Tokomololo. She is currently an English teacher &amp; Head of Department (HOD) at Tailulu College in Tongatapu. 'Ana completed her Bachelor's degree at the University of Waikato, New Zealand.</p>
	<p><b>Mr. Failo Tāufa</b> is a <i>Lecturer of Mathematics</i> at the Tonga Institute of Education under the Ministry of Education &amp; Training. He lectures secondary mathematics &amp; coordinates the secondary practicum programme. His name is not foreign in Tongan households due to his longstanding proactive presence as a national &amp; iconic mathematician &amp; mathematics teacher spanning secondary &amp; tertiary levels. Mr. Tāufa continues his legacy this time round as one of the TIOE's most celebrated teacher educators.</p>
	<p><b>Mr. Viliami Hēvaha 'i Moana Vakapuna</b> is the son of Sioeli Lata Vakapuna of Vaipoa &amp; Tafahi, Niuatoputapu &amp; Siniva Kilioni Vakapuna of Tafahi, Falehau &amp; Matavai, Niuatoputapu. He was born &amp; raised in Tafahi, one of the remote islands in the far north of Tonga. He moved to Ha'ateiho, Tongatapu for further studies &amp; is currently a Senior Lecturer &amp; Research Coordinator at the Tonga Institute of Education.</p>

# Foreword

Dr Tangikina Moimoi-Steen

*Chief Executive Officer*

*Ministry of Education & Training*

I am delighted to present the *Foreword* of the *Tokoni Faiako Journal, Volume 3*. This tome brings together scholarly papers authored by academics, teachers and educators in the teaching profession in Tonga and the global Tongan diaspora communities. In addition, a couple of reflective papers are included here; one from the 2021 *Vaka Pasifiki Education Conference*, and the other is based on a presentation made at the 2021 Tonga Institute of Education (TIOE) Symposium. The former was a special conference jointly organised by the Ministry of Education and Training (MET), TIOE and the University of the South Pacific's Institute of Education (IOE), to mark the 20<sup>th</sup> year of the *Vaka Pasifiki*, with the theme '*Re-thinking Pacific Education by Pacific Peoples for Pacific Peoples*' (RPEIPP). The TIOE's Symposium is an annual event, based on a significant aspect of the *Faiako Ma'a Tonga* (FMT) Framework. The reflections demonstrate the active work of the Ministry's research committee to build staff and students' research capacity and to use their research (and others) to inform and improve upon their FMT teaching practices.

*Tokoni Faiako Volume 3* is the culmination of collaborative work between academic mentors and mentees; a partnership which has worked well since the production of the journal's volume 2 in 2021. Hudson (2013) refers to some of the benefits of mentorship in his study of 10 experienced teacher mentors and 10 graduate teachers, undertaking a professional development program. He found that mentorship '*led towards enhancing communication skills, developing leadership roles (problem-solving and building capacity) and*

*advancing pedagogical knowledge*<sup>2</sup>. Mentorship is claimed by Hudson (2013) to benefit both mentor and mentee; a claim that is justified through my own experiences of the process, in the preparation of this journal.

The papers herein address many educational issues. In particular, they focus on teaching and learning approaches being used in differing social and historical contexts, which span from early childhood to inclusive and special education, primary and secondary to tertiary education. Several themes emerge from the papers, all-encompassing is the '*Faiako Ma'a Tonga*' (FMT) framework. One such theme is '*fakamonū*'; a Tongan word meaning 'to express gratitude or appreciation or joy'<sup>3</sup>. *Fakamonū* can be interpreted in many ways, but the two I would like to emphasise are 1) *Fakamonū* through employment (*Fakamonū faka-tu'unga*), and 2) *Fakamonū* through teaching (*Fakamonū faka-fatongia*). Both interpretations come with the expectation that FMT teachers would show their appreciation of their *tu'unga* and *fatongia*, by acknowledging their *fakamonū* from God.

The essence of the word *fakamonū* is deeply embedded in the Christian faith of Tongans. It denotes the spiritual relatedness and connectedness between *tu'unga* and *fatongia*. The connection is the *fakamonū*, the act of consciously knowing that all things in life (including *tu'unga* and *fatongia*) are inter-related and that they are truly a blessing (*monū pe tāpuaki*) or a gift (*me'a'ofa pe koloa*) from God. Hence, FMT is not just an academic framework, but rather it has spiritual and socio-cultural dimensions. It locates the *tu'unga* and *fatongia* as God's given blessings, and the *fakamonū* is to be

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<sup>2</sup> Hudson, P. (2013). *Mentoring as professional development: 'growth for both' mentor and mentee*, Professional Development in Education, 39:5, 771-783, DOI: 10.1080/19415257.2012.749415

<sup>3</sup> Churchward, C. M. (1959). *Tongan Dictionary – Tongan English and English Tongan*, Government of Tonga Printing Press.



respected in their professional practice. It is then without a doubt that academic pursuits by teachers and student teachers through FMT, is centrally integral to building their relationship not only with Christ, but with their peers, profession and the school community. In this relationship, teachers can express their gratefulness and full appreciation of their *monū* through their *tu'unga* and *fatongia* alike. *Fakamonū* then is uniquely a Tongan value; it is spiritually-centred and it provides a powerful synergy between *tu'unga* and *fatongia*; the two are seamless or inseparable entities, where one reflects the other, in the presence of the Almighty God.

In closing, I would like to extend my grateful thanks to the mentors and mentees in Tonga and abroad, as well as staff who have helped in the production of this journal. I highly acknowledge your great contributions, this volume wouldn't have been possible without your dedicated work. One of the FWC hymns can be aptly applied here to show our collective spirit of *fakamonū*.

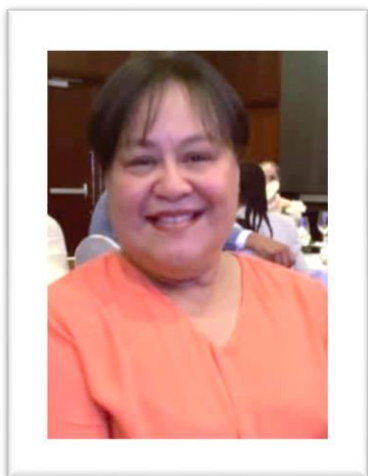
*'Oi, ke u tala hoku monū...*

*Hoku monū ē, 'eku koloa;  
'E te ongo'i he taimi kotoa;  
Fakamo'oni, fakapapau;  
Fale 'a e 'Eiki' 'iate au.*

*'Ofa atu,*

Dr Tangikina Moimoi-Steen  
CEO, Ministry of Education & Training, Tonga

## Dedication to *Liuaki Kovi Mei Aotea Mo'ungaafi Fusitu'a*



Like all battlefields, brave men and women lose their lives fighting for a certain cause or freedom. It shows that freedom comes with a price – a sacrifice made by a courageous few who are directly in the front-line of action. Amongst them is our dear, *Liuaki Kovi Mei Aotea Mo'ungaafi Fusitu'a* – a front-liner in the battlefield of education and research in Tonga for so many years. Liuaki proudly surrendered her battle on high while toiling as

the Dean for the Tonga Institute of Education under the Ministry of Education and Training. Perhaps the situation would have been different if she decided to stay in New Zealand with her family. Instead, she dedicated her life service to teaching and working in Tonga. Liuaki believed that the TIOE must lead and apply concerted efforts in the fight for quality learning, teaching and education – things that can only be achieved through sustained research to ensure the torchlight of *ako*, *'ilo* and *poto* is perpetually aflamed in Tonga. Liuaki is a prime example of the many who have fallen but are celebrated and remembered like the Socratic tradition – *one who lived a life worth living*. For that, Liuaki is still very much alive in the memory of the TIOE, its staff and students.

The acronymic song of her name below is dedicated to her memory composed in the Tongan venacular, her beloved Niuafo'ou dialect and translated in English – *Rest high, Akikovi!*

**Lea Faka-Tonga**

**L**iu lalo ko e tekiteki

Si‘a fine taukei,

Malimali loto si‘oto maheni

Feohi ne fai feluteni

**I**lo ‘e he a‘u ‘a e ‘uhinga’

Heilala ko ‘ilo‘i kita’

Muka ‘o e ‘ilo mo e poto’

Fakafeangai he lea ‘oku vovo’

**U**oiau ‘e Liuaki Kovi mei Aotea’

Alanga fale ne matua‘i kuo heka’

Simiposiume, papiliki lekisā kuo luva’

Uho ‘o e ako’, uho ‘o e maama’

**A**.k.a. akikovi mālō e teu tangata’

Liuaki kuo lava ho fatongia’

Faiako ma’a Tonga puke ‘e ta moto’

Sio atu kae holo e nofo’

**K**o e ui ē mei he Fale ‘o e maama’

FMT tepi ke ngali tangata’

‘Ai ange e loto‘i Tonga’

Ko e ‘Eiki ‘ofa ne mate ma’a Tonga’

**I**auē! Iauē! si‘eku masiva he lea’

Mapaki e fā ‘ilo hono tu‘unga’

‘Ikai ke ‘aonga heni ha taha na’e pele‘i’

Ka ‘oku ‘aonga pē si‘a tama na’e taukei’

**Tau**

Si‘oto ‘ofa he si‘i malaú ni si‘ene kakau’

Tanu hono fua’ he Sio Atu’

Māpuna hake ‘i Loto Tatau’

Ko ho kalauni kuo pau’

## **Ko te Lea Faka-Niuafu'ou**

*Liu lalo ko te tekiteki*

*Si'a fine taukei*

*Malimali loto tono maheni*

*Feohi ne'e fai feluteni*

*Ilo 'i te a'u tono 'uhinga'*

*Heilala ko te 'iloa kita'*

*Muka 'i te 'ilo mo te poto'*

*Fakafeangai 'i te lea kua vovo'*

*Poho e! Liuaki Kovi mei te Aotea'*

*Tou alanga fale ne'e matua'i kua heka'*

*Simiposiume mo te papiliki lekisa kua luva'*

*Uho te ako, uho te maama'*

*A.k.a akikovi malo mo te teu tangata'*

*Liuaki kua lava tono fatongia'*

*Faiako ma'a Tonga puke kotou moto'*

*Sio atu kae holo kotou nofo'*

*Ko te ui e me'i te fale 'o te maama'*

*FMT kotou tepi te ngali tangata'*

*'Ai ange kote loto'i Tonga'*

*Ko te 'Aliko ofa ne'e mate ma'a Tonga'*

*Poho e! Poho e! ta'aku masiva 'i te lea'*

*Mapaki te fa'ilo tono tu'unga'*

*Kailoa te 'aonga heni kula taha ne'e pele'i'*

*Kula 'aonga pe si'a tama na'e taukei'*

### **Tau**

*Te 'ofa 'i te malau ni ta'ana kakau'*

*Tonumia tono fua te Sio Atu'*

*Mapuna hake 'i te Loto Tatau'*

*Tou kalauni kua pau'*

## **English Language**

*Humility surpassingly prestige  
Epitomizes in her life, a leader  
Friends smiling, they ponder  
Bonds intimate, and thoughtfully woven*

*Experts understand  
Heilala of 'Knowing Oneself'  
Niches wisdom and knowledge  
Reflective, eloquent, uniquely professional*

*Oh, my dear Liuaki Kovi mei Aotea  
Your visionary architectural ideals are ready  
Symposiums and public lectures we have gifted  
Foundational to education and research*

*A.k.a Akikovi, mālō, a master diamond cutter  
Farewell, your parts have duly accomplished  
Faiako Ma'a Tonga uphold our motto  
Sio Atu eternally enriches lives  
All ears to our Heavenly call  
FMT your turn is here*

*Adorned with a God fearing heart  
For our loving God has given His Life for Tonga*

*Oh no! Oh no! Words are insufficient  
A Heavenward-called fā has made its mark  
The inexperience, overprotected have no place  
What they count, are the wise humble experts*

### **Chorus**

*Sweet memories of this Malau bird  
Who laid down her life for Sio Atu  
Emerges in Heaven  
There awaits, her crown*

# Introduction

Dr 'Ema Wolfgramm-Foliaki

*Lecturer, University of Auckland*

The *Langa Faleako Framework* constitutes the professional development of the Tongan teacher and aspires to produce *Faiako Ma'a Tonga* who are aptly developed in the areas of 'Ilo, Poto, Lea and Fakafeangai. The *Tokoni Faiako Tonga Journal of Education* is a collection of peer-reviewed academic articles of knowledge and skills to assist Tongan teachers in their professional development and realisation of the aims of *Faiako Ma'a Tonga*. It also continues the vision and aspirations expressed in the *Langa Faleako Framework*. More specifically, Volume 3 makes an important contribution by explicitly privileging our Tongan language, cultural ways of being, thinking, and behaving in Western education – a space that has continually marginalised our indigenous knowledge systems.

It is in the spirit of *fakamonū* and *fakakoloa* that we collectively launch this volume in loving memory of our dear friend and colleague, *Ms Liuaki Kovi Mei Aotea Mo'ungaafi Fusitu'a*.

1. Volume 3 begins with *Poto, Teaching, and Research – A Self-Reflection*, by Dr Robin Siale Havea based on his keynote address at the 3<sup>rd</sup> *TIOE Research Symposium*, 4<sup>th</sup> March, 2021.

Dr Havea examines *poto*, teaching, and research to establish their commonalities and how they can be drawn upon to enhance the work of teachers. Further, he suggests a number of key attributes that are critical for identifying excellent teachers, in particular Tongan teachers. Dr Havea also contends for the importance of research in higher education and puts forth a case for the role of

mentoring/mentee relationship in developing and building research capacity.

## **2. Fakamonū 'o e Talanoa Fakaako Makehe he TIOE – 2021**

*Ko e makehe'anga 'o e fakatotolo he TIOE ko e feinga ke tulitulifua ki he taufatungamotu'a 'o e akó. Ko e ongo maama 'e ua ne ohi ke hoko atu 'aki e talanoa 'a e FMT 'a ia ko e talanoa ako' (symposium) pea mo e faiako fakahāhā ki he fonuá (public lectures).*

Mr. Viliami Hēvaha 'i Moana Vakapuna discusses the importance of *talanoa ako* (symposium) and *faiako fakahāhā* (public lectures). He argues that both are central to building the research capacity of Tongan teachers as well as encouraging a spirit of *fakamonū* and *fakakolao* amongst government employees and those in the private sectors.

## **3. Tatala 'a e Koloa 'o e Vaka Pasifiki' 2021**

*Ko e tefua 'a vakalautala e vaka Tonga 'i he pule fakaaaoao 'a e mahaki faka'auha COVID-19. Ne lau monū e vaka Tongá 'o fofola e falá kae alea e kāingá ke fakama'u e ngaahi pou tuliki e Tongá 'o 'ikai he akó pē ka 'i he ngaahi tapa kotoa 'o e mo'uí.*

A reflection by Mr. Viliami Hēvaha 'i Moana Vakapuna on the recent *Vaka Pasifiki Educational Conference* held in Tonga in November, 2021. *Vaka Pasifiki* was co-hosted by the Ministry of Education and Training (MET), TIOE and the University of the South Pacific's Institute of Education (IOE). The one-day symposium was an opportunity for *Vaka Tonga* to *fofola e falá* and invite all sectors of the community to take part in the *talanoa*.

## **4. Ko e Fakamonū 'o Tonga 'aki 'a e Loto Poto'**

*ko e taha eni 'o e pepa 'oku ako'i he ta'u 'uluaki 'o e fuofua mata'itohi fakaako 'a e TIOE ko e Bachelor of Education (Tonga Early Childhood Teaching), B.Ed (TECT). 'Oku talanoa e pepá ni ki he fatu fakaako 'o e*

*mata'itohí ke mahu'ing amālie 'a e Fakamonū 'o Tongá pea mo e founga 'o e lotó ke a'usia ai e potó.*

*Ko e Fakamonū 'o Tonga 'aki 'a e Loto Potó* is an article by Mrs. 'Ene'io Fotu'avakaola Fekau, Mr. Viliami Tu'ihalamaka Fotofili and Dr Linitā Manu'atu. This paper describes the first Bachelor of Education (Tonga Early Childhood Teaching), B.Ed (TECT) at Tonga Institute of Education (TIOE). Further, the article articulates *Fakamonū 'o Tonga: Loto Poto*, as the curriculum developed to teach first year ECE student teachers. By drawing on the perspective of an alumni, the authors demonstrate how through *Fakamonū 'o Tonga: Loto Poto*, students are able to have meaningful experiences which in turn helps them acquire *poto*.

## **5. *Ko e Fakamonū 'o e FATÚ: Ko e Me'afua ki he Fakahoko Fatongia 'a e Faiako Ma'a Tongá***

*Ne lava hono fatu 'o e Faiako Ma'a Tongá (FMT) pea mo hono ngaahi pou' ke fakanaunau e kau faiakó. Ne mahino mei ai 'a e fiema'u ke toe fatu ha me'afua ke fua'aki e fakahoko fatongia 'a e FMT pea tohi leva e FATÚ ke fua'aki e fakahoko fatongia 'a e FMT.*

Mr. Viliami Hēvaha 'i Moana Vakapuna provides an insight into the *Faiako Ma'a Tonga Framework* in his article *Fakamonū e koloa 'o e Fatú*. Mr. Vakapuna also identifies and puts forth an argument for the need to develop a culturally appropriate tool for evaluating the FMT framework in practice.

## **6. *Pōto'i Taliui 'a e Faiako Ma'a Tongá***

*Ko e pepá ni 'oku aoao 'a hono koloá me' he 'ēfika fakamōlale 'o e faiakó pea fatufatu 'i he 'iló pea mo e pōto'i taliui. Ko e taliui 'oku 'ave'aki 'a e tui faka-Kalisitiane mo'oni ke tau ki he lotó ke ma'u 'e he faiakó ha lotu 'oku fonu he 'ofa kae ngaholo 'ene fakahoko fatongiá. Ko e taliui 'oku fua 'i he lotu 'oku 'ofa he ko e fekau koula ia 'o e mo'uí pea kuo pau ke fua'aki 'a e kavei 'oku koula – 'a e faka'apa'apá, mamahi'i me'á, lotu tō mo e tauhi*



*vaha'a ngataé. Ko e taliui 'a e pou tuliki 'o ha loto 'oku hanga mālie pea taa'u mo e Faiako Ma'a Tongá.*

*Pōto'i Taliui 'a e Faiako Ma'a Tongá* is co-authored by Mr. 'Iki Mafi Uele and Dr Telēsia Kalāvite. This paper theorises about the potential contribution of *taliui* as a valid practice for enhancing *Faiako Ma'a Tonga*. Uele & Kalāvite also provide a guideline for how teachers can put *taliui* into practice.

**7. *The History of Mathematics: An Instructional Element for Enhancing Mathematics Instruction at the Secondary Level*** is an in-depth account of the history of mathematics by Mr. Failo Tāufa. He proposes that mathematics is not an isolated discipline but rather an integral part of human civilization. Further, Mr. Tāufa makes a convincing argument for *why* the *History of Mathematics* is an appropriate pedagogy for enhancing the teaching and learning of mathematics.

**8.** Ms Soana Kaitapu draws on the *Teachers' Core Competencies Observation* tool to examine the performance of ECE teachers' competencies in Tonga. Her paper, *Enhancing ECE Teachers' Competencies in Tonga*, identifies several key factors that need strengthening to further enhance teachers' skill levels and competencies.

**9.** Ms Matelita Tāufa reports on how a diagnostic tool was used to assess Class 2 children with reading difficulties. The data collected from the assessment was analysed to identify children's strengths and weaknesses in reading and to determine the type of intervention required. Ms Tāufa's article, *Diagnostic Assessment of Class 2 Tongan Reading in Government Primary Schools in Tonga*, also provides an account of the important work carried out by the Inclusive Education (IE) Support Unit.

10. *A Tongan Lens on Inclusive Special Education* by Dr Mele'ana Koloto who explores the concept of inclusive education within a Tongan context. Inclusive special education is a relatively new concept in Tonga. However, Dr Koloto argues that it can be woven together with *'ulungaanga faka-Tonga* - Tongan culture and values to create culturally-appropriate policies to guide the practice of Tongan teachers.

11. Mrs. 'Ana Faupula 'Alatini-Vite's article, *Who has Time to Reflect? Valuing Siofi, Siosiofi, and Sio Loto at Tailulu College*, is based on an initiative developed by English teachers at a faith-based secondary school in Tonga. She explores knowing and (re)positions seeing and observing through *siofi*, *siosiofi*, and *sio loto*. Mrs. Vite argues that reflective journals enable teachers to collectively reflect on their classroom practice and encourage *fefalala'aki* (trust and reliance).

12. Dr Finausina T. Paea Tovo introduces *Talanoa 'a Mana* as a research method and a classroom pedagogical tool that can promote the academic success of Native Hawaiian Pacific Islander (NHPI) students. Based on her doctoral study, *Talanoa 'a Mana: Validating Oceania Epistemology in the Classroom* explores how the world of home and academia can connect in meaningful ways to facilitate the success of minority students.

# Poto, Teaching, and Research – A Self-Reflection

Dr Robin Siale Havea  
*Director, USP Tonga Campus*

Third TIOE Research Symposium | Keynote | 4<sup>th</sup> March, 2021

## *Fakataputapu'*

*Tapu mo e 'afio 'a e Laumālie Mā'oni'oni' 'i hotau lotolotonga'. Minister for Education and Training, Honourable Hu'akavameiliku. Chief Executive Officer of the Ministry of Education and Training, Dr Tangikina Moimoi-Steen. Deputy Chief Executive Officer and Dean of the TIOE. Principal and staff of the TIOE. Ladies and Gentlemen. 'Oku' ou kole ke u hūfanga atu 'i he ngaahi fakatapu kakato mo e lotu lelei ne kamata mo tataki 'aki e fakataha'anga' ni.*

## **Introductory Remarks**

I am humbled and deeply honoured to be here today as your Guest of Honour. I wish to thank the CEO and the Research Committee for inviting me to be part of today's annual event. When I received the invitation, I did not take it lightly because I knew this was an important occasion attended by professionals and experienced people particularly in the field of teaching and educational research. Having said that, I did not hesitate to accept the invitation because I wanted to show my support to promoting learning, quality teaching, and pedagogical research.

I have to say that it was not easy for me to come up with a suitable topic to talk about. I am a pure mathematician by profession with continued interests in other disciplines including education

simply based on personal curiosity. I never got the chance to go through the process of training to be a 'qualified' teacher. Before I left Tonga for New Zealand to do postgraduate studies in the mid-90s, I had my first taste of secondary school teaching but only for two or three years at 'Atenisi High School. From then, I knew and understood that being a teacher is a way of life only if you value quality teaching. Anyone could stand with a piece of chalk in front of a bunch of children and do some hands-waving but we sometimes forget to answer the questions about teacher effectiveness and the positive impacts of the exercises provided to students. I am sure every teacher in this room has asked such essential questions, and I pity those that never bothered to reflect nor answer them!

We have decided to become teachers because of various reasons. I spent all my professional life at university doing teaching, research, and the usual administrative work. Throughout the last twenty years, I have kept this love affair with teaching and doing research in mathematics but in highly specialised areas that I would not dare to go into in my talk today. I did not choose my topic based on what I love teaching at university level nor my research areas. Why? If I talk about my research interests, I would end up talking to myself. Equally important, I am not going to talk about my teaching because that would put most of you to sleep, like some, if not most, of my students. So how did I choose the title of my talk? Well, I had to sit on this title search business for a while with attention drawn to this year's theme, which is about *poto* (skill) and how it is related to teaching under some overall umbrella of research. Interestingly enough, I could not help noticing the combination of these three very important key words--*poto*, teaching, and research---and that is where I wish to focus my short presentation this morning. I will try my best to avoid being technical and, rather, be entertaining where possible.

Before I go any further, I wish to thank Mr. Failo Tāufa for the kind words of introduction let alone sharing the romantic story surrounding my educational background. I, Failo, and the TIOE Principal, Mr. Sofilisi Hingano, go back a long way. As Failo mentioned, I studied at 'Atenisi Institute all my life and Sofilisi came there from Tonga High School and we both entered 'Atenisi University together in the late 1980s. Failo taught the two of us mathematics. He taught us how to read mathematics and encouraged us to go abroad to study higher mathematics. We both did exactly that and, more importantly, we learnt how to write mathematics. As you can see, reading and writing mathematics require a certain level of maturity and skill. Sofilisi came back to Tonga to serve his country and I chose to go to Fiji to serve the same country but from afar. Now, I am back in Tonga to do my time, and I am very pleased that the three of us are under the same roof today because of our love of learning and teaching. It all started as a student-mentor relationship between the three of us, which turned into a life-long friendship.

First, as a disclaimer I am not an expert in the field of Education and the following are my personal views and not of my employer. Out of curiosity and being a keen learner myself, it has been a rewarding experience to meet interesting thinkers holding diverse views on life, arts, science, religion, to name a few. I am also very cautious and mindful of the fact that this room is well attended by scholars and educators. I am not here to advocate any particular belief nor condemning any existing methods of teaching and conducting research. Rather, I wish to share with you my own views and opinion on teaching and research based on personal experience at university level.

I believe it is worth recalling the importance of the thread that ties together secondary and university teaching. This very connection is through the students that are constantly moulded in the primary

and secondary schools by trained professional teachers. Some of these students would be qualified to enter university where they would be taught by untrained teachers (called lecturers). University teaching these days have suffered due to some major setbacks in the lecture theatres where university teachers are encouraged (or required) to undergo some tertiary teaching training programme. These university teachers may be top researchers in their respective fields but they still need improvement in teaching styles, techniques, and skills.

Let me come back to my proper talk. I would like to touch briefly upon *poto*, *teaching*, and *research* separately. Then bring them to a common ground with the hope that you could expand the collective idea in your line of work.

### ***Poto* (Skill)**

I have chosen to use the translation of *poto* as ‘skill’ without starting any discussion on ontological and epistemological issues. In her 2019 Symposium presentation, CEO Dr Steen pointed to the widely promoted four pillars of *Faiako Ma’a Tonga*, and as far as research ability and capability were concerned, *Pou ko Poto* (Pillar called Skill) was essential and central to upholding the entire structural framework. In an extended version, it is sometimes referred to as *Pou ko Poto – Loto mo e ‘Atamai Tala ai ho Fatongia*. This subtle statement binds together an individual’s will (power), mind (capability), and (social) obligations under *poto*. What does it mean to be *poto*? It is an interesting noun and can be an adjective depending on the context. Failo is here today and he could correct me because I would like to paraphrase a story he occasionally shared. The narrative was about someone in a *faikava* asking the late Futa Helu the gripping question, *Te ke lava ‘o talamai ko e tokotaha poto koe?* Accordingly, he did not answer the question but instead he sought clarification because he believed the question

was incomplete. To be specific, the question should include some indication of *poto he hā*? This is important because you need to be *poto* at doing a specific activity. Further, it also highlights the misconception that *poto* is overall and serves as an indication that the individual is capable and skillful of pretty much everything!

I wish to take a diversion to teaching and research before bringing back *poto* into the picture.

## Teaching

Teaching is a noble profession although most of the time it is looked down upon by some and is often considered inferior. Training professional teachers is like training the trainers. However, how could we identify the excellent teachers amongst us? I am sure each and everyone in this room has an acceptable answer to the question but allow me to point out some key attributes I think are worth stating:

- *Manako mo 'Ofa!* Passionate – You must love what you do. With lack of passion, one finds teaching to be cumbersome, tedious, and tiring. Just like life in general, when you do it with passion, the outcome can be very rewarding and not just a bread-and-butter exercise. It exists and I have seen that teaching has become a routine exercise lacking the element of enthusiasm and compassion. With passion, you would be able to become a visionary with a set of clear, achievable goals.
- *'Ilo lahi!* Knowledgeable – It is very important that one must be confident and have a clear understanding of the subject matter that he or she teaches. As the saying goes, *try to know something about everything and know everything about something*. Learning is additive and the teacher must have that attitude of being a lifetime learner. Never feel too comfortable with and satisfied by however big or little you know about your

area of expertise. The moment you think you know it all, the same time you are left behind and so as your students.

- *Mohu founga!* Creativity and Improvisation – This attribute comes to life when *'ilo lahi* is constantly maintained and refueled. You cannot be creative when running on low fuel. With all the right ingredients in place, many doors are opening up for you to choose and use the proper and suitable techniques in your classroom. You cannot just rely on something you learnt in your teacher training days, which could be more than a decade ago. More so, you cannot continue to dislike a certain textbook because of the out-of-context examples. No. To the contrary, you should be able to contextualise on the spot rather than wait for the Ministry to update the teaching materials.
- *Fie'ilo ta'efietō!* Competitively Curious – This is the part where it puts you ahead of the pack. It is not a bad thing to be *fie'ilo* and *ta'efietō* but in a good and positive manner. In a social context, sometimes it is not acceptable to be *fie'ilo*. Vava'u Lahi is often associated with the *ta'efietō* attitude and most of the citizens of Vava'u take pride in it. However, I could see that a combination of *fie'ilo* and *ta'efietō* would be ideal in the classroom benefiting both teachers and students alike.

## Research

Research is an integral part of any tertiary institution and I am very pleased to see the TIOE taking it seriously especially encouraging its own staff to be actively involved in research activities. At the national level, we should collectively put our efforts together to promote research activities including the teaching profession. Research can be free, cheap, or very expensive! I believe that TIOE research activities would fall under the 'free' and 'cheap' categories because you do not need heavy machineries and laboratories to run experiments.



We cannot teach staff to do research. Rather, we must be able to provide an ideal environment conducive to research. Our upcoming and promising researchers need active and experienced mentors to be at the forefront leading by example. Research is not always easy and it may take time but once you are off the ground, the sky is the limit.

I encourage the TIOE and the Research Committee to continue this excellent project. You could do more to strengthen this initiative by building bridges; that is, establish partnerships and collaborative networks. I do not like to think that we should limit out research network only to Tonga but make sure it extends beyond the region so we could make our mark at the global level. If you want to be the best, then work with the best in the field. If we are trying to claim that we are amongst the best, then we should attract the best researchers in the field to come to us and be part of us.

### **Concluding Remarks**

Lastly, I wish to leave you with few remarks perhaps they could be relevant and useful:

- Whether doing research, teaching, or both, you must be passionate about it and enjoy doing it.
- Always keep an open mind and be willing to understand others even if you may agree to disagree with them.
- If you have the opportunity, push the boundaries and do not constrain yourself to working just in your comfort zone. Talk to others and find out what they are doing. See how you could use them or them using you in a research activity. Remember that sometimes, putting two heads together is better than a single one.
- *He 'ikai tunu hake pe 'unga pea kula!* The way I see it, teaching is an art and research is a craft. It takes time to master and be

‘good’ in these two. Apart from hard work, you need to stay committed, focused, and discipline yourself. Set your goals even if it seems impossible to achieve but you need to start somewhere.

- Avoid burnout! This is every researcher’s nightmare and you do not want that. Look for that motivation just to keep you alive in research. Try to have multiple research areas so that if you’re stuck in one then switch to another; I personally find it motivating when I work with more than one problem. While you work on a particular problem you always find time to think about the other problem(s).

So, where is *poto* in all of these? I believe it is through the many pedagogical examples that we have identified through research and teaching. There is more to this. The experienced and well-trained teachers and researchers will always have an unfair advantage over those who choose to remain idle or sitting on the fence. Anyone can be a teacher. Anyone can be a researcher. However, not everyone has the *poto* and the *mana*. Our relevant cultural values fused together with quality teaching and research bring out the *poto* in us.

I wish you all a productive and rewarding meeting today.

*Mālō*

*‘Ofa lahi atu*

## Fakamonū 'o e Talanoa Fakaako Makehe he TIOE – 2021

Mr. Viliami Hēvaha 'i Moana Vakapuna  
*Ako Faka-Faiako 'a Tonga', Potungāue Ako' mo Ako Ngāue'*

### Koloa ke fakamonū 'e he kau faiakó:

- ♣ *Ko e talanoa akó (symposium) ke hoko ko e talanoa fungani 'i Tonga;*
- ♣ *Ke fakahāhā e naunau faka-faiako (public lectures) 'o e Faiako Ma'a Tongá*

### Ko e puipuitu'a 'o e talanoa ako' (symposiums)

'Oku mahino mei he tuku'au mai 'a e akó talu mei ono'aho' kilukilua 'a e hoko e talanoa akó (symposiums) ko ha taha'i founga ke faka'āsili ai 'a e 'atamai fifili 'a ha'a tangatá. Ne hangē 'oku 'āveá pe puke fakatēvoló nai e kau potó 'i he 'enau hakili ki ha mo'oni 'o ha me'a pea na'e si'i ha faingamālie ke 'oange ha mālōlō ki honau tau'olungá. Pea tāne'ine'i ke honge ha toe me'a fo'ou ke fokotu'u 'i he kuonga kimui ní. Ko e ākenga fo'ou ko 'eni 'o e talanoa akó (symposium) ne aake mālohi 'aupito ia 'i he kau helo mo e matematika 'o Kalisí pea 'oku kei ongona e hikuhihikule'o 'o 'enau ngāué 'i he ngaahi tapa kehekehe 'o e maama fakaako 'o e 'aho ní.

'Oku mahino 'a e laukau e Tongá he akó, ko e koloa lelei ne puke he 'Uluaki Faá 'o ohi ke tokoni ki hono langa hake hono fonuá. Kuo senituli nai 'eni 'e taha mo e vaeua mo hono fakatolonga 'e he Tongá 'a e koloá ni pea mo 'ene kite fakafonua mo'unga 'a hono 'aonga fakalukufua ki he fonuá 'o hangē tofu pē ko e me'a na'e

toka 'i he finangalo 'o e 'Uluaki Faá pea mo 'ene lika mama' o 'Ke 'a Tonga mai ē' 'a e monū 'o e koloa kuó ne ohi ma'á e Tongá. Kuo fokoleta e māmá 'i hotau fonuá 'i he 'esiafi na'e fai 'e he 'Uluaki Faá pea tonuhekina 'a e palōvepí, 'Taaui pē e lei mo e tofua'a'.

Kuo kapu 'a e fonuá ni he 'aonga 'o e akó 'a ia na'e matua'i 'e he 'Uluaki Faá 'i hono lālanga 'a e Tonga 'o e aho ní. Ko ia ai ko hota uí 'oku faka-'Otua pea 'oku taaui mo kitaua ke ta ngāue'i hota tufukangá ko e langomaki ki he langa fonua 'a e 'Uluaki Faá. Mo'oni fau 'a Molitoni, 'Tama Tonga tu'u 'o ngāue hota koloá ke fakamonū', he ko e Tonga 'o e aho ní mo e Tonga 'apongipongí 'oku 'i hota 'aofi nimá pē. Ne lānga'ia ai e vīsone 'a e taki fakalukufua 'o e TIOE (Dean kuó ne pekiá – Liuaki Kovi mei Aotea Mo'ungaafi Fusitu'a) ke ohi mai 'a e talanoa akó ke hoko ko e 'ulungāanga 'o e *Faiako Ma'a Tongá* (FMT).

## **Ko e talanoa akó 'i he TIOE**

### **Taumu'a Tefito**

Na'e fakatoka e fakakaukau 'o e talanoa akó ke ne liua e tūkunga talanoa anga maheni 'a e FMT ki ha tūkunga 'oku makehe ange. Ko hono fakaivia 'a e FMT ke fakaloloto 'ene talanoa akó 'i hono mālohingá pea mo e tefito'i tui 'i he *Pou 'e Fā* 'o e *Langa Faleakó* mo e FMT 'o 'ikai ngata pē 'i loki ako kae toe vaevae atu 'ene melengá ki he kaungā fonongá 'i ha ngaahi feohi'anga makehe.

### **Taumu'a fakaikiiki'**

Ke makupusi 'a e taumu'a fakalukufuá kuopau ki he FMT ke ne lave'i 'a e ngaahi fakakaukau ni:

- i. Fakahoko ha'a' ne fakatotolo 'i hono mālohingá pē ha me'a 'e ala tokoni ki he ngāué fakalukufua;
- ii. Ngāue'aki e pou tuliki 'e fā 'o e *Langa Faleako Framework* mo e FMT 'i he talanoa akó;
- iii. Tohi ha tohi fakaako (*articles*) ke pulusi 'i he tohi *Tokoni Faiakó*

## **Mahu'inga**

'Oku hangē ko Kaó 'a e kite fakafonua mo'unga 'a e mahu'inga 'o e talanoa akó. Ko e 'ahó ni kuo hiki e talanoa 'a e kau akó ki he fakalakalaka 'o e kuongá pea kuo hē ai hotau kaungā fononga tokolahi 'i he FMT. 'Oku mole ai e pou tuliki 'e fā 'o e faleakó pea mo e kanokato 'o e Tongá 'a hono faa'i kavei koulá. Ko e makatu'unga ia ne vivili ai e faka'amú ke ohi e talanoa akó pea ke teu'i 'aki e FMT ke hokohoko atu e talanoa akó ki he sōsaietí pea mo ha tapa pē ke hangē ha maama kuo tutu ki he fonuá hei'ilo na'a maamangia ai 'a Tonga.

## **Founga fakahoko 'o e talanoa ako'**

Ko e talanoa akó 'e fakahoko ia tu'o ua he ta'u 'i he kamata'anga pē 'o e ongo faha'i ta'u fakaako (semester). 'A ia ko e taha 'i Ma'asi pea taha leva 'i 'Aokosi. Ke fokotu'u ha kaveinga ki he talanoa akó ko e me'a mahu'inga 'aupito ia he ko e kaveingá 'e tefito ki ai 'a e ngaahi talanoá. Ke fatu ha kaveinga ne pau ke vakavakai ha me'a 'e 'aonga ki he 'oho fononga 'a e FMT, ko ia ne pau ai ke fatu e kaveingá mei he *Langa Faleako Framework* (Johansson-Fua, 2008) 'o tefito 'i hono ngaahi pou tuliki 'e fā:

- i. Pou ko Lea faka-Tonga (good Tongan language);
- ii. Pou ko 'Ilo (Knowledge);
- iii. Pou ko Poto (Wisdom);
- iv. Pou ko Fakafeangai (Professionalism)

Kuopau ke tu'uaki he māhina 'e ua ki mu'a ki ha taha pē 'i he ngaahi mala'e kehekehe 'oku fie kau he talanoa akó ke fa'u mo tātaki mai ha tohi kinikini ki he kaveinga 'e fakahoko ai 'ene talanoa akó. 'E sio leva ki ai e kōmiti fakatotolo 'a e TIOE pea toki makatu'unga mei ai 'a hono tali pe fakatatafe ha taha 'oku fie kau ki he talanoa ako iá

Ne 'i ai 'a e faka'amu ke fakahoko e talanoa akó 'i ha ākenga faka-Tonga ke fenāpasi pea mo e tūkunga talanoa 'a e Tongá. Ko ia 'oku fokotu'u ai 'i he tohi ni 'a e ngaahi founa talanoa faka-Tonga ko ení ke toki fili mei ai 'a e founa ke fakahoko'aki 'a e talanoa ako taki taha:

- i. Fofola e falá kae alea e kāinga'
- ii. Faikava Tonga'
- iii. Fono'

### **Ko e lau e lelei 'o talanoa ako kuo lavá**

Fakafeta'i e ngāue ke fofoa 'a e fakakaukau ni 'a ia ne kaunga tonu ki ai 'a e taki fakalūkufua 'a e TIOE (Ms Liuaki Fusitu'a) pea mo e taha pē 'o e kau ngāue he TIOE (Dr Pō'alo'i Poliana Fa'oliu-Havea). Ko e ngāue ma'onga'ongá ni ne lālanga ia 'i he vā ngāue na'e uho 'aki e langa fonuá mo e loto'i Tongá.

Ko e kalofiamā ko iá 'oku kei fai hono popongo ke ulo atu ha 'aho ko ha maama lahi ki he fonuá fakalukufua. Ko hono ngaahi lelei 'oku hangē ha tahi hu'á pea neongo 'oku kei 'i he tu'unga pēpē kā 'e 'i ai e 'aho 'e fatu tangata ai:

- i. Fakaivia e kau FMT he TIOE kenau fakahoko ha fakatotolo;
- ii. Fakasino e fakakaukau ke manakoa 'e he FMT 'a e fa'u fakaakó;
- iii. Fakalakalaka ki mu'a 'a e taukei lea 'i ha fakataha'anga

mekehe mei lokiako;

iv. Fakataha'i mai e ngaahi sino ako kehe mei he ako 'a e pule'angá;

v. Fa'u e tohi ako (*educational journal*) ko e Tokoni Faiako Tonga'

### **Ko e sio atu ki he talanoa akó**

Ko e talanoá ke hokohoko atu pea 'oku fiema'u ke fai hano fakaivia e va'a fakatoto 'a e TIOE pea mo e potungāue fakatou'osi. Ke fakamānava'i 'a e va'a ko ení pea ke fakapapau'i 'oku 'i ai ha'a' ne kau ngāue ke fakahoko e fatongia ni ke toe ma'opo'opoange pea mo toe leleiange ki he kaha'ú.

'Oku totonu ke pikitai e kau fa'u polokalamá ki he ngaahi founa talanoa faka-Tongá ke fakahoko 'aki e ngaahi fakataha'angá ni, ko hono fakaivia ai pē 'a e tukufakaholo faka-Tonga he ko 'etau koloá ia.

### **Ko e faiako fakahāhā 'a e Faiako Ma'a Tonga' (*public lectures*)**

'Oku 'ikai ke puli ko 'etau hoholi pē ke muimui ki he tukufakaholo 'o e akó 'a ia ne e'a mei he sivilaise 'o e Uēsité. Neongo kuo senituli e akó 'i Tonga ka 'oku tau ta'etokanga ke tauhi hono tukufakaholó. Ko ia 'oku feinga ai ke ohi foki 'a e faiako fakahāhaá (*public lectures*) ke ō fakataha pea mo e talanoa akó. Ko e 'esiafi ai pē 'a e taki fakalukufua 'a e TIOE (Ms Liuaki Fusitu'a) pea fakahoko e fatongia 'e he ongo tiuta ngāue he TIOE (Mr. Failo Tāufa mo Mr. Viliami Hēvaha 'i Moana Vakapuna).

### **Taumu'a tefito'**

Ko e polokalamá ni 'oku tulimui mai ia he hili 'a e talanoa akó (*symposiums*) mo e fakakaukau ke hokohoko atu hono pukepuke e māfana 'o e vā kuo lalangá. Ke fakaivia e kau faiako 'a e TIOE pea

pehē ki he potungāue kehe ‘a e pule’angá mo e sekitoa taautahá ke fakahāhā honau taleniti faka-faiakó ki ‘inasi ai ‘a e fonuá.

### **Taumu’a fakaikiiki’**

Ko e ngaahi fakakaukau eni ke siofi ‘aki e faiako fakahāhā ‘a e FMT mo e ngaahi kupu fekau’aki:

- i. Ke hokohoko atu ‘a e talanoa ako ‘a e FMT mo e ngaahi kupu fekau’aki’;
- ii. Fakaivia ‘a e fakatotolo ‘a e FMT mo e ngaahi kupu fekau’aki’;
- iii. Fakavāofi ange e feohi talanoa fakaako ‘a e Tongá;
- iv. Ke fakaafe’i mai ‘a e kau taukei ‘i he ngaahi mala’é ke nau vahevahe ‘enau ‘ilo ki he fonuá;
- v. Fakamonū ‘a Tonga he koloa ‘oku ‘inasi ai ‘a e Tongá, ‘Tonga Ma’a Tonga’

### **Founga fakahoko ‘o e faiako fakahāhā ki he fonuá**

‘Oku fakahoko ‘a e faiako fakahāhā ki he fonuá ‘i he ongo fa’ahi ta’u fakaakó fakatou’osi (*semester 1 & 2*). Ko e ongo kongá fakatou’osi ‘oku taki faiako ‘e 6. Ko e uike ia ‘e 6 hili e foki e fānau TIOE mei he faiako ‘ahi’ahi ‘i he ngaahi ‘apiakó. ‘Oku fakahoko e polokalama faiakó ni he taimi 6 ki he 7 efiafi ‘o e ‘aho Tu’apulelulu kotoa ‘o e uike ‘e 6 ‘e fakahoko ai ‘a e faiako fakahāhā ki he fonuá. Na’e tuku atu he opé ‘a e polokalamá ni ke ‘inasi e Tonga ‘i loto Tonga pea mo tu’a Tonga foki.

### **Lau ‘o e lelei he faiako fakahāhā ‘o e 2021**

Ne lava lelei ‘o fakahoko ‘a e onog kongá fakatou’osi pea mo e ngaahi koloa lelei ne faka’inasi’aki e fonuá ‘e he kau FMT pea mo e kau taukei mei he ngaahi potungāue kehe ‘a e pule’angá.



## **Konga 'Uluaki: fa'ahi ta'u 'uluaki'**

Ko kinautolu eni na'a nau fakakolola e fonuá 'i he faiako fakahāhaá he konga 'uluaki:

- i. Mr. Failo Tāufa (Faiako ma'olunga he Fika – TIOE) – lea he kaveinga ko e 'Fakakolola kuo tuku mai 'e he tangata faifika 'iloa ko Leonhard Euler'
- ii. Ms. Liuaki Fusitu'a (Dean TIOE) mo Dr Seu'ula Johansson-Fua (Talēkita IOE) – pēnolo he 'Faiako Ma'a Tongá'
- iii. Dr Robin Siale Havea (Talēkita USP – Tonga) – lea he faifika 'i he kaveinga ko e 'To P or not to P – it is not a question'
- iv. Mr. 'Alipate Tāvō (Talēkita – Tonga Post) – lea he kaveinga ko e 'International trade facilitation – home and street addressing in Tonga'
- v. Dr 'Ōpeti Pulotu (Talēkita TNQAB) – lea he kaveinga ko e 'Assessment for learning: Why? What? and How?'
- vi. Mr. Warrick Vea ('Ōfisa ma'olunga he potungāue savea) – lea he kaveinga ko e 'Lao kelekele 'o Tongá'

## **Konga Ua: fa'ahi ta'u ua'**

Ko kinautolu eni na'a nau fakakolola e fonuá 'i he faiako fakahāhaá he konga uá:

- i. Mr. Failo Tāufa (Faiako ma'olunga he Fika – TIOE) – lea he kaveinga 'ko e ngaahi mama'o 'i he 'univeesí mo e anga hono fuá'
- ii. Mr. Viliami Hēvaha 'i Moana Vakapuna (Faiako ma'olunga he TIOE) – lea he kaveinga, 'Tonga ma'a Tonga'
- iii. Mrs. Mele Tonga Finau (Tokoni puleako TIOE) – lea he kaveinga, 'Sio Atu'
- iv. Mrs. 'Ana Bing Fonua – lea he kaveinga, 'Strengthening Domestic Transport Connectivity in the Pacific. Presentation

on the ADB funded Project Readiness Fund (PRF) for the Fanga'uta Lagoon Bridge Project and Nuku'alofa Port Upgrade Project

Ne motuhia heni e polokalamá ni koe'uhí ko e fakataputapui 'o e fefononga'aki 'i he pule fakaaaoao 'a e COVID-19.

