

**Umufonotalatalaga ma faiā‘oga Samoa – Navigating Samoan teachers’
experiences in classroom behaviour management.**

by

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ABSTRACT

This qualitative research study explored Samoan teachers' experiences of classroom behaviour management in the context of Samoan secondary schools. As Pacific teachers of the 21st century, we are encouraged to be resilient and culturally sustaining, which are aspects of the transformative rethinking process, to ensure an inclusive learning environment that is culturally relevant for all students despite their differences (Koya Vaka'uta, 2016; Nabobo-Baba, 2006; Reynold, 2019; Sanga, 2002; Thaman 2009). Data were collected using a culturally specific Samoan methodological approach termed '*umufonotalatalaga*' - a deep dialogue in the Samoan way which acknowledges respectful relations. Eight case studies of Samoan teachers, all of whom had been teaching for 5 to 30 years in colleges and secondary schools around the country, offered insight into teachers' worldviews of their classroom teaching experiences. Adapting Bronfenbrenner's (1979) socio ecological systems theory as a theoretical framework, the study investigated how the multifaceted currents of Samoan cultural practices guided the teachers' experiences of classroom behaviour management. The findings revealed that participants strongly valued the Samoan culture, spirituality, *tupu'aga* (heritage) and *faasinomaga* (identity) as positive and empowering factors in which to situate CBM. The findings allowed the researcher to create a new model termed '*matāmatagi*' – the centre of the wind – which provides a foundation for culturally sustaining pedagogies. The model could be used as a restorative cultural approach to mediate individual Samoan teacher/student experiences of classroom behaviour and management. There are significant implications for the teachers, such as teacher education for CBM, professional development, professional standards and teacher well-being for schools in Samoa.

Keywords: classroom behaviour management, teachers' experiences, umufonotalatalaga, challenging behaviour, culturally inclusive pedagogies, Samoan culture, restorative cultural approaches.

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ACRONYMS

CBM – classroom behaviour management

CEDAW – Convention on the Elimination of all forms of Discrimination Against Women

CRC – Conventions for the Rights of the Child

CSS – Centre for Samoan Studies

DR – Dropout rate

ECE – Early childhood education

EFA – Education for All

EFT – Emotional freedom technique

FAGASA – Faalapotopotoga mo le A’oa’oina o le Gagana Samoa i Aotearoa. Organisation for the teaching of Samoan language in Aotearoa

IE – Inclusive education

KPI – Key performance indicators

MESC – Ministry of Education Sports and Culture

MOF – Ministry of Finance

MWCSD – Ministry of Women Community and Social Development

NCEP – National Culture in Education Policy

NTDF – National Teacher Development Framework

NUS – National University of Samoa

SDS – Strategy for the Development of Samoa

SPECA – Samoa Primary Education Certificate Attainment

SPELL – Samoa Primary Education Literacy Level

SQA – Samoa Qualification Authority

SSC – Samoa School Certificate

SSLC – Samoa School Leaving Certificate

STR – student teacher ratio

UN – United Nations

VUW – Victoria University of Wellington

GLOSSARY

Alofa – love

Aganu‘u – culture or customs and way of life

Agatausili – cultural values

Amio or aga – behaviour

Amiopulea – virtuously behaved

‘Aumaga – untitled men

Īfoga – public act of self-humiliation

Faaaloalo – respect

Faafiafia – to be fun and entertaining

Faalefaiā‘oga Samoa – like a Samoan teacher or educator

Faalemafaufau – psychology

Faamatai – to practise the matais way of life

Faamanuiaga – blessings

Faamamalu – to be professional/firm

Faamalosī‘au – to encourage to be strong

Faasamoa – the Samoan way of doing things

Faasoa – to share and distribute

Faapulou – to cover with something

Faatoatoa – perseverance or resilience

Faavae – foundation

Faiā‘oga – teacher or educator

Faletua – wife of a chief/church minister/lay preacher

Fānau lalovaoa – young children

Fono – to meet, to deliberate, to talk

Gasesega – to cook a meal

Sauo‘o – inclusive

So‘otaga ma isi – relationship

Mala – curse

Mala aumatuā – curse from the parents

Matai – titled men or women (chiefs and orators)

Matagi – wind

Matāmatagi – eye of the wind, eastern most part of Upolu island, name of model

Onosa‘i – to be patient

Pule faamalumalu – protective authority

Soālaupule – respectful sharing of ideas and authority
Suāvai – another term for ‘umu’
Susu‘e – to uncover or to open
Talatalaga – to share, reveal, unravel a story about something special
Tama‘ita‘i – daughters of chiefs and orators
Taula – to anchor
Taulele‘a – untitled men and women
Tausi – wife of an orator
Tagata noa – insignificant being
Tapenaga – to plan and prepare
Tia sālā – sacred graveyards or tombs in Samoa
Tupu‘aga - genealogy
Utagamau – the firm thoughtfulness of a chief
Utugā‘oamau – to stock up with the funds of knowledge
Umu – oven, the preparation and cooking of food in a traditional outside kitchen or umukuka/ tunoa
Umufonotalatalaga – dialoguing/storying deeply and openly about experiences and ideas
Va tapuia – sacred relations

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Faafetai tele to my maternal grandparents Asiata Iakopo Sevaaetasi and Mutaaga Asiata, āiga in Vaegā Satupa'itea, Lalovī Mulifanua and Gataivai. Faafetai to my mother's extended 'āiga Asiata in Vaegā: uncles Asiata Tuugāalii Eti, Asiata Lolo, aunties Ainiu Selesele, Sooleoso Fiso, Tavu'i Fetūao Tuupo, my cousins Martin Asiata, Epati, Koneferenisi and families in Australia, Laki Machee, Melissa Pelo, Tava'e Asiata, Foloī Faletui, Konelia Ah Him, nephew Alataua Asiata and families in Auckland, cousins Elisapeta Tuupo-Alaimaleata, Kemese Maniti, Aliena Mase in Hawaii/US.

I sincerely acknowledge all my in laws: the Late Reverend Eteuati Tuitolovaa & Sisiliatupou Fuailelagi Leinatioletuitoga Alailima-Eteuati, 'āiga sa Tuitolovaa/Agafili from Sala'ilua, 'āiga sa Alailima/Leiataua in Manono, Tutagalevao in Salani, 'āiga Tuiavii/Fiugalū of Ti'avea, 'āiga Amituana'i in Lotofaga, Nafanua/Vailima (Mama Peta, Amituana'i Jerome, Vicki, Jason, Sina, Keli, Poloma and Maria-Ines), Vaivase (Luagalau Foisagaasina and children, Elisapeta Papalii and children, Poloma, Lamauta and children), Aleisa (Agafili Patisela, Faafetai and children), Vaoala (Rev Vaiao & Erolini, Fuimaono Vaiao, Teuila and children), Vailele (Leiataua Fiugalū & Falefusi and children, Hillary & Ailini and children), 'āiga sa Alaalatoa and Fitu family of Tuasivi, Savaii. Also, families in Aotearoa and Australia: Leiataua Tuitolova'a Dr Kirifoti & Lynne-Marie Eteuati, Sisilia, Tigiilagi, Tanifatea, Mose, Tigiilagi, Kirifoti and family, Jacob, Irae, Miriama, Puipuifatu John & Esmay, Jasmine, Javana, JJ, Erolia & Brenton, Ella, Noah, Rev Tema & Repeka and children, Faauuga, Yevonna and children, Perelini, Mautinoa, Litara, Foisagaasina and families, Leafita'itu Dr Jimmy Eteuati & Naomi and children, Theresa Maiava & late Mapuilesua Solomona and family in Australia. Thank you all for believing in me.

Lastly to my husband Lei'ātaua Joe Hale Utui'ofevaioalani Eteuati (a Samoan Methodist lay preacher/my Samoan chief), and my dearest son Johanius Alailima Faamanatu Eteuati, my calm team of firm and resilient enthusiasts. I have journeyed with you to the other side of the world, I have brought you away from home for this long. We've been through so many trials, relocated and exposed to challenging times full of sacrifices to get to the end of this journey together as a team, o le alofa e lē na'ō 'upu a'ō le onosa'i, lea ua ou sa'a ai i ma'a o mālie ma ou patilima ona o la 'oulua ai aiuliga. Faafetai le alofa faamaoni, mālō toa – Ua tasi lava 'Oulua!

'Ua ta 'ula, ua ta titi, ua ta pale i lou alofa. O le a 'ou teu i le va o lo'u fatu ma lo'u māmā'.

I pay tribute to my dearest relatives who have passed on before and during the writing of this thesis. I only wish you could be here to see me complete this last qualification. To my father-in-law who passed on in my final months of submitting my thesis – Tuiavi'i Fuimaono Le'aula Utui'ofevaioalani Poloma Eteuati – I know you would have been so proud to see your name on this, misia 'oe tamā! To my late uncle Selesele Sitivi Asiata, aunty Fuafiva Faaaliga-Galoīā in Pava'ia'i American Samoa, aunty Talosaga Ti'avega Faimalo Manu of Samusu and Vaipuna, my late uncle Faasuamale'aui Le'aupepe Too and aunty Dolorosa Faasuamale'aui in Amaile, my late uncle Seuamuli Li'o Eli Tifaga of Lelata Apia, and Leonē, uncle Ti'avega Fo'imai Tapuolo Daniel and my dearest cousins Ti'avega Petelo Faaeteete in Manurewa, Auckland, Faamoemoe Fatalefua Muaō and Ritaea Pulusila Galoīā of Pava'ia'i, American Samoa – I am sure you are all smiling down on me now. E tautala aso! The days and the years of hard work tell a lifetime of stories!

E manatua Tāē nai Ātuā.

DEDICATION – ALOFAAGA

This thesis is dedicated to my dearest parents Utugaalematemate Faamanatu Faaaliga and Kueni Tuā'oi Ianeta who are retired educators and have served all their professional lives as teachers, head teachers and school inspector (dad) in Aleipata region and other parts of Samoa – Saleaamua, Tiavea, Satitua, Lalomanu, Lotofaga, Vaegā Satupaitea, Palauli, Lepā, Lotofaga district, Aleipata district, Fagaloa district, Leulumoega-tuai primary school and Salua Manono-tai Primary school. Mālō le tautua matavela, ua tu'ele'ele lau lupe sa faalele – faafetai tatalo.

I also wish to dedicate this research to all educators who have contributed to my education from primary to tertiary level. I was blessed to be guided during my entire educational journey by these great giants whose shoulders have carried me to where I am now. I salute you all!

I do believe that this is a gift too for my 'āiga who are teaching in early childhood education, primary schools, colleges, at tertiary level and in other education institutions in Samoa, Aotearoa, American Samoa, Australia, Hawaii, and the United States.

I pray that this work will inspire the future generation of my family, my church, my village, my Samoan people at home and abroad, and especially my son Johanius Alailima Faamanatu-Eteuati. O le utugāvai e lē muta. O faiā'oga, o lā'au mafalā e ofaga i ai manulele ma tosina mai i ai matāmatagi! Fetching the waters endlessly – Teachers are like giant trees accommodating birds and attracting the eyes of the many winds! O se mālama mai lagī. With light from above!

O le poto e mai lugā, o le meaaalofa a le tamā. O le poto e a'oa'oina ia faasalalau.

(Intelligence is a gift from above. It is knowledge to be shared)

Ia lē pau ai le utuga ma le faamanatu, auā lau faatofāla 'iga e tali atu ai i suiga, mai matāmatagi e fia o le vasa!

(It shall not cease the search for new funds of knowledge so to adjust the sail in the countless winds of the ocean).

'Ua o se vaatumatagi le tautua, ae malū ona o le alofa mai le Sili'aga o le 'oamau. (Serving like a ship in the open which calms the storm with His loving abundance.)



'O tala leo mālie le ola filigā o fānau' - E faalā le tautai ia maua se i'a o le faiva!

Victory is melodiousness when you have struggled and known defeat – never give up!

CHAPTER 1: INTRODUCTION

Sailigā matagi e folau ai - Search for the wind to sail



This thesis offers an insight into the experiences of eight long term, committed, inspiring, and respected Samoan secondary school teachers in Samoa. These teachers reflected on the reality inside their classrooms and how they manage students' behaviour in the context of a Samoan setting.

The first chapter titled 'to search for the wind to sail' refers to my reasons for conducting this research. It gives an overview of the thesis stating the aim of the study, the rationale for involving Samoan teachers, students, families and stakeholders, and the research questions behind the exploration of Samoan teachers' experiences of classroom behaviour management. It describes the social context of the Samoan education system and the notions of Samoan culture and teaching in secondary schools. This includes a brief historical background which situates faasamoa, how it is viewed and practiced in Samoa, and how these factors influence classroom teaching and learning. Following this, the second and third parts discuss current educational issues and trends in relation to Samoan teachers' training and professional development on classroom behaviour management. The chapter then moves to an explanation of the significance of discipline and suggests a new framework 'the matāmatagi model' as a contextual adaptation of Bronfenbrenner's (1979) ecological systems theory model. It is hoped that this too will assist with teachers' professional development at the national and international level. The chapter concludes with an outline of the thesis.

Research aims and objectives

Purpose of the study

The aim of this study is to explore Samoan teachers' experiences and practices to identify issues that could inform initial education training programmes and professional development for teachers in classroom behaviour management. It aims to provide an opportunity for Samoan

teachers currently teaching in Samoa to reflect on their teaching experiences and practices. I use a Samoan research method of *umufonotalatalaga* to hear the voices of the Samoan teachers as they share their lived experiences and untold stories of their reality of CBM in a Samoan context.

The research objectives are to support the work of Samoan teachers by uncovering practices to support CBM, and to identify issues and experiences of CBM. Another important objective is to enable Samoan teachers to re-think inclusive education practices, and to explore the place of Samoan culture and language in education today. Lastly, the study hopes to empower teachers to be reflective and continue to build confidence and resilience despite challenges in the teaching profession.

My own story is integral to the shape and focus of the thesis. I grew up loving teaching and still believe that teachers shape the future of any nation and as they prepare students to engage in all other professions. I firmly believe education is the most influential tool to shed light on the intricate complexities of the world. However, teachers are often scrutinised when students do not behave appropriately or learn well and when this occurs it is often interpreted as a reflection of their teaching. Bearing this in mind, I want to explore Samoan teachers' understanding of classroom behaviour.

After working as a secondary school teacher and lecturer at NUS in Samoa for several years, before becoming a graduate assistant in teacher education at the Faculty of Education at Victoria University of Wellington, I, like so many others, faced challenges with classroom behaviour management. Since then I have come to view classroom management as one of the most significant and prevalent struggles faced by educators in many countries. Since those years of first-hand experience in secondary-school classrooms and working with trainee teachers, I have been inspired by the ancient Greek philosopher Socrates who proposed that the beginning of knowledge is knowing oneself. This suggests that it is important to understand your own people, language, culture, beliefs, and values first, as it is by understanding these that one begins to make sense of oneself in the world. This crucial self-understanding is the foundation of knowledge before a student ventures out to learn other forms of knowledge. Self-knowledge enables an individual to understand and interpret other ways of knowing and experiencing using their own unique lenses. Bearing this in mind, the research questions for this study are:

- (i) *What are Samoan teachers' experiences of classroom behaviour management?*

- (ii) *How do Samoan teachers position faasamoa in classroom behaviour management?*
- (iii) *How can Samoan teachers' professional understanding of classroom behaviour management be theorised?*

Situating myself as a Samoan researcher – my ‘talatalaga’ (story)

I am a patriotic Samoan who was born, raised and educated from primary school to college in Samoa. I have grown into a teacher with passion and a strong sense of responsibility instilled by my parents who were both teachers and school principals, and especially from my father who was a school inspector for several districts in Samoa before retiring. I love my Samoan culture and I am a vigorous Christian mother who was nurtured in the Samoan language, culture and religious education in Pastor's school (ā'oga faifea'u) in my youth.

Many school administrators and teachers in Samoa know of my family history in the teaching profession and that I have experienced my parents' whole lives of teaching. I was the first of my siblings to be taught by my father in my final year of primary schooling. I continued my education in Apia and stayed with my father's sister, away from my parents who lived and worked in the village. I progressed to university level outside of Samoa, graduated, and returned home to teach at a secondary school. I grew up to love my schools and had much respect for teachers and the places where I learnt and taught. I was inspired from a young age by the teaching profession and had a solid admiration and love for the teachers mostly due to what I had experienced from the struggles my parents endured while teaching. One of the areas that I admired the most was how they disciplined students in the classroom, which according to my parents' understanding was key to learning. This resulted in my parents sponsoring a school award which has continued for close to 20 years and which is now awarded to the most disciplined student in the school they were both principal at (see Appendix L).

On the cultural side, I am a daughter of a Samoan matai tulafale (with an orator title Utugaalematemate) and of parents (Faamanatu and Kueni) who were Samoan educators. I was born and raised in Samoa at a time when my father was on a teaching scholarship in New Zealand at Ardmore Teachers College. This was the reason behind my parents naming me 'Niusila' which is the Samoan translation of 'New Zealand' to mark the time my father was studying in New Zealand. There was minimal support at the time for my mother to leave her job or to travel as a family, so we remained in Samoa. I received my education at the nearby village Saleaaumua primary school, where both my parents were school principals at different times. I continued my education after being selected, based on results of Samoa national

examinations, to attend Leifiifi Intermediate School at Malifa, and later to Samoa College in Vaivase. From then I continued to the Foundation Program at the National University of Samoa before gaining an education scholarship to study at Waikato University in New Zealand. Upon completion, I returned to Samoa and started teaching and later married a Samoan. A few years later my husband was conferred a chiefly title and went on to become a lay preacher for the church which meant I had other responsibilities added to my role. I became a wife of a Samoan chief (faletua) and a wife of a lay preacher (faletua) of the Samoan Methodist Church. At the same time, I was also selected as a leader in the Methodist church while I continued my membership at my own family church – the Congregational Christian Church of Samoa. Within the realms of my own Samoan culture, household and immediate family, I am a mother of a Samoan teenage son, a faletua of a tamalii and a nofotane (married into the family) in my husband's family.

In my own experience of teaching at secondary schools, I have found it challenging to learn the skills and develop the competencies to manage challenging behaviour when I knew the students, parents, families and community. In some situations, I realised I was being too friendly or casual which was not always useful in handling and eliciting students' co-operation when in a classroom setting. What I was always guided by was my own teaching philosophy of being firm, friendly, fun and formal (in Samoan – *faamamalu, faaleuō, faafiafia, faalefai 'āoga Samoa*). This was also what I had experienced from my parents and teachers.

These varied experiences are valuable to myself as a Samoan person as they have shaped my worldviews and continue to support me in my calling as an educator.

Rationale and motivation for the study

My rationale for this study was to hear Samoan teachers' experiences of classroom behaviour management and to reduce misunderstandings about challenging behaviour in schools that have arisen in Samoan society. After working as a secondary school teacher and witnessing many challenges and incidents where teachers were judged according to societal expectations, I wanted to explore ways to support teacher education for Samoa, to encourage research-led teaching, and to legitimise the knowledge for sustainability in education. At the same time, I am passionate about teacher education and inclusive education for all students regardless of their abilities and background. Being inspired by the work of former teachers and my parents' struggles in teaching, I was motivated to research the area of classroom behaviour management as I understood it to be a great challenge in teaching. Most importantly, I learnt

in my previous Master studies that many developed countries have school counsellors, education psychologists, social workers and teacher aides who assist teachers in the classrooms, whereas in Samoan secondary schools, there is only one teacher to look after every individual in the class.

The study also is a response to social development goals in Samoa of maximising opportunities for all through the inclusion of all students regardless of their abilities.

The Samoa Pathway Mid Term Review, a document to advance sustainable development in small island developing states like Samoa, prioritises in its call for action the:

Strengthening of regional and international cooperation, exchanges, and investments in formal and informal education, including technical and vocational training and skills, and the further strengthening of the national education system to ensure high quality and inclusive education, in order to enable and support sustainable development (United Nations, 2019. p.6-7).

This further emphasises the significance of investing in high quality education for small island nations. Samoa is fully committed to improving the quality of education through teacher education and training. However, even while Samoa progresses with development, schools continue to face challenges and teachers are expected to play an integral role to ensure success and inclusion for all students.

Secondary school students need to be well educated for the future of the nation. Yet adolescents are at a vulnerable stage of their psychological and personal development when they are being prepared for tertiary education and career opportunities. Another important issue is that there is very little specialist support for these students – there are no psychologists, special needs personnel, or teacher aides in Samoan classrooms. Understanding the psychology of challenging behaviour in the classroom is a demanding issue in education today. Further, teachers have been guided for years by global and western theories which continue to dominate the education of students in developing countries, including Samoa.

This research has responded to a challenge that Pacific educators and researchers need to focus on strengths-based research led by Pacific people for the benefit of Pacific peoples (Chu, 2018; Nabobo-Baba, 2002; Thaman, 2002; Tualaulelei & McFall-McCaffery, 2019). Consequently, as a Samoan secondary school teacher and a tertiary educator for many years, I strongly believe

that it is crucial to undertake research in Samoan educational contexts if we are to improve learning and achievement for our students.

Understanding teachers' attitudes and perceptions can set the climate for a classroom environment that facilitates students' learning (Coxon, Foliaki & Mara, 1994; Tufue-Dolgoy, 2010). For countries like Samoa, with a high percentage of school-aged citizens, it is important to ensure that inclusive education is of a high quality for teachers and learners as this is the foundation for successful socio-economic development. As noted, Samoan education is based upon an inclusionary ideal, implying that all students are included regardless of their abilities spiritually, physically, psychologically, and cognitively.

When teachers do not provide an inclusive and friendly learning environment for the students, the students are unlikely to do their best and may later become "dropouts" contributing to other socio-economic problems. One of the priority areas for Samoa outlined in Strategy for the Development of Samoa (SDS) 2017-2020 is its social development which includes a focus on health and well-being as provisioned through quality education and improved training. On the other hand, Samoa is a SIDS member actively involved in sustainability developments in the region, evidenced by hosting the recent SIDS conference in 2015. One of the main sustainable development goals (SDG) SDG4 of the United Nations is:

By 2030, to substantially increase the supply of qualified teachers, including through international cooperation for teacher training in developing countries, especially the least developed countries and small island developing states (UN 2015, p.17).

As such, my study aims to support these goals by developing an informed understanding of Samoan teachers' perceptions and experiences of their classroom management practices. This may allow me to identify areas for teacher professional development and recommendations for policy development that will enhance teachers' understanding of desirable approaches for managing classroom behaviour. This continues to support sustainable development and extend culturally appropriate educational opportunities for all citizens of Samoa.

Contextual background of Samoa

For the reader to understand a brief history of where the study was conducted, it is important to contextualise the research endeavour. Samoa, formerly known as Western Samoa, is a Polynesian island country which, in 1962, was the first nation in the Pacific to gain independence from New Zealand. Even so, its education system has closely followed the New Zealand curriculum with Samoan students sitting New Zealand exams in their home country

or travelling to New Zealand for study. Samoa is described by its constitution as '*Faavae i le Atua Samoa*' – Samoa is founded on God (see Appendix D). Accordingly, most of the population have strong Christian values and their perceptions and ways of life are shaped by religious ideologies and beliefs. Religion is also incorporated into the Samoan education curriculum with an emphasis on the holistic development of the child, spiritually and culturally. In this way, Christian and cultural values are foundational to the teaching and learning that takes place in schools.

In Samoa's national anthem, there is also a verse which states '*Aua e te fefe o le Atua lo ta faavae*' meaning 'do not be afraid for God is our foundation or anchor' and this reaffirms the importance of Christianity as part of the Samoan Constitution.

According to the last census in 2013, the population was 198, 926, living mostly on the two main islands of Upolu and Savaii. Of this population, almost 50% are youths with the highest age groups between 5-9, 10-14 and 15-19 years, as shown in Fig.1. This high percentage suggests that government or community investment in schools is a major priority; young people need to be well-educated to lead the country into the future. I am underscoring this as important information as it is the sector that is being researched in this study. Therefore, there is a need to ensure a sustained educational focus on our young people so that they become responsible future citizens. As Figure 1 indicates, the largest demographic in Samoa is comprised of intermediate and secondary school-aged youths. Hence, there is a high demand for teachers with the requisite experience and qualifications to work at this level.

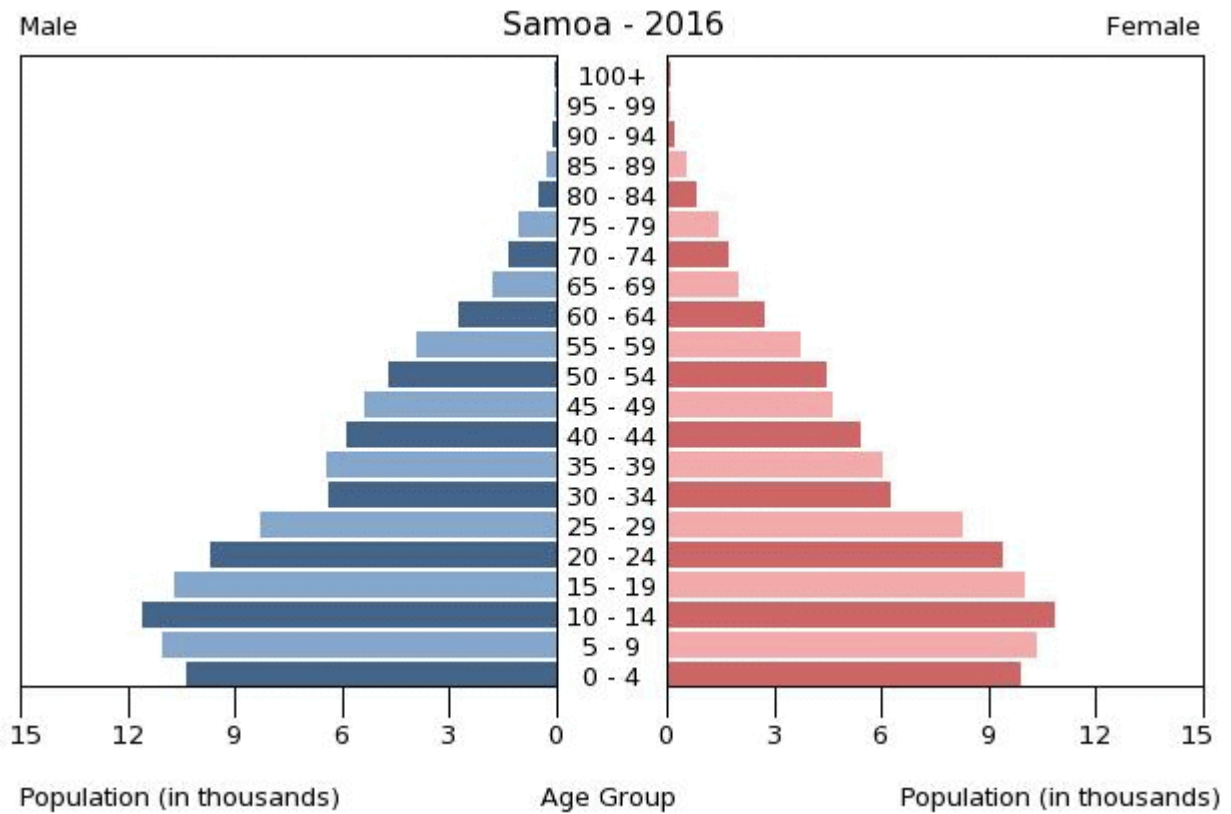


Figure 1. Population pyramid of Samoa adapted from CIA World Factbook, July 9, 2017.

The population of Samoa is distributed amongst its four inhabited islands, namely, Upolu, the main island which is home to the capital; Savaii, the largest island by square footage but which is more sparsely populated; and Manono and Apolima which are the smallest islands with a combined population of roughly one thousand inhabitants. The Samoan islands were first sighted by Europeans in 1722 by a Dutchman, Jacob Roggeveen; later they were named the Navigator Islands by a French explorer, Bougainville, in 1768. Bougainville described Samoa as the island of the *tagata folau o le vasa* (navigators of oceania) – because people had phenomenal skills in navigation, reading the stars, weather constellations and winds of the vast ocean combined with unique wisdom in propelling canoes with sailing masts. People lived in closely-knit families headed by a family matai, who had a chiefly (or orator’s) title and represented the family in village meetings. To a certain extent this continues today and the daily activities in the village are still centred around ‘*āiga*, (family) and church. The islands are divided into constitutional constituencies of groups of villages and there are village authorities comprised of matai and pulenuu (village mayors) who enforce rules and standards to guide the behaviour of the local population/community based on Samoan cultural values and beliefs.

One way in which Samoa is unique among the world's cultures is its faamatai system alluded to earlier. This hierarchical order of society impacts upon relationships and interactions including, significantly, the student-teacher relationship and status in school.

The importance of faasamoa, culture and education

Faasamoa maintains a central role in Samoan culture and practices. Maintaining relationships and cultural values amongst groups is at the helm of everyday living and shapes the way Samoan people do things. Recently the government of Samoa, through its Ministry of Education Sports and Culture, launched and implemented a new policy called the 'National Culture in Education Policy 2018 – 2028' with the vision that Samoan culture needs to be "nurtured, maintained, preserved, disseminated and utilised through innovation and creative education experiences for all learners" (MESCS, 2018, p.1). This policy recognises that culture is a part of everyday life, is integral for communities and is an asset to social and economic wellbeing (see Appendix K). It is an important acknowledgement of the significance of Samoan culture and the need for teachers to be culturally inclusive in their teaching and practices. The term faasamoa refers to the values and practices of Samoans. Fairbairn-Dunlop (2010) defines the term as behaving "in the manner of the Samoans according to the customs and traditions of Samoans (p.152)". These customs include a hierarchical community and family structure and gendered roles with every individual belonging to a certain domain of the faasamoa. This faasamoa has shaped the way people understand their places in society and how they behave in relation to one another. It includes the Samoan language, culture, practices and values which promote intellectual growth as well as the Samoan identity – the prerogative of Samoan-ness. It is what makes Samoan people unique and distinguishes them from others. Samoan people exemplify and transmit the legacies of their Samoan ancestors and connect the present to past (Tamasese, 2013). In the faasamoa, '*e leai se tagata noa*' means no one is insignificant as everyone belongs to a family and learns their genealogy. The practices of faasamoa continue to underpin the ways by which people relate to one another in their families and villages. Indeed, these practices are brought into schools with the support of the village authority for teachers.

Faasamoa captures the notion of culture which is defined by Thaman (2009) as the way of life of a people which comprises their language, their values and knowledge systems. It is the culture that shapes the way people think and believe, their attitudes, roles and expectations according to their interpretations of their own and other people's behaviour.

The Constitution of Samoa was established in 1962 by members of parliament who represented the 41 traditional electoral constituencies. These traditional institutions continue to maintain peace and harmony in the villages and family and to uphold cultural values and practices.

Samoans understand the role of the family in nurturing Samoan cultural values. So, when a young person leaves their home, they bring with them their genealogy and family. This cultural value of respect for elders is embraced and enforced amongst connections in a family, a village, a church, a district and an entire nation. Every family has a matai title, its own honorifics, its meeting house (*maota*) – hence the Samoan saying ‘*e maota tau’avae, mamalu tau’ave*’ meaning ‘any Samoan carries the honorifics of his or her family to the outside world’. Most of the teachers in the study mentioned that whatever behaviour a child displays is a reflection of their upbringing in their families, villages, districts, and how they are connected to each part of the faamatai and the Samoan structure. Samoan culture places strong emphasis on appropriate behaviour towards other members of society and uses this as a means of social control (Pereira, 2011). This social and familial hierarchy means that teachers, families and students share expectations that respectful relationships will be maintained within the classroom. However, it is also understood that teachers, students and schools within a particular village are looked after by the *pule faamalumu* of the village council of that village.

The original faamatai and Samoan structure was composed of three domains as shown in Fig.2. and has evolved to five domains as shown in Fig.3. These changes illustrate the importance of connections across every domain of Samoan relationships.

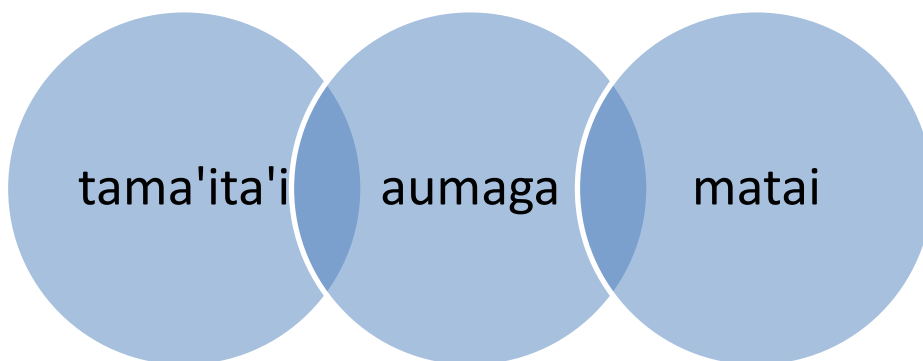


Figure 2. The first three domains of the Samoan faamatai system.

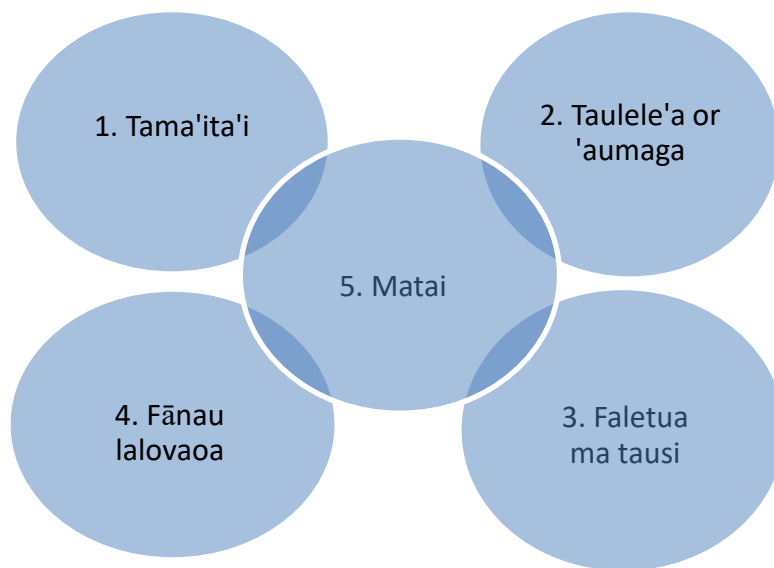


Figure 3. The reviewed five domains of the Samoan faamatai system.

This development, noted by Le Tagaloa (1997), highlights the connections amongst members of all the domains through their inheritance to the matai title. One domain is connected to another by respectful cultural relationships and hierarchical structures in the Samoan culture. An example is a matai of a family where everyone respects the matai as the leader of the ‘āiga who will represent them at another level of society, the village. The connections between the tamaita’i or the sister and a brother is referred to as the *feag’āiga* or the covenant.

This model of *faamatai* is unique to Samoan culture and yet is embraced within the concepts of many international conventions which Samoa has joined such as the Convention on the Rights of the Child (CRC), the Convention on the Elimination of all Forms of Violence against Women (CEDAW), Education for All (EFA) and many international developments by the United Nations towards Sustainable Development Goals (SDGs). These conventions also influence how Samoa has formulated its sustainable development strategies (SDS 2016 – 2020) with the aim ‘to accelerate sustainable development and broaden opportunities for all’ (MOF, 2016). The government of Samoa has incorporated these SDSs and priority areas for government Ministries to sustain progress with its overall vision of improving the quality of life for all and ensuring no one is left behind (MOF, 2016). The MWCS community sector plan 2016 – 2021 highlights ‘empowering communities to lead inclusive development for quality of life for all’ (Government of Samoa, 2016, p.1). Although there are specific roles and responsibilities in the faasamoa and faamatai systems, they continue to shape and influence the

way Samoan people interact and relate to one another in families, churches, villages and school settings regardless of western ideas and international development.

Classroom behaviour management in Samoa

Classroom behaviour management refers to the actions taken by a teacher to engage students or to elicit their cooperation in class. Within the faasamoa relationship, the cultural values of *faaaloalo* (respect), *amana'ia* (acknowledgement), *usita'i ma faalogo* (listening well and obedience), *ma le alofa* (love) are implicit between the teacher and the students. Rules exist as they do in any setting and these help in maintaining the focus and discipline of the classroom. Failure to adhere to the rules is considered disrespectful for the teachers in a Samoan classroom environment because people of authority are to be given respect in faasamoa as they are seen as the custodians of knowledge with more life experience including the authority demanded by their profession. The same values are also reinforced by the religious beliefs of honouring parents; in other words, when children go to school, they are often regarded as the children of the teachers given the collective nature of the faasamoa where 'it takes a whole village to raise the child' and each child represents the whole 'āiga and village in Samoa. *Faamatai* is at the core of *faasamoa* and to be conferred a matai title is an honour and a symbol of tautua (service) in the family. The matai of families are venerated in the Samoan culture and so for a teacher to also hold a matai title commands extra respect from the worldview of Samoans. The relationship between the children and their parents or elderly people in Samoan culture is based on *faaaloalo* and this respect is likely to be enacted in every cultural setting including schools.

Samoans acknowledge the honorifics of titles, *faamatai* and villages. This includes schools and a teacher who is also a matai can choose for individuals or students to address them using this matai title in the classroom. The same notion also applies to some teachers who hold other roles like being an ordained church minister. While there are clear parameters of the different layers of *faasāmoa*, the common saying and belief amongst Samoan people is '*a malu i fale e malu foi i fafo*' meaning 'you ought to be treated with respect within your home, so that you also gain the respect elsewhere'. Samoans who value the importance of culture would acknowledge the matai title and therefore the status of the person as part of their professional relationship, something that the students may not be able to fully understand depending on their upbringing. The emphasis of *faasamoa* on appropriate and respectful relations in maintaining harmonious relationships is fundamental. When one does not adhere to principles of *faasāmoa* or village rules, this may result in serious offences where penalties are imposed unless a '*ʻifoga*' is performed to restore relationships.

Since teaching has been an influential part of my growing up, I have learned to respect this profession. In my Samoan household, we were always treated in the same way as our parents treated students in their classes. We had responsibilities and rules, rewards and sanctions and really learned how to respect one another as siblings. Moreover, our relationship with our parents was shaped by following instructions, listening, and responding accordingly. We learned to be disciplined young people through family talks, planning events, clear responsibilities and having to work together. (And I am thankful that even today, when my parents find it hard to travel and visit us and our families, we still manage to continue to uphold these values.) Because of their nurturing words and the practice of leading by example, our parents' dreams have guided us into the future and have grounded us strongly to our cultural and Christian values of love, respect, obedience, collaboration and more.

A collective approach to education

The responsibilities and values instilled in me by my culture and upbringing have shaped me and have taught me how to live life and carry myself as a Samoan. The collective approach by my parents towards raising children to be successful in education inspired me to continue learning.

At the same time, this collective approach inherent in the Samoan culture is also influential in parents' and teachers' support for their children. Faasamoa sees everyone as a collective rather than an individual and the underpinning idea that raising a child takes a community is foundational to Samoan life.

Faasamoa is evolving like any other culture and therefore the common saying of '*e sui faiga ae tumau faavae*' or the 'practices may change but the foundations still remain'. The ways by which students are taught self-discipline change with relevant policies and laws, but the values and understanding of relating to one another or referred to as the '*va feso'ota'i*' are well embedded in Samoan teachers' relationships with their students today. This study aims to understand and embrace Samoan values in education in order to show how these might contribute to the future success of Samoan students in Samoa and abroad (Fairbairn-Dunlop, 2003).

An overview of the education system in Samoa

Government, private and mission schools provide education for Samoans from early childhood to tertiary level, and each level of schooling has a prescribed national curriculum. There is a high school in each constituency in Samoa funded by the government in addition to private and

mission schools. The government assists all mission and private high schools through annual donations which are distributed at the beginning of every financial year, and all schools are expected to implement national laws. There are several government ministries overseeing the development of these sectors spanning all educational levels administered by the MESC. The National University of Samoa (NUS) is the local teacher training provider. The MESC's strategic development goals, for 2017 through 2020, highlight the need for an improved, high-quality education system including emphasis on teacher quality. The MESC also sets teacher standards and policies for students and staff in all government schools including those that relate to classroom behavioural management. An example of this is the latest amendment in the Education Act from 2009, for teachers to use 'reasonable force' in disciplining students. This means that the system has reverted to teachers being allowed to discipline students with judicious physical punishment. This act is considered controversial by some teachers as they need to be able to draw a line between discipline and abuse.

Samoa's youthful population requires high quality education as the economy relies on foreign aid and remittances. In recent years Samoa has progressed and graduated from the economic status of one of the least developed countries (LDC) in 2014. This suggests that a well-educated population will continue to strengthen Samoa's independence and development in the future.

A significant development in education was the 1995-2005 Education Policy and Strategy statement, which adopted a neoliberal objective of equal access and opportunities for rural students. Under this scheme, rather than moving to and overcrowding urban schools, senior-secondary rural students were able to access local high schools. There are currently 34 senior secondary schools and 25 of these are government operated. In addition, there are also 16 church schools and five others administered by private organisations for a total population of about 190,000 people. This means that resources are widely spread over a high number of schools. Nevertheless, urban schools continue to employ the most qualified teachers (Tuia & Schoeffel, 2016).



Figure 4. Map of Samoa showing the constituencies. Ministry of Finance, Samoa, 2017.

Samoa has a de facto parliamentary republic form of government which comprises the legislative, the executive and the judiciary branches. Decisions and legislation for government ministries including educational developments are passed to them from parliament. The Education Act 2009 established policies to guide teachers in appropriate approaches for behaviour management. The document stipulates in Part Three the need to support the welfare of students and staff in schools and childhood centres. The importance of behaviour is highlighted in Clause 22, as ‘behaviour management’ and Clause 23, the ‘discipline’. This requires schools to provide a safe, caring and productive learning environment for all students, free from any form of punishment and humiliation. Therefore, it gives the responsibility to teachers to choose teaching strategies that will accommodate all types of learners in an environment free from punishment and discrimination (Education Act, 2009).

At the national level, the Government of Samoa takes into account the importance of education in its development plans. For example, the ‘*Strategy for Development (SDS) 2012-2016*’ (Ministry of Finance, 2012) highlighted the urgent need to improve educational outcomes and quality of teaching, thereby promoting ongoing sustainable economic and social progress. The government prioritised education in the SDS because an educated population is necessary for

the economic and social development of a nation. Samoa's mission for education is to provide a high-quality, holistic education system that recognises and realises the spiritual, cultural, intellectual and physical potential of all participants, enabling them to make fulfilling life choices (MESC, 2012). The strategy highlighted the promotion of quality and sustainable development in all aspects of education, sports and culture to ensure choices for everyone, especially in education. This was to be implemented and evidenced by high standards of academic achievement, cultural understanding and social behaviour which included appropriate classroom behaviour management. This was expected to be achieved through a complex interplay of professional and technical factors, as well as social and cultural practices like the reinforcement of cultural values in teaching and learning in the classrooms.

The new SDS for 2017-2020 by the government of Samoa are based on the theme "Accelerating sustainable development and broadening opportunities for all". The strategy builds on its original mission by promoting quality education for all students and upgrading teachers' skills through further professional development and higher qualifications through educational opportunities. The intention is that when teachers are well-equipped with skills and knowledge, they will be able to support all types of learners in the classroom regardless of their behaviour and needs. The goal from the Ministry of Education is to employ more teachers and offer continuous professional development for teachers to meet growing student numbers; thus, it will help reduce the teacher-student ratio (TSR) in large schools. The understanding that a lower TSR will assist teachers in CBM suggests that students learn more effectively by having more contact time with the teacher. Fig.5 gives an overview of teacher statistics in primary and secondary Samoan schools throughout Samoa, illustrating the number and percentage of teachers in government, mission and private schools and teacher/student ratios.

