

# 2002 NFLRC SUMMER INSTITUTE:

## Ia Faalautele Lau Gagana – Samoan Pedagogy Institute

**June 24–28, 2002**



### EVALUATION

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The contents of this NetWork were developed under a grant from the Department of Education (CFDA 84.229, P229A020002). However, the contents do not necessarily represent the policy of the Department of Education, and one should not assume endorsement by the Federal Government.

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## 1. INTRODUCTION

Hawai'i is unique among the 50 states in its ethnically diverse population derived in large part from Asia and the Pacific Islands. In its Technical Report No. 14, issued in August of 1998, the Center for Second Language Research at the University of Hawai'i stated that "Hawai'i has a larger percentage of foreign born nationals within its resident population (14.6%) than any of the other states in the United States. "According to the 1990 census (*Hawai'i census 2000*), 113 languages are spoken in homes in Hawai'i. Hawai'i has the highest proportion of Pacific Asian Americans in the nation, yet the valuable linguistic resources of this group continue to be lost" (Menacker, 1998, p. 14). With the exception of the Japanese and Hawaiian languages, none of these rich ethnic languages of Hawai'i are regularly offered in Hawai'i's public or private schools. Indeed, only a handful of these languages are offered at all in the state — primarily at the University of Hawai'i.

These less commonly taught languages (LCTLs) are important to Hawai'i for two reasons. First, programs of study in these languages offer Hawai'i the opportunity to be a leader in Asian and Pacific Studies. Among the regularly offered language programs at the University of Hawai'i are Chinese, Japanese, Korean, Thai, Vietnamese, Indonesian, Hindi, Sanskrit, Cambodian, Ilokano, Tagalog, Hawaiian, Tahitian, Maori, and Samoan. Few universities in the United States can match the University of Hawai'i in the depth and diversity of its Asian and Pacific offerings. Second, these languages are important to Hawai'i because research has clearly shown that education programs utilizing students' home languages enable them to "participate meaningfully in content areas while [at the same time] enhancing their academic language abilities. These abilities have been shown to transfer from one language to another. Students given the opportunity to participate in well implemented bilingual programs will eventually outperform their monolingual peers on standardized tests of school achievement and successfully master English." (Menacker, 1998, p. 17). The reality of the situation here in Hawai'i, however, is that home languages are suppressed in the elementary and secondary schools, and children often lose their native tongues and their ethnic identities through their participation in the state of Hawai'i's school system.

### 1.1. *The Samoan community in Hawai'i*

The 2000 census estimated the population of Samoans in Hawai'i at 16,120, about the same figure as the 1990 census (*Hawai'i census 2000*). This lack of growth within the local Samoan population, despite continuous out-migration from Samoa, can be attributed to the high cost of living in Hawai'i, the difficulty in finding meaningful and high-paying employment, and the high cost of owning homes (University of Hawai'i Task Force on Samoans and Pacific Islanders in Higher Education, 1994).

Because of socio-economic and cultural factors, the Samoan population in Hawai'i has become concentrated in several readily identifiable areas on the island of O'ahu. For example, approximately 30% of the Samoans in Hawai'i live in Kalihi Palama, 10% in Waipahu, 10% in

Lā'ie-Hau'ula, 10% in Salt Lake-Pearl City, 5% in Pālolo, 7% in Wai'anae-Mākaha, and 27% are dispersed throughout the other areas of O'ahu (Franco, 1987).

The traditional philosophy of the Samoan people concerning their language and culture is that it is acquired through service and participation in family and community affairs. Children learn the language in homes and through village and church interactions. The Samoan language is considered essential to participation in the *Faasamoa* (the Samoan way of life). The acquisition of the English language is also of great importance, and Samoans view mastery of English as essential for educational and economic success. The educational system and its schools are seen as the primary institutions responsible for teaching English. Migrants to Hawai'i and the mainland US cite educational opportunities as the foremost reason for leaving Samoa, and the Hawai'i school system is perceived as greatly superior to schools in Samoa, especially in terms of English language acquisition.

Surveys administered in the 1970s to Samoans in Hawai'i showed that the local Samoan community did not want the Samoan language to be taught in the public schools. Rather, the community stressed the importance of their children learning English in the schools. The Samoan language would be learned, as it always had been, within the family and within church and community-oriented activities.

Now, some twenty-five years later, the Samoan community in Hawai'i has changed its attitude about the Samoan language and the public schools. A survey conducted during the 1990s (Lesa, 1992) indicates that Samoan parents are beginning to realize that their children have not been able to acquire Samoan in the home and community environment. More and more local born Samoans show a steady loss of proficiency in the Samoan language. In addition, parents have found that these second- and third-generation Samoans lack basic knowledge of traditional lore and have very little understanding of Samoan customs and values. Samoan language competency for young Samoans is basically limited to aural-oral skills at a very elementary level. Samoan respect registers (*gagana faaaloalo*) and the language of literacy (*tautala lelei*), vital for adult-to-adult communication, are not being learned by Hawaiian-born Samoan youth. This inability to function linguistically as an adult in family and community affairs has led to a pattern of alienation and avoidance by today's Samoan youth from the customs and practices that parents and older adults consider the foundation of the *Faasamoa*.

### *1.2. Samoan language within the DOE-Hawai'i*

Because the Samoan population is clustered within specific areas of O'ahu, there are readily identifiable high schools with significant percentages of Samoan students. The most noticeable of these are Waipahu High School, Kahuku High School, Waianae High School, Nanakuli High School, Farrington High School, Radford High School, and Kaimuki High School. Other high schools with lesser percentages include Campbell, Pearl City, and Castle.

The large increase in resident Samoan speakers in the state of Hawai'i between the 1950s and the 1970s resulted in the establishment of the first Hawai'i Bilingual/Bicultural Education Project in December, 1974. This initial program was in effect until June, 1980 under funding

from the United States government and provided compensatory education for students of limited English ability at the K–3 levels.

The target languages that were identified within the Hawai‘i school system at the time were Ilokano, Samoan, Korean, Chinese, and Japanese. Under the Hawai‘i system, mainstream classes were conducted by a monolingual English speaker with a Bilingual Teacher’s Aid providing Samoan language support in cognitive areas. Students were instructed in the Samoan language in small groups until they were fully functional in English, at which time they were permitted to re-enter the mainstream classes. Intensive English language instruction was also provided through an English as a second language program to facilitate the acquisition of English. Students were encouraged to remain in the program for at least one year.

Although the stated purpose of the program was to utilize the immigrant child’s native tongue in order to facilitate learning, the Hawai‘i bilingual projects were transitional in nature. That is, the Samoan language was used in schools with high populations of Samoan speakers as a means to help them become oriented to the Hawai‘i classrooms and the Hawai‘i English-language curriculum. As a transitional program, the ultimate goal was to phase out the use of Samoan as the students became fluent in English.

As students gained a functional competence in classroom English, their Samoan language competency was deemed irrelevant to further academic endeavors. Indeed, there was and is little or no personal incentive for a Samoan student to communicate in Samoan within the public school system. The Hawai‘i Department of Education, while regularly offering courses for languages such as Spanish, Russian, German, Chinese and Japanese, has yet to offer a permanent Samoan language course in the public school system. This has been the case despite the development of a curriculum guide for the teaching of Samoan in the public schools (Hawai‘i State Department of Education, 1982).

### *1.3. Samoan community support*

Since the first large scale migrations in the 1950s, the Samoan community has always been a very close-knit community. There have been grass-roots attempts in the past to organize the Samoan community, especially in terms of education and the promotion and maintenance of the *Faasamoa*. In the late 1970s, for example, with the advent of the above mentioned Bilingual-Education Program within the Hawai‘i-DOE, a group of local Samoan educators began to take an active role in promoting Samoan studies in the public schools.

The Samoan School Assistants Program, administered by the Samoan Action Movement of America (SAMOA) and its president, Mr. Filo Foster of Kaimuki High School coordinated a Samoan cultural program in O‘ahu high schools with high Samoan student enrollment. The program organized cultural activities and facilitated student-parent-faculty interaction. Each member school in this independent program had a Samoan assistant who acted as facilitator and advisor for the school’s Samoan Student Organization. Program activities included academic advising, tutoring, parental-school liaison, and cultural activities. At the end of each academic year, all of the member schools competed in the Samoan Cultural Day at Kapi‘olani Park where trophies were awarded for mastery of Samoan arts, crafts, and other skills. Although the program

ended in the 1980s, the concept has since been revived by the very popular “We are Samoa Festival” in which Samoan high school students compete during a week-long festival at the Polynesian Cultural Center at the end of each academic year.

The significance and legacy of these programs are that there are already established populations of Samoan students at a finite number of local high schools with a desire for creating Samoan-oriented studies. Most of these schools have Samoan student organizations already in place and have demonstrated the student need and the community support for DOE-recognized Samoan language and culture programs similar to extant DOE programs in Spanish, French, and Japanese.

#### *1.4. The Samoan language in higher education*

The Samoan language program at the University of Hawai‘i at Mānoa (UHM) began in 1976 with the offering of first and second year Samoan classes. It was initially supported by federal funds from the Center for Pacific Islands Studies but became a state-funded language program at the University in 1982. As student demand increased, courses were developed for advanced levels.

Because of the growing number of young Samoans with limited competency in Samoan, in 1986 the program began to develop courses to help native speakers learn more about their language and culture. Courses were developed for young Samoans who were not fully competent in Samoan at the adult level. Many of these students were capable of speaking Samoan in an informal style among peers or family members, but were unable to use Samoan at the higher registers required in formal settings.