### **Sio Atu ki he faiako fakahāhā ki he fonuá**

Ko e fale kuo langá ke 'oua na'a 'i ai ha taimi 'e toe holo ai pe ko e maama kuo tutu ke 'oua na'a tamate'i he neongo 'ene ulo kovi ka 'e hoko pē 'o fu'u lelei. Ke fakaivia e kau FMT ke nau vekeveke ke talaatu ki tu'a 'a e lelei 'oku nau 'inasi aí hei'ilo na'a mo'ui ai ha taha 'i he fonuá.

### **Fakamā'opo'opo'**

Ko e maama ē ne tutu kuo hili ki he fonuá neongo 'ene poi poilá ka 'e 'ikai tamate'i he 'e faifai pē 'o ulo 'o hoko ko e fu'u lelei. 'Oku mahino 'aupito 'a e fo'ou e polokalama akó ni ka 'oku teke utua hangē ko Kaó 'a hono 'aongá ki he fonuá. 'Oku 'i ai 'e faka'amu 'e toe mahino ange e hala fononga ki he kautaha fakatotoló ke fakaivia ha ngaahi lelei ke tanumaki 'aki e fakatotolo 'i he FMT pea mo Tonga foki he ko e uho ia e akó pea mo e māmá 'i hotau fonuá. Tau ako mei he tukufakaholo 'o e akó 'i he ngaahi fonua kuo afe'i ta'u ai e tutu 'o e maamá pea tau molomolo muiva'e he kau helo ko iá he ko 'etau ako ia ke tutu ha maama fo'ou ma'a Tonga.

## **Ko e ngaahi ma'u'anga tala'**

- Johansson-Fua, S. (2008). *Faiako ma'a Tonga*. 'Atele, Tonga: Unpublished manuscript. Institute of Education, University of the South Pacific.
- Vakapuna, V. (2019). *Access, Transition, and Exclusion in lower secondary schools in Tonga*. (Thesis, Master of Arts). The University of the South Pacific. Suva. Fiji.

## Tatala 'a e Koloa 'o e Vaka Pasifiki' 2021

Mr. Viliami Hēvaha 'i Moana Vakapuna

*Ako Faka-Faiako 'a Tonga', Potungāue Ako' mo Ako Ngāue'*

### Kolola ke fakamonū 'e he kau faiakó:

- ♣ *Ko e Tefua 'a Vakalautala e vaka Tongá;*
- ♣ *Ko e fofola e fala tā uhó kae alea e kāingá;*
- ♣ *Ko e tolu'i 'ulumotu'a' - fonua', ako', mo e lotu';*
- ♣ *Founga fakataha'anga ke tanumaki ke fakahoko 'aki e ngaahi fakataha'anga fakaako 'i Tonga'*

### Ko e Vaka Tongá – Tefua 'a Vakalautala

Neongo 'oku vaetu'ua 'e he mahaki faka'auha COVID-19 'a e *Fakataha'anga Fakaako Vaka Pasifiki 2021 (Vaka Pasifiki Educational Conference – VPEC)* ka 'oku 'ikai ke tuku ai e vaká kae fai ha kakau. 'Oku fakaivia e ngaahi fonua 'o e Pasifiki Sauté ke nau tau'a'alo pē 'i honau taki taha ki'i Vaka 'i honau takitaha potutahi. Ko ia 'oku totonu ke tau poupou ai ki he kavekavea'u 'a e kau takí ke fakaivia e ngaahi fonua takitaha ke pukepuke 'a fufula 'a e ngaahi taukei mo e 'ilo tu'u fonuá 'i hono fai poupoua ke fakahoko'aki 'a e ngaahi *Fakataha'anga Fakaako Vaka Pasifiki 2021*. Ko ia ai na'e pau ai ki he *Vaka Tongá* lau matangi mo lau peau ke filihi ha founga 'e fenāpasi mo e kaveingá pea ke lalaka pea mo e kuongá. Ne fakamahu'inga'i heni 'a e foki ki he kamata'angá pea mo e fou ki 'apí pea ake ai e manatu ki he 'Fofola e falá kae alea e kāingá' ke takafi'aki e nofó 'i he fakataha'angá.

'Oku mahino 'a e motu'a 'a e leá ni, Fofola e falá kae alea e kāingá', he 'oku 'ikai hā 'i he tohi palōvepi faka-Tongá, 'a ia 'oku 'ikai

fakapapau'i 'e he kau hiki tohi 'a e taimi. Ka na'e malava ke ngāue'aki 'e he vaka Tongá 'a e me'a 'oku ala ma'u 'i he kuonga ní ke hala pālavi ai ki ono'aho kilukilua ke 'omi 'a e ta'e'iloá kae kakato e anga 'o 'etau nofó. Ko e 'uhinga ia ne 'ikai ke 'ekea ai e vaka Tongá he ko e vaka ne tefua 'i Lautala.

### **Ko e puipuitu'a 'o e fofola e falá kae alea e kāingá**

Ko e 'Fofola e falá kae alea e kāingá' ko ha motua'i lea ne tupu mei he nofo 'a kāingá. Ko e nofo fakataha ha ngaahi tukui 'api 'oku nau pīkinga toto 'i ha feitu'u pē 'e taha. Na'e uho 'i he nofo ko ení 'a e faa'i kavei koula 'o e Tongá; faka'apa'apa, mamahi'ime'a, lototō, mo e tauhi vā pea na'e fakamakalohi kinautolu 'e he fala tā uhó (Vakapuna, 2019. pp. 58 – 59).

Ko e fa'ahinga nofo ko ení, 'nofo 'a kāingá', 'oku mahino 'a 'ene matu'otu'á 'i he pā mai 'a e ngaahi fakalakalaka kehekehe 'oku kei tu'u fakamakatu'u pē. Ko e nofo faka-Tonga talu mei tuai pea 'oku tau kei kū nima he lolotongá ni 'o fakamonū 'a e koloá ni he 'oku mo'oni pē 'a Vakapuna (2019) ne tā ki ai e uho 'o e Tonga kotoa pea neongo te tau hē ha tuliki 'i he kolopé kā 'e 'ikai ngalo 'a e loto'i Tongá.

### **Ko e fala tā uhó mo e fofola e falá kae alea e kāingá**

Ko e fala tā uhó ko e hinga ia 'o e fala 'oku hā 'i he lea Tongá ko e Fofola e falá kae alea e kāingá. Na'e lalanga e falá ni 'o fakataumu'a ki he me'a 'e ua; 1) *ke fanau'i ai ha pēpē fo'ou* mo e 2) *fakataha 'a e kāingá*. Ko e falá ni na'e tauhi ke matauhi he ka hili hono fanau'i ai ha tama pea 'oku fufulu 'o tauaki pea hili ki he fata 'o e fale Tongá. 'O ka fiema'u 'e he 'Ulumotu'á ke talanoa'i ha kaveinga pea 'oku fanongonongo leva ki he ngaahi tukui 'api ke nau fakataha mai ki fale lahi pea to'o hifo leva 'a e fala tā uhó 'o fofola he loto falé ke fai ai e talanoá.

Ko e mahu'inga 'uluaki 'o e falá 'oku fenāpasi ia mo e fanau'i e fakakaukau fo'ou ki he founa hono fakahoko 'o e Vaká pea 'oku taau ke fanau'i ia he fala tā uhó. Ko e fala ke tali ai ha tama fo'ou ko e tāpuaki ki he kāinga. Ko e fala 'o e fakahoko kāinga ke fakamahino ko e ma'uma'uluta e nofo 'a e Tongá ko 'enau felāve'i toto pea mo feongo'í'aki 'i honau fatongia 'i he fonuá, akó mo e lotú.

Ko e mahu'inga hono ua 'o e fala tā uhó ko e fala ke fakamā'opo'opo ki ai e kāinga. Ko e fofola 'o e fala tā uhó 'i mu'a 'i he 'ulumotu'á pea mo e ha'oha'onga 'o e kāinga ke ne fakamanatu 'a e felāve'i toto 'a e fakataha'angá. 'Io, 'oku 'ikai ha kehe he ha'ofangá pea 'oku 'i ai 'a e totonu e taha kotoa, lahi mo e si'i, tangata mo e fefine ke kau he talanoá pea ke talanoa tau'atāina ki hono lotó pea mo 'ene fakakaukau 'i he malumalu 'o e feveitokai'akí mo e fetauhi'akí he ko e talanoa 'a e kāinga 'oku nau pīkinga toto koe'uhí ko e fala kuo fofolá na'e tā kotoa ai honau uhó. Ko e mālie mo e māfana 'a e talanoa 'a e kāinga he 'oku kanoni'aki 'a e talanoa ma'a, 'uhinga, talatalaifale, fakalekesi, nahunahu'i mo e tofotofo'i. Ko e ngaahi sīpinga ko eni 'o e talanoá 'oku hua'i kotoa pē ki loto ki he falá 'o hangē ha lingi lolo ki ha tahi hou. Ko e melie 'o e talanoa he fala tā uhó 'oku fai pē ke a'u ki ha mo'oni kuo tali 'e he kāinga ko ha mo'oni'i me'a 'e lelei ai 'a e anga e nofó pea ko e tumutumu ia 'o e Fofola e falá kae alea e kāinga 'oku 'ikai ke fai tu'utu'uni ha tokotaha pe ko ha ni'ihī tokosi'i ke fakafofonga'i e kāinga kā kuo pau ke fakataha e kāinga ke talanoa'i e kaveinga ko iá ke 'oua na'a lēvei ha loto 'o ha taha kae'oua ke a'u ki ha mo'oni kuo nau loto taha kotoa ke tali ko e lelei taha ia ke tauhi'aki 'a e anga 'o 'enau nofó.

'I he natula ko ia 'o e Fofola e fala tā uhó kae alea e kāinga, 'e lelei ke ngāue'aki he talanoa 'a e fāmili, siasí, akó mo e ngaahi fakataha'anga 'o e fonuá 'i he mo'oni ko 'etau talanoá 'oku

fakataumu'a ki ha lelei fakalukufua. Ko e talanoa'i ha kaveinga 'oku fakahoko ia kae 'oua kuo a'u ki hano mo'oni tu'ulua 'a ia 'e lelei ki he anga e nofo 'a e fāmili, koló, fonuá mo e pule'angá. Ko e tēpuú ke 'oua ná'a ngalo he fakataha'angá 'a e 'uhinga 'o e fala kuo fofolá, ko e fala ne tā kotoa ai honau uhó pea ko e talanoa 'a e fepīkinga toto kae mālie mo māfana e talanoá pea 'e ma'u 'e he fakataha'anga ko iá ha talanoa 'oku fungani hake.

### **Fofola e fala tā uhó kae alea e kāingá – *Fakataha'anga Vaka Pasifiki* 2021**

Ko e founa motu'a 'aupito eni 'a ia 'oku fakafuofua na'e ngāue'aki ia he kamata'anga hono nofo'i 'o Tonga ní. 'Oku mahino 'a e Fofola e falá kae alea e kāingá ne 'i mu'a pē ia he ko e talanoa ia ne nofo pē he kāinga tonú pea 'oku tatau kotoa pē e kau talanoá mo e kau fanongó 'i he mahu'inga 'o e fala tā uhó.

Na'e 'omai 'a e founá ni ke muimui ki ai 'a e *Fakataha'anga Fakaako Vaka Pasifiki 2021* 'a Tongá mo e 'amanaki lelei ki ha talanoa lelei 'i he kau tu'ukimu'a 'i he fonuá pea mo e laauvalé. Ko e fofola 'o e fala tā uhó ko e fala fakalangi ke fakatatau e ma'olungá mo e ma'ulaló pea toki fai ai 'ena tālangá mo e tālavé. Ko e talanoa 'uhinga pea hū mo hono ngaahi kapikapi kae 'oua ke a'u ki ha mo'oni falala'anga kuo ongo'i he fakataha'angá 'e tu'ulua 'i he fonuá.

Ko hono Fofola e falá kae alea e kāingá ko e fofola e fala tā uhó ke fai ai e tala kāingá ke fakama'uma'uluta e ha'ofangá 'aki hono fakatoka e feveitokai'akí mo e fetauhi'akí ke tonu 'a e tūkufua 'o e talanoá. Ko e haofangá ni 'oku langa he feveitokai'akí mo e fetauhi'akí pea 'oku 'i ai e feongo'i'akí ke fakamahino ko e tokotaha kotoa 'i he ha'ofangá 'oku toka'i 'i he mahino 'oku 'i ai 'ene tūkunga 'ilo mo e taukei ke tulia e kaveinga 'o e talanoá.

## **Founga fakahoko 'o e fofola e falá kae alea e kāingá**

'E 'oatu 'a e fakamatalá ni ke tokoni ki hano fakahoko ha ngaahi fakataha'anga 'aki 'a e foungá ni 'i he kaha'ú.

### **Fakanofonofo: Fofola e falá kae alea e kāingá – Nofo takatakai ki he fōtunga 'o e fale Tongá**

- 'E nofo 'a e 'ulumotu'á 'i he tā mu'a 'o e falé pea nofo takatakai leva 'a e toenga 'o e kāingá 'o fakatatau ki he fuo 'o e fale Tongá pea 'e fakaava pē 'a e matapā hū'angá 'a ia 'oku fakahangatonu ki he 'ulumotu'á. Ko e faka'amú ke malava e tokotaha kotoa he kāingá 'o sio ki he 'ulumotu'á peá mo talanoa fesiofaki 'i he kaveingá;
- Ko e fakataha fakalukufua eni 'a e kāingá pea 'oku fiema'u ke lava kotoa pē e kau fakatahá 'o hao ke nofo takatakai ki he 'ulumotu'á;
- Ko e 'ulumotu'á pē 'e nofo ki he tā mu'a 'o e falé pea 'oku nofo takai pē 'a e toenga 'o e kau fakatahá 'o 'ikai ke fakatu'utu'unga pea 'e fakaava pē 'a e hū'anga ki lotó;
- 'E 'ikai ke mavahe ha taha mei he alea 'oku faí kae 'oua kuo kakato mo mahino 'a e tūkunga 'o e alea 'a e kāingá;
- Kuopau ke fakahā 'e he 'ulumotu'á 'a e mahu'inga 'o e fala tā uhó ke fakalotolahi ki he kau fakatahá 'oku 'ikai ha kehe 'i he fakataha'angá pea mo e mahu'inga ki he fakatahá 'a e faka'amu ke 'omai tau'atāina honau lotó ki he falá kae fai hono alea'í

### **Ko e 'Ulumotu'á**

Ko e 'ulumotu'á ko e taki ia 'i he kāingá. Ko e taukei, helo pea mo e to'a 'i ha fa'ahinga mala'e pē pea 'oku tuku falala leva kiate ia 'a e falala 'a e kāingá. 'Oku ongo'i 'e he kāingá 'oku nau malu mo hao 'i he tataki 'oku fai 'e he tokotaha ko iá. 'I he ongo ko iá, 'oku foaki ai 'e he kāingá kiate ia 'a 'enau fakaa'apa'apá pea tauhi mo



honau vaá.

‘I he fakatahá ni ne mahino pē ‘a e fonuá he ko e tukufakaholó ia ka na’e fai hono muimuí ‘i e hisitōliá ‘o mahino ne ohi mo e lotú mo e akó ke tănaki ki hotau tukufakaholó. Ne pau ke ‘omi ha ‘Ulumotu‘a ‘e tolu ke nau taumu‘a he ha’ofangá ni ‘a ia ko e fonuá pea kau ki ai e lotú mo e akó, ko e ongo koloa ne ohi ‘e he ‘Uluaki Faá ke tokoni ki hono tauhi e fonuá. Ko ia ai ‘oku hōhoa mālie pē ‘a e fatu fakakaukau pea mo e tūkunga ‘o e ‘ahó pea hono ‘ikai matamata lelei ko e feongo‘i ‘aki ‘a e kau ‘ulumotu‘á pea ongo‘i ‘e he kāingá kuo tuku ‘a e tukuhuá pea tau fonua e folau e *Vaka Tongá* he na’e faka-Laumālie hono fatú he ko e taipe ia ‘o e *Tolu Taha‘i ‘Otuá*, ko e *Tamai*, ‘*Alo*, mo e *Laumālie* ko e tolu‘i ‘ulumotu‘a faka-‘Ītaniti.

### **Ko e mahu‘inga ‘o e ‘ulumotu‘á ‘i he akó**

‘Oku mahino ‘aupito ‘a e hala fononga ‘o e akó ko hono ‘ulumotu‘a fakalūkufuá ko e ‘Eiki Minisitaá. ‘I he mahu‘inga ‘o e ‘ulumotu‘á, ‘e ‘ikai ke hala ke ui e Taki Ngāué (CEO) ko e ‘ulumotu‘a ki he potungāué fakalūkufua. Ko e kau taki ngāue ki he ngaahi va’a takitaha, ko e kau puleako, mo e kau faiako ‘i he lokiako ‘e ui kotoa kinautolu ko e kau ‘ulumotu‘a ‘o fakatatau ki honau taki taha tūkunga fatongia.

Fakatatau ki he mahu‘inga ‘o e ‘ulumotu‘á ‘i he anga ‘etau nofo faka-Tongá, ko e taukei, helo pea mo e to’a ‘i ha fa’ahinga mala’e pē pea ‘oku tuku falala leva kiate ia ‘a e falala ‘a e kāingá. Ko hono tonú ia ke mahino ko e taki ngāué pē puleakó pē faiakó ko e totonu taha ia ke ‘i he lakanga ‘ulumotu‘á kae toka‘i mo faka’apa’apa‘i ‘e he kāingá pe ko e kau ngāué pē fanau akó. Ko hono lalanga ha vā fengāue’aki lelei ‘i he takí pea mo e kau muimuí kuo pau ke tui e kau muimuí ko e takí ‘a e falala’anga taha ‘i honau kāingá. Ko e ola ia e fekumi ‘a Vakapuna (2019) ko e puleakó ‘a e tefito ‘o e

palopalema 'o ha fa'ahinga 'apiako pe ko e taki ngāué 'a e tokotaha te ne fakatafe ha monū'ia ki he kau ngāué pea mo e 'apiakó.

'I he *Vaka Pasifiki 2021* ne hulu'i ai ha fakakaukau 'oku hā ngali fo'ou ko e 'omi 'e he Vaká ha 'ulumotu'a 'e tolu ke fatongia ki he kāinga. Ko e 'ulumotu'a 'i he fonuá 'a ia 'oku tau anga maheni ki aí pea tātaki mai ki ai 'a e lotú mo e akó. Ko hono mahu'inga ki he akó he 'oku 'ikai ke ala māvae 'a e akó mo e lotú pea pehē ki he fonuá. Ko ia 'oku taau ki he 'ulumotu'a 'o e akó ke ō fakataha 'ene tō'onga mo'uí mo e lotú pea ke fungani ai 'a e 'ofa fonuá.

### **Ko e mahu'inga 'o e kāinga 'i he akó**

'Oku kau ki heni 'a e fakafo'ituituí, tamai, fa'ē, mo e fānau he 'apí, kui, mehikitanga, fa'ētangata, tu'asina, 'ilamutu, mo e fakafotu ko e ngaahi kupu mo'uí 'o e kāinga. Ko hono 'omai ki he kāinga 'o e akó, ko e fānau akó, kau faiako, mātú'a tauhi fānau, kau ako tutukú, ngaahi fekau'aki 'i loto Tonga mo tu'a Tonga. Ko e ngaahi kupu eni 'oku nau tukufalala 'a 'enau 'amanakí ki he kau taki akó pe taki ngāué ki hono fakaafe ha monū ki he kāinga. Ko ia ai 'oku mātú'aki mahu'inga ki he kāinga 'o e akó ke nau tauhi honau vā mo honau takí pea ke na fetauhi'aki ka e māfana e vā ngāué.

'I he *Vaka Pasifiki* 'o e 2021, na'e 'omi e kau taki ngāue mei honau ngaahi mālohinga kehekehe ke nau hulu'i 'a e fakakaukau 'oku mahu'inga e akó ki he ngaahi ngāue langa hake 'o e fonua. Ko e fakakaukau ni, 'oku fenāpasi ia mo e lau e taha 'o e kau fakatotolo 'iloa 'i he akó he ngaahi fonua langalanga haké (Lewin, 2007), 'ko e akó ko e mafu tefua ia 'o e langa fakalakalaká 'i ha tapa pē 'o e mo'uí.

## **Fakamā'opo'opo'**

Ko e koloa 'o e *Vaka Pasifiki 2021*, ko 'ene mahino 'oku tātaaimotaha 'a e fofola e falá kae alea e kāingá. Ne mahino mei he ngaahi lea māfana 'o e 'ahó 'a e fakatauange 'e hokohoko atu 'a e alea e kāingá ki ha lelei fakalukufua ma'a Tonga. Na'e mahino pē 'a e loto'i Tongá mei he fakatahá mo e fie *Mate Ma'a Tongá* 'o kei uho 'aki pē 'a e 'Otua mo Tonga ko hoku tofi'á.

'I he fakakaukau ko iá, 'oku taau ke fofola ma'u pē e fala 'o e akó pea mo e lotú he 'okú na uho taha kae ma'uma'uluta e fonuá. Neongo 'oku fakata'u fā 'a e *Vaka Pasifiki* ka 'oku fiema'u lahi 'aupito ki he *Vaka Tongá* ke 'alofi hono potutahi he kuo hake 'a e matangi 'o e ngaahi fakafele'au kehekehe pea 'oku taau ke fofola e falá ke hokohoko e alea 'a e kāingá. Ko e faka'amu ē mo e faka'anau mei he *Vaka Pasifiki* 'o e 2021 pea ko e pole ia ki he *Vaka Tonga* ke hokohoko atu e talanoá.

## **Ko e ngaahi ma'u'anga tala'**

Lewin, K. M. (2007). *Improving Access, Equity and Transitions in Education: Creating a Research Agenda*. United Kingdom: University of Sussex Centre for International Education.

Vakapuna, V. (2019). *Access, Transition, and Exclusion in lower secondary schools in Tonga*. (Thesis, Master of Arts). The University of the South Pacific. Suva. Fiji.

## 4

### Ko e Fakamonū 'o Tonga 'aki 'a e Loto Potó

Mrs. 'Ene'io Fotu'avakaola Fekau

Mr. Viliami Tu'ihalamaka Fotofili

*Ako Faka-Faiako 'a Tonga', Potungāue Ako' mo Ako Ngāue'*

Dr Linitā Manu'atu

*Loto 'Ofa Whatu Manawa Educational Services, Auckland, New  
Zealand*

#### Koloa ke fakamonū 'e he kau faiakó:

- ♣ *Ke uho 'i he loto 'o e Faiako Ma'a Tongá 'a e 'ofa 'a e 'Otuá peá ke toki fai mei ai 'a 'ene tefito 'i ngāué 'a ia ko e fakamonū 'o Tonga 'i he akó;*
- ♣ *'Oku pau ke ako'i 'a e lotó ia ke poto, ke a'usia 'e he tangata mo e fefine 'oku akó 'a e poto ko iá, pea ke ne ngāue'aki ia 'i he mo'uí;*
- ♣ *Ko e lea faka-Tongá, ko e koloa ia 'oku kánokato ai 'a e lelei 'oku ongo kehekehe, pea ko e koloa ia ke ako'i ai e lotó ke poto, kae mahino e kaveinga hotau fonua tupu'angá*

#### Ko e puipuitu'a 'o e pepá

Kuo hoko 'a e fuofua mata'itohi fakaako, *Bachelor of Education (Tonga Early Childhood Teaching)*, *B.Ed (TECT)* 'i he Tonga Insitute of Education (TIOE) ko e ako'anga, 'ilo'anga, mo e poto'anga 'o e kau akó mo e kau faiakó, 'i he Ako Tokamu'á. Ko e fakamatala ko ení, 'oku tefito ia 'i he pepa 'oku ako'i ai e ngāue faka-faiako 'i he mala'é, 'i he ta'u 'uluakí, 'a ia 'oku 'iloa ko e *Fakamonū 'o Tonga: Loto Poto*. 'Oku kamata'aki 'a e fakamatala nounou pē ki he fatu fakaako 'o e mata'itohí, ke mahu'ingamālie 'a e koloa 'oku tatala ai 'a e *fakamonū 'o Tongá*. 'Oku lave 'a e pepá ni, ki he founga 'a e

faiakó ke a'usia e loto potó, mo e fakalelei ki he lotó ke poto he akó, mo e ngāué, pea 'oku onгона eni he le'o 'o e taha 'o e kau fuofua ako he mata'itohi ni.

### **Ngaahi kupu'i lea mahu'inga 'i he pepá ni:**

*Fatu Manongi', Fakamonū 'o Tonga', Loto'i Tonga', Loto Poto', Koloa',  
Faiako Ma'a Tonga'*

### **Ko ha puipuitu'a nounou ki he fuofua mata'itohi *Bachelor of Education (Tonga Early Childhood Teaching)* 'a e Ako Tokamu'a 'a Tongá**

Ko e puipuitu'a nounou pē ki he mata'itohi fakaako, *Bachelor of Education (Tonga Early Childhood Teaching)*, *B.Ed (TECT)*.

Kuo fokotu'u 'i he TIOE 'a e fuofua mata'itohi faka-faiako, *B.Ed (TECT)* ke ako'i ai e kau faiako 'i he Ako Tokamu'a 'a Tongá, 'a ia na'e kamata 'i he 2016.

'Oku fakahisitōlia 'a e mata'itohi fakaakó ni, he ko e ola ia 'o e fuofua 'a'ahi faka-pule'anga ki Aotearoa, Nu'usila 'a e Tu'i 'o Tongá, HM Tupou VI 'i he 2013 'a ia na'e tefito 'i he ako 'a Tongá. 'Ikai ko ia pē, ka ko e kongā eni 'o e palani 'a e Potungāue Akó - ko e ako mata'itohi, kamata he bachelor degree, ko e me'a ke hiki hake ai 'a e ako 'a Tongá pea ko e taimi eni ke fakahoko e palani ko iá. Ko e Ako Tokamu'á foki 'oku faka-māmani-lahi ia, pea kuo 'unuaki ia 'e he ngaahi fonua lahi 'o māmani. 'E kau leva 'a Tonga he 'unuaki ko iá pea ko e fougá eni: ke fua ako'i e kau faiakó he tu'unga mā'olunga 'aupito, he 'oku ta'u 'e tolu 'a e ako mata'itohi! 'Oku fa'a vave ange foki 'a e langa faleakó ia 'i he ako'i e kakaí, tautefito 'i he 'ilo 'oku mā'olunga, mo loloto, pea mo nau lava 'o fakakaukau'i mo fai 'a e akó ke a'usia 'a e pōto'i ngāué.

Ko e mata'itohi eni, 'oku level 7, ta'u 'e 3, pea 'oku fai 'a e akó 'i he lea tu'ufonua 'a Tongá, ko e lea faka-Tongá ia. Ko e lea Tongá mo e lea faka-Tongá ko e koloa ia 'a Tonga. Ko e monū eni ki Tonga – 'a e lava ke tatala 'a e 'ilo mo e poto 'o e 'Otuá 'i he lea faka-Tongá, pea fai eni 'i he akó, ngāué, lotú, faiakó, tauhi fonuá, tauhi kakai, fakalele pule'angá, mo e fāliunga 'o e mo'uí. Ko e 'Otuá, ko e maama lahi ia 'o māmani, pea 'oku uho 'i he 'Otuá 'a e akó, 'iló pea mo e potó. Ko eni e fu'u koloa 'oku makatu'unga ai 'a e ako fo'ou 'oku fatu 'e he mata'itohi 'oku fakataumu'a ke ako'i ai 'a e kau faiako te nau ako'i 'a e ngaahi 'ea ki he fonuá, ka ko e fonua kuo fakakaveinga ke mu'omu'a 'a e 'Otuá, pea ke hoko 'a e kakai, ko e ngaahi tofi'a 'o e 'Otuá. Ko e ako mata'itohi eni 'oku tefito he fatu fakakaukau fakaako kuo fakahingoa ko e *Fatu Manongi 'o e Loto'i Tongá* mo e *Fakamonū 'o Tonga*'.

Ko e *Fatu Manongi 'o e Loto'i Tongá* 'oku tatala ai 'a e ngaahi loto mo e fakakaukau ke ako'í, pea ko e *Fakamonū 'o Tongá*, ko e fatu ngāue ia 'a e faiakó, 'o fai'aki 'a e lotó mo e fakakaukau ko ia kuó ne akó.

Ko e pepa 'e 7 'oku ako'i 'i he ta'u, 'a ia ko e pepa 'e 4 'oku taumu'a ki he Ako Tokamu'á, 2 ki he Ako 'a Tongá, pea 1 ki he ako ngāue 'a e faiako Ako Tokamu'á. 'Oku hikihihi leva ai he fihi, mo loloto ange, 'o e 'iló, potó, mo e fakakaukau, 'i he ta'u hono 2 mo e 3, 'o vakavakaō mo e a'usia 'a e lotó mei he ta'u ki he ta'u.

### **Ko e ngaahi pepa 'o e Fakamonū 'o Tongá**

Ko e *Fakamonū 'o Tongá* 'oku 'i ai 'a e pepa 'e 3. 'I he ta'u 1, ko e *Fakamonū 'o Tonga: Loto Poto*; ta'u hono 2, *Fakamonū 'o Tongá: Pōto'i Loto*; ta'u hono 3, *Fakamonū 'o Tongá: Poto Fakapotopoto*. Ko e ngaahi pepá ni, 'oku fofola ai 'a e tūkunga 'o e potó ke a'usia 'e he loto 'o e faiakó he ta'u 'e tolu 'e fononga ai he Polokalama Ako ko ení. Pea ko e a'usia ko iá, 'e ako ai ke 'ilo 'a hono 'ulungāanga totonú,

‘a e o’i ‘a hono lotó, ‘ene sio faingofuá, mo ‘ene fakakaukau. Ko e ngaahi pepa ‘o e potó, ‘oku nau ue’i ‘a e lotó mo e fakakaukau ke fa’a nofonofo he koloa ‘oku fakatupu potó, mo e founga ke tupu ai he potó. ‘Oku fakatupu he ngaahi pepa ‘o e potó ‘a e loto fakakaukau he ngaahi ‘ilo ‘oku fakatupu poto ki he mo’uí mo e ngāue. Ko e fo’i lea ‘poto’ mo e ngaahi lea ‘oku tupu mei aí, hangē ko e pōto’i mo e fakapotopoto, ‘oku nau fakakoloa ‘a e ako ngāue ‘a e faiakó ke lelei, mā’olunga mo loloto, ‘a ia ‘e hikihiki ai he ta’u ‘e tolu ‘o e polokalama akó. Ko e potó, ‘oku fou mei he lotó, pea ‘asi he māfihunga kotoa ‘a e sinó. ‘Oku ‘asi e potó he *sio atu* ‘a e lotó mo e fakakaukau, *fotu’aki* he ala ‘a e nimá, *lea* ‘a e ngutu, *vakai* ‘a e matá, mo e *ngāue kotoa* ‘oku fai’aki ‘a e ‘ilo kuo akó.

‘Oku kamata’aki ‘a e *Fakamonū ‘o Tongá: Loto Potó*, ‘a e tokanga ki he lotó, he ko e akó ‘oku fai’aki ‘a e lotó, ka kuo pau ke fua ma’u ‘e he lotó, ‘a poto. He ko e me’a kotoa pē ‘oku fai ‘e ha taha ‘i māmani, ‘oku kamata ia mei hono lotó, kau ai e akó mo e ngāue fakafaiakó. ‘A ia ‘e mu’omu’a he ako ngāue ‘a hono vakai’i e lotó, ke mahino ‘oku kamata tonu. Ko e ngāue faka-faiako ‘e faí, ‘oku ‘osi taumu’a pē ia ke ma’u poto ai, tupu ai ‘i he loto fie ngāue ke poto, pea kakapa ke poto he faka-fōtungā faka-faiako ‘oku hā ai ‘a e loto potó mo e ngāue ‘oku fai he loto kuó ne a’usia ‘a poto.

‘Oku tefito ‘a e pepá ni, ‘i he *Fakamonū ‘o Tonga: Loto Poto*, ‘a ia ‘oku ako’i ‘i he ‘uluaki ta’ú. Ko e ako ngāue ‘i he ngaahi Ako Tokamu’á, ‘oku fai kotoa ia he ngaahi pepa ‘o e *Fakamonū ‘o Tongá*, pea ‘oku ō ‘a e kau akó, ‘o ako ngāue ‘i he ngaahi ‘Apiako Tokamu’á.

## **Ko e ngaahi lea ‘oku piki-ua hono tohi**

Ko e huluhulu eni ke fakamahino ai ‘a e ‘uhinga ‘oku tohi piki-ua ai ha fo’i lea, hangē ko e *Loto Potó*, ke ‘oua ‘e fakamaau’i fakakalama ‘a e ngaahi lea pehe’ ni, kae sio ki he fakakaukau mo

e 'uhinga 'oku fakahopo mai, ko ha tūkunga ia 'oku fo'ou mo lelei, ke mafao atu e sió (fakakaukau) mo fakatupu foki 'a e 'atamai fa'ú.

'I he ngāue ko ení, 'oku 'i ai e ngaahi tūkunga fo'ou 'oku a'usia he mo'uí, pea 'i he 'ene pehé, 'e lelei ke tohi'i e tūkunga fo'ou ko iá, ke kehe ia mei he tūkunga motu'á. Hangē ko ení, ko e lea, *Fatu Manongi*, ko e tūkunga fo'ou ia 'oku fa'u'aki 'a e fo'i lea 'e ua, ko e fatu mo e manongi. 'Oku 'uhinga e fatú, ko e fa'u, pe ko e kamata'i ha fa'unga 'o ha me'a. 'Oku toe 'uhinga pe foki 'a e fatú ki he lotó. 'Oku fakatou ngāue'aki e ongo 'uhinga ko ení 'i he fa'u fakakaukau fakaako 'o e mata'itohi 'oku talanoa ki ai 'a e pepá ni. Ko e manongi, ko e lea mei he kakalá, 'o 'uhinga, ko e *namu lelei 'oku fungani pea fakahōifua* ki he ngaahi ongo'angá pea mo e lotó.

'I hono 'omai fakataha e ongo fo'i leá ni – *fatu* mo e *manongi* - 'okú na fa'u 'a e a'usia mo e tūkunga 'oku fo'ou, he kuo 'ikai kei loto pē 'a e lotó, ka kuo hū ki ai 'a e kakala mo'oniá 'o manongi ai e lotó pea ko e fatu (loto) ia kuo liliu ia 'o manongi. 'I he mata'itohi fo'ou ko 'ení, 'e tohi'i leva 'a e a'usia mo e tūkunga fo'ou ko ení, 'o pikiua 'a e fo'i leá, fatu manongi. Ko e'uhí, ko e hingoa ia 'o e tūkunga fo'ou, 'e mata'itohi lahi leva 'a e ongo fo'i leá, pea tohi'i 'o pehe' ni, *Fatu Manongi*, ko e loto ia kuo liliu 'e he kakala mo'oniá, ko e 'Otua, 'o fu'u lelei ia, pea ko ia 'a e loto 'oku ne lava ke fai mo'oni 'a e fakamonū 'o Tonga.

'Oku lahi mo e ngaahi lea 'oku tohi'i pikiua he polokalama akó ni. Hangē ko e 'uhinga 'oku hā atu 'i 'olungá, 'oua 'e nofo e fakakaukau he kalamá. Hangē ko e tokanga 'a e ngāué ni ke ma'anua ha founa ke faka'ilonga'i'aki 'a e ngaahi a'usia 'oku fo'ou he tūkunga 'oku fo'ou, pea ko ia ai 'e fiema'u leva e lea fo'ou ke ne faka-fōtunga 'a e fo'ou ko iá.

Ko e ngaahi lea hangē ko e *Loto Poto*, *Pōto'i Loto*, *Talanoa Mālie* mo e ngaahi fo'i lea pehé, 'oku kaunga tonu ki ai e huluhulu ko ení.



## Ko e lea Fatu Manongí

Ko e lea fatu manongí ko e ngāue ia ‘a Dr Tevita Tonga Mohenoa Puloka (2011) he ‘ene fa’u maaui mo ta’angá, ka ‘oku ngāue’aki heni ‘a e leá ni, ke fakamahino:

- Ko e ‘Otuá ko ‘Ofa!
- Ko ‘ofa’, ‘oku uho ai ‘a e mo’uí mo e akó
- Ko ‘ofa’, ‘oku mo’ui, mo tupu ‘i he lotó
- Ko e lotó, ko e fetaulaki’anga ia ‘o e tangatá pe fefiné mo e ‘Otuá

Hangē ko ia kuo lave’i ‘i ‘olungá - ka fetaulaki leva ha loto mo e ‘Otuá, ‘oku manongi e loto ko iá he kuo lave he kakala mo’oniá! Ko ia ‘a e ‘uhinga ‘oku tohi’i fakataha ai e *fatu manongi*, pea ‘oku ‘uhinga ia ki ha loto kuó ne faka’atā pe tali ke hū ki ai ‘a e laumālie ‘o e ‘Otuá, pea kuo liliu ‘a e loto ko iá ‘o fu’u lelei!

## Ko e pepa ‘o e Fakamonū ‘o Tongá: Loto Poto’

Ko e *Fakamonū ‘o Tongá* ‘okú ne kātōi ‘a e fatu ngāue ‘a e *Faiako Ma’a Tongá* ‘i he Ako Tokamu’á, ‘a ia ko e *akó* ia mo e *faiakó*.

‘Oku tau fua tokanga pē ki he fakamaama fakalaumālie ‘o e lotó, ko e kamata’anga ia ‘o e potó. ‘Oku kamata’aki ‘a e koloa mei he lea ‘a e poto ko Solomoné ‘i he Tohi Palōvepi ‘a ia ‘oku humaki ai ‘a e fakahinohino ki he ‘potó’ mo e ‘lotó’. Hangē ko e fakalea ko ení: “*ko e ‘apasia kia Sihová ko e ‘uluaki me’a ia ‘i he ‘iló: ko e potó mo e akó, ko e valé pē ‘oku ta’etoka’i iá*” (Palōvepi 1:7).

Ko e lea ‘potó’ ‘oku ō fakataha ia mo e akó mo e ‘iló. Hangē ko e koloa kuo tuku mai mei he fekumi fakaako ‘a Professor Konai Helu Thaman (1988), ko e akó, ko e founga ia ke ma’u ai e ‘iló, pea ko e ngāue’aki ‘a e ‘ilo ko iá ma’á e lelei ‘a e nofó, ‘oku ui ia ko e poto.

Ko e lotó, ko e fa'unga ia 'oku 'ikai hano sino ka 'oku ta'ehā pea ko ia 'a e 'ilo'anga fakalaumālie 'o e Tongá. 'Oku fa'u pē 'a e lotó mei he ngaahi me'a kotoa 'oku ongo'i, lave, nāmu'i, fanongoa mo a'usia 'e he ngaahi ongo'angá, pea taki taha pule pē ki hono loto. Mahu'inga ke manatu'i ma'u pē, ko hoto lotó, 'a hoto fetaulaki'anga mo e 'Otuá.

'Oku mahu'inga foki ke tau fua 'ilo'i hotau lotó, ke fakapapau'i, pe kuo tau fetaulaki, pea mo tali 'a Sīsū ki loto, he ko Ia 'a e 'OFA 'a e 'Otuá.

Ko e monū, ko e a'usia ia 'e he loto 'o e *Faiako Ma'a Tongá* 'a e 'ofa 'a e 'Otuá, matala ai hono 'atamaí, pea mālohi ai e sinó, 'o mo'ui, mo kaukaua, pea fai e ngāue tefito 'a e fonuá - ko e ako'i 'o e to'utangatá ke a'usia e kaveinga 'a Tongá (hangē ko ia 'oku lea ki ai 'a e Himi SUTT<sup>4</sup> 506, 565).

Ko e lea monū 'i he ngāue fakaako mo faka-faiakó, 'oku 'uhinga ia ki he koloa 'oku ngāue'aki 'e he faiakó ke fai'aki 'ene ngāue tefitó, pea ko e koloa ia 'oku fakaloto, hangē ko e 'ofa, melino, kātaki, fo'ou, mālie, mo māfana.

Toe 'uhinga pē 'a e monū, ki he a'usia 'o e lelei 'e hoko maí mo e mālie 'e ma'ú, 'oka fai e akó, faiakó, ngāue fakaako mo faka-faiakó mei he koloa fakaloto kuo tomu'a fonu he loto 'o e faiakó.

Ko e monū ki he *Faiako Ma'a Tongá*, 'a 'eni ia - 'a 'ene lava ke feohi lelei, melino, mo ngāue fakapalōfesinale mo e kau faiakó, fānau akó, ngaahi mātu'á mo e kakai he nofó, Potungāue Akó, mo e ngaahi kupu fekau'aki kotoa pē. Ko e feohi lelei, 'oku uho ia 'i he laumālie 'o e 'ofa, melino mo e feongo'i'aki, ko e ngaahi koloa fakaloto kotoa ia.

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<sup>4</sup> Siasi Uēsiliana Tau'atāina 'o Tonga'

‘I he ala ‘a e faiakó ke fatu ‘ene ngāue faka-faiako ‘i he mala‘é, ‘e mātu‘aki tokanga ki hono lotó, he ‘oku mei ai e ngaahi *issues*, me‘a ‘oku hā he mo‘uí, ke ‘oua na‘a piala ai ha kovi, meheka, pe filifilimānako. Ko e ngāue faka-faiakó, kuo pau ke hanga mālīe ‘a e lotó, kae fakamama‘u mo hu‘ufataha ‘a e tokangá ki he fānaú mo e ako ‘oku faí.

Ko ia ‘a e ‘uluaki koloa ke kamata aí - ko e *poto* ke a‘usia ‘e he lotó, ke tu‘u ai, ke *loto poto* ‘o fai‘aki ‘a e ngāué, hangē ko hono:

- Fakapapau‘i ‘okú ne ‘ilo lahi mo lika ki he tūkunga ‘o e fānau ‘oku teu ke ako‘í
- Vakai‘i, mo filifili ke mahu‘inga mālīe ‘a e ngaahi fakakaukau kuó ne fakamaama iá pe ako ki aí, koe‘uhí, ke ne ngāue‘aki he ‘ene faiakó
- Fokotu‘utu‘u mo fakahokohoko ‘a e ngāue ke faí
- Kumi mo teuteu e ngaahi me‘a ke fai‘aki ‘ene akó mo ako‘í‘aki ‘a e fānaú

Ko e *loto potó*, ko e koloa ia ke ma‘u ‘i *loto*, pea hangē ko ia kuo tohi ‘i he *Lea-‘a e-Potó* (Tohi Palōvepi) – ko e kamata‘anga ē ‘o e potó ko e *loto toka‘i*, pea ko ia ‘a e koloa tefito he *loto potó*. Ko e toka‘i eni ‘o e ‘Otuá, ‘oku fai mei he lotó, peá ke hoko atu e *loto toka‘i* ko iá ke fai ki he fānau ‘oku ako‘í, fai ki he ‘enau mātu‘á, kāingá, pea mo e kaungā ngāué, ‘apiakó, mo e Potungāue Akó, foki.

Ko e koloa eni ‘e taha ‘o e *loto potó*, ko e feako‘aki he *loto fiamālie* mo vekeveke fai. ‘E ako ‘a e faiakó mei he fānau ako ‘oku ne ako‘í. ‘E ako foki ‘a e fānau akó mei he ngāue faka-faiako ‘oku fai faka‘aho ‘e he faiakó.

‘E tupu ‘i he faiakó ‘a e mahino ‘oku lahi, mo loloto ange; ke ne lau pē ‘a e akó mo e faiakó ko ‘ene ngāue tefito, ko e me’a ke ne mo’ui’aki, mo fai ‘osikiavelenga ai.

Ko e fakamonū leva ia, ko e ngāue ia ‘a e faiakó, ke fakafeinga’i e me’a kotoa he akó mo ‘ene founga faiakó, ke mālīe mo māfana, kae mahu’inga mālīe ‘a ‘enau ako ‘oku fai moe fānaú, mo ‘ene founga faiakó fakatou’osi.

‘Oku ‘uhinga leva ‘a e *Fakamonū ‘o Tongá*, ko e fai ‘e he *Faiako Ma’a Tongá* ‘a e ngāue faka-faiakó mei he loto kuó ne tali ‘a Sīsū, pea kuo luluku (fakama’a) e loto ko iá, mo e ngutú foki (lea kotoa ‘oku tō mei he ngutu ‘o e faiakó, ko e koto lelei mo e koloa). (Vakai ki he Himi SUTT, 361).

‘I he mahino ko iá, ko e tangata pe fefine faiako leva ia ma’a Tonga. Ko e faiako peheé, ‘e mahu’inga mālīe ‘ene leá, tonu, mo molū ‘ene alá, fakakoloa ‘ene talanoá, mahino ‘ene fakamatalá, mohu founga ‘ene fakahinohinó pea lava ‘o fakalahi ‘ilo mo poto ki he fānau mo e kakai he nofó, pea toki mo’oni e kupu mei he mā’imoa ‘a Kuini Sālote Tupou III, “...‘e kanokato ‘a e lelei, ‘oku ongo kehekehe [he faiako pehē]!” ‘Io, ko e *quality* ia ‘a e akó mo e faiakó.

