CULTURE, LANGUAGE AND COLONIAL DISCOURSE:
A STUDY OF EDUCATIONAL PROFESSIONAL PREPARATION
IN AMERICAN SAMOA

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By
Peter Tinitali

Dissertation Committee:
Richard Johnson, Chairperson
Dana Davidson
Neil Pateman
Robert Stodden
Terrence Wesley-Smith
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Abstract

This research documented inservice teachers and college instructors perspectives on a long standing professional development education program in American Samoa. This research study gathered and analyzed a wide array of interview responses that a defined group of educators' shared—responses that relate to cultural, professional, and educational issues about students, instructors and professional development curriculum in American Samoa. Initially this study sought to assess the effectiveness of a mentorship program, analyzing how it supported professional development and incorporated interagency communication. A closer look and further interpretation of several themes (i.e., discourses of culture, language, and curriculum within the professional development model) as they came to be present in the interview sessions, established how colonial characteristics of the past have impacted and created an educational system in American Samoa that historically and currently moved away from the traditional Pacific ways and toward closer alignment with the educational system of the West. This dissertation study sought to understand and address how these stated discourses impacted: (1) Indigenous cultural and language education; (2) culturally appropriate professional development for indigenous and non-indigenous educators'; (3) culturally relevant curriculum for the Pacific people; and (4) colonizing educational practices in the Pacific and the West.
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Preface

It was both troublesome and challenging for me, as a Polynesian, to communicate my thoughts through a Western manner of directness and authoritative dissertation writing. Throughout this lengthy process I had to constantly remind myself to communicate my thoughts within the accepted form of writing in Western institutions. As a Samoan, I grew up in an environment where my culture and language were nurtured and valued; the son of a father who is a tula/ale (talking chief) and my mother, a daughter of an alii (high chief); oral language was used with caution when put forth in a formal setting.

Furthermore, in this traditional Samoan setting writing is a permanent language that cannot be re-evaluated or changed as Linda T. Smith notes, "Writing can also be dangerous because we reinforce and maintain a style of discourse which is never innocent. Writing can be dangerous because sometimes we reveal ourselves in ways which get misappropriated and used against us" (p. 36). A tula/ale speaks on behalf of the alii and family, so he is careful and exact in what is said. In the crafting of this dissertation, I first saw myself, as a tula/ale, voicing caution and awareness to the people of Oceania, but soon I realized this dissertation transcended cultural boundaries; and so I have tried to accommodate the standards and expectations of the academic of the west.

Throughout this narrative I constantly struggled to communicate my thoughts in an accepted western research format positioned against and within my cultural upbringing. I started out this dissertation to study the effectiveness of the Special Education Mentorship Program in American Samoa. However, throughout my interviews with participants of the study and in my analyses of the transcripts, several
themes emerged (i.e., culture, language, and curriculum), themes which lead me away from my original intent.

The participants in this study shared a wide array of responses that related implicitly and explicitly to cultural, language, and curriculum issues in American Samoa. Just as these themes continuously emerged from the interviews, a larger underlying theme of colonialism evolved throughout the interpretations of the interviews. As an educator, it became important for me to address these themes to assist in bringing about awareness for changes, maintaining and using our unique Samoan culture and language to shape our future—the Pacific way. The historical Samoan education system propelled us toward westernization, revealing complicated circumstances.

As an example, the American Samoa Department of Education wants to increase the number of students with scores of 1000 or higher on the Stanford Achievement Test (SAT), a standardized American test instrument. It is believed that by strengthening and emphasizing stateside curriculum and English language goals we will achieve this goal. Stateside curricula are written and produced by palagi who understand their own culture, language and what is happening in the continental U.S. only. Our staff development models typically train our teachers on how to effectively implement the palagi curriculum. The focus of the DOE is on implementing the palagi curriculum effectively. This movement, therefore, places less emphases and value on Pacific and Samoan curriculum development. As a result, course curriculum requirement priorities are on English, U.S. history, U.S. Government, etc., etc. Our own language and cultural studies are reduced to electives and titular appearance, not appearing to have equal importance as English and related American required core subjects. It is these issues which
continuously surfaced from my interview data and which I will critically examine in the coming six chapters of this dissertation.
CHAPTER I

Introduction

While working on my first graduate studies degree here many years ago, I was participating in a practicum teaching experience at an intermediate school in urban Oahu. The class was an English Special Education class made up of a diverse ethnic population, including Palagi (Caucasian), Filipino, Korean, Samoan and mixed-other ethnic groups, a classroom not unlike so many other classrooms in Hawai‘i. The teacher was a novice to the profession and to the island. Many here would say she was fresh off the boat. In our brief discussions, she informed me she had just received her Bachelor’s degree in education and was thinking about working on her Master’s.

One day during this practicum experience, a tall Samoan male student came storming into the classroom shouting to the teacher, “You liar, how come you said that about me, you haouli bitch” while simultaneously grabbing a pair of scissors and walking across the room towards her. Standing near front of the class I quickly grabbed the boy by his arms and pulled the scissors away from him and without any other thought, I forcefully sat him down and told him how stupid he was and informed him that he was in big trouble. The student’s reaction mirrored a seemingly uncaring individual and he appeared to be calm in the midst of all this commotion, even as I was scolding him quite sternly.

The teacher was visibly shaken up by what had happened and the incident was immediately reported to the principal. He sent the school social worker and myself, as a translator, to explain to the parents what their son did and why he was being suspended
for one week. The mother, although she lived in Hawai‘i, still followed Samoan tradition—she spoke in formal Samoan vernacular with great care and dignity in her measured voice. The father was at work but the older brother and sister were present as we explained why we were there.

What was particularly interesting to me was the mother’s explanation as to why her son was acting that way. As I remember it now, she said that when her son misbehaved at school her husband used to spank and scold him. But this caused the Social Services to come to their house and take her husband to jail for spanking their son. This caused the father to stop spanking his son when he did anything wrong in school or around the community, for he was afraid to go to jail. Emotionally, she said, “this was causing their son to misbehave more and more because we cannot discipline him in the traditional, typical Samoan way.” I left that day feeling sad, knowing how a complex system can be misguided when its rules and regulations on one side do not corroborate with the consequences of its actions on the other side.

As we were getting ready to drive away we heard some recognizably loud voices calling out, “Aauoi, ou te le toe faiia, aauoi!” (Aahhhee, I won’t do it again, Aaahhee). Clearly, to me, the older brother was inflicting his younger brother with a stern cultural lesson(s) on how to behave the Samoan way, a tradition I well know as a Samoan.

Moving forward some fifteen years toward today, two recently written stories by seventh grade Samoan students living in Hawai‘i reveal alternative cultural understandings from another educational setting. In the first story, I Heard, Fetui (2001) expresses his understanding of Samoa:
I Heard

I heard that in Samoa some villages cannot do anything on Sunday.

Cannot go anywhere
Cannot go beach
Cannot watch any movies at the theater
Cannot do anything

If they break the rules, they have to feed everybody in their village. (p. 85)

In the next story, another Samoan youth, Afuola, shared his understandings about his culture:

Samoa

Talofa! My name is Logovae Afuola. I am a boy who goes to Dole Middle School and I will be talking about my culture. My culture is Samoan. I am from Western and American Samoa. My culture is special because when they make a speech or share something they put meaning in their words. It is amazing that the Samoan and other cultures sailed from far away 3,000 years ago to find new islands. They are smart because they made their own rules when they do something wrong. They are nice people only if you’re a tourist.

What also makes my culture special is the way they make the food. When they cook, they say funny things. My culture is also special because of its legends and stories. The stories are interesting and it feels real even if they are fake. My culture is special because I heard people say that Samoans are strong
and nice and they also obey the elders and their parents and guardians. But sometimes Samoans can be mean and can do bad things. But they have good hearts but they are mostly respectful. But if you want to fight or make trouble to them they will hurt you and you will get hurt. Samoa to me is like a paradise. Or is it paradise because of nature and the animals. Samoa is full of adventures and when you go there you will feel at home. Well, sort of. But when you go to the beach when the sun sets the feeling that you will feel inside is going to be unique (2001, p. 35).

Two youthful understandings and interpretations of cultural identity and what it means, personally, to be Samoan. Two views that are in these narratives, partially through experience in an after-school curriculum process whereby they are taught “how to draw on this diversity as a way to bring education alive, connect school and community, and prepare students for a multicultural 21st century. This particular program, Language Awareness, Culture and Education (LACE), helps middle-school children to: become researchers of languages and cultures, to improve literacy skills through meaningful activities which use critical thinking; develop appreciation for cultures and languages in Hawai‘i’s communities; and improve students’ awareness of themselves in society (Galea‘i, 2001, p. xii).

The teacher’s classroom account of cultural sensitivity or lack thereof, and the two middle-school students’ understandings of culture and identity are simultaneously both oppositional and similar, witnessing the complexity of these issues. While the palagi teacher seems to be naïve in her understandings of the cultural ways different children “save face”, the boys seem also to have naïve views of their home culture (e.g., ‘Cannot
go anywhere; Cannot go beach; Cannot watch any movies at the theater; Cannot do anything'; and ‘They are nice people only if you're a tourist... But they have good hearts but they are mostly respectful. But if you want to fight or make trouble to them they will hurt you and you will get hurt. Samoa to me is like a paradise.’). These slanted views are held even while these youth participate in culturally sensitive curricular activities meant to heighten their perceptions and understandings of their personal identity.

Revisiting the earlier notion of how a complex system can be misguided when its rules and regulation on one side don't corroborate the consequences of its actions on the other side, is what this dissertation speaks to. My interests here are to share and critique the educational life-histories of a particular group of educators in American Samoa, to position them in particular ways (i.e., historically, politically, and sociologically) to assist in “deconstructing the constraints and possibilities of their own and others’ lives and to view teachers as active and creative educational theorists who do not merely mimic what has gone before” (Middleton, 1998, p. xviii). In the following pages this is set out more explicitly.

Professional Development in American Samoa

The Teacher Corp program, established in 1977, and the Territorial Teacher Training Assistance Program (TTTAP), following nine years later in 1986, helped bring forth increased opportunities for American Samoan teachers to receive the Bachelor’s in Education degree from the University of Hawai‘i at Manoa (Haleck, 1994). From the inception, the idea was that teachers taking University of Hawai‘i (UH) courses delivered on-site in American Samoa would benefit by, a) professional enrichment; b) local certification for the American Samoa Department of Education; and c) completion of the
B.Ed. preservice teacher education program offered by the College of Education at UH. The development and implementation of these programs were instrumental to the continuous education and enhancement of the instructional background of Special Education personnel.

The early Federal programs helped the American Samoa Special Education Department to initiate the Comprehensive System of Personnel Development (CSPD), which is now named the (SEPPIE). The CSPD and SEPPIE have many of the same components. Any current reference to the CSPD program also refers to SEPPIE. The SEPPIE program added an assistive technology component into its program requirements. This part of the program reviews whether the proper identification of assistive technology meets the needs of individual students, procures the repair and maintenance of appropriate assistive technology(s), and provides sufficient training and support in the application of the assistive technology to meet the child's communication, mobility, learning and socialization needs (SEPPIE Report, 1997).

One part of this SEPPIE program is the American Samoa Personnel Preparation Project. This component generates from the Individual with Disabilities Education Act (IDEA). IDEA pertains to many sets of regulations that protect the rights of all individuals with disabilities. A part of IDEA, the American Samoa Personnel Preparation Program (ASPPP) is funded by the US Department of Education, Office of Special Education and Rehabilitation Services. This program provides teacher inservice training or professional development for special education personnel but most importantly the ASPPP focuses on leadership development of special education staff members. A group of special education teacher trainers who are eligible for teaching UH undergraduate
courses are receiving formal mentoring via these courses. The special education courses are given on-site in American Samoa for personnel who are working toward a University of Hawai‘i B.Ed. Degree.

The American Samoa Personnel Preparation Program, a sub-entity of the Special Education Program for the Pacific Islands Entities (SEPIE), had three major goals:

1) To provide UH special education courses in coordination with the B.Ed. Specialization in special education offered through UH’s Department of Teacher Education and Curriculum Studies.

2) To provide on-going teacher in-service training determined by needs stated in the CSPD, through the provision of numerous workshops, short-courses, consultation, demonstration and other non-credit activities; and

3) To provide mentorship to local personnel with graduate degrees in special education and related fields, in order to become college instructors in the delivery of UH undergraduate courses in special education (Robinson, 1995).

In American Samoa many local instructors with advanced degrees (Master’s and Doctorate) are teaching future teachers and providing UH credits so they can acquire a Bachelor’s degree. Many of the courses were first taught by UH professors who were flown in from Hawai‘i and other states at the convenience of UH. The intent of these mentorship programs was to equip local instructors with adequate pedagogical methods, relevant course content, and teaching skills to provide instruction for future American Samoa teachers.

For many years, beginning in the mid-1960’s and continuing up to the 1970’s and through today, the American Samoa education system brought in U.S. personnel to
administrate and teach the Samoan youth. Most of the UH courses were taught by off-island educational personnel. The assumption by many students then may have been that off-island teachers were the best teachers to teach Samoan teachers working on their undergraduate and graduate studies.

Purpose

Initially, the underlying goal of this research was to evaluate the mentorship program’s ability to provide effective professional development for teachers. I wanted to evaluate the impact of SEPPIE in providing adequate instructors and relevant coursework for special education teachers in American Samoa, as specified by the American Samoa Personnel Preparation Program. However, during my interview process and after intense scrutiny of the transcribed interviews, several themes emerged which shifted the focus of my study. Therefore, the purpose shifted and here focused on studying the critical educational discourses of culture, language, and curriculum as they were an instrumental part of professional development. A closer look and further interpretation of these themes as they came to be present in the interview sessions, established how colonial characteristics of the past have impacted and created an educational system in American Samoa that historically and currently moved away from the traditional Pacific ways toward the colonial educational system of the United States. It was the purpose of this thesis to understand and address how these stated discourses impact: (1) Indigenous cultural and language education; (2) culturally appropriate professional development for indigenous and non-indigenous educators’; (3) culturally relevant curriculum for the Pacific people; and (4) decolonizing educational practices in the Pacific and the West.
Background

Currently there is no four-year college in American Samoa therefore individuals who want to earn a Bachelor’s degree must obtain their degree in the U.S. or elsewhere. Hawai’i is the location of choice for candidates seeking a BEd. The needs of the teachers and other professionals in Samoa are beyond the capacity of campus-based pre-service college and university in-service training programs.

In the past the Associate of Art (AA) degree was all a person needed to teach in the public schools. The two years the student spent at ASCC provided an opportunity to choose the field or career a person preferred. Those who chose teaching started teaching with an AA. An AA degree in American Samoa in the 1970’s was an improvement because before that time teachers were hired with only a high school diploma. The teachers in American Samoa today need more then an AA degree to teach children, they require adequate courses and practicum experiences typical of an accredited Teacher Education Program in the U.S.