EDUCATION STATISTICS AT A GLANCE

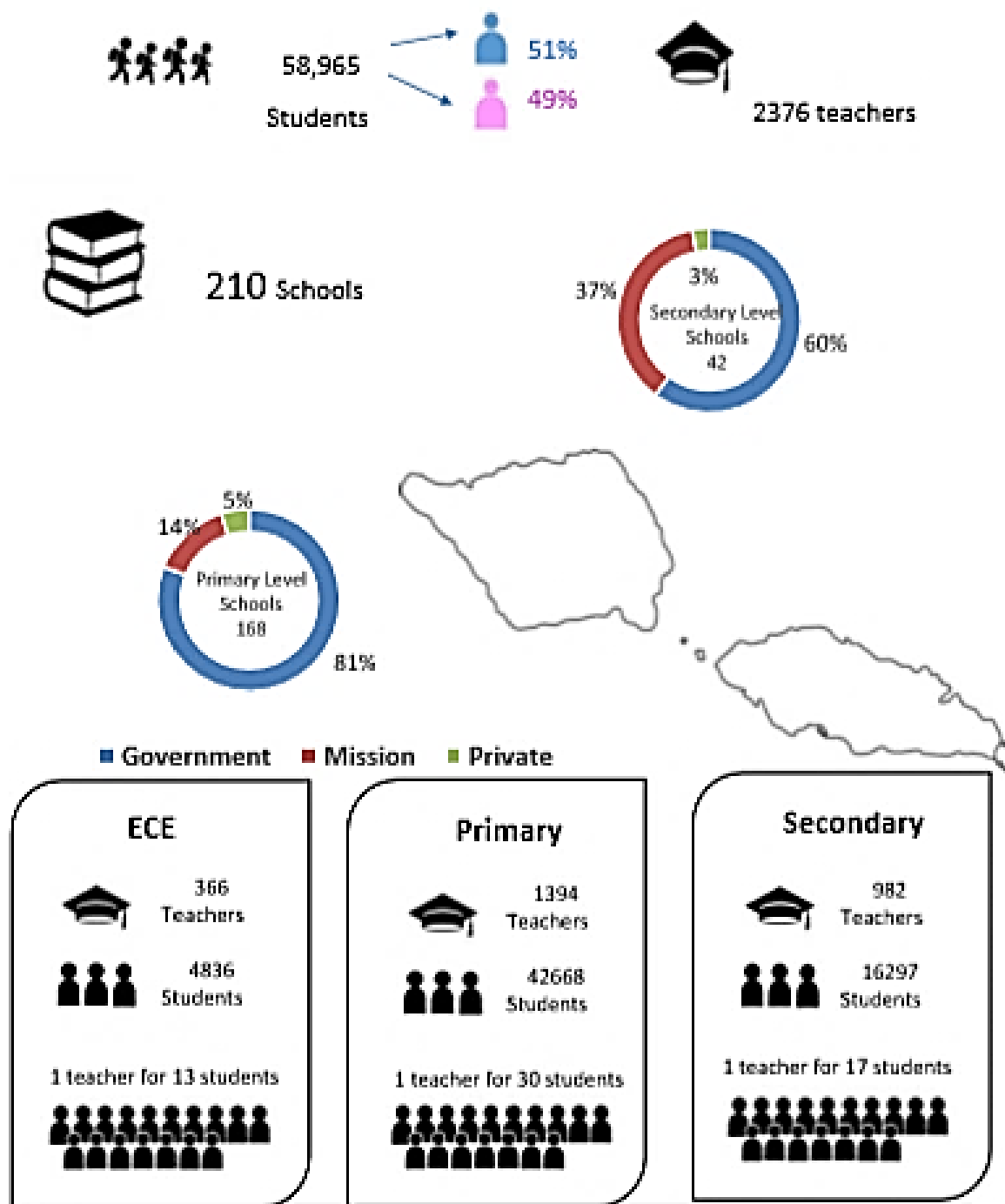


Figure 5. Education statistics of teachers, students and schools in Samoa

Source – MESC, 2017. Education Statistical Digest.

Policies and legislation are necessary to guide the work for teachers and education in any country and Samoa is no different. Since cultural and religious practices are at times in conflict with legislation advocating for human rights and freedom of expression, it is therefore essential to guide teachers about where to draw the line with classroom behaviour management. Policy documents are usually references to assist teachers and parents of what is expected in their children's education. The *Discipline in Samoan Schools Report* (MESC, 2012) mentions that the teaching profession requires continuous interactions between teachers and their students, and while teachers facilitate learning, they must be at the same time models of behaviour for students in how they carry out their duties. However, there is limited information in these policy documents about classroom behaviour management. At the same time, teachers may lack awareness of these documents in relation to the work they do and this may therefore result in wrong doing on their part. For example, in 2013 the Government of Samoa passed the *Care and Protection Act* for the Children of Samoa which addressed issues relating to children according to the CRC (Conventions for the Rights of the Child) by the United Nations. Teachers were not widely informed about this act.

Some of these issues include the right of children to be cared for properly by their families, and protection for children who are being abused. Additionally, the government of Samoa passed a *Family Safety Act 2013* which provided 'greater protection of families and the handling of domestic violence and related matters' (Family Safety Act, 2013, p.2) The intention was to support families and children with counselling and services informing them of any form of abuse or controlling behaviour within their own homes. This legislation is an important step in raising the awareness of families and communities of the dangers to their society from domestic violence. Domestic violence impacts education too as the problems children face in their homes affect the way they behave in classrooms and may contribute to a challenging environment faced by teachers. It is also an important document in supporting the whole community to be accountable in raising healthy children and improving the well-being of children in their home environment and at school.

Education psychologists a Taft et al. (2020) suggested in their study that education psychology services through an appreciative inquiry approach could support community cohesion and lessen maltreatment of children in their homes. This treatment impacts children's lives and often results in emotional or behavioural difficulties. Recent legislation in Samoa is indicative of the national emphasis on the importance of nurturing children in a safe home at every level of their development.

Another aspect of exploring the teachers' experiences relates to the language they use in the classroom while teaching in Samoa in secondary schools. Most of the teaching is conducted in English. In 2014, the Samoan Government passed the Samoan Language Commission Act 2014, "to ensure that the Samoan language is and remains a vibrant language, to declare the Samoan language as an official language, and to establish the Samoan Language Commission to provide its functions, duties and powers, and for related purposes" (Samoan Language Commission Act, 2014, p.2). English is a dominant force in Samoa and the Samoan government recognised that it was time to act and formed the Samoan Language Commission to ensure the survival of their mother tongue. The aim of this act is to ensure that the use of English does not reduce the importance of the Samoan language since the Samoan language strengthens teaching and learning in combination with the Samoan culture and values in the classroom (MESC, 2010). MESC also identified from national examinations that students in Samoa were receiving low marks in the Samoan language. Therefore, the government recognised that in order for the Samoan language to survive, it was essential for it to be taught more comprehensively (UNICEF, 2017).

Bilingualism is common in Samoan primary schools, but as students move into secondary and tertiary institutions, English is more likely to be the main medium of instruction and communication in classrooms. This is because students are examined in English in all subjects in both internal and external exams to prepare students for university level overseas. As long as English is seen as the language of success, the importance of the Samoan language is undermined. However, MESC has continued its work in ensuring that the language and culture are incorporated well in the teaching of student in all levels.

Nevertheless, the quality of teaching is always at the core of all educational development in Samoa and a developmental milestone was the launch of the *Samoa Teacher Act 2016* (see Appendix G). This is an important document guiding the work and the processes of teachers' registration and qualifications to ensure high standards of teaching.

As this study explores secondary teachers' experiences, it is therefore important to give a brief insight into secondary schooling resources available in Samoa.

Secondary schooling in Samoa

Education at secondary level in Samoa is undertaken by the government, missionary agencies and private organisations. Secondary education encompasses Year 9 to Year 13 with students ranging in age from 13 to 18 and in some schools where students can repeat levels there may

be students in attendance up to the age of 20. There are also a few colleges that offer exams for students to skip Year 11 and transfer directly from Year 10 to Year 12.

Two national exams are offered at the final levels of secondary schooling. Before the University Preparatory Year (UPY) programme and the National University of Samoa were established, the UE exams selected the top Samoan students for scholarships to New Zealand secondary schools for form 7 and later at New Zealand universities. This is why much of the New Zealand curriculum and content was purposefully taught in Samoan secondary schooling for tertiary grounding. Over the years, the exams changed to cater more for the learning needs of the Pacific region with the establishment of South Pacific Based Examinations and Assessment Unit (SPBEA) in Fiji to administer assessments in the region. The School Certificate for Year 12 and Pacific Senior Secondary Certificate (PSSC) for Year 13 became Samoa's high school certificates with a Samoa national exam offered to Year 11 students only. Later, the Year 11 national exam was removed. In 2013, the MESC started Samoa's national exams for School Certificate in Year 12 and the Samoan Secondary Leaving Certificate (SSLC) in Year 13, and results of these exams determine student's progression to the next level of their education. Since achievement in these exams are key to the success of most teaching and school records, teaching and practices in the classrooms are more examination oriented. It is quite common for students' families to invest in the best schools with qualified teachers for their children.

Using the Education Statistical Digest 2017 (Samoa Ministry of Finance, 2017), the MESC highlighted key areas of teaching and student achievement for all levels of education from ECE to secondary which further emphasises the significant role of teachers and teaching quality for students' success. The Teacher Performance Appraisal is a tool used by the MESC to monitor teacher performance to acceptable standards recognising both the good and underperformance. Results from the last appraisal showed that primary teachers were mostly being appraised while a small percentage of secondary teachers were also assessed. No data was given on students or teacher's classroom behaviour management in relation to achievement, but it is mentioned that the lack of teacher competency for special needs education in secondary was a contributing factor to secondary student drop out and causing students to stay home.

Table 1 illustrates some of the Year 13 student achievements for English, Gagana Samoa and Mathematics. As a researcher, I found these results intriguing because of the language differences in English and Samoan. Teaching in secondary schools in Samoa is mostly

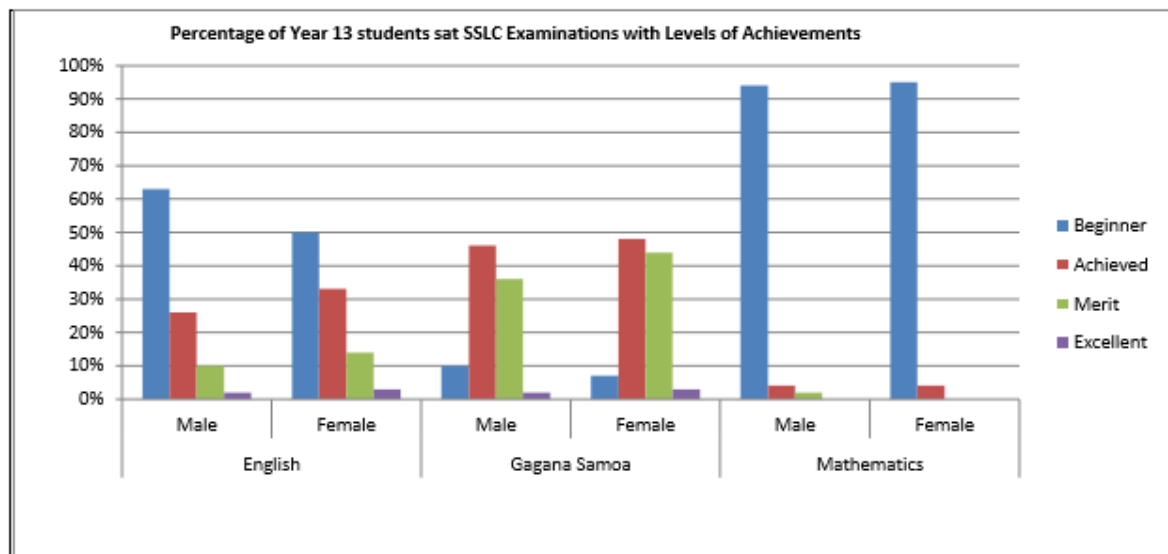
undertaken in English which is also the language for instruction, CBM, and can be assumed as the language of communication in the classroom. This influences the way students in secondary schools value the importance of the two languages and as language carries culture, this has implications for how language and culture is valued in schools and shown with national exam results. Misunderstandings between teachers and students could be a result of differences in interpretations of language use.

Table 1. Year 13 Student achievements for national exams

Source: MESC, 2017 Education Statistical Digest.

C2.2.1: Year 13 SSLC Examinations 2016

SSLC	Gender	Beginner	Achieved	Merit	Excellent
English	Male	63%	26%	10%	2%
	Female	50%	33%	14%	3%
	Total	55%	30%	12%	2%
Gagana Samoa	Male	10%	46%	36%	2%
	Female	7%	48%	44%	3%
	Total	8%	48%	40%	3%
Mathematics	Male	94%	4%	2%	0%
	Female	95%	4%	0%	0%
	Total	94%	4%	1%	0%



The way in which the classroom is managed and the use of the Samoan language in CBM is also important to consider as it contributes significantly to students' academic success as well as supporting students' classroom behaviour. The Samoan Language Commission is housed at the MESC and works closely to ensure the restoration of the Samoan language and its use in the education curriculum. The MESC headquarters in Figure 6 is the focal point and central authority for all government teachers in high schools and it is where policies, curriculum, language and cultural matters relating to education are designed and formulated. The picture

here shows how the location of the Ministry is central and convenient to the most attended government primary schools, intermediate schools and colleges in Samoa at the Malifa compound. This was the heart of Samoan government education and throughout history, teachers were sent to these nearby schools for demonstration (an intermediate school was called a Demo) of their work and teaching. This Malifa compound was also known for its proximity to the central office that was central for all teachers of primary and secondary levels in Samoa. In the past, teacher participation in cultural activities and training for dance and cultural performance groups was centred at the ‘faasinomaga’ for teachers in Malifa. The huge ‘falesamoa’ (Samoan house) called ‘Samoan na galo’ (the forgotten Samoa) was built there as a meeting house for all teachers of Samoa. Ceremonies for full teacher registration and special celebrations like acknowledging retired teachers were always held there.

The Malifa compound located in the Vaimauga district has historical connections to teacher training as it was where the original institution for the training of teachers was based in Samoa. It not only serves as a focal point for education but a home for teachers to build relations and be encouraged and inspired in their profession. Over the years many songs composed by former teachers documented the unique history of the place as the following song exemplifies:

“Mauga Loa ma Mua fesili ia Fao, po ua ao

(Mount Loa and Mua questioned Mount Fao if it is daytime)

O fea le la e oso i le taeao, po o tafao

(To seek for the morning sun rising or roaming)

Fai mai ua lē malama mai le vaveao pe faalao

(They said the sun is not shining and has quiescent at dawn)

Avele e, ma Malifa e, talofa ai ua goto le fetuao”.

(Pity you Avele and Malifa because the morning star has set)



Figure 6. MESC Headquarter and Samoan Language Commission, Malifa Apia.

The impact of religion and culture

Samoans have strong Christian and cultural beliefs which shape the way they relate to one another. This also influences their perceptions, behaviour and disciplinary practices. Engaging in and conforming to the norms of culture and society are considered to be desirable and respectful behaviour as a Samoan and a Christian. Both cultural and religious practices in Samoa have certain values and going against or upsetting this social order and harmony is considered to be ‘challenging’ behaviour. In many parts of the world, young people are exposed to a changing environment dominated by Western perspectives and ideologies through access to social media like Facebook, mobile phones and other devices. This potentially brings young people into conflict with their own cultural practices.

Current educational issues in Samoa

Using punishment as a form of discipline

Like many other countries globally and in the Pacific region, the development of education increasingly centres on the challenges of meeting the goals of sustainable development as defined by the United Nations, and therefore, emphasis is placed upon teaching and learning for small island developing states (SIDS) including Samoa. Within traditional Samoan culture, language and customs are central to understanding discipline in classrooms, and this has implications for the teachers’ behaviour management strategies. This means more emphasis is placed on teachers being more inclusive in their approaches to teaching. In schools, teachers themselves are often in the spotlight with regards to classroom management practices, particularly with secondary school students (MWCSD, 2010; Pereira, 2010). Teachers are

required to adapt to the changes and reforms in today's educational systems and this can also impact upon their perceptions and behaviour. One example of a new expectation is the Samoa Education Act 2009, which stipulates compulsory school attendance for students aged 5 to 14 years. Therefore, teachers are now expected to manage students who may have previously withdrawn from or been excluded from school. At the same time, the Government of Samoa has also passed legislation to prohibit corporal punishment in schools.

The country was divided about the use of smacking as a disciplinary measure of last resort in schools and some stakeholders were concerned about the security of teachers as some students retaliated when being punished (ABC News from Samoa, Sept 17, 2013). This also means that teachers are at risk if students are offended by their disciplinary measures and CBM. Teachers are likely to worry about their capacity to manage students with challenging behaviour, particularly if they believe that they do not have adequate understanding and skill to manage these students (Pereira, 2010). Behaviour management is a common challenge in educational contexts, so teachers' experiences and perceptions may provide ideas for teachers to meet the needs of students with challenging behaviour (Harwood, 2006; Little, 2005; Shameem, 2002; Westling, 2010). Little (2005) argued that a better understanding of teachers' perceptions would help to support teachers more effectively, to facilitate and improve student achievement in schools and even to minimise students' classroom behaviour problems.

Samoaan schools lack the many resources (e.g., counsellors, psychologists and teacher aides) that are common in schools in more developed countries. This is not necessarily unfavourable as it can lead Samoan teachers to be more resourceful in managing classroom behaviour (Faamanatu-Eteuati, 2011). Given that there is still a relatively high teacher student ratio in Samoa (1:35) especially in big schools with no teacher aides, CBM may be a problem for teachers (MESC, 2012). Furthermore, changes in terms of technology and imported western ideologies and values have brought changes to students' behaviour and challenges their relationship with teachers in Samoaan schools (Faamanatu-Eteuati, 2011). At the same time, teachers' expectations and practices may clash with their students since teachers belong to an older generation with different understandings of culture, technology and values (Bester, 2007; Thaman, 2003). For example, this clash is evident in the debate about corporal punishment – it is prohibited in schools and yet there are reports of its usage. This may result from some teachers' Biblical beliefs of 'spare the rod spoil the child' or their lack of understanding about current international CBM strategies.

Teachers may not have adapted to CBM in the time since corporal punishment was banned, and some even voluntarily left the profession as it seemed their disciplinary practice had become unacceptable and they did not know how to implement an alternate means of classroom management (Pereira, 2010; MESC, 2012). This has raised concerns about teacher competency and, as detailed previously, may be further complicated by the lack of school or community resources (Edwards, 2003; Lesa 2012b; Pereira, 2010). There is, therefore, a changing environment today, and a lack of resources including expertise in the field of counselling and psychology are not adequate to meet this need.

This study provides a significant next step as a means of listening to and recording what teachers currently believe might prepare them to more successfully manage students with behaviour difficulties in classrooms.

Demographic data about teachers in Samoa

Table 2 indicates the number of teachers and their gender in government, mission and private schools at the secondary school level in Samoa. This gradual decline may be explained by teachers moving in and out of the system and suggests that more female teachers continue in the profession than male teachers. The table also indicates that the greatest number of teachers are employed in government high schools possibly because government funding supports their education and further training in anticipation of improved quality teaching and education. However, it shows that there was a drop in the number of both government and mission teachers between 2014 and 2016, and this could be due to upgrades in qualifications and teacher registration encouraged by the new Teachers' Act 2016 and enforced by the MESC.

Table 2 Teachers in secondary education by school status and gender 2012-2016

School status	Teachers	2012	2013	2014	2015	2016
Government	Males	234	227	226	226	218
	Females	320	348	330	322	323
Mission	Males	223	203	183	189	165
	Females	176	183	201	196	190
Private	Males	17	21	23	22	20
	Females	20	20	21	21	21
	Total males	474	451	432	437	403
	Total females	516	551	552	539	534

	Total teachers	990	1002	984	976	937
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Teacher education in Samoa

Initial teacher education in Samoa is managed by the Faculty of Education at the National University of Samoa. This facility was formerly known as the Teachers' College and in 1998 it merged with the National University of Samoa to form the Faculty of Education. Initial education programs range from early childhood education to primary and secondary school teaching. There are also programmes for special needs education for student teachers interested in this area of education and this includes the training of teachers in classroom behaviour management. Student teachers at the National University of Samoa study towards a Bachelor of Education in primary and secondary school teaching and this degree was recently mandated by the government of Samoa as a move towards improving the quality of education. For many years prior to this, teachers did not require a degree, but a Diploma in Education qualified them for primary and secondary teaching.

The current move to upgrade teaching qualifications to degree level has been enforced and the government is also encouraging people into teaching by offering scholarships and funding to support teachers. The Faculty of Education has also mobilised education by offering online distance learning to teachers in Savaii (the outer island) to ensure teachers can access relevant further studies and upgrades to their qualifications. There is also a course on classroom management, and this is for all teachers to explore disciplinary measures and pedagogies to support CBM. These initiatives assist in the provision and implementation of courses for new teachers towards classroom management and related issues. Despite the additional course and professional development with its focus on CBM, there is still a need for teachers to be upskilled in CBM throughout their careers as students' behaviour may be unpredictable at times. A common misunderstanding within Samoan teacher education is that Samoan teacher preparation in behaviour management may cause clashes between themselves and students in so far as they hold different expectations at the outset. The current state of transition or change in cultural practices, insufficiencies in intervention approaches, conflicts in interpreting behaviour of teachers and students, and a teacher's lack of understanding or skills in managing the students all lead to a kind of disillusionment (Faamanatu-Eteuati, 2011; McDonald & Tufue-Dolgoy, 2013; Taufe'ulungaki, 2000, West, 2002).

Increasingly, issues arise where contemporary practices (as promoted by the government through teacher education) conflict with cultural-historical values and a postcolonial education system (Tufue-Dolgoy, 2010, Tupu-Tuia, 2013). For example, teachers' limited knowledge and skills in CBM have been linked with abuse and inappropriate forms of punishment of students, even though corporal punishment is banned in Samoan schools (Faamanatu-Eteuati, 2011; Lesa, 2012a; Pereira, 2010).

Recent incidents of teachers physically harming students have reportedly occurred in Samoan secondary schools. These have forced government leaders to re-examine the way students are disciplined in schools. However, popular opinion of the elderly population suggested that Samoa needs to bring back corporal punishment in schools. The older generation of Samoans mostly believe that smacking is a useful form of discipline and this is often a belief mirrored in schools to ensure Samoan students will learn and refrain from making mistakes. Frequently, students who misbehave and break school rules may be punished with hours of detention or hard labour during or after class time. The view of misbehaviour is compounded by teachers coping with students who are at a stage in their life when they are experiencing significant biological and hormonal changes accompanied with a sense of role confusion and a desire for warm relationships (Comer, 2004; Harms, 2010; Kosterman, Hawkins, Mason, Herrenkohl, Lengua & McCauley, 2010). Furthermore, secondary school timetabling may compromise the relationships between teachers and their students. For example, although primary teachers are likely to sustain long term relationships because they work with the same group of students all day, secondary teachers often only have intermittent contact with students each week which can impact on relationship building (Richmond, 2009).

In my own experience of teaching in Samoa, students also misbehave when they see that the teacher is insincere, inexperienced or young, but especially when they sense that the teacher has not established a secure relationship with students. Previous research has suggested that teachers' misunderstanding of student diversity also contributes to the challenge (Cowley, Hill & Sutherland, 2001; Dharan, 2010; Hawk, Harms, 2010). Teachers hold cultural values about discipline, but new legislation and policies create boundaries for how teachers are to apply those values. There may be a gap between teachers' cultural expectations and professional knowledge about managing classroom behaviour. In Samoa, traditional values are established within homes and churches. Students are nurtured and taught cultural values, and this is expected to continue when they attend schools.

Samoa is a Christian country and incorporates Christian values into its education system. In most schools, there are morning and afternoon devotions and usually assemblies will highlight some Biblical verses to guide and encourage the work of the students and teachers. This is intended to strengthen the spirituality of students and teachers, ground students in their cultural and religious values and positively support their morals and behaviour in the classroom. An example of this is a major integration of a *Samoa ne 'i galo* annual festival which was initiated in 2012. The festival brings together most of the high schools around the country to compete in cultural activities like dancing, singing, performing Samoan myths, speech competitions in the Samoan language and other educational activities which maintain the language and the culture. It was seen as one way of promoting and embracing the value of culture in education and giving students the opportunity to enjoy this part of their learning in a way which is complementary to their academic study. This has also served to encourage student co-operation and a positive interest in learning in the classroom which thereby reduces tensions in students' learning and assists with CBM.

The Samoan language is taught and spoken in all schools. At primary level, the Samoan language is widely spoken at each class level. Teachers and students share the same language and the cultural values it conveys, and this extends to the language of classroom behaviour management. At the secondary level, Samoan is offered as a subject and is also taught and examined at the national level through the Samoa Secondary Leaving Certificate (SSLC). Most of the teaching at secondary level is in English and all exams are examined in English except for the Samoan language exam. The increasing use of English at secondary school may signal a movement away from the cultural values of the home. Based on the researcher's experience, when students move away from the culture's values, such as *faaaloalo*, *usita'i* and *faalogo*, it definitely shows through their behaviour and will no doubt impact on their relationships with teachers in the classroom.

The Researcher's stance

As mentioned earlier, being a Samoan educator who was trained in New Zealand has given me significant experience in both the Samoan and New Zealand educational contexts. My years of teaching at secondary school level has enabled me to reflect on my teacher training and its relevance to students in the Samoan context. I moved on to tertiary level and further developed a passion in inclusive education, special needs teacher education and CBM issues which I continue to pursue as my area of inquiry. From my previous research, I found that teachers' dynamic approaches to managing students with behaviour difficulties is an important area of

investigation and is constantly changing. I was also curious about the many reforms in education especially in CBM and how they impact on teachers' experiences and practices. Moreover, I was also interested in the role of the Samoan language and cultural values in facilitating classroom management. CBM was the major challenge my colleagues and I faced during our years of teaching in secondary schools years ago. In that setting, I also observed that students were more responsive to instructions and teaching delivered in a Samoan manner and using the Samoan language. Communication inside the classroom between students and myself was sometimes hindered by the students' limited understanding and proficiency if I used English to manage the behaviour. My upbringing was in a strong Christian Samoan family and being well nurtured in my Samoan culture and practices has instilled strong beliefs of faasamoa which continue to shape the way I practice and adapt to the winds of change in today's education.

Moreover, my experiences of attending Samoan schools and with my own school-teacher parents, who were authoritarian but loving, had a positive influence on my learning and achievements. Discipline at school in English seemed demeaning to me at times and I can recall at intermediate school that students were penalised if they spoke in Samoan. My associations with English at secondary school were also less than positive because, as a student, I was once punished with hard labour outside school hours for relatively minor misdemeanours and on another occasion was suspended for a week. I also frequently observed corporal punishment and teachers resorting to hitting students in the classroom. However, throughout my own teaching and learning experience I have never used corporal punishment and challenged myself to find better ways to manage the classroom as a teacher.

These experiences had an impact on me and, in part, account for my interest in pursuing learning about inclusive education where students are valued, treated equitably and helped to manage any behaviours that impede their learning. At the same time, it is also an opportunity to assist the Samoan teachers by listening to them about how they have confronted changes in students' behaviour in schools. Furthermore, being raised and educated in Samoa and now, as a parent, I understand how the Samoan language and cultural values intersect with individuals and society. I have an insider position in interpreting teachers' thinking and behaviour, relating this to culture and changing educational demands. From the standpoint of a teacher educator, I believe that teachers' voices should be heard so that they can be better prepared and trained; they need to be knowledgeable, skilled, and reflective to meet the requirements and changing demands of the classroom climate and teaching in Samoa today. For teachers to gain the best

from every student, there is a need to fine-tune current teaching methods, to share their stories and experiences, programmes and learning materials to cater for students with challenging behaviour. This research is an important part of that process.

My role has also changed while doing this study. I became a full-time lecturer of Samoan language after working at the Faculty of Education, and this has inspired me to be more reflective and to look closer into cultural values and various aspects of the Samoan language especially from Samoan teachers' perspectives. Having the opportunity to lecture in Matā'upu Tau Samoa (Samoan Studies Programme) has also inspired me to further reflect on the implications of being a Samoan student and educator in CBM. I have also experienced while attending international conferences (and after much reflection) the importance of valuing our own experiences and identities in education and the new approaches to classroom behaviour management.

During this research, I had an opportunity to participate and share initial findings of this study at the Measina Samoan conference at the National University of Samoa in 2016. This was a bi-annual conference hosted by the National University of Samoa to deliberate on matters referred to as 'measina' or 'treasures' to the Samoan people regarding its culture, language and people. Samoan teachers, village mayors, church ministers and some chief executive officers of government ministries were present, and much dialogue centred around the relationships and cultural values practiced in families, schools, churches, villages and the nation. These different layers and sectors of Samoan society are influential in nurturing the young people and their educational journeys which affirmed the importance of the chosen area of research. I have included Figure 7 to further show myself as a researcher in the photo taking part in the national and international conversations on the theme of 'Practices may change but the foundations remain'. CBM was a fitting research focus which demonstrated how practices may have changed but the values and culture remain and these are underpinning ideas in CBM.



Figure 7. Group photo for Measina a Samoa Conference at the National University of Samoa – Le Papaigalagala Campus, November, 2016.

Thesis outline

This thesis is divided into six chapters. The first chapter is the Introduction which gives an overview of the search for the wind to sail (matagi folau) and it is an introduction to the study. Chapter Two is the Review of the Literature which looks at the Faitauga o matagi or approaching and counting the various winds brought by different researchers and studies conducted in the field of teachers' experiences, cultural competency and classroom behaviour management.

Chapter Three is an outline of the Methodology in which the study was conducted and which contextualises the use of the Samoan phrase 'e tutupu matagi i liu o va'a' (there are winds created in the bottom of the canoe). During this study I was exposed to different ideas from supervisors and this allowed me to venture into the intriguing fields of research epistemologies in terms of collecting, analysing and making sense of the data. This was the most challenging experience of the journey which nearly capsized my va'a and this chapter discusses all the methodological frameworks and ideas involved.

Chapter Four presents the Findings, for which I coined the phrase the 'taili o le matagi', or 'what the winds have brought about', and this is also referred to as 'alii le matagi' or the substances and the stories, the voices of Samoan teachers which were revealed from the winds. Chapter Five is the Discussion chapter which considers the 'Matāmatagi' Model I created as a contextualisation of Bronfenbrenner's ecological systems model. This specifically refers to the importance of a clear grounded identity of an individual and the voices of the teachers from within the centre of the wind (matāmatagi) of their experiences in spite of changes. The second

part of Chapter 5 are responses to the research questions and I have given this chapter the title ‘ua alii le matagi’ meaning ‘the stormy winds may have destroyed but we have to reflect and rebuild to continue on’, a useful analogy to address the responses to the research questions.

Chapter Six, the Conclusion, is a summary of the teachers’ experiences as the ‘navigators into uncharted waters’ or ‘le utugā‘omau i matagivale’ who would master the currents, adjust the sail and rise above all changes as va’a tu’u matagi or a canoe specifically designed to withstand the storm. Ua o ni va’a tu’umatagi!

Chapter summary

This chapter provided an overview of Samoa and its education system, highlighting the rationale behind the need to conduct this study. It also noted some of the development strategies and policies introduced by the MESC to improve the quality of education and training in Samoa. Samoa is engaged in many social changes today and teachers continue to face issues and challenges in education, especially CBM. The researcher’s stance and motivation to conduct this study, and the study’s contribution to the development of education research have also been discussed and justified. In the next chapter, I will review the relevant research literature and other scholarly studies that have been conducted in relation to CBM.

CHAPTER 2: LITERATURE REVIEW

Faitauga o matagi - Approaching the winds



Introduction

This chapter reviews previous research and the gaps in research with particular reference to Samoan teachers' experiences of CBM. I have organised this literature review into four areas and these resonate with each other. The first part of the chapter explores the historical and cultural approaches to discipline and managing behaviour by exploring related studies conducted in Samoa. This includes the faasamoa or the Samoan way of life which encompasses acceptable behaviour and discipline in the Samoan culture starting from the 'āiga . The second part of the chapter explores Christianity and Samoan religious beliefs and Christian approaches to discipline from home being applied into school. The third part of the chapter discusses some key western theories about CBM and how they are manifested in Samoan schools based on what international researchers have discovered. Lastly, the chapter examines some relevant Samoan educational policies and expected practices in schools today. This background is intended to contextualise the study and thereby provide additional understanding about the teachers' perceptions of their own lived experiences and practices in Samoan secondary schools.

Historical and cultural approaches to discipline and classroom behaviour management (CBM) in Samoa

Before Christianity was introduced into Samoa in the early 1800s, the Samoan people were living and practising a culture based upon daily living encounters. Christianity brought revolutionary changes to the political and social structure of Samoa which led to a levelling effect on the ancient chiefly hierarchy replaced by village pastors and the titled heads of households to derive their power from God (Meleisea, 1992). Before this, Samoans had their own values and beliefs which shaped the way people did things. People were superstitious and worshipped many gods of nature from the sea to the land, the mountains and the cosmos. People

lived in villages and had their own gods which were believed to be assigned to every district. For instance, the god for Aleipata was known as ‘the star or *fetū* and some people refer to it as *Amo o Ātua* and *Tupualēgase* which literally meant *a god that is always on the move and is never static*, is never dead (Suaalii-Sauni et al, 2014). People worshiped them to ensure they were not forsaken as they undertook long journeys on walking tracks and trails of ‘*ala sopo*’. There was a rich mythology and cultural life history in Samoa. There was also polygamy and cannibalism, death penalties for normative breeches and ‘*ati ma le lau*’ (a traditional form of wholesale banishment which included the uprooting of family and property from the village) and *mu le foaga* (anything left standing is slashed and burnt) as punishments in villages. There were very different sets of rules and laws which guided the way people lived their lives.

Harmonious living was achieved through respect for all aspects of cultural living, from the soil, environment and the cosmos. There was a balance between people and nature, and ‘*lagimālie*’ or peace amongst everything was evident in how society maintained its customs, *agatausili ma le faasamoa* or cultural values, and the faasamoa

In Samoa’s Constitution of 1962 (with amendments through 2013), the preamble declares that “the leaders of Samoa have declared that Samoa should be an independent state based on Christian principles and Samoan custom and tradition” (Constitution, 2016, p.6).

The influence of Samoan culture on behaviour management

As indicated, Samoan cultural and religious values influence teaching and learning in the classrooms and a Samoan teacher’s ideas and beliefs are therefore shaped by their core values of faasamoa. One important aspect of faasamoa is the importance of a holistic perspective. For example, Seiuli (2013) discusses how faasamoa considers the totality of the person, and the sacredness of an individual’s customs and traditions. As there has been a scarcity of clear Samoan educational philosophies to guide the teaching and managing of classroom behaviour, teachers tend to use areas of Christianity which resonate with the faasamoa.

As mentioned earlier, education documents that guide teaching in Samoa are based on holistic education and development of the child. The Samoan coat of arms is ‘Faavae i le Atua Samoa’ which translates as ‘God be the foundation of Samoa’ and this also illustrates how spirituality is an integral part of the culture. In Samoan culture there is an emphasis on the fifth commandment in the Bible: that children must honour their parents. This is also extended to significant others, for example the individuals who are with children including teachers in schools. There is a sacred space or *va tapuia* between parents and children and this notion

shapes the relationship between adults and children and therefore teachers and students. There are also many Samoan proverbs associated with this idea of respect as a sign of spirituality. For example, the Samoan proverb '*O tama manu e fafaga i fuga o laau, ao tama tagata e fafaga i upu ma tala*' means 'the young ones of birds are fed with nectar and the children of people are fed with words', referring to the importance of disciplining children and telling them the difference between right and wrong. There is also another connection with the proverb '*A malu i fale e malu foi fafo*' – 'it is important to have respect in your home, in your family including self-respect then other outside of your home will respect you too'. Furthermore, the Samoan proverb '*E le tauilo tama a tausala*' reflects how one carries his or her heritage all the time resulting in the translation that 'great mothers rear great human beings'.

In Samoan culture, there are no individuals as such because each person is part of family, church, village, country – *E te lē ola na o 'oe i le aganuu faasamoa aua o 'oe o le vaega o lou 'āiga* , '*aulotu, nuu ma le atunuu*. This belief emphasises that culture and spirituality are inseparable elements of faasamoa and have an impact on the beliefs, expectations and practices of parents, students and teachers.

When discussing CBM in the Samoan context, several key concepts and terms need to be clearly distinguished. In the Samoan dictionary Milner (1992) translates the concept of 'behaviour' as '*aga*' or '*amio*' as conduct. Depending on how the individual behaves, the word '*aga*' or '*amio*' is used as a prefix to describe the behaviour, whether it is perceived to be 'good' or 'bad'. Some of the Samoan concepts and translations used to describe behaviour include:

Agalelei	kind
Agaleaga	unkind/cruel
Agaalofa	generous
Amiolelei	godly behaviour
Amiopulea	disciplined
Agamaulalo	humbleness
Agamalū	gentle
Agavaa	skilful

amiotausa‘afia	virtuous
Amiolēpulea	undisciplined/unruly/unmanageable
Amioleaga	troublesome
Amioatua	Godlike
Aganuu	customs
Agaifanua	behaving according to land tradition
Agasala	sinful/conduct deserving punishment
agapi‘opi‘o	sly/cunning

These words relate to concepts describing behaviour according to Samoan culture and words such as ‘agasala’ – ‘sinful’ also suggest that usually there is punishment for the behaviour when it is inappropriate or unfitting for society’s norms. Punishment or ‘sala’ was traditionally practised in the faasamoa in the past, falling within the spectrum of home-based discipline between parents and their children and may have even involved banishment from the village. This notion embodies the respect in the relationship between parents and their children as it is also defined by the concepts of ‘*pīi pīi ama*’ meaning ‘holding onto the outrigger’, ‘*vaevae manava*’ meaning ‘to share the womb’ (Tui Atua, 2005). These concepts are analogies which underscore the importance of family and the parents-children relationship in Samoa whereby parents are seen as either source of blessing or profanities for the children if the children do not obey and listen to them. Holding onto the outrigger means that the parents do have responsibilities to care for their children and as the children grow, they also need to lovingly obey their parents their entire lives as they are meant to share the same womb. The analogy signifies a special bond and connection in the Samoan culture of the relationship between parents and their children.

Behaviour that is described as amiolelei (good and decent) or agalelei (kind) is not a problem, but behaviour that is *amiolēpulea* (unruly) or *amioleaga* (troublesome) is of the greatest concern for teachers and educators since it disrupts the teaching and learning in a classroom. In the Samoan context, behaviour that is amiolelei is very much embedded within Samoan values of *faaaloalo*, *usita‘i*, *alofa*, *feavata‘i* or being polite, obedient, loving and considerate. It is believed that the children can receive the parents’ blessings or *faamanuiaga* if they do

honor these values, otherwise they will receive a curse or '*mala*' often referred to as '*mala aumatuā*' (Tui Atua, 2005) if they do not.

Studies of other cultural perspectives offer further insights into the connections between approaches and practices in CBM, as well as the impact of development, knowledge and culture (Kruse-Vaai, 2011; UNESCO, 2000). For example, Little (2005) conducted a study on secondary school teachers' perceptions of students' problem behaviour in Australian schools and highlighted the importance of teachers' perceptions in identifying the types of behaviour and interventionist approaches to support teachers and students in CBM. It appeared that the years of teaching experience, the type of school, and the impact of school environment and policies influenced teachers' perceptions and decisions about CBM.

Although there are few studies to link Samoan teachers' approaches to challenging behaviour to their indigenous ways of thinking (Thaman 2003), senior educators in the Pacific have sought a re-thinking of their own experiences from a cultural lens. Reimagining has resulted in adopting reflective practices and appreciative pedagogies, and a re-shaping of educational approaches (Burnett & Lingham, 2007; Chu, Abella & Paurini, 2013; Coxon et al., 1994; McDonald, 2005a; Sanga & Taufe'ulungaki, 2005). In acknowledging this, it is important to understand that culture is dynamic as will be the teachers' perceptions and practices; therefore educational practices in the Pacific, like any area in the world, are changing (Thaman, 2001).

The core values of the faasamoa are perceived to be important for all Samoan people. The important values of *alofa*, *faaaloalo*, *fetausia'i*, *usita'i* were described earlier as attributes relating to appropriate and virtuous behaviour which shapes the way an individual behaves in the faasamoa. Moreover, there are also certain roles and responsibilities of an individual in relation to other people, and children are believed to be raised by the village and the whole extended 'āiga. Tui Atua (2009) stated that in the Samoan context "I am not an individual, because I share my tofi (inheritance) with my family, my village...I belong to my family, and my family belongs to me...I belong to my village and my village belongs to me...this is my essence of belonging" (p.79). This reaffirms the sense of belonging to the Samoan culture and the fact that whatever behaviour one demonstrates will reflect their 'āiga, village and so forth.

The influences of culture and indigenous thinking are also discussed in another study by Thaman (2003), who suggested that decolonising education was a way to support teachers and students through more collaboration between indigenous and non-indigenous ideologies and practices in education. Often this is where support could be provided to teachers in a more

meaningful manner. Indigenous thinking is further discussed by Pereira (2010) in a study conducted on parenting styles in Samoa. In the context of Christian principles and Samoan customs and traditions, Samoans are believed to shape their lives with these principles, and consequently corporal punishment was considered an important socialisation tool. The viewpoints in the study collected from parents, children, teachers and education administrators partially support the idea of hitting on the back as being useful/appropriate for a person who behaves inappropriately. This suggests that in a Samoan context physical discipline can be condoned and is not uncommon in Samoan homes.

On numerous occasions in Samoan society there have been reminders about the importance of values and discipline. For example, my parents donated family trophies to village primary schools they used to work at to inspire the students to maintain self-discipline and support their academic achievement. As a former teacher's views, a 'disciplined' student supports education, and is a student who displays Samoan values of *'faaaloalo, alofa, amiopulea'*, and cooperates well with the school culture of teaching and learning in meaningful and respectful ways' (Faamanatu, 2013). The intention of the awards was not just to encourage the students but to encourage the teachers to play their roles in nurturing the students. Such initiatives illustrate the importance of cultural values including discipline. These retired teachers believe that these trophies are a way of supporting the teachers' work by encouraging students to cooperate in learning (see Appendix L).

Faasamoa is based on Samoan traditions and cultural practices passed down from generation to generation and is continually enforced by traditional institutions. *'Lagimālie'* or 'peace and stability' or *'nofofilemu'* in Samoa is therefore often attributed to the roles of traditions and traditional institutions (Iati, 2018; So'o, 2006; Tui Atua, 2005). Many Pacific people and cultures share common worldviews and practices that encompass intricate nets of inter-relationships that provide meaning and frameworks for living and cultural survival. Normally manifested in various kinship relationships, such frameworks not only describe ways of being and behaving, but also ways of knowing, types of knowledge and wisdom, and how these are passed on or shared to others (Thaman, 2009). In a Hawaiian context, Case (2019) referred to the concept of *aloha'aina* used by her ancestors to describe how they acted upon this idea and how it has taught them today. This resonates with the Samoan concept of *alofaina* as an inspiration to Samoan teachers to instill love in the profession and in the work educators do which contributes to the holistic development of a person.

During this study, the government of Samoa launched its National Culture in Education Policy (NCEP) 2018 – 2028 guided by a vision that “Samoan culture is safeguarded and promoted through traditional and innovative means to ensure its continuity in the future” (MESC, 2018, p.3). This document underscores the importance of strengthening education by infusing it with Samoan culture.

Importance of teacher perceptions and experiences

Educational psychologists describe CBM as the actions taken by a teacher to establish order, engage students and elicit their cooperation in class (Dewhurst-Savellis & Englehart, 2012; Parker & Wilhelm, 2000). These actions are fundamentally determined by the teachers’ perceptions and beliefs, which are affected by their teacher education and their own social and cultural context. This ‘knowing’ about behaviour management is significant as teachers report that there is an increasing frequency of challenging behaviour experienced in schools (Harlan & Rowland, 2002; Harwood, 2006). For example, a study of Chinese teachers’ perceptions of students’ classroom misbehaviour by Ding, Li, Li, and Kulm (2008) found that the teachers’ culture impacted on their perceptions of students’ behaviour and recommended that teachers needed to improve their understanding of their students’ behaviour. A study by Johansen, Little and Akin-Little (2011) in New Zealand suggested that the way in which behaviour is perceived and managed by teachers can also influence the classroom milieu. The same study also reported that minimal training of teachers in behaviour management and ongoing professional development is also likely to influence their perceptions of classroom practices. In this current study I intend to demonstrate how Samoan teachers’ perceptions and management styles influence classroom practices. Prior to the arrival of missionaries when Samoan people started learning how to read and write, beliefs and practices were orally passed down from generation to generation. Therefore, there is sparse evidence on how Samoan children were disciplined from ancient times until Samoa’s independence in 1962 when policy captured the colonial influence on the way people lived their lives.

Ma’ilo (2016), a Samoan biblical scholar argued in his publication ‘Bibling my Samoan’ that the interpretation of the Bible by the first missionaries, who translated the bible into what has become the sacred text, may have caused divisiveness – fevaevae’i – amongst religious organisations. This translation and interpretation of the bible could have also been responsible for subverting Samoan cultural values and making them appear inferior to those of Western ideologies. The author highlighted how the Bible’s first four commandments clearly

underscore the relationship between people and God, whereas the five to ten set out relationships among people. Samoan students, teachers, parents and families belong to an extended 'āiga and a church, which practice these Christian values and beliefs in the same God the Omnipresent for Samoa. This illustrates how Christian and cultural values are intertwined and influence teachers' approaches to managing behaviour in schools.

The teacher is often the person who determines the climate of the classroom (Allen, 2010; Emmer & Stough, 2001). But the responsibility for adapting to the changing needs and demands of students can be a daunting endeavour for both expert and novice teachers. Indeed, researchers have noted that poor classroom management may inhibit teaching and learning and may result in teachers changing schools or abandoning the profession (Rosas & West, 2009). This suggests that developing teachers' understanding of classroom management is key to creating classrooms that support students to achieve as well as playing a role in sustaining the teaching profession. These studies have underscored the pivotal role of teachers, and I hope that this study will potentially provide nuanced understandings of Samoan teacher responses and adaptations of CBM and classroom climates.

There is a strong relationship between the beliefs and experiences of teachers and how these influence other factors such as their roles and practices. Biesta, Priestly and Robinson (2014) conducted a study on teachers' beliefs and suggested that effective and meaningful teaching is always informed by past experiences including personal and professional biographies. Existing beliefs were also revealed to be a significant factor in another study by Sheridan (2016) that examined changes in pre-service teachers' beliefs about pedagogy. This study found that pre-existing pedagogical beliefs are important to new teachers' secondary school teaching. Furthermore, these beliefs may change over time and teachers may be receptive to constructing new pedagogies as their beliefs evolve. The idea that teachers' beliefs may change suggests that how they manage the classroom may also change.