### **Ko e talatalanoa ‘a e faiakó he ‘ene fuofua ala ke fakamonū ‘a e koloa ‘o e Loto Potó**

Na’e ‘ikai hano tatau ‘eku fiefia hono fakakoloa au ke u kau he kau faiako na’a nau kamata’i ‘a e fuofua polokalama ako mata’itohi ko ‘ení ‘a ia ‘oku fai ‘i he lea ‘a e fonuá, ko e lea faka-Tongá. Lolotonga iá, na’a ku fu’u ongo’i pē hangē na’e ‘ikai ke u mateuteu ki hono fakahoko ‘a e polokalama ako fo’ou ni, he na’e kehe ‘aupito ‘a e tūkunga fakakaukau ‘o e polokalama ko ‘ení. Na’e fatu ia ke fu’u fo’ou (*original*) ‘aupito mei ha fa’ahinga ako faka-Uēsite’.

Tupu mei he fu'u fo'ou 'a e fatu fakakaukau 'o e polokalamá, na'e ofongi au 'e he ngaahi lea 'oku ngāue'aki 'i he polokalamá, ka ko 'etau lea tu'u fonuá pē ia.

Na'á ku ongo'i mo'oni 'i he 'eku teuteu 'o e ngaahi kalasí 'a e 'ikai ke u makupusi 'a e loloto 'o e fakakaukau 'oku tuku mai 'i he pepá. Na'e tokanga lahi 'a e pepá ia ke ako'i 'a e loto 'o e faiakó ke tokamālie 'a e ngaahi koloa 'e fakatoka atu ki aí. 'I he 'ene pehē, na'á ku feinga ke fenāpasi 'a e me'a kuo teuteu ke fakatoka ki he lotó kae toki 'uhinga mālie 'a e koloá ki he mo'uí.

Ko e fatu polokalama ako fo'ou ni, na'e fakatefito ia 'i he tukufonuá: *'Ko e 'Otua mo Tonga ko hoku Tofi'a'*. Na'e 'ikai ke fakafalala pe fakatefito 'i he ako faka'atamaí pē, ka na'e mahu'inga 'aupito hono ako'i 'o e lotó ke poto, pea 'e tonu leva 'a e 'uhinga 'o e akó. Tā ne'ine'i ke fa'a 'apulu 'a e fakakaukau 'o 'ikai 'uhinga mālie 'a e ngaahi kaveingá, ko e 'ikai ke fenāpasi lelei 'a e lotó mo e fakakaukau faka'atamaí.

Na'á ku vekeveke ke u fai 'a e fatongia kuó u pole ki aí, 'i he 'uhinga, ko e akó ni, 'oku ngāue'aki 'a 'etau lea tu'ufonuá. Na'á ku pehē pē te u lava lelei, he ko 'eku lea 'uluakí ia, ka 'i he lolotonga 'o e fakahoko fatongiá, ko e pole lahi 'eni. Na'e toki mahino mālie kiate au 'a hono loloto 'o e lea faka-Tongá. 'Ikai ko ia pē, ka na'á ku ongo'i foki 'oku tupulekina 'eku mo'uí, 'i hono ngāue'aki pē 'etau lea faka-Tongá ki he akó ni.

Ko e fuofua taimi na'e faka-fe'iloaki ai 'a e pepa, *Fakamonū 'o Tonga: Loto Potó* ki he fānau akó, na'á ku vakai ki he kakano 'o e pepa kuó u faiako'í. Na'e lele 'i matangi 'i he taimi na'e lau fakataha ai 'a e pepá. Na'e mahino ai 'a e ngaahi lea 'oku fu'u fo'ou hono fakahopo mai hono ngaahi fakakaukau, 'a e founga fo'ou hono tohí, pea mo'oni 'a 'etau Palōvepí, *'Ko e nofo he 'api moli kae fū hala''*.

Lolotonga ‘a hono ako’i ‘o e pepá, na’e toki mahu’inga mālie kiate au ‘a e tūkunga ‘o e fakakaukau ‘o e *Loto Potó*. Na’e pau ke te ‘uluaki kumi kia poto ke ma’u, pea ko e taimi ‘oku alasi ai ‘e poto ‘a e lotó, pea ‘oku lava leva ‘o toki faka-faikehekehe’i ‘a e fo’ou mei he motu’á, ‘a e maté mei he mo’uí.

Ko e polokalama fo’ou kuo fatú, ‘okú ne tatala ‘o fu’u e’a ‘a e liliu he mo’uí, ki ha taha pē ‘oku fou mai ‘o ako ai. Ko e liliu eni ke fakaloto mo faka’atamai pea mei he ‘etau fakafalala ai pē ki he he founa ‘a e Uēsitē, ki he fie’ilo, mo e ‘ilo loloto, ki he poto mo e founa ako ‘oku fakamonū ki he mo’ui ‘a e fānau mo e kakai ‘o Tongá.

### **Lau ‘a e tokotaha kuo hū ‘o ako he B.Ed (TECT)**

Ko e fuofua taimi na’á ku fanongo ai ki hono fofola mai ‘o e polokalalma ako mata’itohi fo’ou ni, na’á ku ‘ohovale ‘i he tūkunga fatu fakakaukau ‘o e polokalama akó ni, he na’e ‘ikai ko e me’a ia na’á ku ‘amanaki ki aí.

Na’á ku pehē pē ‘e au ko e tūkunga anga mahení pē, ko e hiki pē ‘a e tu’unga lolotongá ki he tu’unga faka-‘univēsití.

Ko e tūkunga ‘o e polokalamá ni ‘oku fakatefito ia ‘i hono ako’i ‘a e loto ‘o e tokotaha akó ke ne tali ‘a poto mo’oniá ‘a ia ‘e tu’uloa ai, ‘oku ‘ikai ke toe fou mai ia ‘i ha me’a, ka ko e ‘Otuá tāfataha pē.

Na’e fatu ia mei he kaveinga ‘o e fonuá, *Ko e ‘Otua mo Tonga ko hoku Tofi’a*. Ko hono mo’oní ia, na’e fu’u fo’ou ‘aupito ‘a e tūkunga fakakaukau’ ke ‘uluaki fakatoka ‘a e ngaahi lotó, mo e loto ‘o e kau faiakó, pea toki mei ai ‘a ‘enau fakahoko ngāué.

Ko e fai ‘a e akó ‘i he lea tu’ufonuá, ko e talanoa fo’ou ia, neongo ‘eku fakakaukau ‘oku ou maheni lelei ange mo ‘eku leá, ka ‘i he fai

‘o e akó, na‘á ku ongo‘i ‘aupito ‘a e tasīsī ‘a ‘eku ‘iló ki he ‘etau lea faka-Tongá ‘a ia na‘á ku pehē kuó u anga maheni aí.

Lolotonga ‘a e ta‘u ‘e tolu ‘a e akó, na‘á ku fakatokanga‘i ‘i he ngāue‘aki ‘a e ngaahi ma‘u‘anga tala kehekehe hangē ko e Himi ‘a e Siasi Uēsiliana Tau‘atāina ‘o Tongá (SUTT), Tohi Tapú, ngaahi tō folofolá, fanongo ki he ngaahi lea ‘oku fai ‘i he ngaahi feohi‘anga kehekehe fakasōsiale mo e fakalaumālie. Hanga ‘e he ngaahi me‘á ni ‘o ofongi ai au ké u mahu‘inga‘ia mo manako ‘i he ‘eku lea tu‘u fonuá, pea ‘ikai ke ngata aí, ka na‘á ku ongo‘i ‘eku tupulekina he ‘ilo leá ke toe fu‘u mahino ange hoku tūkunga, founga ‘o e akó, pea mo hoku tu‘unga.

Ko e kamata ‘o e ‘uluaki ta‘ú, neongo hono tatala ‘o e ngaahi lotó ke mahino mo mahu‘inga mālīé, na‘e kei ‘i ai pē taimi ia kuó u fakafehu‘ia ‘a e tu‘unga ‘o e founga faka-Uēsité hangē ko e ngaahi lēsoni saienisí mo e fiká he ko e anga maheni ia ‘o e ako kuó u fou mai aí. ‘I he a‘u ki he ta‘u uá mo e tolú, na‘e toki mahino mo mahu‘inga mālīe ‘aupito kiate au ‘a e ngaahi kaveinga kuo fofola mai ‘i he ngaahi pepa taki taha.

Na‘e toki mahu‘inga ‘a e felālāve‘i ‘a e ngaahi pepá ‘i hono tatala ‘a e ngaahi lotó ko e tefito ia ‘o e mo‘ui ‘a e Tongá. Tāne‘ine‘i ke fokotu‘u ‘e Dr James Egan Moulton (1826) ‘a e moto ‘a e Kolisi ko Tupou, ko e *Tonga Mo‘unga Ki He Loto*, he na‘á ne ‘ilo‘i mo‘oni ‘a e founga, mo e tūkunga ‘o e loto ‘o e Tongá. Ka tali pē ‘e he loto ‘o e Tongá ha fa‘ahinga mo‘oni, ‘oku mate ia ki ai. Hangē ko e *Mate Ma‘a Tongá* (1882), ko e moto ia ‘a e Kolisi Tongá, ko e ako‘anga ‘a e pule‘angá, ‘oku nau kaveinga‘aki ‘a Tonga, pea ‘oku nau mateaki‘i ‘a Tonga ki he ngata‘angá!

Na‘á ku ongo‘i ‘aupito ‘a ‘eku masivesiva fakalea Tonga leleí, pea taimi ‘e ní‘ihi kuó u meimei mā ‘i he ‘ikai ke u lava ‘o mā‘usia ‘a

e loloto 'etau lea faka-Tongá, pea pehē ki he 'eku lea hono uá 'a e *English*.

Na'e makatu'unga heni 'a e feinga ke u lau tohi 'i he ngaahi ma'u'anga tala kehekehe, pea lahi 'eku feinga ke u kau 'i ha fa'ahinga ha'ofanga pē 'o tatau pe faka-sōsialé mo e fakalotú. Na'e tokoni lahi 'eku feohi he ngaahi ha'ofangá ni ki he 'eku tănaki 'a e koloa 'oku fakatupu poto kiate au, peá u toe 'ilo lahi ange ki he ngaahi leá mo honau 'uhinga totonú.

Ko hoku ta'u tolú, na'e mahino 'aupito hono liliu 'a e tūkunga 'eku fakakaukau 'o makatu'unga 'i he fatu fo'ou mo e ako ko eni kuó u fou aí. 'Oku ou manako ange ki he *talanoa tatala* 'i ha fa'ahinga kaveinga 'oku fai hano tālanga'i.

Na'e fakanaunau'i au 'e he polokalama ako fo'ou ni, ke tonu 'eku fakafeangai ki ha fa'ahinga me'a pē he anga 'o e nofó. 'Okú ne fakamanatu ma'u ai pē kiate au 'a e *Tohi Lea Fakatātā* ke u mātu'aki *lama hoku lotó* ke 'oua na'a faifai angé kuó u papūnoa pe he'aki ha lea 'oku 'ikai ko e loto ia na'á ku akó.

Ko 'eku tala loto eni 'i he a'usia kuó u fou mai ai 'i he polokalama fo'ou kuo fatu ma'á e kau faiako 'o e Ako Tokamu'á. Koe'uhí kuó u lava'i 'a e ako he ta'u 'e tolu, kuó u lava he 'ahó ni ke fakafetaulaki mo fakafehokotaki 'a e ngaahi fakakaukau he ngaahi epa kotoa 'o e mata'itohí. Tuku atu ki ha 'aho kehe ke u toki foki mai 'o talanoa he ngaahi koloa 'o e ngaahi pepa kuó u a'usia ai 'a e potó!

Ko e fa'ahinga māfana ia 'oku mapunopuna ma'u pē 'i hoku lotó, 'a e fatu kuo ofongi ai 'a e mo'uí ni, ke u tu'u he koloa ko iá 'o fakamonū'aki 'a Tonga.



## Ko e koloa 'oku 'uhinga ai hono tohi 'o e pepá ni

Ko e pepá ni, 'oku tohi ia mei he maama kuo mau a'usia mei he fekumi na'e tu'unga ai 'a hono fatu 'o e fuofua mata'itohi fakaako ko e *B.Ed (TECT)* pea kuo ako'i 'i he *Tonga Institute of Education (TIOE)* talu mei he 2016.

'I he 'emau nofo hifo 'o talatalanoa pea mo tohi pē ha konga si'i 'o e koloa kuo ma'u he fekumi mo fakatotolo fakaako kuo faí, 'oku maama kiate kimautolu 'a e tefito'i ngāue 'a e *Faiako Ma'a Tongá*, 'a eni kuo mau kamata ngāue ai 'i he TIOE. 'I he maama ko iá, 'oku fakatupu fiefia ki homau lotó 'o mau ongo'i 'a e liliu 'i homau lotó mo 'emau fakakaukaú, pea 'i he 'ene fo'ou 'a e akó ni, 'oku mau toe fakamahu'inga'i ange 'a e koloa ne 'osi toka pē 'i hotau fonuá, ka kuo faka'a'au ke tau hanga kehe mei ai.

Ko e 'uluaki koloá eni: ko hono ngāue'aki 'o e lea faka-Tongá he *B.Ed (TECT)*. Ko e tu'unga mā'olunga 'aupito eni 'oku a'u ki ai 'a e akó 'i Tonga, pea toe loloto foki 'a e fakakaukaú, pea 'oku tau a'u eni ki ai 'i he 'etau lea faka-Tongá. Mālie foki he 'oku 'ikai ke fai ai ha fakatonu lea pe liliu lea mei he lea faka-Pilitāniá ki he lea faka-Tongá.

'Oku mau vakai heni 'a e mahu'inga ke loloto 'a 'e te lea faka-Tongá - ke 'ave ke a'u ki ai 'a e faka'uhingá mo e fakalaaulautó, pea lava ke te talanoa he koloa lahi mo lelei 'oku tatala mei he akó mo e faiakó he tu'unga ko ení.

Ko e koloa 'o e ako mata'itohi ko ení, 'oku mei he Loto'i Tongá, 'a ia ko e tuku'anga koloa ia 'a e Tongá kau ai e *Faiako Ma'a Tongá*.

Ko e koloa 'oku 'uhinga ki ai e faka-talanoa ko ení, ko e koloa 'o e 'ilo, mo e 'ilo'ilo fakalaumālie, toe faka'atamai, ko e koloa 'o e potó, pōto'í, mo e poto fakapotopotó.

Ko e ngaahi koloa eni 'oku fai'aki 'a e akó, ako'i ai 'a e lotó mo e 'atamai 'o e faiakó mo e kau akó. Ko e koloa fakaakó 'oku fakalaumālie pea fakaloto, mo faka'atamai.

Toe fakamahino foki heni 'a e fehokotaki 'a e lotó, 'atamai pea mo e sinó. Ko e maama 'a e lotó, 'okú ne hulungia ai mo e 'atamai pea maama foki mo hao ai 'a e sinó mei he kovi fulipē.

Ko e koloa mahu'inga foki eni 'etau lava 'o tohi 'etau fakakaukau fakaakó, mo e a'usiá, he lea faka-Tongá, peá ke hoko 'etau ngaahi tohi, ko ha *ma'u'anga tala* ia ki he a'usia 'e he *Loto Potó* 'a e koloa 'o e maama lahi mei he 'Otuá - ko e ako ia 'a Tongá, 'oku mā'olunga mo loloto pea ma'u kakato pe ia 'i hotau fonuá ni.

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## Ko e Fakamālō

Fakamālō heni ki he kau faiako mo e kau ako 'i he Tonga Institute of Education na'a mou kamata'i 'a e *Fatumanongi 'o e Loto'i Tonga mo e Fakamonū 'o Tonga* 'i he 2016.

'Oku 'oatu heni 'a e fakamālō ki he ngaahi 'Apiako Tokamu'a kotoa 'a e pule'angá, na'a tau fengāue'aki fakataha 'i he taimi na'e ako ngāue ai 'a e fānau akó 'i ho'omou ngaahi 'apiakó.

Fakamālō foki ki he kau fakalele ako taautaha mo e ngaahi siasi kotoa na'a mou tokoni'i 'a e fānau ako mei he TIOE 'i he 'enau ako ngāué.

## Ko e Fakamonū 'o e FATÚ: Ko e Me'afua ki he Fakahoko Fatongia 'a e Faiako Ma'a Tongá

Mr. Viliami Hēvaha 'i Moana Vakapuna  
*Ako Faka-Faiako 'a Tonga', Potungāue Ako' mo Ako Ngāue'*

### Koloa ke fakamonū 'e he kau faiakó:

- ♣ *Ko e FATÚ, ko e tūhulu ke ne tataki 'a e Faiako Ma'a Tonga' ki ha tu'unga 'oku tuha mo taau mo e fatongia faka-faiakó pea kanoni'aki hono pukepuke 'a e ngeia mo e molumalu 'o e lakanga faiako';*
- ♣ *Ke hoko 'a e FATÚ ko ha maama ke ne huluhulu 'a e femahino'aki 'i he vaha'a 'o e fānau ako', kau faiako', Potungāue Ako', mo e ngaahi kupu fekau'aki 'o fakatatau ki he ngaahi fiema'u' mo e 'amanaki';*
- ♣ *Ke hoko 'a e FATÚ ko e me'afua ke ngāue'aki 'e he kau faiako 'a e Ako Faka-Faiako 'a Tonga' ke vakai'i'aki 'a e tu'unga taau mo e fakapotopoto 'a e kau ako faka-faiako'*

### Ngaahi lea mahu'inga':

*Faiako Ma'a Tonga, Fakamonū, Fatu, Langa Faleako Framework,  
 Fatongia, 'Ātakai, Taukei & 'Ulungaanga*

#### 1. Ko hoto 'ilo'angá

Ko e ki'i motu'a ta'e'iloa pē kita 'a Vaka, Fuimāono, Tangipā mo Mā'atu mei Tokelau mama'o. Ne fai pē hoku namoá 'i he Lautohi Pule'anga 'a Tafahí, Niuatoputapu peá u hoko atu ki he Ako Ma'olunga 'o Tongá. Na'e hoko atu e fekumí ki he 'api ko Sio Atú ke fakakakato 'a e ui kuo fai ma'aku ke u hoko ko ha faiako. Fakafeta'i ne kau 'a langi pea pau ai ke u fakamonū hoku ui ki he

Ta'aki-mo-e-Aká pea mo e Vai-ko-Niutōuá he ko hoku mamana' na'e toka pē ia ki ha fonua fo'ou mo toputapu. Neongo si'ete latanoa he tupu'angá ka na'e pau ke liu e folau tu'á ki Tonga 'eiki koe'uhí ko e fuakava na'e fakama'u he fatongia 'o hoko atu ai e fakahoko fatongia 'o langa'ia e manatu ki he huelo koula e 'ilo faka'eketēmiká pea hingano atu ai pē 'a e tulituli taá ki he huelo 'o e 'iló 'i he 'api ko Olotelé, 'Univēsi 'o e Pasifiki Tongá.

Ne hoko 'a e okookó ko e vaikau'aki ki he fakahoko fatongia 'o toki 'ilo 'e he lokuá 'oku 'ikai ko e moaná 'a hono tāputá. Ne angi mei taumu'a ki he folau Niuá ke ma'uma'u atu ki he lolotó 'o vili 'a e okooká 'i he Falemāmá ke ta'omaki fatongia ki a Mafi tō ki Falemaama 'i hono namoa'i ha kau Faiako Ma'a Tonga ke unga ma'á e fonuá. Ko e tumu'aki 'o e 'ilo kitá, ko 'ete takai fala ki he fu'u fā ko Fieme'á pea ko hoto koloa ke fakamonū ko ha fatu 'e nima kuo fakakoloa'aki 'a e folau Niuá. 'Okú te fokoutua 'i he Silapeluuá 'o fakahoko fatongia ki he Falefisí. 'Oi, te te fiu 'a fē 'i hono lau 'a e 'ofa ē 'a Sisū ma'a' ku, he na'á Ne 'afio he fufuú 'o puke au ke 'oua 'e humu.

## **2. Fakamonū 'i he talamu'akí**

Ko hoku koloa ē ke fakamonū, 'Ko e 'Otuá mo Tonga ko hoku tofi'a'. Ko e malu'anga ia 'o e fonuá pea 'oku kei Tonga ai 'a Tonga monū'ia. Na'e finangalo 'a Tupou ke 'oua na'a mo'ulaloa 'a Tonga ki ha fonua (Tonga Ma'a Tonga) pea puke 'a e lotú mo e akó ke fakamaama'aki 'a hono fonuá. Na'e tonu 'a e tukufua mo e lika mama'o 'a e 'Uluaki Faá pea ngana pē he ko e Ngingini 'o Ofolanga na'e foa'i'aki e heletā fakatoumata 'o e folofolá pea 'oku tau kai 'utungaki ai he ngaahi 'ahó ni. 'Oku mahino 'a e lotú kuo tau lava 'o tali lelei ki hotau taufatungamotu'á ka 'oku hangē 'oku kei toupikoi e Tongá ke fī mo e akó he 'elito 'o e tukufakaholo faka-Tongá. Makatu'unga 'i he matasio'ata ko iá ne langa'ia e fatu 'o e kau ngāue he 'api ko Sio Atú ke tufunga'i ha koloa fo'ou ma'á e

akó 'i Tonga 'a ia ko e FATÚ (*TIOE, Unpublished Document*), ko e me'afua ki he fakahoko fatongia 'a e Faiako Ma'a Tongá (Johansson-Fua, 2008).

Ko hono teu'i 'o e fānau akó ke nau a'usia 'a e tangata kakató ko e fatongia tefito ia 'o e Faiako Ma'a Tongá. Ko e hala fononga ma'á e faiakó (FATU) ko ha ngaahi tefito'i tui, mo'oni'i me'a, mo e fatongia ke muimui'i 'e he faiakó pea ke ne 'omai e 'amanaki lelei ki he pule'angá mo e fonuá 'i ha ola lelei taha 'e ala ma'u 'e he fānau ako 'o Tongá 'o makatu'unga 'i he fakahoko fatongia 'a e Faiako Ma'a Tongá. Ko e ngaahi mo'oni ko iá 'e faka'ai'ai pea fakahoko ia 'i he feitu'u ngāue kotoa.

Ko e fatongia faiakó 'i Tonga 'oku ta'emahakulea 'a hono mafatukituki mo hono mahu'ingá pea ko e kupu ngāue mahu'inga taha ia 'i he langa fakalakalaka 'o e akó mo e fonuá fakalukufua (Vakapuna, 2019). 'I he hala fonongá ni 'okú ne toe fakamanatu mo fakamahino mai ai ki he kau faiakó 'a e ngaahi mo'oni'i me'a mo e tu'unga totonu ke maa'usiá.

Ko e fakava'e 'o e hala fonongá ni na'e ohi mei he fengāue'aki vāofi mo e Potungāue Akó mo e ngaahi kupu fekau'akí 'o kau ai 'a e fānau ako lolotongá, kau faiako lolotongá, kau faiako mālōlō, kau taki lotu, mo e kakai 'o e fonuá 'i he anga 'o 'enau vakai, a'usia mo 'enau fekau'aki mo e akó talu mei tuai.

### **3. Fakamonū 'i he puipuitu'á**

Lolotonga 'a e pōpō'uli 'a e fonuá 'i he 2005/2006 ne hā mahino ai 'a e taaimu'a 'a e kau sevāniti sivilé (*civil servant*) 'o kau ai e kau faiakó 'i hono maumau'i 'o e fonuá. Na'e tupu fakautuutu e angamalaú 'i he fonuá pea kanoni'aki ko e e'a ai e kau fakamaama 'o e fonuá. Pea 'i he fu'u me'a ko iá 'oku mahino 'a e kei toe lahi e naunau ke siofi 'i he teu tangata 'a e 'api ko Sio Atú pea ke tolonaki e Faiako Ma'a Tongá ke ne a'usia 'a e taumu'a fisifisimu'a ne tā ki

ai honau uhó. Ne pau leva ke fofola ‘a e fala tā uhó ke alea ai e kāinga (Vakapuna, 2019). Ko e fala ‘o e faka‘amanaki, ko e mātu‘aki foki ki he kamata‘angá ke fakahoko hota kāingá he ko e Tongá ne tā kotoa honau uho ‘i he *faka‘apa‘apá, mamahi‘i me‘á, loto toó*, mo e *tauhi vaá* ‘a ia ‘oku taku ko e *Faa‘i Kavei Koula ‘a e Tongá*.

Ne hangē ka mole ‘a e ‘amanakí kae fakafeta‘i na‘e mofisi ha kalofiamā mei he faka-Tongá ‘o pau ai ke fai e foki ki ‘api ke vakai‘i ‘a e matāmamá ke fai hano monomono ki he lelei fakalukufua ‘o e fonuá. Ne loto tō ai ha kau helo he mala‘e ‘o e akó ke fo‘u ha hala fononga fo‘ou ma‘á e akó ‘a ia ne ‘iloa ko e *Langa Faleakó* ‘o tefito ‘i he fale Tongá (*Langa Faleako Framework* – Johansson-Fua, 2008). Na‘e fakava‘e ki he fonuá ke fakamahino ko e mālohinga ‘o ha langa ‘i Tonga ko hono kekelelé. ‘Io, ko e kekelele ia ‘o e Tonga na‘e momoi‘i ‘e he ‘Uuaki Faá ki langi pea fakama‘u fatu ai ‘a Molitoni, ‘ko hono kekelele mahu ē ke ma‘u mo‘ui mei ai, pea ka hala ia ko hai ‘e lau ‘a e koloa ‘o tahi ná’. ‘Oku ‘i ai hono pou lalahi ‘e fā; 1) *Pou ko ‘Ilo*; 2) *Pou ko Poto*; 3) *Pou ko Lea faka-Tonga*; mo e 4) *Pou ko Fakafeangai*. Na‘e fokotu‘u ‘a e ngaahi pou ni ke fakanaunau‘aki ‘a e Faiako Ma‘a Tongá ke fakahoko‘aki ‘a hono fatongia ‘i he ngaahi loki ako Tongá ma‘a e fānau Tongá.

Na‘e hoha‘a lahi e kau taki ako ‘o e ‘aho ko iá pea nau puke ‘a e fakakaukau ‘o e Faiako Ma‘a Tongá tokua ko e tokāteline fo‘ou ke fakateunga‘aki e kau faiakó (MET, 2012). Na‘e mahino ‘a e fisifisimu‘a e fakakaukau ‘o e Faiako Ma‘a Tongá pea fokotu‘u ai pe ki he lao akó ‘i he mahu‘inga ke lēsisita e kau faiako ‘i Tongá (MET 2013b). Ko e kātoa ‘o e ngaahi nga‘unu ko ení ne tautakele ai ‘a e faka‘a‘au ke pango ako e ako ‘i Tonga ‘i hono ola pea mo e tupu tokolahi ange ‘a e kau nofo kei si‘i ‘i he akó (MET, 2013a & Vakapuna, 2019). Ko e ‘ahó ni kuo kamata ke kite fakafonua mo‘unga ‘a e ngaahi fakakaukau na‘e fatufatu fala ‘i fale lalava ‘e Johansson-Fua (2008) pea mo e kau taki ako ‘i he ‘aho ko iá (MET, 2012, 2013a & 2013b).

#### 4. Fakamonū 'i he founga ngāue/fekumí

Ko e fakakaukau 'o hono fatu 'a e fakakaukau ni fekau'aki pea mo e FATÚ ne ohi mei he ngaahi founga fakatotolo faka-Uēsité 'o ngāue'aki 'a e ngaahi founga fekumi faka-Tongá 'o hangē ko e talanoá. 'Oku mahino ko e talanoá (Timote; 2006 & 2011) ko e mālohinga ia 'o e kakai Tongá pea kuo tali ia ke hoko ko e founga fakatotolo 'i he Pasifiki Sauté pea ko e founga ia ne ngāue'aki 'e he pepá ni.

Ko e fakava'e 'o e hala fonongá ni na'e ohi mei he fengāue'aki vāofi mo e Potungāue Akó mo e ngaahi kupu fekau'akí 'o kau ai 'a e fānau ako lolotongá, kau faiako lolotongaá, kau faiako mālōloó, kau taki lotú, mo e kakai 'o e fonuá 'i he anga 'o 'enau vakai, a'usia mo 'enau fekau'aki mo e akó talu mei tuai.

Kapau 'e tuku kakato hotau lotó ki he ngāue kuo ui kitautolu ki ai 'e he 'Eikí pea 'e mo'oni 'a e punake ko Molitoní; *Ko hoku ongo nimá ē, te na ngāue pē Ma'au, tapu foki hoku va'e, Ke na fai pe Ho'o fekau.*

Ko e FATÚ ko e fakanounou ia ki he 'ū lea ko eni 'oku hā atu 'i laló:

F-atongia

A-takai

T-aukei

U-lungāanga

'A ia ko e ngaahi 'ēlia lalahi ia na'e nofo ki ai 'a e ola 'o e saveá mo e fakatalanoa na'e fakahokó. 'I he hili hono fakamā'opo'opo 'a e saveá ni ne anga peheni leva 'a e ngaahi naunau 'oku nofo ki he FATÚ.



## Fatongia

Ko e *Fatongiá*, na'e nofo ki ai 'a e ngaahi me'a kotoa na'e fekau'aki mo e fatongia 'o e faiakó ki he ngaahi kupu kehekehe 'o kau ai 'a e; fānau akó, kau ngāuē, Potungāue Akó mo e pule'angá pea pehē ki he ngaahi kupu fekau'akí hono kotoa.

## 'Ātakai

Ko e '*Ātakai*, na'e nofo ki ai 'a e ngaahi me'a kotoa fekau'aki mo e 'ātakai fakaakó mo e fakasōsialé foki 'o 'ikai ngata pē 'i 'apiako ka e kau ai foki mo tu'a 'i he sōsaietí.

## Taukei

Ko e *Taukei*, na'e nofo ki ai 'a e me'a kotoa fekau'aki mo e; taukei fakangāue, fakafonua, fakalaumālie, fakafale'i, pea kau ai mo e tu'unga fakaakó.

## 'Ulungāanga

Ko e '*Ulungāanga*, na'e nofo ki ai 'a e me'a kotoa na'e fekau'aki mo e; fakafōtunga mo e 'ulungāanga 'o e faiakó 'i he feitu'u kotoa pē 'o kau ki ai 'a e; ngaahi kavei koula 'e faá, ma'u 'a e mo'ui kakató, pea pehē ki he 'ene mateuteu faka-faiakó. Na'e nofo leva 'a e fakakaukau 'i he lea FATÚ 'o fakatatau ki he anga 'ene tu'ú mo hono 'uhingá 'i he 'etau nofo faka-Tongá, ke kaveinga'aki pe fakahingoa'aki 'a e halafonongá ni.

Ko e FATÚ 'i he anga 'ene tu'u 'i he 'etau nofo faka-Tongá 'oku lahi hono 'uhingá. Ko e 'uhinga 'e taha 'o e FATÚ ko hono lalanga kamata'i 'o ha fala, lōtaha pe papa. Pea 'i he kuonga mu'á 'i Tongá ni, na'e pau ke fatu 'e he fefine 'o e 'apí 'ene falá 'o ne sio pē 'o fakama'unga 'ene tokangá ki he pule 'i he lalava 'o hono falé. Na'a ne tangutu 'i hono loto falé peá ne muimui'i totonu 'a e pule 'oku hā 'i he lalava hono falé. Peá ka 'i ai ha fehālaaki, te ne toe vakai'i ki he lalavá peá ne fai 'a hono fakatonutonu 'ene fatú ki ai. Ka

tonu 'ene sió pea 'e tonu 'a e pulé 'i he 'ene fatu fala 'oku faí. 'Oku ha'u mei ai e lea Tonga 'oku pehē ko e *Fatufatu fala 'i fale lalava*.

'I he Potungāue Ako' mo e Ako Ngāué 'oku 'i ai 'ene polokalama he fakamafola lea mo e 'atá 'oku ui ko e *'Lalanga ha Kaha'u Falala'anga'*. 'A ia 'oku ho'ata mai ai 'a e tokanga 'a e potungāué ki hono ako'i, ohi mo tokoni'i e hako tupu 'o e fonuá ke nau ma'u ha kaha'u 'oku falala'anga. Ko e fakakaukau ia 'o e Kolisi Ako Faka-Faiakó 'oku kamata mei ai 'a hono fatu 'o e lalanga ha kaha'u falala'anga 'o e hako tupu 'o e fonuá. Peá ka tonu hono fatú pea ngāue'aki 'a e fe'unu au tatau mo pau pea 'e hangatonu, mata lelei, molemole pea manumanu melie 'a e kaha'u 'oku lālanga 'e he faiakó 'o makatu'unga 'i he ngaahi naunau faka-faiako kuo teu'i 'akinautolu ki aí, ke teu'i ha Tonga 'oku tangata kakato 'i he *Fatongia, 'Ātakai, Tu'unga fakaako*, mo e *'Ulungāanga*.

Ko e 'uhinga 'e taha 'o e Fatú ko e lotó. 'Oku tala pē 'e he Tohi Tapú 'i he taimi ne mamata ai 'a Sīsū ki he fu'u kakai ne nau muimui kiate Iá, na'e langa Hono fatú 'i he 'ofá. Ko Sīsū ko e faiako mo'onia, pea ko e sīpinga ia ki he kau faiako kotoa pē. Ko e faiakó 'oku totonu ke langa hono fatú 'i he 'ene mamata ki he fofonga 'o e ki'i fānau 'oku fehanganagai mo ia 'i he 'aho kotoa 'i loki akó. 'E ma'u 'e he faiakó 'a e ongo ko ení 'o kapau 'okú ne ma'u 'a e fā kavei koula 'o e mo'ui 'a e Tongá kae hiliō ai 'a e 'ofa faka-'Otuá. Te ne faka'apa'apa'i e ki'i fānau ko ení, 'o loto tō ke tuku 'ene fiema'ú ka ne teuteu e lēsoní ke maau ke fakahoko ki he fānau. Te ne mamahi'i hono fatongiá ko e faiako, 'o fai hono lelei tahá 'i hono ako'i 'ene lēsoní 'aki e kotoa 'ene ngaahi taukeí. Te ne tauhi hono vā ki he 'ene fānau akó, mātu'a 'a e fānau, fonuá, kae 'amu ange 'ene tauhi hono vā ki hono 'Otuá, he ko e fānau ko ení ko e 'īmisi kinautolu 'o e 'Otuá pea ko e poto 'okú ne ma'ú ko e ha'u mei he 'Otuá.

## 5. Fakamonū e koloa kuo a'usiá

Ko e FATÚ 'oku mohu hono ngaahi 'uhingá ka 'oku to'o mai 'i he pepá ni 'a e mahu'inga lalahi 'e fā 'o fakatatau ki hono mata'itohi; 1) *Fatongia*; 2) *Ātakai*; 3) *Taukei*; mo e 4) *'Ulungāanga*.

Ko e uho 'o e hala fonongá ni 'oku fatu ia 'o fakatatau ki he ngaahi taumu'a lalahi 'e tolu 'a ia 'oku hā atu 'i 'olungá; 1) tūhulu ke ne tataki 'a e Faiako Ma'a Tongá ki ha tu'unga 'oku tuha mo taau mo e fatongia faka-faiakó pea kanoni'aki hono pukepuke 'a e ngeia mo e molumalu 'o e lakanga faiako'; 2) maama ke ne huluhulu 'a e femahino'aki 'i he vaha'a 'o e fānau ako', kau faiako', Potungāue Ako', mo e ngaahi kupu fekau'akí 'o fakatatau ki he ngaahi fiema'ū mo e 'amanaki'; & 3) me'afua ke ngāue'aki 'e he kau faiako 'a e Ako Fakafaiako' ke vakai'i'aki 'a e tu'unga taau mo e fakapotopoto 'a e kau ako faka-faiako'. 'Oku fakamā'opo'opo kinautolu ki he FATÚ 'o hangē ko ia 'oku ho'ata 'i he kakano 'o e hala fonongá ni: 'i he *Fatongia*, *Ātakai*, *Taukei* mo e *'Ulungāanga*.

'Oku hulu'i mai 'e he ngaahi naunau ko ia 'o e FATÚ (*Fatongia*, *Ātakai*, *Taukei*, *'Ulungāanga*) 'a e natula totonu mo e ngaahi naunau tefito 'o e fakahoko fatongia 'a e Faiako Ma'a Tongá, pea ko e hala fononga leva ia ke ne 'ave 'a e faiakó ke a'u ki he feitu'u mo e tu'unga taau 'oku totonu ke 'i aí pea mo ia 'oku 'amanaki mai ki ai 'a e fonuá. Ko e natula mo e ngaahi naunau tefito ko iá 'oku vahevahe ki he mo'oni'i me'a 'e nima 'i he 'ene hā 'i he hala fonongá. 'Oku kau ki ai 'a e:

- i. Fakafeangai 'a e faiakó;
- ii. Fakafeangai ki he fānau akó;
- iii. Fakafeangai ki he kaungā ngāué;
- iv. Fakafeangai ki he Potungāue Akó mo e pule'angá;
- v. Fakafeangai ki he ngaahi kupu fekau'akí

Ko e ngaahi naunau ko iá 'oku 'ikai ke toe veiveiua 'a 'ene ho'ata mai ai 'a e mafatukituki mo e pelepelengesi 'o e fatongiá pea 'e hoko ia ke ne tataki mo vakai'i 'a e fakahoko fatongia kotoa 'a e faiakó.

### 5.1 Fakafeangai 'a e faiako'

'Oku fakatefito hono siofi e fakafeangai 'a e Faiako Ma'a Tongá 'i he konga lalahi 'e tolu; 1) *Mateuteu fakafaiako 'i he taimi kotoa pē*; 2) *Ko 'ene hoko ko e taki lelei*; & 3) *Faiako 'oku mo'ui mo poto fakalaumālie*. Ka tonu e fakafeangai 'a e faiakó 'i he ngaahi me'á ni 'e tolu pea 'e hoko ia ko e Faiako Ma'a Tonga'.

#### a. Mateuteu faka-faiako 'i he taimi kotoa pē

Ko e mafu tefua 'o e Faiako Ma'a Tongá ko e mātu'aki mateuteu 'a e mo'uí 'i ha tapa pē ke fakamonū ha koloa ma'a Tonga. Ko e ngaahi me'a mahu'inga leva eni 'e fā ke fua'aki 'a e mateuteu e faiakó:

- i. Teuteu mo palani 'a e ngaahi fatongia faka-faiakó mo hono ngaahi naunau tokoní 'i ha taimi fe'unga kimu'a 'i hono fakahokó;
- ii. Mateuteu ke fakahoko fatongia 'i he taimi kotoa pē 'i ha feitu'u 'e fiema'u ki ai;
- iii. Tauhi 'a e mo'ui lelei fakasinó 'i he taimi kotoa pē kae malava ke fakahoko lelei 'a e fatongiá 'i ha fa'ahinga tafa'aki pē;
- iv. Fai totonu pea taliui ki ha fa'ahinga koloa 'oku 'i hono mafai pe malumalú

#### e. Taki lelei'

Ko e Faiako Ma'a Tongá ke ho'ata mei he'ene tō'onga mo'uí 'a e sīpinga 'o e taki lelei. Ko e ngaahi tefito'i makatu'unga eni 'e fā ke fua tatau ki ai 'a e tō'onga taki 'a e Faiako Ma'a Tongá:

- i. Hoko ko ha tā sipinga lelei, 'i he hoko 'a e faiakó ko e sevāniti mo e tauhi sipi lelei;
- ii. Fakahoko 'a e fatongiá 'i he fai totonu pea potupotu tatau ki he taha kotoa pē 'o 'ikai ke filifilimānako;
- iii. Faka'apa'apa'i e totonu mo e ngeia 'o e fānau akó, kau ngāué mo ha taha pē pea 'oua 'e tufi ha lelei ma'a' na;
- iv. Taliui mo feinga ma'u pē ki he lelei taha 'o e fatongiá 'o 'ikai ngata pē 'i he 'ilo ki he silapá mo e founa faiakó kae toe ope atu ki he tō'onga mo'ui 'oku tali 'e he fonuá

#### **f. Faiako mo'ui mo poto fakalaumālie**

Ko e Faiako Ma'a Tongá 'oku ho'ata mei he 'ene mo'uí 'a e potupotu tatau 'a e mo'ui fakalaumālié mo e poto fakalaumālié. Ko e makatu'unga eni 'e fā ke fua'aki 'a e mo'ui mo e poto fakalaumālie 'a e Faiako Ma'a Tongá:

- i. Kuo pau ke tui 'Otua pea ke ne 'ilo 'i he taimi kotoa ko e 'Otua hono takí pea ko e taki ia ki he akó, pule'angá pea mo e fonuá;
- ii. Uho'aki e mo'ui 'a e faiakó 'a e 'ofá mo e manava'ofá;
- iii. Mo'ui'aki 'a e loto lelei, fiefia, melino, loto to'a, fa'a kātaki, fa'a fakamolemole, mo e anga mokomoko;
- iv. Teunga'aki 'e he faiakó 'a e kavei koula 'o e Tongá – *faka'apa'apa, mamahi'i me'a, loto tō mo e tauhi vā*

#### **5.2 Fakafeangai ki he fānau ako'**

Ko e tefito'i fatongia 'o e Faiako Ma'a Tongá ko hono tauhi 'o e fanga ki'i laumālie kuo tuku falala ki honau 'aofinimá. Ko e fakafeangai 'a e Faiako Ma'a Tongá ki he fānau akó 'oku fua ia 'i he ongo me'a lalahi ko eni 'e ua: 1) *teu'i 'a e fānau akó ke hoko ko e tangata kakato*; mo e 2) *tauhi 'o e vā molumalu pea mo e fānau akó*.

### a. Teu'i 'a e fānau' ke hoko ko e tangata kakato

Ko e tefito'i fatongia 'o e Faiako Ma'a Tongá ko hono teu'i 'a e fānau kuo tuku falala ki hono 'aofinimá ke hoko ko e tangata kakato. Ko e 'uhí ko e 'ēlito eni e ngāue faka-faiakó 'oku fiema'u leva e Faiako Ma'a Tongá ke hili ki he lao e hongofulu ko eni ke fakapapau'i ko hono fatongiá ko e fakamonū ha tangata kakato ma'a Tonga:

- i. Ngāue 'osikiavelenga ki he fānau akó mo 'enau ako 'oku fakahokó 'o 'ikai ha filifili mānako;
- ii. Fa'u ha polokalama ako ke ne mafeia 'a e Ako Kau Kātoá;
- iii. Faka'ai'ai e fānau akó ke nau ma'u 'a e ola mo e tu'unga 'oku lelei angé peá ke nau mahu'ingá'ia foki 'i he akó;
- iv. Malu'i 'a e fānau akó mei ha fakatamaki 'e hoko. Mo'ui'aki 'a hono fakatupulekina, faka'ai'ai mo langa hake 'a e 'ātakai totonu ke fakahoko ai 'a e akó, ke maa'usia ai 'e he fānau 'a e tu'unga fakaako 'oku ma'olunga tahá 'o nau hoko ai ko ha fefine pe tangata'i fonua lelei;
- v. Ngāue'aki 'a e 'ilo mo e taukei ke faka-faingofua'i mo tokonia 'a e fakalakalaka 'i he tangata kakato 'o e ki'i tamasi'i mo e ki'i ta'ahiné;
- vi. Muimui'i, vakai'i pea lipooti mo fakahoko ha fale'i fekau'aki mo e ola kuo a'usia 'e he fānau akó;
- vii. Fatu ha 'ātakai longo mo'ui ke fakatupulekina mo faka'ilo ai 'a e akó mo e founa ako 'oku tolongá;
- viii. Ke ho'ata mai mei he fānau akó 'a e fakalakalaka 'i he 'enau mo'ui kakató ko e ola 'o e ngāue na'e faí 'o makatu'unga 'i he 'ilo lahi ki he naunau akó, founa faka-faiakó, tuku'au mai 'a e silapá, ngaahi tu'utu'uni pe lao fakaako 'a ia na'e fakahoko'aki 'a e ngāué;
- ix. Teu'i e fānau akó ke nau matu'uaki e ngaahi feliuliuaki hono 'ātakai pea ke ne lava 'o fai tu'utu'uni fakapotopoto ki he 'ene mo'ui;

- x. Tali 'a e fakaangá mo e loto hanga mālie 'o makatu'unga 'i he ola kuo a'usia 'e he fānau akó pea malava foki ke kumi ha tokoni mo ha fale'i kae malava ke tupu 'afa'afa e ngāue

**e. Vā molumalu mo faka'apa'apa'ia 'o e faiakó mo e fānau akó**

'Oku mahu'inga 'aupito ke tauhi ke matauhi 'a e molumalu 'o e vā 'o e Faiako Ma'a Tongá mo e fanau akó. Ke fai e fetauhi'akí 'i he ma'a mo e haohaoa pea ke na laka fakatu'utu'uni ke malu'i ha fe'ova'aki he ongo seakalé. 'E hili leva 'a e Faiako Ma'a Tongá ki he makatu'unga 'e nima ko ení ke fua ai 'a hono vā molumalu mo faka'apa'apa'ia mo e fanau akó:

- i. Ta'ofi faka'aufuli hano fakahoko ha tō'onga fe'auaki mo e fānau akó pe ko hano fakatauele'i/tohoaki'i 'o e fānau akó 'e iku 'o hoko ai 'a e fe'auakí;
- ii. Ta'ofi faka'aufuli hano tali ha ngaahi me'a'ofa mei he fānau akó 'e fakataumu'a ki hano fakalotoa ke hala ai 'a 'ene ngāue fai totonú;
- iii. Ta'ofi faka'aufuli hano faka'ai'ai ha fa'ahinga 'ulungāanga 'e iku ai 'a e fānau akó ki ha fakatamaki;
- iv. Faka'ehi'ehi mei hano fakahoko ha ngaahi tautea 'oku 'ikai fenāpasi mo e laó
- v. Malu'i e totonu ki he ngaahi fakamatala fakapulipuli fakafo'ituitui 'o e fānau akó

**5.3 Fakafeangai ki he kaungā ngāue'**

Ko e laumālie totonu ke nofo'ia 'i ha fa'ahinga ngāue 'anga ko e tonu 'a e fakafeangai ki hoto kaungā ngāue he ko ia hoto tokoni ofi tahá. Ko e makatu'unga mālohi 'o ha 'apiako ko e fekoekoe'i 'a hono kau ngāue pea kapau 'e fekolo'aki ha ngāue'anga pea ko e fakapō ha mapuna ha lelei mei ai. 'Oku mahu'inga leva ki he

Faiako Ma'a Tongá ke ne lava'i lelei 'a e fakafeangai lelei ki hono kaungā ngāué 'o makatu'unga he tefito'i me'a 'e ua; 1) *ngāue fakataha*; mo e 2) *'ātakai fakangāué*.