The individuals who wished to seek an undergraduate degree beyond two years from ASCC were faced with limited options. The realization of relocation to the U.S. mainland, Guam, Fiji, Hawai’i or elsewhere are obstacles many Samoans experience. The idea of leaving families behind revealed the potential to break traditional family roles and responsibilities, cultural, and economic barriers for an individual or family. Many who sought higher degrees often found that the Euro-centric methodologies and training received off-island might not be applicable upon returning home. The return to the traditional Samoan system oftentimes discouraged many BEd returnees, causing them to turn around and leave after a few short months back in American Samoa.
In an effort to meet the needs for local personnel to complete degrees on-island, the Department of Education realized they needed to provide programs that developed the community resources for individuals to gain the educational skills without leaving their home for extended periods of time. The advantage of having UH instructors teaching courses at the ASCC was a situation that also had its problems. Many of the instructors weren’t available in the Fall and Spring semester because of their instructional schedules at UH. A variety of students in American Samoa could not get the required courses due to the fact that courses weren’t taught in a systematic, continuous, on-going schedule, thus dramatically lengthening the time students stayed in school.

During the initial and early part of the TTTAP period the instructors were all UH faculty. Only when local instructors received their graduate degree through the TTTAP process were they then allowed to teach UH courses offered and taught at the American Samoa Community College (ASCC). There were guidelines within the ASPPP for eligibility for Special Education instructors to teach SPED courses.

Culture

The role culture has on the education system is evident in much of the typical curriculum materials instructors chose and implemented, and the discussions that occurred unintentionally and intentionally in class. It is common knowledge in Oceania that Western influence(s) is a powerful and dominant force in many Pacific islands economies, educational systems and lifestyles (Hauofa, 1993; Smith, 1999; Teiawa, 1997). Western culture continues to proclaim that the West itself is THE historical source of civilized knowledge and the center of all legitimate knowledge. This knowledge is now said to be available to everyone, but because Western scholars claim historical
ownership, they hold outright ownership. Only when indigenous scholars take ownership for their own historic and present knowledge production can this change (Smith, 1999; Winduo, 2000). This study analyzed various aspects of the differences between instructors, students and curriculum. To move away from the colonial Western influences of our past, to “reimagine ourselves” (Sharrad, 1990), Linda Smith notes that we must attend,

To our strengths in surviving thus far, to our language as an uninterrupted link to our histories, to the ownership of our lands, to our abilities to create and control our own life and death, to a sense of balance among ourselves and with the environment, to our authentic selves as a people (p. 73).

The idea of forming our own system using our resources of language, culture and educational scholars can be a challenging process of change.

Continuing Education

I and many others like myself have benefited educationally and professionally because of the coordination of these continuing education programs. The availability of Special Education instructors in American Samoa and the opportunity to finish other required courses at UH provided me with an informed education. Many others, like me, took the challenge of on-site courses at ASCC to fulfill core requirement then went off island to finish their undergraduate degree. The TTTAP helped me receive my ME.d and for others it influenced their obtaining their BE.d. The cancellation of the TTTAP program made teachers with a BE.d look for alternative programs to finance their search for their ME.d. The CSPD program absorbed the costs of many of these teachers looking for degree program. My experience of being one of the first instructors in the mentorship
program made me realize the importance of professional development and the impact I could have on these teachers.

The following explanation effectively sums up some of my feelings as such,

To understand teacher development at the turn of the millennium is to understand it in a peculiarly exhilarating and terrifying time of accelerating change, intense compression of time and space, cultural diversity, economic flexibility, technological complexity, organizational fluid, moral and scientific uncertainty, and national insecurity. Only when we know what learning is for or what people think it is for can we know and imagine what teacher development might be for. This is why critical judgments about the changing social context of learning are so central to the teacher development agenda (Guskey & Huberman, 1995, p. 13).

Samoa today is very much a part of this new millennium and has an education system that should be constantly evaluated and revitalized by the collaboration of teachers, community and education system.

Mentorship

In order to provide the aforementioned professional development coursework, a formal negotiation between the Department of Special Education in the College of Education and the College of Continuing Education and Community Services (now Outreach College) was established at the University of Hawai‘i. This called for a faculty mentor to provide on-site (in American Samoa) mentorship and instructional support for the Special Education Teacher Training Team so they would be able to provide instruction to future teachers. The UH faculty mentor assisted Specialists in the Special Education Division
with related Master's degrees (e.g., in Special Education) to acquire the strategies, activities, feedback and motivation needed to be an effective instructor. The Special Education Specialists were invited to participate in the mentorship Program as instructors. Today new Special Education Specialists are now part of the ASPPP instructional pool teaching SPED courses.

The mentorship program has surpassed ten years of partnership with the University of Hawai‘i, the American Samoa Department of Education/Special Education Division and American Samoa Community College. During that period the individuals who participated in these programs have either continued teaching or moved on to other professional levels in their career. The importance of developing a formalized program for the American Samoa educational community using a mentorship approach strived to generate local capacity for personnel training at local college level. As conceived the mentorship program followed these objectives:

1) To build local program capacity for personnel development in the local institution of higher education.
2) To empower and develop local leadership to develop personnel training and development in cooperation with the local higher education.
3) To promote career advancement for local instructors in seeking higher degrees and professional development.
4) To improve programs for students in the local education system and policy development to implement best practices as addressed in college courses.
5) To improve the cultural relevance and appropriate curricula for local schools through adaptation in college courses taught locally.
6) The local instructors of the SEPPIE program are equally capable to produce instructors for the field of Special Education who have the same teaching credentials and ability as those from credited universities in the U.S.

7) The mentorship program provides the same instructional level discourse of special education pedagogy as the accredited universities in the U.S.

8) The method and curricula of the SEPPIE program includes Western and Pacific concepts of instructional technique which are appropriate for the educational culture of American Samoa (Dire, 1996).

Method of Study

Through a formal interview process I studied the effectiveness of a mentorship program in providing continuing education for individuals participating in federally funded programs in American Samoa. The intent was to analyze the impact of the mentorship program on participants as one way of assessing the effectiveness of that respective program and as a window into the education system at-large. The interviews were unstructured, whereby questions on curriculum, culture, language, and leadership were incorporated into open-ended questions that generated responses on these topics. Each interviewee was made to feel comfortable and capable to answer the questions. The interviewee understood that their response(s) were to be kept confidential as their name(s) were kept out of the tapes and transcripts and in no way were associated to them personally. The sessions did not exceed an hour’s length and the interviewee was free to cancel at any time.

The interviews were conducted with both current and previous Special Education instructors in the SPED division and students who have taken the SPED courses from the
mentorship program and Cohort Program. The interviews were also conducted with off-island professors who have taught in American Samoa. All of the interviews were transcribed and placed into categorical topics, with special emphasis given to analyzing how language, culture, curriculum and professional development influenced and were influenced by this particular professional development program. Over the course of six months time, the sites and time for the interviews were determined by the participants, and respect was given to the interviewees’ responses to all the interview questions.

In the following pages I will detail the qualitative methodological techniques this research study incorporated and followed. In the next chapter, Methodology, I provide much more detail about the nature of the data collection and qualitative interpretative analyses, explicating further why I chose this particular framework for understanding the critical educational discourses of culture, language, and curriculum as they relate to professional development in American Samoa.
Chapter II
Methodology

We simply cannot understand organizational phenomena without considering culture both as a cause and as a way of explaining such phenomena. As a Samoan, as someone who was once, and soon again will be, intimately involved with the mentorship program and as an educator in the American Samoa education system, I played a vital role in this research. As an indigenous person I considered myself a good candidate to research my own people (Oneha, 2001; Smith, 1999; Trask, 1999). But part of me also feels like that precarious person Vilsoni Hereniko referred to in his book *Woven Gods*, “As both insider and outsider, I had to carefully negotiate each encounter with other individuals of different social status” (p. 7). I intended not to come off as an outsider by first presiding to be a researcher from UH, but to instead, be an insider—someone who was recognized as a local educator that conscientiously wanted to listen to local issues.

The relativist stance assumes that researchers have absolute freedom to study what they see fit, but they should study only those problems that flow directly from their own experiences. The conscientious indigenous researcher looks into the needs of the people, not the needs of an institution or scientific community (Denzin & Lincoln, 1994). The only reasonable ethical standard, accordingly, is the one dictated by the individual’s conscience (Denzin, 1989). Because I am historically and culturally connected to American Samoa’s educational programs I was bound and biased to think positively of the program (Babbie, 1992). I constantly reminded myself to be aware of my biases and concentrate primarily on the interviewee responses. Furthermore, I worked hard to not
make judgments or interject my thoughts on the questions I asked or the answers the
interviewee provided.

As a researcher I conducted my investigation following the contextualized-consequentiality research model which provides and follows these principles: mutual respect, non-coercion, non-manipulation, the support of democratic values and institutions, and the belief that every research act implies moral and ethical decisions that are contextual (House, 1990; Smith, 1999). The consequentiality model elaborates a feminist ethic that calls for collaborative, trusting, non-oppressive relationships between the research and those studied (Fonow & Cook, 1991). Such a model presumes that researchers should have ethics that amplify personal accountability, caring, the value of individual expressiveness, the capacity for empathy, and the sharing of emotionality (Collins, 1990).

Epistemology is the study of how we know or what the rules for knowing are. Positivists (the positivist epistemology) believe the rules for knowing guarantee the fact that the research represents actual reality (Scheurich, 1997). Realism can be divided into two groups—naïve realists and scientific realists. The most commonly practiced of these two epistemologies is naïve realism. In much of the research in education and social science disciplines, naïve realism contributes to the results—the notion being that the perspective of the researcher has no effect on what is seen. That is, what is seen or researched accurately reflects that which the researcher is objectively looking at in the world. In addition, the researcher assumes that the language used to represent the world in the linguistic presentation of the research is not so ambiguous that meaning becomes problematic. Customarily, most work in education pays little attention to its
epistemological assumptions. For example, a naïve realist would hold that a lemon really is yellow or if it walks like a duck, sounds like a duck, then it must be a duck.

A scientific realist recognizes that facts are always theory-laden because something can only become a fact due to the theory that makes it recognizable as a fact. A scientific realist would speculate that a lemon appears yellow because of the light rays reflecting off its surface, the particular nature of these light waves, and the transaction that occurs in the human eye, thus invoking the causal entities and structures that produce the result, that is, the yellow lemon. The analysis does not stop with surface events but examines the underlying patterns and tendencies (House, 1990).

For instance, while working in Special Education one specialist’s duties were to evaluate teacher performance. The department policy was to provide them with a check-list of behaviors each teacher was required to perform for a specific evaluative grade. Not being aware of these specific types of epistemologies this specialist might judge a teacher by the behavior that occurred in that present time frame. That specialist might go down the twenty or more check list items by what he/she observed only on that particular day. Understanding deeper epistemological differences someone may incorporate a much more thorough investigation, instead relying on previous actions, the environmental setting, and other circumstances, before making judgments. Yet, they should also take into account what they have seen during that specific evaluation. Many times when I was conducting observational evaluations the things that I first evaluated were actually surface level only—like seeing the lemon as yellow. Only later did I make a further comprehensive examination of why the lemon is that color.
Interview Format

Structured interviewing is a process in which an interviewer asks each respondent a series of pre-established questions with a limited set of response categories. The interviewee's responses are recorded using a coding scheme that has been established by the researcher. The interview follows a scripted format in a straightforward and standardized manner. The same sets of question are asked in the same order by an interviewer who treats the interview sequentially, the same for every interview. There is very little flexibility in the way questions are asked or answered in the structured interview setting.

Unstructured interviewing does not use close-ended questions or use an overly strict, formal approach to interviewing. It establishes a human-to-human relationship between the interviewer and interviewee, and it strives to understand rather than to explain. Some of the elements you would want to use is to assess the setting. This is where you want to share with or befriend the individual you are interviewing. For example, if you were interviewing someone in a nudist camp one might consider if a suit and tie is the best attire!! A decision should be made on how to present oneself. Do you as an interviewer want to be seen and understood only as a representative of an academic study, or as a learner? It is very important how one presents oneself because after one's presentational self is “cast” it leaves an impression on the respondent(s) that influences the ultimate success of the research findings. Sometimes respondents' may misinterpret the interviewer as an adversary or an informant representing a particular agency or political slant, potentially making the interview less informative, less honest.

Understanding the language, culture, and shared cultural memory of the respondents can affect the outcome of the interview. The interviewer may be fluent in
the language but not in the topic of study, and so the translation may be misleading or
misunderstood by the jargon and terms used by the interviewer. Using translators can
interpret their values, biases and interpretation to the response, which can lead to
disastrous misunderstandings. It is also important to establish rapport. As an interviewer
I was careful to put myself in the role of the respondent and attempted to see the situation
from their perspective, rather than impose the world of academia, my world at that
particular time, or other preconceptions upon them. I was careful not to lose focus on the
objective of the interview while gaining rapport with each respondent.

The intent was to analyze the impact of the mentorship program on participants as
one way of assessing the effectiveness of that respective program and as a window into
the education system at-large. The interviews were unstructured, whereby questions on
curriculum, culture, language, and leadership were incorporated into interview questions
that generated responses on these topics. The respondents’ were made to feel
comfortable and capable to answer the questions. The interviewee understood that their
response(s) were to be kept confidential as their name(s) were kept out of the tape and
script and in no way is associated to them personally. The sessions did not exceed an
hour’s length and the interviewee was free to cancel at any time.

**Topic**

The Special Education Program for Pacific Island Entities (SEPPIE) is a federal program
like many other programs established in American Samoa and meant to help Samoan
educators obtain advancement in the field of education. The SEPPIE mentorship section
of the grant was intended to assist individual American Samoan instructors to understand
different teaching methods and advance their educational skills in the field of teaching
and special education. The individuals who entered the mentorship program had many similar attributes that this research addressed.

The mentorship program was designed to help identify how the mentor program develops interest in educational issues by the American Samoan teachers. Based on the concerns of teacher instruction at the college level, local instructors provided their views on the professional development courses in teacher education.

The mentorship program has graduated many local, indigenous teachers who are now instructors of undergraduate courses at the American Samoa Community College (ASCC). Many of these teachers have received educational assistance from the SEPPIE programs. They not only obtained their Bachelor's but many also continued on to receive their Master's degree(s). It was my personal involvement as one of the first instructors of the SPED mentor program that ignited my interests in finding out more and better understanding the complex life stories of individuals who were provided an opportunity to further their educational goals from the professional development coursework they each took. I wanted to know, at a deeper level, their reasons for starting this educational journey and if, and how, the mentorship program impacted their lived experiences in education?