Another study explores further influences on teachers' perceptions. Shen 'et al' (2009) investigated Chinese elementary school teachers' perceptions of students' classroom behaviour problems. Their study suggested differences in perceptions varied according to gender, type of school, subjects and level of experiences, showing how these impacted upon teachers' classroom practices. Additionally, the type of challenging behaviour and the school level appeared to contribute to teachers' perceptions and responses. For example, Houghton et al (1988) suggested 'talking out of turn' is a more common behaviour for students at elementary

level compared to secondary schools where less of this behaviour is observed. What is implied is that teachers' perceptions and strategies to deal with these behaviours may also be different.

Numerous studies have examined the relationship of student behaviour and teacher response. For example, Axup and Gresh (2008) investigated what happened in a classroom and noted the impact of challenging student behaviour upon secondary teachers using a research framework that linked teacher reactions and student behaviour. This framework was informed by the psychodynamic concepts of 'transference' and 'projection'. Transference involves redirection of feelings whereby the student repeats inappropriate behaviours learnt in early childhood or from previous experiences. Students demonstrating transference appeared to lack emotional resilience and may have had difficulty in coping with positive comments or success. The teacher was then faced with inappropriate and challenging behaviour without apparent reason. Projection involves students defensively pushing feelings they cannot cope with onto the teacher. These behaviours reflect what Dreikurs (cited by Axup & Gresh, 2008) describes as the child's unconscious goal 'to belong' being translated into mistaken goals such as seeking attention, power struggles, nurturing or revenge or presenting as a victim. This implies that understanding student behaviour is complex and at times bewildering. Many teachers label such behaviour as challenging, without recognising that it represents the child's need to belong. The teachers' perceptions or misconceptions about behaviour may then impact upon their practices of behaviour management in the classrooms.

The Biblical justification for parental discipline is also often applied to educational settings. It is commonly believed in Samoa that students with challenging behaviour should not be ignored but should be disciplined: to love is to discipline, and failure to discipline is failing to love. Overall then a prevailing view in Samoa is that a responsible parent or teacher should discipline children, with Western approaches perceived as soft and as promoting freedom. At times, the banning of corporal punishment is viewed as a cause of poor behaviour and lack of academic achievement in schools, as well as inviting social problems (Aiafi, 2018; Pereira, 2010, Tuisuga-le-taua, 2009; Vailaau, 2009).

Classroom behaviour management

Investigating classroom behaviour management is important because it is integral in the teaching and learning for students in any classroom setting. In the Samoan context, CBM is particularly multifaceted because of the diverse experiences and backgrounds of teachers and students in a classroom (Rosas & West, 2009). Behaviour is described as the way an individual

behaves or acts and conducts him or herself. It is often viewed in the context of a person's response towards a phenomenon, object or person and can be measured against societal norms, or the way one treats others or handles objects (UNESCO, 2000). In the Samoan language and culture, behaviour is described as *o tu ma aga* or the way a person carries himself according to the cultural practices and values. CBM is in keeping with this broad interpretation. The Irish National Teachers' Organisation (2004), for example, stated that there is no universally accepted definition of challenging behaviour as behaviour is defined as acceptable or not in a social context.

As indicated in the Samoan context, cultural and religious values are intertwined and greatly influence teaching and learning in classrooms. For example, Faavae (2018) highlighted in his study the importance of giving voice to the unheard cultural realities of minority teachers who are often ignored and undervalued in today's educational research. His study was conducted with Pacific teachers and discovered many such untold stories. Hearing the stories of Samoan teachers about their experiences of classroom behaviour management is a way of legitimising their knowledge and practices in a Samoan context.

Traditionally, as already noted, in Samoan culture, students were disciplined by smacking and there was a perception that children learned through the application of the rod and stick approach. Cowley (2013) alluded in her study to the Biblical understanding that children are a heritage from the Lord and disciplining your children will give you peace as they will bring you the delights you desire, translated in the Samoan Bible as *'aoa'o le tama e tusa ma ona ala, a oo ina matua, e le toe te'a ese ai*. Pereira (2010) also argued that whoever spares the rod hates their children, but the one who loves their children is careful to discipline them. In addition, she further stated the fifth commandment of to 'honor your father and your mother and your days may be long in the land that the Lord your God is giving you'. Students in Samoa are often disciplined with these verses in mind from the Bible as reminders of how they should behave although children's rights (as expressed in government policy) encourage parents and teachers to disassociate themselves from the Old Testament approach to managing challenging behaviour (Ma'ilo, 2016; Vailaau, 2009). However, what is clear from these commentaries is that the standards and values of the Samoan culture are particularly pervasive, and this is likely to impact upon students, teachers and families (Cowley-Malcolm, 2013; Pereira, 2010).

However, cultural adherence is not a simple matter in a globalised world. Bandura (2002) alluded to this when he discussed "intracultural diversity where people live their lives in

sociocultural milieus that differ in their shared values, customs, social practices, institutional constraints and opportunity structures” (p.274). Samoan society is experiencing the impact of globalisation and new technology, which is affecting how children are socialised and disciplined in their homes, and this has implications for teachers in schools (Fairbairn-Dunlop, 2001; Pereira, 2010). When these values compete with the influence of conflicting western ideals, there is potential for teacher stress and misunderstanding of students as they themselves adjust to new changing contexts. The literature also indicates that culture influences teacher expectations and responses to students’ behaviour. For example, respect for teachers in Samoa and New Zealand is achieved differently. In Samoa, it is achieved because of the traditional value placed on authority whereas in New Zealand respect is earned via teacher behaviour (Hawk, Cowley, Hill & Sutherland, 2001). In a traditional Samoan classroom, students are expected to be respectful to their teachers – it is implied that elders deserve to be respected because of their experiences in life. ‘Faasamoa’ or ‘the Samoan way of living’ emphasises this relationship and if teachers observe different behaviour, it is considered rebellious (Pereira, 2010, Tuisuga-le-taua, 2009).

Faakerisiano and religious influence on classroom behaviour

The arrival of Christianity to Samoa in the early 18th Century introduced numerous changes to the lives of Samoan people. The missionaries brought the gospel of God through Bible translation and teaching, and this was a signifier of colonial authority of Victorian missionary Christianity and advancement of literacy and education in the region (Mailo, 2016; Tuisuga-le-taua, 2009). The missionaries’ values, knowledge and culture had a lasting influence on Samoa. In 1830, Samoan leaders accepted the LMS (London Missionary Society) church, declared Samoa as founded on God, and most of its population became Christians. This explains Samoan people’s beliefs and values and the way they relate to one another.

As mentioned earlier, documents that guide teaching in Samoa emphasise holistic education and the development of the child. But this is intertwined with religion as the belief ‘God is the foundation of Samoa’ indicates how spirituality is an integral part of the culture. Indeed, frequent reference is made to religion and daily practice. Ma’ilo (2016), for example, mentions that in the Samoan culture, there is an emphasis on the fifth commandment in the Bible where children must honour their parents and this same understanding is also extended to significant adults (extended ‘family’ members) who are with the children, including teachers in schools. This relation is a sacred space or va tapuia between parents and children. This Biblical notion

is underscored by Sualii-Sauni et al (2014) in the relationship between adults and children and therefore teachers and students. Nevertheless, culture and spirituality (and education) are inseparable elements and have an impact on the beliefs, expectations and practices of parents, students and teachers. Tuisuga-le-taua (2009) stated that the Samoan cultural theoretical impetus for church and government leadership is enclosed in the saying '*e va'ava'alua le Talalelei ma le aganu'u*' meaning 'culture and Christianity always go hand in hand'. The notion also influences how teachers perform their leadership roles for students as they work together with regards to CBM.

One of the challenges faced by Pacific educators is a culturally undemocratic education which Koya-Vakauta (2013) discussed as Western ignorance of Pacific indigenous cultures, their long cultural histories (thousands of years) and highly evolved systems for adaptations and resilience, as well as their ability to live sustainable lives. This idea of prioritising Western culture over Pacific indigenous cultures is also evident in how Samoan teachers are prepared for teaching in Samoan classrooms and managing the behaviour of Samoan children. Teacher training in Samoa often overlooks these contextual complexities.

There is a Samoan understanding in *the 'tōfā, moe ma le uta faasamoa*' which refers to the thoughts and wisdom of its own Samoan people in that they seek in connection to their ancestral spirits to find inner peace. The Samoan belief '*e toe liliu le tōfā i tima'iga ma apoapoa'iga*' means to re-examine and restore relations using cultural wisdom, to negotiate broken relations and to forgive because this is what defines a chief whose thoughtfulness and wise knowledge saves a victim and frees a soul. This thought also underscores the Samoan value that a Samoan cannot disown anyone in the culture because everyone has a *faasinomaga* and *tupu'aga* and no one is insignificant.

Samoan cultural approaches to managing behaviour

Mageo (1998) described Samoan society as sociocentric, which emphasises that Samoan people understand the self in relation to the social roles that people play rather than in relation to their individual feelings, thoughts and perceptions. This is somewhat in opposition to individual-centric western cultures and understanding. This offers insights into the cultural approaches underpinning the managing the behaviour of children in accordance with this hierarchical and socially oriented society. But it is more complex than this - spirituality has a strong influence as well. Efi (2005), Seiuli (2013) and Tui Atua (2005) have added a spiritual dimension to understanding Samoan cultural values. They commented on the strong connection

between Samoan culture and Christianity and noted how spiritual beliefs influence the way Samoan people discipline their children and manage their behaviour. The three studies discussed the sacred space or *va tapuia* between the parents and children in relation to the Bible and the Samoan belief that a child is not seen or treated as an individual in the Samoan culture and that their actions have consequences for the whole family. Tui Atua (2005) compared this to hanging onto the outrigger of a canoe as parents are a source of blessings or curses for the children and therefore, they should obey and look after their parents. Understanding these relationships is pertinent to this research study as Samoan teachers will have had these experiences and learned these beliefs which will likely impact upon their managing of the classroom.

Although Samoa as a developing nation has progressed nationally and internationally, there remains a strong spiritual connection and incorporation of religious practices which are believed to be the anchor of people's lives. As previously noted, before the arrival of the missionaries into Samoa, most of the cultural beliefs and practices were passed on orally and via observation from the elders to the younger generation – this still evident today but with the addition of information gained via reading and writing (Mailo, 2016). Additionally, Pereira (2010) mentioned in her study on Samoan parenting that raising children to be good citizens involves disciplining them in the Samoan culture because it will reflect not only their parents but their extended 'āiga, church and village. Alefaio (2007) has described a different cultural approach which includes behaviour and emphasises the psyche or soul. Pulotu-Endemann (2000) shared a cultural approach to mental health using a *falefono* model which incorporates the different elements of Samoan culture and beliefs. Although most of these ideas and models are driven from Western contexts, they embrace the context of *faasamoa* and cultural values. In metaphorical Samoan language, an undisciplined person is like a floating ship which relies on the wind to navigate its direction and when it loses the guidance from the right wind, it will be lost in the open ocean.

It is not surprising then that physical punishment is often a topic of consideration. Indeed, Pereira (2010) described that “physical punishment is an increasingly contested socialisation tool in Samoa” (p.100). Undoubtedly, however, the physical punishment adopted by the Samoan parents is an important socialisation tool and a way of immediately disciplining the child, teaching them to refrain from wrong (Fairbairn-Dunlop 2001; Mageo 1998; Schoeffel & Meleisea, 1996; Tuisuga-le-taua, 2009). Pereira added that physical punishment is necessary for the child's and wider society's well-being because if the child is not hit, they will not

become clever or wise, and that discipline from the parents or teachers assists children by teaching them right from wrong. It is also mentioned in the study that the responsible parent or teacher should not leave the child to do whatever they please, as there is an understanding that it could lead to poor behaviour and social problems. Smacking is intended to teach a lesson to the child - to be aware of their actions and think deeply about them because Samoans are a proud people imbued with strong cultural beliefs and practices. Casualness and carelessness concerning norms of behaviour is not acceptable (Ministry for Pacific Peoples, 2017). The lessons parents instil in children is through tough love and care which imply a form of nurturing. Pereira also highlighted the Samoan belief of 'to love is to discipline and failure to discipline is failure to love' (p.103). This approach has similarities to the authoritarian parenting style (Cherry, 2018) often referred to in the Western literature.

Numerous studies conducted by people in and outside of Samoa (e.g., Alefaio, 2007; Cahill, 2006; Efi, 2005; Mageo, 1998; Mead, 1928; Pereira, 2010; Seiuli, 2013; Tuia, 2016; Tui Atua, 2001) have explored the cultural relationship between Samoan parents and their children, whether it is the Samoan or New Zealand context. The major themes that emerged include indications of the socialisation processes of children in the Samoan culture, and how this changes when they attend school. The approaches vary across the studies as the experiences of the parents and children still living in Samoa are different from the sojourners and their children. Meleisea (1992) wrote that during the early 1900s, the foremost influence of change to Samoa was New Zealand. Nowadays, there is an adult generation in New Zealand, and a large number of New Zealand born Samoan parents whose attitudes towards faasamoa may be ambivalent. Tuia (2016) discussed the tension generated between western education and culture in post-colonial Samoa in that it created a hybrid of early 19th century Christian theology and social ideology with new ideas relating to multiple post-colonial Samoan identities contested in education and Samoan values.

This tension, although it is less evident in Samoa than in New Zealand, is also evident in Cahill's earlier study. Cahill (2006) noted the struggles Samoan children faced with managing two different value systems: the worlds of home and secondary schools. His study was based on interviews of a group of Samoan parents in New Zealand and raised concerns about Samoan students being disadvantaged in a western system such as in the New Zealand education system. It pointed out the need for consultative relationships between home and school as a way of teachers understanding more about the socialisation of children from their Samoan homes. Both studies brought to the fore the differences between home and school learning

environments and highlighted the cultural approaches to manage behaviour that suit the Samoan students' way of learning. These include considerations of cultural values and the need for consultative approaches with parents and whanau. In Cahill's study the teachers' use of the English language to communicate with parents limited the information that could be shared to strengthen the home-school relationship and assist in managing the behaviour of students while in school.

Tuia's study (2016) suggests that Samoan parents expect teachers to continue the nurturing role of the parents when the students are in school and disciplining them is one of the parents' major roles. Discipline is a way to demonstrate Samoan parents' beliefs, and assumptions about learning to be holistic to ensure students are at the same time maintaining their pride in cultural heritage. The study underlined the importance for educators to understand and acknowledge the cultural socialisation of students in the current education system. The two different worlds (in students' homes and in schools) end up forming a hybridised culture which Tuia (2016) discussed as absorbing authoritarian and hierarchical values assumed from missionaries' teachings compounded with older values that do not align with contemporary education approaches. Both studies contrasted the socialisation of the Samoan children within their homes with the school environment which aligns with western value systems. The current education system in Samoa is increasingly drawing on western values (as evidenced by Western aid programmes and curriculum adoption for managing behaviour) which suggests that Samoan teachers and students may still struggle to reconcile cultural and educational values.

Like every other small island nation, Samoa is increasingly exposed to the outside world and therefore, it is appropriate to be vigilant in an exploration of what other theories and strategies assist the work of educators internationally towards managing behaviour. Consequently, to make sense of why students behave the way they do, one approach is to examine the alternative Western theories of behaviour such as those proposed by Skinner, Harms, Kounin, Ginnot and Bronfenbrenner.

Western theories and other approaches

Definitions and understanding challenging behaviour

Teachers need to be nurtured in developing the student physically, socially, cognitively and spiritually and supporting them to achieve their learning goals, even though their behaviour may be deemed problematic (Harms, 2010; Hill & Hawk, 2000; Mill & Rose, 2011). Behaviour can be defined as the way an individual behaves or acts and conducts him or herself.

It is often viewed in reference to a phenomenon, object or person and can also be seen in reference to society norms, or the way one treats others or handle objects (UNESCO, 2000). CBM involves actions taken by the teacher to establish order, engage students, or elicit their cooperation in class. These actions are fundamentally determined by the teachers' perceptions and beliefs and there is a priority that needs to be given to examining these beliefs as teachers' behaviour can originate from ill-informed understandings (Dewhurst-Savellis et al., 2000; Englehart, 2012).

The term 'classroom management' is also described as teachers' efforts to oversee the activities of the classroom, including learning, social interaction, and student behaviour" (Martin, Yin & Baldwin, 1998, p.6). As the classroom should be a dynamic learning space for successful students, it is paramount to create a safe learning environment to enhance academic achievement and this is the focus of the teacher's responsibility for CBM.

Allen (2010) described classroom management primarily as discipline and the management of student misbehaviour with an emphasis on successful teaching. However, on the other hand, Everton and Harris (1999, cited in Allen, 2010) argued that the meaning of classroom management has changed from describing disciplinary practices and behavioural interventions to a more holistic description of 'teachers' actions in orchestrating supportive learning environments and building community (p.2). Kaiser and Rasminsky (2009) describe challenging behaviour as any behaviour that "interferes with a child's cognitive, social, or emotional development. It is harmful to a child, his peers, or adults and puts a child at high risk for later social problems or school failure" (p.9). There is no universally accepted definition of challenging behaviour as "behaviour is defined as acceptable or not in a social context, and is also shaped by the broader environment" (Irish National Teachers' Organisation, 2004, p.3). However, in describing behaviour, international researchers define the issue of challenging behaviour as: behaviour difficulties, emotional and behavioural difficulties, behaviour disorders, emotional and behaviour disorders, conduct disorders, oppositional defiant disorders, and attention deficit hyperactive disorder (Kaiser & Rasminsky, 2009; Harlan & Rowland, 2002; Harwood, 2006; Mills & Rose, 2011). In this study, the term challenging behaviour will be used.

Examining perceptions and experiences may not be an easy task, however, as various behaviours can be viewed differently by people in diverse contexts. Beijard et al. (2000) defined teachers' perceptions as representation of their *own* understanding and following this,

it is the intention in this study to examine individuals' perceptions. Given that it is a difficult task, this 'knowing' about behaviour management is significant for there is an increasing frequency of challenging behaviour experienced by teachers in schools (Harlan & Rowland, 2002; Harwood, 2006).

Understanding inclusive education

Inclusive education is defined as providing education for all students to meet their needs regardless of their abilities and providing an environment where everyone is valued and treated with respect (McDonald & Tufue-Dolgoy, 2013). It is extremely important for teachers to understand and be well equipped with the skills and expertise to manage and support all students, including those with challenging behaviour. In Samoa, the students with challenging behaviour represent the highest percentage of those with special needs and learning difficulties (Faamanatu-Eteuati, 2011). When there is lack of skills and expertise in managing students' behaviour, it often results in maltreatment and abusing students in the classrooms.

One contributing factor to the development of behaviour problems in students is not being able to meet the basic needs for survival and these needs are in hierarchical order as discussed by Maslow (1943) in his hierarchy of needs in Fig. 8. This model illustrates the five motivational needs and how every person is capable of and has the desire for each level. One must satisfy lower level needs before progressing to the next. Those that are fundamental to the development of a person and the basic needs are included in the first level of biological and physiological needs. These must be fulfilled for an individual to perform and function well in society. Regardless of where people live, these are important to understand because they apply to any society. Although Samoan society is organised according to people's status, roles and in relation to cultural context, it is appropriate to consider this model when discussing motivational factors that may impact people's behaviour.

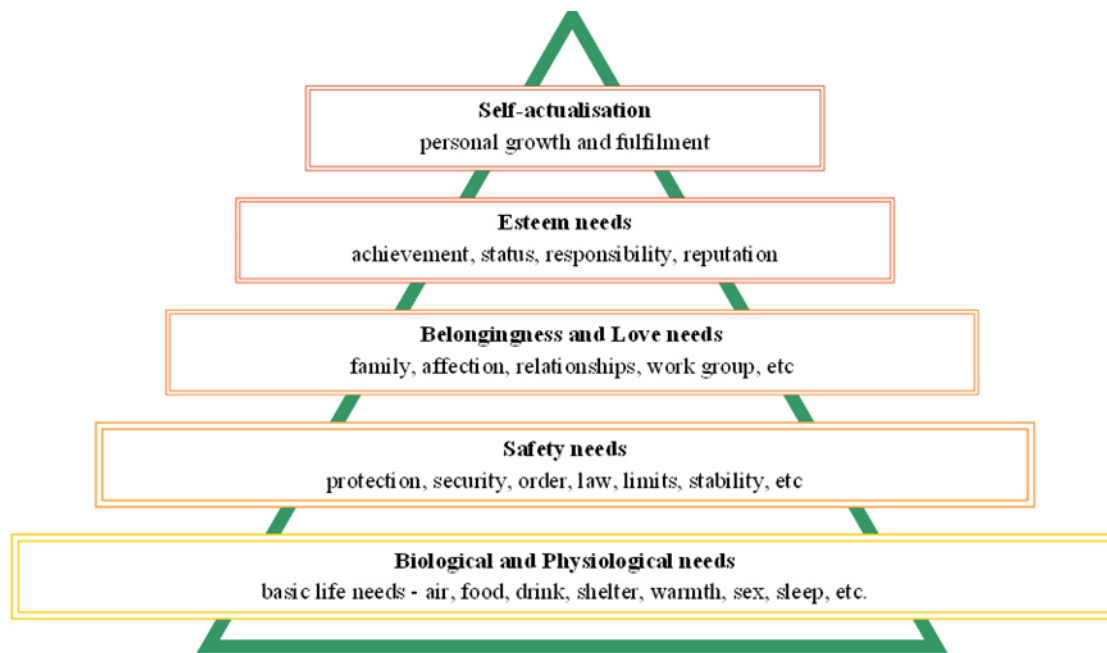


Figure 8. Maslow's Hierarchy of Needs (original five-stage model)

Towards a multidimensional approach to understanding behaviour

The range of research findings and theoretical perspectives on human development have given rise to a range of CBM approaches. There is a richness of these approaches explaining classroom management, and this has contributed to uncertainty as to which approach to adopt. However, these approaches often utilise ideas from each other or are adaptations – hence there is a need to understand the range of approaches. McLeod (2015) outlines approaches on a continuum that ranges from innate aetiology to environmental causation (refer to Figure 10). This typifies the nature versus nurture debate within psychology and education which assumes that aspects of behaviour are a product of either inherited (genetic) or acquired (learned) characteristics. Nature attributes behaviour to genetic, hormonal and neurochemical causes; nurture acknowledges the influence of the environment on an individual's behaviour. Some approaches draw upon both perspectives.

As shown in the model, there are five approaches, the first being biological focusing on genetic, hormonal and how environmental factors can impact chemical explanations of behaviour, and the second focusing on psychoanalysis, exploring the innate drives of gender and aggression or factors that may lead to challenging behaviours. These first two are more nature-type explanations.

In the centre of the continuum, is the cognitive psychology explanation, which focuses on innate mental structures such as schemata, perceptions, and memory that may be affected by

changes in the individual's environment. Following this is the humanist approach stressing the worth of the individual. Maslow's (1943) basic and physical needs model

At the other end of the continuum is behaviourism. This refers to the understanding that behaviour is learned from the environment through conditioning. This current study acknowledges the importance of a behaviourist approach to understand how Samoan teachers manage the changing behaviour of students inside the classroom.

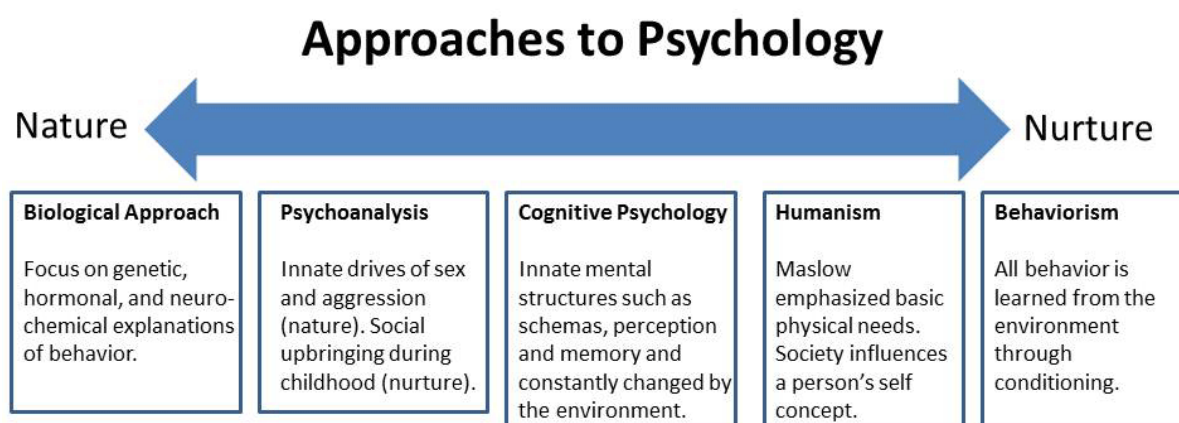


Figure 9. Nature vs nurture in psychology. Adopted from McLeod (2018).

In summary, accounts for human behaviour vary but can be conceptualised as being located on a continuum ranging from innate/biological explanations (pre-wiring) to understanding that development is largely determined by social exposure, experience, and learning. Each of these approaches have led to different CBM ideas.

Another means of categorising classroom management approaches is via the major theoretical positioning. In essence, most theories can be categorised according to the influence of one (or combination of) of five approaches: behaviourist (with a focus on fixing behaviours), humanist (emphasising removal of negative influences on the individual), democratic (attention given to empowering students), psychoanalytic (highlighting the importance of unconscious thoughts).

Often the behavioural approach has been used as a foundation approach for CBM classrooms and a number of variants developed over the years have been incorporated into PDL packages for teachers. Many of these approaches have utilised behavioural ideas in addition to other ideas to develop a system for teachers to adopt into practice. Skinner's (1931) operant conditioning theory was a favoured approach from about late 1950s to the 1970s but others

also incorporated additional ideas such as emphasising positive learning environments, staff-student relationships, interactions (etc). For example, the work of Kounin (1970) emphasised teacher organisation, planning and proactive behaviours, the communication approach of Ginnott (1972) highlighted the importance of communication and its impact, Harms (2010) emphasised an individual and environmental contextual approach whilst Brofenbrenner (1979) utilised an ecological explanation to account for an individual's behaviour.

Within the behavioural tradition, which stresses the importance of rewards and punishments, a range of classroom practices have been developed for classroom implementation including token economies (Naughton & McLaughlin, 1995) which used points/classroom currency as rewards), assertive discipline (Canter, 2010) which emphasised firm teacher control of the environment, the non-adversarial approach of Jones (1987) focussing on positive rewards for students, applied behavioural analysis (Grey et al., 2005) and functional behavioural analysis (O'Neill & Stephenson, 2010)) which identifies the relationship between antecedents, responses and consequences and the functions of behaviour.

The behaviourist approach is often linked to the foundational work of Skinner (1972), a theorist in the field of operant conditioning. His interest lay mainly in the relationship between behaviour and its consequences. He acknowledged the classical conditioning theory promoted by Pavlov (1927) and Watson (1913) but argued that "their principles were incomplete and did not account for the much larger numbers of behaviours that individuals initiate spontaneously" (Duchesne & McMaugh, 2016, p.194). Skinner proposed the operant conditioning theory (OCT) which continues to impact significantly upon understanding the aetiology of behaviour. This framework (illustrated in Figure 6) advocates the use of reinforcement to encourage a behaviour to occur again and punishment to discourage a behaviour from occurring. Skinner proposed that behaviour is affected by whether the consequences are desirable or unpleasant and aversive. Operant conditioning was translated into positive and negative reinforcement/punishment in classroom practice and behaviour modification which was used to manage different types of behaviour. When a student's behaviour is appropriate, the teacher offers positive reinforcement, and this may include giving rewards in tangible forms or allowing free time for students in the classroom. When a student's behaviour is inappropriate, the teacher will apply a punishment or negative reinforcement like removing playtime, or placing a student on detention. Punishment is "weakening or reducing behaviour through contingent use of aversive objects or events" (Duchesne & MacMaugh, 2016, p.204). It serves as an unpleasant or a negative experience that the individuals will strive to avoid or remove.

The essential aspect of this definition is the effect of punishment and the limited recurrence of the behaviour. This is intended to result in students avoiding misbehaviour or escape or avoiding being caught. This approach is an important consideration when considering approaches to managing behaviour in the Samoan classroom, in particular the teachers' use of punishment. It is important to note that punishment is mostly effective in the short-term only (and hence gives immediate reinforcement to the person administering the punishment) whereas positive reinforcement is mostly effective most of the time (Rumfola, 2017).

From a behavioural perspective, positive learning environments (antecedent conditions) are paramount in achieving/maintaining appropriate student behaviour. However, there are a range of other behavioural strategies to use apart from the antecedent control: positive reinforcement which builds upon what students perceive to be of value (thus encouraging good behaviour); negative reinforcement which is the removal of unpleasant consequences (upon display of appropriate behaviour); punishment (which is the imposition of undesirable consequences); and extinction (which refers to the gradual weakening of a conditioned response resulting in the behaviour decreasing or disappearing such as withdrawal of teacher attention) (de Nobile et al., 2017). Operant conditioning has been successfully used in classroom environments for more than a generation and is widely used in schools, including Samoan schools, to modify students' behaviour by providing different stimuli. It guides the foundations of understanding behaviour in the classroom but as noted many modifications and alternative approaches have subsequently developed.

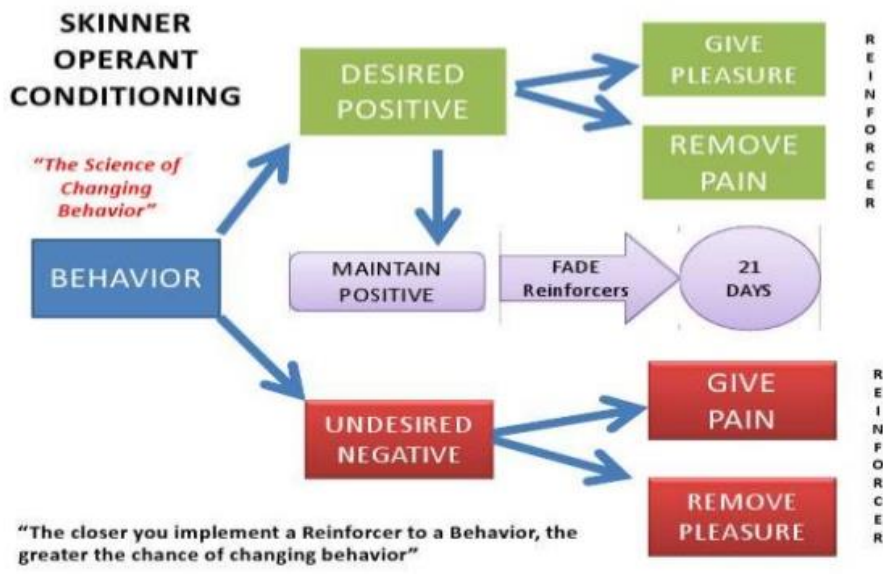


Figure 10. Skinner’s operant conditioning model.

Applied behaviour analysis (ABA), based on Skinner’s work, is underpinned by the philosophy of behaviourism and is a direct managed approach to behavioural change, involving observation, defining and recording behaviour with a focus on antecedent conditions and consequences. Functional behaviour assessment (FBA) is an off-shoot of this and it studies the context in which a student operates and actual behaviour is observed with the functions of the behaviour identified as a means of changing it. FBA includes teachers delving into students’ microsystems more closely than in ABA. Both approaches, FBA and ABA, are data driven and seek solid information for decision-making.

Assertive discipline is another off-shoot of the behavioural approach and emphasised firm teacher control and positive regulation of student behaviour in classroom and other settings. Assertive discipline and practices include the use of a discipline plan as the cornerstone, which clearly outlines the teachers’ expectations and class rules with positive and negative consequences. Recognition and rewards for appropriate behaviour is fundamental and encourages the students to be good, work quietly without disturbing others. It builds a positive classroom climate through teacher actions such as praise, showing appreciation, expressing encouragement, rewards and sending notes home to parents. Previous research also discussed pros and cons with the use of assertive discipline and successful practices (Feldman, 1994., Render et al., 1989). One of the major concerns is the pivotal position that the teacher has in implementing strategies and adoption of an authoritarian approach. In 2018, Samoa abolished the use of corporal punishment in Samoan schools and it brought a robust dialogue of views

from the population. The Chief Judge saw the change as a retrograde step and that it is a practice which is prohibited under the Crimes Act. This is because a change in corporal punishment will have clear implications for teacher awareness and the impact this may have on their work in CBM (MESC, 2018).

Positive behaviour support (PBS), a more recent adaptation of Skinner's approach (with a humanistic face), is based on positive intervention and school-wide positive support with an emphasis on prevention and intervention. This approach is commonly referred to in the current literature and the NZ Ministry of Education currently promotes this as a priority for teachers and parents. It is believed that Positive Behaviour for Learning (PB4L) improves the behaviour and wellbeing of children and young people. It rejects the deficit approach of intervention in the classroom. Its programmes are for individuals, groups, schools, teachers, parents and whānau (NZ Ministry of Education, 2018).

From a behavioural perspective, positive behaviour for learning is associated with positive reinforcement. Teachers' encouragement and compliments on students' good behaviour are believed to strengthen target behaviour. Appropriate behaviour is achieved by using a stimulus or incentive immediately after the behaviour has occurred. Praise, recognition and the opportunity for free play are some examples of positive reinforcers for many students. Classroom teachers use positive reinforcement to increase the likelihood of appropriate behaviour and decrease inappropriate behaviour. Negative approaches, including punishment, are the opposite and are termed as a punisher or an aversive stimulus designed to reduce challenging behaviour. Punishment controls undesirable behaviour and is believed to support learning. The approach is more than this, however, as it encapsulates a holistic approach to management of students/children.

The Kounin (1970) model in many respects extends and moves beyond the operant conditioning model towards a more positive approach. There is an emphasis on prevention of inappropriate behaviour by teachers being proactive and asserting control. An important proposition within this approach is the concept of *withitness*, which relates to the means of managing the behaviour of a wider group. It is a term created by Kounin describing the teacher's alertness to what is always occurring in all parts of the classroom. It means that the teacher has 'eyes in the back of the head.' It describes an effective teacher who has multitasking skills and understands early that a student could become distracted and impact upon others. The teacher is said to have a '*withit*' superpower for good and the strategies used to manage one student

could create a ripple effect on the behaviour of others. This way the teacher is ‘with it’ about what is happening in the whole room.

In contrast to the focus on attributing challenging behaviour solely to the child, another educational theorist, Ginnot (1972), proposed that effective classroom management depends on the way the teacher interacts/communicates with the student. This congruent communication rests on an understanding that there is not an unacceptable child but only unacceptable behaviour. This approach emphasises all the students in the classroom and requires the teacher to be in tune with the students’ way of thinking and understanding. In practical terms, this suggests that it is important for teachers to set clear boundaries for behaviour, while acknowledging and exploring emotions or feelings of the students by communicating with students. It means that teachers establish ideal ways of what is acceptable and tolerated by all students so that feelings and emotions are considered.

These theories of positive environment promoted by Kounin and Ginnot lean more towards student-centred humanistic approaches. Ideas such as these are promoted in Samoan educational policy for behaviour to be managed within the teaching and learning context. Another well-known humanistic approach is the idea of a democratic classroom that promotes the management of classroom behaviour by and with the students. This approach finds support in the views of Dewey (1916) and Kohn (2006). Kohn’s perspective is that behaviouristic approaches (rewards and punishment) fail students because they negate intrinsic motivation. To both theorists, a democratic classroom is authentic and genuine and promotes moral and critical thinkers. In a similar vein, William Glasser has developed choice theory which emphasises giving students choice in the classroom and trusting them to make decisions that promote their well-being and that of the others in the class. It is centred on satisfying the students’ basic needs of survival, love and belonging, power, freedom and fun. It is an approach that recommends intrinsic satisfaction, active learning and choice, and ownership over actions.

Another approach that deals with student needs is the pragmatic theory of Dreikurs (1957) who uses a psychoanalytic perspective to explain why students misbehave. He believes there is an innate need for social approval and students will engage in a range of misguided strategies to seek approval, including attention seeking, power seeking, revenge and actions to relieve feelings of inadequacy. The students believe that they can break rules to achieve or protect their status in the group. It is the teacher’s task to facilitate and build mutual respect within a classroom so all students can have a sense of belonging.

Cognitive approaches to classroom management also centre on the student but it is the thinking of the student that is given prominence. Edward Ford (1994), for example, believes that students need to actively think about their behaviour and how this impacts upon others. Students should reflect on the why and how of goal setting and respectfulness to teachers and other students. Difficulties in management need to be overcome by student reflection and taking part in mediation activities. It is designated as a responsible thinking process, one that needs to be practised.

These approaches are in contradiction to the espoused views of some in Samoa (e.g., as expressed in the media and some educators) who believe that morality can only be achieved via a more authoritarian (disciplined) and cultural approach. To a certain extent, this could be interpreted as a research/policy vs practice dilemma.

There has been limited attention given to approaches that incorporate a cultural perspective. However, the Metropolitan Centre for Urban Education (2008) is one exception and highlights the importance of culturally responsive classroom management strategies. It is not just for one ethnic or racial grouping but an approach that is recommended for all students in a classroom. It considers students' and teachers' backgrounds to provide an equitable context for classroom management to evolve and emphasises a non-compliance/authoritarian approach. The goal of classroom management is to develop a classroom whereby students' behaviour evolves from a sense of personal responsibility, not punishment or rewards. It acknowledges the broader, social, economic and political context of the nation's education system. It is dependent, however, upon teachers adopting a system that truly reflects cultural norms and pursuing a commitment to build caring classrooms.

As indicated, there are specific theoretical approaches and pedagogies developed to support classroom behaviour management. They take into consideration the diverse nature of the classroom to accommodate an inclusive setting for all learners. These models have their roots in a range of theoretical approaches including those from a motivational and intelligence perspective, social learning ideas, humanistic psychology and cognitive approaches (Duchesne & McMaugh, 2016). However, given the nature of this study, I have highlighted only a few that have significance for this study.

Teacher attributes in classroom behaviour management

Hart (2010) highlighted the key role of the teacher in any form of CBM in his study of CBM and education psychologists' views on effective practice. The teacher needs to use language

that is positive and addresses specific elements of the child's performance, which can harness a warm teacher-student relationship. According to Hart, teachers should be vigilant and move in the classroom to suppress triggers of inappropriate behaviour, get to know the students' strengths and weaknesses and interests, build positive regard, as well as show respect and model desired behaviour through their own manners, interests, tone and the language use. Teachers are also to give clear explanations of tasks and appropriate learning expectations and seek feedback from all learners. These attributes of the teacher greatly assist in effective CBM.

Promoting resilience for teachers and students

As teachers and students go through challenges and changes of life, it is important to note the significance of resilience in providing a supportive learning environment. Worsley (2015) defined resilience as combining strengths to survive and being able to encounter perplexing situations, which could include CBM. His use of the doughnut model framework highlights the importance of other external assets that contribute to promoting resilience in young people and adults which relate well to CBM. In this model, individuals are empowered through his/her own inner strength and outside support via relationships, connection to peers, families, community, education and work. A similar positive idea is also underscored by Cavanagh et al. (2012) in their emphasis on creating peaceful and effective schools through a culture of care.

Adding to this is the development towards a conception of culturally sustaining classroom management. Weinstein et al. (2004) highlighted how growing cultural diversity of students and a lack of multicultural competence were likely to aggravate the difficulties teachers, and novice teachers, have with classroom management. In this study the teachers believed that definitions and expectations of appropriate behaviour arose from cultural differences, and that conflicts came about when teachers and students came from different cultural backgrounds. This discussion stimulated the idea of culturally responsive classroom management (CRCM) and recognised that there are five essential components in CRCM. Some of these areas include the recognition of one's own ethnocentrism, the knowledge of students' cultural backgrounds, understanding of the overall social, economic, and political context and the ability and willingness to use culturally appropriate management strategies with a commitment to building caring classrooms (Hart, 2010). These studies highlight the sensitive, emotionally charged nature of issues related to classroom management, discipline, and cultural diversity.

Building on Bronfenbrenner's model

Bronfenbrenner (1979) proposed the ecological-systems theory to illustrate that ‘all individuals are part of interrelated systems that locate the individual at the centre and move out from centre to include all systems that affect the individual’ (p.3).

This approach is based upon a biological, psychological and spiritual dimension. For many years now, environmental or ecological theories provided the theoretical basis of understanding human behaviour and Bronfenbrenner has highlighted the many different dimensions that impact upon an individual and facilitate certain behaviours. It is an approach somewhat consistent with the Samoan notion of an individual being a member of a community. Harms (2010) also proposed a multidimensional approach but emphasised it from the individual’s multifaceted inner world. One can never experience another person’s inner world and cannot live in someone else’s body and experience their sense of spirituality. This inner being is also referred to as the ‘mauli’ of a person (Suaalii-Sauni et al., 2014). This suggests the value of exploring the individual world of a student, and how it differs from the individual world of a teacher. On the other hand, students at secondary schools are in their second decade of life or in adolescence and their response to these life changes varies from person to person, country to country, culture to culture and generation to generation. In dealing with an adolescent, it is essential to accept that person as is, and recognise that time, culture, past and present psychological and physical environment (Horrocks, 1962) have impacted on this person. Additionally, a study by Reynolds (2017) argued that behaviour is also environmental, and, in the Pacific, the relational space and contextual learning is very important in connecting with and respecting adolescent learners. This is between not only teachers and students, but students and students. Reynolds identified the significance of relational resilience for students and the relationships in students’ social environment, which are involved in their journey to success in education.

Drawing upon Bronfenbrenner’s theory I envisage that it is useful to view student behaviour problems that teachers find challenging in the classroom as existing across the individual, family, peer, school, and community levels. This perspective also recognises the relationships of students to one another and the teacher within the classroom as reciprocal and interconnected. This means that everyone’s actions in the classroom affect the behaviour of everyone in the environment, creating a dynamic context and culture.

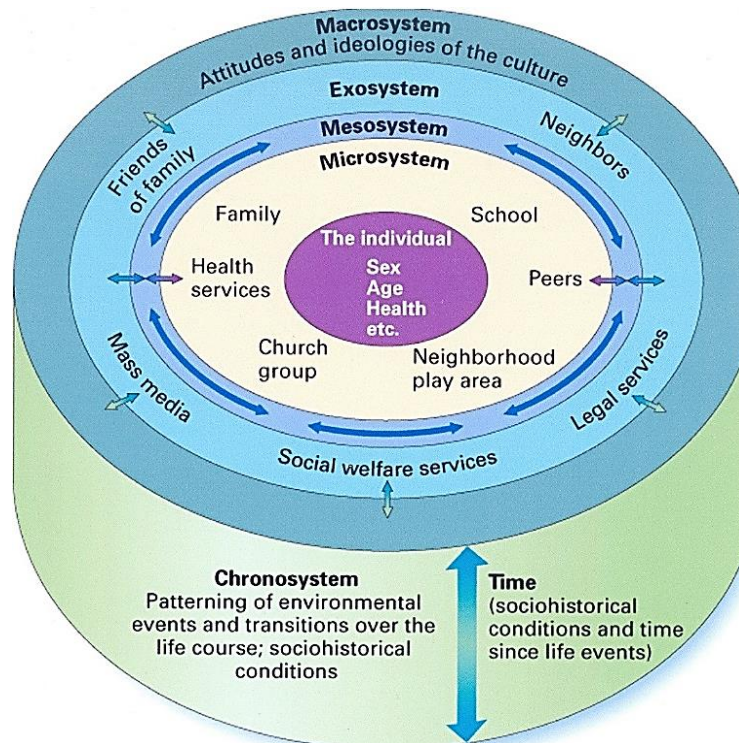


Figure 11. Bronfenbrenner's ecological model

I have highlighted Bronfenbrenner's model as it is important for understanding influences on a student's behaviour and appears to capture elements of faasamoa. Bronfenbrenner's (1979) ecological-systems theory purports that 'all individuals are part of interrelated systems that locate the individual at the centre and move out from centre to include all systems that affect the individual' (p.3). This ecological view of relationships is a useful way to capture and understand how an individual is developed and affected by the systems surrounding him/her. For teachers to be able to manage the behaviour of students and to also understand the perceptions of teachers, Bronfenbrenner' ecological theory conceptualises the impacts of the environment on students and suggests areas of the social system where interventions may be adopted. It is an approach that is useful in considering a child in a community/cultural context and hence useful when considering the students/teachers in this study. In other words, context is crucial. Consequently, different teachers working in different settings are likely to interpret behaviour through different social and personal perspectives. My study specifically explores this phenomenon in a Samoan context.

A Pacific teacher education model

For many teachers, the challenging behaviour of students in the classroom is a test to one's competency in practice. Koya-Vakauta (2016) underscored in her reflections on transforming Pacific learning and teaching that it requires teachers to reflect, redefine and research into

decolonising their thinking and unlearning. I have underscored the importance of this Pacific Teacher Education Model because it is relevant and applicable to Pacific teachers including Samoan teachers in the Samoan context. It values identity, personal philosophy and local context knowledge and the competencies of teachers to provide meaningful teaching.