#### **a. Ngāue fakataha**

Ke tākanga e fohe 'o e kau Faiako Ma'a Tongá ko e me'a ia 'oku fungani hake. 'E fakamo'oni 'e he a'ú 'e vave 'a e lele tokotahá pea kapau 'oku fiema'u ketau taufonua pea 'oku totonu ke ngāue fakataha 'a e Faiako Ma'a Tongá. Ko e me'a tefito eni 'e ua ke fua'aki 'a e loto ngāue fakataha 'a e Faiako Ma'a Tongá:

- i. Ke hā sino mai e tauhi vaá, fefaka'apa'apa'akí, ngāue fakatahá, fetokoni'aki mo melino mo e toenga 'o e kau ngāué;
- ii. Ke a'usia 'e he tu'unga faka-ngāué ha ola 'e fenāpasi mo e fiema'u mo e 'amanaki 'o e 'apiakó, potungāué pea pehē ki he fonuá

#### **e. 'Ātakai faka-ngāue'**

Ke malava 'e he Faiako Ma'a Tongá 'o fakatupulekina ha 'ātakai ngāue 'oku māfana e vā fakangāué 'o fakatefito 'i he ngaahi makatu'unga ko eni 'e nima:

- i. Fokotu'u ha ongo fakangāue 'oku falala'anga pea mohu 'i he natula akó ke ne fakaivia 'a e tokotaha ngāué pea pukepuke ai mo e fai totonú 'i he ngāué'angá;
- ii. Poupou ki hono teuteu, fakahoko mo muimui'i 'a hono tokangaekina 'o e fakalakalaka fakangāue 'a e kau ngāué;
- iii. Faka'apa'apa'i 'a e ngaahi tu'utu'uni pe fakamatala fakangāue 'a ē 'oku fiema'u ke fakapulipulí (*confidential*) tukukehe 'oka faka'atā 'e ha mafai 'oku ma'olunga ange pe ko e laó;



- iv. Faka'ehi'ehi mei hano fakahoko ha tō'onga fe'auaki mo e kaungā ngāué pe ko hano fakatauele'i/tohoaki'i 'o e kaungā ngāué pea iku 'o hoko ai ha fe'auaki;
- v. Malu'i e totonu ki he ngaahi fakamatala fakapulipuli fakafaituitui 'o e kaungā ngāué

#### 5.4 Fakafeangai ki he Potungāue Ako'

'Oku mātu'aki mahu'inga fau ki he Faiako Ma'a Tongá ke ne 'ilo 'a hono kau ma'u mafai' pea ke tonu 'a 'ene fakafeangai kiate kinautolu. 'Oku to'o mai ai e makatu'unga ko eni 'e ua ke fua'aki e fakafeangai 'a e Faiako Ma'a Tongá ki he Potungāue Akó 'a ia ko e 1) *ma'u e taukei*, 'ilo mo e poto fakapotopoto fe'unga 'i he mala'e fakaakó mo e 2) *talangofua kakato ki he tu'utu'uni ngāue 'a e potungāue mo e lao 'o e fonuá*.

##### a. Ma'u 'a e taukei, 'ilo mo e poto fakapotopoto fe'unga 'i he mala'e fakaako'

Ko e Faiako Ma'a Tongá kuo fakanaunau'aki ia 'a e pou 'e fā 'o e fale Tongá 'a ia ko e *Pou ko 'Ilo, Poto, Lea faka-Tonga*, mo e *Fakafeangai*'. Ko e ngaahi pou ko eni 'oku sivilivivi'ia heni 'o fakatatau ki he makatu'unga ko eni 'e nima:

- i. Ke ma'u 'e he Faiako Ma'a Tongá 'a e tu'unga fakaako ma'ulalo taha 'o fakatatau ki he tu'utu'uni ngāue 'a e Potungāue Akó;
- ii. Ke ma'u 'e he Faiako Ma'a Tongá 'a e ngaahi taukei ki he ngaahi anga fakafonuá mo e lea faka-Tongá;
- iii. Ke ma'u 'e he Faiako Ma'a Tongá 'a e ngaahi taukei ki hono tokangaekina fakamo'ui lelei 'o e fānau;
- iv. Ke ma'u 'e he Faiako Ma'a Tongá 'a e taukei 'o e fakahoko 'o e 'uluaki tokoni fakavavevavé;
- v. Ke ma'u 'e he Faiako Ma'a Tongá 'a e taukei ki hono fale'i mo talatalaifale 'a e fānau akó

**e. Talangofua ki he tu'utu'uni ngāue 'a e potungāué mo e lao 'o e fonuá**

Ko e uho 'o e ngāue 'a e Faiako Ma'a Tongá ke ne no'o 'aki e talangofua kakato ki he ngaahi tu'utu'uni ngāue 'a e potungāué mo e fonuá fakatou'osi. 'Oku hili e Faiako Ma'a Tongá ki he me'afua 'o e talangofuá 'o fua'aki e makatu'unga ko eni 'e tolu:

- i. Tauhi mo tokanga'i lelei 'a e ngaahi naunau 'o e 'apiakó;
- ii. Fakapapau'i 'oku 'i he feitu'u ngāué 'i he taimi totonu 'o fakatatau ki he tu'utu'uni ngāué;
- iii. Teunga fakamatāpule 'o fakatatau ki he tu'utu'uni ngāué

**5.5 Fakafeangai ki he ngaahi kupu fekau'aki'**

Ko e nima mālohi ki hono tokonia e akó ko hono ngaahi kupu fekau'akí hangē ko e kautaha 'a e mātu'á mo e kau faiakó, kolisi tutukú, mo e ngaahi nima 'ofa mei tu'a Tonga mo loto Tonga fakatou'osi. Koe'uhí ko honau mahu'ingá 'oku fiema'u leva e Faiako Ma'a Tongá ke tonu pasika 'a 'ene fakafeangai ki he ngaahi kupú ni. 'E fua'aki pē ia 'a e founga 'o e Faiako Ma'a Tongá ke lālanga ha vā fengāue'aki vāofi mo e ngaahi kupu fekau'akí.

**a. Lālanga ha vā fengāue'aki vāofi mo e ngaahi kupu fekau'aki'**

Ko e fatongia totonu pē eni 'o e Faiako Ma'a Tongá ke ne lava 'o lalanga ha vā ngāue kinokinoifia mo e ngaahi nima tokoni ofi 'o e akó. 'Oku fua 'a e fakahoko fatongia ko 'eni 'a e Faiako Ma'a Tongá 'aki e makatu'unga 'e fā:

- i. Fakafōtunga 'i ha founga te ne hiki hake ai 'a e falala 'a e ngaahi kupu fekau'akí 'i he fatongia faiakó;
- ii. Faka'apa'apa'i pea fakamahu'inga'i 'a e ngeia, totonu mo e fakakaukau 'a e ngaahi kupu fekau'akí 'o tatau ai pē pe ko e

fē tui fakalotu, ta’u motu’a, fefine pe tangata, ‘ulungāanga fakafonua, pe tu’unga mo’ui lelei ‘oku ‘i ai;

- iii. Fengāue’aki mo e ngaahi kupu fekau’aki ‘i ha ‘ulungāanga mo ha founa fetu’utaki ‘oku mahino, pau mo totonu;
- iv. Fetu’utaki ‘a e Faiako Ma’a Tongá mo e ngaahi kupu fekau’aki mo ha ‘uhinga pelepelengesi kuo pau pē ke fakafou he hokohoko ‘o e kau ma’u mafaí

Ko hono aofangatuku e ngaahi fakakaukau ne okooko mai ki he hala fonongá ni, ‘oku vanavanaiki mai ai ‘a e le’o ‘o e punake ko Molitoní;

*Loto mo e ‘atamai*

*Ko Ho pule’anga ia*

*Fokotu’u taloni ai*

*Tala ai Ho fatongia*

Ko e palopalema ‘oku tekeutua he kuonga faingata’á ni ‘i Tongá ko e lau ko e fonua lotu ka ‘oku ‘ikai ke uho’aki ‘a e to’onga ‘o e anga fakalotu mo’oní. Ko e ngaahi tefito’i sio ‘a e FATÚ ‘oku tu’u lavea ngofua kotoa pē he ‘oku fekau’aki mo e lotó mo e ‘atamai. Mo’oni pē ‘a e sio atu ‘a Molitoní ki he Tongá, kapau ‘e ‘ave ‘a e lotó mo e ‘atamai ki he tokotaha ‘oku ‘a’aná pea ko e tu’uloa mo e monū’ia ‘a e Faiako Ma’a Tongá ‘e ‘ikai maua.

### **Fakamonū ‘i he aofangatukú**

Ko e koloa ē ‘a e Faiako Ma’a Tongá ke fakamonū, ko e paotoloaki ‘a hono kūkūkaunaka ‘a e moto ‘o e fonuá, *Ko e ‘Otua’ Mo Tonga ko Hoku Tofi’a*. Na’e fakatoka ‘e he *Langa Faleakó* ‘a e naunau totonu ke fakanaunau’aki ‘a e fānau kuo nau tui ko honau uí ko e Faiako Ma’a Tongá (Johansson-Fua, 2009). Ne tā ‘e he ako faka-faiako ‘a Tongá ‘a e ‘uluafí ‘i Tonga pea mo e Pasifikí ‘i hono langa ha hala fononga ke muimui ki ai ‘a hono teu’i e kau faiako ‘a e fonuá.

Na'e 'ikai ke 'ulutukua ai 'a e tākanga e fohe 'o e kau faiako he Kolisi Ako Faka-faiakó ka na'a nau toe fakamaile ua 'o sio atu ki ha founa ke fua'aki e fakahoko fatongia 'a e Faiako Ma'a Tongá pea pau ai ke lālānga ha hala fononga fo'ou ke fuekafa mo e Faiako Ma'a Tongá 'a ia ko e FATÚ. 'Oku 'i ai 'a e tui ko e me'afua lelei eni ke ne fua e fakahoko fatongia he 'oku vahevahe tatau mo taau 'i he tapa kehekehe 'o e mo'ui 'a e Faiako Ma'a Tongá.

Ko e ngaué ni 'e 'ikai ngata pē 'i hono 'aonga ke sivilivi 'i'aki e kau akoako Faiako Ma'a Tongá 'i he Ako Faka-faiakó ka 'e 'aonga foki ki he kau taki akó mo e potungāue akó ke vakavakai'aki e fua fatongia 'a e kau Faiako Ma'a Tongá 'i he mala'é. 'Oku mahulu atu 'a 'ene 'aonga ki he Faiako ma'a Tongá ke ne vakai' i fakaeteia pē 'a 'ene tūkunga fakahoko fatongia.

Ke fakamā'opo'opo 'a e fakahoha'a tohi ni, 'oku ou lea fakataha mo e punake ko Molitoní:

*'Eiki, liliu 'a hoku loto  
Ke u tui ai pe ki Ho poto  
Kae faingofua pe ke u talia  
Ke u fai Ho finangaló ia*

### **Fakamonū 'i he fakamālō**

Ko hoku koloa ke fakamonū 'i he ta'imalie 'a e fakakaukau tu'á ni he koloa ne māngalongalo pē 'i he 'api ko Sio Atú. 'I he 'ene peheé 'oku ou fakafeta'i ki he 'Otua Mafimafi 'i hono tofa 'a e halá kae lava 'o fakakakato 'a e fiema'u ke paotoloaki e fai fatongia poto 'a e Faiako Ma'a Tongá.

'Oku ou puke 'a e faingamālié ni ke u fakamālō ai ki he pule fakalūkufua 'o e Ako Fakafaiakó (Ms Liuaki Kovi mei Aotea Mo'ungaafi Fusitu'a) kuó ne pekia 'i he funga 'o e ngāué lolotonga hono tō 'a e tenga lelei 'o e ngāué ni pea fakaili 'o tupu ko e koto

tāpuaki ki he ‘api ko Sio Atú. Neongo ‘oku te‘eki ke mangoi ‘a e koloa fufū ‘oku tonumia ‘i he *Falemaama* ‘o *Tongá* ka ‘oku taau e FATÚ ke tā ‘a e ‘uluafí ‘i hono fua e fakahoko fatongia ‘a e Faiako Ma’a Tongá. Fakamālō atu ‘i hono fofoa ‘a e fakakaukau fisifisimu‘á ni ko e ‘esiafi ma’a Tonga. Fakafeta’i e ngāue.

Fakamālō ki he Puleakó (Mr. Siofilisi Hingano) mo e kau ngāue mo e fānau ako ‘o e Kolisi Ako Faka-faiakó ‘i he ta’omaki fatongia ola kuo feiá kae vaevae ho’omou melengá ke lava ‘o fatu ai ‘a e fakakaukau tupu‘á ni. ‘E ‘i ai e ‘aho ‘e fatu tangata ho’omou ohi tamá pea ‘e laukau ai e Tongá. Mālō e ngāue.

‘Oku ou fakamālō mei he takale ‘a hoku lotó kia Toketā ‘Ema Wolfgram, David Taufu’i Mīkato Fa’avae, Telēsia Kalāvite pea mo Linitā Manu’atu ki he ngaahi tukutukulaumea kuo fakakoloa’aki ‘a e tohí ni pea malava ke fakae’a ‘a e koloa ‘oku tonumia he Kolisi Ako Faka-faiakó. Fakatauange ki he ‘Otua ‘o e tu’a Tongá mo e loto Tongá ke ne fakapulupulu kotoa kimoutolu ‘aki ‘Ene kelesi fungani kelesi.

‘Ofa atu

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## 6

### Pōto'i Taliui 'a e Faiako Ma'a Tongá

Mr. 'Iki Mafi Uele

Dr Telēsia Kalāvite

*'Univēsiiti 'o Otago, New Zealand*

#### Koloa ke fakamonū 'e he kau faiakó:

- ♣ *Poto pea 'ilo e hu'unga 'o e taliuí;*
- ♣ *Pōto'i he founa taliuí;*
- ♣ *Tā ha'o siate taliui*

#### Talamu'aki'

'I he pepá ni 'e lava ke ma'u ai e fakamatala fe'unga mālīe ki he founa taliui 'a e Faiako Ma'a Tongá. 'E lava ke 'ilo 'i he pepá ni 'a e hu'unga 'oku fai ki ai 'a e taliuí pea mo e founa ke fai'aki e taliui 'a e Faiako Ma'a Tongá. 'Oku 'oatu foki mo e fakahinohino ki hano tā 'o ha siate taliui ke tokoni ki he faiakó. 'Oku 'ikai foki ke fakangatangata pē heni ka 'oku malava ke toki fao'i atu 'aki ha 'ilo fo'ou ke tokoni ki he taliui 'a e Faiako Ma'a Tongá.

#### Ngaahi kupu'i lea mahu'inga 'i he pepá ni'

*Taliui, hu'unga taliui, founa taliui, siate taliui mo'onia, loto'aki e taliui, loto'ofa, taliui-māfana*

#### Ko e puipuitu'a 'o e pepá

Ko e ngaahi koloa 'oku 'i he pepá ni 'oku tohi'i ia mei he ngaahi taukei mo e okooko faka-faiako 'i Tonga, Fisi, Tokelau, 'Aositelelia pea pehē ki Nu'usila. Ko e ngaahi koloá ni 'oku faka'inasi ia mei he a'usia 'a e ongo fatu tohi mei he tapa kehekehe 'o e ngāue faka-faiakó 'o kamata pē mei he ngaahi taukei faiako lautohi pule'angá,

ngaahi kolisí, pea mo e faiako faka'univēsití 'a ia na'á ma fakahoko fatongia ai 'i he ngaahi ta'u lahi 'o a'u mai pē ki he taimí ni.

Ko e pepá ni 'oku ukufi 'a hono ngaahi fakakaukau mei he moana 'o e 'ēfika fakangāue 'a e faiakó, pea neongo 'e ne mahutafea 'a e ngaahi fakakaukau ke fāngota'í ka 'okú ma loto ke kumi pē ha hālí'a ke ma fokoutua 'o fai mei ai e fakalanga talanoa 'i he kaveinga mahu'inga ko ení 'a ia ko e *taliui* 'i he fua fatongia 'a e Faiako Ma'a Tongá. Ko e hālí'a ko eni kuó ma filí 'oku 'omi ai 'a e koloa fakalaumālié ke hulu'i'aki ke uhu ki he lotó pea mo e uhó kae taufonua 'a e fakahoko fatongia 'a e faiakó 'a ia kuo pau ketau 'ilo hotau kamata'angá, 'ilo hotau hingoá pea 'ilo hotau tu'u'angá. 'Oku mālīé he 'o kapau 'e 'uluaki 'ilo 'a e hunuki'anga 'o e fu'u ngataé 'e toki 'ilo leva 'a e vā ke tauhí mo hono ngaahi fekau ke taliui ki aí. Ko ia, ko e taliuí 'a e hālí'a 'okú ma 'ulifohe mei ai 'i he pepa' ni, 'oku 'i ai e 'amanaki mo e faka'amu na'a 'aonga atu ki he'etau fakahoko fatongia ma'á e kaha'u 'o hotau fonuá. 'Oku faka'amu 'a e pepá ni ke 'osi ho'o laú kuó ke matua'i 'a hono ngaahi fakakaukau pea ke vavanga ki he fatongia mafatukituki ke fuesiá pea ke hoko 'o potopoto'i 'i he taliui faka-faiakó koe'uhí kae taau mo tonu 'a ho'o fakahoko fatongiá.

### **Ngaahi fāliunga 'o e taliui'**

Ko e taliuí foki 'oku 'ikai ko ha me'a fo'ou ia ki he Tongá he ko hotau 'ulungaanga fakafonuá 'oku fakatefito ia 'i he fetauhi'akí, pea ko e taha 'o e makatuliki 'i he fetauhi'aki ko ení ko e taliuí pē ko hono lea anga mahení ko e tauhi vaá. Ka 'i he kuonga ni mo e hake mai 'a e ngaahi fakalakalaká pea fasitanunu 'a e ngaahi faingata'á 'o ne uesia lahi e ngāue 'a e faiakó pea 'oku taau ai ke fai ha laaulea ki he kaveingá ni ke mahino mo ma'ala'ala pea ke tokoni ki he kau faiakó he to'o fatongia 'oku fakahokó pehē ki he kau muiaki maí.



Ko e taliuí 'oku 'i ai 'a hono ngaahi 'uhinga kehekehe 'o fakatatau ki he hu'unga 'o e talanoá. 'Okú ma 'oatu heni 'a e ngaahi 'uhinga lalahi kehekehe 'e nima 'o e taliuí neongo 'oku nau fekau'aki kotoa pē. 'Uluakí, ko e taliuí ko e fatongia. Uá, ko e taliuí ko ha'ate fakafeangai ki hato mo'ua ki ha me'a pē ha taha. Tolú, ko ha tali ki ha fa'ahinga fehu'i 'oku fai mai. Faá, ko ha fiema'u ke 'oange ha'ate lipooti ki ha fa'ahinga me'a. Ko hono nimá leva ko ha fai talangofua ki ha tu'utu'uni 'oku fai mai. Ko e kotoa 'o e ngaahi 'uhinga kehekehe ko 'eni 'o e taliuí 'oku pau ia ke lava 'o fakamo'oni'i 'oku 'i ai hano fua, ke mahino 'oku fai lelei'i, 'osikiavelenga pea mo fakamaatoato 'a e taliui 'oku faí. 'I he anga mahení 'i Tongá ni ko e ni'ihí eni 'o e kalasi kehekehe 'o e taliuí 'oku fakamatala atu 'i laló pea 'oku tuifio kotoa ai 'a e ngaahi 'uhinga ko ia 'e nima 'o e taliui 'oku hā atu 'i 'olungá.

'Uluakí, 'o kapau te tau vahe'i ke konga 'e ua 'a e fo'ilea 'taliui' ke tali mo e ui pea 'e mahalo 'e toe mahu'inga mālīe ange ia. 'Oku tokolahi 'a e fa'ahinga 'oku nau tui ko e faiako' ko e ui pē ko e ngāue, lakanga, taleniti pē vokāsio na'e fakatupu kita ki ai 'e he 'Otuá. Ko e ngāue pē lakanga ko iá he'ikai ala ma'u ai ha'a' te tu'umālīe fakafo'ituitui ka ko e fua kavenga pē mo foaki mo'ui faka-'Otua. 'Oku ui 'a e fa'ahinga ki he ngaahi lākanga kehekehe 'o e mo'uí hangē ko e faifekaú, toketaá pea kau ai foki mo e faiakó. 'Okú ma tui fakataha mo e fa'ahinga 'e ni'ihí, 'e kakato e ui kapau 'e lava 'o tali lelei. Ko e konga lea ko e talí 'oku fakasino mai ia 'i he founga hono fakahoko 'o e ngāue kuo ui ki aí, 'a ia te tau pehē ko e lakanga faiakó ko e ui ia ka ko e ngāue faka-faiakó ko e taliuí ia. Ko e taliui ko 'ení 'oku 'ikai tali le'o kū pē fakamu'omu'a nima ka 'oku tali 'io le'o lahi pea fakamaatoato ke fakahoko fatongia lelei 'i he taimi kātoa.

Ko hono uá, ko e taliui faka-Sepitema fakafo'ituitui 'a hou'eiki fafine 'o e ngaahi siasi 'e ni'ihí. Ko e kātoanga fakata'u eni 'oku nau fakahaa'i ai 'a e fakamālō mo e hounga'ia 'i he 'ofa mo e taulama hao 'a e 'Otuá kuo fai ki he 'enau mo'uí lolotonga 'o e ta'ú.

‘Oku’ ne faka’ata mai ‘a e loto kuo fonu ‘i he hounga’ia ‘i ha tauhi kuo fakahoko ‘e he Tamai Hēvaní ki he ‘enau mo’uí mo honau ngaahi fāmílí. ‘Oku fakamahu’inga’i foki heni ‘a ha’a fafine ke fakamālō’ia ‘enau tou’anga kuo fai ‘i he fāmílí, siasí mo e fonuá.

Ko hono tolú, ko e taliui fakato’uako ‘a e ngaahi kolisi tutukú lolotonga e hoko hanau ‘aho fakamanatu, pē katoanga lalahi ‘o ha ngāue kuo lava. Ko e to’uako kotoa pē ‘oku fakafofonga’i ia ‘e he kāpiteni ‘o e ta’u ko ia’, ‘a ia ‘oku’ ne fakaho’ata mai ‘a e mahu’inga ‘o e tangata taliuí pea mo hono fatongia ke fakafofonga’i ‘a e kotoa ‘o e to’uako he ta’u ko iá. ‘E tonu ke tau pehē ko e taliuí ko ha fatongia ke fakahoko ki hoto ngaahi kaungā fonongá pea ope atu ai ko e fatongia ke fakahoko ma’á e lelei fakaluukufuá. ‘I he tu’unga faka’ekonōmiká ‘oku ‘aonga ‘aupito ‘a hono lau fakalautelaú ke ‘ilo’i hotau tokolahí ke fua mei ai ‘a e ngaahi me’afua faka’ekonōmika ‘okú ne talamai ‘a e tu’unga ‘oku tau ‘i ai fakaluukufuá mo e anga ‘o ‘etau ma’u’anga mo’uí pea pehē foki ki he ngaahi totongi tukuhau ke fakahoko ma’á e fonuá.

Ko hono faá, ‘oku ngāue lahi’aki ‘e he faiakó ‘a e pepa taliuí ‘i loki ako, ke vakai’i mo lekooti mo pule’i’aki ‘a e fānau akó ke ‘ilo pē ‘oku nau ma’u ako pē ‘ikai, pea kapau ‘oku ‘ikai ma’u ako pea ‘oku fa’a fai hono tautea. ‘Oku ‘omi ‘e he foungó ni ‘a e mahu’inga ‘o e taliuí ke fakapapau’i ‘okú te ‘i he feitu’u totonu he taimi totonu, pea ko hoto fatongia fakafo’ituitui ke te tulitulifua ki he ngaahi polokalama ‘a e ‘apiakó. Ko e taliui ko ‘ení ‘okú ne fakapapau’i ‘oku malu mo hao ‘a e fānau akó ‘i ‘apiako. ‘Oku pehē foki mo e pepa taliui ma’á e kau faiakó ‘a ia ‘oku nau fakamo’oni hingo ai ‘i he taimi hū ki ‘apiakó mo e taimi tuku ‘a e akó. ‘Oku mahu’inga ‘aupito ‘a e foungó ni he ‘okú ne fusifusi mai ‘a e tokotaha akó pehē ki he faiakó ke tokanga mo ma’u ako pea nau ‘ilo ‘e ‘i ai ‘a e tautea te ne fua ‘oka ‘oku ‘ikai tali hono uí (*absent*). Neongo ko e taliuí te tau pehē ko e fa’unga ia pea ko e ngāue tefito ia ‘a e faiakó ka ‘i heni ‘oku toe lava pē ke hoko ko e founga he kuo ‘ai hono

pepa ke lekooti ai 'a e hū atú mo e hū maí. Kapau he'ikai te tau tokanga ki heni kau faiako 'e mo'oni leva e tukuhuá, *“E ma'u pale he ma'u ako lelei tahá kae mamaha mo lāfua'a e 'ilo 'o ha me'a he ako 'oku fai”*.

Ko hono nimá, 'oku fa'a ngāue'aki foki e taliuí ki he taimi kuo mālōlō atu ai ha taha pea 'oku tau fa'a fanongo ki he kupu'i lea maheni ko 'eni *“kuo tali lelei hono ui mā'oni'oni”* 'a ia ko e faka'ilonga 'o e nonga mo e fiemālie kuo lava 'a e ngāue mālōlō ā. Ko e tali 'o e ui mā'oni'oni ko e taimi ia 'oku mate ai 'a e tangatá pea ko e 'uhinga 'oku mate aí he kuo foki 'a e mānava 'o e mo'uí ki he 'Otuá he ko ia 'oku 'a'aná. 'A ia ko e mo'uí ko e foaki mai pea tau faka'aonga'i ia lolotonga 'a e kei mo'ui he maama ko ení 'i he 'osikiavelenga 'a 'etau ngāue 'aki 'a e kotoa hotau lotó, sinó, 'atamaí mo e laumālié. 'I he hili iá pē ko e mole pē 'a e mānava 'o e mo'uí, kuo lava pea kuo 'osi 'a hono fatongia ki he fāmili, siasí mo e fonuá pea 'oku 'ikai toe fai ha loto ko hono tali pē 'o e ui ko iá. Ko e taliui ko ení ko e faka'ilonga 'o e fiemālie mo e nonga 'i he fakahoko fatongia lelei kuó te fai lolotonga 'a 'e te kei ma'u 'a e iví mo e mālohí. Hangē pē ko e na'ina'i mo e uki ngāue 'a e potó 'i he tangata malangá (JW, 2018) *“Ke tau ngāue tangata ngāue he 'oku ha'u 'a e pō, o'i tangata o'i 'oua e mālōlō, sio tangata sio ki he 'amui atu”*. 'Oku 'ikai hā ngāue 'i he taimi 'oku mole atu ai 'a e mānava 'o e mo'uí mei he sinó.

Ko hono onó, ko e taliuí 'okú ne fakaho'ata mai 'a e mo'ui fekoekoe'i pē ko e tauhi vā 'i he vaha'a 'o e tokotaha uí pea mo e tokotaha 'okú ne tali 'a e uí. 'Oku fai 'a e fetauhi'aki heni kae fai 'a e vā lelei mo ma'u 'a e ola 'oku lelei 'oku lave ki ai 'a Ka'ili (2008; 2017), Kalāvite (2017; 2020) pea mo Māhina (2008; 2017) 'i he 'enau ngaahi fakatotolo 'i he mala'e 'o e akó. 'Oku 'i ai foki mo 'etau kau mataotao Tonga 'i he mala'e faka'eketemiká 'oku nau talanoa lahi 'i he 'enau ngaahi fakatotoló ki he fa'ahinga taliui ko ení, 'a e tauhi vaá. 'Oku nau fakamo'oni'i ko e taliuí (tauhi vā), ko e taha ia 'a

hotau ‘ulungāanga tu‘ufonuá. ‘Oku fai ai ‘etau fetauhi‘aki, pea ko ‘etau koloa mahu‘inga ia, he ‘okú ne ‘omai ‘a e ngaahi lelei kotoa ‘i he anga ‘etau nofo ‘a kāingá (Fa‘avae, 2016; Fusitu‘a & Coxon, 1998; Kalāvite, 2010; Koloto, 2003; Manu‘atu, 2002; Manu‘atu, 2005; Taufé‘ulungaki, 2003; Thaman, 1988; Tongati‘o, 2010; Vaiioleti, 2011; Vaka, 2014). ‘Oku faka‘ofa‘ofa fau ‘enau veteki ‘a e kalasi ko ‘eni ‘o e taliuí ‘i he ‘etau nofo faka-Tongá.

‘I hono aofangatukú, ‘okú ma loto ke tñaki atu mo e loto‘aki e taliuí ki he ngaahi loto ‘oku fa‘a talanoa ki ai ‘a toketā Manu‘atú (2005) *“loto faka‘apa‘apa, loto to‘a, loto fita‘a, loto lahi, loto matala mo loto lelei...”* (Manu‘atu, 2005, p. 138). ‘Oku fakamanatu mai e Metuamata (2018) mo Paea (2015) ko e loto‘i Tongá ‘a e makatu‘unga he loto fie ngāue ‘a ha Tonga, pea hangē ko e lea taka mei Tonga mama‘o ‘oku pehē; *“ko tou loto pē”*. Ko ‘ene fakamahino mai ko vaihi ē ha fakakaukau lelei ke fakahoko ha ngāue ka ‘oku ‘ikai angi ki ai ‘a e lotó, he ‘ikai ‘aupito ke hoko ia. Ko e ‘Tonga mo‘unga ki he lotó’ ko e taupotu taha ia ‘i he taliui ‘a e Tongá, he ‘okú ne fakapapau‘i mai ai ‘a e mahulu hake mo e ope atu ‘a e loto ‘o e Tongá. ‘Oku hala ‘a Tonga he mo‘unga ka ko hono mo‘ungá pē ‘a hono lotó (Paea, 2015). Ko e fakakaukau ni kuo fao‘i ia ‘e Tapa‘atoutai-Teisina (2020) ‘aki ‘a ‘ene sippinga ko e Kupesi Lilo-‘o e-To‘ongá (KLOT), ‘o pehē ko e lotó mo e laumālie ‘o e tangatá ‘oku mama‘o ia ‘i he tatae ‘o e ‘atamai kotoa, pea ‘oku fakalekesi‘aki ia ‘a e mahu‘inga‘ia, tui mo e ‘ulungāanga lelei.

### **Fatongia ‘o e taliui’**

Ko e fatongia ‘o e taliuí ‘i he lau ‘a Tofuaipangai mo Camilleri (2016) ‘oku vahevahe ia ki he konga lalahi ‘e ua, ‘uluaki ko e ngāue ke fakahoko pea ko hono uá ko e foaki ‘o e lotó kotoa ki he ngāue ko ia ‘oku teu ke fakahokó. Ko ha loto ‘oku fonu he ‘ofá ‘e foaki kakato ‘ene mo‘uí ma‘á e ngāue ‘oku faí. ‘Oku ako pongipongi, ‘oku pōako, ‘oku ako tutuku, ‘oku fakatoukatea tatau pē ‘i tu‘a mo

fale. ‘Oku muimui ‘i he fānaú, ‘oku ‘i ‘apiako he ‘uha mo e la’ā. ‘Oku fonu hono lotó ‘i he fiefia mo e vēkeveke fai fie fai ‘a e ngāue koula ‘okú ne fuesia’ pea ‘ikai toe ‘omi e fanga ki’i mokimoki’i me’á ke ne felei ‘ene ngāue ‘oku faí he ‘okú ne ‘ilo fakapapau ko e faiakó ko e tali ‘o e ui ‘a ‘ofa’ he ko e ‘Otuá ko e ‘ofa’ ia. ‘Oku meimei faka-fōtunga eni ‘i he taliui ‘a Sāmiuela he Tohi Tapú ki he ui na’e fai ‘e he ‘Eikí, “Sāmiuela!” pea tali ‘a Sāmiuela “Ko au eni, ‘Eiki fai mai Ha’o fekau ki he tamio’eiki ko au” (JW, 2018). ‘Oku foaki atu kotoa hono lotó ki he ngāue ‘oku fiema’u mai ke ne fakahokó pea kapau ‘e ui ke ‘alu ki Niua, Mango pē ko Tafahi ‘e ‘alu he ‘oku ne ma’u ‘a e ‘ofá.

### **Hu’unga ‘o e taliui’**

Ko e hā leva ‘oku taau ai mo e faiakó ke pōto’i ‘i he taliuí? ‘I he anga mahení ‘i Tongá ni ko e taliuí ne hu’u pē ki ‘olunga ki he ma’u mafai mā’olungá. ‘I he nofo ‘a e sōsaieti Tongá ‘oku fa’a fai ia ki he hou’eiki ‘o e koló, tu’i ‘o e fonuá, ‘ulumotu’á pē ko e fahu he nofo ‘a kāingá. ‘I he kuongá ni ‘oku pehē ‘e he tangata mataotao ko Jones (1992) ko e tükia’anga ‘o e ma’u ko ení he kuo pau ke ‘i ai ha fa’ahinga me’a ke ne sivisivi’i ‘a e taau ‘o e fakahoko ngāué. ‘I hono kehé ko e fakakaukau fo’ou ‘o e taliuí ‘oku totonu ke hoko ia ko ha kafa mālohi te ne lava ke ha’i fakataha ‘a e fa’ahinga ‘oku nau ma’u ‘a e mafai ke fai tu’utu’uní mo kinautolu ‘oku nau kaunga tonu ki he ola totonu mo fakaola ‘a e fekau mo e tu’utu’uni ko iá.

‘I ha fakatalanoa ‘o ha kau mataotao filōsefa mei he mala’e ‘o e laó, ‘ekonōmiká, filosofiá mo e fa’unga pule lelei ko Boven & Schillemans, mo Goodin (2014), na’a nau pehē ko e taliuí ‘e lava pē ke hu’u ki ‘olunga, hu’u ki he tafa’akí pea toe hu’u ki lalo, ‘a ia ko e ākenga fo’ou eni mo e mahino fo’ou ke paotoloaki mo lalanga ai ha vaha’angatae fekoekoe’i ‘i he vā ‘o e kakai ‘o e fonuá, ngaahi potungāue ‘a e pule’angá, mo e kau ngāue fakapule’anga ‘o ha

fonua. Ko e fakakaukau ko ení 'oku fakafehoanaki pea mo e taliui 'a e Faiako Ma'a Tongá. 'Okú ne 'omai heni 'a kinautolu 'oku taliui ki ai 'a e faiakó 'a ia ko e fānau akó, mātu'a tauhi fānaú, kolisi tutukú pea mo e Potungāue Akó. 'E tonu leva ke tau pehē ko e taliuí ko e founga tauhi vā faka-palofesinale pea 'oku fatufatu 'i he feveitokai'akí (tauhi vā).

'I hono 'omai 'o e founga ni ki he ngāue fakafaiakó 'oku mātu'aki mahu'inga ke lāu'ilo e Faiako Ma'a Tongá ki he ngaahi hu'unga 'oku totonu ke fai ki ai e taliuí. 'A ia 'oku 'ikai ngata pē he Potungāue Akó ka 'oku totonu ke pehē foki ki he tafa'akí ('a kinautolu 'oku mahu'inga'ia he ngāue 'a e faiakó) pea mo lalo ('a ia ko e fānau akó ia). 'I he mahino ko ia', 'oku fokotu'u maí 'oku totonu leva ke fakaivia 'e he taliui faka'ītāniti (taliui ki he 'Otuá) pea tu'u loto 'i he seakale 'o e Faiako Ma'a Tongá 'a e taliui kakato ki he 'Otuá. Ko e polo'uto ia 'a e ongo'i fakafo'ituitui 'a e faiakó pe kuo lava lelei hono ngaahi ngafa fakafaiakó pea taau ki he vakai mai 'a e 'Otuá. Ko e faiakó ko e ui mei he 'Otuá pea 'oku tali'aki 'a e kotoa 'o e loto 'oku hanga mālīe mo fonu 'i he 'ofá. Ko e taliuí 'oku 'ikai fakamālohi'i ia ke 'ofa fakangalingali ka 'oku mapuna mei he loto 'oku fonu mahuohua ai 'a e 'ofá. 'Oku tau kaungā fakamo'oni pē ki heni kau faiako, kapau te ke lau kotoa mai ho ngaahi taimi kuo feilaulau'i ma'á e fānaú tā he'ikai lava ke totongi fakafoki atu. Pea 'oku 'ikai ko 'ofa ia ke 'eke totongi he ko e totongi 'oku fai ia mei he 'Otuá 'okú ne fai 'a e ui faka-faiakó. Ko ho'o taliui loto 'ofá 'oku toki foaki 'e he 'Otuá ia hono palé 'i hono taimi totonu, pē te ke lave ai koe, pē 'e toki lave ai ho hakó 'amui ange. Ko e anga ia 'etau tui faka-Kalisitiané.

Ko e faiako potó 'oku taliui 'ene ngāué ki he fānau akó, si'i ngaahi mātu'a tauhi fānaú pē kolisi tutukú pea pehē foki ki he mafai mā'olunga faka-potungāué. 'Oku kau heni 'a e ngaahi 'ulu 'i he lēsoni 'oku nau faiako'í, Tiuta Lahí, Pule Akó, Tokoni Pulé, Talēkita Akó mo e Minisitā Akó. Ko e tumutumu 'o e taliui 'i loki

akó 'oku totonu ke 'oange ia 'e he faiakó ma'á e fānau akó pea fakamahu'inga'i honau taimí mo 'enau ngāué pea fai lelei koe'uhí ko e fānaú, mātu'a 'a e fānaú, pea mo e Potungāue Akó. 'Oku hoko 'a e akó ko e koloa ke ne fakafehokotaki 'a e 'Otuá, mātu'á, fānaú, faiakó mo e Potungāue Akó. 'E lava ke tau pehē 'oku tu'unga 'a e taliuí he tauhi vaha'angatae 'a e 'Otuá mo Tonga, pea ko e Tongá 'i he akó, 'oku 'uhinga ia ki he fānaú, mātu'á, Potungāue Akó, mo 'enau ako 'oku faí. Ko ia 'oku mātu'aki mahu'inga 'aupito ke 'ai ki he lotó mo e ngāué 'a e mahu'inga 'a hono ako'i e fānaú ke nau pōto'i 'i he ngaahi tapa kotoa pē 'oku ala ako'i 'i 'apiakó.

### **Founga 'o e taliuí'**

Ko 'eni kuo tau laau'ilo ki he ngaahi hu'unga 'o e taliuí, 'e hoko atu leva ki he ngaahi founga 'o e taliuí. 'I he pepá ni 'oku fofoa'i ai 'a e fakakaukau fo'ou pea fokotu'u atu mo ha me'a ngāue *tā siate* ke hoko 'o 'aonga lolotonga 'a e uike palani 'a e Faiako Ma'a Tongá. 'Oku humaki 'a e tefito'i fakakaukau 'o e founga taliuí 'i he kupu'i lea 'a e palesiteni mālōlō 'o e kautaha 'o e kau faiako 'a Tongá (*Friendly Island Teachers Association – FITA*) kuó ne mama'o atú, Finau Tūtone, na'á ne pehē "*Kau faiako 'o Tonga 'oku fu'u mahu'inga 'aupito ke tau fai lelei'i hotau fatongiá*" 'a ia ko e mahu'inga ke fai lelei'i e fatongiá 'o 'ikai ngata pē 'i hono 'ilo 'a e hu'unga 'o e taliuí ka 'oku taau foki ke tau pōto'i 'i he founga 'o e taliuí. 'I he 'ene peheé 'oku mātu'aki mahu'inga ki he Faiako Ma'a Tongá ke pōto'i 'i hono tā ha'a' ne siate taliuí ke hoko ko e tūkufua ki he 'ene fakahoko ngāué.

Ko e taha 'o e ngaahi taukave 'a e pepá ni 'oku ohi ia mei he vakai 'a Palōfesa Māhina (2008) mo Thaman (1992) na'á na pehē ai ko e potó 'oku kau ai 'a e pōto'i (*skills*) pea ko ia 'okú ma faka'amu ke 'ilo 'e he faiakó 'a e kehe 'o e 'ilo'i 'o e taliuí pea mei hono fakahoko 'o e taliuí 'aki 'a e pōto'i taliuí mo e potopoto'i taliuí. Ko e 'ilo 'o e taliuí ko e laau'ilo pē ki he founga 'e lava ke ngāue'aki 'e he faiakó

ka ke tā ha'ate siate taliui 'e lava leva ke te pōto'i ai 'i he taliui he 'e lava ai ke te 'ilo 'a e hu'unga mo e founa taliui 'oku teuteu ke te fakahokó. 'E malava pē foki ke 'ilo ki he taliui, kae 'ikai fakahoko. Ko ia ai 'oku totonu ke tō 'a e fakamamafa 'a e Faiako Ma'a Tongá 'i he fakahoko mo fai lelei'i 'o e taliui. 'Oku fakasino mai ia 'i he anga 'o 'ene 'ofá, fakafeangai mo 'ene fakahoko fatongia pe pōto'i faiakó 'a ia 'e tokoni heni 'a e siate taliui.

### **Siate taliui'**

Ko e fakakaukau 'o e *siate taliui* 'a e Faiako Ma'a Tongá 'oku hunuki ia 'i he ngāue ma'ongo'onga 'a Johansson-Fua (2008) ko hono kamata langa ha fale ako ke malu mo fakahinohino mei ai 'a e akó pea 'oku kumuni ia he faka'amu ke fakanaunau e faiakó 'aki 'a e founa totonu mo taau. 'Oku 'ikai ngata ai ka 'i he tu'unga 'o e fakalakalaka 'i he taukei 'a e faiakó 'e lava ai ke feliuliuaki 'a 'ene siate taliui mo fakafeangai fakatatau ki hono 'ātakaí. Neongo 'a e ngali 'e feliuliuaki 'a e founa ka 'e kei tu'uma'u pē 'a e ngaahi tuliki 'e tolu neu lave ki ai 'i 'olungá, 'a ia ko e fānau akó, Potungāue Akó mo e mātu'a tauhi fānau/ kolisi tutukú. 'Oku fokotu'u atu e siate taliui he *Tēpile 1* 'i laló ke hoko atu ai hono fakaau ke iiki 'a e 'ato ki he fale ako 'a Johansson-Fua (2008) 'o kamata'aki pē 'a e pola ko *Potopoto 'a niu muí*, pea toki fa'iteliha koe faiako 'i hono tā ha'o siate mei he sīpingá kapau ko e 'Otu pola pē *pōto'i faiako* koe. Ka ko e hā koaa 'a e siate? 'Io, ko e siate mo'onia 'a e loto 'oku fonu he 'ofá faiako he neongo te tau tā ha siate hangē ko eni 'oku hā atu 'i laló 'e hoko pē ia ko ha teuteu 'i he 'etau pepa palaní. Kapau leva 'e tongi 'a e siate mo'oniá ia hotau lotó 'e māfana pea mo'ui hotau konisēnisí ke fakahoko 'a e ngaahi ngāue 'oku totonu ke fakahokó.