These unstructured interviews compared how participation in their respective mentorship programs influenced the perspectives of local educators, their educational goals and personal teacher development. The stories presented here reviewed the lives of Samoan educators as they committed themselves into the cultural structures of community, family and career. Like Casey's (1993) work with women teachers, I sought to further study and understand Bakhtin's notion of what guarantees the internal
connection between the elements of personality. In my analyses of the collection of interviews I looked for the common areas and aspects of each interviewee that provided the means for both individuals and the collective group to reach their personal and collective goals, especially as related to language, culture, curriculum and professional development.

The study provided information on general curriculum in American Samoa’s education system through analyzing the interviews and assessing whether subject-matter was culturally appropriate and if the language used in instruction was appropriate for the content being taught. Also, I was interested to know if the education system provided the appropriate instruction for students to transition to a better future.

Data Analysis

I incorporated a phenomenological process of gathering information through interviews, and implementing open-ended questions to build upon and explore each participant’s history and present insights of their accomplishments (Seidman, 1998), to assist with my content analysis. The development of this technique has produced a number of tools that help researchers to arrange components to best suit the needs of their studies. Content analysis is as much an art as a science. It is a technique for making inferences by objectively and systematically identifying specified characteristics of messages.

The first step in content analysis is to establish the objectives to be achieved. Second, is to locate data relevant to the objectives. The relationship between the content and the researcher’s objectives should be clear and direct. Third, is to gather the data needed for the research. The final step is to decide the analytical procedures to be used.
The most common method of summarizing content-analytic data, and the method I utilized here, is through the use of absolute frequencies (Marshall & Rossman, 1989).

I took the concrete experiences of individuals, as expressed in oral interviews which were audio-taped and later transcribed, and interpreted the meaning(s) it had for them and for me through my further analyses. I first wanted to attempt to understand the educator’s thoughts on their actual experiences in the early stages of their educational careers by first asking about the importance of family, school(ing), and their choice of education as a profession. I asked introductory questions about the influences of finishing a college degree and how that interacted with their careers. In this way the respondents and the researcher were able start off feeling comfortable and free to express their further thoughts during a lengthy interview process. Secondly, I wanted to gain a deeper understanding into their historical insights of the education system in American Samoa as a way to learn more about their cultural perceptions around teaching and learning. The steps they had to make to reach their goals, the demands of families and others upon them as they were achieving a degree from the mentorship program were also studied. I wanted to understand where each respondent’s initial and advanced college degree took them in their lives in relation to their family, community and overall career paths. My personal involvement as an instructor was also part of the stories in this research, but it remained anonymous.

I intentionally sought out to interview former and current instructors and students in the beginning phases of the mentorship program or the Bachelor’s of Education program, to the present instructors providing college level instruction. Each interview lasted about forty-five to sixty minutes, and the confidentiality of all
interviewees was established before taping officially began. Each interview was at the
interviewee's convenience and held at a place of their choice. The importance of having
the interviewee be comfortable so they could tell their stories without hesitation was
strongly adhered to.

Analyses were made through the gathering of all the one-on-one interviews that
were audio-taped and transcribed. While transcribing the interviews the process of
segmenting was used to formulate the information, whereby I did the following:

1) Read through all of the transcriptions carefully, jotting down ideas as they
came to mind.

2) Picked one interview and decided what was the underlying
meanings. Recorded my thoughts in the margins.

3) Made a list of all topics. Clustered similar topics. Formed these topics into
columns that were then arranged as major topics, unique topics and leftovers.

4) Made the appropriate code so the appropriate segments of the text were
organized and whether new categories and codes emerge.

5) Found the most descriptive wording for a topic then converted it into
categories. Looked for groupings related topics and interrelationships.

6) Made a final abbreviation for each category and alphabetized these codes.

7) Assembled the data material belonging to each category in one place and
performed a preliminary analysis.

8) When necessary, recorded existing data (i.e., coursework, syllabi, grant
proposals, class notes, etc.).

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The juxtaposition read and analyses of these collective stories was then placed on a matrix to search for comparisons of important meanings that most individuals shared. (See Appendix A and B) The uniqueness of the participants’ thoughts was compared against each other(s) for similarities and differences. Corroborating with Rose’s (2001) work I looked for the textual commonalities among each different respondent and across the respondents’ collective feedback. Following the typicality of the discourse analysis research, I systematically searched for recurring themes among the transcribed interviews methodology (Rose, 2001). I was interested in the discourse apparent in the interview transcriptions, or the,

Groups of statements which structure the way a thing is thought, and the way we act on the basis of that thinking. In other words, discourse is a particular knowledge about the world which shapes how the world is understood and how things are done in it (Rose, 2001, p. 136).

Theorizing Colonial Discourse

Foucault said the “production of discourse is at once controlled, selected, organized and redistributed by a certain number of procedures whose role is to ward off its powers and dangers, to gain mastery of its chance events” (1981, p. 52). It was the continuous repetition of like stories, like discourses, that compelled me to further consider colonial educational policies and practices in American Samoa today and historically.

To reveal the ‘commonality’ of colonialism in educational practices in American Samoa, this research study presented a wide array of narratives that simultaneously relate to colonialism and education. When different critical perspectives were used in the analyses they tended to be framed around a post-structural perspective, a perspective
which insists that colonial discourse is simultaneously contingent, multiply determined, and constantly shifting (Todd, 1998). In this regard, as a collective, the narratives shared here and in other texts reveal, “There is no single ‘truth’ [of colonialism], only different constructions, different representations, some of which are read as ‘fact’, some as ‘fiction’, depending on the way they are functionally contextualized and by whom and in whose interests” (Threadgold, 1990, p. 3).

These interviews and narratives provided a “collage of recordings made at the moments of happening and at the later times of reflection...the artistry of language lies in the selections and presentations, and not in a scientific representation or finding” (Rhedding-Jones, 1996, p. 30). In concert with Carrington and Bennett’s work (1996), the stories shared in this dissertation study are witnessed here as an integral part of a complex web that produces discourses. These stories may stand alone on a page, placed strategically within a paragraph, aligned within a specific section of the text, and yet along Foucaultian (1981) lines, the many stories expressed here are positioned within a much greater “grid of judgments, measurements and critiques”—for alongside every colonial story exist a multiplicity of (an)other stories. To reveal how discourses of colonialism are intricately produced and to interrogate their evolution, I used Foucault’s grid of power and knowledge which informs us how to chart contemporary beliefs and practices by examining a range of texts (interviews, course syllabi, DOE curricular documents, funded grants, etc., etc.).

Any genealogical descriptions of colonial policies must be broad enough to trace (Jóhannesson, 1998) the extent to which the related issues reach, as these processes inherently inquire, “how did series of discourses come to be formed, across the grain of,
in spite of, or with the aid of these systems of constraints; what was the specific norm of each one, and what were their conditions of appearance, growth, variation” (Foucault, 1981, p. 70). The historical production and continued reproduction of colonialism involves, among diverse other issues, different ways of thinking, different understandings and interpretations of children, adults, and the moral, social, and political spheres they occupy. To indicate the depth of the debate and the extent of “oppositional discourses” (Becket, 1996) this dissertation study borrowed from the Foucaultian style, as I too compiled, presented, and further interrogated a wide range of texts and first-hand interviews, or stories, from teachers, parents, and administrators. Through the introduction and continued interrogation of a wide range of texts, as I did in my study here, the reader is assisted in the process of looking deeper into the colonial discourse, or “the practice in which people reproduce relations of power (both subjugation and domination), at the same time as they sustain shared culture” (Lindstrom 1990, p. 20).

**Research Participants**

There were a total of twenty-eight individuals interviewed, six educators with a Doctorate, eleven with a Master’s degree, and eleven with a Bachelor’s degree. From the twenty-eight respondents’, eleven were instructors at different intervals in the mentorship program. The three coordinators interviewed were from the Cohort, SEPPi and TTTAP program. All of the students and local instructors have taken SPED courses from the SEPPi grant as they went forth towards their respective degrees. From the eleven instructors, three were UH professors with their advanced degree (doctorate) while the eight SEPPi local instructors had their Master’s, and all were accepted as “approved” lecturers from the University of Hawai’i Special Education department.
It has been over fifteen years since the first Mentor Program began. During that time the first mentored instructors have moved on to other professional and life long goals. While the new instructors have now taken the baton and are providing instruction, new instructors are constantly needed as the demand for more teachers increase. These local instructors are challenged with changing issues from the public and the educational system on a continuing basis. The University of Hawai‘i typically attempts to decide if the indigenous Samoan instructors are competent enough to provide the necessary instruction for students in Samoa. The purpose of these interviews was to take a critical look at the individuals that were/are being prepared to take the challenge of becoming the future college-level instructors for the people of Samoa. The interviews illustrated a variety of narratives that related to the teacher’s ability to become a capable instructor(s) for the teachers and students of Samoa.

**Summary of Interviews**

The initial interview questions were geared toward learning some background information about each study participant and the group as a whole, and also these questions were provided to slowly warm the interviewee up to the interview process—before I sank my teeth into what I assumed would be the more intellectually engaging meat of our discussions. I was interested in the personal experiences that had brought these professionals to be present at this particular time in these particular conversations and in learning more about their family backgrounds, career choices, and educational values.
Schooling

Most of all the local respondents stated that their family members or they went to some type of church schools for all or some of their education. The underlying message that the respondents related to is the acknowledgement that their convictions go beyond the accepted norm. In Samoa, religion is regarded as an important trait in Samoan attitude and culture. Religious missionaries were the first to establish the written script and establish the first schools in Samoa (Wilson, 1999). The Fa’ifeau are regarded as equal to the high ranking matai so prestige and honor can be associated with the religious order. The task of being devoted Christians is a life-long struggle, so the personal challenge of obtaining a higher goal in life may be compared to most of the interviewees’ personal goals.

Thus, when these schools are mentioned by the respondents’ it relates to a certain category of individuals. It relates to a certain type of status that their family or they must aspire to become. This intrinsic attitude has had positive affects for many of these individuals and it provides good evidence that they are capable and determined individuals.

The churches and private schools that are mentioned by those who were interviewed included, Fa’asao, St. Teresa (Catholic schools), Mapusaga (Mormon school), Ataloma school for girls, Malua (LMS), a theological school. The respondents indicated that they have strong convictions and integrity by mentioning these particular schools. It is a status of achievement they accomplished because they went to these specific schools.
Families, Education and Careers

It became evident that most of the interviewed subjects came from families that had strong professional convictions. They are sons and daughters of parents who were teachers, faifeau (ministers), military personnel, nurses, doctors, judges and plant workers. Parents who went to school shortly after the mid 1900’s were exceptional individuals because educational goals were not a priority then, as care for family and matai was the expected norm. It was an accomplishment to get above sixth grade because the first high school didn’t materialize until the 1950s (De Mello, 1973).

There was very little opportunity for the Samoan parent to go to school, so if you had someone who did they would most likely explain the virtue of being able to go to school to their children. Most of the individuals who were interviewed mentioned their parents attending school and the careers they developed. The notion that the interviewee’s parents had careers provided a stable and secure family experience for the interviewees. I can remember my childhood years living in Samoa in the 1960s when many of the people in my village worked on their family plantations. Those who had government jobs, teachers, and faifeau were looked upon as the families that were well off because they could buy the carton of eggs, the corn beef or just had the money that most farmers did not have. That the interviewees acknowledged that their parents were people who worked and provided a strong conviction which reinforced their ability as individuals to go forth with their career or professional development is a testament to the commitment of their parents. Other evidence of positive family progression was that many of the interviewee’s brothers and sisters also aspired to achieve higher educational goals and careers.
A strong factor that many of the respondents seemed to acknowledge was that the opportunity for education existed for them. Many went to the American Samoa Community College (ASCC) and took courses from Samoan instructors that provided them with the first step toward getting a higher degree. Others who went off-island for their undergraduate degree and came back without completing their degree could get their degree through the programs that were available in American Samoa. Failure was something that many of these individuals could not face up to because of their strong family pride. For example, the following response reveals:

Q  What exactly was your background in education from your early years till now?
A  I went to all Catholic school, in American Samoa then I moved on to a all-girl school, Fa‘asao High School. Then I went to another Catholic school, Chaminade University. But once you leave home you transfer off-island, it doesn’t always turn out the way you plan it. So I didn’t finish school, I came home but sure enough I came home with enough credits to start off in Special Ed. And then while in Special Ed, I had opportunity to take classes.

Q  Would you describe your family background?
A  I am the oldest of eight, just one brother. And out of eight of us I am the only one that chose the field of Education. Everybody else went into more different fields you know, and they all went as far as um, receiving an AA. Then they went to get their Bachelor’s but they all dropped out, and picked something of their life and far different from what was expected for us to do, you know. Go and get this degree and do this, but everybody, everybody became too independent.
Q  You didn’t stop at getting your Bachelor’s, what motivated you to go onward to your Master’s?

A  I think being the oldest…. It was right about time that my dad had passed away and I looked at myself as, you know, I was upset you know, so I figured he passed away before me making him happy. He passed away before I got my Bachelor’s so after I got my Bachelor’s I figured why stop here, you know, the opportunity right here I’m going to work for my Master’s. You know, I, I just was self-fulfillment, but I wanted the professional growth as well.

Another next respondent shared these thoughts:

Q  Can you give a background history of you family?

A  I have six sisters and one brother, there are eight of us total and all eight of us went to college. All have degrees; three have an AA degree and three a Bachelor’s degree and two have a Master’s degree.

The next interviewee commented in this manner:

Q  Could you give your family background?

A  I come from a big family, both of my parent are in the medical field, my father is a doctor my mother was a nurse. One of my brother’s is now a Doctor and most are in the teaching field and some are in the ministry. I have two brothers and five sisters. Four of my sister graduated from college with the exception of one she is in the trade industry. One of my brother’s is in theological school and my other brother is a doctor, a Medical Officer.

Similarly, the next respondent shared the following comments:

Q  Can you give me your educational background?
Well, let's start with my grandfather on my father's side. My grandfather was a teacher back in the days, I think in the 1930's. Cause you know remember back in those days transportation was very difficult but he had his mind on teaching and ministry. So, he went as a teacher and he passed he's training as a teacher in those days in American Samoa. He was assigned to teach in Fagalii, one of the villages out there on the west-side. And that's where he met my grandmother and after meeting my grandmother he went to Theology school at Manoa and he's a faifeau. After being a faifeau he went back to being a teacher.

After asking some of these initial questions and learning more about the backgrounds of individuals and the collective group, it was apparent to me that the emerging themes of culture, language, and colonial discourse as they related to education (i.e., curriculum) would be of critical importance for further critique in this dissertation study. In the following section (chapter) I illustrate an abbreviated history of colonialism in American Samoa, followed by chapters on language, culture and analysis of curriculum. I then provide further analyses of each of these themes related to my broader topic of how colonial characteristics in the past have impacted and created an educational system in American Samoa.
Chapter III

Steeped in Colonialism: Preface to Chapters IV-VI

The history of the Pacific mirrors the worldwide colonial ambition to control the indigenous peoples and land for the personal and financial gain of the colonizer(s). Riveting examples from the history of the Samoan Islands and its educational system revealed continuous encroachment of Westernization on Samoan’s culture. This chapter reveals the Navy’s explicit presence in American Samoa and the far-reaching impact that presence had upon our people.