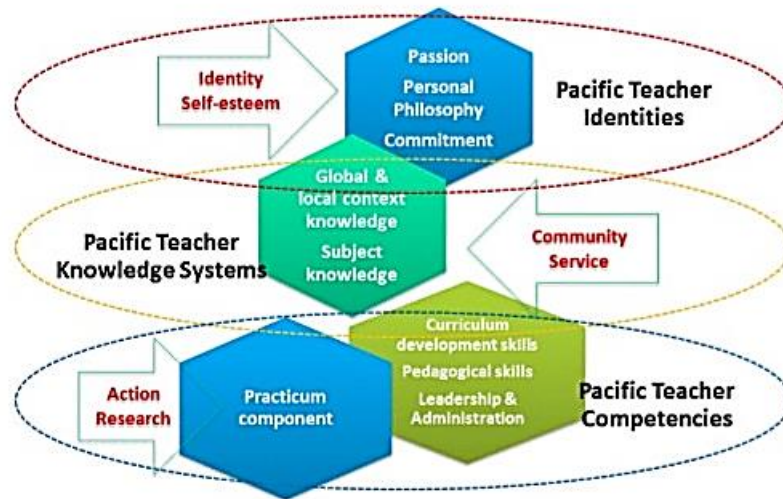


Figure 12. Pacific Teacher Education Model

What do Samoan teachers believe is challenging behaviour?

Samoan teachers understand and apply Samoan cultural beliefs and practices (faasamoa) to their work with students. Samoan teachers use faasamoa to interpret student behaviour as unacceptable if they are not engaged in the work, are distracting other students, are not listening or obeying instructions, or not abiding by the class rules. These beliefs are driven by the expected Samoan values of respect, love, reciprocity, obedience, courtesy, generosity and more. According to Pereira (2010), students who do not demonstrate these qualities are classified within the range of students with challenging behaviour and thus demand other pedagogies to support them. Faamanatu-Eteuati (2011) revealed that many Samoan students identified as having challenging behaviour may be responding to factors from their homes. Examples include having physiological needs unmet, abuse and violence, genetic inheritance and previous experiences to name a few. This is a concern for teachers as the behaviour of these students not only affects the others in the classroom but also imposes a serious responsibility on the teacher to discover what is underpinning this unacceptable classroom behaviour and to decide how to manage it. The recent establishment of the Samoa Teachers' Council underscores the value of teachers in the development of education in the country and is considered a significant development for the teaching profession (MESC, 2019).

Fairbairn-Dunlop (2015) discussed the importance of culturally safe spaces for students to thrive in learning environments whereby educators are made aware of the importance of opportunity for students to express themselves in a culturally safe space.

In a Samoan classroom, students are expected to cooperate with the teachers and be respectful of their relationships by listening and obeying authority (Faamanatu-Eteuati, 2011). If there is a need to challenge authority, there are polite ways of voicing concerns through proper channels or culturally respectful ways appropriate to society. For example, if there is any query inside the classroom, students are to raise their hands until the chance is given for them to share. Students should walk or ask the teachers bending their backs as a sign of showing respect. The set rules in a classroom should be adhered to by students because if they do not, it is also a mark of disrespect. On the other hand, the teachers should be able to also show respect to students and should have patience and perseverance to tolerate the teenagers' behaviours in the classroom by providing advice and support through 'soalaupule' or 'negotiating boundaries' and talking to them. This is what parents expect of their children in Samoa; it is an important collective value.

Some strategies and approaches to practice

Education systems worldwide implement policies that incorporate local cultural imperatives and perspectives (McCready & Soloway, 2010; Westling, 2010), and Samoa is no exception. Samoa's current education system is guided by the vision expressed by MESC (2107). The vision emphasises five key educational concepts of equity, quality, relevance, efficiency and sustainability. Although there are no specific explanations, or information given in policies in relation to CBM, the key principles that can be applied to CBM are:

1. Encouraging equal accessibility;
2. Avoiding treatment that may disadvantage any social group;
3. Promoting of cultural understanding and sensitivity; and
4. Emphasising faasamoa (the Samoan way).

These policy imperatives are intended to inform academic, social and cultural excellence and set goals for how secondary school teachers in Samoa manage or handle students' behaviour while maintaining 'virtuous' relationships.

Materials issued by the MESC (e.g., The Diversity Kit, 2002) acknowledge that culture in education impacts upon the teacher-student relationship, learning and teaching, curriculum and behaviour expectations. However, in Samoa, there is limited research in local interpretation of policies (Tufue-Dolgoy, 2010) and informal conversations with teachers suggest that they are unclear about how to manage the intersection of cultural values, religious beliefs and current directions in education. Nevertheless, specific schools have their own rules for behaviour management and therefore encourage teachers to respond differently to various behaviours. As previously indicated, corporal punishment is prohibited in Samoan schools now, but teachers are still involved in incidents where physical punishment and abuse occur (MESC, 2017).

With the increasing rise of reported incidents relating to discipline and in response to the many international conventions on the rights of children, the government has revised some of the laws and acts towards the use of corporal punishment. Under the section about 'home' in Article 14 of the Infants Ordinance 1961, corporal punishment is considered lawful in alternative care settings. This legal right to administer reasonable punishment is currently causing controversy in Samoa as beliefs and practices have evolved with exposure to the many changes in society (MESC, 2018). Another example of changes in Samoan beliefs is the Childcare and Protection Bill (2013) which discourages but does not clearly prohibit all corporal punishment as it states that the child will receive positive guidance when necessary to help him or her to change inappropriate behaviour. Other relevant legislation includes the 'National violence-free school policy', 'Minimum service standards for primary and secondary', the 'Crimes Act (2013) and Family Safety Act (2013)' which explicitly repeals 'the right to administer reasonable punishment', the Teacher Professional Standards and the Samoan Teachers Act as they all have implications for the work of teachers towards CBD.

These Samoan values are intended to underpin teachers' teaching and learning philosophy, but teachers must also consider the National Teacher Development Framework (MESC, 2011). This framework sets out the government of Samoa's vision for the quality teaching service and the policies that support its mission. What is highlighted in its vision is to have "An attractive, dynamic, and motivated teaching profession of qualified, trained and committed teachers who are able to encourage and improve student learning." (MESC-NTDF, 2011, p.1) Developing effective teachers is at the core of the efforts to improve the quality of education and students' learning. The NTDF also states that teaching quality is to be sustained through a reflective

practice-based approach to continuous professional development. The vision for Samoan education is:

A quality holistic education system that recognises and realises the spiritual, cultural, intellectual and physical potential of all participants, enabling them to make fulfilling life choices. (MESC, 2012).

This document guides the work for all individuals involved in education. The MESC is mandated to provide education for primary and secondary including support for ECE and special education. In all sectors of education, there is an emphasis on ensuring that education curriculum, pedagogy and assessments are aligned to the cultural context of the students and that learning is relevant to the individual, community and to national development. (Government of Samoa, 2013). The above documents are enforced with the assistance of the Teachers Act 2016. This Act regulates the registration of teachers and professional standards set for teachers to adhere to, and includes all government, mission and private schools from early childhood education to colleges with the exclusion of tertiary institutions. In addition to the visions and documents, Part B of the NTDF (2011), underscores teacher professional development and career opportunities to engage all school personnel in lifelong professional development and increasing the quality of teaching and learning throughout the school system.

Currently, there is an international movement towards a socially inclusive policy for managing challenging behaviour and there is a greater effort to respect the rights of all students regardless of their behaviour. Emerson and Einfeld (2011) reviewed studies on challenging behaviour and suggested that approaches vary (albeit with individuals who are intellectually disabled). Their key finding was that challenging behaviour caused difficulties for the person themselves, the people around them, and services – all of which can act as barriers to an individual's social inclusion. This implies that resources need to focus on a context of support for the behaviourally challenged; the individual and the context need to be considered for intervention. Challenging behaviour is now viewed more broadly than Biblical disobedience, and discipline is being re-defined in Samoa. Educators are encouraged to take account of the social rules, cultures and beliefs that contribute to behaviour that is construed as challenging (MESC, 2014). This is consistent with Bronfenbrenner's (1979) ecological systems model. Previous terms (such as *aberrant behaviour* and *maladaptive behaviour*) have emphasised the student's deficiencies and did not recognise the importance of the ecology of the classroom and other influences like culture.

From a different perspective, Chung and Harding (2009), in discussing teacher responses to challenging behaviour, suggested a psychological interpretation and noted that challenging behaviour is often associated with negative emotions which may result in burnout and emotional exhaustion that decreases personal accomplishment for teachers. If difficult behaviour is understood in this way, it is significant for teachers to not only understand students with challenging behaviour so they can manage behaviour and meet their achievement needs in class, but also to maximise positive teacher-student interactions.

The Pacific Education Framework for the 21st century is centred on the need for contextualising education for Pacific people and to be able to draw from and utilise their own knowledge and scholarly networks in teaching and learning that is relevant and meaningful to Pacific students. Western teaching approaches may seem extraneous to Pacific students whose cultural approaches to learning are mostly observation, imitation, and trial and error as opposed to responding to verbal instructions which has become the dominant teaching strategy. Since the removal of corporal punishment and development of policies to avoid using punishment, the use of verbal and positive reinforcement is undoubtedly the dominant strategy.

The Rethinking Pacific Education Initiative by Pacific for Pacific (RPEIPP) is believed to be an important drive which has contributed to the many culturally informed approaches by Pacific educators and has been adopted by Samoa and many countries of the Pacific realm. This movement advocates that:

Culturally democratic teaching and learning are important not only for the sake of improved students' learning outcomes but ultimately perhaps for the sake of peace in, and sustainability of, Pacific societies and cultures (Thaman, 2009, p.7).

As a Samoan educator, my experience suggests that students tend to relate well to the learning when their experiences and ideas are acknowledged and taken into consideration. It is believed that when students have warm understanding relationships with their teachers they will thrive in learning (Hill & Hawk, 2000; Hattie, 2002; Hart, 2010). RPEIPP has developed a platform for teachers in the Pacific to be empowered from their indigenous knowledge, their experiences and cultural values, and to decolonise learning and teaching for education to be sustainable. This has also been articulated by many Pacific educators to highlight the notion that Pacific students' learning is enhanced and should be considered culturally meaningful when it is consistent with their values and cultural contexts.

Gaps and flaws in existing literature

It is quite clear that research is developing but somewhat limited on the complex issue of classroom behaviour management in specific contexts. In a context of reforms in education aimed at enhancing quality teaching and promoting indigenous knowledge and skills, there is a gap in the literature. Teaching approaches tend to revolve around Western theories of education for classroom behaviour management. However, relational space in teaching is paramount for Pacific students including Samoans and it is important to contextualise CBM to match the learning needs of Samoan students and address the challenges facing teachers in CBM.

In an era fashioned by winds of change, to many it is imperative to decolonise education and unravel the experiences of teachers themselves who grapple with CBM within the context of Samoa. Samoan researchers and practitioners need to consider what is relevant to classrooms in a Samoan setting. This relates to the Samoan proverb ‘e fofu e le alamea le alamea’ meaning ‘locals know the solutions to their own problems and are able to solve them’. Thaman (2009) also emphasised the challenge of basing teaching and learning upon Pacific values and knowledge systems in the face of the impact of globalisation which discourages Pacific teachers to value their own knowledge for fear of being labelled old fashioned or romantic. I hope that this study will encourage more legitimisation of teachers’ knowledge and ideas for Pacific education through research.

Tui Atua (2005) highlights the importance of Pacific research for Pacific people to gain a deep understanding and appreciation of what gives indigenous people meaning and belonging. Therefore, the aforementioned idea supports this area of research to fill the gaps and to provide an original contribution to research. With regards to the literature, and the need for Samoan teachers to facilitate appropriate behaviour, there is a need to investigate what the teachers’ experiences and practices are in the classroom and thereby facilitate development. This research study has explored these areas in Samoa.

Chapter summary

This review of the literature has investigated complex and contradictory notions of CBM and concluded that behaviour management must be investigated within a specific cultural context. Local and international studies suggest that teachers’ understanding of the various types of behaviour are influential in informing their beliefs and practices of CBM. Samoan historical approaches contrast with western theories and practices of CBM and have evolved over time

in response to the many changes in education. Samoan teachers may not appreciate the important support role offered by their connections to all levels of society from national to grassroots level. They may also be unaware of the importance of keeping abreast of changes that might inform them of successful practices for CBM in Samoa. There is a gap in this area as there has been no research examining the perceptions of Samoan teachers about their experiences of classroom behaviour management and this research is an original contribution to this field of education development in Samoa and the Pacific. The management of classroom behaviour is not something that could be taught in theory unless teachers are practising in the field and have gained the experience.

The theoretical framework used for this study will be an adaptation of Bronfenbrenner's (1979) ecological model. I have created a *Matāmatagi* model which will be further discussed in the last chapters. Although Bronfenbrenner's approach is a human development model, I have contextualised the *umufonotalatalaga* from *faia'oga* Samoa because the circular layers of Samoan society and culture contribute to shape the individual teacher in Samoa.

CHAPTER 3: METHODOLOGY

E tutupu matagi i liu o va'a – Storms created in the base of the canoe



This chapter discusses the methodological approach and research design used in this investigation. Research designs are plans and procedures for research that span decisions from broad assumptions to detailed methods of data collection and analysis. This chapter also considers how my worldview and assumptions, and the nature of the research problem determined the design of the research. I used the phrase ‘storms created in the base of the canoe’ as an overarching idea for this chapter because as I journeyed out to gather the data, there were uncertainties and challenges encountered due to being overwhelmed. These have encouraged me to thoroughly reflect on the appropriate methods and effective tools to use and bring out valid information.

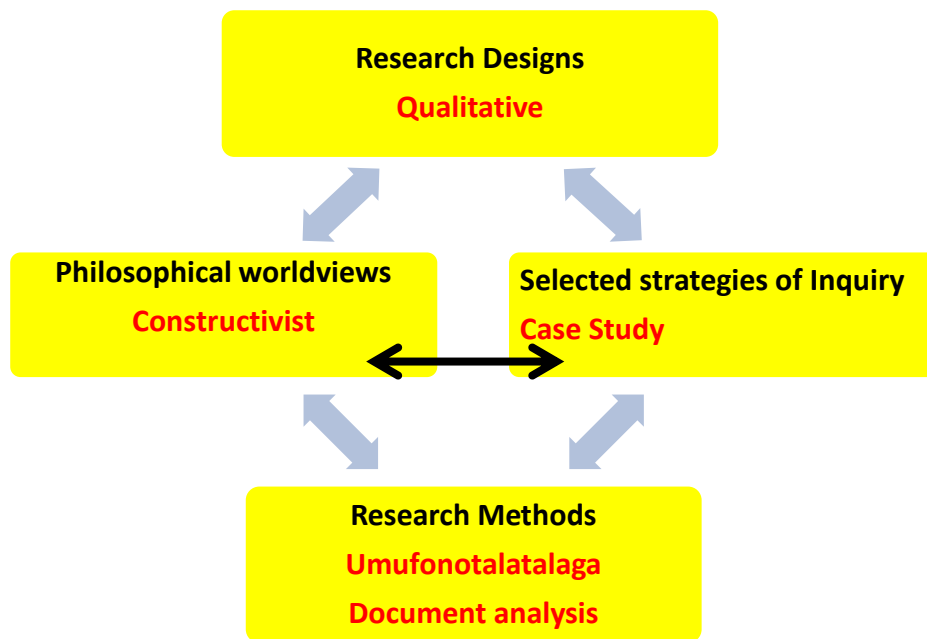


Figure 13. Research Design of my study.

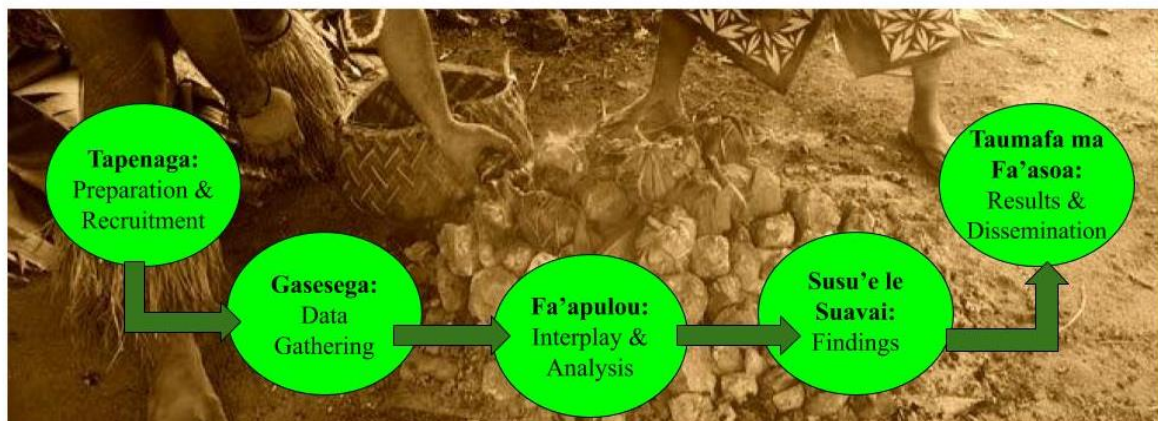


Figure 14. Umufonotalatalaga Method – Designed by Johanius Alailima Faamanatu Eteuati, 2019.

Research design

Qualitative studies

Qualitative studies are “an approach for exploring and understanding the meaning individuals or groups ascribe to a social or human problem” (Creswell, 2014, p.4.). This study was qualitative in nature because of my belief that the most effective way to understand teachers’ beliefs was to interpret what they told me. Therefore, I explored Samoan teachers’ experiences of classroom behaviour management (CBM) in Samoan schools using a qualitative interpretive approach. This approach is defined by Maggs-Rapport (2000) as exploratory where the

researcher is used as a data collection instrument taking a self-conscious approach to research. The interpretive approach looks for meaning in the data and tries to uncover concealed meaning in the phenomenon.

On the other hand, Bateson (1972) stated that all qualitative researchers are philosophers in that ‘universal sense in which all human beings are guided by highly abstract principles’ (p. 320). These principles are ontology, or their sense of what constitutes reality (Crotty, 1998), and epistemology, or understanding of what constitutes knowledge (Scotland, 2012). The researcher’s worldview leads to their choice of methodology (or the way that the researcher goes about investigating what they believe can be known (Scotland, 2012). The domain where the researcher’s epistemological, ontological and methodological premises are located may be termed a paradigm, or an interpretive framework, a basic set of beliefs which guides actions (Guba, 1990, p.17). Needless to say, this qualitative research is interpretive and is guided by the researcher’s beliefs and feelings about the world and how it should be understood and studied.

There are four major interpretive paradigms that structure qualitative research - namely positivist and post positivist, constructivist-interpretive, critical (Marxist emancipatory) and feminist-post structural (Denzin & Lincoln, 2008, p.31). This research is characterised by a constructivist interpretivist approach and an understanding of learning situated in a specific social and cultural context.

Constructivism

Constructivist interpretive paradigms hold that reality can never be fully captured but can be approximated through human interactions. They are based on the premise that knowledge is socially constructed from the meanings ascribed by the researcher and the participants to certain events and objects. These everyday interactions, perceptions and experiences are the basis for developing formalised theories of the world. Thus, constructivist research is concerned with understanding multiple social and historical constructions and theories shared by participants (Creswell, 2009). Accordingly, I take the perspective in this study that the perceptions of the Samoan teachers in this study have arisen from their cultural, religious and professional experiences and interactions.

Case study

Yin (1981) describes case study as an in-depth study of a single individual or a group. Creswell (2009) describes it as a strategy of inquiry in which the researcher explores in depth a programme, event, activity, process, or one or more individuals. The cases are bound by time and activity and are compatible with a variety of data collection procedures. Each teacher was considered a particular case and I gathered data for each individual through a process of *umufonotalatalaga* (described below). I decided to conduct a cross case analysis because researcher knowledge of cases can be accumulated and mobilised by comparing and contrasting cases to produce new knowledge (Kahn & VanWynsberghe, 2008).

A Samoan approach to research: Matāmatagi and Umufonotalatalaga

This research is culturally grounded in the context of Samoa. In order to understand the findings from my study, I developed *matāmatagi* which is a model that reinterprets Bronfenbrenner's ecological framework in order to analyse the ways that Samoans understand their cultural beliefs and practices of CBM. *Matāmatagi* is a Samoan concept that I have developed in this thesis and will be further discussed in Chapter four when I analyse the findings from this study. The social, cultural and historical context of the Samoan participants was also considered and used to reframe the interview process. *Umufonotalatalaga* is a Samoan concept which was coined for this research to describe the culturally embedded process I used to elicit ideas from Samoan teachers in schools. This distinctive qualitative approach enabled the participants and me to engage with one another according to our personal values and enhanced our collaboration. This in turn strengthened the trustworthiness of the study.

Research methods

This section is concerned with the techniques of generating and analysing data. Data were collected through transcribing interviews with teachers (*umufonotalalga*) and gathering relevant policy documents available to the teachers and school communities. The methodological processes at different stages of *umufonotalatalaga* are illustrated in Figure 13 and described in this section.

Tapenaga – preparation and recruitment

In using the analogy of the ‘umu’ in this process I have referred to the first part of preparing the umu as the ‘tapenaga’ which is the Samoan translation of ‘preparation’. To prepare for an umu includes identifying what will be included and needed for the cooking process. This includes for example the firewood, stones, banana, breadfruit or taamu leaves, coconuts, taro, fire, fish, pig, and many other things to cook in the umu. For the research, this required me to prepare information for the schools by visiting potential participants and distributing letters for ethical approval. This initial phase also looked at selecting the participants and explaining what was needed from them.

Participant selection

I wanted to ensure that I selected teachers who were best equipped to share their experiences of classroom management in Samoan high schools. Criteria for inclusion of teachers in the study were:

- Samoan teachers teaching in selected a secondary school/college in urban or rural setting;
- Samoan teachers in selected public, private and mission schools;
- Teachers who had been teaching for at least five consecutive years in Samoa;
- Teachers who had formal teaching qualifications (certificate, diploma and/or degree) accredited from teacher training institutions in Samoa or other countries.

All these criteria were important to ensure a fair representation of teachers from various secondary schools around the country who had sufficient qualifications and experience to answer my research questions.

Demographic information about the teachers

The first section of the umufonotalatalaga was to ask for some general information about teachers’ background including their gender, age, teaching qualifications, years of teaching in secondary schools, and the number of students in their classes. This was a way of opening up the teachers’ stories about their experiences and perceptions of classroom behaviour management. The summary of the information is presented in Table 2.

Table 3. Demographic information about Samoan teachers and schools studied

Teacher	Gender	Age	Type of School	Qualification and years of teaching	Class size
To'elau	F	45 – 60	Private	BSc, more than 10yrs	20-25
Toga	F	45 – 50	Mission	BA, more than 20 yrs	30 - 35
Matā'upolu	F	35 – 40	Mission	BA, between 5 and 10 yrs	30 - 35
La'i	F	35 – 40	Government	BEd, between 5 and 10yrs	30 - 35
Tuā'oloa	M	35 – 40	Government	BA, more than 10yrs	30 - 35
Vaito'elau	M	35 – 40	Government	BA, between 5 and 10yrs	30 - 35
La'ito'elau	M	45 – 60	Government	BA, more than 20yrs	30 - 35
La'itoga	M	45 – 60	Mission	DipEd, more than 20yrs	30 - 35

I selected eight participants as cases using pseudonyms shown in Table 2. Half of the participants were male and the other half were female. All the participants interviewed had more than 5 years of teaching at secondary schools in Samoa. About 62% were from government schools, 37.5% from mission schools and the other 12.5% from private schools. Almost all of the teachers interviewed had acquired their bachelor's degree qualification except for La'itoga. Most of the qualifications were from the Teachers Training College in Samoa, and some from universities outside of Samoa. The class sizes for the teachers also ranged from 20 to 35 students in a class.

Information about teachers' professional education, years of teaching experience, number of students, and school location was obtained from the Ministry of Education. I used this information and my own network and familiarity with schools and teachers to recruit participants who met the selection criteria. Teachers were identified from the four categories of schools selected, that is, high school in the urban area, high school in rural area (rural area include schools in Savaii), private and mission schools. The reason for this selection was that

it was expected that there would be differences in practices and viewpoints of teachers depending on the type of school they taught in as each was likely to have different characteristics (e.g., school culture, opportunities for professional development, teacher/student ratio, and classroom/school management policies).

Letters were sent to principals of selected schools with a copy of the information sheet and consent letter, envelopes of information for teachers, then a meeting with school principals was scheduled to discuss further queries before culturally approaching the teachers to invite them to participate (refer to Appendices A, B, C). This was because I wanted to gather data from teachers who were living, nurtured and trained in the Samoan culture and school system. The eight Samoan teachers that I recruited had been recommended by their principals and were available to participate. Each one read the information sheet and signed a consent form.

Gasesega – Data gathering

This concept refers to the information that was collected from all sources which included stories from participants, and documents from schools such as school policies and handbooks with school rules and guidelines for managing student behaviour.

The teachers who met the selection criteria were mostly interviewed in a classroom at their own schools and this was undertaken during a break from teaching. A tape recorder was used to record the teachers' personal stories which in each case lasted between 1 and 3 hours. I took notes and transcribed their *umufonotalatalaga* later. This was all in the Samoan language. I played the tapes over and over to fully understand what the teachers were saying.

Culturally situated interviews: umufonotalatalaga

Interviews are commonly used to gather data in qualitative studies, and are useful when participants cannot be observed. Interviews may also give access to historical information. Creswell (2009) stated that interviews allow the researcher to take control of the lines of questioning. This approach to data collection does not always sit well with participants from non-western cultures who expect proper acknowledgement of cultural and relational space. Anae (2010) in her study of Pacific schooling in New Zealand, suggested the need for Pacific researchers to ensure 'teu le va'. This highlights the importance of respect in the cultural mutual relationship between the researcher and participants, and is appropriate for the current research involving Pacific culture. 'Teu le va' is concerned with nurturing the 'va' relationship between the researcher and the participant without ignoring the complexities of interaction between the

different groups. It is a Pacific indigenous methodology for directive action in negotiating research relationships which significantly considers the context for all stakeholders (Anae, 2010; Reynolds, 2017). For this reason, I developed the interview process of ‘umufonotalatalaga’, which is a Samoan concept showing respect for the culture of the Samoan teachers who participated in my study.

Many Pasifika scholars have acknowledged that there is no one Pasifika methodology to conduct research for Pacific and Pacific-related research (Vaioleti, 2003; Kalaivite, 2010) but many models exist such as fonofale (Anae et al., 2001; Puluotu-Endemann, 2000), meaalofa (Seiuli, 2003), faafaletui (Tamasese et al., 2005), matuaofaiva (Silipa, 2004), talanoa (Vaioleti, 2006), tivaevae (Te Ava et al., 2011) and teu le va (Anae, 2007). Other researchers have also looked at ways to research with Pacific people and utilise Pacific methodologies that are inclusive of Pacific people’s worldviews and practices (Ponton, 2018). This is also echoed by Suaalii-Sauni and Fulu-Aiolupotea (2014) in their efforts to build research communities and decolonise Pacific research by developing Pacific research tools.

Vaioleti is another researcher who takes into consideration the beliefs and values of the community without imposing one’s ideas and practices. Vaioleti (2006) defines talanoa as “a personal encounter where people story their issues, realities and aspirations which allows more pure, real, authentic information to be available for Pacific research than data from other research” (p.21). It is a process of bringing together (in terms of collecting and analysing) the talk and knowledge of participants in words, gestures, silences as they communicate ideas with culturally specific meanings. Vaioleti further describes talanoa as “belonging to grounded theory, naturalistic inquiry and the phenomenological research family and discusses the appropriateness of researching Pacific issues in Pacific ways as it involves talking things over rather than taking a rigid stand” (p.25). The significance of talanoa is that it is a process based upon cultural imperatives of respect and understanding in establishing relationships. In the talanoa, priority is given to relationships and relationship building and hence there is a key difference with the more western data collection methods. Tuhiwai Smith (1999) and Chilisa (2019) both underscored the importance of developing and encouraging indigenous research methodologies in the field and classrooms where the researchers and students are sensitised to various perspectives, especially those of indigenous people. This research’s methodology of umufonotalatalaga as an important contribution to such decolonising research efforts.

In particular, I used the Samoan concept of umufonotalatalaga as not only an important way of dialoguing but as a research method that is culturally situated in the Samoan context. It is particularly important for Samoan people to understand and benefit from their own ways of sharing understanding about issues and matters that are paramount to their own needs and ways of thinking. This helps to improve communication and rapport with Samoan participants. Like other Pasifika researchers, I wanted to ensure that my approach to data gathering was appropriate to Samoan participants. I consulted with Samoan elders about a concept relevant to the 'lotoifale faasamoa' or deliberating on matters pertaining to Samoan context. The concepts of avatū (to give), aumaī (to receive) were emphasised in these conversations as a reciprocal and respectful part of the process. This process acknowledged the shared search for new knowledge and aimed to preserve the treasures or measina from the umufonotalatalaga. It is an act of working positively together on a promising undertaking for communal benefit. There is a Samoan saying – 'Se'i tatou tītī, tātā, tonini, tonana ma umufonotalatala'. This literally means 'let us talk and share feelings of contentment in exchanging views or deliberate vigorously on matters based on the years of experience and service, stories close to the hearts, stories that support the wellbeing and the harmonious welfare of people'. Together, myself and Samoan elders construed the term umu-fono-talatalaga. This comes from 'umu' meaning oven, 'fono' meaning meeting, and 'talatala' meaning to unravel and to deliberate. This process of 'umufonotalatalaga' involves a coming together of two or more people to meet and discuss, share thoughts and stories, through conversing deeply and openly about their experiences and ideas.

As a Samoan language educator, I used umufonotalatalaga to fit this study of Samoan issues conducted with Samoan teachers. In this study, it describes the exploratory conversations and stories that we shared about classroom behaviour management for Samoan students. It firstly involved connecting to the participants by not only bringing them a 'saumolia' or 'oso' (customary gift), but through the use of Samoan protocols of formal honorifics and greetings followed by acknowledging their many years of service. There is a Samoan saying 'Ua vela lana umu i lo tatou nu'u' which refers to someone who is an asset to the community not only in years of service but the good work they do (Milner, 1990). It can also be interpreted as an embodiment of one's service and loyalty to their undertaking. My experience of preparing an umu also involves 'limalima faatasi' or many hands working together and these people (or an individual leader) have to be vigilant all the time. During the process, there can be a lot of talking and sharing of stories while engaged in tasks such as scraping the coconuts and taro or

breadfruit, peeling bananas, making palusami or preparing food like pig, chicken or fish to be cooked in the umu. When it is completed well and people are satisfied with the food, it is a sign of great service or 'tautua lelei'. When it is not well prepared and received, it is a sign of 'tautua leaga' unsatisfactory service.

Hence, umufonotalatala is an approach to social cultural inquiry which recognises the significance of Pacific processes for constructing and sharing knowledge. The use of umufonotalatalaga in this research affirms the significance of Samoan culture and language and is a fitting analogy too for the teachers' reflections or 'talatalaga' of their experiences and strategies in managing students' behaviour. The term umu is a root word for 'umusa' which is a dedication of a newly built house or a newly completed project, and signifies that using this approach in this research for the first time makes an original contribution to research or to the new house or 'fale of learning'.

The process of Umufonotalatalaga

An umufonotalaga methodology was utilised for data gathering to ensure a culturally sensitive framework for Samoan matters. To do this, I took account of community structures beginning with the principal. I ensured that I addressed this person appropriately according to Samoan protocol so that I was welcomed into the school. I began by acknowledging how well the school was progressing and explaining that my research topic of classroom behaviour management was not a judgement on the teacher or school but a means to support schools and teachers by investigating effective practices. I provided morning tea for the staff and met them before asking to interview the teachers. Money in the form of bus or taxi fare was also given to each teacher at the end of the interviews.

This type of approach acknowledges cultural expectations by establishing relationships in the school. I was able to promote teacher acceptance and understanding by showing how I acknowledged their expertise and appreciated their time. Umufonotalataga offered me a culturally recognised means of connecting with the Samoan participants. This was a unique aspect of the methodology as I used Samoan concepts to explain the various stages of the umufonotalatalaga process.

I prepared some interview prompts to guide the process and these are located in Appendix F. I also facilitated the umufonotalatalaga by providing an introduction and background to the issue to be discussed. Engaging in umufonotalatalaga gave participants the opportunity to not only reflect on their teacher education experiences but to recall their own teachers' practices during

their years of schooling in Samoa. Data from each teacher’s umufonotalatalaga contributed to an individual case.

The umufonotalatalaga were conducted in both English and Samoan as was appropriate since I was an ‘insider’ or someone who had already experienced the culture and teaching in Samoan secondary schools (Creswell, 2009). The advantage of this was that it suited the context of a Pasifika study where English and Samoan can be used inter-changeably by participants to best convey their meaning. At the same time, I took notes of the key ideas mentioned by the teachers during the process of umufonotalatalaga. This helped me a lot in referring to what they had said in their umufonotalatalaga. I provided an oral summary at the end of the meeting, acknowledging the ideas and thoughts shared by the teacher. This method of data collection privileges the culture and relationship of Pasifika people with Polynesian/Samoan codes of respect, the need for turn-sharing when speaking, and the need for symbolic gestures of reciprocity and gratitude (Tamasese, Peteru, Waldergrave & Bush, 2005). The umufonotalatalaga unlocked a range of teachers’ stories and experiences, unsurprisingly perhaps given the teachers had between 10 -30 years of teaching experience). Some teachers had been teaching in the same school for over 20 years and most had been trained within Samoa at the former Western Samoa Teachers College (now the Faculty of Education at the National University of Samoa).

Documents collected from schools

Policy documents were gathered to provide supplementary information to add to an understanding of the participants’ perspectives. Official annual reports of schools, school plans, school policies on classroom behaviour management, the curriculum guide, project documents, budget documents, newspaper and journal articles, archived materials and other relevant documents were collected and analysed. I collected electronic copies of these documents from the library websites and when I visited the schools to interview teachers. These were stored in a folder for my study and I performed a document analysis to triangulate with the interview findings and use as written evidence (Creswell, 2008). The process of cross case analysis enabled me to triangulate data from umufonotalatalaga.

Table 4. Summary of data collection methods

Data Collection: Teacher Data		
Method	Source	Purpose

Umufonotalatalaga	Teachers	To hear the voices of Samoan teachers through their stories and experiences.
Document analysis	School and Ministry documents such as the handbook of school rules	Find out school policies, teacher standards, teacher education programs, Teachers' Acts and policies, education aims and goals

Faapulou – Interplay and analysis

This phase faapulou refers to covering food in an oven in order to cook. This symbolises how the data is collected and saved, recorded, transcribed and made sense of over a period of time while highlighting and organising themes and ideas from the participants' umufonotalatalaga. This stage also includes the analysis of the data.

A central feature of analysing data from both interviews and documents was the thematic analysis approach, which is efficient, flexible and a commonly used method of qualitative analysis (Braun & Clarke, 2012). This involved an analysis of the data by searching for significant statements (i.e., words, phrases, sentences that had meaning to the participants or had direct relevance to the phenomenon being studied. It allowed me to build from particular ideas to general themes to make sense of the data.

Thematic coding was used to capture deeper meanings from the interview data to learn how people make sense of their experiences and act on them. Codes identify a feature of the data that appears interesting to the analyst, and refer to the “most basic segment, or element, of the raw data or information that can be assessed in a meaningful way regarding the phenomenon” (Boyatzis, 1998, p.63 cited in Braun & Clarke, 2006). Coding was the first step of data analysis, as it helped to move away from specific statements to more abstract interpretations of the data (Charmaz, 2006). Open coding, also known as line-by-line coding, provided a good starting point in identifying initial concepts and produced a list of areas of importance to the interviewee. Labels for the concepts (codes) were added to the lines in the interview transcript to capture what has been said for example ‘behaving recklessly without values’ refers to the

importance of the culture. These labels corresponded closely to the umufonotalatalaga context and were taken from the interviewee's own words. Codes were assigned to participants' own words and statements to develop concepts, creating the start of the analytic process. The detailed and meticulous process of line-by-line coding helped to 'open up' the text and interpret the transcript in new and unfamiliar ways, also helping to test the researcher's assumptions.

The next coding phase was more abstract than open coding and is known as focused coding or selective coding (Strauss & Corbin, 1990). Focused codes were applied to several lines or paragraphs in a transcript and required me to choose the most telling codes to represent the interviewee's voice. Using open codes as a starting point, the process of focused coding helped to verify the adequacy of the initial concepts developed as the focused codes were applied and therefore 'tested' on further interview transcripts. An example of this is 'inappropriate behaviour or amiolepulea' which is a concept commonly mentioned in transcripts relating to teachers' definition of CBM.

Axial coding is relating codes to patterns and categories and creating themes or emerging theories from the findings, for example 'teachers experiences affected by the culture'. These themes captured significant aspects about the data in relation to the research questions (Braun & Clarke, 2006).

Document analysis

The school and policy documents such as the school handbook with the rules and the teacher's guide were analysed for key concepts and key ideas by using a simple content analysis procedure. I used descriptive coding to analyse these documents, using labels assigned to data to summarise a word or a phrase that was appropriate for the social environment (Saldana, Huberman & Miles, 2014). The analytic procedure entails finding, selecting, appraising (making sense of), and synthesising data contained in documents. Data from documents yields excerpts, quotations, or entire passages that are then organised into major themes, categories, and case examples specifically through content analysis (Bowen, 2009). This included recurring comments or ideas that arose in the documents like behaviour policies and modification, student-teacher relationships, discipline strategies and so forth. The last two stages of the umufonotalatalaga process were the analogies of 'susu'e le suavai' relating to findings and 'taumafa ma faasoa' relating to the results and dissemination. In any qualitative research it is important to maintain high quality and therefore were some areas considered for the credibility and trustworthiness of this research (Cope, 2014).

Trustworthiness

It is critical in qualitative research to establish trustworthiness of the research (Malterud, 2001). The trustworthiness of qualitative research establishes rigor and high confidence in the data and the methods used to ensure quality in the study. Lincoln and Guba (1994) suggested four criteria to assess trustworthiness of a research, namely credibility, transferability, dependability and confirmability. Lincoln and Guba (1985) added authenticity as a fifth criterion. The procedures I set in place to ensure these criteria are described below.

Credibility

The credibility of the data is the truth of the data and the representation of participants' actual views by the researcher. I was able to enhance this in the research by summarising the umufonotalatalaga with each participant, and also by asking them to member-check the transcripts.

The credibility of "data and interpretations are enhanced by discussing research with others to disclose one's own 'blind spot'" (Flick 2002, p.228) and I achieved this by peer debriefing or sharing examples of my coding with my supervisors in this study. Furthermore, I was an active and empathetic listener to establish trust with the participants. Additionally, I was thorough, reflective and critical. My role as a teacher, a Samoan Christian mother, and a former lecturer at a teacher trainee institution were important and I extended these roles to being truthful and ethical to my participants.

Transferability

Transferability refers to how findings from this study could be applied and used in a different setting. In this study there is scope for transferability by providing sufficient information of how the process of umufonotalatalaga was used to gather the data. Although it was specifically designed for the Samoan context, similar methods could be developed elsewhere in the Pacific as they fit. Using the umufonotalatalaga method allows the methods to be replicated with similar participants and similar conditions.

Dependability

Dependability refers to the constancy of the data over similar conditions (Cope, 2014). The collection of data through different methods, thoroughly described and analysed enhances their

dependability. The strategies of purposefully selecting participants allowed a dense and rich description of the data and allows other researchers to understand the process of analysis.

Confirmability

Confirmability refers to the researcher's ability to demonstrate that the data represents the participants' responses. An essential component of this is how I have shared the procedures of data collection and analysis showing codes, patterns and themes. In this study, recording and transcription of individual umufonotalatalaga by the interviewer in Samoan and English can be followed up by a 'member check' of participants' perceptions and accuracy of recording by analysing transcripts and reconfirming ideas with participants and therefore providing reliability. Charmaz (2006) suggested attempts to ensure research credibility will be supported through confirmability of results and interweaving the findings with relevant literature.

Reflexivity

Reflexivity is defined by Finlay (2002) as a distinct feature of qualitative research where the researchers are aware of their role in the co-construction of knowledge, by making explicit how intersubjective elements impact on data collection and analysis in attempts to enhance trustworthiness, transparency and accountability in research (p. 211). I was able to manage this during my research by keeping a reflective journal in which I continued to document thoughts and changes as I read and thought about the transcripts and documents. This journal helped guide my next steps and actions. It allowed me to record changes in thinking and understanding of the key ideas about classroom behaviour management, teachers' perceptions, ideas on teacher education and challenges encountered during the study. I kept this journal throughout the study and recorded thoughts, ideas and changes in the study. This was very helpful as my anecdotal comments, annotations, thinking, and reflexive commentaries assisted me in the discussion. Reflexivity in data collection and analysis is another important consideration in qualitative research because as the researcher, I was an instrument in the study, and it was important to remain neutral and acknowledge my part in the processes by expressing my opinions in this journal so that they did not remain hidden. In a similar process to memo writing (Charmaz, 2006), the journal gave me opportunities to remember, question, analyse and make meaning about time spent with participants. This process reflected a constructivist approach and ensured participants' voices were consistently portrayed throughout the process.

Limitations and conclusion

A case study approach like any other research method has its limitations too. This approach involves working with people's stories, recognising that there is a deeper story meaning people are often unaware of. The inquiry goes beyond the participants' words to assumptions about what shapes stories, providing a window into people's beliefs and experiences (Bell, 2006; Yin, 1981). In this way, case studies allow researchers to understand peoples' experiences and at the same time gives in depth information that people do not consciously know themselves. The analysis of these stories allows deeply hidden assumptions to surface. The distinguishing feature of case study is that it attempts to examine a contemporary phenomenon in its real-life context especially when the boundaries between the phenomenon and the context are not clear (Miles, 1979).

The limitation of the umufonotalatala method is the impact upon trustworthiness, especially since this is the first time that a researcher has used the concept in a Samoan study. A further potential limitation relates to me as the researcher. I am familiar with the schools and the teachers in Samoa. I had to try and separate my own ideas from the data. Although one can relate and understand from the context, it is still very important to remain true to the data so that the meanings may not be lost (Vaiioleti, 2006). Additionally, I am an educator in Samoa with particular interest in the topic. This was useful for my study but may have created biases (conscious or unconscious) in conducting the research. I kept a reflective journal as a way of acknowledging my position as a qualitative researcher conducting this study within my own cultural space. Although findings from a qualitative case study cannot be generalised to other settings, this is countered by its potential transferability. In other words, this study and models could trigger interest and be replicated to other settings of similar contexts. I am hopeful that my findings will lead to further studies in other Pacific contexts (Malterud, 2001).

Chapter summary

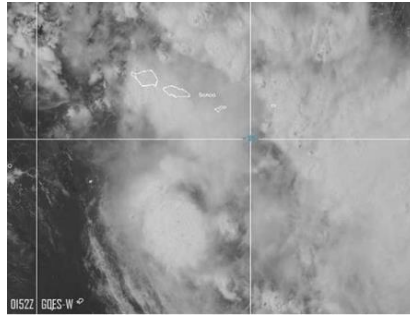
This chapter has provided information about how this research was conducted and the methods that were used in conducting the study. The methodology was determined by the aims and nature of the research with adaptations during the process to its suitability in the Samoan environment. It has also explained the importance of understanding research design and processes involved in qualitative research.

Additionally, this chapter gave an insight into the originally coined research method of umufonotalatalaga, and how it suited the context of the study while underscoring the measures

for trustworthiness and limitations of the study. The use of a Samoan methodological approach and terminologies for this research adds to the new knowledge and is quite fitting because it shows the stormy winds of challenges researchers navigate in their journey.

CHAPTER 4: FINDINGS

Ua taili le matagi o suiga. Impact brought by the winds



This chapter describes the research findings from the ‘umufonotalatalaga ma faia’oga Samoa and is divided into six themes. The phrase in this chapter ‘ua taili le matagi o suiga’ signals the impacts and changes brought by the winds, representing the changes in views and experiences of participants reflected in their stories. The first part of the chapter is a table of initial responses from the participants about the types of classroom behaviour they perceive as challenging. In addition, the table includes examples of some of the strategies the teachers used in managing the behaviour and the reasons why they chose them.

The second part of the chapter describes the six key themes that emerged out of eight case studies. The six themes are:

- (i) *CBM is discipline according to Samoan culture* – Faatonutonuina, o le aganuu Samoa
- (ii) *Treasuring the genealogy* – Faatauaina o le tupu’aga
- (iii) *Considering academic and behavioural expectations* – Ano ma le lē ano i le a’oga ma le amio
- (iv) *The winds of change* – Matagi o suiga
- (v) *The teacher as custodian of the wind* – O le faiā’oga e tu i matagi’olo
- (vi) *Restorative cultural practices* – Toe matimati tomai faaleaganuu.

Each participant was given a pseudonym name to maintain confidentiality. Each name is a Samoan word for a wind which blows from a particular compass direction to the island. This has no connection to the identity or location of the participants but is used as a way to closely bind information to the Samoan context. The names are indigenous Samoan translations of winds particular to Samoa, and although the winds were used as pseudonyms, they represent the idea that every wind is different and has its own characteristics. This also refers to how

every teacher has a different background, experiences and ideas. The last section provides a summary of the findings.

Participants' definitions of challenging behaviour

The participants had common understandings of what was an appropriate or inappropriate way to behave at school.

One of the participants stated:

I define challenging behaviour as a behaviour that occurred when students do not conform to the implicit rules of learning in the Samoan context (Toga)

Another participant defined challenging behaviour in this way:

There is a broad spectrum of these behaviours ranging from a student who does not engage in learning and disrupts all others in the classroom to those who completely disrespect the teacher (Tuā'olua)

What follows is a summary of the participants' responses to the guiding questions about suitable classroom behaviour, as well as strategies they used to manage misbehaviour.