# Tēpile 1: *Siate Taliui'*

‘ELEMĒNITI ‘E NIMA (5) ‘O E TALIUI’	SIATE TALIUI ‘O E POTOPOTO ‘A NIU MUI’		
	Fānau Ako’	Mātu’a Tauhi Fānau’/Kolisi Tutuku’	Potungāue Ako’/Puleako’
<p><b>1. Ko hai</b></p> <p>Ko hai ‘oku taliui ki ai ‘a e faiakó?</p>	<p>i. Ko eni ‘a e mahu’inga taha ke taliui ki ai ‘a e Faiako Ma’a Tongá pea ‘oku totonu ke ‘ilo’e he faiakó ‘a ‘ene fānaú mo honau ‘ulungāanga taautaha;</p> <p>ii. Founga faiako lelei taha ‘oku lava ke ako lelei ai ‘a e tamasi’i ako taki taha;</p> <p>iii. Ko ‘enau omi mei he kolo fē? Mo e fāmili fē?</p>	<p>i. ‘Ilo e hingoa e mātu’á mo ‘enau fiema’u ki he ‘enau fānaú;</p> <p>ii. ‘Ilo e fiema’u ‘a e kolisi tutukú fakalukufua</p>	<p>i. Taliui ki he Puleakó ‘aki ‘a e muimui pau ki he ‘ene ngaahi founga ngāué mo ‘ene me’a ‘oku fiema’ú;</p> <p>ii. Faka’apa’apa’i e Talēkita Akó, Ministā Akó pea muimui ki he ‘ena ngaahi fokotu’utu’u ngāué</p>
<p><b>2. Lao’</b></p> <p>Ko e hā e ngaahi tu’utu’uni faka-ngāue ke taliui ki aí?</p>	<p>i. ‘Oua na’a maumau’i e ngaahi lao sivilé;</p> <p>ii. Faiako’i ke kakato ‘a e silapá;</p> <p>iii. Muimui’i e palani ngāué</p>	<p>i. Talangofua ki he ngaahi tu’utu’uni ngāue ‘a e kautaha ‘a e mātu’á mo e kau faiakó (PTA);</p> <p>ii. Malu’i e ngaahi ngāue mo e me’a’ofa ‘a e kolisi tutukú ke tolonga ‘aki ha tu’utu’uni ngāue pea fai pau ki ai</p>	<p>i. Muimui’i mo talangofua ki he ngaahi tu’utu’uni ngāue ‘a e Potungāue Akó</p>

<p><b>3. Taimi'</b></p> <p>Tulifua ki he taimí</p>	<p>i. Vave ki he kalasi';</p> <p>ii. Maaka pē 'a'ahi e sivi 'o tufa he vave tahá;</p> <p>ii. Faiako'i e silapá 'i hono taimi totonú</p>	<p>i. Tufa e līpōtí 'i hono taimi totonu;</p> <p>ii. Fetu'utaki kei taimi ki he mātu'á ke fakahā kiate kinautolu ha palopalema kuo hoko ki he 'enau tamá;</p> <p>ii. Līpooti kei taimi ha maumau kuo hoko ki ha koloa pē me'a'ofa 'a ha kolisi tutuku</p>	<p>i. 'Ave e palaní ki he Pulé mo e Tokoní he taimi totonu;</p> <p>ii. Tulifua ke fakakakato e ngaahi silapá he taimi totonu;</p> <p>iii. Seti e sivi pea vakai' 'e he Tokoni Pulé 'i ha taimi fe'unga 'oku fiema'u aí;</p> <p>iv. 'Oua e lí'aki ta'e poaki</p>
<p><b>4. Faitu'utu'uni'</b></p> <p>Mahu'inga ke pōto'i he faitu'utu'uní</p>	<p>i. Fiema'u ke tatau e fai tu'utu'uni' ki he tamasi'i mo e ta'ahine kotoa pē</p>	<p>i. Fiema'u ke faka'ilo ki he mātu'á ha fa'ahinga tu'utu'uni pē 'oku felāve'i mo 'enau tamá</p>	<p>i. Fou he founa 'oku 'omi 'e he potungāué;</p> <p>ii. Ko e fai tu'utu'uni 'i loki ako' 'i ha palopalema pe me'a mahu'inga kuo pau ke fakamafai'i mai mei he Puleakó</p>
<p><b>5. Tautea'</b></p> <p>Tautea fe'unga 'o ka fai hano paa'usi'i 'o e akó</p>	<p>i. Fiema'u ke 'oua 'e tā e fānaú kae 'oange ha fa'ahinga ngāue mavahe ke tautea'i 'aki kinautolu peá ke lava foki ke nau ako mei ai</p>	<p>i. Ui e mātua tauhi fānaú pea fai ha talanoa ki he maumau lao kuo fakahokó</p>	<p>i. Fou he founa totonu 'a e potungāué pea aofangatuku 'e he Puleakó</p>

## Ngaahi 'elemēniti 'o e siate taliui'

'Oku nima 'a e ngaahi 'elēmeniti 'o e taliui, 'a ia ne feunu'aki eni mei he fakakaukau faka-Tonga pea mo faka-Uēsite na'e tohi'i 'e he ongo mataotao he tafa'aki 'o e laó ko Gupta pea mo van Asselt (2019). Ko e 'uluaki' ko *Ko hai?* 'A ia ko hono fiema'u ke 'ilo 'e he faiakó pē ko hai 'oku totonu ke taliui ki aí, hangē ko e mōtolo 'oku fokotu'u atu 'i he *Tēpile 1*, 'i 'olungá, kuo pau ke 'ilo 'oku totonu ke taliui e faiakó ki he fānau akó, puleakó mo e mātua tauhi fānaú. Ko hono ua', *Ko e hā* 'a e lao fakangāue 'oku totonu ke fai pau ki aí, hangē ko e ngaahi tu'utu'uni faka-potungāué, ngaahi tu'utu'uni faka'apiakó, ngaahi tu'utu'uni faka-faiako 'i loto 'i he potungāué, 'apiakó mo loki ako. Ko hono tolú, kuo pau foki ke tulitulifua ki he *Taimí*, taimi ngāué ke ma'u he pongipongí, taimi kalasí ke 'i ai kimu'a, taimi 'oku totonu ke toki tuku mai aí, pea mo e taimi totonu ke fakakakato ai 'a e ngaahi ngāué, pepa palaní, fa'u 'o e sivi, 'a'ahi 'o e sivi pea fakakakato mo e silapá 'i hono taimi totonu. Ko hono faá, ko e *Fai tu'utu'uní*, kuo pau ke 'ilo'i mo poto e faiakó 'i he fai tu'utu'uní, 'ilo e founga mo e halanga 'o e faitu'utu'uni ki ha me'a 'e fakahoko, 'ilo mo pōto'i faitu'utu'uni ke fe'unga mālīe mo e fānaú, pehē foki ki he kau ngāue 'oku 'i hono malumalú. Ko e faka'osí leva, ko e *Tuateá*, kuo pau ke 'ilo mo poto e faiakó 'i hono hilifaki 'o ha tautea fe'unga mālīe, 'ilo ki he founga kuo tali 'e he potungāué ke fai'aki a e tauteá pea tali kapau kuo fai ha tautea ki he fakahoko fatongia 'oku fai. 'A ia ko e kotoa ia 'o e ngaahi 'elemēniti lalahi 'e nima ke tā 'aki ha siate taliui 'e hoa mālīe pea malava ke fakakakato 'a e fatongia 'o e faiakó.

'I he hili hono tā e siate folau 'a e faiakó 'e lava leva ke 'ilo mei ai 'e he faiakó 'a e ngaahi ngāue kuo pau ke fakakakato mo fakahoko lolotonga 'o e ta'u ngāué. 'E lava heni ke ngāue'aki 'e he potungāué pe ko e puleakó 'a e founga ni ko ha me'a ngāue ke fakapapau'i 'oku 'ilo 'e he faiakó 'a e hu'unga 'o e taliui. Ko hono

fakahoko ‘o e taliuí kuo‘osi fakanaunau‘i ki ai e faiako ma’a Tongá ia mei he Kolisi Ako Faka-faiakó ke ne lava ‘o fakahoko lelei hono ngafa faka-faiakó pea kanoni‘aki e ngaahi tefito‘i tui mo e akonaki ‘oku fakakoloa‘aki ia ‘e hono fāmílí, siasí mo e fonuá. ‘I he ‘ene peheé ‘oku taau leva ke ‘i ai ha fa‘ahinga me’a ke tokoni ki hono sivisi‘i ‘a e ‘ilo ki he taliuí pē ‘oku fenāpasi mo e fakahoko lelei‘i ‘o e fatongia pea kapau kuo fenāpasi pea tā kuo pōto‘i e faiakó ‘i he taliui kakató pea kapau ‘e hokohoko atu ‘e he faiakó hono fai lelei‘i e fatongia faka-faiakó ki he fānaú, tauhi fānaú mo e potungāué pea tā kuo taau ke fakalea ia ko e potopoto‘i ‘i he taliui kakató ‘a ia ‘oku fakaikiiki atu ‘i he *Tēpile 2* ‘i laló.

**Tēpile 2: *Fakatu‘utu‘unga ‘o e pōto‘i taliui***

‘Ilo e Taliui	Fai lelei‘i e Taliui‘	Pōto‘i Taliui	Taukei Taliui‘
<b>Hu‘unga’</b>	Loto‘i taliui	Potopoto ‘a niu mui	Pola ko pōto‘i faiakó
<b>Tā siate taliui‘</b>	Ngaahi ‘ilo ‘a e faiakó ne ma‘u mei he ‘ene fekumi mo e ako na’e faí	Lí ki he lula fuá pea ma‘u ‘a e olá pea fakahoa ki he siate na’e taá pē ‘oku ‘i ai ha me’a ke toe fakalelei‘i	Kuo a’usia ‘e he faiakó ‘a e ngaahi taukei tupu mei he ‘ene maheni ‘i he ngāue‘ ‘i ha ngaahi ta‘u
	Ngaahi tokoni ‘a e puleakó ki hono fakalele ha ngaahi talanoa fakaako fekau‘aki mo e foungá	‘Otu pola’  (Johansson-Fua, 2008)	(Johansson-Fua, 2008)
	Ngaahi tefito‘i tui ‘a e faiakó ne ohi mei hono kāingá, fonuá mo e lotú		

'I he *Tēpile* 2, 'i 'olungá, 'oku faka'auliliki ai 'a e fakatu'utu'unga 'o e taliuí mei hema ki mata'u ke malava 'a e faiakó fakafo'ituitui 'o muiaki pea toe hunuaki ke ma'u 'a e taukei 'i he taliui-māfaná (Paea, 2015). Ko e 'uluakí, kuo pau ke laau'ilo e faiakó ki he hu'unga mo e 'uhinga 'o e taliuí pea 'e tokoni lahi 'aupito 'a hono tā ha'a' ne siate taliui ke hoko ko ha kāpasa ki he 'ene ngāué. 'I he kōlomu hono uá, 'a ia ko hono fai lelei'i 'o e taliuí kuo pau ke ngāue'aki 'e he faiakó 'ene ngaahi koloa 'ilo kuo ma'u mei he 'ene okooko faka'atamaí pea pehē ki he ngaahi 'ulungāanga lelei 'okú ne ma'u mei hono fāmili, siasí mo e kāingá pea fakanauanau'aki 'a e loto'i taliuí ('ofa) ke malava ke fai lelei'i 'a e fatongiá. Ko hono tolú, ko e pōto'i taliuí 'a ia ko e taimi eni kuo kamata ai ke ma'u 'e he faiakó 'a e taukei fe'unga 'i he 'iló mo e fai lelei'i 'o e taliuí pea malava ke fua tautau pea 'ilo kuo 'i ai 'a e lalaka ki mu'a 'i he 'ene fakahoko fatongiá. Ko e fakamuimuí, ko e kōlomu 'o e taukei taliuí 'a ia ko e polo'uto eni 'a hono fai 'o e taliuí 'i ha ngaahi ta'u lahi 'o e fakahoko fatongiá, 'i he 'uho'uha mo e la'ala'a, pea mo e faingatāmaki mo e faingamālie. Ko e taukei taliuí ko e a'ua'u ia 'a e fakahoko fatongiá mo 'ilo'ilo ki he taliui faka-faiakó pea maamangia ai foki mo e kau faiako kehé 'i he tonu mo e faivaola 'a e faiako taukei taliuí. 'Oku mahu'inga foki ke mahino ko e lahi 'o e ta'u ngāué 'oku 'ikai ko ha fu'u makatu'unga ia ki he taukei taliuí he 'oku 'i ai pē 'a e kau faiako kuo nau fuoloa he faiakó ka 'oku kei potopoto 'a niu mui pē 'a e fakahoko fatongiá mo kei makau. 'Oku makatu'unga e taukei taliuí ia mei he ngāue fai 'osikiavelenga, fakafeangai mā'oni'oni mo totonu mo e tauhi vā māfana mo haohaoa 'oku fai 'e he faiakó ki he 'ene fānau akó mo e ngaahi kupu fekaukau'aki 'o e akó.

### **Ko e taliui māfana mo mo'onia'**

'I he folofola 'o e Tohi Tapú 'oku lave ki he nāunau 'o e 'Otuá 'oku 'ikai hano kamata'anga pe ngata'anga ko KO AU, KO AU AI PĒ

(JW, 2018), ko e taha ia 'o e ngaahi huafa toputapu 'o Sihová. Ko e faka'ilonga eni 'o ha taliui 'oku lolotonga pea 'oku tu'uloa 'o 'ikai maua. 'Oku tangane 'a e talanoa 'o e 'Alo 'o e 'Otuá na'e tupu 'o tangata 'a Sīsū Kalaisi, 'i he 'Ene 'ofa 'aufuatō 'o foaki 'Ene mo'ui koe'uhí ko koe mo au. Na'e ongona 'a 'Ene kupu'i folofola ko eni, "*Tamai, kapau ko Ho finangaló ke fakalaka 'a e ipú ni meiate Au, pea fai pē Ho 'Ou finangalo*" (JW, 2018). Ko e kupu'i lea 'eni 'a e mo'unga'i faiako laulōtaha kuo mo'ui he fonuá. Ko e faiako 'eni na'á Ne taliui kakato kia Sihova ke hifo 'o tangata pea pekia ma'á e kakai kotoa pē 'o māmani.

'I he kamata'anga 'o e fuofua kau tangata Tongá 'oku talanoa 'a e tala tukufakaholó ki he fakatupú 'a ia na'e 'i ai 'a *Ko hai, Ko au mo Momo* (Collocott, 1924). Ko *Ko au* ko e taha ia 'o e toko tolu ne fakatupú pea ko e *ko au* ko e taliui ia 'a e Tongá 'oka 'oku ui ia 'e ha taha. 'A ia ko e fuofua Tonga ne fakatupu he lau 'a e tala tukufakaholó 'e lava ke tau pehē na'e fakahingoa'aki 'a e 'uluaki tangata Tongá 'a e taliui 'a ia ko hano fakahā 'a e 'ulutukua mo e faka'apa'apa ki he fakatupu 'o e mo'ui 'a e tangatá kuo fai ma'a Tongá. Na'e folofola 'a e La'ā kuo Unga Fonuá, 'a e Kuini 'Ofeina 'o Tonga, Kuini Sālote Tupou III, ko e faa'i kavei koula 'o e mo'ui 'a e Tongá 'oku kau ki ai 'a e *tauhi vaha'a ngatae (tauhi vā)*, *loto tō, mamahi'i me'a* mo e *faka'apa'apa* pea 'oku 'ulifohe ai 'a 'ofa, 'a e 'Otuá he ko 'Ofa ia. 'Oku ngāue lahi 'aki 'a e faa'i kavei koulá 'i ha fa'ahinga talanoa pē 'oku fekau'aki mo e 'ulungāanga faka-Tongá 'o 'ilo'i ai kitautolu ko e Tonga, mei he 'Otumotu Anga'ofá. 'I he langi mama'o ko eni 'a e Ta'ahine Kuini 'i he faa'i kavei koulá kapau tetau nofo hifo ke vavanga'i pē ko 'ene tupu mei fē pea ngali tetau aafe ke fakapunake he ko 'ene maa'imoá ia 'a e heliakí. 'Oku mahino ko e kavei koulá 'e ngāue'aki ia ki hono ngāue'i, to'o'aki, ala'aki, fua'aki, fā'aki, 'efi'aki 'a e fekau koula' 'a 'Ofa. 'I he Mātiu 22:36-38 'oku 'i ai 'a e fekau koula'. '*Uluakí, kuo pau ke tau 'ofa kia Sihova, pea ua', kuo pau ke tau 'ofa ki hotau kaunga'api*'. Ko e

faiakó ko e 'ofa ki he 'Otuá 'aki 'a e kotoa 'o e lotó koe'uhí ko ia 'okú ne fai 'a e ui faka-faiakó pea mo e 'ofa ki ho kaungā'apí hangē ko e fānaú, mo e ngaahi kupu fekau'aki 'o e akó. I he 'ene pehee' tā ko e faiakó ko e 'ofa pea ko e fatongia ia 'oku koula pea tā kuo pau ke tau ala'aki 'a 'ofa ki he kavei 'oku koula; 'a *faka'apa'apa, mamahi'i me'a, loto tō* mo e *tauhi vā*. Kapau 'e mole 'a e 'ofá mei he faa'i kavei koulá tā 'oku 'ikai ko ha taliui ia 'oku kau he laú. 'I he 'ene pehee' 'oku mahu'inga leva ke ngāue'i 'a e uí pea fai ha laau'ilo ki he hu'unga totonu 'o e taliuí kae ta'imālie ai e sino, laumālie, loto mo e 'atamai.

Ko ia ai, tupu mei a Sīsū Kalaisi ko e faiako lahi taha, laulōtaha mo mo'oniá kuo maamangia ai 'a e fakakaukau fisifisimu'a 'o e taliuí 'o 'ikai ko ha hingoa pē, hangē ko e fanangá, mo e tala faka-Tongá ka ko e ngāue ke fakahoko ke tatau tofu pē mo 'Ene taliui ki he 'Ene Tamaí. Ko e taliuí ko e pōto'i ngāue 'oku taau ke tatala 'a hono ngaahi 'uhingá pea fakaola 'i he lotó, fakakaukau mo e ngāue 'a e nima 'o e Faiako Ma'a Tongá. Ko e pōto'i ngāue kuo pau ke 'uluaki fakaola'aki 'a hono tomu'a 'ave 'a e 'iló ki he lotó, mo e fakakaukau, peá ke 'asi he ngāué, kae toki 'ilonga 'a e pōto'i ngāué. Ko e loto'i taliui māfaná 'oku lālanga hono ngaahi 'uhingá mei hono fakasino 'o e faa'i kavei koulá 'o 'ikai ko ha kavei koula lau pē, pe ko ha kavei koula pē ke taku pē tala lākulaku kae kehe hono anga faí. Ko e loto'aki e taliuí 'oku 'ulifohe ai 'a e 'Otuá, 'a 'Ofa, pea 'okú ne faka'apa'apa'i 'a e me'a 'oku totonú. 'Oku 'ikai ke mamahi'i me'a noa'ia mo mole taimi ka 'oku mamahi'i 'a e me'a 'oku totonu ke fakahokó. 'Oku 'ikai ke tauhi vā fakahekeheke ka ko e tauhi 'a e vā 'oku totonú. 'Oku 'ikai ke loto tō ko ha faka'ilonga 'o ha fo'i, ka 'oku loto tō mo kīvoi 'i he me'a 'oku totonú. Pea 'oku 'ikai ke 'ofa kākā mo fakatu'utu'unga ka 'oku 'ofa'i 'a e me'a 'oku totonú.

## **Fakamā'opo'opo' mo toe hunuaki'**

Ko e poto 'i he taliuí 'oku 'ikai ko ha 'ilo pē ke tauhi, pē ko ha kaveinga pē ke fakakaukau ki ai pea tukunoa'i. Ka kuo pau ke ngāue'i fakataha e 'atamaí mo e lotó pea fakasino mai ke hoko ko ha 'ulungāanga tu'uma'u 'o e Faiako Ma'a Tongá ka e toki hoko 'o 'aonga. 'I he 'ene peheé 'oku taau ke vakai'i hifo fakafo'ituitui pē, pe 'okú te poto koā he taliuí, pē pōto'i taliuí? Pe 'oku taau ke tau mahu'inga'ia he fa'ahinga poto ko iá kapau ko e faiako kita ma'a Tonga?

Ko e fakakaukau 'o e toe hunuaki' 'oku fenāpasi mo e kaveingá ni he neongo 'ene māfana 'a ho'o faifatongiá Faiako Ma'a Tonga, ka 'e 'i ai pē taimi 'e toe fiema'u ai ke hunuaki pē ke fakaola ke toe mālohi mai pē mālohi ange 'o fakatatau ki he ngaahi ta'au 'o taimí mo e fakalakalaka faka-faiako 'oku lolotonga hoko 'i Tonga mo māmaní foki. Ko ia ai 'i he 'osi hono tā 'a e siate taliui 'i 'olungá 'okú ma faka'amu ke hiki'i 'a e tu'unga 'oku 'i ai 'a e mahino ki he taliuí ke tālāngá'i ha ngaahi 'ilo fo'ou 'oku vāofi mo e lotó mo e ngaahi makatuliki 'o e nofo 'a kāinga 'a e Tongá. Ko ia 'oku tuku atu 'a e fakakaukau ni mo e fo'i lea ko e *faka'apa'apa'i* ke na ō fakataha mo e fo'i lea *taliuí* ke ongo ki he lotó mo e tūkunga 'o e fakakaukau 'a e faiako Tongá.

Ko e taliui 'o e lotó ki he 'Otua mo e maa'imoa 'a ē na'e fakahoko 'e he faiako laulótaha 'i māmani fulipē, 'a Sisū Kalaisi, 'e ofioifi atu ki ai 'etau feingá kau faiako kapau te tau 'uluaki 'ilo e hu'ungá mo e founjá pea 'e mahu'inga mālie leva hota fatongiá pe ko 'e ta kamata mei fē? Pea ko 'e ta laka atu ki fē? Faiako Ma'a Tonga, fakatauange ke tokoni mai 'a Sihova ke tatala 'a e pulonga 'o e ta'efietaliuí kae 'ai 'a e lotó'i taliuí mo e taliui-māfaná 'i he vā 'o e faiakó, fānau akó, ngaahi mātu'á mo e Potungāue Akó 'i hono faka'apa'apa'i 'o e me'a 'oku totonu mo lelei koe'uhí ko e hako tupu 'o e fonuá.



Ko e fakakaukau ē 'o e taliu' kuo fofoa'i mo fatu 'i he talanoa tohí ni ka 'oku tuku atu 'a e fakama'ufatu ki 'amui ange, ko ia ai 'oku tu'u fe'unu pē ke toe lālanga'i pea 'oku kei taimi pē ke toe hunuaki ke ma'u 'a e māfana mo e mālīe 'o e ngāue faka-faiako na'e poletaki ki ai 'a Toketā Manu'atú (2002 & 2021). 'E tali mo'oni 'e he lotó 'a e fatongiá mo e ngāue faka-faiakó pea hoko leva 'a e ngaahi loto ko iá ko e kau *Faiako Taliui-Māfana Ma'a Tonga* mo māmani kātoa.

'Okú ma faka'apa'apa mo tu'a 'ofa atu.

### **Puipuitu'a 'o e ongo fatu tohí**

*Ko 'Iki Mafi Uelē 'oku lolotonga ako ki hono toketā filōsefa' 'i he mala'e 'o e Tauhi Tohí pea moe Finance 'i he 'Univēsiti 'o 'Otako', Tanītini, Nu'usila. Na'e ako pē 'i Tonga 'i he GPS Fakakakai, pea pehe ki he Kolisi Tongá 'o hoko ai koe kāpiteni 'o e 2001 pea hoko atu ki Fisi, 'Aositelēlia, mo Nu'usila. Na'e ngāue faka-faiko he ngaahi ta'u lahi 'i Tonga, Fisi pea mo Tokelau. Ko 'ene lele mai' mei he Houmatetefa', Fakakakai, Kauvai-Ha'anó, Ha'apai Veu.*

*Ko Telēsia Vikatōlia Puafisi Kalāvitē 'oku lolotonga faiako 'i he 'Univēsiti 'o 'Otakó, Tanītini, Nu'usila. Ko e Toketā Filosefa eni 'i he mala'e 'o e Akó. Na'e ako pē 'i Tonga, pea hoko atu ki Fisi 'o toki faka'osi ki Nu'usila. Na'e ngāue faka-faiako 'i he ngaahi ta'u lahi 'i Tonga, Fisi, 'Aositēlelia pea mo Nu'usila. Ko 'ene lele mai mei he Vaikāsila, Nukuleka; Pakimoeto'i, Lapaha; Fungafāite, Talafo'ou, Tongatapu; pea mo e Hala Liviela, Neiafutahi, Vava'u lahi.*

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# The History of Mathematics: An Instructional Element for Enhancing Mathematics Instruction at the Secondary Level

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## Key Ideas:

- ♣ *The Babylonian Sexagesimal Number System;*
- ♣ *The Egyptian Problems on the Rhind Papyrus;*
- ♣ *Greek Geometry and the Deductive Method; and*
- ♣ *Euclidean Geometry in the early days of Tupou College*

## Abstract

The History of Mathematics is a story of human endeavour that is full of astonishing discoveries with watertight proofs and shifty problems that have baffled the best minds of the world. It is also a story of people who fight losing battles like the *circle-squarers* who have been assaulting a fortification which is indestructible as the firmament of the Heavens.

Ever since the dawn of civilization, Mathematicians have engaged themselves in a concerted effort to make sense of their physical surroundings. Striving for accuracy and perfection in their methods were considered important activities. Their successes and failures have been reverberating throughout the ages.

This paper seeks to demonstrate that the history of Mathematics is an appropriate pedagogy in enhancing mathematics instruction. The student's interest in learning mathematics may be increased if historical anecdotes are infused with solutions of problems and the cold logic of geometrical interpretation.

## **Keywords**

*Sexagesimal Numbers, Deductive Reasoning, Euclidean Geometry*

## **Introduction**

*I am sure that no subject loses more than Mathematics by any attempt  
to dissociate it from its history*  
– (J W. L Glashier)

The best of all human thought and letters constitutes what we call '*the culture of the human race*' – a major part of world civilization. Most historians refer to the history of the exact sciences as a valuable contribution to the history of world civilization and a reliable record of intellectual progress. The history of mathematics is a lens through which the philosophic eye looks into past ages and traces the line of intellectual development (Cajori, 2010).

This paper sets out to demonstrate that the history of mathematics is an important instructional element in enhancing secondary school mathematics instruction. Today, mathematics is still an essential prerequisite for preparing young generations to give reasons numerically in any subject under study, but its history teaches how one comes to grips with mathematical reality which is essentially about solving a problem. We believe that most historical mathematical problems are interesting in the

sense that they are *realistic, relevant, and solvable*. The strategy is to take the current secondary level mathematics curriculum and infuse it with historical anecdotes where appropriate. The following examples illustrate the above strategy and claim:

***Example 1: The Babylonian Sexagesimal System or base 60 number system***

**Reading the clock**

When we read the clock, we do so in the Babylonian way of reading numbers in the base 60 number system. If the time taken for a journey is 3 hours 24 minutes and 51 seconds, we write it as a *sexagesimal number* 3; 24, 51. The semicolon is used to separate the whole number part (which is 3) from its fractional part (24, 51) and can be converted to its decimal equivalent by working out:

$$\begin{aligned} 3; 24, 51 &= 3 \cdot 60^0 + 24 \cdot 60^{-1} + 51 \cdot 60^{-2} \\ &= 3 + 24/60 + 51/60^2 \\ &= 3 + 0.4 + 0.01417 \\ &= 3.41 \end{aligned}$$

We then say the journey takes approximately 3.41 hours.

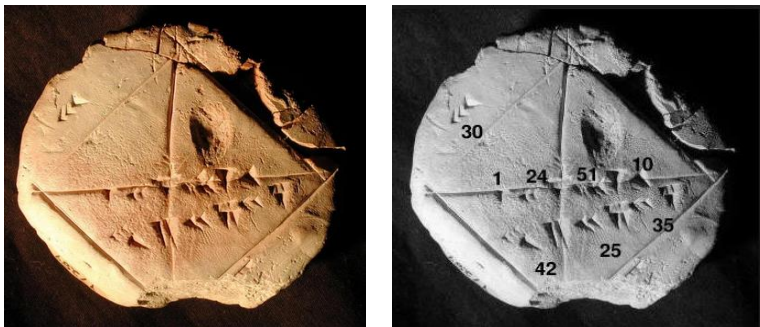
This is the arithmetic that we teach in the classroom today, but the process of discovery of this has been almost forgotten. If the time now is 3; 24, 51 we do not read it using the decimal system saying 0.41 hrs after 3; we read it as 24 minutes and 51 seconds after 3. In other words, we are still reading time in the Babylonian way. This Babylonian idea (sexagesimal numbers) has claimed a permanent position in world history evidenced by the fact that

we still read time in the same way that the Babylonian primary school students did about 4,000 years ago.

### Numbers on Clay Tablet No. YBC 7289

The following figure shows wedge-shaped marks on the clay tablet (left hand side), known as a cuneiform script. These are translated as numbers (right hand side) showing measurements related to a square drawn on clay.

**Figure 1.** Babylonian Clay tablet no. YBC 7289: [c.1800 – 1600 BC] Yale University Library



The clay tablet above shows numbers in sexagesimal form. The number 30 on the left upper corner is the length of the side of the square. The numbers in the middle in *sexagesimal* form is 1; 24, 51, 10 which when converted to its decimal form, becomes:

$$\begin{aligned}
 1; 24, 51, 10 &= 1 \cdot 60^0 + 24 \cdot 60^{-1} + 51 \cdot 60^{-2} + 10 \cdot 60^{-3} \\
 &= 1 + 24/60 + 51/60^2 + 10/60^3 \\
 &= 1 + 0.4 + 0.01416667 + 0.00004630 \\
 &= 1.41421297 = \sqrt{2}. \text{ (Length of the diagonal of a} \\
 &\text{unit square)}
 \end{aligned}$$



When compared to the value given by the calculator today, it is correct up to 5 decimal places. Similarly, the number sequence at the bottom right corner of the tablet is 42; 25, 35. When converted to decimal form, it becomes:

$$\begin{aligned}
 42; 25, 35 &= 42 \cdot 60^0 + 25 \cdot 60^{-1} + 35 \cdot 60^{-2} \\
 &= 42 + 25/60 + 35/60^2 \\
 &= 42 + 0.41667 + 0.00972 \\
 &= 42.42639 \\
 &= 30\sqrt{2} \text{ (length of the diagonal of a square whose side is 30)}
 \end{aligned}$$

YBC 7289 demonstrates how to find the diagonal of a square whose side length is 30. This same topic and procedure is still taught in secondary school mathematics classrooms today. A square whose side length is  $x$  always has a diagonal whose length is  $x \cdot \sqrt{2}$  which our students can verify using *Pythagoras' theorem*. If this example is presented in the classroom, our students not only learn about history, but are exposed to the idea that quantities can be represented in different number bases. The Babylonians opted for a number base of 60 (*sexagesimal*) and today, we choose a number base of 10 (decimal), while computer programmers prefer a number base of 2 (binary).

### **Possible interpretation of the origin of the sexagesimal system**

It is generally believed the decimal system originates from using our 10 fingers for counting, but because there are no body parts that could have suggested 60 as a base for counting, we need to look elsewhere and formulate hypotheses that can explain the origin of the base 60 number system. The German mathematician, Georg Cantor (1845-1918) proposed a theory that 360 was the number of days per year in the Babylonian calendar, giving rise to the 360 degrees per revolution in circular

measurements. The Babylonians believed the ratio of the circumference of a circle to its diameter is 3. This claim is further collaborated by the Bible, giving the ratio as  $\pi = 3$  (1 Kings 7:23). In other words, the circumference of the circle has a length equal to 3 diameters (or 6 radii). If 360 days are equally subdivided according to the number of radii in a circle's circumference (6), then we have each part as 60 days. This is a possible explanation for using 60 as a number base.

***Example 2: Rhind Papyrus problem no.50 (Egyptian Approximation of  $\pi$ )***

The *Rhind Mathematical Papyrus* is considered the best example of Egyptian mathematics. It is part of a papyrus scroll, dating to around 1650BC, which contains arithmetic and algebraic information. Importantly it contains the Egyptian approximation of  $\pi$ .

Today, one of the basic questions frequently asked in secondary school mathematics is: “Given a circle of diameter  $d$ , how many diameters equal the circumference of the circle?” The Babylonians gave a decisive answer that 3 diameters make up the circumference of the circle i.e.,  $C = 3d$  and rearranging this simple equation we get the ratio:  $C/d = 3$ .

However, this figure is less than the true value. The search for a better approximation for this ratio, popularized by the Greek symbol  $\pi$  became one of the enduring challenges in the history of mathematics even up to the present, modern computers have calculated  $\pi$  up to billions of digits.

Problem 50 of the *Rhind Papyrus* proposes a method for finding the area of a circle without any explicit explanation as to why

such a method is valid. The method of solution gives no connection as to the relationship between the diameter and the circumference. We can use this problem and work backward to find out the value the Egyptians used to approximate  $\pi$  together with the familiar formula for the area of a circle. Problem no.50 of the *Rhind Papyrus* is rephrased below.

Problem: A circular field has diameter 9, what is the area?

Method and solution (as outlined by the scribe Ahmes):

Remove a ninth of the diameter and construct a square on the remainder. This square will have the same area as the circle whose diameter is 9. A ninth of the diameter is 1. Removing 1 from 9, we get 8 and squaring 8 we get 64 which is the area of the circle whose diameter is 9.

$$i.e. \quad A = [9 - 1/9 \cdot 9]^2 = 8^2 = 64.$$

[The correct answer for the above problem is  $A = \pi(4.5)^2 = 63.6173$  but not 64]

Following the above procedure, let  $d$  be the diameter of a circle. Removing a ninth of  $d$  from  $d$  itself and squaring the remainder we get:

$$\begin{aligned} A &= [d - 1/9 \cdot d]^2 = (8/9 \cdot d)^2 \quad \text{where } d = 2r \\ &= (8/9 \cdot 2r)^2 \\ &= (16/9)^2 r^2 \\ i.e. \quad A &= 256/81 \cdot r^2 \quad \text{but } A = \pi r^2 \end{aligned}$$

$$\begin{aligned} \text{Therefore: } \pi r^2 &= 256/81 \cdot r^2 \quad \text{implying that } \pi = 256/81 \\ &= 3.16049 \quad (5 \text{ decimal places}) \end{aligned}$$

This reveals the value of  $\pi$  used by the Egyptians compared to the true value which is 3.14159 (5 decimal places)

After many centuries, the Greek mathematician, Archimedes of Syracuse, proposed the method known as the *Exhaustion Method* for determining the true value for  $\pi$ . It involved circumscribing a polygon outside the circle and inscribing a polygon inside the circle. The perimeters of both polygons serve as the upper and lower bound for  $\pi$  being the circumference of a circle whose diameter is one unit. Today, Archimedes' discovery appears in almost every secondary school's mathematics textbook as the formula for the circumference  $C$  of a circle:  $C = \pi \cdot d$  where  $d$  is the diameter and when  $d$  is one unit we get  $C = \pi$ . Replacing  $d$  by  $2r$  (where  $r$  is the radius) we get the other version:  $C = \pi \cdot (2r) = 2\pi r$  of the same formula. This has been regarded as a milestone in the history of mathematics and Archimedes' work on this problem can be regarded as the mathematical equivalent of inventing the wheel.

The long history of the search for the true value of  $\pi$  is an interesting story to be presented in the secondary school classroom. The Babylonians thought that  $\pi = 3$  and the Egyptians improved the approximation to the value  $\pi = 3.16049$ . The search was finally put to rest by Archimedes more than 2,000 years ago giving the world the present value as  $\pi = 3.14159$ .

### ***Example 3: Greek Geometry and Deductive Reasoning***

Plato (428 – 248 BC), the founder of the Academy, engraved at the entrance to his school the following; '*Let no one ignorant of geometry enter.*' Plato knew about the practical use of geometry especially by the Egyptians in surveying lands and its applications in major construction projects such as the

construction of pyramids and building of palaces, but he firmly believed that its importance lies not in its usefulness but elsewhere; *Geometry is knowledge of what always is; it draws the soul towards truth, and produces philosophical thought* (Ruelle, 2007). Here, Plato refers to geometry as not just a matter of opinion; it is a matter of knowing or discovering what is actually out there in nature. Geometry provides us with the chance to argue and at the same time anticipate that an indisputable conclusion can be reached. Indisputable in the sense that the conclusion arrived at (or what has been discovered) is something which was in nature or reality and will always be.

The procedure for staging an argument in geometry was long known to Plato's predecessors a few centuries before him. The Ionians, Thales of Miletus (620 – 546 BC) and Pythagoras of Samos (570 – 495 BC) were known to be among those who invented the *deductive method* in geometry, later perfected by Parmenides and Zeno of the Eleatics School. The following example demonstrates how such geometric procedures are carried out:

### **Thales: The right angle on the circumference of a circle**

History has it that Thales was one of the seven wise men of the ancient world. He travelled extensively throughout Asia Minor and Egypt and must have acquired the rudiments of geometry from the Egyptians. The Greeks were also very good in borrowing from foreigners what was of value and using them as the basis for developing better ideas. In Egypt, Thales was famous for measuring the height of the pyramid using the sun's rays and the pyramid's shadow. The use of shadows and logical deduction may be regarded as a geometric feat in those days showing the world how to indirectly measure long distances that cannot be reached or measured directly. Secondary school

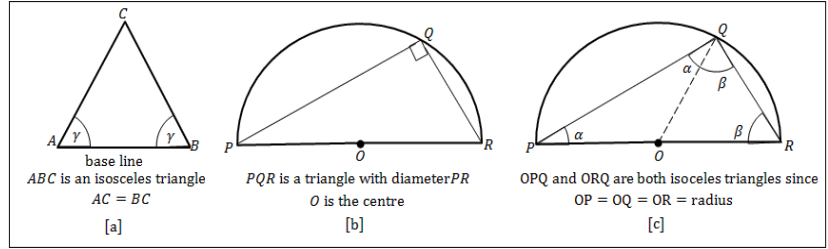
students of today use exactly the same method in measuring unknown sides of triangles better known as the method of similar triangles. Astronomers also perfected Thales’ method and use it in astrometry to measure cosmic distances.

The following theorem and its proof, attributed to Thales, is presented here to demonstrate how to argue in geometry. We believe that such a demonstration could be used by secondary school teachers in enhancing mathematical instructions.

*Thales’ Theorem:* If one inscribes a triangle in a semicircle (Figure 2 [b]) in which one of the sides of the triangle is the diameter, then the other two sides will always meet at right angle at any point  $Q$  on the circumference other than the points  $P$  and  $R$ , the end points of the diameter.

The proof of the above theorem is based on an idea well known to the Egyptians that the *two equal sides* of an isosceles triangle always forms equal angles  $\gamma$  with its base line  $AB$  (Figure 2 [a]).

**Figure 2:** Right angle on the circumference of a semicircle



### Proof

The proof of the above theorem demands a demonstration that the angle at point  $Q$  which is  $(\alpha + \beta)$  is exactly  $90^\circ$  (Figure 2[c]). This can be achieved by drawing another radius (dotted line)

from the centre  $O$  to the point  $Q$  on the circumference to create two isosceles triangles inside the semicircle (Figure 2[c]).

Triangle  $OPQ$  is isosceles since  $OP = OQ$  with base line  $PQ$ . Let  $\alpha$  be the angle at base line  $PQ$ . Triangle  $ORQ$  is isosceles since  $OQ = OR$  with base line  $RQ$ . Let  $\beta$  be the angle at base line  $RQ$ .

Since the interior angles of the triangle  $PQR$  must add up to  $180^\circ$  we must have:

$$\begin{aligned}\alpha + \alpha + \beta + \beta &= 180^\circ \text{ or } 2(\alpha + \beta) = 180^\circ \text{ implying } \alpha + \beta \\ &= \frac{180^\circ}{2} = 90^\circ.\end{aligned}$$

This proves that the angle  $\alpha + \beta$  at point  $Q$  on the circumference must be a right angle. This completes the proof.

The above demonstration of geometrical reasoning is suitable for a geometry class in secondary school as all the students need is a modicum of visual intelligence. The level of abstraction in this particular problem is not too advanced, but the story about Thales and his method of discovery adds the historical dimension which can be missed out by the teacher when teaching geometry. It is also important for the teacher to realize that almost all theorems in the current syllabus for secondary school circle geometry can be derived and proved using this single theorem.

The next example is a demonstration of the deductive method and how it is used to form an argument in other fields such as astronomy.

### **Is the earth spherical?**

Early Greek geometers were among those who alluded to a spherical earth. Pythagoras (6<sup>th</sup> Century), Parmenides and Empedocles (5<sup>th</sup> Century) were amongst those thinkers who

entertained the belief that the earth is spherical without knowing how such beliefs could be justified using the geometry and arithmetic that they invented. The sphericity of earth then, remained as just mere speculation corroborated by direct observations. Some of their observations are as follows: The mast of a boat coming towards land appears first before the hull; the stars visible at the horizon in the tropics slowly become higher in the sky as you travel in the northward direction; and the Greek reasoning that this was due to the curvature of the earth and since the surface of the earth is curved, its radius must be finite.

Aristotle (324 – 322 BC), one of the most widely learned scholar of all times, his death is usually taken to mark the end of the Hellenic Period in the history of Greek civilization. Being the *Father of Logic*, he gave a convincing indirect argument that the earth is round or sphere-like. He raised the following questions: *Is the earth round like a sphere? And if it is, how do we know it?*

Aristotle learned from physical evidence that *lunar* eclipses only occurred when the earth is in between the sun and the moon (Figure 3 positions B and C) with the moon approaching the shadow of the earth (Figure 3 position B) and the moon leaving the shadow of the earth (Figure 3 position C). This is not to be confused with *solar* eclipse which occurs when the moon is in between the earth and the sun. His argument like Thales uses the shadow of the earth on the moon to conclude that the earth is round. His argument is summarized as follows.

Premise 1:      Eclipses are caused by the moon entering the earth's shadow

Premise 2:      But the shadow of the earth on the moon during an eclipse is always a circular arc



Conclusion: In order for the earth's shadow on the moon to always be circular, the earth must be round or sphere-like

**Figure 3:** Lunar Eclipse of the Moon



Aristotle's argument demonstrates that it is quite inconceivable for a round object (like earth) to cast a shadow (on the moon) which is *not* circular. Interestingly, Aristotle's argument is indirect since the sphericity of the earth can be determined not by observing earth but by looking at the moon. From then on, the Greeks firmly believed that the earth is round like a sphere without knowing how big it was. Many attempts were made to give a rough estimation of the size of our planet but none of them came close to the exact value. It was left for Eratosthenes of Cyrene (276 – 194 BC) who with an ingenious contrivance, determined the circumference of the earth using trigonometry and geometry that we are teaching in high school today. His method, similar to Aristotle, was indirect in the sense that he determined the circumference of the earth by looking at the sun.

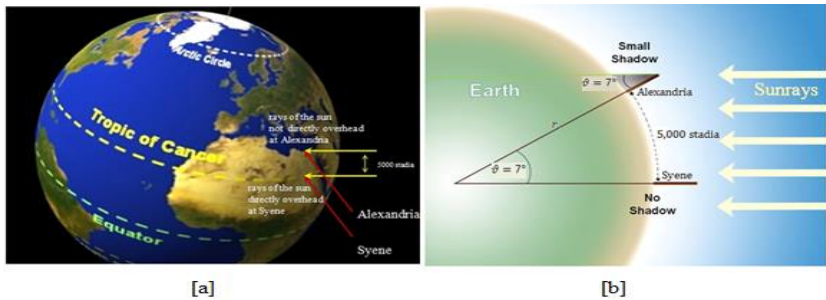
### **Eratosthenes: How big is Planet Earth?**

Eratosthenes was a polymath; he excelled at nearly all things intellectual. His nickname was *Beta* (second letter of the Greek alphabet) referring to his intellectual ability as he was not the best in any one field but always came second in almost all fields of study. The geographer, Strabo (64 BC – 24 AD) refers to

Eratosphenes as '*a mathematician among geographers and a geographer among mathematicians*' (Eratosphenes, Strabo and the Geographer's Gaze, <http://www.jstor.org>). Amongst his many achievements were calculating the circumference of the earth, creating the first map of the world, inventing geography, creating the method for determining the prime numbers known as the '*Sieve of Eratosthenes*', explaining why the river Nile floods every year, and many others. He was also the director of the Library of Alexandria – the intellectual capital of the ancient world.

This is how he measured the size of the earth: Eratosthenes determined the circumference of the earth with remarkable accuracy by comparing the sun's positions at two different locations on the surface of the earth. He observed that in the city of Syene, Egypt (known today as Aswan) at noon during the summer solstice (21 June). A well would reflect the overhead sun which meant that any vertical post on the ground in Syene would cast no shadow. This is because Syene lies almost directly on the Tropic of Cancer which is where the sun reaches its zenith during northern summer. He also tried the same experiment in his home city, Alexandria and found that on the solstice, a vertical post on the ground would cast a small shadow and therefore, the sun was not directly overhead (Figure 4 [b]). Using a gnomon (which is a vertical stick) and its shadow on the ground, he was able to measure the deviation of the sun from the vertical at Alexandria to be  $\vartheta = 7^\circ$ . Using his knowledge of geometry, he was convinced that the angle at the centre of the earth must also be  $\vartheta = 7^\circ$  since it is an alternate angle with the sun's deviation from the vertical at Alexandria and therefore, must always be equal.

**Figure 4:** The sun's deviation from the vertical at Alexandria



He also learned from trade caravans and other sources that the distance between Syene and Alexandria was 5,000 stadia (740 km, 1 stadium = 148m). His argument runs as follows: If the earth is a big circle and the central angle is  $7^\circ$  out of  $360^\circ$ , the distance between Syene and Alexandria (5,000 stadia) is  $7/360$ -th of the earth's circumference  $C$ . In other words, the distance from Syene to Alexandria is just a small fraction of the earth's circumference and that fraction is precisely  $7/360$ . Expressing this as an equation, we get:

$$\begin{aligned} 7/360 \cdot C &= 5,000 \text{ and it follows that } C = 360/7 \cdot 5000 \\ &= 257,143 \text{ stadia (38,057km)} \end{aligned}$$

Today, we know that the earth is approximately spherical with a circumference of about 40,000 km. Eratosthenes' calculation is approximately 6% short of the true value and was the best estimate of the size of our planet for many years. It is said that Christopher Columbus, in his famous voyage around the world to India, did not choose Eratosthenes' approximation of the earth's circumference. Instead, he chose a much smaller number that suggested India was a country which is not very far to the west of his setting out point. As a result, he mistakenly thought that America was his expected destination India.

## **Euclid of Alexandria (325 – 265 BC) and Mathematics in Tonga during the 19<sup>th</sup> Century**

Euclid's masterpiece *The Elements* is an introductory mathematics textbook covering elementary mathematics in 3 areas: *Arithmetic*, *Synthetic Geometry* and *Algebra*. The Neo-Platonist philosopher, Proclus (412 – 485 AD) describes *The Elements* as bearing to the rest of mathematics the same sort of relation as that which the letters of the alphabet have in relation to language (Boyer, 1991). This was the world's mathematics textbook for almost all schools worldwide for more than 2,000 years. It finally found its way to Tonga in the South Pacific in the late 19<sup>th</sup> Century.