In addition to the University of Hawai‘i, the Samoan language has also been offered at Brigham Young University-Hawai‘i since 1990, from first to third year level, and for several years Hawai‘i’s Kapi‘olani Community College offered first and second year Samoan language.

While all of these Samoan language programs in Hawai‘i share a basic core curriculum, individual adaptations and the development of additional materials within the respective programs highlight the need for coordination and communication in the writing of Samoan language curriculum. As the population of second- and third- generation Samoans born in the United States grows, the need for Samoan language instruction and curriculum development will increase. These individuals will require a classroom approach to learning Samoan as opposed to traditional learning through everyday family and village life. The Samoan communities in Hawai‘i and New Zealand have, until recently, worked independently in the development of Samoan language materials and teacher training. However, because these communities have similar linguistic needs, it has become essential that they begin to work together in the future on Samoan language issues.

#### *1.5. International Samoan language programs*

Through external funding assistance received over the last decade, the UHM Samoan language program has worked for international cooperation between Samoan programs throughout the

Pacific. The NFLRC and the Center for Pacific Islands Studies (CPIS), for example, funded the first international forum on the Samoan language in 1994 at UHM as part of the NFLRC's 1994 Summer Institute (Crookes, 1994) with representatives attending from Samoan programs from Victoria University and the University of Auckland in New Zealand, the National University of Samoa, the American Samoan Community College, Brigham Young University-Hawai'i, and the Samoan community in Los Angeles. The UHM Samoan Program also assisted in planning and implementing a larger international conference on the Samoan language that was held in American Samoa in 1999. As a result of that conference, an international planning committee was appointed to establish the first International Samoan Language Commission (Fatuaiupu o le Gagana Samoa). Two faculty from the UHM Samoan language program took part in this process and are charter members of that sixteen-member international organization.

The Samoan communities in California and Seattle are at critical stages in the process of articulating their language needs. Representatives from these communities have contacted the UHM Samoan language program expressing the need for assistance in developing their own language programs in their respective communities, and a working relationship with the Samoan community in Los Angeles was established in the 1990s. The NFLRC included several participants from the Los Angeles community in its 1994 Summer Institute.

The Samoan community in New Zealand has been diligently working for over a decade on the same issues that have concerned the Samoan community in Hawai'i. The Samoan language has been introduced into the New Zealand public education curriculum from pre-school through university levels, and there are several on-going projects within community, government, and institutional sectors that have facilitated these efforts. Both the New Zealand government (e.g., Learning Media/Ministry of Education) and the local New Zealand community through the FAGASA Samoan language teacher's organization (*Faalapotopotoga mo le Aoaoina o le Gagana Samoa i Aotearoa*) have been working with local and overseas professionals to produce a wide range of curricula for the teaching of the Samoan language in the public school system. The annual FAGASA Samoan language conference, held each April, has provided another significant opportunity for international cooperation and sharing among the various Samoan communities.

The Samoan communities in these four regions (New Zealand, California, Seattle, and Hawai'i) have almost identical needs and concerns as heritage language communities. A collaborative effort between New Zealand, Hawai'i, and areas of the mainland United States would greatly benefit all of these Samoan language communities.

#### *1.6. The importance of NFLRC's support*

Support from the NFLRC has provided important assistance for the UHM Samoan language program in two very important areas. The first important area of support has been the Center's assistance and commitment to publishing materials developed by the Program's faculty. These include a text — *Samoan language for health care providers* (Mayer, 1991), a groundbreaking work on Samoan oratory (Papalii, 2002), an introductory to intermediate level text for Samoan (in development), and a technical report on language variety in Samoan (Mayer: forthcoming). The

second area of support began with the Center's offering of the Summer Institute (mentioned above) in 1994 that allowed for the first meeting of representatives of all of the Samoan language programs throughout the world. This first meeting provided the seed for continued international collaboration between these programs, especially between Hawai'i, New Zealand, and American Samoa.

This present NFLRC Samoan Pedagogy Institute (the subject of this report) has provided another important opportunity for bringing together educators and community members to work collaboratively on important Samoan language issues. As stated above, the Samoan communities in California and Seattle are at a critical stage in the process of articulating their community language needs. These communities have expressed the need for assistance in developing language programs in their respective communities. This Institute was planned to provide them with the opportunity to send selected representatives/specialists to meet with language professionals from communities with similar needs and issues. Because the Samoan community in New Zealand has been working on these same issues for nearly a decade, representatives from their Samoan language programs and teacher organizations were viewed as essential participants in this process.

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## 2. PURPOSE OF THE SAMOAN PEDAGOGY INSTITUTE

The Samoan community in Hawai'i is at a crossroads in terms of language development issues. For over two decades UHM Samoan language program tried to introduce the Samoan language into the DOE system with no success. The reasons given by the DOE were lack of funding, lack of existing curriculum, and lack of qualified personnel. Recently three federally funded programs, Hawai'i-GEAR UP (Gaining Early Awareness and Readiness for Undergraduate Programs), SHALL (Students of Heritage and Academic Languages and Literacies), and CLEAR (Studies of Heritage and Academic Language and Literacy) have focused on introducing Samoan and Ilokano in a public school in the heavily concentrated Samoan/Filipino communities in Kalihi (Farrington High School). These program will be emphasizing teacher training and materials development in the Samoan language as they progress over the next several years. The Samoan Pedagogy Institute was planned to complement these efforts. One of the main purposes of the institute was to provide local Samoan language teachers and community members with an opportunity to study various approaches to the teaching of Samoan presented by representatives of extant Samoan language Programs in Hawai'i and abroad. Special emphasis was also placed on the Samoan language pre-schools programs developed in New Zealand (*Aoga Amata*) and local Hawaiian language pre-school programs.

The second goal of the Samoan Pedagogy Institute was to provide a public forum for experts in Samoan language teaching, teacher training, and materials development. In addition, Samoan language content area specialists (e.g., oratory, grammar, literature) were invited for workshops, presentations, seminar/discussions, and mini-courses. Experts were also invited to present area/community reports on language status and programmatic developments. Focus areas for the institute included curriculum development issues, current Samoan language curriculum projects,



community awareness, pre-school Samoan language literacy education, adult education, Samoan language and the media, Samoan literature (modern and traditional), grammar and language structure, translation and interpretation issues, and advanced registers of Samoan (respect language, public oratory). Because many of the the invited presenters were also members of the Samoan Language Commission, an opportunity was provided for the Commission to meet to discuss its next annual meeting in 2002.

The third goal of the institute was to introduce the local Samoan church communities to the concept of community-based Samoan language pre-schools, modeled on the highly successful New Zealand *Aoga Amata*. The strong tradition of Samoa's village-based literacy instruction in Pastor's Schools provided Samoa with one of the highest literacy rates in the Pacific in past years. As Samoans have immigrated to Hawai'i and the mainland, this important institution of pre-school education has been left behind. The educational attainment rate of the local Samoan community is now well below the state average. Samoan males rank 17% below the state norm for high school graduation. The rate is 28% below for females (Franco, 1987, p. 10).

In the early 1990s, the Samoan community in New Zealand, faced with the same educational under-achievement levels as Hawai'i, instituted a church-based Samoan language pre-school program, *Aoga Amata*, that has become a highly successful model for vernacular pre-school education. A special full-day session was designed into the Samoan Pedagogy Institute to bring together local Samoan community leaders, church leaders, and pre-school experts from Hawai'i and New Zealand to discuss the importance of vernacular pre-school programs and literacy instruction.

The NFLRC, the Center for Pacific Islands Studies (CPIS), and the Center for Hawaiian Studies has provided the Samoan Community and the UHM Samoan language program with this important opportunity to bring together local, national, and international Samoan educators and community members to work collaboratively on these Samoan language issues.

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### 3. STAFFING AND THE SELECTION OF PARTICIPANTS

Staffing for the Samoan Pedagogy Institute consisted of the following: the associate director of the NFLRC, Dr. David Hiple; the director of the Center for Pacific Islands Studies, Dr. Robert Kiste; NFLRC education specialist, Mr. Jim Yoshioka; NFLRC publications specialist, Dr. Deborah Masterson; the institute steering committee members: Dr. John Mayer (Institute director), Faafetai Lesa, Aumua Papalii, Vita Tanielu, Fata Simanu-Klutz, and Tusitala Toomata-Mayer (see appendix C for information on the steering committee and other institute participants).

Presenters and participants for the institute were selected by the steering committee in collaboration with the associate director of the NFLRC and the director of the Center for Pacific Islands Studies (CPIS). The presenters were selected so as to ensure a wide range of representation from each of the existing Samoan language programs at international institutes of higher education and to allow for a comprehensive sampling of Samoan language content areas.

Three meetings were held by the steering committee between January and April 2002 to create a list of presenters to invite to the institute. Every accredited university-level Samoan language program in the world was represented at the institute. The institutes of higher education included: Victoria University and the University of Auckland in New Zealand, the National University of Samoa, AMOSA University of Samoa, the American Samoan Community College, Brigham Young University-Hawai'i, and the University of Hawai'i at Mānoa. In addition, representatives were also invited from the Samoan community in California, the Departments of Education in American Samoa, Samoa, and New Zealand, a representative of the New Zealand Association of Samoan Language Teachers (FAGASA), and a representative of the New Zealand *Aoga Amata* Program (Samoan language pre-school). A total of nineteen presenters came from the United States (American Samoa, Hawai'i and California). Seven presenters came from Samoa and New Zealand.