The United States Exploring Expedition in 1841 was an economically motivated venture of charting coastal seas surrounding the Americas and the whaling grounds in the Pacific Ocean. This expedition was underwritten by the U.S. Congress and framed commercial interests and the scientific community. Congress expressed to the expedition to give special attention to the Samoa Islands east of the 171 W meridian and all of the Hawaiian Islands. The Hawaiian Islands were eventually annexed. During this exploration the expedition claimed the Pago Pago Harbor to be unmatched by any other in the Pacific.

By 1899, the U.S. Navy lay the foundation for the U.S. Naval station in Tutuila, motivated by the desire to acquire the Pago Pago Harbor. In 1899, without consulting the Samoan people and the free will of those people, representatives of Britain, Germany and the United States met in Washington and behind closed doors agreed to divide the Samoan Islands. Longitude 171 W conveniently provided the arbitrary line of division between east and west. The Samoan islands that were traditionally of one heritage were
separated and divided in two parts, Eastern and Western Samoa. The U.S. assumed all Samoan islands to the east of this line, Tutuila, Manu’a and Aunu’u; west of longitude 171°W, the islands of Savai’i, Upolu, Manono and Apolima went to Germany. Western Samoa has changed ownership from Germany to New Zealand until its independence in 1962. American Samoa has been under the United State since 1889.

The British conceded all claims in Samoa but were generously compensated with previously contested territories in West Africa and the Solomon Islands. In the eyes of these powerful nations, Britain, Germany, and the United States, the Pacific Island countries were their properties to be acquired, distributed and controlled.

Overseers

Captain B. F. Tilley was appointed the Commander of the newly created naval station in Tutuila in 1899. He had been the Captain of the ship Abarenda, a ship that delivered building supplies to Pago Pago. On February 16, 1900, President McKinley placed this naval station under the Department of the Navy and appointed Captain Tilley as the Commander.

Commander Tilley’s main concern was to develop the infrastructure of the naval station; thus the administration of American Samoa was of secondary concern. However, Tilley made several promises before the flag was raised, including that the customs, health, and the education of the people would be looked after. Land would not be sold to non-Samoan and Samoa would remain a country for Samoans and not become a colony for foreigners to settle in (Masterman, 1980).
On April 17, 1900, the chiefs of Tutuila signed over to Commander B. F. Tilley the Deed of Cession. The document promised,

...to hold the said ceded territory unto the Government of the United State of America TO ERECT the same into a separate district to be annexed to the said government to be known and designated as the DISTRICT OF TUTUILA (Deed Of Cession, 1900, ASG File).

The document also promised that “The Government of the United States of America shall respect and protect the individual rights of all people dwelling in Tutuila to their lands and other property in said District” (Deed of Cession, 1900, ASG File).

The Samoans were mostly interested in maintaining their traditional lifestyle the fa’a Samoa (Samoan way). For all intents and purposes, Samoa understood the Deed of Cession as the protector of the traditional laws and customs. But in reality Samoan laws and customs were preserved only if it did not conflict with the concerns of the United States. Samoa, for the most part, did not understand many of the provisional laws and regulations of the U.S. because these regulations were not written in Samoan. For nearly half a century Tutuila and Manu’a were ruled by palagi who knew little about the Samoan people’s language, culture and sacred traditions. This was evident when an incident occurred in Manu’a concerning Tui Manu’a (high chief of all Manu’a) Ipu (kava ceremonial cup) which was allowed to be used by a visiting dignitary ali‘i from Tutuila, by a Manu’a matai. This action caused the Tui Manu’a to administer village discipline to the culprit who had shown disrespect for ava (kava) ceremonial protocol of Manu’a and the use of Tui Manu’a’s Ipu. A U.S justice intervened in this disciplinary action on the
behalf of the *matai* as they, the U.S., favored the contravening of authority the Tui Manu’a was entitled to by Samoan tradition (Gray, 1960).

Many of the Commanders and Governors had little to no knowledge of the Samoan culture and language. For the first five years of naval administration there were five Commandants appointed for the Samoan people. Each of these Commanders had little time to understand the complex system of the Samoan people before each successive Commander was appointed. There were also Governors who had little understanding of Samoan culture. Governor H. F. Bryan wrote to the Secretary of the Navy on June 11, 1926 mentioning, “If a Congressional Committee is to visit American Samoa, it is essential that I should know, as soon as practical, the policy of the Navy Department regarding the Naval Station, Tutuila and the Government of American Samoa.”

Senator Lenhroot, who sat on the Committee of Foreign Relations, analyzed and critiqued the U.S. Navy’s administration in American Samoa revealing in a report that: “...has [Navy] failed to establish an adequate system of education....it is alleged that for this and other abuses, the Samoan people have no legal redress and they are extremely anxious that United States fulfill its obligation under the cession of 1900 to erect these Islands into a separate district to be annexed to this government (Lenhroot, 1925).

The irony is that these Navy Commanders and Governors tended to be disengaged with the Samoan people and did not make further colonial policies and cultural adaptations and implementation as they would do within their own democratic country.
From 1920 to 1930 a *Mau* (opposition) movement, of matai and alii of different villages opposed how the United States governed the Samoan Island. The *Mau* made these allegations: (1) The Samoans' were kept in ignorance of the law because documents were not printed in the Samoan language; (2) The U.S. administration discouraged "The Government of Samoa"—a counsel of chiefs from gathering and meeting; (3) The accounting practice of the Government's revenues and expenditures were not revealed to the people; (4) The school system was non-progressive in size and in the quality of instruction; they criticized the lack of training and research in education; and, (5) The objection to violation of Samoan girls and to the marriage regulation of the Naval Station (Gray, 1960). Restraining the use of the indigenous language, the limitation of indigenous educational epistemology, and the lack of cultural understanding of indigenous people were constantly revisited colonial themes that one continues to encounter here and in the following chapters.

**Navy and Education**

But even before the missionaries and Europeans "discovered", "conquered" and "dominated" islands in the Pacific, the people of Oceania were great navigators of the ocean, living in their surroundings and connecting to their culture and moving toward the future. The concept of teaching was not new to the Samoan people. The missionaries introduced formal education in 1830 to the indigenous people of Samoa. The missionaries taught the Samoan people formal reading and introduced written language. The number of Samoan children attending mission schools exceeded well over 12,000 in 1839. During that time more then 10,000 Samoans were literate and by the end of the century almost all Samoan were literate in their own language. The church taught Samoan
children reading, writing and religion using printed bibles and dictionaries that were published and printed by the missionaries during that time (Meyer, 1997).

The missionary success in teaching was through the utilization of Samoan preachers as teachers who used the vernacular and the concepts which were compatible to the Samoan culture as well as activities that did not obstruct the traditional system of the family, matai and village life (Huebner & Reid, 1985). Even with all of these skills the Navy turned a blind eye to what the Samoan people could accomplish if given the appropriate educational opportunities. The history of the American Samoa education system is discussed and divided into two eras, the Navy Administration and the Educational Television Project period.

For fifty-one years, the Navy involvement with upgrading the education system in American Samoa was much of a disappointment. The Navy used tactics commonly practiced by colonizers to control indigenous people. Some of these tactics included: (1) Using English or the colonizers language as opposed to the language of the indigenous people; (2) Not recognizing the historical and the cultural aspects of the indigenous people; (3) Creating a central figure of authority so power can be used to manipulate and control the indigenous people; and, (4) “Clone” the indigenous people and culture to be like the colonizer’s culture and system of government (e.g., the education system in American Samoa mirror the U. S. system, much like Independent Samoa and how they followed the British education system).

During the Navy’s Administration Samoans were constantly omitted from participating in the discussion or in the decision-making pertaining to education. The Navy administration looked upon the indigenous people as inferior and not capable of
understanding concepts beyond island life. According to them, Samoan people were just simpletons, as Navy official, Commander C. Chaughman commented:

To teach anything beyond what is a necessity in Samoa would give the people a knowledge of and insight in things and phenomena (to them) that can only breed discontentment, a disinclination to work, and a desire only to go to the movies, drive a car, carouse, and in some cases to travel to America, where they do not fit....The standard curriculum of education should comprise only the simple necessities of Samoan life and include only such subjects as public health, manual training, agriculture, reading, writing an arithmetic (Weinberg, 1997. p. 261).

This comment reflected the common attitude of the European and American colonizers of controlling the indigenous—do not educate them too much lest they become knowledgeable and disturb the status quo. The Navy administration prevented the teachers from acquiring the advanced knowledge and the skills required to provide quality education for the Samoan students by withholding the appropriate training and materials for the development of educational programs. Many of the Samoan teachers teaching in public schools at the time had the equivalent of a fifth grade U.S education. Some Samoan chiefs were concerned. According to Weinberg (1997) Tuitele submitted this statement to the federal hearing, “The public schools are the veriest [sic] makeshifts. The native teachers are entirely incompetent, beyond the barest rudiment...” (p. 261).

Samoan Chief Magalei also challenged the navy authorities:

If you are satisfied that these are very good schools and very good teachers, why then are the children of [naval] officers not sent to the
schools to be educated, but sent to other schools, such as the [Marist] Brothers’ schools and other schools” (p. 261).

The naval administration paid little attention to improving the standards of education for the Samoan people.

Educational Television

The era of the Educational Television (ETV) in American Samoa is another classic example of the colonizer’s pervasive attitude that they (colonial U.S. government) alone knew what was good for the indigenous inferiors. For ten years, from 1962 to 1972, “The installation of ETV was not only aimed at educating the children in school, it was aimed at changing the lives of the people in their homes and in their villages” (Wilson, 1999). ETV colonized the minds of the indigenous as they viewed the American life style and everyday language. As a friend who was a product of ETV commented, “I was mesmerized by the way the ETV female teacher spoke and dressed. I wanted to speak English all the time so I will be like her when I grow up” (Personnel interview with Pedro, 2000). Teachers and technicians were contracted and brought in from the continental U.S. to teach core subjects. The planning of the curriculum and prepared lesson plans for classroom activities for language arts, science, social studies, math, music, art and Samoan Language arts were created by these recently transplanted mainland education ‘experts’ and professionals. At the same time in the classrooms, Samoan teachers had the task of being teacher aides and television monitors (Wilson, 1999). The top-down implementation of ETV reconfirmed the attitude the Navy Administration held of not letting the indigenous natives be enlightened by appropriate training in the pedagogy of the ETV curriculum.
The absence of the culture and language in generating adequate planning was evident by not involving Samoan educators and specialists with curriculum planning. They ignored the success the missionaries had at converting the Samoans into their Christian ideology by allowing Samoans to become teachers and using the deep-rooted native language as the tool of instruction. As Keesing (1932) cautioned, “A school system which disregards the native cultural setting and fails to use the vernacular in which by now the Samoans are so fully literate is wasteful of a remarkable opportunity to enrich the native life and thought” (p. 312).

ETV advocated values that were in direct conflict with the traditional values of the teachers and their students. The Samoan teachers were reduced to become simple “gophers” for the master palagi teachers, instilling a perception by students that indigenous teachers were less important than the palagi teacher. The indigenous teacher was now reduced to servant status and assumed the attitude of not being connected to the educational process. Mastermann (1980) observed that “Samoans, generally speaking, did not want to work on the white man’s plantations”—ETV did not incorporate indigenous people into any of the curriculum decision making process and ignored the provision of training programs for indigenous teachers. The administration portrayed a haphazard approach that was insensitive to the Samoan people it had a responsibility to serve.

Shirley Grundy (1987) suggested that most curriculum is a social construction, “which must be seen as arising out of a set of historical circumstances and a reflection of a particular social milieu” (p. 6), pointing out that culturally relevant curriculum must arise out of a specific community’s historical and epistemological context. Television was not of Samoa’s historical background, but the powers that be took this idea of
technology education and tested it on the Samoan people for ten years before they realized that this was not working. Following centuries of colonial history, the ETV scientists and researchers did things to foreign peoples to explore potential benefits for their own interests. Smith (1999) describes research through Western eyes as:

Western ideas about the most fundamental things are the only ideas possible to hold, certainly the only rational ideas, and the only human beings. It is an approach to indigenous peoples which still conveys a sense of innate superiority and an overabundance of desire to bring progress into the lives of indigenous peoples – spiritually, intellectually, socially and economically. It is research which from indigenous perspectives ‘steal’ knowledge from others and then uses it to benefit the people who ‘stole’ it” (p. 56).

Learning from Our Colonial Past

Kofi K. Apraku reveals in his book, *Outside Looking In: An African Perspective on American Pluralistic Society* (1996), a story he tells to his own son which provides some connection to the historical importance as to why one who teaches must understand the language and culture of the people they will instruct. They should have a foundation of the indigenous development that will equip the instructor with the necessary tools to develop the pedagogical future of the Pacific child in today’s modern world. The process of using Pacific and Western pedagogy together will not ossify the goals and objectives for the indigenous child in today’s time, but will provide the inclusion of Western ideology to coexist with Pacific concepts.
Apraku’s story tells how a little boy returned from school obviously upset. He charged straightforward to his dad and said;

Father, why have you been lying to me all these years?” With a mixture of anger, frustration, and love, the father responded, “What’s the matter, son? I have never lied to you.” The son shot back, “You lied to me when you told me that the lion is the king of the jungle. That’s not true. If the lion is the king of the jungle why is it that every story that I have read or been told ends with the lion either being killed or defeated?” The father looked at his son affectionately, took him in his arms, and said, “Son, the story will always end like that until the lion learns to write, and writes his own story (p. xix).

The instructors of American Samoa have a responsibility to understand the present, past and possible future of the Samoan child. In a true sense they must know the correct version of their history and be judged by their own standards (Bruner, 1996). Teachers who have this understanding and are equipped with the necessary cultural tools and training are much more effective in creating improvement of their culture. The educators who have a secure understanding of the identity and history of those they teach can advance the knowledge and critical dialogue needed for enhancing indigenous concepts.

The non-indigenous and indigenous instructors who understand the antinomies of language and culture can influence an instructional pedagogy which incorporates the indigenous culture and language with Western ideology to create an indigenous pedagogy for the advancement of education, politics, economic and environment development for
the Samoan people. As Linda Smith (1999) notes, “To assume in advance that people will not be interested in, or will not understand, the deeper issues is arrogant. The challenge is to demystify, to decolonize…” (p. 16).