The older generations in Tonga talk about the early days of Tupou College founded by Rev. Dr James Egan Moulton who translated part, if not, the whole of *The Elements* into the Tongan language. He taught geometry and some of the proofs were carried out *by construction*. The subject's name in Tongan was '*Eukaliti* (Euclid) which we specifically refer to as the geometry of Euclid or doing geometry in the manner of Euclid. This is not to be confused with other geometries taught in secondary schools such as analytic geometry (or Cartesian geometry), spherical geometry and many others. A demonstration of how a geometric construction was carried out in the classroom by Rev. Dr Moulton and his students at Tupou College can be witnessed from the following account:

*The first class of his pupils and the second demonstrated respectively the eighth proposition of the Third Book of Euclid and the forty-seventh of the First.... The diagrams were drawn by David Tonga at their dictation, Mr. Moulton putting them on, not in regular rotation but calling upon first one and then another without regard to the order in which they stood before the blackboard. In each case the construction was completed without a flaw and the demonstration worked out in a manner that would have warmed the heart of Euclid himself, could he have been present in the flesh, and which would have given special delight to his well-known editor, Mr. R. Potts of Trinity College, Cambridge, whose book has found its way to these islands of the sea. In short, they did their work admirably, very much better than the vast majority of boys in my time could have done it, after passing through six or seven years' course of instruction in any one of our English public schools (J E. Moulton, 1921. pp. 79 – 80).*

The following quotation summarizes the reason why Euclidean geometry was required for every student and what was expected from a student after completing a course in mathematics:

*He has adopted the study of Euclid as, at once, a useful mental discipline and a test of intellectual capacity, not, however, insisting upon it as a test of universal application. All general rules have their exceptions, but he has found by actual experience what seems reasonable at first sight, that a native who can take in and follow out a process of pure reasoning such as a demonstration of Euclid's is generally capable of understanding and appreciating the facts of natural science (J E. Moulton, 1921. p. 77).*

The best students were those who passed from their first year up to their final year. They were placed in the upper class (final year) of Tupou College and were collectively known by the title, 'Kau Matematika' – the title itself is a Tonganization of the word *Mathematicians*.

It is interesting to see some general remarks about the intellectual capability of Tongans. They seemed to have been extraordinarily strong in mathematics and history and the core subjects of the Moultonian syllabus seeminlgy included a lot of mathematics: *Euclid* (geometry), *Algebra*, *Arithmetic* as can be seen in the following passage:

*The mental capacity of the Tongans is remarkably strong, as is generally admitted. It was soon discovered that they had a decided aptitude for mathematics and history. Their powers of memory were, by their customary training, remarkable.... The subjects for the examination next June are, Euclid (1st and 2nd books); Algebra (to simple equations); Arithmetic (to vulgar fractions and decimals); Mensuration (surfaces and solids); Histories of the ancient monarchies (Egypt, Assyria, Babylon), with outlines of the history of England and France; Religious knowledge (the Life of Christ, history of the Hebrew monarchy; and Evidences of Christianity); also papers on Geography, Grammar, Chemistry and Astronomy (J. E. Moulton, 1921, p. 50).*

We are often puzzled with the fact that two important topics in secondary school mathematics were absent from the Moultonian mathematics syllabus – *Statistics* and *Calculus*. One of the open questions raised by this paper for future researchers in secondary school mathematics is to find out why such elementary topics were not included in the Moultonian syllabus.

Finally, the name of the subject '*Eukaliti* (Euclid) is no longer used in the classroom today but is replaced by the term *Siomita* (geometry) referring to all geometries taught in secondary schools. Even though '*Eukaliti* is no longer an item of mathematical jargon as it used to be in the early days of Tupou College, it is well preserved for posterity in poetry as in the first line of one of the verses of a popular song:

*Ne u nofo hifo 'o 'Eukaliti,  
Tā ko ho'o 'ofa' na na'e lahi si'ono viki,  
Pea toki tala 'e he konisenisi,  
Tā ko ho'o 'ofa' na ta'ahine 'oku si'isi'i*

## Conclusion

The examples presented in this short paper show that, to fully understand a problem, one must be acquainted with the process of its discovery, which can be achieved by studying the history of mathematical endeavour. Teaching from a historical perspective and involving the learner in the process of discovery can excite the learning process. The history of mathematics offers the following:

- It reminds us of the problems that we have solved pointing to what we have not solved;
- It discourages the researcher from attacking problems using the same technique that was once used and led to failure;
- It excites student interest in mathematics if the solutions to problems are interspersed with historical anecdotes;
- When reading history, we witness true progress in mathematics and a record of continuous advancement of humanity to a higher level;
- A respect for the wisdom of the ancients, when one understands that there has been no significant correction to what was established many centuries ago. The Greeks developed the *deductive method* and it was so effective that no one has improved on it since; and
- When we read the history of Mathematics, we get the picture of a mounting structure, ever taller and broader, more beautiful and magnificent all based on a firm foundation (Asimov, Foreword in Boyer, 1991).

Mathematics should never be an isolated discipline, as it is an integral part of human civilization. When teaching from a historical perspective, we come to realize that it is a story of human endeavour. It is a social movement whose primary target, like any other discipline is understanding nature. The students on the other hand, come to realize how different disciplines (or departments of culture) are related and how they hang together in the same social context.



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## Enhancing ECE Teachers' Competencies in Tonga

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### Key Ideas:

- ♣ *The Teacher Core Competencies Observation tool offers opportunities for teachers to identify and enhance their level of performance in an ECE setting;*
- ♣ *Fostering positive relationships with children is an important indicator of quality interactions within the ECE context; and*
- ♣ *Small working groups is an efficient method in engaging children in cooperative learning*

### Abstract

Tonga's Early Childhood Education (ECE) curriculum supports a play-based, child-centered approach towards teaching and learning. The performance assessment of ECE teachers using the *Teachers' Core Competencies Observation* tool highlighted factors that need strengthening in order to enhance teachers' core competencies when teaching. This paper discusses some of these factors, including the interactive teacher-child relationship and its link to an enabling environment, strategies for bridging the gap between planning and implementing, and promoting awareness of the importance of transitions and the role that an enabling, print-rich environment plays on learning. The uniqueness of ECE warrants teachers to be more skillful in

ensuring play areas and activities must promote learning and that this learning is made tangible.

## **1. Introduction**

Students' access to Early Childhood Education (ECE) in Tonga in 2019 was thirty percent. In response to this low access, Tonga's Ministry of Education and Training (MET) established its first ECE classroom in 2019 in order to improve access into ECE centres. MET now has 42 ECE classrooms with access raised to forty eight percent. With the increased numbers of children participating in ECE, it is crucial to ensure that with access comes quality. Teachers, being perhaps the most important resource inside any classroom should be knowledgeable and competent in their role in ensuring positive development and learning, during the delicate foundational years of these children's learning development. In determining the performance levels of ECE teachers, MET developed the *Teachers Core Competencies Observation* (TCCO) tool.

The objective of this study was to identify ECE teachers' performances using the TCCO tool. Shulman's theory on '*model of teacher knowledge*' provided guidance on types of teacher knowledge in relation to teachers' competencies. The results brought forward underscored factors needing further focus on the quality of interactions and teachers practicing positive guidance. Small group work and providing a print-rich environment were found to be unpopular with teachers. There also seemed to be lack of understanding of the dynamics of transition. The limitations of this study illustrate areas for further study.

## 2. Methodology

The objective of the study was to assess the level of performance for ECE teachers working in Tonga’s government preschools.

### 2.1 Sampling

The participants consisted of government ECE teachers from the islands of Tongatapu, Vava’u, Ha’apai and ‘Eua (refer to Table 1), currently employed by the MET. There were no ECE teachers for the two Niuas (Niua Fo’ou and Niua Toputapu) as the government has not yet established an ECE classroom in these islands.

MET had only just established its first ECE classroom in 2019. From 2019 to end of 2021, MET has now established 42 ECE classrooms. In its effort to achieve quality ECE, and knowing that teachers are significant resources for the delivery of the ECE curriculum, MET chose to focus on ensuring these teachers are providing quality education. A logical starting point therefore was to identify a baseline on teachers’ performance.

Island districts	Number of government teachers
Tongatapu	21
Vava’u	7
Ha’apai	4
‘Eua	1
<b>TOTAL</b>	<b>33</b>

Table 1. Participants’ location and numbers

The sampling size was important because it determines the extent to which the information gathered represents generalization (i.e., causation). Onwuegbuzie and Collins (2007, p.287) states that in order to obtain insights into a phenomenon,

individuals or events, the researcher purposefully selects participants that maximizes the understanding of the underlying phenomenon. With purposive sampling being employed in the study, participants were considered using a sampling technique linked to being 'information rich'. Hence, these participants were selected based on the premise that they were 'information rich' from both their pre-service training and current experiences as ECE teachers working in Tonga's government pre-schools.

## **2.2 Data Collection**

### **a) ECE Teacher Core Competencies Observation Tool**

Data were collected using an observation tool which was developed to objectively collect and document core competencies. A core working group, comprising of Ministry of Education and Training ECE Unit staff, ECE representatives of other education systems, ECE stakeholders, international consultants and high-level officers of MET from relevant divisions developed this tool. The *ECE Teacher Core Competencies Observation* (TCCO) tool was developed in alignment with the reviewed ECE curriculum and ECE teachers' guide. The TCCO tool is a bilingual document of both English and Tongan. This article will refer to the English version. Currently, there is no available tool to be readily used for measuring ECE teachers' competencies in Tonga. Other internationally available tools lacked context relevancy.

The TCCO tool consists of 45 core teaching skills (items) expected to be demonstrated by teachers inside their classrooms. These skills were measured using a Likert scale with 'yes, often' as the highest score and 'not observed' being the lowest score. The overall score is then converted into percentages using a prescribed formula, as outlined in Table 2. The TCCO tool was

introduced to ninety-nine percent of ECE teachers throughout Tonga, during training sessions conducted in the islands of Tongatapu, Vava'u, Ha'apai and 'Eua. Although the trainings on core competencies were conducted with both government and non-government ECE teachers, the scope of the study focused only on the government ECE teachers of Tongatapu, Vava'u, Ha'apai and 'Eua.

The nature of the TCCO tool warranted the use of a mixed methods approach. The study collected quantitative data, e.g. when skills are checked, tallied and scored. However, with each skill marked as either '*yes, often*', '*sometimes*' or '*not observed*', the observer must provide evidence to support his/her scoring in the Likert scale, of the teacher's performance in accordance with the observations. These evidences may be tangible such as teachers' planner book, learning environment set-up or the children's collected work. Additional evidence was obtained through semi-structured interviews. Observers participated together with the ECE teachers in a training on the *Teachers Guide to Core Competencies* conducted by staff members of the MET ECE Unit. The observers also received another week-long training on contents and usage of the TCCO tool. A mock observation was carried out by the observers in order to ensure similar scoring throughout. However, due to limited funding, this mock observation could only be carried out in Tongatapu.

Directions to reach score:	Performance level of observed teacher skill		
	<i>'Yes, Often'</i>	<i>'Sometimes'</i>	<i>'Not observed'</i>
A. Tally up all check marks in each column.	_____ x 2 points	_____x 1 point	_____x 0 point
B. Multiply by the number points indicated underneath each column.	Column 1 Score =  _____	Column 2 Score =  _____	Column 3 score = 0
C. Add C 1 & 2 scores. That is the actual raw score.			
C1 score_____ +			
C2 score_____ =			
_____ (raw score)			
D. Divide the raw score by the possible score of 90 to get your percentage score.			
=_____ %			

Table 2. Formula for calculating observed skills

## b) Indigenous Research Methods

It is important to note, indigenous and indigeneity is not an identifier commonly used in Tonga. This means, the way Pacific researchers outside of Tonga ground *talanoa* as an indigenous research method carries a different yet specific tone linked to colonisation and their attempts to disrupt and decolonise Western research ('Otunuku, 2011). *Talanoa* in this paper is grounded in the indigenous fonua of Tonga, rendering a tone that reflects the interweaving of Tongan and western approaches to research through the conduct of *talanoa* engagement with Tongan people, by Tongan people, on Tongan land.

Pacific researchers have advocated the use of *talanoa* (an informal conversation) as an indigenous research method particularly when interviewing participants ('Otunuku, 2011; Vaoleti T. M., 2006; 2011). Vaoleti (2006) has expanded on this notion in more detail and according to him "*talanoa* removes the distance between researcher and participant" (p. 25). The idea is to achieve trust and warmth within this relationship allowing researchers to be an integral part of participants' experiences.

The *talanoa* format used by the observer with participants after the observations was *tataki talanoa* (Kaitapu, 2019), where the observer took the lead in guiding the teachers toward answering the questions. Churchward (1959) defines *tataki* as to lead, or guide. *Talanoa* was indeed important but instead of the observer heavily engaging in reciprocal dialogue (a common nature of *talanoa*), she played the role of an active listener. This approach concurs with Ary, Jacobs and Sorensen (2010) that the "interviewer must be able to listen, prompt when necessary, and encourage subjects to expand and elaborate on their recollections and experience" (p. 473). This also meant the observer being well versed with the ECE TCCO tool could probe for answers and



identify overlapping information in the participants' responses to avoid redundancy in questioning.

The observation of teachers took place at their respective school setting while the teacher carried out her normal typical school day learning activities with the children. The observation together with the *talanoa* dialogues were conducted with participants and took place over one day. This observation process is atypical to Fua's (2014) '*nofo*' process where the researcher 'resides' or is immersed in the school context. *Tataki talanoa* was used together with *nofo* to collect the required data. Fua (2014) advocates that when *talanoa* and *nofo* are used together, the observer/researcher is able to provide an in-depth analysis of the context based on understanding research participants' experiences, understanding of language, and cultural knowledge and values.

### 2.3 Data Analysis

The purpose and importance of a data analysis is to effectively organise data (Lichtman, 2006). In addition, the validity of the data should be able to inform ways forward, both in actions and decision making. The initial stage of data analysis was the collating of the observation data collected from the 33 participants. This was done by entering the teachers' scores and information collected by the observer using the observation tool into an excel sheet. In this exercise, a quantifiable account of the participants' responses was identified. Through the filtering function in Excel, the data was further reduced using categorization where average scores were calculated for each of the 45 items in the TCCO tool. Although Chenail (2012) describes the categorization of data as an analysis based on abstract themes, Excel was used to complement the sorting of data systematically. A thematic analysis was conducted after this

categorization to draw out items where teachers demonstrated either very low scores (weaknesses) or very high scores (strengths). (See section 4, discussion of findings).

The additional data collected through the interviews with the participants were transcribed and later coded using a mixture of descriptive and 'in vivo coding' through excel (Chenail, 2012). In relation to presenting some of the participants' perceptions, descriptive codes did a better job bringing out meanings than single unit in-vivo codes. Interpretations of data will be discussed later in the findings of this study.

### **3. Review of literature**

The empirical evidences that confirm educators play a fundamental role in providing high quality early childhood education are abundant (Anders & Rossbach, 2015; Lerhl, Kluczniok, & Rossbach, 2016)). In the review of research studies carried out by Bruns et al.'s (2021) on early childhood educators content knowledge, it highlighted that for the past decades researchers focused heavily on early childhood educators' professional competence as strategic actions toward improving quality in ECE settings. For ECE teachers, principals and other stakeholders, it is important to know and understand what professional competence means.

#### **3.1 Teacher knowledge**

Early childhood educator's professional competence, as defined by Gasteiger and Benz (2018) is a multidimensional construct that is based on professional knowledge relevant for early childhood teaching.

The expectations of teachers are that they are knowledgeable. Teacher knowledge is crucial, even more so for ECE teachers.

Kim (2015) confirms teachers of young learners need certain qualifications that teachers of adult learners may not need. Although there is scarcity of information on what constitutes ECE teacher knowledge, some studies have iterated teachers of young learners need to be familiar with the content and methodology of the general curriculum in addition to knowing how young children learn in general (Butler, 2015; Nikolov, 2009; Pinter, 2011). The characteristics that research identify as important in facilitating high-quality services and outcomes for teachers of ECE include: a solid understanding of child development and learning, the ability to understand children's perspectives, age-appropriate communication and practices, leadership and problem-solving skills, and development of targeted pedagogy or lesson plans (OECD, 2015). Teacher subjectivity is a new discourse within ECE training institutions. Matapo & Teisina (2021) advocates that within the ECE context, engagement is guided by indigenous ontologies and consequently teacher identity, ethics and values-based practice.

*Faiako Ma'a Tonga* is the "valued or ideal teacher(s) for Tonga", to teach for Tonga and promote learning through a commitment to the development of the Tongan people. Through *Faiako Ma'a Tonga*, teacher knowledge should be rooted in the Tongan way of being, values and culture (Tapa'atoutai-Teisina, McLachlan, & Williams, 2021). In the Tongan context, the *kāinga* (family-immediate and extended) has the responsibility to teach and guide young children. At an early age Tongan children are said to learn passively through careful observation and listening (Kaitapu, 2019).

We refer to Shulman's (1987) 'model of teacher knowledge' as a guide to understanding what teachers should know, hence be able to translate through their teaching. Shulman's model was

further developed by Grossman (1990) (as adapted and cited in Kim, 2015). Both researchers contributed significantly to the conceptualization and understanding of teacher knowledge. Shulman’s model has 7 categories of teacher knowledge which was later reduced to only four by Grossman (see Figure 1).

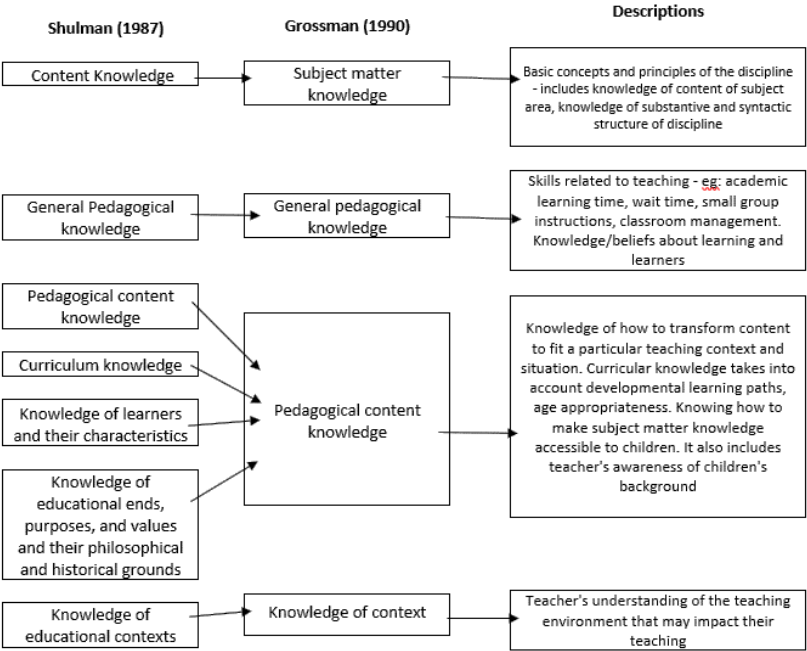


Figure 1. Comparison of Shulman and Grossman teacher knowledge model with meanings (Adapted from Kim, 2015, p. 171)

### 3.2 Perceptual differences between teachers’ domain-specific knowledge and pedagogical knowledge

According to Bruns et al. (2021), professional knowledge is differentiated into two parts – pedagogical knowledge and domain-specific knowledge. Pedagogical knowledge is related to the educator’s developmentally appropriate practices while the

latter focuses on the educator's knowledge related to different scientific domains taught in early childhood education such as language, emergent literacy, emergent mathematics and early science. Lerhl, Kluczniok and Rossbach (2016) state that the engaging actions of educators in activities rich in content is a fundamental influencing factor in ensuring children's domain-specific learning in early childhood.

Some researchers have argued that an early childhood educator's role is to merely be an equal partner in the child's play, exploring everyday phenomena and activities with the child. In this sense, educators do not necessarily need content knowledge but rather only need to foster an open-minded and exploratory attitude toward children's questions linked to their domain-specific learning (McInnes et al., 2011; Pyle & Danniels, 2017). In contrast, Gasteiger et al. (2019) and Anders and Rossbach (2015) argue that early childhood educators do need content knowledge in the domains relevant for early childhood teaching. The latter argument had also been advocated for decades by Siraj-Blatchford et al. (2002) stating in their report that they "found examples of practitioners whose knowledge and understanding of a particular curriculum area being addressed was inadequate and this led to missed opportunities or uncertain outcomes for children" (p. 67). In the Tongan context, *Faiako Ma'a Tonga* sees teacher quality as being closely linked to teachers professional growth. Tonga recognises that teacher quality is the most important factor in improving students' outcomes (Tapa'atoutai-Teisina, McLachlan, & Williams, 2021).

### **3.3 Measuring teacher performance**

In light of the different types of teacher knowledge, measuring teacher's performance can become a notoriously challenging task. Tonga's *Minimum Service Standards* for Schools (MSS)

focuses on four key areas perceived to be pivotal to producing overall quality in education – *teaching methods, teaching and management capacity, learning environment* and *students achievement*. The MSS aims to serve two purposes. First, to outline the minimum standards schools must achieve in the specified four key areas and how these will be measured. Second, to guide and inform the school's planning. The MSS tool evaluates performances from Class 1 to Form 2, but does not cater for Early Childhood Education. In the region, teacher professionalism is a priority area. In 2018, the *Heilala Quality Early Childhood Education Framework* was developed in alignment with the MSS in order to cater for ECE. The *Pacific Regional Education Framework* (PacREF) aims to strategically “understand teacher professional standards/competencies, teacher professional development and performance management systems” (PacREF 2018-2030, p. 11).

The measurement of quality in ECE programs is generally divided into two measures – structural and process quality (Bassock, Dee, & Latham, 2019). Structural quality measures are program-level inputs that are straightforward to quantify and regulate (e.g., teacher education and experience levels, class size, and staff-child ratios) and are hypothesized to facilitate high-quality learning experiences for young children. In contrast, process measures aim to capture more directly, through classroom visits, the quality of a child's experience in a classroom (e.g., the extent to which the classroom is stimulating, engaging, and positive). Burchinal (2018) says that it is challenging to measure quality in ECE settings in ways that are systematically and strongly related to children's learning gains (Burchinal, 2018). However, existing research suggests that measures of process quality are more consistent predictors of children's learning than are structural measures (Sabol et al., 2018).

### 3.4 Monitoring practices

In its 2015 *Starting Strong IV report*, the OECD classifies monitoring practices into two types based on the nature of the monitoring. External monitoring includes inspections/observations, parent surveys and peer review while internal monitoring covers the likes of self assessment and tests for staff. The most common tools used to measure ECE teachers' performances are typically found under the following two types – self assessment or evaluation by an observer(s). Some countries utilise self assessment only, such as *Teachers Strengths and Needs Assessment* (TSNA) used by the Phillipines Department of Education (Pa-alisbo, 2017). Others, such as the *United States' Quality Rating and Improvement Systems* (QRIS) and *Australia's National Quality Framework* (NQF) use both methods (Sabol et al., 2018; ACECQA, 2018). MET's Primary Schools sector monitors teachers performance through school visits. These school visits involve dialogues with Principals and teachers, together with checking their planning and teaching materials.

External monitoring, although new to the Pacific, is not uncommon. In Japan, staff quality in ECE is monitored by parents and other local stakeholders through external surveys. *The Children and Young People Act of the United Kingdom – Scotland* mandates local authorities to consult with representative populations of parents every two years on which patterns of provision for early learning and care best meet their needs (OECD, 2015).

## 4. Discussion of findings

It has been affirmed the quality of children's experiences in ECE centres affect their learning and development with repercussions for their present and future academic success (Burchinal et al.,

2010). The word competency can be understood as something we already have or might be aiming to gain (Hipkins, 2013). Assessing what teachers know and need to know to be effective is a crucial step in the process of developing an effective system that ensures quality education inside the early years classroom. The process during which teachers demonstrate multidimensional and complex professional competence usually reflects the interplay of their knowledge, skills, personality, attitudes and motivation. The findings of this study highlight participants' understanding of professional competence, at a level that alludes an offering of quality for our young children and their families.

The teachers' overall performance scores are illustrated in Figure 3 below. It can be seen that teachers for Tongatapu scored an average of 49.95, below the halfway (i.e., 50%) mark. The average scores by district islands do not differ remarkably although Vava'u and 'Eua scored above the halfway mark.



Teacher #	Island District	School	Term 1 (a)	Average per district
1	Tongatapu	Tokomololo	45	Average score for Tongatapu = <b>49.95</b>
2		Matahau	37	
3		Tu'aliku	69	
4		Longoteme	35	
5		Tatakamotonga	26	
6		Houma	77	
7		Popua	51	
8		Hofoa	51	
9		Malapo	81	
10		Kolonga	33	
11		Veitongo	32	
12		Ha'alalo	60	
13		Kahoua	42	
14		Navutoka	43	
15		Vaini	47	
16		Pea	50	
17		Fatai	61	
18		Fahefa	51	
19		Folaha	55	
20		Ha'asini	45	
21		Tatakamotonga	58	
22	Vava'u	Ha'alaufuli	67	Average score for Vava'u = <b>61.71</b>
23		Longomapu	67	
24		Leimatu'a	40	
25		Leimatu'a	76	
26		Holonga Vava'u	75	
27		Taoa	67	
28		Tu'anekeviale	40	
29	Ha'apai	Pangai	45	Average score for Ha'apai = <b>48.75</b>
30		Lotofoa	52	
31		Uiha	53	
32	Eua	Tongoleleka	45	
33		Houma, 'Eua	69	

Table 3. Teachers' performance results by island district

The observers for the outer islands were primary school officers. The results bring to mind that although observers were trained on the content and method of using the TCCO tool, it would have benefited the observer to have had some background on ECE in order to assess teachers' performances more accurately. Naturally, Tongatapu's alarming score raises concern especially when teachers in this location have better access to resources and professional support. A significant number of teachers scoring way below the halfway mark with the lowest being 26 percent. This indicates that teachers are applying less than half of the basic skills required of them in order to demonstrate they are competent teachers. To get a better understanding on weaknesses and strengths demonstrated by the teachers, their observation results were analysed item by item. The discussions that follow are based on factors identified through the data analysis as teachers' 'core weaknesses'.

### **A. Relationship as part of an enabling environment**

The physical and social environment of a classroom are factors that influence the teaching and learning process. The mechanics of the socio-cultural environment – teachers, supporting staff, children, parents and how each interact and communicate with each other, is a highly prioritised indicator of quality in education. Those involved in ECE have a role to ensure that all ECE environments are accessible and enabling. In the socio-cultural environment of the child, the efficiency in networking and interactions between each person will foster positive development for the child. *Tauhi vā* (establishing and maintaining relationships) is therefore, paramount (Kaitapu, 2019).

## 4.1 Quality of interaction

The quality of interactions with children in ECE centres is deemed to be one of the dimensions of quality in ECE. It is also said that this dimension is the best predictor of learning among children aged 4 years (Duval et al., 2020; Sabol et al., 2013). The *Classroom Assessment Scoring System* (CLASS) used by a number of Western countries focuses on three domains to measure this quality of interaction – emotional support, group organization and instructional support (Duval et al., 2020). These domains can be found in the TCCO tool of this study under core competency 3.1 *‘Interacts with children in small groups and individually to form positive relationships’* and 3.2 *‘Uses positive guidance strategies’*. The study found that *‘positive guidance’* was one of the domains where teachers scored, on average, less than fifty percent. Specific skills such as *‘gives children choices for play in areas’*, *‘handles transitions in ways that shows patience’* and *‘planning for small groups’* were *‘not observed’* for some of the teachers.

These results confirm that although ECE teachers are aware, through both pre-service and in-service training, of ECE curricula being play-based and child centered, practice still reflects a somewhat belief that learning can only happen when structured similarly to that seen in Primary classrooms. There are a number of context factors attributing to this issue, such as cultural norms of *‘teacher knows best’* hence should be the sole director and that early aged children are *‘kei vale’*, meaning they do not know anything – the renowned *‘blank slate’* (Pinker, 2002). Tzuo (2007) refers to this type of evidence as “tension between teacher and child control over the activities to be undertaken throughout the process of learning” (p. 34) and argues that children’s freedom in the classroom does not mean freedom from constraint but rather it means children have the

freedom to participate actively in the curriculum. This highlights that Tonga is not free from the worldwide discourse on power relationship between teachers and children. To understand the power struggles between teachers and students, the socio-cultural and socio-political connotations of teachers' practices therefore, can be understood through indigenous Pacific, specifically Tongan concepts and ideas linked to *vā*, *tauhi vā*, through *tataki talanoa*.

The results in the study reflect the challenges faced by teachers in identifying the balance between teacher control and children's freedom. The role of children's freedom in education has been extensively studied by Dewey (1998) and Montessori (1995) and although their learning theories are distinctively different, both support that children's freedom should be nurtured with different degrees of teacher guidance. *Tau'atāina*, as defined by Churchward (2015) means to "be at liberty...emancipated, independent" (p. 471). The practice of *fakatau'atāina* – to be liberated, emancipated, independent – is encapsulated in the collective responsibilities to others within the classroom, *kāinga*, and community.

## 4.2 Positive Guidance

The results identified eight competencies considered to be core weaknesses in teachers' performances, one of them being '*fostering positive relationships*'. Research has indicated that children do not act out to be disrespectful, but they are not equipped with the necessary or appropriate social and emotional skills. Research has also suggested that punishment or negative talk impacts a child's self-esteem, and positive guidance helps to build the child and his or her self-esteem up. This study found that only thirty-two percent of the teachers '*spoke to the children*

*with kindness*’ and a significant number of teachers were *‘not giving choices to children’*.

The participants of this study were trained on the *‘Learning through play the Heilala way: Teacher’s Quick Guide to Increasing Core Competency’* (Ministry of Education and Training, 2019). The guide gives teachers ten positive guidance strategies to guide a child’s behaviour, especially when it is challenging. The guide emphasizes that teachers need to look for the good that is inherent within each child. These are the same principles advocated for by *Faiako Ma’a Tonga* (Tapa’atoutai-Teisina, McLachlan, & Williams, 2021). Through positive guidance, children learn self-regulation skills, healthy coping mechanisms, problem-solving, reasoning, and empathy along with other essential skills.

However, Regenstein (2019) states that “if school leaders and teachers don’t think social-emotional learning is an essential part of their job, all the standards and measurement tools in the world won’t make a difference” (p. 5). The data from the *tataki talanoa* with the teachers indicated that teachers understood the importance of social-emotional wellbeing but lack understanding on how it is linked to learning. This result warrants more research into teachers’ beliefs and perceptions about behaviour management in order to better understand why the practice of positive guidance is lacking. In addition, identifying ways where teachers can be more engaging in using positive guidance holistically. Hu et al., (2018) advocates that teachers could benefit from gaining awareness of their emotional intelligence and abilities to accurately perceive emotions. More importantly, they need to learn to regulate their emotions so they will have a positive influence on children’s emotional and behavioural response.

## A. Gaps in planning and implementation

An important finding that raises concern is most teachers scored less than fifty percent on '*written plans are available and cover the entire week*' in addition to a significant number of teachers acquiring a '*not observed*' rating for the same item. This is a concern because central to being a professional teacher is having the ability practice strategic and meaningful planning. The teacher is expected to have the skill to prepare the learning process so that it is fun, interactive, inclusive and develops all aspects and potentials of children. Rohmadhey et al. (2019) advocates that good planning supports good implementation. The absence of a plan therefore indicates inefficiency in implementing the teaching and learning process.

### 4.3 Small groups

Also found were that, teachers scored very low when it came to planning for small groups. '*Planning for small group activities that promote mathematical skills*', showed an alarming majority of the teachers scoring less than 50 percent. In addition, some of the teachers received a '*not observed*' rating to implementing this small group exercise even though small group activities were included in their daily schedule, displayed on their classroom walls.

These results point to the ongoing issue across the globe, not only in ECE but at Primary school level, of challenges in implementing small group work (SGW). For four decades, SGW has been used to engage students in cooperative learning. It is also a classroom management tool that benefits thinking and academic achievement in various fields of study such as mathematics, science, literacy and language. SGW was also found to nurture positive relationship formation among children

and their learning of strategies for conflict resolution (Tal, 2018). Despite these benefits, day-to-day practice in ECE centres is infrequent and poorly implemented with teachers exhibiting reluctance to invest sustained efforts in forming and maintaining the organization of SGW. The dilemma is, teachers know of its importance but their beliefs doubts the feasibility and effectiveness of SWG. There are identifiable factors impacting teachers' willingness to implement SGW, including teachers stating that pre-service and in-service training lacked focus on the specifics and dynamics of SGW. Teachers lacked understanding on SGW being more than arranging children into groups; that SWG has well-thought-out allocation criteria, purpose, planned activities and motivation to create wellbeing and learning conditions for all (Baines, Blachford, & Kutnick, 2003; Slavin, 2013; Tal, 2018).

## **B. Role of a print-rich environment**

The study showed that less than 25 percent of the participants scored 'yes or often' to '*creates print rich environment by labeling things in the classroom with words*', '*uses meaningful ways to introduce alphabet letters*' and '*classroom items are labeled with pictures or real objects*'. According to Terrell & Watson (2018) emergent skills that best predict subsequent literacy development includes alphabet knowledge (both name and letter-sound recognition), rapid automatic naming of letters and objects, writing of letters or own name and being able to remember verbal information (phonological memory). The quality of the ECE classroom is said to be associated with children's language and literacy skills development. This refers to a literacy-rich environment where opportunities for children to learn about, interact with and experiment with print are provided. In saying that, researchers have shown, also confirmed

by this study, that teachers of ECE classrooms are not providing satisfactory support or opportunities for children to develop their early literacy skills (Mihai et al., 2017; Pelatti et al., 2014; Pinto et al., 2013).

### **C. Importance of transition**

Transition happens in a constant perpetual motion hence should be treated as such from the very beginning of ECE, all the way throughout a person's education journey. It is a process that involves different people with multiple tiers of components hence cannot be viewed in isolation but rather in a linear manner that considers past, present and future. A number of studies have concluded that positive experiences with transition to school have impacted children's later life, especially achievement and academic life (Loizou, 2018; Fabian, 2007). According to Burchinal (2018) teachers' role in ECE is to ensure children have the necessary readiness skills to cope with change, including socio-emotional skills, the ability to problem solve, follow directions, take turns and express their thinking. This study showed that a significant number of teachers were rated as '*not observed*' for '*handles transitions with songs, rhymes and ways that show patience with directions*'. This may be a reflection of teachers' lack of understanding on the distinction between 'transition' and 'school readiness'. In transition, children's ability to be flexible, regulate their emotions, actions or reactions and effectively manage stressful situations are crucial in addition to the academic skills expected of them. Although the teachers of the study view transition from activity to activity within their daily schedule as insignificant, these transitions are the beginning point and indication of children developing the ability to adapt to change, in routine and social surroundings.



#### **4.4 Limitations**

The analysis of the study results and review of literature have highlighted some limitations to the TCCO tool, both in content and application method. The assessing of teachers' performances highly depends on how knowledgeable and experienced the assessor is on ECE and its dynamics. This requirement becomes challenging when there is a shortage of ECE qualified staff within the ministry in the outer islands. There are also other factors associated with the results of this research that requires further research. The TCCO tool needs expansion in order to encompass teachers' beliefs and perceptions and to clearly capture Tongan cultural values. Self-assessment by teachers should be part of the assessment process so that teachers are more in tune with their practice through constant meaningful reflections.

#### **5. Conclusion**

The study has highlighted many gaps in the ECE setting in Tonga, specifically teachers' performance. One that is of crucial importance is the need for direct intervention that support teachers to enhance their competencies toward their teaching. The TCCO tool is validated through the results gained. Recognising what and how to offer opportunities for children to enhance their development and learning require both pedagogical and content knowledge. Teachers require the skills to effectively plan, implement and evaluate their practice. The TCCO tool is simple in nature, after taking into account how wide ranged and extensive the required skills to be implemented in a quality early childhood education program are. The tool requires fine tuning for a more in-depth understanding of the specific skills teachers need more assistance on. Professional development (PD) is pivotal to improving ECE teachers'

competencies in Tonga. PDs should be ongoing throughout the year. They should also be strategic, in both the timeframes that it is delivered and content, with a targeted focus on enhancing the different types of teacher knowledge needed. Included in PD topics are strategies for teachers to enhance their provision of a more enabling environment both physically and emotionally, skills on successfully implementing SGW and transitions between activities and settings.

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# Diagnostic Assessment of Class 2 Tongan Reading in Government Primary Schools in Tonga

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## Key Ideas:

- ♣ *Diagnostic assessment of reading is crucial for identifying baseline skills and knowledge in children's reading;*
- ♣ *Early identification of children who are at risk of reading is crucial to providing early interventions program; and*
- ♣ *Reading interventions are critically important to improve reading of children who are at risk of falling behind reading grade level*

## Abstract

This paper describes the diagnostic tool the staff of the *Inclusive Education (IE) Support Unit* uses to assess Class 2 (second or third year of primary schooling) children who have difficulties learning to read at selected primary schools in Tonga. The data collected from the assessment was analysed to identify children's strengths and weaknesses in their reading abilities, at the same time, identifying what is required to be done to ensure these children are given the right and intense support they need. The outcomes of the analysis will help IE support staff and teachers develop more focused instructions and teaching approaches in reading for students at risk. This study shows not only findings from children with reading difficulties in Class 2 and reasons



why they are falling behind their average reading grade and level, but also propose ways to support teachers' inclusive practices.

## **Keywords**

*Diagnostic Assessment, Class 2 Reading, Inclusive Education, Tonga, Reading Interventions*

### **1. Introduction**

The *International Commission on the Futures of Education* (ICFE) was established in 2019 by the United Nations Educational, Scientific and Cultural Organisation (UNESCO) to “reimagine how knowledge and learning can shape the future of humanity and the planet” (ICFE, 2021, p. 2). When considering reimagining how education, teaching, and learning can shape the future of Tonga and its people, inclusive education is one area that requires more attention. The *Education Act 2013* recognizes that every child has the right to quality education at the compulsory education age of 4-18 years old. The principle of inclusiveness in the *Education Act 2013* states that, “every child under the age of 19 years has a right to access quality education in Tonga, irrespective of the child’s gender, religion, socio-economic status, physical condition and location” (p. 62). This means that ALL children have the right to access and equity in education. Schools and teachers play important roles in this respect. The paper focuses on unfolding quality education through reading difficulties and teachers’ inclusive practices within that context.

Within the Ministry of Education and Training (MET), Inclusive Education (IE) is still a developing initiative; many principals and teachers do not have adequate skills and knowledge in inclusive teaching and learning approaches which includes children learning to read. Inclusive teaching is central in equity

and education for all children in the mainstream classrooms (Hyde, 2013). In a 2020 ICFE report, it highlighted COVID-19's impact on the progress made in addressing poverty and gender equality across the globe, particularly in developing nations. This means, any progress on gender discrimination and girls' educational attainments are likely to suffer greatly as a consequence of the COVID-19 crisis. Therefore, what does this mean for inclusive education in the Pacific, let alone Tonga? It was not until 2007 when MET established the IE Unit to oversee the first IE class at GPS Ngele'ia in Tongatapu. In the same year, MET established its first special education (SE) classroom. This was indeed a significant milestone in the history of the ministry, recognising the right of children with disabilities to having quality education.

Currently, the provision of support for teaching and learning of children who have a difficulty learning to read is a central feature of the *IE Support Program* (IESP). The IESP emphasizes the importance of early intervention by highlighting that the earlier support is provided for children with reading difficulties, the more likely it is for them to read with adequate proficiency. According to Westwood (2001), when a child shows difficulty in learning to read, it is pivotal to diagnose their reading abilities as well as other learning difficulties to be able to provide the right support. Through the use of reading assessment tools, children with a difficulty learning to read are identified for the provision of early intervention (Department of Education Science and Training, 2005).

Identifying children's abilities and difficulties and assessing children's reading level are core functions of the IE support program. However, at the moment there is minimal information on children's reading capabilities let alone any interventions that

may have been provided. In Tonga, it appears that Primary school teachers show little knowledge of the children's reading ability, which means many students fall short of the expected level of reading. As a consequence, the IESP staff have developed a diagnostic reading assessment tool to evaluate the reading ability of Class 2 to provide solid evidence of their reading competencies. This tool will also capture the reading skills children have achieved in Class 1 (1<sup>st</sup> or 2<sup>nd</sup> year of primary schooling). The reading expectation for Class 1 children is they should be able to read a story by the end of the school year. In the Class 1 *Tongan Language Curriculum*, the alphabetical knowledge of letter and sound is taught every week throughout the year in addition to phonics, reading words, sentences and story.

In March 2021, the IESP initially conducted the diagnostic assessment of the reading ability of Class 2 in all government primary schools in Tonga i.e. 47 in Tongatapu, 22 in Vava'u, 7 in Ha'apai and 6 in 'Eua. The assessment of Class 2 Tongan reading ability was conducted to identify the strengths and weaknesses in each individual child's reading skills. The assessment was administered orally, one child at a time. Children were assessed to identify their reading skills such as letter recognition and sound, phonics, words, sentence formulation and story reading. A follow up assessment was conducted in August 2021 to track the children's progress. The reading assessment is expected to bridge the gap between having minimal information on children's reading level and early interventions.

The March assessment showed that a high number of children had not yet mastered the letters and sounds of the Tongan alphabet. This prompted teacher to improve instructions for the teaching of reading in Tongan. In this paper, the findings of the

first (March 2021) and the second (August 2021) diagnostic assessment of Class 2 children's reading abilities in Tongan will be discussed in the context of the IESP. Further, the paper proposes a number of interventions to respond to the learning needs of children identified as having reading difficulties

## **2. Literature Review**

### **2.1 Reading Assessment**

Reading assessment serves different purposes: to diagnose, measure growth, to monitor progress, to provide feedback to learners and to report to parents and education system. The assessment of children early in the year of primary schooling is important especially in the teaching of reading to identify children who have difficulties in reading, and to provide support for these children early (Department of Education, Science and Training, 2005). Diagnostic tests are designed to explore the baseline knowledge and skills of children, and accurately detect weaknesses in children's learning (Westwood, 2001). These concepts highlight the crucial role of assessing children's reading early so appropriate interventions can be provided.

### **2.2 Reading Difficulties**

Teachers play a significant role in teaching children with reading difficulties, and therefore they should be well prepared with the adequate teaching and learning resources and approaches. What are the causes of reading difficulties in children? According to Westwood (2001), a number of varying factors could contribute to the difficulties in learning to read. Some factors are situated in the learners' environment, some within the teaching approaches, and some are associated with the relationship between the teacher and the learner. From this view, the teacher's role of teaching reading is crucial as learners depend on teachers'

teaching approaches and personality or behaviour towards the learners.

### **2.3 Teaching Children with Reading Difficulties**

In primary schools, it is a known fact that if minimal support is provided to children with identified reading difficulties, then their reading progress will be much slower, thereby putting them further at risk of not being able to read, (Centre for Education, Statistics and Evaluation, 2017). Being able to read is very important for young children's learning. According to Gove and Wetterberg (2011), limited assessment data on early grade literacy in low income countries reveal that many children are not mastering the basic reading skills. Harvey and Ward (2017) argues that children who have not mastered the learning of letters and sounds would struggle to read. The longer it takes to identify children with reading difficulties, the more difficult it would be for them to catch up (Gettinger, Stoiber, 2007) In addition, Gove and Wetterberg (2011) concur that children who are not able to read at early years are at risk of falling further behind in later years. Petersen, Allan and Spencer (2016) claim that early work to identify children with reading difficulties is pivotal for the provision of support. Similarly, Cameron, Taumoepeau, Clarke, McDowall, Schaughency (2020) study of early literacy development in New Zealand, found that early identification for support and progress monitoring of children with difficulties in reading acquisitions can reflect children's performance improvement. Additionally, Serry and Oberklaid's (2015) study in an Australian context, suggested that the explicit supplementary reading interventions for low progress reading should be employed. With the school support, the low progress reader would close the gap in reading and catch up with grade level expectations. These studies on children with reading

difficulties highlighted the importance of early interventions, following appropriate support and instructions for effective teaching of reading to children with learning difficulties.

## **2.4 Teachers' Perspectives of Children with Reading Difficulties**

Children with reading difficulties come to school ready to learn, and want to read, therefore it is the responsibility of teachers to engage them in learning. According to Westwood (2001), teachers are not skilful in identifying what causes children's learning difficulty. Thus, teachers may not be able to respond to a child's difficulty in learning. Some teachers think that children's problem with reading are due to lack of support and motivation at home. Additionally, some issues with learning are genetic (inherited) and lies within the child and parents (Cornoldi, Capodieci, Diago, Mirinda, Sheperd, 2016). In almost all cases the child is the victim of struggling to read, and being blamed for falling behind grade reading level, rather than to question the quality of teaching (Westwood 2001). Quigley (2020) argues that most teachers have limited knowledge of reading development, therefore fail to teach reading effectively. Therefore, teachers should be trained to teach reading, as indicated by Jones (2019) in his claim that teachers should support children to read and to develop in them a love of reading.

## **2.5 Alphabet Knowledge**

Alphabet knowledge refers to the recognition of the letters and sounds (Kim, Petscher, Foorman & Zhou, 2010). According to Foulis (2005), the knowledge of letters and sounds (phoneme and grapheme) makes up a strong foundation of early reading skills. Castles, Rastle, & Nation (2018) study shows obtaining

reading skills requires knowledge of alphabet principles, matching sound to letters. For children with reading difficulties, letters and sounds correspondence can be taught in isolation as they require specific instructions to recognize the two (O'Connor, 2011). Early learners should have intensive practice of learning the alphabet which involves letter names and sounds as the foundation for future success in reading (Mietzner et al., 2019).

## **2.6 Teaching Reading**

Buckingham, Wheldall & Wheldall (2013) explicitly defines reading as “the ability to decode, recognize and draw meaning from the printed word” (p. 22). Scientific evidence shows that effective reading instructions have five elements: phonemic awareness, phonics, fluency, vocabulary, and comprehension (Buckingham et al, 2013). The Centre for Education Statistics and Evaluation (2017) summarizes this research on the five elements of effective reading instruction. Prior to teaching these, children must master the alphabetical knowledge.