Table 5. Examples of challenging classroom behaviour and strategies from participants

Participants' Pseudonyms – Wind directions for Samoa	Example of what participants consider to be challenging behaviour from students	Strategies used by specific teachers
1. To'elau	<p>Being confrontational to the teacher, answering back to the teachers' instructions, bullying other students in the classroom</p> <p>A student that is operating in his/her own world, behaving differently from what is expected from a student.</p>	<p>Correcting them, talking it out and explaining what is right and wrong. Identifying and stating what makes the behaviour inappropriate and providing pastoral care for students.</p> <p>Knowing their responsibility for students and treating them with respect. Reminding students of their place in culture, their faasinomaga. Watching/listening to their tone.</p> <p>Aoa'i ma faatonu i upu (Teach them with words) O le leo/tone – and use of words 'sau si a'u tama' (Come here my dear child).</p>

		<p>Using positive language. Lowering himself/herself to their level. Meeting with parents/families. Seeking collegial support. Involving police and families. Being open minded, understanding and non-judgemental. Building positive warm relationships.</p>
2. Toga	<p>Breaking school rules e.g. walking in late without saying anything. Swearing. Smoking/unusual haircut/skipping classes Causing fights/quarrelling amongst students. Attention seekers/power struggles.</p>	<p>Always displaying clear rules on board. Following school policies relating to behaviour. Putting students on detention/punishments – weeding the grass, making them stay behind, giving them duty in staffroom/bathroom. Sending to vice principal. Writing a letter to parents. Running inspiring school assemblies, students have the opportunity to do the morning devotion to be reminded of their Christian values. To hear about all the school notices and be reminded of school rules. Setting up mentoring with senior students and teachers. Using appropriate language in disciplining students positively. O le gagana, o le auala i le loto (Language soothes the soul). Tautala ma fai i ai se galuega (Actions speak louder than words/Be a good role model). Faamau le anapogi-Fasting with students in prayers/anapogi 6am-12noon.</p>
3. Matā'upolu	<p>Writing graffiti in bathrooms. Writing graffiti on blackboard/classroom.</p>	<p>Reading the Bible together. Reminding students of the importance of Christian values – Everyone reciting a</p>

	<p>Tuliususū/faaumumu (Calling out loud, screaming impolitely during school.</p> <p>Bullying other students in the classroom.</p>	<p>verse from the bible - Ia sili ona leoleoina o lou loto, I lo le leoleoina o mea uma, aua e tupu ma ai le amio (Guard your heart, above all). Good 'Leadership must encourage good hearts'. The heart is the entrance point to inspiring students and to gain their confidence to grow and mature. Using cultural talk – Reminding students of the importance of their families and culture – their genealogies. Not ignoring poor behaviour. Educate, make a difference and save lives.</p>
4. La'i	<p>Not listening. Disengagement in learning activities. Playing with phone (school rules do not allow students to use these during classes). Telling lies. Missing school.</p>	<p>Ta'u i ai le mea sa'o (Be straight up with them). Confiscating phones Running school assemblies – spiritual advice, school notices and information, encouragement, to be informed of the clear boundaries of their behaviour. Recalling Biblical verses reciting or reading the Bible by students and teachers during morning devotions, reflecting and discussing themes and deeper meanings. Encouraging good examples and ethical behaviour. Reminding students that everyone is to apply these Christian values and teachings from the Bible in everyday life.</p>
5. Tuā'oloa	<p>An example is eloping - a student eloped for a week, came back into school and this affected all peers in the classroom.</p>	<p>Being openminded and giving positive advice. Building bridges, not walls. Spirituality – Reminding students to be empowered spiritually in the word of God as a whole school.</p>

	Ola soonafai – behaving recklessly.	
6. Vaito‘elau	Not paying attention. Showing off to peers. Seeking attention.	Chasing students outside. Making students stand facing the blackboard inside the classroom where s/he can still listen.
7. La‘ito‘elau	Breaking into the school. Stealing a rugby ball. Using marijuana.	Calling the police. Informing the parents. Informing the village mayor.
8. La‘itoga	Beating up another student (which is not allowed and not a behaviour that is acceptable in school). Christianity beliefs e.g., sexual harassment, disrespecting the teachers.	Learning lessons from observing police coming into school and handcuffing a teacher and student. Learning from a scenario in school they had seen which brought good lessons to teachers and students of what happens when they break the laws or when they do not behave well.

From this table, it is evident that there are commonalities and differences in the teachers’ experiences and understanding of classroom behaviour management and how they deal with students. What is clear is that most of the teachers perceived CBM as discipline and they agreed that students should be made aware of the importance of appropriate behaviour in relation to others. A greater explanation of these issues is developed in the following section on themes and sub themes.

Theme 1: CBM is discipline according to Samoan culture – Faatonutonuina o le aganuu Samoa

The participants in this study referred to the idea of CBM as discipline or *faatonutonuina*. The Samoan concept of *faatonutonuina* was one of the main themes that arose from *umufonotalatalaga*. *Faatonutonuina* means to discipline students so they conform to acceptable behaviour. This idea covers the notion of playing culturally appropriate roles at school. This concept of discipline, according to the participants, includes discipline in school, discipline at home, and discipline in any Samoan community gathering. Given the amount of time students spend inside the classrooms and the schools, students’ relationship with their teachers was the equivalent of the relationship between parents and children in the homes.

Because of this parent-like relationship, students therefore were expected to respect teachers as they do their parents. This is also further described in sub themes later.

There is a strong belief that children should show obedience and respect by listening and obeying all adults in the Samoan culture and therefore, students are expected to demonstrate the same respectful relationships with teachers at schools.

When students come into school, their teachers are their parents and therefore they should listen and obey as they do their parents. We can easily tell the students who are disciplined well in their homes (Tuā'olua)

All eight participants thought they would not be fulfilling their roles in the classrooms if they ignored inappropriate behaviour. The participants thought that discipline was necessary to manage the behaviour of the students in their classroom.

We are teaching and learning in a Samoan classroom, and therefore disciplining students is an important part of our culture. It is difficult to engage students in learning if they do not behave well in class (La'i)

They believed that discipline is part of Samoan culture and therefore, students are expected to be disciplined at school.

Sub theme: Discipline within the family – Faatonutonuina i le āiga

This sub theme explains the importance of discipline within the family. The concept of 'faatonutonuina' was frequently mentioned because the teachers believed that the starting point for anyone's behaviour is the home. The participants believed that home issues and related problems also affected the disciplining of children and so students would exhibit behaviour shaped by how they were disciplined in their homes. The participants recognised that not all students and their families are the same. Students are from large or small families and may be separated by upbringing or by where they stay during the school year. However, the participants commonly mentioned that regardless of a student's home background and parenting style, Samoan teachers are expected to discipline students.

Almost all of the participants believed that problems from the students' homes impacted on their behaviour in the classroom. One participant expressed this very clearly:

The behaviour of the child is moulded by how they are nurtured and disciplined within their homes. (Vaito'elau)

Another participant also explained the importance of discipline within the family:

Family or āiga is the first circle of life for a Samoan child and it is believed that this is where the nurturing of children's good behaviour should start from. What is seen as acceptable and unacceptable behaviour depends on what family ethics and values they hold according to their beliefs and background in culture and religion. There is a Samoan proverb that it is important to respect one's self inside his own home so that the others outside of home will respect them too. (E i ai le upu faasamoa e faapea 'a malu i fale e malu foi i fafo'.) (Tuā'olua)

This notion of mutual respect extended from the home to school, where the the teachers were expected to do the same as in the home. Respect also extended to understanding the background of the students, which consists of their faasinomaga (identity) and tupu'aga (genealogy) as in the Samoan culture every Samoan belongs to a family and no one is insignificant 'e leai se tagata noa'. Hence, it is important to not just expect students to respect teachers, but for this to be reciprocal. One participant explained how respect could work both positively and negatively:

The behaviour and achievement of one person of the āiga can either bring joyfulness or disgrace to the whole extended āiga. This means that no family wants to be associated with poor behaviour and let down as it is not a good gesture in the Samoan culture. (Matā'upolu)

This participant also mentioned that they have observed increasing numbers of students who come from families where parents are separated and are being brought up by their relatives of the extended 'āiga. They noted that these children have the right to be educated regardless of their circumstances. However, in order for children to be successful they may need extra discipline from other adults in their life to compensate for any rough phases in their upbringing. La'i, Tuā'olua, La'ito'elau talked about their experiences of trying to uncover the experiences of these students in their classes. Once teachers understand students' background and the family problems they are facing, the participants believed that they are better equipped to assist with appropriate disciplining measures.

I sometimes lower myself and talk to the students at a level that could help them open up more about themselves as they may find it difficult in the culture to 'faasoa' to the teachers. I use words like 'sau si a'u tama foi e ave le tusi lea' meaning come here my dear child to take this book. (Tuā'olua)

The participants felt that this kind of approach initiates and establishes warm and trusting relationships with students and removes some of their fears and insecurities that may have arisen at home. La'itoga and Laitoelau reported that some of their students opened up to them and began telling their stories including their fear of being punished at home if they were to ask for support. Each teacher mentioned that understanding the Samoan culture and Samoan expectations of discipline enabled them to embrace students' stories, reflect on their experiences, and to tackle CBM challenges.

One of the participants stated in the umufonotalatalaga that:

A few of our students feel they have too many voices to listen to in their 'āiga and are therefore confused about with whom they relate as their father or mother figure in the family. Some students experienced so much violence and anger in their families and that there is no space to contemplate the many challenges in life. (Toga)

In addition to learning about their students' confusion relating to the adults in their homes, the same teachers were aware that some of their students come from large families and that living in larger families often comes with financial problems to meet the basic needs of supporting many children. Therefore, students were likely to bring worries about limited resources like food, money, clothing, space in their homes into the classrooms.

One teacher stated that:

There is lack of warmth and alofa and we know that some of the students feel neglected in their own homes, which is why they become angry and frustrated and channel their energy into doing silly things in class to get the attention of the others or get into arguments with other students. They need to be disciplined, to be told of what is right and wrong, to be reminded of their cultural values and how important it is to respect one another. (Tuā'olua)

This teacher also believed that other family problems commonly experienced by students at secondary level arise when they leave their 'āiga in the villages and stay with relatives in town to be closer to their schools. The teacher mentioned that in Samoa, families aspire to send their children into town after primary school to improve their chances of getting good results at college compared to attending schools in the villages. The teacher believed that this was another factor in for breaking up the relationships between parents and their children at an early age, or at a very perplexing time of their teenage lives. The participants noticed that these

students responded in two ways when they were new to urban life. Either they missed their families and felt homesick, or they finally had the freedom to do whatever they wanted after being restricted in family and village life. This disconnection with their families also reduced the opportunity for students to lead a disciplined life and this appeared to exacerbate the students' behaviour in class.

Students from the village who have just joined families in town miss their routine way of life and evening prayers during village curfew but are replaced with bright lights of the city, television and nightlife. They have more freedom to use telephones and the internet uncontrollably so that family time is being replaced with technology and the values are undermined. (Tuā'olua)

La'i contrasted these troubled students with other students who experienced the same temptations but were looked after by compassionate relatives and 'āiga who maintained discipline in their family. This teacher said that students coming from a disciplined environment developed personal traits of courage and resilience to strive for the best regardless of the situations they faced in their families in the village and were consequently motivated to do better.

Several teachers commented on how parenting styles and discipline at home affected the students' behaviours in the classrooms. La'ito'elau stated:

The way students are disciplined ranges from being very strict to parents being very flexible or more like friends with their own children. Being very strict is often seen as the 'old school way' of disciplining in the families and as we as teachers still understand because we also have children and we are parents when we go home.

Toga, La'i, Tuā'olua, Vaito'elau, La'ito'elau and La'itoga during their stories reflected on their own strict upbringing and thought it was through this hard way which gave them self-assurance in how they handled students in the classroom. They drew on some of their own experiences to consider different ways to discipline students. In contrast, Mat'aupolu advocated for a liberal approach to parenting:

The very flexible parenting style tends to maintain balanced views and opportunities between parents and children. This is by giving flexibility for students' voices to be heard and parents not being too strict and controlling of their children's lives.

Toga on the other hand was not entirely convinced:

The flexible type of discipline is also seen in students' behaviour and I believe is a basis for building mutual trust and respect for modern families and raising children considering the changes in lifestyle. This change in lifestyle though is noticeable in most Samoan families, but teachers think it provides a leeway for some children who go through a lot of pressure to cope with learning. This is the most common type of parenting style that is currently seen with most Samoan families.

The participants felt that this modern and more liberal parenting style also brought with it potential drawbacks. La'ito'elau shared his experience of teaching and working with parents and stated that:

Some of the parents are very busy with their work and businesses that they neglect their children and have a lot of money to pay for childcare and services for their children in their homes. This is why some of their students end up in trouble like teenage pregnancy or drinking.

He further added that:

These students have access to the luxuries in their homes including money and cars while the parents are not aware of their children's behaviour as some may not be interested in their children's lives. Some parents have neglected their children because they do not have the energy to put up with their children or they fear hurting them by telling them off.

The participants firmly believed that parenting style has a strong influence on the way students behave in school and outside of their homes. La'ito'elau noted that if children were very obedient and respectful of their parents in their homes, they would act in the same respectful ways when they come to school. La'itoelau added:

I say this because I know the student's behaviour in their homes is brought into the school, so the well-disciplined children will demonstrate that, while the not so well disciplined ones will be even worse. These are the children who have been neglected and are not being disciplined 'o le vaega ua tuufau e matua ma lē faatonuina' so they come into school and get in trouble and they put the blame on the teachers for not doing their work. (La'ito'elau)

They felt that poor parenting was likely to result in students who the teachers found the most challenging and who would test their patience. However, the teachers responded to this

behaviour by re-examining the reasons for this behaviour and recognising that this may be due to experiences in their homes. Another teacher from a mission school also commented that:

I had to put up with poor behaviour after learning that the child is living with an aunty. I worked at it and all I wanted was to get to the student's heart with a little light to better understand the home related problems the student had, and I wanted to contribute by making sure that a little light ignites from time to time so that by the end of the year the light will be brighter. (Matā'upolu)

Some teachers observed that the parents' attitudes towards their children's learning seemed to indicate that a number of parents do not prioritise their children at home or their learning in school.

There are parents who have never attended any PTA meetings and neither have they picked up their children's school reports for whole year, and if they do, some never signed and returned reports for their children. Only when their child is sent home will parents come around to investigate. (La'ito'elau)

In summary, the participants felt that discipline is central to Samoan life and that students from families where discipline is lenient are likely to demonstrate challenging behaviour at school.

Theme 2: Treasuring the genealogy – Faatāua lou tupu'aga

This theme highlights the value that the participants placed on genealogy in knowing and understanding the value of 'tupu'aga in building self-control, discipline and shaping relationships with other people. A student's challenging behaviour has repercussions across the whole 'āiga .

Tuā'oloa expressed concern about the loss of the cultural values of 'va tapuia' (sacred relational space) as this is fundamental to nurturing children well within the homes and is reflected in their behaviour towards others. This teacher spoke about how essential it was for students to know and understand their own 'faasinomaga' identity or 'tupu'aga' genealogy. He felt it was important for young people to take this seriously as they carry with them their parents, families or extended 'āiga , village and the country. He spoke about how the principles of being Samoan guide every Samoan:

E maota tauave, mamalu tauave le Samoa meaning you take your family's honorifics and prestige wherever you go. E leai se tagata noa 'no one is insignificant' or no one

is an empty person, which means that every child comes from a family who doesn't want to be 'ta'uvalea' labelled foolishly due to someone's wrong doing. So when a child doesn't think seriously about himself, his parents, his genealogy, his village then he behaves hopelessly or aimlessly (ola so 'onafai).

This participant spoke about the significant connection that a child should value between himself and his tupu'aga. Tuaoloa went further, connecting each individual's behaviour to religious values:

The Bible also states 'Solomon the most intelligent pleaded to Father God, to please teach him so he knows how to live and count his remaining days on earth' – this is because the minute a child does not know how to use his days and time wisely, and doesn't understand his identity and genealogy, then that is when he behaves chaotically.

This highlights the central aspect of the faasamoa in shaping the relationship between parents and their children, and the responsibility that adults have to guide their children.

La'ito'elau pointed out how this virtuous behaviour fed back to the 'āiga belief:

Children need to know that they need to behave virtuously because one day they will also become adults and will look after their own children and extended 'āiga so if they do well, their 'āiga will be proud and will be reflected in the achievement of raising the profiles of their families and genealogy (faaea-'āiga).

The participant felt that students who demonstrated commitment to their parents and 'āiga strove for the best in school because of having understood the values of faasamoa. Students who behaved well also respected their teachers out of respect for their parents.

However, there were also participants who mentioned having to deal with students who were less virtuous and had a negligent attitude towards education. These teachers observed that this attitude seemed more common among students from successful families owning businesses. These students appeared to take education casually as they demonstrated and assumed that their future would be secured by the wealth of their families. Matā'upolu said that she tried to counsel her students explaining to them that:

The future is not forever bright as you think of now, because your parents are not going to be around forever. Therefore, you still need to work hard, be successful and continue building on their good work.

Most participants believed that the students' home backgrounds were influential in shaping the behaviour of Samoan students inside the classrooms. However, two participants also suggested that there was another crucial factor that impacted on classroom behaviour management and this was the key Samoan value of *soālaupule* through consultations and mediation with other teachers in the school. *Soālaupule* provides an avenue through which a viable solution can be agreed upon. This sharing through dialogue and mutual understanding means that support is provided for the students, preventing a default position of suspension or expulsion. One participant mentioned that it was important to strive for a solution:

In a Samoan family, you do not chase away your child from the 'āiga when he is disobedient, you bring him in and a'oa'i or faatonutonu (discipline) him because the Samoan saying is 'fafaga fanau i 'upu ma tala' (feed children with words not to neglect them like birds which feed their young with nectars). (Vaito'elau)

This participant worked in one of the schools away from town and he again highlighted that this emphasis on resolution was what most of the schools in town lacked. He believed that living in town was the main reason why students fought with other students and caused rivalries.

Five of the participants mentioned the importance of fostering discipline through the scriptures during school assembly as they thought it helped the students to be reminded of virtuous behaviour regularly and the Bible positively encouraged acceptable behaviour. Mata'upolu mentioned that:

The use of Biblical verses in assemblies is very important as a way to start the day well and to nurture everyone's souls as they embark on the work. These Biblical verses are reinforced during the week inside the classrooms.

With the approval from the school, I am sharing Figure 14 to show the students in the fale for a morning assembly which is always started with a lotu or devotion. Mata'upolu, Tuaoloa, Toga, La'ito'elau, La'itoga, La'i and Vaito'elau all at some point in their sharing underscored the importance of school assembly for promoting self-discipline. Tuaoloa stated:

This is the spiritual nurturing time for all teachers and students to hear notices and encouraging messages through the voices of school leadership. It reinforces the culture of respect and the place and role of teachers in the schools.



Figure 15. A government school in rural Upolu Island during a morning devotion and assembly

Students have an opportunity as in Figure 14 to come together during an assembly and morning devotion session. Often during these times, the students can be given lessons about Biblical values with the support of the teachers in the school. The picture depicts how students are seated and pay full attention to a morning devotion to nurture spirituality and discipline. In some situations, the participants of the study mentioned how the head prefects take responsibility for encouraging respectful relations amongst males and females in the school. At the same time, the students are also reminded of their cultural values and respect for teachers, which participants viewed as the foundation for their work in CBM. The teachers were confident that reminding students of their cultural and Christian values while in school led to positive classroom behaviour.

La'i thought that classroom boundaries would be maintained so long as Samoan students and teachers knew how to relate to each other and understand there is a sacred space between them in the faasamoa. She added:

If teachers joke with students, they should know how to joke with respect, know not to 'to'ia le va' (overstep the boundaries) especially between students and new female teachers as these teachers could well be the target of students' poor behaviour.

Another participant mentioned that a Samoan child should always be reminded of how to behave:

A Samoan child should always be disciplined so for the teacher it will make their teaching easier too. On the other hand, teachers cannot just fill students' heads with intelligence and ignore their poor behaviour. There is no point in being clever and have no self-ethos (leai se faautauta) because they may continue with this behaviour when working and later on in life (La'itoga).

Another participant shared that:

There are many lifestyle changes today for example there is more freedom for students to be critical to a point of disrespect which has impacted significantly on the values in faasamoa. There was an incident in the past where a student swore at the teacher when he was being told off for frequently coming late to class. (La'ito'elau)

He further added:

In the past if you did this to a teacher, 'ua e le manumanu lava oe ia te oe'. This means a student has not heedfully thought about himself and the consequences of his actions if he wants to outsmart the teachers. Students need to know that there is a 'sacred space' and it is a disgrace on the school or family if students contest to this space – va. It is a reflection on a student's upbringing and how they would be seen as having no self-control and manners.

In short, teachers believed that it was very important to instil cultural and Christian values at school. They were confident that these values led to positive classroom behaviour.

Sub Theme: Samoan values – Agatausili o le faasamoa

This sub theme refers to the importance of knowing and understanding Samoan cultural values or agatausili and was repeatedly mentioned by participants as the foundation to a Samoan child's behaviour. Accordingly, all the participants referred to the various Samoan values like faaaaloalo, (respect) alofa (love), agalelei (kindness), usita'i (obedience), tautua (service) and many others in their umufonotalatalaga. They believed that these values shaped the behaviour of the children in their homes and outside. Tuaoloa stated that:

The language the students use in the classroom is a reflection of their own values and this language is important in relating to one another in the classroom to maintain harmony amongst students and staff.

Participants like La'i Tua'olua, Vaito'elau, Toga, La'itoga added that Samoans belong to a village, church and communities where they experience Samoan cultural practices and therefore there is no excuse for forgetting to exercise these values at school. Vaitoelau concluded that:

The teachers as significant adults hold more knowledge and experience of Samoan cultural values; therefore they should help and support the discipline and management of the students' behaviour when they are in the classrooms.

The faasamoa is the Samoan way of life and doing things. A number of participants directly linked their understanding of the Samoan culture to their classroom behaviour management expectations and practices. One very senior teacher from a mission school stated that:

In Samoan culture, children need to know the sacred space between them and their parents (va tapuia) as this is the source of being blessed or being cursed. A Samoan child who has been disciplined well would also know that the same respect is assumed for elderly people and those in superior positions. (La'itoga)

According to this participant, this is the expectation teachers have for students when they come into schools. This means that children should be respectful of their parents in their homes and are therefore expected to adhere to this Samoan value of respect when they come into schools. Toga mentioned that parents are the role models for their own children in their behaviour.

It is the behaviour that the child inherited from his own parents so he takes it with him wherever he goes hence the saying 'e so'o le moa sope i le moa sope' or the characteristics of the baby chick are found in the mother hen (Samoan proverb) similar to the English saying 'like father like son'. The Samoan saying goes 'e le tauilo tama a tausala' meaning great mothers rear great human beings.

Cooperation between parents and teachers was another key to managing classroom behaviour. La'itoga stated in his umufonotalatalaga that the location of their school also helped build this home-school connection. He added that nurturing Samoan values is where parents should work closely with the teachers in disciplining the child, because they know more of their child from their relationship in the home.

This same participant teaching at a mission school in the outer area was saddened at the loss of family connections to the school and to these shared spiritual, Samoan values. He mentioned that Samoa has changed a lot compared to the past. He went on to compare society today to the past and how there is less family and praying time in the evenings, believing this is key to preserving values:

In the past, parents were very close with their children especially during family evenings, prayer and mealtimes as they all got together and shared their stories. Nowadays, only parents do the prayer while the children still roam around. There are less family times and family talks, and this is the main reason why there are so many problems in society. So, when children come in to school and socialise with other students of different behaviour, different feelings, different priorities and networks, they get influenced and become vulnerable to these changes. (La'itoga)

With the approval from the school and ethical procedures, I was able to capture a picture outside the participant's home at the end of the umufonotalatalaga. Figure 15 shows a mission school where teachers stay in the school compound and the participant also acknowledged how the communal spirit nurtured virtuous behaviour for students which supported effective CBM. La'itoga suggested that:

To spend time also with the students' outside of classroom settings and to get to know them by playing volleyball and doing after school chores also establishes positive and respectful relations that continue in the classroom. A positive behaviour support system is important to encourage learning, improve motivation and achievement.



Figure 16. Researcher at a mission school on the outer island.

The participants believed that upholding Samoan values built strong respectful relationships with their students, and these values had a direct influence on their students' behaviour in class. Figure 15 shows the layout of the mission school in a villagelike setting with the teachers'

houses in the compound where their respectful relations with students are nurtured during and after school.

Theme 3: Considering academic and behavioural expectations - Ano ma le lē ano i le a'oga.

Another theme from the umufonotalatalaga was how the expectations on the students from significant people in their environment had the potential to influence their purpose and academic achievement. La'itoelau mentioned that:

Based on my years' experience, some parents have no academic and behaviour expectations of their children and therefore show no interest in their children's learning. There are also parents who have neglected their children and have given up hope of managing their children's behaviour.

According to this participant, parents leave it to the teachers to help their children's behaviour. He further added:

There is no effort shown by some parents to follow up on the students' progress in school and it is shown by how some of the students' school reports are never collected at the end of the term and some parents only pay attention to their children's learning when they sit exams. (La'ito'elau)

Another participant described the situation as follows:

We know the parents spend a lot more time at their work and other social gatherings, so they end up not monitoring their children well, and do not follow their educational progress. They see schools more as day care for their children even at an older age. (To'elau)

Similar views were echoed by Toga:

Some parents have totally left it to the teachers and are always willing to pay for extra tuition to support their children's education but do not monitor their progress and their goals in schools. It is only when their children are in trouble that they stop and investigate.

Tua'oloa, La'itoga and La'ito'elau all mentioned the role of the village and the church in supporting the academic expectations and behaviour expectations of the students as well as the teachers. Tuā'oloa stated:

One of the programmes we have with the village and the church is to acknowledge the importance of the support from the church in their children's learning. There is also some village agreement that protects the teachers and penalises students who get involved in fights or disrespect the teachers in the village school. (La'itoga)

Vaito'elau mentioned the important role of the government in academic expectations and behaviour through the development of policies and reinforcement of some laws. He stated:

The government needs to re-look at teacher education quality and laws for corporal punishment in schools as the students today are very different compared to 20 years ago.

Sub theme 1: Parents' academic expectations

This sub theme relates to the parents' goals for their children in schools. It is customary for teachers to use school rules to help guide the expectations for the students. However, almost all of the participants interviewed mentioned that it is pertinent for parents, teachers and students to have clear academic expectations so they can monitor and support the students' progress. Most participants suggested that students misbehave in classroom because they are not learning and do not feel supported by their parents. To'elau stated that:

The teachers' role in teaching the child is clear, but there is no time for parents to actually sit beside their children, check on their work, talk and find out about their studies, teenage problems and school life. Parents tend to trust the system and think that their children are old enough at this stage of secondary schooling to know what is right and wrong and to seek help.

He added that there was a significant drop in parents' support at secondary school compared to when their children were at primary level. An exception was parents who were familiar with the school system. La'ito'elau, on the other hand, mentioned that:

The parents who are ex-students of this school and have been through the system have clear expectations and show more interest in their children's learning as they understand more of the expected behaviour and disciplinary measures in school.

There were also participants who recognised the efforts of hardworking parents who disciplined their children well in their homes. They believed that this was reflected in their children's determination and positive attitudes towards learning. La'i stated that:

The families who value hard work and are always encouraging their children to aim for the best in every educational opportunity they encounter, pay more attention and care for their children. These are the families who discipline their children trusting that they could achieve better if they listen to the teachers and do their work.

The participants made many connections between parents' academic expectations and support, and their children's education success and behaviour in class. La'ito'elau mentioned:

These are the parents who call up to check on their children's performances and are always using parent-teacher interview days to come in and find out their children's progress with teachers. Some parents come in from rural areas and speak about their sacrifices and the importance of bringing their children into town to find a better education and this commitment is also seen in the students who work hard to fulfil their parents' dreams.

The participants were confident that parental support promoted closer networking with the teachers and played a significant role in the success of their children.

Sub theme 2: Teachers' academic and behavioural expectations

The teachers also recognised the impact of their own expectations of their students' academic and behavioural success. Most of the participants expected the students to behave well in the classroom as they believed that good discipline in class made a difference to students' ability to focus and learn and therefore affected their academic success. However, they also recognised that not all teachers are the same and they may have different expectations. La'i believed from all his years of teaching experience that the students can easily tell a teacher 'who bothers to teach them and those who do not bother' (e iloagofie lava e tamaiti le faiāoga e ano atu i le aoaoina o i latou, ma le faiā'oga e lē ano atu). According to this participant:

If the teacher is in the classroom to just accomplish his responsibility of just teaching to finish the class and get paid, it has a great impact on the students as they can easily tell and therefore feel very neglected and resort to misbehaving when they are not learning. (La'i)

The same participant recommended that teachers need to set clear academic and behavioural expectations to challenge their students to be more enthusiastic and lift their self-esteem so they want to learn more in the classroom. She added that when teachers set out and remind

students of their expectations, this helps to reinforce a purpose for learning and enhances students' determination and tenacity while they are in school.

Sub theme 3: Students' academic expectations.

This sub theme refers to the importance of students' own expectations of behaviour and learning in the classroom. Vaito'elau, Toga, La'i and La'itoga shared that past experience had taught them that students who behaved inappropriately in classrooms did so because they did not have clear expectations about their learning and behaving in schools.

I acknowledge the diversity of students in the classroom and the fact that every child is unique; however, I have to give extra help and attention to the students with behaviour that shows me they are only in the classroom because they need to be in school. (Toga)

The participants believed that unless students were set clear standards of behaviour, they would resort to behaving poorly in the classroom. Tua'oloa suggested:

As teachers, part of our roles is to draw a map and instil in students' minds their purpose of being in schools and what it takes for them to achieve their goals.

This theme illustrates how the participants believed that setting clear academic and behavioural expectations had a positive influence on students' classroom behaviour.

Theme 4: The winds of changes – matagi o suiga

This theme uses the analogy of the winds blowing from all directions bringing changes to education and society. All eight of the participants mentioned that teaching in Samoan classrooms nowadays is very different compared to ten or twenty years ago. The teachers highlighted many changes ranging from reforms in education and technology to the teachers' attributes, practices and their relationships with students in the classroom.

Sub theme 1: Reforms in education and technology

The numerous reforms in education and the use of technology were offered as examples in all the umufonotalatalaga of strong winds of change. La'itoga commented also on the many changes in education today which included changes in policies, expected teaching styles and academic assessments. Toga, La'i, Tuaoloa stated that the students of today are learning more about their human rights as children. So even when they are at school, this puts the teachers' role under a lot of scrutiny, making it subject to challenges and judgements. Furthermore,

Vaito'elau, La'ito'elau, and La'itoga reflected on how the use of technology has also fuelled the spread of new ideas and practices, which Samoa is not immune to. This impacts on Samoan families and affects students' behaviour. La'itoga commented that:

There are a lot of changes in lifestyle today and I think the major one is that children are preoccupied with technology during most of their spare time, for example with television, internet and mobile phones. It is either that or they are not in their homes most of the time, in particular the evening, when in the past, this used to be the family time. However, only the parents say the evening prayers and remain at home; therefore there is less family talk time and communication.

The participant offered examples of how some students' misuse of technology had an impact on their behaviour at school:

This is the root of the biggest problem with discipline in schools today and already we have seen and heard of incidents involving students abusing technology. This use of technology also allows students to make fun of the teachers and even create a lot more problems with teacher-student relationships. (La'itoga)

A major reform in the school schedules in Samoan exacerbated some of these issues. Vaito'elau noted that:

Having longer hours means that students in secondary schools and colleges also spend more time in the school. The students are involved in other extracurricular activities resulting in more hours for teachers too in and out of the classroom.

Toga and Matā'upolu felt this also caused stress to some teachers as they were obliged to improvise learning activities to occupy students' extra time. The other participants also felt that in their experience, less supervision of students contributed to increased misbehaviour. They identified the push to use more digital technology as another factor contributing to changes in their working environment and lifestyle and believed this also influenced students' behaviour. Accordingly, teachers stated they felt pressure to keep up to date with their knowledge in technology and social media to help tackle some of the problems in the classroom.

Another reform in education mentioned by some teachers was a new push for internal assessments (IA) whereby students were required to visit various government ministries and other offices in town for research. To'elau mentioned that:

This is another chance for some students to be away from school, misinform their parents of their whereabouts and end up roaming in town during school time.

Students may also be tempted to do things as an influence of peer pressure like dating and other social relationships, smoking and partying when unsupervised and outside of school.

Another major change Vaito‘elau identified was that students were becoming less innocent and more worldly.

Students who have been exposed to drinking and smoking come back into the classrooms and their mindsets have already changed, and is reflected in their behaviour and performances. I have dealt with students like them in the past and I know these students lack focus and concentration on schoolwork because they have been exposed to other experiences that are inappropriate for them. I refer to them as students whose thoughts have already been stained and in the Samoan translation ‘o tamaiti ua ‘alu’alua mafaufau.

Mata’upolu had noticed similar concerning trends in students’ out of class behaviour. She observed that increasingly children from wealthy families showed a lack of commitment towards learning as they seemed to take for granted their parents’ hard work and love. According to this teacher, permissive parents failed to discipline their children and the children suffered as a result of their parents’ non-judgemental and generous approach to child rearing. This teacher, drawing on her experience, believed that these parents spoilt their children because they had no time to attend to their needs or were preoccupied with other commitments and consequently were inadequately performing their duties as parents. To‘elau commented that:

Samoan values are being overlooked and replaced with money and wealth and this is another big change in children’s lives.

She concluded that this lack of Samoan family time influenced the way students behaved in schools. She added that these students showed no respect for their peers or teachers and mostly showed off with material wealth rather than appreciating the opportunity to gain an education. The teacher thought that these students did not value education as they believed that the welfare of their families was secure. The influence of a family’s wealth of was not exclusively a concern in the towns. Tuāoloa revealed his perception that:

The children from struggling families often work to contribute to the family's wealth and this can therefore affect their performance and attendance in school. This problem is common in the village schools where there are a lot of expectations and chores for the children to do in order to support the family in everyday living and to help generate some income.

Tuāoloa mentioned how in Samoan society school-aged children are expected to be actively serving or *tautua* in their 'āiga through their status as 'tupulaga talavou' (youthful age). Therefore, this teacher emphasised that some students are meant to be responsible for most of the everyday house chores and are expected to contribute actively to the welfare of the 'āiga through chores like making the umu or saka (food preparation in Samoan culture), collecting firewood or coconuts, fetching water from the well, working the land, and looking after the very young and the very old in Samoan families. Tuāoloa stated that:

These students have responsibilities as grownups to fulfil in society especially in their families.

The teachers thought that although these chores and family commitments were good ways of disciplining children and teaching them to serve their communities, these commitments also impacted immensely on students' education when the demand for all this work intruded on school hours or took up too much of their time before or after school.

Tuaoloa noticed that these children feel very tired in school and are disorganised in learning as they work in the early morning or even late at night. He recommended that parents prioritise their children's education and should make sure the family chores they do would not impact on the time they are given to do their schoolwork. He understood that these students were likely to be inattentive in class and show frustration in class because they were tired and lacked energy for learning. These demanding responsibilities at home often resulted in tensions amongst students and teachers.

These students get angry easily and find it hard to maintain good relations with other students in the classroom. However, their parents are unethical when they do not inform teachers of the true reasons for their child's absence from school. (Tuā'oloa)

He further added that:

There are times when parents are not being honest with writing absentee notes for their children. This is not only a poor example from parents for the children, but it

also defines what type of family environment the child is from as in one case, the child was excused from school due to being unwell. Instead, he had to go and sell fish from the father's catch the previous night, so they could get some money for the family. I tell the child to go back and convey the message to their parents not to lie as I'd rather be satisfied with the truth than to hear their lies.

This teacher wanted accountability and transparency between parents and children in their own 'āiga, so as to demonstrate respectable leadership for children. He added that when there is untruthfulness in families, children feel less sheltered and have low self-worth. The teacher uncovered some of these problems from observing misbehaviour in class and then talking to students to try and counsel them.

Theme 5: Teacher as custodian of the wind – O le faiā'oga e tu i matagi'olo

This theme refers to the role and character of the teachers in navigating the winds of change. Almost all participants boldly suggested that in the midst of all the changes affecting the students and CBM, the teachers still needed to rise up to meet the challenge. La'itoga suggested that teachers are like custodians of the winds of change and therefore should be able to withstand and steer the winds for a smooth sail.

Sub theme 1: Teacher as role model with Christian values

This sub theme highlights the teacher and the importance of having Christian values. Holding cultural and Christian values were recurring themes in most of the umufonotalatalaga. The participants referred to these values when speaking about the students' behaviour and also when they talked about their own responsibilities. Matā'upolu shared that once the students entered the classroom, the teacher's role was to nurture, foster and discipline the students as if they were her own children. She added that the parents had given their trust to teachers for their children's future and that therefore the teacher had an obligation to offer the students proper guidance and support. Tuā'oloa added that teachers are not just teaching students knowledge but are also representatives of Christ and should therefore spread the good gospel of the Lord to students. Spreading the gospel entailed providing tough love to Samoan students and required teachers to be very strict in order to inspire their students:

I have to be a great role model in terms of behaviour. I kneel with my students in prayer. I have to be strict to be kind so I have clear rules for students to abide by all the time and I do not ignore poor behaviour.

This participant clarified her own approaches and what she had learnt from her 17 years of teaching as the attributes of a successful teacher. She stated that it was not appropriate for her to adhere to educational theories from other countries. Instead, she was guided by the Bible, her own experiences and what the past had taught her not only as a teacher but also from her observations of seeing her students thrive from these practices. She took full responsibility for managing the behaviour of her students and drew on the following saying to explain her position:

The Samoan saying of 'e tautala aso', attests to the awareness that 'the days will tell' in terms of whether the respectable work you do today will bear decent fruits in the future and vice versa.

La'itoelau and La'itoga also considered the serious responsibility inherent in being a teacher. They had found that being reflective in their practices had given them the chance to look deeper into their approaches to teaching and to learn from them. Their own self-evaluation affirmed their commitment to teaching, to the villages and communities they served, and their weighty role in shaping the future of a nation.

La'itoga observed that teaching in classrooms 20 years ago was very different from what it was at present because school practices and policies had evolved during the years:

Teachers (now) have to be open minded and flexible with their approach take into account students from different backgrounds. They cannot be too confined in their Samoan cultural lenses but must treat each case individually.

This participant added that incidents occurring in classrooms from time to time, for example, students fighting or getting into trouble for breaking school rules or policies, lead teachers to investigate the students further, only to realise that some of these students were from broken families. According to To'elau, students who misbehave have resentment and fear in their hearts because of bad experiences they have suffered in their families. To'elau remarked:

From years of teaching experience, I believe that most of these students are those that have problems in their homes like the parents being separated or they are both too busy with work and this is how their children seek attention from others as their parents do not seem to care.

In these ways, teachers demonstrated their belief that it is their responsibility to uphold moral values in their classes.

Sub theme 2: Teacher attributes – Faatofāla’iga faafaiā’oga

All eight of the case study teachers mentioned that teachers in classrooms today should have special qualities and funds of knowledge that will enable them to judiciously use the experience they have accumulated to manage the changing behaviour of students.

Mataupolu stated that after having to counsel one of the students in her class, she realised that the student had a long history of experiencing violence and aggression in the home which affected the way he behaved, learned and socialised in the classroom.

Teachers should study and understand students’ backgrounds and not assume students’ behaviour by what they see as I counselled a student who was quiet and fearful in class due to abuse and violence in the home.

She advised that this is why teachers need to be open-minded and try to understand variations in students’ behaviour. The teacher emphasised that being quiet in class does not necessarily equate to good behaviour and learning. Mata’upolu believed that there were a lot of hidden factors contributing to unacceptable actions in class and teachers needed to think carefully about the roots of misbehaviour and how to best manage the different aspects of challenging behaviour in the classroom.

Some of the teachers in their umufonotalatalaga shared their vision of what it takes to be a successful Samoan teacher in managing the behaviour of students in the classroom. La’ito’elau stated:

There is strength in our spiritual and cultural understandings, our values and shared experiences that can help support teachers towards (effective) classroom behaviour management for the 21st century.

The teachers shared how they survived years of teaching in schools. They saw the umufonotalatalaga as an opportunity to reflect on their practices as they thought back to how important their roles had been, in not just teaching but nurturing the students and shaping them into future successful citizens. The stories of failures and successes unravelled, and some teachers responded emotionally as they recalled their most challenging times in teaching. Matā’upolu, and La’i, although they were both emotional, expressed how much they appreciated the opportunity to articulate their ideas in a safe space through the

umufonotalatalaga framework while feasting and storying their past experiences of managing challenging behaviour. Both participants mentioned that this was the first time they had shared their stories in this important area and they felt better about themselves at the end.

Sub theme 3: Teachers and punishment – Faasala e faate‘i ai

The teachers had contradictory feelings about using physical punishment to manage difficult students. Almost all the participants believed that physical punishment for students was an effective form of classroom discipline. The most common rationale was that the punishment was a wake-up call. This perspective was most commonly held by male teachers and one of them suggested that:

A Samoan child listens and immediately learns when being smacked or ‘faamai’ni o le pa’u’ (pinching the skin) especially if they are being told several times and they do not listen. Only then they realise that you were also hurt by their ignorance and disrespectful behaviour. Reflecting on my upbringing and my experiences as a student in school, this is how I learnt so much: because of the use of physical punishment. (Va’ito’elau)

Interestingly, the participants who were disciplined through the use of corporal punishment thought that this was the most effective means of helping them to learn from their mistakes. They attributed their subsequent hard work and academic excellence to timely physical punishment.

Despite this support for corporal punishment, most participants attributed their own failures in classroom behaviour management to the use of corporal punishment. Tuā‘oloa specifically mentioned that he punished a student only when he ran out of other strategies to manage them. Even so, his own experience was based on the belief that ‘to punish was also a way to wake up the students and to correct them immediately’.

Tuā‘oloa and Vaito‘elau stated that their successes in CBM were lessons they had learnt from their failures, or after being tested through trials and tribulations. What they meant was that they had to control their use of corporal punishment to ensure they did not end up abusing the students. The participants revealed that as veteran teachers they loved to share their stories in order to inspire the younger generation of teachers. Toga suggested that sometimes, discipline or punishment starts from your tone and how you relate to the student as a mother or a father figure in the classroom:

Students can easily tell a teacher who values them and those who do not – o le faia'oga e ano ma le lē ano atu. The students in Samoa will also understand that the reason why you punish them is because you lovingly care for them.

According to this participant, a teacher should be considerate and caring in their management of students, treating them as their own children. Matā'upolu mentioned that mutual understanding between teachers and students is also very important so they are all on the same page. The teacher added that this included clearly explaining to the student why you had to punish them.

It was important to carefully consider the right response to challenging behaviour. One teacher noted that when there were situations she found very difficult to handle, she would sit down and contemplate for a while, but she would make sure she never left the room before resolving the issue.

When you walk out of a classroom, that is when students think you have failed in performing your duties.

Tuā'oloa stated with regret that he used physical punishment when he could not tolerate the challenging behaviour exhibited by students.

At one point, I told a student to stop playing with the pen during a class test but he would not listen. I counted how many times I warned him and he simply ignored me so after the fifth time I went and asked him: Do you know how many times I asked you to stop? Ok this is what you are going to get, then I slapped his cheek.

This participant admitted that he knew this action was a failure on his part, and that he had to immediately stop the behaviour. He was sure to clarify to the student why he smacked him. He went on to say that:

The student knew he deserved it in the end and did not complain. I know if the student's parents were aware of the incident, they would also have smacked their child again because they would think their child had been disrespectful to the teacher. This idea was mostly the supportive practice from the parents of our school.

La'itoga, who had been teaching for a long time, mentioned that while he believed corporal punishment was necessary, it should not be taken lightly:

Smacking is good to discipline the Samoan child; it is a smack to wake him up, to tell him right from wrong but not to hurt him to the point where the child ends up in the hospital. This is where the teacher needs to have a lot of forbearance, self-control (tōfā faato'ato'a) and understanding (femalamalama'ai) as this is imperative for maintaining good relations.

The participants deplored the changes in Samoan culture which have allowed Samoan children to question authority and the way parents and teachers discipline them. A commonly mentioned influence was the 'Rights of the Child' with several teachers believing this has been misinterpreted in society with implications for Samoan culture. Vaito'elau stated:

Teachers have raised the idea of re-introducing corporal punishment, but to a certain point only because there are too many social problems and the CRC or conventions on the rights of the child gives children more chances to exercise what they think are their rights. It would take teachers with a lot of patience to deal with students these days and it is a concern as some of the new teachers have less tolerance and immediately resort to smacking students.

Vaito'elau thought that this, the CRC, was another reason why students' behaviour was different today. He also expressed his concerns about the many restructurings in education bringing confusion to teachers' and students' roles and expectations. He commented that:

A lot of research has focused on support for students but less on the teachers, and I think teachers are paramount when we discuss students' behaviour.

Most of the teachers agreed with the idea of protecting the safety of teachers when discussing students' behaviour. Tuā'oloa and Vaito'elau suggested in their stories that government should look into punishment more carefully as there are many reforms in education including the Compulsory Education Act, National Teachers Framework, Teachers' Act and some of these show contradictions between the rights of the child and the rights of the teacher. Vaito'elau added:

There are students that will only keep still when you smack them. Since corporal punishment has been removed, teachers have had many encounters with students to the point where students have overstepped their boundaries and challenged the teacher.