Participants were selected by the steering committee from applications available on-line and by mail. Criteria for selection included educational background, prior teaching experience, institutional affiliation, expressed interest in teaching the Samoan language, demonstrated interest and involvement in language and education issues (e.g., membership in community or professional associations), and recommendations from other Samoan language programs. There were twenty-seven registered participants from the United States (eighteen from Hawai'i, five from California, and four from American Samoa). There were no registered participants (i.e., not presenters) from outside the United States. In addition to the above participants who registered for the week-long institute, a separate registration was held for the special one-day session on Samoan language pre-schools (Tuesday, June 25). There were 58 registered participants for that session (31 Tuesday-only) and a significant number of walk-in participants throughout the day.

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#### 4. PUBLICITY

Information describing the institute and registration procedures were sent out through the mailing lists of the NFLRC and the Center for Pacific Islands Studies in early 2002. In addition, the NFLRC's web-site contained detailed information about the institute and an on-line application form.

In December 2001 a written description of the institute containing the NFLRC's web-site address was disseminated to all of the delegates of the International Samoan Language Commission meeting held in Samoa. The delegates took this information back to their respective communities (New Zealand, California, American Samoa, and Hawai'i). In April 2002 a similar dissemination was made at the annual Samoan language conference (FAGASA) held in New Zealand.

In Hawai'i, California, and American Samoa, individuals who were known to be interested in Samoan language issues were contacted in person by the steering committee. Follow-up contacts were conducted by email, mail, and telephone. All of the California participants were contacted this way. Because one of the central focuses of the institute was church-based Samoan language pre-schools, a special effort was made to visit each of the Samoan churches in Hawai'i to

publicize the special session on Samoan language pre-schools. A sub-committee was established within the steering committee to visit Samoan churches and follow up with letters (see appendix D), telephone calls, and return visits.

The steering committee contacted all of the major commercial television stations about the institute. A special request was made to the stations to cover the opening day ceremonies held at the Hawaiian Studies Center. In addition, a representative of the steering committee participated in two live interviews on the most listened to Samoan language radio program in Honolulu.

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## 5. DESCRIPTION OF THE INSTITUTE

The Samoan Pedagogy Institute had three major goals: to provide pedagogical training for local Samoan language teachers; to present a model of Samoan language pre-school education for local Samoan ministers and their congregations; and to provide an international forum for the discussion of Samoan language issues. In order to accomplish all of these goals the institute was designed to run for five full days from 8:00am to 4:30pm. The Center for Hawaiian Studies provided the facilities for the institute which included a large meeting area for the plenary sessions as well as individual classrooms and meeting rooms for other sessions. All presenters and participants were given access to a computer center for internet access and materials preparation as well as a photo copying access. The Center for Hawaiian Studies and the NFLRC provided all AV equipment for the institute. Refreshments were provided at the institute site for breakfast and lunch as well as for morning and afternoon tea breaks. Housing was available through the East-West Center for overseas presenter and participants.

### 5.1. *Pedagogical training*

As indicated above, presenters for the institute were selected from each of the existing university-level Samoan language programs. Presenters were requested to develop their presentations for both experienced and non-experienced teachers and also to provide samples of current curriculum from beginning to advanced levels (see appendix E). Other presentations were also included in the institute for areas of special interest to Samoan language teachers including grammar, orthography, language variety, literacy instruction, and adult/community language programs.

Representatives from two current Samoan language curriculum projects for the elementary/high school levels, one based in New Zealand and Samoa (the New Zealand Curriculum Development Project) and the other from Hawai'i (the State of Hawai'i's GEAR-UP and SHALL programs — see section 2) were invited to give reports on their respective projects. In addition, publishers of Samoan language materials were contacted to provide displays of available curriculum and other materials. These publishers included the University of Hawai'i Press, Books Pasifika (New Zealand), the Learning Media (the New Zealand Ministry of Education), and the NFLRC itself.

### 5.2. *Samoa language pre-school*

The all-day session on Samoa language pre-schools offered both classroom presentations and an on-site visit to a church-based Hawai'i pre-school (Keiki Co-Op, Holy Nativity School). The classroom sessions provided the opportunity for detailed presentations from four established pre-school programs, one from New Zealand (*Aoga Amata*) and three from Hawai'i (Keiki Co-Op, Punana Leo o Hawai'i pre-school immersion program, and the Kūhiō Park Terrace Early Head Start program). Presenters were asked to provide information about their programs, including materials development, teacher qualification/training, and the establishment of a parent-school co-op. In addition sessions were scheduled to discuss state regulations and other requirements for the establishment of a pre-school program.

### 5.3. *Samoa language forum*

Special sessions were scheduled for reports from each geographical region represented at the institutes (California, Hawai'i, Samoa, American Samoa, New Zealand). These presentations reported on the history and current status of Samoa language instruction in each region. Reports were also scheduled from each Samoa language program based at an institute of higher education (AMOS University, National University of Samoa, American Samoan Community College, Victoria University, University of Auckland, Brigham Young University-Hawai'i, University of Hawai'i at Mānoa), from the Departments of Education of Samoa and New Zealand, and from community (non-academic) programs for the teaching of the Samoa language in California and New Zealand. A panel discussion was also scheduled on important Samoa language issues (the use of diacritics in the written language and the teaching of language varieties). Because most of the presenters are also concurrent members of the International Samoa Language Commission (*Faleula o Fatu'aiupu o le Gagana Samoa*), a meeting of the Commission was also scheduled during the institute.

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## 6. EVALUATION OF THE INSTITUTE

Two evaluation instruments were prepared by the steering committee, one for the institute as a whole and one for the special one-day session on Samoa language pre-schools (see appendix F). The pre-school evaluation was administered at the end of the pre-school session on Tuesday, June 25. The overall evaluation was administered during the final session on the last day of the institute (Friday, June 28). A total of ten completed evaluations were returned for the pre-school session and a total of thirteen completed evaluations were returned from the overall evaluation. For the overall evaluation this represents about a 25% return rate for the total number of fifty-three listed participants (see appendix C). There are several reasons for the low return rate. First, not all of participants listed in appendix C were present for the entire week-long institute. This was the case, for example, for the local presenters for the special pre-school session held on Tuesday and for other local presenters who participated in only one or two sessions throughout the entire week. Second, because of flight schedules and other commitments, some of the participants from American Samoa and California had to leave Honolulu before the final day of

the Institute. In addition, some of the remaining participants had left the institute before the last session on Friday to prepare for the final evening's banquet. In retrospect, the steering committee would have been able to collect more quantitative data if it had prepared daily evaluation instruments and separate instruments for each session. This would have been beneficial both to the institute facilitators (steering committee, NFLRC, CPIS) and the individual presenters.

In addition to the two evaluation instruments described above, the steering committee conducted informal interviews and discussions with participants, individually and in small groups throughout the five-day institute. The steering committee also meet at the end of each day's sessions to review the day and make adjustments for the remaining sessions. These subjective evaluations, steering committee meetings, and subsequent email correspondence between participants and the steering committee provided the additional data for the conclusions and recommendations listed in section 7.

### *6.1. Pre-school session evaluation*

The pre-school evaluation was prepared in both English and Samoan. Because the sessions at the University of Hawai'i went over-time and because the last activity of the day required participants to drive approximately five miles to the pre-school co-op visit, there was not adequate time allocated to administer the evaluation at the university. For the same reason, it was not possible to hold the special closing session discussion/evaluation that was scheduled at the pre-school site. Several of the participating churches elected not to drive to the pre-school because of the late hour. Only ten evaluation forms were collected which represented about 30% of the participants. Again, in retrospect, the steering committee should have prepared separate evaluations for each session throughout the day.

The overall satisfaction rate from the pre-school evaluation instrument was 4.6 out of 5. All respondents agreed that the institute fulfilled its primary goals of providing participants with information about existing pre-schools in Hawai'i and New Zealand (4.6) and, to a somewhat lesser extent, felt that the institute had made available a wide range of examples of Samoan language pre-school curriculum (4.4). Respondents also agreed that they had a better understanding of issues involved in establishing a pre-school (4.7). A significant number of participants felt that, as a result of the institute they would likely become involved in establishing a pre-school (4.3) or attending follow-up meetings (4.5). Most felt the institute was well organized (4.6), and the facilities and refreshments were adequate (4.8).

In summary, the pre-school institute was successful in raising an awareness of the need for Samoan language pre-schools within the Hawai'i Samoan community. As indicated in section 2, Samoan churches in Samoa have traditionally been the center of community based literacy education. This role has greatly diminished as Samoans have immigrated to communities abroad. However, there is a growing awareness among Samoan congregations that Samoan children are not performing well in local schools (Franco, 1987, University of Hawai'i Task Force on Samoans and Pacific Islanders in Higher Education, 1994) and that the church communities are in the best position to initiate pre-school programs. This institute has provided the Hawaiian Samoan community with its first opportunity to discuss these issues with local ministers and

Samoan language educators and pre-school experts from Samoa, New Zealand, California, and Hawai'i. The positive response from the community to this institute and the overall satisfaction with which it was received by the participants indicate that follow-up meetings and institutes will be required in order to assist the local Samoan community in continuing to develop and establish Samoan language pre-schools in Hawai'i.