## **2.7 Five Elements of Reading Instructions**

(Centre for Education Statistics and Evaluation, 2017, p. 7)

- i. *Phonemic Awareness* – The letters in the alphabet represents sounds. Phonemic awareness is the ability to hear sound in words in which words are made of;
- ii. *Phonics* – The reader must understand that words are made up of sounds. Phonic instructions connect sound to letter in order to decode words. Phonics teaches children that phonemes make up words, and this helps the child to learn to read and spell. When children encounter unfamiliar words, they use phonics to decode words;

- iii. *Fluency* – Fluency is the ability to read quickly, accurately and with appropriate expression. Fluency encompasses the skill of automaticity whereby readers recognize words, thus quickly becoming effective readers;
- iv. *Vocabulary* – Vocabulary is important to recognize words. Beginning readers use knowledge of words from speech to recognize words in reading. When children ‘sound out’ a word and can connect to vocabulary they learned through listening and speaking, the child will make meaning of what is read. If the word they are reading is not a vocabulary item they know, then comprehension will be disturbed; and
- v. *Comprehension* – Comprehension is the understanding of what is read. To understand the text is for children to be able to read, and to connect what they read and what they already know, and that it is important to have adequate vocabulary’.

The five elements of effective reading have been found to help in addressing learning difficulties for children being identified at risk of learning to read. The Centre for Education Statistics and Evaluation (2017) also acknowledged that reading should be monitored and assessed at a regular basis.

## **2.8 Interventions**

It is crucial to support children with reading difficulties as early as possible to ensure reading interventions can be put in place. Cameron et al.’s (2020) research claims that early reading screening and progress monitoring result in the early identification of children with reading difficulties for continuous support. Once children with reading difficulties are identified, effective teachers are needed to develop reading skills. Gorinsky (2020) states that it is pivotal for teachers to participate in ongoing professional development to update and develop knowledge, to effectively respond to the diverse learning needs



of children, including those who do with having difficulty to read. As part of professional development, mentoring and coaching and developing expertise to meet the different learning needs in schools are influential (Lothhouse et al., 2020).

A number of reading interventions are examined here, in particular, to assist with the support of teaching children with reading difficulties, and to monitor progress as well through assessing of reading.

## **2.9 Response to Intervention Model**

*Response to Intervention* (RTI) is a model where children are provided with interventions and children's progress are monitored. The purpose of the RTI is to ensure that all learning needs are responded to in effective ways. RTI involves specified instructions, early screening, and progress monitoring of individual performance (Farrall, 2012).

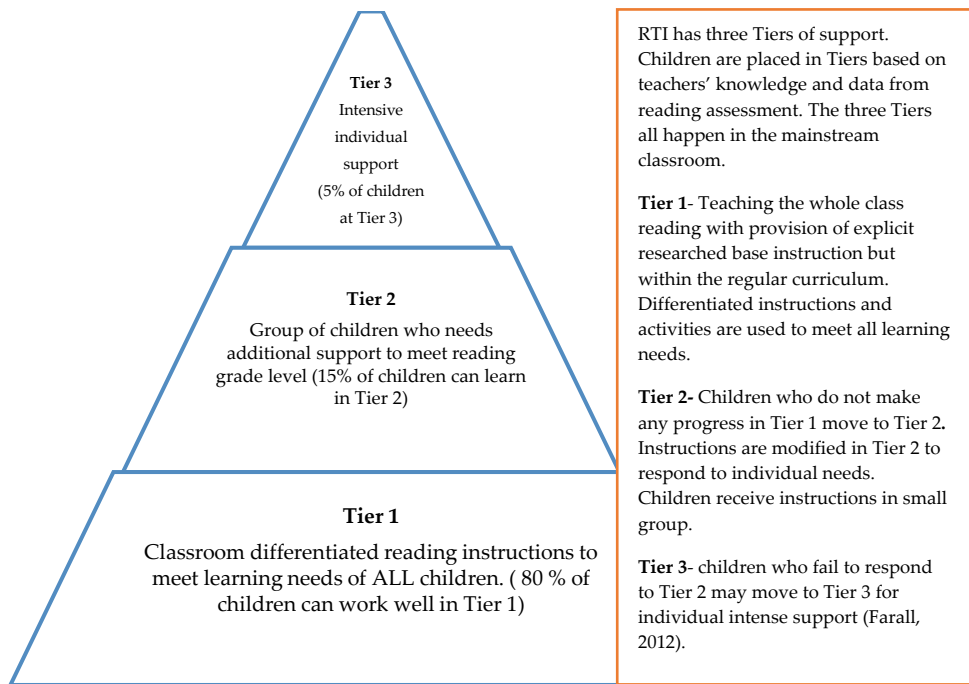


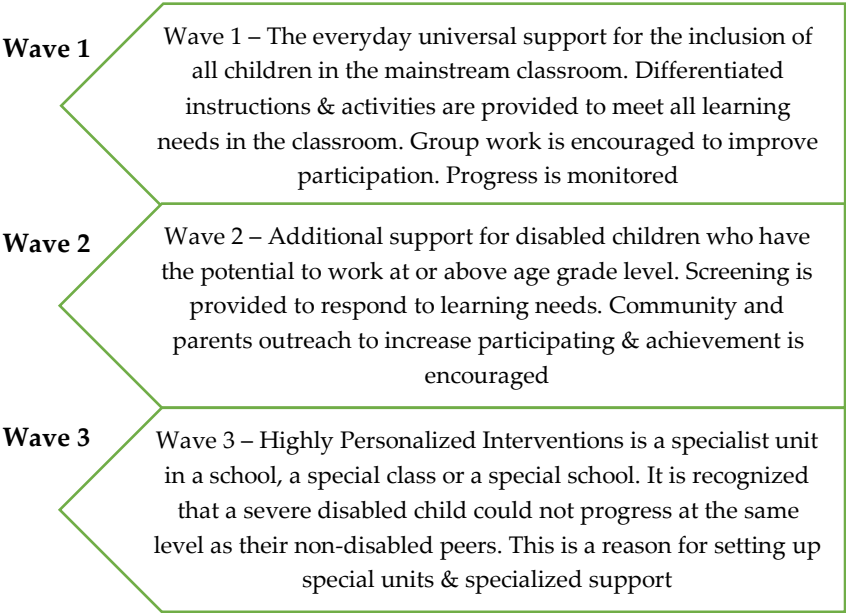
Figure 1. Tier of RTI (RTI Action Network, 2021)

(<http://www.rtinetwork.org/>)

The RTI model of teaching first provides support for children with reading difficulties in small groups and offers one to one support for severe difficulties (Buckingham et al, 2013). Quality teaching, explicit instruction and teamwork amongst teachers were observed in schools with RTI in the United States (Alder, 2010) to be effective in addressing reading difficulties.

The wave model of intervention offers different levels of intervention in response to diverse learning needs in the classroom (Sarton and Smith 2018). The concept of the *Wave Model of Inclusive Education* (Sarton et al, 2018) expresses similar

ideas to the RTI approach to support children with learning difficulties (RTI Action Network, 2021).



(Sarton & Smith, 2018)

Figure 2. Wave Model of Intervention for Inclusive Education

## The IESP introduced and in cooperated the interventions mentioned in the support they provided

RTI-Tiers of Support for All children	Wave Model of Support for inclusive education
<p><b>Tier 1</b> -The IESP encouraged the inclusion of all children in the whole class teaching with the provision of differentiated reading instructions. Through the reading assessment, children who still need support are identified and moved to Tier 2 and Tier 3 for additional support</p>	<p><b>Wave 1</b> – Wave 1 is similar to Tier 1. The IESP provided support for all children in the classroom. Reading assessment is provided to identify children’s reading ability and to deliver differentiated reading instructions and activities. The IESP supported and encouraged teachers to provide group activities. The IESP monitored the children’s progress</p>
<p><b>Tier 2</b> The IESP provided additional support for the group of children transferred from Tier 1 and encouraged teachers to continue with the support. The children’s reading progress are monitored by the IESP to track progress</p>	<p>Wave 2 – Wave 2 is similar to Tier 2 but encouraged the involvement of parents and the community in supporting the children’s reading. The IESP had planned to involve parents and the community in supporting the children’s reading BUT have not yet started</p>
<p><b>Tier 3</b> Children identified in the reading assessment that required intensive support are at Tier 3. The IESP provided individual support and encouraged the classroom teacher to continue with the support. The children’s reading progress are monitored by the IESP</p>	<p><b>Wave 3-</b> The IESP also provide Individualise Education support for children with disabilities in the Special Education Class at GPS Ngele’ia at the central district and GPS Hoi at the Eastern district. The special class at GPS Hoi was opened in September, 2021</p>

### 3. Methodology

Participants of this assessment were drawn from Class 2 children in 47 primary schools in Tongatapu, 22 in Vava’u, 7 in Ha’apai, and 6 in ‘Eua. The teachers of each Class 2 were asked to select 10 children who they thought were struggling with their reading. In some classes with less than 10 children, they all participated. Classes that had more than 10 children were referred for assessment by the teacher. The children that participated in March were the same participants in August. The number of children that participated are outlined in the table 1 below.

Island Group	Total number of children
Tongatapu	667
Vava’u	232
Ha’apai	48
‘Eua	64
<b>Total</b>	<b>1011 students</b>

Table 1. Class 2 participants

### 3. Reading Assessment

Children were assessed to find out their mastery level in reading and areas that required intervention. The assessment was conducted orally, with one child being assessed at a time. The intention was to identify the initial reading and instructional level of the children. The IESP chose these components of reading for the assessment and followed these sequences; (1) *Letters and sounds*, (2) *Phonics*, (3) *Words with 2-3 syllables*, (4) *Words with 4-5 syllables*, (5) *Sentences*, and (6) *Story*. The components were selected as they are aligned with the curriculum content and what is taught in the classroom.

*Letters and Sounds* – The 17 letters of the alphabet were assessed (capital and small letters together, *Aa Ee*) in a random order. In the intervention, the child reads and identifies sounds, the assessor listens and records achievement. If the child can complete the task, then he or she can continue to the next level which is Phonics. If the child cannot complete the task, then he/she is listed in the *beginner level* and not allowed to continue to the next part.

*Phonics* – The list of the Tongan phonics is allocated for the child to read in a random order, if successful then they can continue to the next level or otherwise listed their achievements under the phonic level.

*Words with 2-3 syllables and words with 4-6 syllables* – The children were given lists of 15 words to read, and if they were able to read with fluency then they could move to the next reading component.

*Sentences* – A list of 5 sentences were given to the child to read and if he/she could read with fluency, then they could move to story reading, if not then they would remain at this level. The child's initial level would be 'sentence'.

*Story*- A passage of 7 sentences was given to the child to read, and if the child demonstrated reading with fluency, then the child is identified at the 'Story' level of reading. If unable to read the story, then they were listed under the sentence reading level.

The children's assessment results were recorded at the highest level of their reading ability.

## 4. Findings

The bar graphs below (see figures 3 – 6) shows the first and the second assessments (March and August 2021) to highlight evidence of progress. Children's progress were recorded based on the highest reading level they achieved as follows:

- The *Beginner level* indicates the percentage of children who are still struggling with alphabetical principals, phoneme and grapheme;
- The *Letter level* shows that children's highest attainment is knowing all letters and sounds only;
- The *Phonics level* signposts the children's achievement of connecting sounds to letters and to decode words with one syllable;
- Children who were able to read words with 2-3 syllables were listed, as well as *children who could read 4-5 syllables*;
- If children were able to read sentences with *fluency*, then they would be recorded as such; and
- The last component of the assessment was the *Story Reading*, and children who were fluent in reading the story were recorded as being at a story level. Children who were *absent* on the second assessment were recorded as well.

The bar graph shows the percentage of children and reading level in March and August, 2021

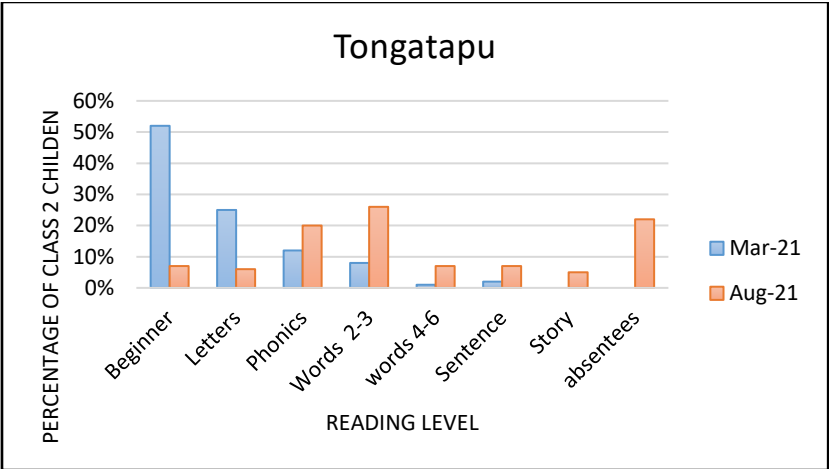


Figure 3. Percentage of class 2 Tongatapu children’s reading level in March and August 2021

In March 2021 (first assessment), most of the Tongatapu class 2 children were at the *Beginner level*, that is, they were struggling with the alphabetical skills. Approximately 25% of children’s highest achievement were attributed to their recognition of letters and sounds. Very few students reached the *Phonics* and *Words level*. There were no children at the *Story level* which meant none of the children could read the story with *fluency* (see Figure 3).

When the children were assessed later in August that same year (second assessment) for Tongatapu, it showed the percentage at the *Beginner level* dramatically decreased reflecting improvement in alphabetical knowledge; few children were still struggling to learn letters and sound. There were children that improved up to *Sentence* and *Story* reading levels.



About 22% of children missed the second assessment. *Absenteeism* is one of the contributing factors for children having low reading levels.

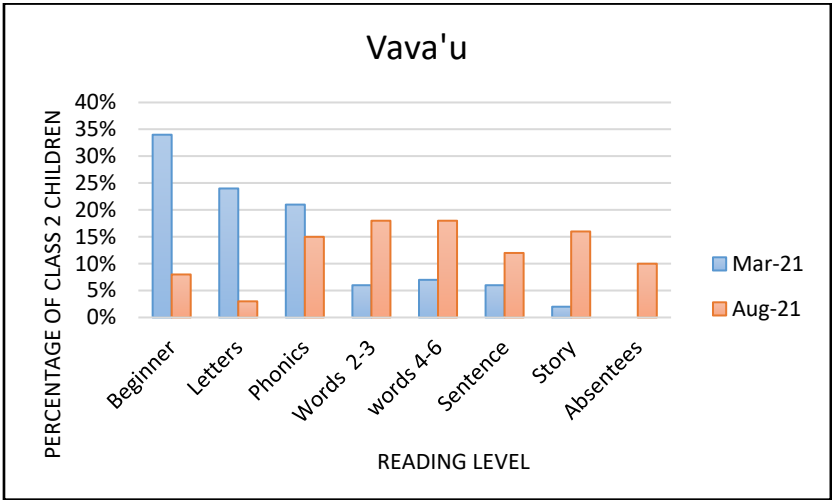


Figure 4. Percentage of class 2 Vava’u children’s reading level in March and August 2021

For the Vava’u class 2 children assessed in March (first assessment), the *Beginner level* had the highest percentage, and it drastically decreased in August (second assessment). This was a vast improvement. The percentage of children at *Letters* and *Phonics levels* decreased in August reflecting that they had improved and moved to a higher reading level (see figure 4). The percentage of children at *Words*, *Sentence* and *Story levels* had also improved from when they were first assessed in March.

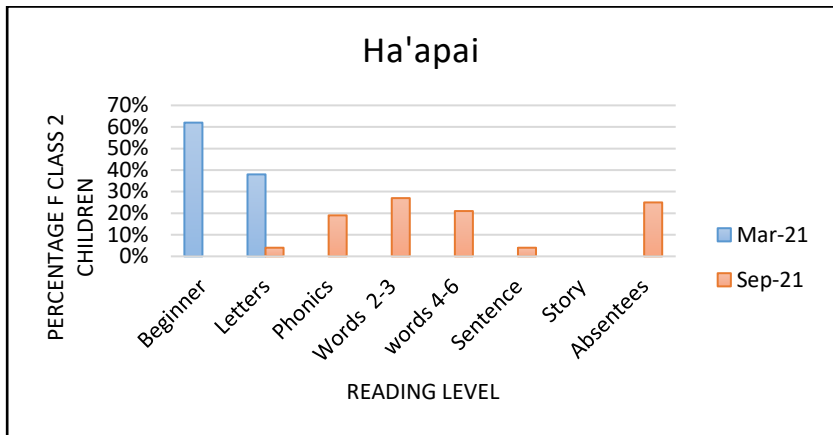


Figure 5. Percentage of class 2 Ha'apai children's reading level in March and August 2021

In March (first assessment), all class 2 Ha'apai children were recorded at the *Beginner* and *Letters* levels. In August however, no one was at the *Beginner* level. All had improved and moved to the next reading level of *Phonics*, *Words* and *Sentences*. There was no improvement shown at the *Story* level. Almost 25 percent of children were *absent* during the second assessment (see figure 5).

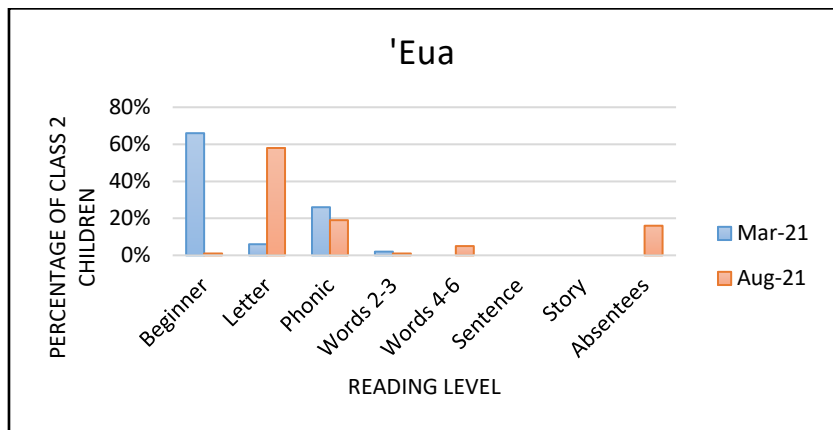


Figure 6. Percentage of class 2 'Eua children's reading level in March and August 2021

In March (first assessment) for 'Eua, majority of the class 2 children were at the *Beginner level*. When assessed the second time in August, children's reading had a massive improvement (see figure 6). The *Letters level* increased drastically in August. The majority of the improvement was recorded at the *Beginner level* as they had moved up to *Letters level*.

## 5. Discussion

From the respective island groups, a similar pattern of improvement was exhibited. The March data showed high percentage of participants at *Beginner level*, with children struggling to learn *letters* and *sounds* (see figures 3 – 6). Accordingly, the mastering of the *alphabet*, *letters* and *sound* should be covered in Class 1. From this data it seemed the *alphabetical knowledge* was learnt in Class 2 in August, thereby reflecting that children are at risk of falling behind their expected reading level of their class. The data in August displayed a progression to mastering *letters* and *sounds*. Across Tongatapu, Vava'u and Ha'apai, similar improvements were recorded at the *Letter level*, which meant a decrease in percentage of children at the *Letter level* as children had progressed to *Upper level reading skills*. 'Eua showed a decrease at the *Beginner level* and an increase at the *Letters level*. 'Eua is different as most children only progress to *Letter level*, whereas other islands showed progress to *Higher reading levels*. From *phonics* to *story*, improvements are evident across all islands. Vava'u however, demonstrated high percentage of children who had mastered words and progressed to *Story level*. Critically, a high percentage of children were *absent* on the second assessment day, so the results here could not be generalised.

Overall, the data showed in March that children were struggling to learn *letters* and *sounds*, and they were identified as being 'at

*risk*' in their expected reading ability and levels. When assessed the second time in August, children were still '*at risk*', as low percentages showed an inability to achieve *Sentence* and *Story levels* of reading. This also mirrors that explicit reading instructions is lacking in the classroom. The result of this assessment highlighted that reading early intervention is urgently required to ensure children are adequately prepared to achieve the expected reading level of their class.

## **6. Recommendations**

- i. IE unit provide teachers with mentoring and induction program throughout the year with ongoing professional development to equip teachers with explicit effective instructions for teaching reading;
- ii. IE unit and schools be responsible for monitoring of children's reading progress, and reporting progress twice every year; and
- iii. RTI model be employed in schools to ensure all children are supported as this model align with the differentiated instructions and activities in the *Tongan Language Curriculum*

## **7. Conclusion**

The results of the first reading assessment in March highlighted to teachers the children's initial level of reading. This directed the IESP to areas for support, and teachers to improve instructions to teaching of reading. The IESP provided mentor support for teachers and encouraged the additional support in group work and individualized support in response to children's learning needs. The result in August showed a dramatic decrease in the *Beginner level*, thus children had progressed to *Letters, Phonics, Words, Sentence* and *Story levels*. It is therefore proposed that

primary school teachers adopt useful practices and strategies like the *Response to Intervention Model* for supporting children with reading difficulties to ensure their reading ability will improve. Teachers will continue to use the current curriculum with modifications to respond to learning needs, and allocate children to different tiers of support and to monitor their progress.

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## A Tongan Lens on Inclusive Special Education

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### Key Ideas:

- ♣ *Inclusive Education is a new concept in Tonga, and is a small step on a long journey towards inclusivity in Tonga; and*
- ♣ *Inclusive Education would be supported by cultural values such as the Fāā'i Kavei Koula in the relational practice within all members of the education system*

### Abstract

This paper explores the education of people with special needs in Tonga and is intended to provide a route to a more culturally appropriate inclusive special education. It looks at the status of inclusive education in Tonga currently, and the way policies are being implemented. This paper discusses the fairly new concept of inclusive special education and how this concept can be reconfigured and woven together with *'ulungaanga faka-Tonga* – Tongan culture and values. This weaving shows the potential of developing inclusive special education policy that is culturally appropriate for the practice of Tongan teachers. The discussion provides lessons for policy makers, teachers, and parents. It is proposed that if inclusive special education were practiced through Tongan values, the result would be that the needs of Tongan students with special needs would be better met.



## Key words

*Inclusive special education, Special needs, Fāa'i Kavei Koula, Tonga, Relational practice*

### 1. Background

Tonga, like any other country, provides an education system aimed at meeting the needs of its young people. However, not all young people are the same, and, while Tongan education may cater to the needs of many learners, there are those whose needs sit outside of general educational provision. One group of learners who do not gain maximum benefit from Tongan education is made up of those who have special needs (SN) (Koloto, 2021). SN is defined by Kagan (2021) as being the experience of an individual who has been identified as needing special attention, and who may require alternative education approaches to meet their learning needs and allow them to develop their own capacity to learn. SN is linked to a wide range of conditions that includes learning needs, physical and congenital conditions, and chronic, and terminal illnesses (Kagan, 2021).

#### *Three models*

SN has been understood and viewed through various lenses; medical, religious, and social models (Llewellyn & Hogan, 2000; Smart, 2009). The medical model places central focus on a person's special needs, perceiving it as the main source of educational barrier, and looks at their inability to access services and participate fully in society (Kaplan, 2000). The religious model perceives a person's special need as a form of punishment from God, or a curse for past discretions or sin (Leaupepe, 2015). A social model, unlike the medical model, perceives society as the main source of barrier for the individual, rather than their SN

(Smeltzer, 2007). The separation and isolation of learners with SN from the wider society of learners is not justified in a social model.

The inclusion in education of people with SN is important. Indeed, this is an important strand within international policy agenda (Ydo, 2020). However, the provision of education for people with SN historically has been problematic (Price, 2009; Ydo, 2020). There is still a long way to go for people with SN to access quality education, including in Tonga.

To understand the development of education of people with SN in Tonga, it is important to understand the history behind the education of people with SN more generally. This is because education in Tonga has been affected by ideas from elsewhere. The following section draws from both international and regional literature to provide a background, charting developments from special education to inclusive education and on to the more recent concept of inclusive special education.

## **2. Evolution of education for people with SN**

### ***Special education***

Special education (SE) was a crucial starting point for improving the provision of the education of people with SN. SE is based on the medical model and the placement of students in classes is based on the student's SN diagnosis (Jenson, 2018). The issue with SE is that it contradicts inclusivity, a crucial element that advocacy groups have been fighting for. According to Naraian and Schlessinger (2017), SE perceives "special needs" as tragic and undesirable. This perspective excludes and oppresses students with special needs because, although SE offers access for people with SN to education, programmes take place in classrooms separate from other students. Their "tragedy" is

hidden away. This is a form of isolation (Purdue, 2006) that is justified in the model by learners' "specialness". Exclusionary thinking remains present in many situations.

### ***Inclusive education***

The development of inclusive education (IE) began in the 1960s when the concept of mainstreaming was introduced (Gibson, 2016), and the education of people with SN evolved from the *medical model of SE* to the *social model of inclusive education*. The Salamanca Statement in 1994 (UNESCO, 1994) was the turning point of this evolution. The statement was informed by the principle of inclusion that emphasises the presence of all students with or without SN in mainstream schools.

IE aims at educating all students with SN in a mainstream inclusive schooling. However, the effectiveness and universality of the practice of IE policy aims have been questioned (Farrell, 2010). Although the notion of IE is becoming widespread, there is little empirical evidence yet about the effectiveness of placing students with SN (Farrell, 2010). While the policy of IE supports full inclusion, Evans and Lunt (2002) and Thomas and Loxley (2007) criticise IE, stating that theoretically the ideology of IE is practically impossible to achieve. That is, IE is unrealistic. A number of reasons are offered for this, including the expectations of IE being unclear, the need for teacher training, as well as recognising that change in systems can be difficult (Tufue-Dolgoy, 2010), heightened by the lack of empirical research (Farrell, 2010).

Hornby (2014) notes that another issue that arises with IE, is the 'main-dumping' of students with SN. Main-dumping is the process of placing students with SN in an "unready or unwilling mainstream school" (Lewis, 1995, p. 4) without the consideration

of the quality of education provided or whether it is the right environment for the student (Hornby, 2015). Others suggest that IE is a misplaced ideology that focuses on inclusion which, in the process, sacrifices students by placing them into an education setting that may not be right for them (Kauffman and Hallahan, 2005). There may be evidence of main-dumping in Tonga.

### *Inclusive special education*

Inclusive special education (ISE) focuses on providing education that is right and appropriate for the development of any individual with SN (Hornby, 2014). The literature on the education of individuals with SN is clear that it is a person's right to have access to education (The World Bank, 2011; UNESCO, 1994) through the '*Education For All*' goal. However, the concept of ISE shows it is also important to take into consideration what is right for the person with SN; to consider whether the student is in a learning environment where they are receiving quality education, that they are best able to learn there, and that their needs are being met.

Coinciding with the notion of best fit, Warnock (2010) suggests that it is crucial to "consider the ideal of including all children in the common educational enterprise of learning, wherever they can learn best" (p. 14). Each student's learning needs are different, and there are certain needs that are more effectively met in a mainstream classroom. However, other SN learners may require a SE setting. A SE setting may be the best fit for those with severe SN, as well as students whose SN prevents them from learning effectively in an environment of a large mainstream school (Hornby, 2014; Warnock, 2010).

This is where the notion of "inclusive special education" is valuable. ISE as a concept was first used by Takala, Pirttimaa and

Tormanen (2009) in their study to describe the SE system in Finland. ISE in Finland used a part-time SE approach whereby some students, depending on their level of ability, spent most of their time in mainstream classes and part of their time in SE (Takala et al., 2009). This approach has resulted in a high overall level of academic achievement among students in Finland (Hornby, 2015). Hornby (2014) approaches the concept of ISE by synthesising the strengths, policies, and practices of both IE and SE to focus more on providing education for all students with SN in both mainstream and special school classes. Hornby (2014; 2015) explains that his theory of ISE supports effective education for students with SN by providing the philosophy and guidelines for policies, procedures, and teaching strategies. ISE aims to provide the knowledge, skills, and attitudes people with SN need in order that they have as much independence and success as possible after they leave school (Hornby, 2015).

### **3. Inclusive education in the Pacific**

In Pacific countries, IE has been an area of great debate (Miller, 2007; Puamau & Pene, 2009). One of the main concerns is that inclusion is largely considered a Western concept in non-Western countries (Sharma, Forlin, Deppeler & Guang-xue, 2013). As such, it may be poorly understood. One of the problems with Western influence and the colonial and traditional knowledge conflict is the complexity of the term 'inclusive education' and the need to revise and reinterpret the concept of IE to fit within the context of the country in which it is being implemented (Miles, Lene & Merumeru, 2014). Where this is true in small developing countries such as the Pacific nation states, there are likely to be difficulties in terms of IE practice. The problem with the development of policies in the Pacific is that they are often '*borrowed*' (Tufue-Dolgoy, 2010). Borrowed policy

is the adoption of a country's national policy by another country; the uncritical influence of ideas from elsewhere (Phillips & Ochs, 2003). Inclusive education in the Pacific is driven mainly by international policies and foreign aid rather than local initiatives (Le Fanu, 2013). Over the years, Pacific countries have ratified various international initiatives such as the *Convention on the Rights of the Child* (The United Nations, 2006), and the *Education for All* (UNESCO, 2000) initiative promoting the need for individuals with SN to be educated and making the move towards an IE system.

Although Pacific countries are moving towards IE, Tavola and Whippy (2010) note that there are still very few individuals with SN attending school in the region; in particular, in the Solomon Islands and Kiribati. This is because there are very little education opportunities for people with SN in these particular island nations. Various reasons may explain this situation. One possibility is linked to parents sheltering and protecting their family member with SN from being exposed to bullying or teasing at school. Another is teachers not having the appropriate training to teach in IE, and therefore lacking the confidence to teach students with SN. Lack of training and confidence results in most mainstream schools rejecting students with SN (Tavola & Whippy, 2010). With these issues in mind, it is evident that in the Pacific the concept of IE has been difficult to implement (Hunt, 2019).

#### **4. Inclusive Education in Tonga**

Having established an understanding of IE from a global stance, I look more closely at IE in Tonga and how effective it has been in this setting. I then explore ISE from a Tongan lens and ponder what the application of ISE in Tongan context would look like.

IE is a new concept for Tonga (Kaufusi, 2009), another small step on a long journey towards inclusivity. Prior to the development of Tonga's first IE policy there was little to no provision for people with SN. Therefore, the majority of support and assistance was provided by non-government organisations (NGOs). It was not until 2003 that the Tongan government approved official documentation to support the educational needs of people with SN. However, there remains a lack of IE strategies and policies, specialist equipment, and accessibility in schools. Behind these issues is disconnection between the intentions and interpretations of policy makers and IE practice in the Pacific (Forlin, Deppeler, and Guang-xue, 2015; Tufue-Dolgoy, 2010).

Over the years Tonga has been taking small steps towards inclusivity and understanding what IE calls for. The development of the first IE policy document in Tonga took place in 2007 (Tonga Ministry of Education, 2007). Since then, there have been challenges. These include a lack of support facilities, funding issues, few trained teachers and resources, and negative perceptions towards people with SN. As mentioned, education in Tonga has borrowed ideas from elsewhere, creating an opportunity for local initiatives and knowledge to be used.

In Tonga, there are very few support facilities and systems available for people with SN, and, although the Tongan government does provide some support, those that are available are mainly via NGOs. These include the *Tonga Red Cross Association* through the 'Ofa, Tui mo 'Amanaki Centre, the *Mango Tree*, and the *Ālonga Centre*.

Another challenge for IE in Tonga is the great need for material and human resources. Resources such as transportation services, computers, extra support, audiobooks, and notes were identified

in Tonga by the *2018 Disability Survey Report* (Tonga Statistics Department, 2018), as resources needed by individuals with SN to help them in their education. Resources of this nature remain thin on the ground. One of the reasons for this lack is because the majority of providers are non-government organisations and therefore, rely heavily on donations to fund these resources.

The reasons for the lack of trained IE teachers in Tonga are complex. One is that teachers are pessimistic towards the idea of working with students with special needs (Koloto, 2021). Globally, teachers can react in this way because they do not feel well equipped to teach a student with special needs. From my own experience, one of the reasons teachers in Tonga can be hesitant to teach students with SN in their classrooms is because of the extra work and responsibility required (Koloto, 2021). Another reason is the attitude of teachers towards IE, which can also be influenced by their perception towards individuals with special needs. In the case of Tonga, people with SN are often perceived by society through a medical and religious lens; they are seen as a curse and a misfortune for the families (Kaitani & McMurray, 2006). This claim is supported by Tahaafe (2003) in her study on “disability concepts with integrity into Tongan cultural context”. Tahaafe found that the perception of SN as a curse or an affliction is still very strong within Tongan society.

Another reason for the continuing challenges to IE is the misconception surrounding of the term IE and the confusion between IE and special education SE. This misconception resulted in the misuse of the terms IE and SE. A good example is in the 2016 Tongan IE Regulations (Tonga Ministry of Education, 2016) where IE is referred to as a special education programme, despite IE and SE being two separate concepts. This suggests that there is a need for Tonga to develop a clear definition that not



only captures the essence of IE but also defines what IE is in a Tongan context. Evidently, IE in Tonga is a neglected area requiring further exploration, conceptualisation, and empirical research.

## 5. ISE in a Tongan context

With all these issues in mind, what then would an ISE system look like in a Tongan context? As discussed earlier, Tonga remains heavily influenced by Western ideologies of IE and there seems to be a seemingly universal or non-Tongan approach to education, in particular IE. Armstrong, Johansson-Fua, and Armstrong (2021) remind us that the Pacific is a vast space of many different countries with different cultures, languages, and experiences. Therefore, a *'one size fits all'* approach simply cannot work – what may work in Western countries, or even other areas of the Pacific may not work in Tonga. There is a need for a shift from a Western, borrowed IE policy to an ISE policy that is developed and perceived through Tongan perspectives.

The inclusion of *'ulungaanga faka-Tonga* through the underpinning values of the *Fāa'i Kavei Koula* or the *Four Golden Pillars* of Tongan philosophy is essential in all aspects of the education system. The *Fāa'i Kavei Koula* is a social structure that was first introduced by the late Queen Salote Tupou III in 1964 (Fehoko, 2014; Tongan Working Group, 2012). Queen Salote emphasised that four core values uphold Tongan values, culture, and society (Tongan Working Group, 2012). The four core values are *faka'apa'apa* (respect), *loto tō* (humility), *tauhi vā* (maintaining good relations with others), and *mamahi'i me'a* (loyalty or fidelity).

Along with the *Fāa'i Kavei Koula*, *'ofa* (love) and Christianity are also key components of the *'ulungaanga faka-Tonga* (Taufa, 2018).

These values are described by Fehoko (2014) and Meredith (2009) as foundational values that are woven together in Pacific education.

Research that I carried out for my Master's thesis (Koloto, 2017) identified the components of the *'ulungaanga faka-Tonga* – Tongan culture and values such as the *Fāā'i Kavei Koula*, *'ofa*, and the Christian faith – as essential in the education of SN learners. These elements play an essential role in the perception of families and their attitudes towards their member with SN (Koloto, 2017). In recent research for my Doctorate thesis, similar results were also identified (Koloto, 2021). *'Ofa* is a value that participants identified as crucial because it underpins who they are as Tongans. Families within this study all portrayed qualities of the *Fāā'i Kavei Koula*, and *'ofa* through the way they practised support and care for their member with SN. Hence, a positive and strength-based relationship was formed between families and their member. For example, families portrayed the quality of *loto tō* through their perception of their member with SN as a *tofi'a mei he 'Otua* – gift from God. This perception contradicts the earlier claims that people with SN are perceived solely through medical and religious lenses. My doctorate study found that reasons for this contradiction was due to the lack of knowledge about SN as well as the lack of experience of being around people with SN (Koloto, 2021). However, the perception of the families of individuals with SN were grounded in the *'ulungaanga faka-Tonga* because they do have that knowledge, and experience. Therefore, families are able to see the strengths and value within their members with SN.

An incorporation of Tongan cultural components would play a beneficial role in developing an ISE policy that is appropriate for the Tongan context. The inclusion of Tongan thinking would also

be beneficial in shifting perception from the religious and medical lenses of special needs and IE, to an inclusive lens.

## 6. ISE practices for Tonga

Now that we have established what ISE would look like in a Tongan context, the question is how can a woven mat of ISE and *'ulungaanga faka-Tonga* be used and valued by IE stakeholders: families in their lives, and Ministry officials, IE policy makers, and teachers in their practice?

### *Tongan Families with SN members*

The practice of the *'ulungaanga fakatonga* is best perceived through the practice and perception of Tongan families and their member with SN. Families within my PhD study (see Koloto, 2021) portrayed aspects of the *Fāa'i Kavei Koula* in the way they supported and cared for their member with SN. It was evident that there was a mutual *faka'apa'apa* between the families and their members with SN. Through this *faka'apa'apa*, families were able to create and maintain the *vā* between them and their member, and positive relationships were formulated.

*Faka'apa'apa* and *tauhi vā* were apparent in the way families did not focus solely on their member's SN, but rather on their strengths and talents. This strength-based perception allowed their member to have self-confidence and did not allow their SN to be a limitation.

Additionally, *loto tō* was shown through the unconditional love and respect families had for their members, as well as their perception of their member as a *tapuaki mei he 'Otua* – a blessing from God – rather than through a medical and religious lens of being a curse and punishment from God (Kaitani & McMurray,

2006). This perception could also be ascribed to their Christian faith and values.

Lastly, is the underlying value of *‘ofa* – love, that weaves together and is the source from which the *Fāa’i Kavei Koula* stems. Without *‘ofa* there would be no *faka’apa’apa*, *tauhi vā*, and *loto tō*. For the families, their strength-based perception, practice, support, and form of care is underpinned by the value of *‘ofa*. Therefore, there is valuable knowledge within family practice, and much can be learnt from them and adapted by education stakeholders in how they practice ISE.

### ***Policy makers and Ministry of Education officials***

Applying Tongan values in an ISE system in Tonga requires thinking through a Christian lens and Tongan cultural lenses of *faka’apa’apa*, *loto tō*, *‘ofa*. Utilisation of these lenses will assist policy makers to establish a definition of ISE that is culturally appropriate to Tonga. A Christian lens and the lens of *loto tō* require policy makers to have a humble attitude and mindset when approaching the task of developing a clear Tongan definition of ISE. In practice, this would require policy makers to work closely with individuals with SN and their families to develop a definition that reflects their voices, and one that individuals with SN could see themselves in. Also, the lenses of *faka’apa’apa* and *‘ofa* would give policy makers the ability to formulate a definition that is respectful and inclusive.

Additionally, *faka’apa’apa* and *tauhi vā* need to be applied in the relational practice within all members of the education system. For example, the implementation of *faka’apa’apa* and *tauhi vā* has the potential to develop and strengthen the *vā* between students with SN and education stakeholders including educators and ministry officials. In practice these values would be reflected in

the way ministry officials, policy makers, and educators listen to and respect the voices of people with SN and their families. This means making opportunities for consultation, listening with *faka'apa'apa*, and hearing through an inclusive social model lens. The findings of my research suggest that, to create effective policy that is of benefit to all, educational stakeholders must be able to establish and maintain the *vā*. ISE through these lenses would also mean incorporating and applying family and SN family members' voices in ISE policy and practice.

### *Tongan Teachers*

Reasons why educators can be hesitant to work with students with SN include their attitude and perception towards individuals with SN. Koloto (2017) shows the *vā* between families and educators is important; establishing a positive *vā* produces positive results in the education experiences of students with SN and their families in the school (Koloto, 2017; 2021). Therefore, it would be beneficial for educators to establish a well-configured *vā* with families and work with them through the lenses of *faka'apa'apa*, *loto tō*, and *'ofa*. Through these lenses, educators can learn from families' strengths and incorporate those strengths into practice in the classroom. For example, where Tongan families perceive their member with SN as a blessing from God, positive outcomes can be fostered if educators held similar perceptions toward their students with SN and see the work involved as work for God. This strength-based perception could alter their attitudes and approaches towards ISE.

My research (see Koloto, 2017) also found that Tongan families' practices were based in the social model. They focused less on their member's SN and more on their strengths and talents (Koloto, 2017; 2021). As a result, families were supportive of their

member to receive education. However, research has found that mainstream schools may turn away students with SN (Koloto, 2021; Tavola & Whippy, 2010). Learning from family practice, if educators – in particular, school administrators – operated from a social model and *'ulungaanga faka-Tonga* lens, they would focus more on the strengths of these students with SN, and ask how they could assist in educating and developing their strengths.

## 7. Conclusion

This article has charted a path towards a better and more culturally appropriate education for those with SN in Tonga. The narrative explored literature on the evolution of education for people with SN globally and regionally in other Pacific nations. This illustrated how global thinking affects IE in Tonga. Next, the current IE situation in Tonga was sketched and how IE policies are implemented was explored. The article supports Tongan education stakeholders to better serve Tongan people with SN and their families. Key contributions include asserting Tongan cultural strengths through the *'ulungaanga faka-Tonga – Fāa'i Kavei Koula*, *'ofa*, and Christian faith, and outlining how these strengths can be woven together with ISE to develop a more culturally appropriate version of ISE. This paper recognises that although the practice of Tongan cultural values is best perceived through the families' care and support for their member with SN, people with SN are still largely perceived through medical and religious lenses by the wider society. Suggestions are made for how this culturally appropriate version of ISE in practice might look for families, policy makers, and Tongan teachers. The thrust of the article is to promote a better understanding of ISE in a Tongan context, and to strengthen the *vā* through collaboration between education stakeholders and people with SN and their families.

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## Who has Time to Reflect? Valuing Siofi, Siosiofi, and Sio Loto at Tailulu College

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### Key Ideas

- ♣ *Professional growth requires teachers to be open and willing to share teaching experiences;*
- ♣ *Collaborative teacher reflection can develop fefalala'aki (trust and reliance) between colleagues within schools;*
- ♣ *Siofi, siosiofi, and sio loto provide multiple ways to understand reflective teaching and learning;*
- ♣ *The recording of teacher reflections is valued data and evidence that can inform teachers' classroom practice*

### Abstract

Shifting teacher mindset is a desired state for any praxis to change. Doing classroom practice requires the wisdom of knowing and seeing. My *fatongia*<sup>5</sup> in this paper is to explore knowing and (re)position seeing and observing through *siofi*, *siosiofi*, and *sio loto* – all necessary in reflexive classroom practice. 'Who has time to reflect' is based on teachers' common mindset. This paper shares an initiative developed by English teachers at Tailulu College, a mission and faith-based secondary school in Tonga. The professional reflective journal enables teachers to engage in critical collective reflexivity of their classroom practice,

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<sup>5</sup> Responsibility

strategies, and processes. Teacher reflective journals encourage *fefalala’aki* (trust and reliance), collective and open *talanoa*, and sharing matters concerning them and their students’ learning in Tongan classrooms.

## 1. Introduction

Tongan people have always valued reflexive thinking and learning in their traditional Tongan society. *Siofi*<sup>6</sup>, *siosiofi*<sup>7</sup>, *sio loto*<sup>8</sup>, *sio atu*<sup>9</sup>, and *sio lōloa*<sup>10</sup> are a few concepts that privilege seeing and observation and our ancestors have often used these to link the past, present, and future. From a *Mo’ui Ma’a Tonga*<sup>11</sup> perspective, the main vision of Tailulu College – developed by the late Lēlea Fonua, the former principal and president of the *Siasi ‘o Tonga Tau’ātaina* – the aim of this paper is to not only share ideas with teachers in Tonga but to *fakakoloa*<sup>12</sup> using *lea faka-Tonga* and the *‘ngaahi ‘ilo mo e poto ‘a e Tonga*<sup>13</sup>. Valuing *fakakoloa* is embedded in *Mo’ui Ma’a Tonga* practice.

Tongan educational leader and researcher, ‘Ana Maui Taufe’ulungaki (2014), talks about *‘Look Back to Look Forward’* to emphasise her reflections of education and education research in the Pacific Region. Thinking about education, teaching, or learning involves some form of reflection or reflexive practice. Through my personal *talanoa* with teachers in general, the majority believe teaching in Tonga is no longer a well-respected profession compared to what it was twenty years ago. This view

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<sup>6</sup> To see, to observe, to perceive

<sup>7</sup> Close observation

<sup>8</sup> To observe within the heart or soul, in-depth observation and self-reflection

<sup>9</sup> Look ahead, look beyond, look into the future

<sup>10</sup> Look towards the future

<sup>11</sup> To Live for Tonga

<sup>12</sup> Share and impart to the collective

<sup>13</sup> Tongan knowledge and wisdom

reflects the changing nature of education and teachers' work in the Kingdom. It is hard to put a finger on why the teaching profession is undervalued in Tonga; however, more and more senior high school students are selecting teaching because they are unable to either get into nursing, law, or medicine. With new education reforms introduced into Tonga through development aid, mainly from Australia and New Zealand, there is a general feeling of teacher work overload (Taufe'ulungaki, 2014). When the Outcomes-based Education (OBE) reform and the SOLO<sup>14</sup> Taxonomy was introduced to Tonga in 2015, I was an English teacher working with junior and senior students at Tailulu College and the amount of work required really challenged teachers' classroom practice.

The Brazilian scholar, Paulo Freire, defines praxis as a synthesis of theory and practice through the active engagement and transformative practice of teachers (cited in Taufe'ulungaki, 2014, p. 11). He further notes that praxis and reflexivity go together and through educational praxis, "experience needs to be captured and mediated through rational and emotional discourses" (Freire, 2021, p. 398). Taufe'ulungaki (2014) links praxis with ethical leadership and ethical conduct, described by Seu'ula Johansson Fua (2014) as practices grounded and "founded upon *faka'apa'apa*<sup>15</sup>, *loto fakatōkilalo*<sup>16</sup>, *fe'ofa'aki*<sup>17</sup>, and *feveitokai'aki*<sup>18</sup>" (p. 58). Praxis is when we shift mindset, utilising our Tongan concepts and values to transform teaching and learning (often driven by Western ideals) in ways that are

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<sup>14</sup> Structured Observed Learning Outcomes (SOLO)

<sup>15</sup> Respect

<sup>16</sup> Humility

<sup>17</sup> Love, compassion

<sup>18</sup> Caring, generosity

relevant and appropriate to our Tongan teachers and students in the classroom (Johansson Fua, 2014).