The instructor that teaches in Samoa should be aware of the vast influences Western educational institutions have historically had and are now having on the curriculum influencing the Samoan child. They should be aware that broad Western academic theories can be adapted and generalized into Pacific pedagogy. Many years of colonial methods have been rooted into cultural behaviors that we have perceived as our own. The traditional learning technique the Samoan faïfeau used to instill in their subject matter was those of Catholic Nuns in private schools. The Samoan parents accepted discipline as method good teachers used for students to learn (i.e., not sparing the rod for discipline). The behavior of holding one’s thought(s) within or agreeing to what is being asked and/or told are some of the Samoan tropes that make it difficult for non-indigenous individuals to understand intervention and strategies to work with the Samoan students (Mageo, 1998). Educators that understand these cultural behaviors can provide the appropriate transition to solutions that engage the Samoan student to progress in the universal antinomy but still hold fast to its identity.

The Mentorship Program and other professional development models in American Samoa that equally utilize both Western and Pacific viewpoints, produce particular kinds of informed educators. Western and indigenous instructors who understand how to use indigenous, integrated Pacific cultural pedagogy are the writers and scholars that tell the true stories of Oceania. The power of Western educational curriculum causes the silence of indigenous ideas and concepts. The native voices of the
writers and scholars of the indigenous are left unnoticed because of the overpowering voice of the West. Smith (1999) quotes Edward Said while asking the following questions: “Who writes? For whom is the writing being done? What are the circumstances? It seems to me these are the questions whose answers provide us with the ingredients making a politics of interpretation” (1978, p. 37). This situation is also evident in an education system where indigenous representation is not utilized as much as those ideals from the West are utilized.

As historical, indigenous people we use shared meanings, shared concepts and shared interpretations to negotiate meaning and ideas to manipulate and share with others. If our culture and language is not represented then it becomes voiceless and we cease to advance and progress forward with Samoan ideas. Bruner (1996) notes that, “The symbolic systems that individuals used in constructing meaning were systems that were already in place, already ‘there,’ deeply entrenched in culture and language” (p. 11). Our identities become silent as we assume the identity of those who continue to speak and write for us.
Chapter IV

Data Analyses/Findings: Language

Challenged to Speak Out

Many of the Samoan students taking college courses have grown up and have lived with the traditional values of respectfulness toward matai and family. To question those with matai status is the responsibility of individuals who have equal status. In a Samoan fono (meeting) the protocol is ranking matai actively discuss the issue(s) while lesser matai listen and wait for the decision to be made by the alii. The lesser matai seldom orally express their thoughts in the fono. Untitled men are there to serve the matai—they have no say and never engage in the conversation. Any suggestions lesser matai would make would not be out loud in the fono. Their suggestions would be in private to their high ranking matai, but never in a general meeting. Samoan students tend to associate an instructor to that of a matai or someone of higher authority. Culturally, therefore, it is not unusual for Samoan students to not question or engage in debate with their instructors in high schools or in elementary schools.

This traditional behavior has historically transcended much of Samoan culture and to many of the Samoan students as they ask questions or challenge instructors’ ideas. The instructor(s) with the title of “Doctor” (i.e., PhD or EdD) in front of or behind his or her name or even palagi professors are seen as having matai status. Samoan students find challenging Samoan instructors harder because of the traditional hierarchical values they have accepted. Most of the respondents interviewed for this study would much rather question non-indigenous instructors on issues they feel they understand—having non-
indigenous instructors challenge the Samoan students to think beyond traditional cultural guidelines and explore their values in different ways. The freedom to interact with the intent of finding facts and hypotheses are healthy changes of traditional customs. It is the ability to explore and judge new and old ways of looking at the world, new and old ideas that make indigenous concepts grow and challenge customs and traditions of a culture in a positive way.

The students who have lived in the continental U.S. or Hawai‘i and then returned to Samoa have been indoctrinated to an American set of rules, a set of rules whereby it is alright and even healthy to question those who are in authority. This was seen in the 60s when youth challenged the establishment. The indigenous students understand that Americans have their constitutional right to free speech and that transcends into the schools and everywhere else in American society. The Samoan student recognizes that factor and can be conformable challenging the non-indigenous instructor more then they would with on-island instructors because of their traditional roots and formal cultural protocol(s). But they also recognize the title one has and the respect that they must give the instructor as they seek to challenge the concepts that may be controversial.

For those who speak their mind in class with customary oratorical knowledge, the challenging skills of oral speaking is a trait of a good Tulafale—skills that are accustomed to speech making. To give critical opinion, differs from asking question about some unsure or misunderstood concepts. The ability to facilitate critical thinking in a class of indigenous students takes understanding of how to culturally engage in challenging and debating ideas. Both non-indigenous and indigenous instructors should understand their course subject matter so they can challenge and debate issues that create
critical thinking. The instructors who learn to dissect issues using Pacific ways of thinking will build a level of understanding for Pacific values for tomorrow's generation(s). To borrow, when needed, Western ways of thinking to help understand Pacific discourse could help align Western consequences to Pacific discourse and vice versa.

**Vernacular, Vernacular, Vernacular**

During one of the interviews one of the respondents informed me that,

A *And then when the concepts are hard to understand they are able to provide the Samoan translation of the concept and make it relate to our own experience.*

*E lelei lava faaoga Samoa."

Another respondent in an interview shared (Q is the question from the researcher; A is the answer or response from the interviewee):

Q *What are the advantages of local instructors?*

A *I say the language. I would say as locals we speak the same language, for example, if there are terms I don't understand we will share in Samoan.*

Q *What is the disadvantage of off-island instructors?*

A *Um, their coming and going and their language is another thing, you know, English is a second language for me there are some terms I don't understand. Although I ask questions either explaining, but only if I see the activities will help me out.*

The above commentary is important here for just as instructors who understand that the native language concepts can be translated into meaningful understandings to use in the classroom environment; this can be a revelation for anyone with English language difficulty. Instructors sometime feel that students who are weak in comprehending
English are also weak in most of their other subjects they are learning. But many of these students have shown that even with their English language deficiency(s) they are able to succeed in making good grades in many of their courses. It is quite evident that even though these students of diversity did not completely understand English it does not automatically mean failure in other subjects. To have creative activities for students with limited English proficiency will create better and challenging educators. Using activities to provide clarity to sometimes difficult concepts are strategies worth having in any instructor’s pedagogical repertoire.

The Hawaiian immersion program Punana Leo tackles the problem of dual language learning by making the curriculum immersion Hawaiian. The curricular materials are limited but there is an endless supply of creativity. The University of Hawai‘i’s College of Education would benefit if they implemented courses that are similar to courses future Punana Leo teachers are learning. It should not be Westernized but localized to fit the experiences and life events Pacific islanders are living today and will live tomorrow. Just as the future teachers of Punana Leo are immersed into Hawaiian issues and pedagogical methodologies, the Samoan teachers who are taught to become instructors in Samoa must understand the Pacific hypotheses that they will encounter and direct.

The undergraduates of American Samoa who enter the University of Hawai‘i understand they must show that they are capable students. The courses they took in American Samoa have taught them to be prepared for the challenge ahead. Their preparation for UH studies was transitional because the curriculum that was brought to Samoa is identical to the curriculum offered at the University of Hawai‘i, Manoa (UH).
Some instructors in the College of Education at UH understood the indigenous modality of instructional methods for teaching Samoan teachers because they have been to Samoa and taught in that environment. Many did not understand because they either have never been or if they did visit they will never return to American Samoa. The final analogy is that the instructors who will be continuously present in American Samoa are the local educators. These educators must comprehend the critical impact their guidance and mentoring have upon Samoa's future generations of students.

**English**

The superiority of the English vernacular is a goal that classroom teachers aspire to teach their students, just as most government-run agencies in Samoa aspire to gain English language competence for their employees. Most agencies in Samoa are run by grants wherein the regulations are evaluated by American auditors, incorporating English standards. The regulations and standards are used to evaluate directors, coordinators, specialists and instructors every day in American Samoa. For instance, teachers must always be aware of SAT scores because the teachers are evaluated by how many students are able to pass this standardized test. Special Education teachers must understand what components are required on an IEP because they will be evaluated on the inclusion of these requirements. Early Childhood Education programs are reviewed by their funding agency, the U. S. Federal government, every three years. Similarly, all the educational divisions are audited, evaluated, and reviewed by people from the U.S. in most cases.

The local instructors follow what the University of Hawai‘i, College of Education teacher education department has created for them. The local instructors aspire to be like the palagi professors in the typical palagi (i.e., American) University. They follow the
curriculum that is handed down to them. The syllabus is formulated to the standard UH has put forth so their Western curriculum and standards can be achieved, lock step. The mentor instructor has a responsibility to provide the same quality of education these students would get if they took classes at a major university in the U.S. The local instructors understand these criteria, so they are willing to provide the work that is need for the Samoan student to succeed in a State-side university. This is evidenced by the high percentage of graduates that finish the degree program that they have taken in American Samoa.

For example, one woman administrator shared:

Q  Do you recommend your staff to take courses?

A  Oh, definitely, I feel they can give so much for the program if they enhance their education. Especially because we get reviewed every three years because in the previous review we had only the managers were answering the questions in English. And that's why we need to encourage our staff to take courses our off-island reviewers or people coming in to our program would recognize. We need to communicate with them in English and I don't like my staff to feel that only the managers or administrators are the only ones that know about the program. The staff needs to know in and out of our program, except some of them don't feel comfortable to communicate in English.

It is true that non-indigenous instructors are well versed in many of the methodologies and theories of education. They have earned their PhD's; they have experience(s), access to current educational issues and a wealth of materials. The local instructors have a wonderful advantage to gain many of the off-island effective
pedagogical strategies needed for classroom instruction. Many instructional methodologies are universal and can be used anywhere there are students to teach. Having capable instructors that understand how to develop these theories into meaningful discourse for the indigenous population only helps to stimulate active, relevant, Pacific pedagogies and curriculum.

An advantage local instructors have is their understanding of the Samoan language. The local instructor’s ability to generate eclectic genres through their own language pushes the level of vernacular discourse for Pacific growth. The curriculum that is integrated with the Samoan vernacular aesthetic and didactic style can be implemented through instructors with the understanding and skills to generate this knowledge into their students’ ways of thinking and beliefs. The indigenous instructor has the time to provide the essential instruction needed to form panoply of ideas of the courses they are teaching. The non-indigenous teacher must choose the essential objectives of the course for the brief time they are in Samoa. Elucidating the many ideas and concept within the course time will most likely be limited

**Language**

Many of the fourteen hundred languages of Australia and the Pacific are disappearing at a fast rate. In Australia most of the languages spoken there two hundred years ago will not survive the next fifty years, as people of Aboriginal descent shift to English for their main, or sole, means of communication. In New Zealand, where there are about 370,000 people who were speakers of native Maori language, only 25,000 are fluent Native speakers. This is a serious concern in the Maori community because by the next couple of generations there will be few speaking Maori. The Maori situation is similar to the
Hawaiian context as they see this as the loss of their ethnic identity as well as their culture. A speaker at the opening of Lauwelnew tribal school in America may best understand this situation by noting that the history and culture cannot be saved in English. It can only be saved in our respective native language. The importance of teaching indigenous people their language first has tremendous effects on the identity, social advancement, acceleration of the vernacular, and the usage of the vernacular within the school system (Mugler & Lynch, 1996).

The saving of an indigenous culture and identity is crucial in this present generation, as is evident by the numbers of indigenous languages being lost. Yet many people also try to retain their own vernacular by inventing another hybrid language(s) that creates understanding and communication on a daily basis. This concept does not utilize the language of colonial powers of English, French, or Spanish, but creates a whole new language. Rather than adapting a colonial language it would create a new language they can understand and still keep their true vernacular meaning. For example, the language called Tok Pisin transforms the indigenous individual to seize upon language as part of a new development. Just as the Maori and Hawaiians see their language as the key to change and advancement, to success in the present and future, they also look back and understand that bringing back or revitalizing their indigenous language is crucial (Kulick, 1992).

Benefits of an immersion language program have been proven effective in other countries like Canada and in the Pacific. Starting children in an immersion language program in preschool and kindergarten capitalizes on the fact that young children learn second languages faster in a natural communication situation. Immersion programs
showed more success with children with a lower IQ, working-class families and children with disabilities (McLaughlin, 1982).

Many immigrants voluntarily came to America in search of economic and educational opportunities. But an important factor these ethnic families might not have realized is that American culture and English language will become (as a generation goes by) the only language and culture their children will have gained. Future ethnic Americans will possibly understand very little about their indigenous culture and the historical wisdom their ancestors’ native language can provide for them. It could drain the potential indigenous people who can return to their parental homeland with knowledge of their native language and various cultural concepts. Because an individual is able to speak and understand both languages fluently, this individual will have skills that can reason, debate and negotiate constructively economic, employment or important issues in their language and culture. An English immersion policy could make third or fourth generations immigrants lose their cultural identity and native language like many of the first immigrants who came to America.

The program with someone of indigenous ethnic origin who only speaks English would be the heavy-sided conceptual understanding of the language, used constantly and consistently, which would typically be westernized concepts. This is a situation that frequently happens in Samoa, where a returning Samoan who lived or was educated primarily in America will constantly use Western analogies to circumvent a Samoan concept. One example would be to vote independently on an idea or a policy whereas, in Samoa the concept of doing things collectively would be to listen to the consensus first,
then decides. Someone who has the skill in both languages and culture would realize how to effectively use both negotiation tactics.

**Language Benefits**

In a recent article by Jan TenBruggencate of the Honolulu Advertiser, he mentioned that the Ni‘ihau School of Kekaha wants to teach English and Hawaiian jointly, from kindergarten onward. Parents want their children speaking both languages so they will have skills in both languages so when it is time to understand politics, economics and the law, the native Hawaiian individual can understand both sides.

In another related article by the Samoa News, the editor interviewed Sia Figiel, a winner of the 1997 Commonwealth Writers Prize, a prestigious award given to writers of Asia and the Pacific region. Wollmen related to Figiel, that one of the inherent features of her narratives and poetry is the continual use of Samoan words and phraseology intertwined within her use of English. She replied that her Samoan vernacular in English language narratives and poetry has utilized their connotations in her writing and that the meanings would have been lessened if they were translated. She then went on to say that as an indigenous writers, she would rather we make our presence felt rather than be portrayed through the senseless following of Western thought in fictional activity.

Phillipson (1992) argues that anglocentricity is a neologism, meaning that you look at and judge other cultures entirely from your own cultural norm. Therefore, “anglocentricity” witnesses the English language and culture as the norm by which “all language activity or use should be measured. It simultaneously devalues other languages, either explicitly or implicitly…” (p. 39). For the ethnic groups who voluntarily or non-voluntarily learn English they are receiving instruction within the technical knowledge of
language teaching, but are unequally learning the pedagogy of language in their mother tongue.

Fred R. Diaz relayed the message of being a Hispanic living in the U.S. for more than 40 years and graduating from college, marrying an American woman, and speaking in English and Spanish. But he feels his Spanish isn't as proficient as it use to be, and he is disappointed his wife and his kids don't know how to speak Spanish or understand their Spanish heritage and culture. He loves having American citizenship, but struggles to maintain the connection with his culture and background. Mr. Diaz feels that Caucasians are startled at his ability to speak English clearly with no accent but his countrymen are surprised that he can speak Spanish. He realizes his children will struggle with their identity as they go through life.