One participant referred to an incident in their school when a teacher was attacked by a student and his family when the teacher was trying to discipline the students in the classroom.

Some of the teachers also mentioned the newly established government laws being passed to prohibit the use of corporal punishment in schools. Accordingly, they found this to be another major challenge for teachers given the increased diversity in students' circumstances and behaviour which tested their tolerance and competence.

La'ito'elau too raised the point of security, safety and wellbeing of the teachers. He went on to say that:

Teachers of today have to be very patient and open minded. Ia maua le tōfā faato'ato'a ma le femalamalamaa'i'. Ia maua le tofa fetaLa'i aua fai mai le upu faasamoa 'o le uta a le poto e fetaLa'i, a'o le uta a le vale e taofi mamau'. Ia faatoatoa ma ia mau le to'ovae. Ia taofiofi i'u maea. This means that teachers need to be persevere and hold on to the fortress of cultural values and their commitment to the calling. They need to think twice and search for inner peace and wisdom before they decide to respond. As the Samoan saying goes, 'the knowledgeable negotiates while the fool hold grudges to himself'.

Matā'upolu, who was very emotional when sharing this part of her story, also mentioned that there is a time when you run out of strategies to manage students' challenging behaviour and that is when you call to the Lord to help you:

That is when you need to wait for the anointment of the spirit. You need to touch right into the hearts of the students because it is there where the control lies of their actions and behaviour. If you can change their hearts, then you can change their minds and their lives. Students will never forget the day when you helped to change the steering of their ship.

This participant attested to the idea of searching for peace if all else fails. Toga and Matā'upolu remembered similar experiences. They had assisted students in the past to address their very poor behaviour at school and over the years these students came back to thank them, saying they had never forgotten the teachers' great work in the past. According to these teachers, some of these students have become leaders in the workforce and government ministries and maintain an appreciation of the discipline and guidance offered by their teachers when they were at school.

Some participants believed that teachers who have strong Christian values and are passionate in their calling as teachers or parents demonstrate these attributes in their teaching practices. La'itoga explained that:

I smack my children because the Bible says so, and I believe in the Bible more than the legislation because the Bible was there from the beginning. It is not abuse but knowing how to control the smack.

This particular participant illustrated how a good teacher is also a parent and a strong believer in the Bible, whose actions are shaped by Christian beliefs and values.

Sub theme 4: Teacher perceptions – Va'āiga faalēfaiā'oga

In this study, it was pertinent to discover the teachers' perceptions of classroom behaviour management and also their thoughts on virtuous and challenging behaviour inside their classrooms. One participant mentioned that a student is 'amiolepulea' when he cannot control himself or loses self-control. This can be seen when a student contributes to class discussion by expressing 'muddy' thoughts (mafaufauga 'alu'alua). Tuā'oloa stated:

When a student makes a lot of noise and asks questions relating to the lesson, I quite like that because it shows he/she is engaged in learning...it is only when a student is asking or saying things that are not related to the lesson that I would refer to as demonstrating challenging behaviour.

He further added that:

Students have various ways of exhibiting behaviour that can challenge and test the teacher's patience and tolerance.

To'elau mentioned how the school rules and codes of conduct guide their work so that any extreme challenging behaviour like smoking, drinking, violence and fighting requires collective efforts amongst their staff committee and parents to maintain discipline. The teachers in the case studies mostly referred to appropriate behaviour in the classroom as obeying classroom rules, following instructions, engaging in the work, and relating respectfully to the other students and the teacher. The teachers mentioned the need for clear rules, guidance and role modelling of good behaviour from teachers in the classrooms. If students do not abide by those standards, it demonstrates that students' behaviour is inappropriate.

Despite the expectation that students should behave appropriately at school, Toga, Matā'upolu, La'i, Vaito'elau, and La'ito'elau mentioned in their stories the lack of counsellors in schools or psychologists with special expertise to help the teachers. Therefore, most of the time the teachers' perceptions of students' behaviour are based solely on their own understanding of what challenging behaviour is. Tuā'oloa and La'itoga mentioned how outside organisations like Samoa Victim Support, the Ministry of Police, the Ministry of Health and MESC help with providing awareness programmes for the whole school and professional development for teachers, and that these sometimes help develop teachers' common understanding of managing students' behaviour. To'elau also added that teachers sharing and talking amongst themselves and mentoring one another is an effective solution and offers support as well. She added that the same goes for the students, as the school prefects and council also help by supporting the students and mentoring them at school with the hope of continuing the good behaviour in the classroom.

The participants mostly defined virtuous behaviour as obeying the school rules and adhering to cultural values of what appropriate and acceptable behaviour is in society. They agreed that students should display the same respectful behaviour when they come into the classrooms. During the participants' stories, they often related their current experiences as teachers to when they were students in high schools, emphasising how much had changed. Many of them recalled their school days as being more difficult compared to nowadays and were sad that students seem to have lost their Samoan values such as respect for the elders including their own parents. They believed that this loss of Samoan values was the reason for students coming into schools and challenging the teachers with their behaviour. Teachers thought that the students need to be reminded of their values as otherwise they were swayed by the winds of change from the outside world which seemed undermine their identities as Samoan students in Samoan high schools.

The participants went on to say that with the many school brawls occurring in the country, some of the students could be tainted by their school's reputation which could also impact negatively on the students' behaviour and achievement.

The umufonotalatalaga revealed that majority of the participants tend to interpret virtuous and challenging behaviour according to their experiences while they were in school. They viewed challenging behaviour as students who do not listen and respect the teacher, a student who goes and scribbles on the blackboard when the teacher is not there or who makes the loudest noise

and interferes with other students while they are learning. It was also when discussing the types of students' behaviour with them that they mentioned again the importance of nurturing the students from their own homes with cultural values and how parents and families play significant roles in disciplining the children all the time.

Sub theme 5: Teachers' language matters

Another important sub theme identified in the study was the teachers and the language they chose: their words, their tone and expression. It is evident that the type of language they use to discipline students impacts on the effectiveness of their talk. To'elau stated:

I sometimes tell them off in Samoan language by saying things like - aua le lē mafaufau, (do not be rude) or faaaogā lou faiai (use your brain).

This participant believed that it was important to be direct and she was sure that it helped straighten out her students when she used exact words that pointed to the inappropriate behaviour that had been displayed. From this participant's experience, her students responded immediately by getting back to working hard as they understood that being told off meant the teachers cared. Also, some of the students also knew that if their parents found out, they would also receive the same words or even physical punishment from their parents in their homes.

Toga and Matā'upolu emphasised the power of Samoan language when they reprimanded students. They believed that the tone of delivery (speaking as a mother would) worked more effectively than using physical punishment. Matā'upolu expressed this succinctly:

Just as a mother guides her own children, so is the teacher to the students when they are exhibiting challenging behaviour. I never use harsh words or smack them; I use positive influential words that can get into their hearts. Ia ulu lava le 'upu. Ia oo i le fatu ma liua le loto (making sure the appropriate words soothe and enter their hearts).

This was a powerful quote as the teacher was emotional about this, shedding tears while sharing. This part of the participant's umufonotalatalaga led her to contrast the use of words or language with smacking or the use of corporal punishment. Some of the participants recalled their earlier responses of using words for punishment, while others said the language one uses is important in delivering the message to discipline students.

Matā'upolu and Tuā'oloa emphasised the powerful effect of talking to students, communicating effectively with parents, and praying together with their students. The teachers in schools with chaplains also mentioned the importance of their roles as support staff who assist with the spiritual development of the students and offer religious activities for the students and staff. Toga, Vaito'elau, La'ito'elau and La'itoga felt that policies and practices in some of the mission schools emphasised the holistic development of the student and did not just focus on the academic side. Toga, Matā'upolu and Tuā'oloa showed compassion towards students with challenging behaviour and appeared to have patience and tolerance in managing this.

Matā'upolu mentioned:

Teachers need to be mindful of when they use physical punishment for students today as it is not the same anymore compared to the past. Students often feel stubborn and rebellious (faali'i and loto mimilo) when they are embarrassed, so it can lead to them doing more meaningless actions.

This participant mentioned that she was more concerned with the individual and believed in the use of words and positive reinforcement. Furthermore, she described her alternative to physical punishment which was keeping quiet until she received the students' attention. She added:

I do not like to use physical punishment because I know for some students, once they hear the harsh tone and sound of physical punishment, their learning will be off for the whole day. E ia le upu faasamoa, e leai se gau alofa na o le gau mata'u (There is a Samoan saying that what is learned out of love endures but not out of fear).

This participant did not agree with the use of physical punishment and thought that the tone of the advice and how it was delivered was vital for the students. She also worried that often teachers could not control their anger and ended up punishing the students as an immediate way of disciplining or stopping them from poor behaviour. However, such teachers sometimes failed to think of how important it is to talk and feed the students with words, rather than to just punish them without explaining a reason why. This also resonated with the Samoan saying, 'O tama a tagata e fafaga fanau i upu ma tala', meaning 'the children of people are to be fed with words not like birds which are fed with nectars of flowers'.

La'i and Tuā'oloa commented that words have more meaning than just smacking because it only pinches the skin and harms the body. La'i went on to say that some students develop resistance and will no longer feel the pain of smacking whereas soothing their souls with words especially of one's language, i.e. the Samoan language, allowed the power of words to get into students' hearts and eventually change their behaviour. These teachers believed that if harsh words are used, this hurts the soul more than the body and can trigger worse behaviour.

Sub theme 6: Teachers knowing the boundaries

The participants communicated that it is important for teachers to understand that the strategies they use could be effective to manage behaviour provided that teachers know where to draw the line between discipline and abuse. Almost all participants emphasised how important it was for teachers to understand their students and their background as this helped them with managing or supporting behaviour in the classroom. For example, their understanding of students' behaviour and what is appropriate helped them tolerate certain behaviour in the classroom while also marking the boundary of where he or she could help the students. Tuā'oloa explained:

When I teach and students are actively moving around laughing while focusing on the work I set for them, it is a sign that they are enjoying their learning and having fun – if all is related to the lesson, I do not see it as a problem.

This, according to the teacher, also creates a balance so they do not end up over-controlling the students resulting in abuse. At the same time, the students are learning how to handle themselves responsibly during class activities.

Some of the participants' views also echoed their own school's philosophy and how they treat cases of misbehaviour. For example, if bullying was a way of disciplining the new students at a school, then teachers were not as harsh with the consequences compared to a different school. Vaito'elau mentioned that in their own school, there is a saying '*e fesili mulimai ia muamai*' – 'first come, first served'. In this practice, senior students used to take advantage of their seniority by bullying the junior students and hence acculturating them through a system where they learn to respect senior students (this is no longer condoned as a result of violence and abuse). The participant mentioned that some students who come from families where they had not been exposed to this bullying behaviour then learn it as part of the school culture. At this age, most students are not yet confident to make their own decisions, and therefore many are influenced by their peers to become bullies themselves.

Almost all of the participants believed that the students doing best at school are those with virtuous behaviour, as they focus on their studies and produce positive results, whereas the low achievers are those who do not behave appropriately. They also thought that these differences in achievement arise when students do not know their *faasinomaga* (identities), are being ignored, or if they do not feel heard in their own homes. They also felt that these are the very students who come into school and show poor behaviour, thus challenging teachers.

Theme 6: Restorative cultural practices – Toe matimati tomai faaleaganuu

This theme highlights the importance of applying and practising Samoan cultural understandings as a strategy to restore and maintain good relations. Samoans are devout Christian people and so the participants seemed to be strongly guided by their contextual and religious beliefs. A couple of teachers Mata'upolu, La'i and La'itoga recited the Biblical phrase of:

Ia sili ona leoleoina o lou loto, i lo le leoleoina o mea uma, aua e tupu mai ai le amio – Above all else, guard your heart for it is where everything else flows from. This is the overarching philosophy we use in the teaching today.

These participants emphasised that if the *loto* (soul) is distraught, it will affect one's behaviour. This is based on the reasoning that the *loto* is connected to the mind (and spirit), which shapes behaviour, and therefore will impact other people and their behaviour. Teachers also mentioned that using the Samoan language is seen as more logical than using English although in secondary schools English dominates the learning for students in all subject areas as they are taught and will be examined in the English language. La'i said:

When talking to Samoan students too, it is important that you use words that can get into their hearts as this is culturally how Samoans are raised in their homes. It starts with valuing respect and knowing their status and where they belong to in the faasamoa (Samoan way of life). Sitting them down properly and talking to them clearly face to face, negotiating and stating why you think they have breached the boundaries or va tapuia (sacred space) is very important as a cultural practice, at the same time moulding them well with their cultural and religious values. This is also an aspect of soalaupule which is a restorative cultural practice.

Sub theme: Culturally responsive pedagogies

The more senior participants mentioned the Samoan metaphor ‘e fofō a alamea’ which is translated as ‘the starfish sucks out its own poison’. According to the participants it means that whatever destruction or injury caused by the starfish, it will only be cured when the starfish sucks out its own poison. They used this expression to mean that Samoans tend to deal with our own problems using our own Samoan ideas and Samoan practices. The participants reasoned that because the problems affecting students’ behaviour are caused by changes within Samoan society, the solutions should really come from within their own Samoan culture. La’ito’elau stated:

The philosophies of Samoan teaching need to be revisited as well as the pedagogies associated with CBM. It is important not to lose our cultural values, the appropriate use of language and respectful ways of maintaining harmony in families, schools and in society.

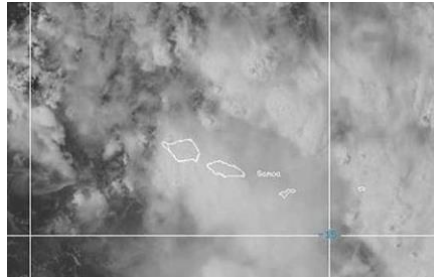
The participants also agreed that the ‘āiga is the core of where the cultural values are nurtured. They also mentioned the importance of *soālaupule, fefaasoa’i* (sharing authority and reciprocity) as a culturally sustaining pedagogy in maintaining good relations. This pedagogy takes into consideration the values of Samoan culture which embrace acknowledgement of the other person and maintaining respectful relations with every individual as a person with his or her own genealogy (*tupu’aga*) and identity (*faasinomaga*). It is a pedagogy that values a person beyond just being an individual in the classroom. Tuā’olua added that this could be stretched to the extended families so that regardless of whatever serious offence or dissension that may arise in the ‘āigas – peace and reconciliation is always maintained via discussions and use of words rather than any other weapons. Often when students are not satisfied with decisions and treatment within their classrooms, they may rebel and thus their behaviour deteriorates to the point where it may weaken relationships with teachers and school management. This would also impact on their relationships with other students in the classroom or in the schools especially if the students had been part of the problem. The participants recommended the use of *soālaupule* (negotiating space and consulting authority), and reinforcing the use of discussions and *umufonotalatalaga* between students and teachers in the classrooms.

Chapter summary

The findings from participants' *umufonotalatalaga* show that classroom behaviour management is a complex area for teachers in Samoa. This chapter has represented the participants' voices in the themes and sub themes. The significant feature of these themes was the importance the participants attached to Samoan culture as a solution to the swirling of the winds (*le ta'aviliga o matagi*) that affected the behaviour of their students. The next chapter discusses CBM using the newly developed *matāmatagi* model.

CHAPTER 5: DISCUSSION

Ua ali'i le matagi – The calm after the storm



This chapter brings together the findings from all the umufonotalatalaga. The phrase ‘ua ali’i le matagi’ refers to the time when the storm has passed and there is a quiet time to reflect and rebuild life to continue. The ideas generated from the data are organised into six main themes according to the research questions. The first three themes consolidate teachers’ reflections on their experiences of CBM as raised in Chapter 4. These were: 1 Samoan teachers’ experiences of CBM are influenced by Samoan culture, 2 Samoan teachers’ psychology of challenging behaviour, 3 Soālaupule and communicating effectively, 4 Utugā‘omau and Samoan teachers resilience in education today. The last two themes are: 5 Samoan teachers as navigators or custodians, and 6 E logo i tino matagi lelei or a restorative cultural approach. Together, these themes capture some of the strategies and pedagogical ideas Samoan teachers have towards CBM with implications for teacher training.

In the second part of the discussion chapter, I discuss the findings of this study using the new Matāmatagi model I have elaborated from Bronfenbrenner’s (1979) ecological model (see Chapter 3). Matāmatagi refers to the eye of the wind, where the skies are clear and sea is calm. This metaphor not only conceptualises the ideas and issues raised by teachers about CBM, but also contextualises the concept of CBM within Samoan education. The matāmatagi is encircled by other winds of various velocities and power and they represent the change influencing individual teachers in Samoan society. When winds of change blow, people respond differently. Some may construct barriers while others use the energy to adapt and be resilient.

The themes from the umufonotalatalaga have resulted in deep reflection and stimulating thought processes, and I use the analogy of a wind and its swirling forces to discuss themes and ideas, interweaving them throughout the discussion. The chapter ends by answering the research questions.

Samoa teachers' experiences of CBM are influenced by Samoan culture

In response to the first research question of Samoan teachers' experiences of CBM an overarching theme arose. This first theme of CBM and discipline as part of culture is underpinned in the common Samoan idea that '*O Samoa o le atunuu ua uma ona tofi.*' Samoa is a society with structured established positions and status. This not only refers to the political structure of the Samoan islands as a country but encompasses every individual. Samoa's culture and social structures are complex regarding 'the intricacy and multifariousness of honorifics' (Vaai, 2011). The harmonious relationships Samoans refer to as 'va fealoa'i' are paramount in faasamoa relationships and knowing one's relationship to others allows one to perform one's role correctly and therefore maintain social equilibrium.

Teachers stated that discipline is an important part of the culture as children have their specific roles and status in society in relation to the adults like teachers in schools. Le Tagaloa (1997) explains how children belong to the faamatai system which has evolved over the years. Samoan children are referred to as 'tupulaga lalovaoa' or youth who are sheltered by big trees. The trees are their elders or parents and people higher than them in the Samoan culture. Therefore, they are the young blooming sprouts of the older generation and their roles are to serve and do as they are told with much respect. Although discipline is emphasised as per Samoan cultural values, this notion of discipline is unlike that in Western societies where CBM is described according to psychologies of effective practice based on rules and approaches set according to their context (Hart, 2010).

Furthermore, in Samoan society, disciplined relationships are reinforced by tradition and traditional institutions which maintain harmony and stability in the Samoan people and their way of life (Iati, 2018). These traditional relationships are also fortified by shared religious values. It is the religious belief that guides the lives of Samoans and is represented in the constitution and national coat of arms as 'faavae i le Atua Samoa' meaning 'Samoa is founded on God'. Religious beliefs and the Samoan culture are interwoven to support a society based on discipline.

As alluded to earlier in the findings, all participants mentioned the significant role of discipline in CBM and how this was part of Samoan culture. In their umufonotalatalaga, teachers referred to the purpose of CBM as ensuring students respect one another in class and the teachers. Teachers expected their students to listen and obey and although the notion of a student being quiet has multiple meanings from a Samoan worldview (Lee Hang, 2011), it is generally an

indication that a child is being polite and considerate in the classroom. Samoan teachers also argued that it is important for teachers to understand the background of students and their families as no one is an individual in a Samoan context. During the teachers' stories they referred to their time in schools and their own upbringing, and most of them were aware of and taking heed of the changes relating to CBM and the teaching profession. For teachers to know the students well it is important they acknowledge and understand the importance of *faasinomaga* (identity) and *tupu'aga* (genealogy) as these are crucial cultural elements to every Samoan individual (Efi, 2005).

The disciplining of every individual, and in particular children in Samoa, affirms the notion alluded to earlier that 'it takes a village to raise a child'. Because everyone is connected in the Samoan philosophy, so the way children are disciplined is an important aspect of the culture where every adult in the community shares responsibility. Taufe'ulungaki (2002) strongly supports this value and argued that children are inexperienced and need guidance from significant adults in their environment. Harms (2010) referred to this care of children from the wider community as social capital where the social networks of a community are seen as resources to strengthen the support not just for an individual but also for society. Although it is understood that social capital has both positive and negative influence in bonding, bridging and building connections in society, it was seen by the participants in my study as a central value in their communities.

On the other hand, discipline for Samoan children overall has become more contradictory since the first missionaries arrived in Samoa. The impact of Christian beliefs and the emergence of Christian order established the authority and sacred power of missionaries, and later the Samoan clergymen, rather than only chiefs to reinforce good values and behaviour (Vaai, 2011). These are the values of godly manners, love, obedience, honesty and respecting one another, especially parents and elders. The fifth commandment in the Bible, which is often recited by students during school assemblies, of 'honouring your father and mother that your days may be long in the land that the Lord your God has given you' is reinforced in schools. Children are taught to honour their parents, or they shall be cursed. This Biblical value is consistent with the Samoan cultural expectation about the relationship between parents and their children (Tui Atua, 2001). The Samoan teachers who are also influenced by their Christian beliefs described discipline as an aspect of Samoan culture. The teachers who are parents believed that as responsible parents, they should not leave children to do as they please. On the other hand, Fairbairn-Dunlop (2001a) extended Shore's distinction between *amio* and *aga* as

Samoans having a negative view of human nature where Samoans' actions are administered by amio. Pereira (2010) explained this further as a result of the influence of nineteenth-century missionary teaching which portrayed human nature as "fundamentally sinful and corrupt" (p.105). I argue that this negative view of human nature is still held by some teachers today in Samoan schools, in the way they experience and enact discipline with culture. On the other hand, teachers may consider positively encouraging good behaviour if their students are not perceived as sinful from birth in order to provide a healthy environment for learning and teaching.

'Aua le toi'a le va – Thou shall not transgress into sacred space

Another significant distinction between Samoan culture and other cultures is the emphasis upon sacredness within the boundaries of relationships, including students and teachers. Relational space is very important in the faasamoa and values of feavata'i (respectful relations) avafatafata (mutual respect), soālaupule (shared authority), faatoatoa (perseverance), tofa sa'ili (search for wisdom) and moe manatunatu (spiritual contemplating) affect how professionalism is maintained between and amongst people. This is the source of the Samoan saying 'aua le toi'ia le va', referring to the sacred space and respectful relations between people at all levels. Regardless of what type of person one is, it is important to acknowledge and negotiate these boundaries which afford respect in the Samoan context (Tui Atua, 2001). In the Samoan classroom, this means there is a fine line between the teacher and the student and teachers shall not cross these professional boundaries at all times without risking losing this respect.

Mageo (1998) argued that although the act of discipline in the Samoan context creates a space in the adult-child relationship, discipline operates within clear boundaries and relations of respect. Others like Pereira (2010) and Shore (1996) describe how adults endeavour to hide their 'alofa' (love) to prevent the children becoming spoiled but in turn children show their 'alofa' by obeying, respecting and serving the adults of higher status. Neglecting relations by not obeying and honouring status and roles (between parents and children, teachers and students, female students and male students, and teachers and parents) is believed to upset harmonious relations. Discipline, therefore, is seen as important for young people including students. Pereira's (2010) suggested that in the Samoan culture, students must be disciplined, and adults must not spare the rod if they do not want to spoil the child. This contradicts current approaches of acknowledging the rights of the child but Pereira is taking a contextualised approach referring to the use of the stick (corporal punishment) to punish the Samoan child so that they are taught right from wrong and not left to do as they please because it is not

appropriate in the Samoan culture. The teachers in my study felt conflicted by these sometimes opposing expectations that they should uphold the rights of the child by avoiding corporal punishment, and at the same time maintain cultural expectations of classroom behaviour where corporal punishment is customary.

Lu'itau tele o lenei vaitau: A conflict between Western and Pacific values

The Samoan teachers in my study agree with their counterparts in other countries that teaching students and managing classroom behaviour is the most perplexing issue faced by teachers today. Western perspectives of CBM were especially challenging for them. My participants found that their cultural values and ideas appeared to contradict Western theories of CBM. Skinner's theories about operant conditioning to manage the behaviour of students was not considered useful in the Samoan context. The teachers in my study felt that positive reinforcement, time out or verbally praising students were unrealistic strategies and misleading for students. For this reason, the teachers dismissed this approach even though they mentioned that much of their initial teacher training and professional development revolved around the use of these Western ideas. Many subscribe, however, to the punishment of children which is a behavioural concept as some believe in smacking is a behavioural psychology.

The many international conventions and changes in policies within Samoa and the Pacific region have led to further uncertainties for these Samoan teachers. The teachers admitted that they did not fully understand amendments to policies or what the Samoan government expected them to do to enforce the Teacher's Act 2016 through MESC. This made some teachers indecisive in adapting their CBM approaches. Even so, the Samoan teacher participants embraced the opportunity to be reflective about their CBM practices, to utilise their own Samoan knowledge and values. They expressed confidence in their decision making (tofa liuliu) and collaborative wisdom (tofa saili) as leaders (Talen, MacFarlane et al., 2018). They determined that the Samoan culture is stronger than the policies and international conventions that Samoa has agreed to. This is one of the key findings of the study even though Samoa continues to be exposed to current national and global challenges.

The teachers remarked that there are no teacher professional standards at the national level as it is assumed that teachers know how to handle students' behaviour. I gathered that this cultural perspective was another reason why CBM could be quite challenging for teachers as they continued to be divided by their experiences and cultural understanding of how behaviour should be managed. Macfarlane and Margrain (2011) discussed the importance of

understanding challenging behaviour from a particular context as there are different conceptual models used in the field ranging from psycho-dynamic, biophysical, behavioural, ecological, sociocultural and (the most recent) restorative justice approaches in addition to educational, legal, psychological and health related understandings. It is important too for teachers to be guided by an understanding of challenging behaviour developed within a social context and embedded in cultural rules. These Samoan teachers held fast to their cultural values but found that trying to balance their values with the government's educational, legal, psychological and health-related policies made CBM a perplexing aspect of their teaching.

O le ulavale faasamoa: The Samoan type of challenging behaviour

Teachers in this study primarily defined CBM as an aspect of Samoan culture. The teachers reflected on their own understanding of 'ulavale faasamoa' so they could provide the type of discipline that was appropriate to their students. In the teachers' umufonotalatalaga they mentioned how they interpreted misbehaviour from their experiences in teaching as being particularly Samoan.

This attitude is consistent with other studies, showing that behaviour is viewed and judged according to the values of Samoan society (Fairbairn-Dunlop, 1997, Pereira, 2010). Samoan teachers think that what makes the Samoan type of misbehaviour different from challenging behaviour in other contexts (MacFarlane & Magrain, 2011) is the way teachers interpret it according to our own Samoan values and ideologies. For example, distracting, attention-seeking behaviour commonly exhibited by Samoan students is interpreted as being cheeky to Samoan teachers and seen as challenging their authority. This may conflict with Western perspectives of the same behaviour as demonstrating developmental changes that need to be understood. In the west, teachers are expected to understand that students at this age are experiencing the challenges of adolescence which involve status-seeking as an individual, the developing importance of group relationships, changes in physical development and growth, intellectual expansion, academic development, and development and evaluation of values (Horrocks, 1962, p.25). In contrast, misbehaviour in Samoan classrooms is primarily understood as disrespectful from a Samoan perspective.

Samoan teachers' psychology of challenging behaviour: O le utuga'oamau faa-le-faia'oga

Teachers in this study shared their perceptions of factors contributing to students' behaviour. They mentioned the important connection between understanding the root causes of the behaviour and their approaches to CBM. This is consistent with the behavioural approach

discussed by De Nobile, Lyons et al. (2017) who note the importance of providing a positive learning environment. To achieve a positive learning environment, it is crucial to understand the context in which students operate. One of the participants mentioned that it was necessary to understand the pressures on their Samoan students in this period. For example, the breaking up of the relationships between some parents in the rural setting and their children migrating to urban schools exposed students to a changing lifestyle which was believed to involve less parental influence and discipline. Teachers mentioned that this disconnection was a contributing factor to challenging behaviour in the classroom.

All the teachers related the use of discipline and parenting style in the children's homes to the students' behaviour in the classroom. Some teachers emphasised hereditary characteristics of students' behaviour as in the Samoan understanding that 'e so'o le moa sope i le moa sope or 'following the mother hen' which is equivalent to 'like father like son' in the Western context. This belief not only captures the influence of parents as role models to their children but includes hereditary characteristics consistent with a biological approach to psychology mentioned earlier (McLeod, 2015).

The absence of specialist support like education psychologists and school counsellors in Samoan schools was believed by the participants to place more demand on teachers and to influence the way they managed classroom behaviour (Rosas & West, 2009).

Generally, though, the participants considered the strongest influence on children's behaviour as arising from the significant relationship between Samoan parents (and the wider community) and their children. This relationship was believed to make the most significant contribution to shaping the person (Tui Atua, 1994). Teachers stated that students who come from families with ethical values and a Christian upbringing showed appropriate behaviour in the classroom whereas students associated with aggressive and disturbing behaviour came from families that experienced violence and family breakdowns. In short, teachers' beliefs about the role of the family, church and community were consistent with the phrase that 'it takes a village to raise a child'.

Too many authorities

Some of the teachers highlighted the idea that because of the communal life and the village role in raising a child, the students were subject to many authorities. The authorities influencing each child included the parents, families, church leaders and school of the students. The teachers felt that students were likely to misbehave in class in reaction to so

much authority and this was where they tended to push the boundaries of their relationship with the teachers. This, according to the teachers, affected students' behaviour in class and contributed to CBM challenges they experienced. These cultural expectations on both students and teachers were undermined (in the teachers' minds) by the many reforms in education and policies that dissuaded teachers from overly controlling the students (MESC, 2016; Tuia, 2018). This meant that the school and the MESC had a significant role in determining the consequences for some of the students' behaviour in the classrooms, which used to be the sole responsibility of the teacher. An example of this was the change in the suspension and expulsion rules for inappropriate student behaviour. In the past, such decisions were executed by the school's own discipline committee in consultation with teachers and parents, whereas today severe matters of discipline are referred to the central authority of the MESC and CEO. This adds an extra layer of authority and therefore diminishes the autonomy of the teacher in managing CBM.

According to Erikson's theories of psychosocial development (Duchesne & McNaugh, 2016) adolescence is a time where individuals search for a self-definition and their place in society but is also full of confusion and uncertainties. Teachers also mentioned their concerns that students were increasingly exposed to media and technological changes. Information available in the media from advocacy groups, police and other organisations informed students' understanding about exercising their human rights. Discovering ideas of identity, self and place appeared to empower students but teachers also worried that this undermined their authority within the classroom environment in the Samoan context. The participating teachers agreed that their Samoan students were being exposed to many societal changes and conflicting authorities which contributed to their classroom behaviour.

Getting to know the students

The participating teachers identified the importance of knowing the students well if they were to maintain positive classroom relationships. As discussed earlier, despite current changes in policy, teachers remain the most important source in determining the climate of the classroom (Allen, 2010; Emma & Stough, 2001; Ginnot, 1972). The teachers believed that their ways of interacting with their students in class set the stage for students' academic success (Hattie, 2002; Rosa, 2009).

The participants all emphasised the significance of taking time to get to know the students. One of the reasons for this focus was that the teachers felt that some of the students' misbehaviour resulted from parental neglect. However, they also believed in developing warm

teacher-student relationships and positive relationships as a way to motivate students, and at the same time assist the teachers in CBM (Hawk et al., 2001; Jungert et al., 2016; Little & Akin-Little, 2011; Thaman, 2009). These Samoan teachers felt it was important to try and view school through the student lens to understand more about their feelings and emotions. They explained that getting to know the students started with learning their names and actively involving them in all activities and class discussion.

One teacher described his experience in CBM where students responded differently to a teacher who was considerate and one who was inconsiderate (*ano ma le lē ano*) and therefore how the teacher's behaviour contributed to the type of behaviour students display in class. This observation aligns with Little and Akin-Little's (2011) findings which show that management and perception of classroom behaviour is very important to the classroom environment. In other words, teachers need to realise that their way of handling CBM has an impact on students' behaviour. If they see the teacher is committed and passionate about their learning, the students react positively too. This is a distinctive characteristic of Samoan teaching approaches as the Samoan values of 'alofa' and 'amana'ia' are important to students and should be exhibited by the teachers in Samoan classrooms. Not only should teachers expect the students to respect and acknowledge them as teachers, but the students should receive the same respect. This is another illustration of how the value of reciprocity in Samoan culture can be demonstrated in respectful teaching and learning.

The place of corporal punishment in CBM

There is certainly a division of opinion on whether to hit or not but there are ideas relating to Pasifika culture which call upon a humane biblical interpretation. From the study's results there appears to be a growing need to base disciplining on such a humanitarian perspective and to move away from the out-dated notion and biblical belief of punishment as normal and expected. Skinner's operant conditioning model promotes assertive discipline that supports positive behaviour development whereas punishment may lead to undesired behaviour. Additionally, Maslow's hierarchy of needs clearly states the importance of fulfilling the need for safety and security of a person. Therefore, punishment is not a favourable strategy for CBM in today's learning environment. Tuisuga-le-taua (2009) also mentioned how it may have worked in the past for many people but there is a definite change in disciplining practices in Samoan today.

The teachers in this study disagreed about the role of corporal punishment and their opinions generally differed according to gender. Female teachers in mission schools strongly argued against the use of corporal punishment and did not view it as a good way of developing warm relationships with students. Two quoted the Samoan idea of ‘E leai se gaualofa na o le gau mata’u’ meaning ‘what one does out of love endures, but what is done out of fear will not last as the guidance will disappear’. These teachers advocated using Samoan words and ideas to soothe unhappy students (*sufi le loto*) rather than perpetuating their own school experiences and punishing the child which they believed resulted in the students continuing to rebel. This is consistent with what Tui Atua (1994) and Efi (2005) describe as the nurturing roles of Samoan parents as ‘*matuamoepo*’ (the alert parents who do not sleep at night for their children). The female Samoan teachers agreed that teachers should take on this parental role of parents and teachers should display patience and tolerance for the students.

Interestingly, the male teachers’ views differed. Male teachers from government schools argued that if students continued to misbehave after the teacher advised them and warned them of the consequences of their behaviour, then they need to be physically corrected (punished) by a slap; a knock on the head or ‘*tuma*’; a pinch on the side, cheek, arm or ear; or hit with a ruler, stick, broom or a book. This was mostly applied to the junior students in Year 9 or 10. This physical consequence occurred for misdemeanours such as coming to class late, calling out, not listening, talking out of turn, interfering with others, throwing something, breaking something, bursting out laughing, making fun of others, being caught sneaking or using a mobile phone in class. The intention of such a response was to teach students right from wrong (Pereira, 2010). These male teachers suggested that it was also a way of ensuring the students knew the teachers’ boundaries too so that they did not take advantage of the teachers’ kindness. However, this may relate to the impact caused by Kohn’s behavioural theory earlier mentioned.

Overall, this idea of knowing the students and the best ways to correct the students was consistent with the view that teachers are not there to simply provide knowledge but also to discipline students to make them good Samoan citizens.

Communicating effectively

Communicating effectively was another strategy that the participating teachers believed to be important in supporting CBM. Ginnot (1972) has highlighted the key role of effective communication in CBM. Additionally, Kounin has suggested the importance of ‘withitness’

as the teachers and students have clear understandings of classroom expectations and are with each other all the time.

Teachers felt that it was necessary to communicate clear academic expectations with students and their parents as this was a crucial element in maintaining effective CBM. Even if the teacher chooses to smack the student, the teachers believed that they should clearly explain the reasons why to the student. Communicating clear academic expectations was thought to illustrate students' and teachers' commitment to learning in the classroom. For example, teachers believed that students needed to be reminded that they are at school to learn and therefore should cooperate if they want to succeed. Additionally, education is highly regarded in the Samoan culture and an individual's achievement is an achievement for the whole family. Teachers believed that it was important to have a consensus of expectations to avoid conflict (Chu, 2018).

Sharing academic expectations also includes developing a shared understanding of roles and responsibilities and negotiating boundaries to minimise misunderstandings (Seiuli, 2013). Clear and effective communication among teachers, students and parents was believed to foster positive learning relationships and motivation and increase understanding of students' performance and achievement, which in turn supports student discipline and CBM. Teachers noted forbearance, self-control and understanding as key values underpinning effective communication and maintaining good relations. Similar ideas are accentuated by Chu (2018) in her vaka journey in Pacific education, which states that connections and communication between students, community and the institution are fundamental to academic success at tertiary level. I argue that these are the same core values needed for the success of students in secondary schools.

Teacher resilience in education today: Faatōfāla'iga faafaiā'oga

This characteristic was central to teachers' stories as they reflected on challenges and lessons learned from CBM in their teaching experiences. These Samoan teachers noted the importance of teacher resilience, or the trait that enables teachers to persist in the profession despite the challenging situations they encounter (Beltman et al., 2011) as they discussed the many changes in education today compared to when they were students. They highlighted the new expectation that teachers must take into consideration outside influences contributing to students' misbehaviour. This means that teachers now must reach beyond their own personal experiences of classroom of discipline and build patience and tolerance to manage different scenarios in the classroom. From the teachers' stories it was evident that they drew upon their

wealth of Samoan cultural knowledge, their commitment to contribute to education, and their years of experience as sources of empowerment to remain in the profession. Teachers shared the central place of their culture and families in forming their professional identities which meant that they would not do anything to bring shame to their families even while they struggled with new CBM policies and different social influences on students' behaviour. This, according to the Pacific teacher model by Koya-Vakauta (2016), is where teachers need to understand their cultural context, reflect on their teaching philosophies and look into their practices as action researchers.

Teachers in mission schools mentioned the spiritual strength gained from working with other committed Christians who guided their way of thinking and ethics and gave them the resilience to remain educators. Some of the teachers from mission schools talked about praying together with their students in the school chapel and drawing on the support of the school chaplains to counsel the students to learn from their mistakes and move forward. These spiritual CBM resources were not available in government schools and may have contributed to the different views held by teachers there. Even so, teachers in government schools used school assemblies and lotu to encourage students with phrases from the Bible to remind them about the importance of virtuous behaviour. Teachers argued that the *faatofāla'iga faafaia'oga* is vital for education today which meant that they drew on deep understandings of Samoan teaching philosophies and leadership to give them resilience during puzzling times in their teaching career. This is in support of what Tui Atua (1994) described as the mark of good leaders, as revealed by blending their idiosyncrasies. This literally refers to how well a Samoan person can weave together all the skills and knowledge in the language and culture to embrace and take a holistic view to many things in life that can sustain and maintain positive relations.

Samoan teachers as wind overseers: Faiā'oga e tu i matagi olo

Teachers not only have to be resilient to changes but should have the capacity to oversee and give guidance confidently as nurturers to the students during changes in their lives and learning. When Samoan values must compete with the inescapable influence of conflicting western ideals, there is potential for teacher stress and misunderstanding of students as they themselves adjust to the new contexts of change. The participants reiterated the importance of teachers' commitment to their leadership skills and decision making in steering the students' journey and their learning to be successful. This notion of Samoan teachers as wind overseers reflected their sense of the teachers' role in a Samoan classroom. Teachers

mentioned that they should provide leadership and model the wisdom and drive to learn to their students. This was believed to be one of the best strategies to assist CBM. Participants believed that Samoan values equipped teachers to be visionary leaders who could confidently oversee the various winds of change and support their learners to sailimalo (seek success). This was achievable when teachers drew on their social capital (Harms, 2010) and gained strength from the different spheres offered from their society. Taleni et al. (2018) capture a similar idea in their conceptualisation of *'tōfā liliu ma le tōfā saili'* or 'community leaders' who contribute to teachers' capacity as a wind overseer in CBM.

Restorative cultural approaches

The participants mentioned that few of the many theories they studied at university had relevance and application to Samoan classrooms as Samoan people draw their beliefs and values from faasamoa. Interestingly, however, restorative approaches centred on Samoan culture were highlighted by teachers as important not just for CBM but to support teacher education programmes. The participants identified three different characteristics of restorative justice that they found relevant to CBM.

Sufi le loto

Teachers found that using the Samoan language was essential in managing challenging behaviour. They described Samoan as soothing the students' souls and believed that when teachers used positive words in Samoan, these fed the soul with peace. When the teachers spoke about the Samoan language, they also referred to their understanding of the Bible, emphasising the idea of *guarding the heart for it is the place where all good things come from*. They believed that using Samoan was respectful and would not provoke hatred and violence in their students. Teachers argued that there is a soothing power in Samoan words and the tone and delivery of the message could encourage students to embrace humility as a value of faasamoa. In the teachers' experience, this is what Samoan students need to hear in order to manage their behaviour in the classroom.

E fōfō ā alamea.

This idea was brought up when teachers talked about different CBM contexts. It is a Samoan phrase meaning when the starfish (*alamea*) poisons someone, healing must be done by the alamea itself. In other words, the starfish must suck out its own poison. The teachers used this proverb to explain the importance of understanding the causes of students' challenging behaviour to be able to offer appropriate solutions to the problem. For example, if poor

behaviour was believed to originate from a permissive parenting style, teachers tried to communicate effectively with parents about ways to support and help correct the student's behaviour.

Tōfā faatoatoa

O le tōfā is a term given to the special wisdom of a Samoan orator, and is granted by dialoguing with ancestral spirits and indigenous knowledge (Suaalii-Sauni, Wendt et al., 2014). The term faatoatoa refers to perseverance through self-control and teachers suggested this as both a restorative approach and an attribute specifically important for Samoan teachers. Vaai (2015) also discussed the tofa poto (sage wisdom) in reference to self-examination and the silence in between silences where a wise person will spend time so as to avoid being humiliated by an action and a decision that is rushed. In the Samoan world this is encouraged and seen as *tōfā faatoatoa*. It is a practice which goes beyond the individual as their actions have consequences for other members of society. Teachers argued that Samoan teacher education programmes need to incorporate and practise these skills which are relevant to CBM in Samoa.

Soālaupule

Soālaupule refers to a shared authority in the faasamoa and it is another important restorative cultural approach used in mediating differences and giving a fair opportunity to other parties involved in decision making. It is an important Samoan cultural practice mentioned by teachers as a respectful way to restore differences and manage behaviour. *Soālaupule* is one feature of *umufonotalatalaga* that is specific to the Samoan teachers and through the process of soālaupule, one shares a story or experience and therefore shares authority. Although there were differences in opinions, teachers acknowledged that Western strategies and reinforcement were informative in supporting them in behaviour management (Ginnot, 1972; Kounin, 1970; Skinner, 1953), but less important than strategies that are specifically set within and relevant to Pacific culture and education (Fairbairn-Dunlop, 2013; Koya-Vakauta, 2014; Thaman, 2009). In the case of Samoa, *soālaupule* is also advocated by Le Tagaloa (1997) and Vaai (2015) as a relevant cultural approach to CBM.

Participants' culturally centred CBM experiences highlight the unique cultural experiences of Samoan teachers, and combined with the literature on classroom behaviour management in the Pacific, enabled me to create the Matāmatagi model.

The Matāmatagi model, an adaptation to Bronfenbrenner’s ecological model

The Matāmatagi model summarises the key ideas from these Samoan teachers’ umufonotalatalaga. This conceptual framework draws on Bronfenbrenner’s (1979) ecological model but uses the analogy of the wind with the individual teacher at its centre, which is different to the systems in the ecological model by Bronfenbrenner (1979). Fig.16 shows the Matāmatagi model with its eddies and layers and Fig.17 depicts Bronfenbrenner’s Ecological Model (1979). I am showing both models not to compare but to highlight the adaptations and how I have contextualised the Matāmatagi model for Samoan teachers.