Our decision to take up reflexive journal writing was an active engagement to think of ways to change/adapt our classroom pedagogy to suit the introduction of the 2015 OBE reform and SOLO Taxonomy framework so that our students could do better in terms of achievement outcomes (Lātū, 2021). OBE is a global education approach evident across education systems in the Pacific, designed to make clear the learning outcomes expected from students and teachers within a curriculum (Margery et al., 2007). The introduction of the SOLO Taxonomy framework as part of the 2015 education reform in Tonga was a decision made by the newly elected democratic government at that time, led by the late ‘Akilisi Pōhiva. SOLO Taxonomy’s role was to align curriculum, teaching, and assessment. This alignment was key to ensuring quality educational outcomes within Tonga’s education system.

## 2. Literature Review

### *Professional growth and development*

‘Uhila-moe-langi Fasi (2002) argues that a “high proportion of teachers come out of teacher training institutions ill-equipped professionally” (p. 31). He suggests that professional growth is defined differently across countries and nations in the Pacific. For Tonga, the *Langa Faleako Framework* (Fusitu’a, 2021) has been developed as a collaboration between TIOE<sup>19</sup>, IOE<sup>20</sup>, and MET<sup>21</sup>. The late Dean of the TIOE, Liuaki Kovi Mei Aotea Fusitu’a (2021), developed the *Langa Faleako Framework* linked to

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<sup>19</sup> Tonga Institute of Education

<sup>20</sup> Institute of Education

<sup>21</sup> Ministry of Education and Training

professional development, and the *Faiako Ma'a Tonga* teaching philosophy in which Tongan teachers are encouraged to develop their areas of “‘Ilo, Poto, Lea and Fakafeangai” (p. ix). A study based on the implementation of *Faiako Ma'a Tonga* with teacher trainees in Tonga, found their professional attitudes were influenced by the TIOE lecturers, the courses, and their relationships with significant others at the institution (Tapa’atoutai-Teisina et al., 2021). Qualities typically valued in *Faiako Ma'a Tonga* teachers’ professional development and growth in Tonga are “*anga fakatōkilalo* (humility), *faka’apa’apa*<sup>22</sup>, and *fakamaileua-he-fatongia*<sup>23</sup>” (Tapa’atoutai-Teisina et al., 2021, p. 10).

Professional learning and development (PLD) are designed to give teachers the opportunity to learn and apply new knowledge and skills that can help them grow and gain confidence in their field of work. Sela Tapa’atoutai-Teisina, Claire McLachlan, & John Williams (2021) claim “the erosion in teacher attitude, commitment, and professionalism has been recognised in Tonga” (p. 10). In-service training is what schools are encouraged to do for their teachers, to help develop and strengthen their content knowledge, level of commitment, as well as pedagogical practice in the classroom (Fasi, 2002; Fuku-Folaumahina, 2018; Tapa’atoutai-Teisina, 2020; Thaman, 1998; Vakapuna, 2019). This is a struggle within the secondary school sector in Tonga because in-service PLD is dependent on a whole range of factors from school leadership decision-making, resourcing, and community of practice. Like other mission and faith-based schools as well as state schools in Tonga, Tailulu College prioritises in-service PLD for their teachers. However, in-service PLD is irregular. Teachers’ attitudes and level of

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<sup>22</sup> Respect

<sup>23</sup> Commitment and going the extra mile in executing one’s teaching responsibilities



commitment towards in-service PLD training is often a concern. The initiative outlined in this paper was developed to support English teachers' practice at Tailulu and provided them the opportunity to work together and support each other.

### *Trust and collaborative leadership*

In 'Amelia Fuku-Folaumāhina's (2021) paper based on her masters' study (see Fuku-Folaumāhina, 2018), a school leader identified "trust and care" (2021, p. 34) as a consequence of nurturing *tauhi vā*<sup>24</sup> relationships. Bruce Haynes (2018) argues trust-based relations "provide a fruitful way of looking at education and school" (p. 174). He proposes for schools and teachers not to focus too much on the technical operations in the classroom but to recognise that they are "members or participants in the community and relations between themselves and other members of the community are important in achieving the outcomes they each desire" (2018, p. 176). For us in Tonga, however, schools are closely connected with their communities – parents, *kāinga*<sup>25</sup>, *ngaahi kolo* <sup>26</sup>– in fact it is often difficult to separate them. The challenge is getting parents and teachers to connect in terms of expectations of students given the changing nature of education and its purpose. Although achievement and success in exams are highly competitive in Tongan schooling, the focus on education for moral and collective good, fairness, and justice is no longer as strong as it used to be (Tapa'atoutai-Teisina et al., 2021; Vakapuna, 2019). *Tauhi vā* is key to developing *fefalala'aki*, the trust, reliance, and collaborative leadership in secondary schools for teachers (Johansson Fua, 2014).

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<sup>24</sup> Building and maintaining respectful relationships

<sup>25</sup> Extended family

<sup>26</sup> Villages

## *Reflexive learning and practice*

The current chief executive officer (CEO) of MET, Tangikina Moimoi-Steen (2021), outlines the significance of reflective practice in the teaching profession within the Tongan context. Mortari & Silva (2020) define reflection as not simply being an act in the mind which starts from a given problem, but also involves analysing the situation and proposing an effective solution. They propose reflexive competencies which are what “allows each teacher to cover the gap between theory and practice, because it allows him/her/they to see the experience in a deeper way, transforming it into experiential knowledge” (p. 126). The Tongan concepts of *sio atu*, *sio lolōa*, and *sio loto* provide a kind of reflexivity that highlights in-depth observations within the mind and heart/soul. Such in-depth reflexive analyses draw from the spirits of *mālie*<sup>27</sup> and *māfana*<sup>28</sup>, used to enliven and enrich experiences (Manu’atu, 2016). Teachers find it challenging to feel the *mālie* and *māfana* when limited space and time is provided for them. Also, they find it challenging when there is little opportunity for them to share their struggles and collaborate with others in search of appropriate solutions for teaching and learning encounters in secondary school classrooms in Tonga. This paper unfolds meaningful reflexivity that draws on my educational and teaching and learning experiences.

## *Why critical autoethnography?*

Critical autoethnography is a methodology that values stories and lived experiences. Samoan scholar, Fetaui Iosefo, and her colleagues, Stacy Holman Jones, and Anne Harris (2021),

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<sup>27</sup> A spirit that enlivens peoples’ hearts and “permeates and enriches their whole world” (see Manu’atu, 2016, p. 1)

<sup>28</sup> A spirit linked to inwardly warmth, heart-felt emotion

celebrate the way in which autoethnography brings commitment and action together, aiding them in their journey and using their stories as wayfinders searching for who they are and what they will become in this world. Critical autoethnography in their encounter is less to do with trying to take control, but more about focussing on the road/path. Tongan people refer to this as *ko e hala 'o e fononga*<sup>29</sup>. Finding the path through reflective learning brings people to the “intersection where both systems of knowledge production are enhanced by this braided examination and reflexivity” (Iosefo et al., 2021, p. 1).

As transformative praxis, *sio loto* provided a point of difference for me as a young Tongan woman and an emerging teaching professional seeking to change/adapt my classroom practice at Tailulu College in ways that are meaningful to students. Although critical autoethnography provided a place to start from and share my stories, *sio loto* and *talanoa* provided vantage points to unfold my unique experiences and reflections within and from Tonga (Tapa’atoutai-Teisina, 2020; Thaman, 1998). Similarly, convincing myself to change my practice in an already busy professional environment at Tailulu required an interaction and appreciation with the *loto*<sup>30</sup>, a site/space that determines and sustains *sio/siosiofi/sio atu/sio lōloa*. My use of Tongan ideas within Western formal education is an intersection in which my stories and experiences highlight how I navigate and negotiate the challenges throughout my education and teaching and learning practices and identity as a Tongan teacher and researcher.

Autoethnography is seen as an approach that reveals the unrealised relationship between storytelling and critical

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<sup>29</sup> Letting the road/path take them to their destination

<sup>30</sup> Heart, soul

approaches. Stacy Holman Jones (2016) writes that “autoethnography brings the personal, the concrete and an emphasis on storytelling... and such stories help us write into or become the change we seek in the world” (p. 228). This simple yet powerful quote notes the significance of the approach for a teacher in practice. Being able to validate my own experiences and stories to have value, makes the living of these experiences even more worthwhile. Jones (2016) notes that “stories are our way into understanding—to theorizing, and thus to know and working to change—our culture and ourselves” (p. 230). For Tongan people, stories are doorways into the *loto*.

Tongan educators and researchers have named and applied *talanoa* and *talatalanoa* as reflective and analytical approaches to making meaning of their lived experiences within research contexts (Fa’avae & Fonua, 2020; Havea, 2020; Ka’ili, 2017). My goal is to capitalise on critical autoethnography using the foundations of *talanoa* and *talatalanoa*, Tongan-centred approaches that privilege *siofi* and *siosiofi* – close and ongoing observations and reflections – to describe and share my thoughts on practices that are useful in classrooms within the Tongan context for teachers and students. Just as *talanoa* and *talatalanoa*’s purpose is to continue collaborative engagement with others, my weaving together with critical autoethnography is to show that the pathway and journey of a teacher in schooling is to navigate, negotiate, and mediate the ways in which Western approaches and Tongan ideas and practices align well so that teachers and students grow in confidence (Freire, 2021; Iosefo et al., 2020). Such navigation, negotiation, and mediation require engagement within/with/between the *loto*. This paper is written with Tongan teachers in mind and sharing my stories will show them that reflexivity is a useful practice for us if we are to keep up with the changing times as a *Faiako Ma’a Tonga* (Tapa’atoutai-

Teisina et al., 2021). Sharing my stories is to *fakakoloa* with Tongan teachers, highlighting the significance of teaching/education as a practice/site that resides and resonates in/with the '*atamai*<sup>31</sup> and the *loto*.

### *Entering initial teacher education at TIOE*

Growing up in a family of teachers, I was determined not to follow in the same profession. I had seen enough of their struggles and did not want to go through it at all. Before completing high school, I had decided on a career path. I took all the Science subjects hoping to either become a doctor or to enrol in nursing school. I mocked the idea of going into the Tonga Institute of Education (TIOE). My immature eyes saw that it was a school appropriate for much older men and women; and I was far from old. In 2007, I could not get a scholarship and nursing school was not recruiting. I had no choice but to enter teaching. I interviewed and was accepted into the TIOE. Much to my surprise, my experience was not what I had expected at all. I enjoyed teaching very much. I learnt a lot from the so-called older women and men. I found myself becoming useful to them. Our learning was reciprocal yet mindful and respectful of age and generational differences. I explained the notes<sup>32</sup>, and they suggested the strategies that we all found most effective. They shared their years of teaching experience with me and saved me years of learning them from scratch. So, learning through sharing was taught at the Teachers Training College, and it was a means of surviving throughout the semester. It was the bridge between the older and younger generations. Reciprocal relationships based on *anga faka'apa'apa*, *loto fakatōkilalo*, *anga fe'ofa'aki*, and *feveitokai'aki* (Johansson Fua, 2014; Tapa'atoutai-Teisina et al.,

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<sup>31</sup> In the mind, abstract thinking

<sup>32</sup> Content material from handouts and readings from the lectures

2021) had to be developed between the young and the old, a mutual co-habitation, otherwise we would be competing which was something I saw a lot as a younger student.

I was assigned to Tailulu College during practicum at the TIOE. I was instantly drawn to the Tailulu environment and their students. Leaving the school feeling useful every day fuelled my passion for teaching. The school decided to hire me as a permanent staff member in 2010. I do not see myself doing anything else other than teaching and nowhere else but Tailulu. Thanks to my family, especially my sister, Tonga, who saw what I saw, Tailulu was my blessing. One can never underestimate the impacts one's environment has, including divine interventions, particularly on one's life choices.

### *My in-service reflections and observations at Tailulu College*

I thought I was ready for teaching in my second year of teacher training at the TIOE. I entered Tailulu feeling excited. Schools have their own culture (Fuko-Folaumāhina, 2018; Taufe'ulungaki, 2014), and I had to accustom myself to the way things were done at the school - from how to present yourself in front of others and who to hang around with if personal and professional growth were to be achieved. Having friends from high school now working at Tailulu was great. My older sister's best friend was a long serving teacher at the school. They all helped me orient myself and kept me on track with school programmes and other commitments. I was mentored by administrators<sup>33</sup>, a practice which Fuko-Folaumāhina (2021) identifies as key to one's teacher development. I gained confidence as a practitioner which helped me settle into the

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<sup>33</sup> Principal, deputy principals, administration officers in reception

school community. I felt a genuine sense of belonging despite growing up in a different religious denomination as a *Siasi Uesiliana 'o Tonga* member.

A key moment when I first started as a classroom teacher was during a classroom observation I experienced of the school principal teaching. Although I had not intended to observe him, the opportunity arose as a consequence of being at the right place at the right time. I also observed the same school leader during an afterschool duty. I was shocked, almost disbelieving the sight, of the school principal leaving the boys' restroom wearing gloves, holding a brush and mop. To me, a young teacher, the school leader embodied *loto tō*<sup>34</sup> (Tapa'atoutai-Teisina et al., 2021). He showed me what humility looked like and that *fakapotopoto*<sup>35</sup> did not reside only in the classroom. No matter the social rank, genuine humility and service are paramount as a classroom teacher and school leader, something often missing from professional practice linked to the classroom in Tonga.

The school leader modelled high respect, as a leader and a human being (Taufe'ulungaki, 2014). This resonated with *Mo'ui Ma'a Tonga* and *Faiako Ma'a Tonga* practice. My hope is that other teachers are impacted in the same way (Tapa'atoutai-Teisina et al., 2021). Humility is a leadership strength and being at the same level as others requires humility and conviction (Fuko-Folaumāhina, 2021). These are ethical standards which I respected in the school principal. I modelled these key learnings, relaying and imparting the same influence with our students at Tailulu. Showing genuine care for my students enabled me to gain their respect - *faka'apa'apa* that is earned, rather than

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<sup>34</sup> Humility

<sup>35</sup> Wisdom

demanded, like *fefelala'aki*/trust and collaborative leadership between teachers and students based on *faka'apa'apa*, *loto fakatōkilalo*, *fe'ofa'aki*, and *feveitokai'aki* (Johansson Fua, 2014).

Years passed and through support from mentors, I learnt a whole lot more about what it meant to be a teacher who genuinely cared. As an ex-student of Tonga High School, through reflexive thinking I drew comparisons between my former high school and my current school context at Tailulu. There were differences in teachers' approach to work; for instance, the time and amount of preparation one needs to do in order to achieve a specific learning outcome in the classroom. When considering our students at Tailulu College, their learning capabilities are widely dispersed. This is evident across other mission schools in Tonga. Teachers are required to unpack the task, the content, and use a variety of teaching strategies in order to captivate diverse students. Scaffolding learning based on the learning outcomes and starting from having a vocabulary lesson and building from there to teaching comprehension or a piece of writing requires extensive planning, review, reflection, and iterations. As a student at Tonga High School, Tonga's prominent state school, there was often minimal variability in the tasks given to us by teachers. The differences in the expectations of teachers and students at Tailulu College and Tonga High School highlight the variability in pedagogical practices across schools in the Tongan context.

### *Teacher Professional Reflective Journal – the initiative*

I was first asked to take part in the initiative when SOLO Taxonomy was a significant tool used in our pedagogical practice and assessment design at Tailulu College (Lātū, 2021). The administrators and PLD coordinator trusted me enough to



be part of the initial trial group. Being part of the selected group of teachers affirmed my belief and developed my confidence in the usefulness of 'reflexivity' and its positive impacts within the Tongan setting. The sessions became a space for us teachers to openly express ourselves, with the intention to help or be helped. This opened my eyes to a whole lot of learning. We raised concerns and together found a way forward that was most effective. This highlighted the collective and collaborative ways we supported each other to find possible solutions to teaching and learning challenges in the classroom.

As part of the group, I realised that I needed to give a lot more; to hold high expectations of myself and give my best if the best is what I expect from my students (Mortari & Silva, 2020; Thaman, 1998). I began to be more confident; being involved in organising and delivering PLD sessions weekly. I found this effective in learning more about what can and cannot work for my students. I was eager to learn more from the PLD sessions because I witnessed the impact of the learning on my professional responsibilities and capabilities as a secondary school English teacher.

Taking part in the professional reflective journal writing boosted my confidence in the classroom. Having key mentors like the principal and the PLD coordinator encouraged me to take risks in my practice. They encouraged my colleagues – Fononga Finau, Hanieli Tu'ipulotu and I to present the professional reflective journal writing experience in 2018 with other teachers and researchers at the *Vaka Pasifiki Education Conference* (VPEC), held at the University of the South Pacific in Fiji. Despite Fononga, Hanieli, and I feeling overwhelmed at first, the experience at VPEC was indeed useful. God's divine support also helped us face our fears. It was great to *siofi* other teachers

and researchers engage in meaningful reflexivity about how they struggled with and made sense of teaching, learning, and education. Even though my colleagues and I did not notice at the time, sending us to present in front of others at VPEC helped widen and broaden our understanding of teaching and learning. It was about ensuring our classroom practice valued *siosiofi* and *sio lōloa* because Western schooling's curriculum does not capitalise on Tongan concepts and perspectives (Taufe'ulungaki, 2014). But in order for growth to happen, it required *fefalala'aki* from us with our mentors.

Taking part in the professional reflective journals shifted my interest into bigger things like research. I do some of this in my teaching. I am my own witness to how much I have grown from the person/teacher I was when I first started. I have developed an appreciation that learning never ends. Through teaching I understand learning, and through learning I understand teaching. I have observed growth in other teachers as part of the professional reflective journal initiative. The initiative has become a collective responsibility for us. The professional reflective journaling has now grown beyond the English department at the school, engaging colleagues in the Mathematics and Science departments as well.

### *Talanoa ke hokohoko atu: Teacher professional reflective journal and pedagogical reflections*

My reflective thoughts in this paper are ongoing, hence the naming of '*talanoa' ke hokohoko atu*'. I have drawn from *siofi*<sup>36</sup> and *siosiofi*<sup>37</sup> and *sio loto*<sup>38</sup> as aspects of critical reflexivity from a

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<sup>36</sup> To see, observe, perceive

<sup>37</sup> Close observation

<sup>38</sup> Internal and in-depth self-reflection

Tongan lens. *Talanoa*, *siofi*, *siosiofi*, and *sio loto* have provided framings to capture, analyse, and articulate my teaching and learning experiences in Tonga (Johansson Fua, 2014). My educational experiences and professional learning reflections as a teacher in Tonga have been framed from a Tongan vantage point using concepts that resonate with practices that connect with the '*atamai* and *loto*. I have highlighted such experiences throughout this paper.

Critical autoethnography has provided a methodological vehicle to guide a teacher's journey into Western research and practice. Their dual usage and weaving in this paper acknowledge the spaces in which Tongan teachers have to navigate, negotiate, and mediate their lived experiences as worthwhile learning in formal schooling contexts (Iosefo et al., 2021). I have brought into *talanoa* the significance of the *loto* as a site/space that contributes to the navigation, negotiation, and mediation.

Praxis and reflexivity, as identified by Freire (2021), work well together. The active connecting of theory, practice, and reflection can lead to transformation in teachers' understanding of what is happening in each of their classrooms in Tonga. Sharing their stories of struggle and how they navigate, negotiate, and mediate their approach to classroom practice is useful for each other (Iosefo et al., 2021).

The values, aspirations, and desires of administrators, teachers, and students have an impact on access to education and transitions through the education system in Tonga (Vakapuna, 2019). These values are *anga faka'apa'apa*, *loto fakatōkilalo*, *anga fe'ofa'aki*, and *feveitokai'aki* (Fuko-Folaumāhina, 2021; Johansson Fua, 2014; Tapa'atoutai-Teisina et al., 2021). Critical and open *talanoa* and *talatalanoa* to unpack the ongoing struggles and

challenges are much needed (Fa'avae & Fonua, 2020; Ka'ili, 2017). But it does require a change in the existing teaching and learning culture at a school (Taufe'ulungaki, 2014). A new culture is developing at Tailulu College as teachers interact more, and are just openly helping strengthen one another. I am happy that through the teacher professional reflective journals initiative together with the other teachers involved, we are able to experience and see growth.

As a teacher in Tonga, I have benefited from taking on board ideals linked to *Mo'ui Ma'a Tonga* and *Faiako Ma'a Tonga*. Through ongoing reflexivity, I now understand that with growth, whether professional or personal, one must be willing to change and adapt, a practice mindful of the changing climate of teaching as well as Tongan society (Taufe'ulungaki, 2014). Growth and change are risky yet rewarding. But we need to see more of this kind of practice encouraged in schools within *loto Tonga*, whether it be a change in belief, value, action, or attitude. Change is inevitable, thus becoming the change I want to see is what I strive for most. To understand the 'self' more requires us to do this in the company of others, beyond the '*atamai*' and into the *loto*. Reflexive practice is useful, collaborative, and collegial, and focused on change.

Taking up the role of English head of department (HoD) is my new challenge. It is the next path in my teaching journey that will help me grow. This has come my way because of the *fefalala'aki* or trust between my educational leaders at the school and my willingness to take risk and try things even if they seem scary to me (Haynes, 2018; Mortar & Silvia, 2020). I have to say, I miss just being a teacher because my sphere of influence was mainly my students. The realisation that I now have adults to lead when I still need leading myself requires me to embrace *loto fakatōkilalo*

– being really humble, the very same way the school principal was when I first started as a teacher at Tailulu College.

As a HoD, I have had some learning experiences navigating, negotiating, and mediating the role. I find myself in a much better position to *siofi/siosiofi/sio loto* and actively implement what is relevant and appropriate for our students and teachers in the department. Some of the challenges have taken an emotional toll, but *siofi/siosiofi/sio loto* gives me time to reflect and understand that challenges are unavoidable but need to be collectively shared and enacted across various subject areas. This requires an active collective responsibility. Yet there are challenges that one must face and her/his/their faith in the divine god would provide comfort for them (Johansson Fua, 2014). Nonetheless, having support and mentoring from my mentors has helped carry me throughout my path/journey (Fuko-Folaumāhina, 2018).

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## Talanoa ‘a Mana: Validating Oceania Epistemology in the Classroom

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### Key Ideas:

- ♣ *Educators who give students the power to co-construct their learning experiences enable more opportunities for students to improve their learning processes;*
- ♣ *Educators who take the time to get to know students in their classrooms will see that they are connected to students in more than their teacher role solely;*
- ♣ *Students have demonstrated that although they are young, imperfect, and limited, they too have talent and skills to contribute to the classroom and society; and*
- ♣ *Students will share their lived-experiences in the classroom in front of others if they feel safe and comfortable with no judgement*

### Abstract

This paper unpacks parts of my doctoral study. It talks about ‘Talanoa ‘a Mana’ as both a research method and a classroom pedagogical tool where Native Hawaiian Pacific Islander (NHPI) students have the opportunity to thrive in the classroom while fulfilling academic expectations. Based on Fa’avae et al.’s (2016) definition of *talanoa* and Paris’ (2012) culturally sustaining pedagogies, the *Talanoa ‘a Mana* approach connects the two worlds – home and academia – to validate student success outcomes in the classroom. Utilising Rendon’s sense of

validation (1994), Kaili's (2017) *Tā Vā Theory of Reality*, and Thaman's (1997) *Kakala Analysis Framework*, the findings voice and introduce a 'duo-reality' that NHPI students face when they attend college in the U.S. and their responsibilities to families and culture that often clash with college and academic expectations. Using an Oceania diaspora method like *Talanoa 'a Mana* yields a deeper connection of the Pacific student community inside college classrooms in the *tu'atonga*<sup>39</sup>/diaspora.

## Introduction

*I have always been a terrible student. I know I am not stupid, but I do feel like I am when it comes to this school shit. I feel unintelligent, unsure, and insecure about what is between my ears. And because of that, it has always made me unmotivated and hesitant to do my work or speak my mind. I never wanted my teachers to read my work and think to him or herself, "Damn this kid is another dumbass poly". – Leuea Loto*

Leuea Loto's story is one of many NHPI students' experiences in college (University or Polytechnic) spaces that are shared only in intimate spaces where the *talanoa*<sup>40</sup> is surrounded by their own student/educator community. It is a story told by Tongan and other students of Oceania<sup>41</sup> heritage, of their experiences and struggles to navigate academic learning spaces in the U.S. and the diaspora. "I feel unintelligent, unsure and insecure" is an unseen reality that is not inserted in our college success textbook, yet represents key moments when NHPI students decide to either stay in college, or choose to leave. Leuea's experience is also a reality shared among the young rising NHPI scholars

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<sup>39</sup> A concept described by Tongan linguist, Dr Melenaita Taumoeofalau as being linked to outside of Tonga or the diaspora

<sup>40</sup> Engaging in academic discourse in a culturally sensitive academic space created by the participants

<sup>41</sup> References to Oceania includes the array of heritages from the Pacific region and aligns with 'Ēpeli Hau'ofa's work and theorisations of the *Moana*

within the MANA Learning Community at College of the Bay Area<sup>42</sup> as they continue to navigate their first year in college with limited understanding of who they are and their background. During the 2016-2017 academic year, the total NHPI enrollment was 67,845, a 17% decline compared to 2012-2013 when the number was 81,956. Because there is little qualitative literature on the NHPI community, *perhaps none* in the California Community College<sup>43</sup>, these stated numbers are often met with very little in terms of a culturally responsive approach (Neuman & Roskos, 1994) to reduce the decline. Educators and researchers in the U.S. have an ethical responsibility to address the changing demographics of our college and University campuses. NHPI students represent the new permanent version of America's future that is the opposite of what traditionally America's demographics have historically included. As America heavily relies on formal schooling to prepare the future labor market, there is a sense of urgency for educators and researchers to re-look at every current process in education. This reflexive process will gift research practitioners a healthy response to exploring Mana students' lived experience. Thus, a closer look into the decline of NHPI requires educators and researchers to, as a start, re-look at current institutional structures, classroom experiences, and program implementation at their respective campuses.

Inspired by Smith's (2013) concept of Research Justice, this study grounded its methodology in re-looking **at the process of how**

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<sup>42</sup> The Bay Area is a combination of both urban and suburban populated areas in Northern California that surrounds the trifecta of San Francisco, San Jose, and Oakland.

<sup>43</sup> Community College is an open access post-secondary education institution that provides workforce education and college transfer academic programs. Opportunities at Community College include transferring to a 4-year university to complete a Bachelor degree.

**researchers have** completed research. Although research continues to play a vital role at the state and federal levels, because there is a lack of awareness of NHPI communities in research, this also means that there is a lack of awareness of NHPI communities at the state and federal levels in America. As a result, the lack of awareness of NHPI communities is not just in the schools; it is omitted from discussions and decisions at the state and federal levels, further pushing NHPI communities into the margins. As a pathway to decolonizing knowledge or the production of knowledge (research), Smith offers the concept of **research justice** as an **analytical process that does more than simply uncover the truth**. This ‘uncovering the truth’ has caused Western views of research to dominate, whereby one (outsider) person’s version of “the truth” is presented as the only version, specifically when it comes to indigenous communities. At the center of Western research is a Eurocentric lens; in other words, whatever we as Western researchers investigate, is centered in our Western thinking, leaving no room for the morals, values, and ethics of the peoples, places, or communities we are researching. Research justice demands a methodological realignment as a mandatory necessity when researching communities we know little about and advocates for researchers to re-think the process in which research is operating. With careful and responsible consideration, this study rejected the Western process of research and instead utilized Pacific epistemologies to address the tensions that NHPI communities have experienced in a post-secondary education institution in California.

NHPI students who live outside of Oceania have experienced “inherited trauma” from many generations of imperialism, racism, and capitalism that have directly influenced academic spaces in the U.S. As a remedy, Kaili’s (2017) *Tā Vā* theory of

reality, Thaman's (1997) *Kakala Framework*, and *Talanoa 'a Mana* (Tovo, 2020) represent a culturally responsive curriculum and interaction with theory, method, and analysis in telling the untold stories of our NHPI students. Even though the paper does not focus on the Tongan context specifically, the experiences shared by NHPI students and educators of the ways in which Indigenous Oceania knowledge and practices are treated in formal university education is useful for all who are committed to ensuring Tongan and other Pacific Island students succeed as Tongan and Pacific.

The untold stories by NHPI students unfolded the following themes: 1) *the social, emotional, and academic experiences of NHPI students*; and 2) *qualitative insight for educators to incorporate a culturally sustaining method in their curriculum*. Despite being nearly invisible in current California community college research and in the U.S., the NHPI community represents a vast diaspora of Oceania nations which all have formal education processes. Thus, this qualitative study highlights a unique region of diasporic Oceania (in the voice of Tongan American college students) whom educators in the U.S. and California come into contact with.

### **Implications for Tongan Educators in Tonga**

Although this study was done in the U.S., there are lessons that can be useful to educators in Tonga. In the discussion of leadership and the different culture our current Tongan students are in, we have to remember the globalization trends today that were not in play before: That is, technology, internet, social media, anime, video gaming, Pubg (*Tonga Saute on Top!*), and other social media outlets that our technology gives us access to. Because of this, our Tongan students in Tonga are heavily impacted by this trend whether or not we choose to address it as

educators/teachers.

We, as educators, can either choose to take our students down a path where we try to 'move them back into our times', or we can love our students '*i loto Tonga*' the way they are today and build with them as knowledge producers and curriculum contributors. For example, there are a lot of socio-emotional factors that influence whether or not our students in Tonga complete school. Tongans who live *i loto Tonga* have become the guardians of our language, heritage, and epistemology. The current students in Tonga are actively part of the globalized and technologically savvy community. Therefore, as educators construct our syllabus, effective guidance of the use of technology needs to be included in our classroom protocols and our expectations of our students. Some useful questions educators can encourage in their classroom that will actively enable meaningful *talanoa* for students are: *Why are my parents divorced? Why does my sexual preference not match the Christian values of Tonga? Why can't my parents pay for my school tuition? Why am I not able to complete this essay? How can I do my school homework if my family at home needs me to help babysit?* Encouraging our young scholars to share their experiences will demand courage and bravery from educators in the classrooms. At first glance, some of these questions will provoke hesitation and confusion because this approach is both new. As educators, these questions will present tensions, but this approach also presents the beginning stage of divorcing our Western influence and really **listening** to the future of Tonga. *Talanoa 'a Mana* is but one approach that I have utilized in my study to fully understand the complicated realities our *tu'atonga* students' experience, particularly those in the U.S. context.

## U.S. Education and TāVāism

### *Foundation of Formal Education in the U.S.*

Since there is little knowledge on NHPI-American epistemology, ontology, and/or culture, current research and/or theories in U.S. college research often do not include NHPI realities in the discussion. For example, Tinto's (1975) integration theory was based on the theory that students entered a college institution with a variety of characteristics that would negatively impact their initial commitment to attending. To prioritize their commitment to college, they needed to deemphasize their outside identities or abandon them to adapt to the new environment. Critiquing this process, Tierney (1992) stated, "A model of integration that never questions who is to be integrated and how it is to be done assumes an individualistic stance of human nature and rejects differences based on categories such as class, race, and gender" (p. 611). Categories such as race, class, and gender further complicate the matrix of understanding students based on their backgrounds. As Tierney (1992) explained these categories, institutions' quality of serving students who enter college would depend on the prior knowledge institutions had on the student's class, race, and gender. Tinto's integration theory lacks an understanding of the impact of home realities for Oceania students. Not having a full picture of the diverse realities of students' lived experiences is a setback in finding any opportunity to understand what Tierney referred to as students' individual characteristics. Thus, a closer look with an emphasis on the "*who*" can uncover wider opportunities for U.S. college institutions to address current enrollment and completion barriers.

As over half of California's reported college enrollment is ethnically and racially diverse, addressing enrollment decline

and completion rates is connected to how public institutions address these unique communities. According to a Campaign for College Opportunity (2015) report, demographics alone qualifies many California colleges and universities as Hispanic-serving institutions (HSIs) or Asian American, American Indian, Pacific Islander Institutions (AANAPISIs), meaning they have a significant representation of Latinx, AANHPI, and AI/AN populations. Additionally, this same report revealed 69% of students enrolled in college in California are from ethnically or racially diverse backgrounds, yet over 60% of college faculty and senior leadership on California's campuses and 74% of academic senators are white. While student demographics begin to change with little change in leadership, the experiences of these diverse communities are often not given voice. Given the lack of diversity in educational leadership, it is no wonder NHPI communities have been largely invisible in the development of campus services and programs (Teranishi et al., 2019). Thus, a critical lens to make visible the relationship between Oceania epistemology and its relationship to Western education captures a unique story that creates awareness of the NHPI community in U.S higher education.

### *TāVāism to Understand U.S. Education Spaces*

To gain a better understanding of the Oceania diaspora in the U.S. community, this paper grounded its theoretical foundation and relevant literature in Oceania epistemology and experiences in U.S. higher education institutions. In doing so, this paper uses the *TāVā theory* of reality (Māhina, 2002; Ka'ili, 2017), also known as *TāVāism*, as a theoretical vision to voice the NHPI experience in higher education research. Central to this theory is the role (*tā*) time and (*vā*) space play in the mutual attraction and repulsion in enabling a dance of change where “all things, in nature, mind



and society, stand in an eternal process of relations of cycle and exchange and in return, gives rise to conflict or order” (Māhina, 2010, p. 13). In other words, *TāVā* theory of reality, or *TāVāism*, is defined as every occurrence (in reality) and happens across two contexts, time and space.

One of the tenets of *TāVāism*, *knowledge*, is defined as the acknowledgement of *tā* (time) and *vā* (space), which are critically accrued through the intellectual process of education (i.e., knowledge investigation), or when the process of education is used for practical purposes (i.e., knowledge application). This is most clear in the lens of *ako* (education), which is a tempo-spatial transformation of the human intellect, mind, or thinking in language as a social vehicle in *tā* (time) and *vā* (space; Ka’ili, 2005, 2017). This means the process of *ako* is fostered and cultivated through *tā* and *vā* using humans as the depository of knowledge and, therefore, the producers of knowledge. Further, if humans are producers of knowledge, then their action of continuing knowledge have also validated them as re-producers of knowledge. As such, this study grounded its theoretical lens in the Indigenous process of *ako* to define the academic space as a space in which formal learning is constructed and takes place consistently.

I mentioned earlier there was very little literature on NHPI *tu’atonga*/diaspora communities in the United States. To combat the lack of literature and theories that align with Oceania epistemologies and ontologies, an Oceania theory was used to better understand the lived experiences of the NHPI students in the U.S. To capture *tā* (time) and *vā* (space) in the study, I used Kaili’s (2017) definition of indigenous *Moanan* cultures’ arrangement of time and space by locating the past as the time in front, the present as the time in the middle, and the future as the

time that comes after or behind. This process then constructs our future using the timestamp of the changing present. I define *Vā* as being both physical and temporal (the mental state of “space”) in which reality is recorded as beats, humans, and rhythm. Using *TāVāism*, this study was able to rearrange different parts of formal education in the U.S., the process of schooling in the U.S., and current education theories to meet the NHPI communities’ needs and lived experiences.

## Methodology

As a matter of resistance-work, this study centers Indigenous Pacific knowledge and praxis throughout the research process. I use the term praxis to mean “theory in practice”, fronting theory, action, and reflective processes throughout the research undertaking. Woven alongside Smith, Fine, and Jolivet’s (2013) methodology, Fa’avae et al.’s (2016) framing of *talanoa* as a relational dialogic practice and Thaman’s (1997) *Kakala Framework* for teaching were adopted to authentically capture NHPI students’ unique experiences and encounters within their academic environment. In doing so, an introduction of *Talanoa ‘a Mana* uses Fa’avae et al.’s (2016) research method, ethics, and protocols of *talanoa* and Paris’s (2012) cultural and linguistic competence as a sustainable trait for student development and classroom progress as examples to highlight Pacific epistemologies and ontologies to better understand students’ realities and their connection to their academic pathways.

### *Talanoa a Mana Method*

Rooted in research justice (Smith et. al., 2013) and *talanoa*, *Talanoa ‘a Mana* is a method constructed for this study. *Talanoa ‘a Mana* expands the traditional use of *talanoa* as a relational dialogic practice (Fa’avae et al., 2016) using many different forms of

*talanoa* such as face-to-face dialogue, written class assignments, course reading requirements, and written reflections in *Mana* course classrooms. *Talanoa 'a Mana* is also rooted in Paris's (2012) culturally sustaining pedagogy, introduced as a pedagogical tool that requires classroom structure and implementation to be more than responsive to the cultural experiences and practices of young people. Paris's culturally sustaining pedagogy was an expansion of Neuman & Roskos' (1994) culturally responsive approach as a form of supporting students who had been marginalized within U.S. formal education spaces. Paris (2012) stated that to support young people in sustaining "the cultural and linguistic competence of their communities while simultaneously offering access to dominant cultural competence" (p. 95) will require educators to pedagogically respond to their realities and acknowledge their knowledge systems. At the very core of sustaining young people's home realities, this involves culture and language and for education institutions to acknowledge these in their curriculum and college campuses.

*Talanoa 'a Mana* emphasizes a review of college master plans and its vision of student success. Although research studies involving *talanoa* as a methodological tool have centered around discussions and collected data through its oral depictions of engagement, there is no current research in which classrooms (research settings) were designed with what Paris (2012) called young people, in mind. This example validated the need for a research method to also play multiple roles in voicing the NHPI community in educational spaces. To this point, *Talanoa 'a Mana* served this study in two ways: 1) it allowed NHPI students to critically engage with culturally responsive articles and activities they could connect directly with; and 2) completing the assignments contributed directly to students' overall grades.

Although the *Talanoa 'a Mana* method is a mix of different research strategies and classroom pedagogical approaches, it allows for future research to use this study as a guide, not limited to just academic research, but for classroom structure and praxis.

## Procedures

Literature that highlighted students who were first in their families to attend college affirmed that education-related research processes did not include the experiences of NHPI community college students' realities. To respond to this, the questions this study sought to address were:

1. What were the experiences of Oceania students in community college?
2. In what ways does their Oceania identity impact their academic journey?
3. How does the *Mana* Program foster Oceania students' academic identity?

In seeking to answer these questions, data collected consisted of students' written assignments, research projects, and three *talanoa* sessions with students who were part of the College of the Bay Area's *Mana Program* or were *Mana Program* alumni.

### *Participants: Mana Gen 5 & Alumni*

The *talanoa* participants were self-selected by the MANA Generation (Gen) 5 students. Generation 5 refers to *Mana* students who were part of the fifth cohort of the *Mana Program* (Fall 2019) and this was their first semester in the program. During the beginning of the semester, the *Mana* Gen 5 students were given a presentation of the research purpose, processes, and possible outcomes from this research. As a result, 35 Gen 5 students agreed to participate and two opted out for personal

reasons. In addition to these 35 Gen 5 students, 10 *Mana* alumni (students from previous cohorts) agreed to also participate in the *talanoa*, thereby expanding the conversation using their encounters at their respective 4-year universities as a comparison. The age of the *Mana* participants ranged from 18-22 years old with 17 self-identifying as females, 20 as males, and three as non-binary gender conforming.

All 35 Gen 5 participants were given the pre-assignments and articles prior to the *talanoa* sessions. The 10 *Mana* alumni students joined only during the *talanoa* sessions, either in person or online (via Zoom) and were not required to complete the assignments. The thirty-five Gen 5 participants were given post-*talanoa* reflection writing assignments. In addition, as part of the syllabus, Gen 5 students also completed research projects that expanded their *talanoa* sessions. Lastly, Gen 5 students were given a final reflection assignment to write their experiences of the research projects which they presented at the end of the semester at the *Mana Winter Research Showcase* in December 2019. Once the written assignments, final research project reflections, and *talanoa* sessions were completed, I uploaded all videos, recordings, and notes into a Google shared drive. Using the *Kakala Framework* (Fua, 2006, 2014; Thaman, 1997) to analyze the MANA student experiences, I created data memos to note the responses guided by Thaman's (1997) Tongan diaspora epistemology to help make meaningful connections of their voices. All data were stored in a password-secured drive and organized through an excel database.

## Discussions of Findings

*No matter if our experiences were different, if it was from a different side of the Bay or out of state, if you were from different denominations and practiced our culture differently, we all learned that, at the end of the day, “We are ocean”<sup>44</sup>. And so that understanding, there is no boundary when it comes to everyone in this room, because in this very room I see my brothers’ and sisters’ faces, I see my Mom and Dad’s faces. And that’s why Mana has a lot to do with education, is to understand how I treat my education and how I treat my family, how I treat my faith and how I treat my God. – Kālisi ‘O Lapaha*

As a result of *Talanoa ‘a Mana*, Mana students and alumni at a California community college discussed the following themes: 1) *their family*; 2) *their academic experiences*; 3) *their motivation to attend college*; and 4) *their spiritual benefits from enrolling in a culturally sustaining learning community*.

The purpose of the first research question, ‘*What were the experiences of Oceania students in community college*’ was to allow *Mana* students to first frame their narrative of their historical experiences together with their current experiences in academic institutions. At first glance, all *Mana* students’ encounters with these academic spaces were not positive. Most *Mana* students felt out of place and often did not feel like they belonged in college spaces. *Mana* students highlighted curriculum, their transition, and college culture as examples of feeling out of place. These experiences were very similar to Wolfgramm-Foliaki’s (2015) *talanoa* study of Pacific Island students in Aotearoa New Zealand (NZ) universities where transition and the cultural differences at home and in academic spaces were detrimental to their college experiences. This became a pattern of Oceania diaspora students

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<sup>44</sup> Hau’ofa, Epeli. Our Sea of Islands. *The Contemporary Pacific*, 1994.

in NZ and here in California.

The purpose of the second research question, '*In what ways does their Oceania identity impact their academic journey*' was to offer a space for *Mana* students to highlight two realities often hidden from literature; such as their academic motives and experiences and their home responsibilities and identities. All *Mana* students agreed their purpose in completing college was to fulfill an obligation to their family and honor the resilient history they have collected throughout generations as a collective. It was clear that *Mana* students understood both their identities – as an NHPI and an American. Through this *Talanoa* 'a *Mana* study, *Mana* students could see where both their NHPI and U.S. identities have many clashes, and they felt alone trying to navigate them. In many instances, *Mana* students felt they had to choose between their *fatongia*<sup>45</sup> and their academic requirements. This disconnection often showed in the classroom when *Mana* students attempted to complete assignments while trying to help out their families at home. Thus, these asynchronous patterns contributed to the *Mana* students feeling like they did not belong in college. One of the messages from this question was clear; *Mana* students understood their college journey was very important, but their family was first – always.

Finally, the purpose of the third research question '*How does the Mana Program foster Oceania students' academic identity*' was to allow the *Mana* students to speak on their experiences of being a part of a learning community that responded to their experiences in questions one and two. *Mana* students took this opportunity to describe their experiences as being both spiritual and affirming. All *Mana* students agreed their experiences in the

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<sup>45</sup> Family obligations

*Mana* classrooms were different from their other college classrooms. They attributed the program's strengths to being taught by NHPI faculty, having a college classroom predominately with NHPI peers, and a culturally responsive curriculum; all validation that they, too, belong in these college spaces.

Additionally, *Mana* students spoke of their personal transformation from feeling like they were not smart in college spaces to understanding they do, in fact, belong in college spaces. Many students described the *Mana* learning community as a sanctuary where they felt safe and comfortable to share their insecurities, the same thing they would see their parents do at church. This was probably one of the most profound findings of this *Talanoa 'a Mana* study: *Mana* students using the *Mana* classroom to negotiate both of their realities safely and with each other. It was evident that the *Mana* space was the only space in which they could practice their college transition approach while, at the same time, understanding the characteristics of their Oceania heritages through their families. Thus, this indicates that learning communities like *Mana* need to be researched more in order to understand the capacity and ability of first-generation NHPI college students.

### **Recommendations from and Implications of *Talanoa 'a Mana***

One would think the implication and recommendations section would be centered toward making institutional changes to increase the retention rates of NHPI students in college. This study did more than that, however. It questioned the deeper responsibilities of academic institutions in the U.S. This study did not forget institutions are already leading efforts to change and respond to our unique student community; however, it



called to front the **overall process of college schooling in the U.S.** In the age of COVID-19 and the *Black Lives Movement*, there are responsibilities necessary for developing the institutional capacity to support all students given their experiences and family backgrounds. Highlighting the NHPI experience was a chance through research to reveal opportunities for college systems to respond to the needs of the NHPI student communities in the college system. I realize that this alone will not solve the overall college retention problem we face today. However, this study highlights why programs like the *Mana program* are key components to a better society and a better understanding of the way the world looks and feels.

There are several key implications from this study to which college systems in the United States need to respond. The institutions are being confronted with the role of whiteness embedded in the process of schooling, and can no longer afford to look the other way. Although the *Mana program* is one way of responding to the needs of our NHPI students in community colleges, this study and data showed and demonstrated that *Mana*, alone, is not enough. It has been clear that the very way the U.S. college system implements schooling is no longer adequate for the next NHPI generation of leaders in the United States. Because of this, the processes of the research centered on an alternative ontological process of educating NHPI students at *Mana*. For the capacity of this paper, I will focus only on the leadership implications from this study.

#### *Talanoa 'a Mana – A Focus on Leadership*

Anyone who wants to be an educational leader is advised to recognize the community they are working with; to recognize that many people have their own knowledge and systems that are different from the traditional Eurocentric systems of

knowledge. While my research looked specifically at NHPI students' encounters, this applies to any other group. Based on the findings from this study, it is recommended that:

1. Leaders in education engage meaningfully with their student communities to gain the relevant understandings on how to best serve them;
2. Leaders in education co-construct a new student profile for students *'i lotu Tonga* to adequately reflect the new and rising academic culture of Tonga; and
3. Leaders in education increase their engagement in professional development by attending conferences, workshops, and webinars that highlight diversity, equity, gender and sexual orientation inclusion for student engagement.

Thank you for reading, if you would like the full *Talanoa 'a Mana* study, please email [finausina.tovo@gmail.com](mailto:finausina.tovo@gmail.com) for a free pdf version.

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