### *6.2. Overall institute evaluation*

The overall evaluation, like the pre-school evaluation, was prepared in both English and Samoan. As indicated in section 6, only thirteen completed evaluations were returned to the steering committee. Many participants expressed the feeling that more frequent evaluations would have been more appropriate given that the institute ran for a full five days. In retrospect, the committee felt that it would have been appropriate to administer individual evaluations for each session for the benefit of the presenters and to provide more specific feedback for the entire institute.

The overall satisfaction rate for the institute attendees was high (4.6 average out of 5.0). Most felt that the institute was well organized (4.3), that the facilities were appropriate (5.0), and that there were adequate refreshments (5.0). In terms of the goals of the institute, the evaluations indicate that the participants agreed that they had been adequately met. Participants felt that the institute increased their understanding of language teaching issues (4.5) and increased their knowledge of the Samoan language in general (4.5). However, a scheduled session on Samoan grammar was cancelled due to time constraints and attendees expressed their disappointment that this important aspect of Samoan language teaching was eliminated from the institute. Future pedagogical institutes must make this topic a high priority.

The participants felt that they were provided with an adequate balance between philosophies of teaching and ways of teaching (4.6) and that the presenters gave them an adequate amount of examples of Samoan language curriculum (4.5). The evaluations indicate that the attendees increased their understanding of the content and focus of the Samoan language programs in New Zealand, Samoa, American Samoa, and Hawai'i (4.8) and participants strongly supported continued communications (newsletter) between Samoan language teachers (5.0) and more meetings of this type in the future (5.0). Participants also felt that they were now more confident to work on language issues in their own communities (4.5) although they were not as confident that they were now able to write Samoan language materials on their own (4.2).

In summary, the Samoan Pedagogy Institute was successful in achieving its three main goals of a) providing pedagogical training with experts from a wide range of Samoan language programs, b) creating an awareness of the importance of vernacular pre-school education, based on New Zealand and Hawaiian models, and c) providing a forum for the discussion of contemporary Samoan language issues.

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## 7. CONCLUSIONS AND RECOMMENDATIONS

The conclusions and recommendations for this Samoan Pedagogy Institute are divided into two sections, specific comments for this institute and more general conclusions and recommendations for the Samoan community in Hawai'i.

### 7.1. *The Samoan Pedagogy Institute*

From the results of the institute evaluations and from subsequent comments from institute participants, it is clear that the Samoan Pedagogy Institute adequately met the three goals stated in section 2. In addition, daily observations and conversations between the steering committee and the attendees indicated that the participants and presenters were very satisfied with both the content and tone of the institute. The written evaluation process was limited to a single, overall evaluation form that was administered on the last day of the institute and a similar pre-school evaluation form that was administered at the conclusion of the special pre-school session (Tuesday, June 25). It is clear that more frequent evaluations would have provided more detailed feedback from the participants. The steering committee recommends that daily written evaluations as well as written evaluations for each content session be prepared for future institutes.

The length of the institute (five days) was appropriate for the large amount of topics and presentations. Because of the differences in school calendars between the United States and New Zealand and Samoa, the possible dates of the conference were limited to the shared semester breaks during the last week of June and the first week of July. Hawai'i Department of Education teachers are also out of class at this time. The summer dates of the institute were also ideal for the scheduling of University of Hawai'i facilities and for accommodations in the East-West Center housing units.

Publicity for the institute could have been more targeted to local DOE teachers. If possible, the steering committee should develop a closer working relationship with the Hawai'i state DOE so that information about the future Samoan language institutes could be disseminated through the DOE's internal mail system.

Presenters were asked to bring hard copies and disk copies of their presentations so that the institute proceedings could be published; however, most did not do so. The importance of publishing the reports and presentations should be stressed with participants of future institutes, and the steering committee should follow up with email and telephone contact with presenters before the institute. Most of the sessions for this institute were videotaped and an edited version of these sessions can be prepared. In addition, a short edited video highlight tape/CD of the institute will be sent to each participant.

The financial support that was provided to the presenters and participants was adequate; however, there was considerable delay in processing the required paperwork. This was due primarily to problems inherent in working long distance with the participants abroad (American Samoa, New Zealand, and Samoa) and the unfamiliarity of the participants and the steering committee with the lead times needed to process university and federal funding requests. Future

institutes will benefit from the experience of this conference both in the amount of financial support needed and in the timely and correct processing of the required paperwork. Because many of the presenters were not able to secure their own financial support to assist in travel and accommodation costs, they were put in a position of financial difficulty until they arrived in Honolulu and were able to receive their stipends. One strong recommendation of the steering committee for future institutes is to try to provide financial support for off-island presenters in the form of airfare and prepaid housing at the conference site.

The following recommendations were generated from discussions with the institute participants and the steering committee:

- Hold follow-up meetings and workshops with local church leaders to continue the dialogue on establishing Samoan language pre-schools as well as to establish a Samoan Pre-school committee comprised of church leaders and community leaders that would work to find sources of funding for Samoan language pre-schools.
- Create a local Samoan language association comprised of representatives of university, DOE, and community language programs as well as representatives from Samoan churches interested in establishing pre-school programs.
- Create a published directory of Samoan teachers in Hawai'i's public and private schools.
- Create a published guide of international Samoan language programs, their faculty, and detailed descriptions of the curricula including courses and certificate and degree programs.
- Establish an international internet site for widespread dissemination of the information in the published guide and to allow for a wider discussion of issues and concerns of Samoan language communities around the Pacific.
- Establish more formal and specific institutional relationships between extant college/university Samoan language programs. This would allow for the possibility of more standardized curricula and the establishment of Distance Learning Programs utilizing existing technology such as PEACESAT and the internet. This is especially important for the United States institutions, Brigham Young University-Hawai'i, the American Samoa Community College, and the University of Hawai'i, because of the frequent matriculation of students between programs.
- Hold regular institutes like this one, perhaps once every two or three years, in order to facilitate the sharing of new curricula, teaching innovations, and new technology, and to provide a forum for the discussion of important language issues. This may be accomplished by working with the existing organizations with international focuses such as the Samoan Language Commission and the New Zealand Association of Samoan Language Teachers (FAGASA) as well as working with nationally based centers such as the NFLRC, the Center for Pacific Islands Studies, and the Institute for Samoan Studies at the National University of Samoa.



## 7.2. *The Samoan community in Hawai'i*

As the numerous Samoan communities in Samoa and abroad move into the new millennium, the extant Samoan language programs must be prepared to work together in order to preserve and pass on the *Faasamoa* (Samoan way) to the future generations of Samoan speakers. For a growing numbers of Samoan communities, many of these Samoan children will be born and raised abroad. They will have not been exposed to life in the islands of Samoa. They will not grow up surrounded by Samoan words, Samoan people, Samoan culture, and Samoan life. Instead, they will be surrounded by the American life or the New Zealand life, and that is what they will be drawn to. This is what their lives will be built upon.

In order for Samoan educators to help them, these children will have to be taught and learn about the *Faasamoa* in a way very different from past generations. In Samoa, the language is learned by living the culture. It is spoken everywhere and it is learned and used throughout the child's life and in everything that he/she does. This is not the case in Samoan communities established outside of Samoa. Life abroad is a life of English and the *Faapalagi* (non-Samoan way of life). It is difficult for these children to learn the Samoan language and culture the way that their parents have — within the family and the community. Over several generations in Hawai'i, it has become evident that children are not learning the *Faasamoa*. As a result, these students are becoming more and more distanced from the Samoan language and culture.

It is for this reason that instructional programs in the Samoan language must find additional means of teaching the *Faasamoa*. Today's Samoan language students need to be taught about Samoa with books and modern technology from trained teachers, using curriculum designed especially for their needs. In addition, they will need to be taught in such a way that they will be able to take the knowledge that they have learned in the classroom outside and use it in their daily lives. This means that curriculum writers must be careful to ensure that the language is not removed from the culture, but is taught within the context of Samoan history, culture, and family values.

In order for this to happen Samoan parents, teachers, and community leaders must re-evaluate how language is viewed and how a language can or should be learned and taught. In America and other countries abroad, Samoan children have been taught to learn in ways very different from those of traditional Samoan society. The Samoan community abroad must learn to adapt the teaching or learning of the Samoan language and culture to these new means. However, because the Samoan language embodies the culture and the lives of the Samoan people, communities abroad must also work to involve families and communities in teaching children the *Faasamoa*. Classroom education is just the beginning, but it is not enough. Samoan language programs must integrate the important social institutions of the church, the family, and the community into the curriculum so that Samoan children may begin to see and feel how the language lets them live the culture through their individual lives.

Samoan language programs in the US and abroad must work to involve parents in the education of Samoan children in the schools and in the home. It is in the family that learning can be re-enforced and built upon. Teachers, parents, and community organizations must begin to work again to re-involve the churches in the education of children. Samoa is unique in the

importance and the strength of the church to its people and their everyday lives. The churches can be the foundation of education and community involvement. The churches can be the seeds from which education and universal literacy can grow.

The Samoan language and culture must be introduced into the public school system. Samoan students need to study their own language in order to develop confidence and pride in who they are. Samoan should be offered in the schools along with existing courses in “foreign” languages such as Spanish, German, and French. By offering the Samoan language in the schools, non-Samoan students may also learn about the language and culture of the people of Samoa. The Samoan community in New Zealand has incorporated Samoan language and culture study into the New Zealand public school curriculum from pre-school through the university level. Hawai‘i and mainland Samoan communities can follow the New Zealand example.