The advantage Mr. Diaz has is the capability to communicate in both languages so he is able to express his views to those who have questions. Those who are immersed in one language usually express their views in English. An important fact to remember is that Americans or Europeans did not invent this behavior of racism, every country has their own forms of racism and belittlement of human beings. It was there before English or Spanish was learnt and spoken by the indigenous people. But it should be the people's indigenous language that finds the solution for difficult situations, not the language of a foreigner. Because there are constant confrontations of ideas in the vernacular language, the advancement of ideas is credited to the indigenous people. Discussions occur when other people use the same vernacular as these individuals will explore solutions and ideas that generate discussions based on indigenous concerns. Discussion can only happen
when other people use the same vernacular as it is difficult to have a conversation in two different languages.

If you watch an American television sportscaster interview a Russian and an American gymnast you will see the difference in the way these athletes give their answers. An American will go into detail on routine, training technique, equipment and give thanks to coach, mother and wave to loved ones at home. On the other hand, a Russian athlete will smile and in a heavy accent say very few words, like, “Yes I like America, thank you, goodbye.” It would be a different story if the interviewer was Russian. This “narrative knowing” provides an explanation of how we make sense of our world, and we use it in our everyday conversations as well as in our most significant texts of literature, history, and religion. When we select details from the variety of experiences and shape them into a highly contextualized story we are able to explain in detail our full knowledge of a topic or subject (Bruner, 1986).

Colonialism in Language

The immersion process of language acquisition tends to colonize those individuals of ethnic backgrounds other than white European. Edward W. Said, in his book Orientalism, illustrated,

The Oriental lives in a different but thoroughly organized world of his own, a world with principals of internal coherence. Yet what gave the Oriental’s world its intelligibility and identity was not the result of his own efforts but rather the whole complex series of knowledgeable manipulations by which the Orient was identified by the West (1978, p. 37).
The Oriental is depicted as something one that judges, studies, disciplines, and illustrates for the advancement and profit of the dominant ruler that in this case was the Western colonizer.

The power of strength diminishes the message of the weak even though an important idea needs to be addressed by those who are empowered. America, with all its greatness will make judgments on what is good for mass America. America is less concerned with what may be good for the minority unless there is an uproar or major surge of unity from the marginalized people. This generates what Said has stated, “Yet Orientalism reinforced, and was reinforced by, the certain knowledge that Europe or the West literally commanded the vastly greater part of the earth’s surface. A structure of Europe, the West, ‘us’ and the strange Orient, the East, ‘them’” (p. 41).

The advocacy of English-only programs provides this distinction of power of English (us) versus the lesser language of “other” (them) from the various ethnic populations. To have an education system implement a one-language program leaves the native language or first language to possibly disappear. An English immersion program does not necessarily satisfy or address the indigenous person’s total needs. Individuals may not realize their native language had significant importance until later into their lives, well after they lost it.

Take the account the Treaty of Waitangi that was made more than 150 years ago in Aotearoa (New Zealand) as an example. Only recently the Maori people began reexamining the historical cultural contexts, taking care to look at it in the spiritual sense their chiefs had as waitua (spirit of the person), and who did many things to benefit the iwi (people). The Maori people have realized the wrongful deeds of their colonizers
through the spirit of the Waitangi because the iwi was able to re-establish key concepts of Maori language, Maori history and Maori self-esteem (Barlow, 1991).

Barry McLaughlin makes an interesting comment on a language study that was done in Canada on full immersion, even though the students were fully taught in French, and English language arts component was added in grades two or three. This serves to mark the importance of the student’s first language and helps to solidify formal language skills through the first language. The U.S. immersion programs make no mention of the child’s first language or use any plan to maintain a child’s first language. Thus the child’s first language is threatened by learning the second language and in most cases is forgotten (McLaughlin, 1982).

In *Mind in Society*, Vygotsky (1978) mentioned that even at a very early stage of development, language, and perception are linked. Someone who visualizes or explains an object analyzes it based on his or her social and language limitations. A person not familiar with popular culture who doesn’t speak English may perceive an object like a skateboard, from their experiences of a board on wheels. An American child who has the social context and verbal responses can fully explore, with comfort, a variety of narrative terms this object might bring forth. For the less socially informed individual the discussion on skateboard in their language may be limited, due to the lack of social context of this object. The Russian psychologist Alexander Luria, agreed with Vygotsky that social context contributes to the development of thought and language. That adults exposed to social context and education will engage in cognitive processes (such as generalization and abstraction, deduction and inference, and reasoning and problem solving), is a given.
The usage of one's mother language presents the possibility to effectively operate within the zone of proximal development, a concept Vygotsky viewed as a principal point in his cognitive theory. To help someone operate within this developmental zone in their indigenous language should have the same effect in any language. Instructors should constantly create a challenging cognitive level that will advance the student's perception and learning in one's own language. For when the student uses their first language in a challenging level the movement to other levels of understanding become clearer.

Historically the United States is the welcome land of immigrants who have adopted America to somehow replace or become their new homeland. The real indigenous people of America have become a nation within a nation. It would seem hard for Americans to preach English-only when the fabric of America is diversity. It is a good policy to learn English but not at the expense of other languages, which help indigenous people connect to their ancestral identity. People like Alaskans, Hawaiians, and Guamanians, have lost much of their native language because of historical colonial policies that were not sensitive to the cultural needs of their people.

Veltman's work (1991) illustrated that the rate of English dominance is increasing among Spanish speakers. The Hispanic population is gradually moving into a pattern of a two-generation loss of language, in contrast to the three-generation language loss typical of immigrant groups in the past. Although Hispanics are most likely to retain their native language, this report illustrates that after living in the country for fifteen years, some 75% would be speaking English on a regular daily basis, and most of these children will use English for all practical purposes. The children’s children of these Hispanic immigrants will have English as their 'mother' tongue. The cycle of identity
the first generation parents first had when they entered the U.S. would be lost in the fifth generation of Hispanics in America (Crawford, 1995).

Lost Language

Most of the bilingual programs today have been overcome by “Americanization.” Hawai‘i and Alaska were independent nations before Americanization transcended into the lives of these indigenous populations. In similar fashion, other Pacific Island peoples like those of Guam, New Zealand, Tahiti and many other indigenous Oceanic nations have lost much of their indigenous language. Henze and Venett (1993) referred to this crisis:

Language shift of any kind...is an indicator of dislocation...Such dislocation is to be expected among intruders, be they immigrants or occupants. After cultural self-sufficiency...What, then, must we conclude if we find this same picture among indigenous populations, populations who have not left their old homes, nor their familiar places, nor the territorial bases of their cultural integrity and continuity? What we must conclude...is extremely great dislocation of conquest, or genocide, of massive population resettlement such that locals are swamped out, engulfed and decimated by intruders, be they conquerors or settlers (p. 117).

This situation is similar to a number of other nations in which an indigenous minority(s) is dominated by a Western, colonial power. For many Indian tribes in the United States, Canada, and South America it is already seemingly too late; one can only try to resuscitate the language. Many other indigenous minority languages have survived and are proof that language can be revitalized, and languages like Maori, Hawaiian and Chomoro have started to come back to their people (Henze & Vanett, 1993).
Teaching Language

Indigenous children learning English in a bilingual system are sometimes left behind by their indigenous teachers because the teachers have not received appropriate instructional methods to teach bilingual education. The transition of each student's ability to learn from using both languages could not translate because both English and bilingual teachers had training in this educational subject. Just as an indigenous teacher may speak the language but has had no formal training to teach the language. In American Samoa there are instructors in Samoan Language Studies for every class level, just as in English Studies. The difference between the instructors is that English Studies instructors take university studies in the subject of English Studies while Samoan Language Studies instructors typically have no official links to an institution. The inadequacy of the education system to provide the appropriate methodology to instruct students through an indigenous mode is a serious problem that needs immediate attention and should be rectified. The education system should construct an educational curriculum that focuses more on indigenous language and indigenous ways of knowing for progressing into the future.

Some students may perceive the indigenous teacher as promoting the English language because their native language is not being instructed within their school. The non-indigenous teacher who has difficulty with the culture will have complications with students understanding concepts because English concepts sometimes don't transfer readily to a bilingual individual.

Many understand English-only language instruction as a racist and anti-immigrant stance. A serious concern surrounded the colonization of the minds of minorities and
diverse learners and users of English. Potentially, many felt that learners would become slaves to the new, foreign language. In a subliminal way, English controls a second language learner's everyday routines and ways of thinking. Phillipson (1992) quotes a Ghanaian sociolinguist,

The phenomenon in which the minds and lives of speakers of a language are denominated by another language to the point where they believe that the can and should use only that foreign language when it comes to transactions dealing with the more advanced aspects of life such as education, philosophy, literature, governments, the administration of justice, etc...Linguistic imperialism has a subtle way of warping the minds, attitudes, and aspirations of even the most noble in a society and of preventing him from appreciating and realizing the full potentialities of the indigenous languages (p. 56).

Thus, English linguistic codes control the peripheral materials and make the people depend on English linguistically and psychologically (Phillipson, 1992), creating the perception in many colonized countries that English, the language of power, must be used to obtain a better standard of living. To defuse this attitude one must establish and internalize their mother language as equal to that of the language of power.

**English in the Pacific Rim**

The education of the Samoan student in the Samoan language has many advantages and disadvantages in the Samoan school System. Many parents and teachers say Samoan language lacks status in the school system, lacks economic value, and does not guarantee employment opportunities. Other Pacific Islands have the same attitude. To change this attitude parents and educators must understand the need for local language to be
implemented and taught in the schools. One example of using language pedagogy to
heighten ability and knowledge is how religious denominations used the Samoan
vernacular to teach their ideas. They translated the Bible to have the strict interpretation
needed for the meaning to transfer into the Samoan understanding. By doing this
preachers provided the appropriate education modality in bible schools, theological
seminars, Sunday schools and church services in Samoan vernacular (Mugler & Lynch,
1996).

New Zealand accomplished the task of re-educating their children using the Maori
language by arguing that under the Waitangi treaty the Crown had the obligation to
protect their language as a Tonga (treasure), and that this obligation had not been met.
Finding in favor of the Treaty created the availability of funding to start many different
bilingual programs and immersion schools. The goals were to provide the appropriate
materials and to train pedagogically proficient teachers and mentors who could
implement and evaluate an effective program (Benton, 1981).

The recent State of Education in American Samoa Public School Report (DOE,
1998) reveals that 16,000 students are attending public schools where English is the
instructional language, just as other island countries like Micronesia, New Caledonia and
Hawai'i use English as their instructional language. In Samoa many teachers and parents
report the Samoan language lacks status in the schools system, that understanding
Samoan has no economic value and does not guarantee employment opportunities for
students (Mugler & Lynch, 1996). Other island people may have the same attitude
because they also see their vernacular as unimportant in the vast world. As they sit
watching television while their children play Nintendo or listen to MTV, every word and
image is English. In the work place the technology, documents and application are written in the English language. For the potential student the application from universities, loans and Federal Grants are in English. The indigenous language grows less and less important when people see their language unused in important economic, educational and leisure activities. How do we, as indigenous individuals, overcome this reality?

Language Challenge

A recent paper by Hau’ofa (1993) creates and offers a wonderful suggestion(s) as to the way we as indigenous people belittle ourselves in this gigantic arena of countries of power. Hau’ofa’s message relays a tremendous difference between viewing the Pacific as “islands in a far sea” versus “a sea of islands.” The latter places us in a holistic perspective in which the islands are an integral part of the vast environment of the Pacific Ocean, rather than just tiny groups of islands in the vast area of water. The traditional term, the Pacific Islands connotes tiny land surfaces sitting in the grand area of the Pacific. But the term Oceania connotes a viable sea of islands with their inhabitants contributing much to the economic, social, political, and emotional vitality of the larger Pacific region and beyond. Whereas it may not be a coincident, but those anglophone countries like the U.S., New Zealand, and Australia are rather comfortable using the term Pacific Islanders because of the colonial interests they have in the Pacific.

As indigenous educators the etiquette and ethics that parents, students and society put upon the indigenous language should create bountiful reasons to keep the indigenous language alive. For instance, the Filipino language is rooted on the value of family, and the importance of “saving face.” The Filipino language creates a tendency to address
those with status and position. No matter where or how long you know the individual the respected title is always mentioned, for example, a doctor or attorney will be called Dr. or Attorney Romos, whereas in America, as friendship develops a first name basis is established (Santos, 1983). This respect in a language gives testimony to how much language develops the self-esteem and respect of its people. Every indigenous language has a multitude of important concepts that must be kept alive in the vernacular existence in order to survive over greater periods of time.

Vernacular benefits for the Samoan Student

As the analytical scholars of Oceania explored and studied the literature, lexicon, and the usefulness of the indigenous vernacular language, numerous ideas, solutions and questions were generated through the variety of discourses the language(s) offer. Exploring every angle of the vernacular language can create new studies and ideas. Because language represents a culture and identity of a people, their past and future makes the vernacular language unique. And when we study culture we tend to explore the knowledge, belief, morals, laws, customs, and any other capabilities and habits acquired by the indigenous society and the language (Young, 1995).

When indigenous students use and learn language a standard and metalanguage will be constructed to study and use the structures of the indigenous vernacular. Just as nouns and verbs are traditionally taught and studied in English grammar, this same process can be developed in the indigenous vernacular for students to learn and develop. The constant use of the native language will create new vocabulary and meaning in the indigenous language. As time progresses new technology and new life occurrences and new lexicons are developed. The vernacular becomes a vibrant tool to send the
indigenous people into new and exciting levels and destinations, or new forms of ownership.

The formation of formal instruction for teachers in the indigenous language in the colleges would be established. These academic classes would deal with grammar, literacy interpretation, inferences, character, and main ideas of literature in the vernacular language. The indigenous language would be taught, academically juxtaposed with the English language. Thus an interdisciplinary curriculum would be developed to provide new ideas and strategies to teaching the vernacular of the people. And communication in the indigenous language would be equal to any other language that is taught in the schools. The awareness of other island nations and their language history would be discussed and learned because of the related history and culture many languages have with each other.