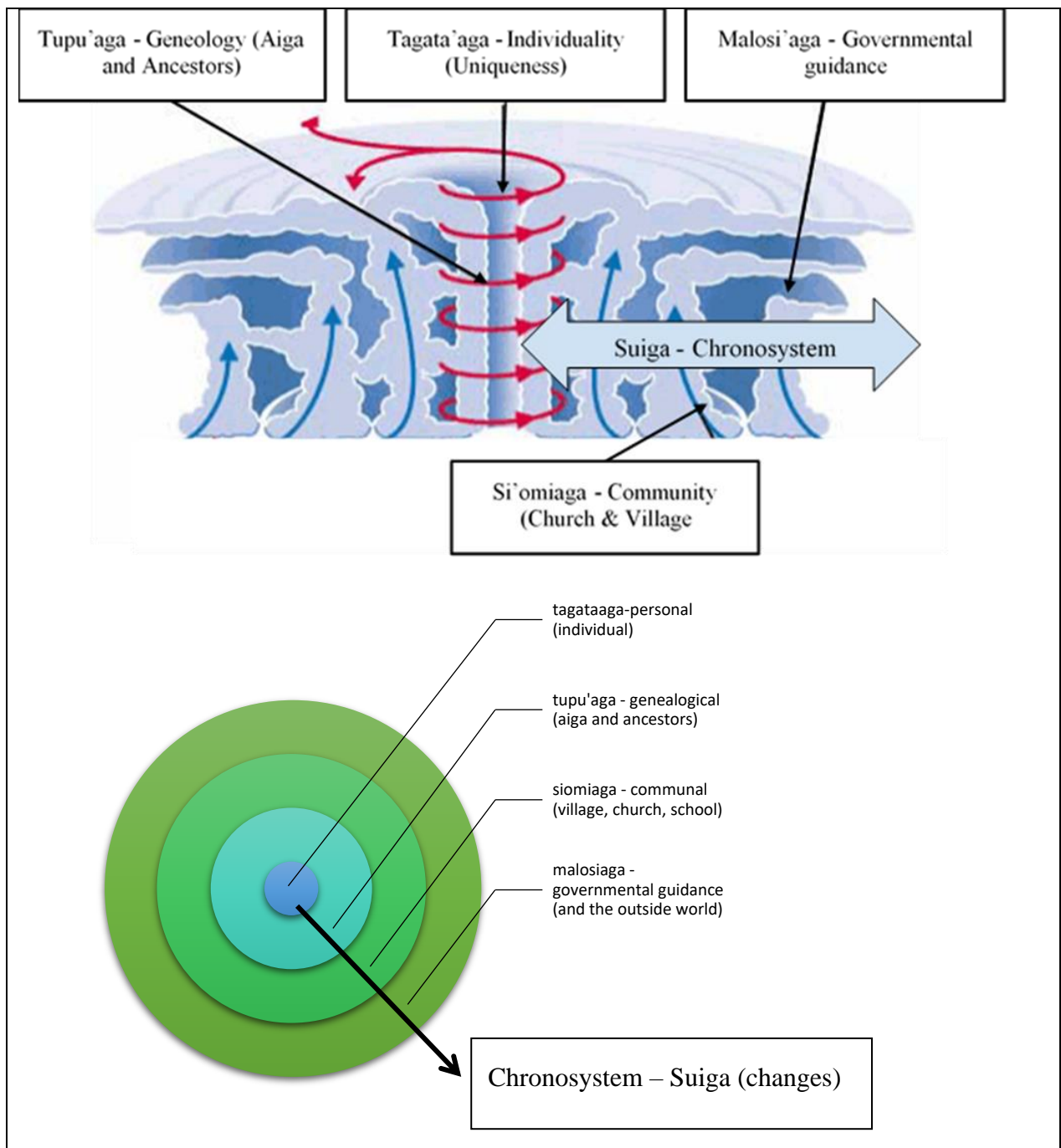


Figure 17. Matāmatagi Model (Designed by Johanius Alailima Faamanatu Eteuati, 2019)

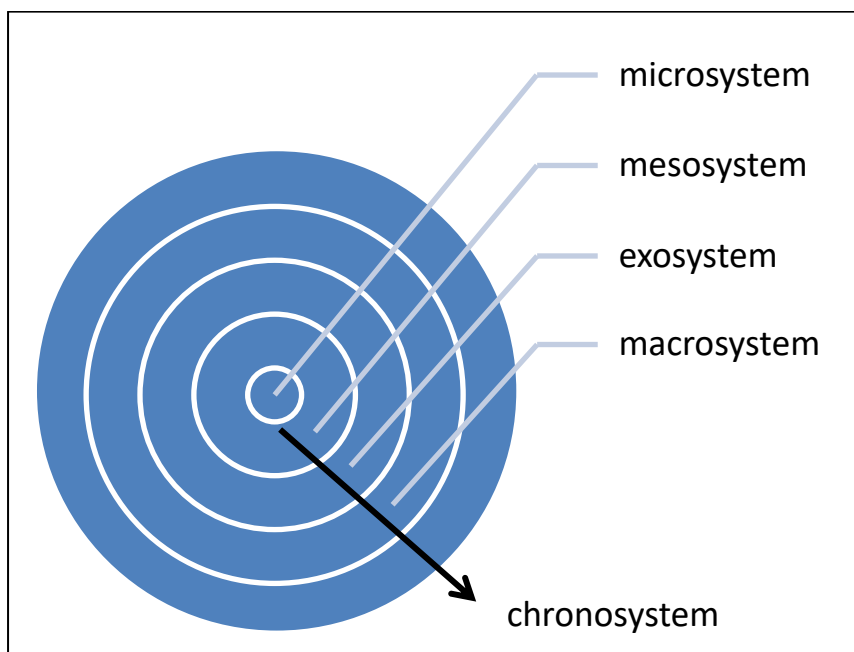


Figure 18. Bronfenbrenner's system of influence (1979) in Harms (2010) p.11.

Adaptations of the Bronfenbrenner and Matāmatagi models

Bronfenbrenner's model is an ecological systems theory for human development which highlights how an individual's experiences always occur within a context of both direct and indirect social influences. It proposed four systems of major influences on individual behaviour as part of an ecological approach: the microsystem, mesosystem, exosystem and macrosystem, all within the fifth system the chronosystem (Harms, 2010). The matāmatagi model translates the different layers to capture systems operating in the Samoan context. I argue that this model situates the Samoan individual's experiences and could be used to illustrate social contributions to both teachers' and students' behaviour.

Bronfenbrenner's model has concentric systems that influence each other but the individual stands alone. The individual in the matāmatagi model is an important person at the centre of the model but it is an I-We concept. According to the Samoan context, the I-We is part of every other layer of the environment. A child is born into the culture through his or her 'āiga , village,

church and nation. Therefore, no one is completely independent as every individual connects to others and forms a representation of each layer.

The four systems in the matāmatagi model represent the individual; the tupuaga which refers to the family which includes the immediate family, the extended 'āiga , and ancestors; the siomiaga which refers to village, church and school and are seen as communal influences upon the individual; and lastly the national and governmental level which is malosiaga referring to the country as a whole and other outside influences. The chronosystem represents how changes over time, including technology, impact all layers.

Every aspect of the matāmatagi model has changed over the years (chronologically). For example the *discipline as culture* theme reflected the teachers' own interpretation of discipline as an individual in school, then included the practices and experiences of discipline in his or her own family, the village, church and school, and its importance within Samoan culture. Later at the national level, programmes and policies were developed at the governmental level to embrace discipline and its importance to the culture.

The Bronfenbrenner model (1979) discusses the quality and context of the child's environment. It illustrates how interactions with the surrounding layers become more complex as the child's physical and cognitive structure grows and matures. Bronfenbrenner's model explains how nature and the world surrounding the child helps or hinders their continued development, and he uses the model too to describe how technology has also changed our society. Bronfenbrenner's model has the five systems of microsystem, mesosystem, exosystem, macrosystem, and lastly the chronosystem which looks at events over the course of life and time.

To show how the Matāmatagi model situates Bronfenbrenner's systems within a Samoan cultural context, I will consider each layer starting at the interior level moving to the outermost level.

Microsystem: Personal level

The interior layer in both models refers to the personal level of influence on an individual. In Bronfenbrenner, the microsystem refers to the direct ways or the face to face interactions that take place between the individual and each of his/her various worlds. It refers to the settings in which one lives or plays on a regular or daily basis (Harms, 2010). Bronfenbrenner (1979) discusses the microsystem as a "pattern of activities, roles and interpersonal relations

experienced by the developing person in a given setting with particular physical and material characteristics” (p.22). In the matāmatagi model the personal level refers to the ‘tagata’aga and is what makes up the ‘mauli’ or the inner being of a Samoan person.

This innermost centre of the model embraces what makes up a Samoan individual including the person’s identity, the mind and soul or ‘mauli’. It symbolises the person in relation to his or her unique heritage, genealogy, status and responsibilities in a Samoan context. Importantly however, and as already indicated, Samoan individual is a duality – an I-We composite.

Tagata’aga refers to one’s unique self and self-esteem. The Samoan sense of self is interpersonal or relational. Tui Atua (2003) explains this idea of Samoan relational individuality well:

I am not an individual; I am an integral part of the cosmos. I share divinity with my ancestors, the land, the seas and the skies. I am not an individual, because I share my tofi (an inheritance with my family, my village and my nation. I belong to my family and my family belongs to me. I belong to my village and my village belongs to me. I belong to my nation and my nation belongs to me. This is the essence of my sense of belonging (p.53).

This quote exemplifies the importance of the individual and his/her connection to all other spheres of the Samoan culture. It is not just a connection to show how one interacts, but it may encompass the fullness of the whole person is and how he/she carries him/herself. Tagata’aga in the matāmatagi model refers to the self-esteem of the person and how one sees oneself and their attributes. In the model, this represents the teacher’s personality shaped by the experiences and the developmental changes occurring through their experiences of CBM. Studies revealed that the individual self of the teacher and their wellbeing is vital to their resilience in carrying out their duties so they will not burn out with stress (Burnett & Lingham, 2007; Chung & Harding, 2009). The tagata’aga layer in the matāmatagi model is the innermost of the person and is comprised of what guards the inner being or the *mauli*, also referred to as the soul or *loto*. As Samoan people have strong Christian values, this was reflected by the participants remarking that they would kneel down and pray with their students if all other strategies failed. This shows the importance of seeking support for the *mauli* of the person and that if the *mauli* is well soothed, positive thoughts will result.

In both models, the individual is in the middle and this is a similarity. However, with the tagata’aga, this circle not only includes sex, age and health (as in Bronfenbrenner) but it also

includes the spirit, psyche and values. The individual in the Samoan culture is not just the person but the entirety of the being (Seiuli, 2013). The Samoan individual is “the totality of the person, especially taking care to address their spirituality, and the sacredness of their customs and traditions” (Seiuli, 2013, p.26). This means that it also considers the physical, psychological and social needs. Tagata’aga looks at a person’s maui or the inner being and these are well connected to the loto or the soul which is reflected in a person’s beliefs and behaviour. The teachers’ many years of experiences was reflected in their understanding of discipline, changes, students’ behaviour and CBM. In Bronfenbrenner’s theory, the microsystem levels and the bi-directional influences occurring among layers are key.

Mesosystem and Exosystem: Genealogy

The second layer out from the matāmatagi is genealogy and this refers to the importance of family and ancestors to the individual. Tui Atua (1994) also discussed the ‘piipii ama vaevae manava’ meaning both ‘hanging onto the outrigger of the canoe’ and ‘sharing the womb’. This considers how important one’s relationship is to family and in particular the parents as they are the sources of blessings for the individual. There is also significant bonding between the mother and the child. Family is the basis and the foundation of the socio-political structure of Samoa (Huffer & So’o, 2002; Iati, 2018). It is where the individual is nurtured with Samoan values so that they understand what their roles are and where they fit in the structure of faasamoa. It is also very important to understand one’s genealogy as this is part of their inheritance of the land and to the matai titles. For every Samoan individual, there is a family and a ‘tupu’aga where one comes from. The support, interactions and the experiences one has from their own families and genealogical connections contribute to their behaviour and beliefs about performing their duties and responsibilities.

No one is an individual in Samoa as people have a shared inheritance in the Samoan culture. Therefore, it is important to recognise and respect a teacher or student in Samoan culture as part of their own family or genealogy which in turn gives that person respect in society. It is also a standard that carries a lot of meaning for the relationship between students and teachers in the classrooms. When a teacher values his or her own genealogy, it is highly unlikely that a student would do anything to tarnish the reputation of that teacher’s family. The experiences of the teachers are also different when they are married and have their own children and families. Tupu’aga is a crucial part of a Samoan identity as families and ancestors nurture the person to become who they are now, and the family and cultural values are strengthened by

spending quality time between children and their parents. It is where the spirit, psyche and values of the person are encouraged and safeguarded. Every family also has its own beliefs and sets of values to be practised there. The matāmatagi model therefore represents the central position accorded to the 'tupu'aga in the Samoan context.

The next layer out in Bronfenbrenner's model is the thin layer of the mesosystem closely interrelating individual with the exosystem that consists of neighbours, friends of family, mass media, social welfare and legal services. I have compared these layers to the 'tupu'aga of the matāmatagi because more emphasis should be given to tupu'aga for Samoans than all these other factors mentioned by Bronfenbrenner as they are of less importance to Samoans at this level. The mesosystem and exosystem in Bronfenbrenner include the social structural context and are shaped indirectly by factors like political and legal systems, income structure, health, education and other related welfare systems.

Macrosystem: Community

In Bronfenbrenner the macrosystem refers to cultural dimensions including gender, generational cohorts, ethnicity, sexuality, sexual preferences, religious and political views whereas in the matāmatagi model these are replaced in importance by the village, church and school. These aspects of the siomiaga system are also very influential to an individual (including teachers) as they contribute to shaping how an individual develops and impact one's beliefs and experiences. The church plays an important part in the spiritual and values development of a person too, sometimes in a different way from the families. The type of school, the location based on the village, and the church affiliation of the teachers also influence values and practices. For example, in my study there were significant differences in perceptions and views of teachers who worked in smaller Student Teacher Ratio (STR) and schools closer to town compared to the experiences and practices of teachers in schools further away. Furthermore, the strategies that the teachers used appeared to be dependent on how the teacher was influenced by these surrounding factors. Village rules, school culture and church affiliation made a difference to how teachers viewed educational and social changes, and ways in which they addressed discipline varied according to these communal spaces in the matāmatagi model.

Some of the participants mentioned the support they received from the villages when a student exhibited inappropriate behaviour. In some cases, the village fined the families involved. This is consistent with what Tui Atua (1994), Iati (2018), Huffer and So'o (2005), and Le Tagaloa

(1997), who claimed about the importance of knowing and understanding one's faasinomaga and cultural space in society as no one is an individual in Samoa.

Macrosystem: Governmental influences

This last system in Bronfenbrenner also encompasses influences from the attitudes and ideologies of the culture and this is the same in the last system of matāmatagi. However, I have used the concept malosiaga (strength) as in the context of Samoa, strength comes from unity, and patriotism is important. In all the different layers of matāmatagi, government is very influential because in a small island nation like Samoa, the SDS is used to guide its development and highlight accelerating development and broadening opportunities for all. This layer also looks at national policies and legislation that impact on the teachers' experiences and development of classroom behaviour management. These include disciplining measures, the quality of teachers, the value of the teaching profession, professional standards and registrations, the value of culture and structures of the faamatai system, networks with other countries for developmental aid to support training and research on teachers (to list but a few). The complexities of this level of the matāmatagi model are clear and specific to Samoa.

Chronosystem

The chronosystem refers to changes over time and in Bronfenbrenner it refers to the influences of time on the other dimensions as an individual exists in biological, biographical, historical/social, cyclical and future time (Bronfenbrenner, 1979). It refers to the experiences over time and across one's lifespan, developing coping methods and understanding, historical adversities in life, incidences that affect experiences and patterns of these activities, and the sense of future that is often overlooked. In this way, time can be described and experienced as multidimensional (Harms, 2010).

The matāmatagi model describes this as the *suiga* (changes) and covers similar ideas about changes in an individual's experiences that allow a deeper understanding of one's experiences and behaviour. Samoa is not immune to changes that have impacted on its culture but attempts to maintain a harmonious society and stable socio-political system (Iati, 2018). I argue that this is due to the importance of faamatai and leadership at all levels. In the classroom, this faamatai leadership has also been highlighted as providing positive learning cultures for students (Talení et al., 2018). It is important for teachers to understand and recognise social changes and to develop resilience that is reflected in appropriate strategies to support CBM in modern Samoa. Having a clear understanding of the various levels of matāmatagi may empower teachers not

to be isolated in their challenges of CBM but allow them to use their own funds of knowledge from the Samoan context in their profession.

The Matāmatagi model I have used conceptualises the word ‘matāmatagi’ by referring to the eye of the wind in the Samoan language. It is an indigenous concept referring to the easternmost side of Upolu island where the cyclone winds tend to be calm and clear. I revived the concept within the model as an original conceptualisation of the experiences of teachers and a way to theorise the umufonotalatalaga shared by teachers in Samoa. This is also the side of the island where I come from and the context of my own genealogy, so I wanted my model to show that a Samoan teacher is not an individual but is part of his/her tofi (inheritance). The essential contribution is that the matāmatagi model situates the teacher as Samoan in a Samoan cultural context. Positioning the teacher in the middle refers to how the person is to be valued and amana’ia as an individual embedded in other social layers. These layers are important in the person’s development and influence experiences while in the education profession.

Responding to the research questions

After exploring many ideas in the literature and umufonotalatalaga ma faia’oga Samoa, this section provides some brief responses in answer to the research questions.

(i) What are Samoan teachers experiences of classroom behaviour management?

The participants had their own unique and various experiences of CBM in Samoa based on their cultural perspectives. However, most teachers referred to the concept of classroom behaviour management as synonymous with discipline and involving punishment. Samoan teachers underscored the importance of ‘faatonutonuina’ and the importance of knowing their tupu’aga and faasinomaga. The experiences of the teachers can be summarised in the following way as Samoan teachers believe that:

- CBM has many variables and requires an understanding of the reasons for types of behaviour
- CBM is the same as discipline
- CBM follows from and is shaped by their cultural beliefs and Christian values
- CBM is informed by their previous experiences and challenges over the years
- CBM reflects the teachers’ commitment to the teaching profession
- CBM involves a professional learning journey which has contributed to building their resilience and enabling them to draw on cultural restorative practices

- CBM is both rewarding and challenging but relies on a strong teacher-student relationship
- CBM is centred in holistic and culturally inclusive pedagogies

(ii) How do Samoan teachers position faasamoa in classroom behaviour management?

Teachers think ‘faasāmoa ’ is integral to classroom behaviour management in education. Teachers firmly believe in the importance of cultural values in negotiating educational changes. The hierarchical structure and the faamatai system in the Samoan culture is reflected in classrooms where the children are expected to respect their elders (and teachers by extension). Students represent their parents, families and their ‘tupu’aga wherever they are. Classrooms reflect or should reflect the values of faasamoa, and this is shown in the respectful language and preservation of boundaries in relating to another person. Faasamoa differentiates acceptable and inappropriate behaviour for Samoans, such as students’ positions in schools, their place as children in families and churches, their importance as individuals and as Samoans when they become successful or not. All of these are important aspects of faasāmoa . The teachers believed that these values were sufficient to equip them with cultural pedagogies and restorative approaches to cope with different behaviour and to handle societal changes. Regardless of how much knowledge and philosophies teachers learnt in schools, they could never supercede faasāmoa . Teachers take their whole being into their profession. They always wear their hats as mothers, fathers, matais, a’oa’o of a church or faletua of a failauga, leader of aualuma, tautua and the teachers embrace these as essential cultural resources to tap into when faced with challenges in CBM. Thaman (2009) encouraged this as cultural democratic teaching using all aspects of culture, language and local knowledge to make teaching and learning meaningful.

(iii) How can Samoan teachers’ professional understanding of classroom behaviour management be theorised?

This study has enabled teachers to reflect on their experiences and practices and to have the confidence to share their stories about CBM. The teachers’ voices offer a very important original contribution to an understanding of CBM in Samoa. Their voices are theorised in the Matāmatagi model, showing how the multiple layers of faasinomaga and Samoan culture support Samoan teachers’ professional understanding of classroom behaviour management.

CHAPTER 6: CONCLUSION

O le va'a tu'u matagi – A canoe to endure the storm



This chapter provides some conclusions about this study and discusses limitations. It also provides some recommendations for future development in the areas of CBM research. The phrase 'o le va'a tuumatagi' uses the analogy of a canoe with its crew who are resilient enough to sail in a storm by adjusting the sail with the addition of some modern technology to continue. Despite, (and perhaps because of) the many revolutionary changes in education in Samoa, the teachers continue to reflect and endure, rebuild, share and refine ways to sustain a successful learning environment for students in their classrooms.

The exploration of Samoan teachers' experiences of classroom behaviour management revealed many relevant insights into the philosophies and understanding of CBM from the worldviews of Samoan educators. The central finding was that teachers viewed classroom behaviour management in relation to the Samoan culture and their own experiences of learning and teaching in Samoa over the years. This suggests the importance of understanding issues within a particular social and cultural context and finding solutions from within our own cultures and environment to address the challenges faced in society today (Efi, 2005). This study has significance for the Samoan education system.

The findings from the study brought to the fore untold realities faced by many Samoan teachers as they reflected upon their teaching experiences and strategies available to them for CBM. For some of the teachers, participating in this study was not only an avenue to voice their uncertainties and frustrations, but a therapeutically encouraging way for them to build their resilience and to grow with confidence towards managing the many changes affecting Samoan education at all levels.

By participating in umufonotalatalaga, teachers were able to impart the strategies they used in Samoan classrooms to manage the students' behaviour and this in turn gave them an opportunity to evaluate the applicability of their ideas and practices in today's education. Samoan teachers equate CBM to discipline. It was clear that this definition arose from background, beliefs and experiences of the teachers and that this affected their practices.

This finding raised a few questions about whether and how teachers might draw a line between culture and Christianity and government policy concerning CBM in Samoa. It suggests that they could help inform and support programs preparing educators to teach in Samoa. The opportunity to be reflective about their teaching enabled these teachers to embrace their experiences and continue learning from them. The Samoan saying 'ua vivili faamanu o matagi' means 'to sail the wind like a bird' and this resilience appeared to give teachers the ability to survive the many winds of change.

E logo i tino matagi lelei: The body can sense a favourable wind

This study suggests that it is paramount to develop culturally inclusive philosophies and culturally restorative approaches if CBM is to be effective in a Samoan classroom. It reinforces the traditional idea that school is a central place for sustaining explicit cultural values in Samoa and probably in the Pacific. This requires encouraging teachers and educational leaders to use their cultural authority to maintain harmonious relations in society. Policymakers in Samoa must take account of the multiple layers of socio-political structures in the faasamoa and how these could support teachers and students in Samoan classrooms. The matāmatagi model contextualised the importance of maintaining peace and calm to one's inner being as well as understanding all other connections to the layers of a Samoan person, bringing favourable conditions and winds to life's journey.

Research contribution

This study has made an original contribution to knowledge and the theoretical understanding of teachers' pedagogical ideas about managing students with challenging behaviour in Samoan schools. It is the first study of this nature conducted in the small island country of Samoa in the Pacific region. It is also the first study to listen to Samoan teachers' voices, hearing their experiences and providing a framework for promoting teacher well-being. The use of a Samoan concept, umufonotalatalaga, which means 'deeper Samoan personal dialogue' as a research method for collecting the data is a further original approach. Crucially, this method allows us to receive the reality of Samoan teachers as they relate their stories of

their experiences of CBM. This is in a context of educational change that Samoan teachers have been required to accept based on the premise that quality teaching will improve student outcomes. It is an area that has a huge research gap in Samoan education as well as in the Pacific and this is the first study of its kind in Samoa and the Pacific to investigate teachers' experiences of classroom behaviour management. It is also the first study to try and explore teachers' views of Samoan students' behaviour, the causes and its impact on students' achievement. This study has enabled Samoan teachers to reflect on their own practices and share their stories with confidence to another Samoan researcher using their own Samoan language. I have used a Samoan methodological approach to unravel their umufonotalatalaga and experiences of CBM. Additionally, this research has contextualised a model to theorise teachers' professional understandings of CBM in Samoa.

I was interested in researching the secondary school area of education as I had been a teacher myself. The media had also reported that many secondary school teachers felt stressed and burnt out by changing expectations, with some teachers leaving the profession as a result. There have also been several incidents in Samoa involving secondary teachers resorting to abuse of students during this period of uncertainty about the changing laws and policies regarding discipline. At the same time, there are public misconceptions about punishment and often teachers are blamed when things go wrong.

There has been insufficient research on secondary school CBM in a Samoan setting and Samoan teachers are rarely asked about what works best for the students in the Samoan context. A few recent studies have been conducted with some Samoan teachers and students in other educational settings like New Zealand by educators outside of Samoa (e.g., Cowley-Malcolm, 2013; Pereira, 2010) but no studies have been conducted to specifically explore Samoan teachers' perceptions of CBM in Samoa. This is an original contribution and it has also given me the opportunity to contribute an original model called "matāmatagi" which means "the eye of the cyclone" and is a model describing the influences on an individual from a Samoan point of view.

The development of teacher knowledge and skills in behaviour management can only occur if there is a thorough understanding of teachers' perceptions and beliefs – any modification rests upon this understanding. Participating in research of this calibre and sharing ideas with the community through deep network development and engagement at local and international levels may be a significant research contribution for this study.

From this study, it is recommended that there should be clearer professional standards that incorporate Samoan values and attributes for teachers, more professional development for Samoan teachers that explicitly encompass CBM, NTDF, The Teachers' Act and other legislation that guides the work of Samoan teachers. There should also be soalaupule mechanisms in place among teachers, students, parents and the community to provide Samoan ways to support CBM.

It is evident that teachers leave the profession due to migration and health issues, but especially as a result of being involved in incidents associated with CBM. Therefore, it is also recommended that further studies be conducted with experienced Samoan teachers to investigate teacher resilience, restorative approaches, students' wellbeing and teacher education programs.

The matāmatagi model may help explain the central role of teachers and how much they contribute to the management of students' behaviour. Hearing their voices and their experiences of CBM is crucial. Only then will Samoa be able to help 'fofo ā alamea' or provide Samoan solutions to problems thus removing the poison from the injury in solving issues relating to Samoan secondary school teachers' experiences of CBM. Additionally, this assists teachers to become 'silamatagi', or to be resilient, prosperous, brave and confident in CBM.

Despite the many theoretical understandings learnt and applied by teachers from their training to the real world, Allen (2010) argued that the teacher's first place of learning CBM is in the classroom they inhabit for many years. Regardless of their knowledge learnt in institutions, their own experiences persist well into their years of teaching and in far less formal ways. Samoa is a nation and "people are sensitively aware of their own identity. They have continued to find the framework of their lives in the values and institutions of their own culture" (Davidson cited in Vaai-Kruse, 2011, p.66).

This research study offers an opportunity to decolonise educational thinking and empower Samoan teachers to legitimise their own pedagogical ideas and knowledge based on their experiences. Through the sharing of the umufonotalatalaga, new knowledge is disseminated and documented for sustainable and meaningful education.

Limitations of the research

Like all research, this study also has some limitations including the time taken to complete it. The study focuses on aspects of the Samoan culture but there could be other positive influences

on the practices of the participants that were not fully explored. Although there were multiple umufonotalatalaga, I did not conduct any classroom observations in the study and therefore I was not able to have a first-hand experience. This was because I felt that conducting observations might have been intrusive to the participants.

Another limitation may have been the number of participants. As in all qualitative studies, not all participants were equally articulate and perceptive. Some participants may have felt reservations about sharing (poor) practice and this was seen in their use of unclear language. One limitation of case study is that there is depth but no breadth. Although the umufonotalatga allowed participants to share details about their experiences, it is impossible to generalise from the trends within this study (e.g., around gender differences because of the case study design).

The research is based upon teachers' reported perspectives and experiences which may not of course relate to actual practice, hence the importance of observational studies being undertaken.

Recommendations

Research

I recommend that a complementary study could be undertaken using umufonotalaga as a methodology and using the matāmatagi model as an analytical framework to investigate the CBM experiences of secondary students in Samoa. This culturally embedded methodology could also be used to study other Pacific teachers and learners. Another recommendation from this research is to use these culturally appropriate methods to explore educational psychology and teacher well-being as these are crucial areas for CBM. Ultimately, I encourage other Pacific researchers to further develop 'umufonotalatalaga' and other indigenous methodologies to gather various perspectives and encourage indigenous knowledge development to decolonise education.

Policies

It is highly recommended from this study that clearer policies be developed for Samoan teachers and students that embrace holistic and culturally inclusive approaches to CBM.

Practices

From this research study, it is also recommended that teachers be encouraged to engage in reflective practice and research led- teaching and use culturally sustaining pedagogies like

‘soālaupule’ which are meaningful to the teachers and learners, and contribute to their educational success.

This research implies that education and culture are intimately and integrally connected and that classroom management is important for cultural heritage and citizenship. It is through processes such as culturally responsive classroom management that students will learn the values and norms that enable them to take their place in the society. The matāmatagi model conceptualises teachers as important individuals, right at the centre with strong cultural support from all layers of the society. The matāmatagi model acknowledges their influential roles, unique identities, specific qualities and the experiences they have gained which are culturally relevant to Samoan education. Understanding these influences means that teachers and students will be able to view their cultural knowledges as essential to teaching, learning and facilitating behaviour. If teacher educators and policy makers take the matāmatagi model into account, they will be better equipped to support teachers and students by reaffirming their connections to other important layers. This has the potential to determine the way forward for professional development that is culturally situated.

Faiā’oga lototetele ma tūtūmau, o ou faiva alofilima ia a’oa’oina fanau. Mua ia, muaō!

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October 2014

Chief Executive Officer Matafeo Tanielu Aiafi,
Ministry of Education Sports and Culture,
Malifa,
SAMOA.

Afioga e,

Talofa mālō le soifua maua ma le lagi e mamā! Malō le taupati i tiute ma faiva o gapātia ai. My name is Niusila Faamanatu-Eteuati, a post graduate student doing research in education and Samoan language at Victoria University of Wellington, New Zealand. The topic of my research study is ‘Samoan teachers’ perceptions and experiences of classroom behaviour management – Language, Strategies and Interventions. I am writing to seek your favourable assistance in allowing myself to visit and conduct some interviews and data collection from teachers in secondary schools around the country. The teachers who will be interviewed are those who have been teaching in the same school for more than 5 years. As you may be aware, this is one way of hearing their stories through shared experiences, so we could provide and strategize practices and ideas to support teacher education in our country. Schools in Upolu and Savaii will be visited and teachers’ views, stories and ideas in this study would be appreciated as I seek to investigate the language, strategies and interventions used by Samoan teachers for classroom behaviour management. Therefore, I am seeking your approval for the study in allowing me to interview about 10 Samoan teachers at a date and time that is convenient to the school and them. Attached is an information sheet explaining the aims, processes and significance of the study with a consent form to be completed both by the principals and teachers.

I have also listed the names of my supervisors and contacts should you wish to communicate with them on any matters relating to the study.

I appreciate your co-operation and I look forward to hearing from you.

Sincerely,

Niusila Faamanatu-Eteuati

Email – niusila.faamanatu-eteuati@vuw.ac.nz

Phone – 463-5831 or mob 0211076276

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My supervisors are:

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APPENDIX B: LETTER TO SCHOOL PRINCIPAL



Mon 17th November, 2014

Principal,
Samoa College.

Dear Sir,

Warm Greetings and Talofa lava! Malō le taupati i tiute ma faiva o gapatia ai. My name is Niusila, a post graduate student doing research in education and Samoan language at Victoria University of Wellington, New Zealand. The topic of my study is ‘Samoan teachers’ perceptions and experiences of classroom behaviour management – Language, Strategies and Interventions. I wish to interview some of the teachers currently teaching in your school.

Your school has been identified as an ideal school to participate in my study [as high school/college in urban/rural area]. Your contribution to this study would help support teachers and students of your school towards classroom behaviour management issues as I seek to investigate the language, strategies and interventions used by Samoan teachers for classroom behaviour management.

Therefore, I am seeking your school's support for the study in terms of providing permission for me to interview up to four Samoan teachers at a date and time that is convenient to the school and them. Attached is an information sheet explaining in writing the aims, processes and significance of the study with a consent form to be completed both by yourself as the official representative of the school board or other appropriate person, and the respective teachers to be interviewed.

Thank you in advance for your co-operation and I look forward to hearing from you.

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APPENDIX C: PARTICIPANT INFORMATION SHEET



Topic - Samoan teachers' experiences of classroom behaviour management

(O tomāi faalefaiā'oga Samoa i le faatonutonuina o amioga a tamaiti i totonu o le potuā'oga).

Are you a teacher who has been teaching in Samoan secondary schools for more than 5 years?

I would like to invite you to share your story and experiences of classroom behaviour management.

Participant criteria:

- Qualified Samoan teacher
- Has taught in a Samoan secondary school for at least 5 years

Why is the research being done?

- Studies show that not much research is done in Samoa in the area of classroom behaviour management
- Increase in incidents involving teachers and students in secondary schools
- Explore the importance of Samoan language in classroom instructions especially in classroom behaviour management
- Explore further areas for development in teacher training programs
- Hear about teachers' perceptions and experiences, strategies to support some intervention programs.

What will participation in this study involve?

- Participation in this study is completely voluntary.
- Once you have given your consent, I will arrange to make a time to interview you about your perceptions and experiences.
- You can withdraw from this study at any time before or during the interviews. You may also withdraw your data from this study up to two weeks after the final interview.
- Your participation in this study will be confidential and no one will know that you are taking part of this study or are being interviewed without your consent.
- A small gift will be given to you at the end of your interview to thank you for your time.

What will happen in the interview?

- The interviews will be conversational in nature and will take place where you feel comfortable and where privacy can be assured.
- During the interviews I will ask you to describe your perceptions and experiences of classroom behaviour management. I will provide some guiding questions.
- All interviews will be audio-recorded and will be about 30mins - 1 hour long. Interviews may be broken down into shorter lengths if you wish.

- You will be provided with a transcribed copy of the interview to check and will have the opportunity to have a follow-up interview.
- You will also be provided with a summary of key themes from your interview and the overall study.

Why should I take part? (benefits and risks)

- Your experience and perceptions will assist in programs and interventions to support teachers and stakeholders.
- By informing people with a better understanding of classroom behaviour management.
- It will be a great opportunity as a reflective practitioner to talk and share your perceptions and experiences in classroom behaviour management.
- If at any time during the interview you feel uncomfortable, we can stop the interview and have a break or reschedule for another time.
- If during the interviews or any other time I become concerned about your wellbeing or you disclose that you or others are at risk of harm, I will stop the interview.
- I may also provide you with a list of support services.

Privacy and confidentiality

- All identifying information and names will be removed from files, transcripts and notes. You will be able to choose your own pseudonym or fake name.
- All files and information will be saved in a secure filing cabinet or password protected file on the computer.

What will the research be used for?

- Information from this study will be used in the completion of a Doctor of Philosophy thesis.
- The results of this study may be published in journals and other academic publications.
- Short quotes and some de-identified data may also be used for teaching purposes, workshops and conferences.

Research Rights

- In New Zealand, all research involving human participants must be approved by an Ethics Committee. You may contact the Ethics Committee if you have any concerns.
If you have any other questions about the study please contact me:

Researcher:

Niusila Faamanatu-Eteuati, PhD candidate, Faculty of Education, Victoria University of Wellington. Email – niusila.faamanatu-eteuati@vuw.ac.nz, Ph:(04-463 5831)

Academic Supervisors:

Prof Lex McDonald, Lecturer, Faculty of Education.

(Contact Details: Email Lex.Mcdonald@vuw.ac.nz, Ph: 04-463 5173)

Dr. Tamasailau Suaalii-Sauni, Senior Lecturer, Pacific Studies Programme, Va'aomanū Pasifika Unit, Victoria University of Wellington.

(Contact details: Email sailau.suaalii-sauni@vuw.ac.nz, Ph: 04-463 6867)

APPENDIX D – CONSENT LETTER



CONSENT TO PARTICIPATE IN RESEARCH (INDIVIDUAL)

Research Project Title: Samoan teachers' experiences of classroom behaviour management.

I have been given an information sheet by Niusila Faamanatu-Eteuati and understand the explanation of this research project. I have had an opportunity to ask her questions and have had them answered to my satisfaction.

I understand that I may withdraw any information given for this project during and after the interview but before the data analysis.

I understand that all audio recordings will be used by the researcher for her PhD studies and thesis writing, and for other scholarly publications and presentations. I understand that the data that I provide will not be used by the researcher for any purposes other than those specified on the information sheet.

I have been informed that unless I request otherwise that Niusila (the researcher) will be attributing information and quotations to me by a pseudonym or code name and that all interview data will be anonymous.

I also understand that unless I request otherwise the audio recording of this individual interview session will be stored away by the researcher at Victoria University of Wellington. At the conclusion of this research project, it will have an expiry of 5 years and the audio recording will be deleted.

Please tick YES or NO:

Y N I consent to information or opinions that I have provided being attributed to me by code name in any reports on this research.

Y N I consent to the audio recordings of my individual qualitative 'umufonotalatalaga' session being given to and maintained by researcher at the conclusion of this project.

Y N I consent that I may withdraw any information given to this project before the data analysis.

Y N I agree to take part in this research.

Name of Participant - _____ Signature _____ Date _____

Faafetai tele.

APPENDIX E: ETHICAL APPROVAL



Phone 0-4-463 5676
Fax 0-4-463 5209
Email Allison.kirkman@vuw.ac.nz

MEMORANDUM

TO	Niusila Faamanatu-Eteuati
COPY TO	Lex McDonald Tamasailau Suaalii-Sauni
FROM	Dr Allison Kirkman, Convener, Human Ethics Committee
DATE	2 October 2014
PAGES	1
SUBJECT	Ethics Approval: 21135 Samoan teachers' perceptions and experiences of classroom behaviour management. Language, strategies and interventions

Thank you for your application for ethical approval, which has now been considered by the Standing Committee of the Human Ethics Committee.

Your application has been approved from the above date and this approval continues until 6 February 2017. If your data collection is not completed by this date you should apply to the Human Ethics Committee for an extension to this approval.

Best wishes with the research.

Allison Kirkman
Human Ethics Committee

A handwritten signature in blue ink that reads 'Allison Kirkman'.

APPENDIX F: UMUFONOTALATALAGA – GUIDING QUESTIONS AND CULTURAL PROTOCOLS

1. Faatulima (Meet and Greet in the cultural protocols and Samoan honorifics)

2. Faamalo ma faafetai mo le tautua i alo ma fanau a Samoa mo nei tausaga e tele (Acknowledging their many years of service for Samoan young people)

3. Start the conversation – Getting to know them more.

4. From your own experience, what is your understanding of virtuous behaviour and challenging behaviour? Classroom behaviour management?

5. How do you as a teacher manage the behaviour of students in the classroom?

6. What pedagogies do you see as being successful and why?

7. Can you share your experiences in your past years of teaching students with challenging behaviour?

8. What language do you use when dealing with classroom behaviour management?

9. Does the Samoan culture have a role to play in classroom behaviour management?

10. What education program or support do you receive or wish to receive from government and community?

APPENDIX G: SAMOAN TEACHER'S ACT 2016.

Samoa Teacher's Act 2016

SAMOA

Arrangement of Provisions

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PRELIMINARY

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2. Interpretation
3. Application
4. Relationship with employment

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OF TEACHERS

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5. Teachers to be registered and licensed
6. Categories of registration
7. Power to grant registration and period of registration
8. Restrictions on granting of registration
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Division 2 - Full registration

10. Qualifications and experience
11. Application
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Division 3 - Temporary registration

13. Qualifications and experience
14. Application
15. Application for extension
16. Processing of application

Division 4 - Certificate of registration and registers

17. Certificate of full registration
18. Certificate of temporary registration
19. Registers

Division 5 - Teaching licences

20. Teaching licence for full registration
21. Temporary teaching licence

Division 6 - Suspension, cancellation and re-registration

22. Suspension of registration
23. Cancellation of registration
24. Re-registration

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PART 3

ADMINISTRATION

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Teachers Council

25. Establishment
26. Chairperson
27. Terms of office and remuneration
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29. Functions
30. Meetings, Secretary and declaration of interest
Division 2 - Registrar
31. Registrar
- PART 4
- APPEALS AND BREACH
OF PROFESSIONAL
STANDARDS
- Division 1 - Appeals
32. Appeals
- Division 2 – Professional misconduct
33. Professional misconduct
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- Division 3 - Teachers Tribunal
38. Establishment
39. Powers
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42. Appeal to the Supreme Court
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- MISCELLANEOUS
43. Offences
44. Evidentiary certificates
45. Exemption from personal liability
46. Regulations
47. Education Act 2009 amended
48. Transition and saving

2016, No. 4

AN ACT to regulate the registration of teachers, establish the Samoa Teachers Council and regulate professional standards and breach of professional standards, and for related purposes. [09th February 2016]

BE IT ENACTED by the Legislative Assembly of Samoa in Parliament assembled as follows:

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PART 1

PRELIMINARY

1. Short title and commencement-(1) This Act may be cited as the Teachers Act 2016.
(2) This Act commences on a date nominated by the Minister.
2. Interpretation - In this Act, unless the context otherwise requires:
“Chairperson” means the member elected as such under section 26; “child” means a person under 18 years;
“Council” means the Samoa Teachers Council established by section 25; “early childhood centre”, means an early childhood education centre registered under the Education Act 2009;
“graduate teacher” means a person who:

(a) Graduated from a tertiary institution with a minimum qualification listed under section 10(1) (a); and

(b) Has less than two (2) years teaching experience or without any teaching experience.

“Minister” means the Minister responsible for Education;

“Ministry” means the Ministry responsible for Education; “mission school” has the meaning in the Education Act 2009;

“National University of Samoa” means the University established as such under the National University of Samoa

Act 2006; “principal” means the person-in-charge of a school; “private school” has the meaning in the Education Act 2009; “professional standards” means professional standards, approved by the Council under section 29, for competencies, skills, knowledge, behaviour, appraisals, and values that enable a teacher to effectively teach, and includes code of ethics

for teachers; “public body” has the meaning in the Public Bodies

(Performance and Accountability) Act 2001, and includes the Central Bank of Samoa;

4 Teachers 2016, No. 4 “recognised in Samoa” means recognised by the Government, Council or Samoa Qualifications Authority; “register” means a register established under section 19;

“Registrar” means the person designated as such under section

31; “registration” means the registration of a person as a teacher in the category of full registration or any of the categories of temporary registration under section 6;

“Remuneration Tribunal” means the Tribunal established as such under the Remuneration Tribunal Act 2003;

“Samoa Qualifications Authority” means the Authority established as such under the Samoa Qualifications

Authority Act 2010; “school” has the meaning in the Education Act 2009; and includes and early childhood centre; “serious offence” means an offence, committed in Samoa or another country, which carries a penalty of a fine of at least

100 penalty units or of imprisonment of at least five (5) years, and includes a sexual offence involving a child as the victim irrespective of the level of penalty; “sexual offence” means a sexual offence involving a child as the victim under the Crimes Act 2013 or other enactment, and includes a sexual offence involving a child as the victim committed in another country;

“Sosaiete Faiā’oga Samoa” means the society incorporated as such under the Incorporated Societies Ordinance 1952; “teach” means to teach in a school by delivering an educational programme or assessing student participation in an educational programme; “teaching

licence” means the teaching licence issued under

Division 5 of Part 2, authorising a registered teacher to teach in a school; “teacher” means a person who is registered as such under this

Act whether or not the person also holds a current teaching licence, and “registered teacher” has the same meaning; “tertiary institution” means a university or other postsecondary institution or higher educational institution;

“Tribunal” means the Teachers Tribunal established by section 38.

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3. Application - This Act:

(a) Binds the Government; and

(b) applies to teachers in -

(i) Government schools;

(ii) Mission schools;

(iii) Private schools; and (iv) Early childhood education centres; but

(c) Does not apply to those who teach in tertiary institutions.

4. Relationship with employment - This Act does not affect the employment of teachers:
- (a) Under the Public Service Act 2004; or
 - (b) Who are privately employed under any contract of employment.

PART 2

REGISTRATION OF TEACHERS

Division 1 - General

5. Teachers to be registered and licensed-(1) a person must not teach in a school unless the person has both of the following:
- (a) A current certificate of registration;
 - (b) A current teaching licence.
- (2) This section does not apply to:
- (a) a teacher trainee while undertaking teacher training in a school; or
 - (b) A teacher or class of teachers, approved in writing by the Council (and may be subject to conditions), who are undertaking any volunteer teaching under -
 - (i) Any bilateral agreement between Samoa and another country; or
 - (ii) Any arrangement between Samoa and any regional or international organisation or agency.
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6. Categories of registration-(1) a person qualified to be registered under this Act may be registered in any of the following categories:
- (a) Full registration; or
 - (b) Temporary registration.
- (2) The categories of temporary registration are:
- (a) Graduate teachers; and
 - (b) Volunteer teachers, subject to section 5(2) (b); and
 - (c) Teachers from another country who wish to teach in Samoa for up to two (2) years, subject to the Labour and Employment Relations Act 2013 and the Immigration Act 2004; and
 - (d) Part-time teachers; and
 - (e) Any other categories prescribed by regulations.
7. Power to grant registration and period of registration-(1) The Council may grant or refuse to grant:
- (a) An application for full registration; or
 - (b) An application for temporary registration, including an application for extension under section 15;
 - (c) An application for re-registration under section 24.
- (2) The Council may grant an application under subsection (1) with or without conditions.
- (3) The period of registration is:
- (a) For full-registration, valid until the registration is cancelled, subject to section 22; and
 - (b) For each category of temporary registration, valid for two (2) years, subject to section 15.
- (4) The Council may, upon application, provide preliminary advice on whether or not a non-citizen is qualified for registration under this Act for the purposes of work permits issued under the Labour and Employment Relations Act 2013.
8. Restrictions on granting of registration-(1) The Council must not grant an application under section 7 if the applicant, whether in Samoa or another country:
- (a) Has behaved in a manner contrary to the professional standards; or
 - (b) Has behaved in a manner that shows that the applicant is unfit -
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- (i) To be registered as a teacher; or
- (ii) To work in a child related field; or
- (c) Has not met the requirements in the professional standards for competencies and appraisal or similar requirements in the country of a non-citizen applicant.
- (2) For the purpose of subsection (1), the Council must take into account any of the following:
 - (a) if the applicant was refused registration as a teacher in another country, the reason for the refusal;
 - (b) if the applicant's employment in a school was terminated, the reason for the termination and
 - (c) if the applicant was registered as a teacher in another country -
 - (i) the nature of and reasons for any condition of registration; or
 - (ii) any suspension or cancellation of registration and the reasons; or
 - (iii) any other way (and the reasons) the registration was affected;
 - (d) any conviction of the applicant for a serious offence in Samoa or another country, and the relevance of the offence to the duties of a teacher to teach;
 - (e) any charge or conviction of the applicant for a sexual offence;
 - (f) any other prescribed matters.

9. Criminal records-(1) The Registrar may ask the Commissioner of Police to provide a written report containing the following information about an applicant for registration or a teacher about the person's criminal record, in Samoa or overseas, kept by the Police, including a brief description of the offence in criminal record.