The various Samoan communities must work together in the development of a program of teacher training to assist teachers to improve their language teaching skills and understanding of Samoan language at all levels: grammar, history, reading and writing, and teaching different Samoan language registers (*gagana faamatai*, *gagana faaalolo*, *tautala lelei*, etc.). In Hawai‘i in particular, many non-working adults have taught in Samoa and can be called upon to teach in pastor’s schools and Samoan language pre-schools. This has been done in New Zealand, and Hawai‘i can learn from their example. The University of Hawai‘i and the Hawai‘i Department of Education should develop programs aimed at fast-tracking teacher certification of these teachers.

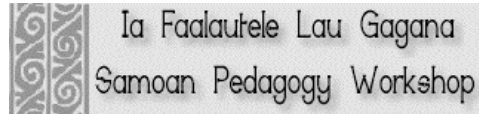
Pre-schools must be established in the Samoan language focusing on the church as the center of education and parent involvement in the child’s education. Again, Hawai‘i can follow the example of New Zealand in establishing these pre-schools as a way to preserve and teach the Samoan language to Samoan children and also as a way to help children prepare for public school education. Many other ethnic groups in Hawai‘i send their children to pre-schools as early as 3 and 4 years old. This gives these children a great advantage over Samoan children, many of whom do not enter a public school classroom until they are 5 or 6 years old.

Samoan ministers and their churches must dedicate themselves as leaders and centers for educational and social growth. It is the church that can provide the best place for education outside of the public schools. It is the church that can increase communication and awareness within the Samoan community.

The Hawaiian Samoan community must develop a stronger way of communicating within its own boundaries as well as with Samoan communities abroad, such as California and New Zealand. These distant communities share many of the same needs and concerns. These communities can learn from each other and, united, they can accomplish more. This can be done through the Samoan media, through community conferences, and through international conferences like this Samoan Pedagogy Institute. Increased communication will enable more people to participate in the process and make it possible to develop more specific goals and plans of action.

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APPENDIX A: ONLINE APPLICATION



Interested Samoan language educators are welcome to apply! Please completely fill out **all 3 sections** of the application form. When you submit your application, a window will appear; type the word **guest** in for both the user name and the password. Once we receive your application, we will send you an email confirmation, and then you will be notified within two weeks afterwards regarding the status of your application. We will be having **rolling admissions** (i.e., we will be accepting applications until the workshop fills up), so apply today before the window of opportunity closes. Mahalo for your interest in participating in the 2002 NFLRC Samoan Pedagogy Workshop!

June 24-29 Workshop Application Form

1) CONTACT INFORMATION

Last (family) name:	<input type="text"/>
First (given) name:	<input type="text"/>
Suafa matai:	<input type="text"/>
Position/Title:	<input type="text"/>
Department:	<input type="text"/>
Institution or affiliation:	<input type="text"/>
Contact address (please include street address, city, state, zip code, country, etc.):	<input type="text"/>
Office phone:	<input type="text"/>
Home phone:	<input type="text"/>
FAX number:	<input type="text"/>
E-mail:	<input type="text"/>

2) BACKGROUND INFORMATION SURVEY

<p>Are you currently teaching Samoan? If so, where?</p>	<div style="border: 1px solid black; height: 100px;"></div>
<p>Title(s) of Samoan courses you have taught in recent years (including those related to Samoan language, culture, or society):</p>	<div style="border: 1px solid black; height: 100px;"></div>
<p>Grade or level of instruction:</p>	<input type="text"/>
<p>What would you estimate to be the average size of your classes? How many students do you teach per year?</p>	<div style="border: 1px solid black; height: 80px;"></div>
<p>How often, and for how long, do your classes typically meet?</p>	<div style="border: 1px solid black; height: 80px;"></div>
<p>Does your language program have a pre-determined textbook or textbook series that it uses? If so, please describe.</p>	<div style="border: 1px solid black; height: 80px;"></div>

<p><b>What background have you had with testing and measurement?</b></p>	<div style="border: 1px solid black; height: 80px;"></div>
<p><b>What experience have you had with the World Wide Web and web pages?</b></p>	<div style="border: 1px solid black; height: 80px;"></div>
<p><b>What experience have you had using computers in the classroom?</b></p>	<div style="border: 1px solid black; height: 80px;"></div>
<p><b>What other types of technology have you used in teaching Samoan language or culture?</b></p>	<div style="border: 1px solid black; height: 80px;"></div>
<p><b>What difficulties have you had in using computers and other technology in your teaching?</b></p>	<div style="border: 1px solid black; height: 80px;"></div>
<p><b>What are the major areas emphasized on your most recent course syllabus? Please list at least five.</b></p>	<div style="border: 1px solid black; height: 80px;"></div>

<p>What skill areas do you consider the most in need of development in Samoan?</p>	<div style="border: 1px solid black; height: 100px;"></div>
<p>What resources are currently available in your area for further professional development in Samoan language/ culture teaching (e.g., university courses, workshops, etc.)? Please describe.</p>	<div style="border: 1px solid black; height: 100px;"></div>
<p>Do you have plans to pursue additional professional development in the future (e.g., academic degree, certificate, etc.)? Describe.</p>	<div style="border: 1px solid black; height: 100px;"></div>

**3) STATEMENT OF PURPOSE**

In the space provided (500 words maximum), please describe in English:

- your reasons for wanting to participate in the 2002 Samoan Pedagogy Summer Institute
- your plans to experiment with implementing/disseminating what you learn at the Summer Institute
- any other information you think we should have

**IMPORTANT NOTE (please read!):**

Please make sure to complete all items above and carefully proofread your entries before clicking the submit button (once only). When you submit your application, a window will appear; type the word **quest** in for both the user name and the password. After you submit your proposal, you will receive an email confirmation message within the next few business days.

Mahalo for your interest in the 2002 Summer Institute!

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APPENDIX B: SYMPOSIUM SCHEDULE

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*Monday, June 24*

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8:00	Resitaraina/Registration Iputi/Tea
8:30	Faafeiloaiga/Sauniga Amata/Aliitaeao <i>Greetings/Invocation/Opening Ceremony</i>
9:30	Faasalalauga, Tala Faasolopito, ma Tala Faamasani <i>Introductions, Overview, and Orientation</i>
10:00	Saunoaga Faapitoa o le Fonotaga <i>Keynote Address: Aiono Dr. Fanaafi Le Tagaloa</i>
10:45	Iputi/Tea
11:00–12:30	Ripoti mai i itulagi eseese e faatatau i le tulaga o le gagana Samoa, tulaga tau aoaoga ma tulaga tau soifuaga faalauaitetele i alaalfaga i totonu o Samoa faapea foi fafo <i>Regional reports on the status of the Samoan language and educational and social issues in various Samoan communities in Samoa and abroad (15 mins each region)</i> <ul style="list-style-type: none"> <li>☉Samoa: Elaine Lameta</li> <li>☉American Samoa: Tupuola Kalolo Iosefa</li> <li>☉New Zealand: Tupuola Sione Malifa</li> <li>☉California: Muliagatele Mona Porotesano</li> <li>☉Hawai'i: Fepuleai Dr. John Mayer</li> </ul>
12:30–1:15	Malologa o le aoauli/Lunch
1:15–3:30	Fonotaga/General Session Ripoti ma faamatalaga o Polokalame Gagana Samoa i totonu o Iunivesite: faiaoga, kurikulumama, mataupu aoaoina, mea faaaoga e aoao ai le gagana, su'ega, aoaoina o le gagana muamua faatusatusa i le gagana lua <i>Report and description of University level Samoan Language Programs: faculty, curriculum, courses of study, resources, testing, first vs. second language teaching (20 mins each institution)</i> <ul style="list-style-type: none"> <li>☉AMOSA University, Samoa: Aiono Dr. Fanaafi Le Tagaloa</li> <li>☉National University of Samoa: Maulolo Tavita Aмоса</li> <li>☉Victoria University: Galumalemana A. Hunkin</li> <li>☉University of Auckland: Muliagatele Vavao Fetui</li> <li>☉American Samoa Community College: Tialuga S. Seloti</li> <li>☉Brigham Young University–Hawai'i: Rowena Reid</li> <li>☉University of Hawai'i at Mānoa: Faafetai Lesa</li> </ul>
3:30	Iputi/Tea
3:45–4:30	Fetufaaiga Faalauaitetele: Mataupu taua ma popolega, ni sini tausaaafia o lenei fonotaga <i>Open Forum: Issues and concerns, expectation for the Symposium</i>
6:00–8:30:	Taumafataga o le Feiloaga i le Afiafi <i>Welcoming Dinner at the Center for Hawaiian Studies</i>

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## Tuesday, June 25

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8:00–8:30:	Iputi/Tea
8:30–8:45	Tatalo Amata/Opening Prayer
8:45–10:00	Polokalame Aoga Faataitai (Aoga Amata i Niu Sila) i le Gagana Samoa. (talafaasolopito, filosofi, mea e faaaogaina, aoaoina o faiaoga) <i>Samoa Language Pre-School Programs: The New Zealand Model (history, theory, materials, teacher training)</i> ☉Feauai Amosa Burgess
10:00–10:15	Iputi/Tea
10:15–12:00	Faaauau: Polokalame Aoga Faataitai i le Gagana Samoa <i>Samoa Language Pre-School Programs (continued)</i> ☉Feauai Amosa Burgess
12:00–1:00	Malologa o le aoauli/Lunch
1:00–2:30:	Mataupu taua tau Aoga Faataitai i le Gagana Samoa (faatuina o se Faalapotopotoga Aoga Faataitai i Hawai'i, tulaga tau tulafono, faatupeina ma le lagolagoina) <i>Samoa Language Pre-School Programs Organizational Issues (establishing a co-op in Hawai'i, state regulations, funding and support)</i> ☉Dorothy Siko, Lilinoe Wong, Tusitala Toomata-Mayer, Luisa Lemisio, Lanette Teixeira
2:30–2:45	Iputi/Tea
2:45–4:00	Polokalame Aoga Faataitai i le Gagana Samoa Asiasiga i le Aoga Faataitai — Holy Nativity Keiki Co-op <i>Samoa Language Pre-School Programs</i> <i>Visit to a Co-Op Pre-School: Holy Nativity Keiki Co-Op</i>
4:00–4:30	Iloiloga o mataupu ma faaiuga o le Fonotaga/Evaluation Tapunia/Closing
Afiafi/Evening	Avanoa/Free