Closing

It is the ability to reach deep into the soul of the language and culture that must be maintained for all indigenous people in this global era. But it is surprising that many Pacific Island communities are in danger of their native language disappearing. In American Samoa the possibility of the language being critically altered and watered down to only casual use can become a reality. Every new generation is constantly impacted with globalized, Westernized media, education, business, and employment. Education should provide subject-matter critique that deals with dominance of languages in their culture and government. The education of children in the early ages of the mother tongue builds the foundation to explore the many facets of the native language and culture, as one grows older. This knowledge and the fluency of using one's
indigenous language transfers to many other aspects of community life, education, politics, economics, etc., etc., while losing the ability to communicate effectively in one’s language at home takes away a vital ability(s) to progress in one’s own indigenous skills. To use someone else’s language implies that progress belongs to someone who is not indigenous to the land, to the ways, and to the very soul(s) of that particular cultural group. In the next chapter we’ll see very similar issues that arise when critical issues surrounding culture in Samoa are more finely critiqued.
Chapter V

Data Analysis/Findings: Culture

Experience and Knowledge

In one of my interviews, a doctoral trained non-indigenous instructor shared:

Q  Do you feel you are more lenient here in Samoa?
A  I don’t think so, I don’t. You know, I hold the same standards here as I hold in the University of Hawai‘i. I’m not easy on anybody, um, and you know, people come to me and say they have things to do, you know, I trust them. I take them on their word and sometime it’s for reasons I would attribute to, you know cultural values and systems that are different than mine. Other times it is pretty similar. But, I don’t think I am easier or I make more accommodations because I’m down here. I really don’t.

The meaning of experience here is defined as an act of knowledge, one or more cases, by which single facts or general truths are ascertained; experimental or inductive knowledge; hence, implying skill, facility, or practical wisdom gained by personal knowledge, feeling or action. Anyone, no matter where they may be can gain experience through their knowledge of, skills in, and performance within different contexts. This ability can be found in both off-island (i.e., non-indigenous) instructors and indigenous instructors and they must understand the cultural content within which they are educating the current and next generation(s) of teachers and students.

It is interesting that many of the respondents gave more credit to local instructors for being better able to understand the culture and for being Samoan. Like many of the
respondents, I acknowledge that Samoan instructors have the localized experience, pertaining to what happens in Samoa, whereas the off-island instructor has the advantage of the vast continent of the U.S. experience, as looked upon in terms of size and sheer numbers of critical incidents and interactions.

In many cases in this study the respondents' implied that experience obtained from and shared by the non-indigenous instructors was better compared to the experiences of the Samoan instructors—mainland experience is better compared with the local experiences of Samoan instructors. This is a common assumption made by many islanders, today and historically, and relates to Epeli Hau’ofa’s suggestion that Pacific island people look at themselves and their collective identity as important members of tightly knit collectives in remote widely dispersed sea of islands, rather than less important members of islands in a far sea (1993). Related to this Hau’ofa asks:

What kind of teaching is it to stand in front of young people from your own region, people you claim as your own, who have come to university with high hopes for the future, and to tell them that their countries are hopeless? Is this not what neocolonialism is all about? To make people believe they have no choice but to depend? (p. 3)

Greatness is dependent on the way we perceive what greatness is, just as self esteem is based on how we feel about ourselves, about our identity(s). Experience takes many forms and students gain different experiences and skills from different interactions. The challenge of creating levels of diverse teaching ideas comes through experienced instructors educating people and educators in a multitude of experiential ways.
After conducting and further analyzing these interviews I understand that many of the local instructor’s experience(s) come directly from the text(s) used in the courses they took as students and are now teaching themselves. When the interviewee says, “These are not Australian, these are Samoans,” they are making the analogy that Samoans are qualified to have and share knowledge about what is happening in Samoa’s educational pedagogy, just as they do about their culture. Much of what local instructors understand about course content comes directly from the curriculum provided or from the text(s).

So, what local instructors learned in the university will be duplicated through their teaching methodology(s) in Samoa. Instructors who create new interventions and different, alternative teaching strategies will advance with time and experience(s) in their professional careers. For further clarification I share a few transcriptions below related to these comments. As before, the “Q” stands for question from the researcher, and the “A” is the answer/response from the different respondent(s).

Q  When taking the courses did you feel the local instructors were qualified to teach?

A  I think so.

Q  Why do you think that?

A  Well, first of all they are experienced, they have the knowledge. But aside from that, local instructors understand the cultural—-you know that way instead of just going by teaching of special education. Local teachers know how to approach parents in our way of communicating to Samoan parents that these are not Australian, these are Samoans.
Q: Do you feel that the local instructors are just as competent as mainland instructors?

A: Are we in comparison here (laughing), ahh, I think they get training maybe work on, um... as a student teaching or... whatever, you call it for a year at UH, local instructors are qualified for what is happening here. I believe that if they came from Hawai‘i or any other state then maybe—we looking at the mainland as a big—this a big world comparing to us so the knowledge wise, still local teacher will lack compare to the mainland off island—that’s another issue. I mean we may have, ah, one student that has one kind of syndrome, compared to how many students that one teacher in UH will be working with.

Q: Did you feel that they (off-island instructors) were better then local instructors?

A: I hate to say it but yes they are.

Q: Why do you say they are better?

A: Knowledge-wise I am pretty sure that everything comes from experience, they talk more about experience that they work through and a lot of cases they see---a lot of cases that they...parents against the law you know, that more then... they experience, then what we have here. Sometime ah, us as instructors we speak from the text, what we were taught when we were in college to get our degree and what not and then put it in classes, maybe something else more likely we have to gain that experience to put in classes.

Q: Are the instructor here at the same level of the teachers from off-island?

A: The only difference is that the instructors from off-island they give more
examples of cases of, you know, study of the law, they are more experienced than the teachers here but I'm pretty sure they talk about the same things. Like the lecture, both use a variety of methods but what it is, is the locals use things that are issues that are happening here. Issues of discrimination of children here versus the mainland.

Q Did the outside instructors use any local issues or cultural issue in their lessons?

A They don't talk about many cultural issues. But they understand the values from other people or from what they read so that kind of thing compared to local instructors.

Discipline and Punishment

Some respondents' provided interesting narratives of their experiences with their students. Different cultural techniques using disciplinary tactics may seem degrading or extreme for non-indigenous teachers taking college courses. This didactic method comes from a Samoan way of life, a life whereby scolding is commonly used by many Samoans. But who gives the scolding is a tricky situation and that comes from experience and knowledge of the culture.

To Samoans, religion and family symbolize the structure that holds the culture together. The religious clergy, the faifeau, are those who provide discipline and guidance just as the matai (chief) and parent(s) admonish discipline and guidance. The teacher is regarded as someone with equal stature as the clergies, matai and family members (mentioned in the literature review) so they are looked upon as someone that can administer and give reprimands and discipline.
The didactic disciplinary styles teachers tend to use are commonly used in Samoan schools. That is, making the person feel guilty of their strong indigenous upbringing and their inappropriate actions because they were taught better by their church, matai and parents. It is not uncommon for a teacher to tell students that “if you were a palagi you wouldn’t act that way,” implying that Samoan student’s act differently among palagi then they would with local teachers. The message can be seen as treat me equally (with the same respect) as a palagi, although I am a Samoan teacher. The idea that Samoan teachers are inferior to the palagi can be based upon who ultimately taught us about teaching—palagi missionaries, palagi universities, palagi books and palagi theories. As indigenous educators, we must understand our place in the complexity of all of this and make sense of how to best understand and integrate our past, to make it our present and our future.

This instructor sees misbehavior in her class so she uses the Samoan method(s) of discipline. This scolding tactic would have been used even if the class was not all Samoans. Political correctness is not a method many Samoan teachers adhere to when someone is being reprimanded. This cultural motif of not being politically correct (i.e., the American Way) can be noticed in much of the popular current Pacific literature from authors like Sia Figiel, Albert Wendt, Epeli Hau'ofa or Vilsoni Hereniko. The Pacific characters these noted writers present to us at many times are straightforward and incongruous to what Western writers would write if they wrote about the Pacific. What is viewed to be appropriate and unchanging can be the traditional ceremonies and cultural obedience to hierarchy and devotion to family and church, but these ideas are constantly
being rethought and re-conceptualized through the progress and utilization of Western ideals.

Samoans are proud of who they are just as other cultural groups are proud of their respective individual and collective identities. It is not unusual for Samoans living in other countries for many years to continue to strictly follow their tradition and culture, just as other ethnic groups would do. The education department must create, explain and teach courses on culture that present diverse methods of understanding educational transition, recognizing culture and language. These courses should be given at the undergraduate level so the future teachers would have the skills to incorporate methods that can be transcended across Pacific issues, like my opening story in chapter one.

As my opening story on cultural clash and classroom management illustrates, the praxis of educational culture is a powerful method to be understood and cultivated in the schools, as the influx of diverse cultures continue to integrate into the school system. Teacher and administrators must have background knowledge of the wide-ranging cultural diversity to ensure appropriate strategies for students to learn and create new ideas for their respective educational culture(s).

Returning to the transcribed interviews we can further witness these ideas:

Q  *Were your hands-on activities based on off-island activities or local?*

A  *Here, I adapt most of my activities for here. So one day we have these activities where teachers were supposed to use the literature—how to use the literature to teach health. One of the other teachers was giggling, acting very childish. They were saying, ‘This book is about ‘ and the other were saying ‘ yea, yea, yea! ‘ You know, making fun you know. This happened three weeks since the*
class started, they were more familiar with each other. They know each more then they first came to class. I had to intrude and I had to stop this other teacher’s presentation. As an instructor, I stood up and said, “If I was a palagi you wouldn’t do this, would you?” They didn’t look at me. “I want somebody to answer that question. If I was a palagi how would you react...would you giggle, would you make fun of each other, would you turn to the side, would throw paper would you do that?” One of the teachers raised her hand and she said, “Well I figure all the same.” These guys, they were doing the same thing when they were taking class from M, something like that. Okay I want you to listen, I want you to raise your hand, if any one of you been out in the field [teaching in the real world] for five years? Nobody raised their hand, three years; couple of hands went up. First year, a lot of them, the majority of them were first year. You guys haven’t tasted the hardship of being a teacher. Do you know why a lot of people are saying that Western Samoan teachers are more smarter then the teachers here, even though we are all Samoans. Because they don’t act like children in the classroom, they listen. I don’t know what methods they’re using to train their teachers but they have a teacher training college. We don’t have...this is what we have. If you are here to get your Bachelor’s for the money then I’m sorry you don’t belong in the teaching world. Now if I was a palagi where do you (Unclear). I can accept it, maybe you see me frown. But it is hard for me to say something because I am Samoan. I don’t know how you will react if I put my foot down and say something back to you. You’ll probably throw me out the door. So I am just going to talk to you as a Samoan. You have to look at the students you
teaching they are Samoan—you have to feel for them—teach from the heart—you are teaching your own kind. Because if I was palagi, maybe I would smile at you and accept what you are doing but of course I am going to talk bad, very bad about you to another palagi friend of mine.

Q Do you feel that the Samoan instructors were comfortable talking about this while an maybe outside instructor would not feel comfortable lecturing the way you did?

A Well having experience from going to school off-island I never experienced any palagi instructors saying something direct or negative like that to the students.

Natural habitat

As an indigenous instructor you are acute to your environment and the variety of situational ties that are common and that are sometimes missed by Western instructors. For example, most Samoan instructors would understand Samoan humor and clowning practices that go on in the classroom and have the skills to react appropriately and combat it if it gets out of hand. The local instructor can also understand the extended historical and modern genealogy of many of the individuals in the class which can be used for negative behavioral or positive reinforcement. These behaviors may not be traits outside instructors possess but they are some of the cultural instincts many local instructors carry forth and well understand, as only they can.

As the transcripts reveal many of the respondents also recognize that the text or curriculum is geared toward the West, but the incorporation of Pacific concepts is an experiential behavior because of the indigenous nature of these instructors. Therefore, the off-island instructor(s) might also formulate refined Western ideals because of the
nature of their background. The reoccurring idea that becomes evident is that as Samoans our culture is very important to us, and we need to make these cultural concepts an important entity to use in enhancing our indigenous educational paradigms for future educators here and abroad. The following transcribed interviews further illustrate these important points.

Q: How do you incorporate Samoan concepts in your curriculum?

A: I think it's natural for... anything in your own culture would just come out naturally so if we are discussing some kind of subject something always has to come up, well, you know our Samoan culture does this and this.

Q: Can you give me an example?

A: Let's say if we're teaching, um lets say our Reading class that we taught, had to do with Reading—so literacy course, student that have problem with reading. So lot of teachers would always mention maybe it is the background of the kids which the parents don't have that much education and are not able to teach their children at home. The language barrier that is there, their English is not to good, and the language background is Samoan compared to the English. How do they translate the words like if it's a bird how do they translate the word bird in Samoan so that the students are able to understand better? Yea, I think it is mostly the language and the culture.

Q: Do you feel the teachers opened up more to you then the outside instructors?

A: Very much so, we have that relationship with the teachers because you and they
are Samoan yourselves. And you offer your instructors who have kids...you know where they coming from. And plus I’ve been a teacher and I have experience some of the experiences they are now experiencing now in school and what they have to share which I would agree and sometimes disagree on, but they would be more open with Samoan instructors then they would others.

Off-Island Teachers are the Best

In the commentary below the respondent is talking about undergraduates who are in the Bachelor’s of Education (BEd.) cohort program and the focus that they prefer non-indigenous instructors because of the variety of instructional methods these instructors from off-island tend to share and provide. It is not an uncommon view after having taken two years of community college coursework from Samoan instructors that getting off-island instructors could be a bonus for the Samoan students.

This attitude of wanting to have new and different strategies is healthy for future teachers. These cohort participants understand that off-island instructors have a lot to offer them in the way of methods and strategies of teaching. It is the ability to use those methods to enhance and transcend to Samoa genres and indigenous discourse that must be understood by these educators of the future that is of central importance here. But we must understand that many of the teaching methodologies the University of Hawai‘i provides are rooted in and guided by the basic curriculum format of Western ideology. The ability to transform these concepts into a design that can be adapted and adopted into effective Pacific formats must be the goals of instruction and critique.

Q So what is the attitude of teachers of having outside instructors versus off-island instructors?
A  I think that and I hear it in my interview with them...um, my sense
is that they somehow prefer off-island folks. Only because, um, I guess the
people they've been exposed to so far. They have different personalities, different
styles, different ideas, different teaching strategies that they incorporate into their
teaching approach. It is not like they don't appreciate the on island folks but I
think that if given the opportunity to have more off island coming in they
appreciate that.

Q  Why is that?

A  I don't want to say this in a bad way but I think that, I don't know,
they somehow in my conversation with them, they think that having off-island
folks are quote, unquote, better than somebody they have in there own backyard
sometimes. You know they have somebody who lives and resides in American
Samoa or um---I don't know why? I am thinking maybe about 75%, think that way
and that's just kind of a subjective feeling to it. And when I ask them follow up
questions they don't want to um, put down the people they already had from
Samoa or anything. They just seem so appreciative of having off island folks.
They know that the quality of the program being delivered and implemented on
island is one of high quality.