- (2) The Commissioner of Police must, as soon as possible, provide the written report to the Registrar.
- (3) If an applicant or a teacher is recently convicted of an offence in Samoa:

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 - (a) the Attorney General, for cases in the Supreme Court; and
 - (b) the Commissioner of Police, for cases in the District Court or other subordinate court, must, as soon as possible, give the Registrar a written notice of the conviction.
- (4) The written notice must contain the following particulars:
 - (a) the person's name; and
 - (b) if the person is convicted of the offence -
 - (i) particulars of the offence; and
 - (ii) the date of the conviction; and
 - (iii) the court that imposes the conviction;

and

 - (iv) the sentence imposed by the court; and
 - (c) if the person appeals the conviction -
 - (i) the grounds of appeal; and
 - (ii) the court to which the appeal is made;

and

 - (iii) a copy of the judgment or order of the appellate court.

Division 2 - Full registration

10. Qualifications and experience-(1) A person is qualified for full registration if the person holds any or more of the following qualifications from a tertiary institution recognised in

Samoa:

- (a) the minimum qualification -
 - (i) a diploma in education; or
 - (ii) a bachelor degree in education; or
 - (iii) a bachelor degree in other discipline plus a graduate diploma in education; or
- (b) Other additional qualification -
 - (i) Masters of education; or
 - (ii) Doctorate in education; or
- (c) any other minimum or additional qualifications prescribed by regulations.

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- (2) In addition to the qualifications under subsection (1), the person must, in the last 10 years from date of application, have at least two (2) years teaching experience in:
 - (a) a school in Samoa or another country; or
 - (b) a tertiary institution in Samoa; or
 - (c) a tertiary institution, in another country, recognised in
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- (b) professional persons registered under the legislation regulating that profession with at least five (5) years' experience; or
 - (c) persons holding managerial positions with at least five (5) years' experience; or
 - (d) church or religious ministers; or
 - (e) Members of Parliament; or
 - (f) prescribed persons.

12. Processing of application-(1) When an application is received, the Registrar must inform the Chairperson to convene a meeting of the Council to determine the application.

(2) The Council must determine the application within 15 working days of the meeting in which the application is first brought before the Council for consideration.

(3) The Council may extend the 15 working days in subsection

(2) for a further period of 15 working days if there are good reasons to extend the period, such as requiring further information under subsection (4).

(4) The Council may request the applicant:

(a) to provide further information; or

(b) to appear before it to be heard on his or her application.

(5) If an application is refused, the Council must give its reasons for refusing the application.

(6) The Registrar must send the reasons for refusal to the applicant within five (5) working days of giving the reasons.

Division 3 - Temporary registration

13. Qualifications and experience - The following qualifications apply to temporary registration:

- (a) Graduate teachers, any qualification specified under section 10(1)(a);
- (b) Volunteer teachers, any qualification and experience under section 10(1)(a) and (2) or section 10(3);
- (c) Teachers from another country, qualification and experience under section 10(1) and (2) or section

10(3);

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(d) Part-time teachers, qualification and experience under section 10(1) and (2) or section 10(3).

14. Application-(1) A person who is qualified for temporary registration may apply in the approved form to the Council for registration.

(2) The application is to be sent to the Registrar and the application is to be accompanied by the following:

(a) the prescribed fees;

(b) the original (or certified copy) birth certificate;

(c) for a non-citizen, a certified copy of the information page of his or her passport;

(d) a certified copy of the academic qualification;

(e) the proof of teaching experience;

(f) the police clearance -

(i) for citizens, by the Samoa Police Service;

(ii) for non-citizens, by the police authority of the country of citizenship or permanent residence;

(g) character reference from two (2) persons over the age of 30 years who knew the applicant for at least three

(3) years immediately before the date of the application;

(h) any other information or document prescribed by regulations.

15. Application for extension-(1) A teacher in section 6(2)(a) category may apply for full registration, within three (3) months before the teacher's temporary registration expires.

(2) A teacher in any of the categories in section 6(2)(b) to (d) may apply in the approved form (accompanied by the prescribed fee) to extend his or her temporary registration for a further term of two (2) years.

(3) The Council may determine whether any additional information to such submitted in the original application is to be provided with the application for extension.

(4) Upon receiving an application for extension, the Council may advise the applicant to apply for full registration or treat the application as if it were an application for full registration.

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16. Processing of application-(1) When an application in this Division is received, the Registrar must inform the Chairperson to convene a meeting of the Council to determine the application.

(2) The Council must determine the application, within the period of 15 working days of the meeting in which the application is first brought before the Council for consideration.

(3) The Council may extend the 15 working days in subsection

(2) for a further period of 15 working days if there are good reasons to extend the period, such as requiring further information under subsection (4).

(4) The Council may request the applicant to provide further information or to appear before it to be heard on his or her application.

(5) If an application is refused, the Council must give its reasons for refusing the application.

(6) The Registrar must send the reasons for refusal to the applicant within five (5) working days of giving reasons by the Council.

Division 4 - Certificate of registration and registers

17. Certificate of full registration-(1) When an application for full registration is granted by the Council, the Registrar must issue, in the approved form, a certificate of full registration to the applicant.

(2) The certificate of full registration is to be issued only upon payment of the prescribed registration fee.

(3) A condition imposed by the Council on the full registration is to be stated in the certificate.

18. Certificate of temporary registration-(1) When an application for temporary registration is granted by the Council, the Registrar must issue, in the approved form, a certificate of temporary registration to the applicant.

(2) The certificate of temporary registration must only be issued upon payment of the prescribed temporary registration fee.

(3) The certificate must state:

(a) the category applied for; and

(b) any condition imposed by the Council.

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19. Registers-(1) The Registrar must, in the approved form, establish and maintain:

(a) a Register of Teachers (Full Registration); and

(b) a Register of Teachers (Temporary Registration).

(2) The Register of Teachers (Full Registration) must set out the following details:

(a) the name, address and contact of teachers;

(b) the qualification and teaching experience, including any course undertaken;

(c) the teaching licence and its period;

(d) the name of any school (in Samoa or another country) in which the teacher is or was employed as a teacher;

(e) if the teacher is a non-citizen, the teacher's country of citizenship or permanent residence and address and contact details in that country;

(f) any conditions of registration or teaching licence;

(g) any suspension or cancellation of registration;

(h) any complaint against the teacher for professional misconduct and any decision of the Council or Tribunal;

(i) any other information determined by the Council.

(3) The Register of Teachers (Temporary Registration) must set out the following details:

(a) the name, address and contact of teachers;

(b) the qualification and any teaching experience, including any course undertaken;

(c) the name of any school (in Samoa or another country) in which the teacher is or was employed as a teacher;

(d) if the teacher is a non-citizen, the teacher's country of citizenship or permanent residence and address and contact details in that country;

(e) the date of temporary registration (including any extension) and teaching licence;

(f) any conditions of registration or teaching licence;

(g) any suspension or cancellation of registration;

(h) any complaint against the teacher for professional misconduct and any decision of the Tribunal;

(i) any other information determined by the Council.

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(4) A teacher must, as soon as is practicable, inform the Registrar to amend or add any matter about the teacher in the Register, in particular the name, address, contact, qualification or experience or any course awarded.

(5) A person may, subject to payment of a prescribed fee, search the Register and obtain information in the Register except for personal information under subsection (2)(a) or (3)(a).

(6) A breach of subsection (4) is treated as a minor breach of professional standard.

Division 5 - Teaching licences

20. Teaching licence for full registration-(1) When a teacher is first issued with the certificate of full registration, the Registrar must also issue, in the approved form, to the teacher a teaching licence for full registration, upon payment of the prescribed fee for the teaching licence, subject to conditions imposed by the Council under subsection (4).

(2) The teaching licence for full registration is valid for three

(3) Years from the date of its issue.

(3) Within four (4) months before the expiry of a teaching licence, the teacher must apply, in the approved form and accompanied by the prescribed fee, to the Council.

(4) The Council may, with or without conditions, grant extension of teaching licence for full registration, which may include specifying the category of school or category of subject for which the licence relate.

(5) The Council must take into account the following when determining the application for extension:

(a) any continuing training programme undertaken by the teacher during the period of the current teaching licence; or

(b) the appraisal system for teachers in any government policy or by the employer of the teacher; or

(c) any other prescribed matter.

21. Temporary teaching licence-(1) When a certificate of temporary registration or extension of temporary registration is granted under section 15, the Registrar may issue, in the approved 2016, No. 4 Teachers 15 form, to the teacher a teacher's teaching licence for temporary registration, upon payment of the prescribed fee for the teaching licence, subject to conditions the Council may impose under section 20(4).

(2) The teaching licence for temporary registration is valid during the 2-year validity period of the temporary certificate of registration.

Division 6 - Suspension, cancellation and re-registration

22. Suspension of registration-(1) without limiting Part 4, the Council may, with or without conditions, suspend the registration of a teacher, if the teacher:

(a) has been charged with a minor or serious professional misconduct under this Act;

(b) has been charged with a serious offence, in Samoa or in another country;

(c) has been charged with an offence under this Act;

(d) breaches a condition of registration that does not warrant cancellation of registration.

(2) The Council must give an opportunity to the teacher to be heard before deciding whether or not the registration should be suspended.

(3) The teaching licence of the teacher is automatically suspended during the period of suspension of registration.

(4) When the period of suspension ends, the teaching licence of the teacher is automatically revived as if it is still valid, otherwise the teacher must apply for a new teaching licence.

23. Cancellation of registration-(1) Without limiting Part 4, the Council may cancel the registration of a teacher if the teacher:

(a) has been found guilty of a serious offence in Samoa or in another country;

(b) has been convicted of an offence under this Act;

(c) has breached a condition of registration that warrants cancellation of registration;

(d) was registered under a qualification obtained by fraud.

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- (2) A registered teacher may voluntarily apply to the Council to cancel his or her registration.
- (3) The Council must give an opportunity to the teacher to be heard before deciding whether or not the registration should be cancelled under subsection (1).
- (4) If the teacher is serving a sentence of imprisonment for a term of at least two (2) years, the registration of the teacher is treated to have been automatically cancelled, by operation of this subsection, from the date of imprisonment.
- (5) The teaching licence of the teacher is treated to be cancelled from the date of cancellation of the registration.

24. Re-registration-(1) A person whose registration has been cancelled may apply to the Council for re-registration after five (5) years from the date of cancellation of registration.

(2) As an exception to subsection (1), a person whose registration has been cancelled may apply to the Council to abridge the time in subsection (1) to make the application for re-registration in special circumstances to be determined by the

Council.

PART 3

ADMINISTRATION

Division 1 - Samoa Teachers Council

25. Establishment-(1) The Samoa Teachers Council is established comprising the following members:

- (a) The Chief Executive Officer of the Ministry;
- (b) The Chief Executive Officer of the Samoa Qualification Authority;
- (c) Dean of Education of the National University of Samoa;
- (d) four (4) teachers nominated by the Sosaite Faiā'oga Samoa incorporated (or the successor body);
- (e) two (2) teachers teaching in a mission school, nominated by mission schools;
- (f) two (2) teachers teaching in a private school, nominated by private schools;
- (g) One (1) teacher teaching in an early childhood centre, nominated from the National Council for Early Childhood Education of Samoa (or the successor body);
- (h) one (1) member to represent the community who has knowledge, skills or experience about teaching nominated by the Minister.

(2) The Head of State, acting on the advice of Cabinet, may appoint the appointed members.

(3) The Council may invite any other person to attend its meeting to advise the Council, but the person has no right to vote.

(4) The Chief Executive Officer of the Ministry must facilitate the process of nomination of appointed members.

(5) In this Part, "appointed member" means a person appointed under subsection (1)(d) to (h).

26. Chairperson-(1) The members of the Council may, at its first meeting to be chaired by the Chief Executive Officer of the Ministry, elect a Chairperson from among the members who are teachers holding current teaching licences for full registration.

(2) The Chairperson is elected for a term of three (3) years and is eligible for re-election.

(3) As an exception to subsection (2), the Council may elect from among the members a new Chairperson if the current

Chairperson:

- (a) Fails to carry out the functions of the Chairperson to the satisfaction of the members; or
- (b) Ceases to become a member.

27. Terms of office and remuneration - An appointed member:

- (a) Holds office for three (3) years; and
- (b) is eligible for re-appointment; and
- (c) Is entitled to remuneration and allowances fixed by Cabinet and to be paid from the funds of the Council (except for members who are public servants or employees of a public body);
- (d) on expiry of term, continues in office until reappointment or a successor is appointed.

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28. Resignation, termination and vacancy-(1) An appointed member may resign by delivering to the Chairperson a signed notice of resignation.

(2) The Council may, in consultation with the appointing authority, terminate the appointment of an appointed member:

- (a) By reason of physical or mental incapacity; or
- (b) Failure to carry out the functions, duties and powers of the Council; or
- (c) For absence for three (3) consecutive meetings of the Council without authorisation of the Council.

(3) The office of an appointed member becomes vacant if:

- (a) The member resigns or dies; or
- (b) The appointment is terminated; or
- (c) for an appointed member under section 25(1)(e), (f) or (g), ceases to teach in a mission school, private school or early childhood centre, as the case may be.

29. Functions-(1) The Council has the following functions:

- (a) to implement policy matters relating to registration of teachers and the professional standards;
- (b) to approve, implement and advise on matters relating to, the professional standards and code of ethics, including review of professional standards and code of ethics every three (3) years;
- (c) to determine the requirements for the continuing professional developments to be undertaken by teachers;
- (d) to determine the professional rights of teachers relevant to teaching;
- (e) to promote the teaching profession and the professional standards to the public;
- (f) to inform teachers and the public about this Act;
- (g) to review this Act and report to the Minister about its operations;
- (h) to approve forms for the purpose of this Act;
- (i) to carry out any other function conferred on it under this Act or any other enactment.

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(2) The Council must, when carrying out its functions under subsection (1), consult the Ministry, Samoa Qualification

Authority, Sosaiete Faiā'oga Samoa, any other government Ministry or agency or any other person.

30. Meetings, Secretary and declaration of interest-(1) The following rules apply at a meeting of the Council:

- (a) meetings may be convened by the Chairperson once every two (2) months or as necessary to carry out its functions, duties and powers under this Act or any other enactment;
- (b) a meeting is to be chaired by the Chairperson or a member (qualified under section 26) elected by the members present, if the Chairperson is absent;
- (c) seven (7) members constitute a quorum;
- (d) the presiding member has a deliberative vote and a casting vote;
- (e) a decision is the decision supported by majority of the members;

- (f) minutes are to be kept and maintained by the Council.
- (2) Subject to this Act, the Council may regulate its own procedures.
- (3) The Registrar is to act as Secretary of the Council.
- (4) A member who has any direct or indirect interest in any matter before a meeting of the Council must disclose the nature of the interest at the meeting.
- (5) For the disclosure under subsection (4):
 - (a) it must be recorded in the minutes of meeting; and
 - (b) the member must not take any further part in a deliberation or decision relating to that matter, but is treated as part of the quorum for the deliberation or decision on that matter.

Division 2 - Registrar

31. Registrar-(1) A suitably qualified person may be appointed under the Public Service Act 2004 as the Registrar.

(2) The Registrar is responsible to and under the control of the Chief Executive Officer and the Council.

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PART 4

APPEALS AND BREACH OF
PROFESSIONAL STANDARDS

Division 1 - Appeals

32. Appeals - A person aggrieved with any of the following decisions of the Council may appeal to the Tribunal:

- (a) decision to refuse full registration;
- (b) decision to refuse temporary registration;
- (c) decision to cancel registration on any ground under section 23(1);
- (d) decision to refuse teaching licence for full registration;
- (e) decision to refuse teaching licence for temporary registration;
- (f) any other prescribed decision of the Council.

Division 2 - Professional misconduct

33. Professional misconduct-(1) A teacher who breaches any provision of the professional standards commits professional misconduct.

(2) Regulations may prescribe minor or serious professional misconduct.

34. Making complaints-(1) Any of the following persons may make a complaint against a teacher (“subject teacher”) for breach of professional standard to the Council:

- (a) a student or a parent or guardian of the student from the school from which the subject teacher teaches;
- (b) another teacher;
- (c) the principal of the subject teacher;
- (d) a school committee;
- (e) any other prescribed person.

(2) The Registrar or the Council may on its own initiative instigate a complaint against the subject teacher.

(3) The complaint must:

- (a) be in writing; and
- (b) be in Samoan or English language; and

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(c) contain the name, address and contact of the subject teacher.

35. Assessment of complaints-(1) When a complaint is received, the Council must assess the complaint to determine whether the complaint:

- (a) warrants further investigation; or
- (b) has any serious purpose or value or is brought without

- sufficient grounds to cause annoyance to the subject teacher; or
- (c) amounts to an offence; or
 - (d) amounts to -
- (i) a breach of a term or condition of employment of a teacher who is a public servant; or
 - (ii) a breach of the Codes of Conduct under Part IV of the Public Service Act 2004 by teacher who is a public servant; or
 - (iii) a breach of a term or condition of the employment contract of a teacher who is not a public servant.
- (2) If the complaint is frivolous or vexatious, the Council must:
 - (a) dismiss the complaint; and
 - (b) inform the complainant and the reasons for its dismissal.
 - (3) The Council must inform the complainant and the subject teacher on how the Council has dealt with the complaint.
36. Referral to other agencies-(1) If the complaint amounts to an offence, the Council must:
- (a) defer dealing with the complaint; and
 - (b) refer the matter to the Commissioner of Police for investigation.
- (2) When the Commissioner of Police receives a complaint from the Council, the Commissioner must inform the Council whether or not the subject teacher will be charged for an offence.
- (3) The Council must proceed with the complaint if:
- (a) the Commissioner of Police - 22 Teachers 2016, No. 4
 - (i) will not charge the subject teacher; or
 - (ii) withdrew the charge; or
 - (b) the person is not convicted of the charge.
- (4) The Council must refer the matter under section 35(1)(d) to the Public Service Commission or the employer to deal with the complaint.
- (5) The Public Service Commission or employer may refer the matter back to the Council to be dealt with under this Act if the complaint amounts to breach of professional standards.
37. Investigation and referral to Tribunal-(1) For section 35(1)(a), the Council may:
- (a) investigate the complaint; or
 - (b) appoint a member of the Council or another person with experience in investigating complaints to investigate the complaint.
- (2) When the investigation of the complaint has completed, the Council must refer the matter to the Tribunal to hear and determine the complaint.
- (3) The Council may request the Attorney General to appoint a lawyer in the Attorney General's Office or in another Ministry to present the complaint before the Tribunal.
- Division 3 - Teachers Tribunal
38. Establishment-(1) The Teachers Tribunal is established comprising the following members:
- (a) a lawyer with at least eight (8) years of legal practice in Government (including government agencies or public bodies) or private, or both;
 - (b) a retired teacher;
 - (c) a member to represent the community.
- (2) The members of the Tribunal are to be appointed by the Head of State acting on the advice of Cabinet.
- (3) Sections 27 and 28 apply, with necessary modifications, to the members of the Tribunal.
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39. Powers-(1) The Tribunal may:
- (a) Hear and determine any appeal against the decision of the Council listed under section 32;
 - or
 - (b) Hear and determine any complaint against a teacher; or
 - (c) Deal with any preliminary matters relating to paragraph (a) or (b); or
 - (d) Deal with any other matter prescribed by regulations.
- (2) The Tribunal may dismiss the appeal or allow the appeal and refer the matter to the Council to review the decision.
40. Procedures - Procedures of the Tribunal are to be prescribed by regulations.
41. Penalties - The Tribunal may impose any or more of the following penalties:
- (a) Censure the teacher;
 - (b) Suspend the teaching licence;
 - (c) suspend the registration;
 - (d) Impose a penalty of not exceeding 50 penalty units to be paid to the Council;
 - (e) Cancel the teaching licence;
 - (f) Cancel the registration.
42. Appeal to the Supreme Court - A person may appeal on a question of law to the Supreme Court if the person is aggrieved with the decision of:
- (a) the Tribunal under section 39(2) to dismiss the appeal; or
 - (b) the Council after a review of a decision referred to it pursuant to section 39(2); or
 - (c) the Tribunal under section 41.

PART 5

MISCELLANEOUS

43. Offences-(1) A person commits an offence if the person:
- (a) Contravenes section 5(1); or
 - (b) Makes a false or misleading statement in an application For registration or in support of the application; or
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- (c) Holds himself or herself out to be a registered or licensed teacher; or
 - (d) Knowingly employs, or offers employment to another person who is -
 - (i) Not a registered or licensed teacher; or
 - (ii) a registered teacher without a current teaching licence;
 - (e) Harasses or causes any detriment to a complainant for making a complaint under section 34. (2) A person is liable:
 - (a) for a conviction under subsection (1)(a), to a fine not exceeding 100 penalty units or to imprisonment for a term not exceeding five (5) years, or both; or
 - (b) for a conviction under subsection (1)(b), to a fine not exceeding 50 penalty units or to imprisonment for a term not exceeding three (3) years, or both; or
 - (c) for a conviction under subsection (1)(c), to a fine not exceeding 40 penalty units or to imprisonment for a term not exceeding two (2) years, or both; or
 - (d) for a conviction under subsection (1)(d) or (e), to a fine not exceeding 20 penalty units or to imprisonment for a term not exceeding 12 months, or both.
44. Evidentiary certificates - A certificate signed by the Registrar certifying:
- (a) a person to be a registered teacher; or
 - (b) a person as a holder of a current teaching licence; or
 - (c) a condition of registration or teaching licence; or
 - (d) an entry in the Register in relation to a teacher; or
 - (e) a decision of the Council, Registrar or Tribunal under this Act,

is, unless the contrary is proven, evidence of the matters stated in the certificate.

45. Exemption from personal liability - A member of the Council or Tribunal, the Registrar or any other person required to carry out any function, duty or power under this Act is not personally liable for any act done in good faith in carrying out the function, duty or power.

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46. Regulations - The Head of State, acting on the advice of Cabinet, may make regulations to give effect to the provisions or for the purposes of this Act, and in particular to make the following regulations:

(a) to prescribe fees and charges for the purposes of this Act, subject to the approval of the National

Revenue Board;

(b) to prescribe procedures for monitoring the performance of teachers;

(c) to prescribe any matter required to be prescribed under this Act.

47. Education Act 2009 amended - Part X of the Education Act 2009 is repealed.

48. Transition and saving-(1) At the commencement of this Act, any person currently teaching in a school is taken to have been registered under this Act for a period of two (2) years from the date of commencement of this Act.

(2) A person who is qualified to be registered as a teacher under this Act but is not currently employed as a teacher at the commencement of this Act must not teach in a school unless the person has been registered and issued with the teaching licence under this Act.

(3) A person under subsection (1) must apply for registration and teaching licence within that two (2) year period and the person is taken not to have been registered under this Act when that period expires.

(4) For this section, qualification of a current teacher or person qualified includes any other teaching certificate.

(5) Regulations may be made under section 46 to deal with any other transitional matters relating to this Act.

The Teachers Act 2016 is administered by the
Ministry of Education, Sports and Culture.

Printed by the Clerk of the Legislative Assembly, by authority of the Legislative Assembly.

APPENDIX H: PART 1 - NATIONAL TEACHER DEVELOPMENT FRAMEWORK

This section provides an overview of the policies in the Framework, indicating how the new policies relate to and complement those in the MESC Strategic Policies and Plan July 2006 – June 2015.

A. TEACHER QUALITY

A1. Rationale. Improved entry criteria to teacher training will attract the best people to become teachers

Policy

Teacher recruitment and selection will be based on performance in the Pacific Senior Secondary Certificate (PSSC), personal attributes for teaching, performance based on the standards required of Samoa's teachers and mature age students

A.1. Current Policy

Current policy refers to MESC Strategic Policies and Plan July 2006-June 2015.

Standards for pre-service qualifications for teachers will be consistently reviewed over the strategic plan period.

A plan for the incorporation of the foundation program into the school system will be developed and implemented.

A2. Rationale.

Registration will give official recognition that the new teacher has met the standard required to satisfactorily perform the duties of a classroom teacher, a member of the school community and of the wider teaching profession.

All teachers will be registered and a registration system will be put in place based on the professional standards expected of Samoa's teachers.

Current Policy.

All teachers will be encouraged to have a first degree with a teaching professional

Qualification.

All teachers in the public sector will hold a professional qualification in teaching.

University graduates will acquire teacher training qualifications before entering the teaching service

A3. Rationale. Teachers occupy a position of trust and responsibility in the community and like other professionals should be able to demonstrate that they have met the standards of the profession.

Professional Standards for Samoa's Teachers sets out what teachers should know and be able to do. The standards also provide the framework for preparing new teachers and guiding their induction into the teaching profession.

Policy

Professional Standards for Samoa's Teacher and Minimum Service Standards for teacher education institutions will ensure high quality teachers.

B. TEACHER PROFESSIONAL DEVELOPMENT AND CAREER OPPORTUNITIES

B1. Rationale. Engaging all school personnel in lifelong professional development increases the quality of teaching and learning throughout the school system.

Policy

Teaching quality will be sustained through a reflective, practice-based approach to continuous professional development.

Current Policy.

Teachers will be supported through regular in-service training programs.

Professional Development courses for teachers will be offered via open and distance

Learning.

Teacher education will be on-going and in-service training accessible for professional development and lifelong learning.

Teacher education programs will be of the best quality.

B2. Rationale. Establishing a broad range of career pathways in both teaching and non-teaching roles will attract and retain quality teachers in the profession.

Policy.

Equitable professional opportunities will be provided for teachers to pursue a broad range of career pathways in both teaching and non-teaching roles.

Current Policy.

The holder of a position of responsibility will hold that post for a minimum time of three years before they are eligible to apply for another position of responsibility.

Teachers will progress in the approved PSC Teaching Career and Salary Structure based on continuous excellent performance over a three-year period.

Teachers outstanding performance will be recognized through special merit awards and further training opportunities.

B3. Rationale. Recognizing the welfare, remuneration and professional development needs of teachers, principals and School Review Officers is essential for a quality professional teaching service.

Policy.

Teachers, principals and School Review Officers will be provided with conditions of service commensurate with their professional standing and appropriate recognition for their services to ensure quality teaching for learning.

Current Policy (MESC and Public Service Commission Conditions of Service):

A system of incentives and awards will be developed and implemented to attract and retain teachers in the service.

Current Policy.

Newly qualified teachers are expected to complete a two-year probationary period in schools before qualifying for the Trained Teachers Certificate.

A4. Rationale.

Performance appraisals based on the Professional Standards for Samoa's teachers will provide teachers with objective and reflective appraisals of their teaching and its impact on student learning. The standards-based Performance Appraisal allows teachers and the whole school to reflect on the quality of teaching and learning and to plan appropriate professional development actions.

Policy.

Teacher quality will be raised through a reflective performance review process based on the professional standards for Samoa's teachers.

Current Policy.

Review and revise Performance Appraisal documentation of school personnel.

C. TEACHER MANAGEMENT

C1. Rationale. Having all classes staffed by competent teachers helps to ensure school quality.

Policy.

Teacher placement will be made in the best interests and needs of the students and the schools.

Current Policy.

Strategies will be developed to address the mismatch between locations of need and teacher preferences. All teachers sponsored by MESC will be bonded for a period of time equivalent to the length of time spent on training.

C2. Rationale.

A centralized Teacher Management Information System (TMIS), as an integral part of EMIS, will enable data to be accessed readily for evidence-based decision making for teacher placement and to meet teachers' professional development needs. An efficient TMIS will ensure that schools have the appropriately qualified number of teachers they need and that teachers' performance and career needs are met.

Policy

MESC will establish an efficient Teacher Management Information System to support quality teaching for learning.

Current Policy.

MESC will take a more strategic approach to the management of Information Communication Technology so that it can be fully utilized in the delivery of information and education services.

MESC will centralize the collection and storage of its teacher data for deployment and career planning.

Data to be collected in the form that is required for the management information systems.

The timely collection of teacher data will be supported by a strong research capacity that will drive policy development and disseminate findings.

The functions and structure of the ICT Unit will be reviewed to reflect its responsibilities of monitoring and management of ICT at the central office and schools.

C3. Rationale.

The effective delivery of quality teaching services leads to better performing schools and increases opportunities for increased student learning outcomes.

Policy

The management of education service delivery will be strengthened to make the most efficient (optimum) use of human and financial resources for the benefit of school improvement and student learning.

Current Policy.

The management of schools will be reviewed.

The partnership with school committees and school communities will be further strengthened.

Management at all levels will be strengthened.

Personnel capability and succession planning will be addressed.

School Review Officers will be supported and recognized in their roles.

Performance Appraisal documentation of school personnel will be aligned with the Professional Standards for Samoa's Teachers.

System monitoring and evaluation of the impact of programs will be carried out.

APPENDIX I: PART OF SAMOA'S CONSTITUTION
CONSTITUTION OF THE INDEPENDENT STATE OF SAMOA

SAMOA

Arrangement of Provisions

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IN THE HOLY NAME OF GOD, THE ALMIGHTY, THE EVER LOVING

WHEREAS sovereignty over the Universe belongs to the Omnipresent God alone, and the authority to be exercised by the people of Samoa within the limits prescribed by God's commandments is a sacred heritage

WHEREAS the Leaders of Samoa have declared that Samoa should be an Independent State based on Christian principles and Samoan custom and tradition

AND WHEREAS the Constitutional Convention, representing the people of Samoa, has resolved to frame a Constitution for the Independent State of Samoa

WHEREIN the State should exercise its powers and authority through the chosen representatives of the people

WHEREIN should be secured to all the people their fundamental rights

WHEREIN the impartial administration of justice should be fully maintained

AND WHEREIN the integrity of Samoa, its independence, and all its rights should be safeguarded

NOW THEREFORE, we the people of Samoa in our Constitutional Convention, this 28th day of October 1960, do hereby adopt, enact and give to ourselves this Constitution.



PART I THE INDEPENDENT STATE OF SAMOA AND ITS SUPREME LAW

1. Name and description: (1) The Independent State of Samoa (hereinafter referred to as Samoa) shall be free and sovereign. (2) Samoa shall comprise the islands of Upolu, Savai'i, Manono and Apolima in the South Pacific Ocean, together with all other islands adjacent thereto and lying between the 13th and 15th degrees of south latitude and the 171st and 173rd degrees of longitude west of Greenwich.

(As to clause (2) see also the Territorial Sea Act 1971, and Article 43.)

2. The Supreme Law: (1) This Constitution shall be the supreme law of Samoa. (2) Any existing law and any law passed after the date of coming into force of this Constitution which is inconsistent with this Constitution shall, to the extent of the inconsistency, be void.

(In respect of the coming into force of the Constitution, see Article 113)

PART II FUNDAMENTAL RIGHTS

3. Definition of the State: In this Part, unless the context otherwise requires, "the State" includes the Head of State, Cabinet, Parliament and all local and other authorities established under any law.

4. Remedies for enforcement of rights: (1) Any person may apply to the Supreme Court by appropriate proceedings to enforce the rights conferred under the provisions of this Part. (2) The Supreme Court shall have power to make all such orders as may be necessary and appropriate to secure to the applicant the enjoyment of any of the rights conferred under the provisions of this Part.

5. Right to life: (1) No person shall be deprived of his or her life intentionally, except in the execution of a sentence of a Court following his or her conviction of an offence for which this penalty is provided by Act. (2) Deprivation of life shall not be regarded as having been inflicted in contravention of the provisions of this Article when it results from the use of force to such extent and in such circumstances as are prescribed by law and as are reasonably justifiable: (a) in defence of any person from violence; or (b) in order to effect an arrest or to prevent the escape of a person detained, if the person who is being arrested or who is escaping is believed on reasonable grounds to be in the possession of a firearm; or (c) for the purpose of suppressing a riot, insurrection or mutiny.

6. Right to personal liberty: (1) No person shall be deprived of his or her personal liberty except in accordance with law. (2) Where complaint is made to the Supreme Court that a person is being unlawfully detained, the Court shall inquire into the complaint and, unless satisfied that the detention is lawful, shall order the person to be produced before the Court and shall release the person. (3) Every person who is arrested shall be informed promptly of the grounds of his or her arrest and of any charge against the person and shall be allowed to consult a legal practitioner of his or her own choice without delay. (4) Every person who is arrested or otherwise detained shall be produced before a Judge of the Supreme Court, some other judicial

officer, the Registrar of the Supreme Court or of any subordinate Court or any Assistant Registrar of the Supreme Court or of any subordinate Court from time to time approved in writing for this purpose by the Registrar of the Supreme Court (hereinafter collectively referred to as "remanding officers") within a period of 24 hours (excluding the time of any necessary journey), and no such person shall be detained beyond that period without the authority of one of the remanding officers.

7. Freedom from inhuman treatment: No person shall be subjected to torture or to inhuman or degrading treatment or punishment.

8. Freedom from forced labour: (1) No person shall be required to perform forced or compulsory labour. (2) For the purposes of this Article, the term "forced or compulsory labour" shall not include: (a) any work required to be done in consequence of a sentence of a Court; or (b) any service of a military character or, in the case of conscientious objectors, service exacted instead of compulsory military service; or (c) any service exacted in case of an emergency or calamity threatening the life or well-being of the community; or (d) any work or service which is required by Samoan custom or which forms part of normal civic obligations.

9. Right to a fair trial: (1) In the determination of his or her civil rights and obligations or of any charge against him or her for any offence, every person is entitled to a fair and public hearing within a reasonable time by an independent and impartial tribunal established under the law. Judgment shall be pronounced in public, but the public and representatives of news service may be excluded from all or part of the trial in the interests of morals, public order or national security, where the interests of juveniles or the protection of the private life of the parties so require, or to the extent strictly necessary in the opinion of the Court in special circumstances where publicity would prejudice the interests of justice. (2) Nothing in clause (1) shall invalidate any law by reason only that it confers upon a tribunal, Minister or other authority power to determine questions arising in the administration of any law that affect or may affect the civil rights of any person. (3) Every person charged with an offence shall be presumed innocent until proved guilty according to law. (4) Every person charged with an offence has the following minimum rights:

(a) to be informed promptly, in a language which the person understands and in detail, of the nature and cause of the accusation against the person; (b) to have adequate time and facilities for the preparation of his or her defence; (c) to defend himself or herself in person or through legal assistance of his or her own choosing and, if the person has not sufficient means to pay for legal assistance, to be given it free when the interests of justice so require; (d) to examine or have examined witnesses against him or her and to obtain the attendance and examination of witnesses on his or her behalf under the same conditions as witnesses against him or her; (e) to have the free assistance of an interpreter, if any doubt exists as to whether the person can understand or speak the language used in Court. (5) No person accused of any offence shall be compelled to be a witness against himself or herself.

10. Rights concerning criminal law: (1) No person shall be convicted of an offence other than an offence defined by law. (2) No person shall be held guilty of any offence on account of any act or omission which did not constitute an offence at the time when it was committed; nor shall a heavier penalty be imposed than the one that was applicable at the time that the offence

was committed. (3) No person who has been tried for any offence shall, after conviction or acquittal, again be tried for that offence except: (a) where a retrial is ordered or conducted by a Court or judicial officer exercising a jurisdiction superior to that under which that person was acquitted or convicted; or

(b) in the case of a conviction entered in a trial conducted by a Judge or Judges of the Supreme Court, where a retrial is ordered by a Judge of that Court on an application made within 14 days of that conviction.

11. Freedom of religion: (1) Every person has the right to freedom of thought, conscience and religion; this right includes freedom to change his or her religion or belief, and freedom, either alone or in a community with others, and, in public or private, to manifest and propagate his or her religion or belief in worship, teaching, practice and observance. (2) Nothing in clause (1) shall affect the operation of any existing law or prevent the State from making any law in so far as that existing law or the law so made imposes reasonable restrictions on the exercise of the right conferred under the provisions of that clause in the interests of national security or of public order, health or morals, or for protecting the rights and freedom of others, including their rights and freedom to observe and practice their religion without the unsolicited interference of members of other religions.

12. Rights concerning religious instruction: (1) No person attending any educational institution shall be required to receive religious instruction or take part in any religious ceremony or attend religious worship, if that instruction, ceremony or worship relates to a religion other than his or her own. (2) Every religious community or denomination shall have the right to establish and maintain educational institutions of its own choice and to provide therein religious instruction for pupils of that community or denomination.

(3) Nothing in clause (2) shall prevent the State from making any law requiring the inspection of educational institutions and the maintenance therein of standards in keeping with the general educational level in Samoa.

13. Rights regarding freedom of speech, assembly, association, movement and residence: (1) All citizens of Samoa shall have the right: (a) to freedom of speech and expression; (b) to assemble peaceably and without arms; (c) to form associations or unions; and (d) to move freely throughout Samoa and to reside in any part thereof. (2) Nothing in sub-clause (a) of clause (1) shall affect the operation of any existing law or prevent the State from making any law in so far as that existing law or the law so made imposes reasonable restrictions on the exercise of the right conferred under the provisions of that sub-clause in the interests of national security, friendly relations with other States, or public order or morals, for protecting the privileges of the Legislative Assembly, for preventing the disclosure of information received in confidence, or for preventing contempt of Court, defamation or incitement to any offence. (3) Nothing in sub-clauses (b) or (c) of clause (1) shall affect the operation of any existing law or prevent the State from making any law in so far as that existing law or the law so made imposes reasonable restrictions on the exercise of either or both of the rights conferred under the provisions of those sub-clauses in the interests of national security or public order, health or morals. (4) Nothing in sub-clause (d) of clause (1) shall affect the operation of any existing law or prevent the State from making any law in so far as that existing law or the law so made imposes reasonable restrictions on the exercise of the right conferred under the provisions of that sub-clause in the interests of national security, the economic well-being of Samoa, or

public order, health or morals, for detaining persons of unsound mind, for preventing any offence, for the arrest and trial of persons charged with offences, or for punishing offenders.

14. Rights regarding property: (1) No property shall be taken possession of compulsorily, and no right over or interest in any property shall be acquired compulsorily, except under the law which, of itself or when read with any other law: (a) requires the payment within a reasonable time of adequate compensation therefore; (b) gives to any person claiming that compensation a right of access, for the determination of his or her interest in the property and the amount of compensation, to the Supreme Court; and (c) gives to any party to proceedings in the Supreme Court relating to such a claim the same rights of appeal as are accorded generally to parties to civil proceedings in that Court sitting as a Court of original jurisdiction. (2) Nothing in this Article shall be construed as affecting any general law: (a) for the imposition or enforcement of any tax, rate or duty; or (b) for the imposition of penalties or forfeitures for breach of the law, whether under civil process or after conviction of an offence; or (c) relating to leases, tenancies, mortgages, charges, bills of sale, or any other rights or obligations arising out of contracts; or (d) relating to the vesting and administration of the property of persons adjudged bankrupt or otherwise declared insolvent, of infants or persons suffering under some physical or mental disability, of deceased persons, and of companies, other corporate bodies and unincorporated societies, in the course of being wound up; or

(e) relating to the execution of judgments or orders of Courts; or (f) providing for the taking of possession of property which is in a dangerous state or is injurious to the health of human beings, plants or animals; or (g) relating to trusts and trustees; or (h) relating to the limitation of actions; or (i) relating to property vested in statutory corporations; or (j) relating to the temporary taking of possession of property for the purposes of any examination, investigation or inquiry; or (k) providing for the carrying out of work on land for the purpose of soil conservation or for the protection of water catchment areas.

[Distress of property is unlawful in Samoa; see section 16 of the Alienation of Customary Land Act 1965, subsection. 51 and 87 of the Land Ordinance 1959, and section 362 of the Samoa Act 1921 (N.Z.).]

15. Freedom from discriminatory legislation: (1) All persons are equal before the law and entitled to equal protection under the law. (2) Except as expressly authorised under the provisions of this Constitution, no law and no executive or administrative action of the State shall, either expressly or in its practical application, subject any person or persons to any disability or restriction or confer on any person or persons any privilege or advantage on grounds only of descent, sex, language, religion, political or other opinion, social origin, place of birth, family status, or any of them.

(3) Nothing in this Article shall: (a) prevent the prescription of qualifications for the service of Samoa or the service of a body corporate directly established under the law; or (b) prevent the making of any provision for the protection or advancement of women or children or of any socially or educationally retarded class of persons. (4) Nothing in this Article shall affect the operation of any existing law or the maintenance by the State of any executive or administrative practice being observed on Independence Day: PROVIDED THAT the State shall direct its policy towards the progressive removal of any disability or restriction which has been imposed on any of the grounds referred to in clause (2) and of any privilege or advantage which has been conferred on any of those grounds.

NUS Corporate plan - Our strategic priorities & strategies:

The following are our strategic priorities and strategies that will support our activities for the next four years. It is however important to note that some of our activities may fall outside the scope of these priorities, but will still be considered and monitored closely.

Strategic Priorities Strategies

- 1.1 Enhance the promotion and preservation of Samoa’s cultural heritage.
- 2.1 Ensure our curriculum provides students with the best possible preparation for lifelong learning, success in their chosen profession, and meaningful contributions to Samoa and the region. 2.2 Create and support a performance and development culture. 2.3 Enhance graduate employability.
- 3.1 Strengthen the research centre of the University.
- 3.2 Ensure our research benefits the ongoing development of the University and contributes to the well-being of society.
- 3.3 Build research capability of staff and students engaged in research.
- 4.1 Be proactive in building relations with the community that assists knowledge exchange, reciprocity and collaboration in learning, teaching and research.
- 4.2 Recognize faculty, students, and staff for achievement related to partnership and community engagement through the Vice Chancellor’s Award program.
- 5.1 Apply Universal Design (UD) in educational settings (physical spaces, IT, teaching, and student services).
- 5.2 Ensure that the University is sitting on the right THINK TANKS and Roundtables for progressive developments

APPENDIX K: NATIONAL CULTURE IN EDUCATION POLICY 2018-2028

Purpose:

The National Culture in Education Policy (NCEP) Goal 3 focuses on mainstreaming culture in education.

The NCEP provides a comprehensive and coordinated path through monitoring programmes and services to mainstream culture in Samoa's education system and define their collective contribution to national development and the community.

The NCEP also reflects Samoa's support through the development of its Culture in Education in response to Samoa's international obligations.

Guiding Principles:

The NCEP is guided by the vision that "Samoan culture is safeguarded and promoted through traditional and innovative means, to ensure its continuity in the future." (National Culture Framework 2018-2028).

It is also underpinned by the following guiding principles as stipulated in the NCF.

3.1 Participation Community participation is enhanced in the learning and safeguarding of cultural values and practices through the formal and the informal sector supporting development programs for learners in formal and informal settings.

3.2 Rule of Law

The NCEP is guided by the 2030 Agenda for Sustainable Development, the Regional Culture Strategy and the UNESCO Conventions² and other related legislations and policies³. These must be enforced impartially to ensure the safeguarding of human rights of all.

3.3 Quality - Quality is achieved in a system that strives to raise the qualification of and offer additional training to students and teachers to ensure their competence in relation to the constantly evolving needs and demands of its community.

3.4 Relevance - All development is underpinned by a strong cultural fabric that requires collaborative efforts of all Samoans to be promoted, safeguarded and shared.

3.5 Transparency Achieving the goals of this Policy is open and transparent, involving individuals, groups, communities and partner organisations at the national, regional and international levels.

3.6 Equity and Inclusiveness Equal access for all is ensured by including people with disabilities, cultural minorities and the vulnerable to participate in cultural initiatives and support their art, creative expressions and programmes as important enablers of development and socio-economic empowerment.

3.7 Effectiveness and efficiency Investing in the culture sector is crucial to the promotion of sustainable cultural and creative industries and their potential contribution to human, social and economic development.

3.8 *Accountability* - The development and enhancement of culture in education is accountable to the people of Samoa to ensure our traditions and cultural practices, our arts and heritage are managed and safeguarded to guarantee its survival and relevance in the future.

3.9 *Gender sensitivity* - The equal participation, access and contribution to cultural life of all learners are intrinsic human and cultural rights, and an important dimension for guaranteeing freedom of expression for all. The government, civil society and communities should ensure that women's and men's roles in cultural life are equally encouraged, valued and visible.

3.10 *Sustainability* - The mainstreaming of culture in education is prioritized as essential to sustainable development. Responsible and sustainable use of cultural resources are essential to the long-term viability of combating climate change by building that connection between environmental sustainability and cultural development.

3.11 *Partnerships and Collaboration* - Collaboration and coordination is encouraged with international development partners, across government sectors, the private sector (including cultural producers, business, manufacturing, tourism and technology) and our communities.

POLICY STATEMENTS

The NCEP is developed through 5 policy statements which incorporate planned strategic directions to implement it. These include the following:

4.1 Strengthen Culture-Inclusive Education Strategy: Develop Culture-Inclusive Curriculum to mainstream ICH and TCH into Formal, Non-Formal Learning and School TVET Programme.

4.2 Strengthen coordination of the Cultural Sector Strategy: Develop Degree Programmes and Scholarships in the Arts, Culture and Heritage.

4.3 Improve Culture in Education Advocacy and Partnerships Strategy: Develop an action plan to guide the protection, preservation and promotion of culture.

4.4 Conduct Scientific and Academic Research Strategy: Establish MOUs with NUS and members of the community to promote and conduct research in the areas of ICH and TCH.

4.5 Enhance Innovation and Entrepreneurship Strategy: Partner with SQA and NUS to strengthen Informal and Formal Education, Training and Vocational Innovative and Entrepreneurial Apprenticeship Opportunities as well as develop national competencies and standards for all genres of Samoan ICH and TCH.

APPENDIX L: FAMILY TROPHIES FOR VILLAGE SCHOOLS.