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## Wednesday, June 26

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8:00–8:30:	Iputi/Tea
8:30–8:45	Tatalo Amata/Opening Prayer
8:45–10:00	Fetufaaiga: Malamalama ma le Aoaoina o le Kalama <i>Workshop: Understanding and Teaching Samoan Grammar</i> ☉Fepuleai Dr. John Mayer
10:00–10:15	Iputi/Tea

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10:15–12:00	Fetufaaiga ma Talanoaga Faalauaitete <i>Panel Discussion and Open Forum: Language issues: t-style and k-style, use of diacritics, translations, building a modern lexicon</i> ☉Aiono Dr. Fanaafi Le Tagaloa, Galumalemana A. Hunkin, Tialuga Sunia Seloti, Elaine Lameta, Faafetai Lesa
12:00–1:00	Malologa o le aoauli/Lunch
1:00–2:30	Aoaoina o le Vaega Amata o le Gagana Samoa (kurikulama, auala ma metotia, mea e faaogaina) <i>Teaching Beginning Samoan (curriculum, methodology, materials)</i> ☉Galumalemana A. Hunkin, Muliagatele Vavao Fetui, Rowena Reid, Faafetai Lesa
2:30–2:45	Iputi/Tea
2:45–4:30	Faaauau: Aoaoina o le Vaega Amata o le Gagana Samoa <i>Teaching Beginning Samoan (continued)</i> ☉Galumalemana A. Hunkin, Muliagatele Vavao Fetui, Rowena Reid, Faafetai Lesa
Afiafi/Evening	Avanoa/Free

### Thursday, June 27

8:00–8:30:	Iputi/Tea
8:30–8:45	Tatalo Amata/Opening Prayer
8:45–10:00	Kurikulama atiae ma aoaoina o faiaoga o le Gagana Samoa i Aoga Mauualo ma Aoga Maualuga (i Niu Sila) <i>Elementary and High School Samoan language curriculum development and teacher training (New Zealand Curriculum Development Project)</i> ☉Elaine Lameta
10:00–10:15	Iputi/Tea
10:15–12:00	Kurikulama atiae ma aoaoina o faiaoga o le Gagana Samoa i aoga maualuga, Farrington High School <i>High School Samoan language curriculum development and teacher training (Hawai'i Curriculum Development Project-SHALL)</i> ☉Lepule Dixie Crichton, Vaimagalo Galeai Leatiota
12:00–1:00	Malologa o le aoauli/Lunch
1:00–3:00:	Aoaoina o le Vaega Ogototonu o le Gagana Samoa mo e tautala Faasamoa (kurikulama, metotia, sauniuniga) <i>Teaching Intermediate Samoan for Heritage Speakers (curriculum, methodology, materials preparation)</i> ☉Tupuola Sione Malifa, Muliagatele Vavao Fetui, Fepuleai Vita Tanielu, Rowena Reid
3:00–3:15	Iputi/Tea
3:15–4:30	Polokalame Samoa i totonu o afioaga <i>Community Samoan language programs</i> Maumalo Dr. Loia Fiaui, Seiuli K. Vineta Noa
Afiafi/Evening	Avanoa/Free

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## Friday, June 28

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8:00–8:30:	Iputi/Tea
8:30–8:45	Tatalo Amata/Opening Prayer
8:45–10:00	Gagana Samoa mo e e lelei le tautala Faasamoa (vaega maualuga i Iunivesite — gagana faaaloalo, faamatai) <i>Samoan for Heritage Speakers (teaching the upper registers of Samoan at the university level — respect language and oratory)</i> ☉Aiono Dr. Fanaafi Le Tagaloa, Maulolo Tavita Aмосa, Tupuola Sione Malifa, Aumua Mataitusi Simanu Papalii
10:00–10:15	Iputi/Tea
10:15–12:00	Faaauau: Gagana Samoa mo e e lelei le tautala Faasamoa <i>Samoan for Heritage Speakers (continued)</i> ☉Aiono Dr. Fanaafi Le Tagaloa, Maulolo Tavita Aмосa, Tupuola Sione Malifa, Aumua Mataitusi Simanu Papalii
12:00–1:00	Malologa o le aoauli/Lunch
1:00–2:30	Aoaoina o le faitautusi ma le tusitusi i le gagana Samoa (Aoga Faataitai, Aoga Maualalo, Tagata Matutua) <i>Developing Literacy Skills in Samoan (Pre-school, Elementary, Adult Literacy)</i> ☉Fata Simanu-Klutz, Elaine Lameta, Feauai Aмосa Burgess
2:30–2:45	Iputi/Tea
2:45–4:00	Iloiloga o mataupu ma faaiuga o le Fonotaga/Evaluation Tapunia/Closing
6:00–9:30	Taumafataga Faamavae ma Faafiafiaga <i>Closing Dinner and Entertainment</i>

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## Saturday, June 29

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Polynesian Cultural Center Tour (optional)

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APPENDIX C: PARTICIPANTS

*Full-week participants (alphabetical by region)*

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*Samoa*

**Maulolo Tavita Amosa**, Head, Department of Samoan Language and Culture, National University of Samoa. 011-685-20072x108 office; 011-685-20938 fax; maulolo.amosa@nus.edu.ws

**Elaine Lameta**, Project Director for the New Zealand Professional Development Program for Samoan Teachers; Co-director of Samoan Secondary Education Curriculum Resource Project, Department of Education, Samoa. 011-685-21911x360 office, 011-685-25731 fax; elameta@xtra.co.nz

**Aiono Dr. Fanaafi Le Tagaloa**, President, Amosa o Sa Vavau Iunivesite. PO Box 800 Apia Samoa; 011-685-21667fax; aionofanaafi@hotmail.com

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*New Zealand*

**Feauai Amosa Burgess**, Lecturer, Wellington College of Education. 011-644-389-6925 fax; 011-644-924-2175 office; amosa@xtra.co.nz

**Muliagatele Vavao Fetui**, Lecturer, Samoan Language Program, University of Auckland. 011-649-373-7599x8037 office; 011-649-373-7420 fax; Private Bag 92019, Center for Pacific Studies, University of Auckland, Auckland, New Zealand; v.fetui@auckland.ac.nz

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### *California*

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### *Hawai'i*

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**Florita G. Sapolu**, Sunday School Teacher, Ekalesia Faalapotopotoga Kerisiano i Amerika Samoa – Maile.

**Dorothy Siko**, Director, Keiki Co-Op Pre School, Holy Nativity School. 808-373-3232 office

**Aigaeiva Mafaituuga Tanielu**, School Teacher.

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**Amilagi Petaia Timoteo**, Trinity Church. petetimoteo@ureach.com

**Tusitala Feagaiga Toomata-Mayer**, Bone Marrow Transplant Coordinator, Queens Medical Center. 808-537-7575 office; 808-537-7572 fax; tmayer@queens.org

**Rev. Sualauvi Tuimalealiifano**, Moanalua Congregational Church. 808-586-8133 office; 808-586-7328 fax

**Lilinoe Wong**, Kahu (Director) Punana Leo o Honolulu (Hawaiian Language Immersion Pre-School). 841-6655 office; lilinoe@leoki.uhh.hawaii.edu

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Hawai'i at Mānoa. 956-2179 office; ktuiasosopo@yahoo.com

**Kerry Wong (Laiana)**, Instructor, Hawaiian Language Program, University of Hawai'i at Mānoa.  
808-956-2627 office, 808-956-5978 fax; kwong@hawaii.edu

*Pastors/ministers (Tuesday special program)*

**Faifeau ma Ekalesia na Auai**  
*(ministers and churches in attendance)*

**EFKS**

Rev. Toeaina Faatonu Iosia Evile	<i>First Samoan Congregational Christain Church — Mililani</i>
Rev. Toeaina Iosefa Tui	<i>Vaipuna o le Ola Congregational Christain Church</i>
Rev. Fuamaila Soa, Jr.	<i>Windward Samoan Congregational Christain Church</i>
Rev. Dr. Ropati Tiatia	<i>First Samoan Congregational Christain Church in Honolulu</i>
Rev. Sanisese Fuataga	<i>Ieova Irae Congregational Christain Church</i>
Rev. Sisigafua Bentley	<i>Lamepa o le Ola Congregational Christain Church</i>
Rev. Tinetali Gafa	<i>Samoa Congregational Christain Church in Kalihi</i>

**EFKAS**

Rev. Toeaina Faatonu Mila Sapolu	<i>EFKAS i Maile</i>
Rev. Toeaina Sataraka Sataraka	<i>Ierusalem Fou Congregational Christain Church</i>
Rev. Petaia Timoteo	<i>Trinity Congregational Christain Church</i>
Rev. Samuelu Tialavea	<i>Bread of Life Christian Church</i>
Rev. Auelua Saifoloi	<i>Waianaesamoan Congregational Christain Church of Hawai'i</i>
Rev. Tooolefua Paogofie	<i>Samoa Congregational Christain Church of Nu'uuanu</i>
Rev. Falelua Lafitaga	<i>Kanana Fou Congregational Christain Church</i>
Rev. Manino Afuola	<i>Savali o le Filemu Congregational Christain Church</i>

**UCC**

Rev. Sualauvi Tuimalealiifano	<i>Moanalua Samoan Congregational — UCC Hawai'i</i>
Rev. Sani Ah Toon	<i>Faitotoa o le Alofa Congregational — UCC Hawai'i</i>
Rev. Faagi Taufetee	<i>Palolo Samoan Methodist — UCC Hawai'i</i>
Rev. Misipati Karapani	<i>Waianaesamoan Methodist — UCC Hawai'i</i>

**KATOLIKO**

Patele Sipa Silva	<i>Lady of The Mountain</i>
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**ASOFITU**

Taupuai Toese Ah Sam	<i>Samoa-Tokelau Seventh Day Adventists Church</i>
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**MAMONA**

Bishop Too

*Moanalua Second Ward (Near Farrington HS)*

**ASSEMBLY OF GOD**

Rev. Tuigamala Lauulu

*Central Samoan Assembly of God*

Rev. Siupapa Vaovasa

*Waipahu Samoan Assembly of God*

Rev. Eteuati Lafaele

*Freeway to Heaven Assembly of God*

Rev. Malamalama Soo

*Wings of Love Assembly of God*

Rev. Joe Hunkin

*Light House Assembly of God*

*O le Faatuatuga Metotisi oloo taua i lalo sa faaalua le lagolagoina malosi o lenei faamoemoe peitai ane ua le o gatasi le futia ma le umele ona o le Koniferenise Aoao o le tausaga i Samoa.*

**METOTISI**

Rev. Faulalo Leti

*Salt Lake Samoan Methodist Church*

Rev. Faasalele Neemia

*Susana Wesley Samoan Methodist Church in Hawai'i*

Rev. Apelu Vai

*Fetu Ao Samoan Methodist Church in Hawai'i*

Rev. Ulufotu Matamua

*Ioane Uesile Samoan Methodist Church in Nanakuli*

Rev. Lotoa Nagaseu

*John Wesley Samoan Methodist Church in Ewa Beach*

Rev. Pio Pauulu

*Waianae Samoan Methodist Church*

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APPENDIX D: LETTERS OF INVITATION

*Sample letter of invitation to presenters*

[Date], 2002

[Presenter/title/institution]

Dear [Presenter],

On June 24–29, 2002 the University of Hawai‘i will host a Samoan Language Symposium and Workshop entitled, “Ia Faalatele Lau Gagana”. The event is sponsored by the university’s National Foreign Language Resource Center, Center for Pacific Islands Studies, and Hawaiian Studies Center.

The purpose of the six-day event is twofold. The first is to begin to create an awareness within our local Samoan communities in Hawai‘i and California as to the importance of preserving and teaching the Samoan language and culture, especially in communities abroad. The second purpose is to provide a series of workshops in the teaching of the Samoan language at all levels, from pre-school through university. These workshops will include sessions on curriculum development, teaching methodology, and other important Samoan language teaching issues. We anticipate about 20–30 teachers and other interested participants from Hawai‘i and California will attend the symposium.

In order to ensure that we have the best and most knowledgeable symposium and workshop leaders, we are inviting experts in the field of the Samoan language from universities and other established programs from Samoa, American Samoa, New Zealand, California, and Hawai‘i.

The planning committee for the symposium would like to extend an invitation to you to come to Hawai‘i and participate in the event as a resource person and presenter. Because of your expertise and experience in the teaching of the Samoan language you have been selected as a valuable contributor to help ensure the success of the symposium.

We have enclosed a tentative schedule of the six-day Symposium and Workshop events as well as a more specific description of your requested participation. You may also visit the symposium’s web site at:

[http://nflrc.hawaii.edu/nflrc\\_home.cfm](http://nflrc.hawaii.edu/nflrc_home.cfm)

We hope that you will accept our invitation to assist us in our work here in Hawai‘i. Please contact me by email ([jmayer@hawaii.edu](mailto:jmayer@hawaii.edu)), phone (808–956–3558), or mail to confirm your participation and to make the necessary arrangements.

We look forward to receiving a response from you at your earliest convenience.

Sincerely,

Fepuleai Lasei Dr. John Mayer  
For the Planning Committee:  
Aumua Mataitusi Simanu  
Fepuleai Vita Tanielu  
Faafetai Lesa  
Fata Simanu-Klutz



*Sample follow-up letter to presenters*

Fepuleai Lasei Dr. John Mayer

[Date], 2002

[Presenter/title/institution]

Dear [Presenter],

We hope that you will accept our invitation to attend our June 24–29 Samoan Language Symposium and Workshop entitled, *Ia Faalautele Lau Gagana*. As we mentioned in the letter of invitation, the purpose of the six-day event is twofold. The first is to begin to create an awareness within our local Samoan communities in Hawai'i and California as to the importance of preserving and teaching the Samoan language and culture, especially in community's abroad. The second purpose is to provide a series of workshops in the teaching of the Samoan language at all levels, from pre-school through university. These workshops will include sessions on curriculum development, teaching methodology, and other important Samoan language teaching issues. We anticipate about 20–30 teachers and other interested participants from Hawai'i and California will attend the symposium.

In order to assist in your travel to Honolulu and your accommodation expenses during the symposium, we are able to offer you a modest stipend of \$[#] USD that will be given to you upon your arrival in Honolulu. We have reserved both dormitory-style and studio flats at the East-West Center on the University of Hawai'i Campus. These range in cost from \$35 to \$45 USD per day. There is also a cafeteria on campus near our meeting area with reasonably priced meals. Our staff at the Samoan Language Program will be able to assist you in airport pick-ups and drop-offs and other local transportation needs while you are in Honolulu.

We hope that you will accept our invitation to assist us in our work here in Hawai'i. Please contact me by email ([jmayer@hawaii.edu](mailto:jmayer@hawaii.edu)), phone (808–956–3558), or mail to confirm your participation and to make the necessary arrangements.

Sincerely,

Fepuleai Lasei Dr. John Mayer  
For the Planning Committee:  
Fepuleai Lasei Dr. John Mayer  
Aumua Mataitusi Simanu  
Fepuleai Vita Tanielu  
Faafetai Lesa  
Fata Simanu-Klutz

*Sample letter of invitation to pastors/ministers (Tuesday's special program)*

[Date], 2002

Lau Susuga a le Faafegaiga ma lou Faletua,

E gaga'e pea le agaga fia atiae o mea lelei ma le aoga mo le soifua sololelei o fanau a Samoa. O le ala lea o le faatalauula ma tapa le fesoasoani a le aufaigaluega paia a le Atua mo lo matou faamoemoe.

O le a faia se fonofaaoaoga o le Gagana Samoa ia Iuni 24 e oo i le 29 i le tausaga nei, ma e faia lea i le Iunivesite o Hawai'i i Mānoa. Ua matou talitonu e leai se isi poutu malosi e pei o le malosi ma le olaola o galuega a faifeau tausi auloti, aua o i latou lava na amataina aoga o le Gagana Samoa.

O aulotu foi i Hawai'i ua avea lava o nuu mavae o Samoa o loo tauavea le mamalau ma le malosi o pulega faalenuu, aua o loo i ai ona tupu ma ona tamalii atoa ma faleupolu e faia upu o le atunuu. E ui ina malosi, ae sili ai ona malosi le mana o la outou galuega talai e faavae i le vafealoai faatamalii ma le vafealoai faakerisiano.

Ua valaauina ai ma le faaloalo e le Faatonu o le Polokalame o le Gaana Samoa, le Afioga a Fepuleai Lasei Dr. John Mayer, ma le aufaigaluega a le Iunivesite, lau susuga ma le faletua, atoa ma ni o oulua fesoasoani se toalua mai le Aoga Aso Sa, poo le Autalavou, o e e fialia e aao le gagana Samoa ma o loo i ai se tomai e aao ai tamaiti.

Susuga e, ua valualusia aa o le faugagana, ona o le fia maua o lou tou fesoasoani e ala i le faatuina o aoga amata (preschool) i totonu o Hawai'i ina ia maua ai se faavae mautu o aoga o le gaana ao aga mai le faamoemoe o tamaiti Samoa i le Iunivesite.

O le Aso Lua, 25 Iuni, 2002, o le aso faapitoa lea mo Aoga Amata. O le a faia ai aoga ma maua ai faamatalaga aoga mo lea galuega. E taitaia lea aso e faiaoga tomaimai Niu Sila ma Samoa faatasi ai ma se sui o aoga amata mai le setete o Hawai'i. O lea ua ola le aoga o le gagana Samoa i le Iunivesity, ma ua amata nei ona faaalualu le polokalame i aoga maualuluga (high schools) ae toe la o le vaega maualalo o loo manaomia ai se fesoasoani malosi a le mamalu o Samoa ase maise faifeau. Tulou!

Ua faamoemoe o le a tatou feiloai i lea aso pe a talafeagai ma a outou fuafuaga ae maise le finagalo o le Atua. Ia manuia pea a outou galuega.

Soifua,

O le Komiti Faafae.

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APPENDIX E: INSTRUCTIONS TO PRESENTERS

*Sample instructions for presenters*

[Date], 2002

[Presenter],

Aloha. I hope you are well and we look forward to seeing you soon.

I am just confirming the dates that you will be arriving and departing the Conference.

Arrival in Honolulu: [date, time, flight number]

Depart Honolulu: [date, time, flight number]

I understand that you will be staying with relatives until the Conference begins so that your room at the East-West Center will only be during the dates of the Conference. If this is incorrect please email me so that we can make the necessary arrangements to accommodate your needs. Also, are they going to pick you up at the airport? Please let us know.

We have reserved a room for you in Hale Mānoa at the East-West Center from June 23 to June 29. [Presenter] from the [Institution] can share the room with you unless you would like a single room. There are two twin beds in the room. All of the male participants will be in Hale Mānoa. The female participants will be staying in Lincoln Hall and Hale Kuahine, also at the East-West Center.

We have budgeted a USD \$[#] stipend for you. I anticipate that we will have a check for you during the first days of the Conference.

If you have any books that you would like to display and/or sell during the conference we will have an area in the conference for people to buy and sell books as well. We will have students available to monitor the book display area.

Please email me if you need anything.

Also please take a look at the program and let me know if you have any questions.

You are listed on Monday for the panel on established university programs to give a description of the [Institution] Program. The Samoan Program at [Institution] is a leading program for Samoan Language and Culture Studies and we would like to know as much about the program as we can. We hope to learn about the courses you offer, degree program requirements, books or materials you use, the history of the program, plans for the future, what kind of students you have, resources, community support, and faculty members. In other words, please provide as complete a description as you can of the program. The other University Programs will be providing the same information about their programs. If you can have a written version, we can make copies for the meeting. We will also have two PC and two Mac computers with Laser Printers and web access for the use of the conference participants as well as students who can provide typing/word processing assistance.

The other session you are listed for is Friday (teaching higher registers of Samoan to speakers of Samoan). In this session we want to show the participants programs that help native speakers learn to use the higher forms of the Samoan language and Samoan history and culture. Like before, we want to show our syllabi, books, samples of what we teach and how we teach it. Similar presentations will be given during the session from other Institutions. Again, we can photo copy anything you bring for the participants and we will have the computers to use and students to help out.

If you would like to join any other session just let me know. Even though you may not be listed as a speaker for a session, you will be able to speak since we will have open discussions for all sessions.

If you need any AV equipment please let me know.

Tuesday is a special day for Samoan Language Pre-Schools. We have invited ministers and others from the local Samoan churches for that day. [Presenter] is going to lead the morning session on Aoga Amata. You may wish to join in that session if you have had experience with pre-school programs.

Saturday is a “free day”. On that day, participants may join an excursion to the north shore and visit the Samoan Community there and visit the Polynesian Cultural Center and BYU-Hawai‘i campus.

I hope this gives you a clearer idea of the presentations and the Conference.

Thanks you for agreeing to help us with this Conference and thank you for being patient. This is our first time organizing a Conference like this and we are still learning as we go along.

I hope you have a safe flight and we look forward to seeing you here in Hawai‘i.

[Steering Committee]

*Sample instructions for pre-school presenters*

[Date], 2002

[Pre-School Presenter],

I am just confirming the dates that you will be arriving and departing the Conference so that we can provide transportation to and from the airport.

Arrival in Honolulu: [date, time, flight number]

Depart Honolulu: [date, time, flight number]

We have reserved a single room with two beds for you at Hale Kuahine at the East-West Center. The other participants will be staying in Hale Kuahine, Lincoln Hall, or Hale Mānoa at the East-West Center as well.

We have budgeted a USD \$[#] stipend for you and I anticipate that we will have a check for you during the first days of the Conference.

Please email me if you need anything.

Also please take a look at the program and let me know if you have any questions.

You are listed in the Program for Tuesday, June 25. Tuesday is a special day for our local churches and we have about 30 ministers, their wives, and other church members who will attend only on that day. The morning session will focus on the New Zealand Aoga Amata Program. Our churches have very little experience in Samoan language pre-schools so this session should be very important to them. They seem very keen on trying to establish a Hawai'i version of the Aoga Amata. You may want to include information on the history of your program, how it got started, how many schools there are now, who are the teachers, how are they trained, what is the curriculum, how are the schools supported, where do you get materials, what is the government's attitude and support for the program, etc. I hope you can bring videos, samples of your materials, and any publications that you think may be useful. We will be able to photo copy any materials you may have for the participants. We will also have two PC and two Mac computers with laser Printers and web access for our use during the conference

If you have any books that you would like to display and/or sell during the conference we will have an area in the conference for people to buy and sell books as well. We will have students available to monitor the book display area.

For the afternoon session we will focus on the regulations and practical concerns for pre-schools in the state of Hawai'i. We will have a Co-Op pre-school director, a director from the Hawaiian language pre-schools (Punana Leo), a team from a local Hawai'i Head Start Pre-school program, and a person with co-op experience to talk about these issues. After this we will travel to a nearby Co-Op pre-school for a tour and end with a final discussion on "what do we do next?".

Please let me know if you want to do anything differently. I am depending on your expertise to make sure we are doing the right thing. Also, if you need any AV equipment, please let me know. I have reserved a PAL video player for the whole week.

In addition, if you would like to join any other session during the week at any time just let me know. Even though you may not be listed as a speaker for a session, you will be able to speak since we will have open discussions for all sessions.

Saturday is a "free day". On that day, participants may join an excursion to the north shore and visit the Samoan Community there and visit the Polynesian Cultural Center and BYU- Hawai'i campus.

I hope this gives you a clearer idea of the presentations and the Conference.

I am really glad that you will be participating in the Conference and thanks again for helping us in Hawai'i. I hope the conference is a good one.

I hope you have a safe flight and we look forward to seeing you again when you arrive in Hawai'i.

[Steering Committee]

**Samoan Pedagogy Institute  
Ia Faalatele Lau Gagana**

**Pre-School Session Evaluation**

Please read the following statements. Indicate the degree to which you agree or disagree with each statement regarding your experience during the Institute. Use the following scale to react to the items, and place the number in the space provided before each statement.

5	4	3	2	1
strongly agree	somewhat agree	no strong reaction	disagree somewhat	disagree strongly

- \_\_\_\_\_ The Institute helped me understand the issues involved in starting a Pre-school.
- \_\_\_\_\_ I feel that the Institute showed an adequate amount of sample curriculum that can be used in a Samoan language Pre-School.
- \_\_\_\_\_ The Institute has increased my understanding of the Samoan Language Pre-School Programs in New Zealand and Hawaii.
- \_\_\_\_\_ I now feel that I am better able to find help from other teachers and other programs in starting a Samoan language Pre-School.
- \_\_\_\_\_ As a result of this meeting I would like to become involved in establishing a Samoan language Pre-School.
- \_\_\_\_\_ I am interested in having more meetings like this one on Samoan Language Pre-Schools.
- \_\_\_\_\_ The Institute was well organized.
- \_\_\_\_\_ The facilities were appropriate for this kind of Workshop.
- \_\_\_\_\_ There was adequate tea and other refreshments during the Institute.

On the other side of this page, please add any comments regarding the questions above. We appreciate your input.

## Samoan Pedagogy Workshop Ia Faalautele Lau Gagana

### Overall Evaluation

Please read the following statements. Indicate the degree to which you agree or disagree with each statement regarding your experience during the Workshop. Use the following scale to react to the items, and place the number in the space provided before each statement.

- |  | 5                 | 4                 | 3                     | 2                    | 1                    |
|--|-------------------|-------------------|-----------------------|----------------------|----------------------|
|  | strongly<br>agree | somewhat<br>agree | no strong<br>reaction | disagree<br>somewhat | disagree<br>strongly |
- 
- \_\_\_\_\_ The Institute helped me understand the issues involved in teaching the Samoan language.
  - \_\_\_\_\_ The topics addressed at the Institute increased my understanding of the Samoan language.
  - \_\_\_\_\_ I feel that the Institute contained an adequate balance between philosophies of teaching and ways of teaching.
  - \_\_\_\_\_ I feel that the Institute showed an adequate amount of sample curriculum from the different Samoan Language programs.
  - \_\_\_\_\_ I now feel that I am better able to write Samoan language materials on my own.
  - \_\_\_\_\_ I feel that I have a better understanding of Samoan Grammar.
  - \_\_\_\_\_ The Institute has increased my understanding of the different Samoan Language Programs in New Zealand, Samoa, American Samoa, and Hawaii.
  - \_\_\_\_\_ I now feel that I am better able to find help from other teachers and other programs in teaching the Samoan language on my own.
  - \_\_\_\_\_ I feel that I have achieved my own personal and professional goals for this Institute.
  - \_\_\_\_\_ I feel confident now that I will be able to help others in my community or at my home institution develop Samoan Language materials.
  - \_\_\_\_\_ I am interested in continuing to meet with other teachers of the Samoan language a more meetings like this one.
  - \_\_\_\_\_ I am interested in continuing to communicate through email or new letter with other teachers of the Samoan language
  - \_\_\_\_\_ The Institute was well organized.
  - \_\_\_\_\_ The facilities were appropriate for this kind of Workshop.
  - \_\_\_\_\_ There was adequate tea and other refreshments during the Institute.

On the other side of this page, please add any comments regarding the questions above. We appreciate your input.



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APPENDIX G: REFERENCES

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