You also have many who believe that local instructors use the same methods as
the non-indigenous instructors. This illustrates that many of the local instructors use the
same type of Western methodologies and curriculum non-indigenous instructors
incorporate into their classroom instruction. Most of the teachers in Samoa are educated
from continental U.S. or Hawai‘i’s institutions. The standard for educational concepts
will be from Western ideals and most likely pro-American in duplicating the future of what the Samoan student must learn. This is especially evident when you study the course syllabi in Appendix E.

Another respondent, in a similar manner shared the following responses.

Q  Did the instructors on island meet the same standard as the instructor you had off-island?

A  I would think um comparison to ah... yea, pretty much.

Q  Why do you say ‘pretty much’?

A  Because it’s the same. I think the same way they approach as the instructors’ over here is the same method most of the instructors off-island are using, like more on the student learning activities. More time with the students to, ah... to do the activities and less time for the teachers to talk. The teachers just explain and tell something to do but most of the stuff, we do it, that’s how we learn it.

Indigenous (local) versus Non-Indigenous (off-Island)

The following interviews provided contradictory thoughts of how different instructors are perceived by different respondents. Just as there are strong and weak instructors everywhere, each individual has different insights on the criteria that make a good instructor. In the first interview shared below, the interviewee is saying the same thing about both off-island and local instructors, both non-indigenous and indigenous instructors are unique in using teaching methodologies. Off-island instructors tend to go to Samoa with many activities, which they can obtain from the many resources that are accessible to them at the University of Hawai‘i, or California, or Washington, or...
In this same interview the respondent also believed that on-island instructors are comparable to off-island instructors. The interviewees also mentioned that sometimes non-indigenous instructors are not as riveting and creative because there was a little bit too much talk. This contradicts those who say that non-indigenous professors are creative and activity-minded. As I mentioned earlier, there are different teaching styles which individuals may find superior or unchallenging, yet they all have a place in the scheme of educational endeavor. Just as many people learn from their mistakes, future instructors gain experience(s) and knowledge from the instructors they have encountered from their studies. Past instructors are models for future educators just as the concepts students learn throughout their studies are the basis of their future instructional methodology. Like the indigenous teacher, the non-indigenous instructor can provide some concepts and appropriate contextual settings that provide an effective model for local instructors to emulate, to become.

Q  Do the outside instructors know about local issues?

A  Some of the outside instructors that come down here understand our culture. But some learn along the way when they are down here for 4, 5 weeks, depending on the length of the course and they...we learn. The point I am saying is when they teach with a syllabus and it does not fit our culture, they will change according to the students.

The next response illustrates how many of the local instructors followed the outside, off-island, non-indigenous curricula but they knew the course content and were able to use
many of the ideas for local issues.

Q   How did you know local instructors had knowledge of course content?
A   Because they enlighten many things for me that I did not understand. I remember when I first came I didn’t know how to write an IEP. I didn’t know what to say, that this kid needs this.

Q   How about the professors from off-island?
A   Yea, but I like it better here because the course time was the full term and every time I go[to UH] for the summer it was like three weeks. The courses were good but it was really intense but you know you had everything was compact in that three week session. Usually Special Ed courses are for three weeks so I usually liked them.

Q   Did the off-island instructors incorporate Pacific issues in their course content?
A   Yes, in one of the classes I took they tried to—you know how everything is done in English but I know one of the instructors wanted us to write a Samoan story, either write one from a legend or make one up. He wanted it in both languages, in English and Samoan. And I remember another instructor she has liked her trip down here, she had like a vocabulary list of Samoan words that she has. And she taught it to grand children you know she know the days of the week some of the colors the numbers from 1 to 10.

Q   What about the local instructors, how did they incorporate Pacific issues in their classroom?
Um, I don’t recall, not the local instructors. They mostly stuck to the law [of the textbook], and you know. Well they did compare the law that it pertain here and that it is not really enforced here and I guess I understood what they saying that a lot of time we have to modify things here because of accessibility. Things we don’t have and—you know, for example like half of the time we don’t have a psychologist, you know.

**Communicating with Instructors and Administrators**

American Samoa typically seeks out the best instructors, but the pool of instructors is limited so the education system must use who and what materials are available. The best instructors often find themselves placed on the administration side of education, an international phenomenon, it appears. This situational change of placement is common when you have limited resources. Yet, not all good instructors make good administrators, but the potential to gain that ability is intrinsic from the training they obtained, much as good nurses can learn to become good doctors when they go through the proper advanced training. Good administrators, going through the proper training channels are the ultimate situational objective for American Samoa. The best instructors appear to be those who are trained in that specific disciplinary (content) area.

In Samoa there are difficulties finding people who are well trained and qualified in a specific content (i.e., math, social studies, and art) or disciplinary area. To get teachers who majored in Secondary Education, Special Education or Vocational Education for hire can be something of a challenge. The Department of Education would be ecstatic if they could obtain all the teachers they needed with a Bachelor’s degree of any kind. The reality is historically we’ve trained Associate of Arts (AA)
graduates in the fine art of teaching, while they are on the job learning to teach is very
difficult and expensive. The best students are placed in Secondary and Elementary while
the less-than-average students are placed in Special Education, ECE or Vocational
Education. The importance of having trainers or instructors with graduate degree in their
specific area would definitely be a positive step in the right direction.

The communication between administration staff and off-island instructors is a
crucial aspect that must be targeted for assistance. Most of the off-island interviewees
had no communicational alliance with the educational system, nor were they involved
with one over time. Not being affiliated with the community college, special education,
or the education departments, they simply came, did what they always do, and left. The
interviewee below shared that he read books and magazines of Samoa but never met or
discussed educational needs pertaining to the future of special education. The special
educators never took the time to communicate their needs and the goals they wanted their
future teachers to achieve. The team approach is definitely lacking between
administration and instructors on the future of educational goals for the teachers and
students of Samoa.

Q: How did you prepare to go to Samoa?
A: Well I talked to folks who have been down there to get their impression
how it was to teach there and what cultural differences that I should be aware of.

Q: What were some of the cultural differences you were told you should be aware of?
A: I think one of the most important things was the rule of village life and
town restrictions for each member of that village. So that those kind of things
won’t interfere with my traditional scheduling for a course (i.e., if a member of
the village died my course will become secondary to that individual because responsibility in the village to deal with funeral matter). Those, those kind of things I, I, think suggest that I be aware of those matters and be tolerant of them and work out ways to still incorporate justice and yet still respect cultural differences.

Q: What did you know about the educational system in American Samoa?
A: Not much, not much.

Q: What do you know about the mentorship program?
A: Nothing.

Q: Did the Special Education Department provide support while you were there, in any way?
A: You know they might have but it was summer so I have learned that a lot of people won’t be around I probably shouldn’t depend on any help.

Q: Did you see any disadvantage of you being an instructor in American Samoa?
A: Oh sure, I was an outsider, I was an outsider—ideally you would have a local person with good cultural background and knowledge and maybe even the same, as well as training and experience. So I was deficient on background. I got I little bit, I could of gotten more. I read a bunch too, I read some novels and read some struggles kind of pieces and that gave some perspective. And some of that was written by Samoan individuals and some was written by Westerners, so I think that helped prepare me a little bit too.
Opportunity Knocking

For most women the journey to receiving a degree was much harder because the traditional expectations of their husband, family and themselves were not aligned with current thoughts and feelings about familial piety. Sia Figiel’s novel, *Where We Once Belonged*, depicts the tragic struggle of Samoan women who seek self awareness in today’s Samoan society, as told through the eyes of a young girl. One of the characters is compared to other women, “How her children were spotless. Clean. Not one sore on their bodies. Not one *uku* in their hair. There’s a good woman for ya! There’s a good women for ya!” As Figiel so skillfully illustrates, women are critical about themselves and their expectation of their Samoan womanly roles and duties. Samoan women continue to follow age-old traditions and feel that it is expected of them to care for their family first. Many sacrificed personal careers and self-fulfillment to stay home and take care of their elderly parent(s) or even moved back to Samoa from a secure off-island setting because they were needed to care for their parent(s) or loved ones. The choice to go back to school or even entering post-secondary education is a challenging venture for these women, a venture not without numerous risks.

The duty(s) of a traditional Samoan wife included staying home and caring for children and family. Married women, planning to go to school, can be looked upon by her husband and family as being selfishly motivated—only for one’s own self. Figiel says it well when Alofa, the girl in the story, is asked to write on any of these topics, My village, My pet, or On my way to school today. Her inner thoughts say to her, “‘I’ does not exist. I am not. My self belongs not to me because “I” does not exist. ‘I’ is always ‘we.’”. It is a difficult decision for Samoan women to think for the good of her self
alone, to go and get an education while the husband stays home and looks after the children and family. This modern, radical trend these educated women of Samoa have decided for themselves and for their family(s) has become a more common occurrence lately.

Many of the women in these interviews were challenged because they went off into uncharted independence for both their own and their families’ future. They fought and struggled with themselves, with their families, husbands and community at-large, to gain a career that was traditionally looked upon as a man’s responsibility. The possibility for many of these respondents’ was the opportunity to challenge their fears and move beyond the traditional past. The educational opportunity(s) for post-secondary education in Samoa allowed many to continue their education to become scholars of Samoa, and these women of Samoa have taken full advantage of that opportunity. For instance, some of the respondents below shared the following thoughts:

Q What were the advantages of a local instructor?
A The local instructor understand more about our culture. Whenever we have fa’alavelave and all those stuff and we need to ask for permission to excuse us then of course they say you should plan to go. And then when the concepts are hard to understand they are able to provide the Samoan translation of the concept and make it relate to our own experience. E lelei lava faiaoga Samoa.

Q If SPED [special education] courses weren’t available would you have gone on your own?
A No, (laughing) laga lea le fia alu a’u (because I don’t want to go). No, I guess le mafuaga lea na alu ai a’u (the reason why I went) because the opportunity was
there. So na mafaua a’u (I thought) I have to challenge it. Because at first I
didn’t want to go for my Master’s because I thought couldn’t make it. Then I
finally achieved it, now it not so bad.

Another woman responded to that question in the following manner:

Q  Would you have gone off-island to get your Master’s if there weren’t any courses
    available here for getting your Master’s and you had to pay out of your pocket?
A  I don’t think I would—I don’t think I would um, pursue my Master’s right away
    and finish right away like I did. I was fortunate to have some Special Ed funds
    you know for teachers to further their education. Other wise I think I would
    maybe pursue through the, ah, San Diego State or whatever other institution that
    is offering, if UH was offering...work on your own, you know.

Q  If UH was offering and you have to pay, would you pay to get your degree?
A  Yea, I would have, I would have if it was available on island here. I would
    have.... rather if I had a lot of money or not. I think I would, I would, if it was
    available on island.

And one other respondent offered the following wisdom in her interview:

Q  If you had to take all of these courses off-island, would you have gone?
A  I don’t think so because I am the oldest daughter in the family. I don’t think I
could go even for a whole year, because I have a family to raise and a mother to
take care, so I don’t think I could go that long. That’s why I am so fortunate to
take most of my courses here rather then going off-island to take my courses.

Q  There will be a time you will have to go off-island, how will do that?
There were times when going for my Bachelor’s I would go off-island, but it was only for one summer, but most of my work was done here.

**Samoan Culture**

The Samoan culture impacts people’s interactions with each other and with others in regards to the movement through the world of employment, family and one’s own individuality. Each person perceives these transitional situations differently. The movement around and within these different boundaries and the inclusion of culture creates many choices and attitudes that can be seen in these different worlds of work and community. There are Samoans who perceive culture as overpowering and dominating to their individuality and independence in their families and work place. And there are others that embrace the Samoan cultural system with compassion and believe the culture brings growth and stability into their lives.

Those who feel the domineering aspects of the Samoan culture system attempt to avoid involvement with the culture. They are more involved with their nuclear family, paying less attention to their extended families *fa’alavelave* (important family function). The once important task of contributing fine mats (valued traditional gift) to family *fa’alavelave* other than immediate family, are considered burdensome to them. They feel this cultural obligation is stifling their independence and individualism and progress by conforming to the traditional needs of the *matai* and the *aiga*. They feel that the constant money contributions to other families to satisfy the *matai* and the *aiga*, stop them from achieving personal goals. Those who favor the Samoan way and who believe in the Samoan culture, recognize these individuals as *fia palagi*—“wanna be” *palagi*
(Caucasian) of the family. But it is the integration of the American concept of independence, a concept Dewey (1947) noted as, “individuals are certainly interested, at times, in having their own way, and their own way, and chiefly interested upon the whole, in entering into the activities of others and taking part in conjoint and cooperative doings” (p. 24). They want to be part of the system but also to be assured of their personal advantage.

For those who embrace the Samoan culture, the church and the hierarchical system of matai (chiefs) are valued, integral parts of their lives. The Samoan filial duty to aiga (family) is connected and interwoven into the church, land and village system. Many of the matai aiga names originate from village history, special events, and legends. The originality of these titles are important to the aiga because it provides a narrative evidence of existence. Each of these original titles is passed on from generation to generation of family members. The duty of the matai originates from the land and the family members they oversee. The matai rank is similar to the hierarchical position of the armed forces—Generals, Majors, Captains, Lieutenants, and Privates. The higher the title the more prestige and respect and responsibility a matai will receive in their community, church and village.

The social organization of the aiga is the extended family. This genealogy can usually be traced down to the original family members by most family matai. At the head of the aiga is the highest ranking matai. The matai enjoys high status and carries out a considerable range of judicial, executive, and ceremonial functions. A matai rule is not absolute, rather the matai rules as an influential executive who must nevertheless keep carefully tuned to the sentiments of the aiga, and must depend upon agreement and
consensus within the *aiga* on most important issues (McDermott, Tseng, & Maretzki, 1980).

**Culture, Work, and Service**

Many of the ideas Samoans have regarding obtaining and sustaining employment can be related to the traditional Samoan culture, which is somewhat similar to the Hawaiian culture before Kamehameha united the islands to a single ruler. The *ali'i nui* (high chief) had districts and these districts had *ali'i* who oversaw them and these districts were subdivided, where lower *ali'i* oversaw that particular part of the land. The families who worked the land were the *maka'ainana* and they resided and supported the family and the *ali'i*. David Malo, a Hawaiian scholar, noted that since the *ali'i* depended on their wealth from the labor of the *maka'ainana*, they could not afford to systematically abuse the latter (Hasager & Friedman, 1992).

There are equal advantages between all the *ali'i* and the *maka'ainana* as groups assisted the other(s) to live in harmony. Historically, each class respected one another’s services and therefore recognized how one must trust one another to provide a system of living. The Hawaiians depended on each other’s ability and knowledge to get things done. This behavior can be transferred to many of the employment situations today as each person must perform specific duties to collectively and individually get things done. Management must rely on their staff just as the staff must rely on management to produce a reliable product.

In Samoa, the *matai* system has been in practice for thousands of years. All Samoan families have *matai* to lead and oversee the collective interests of the family. To gain this knowledge of mataiship one must learn to become a leader through serving the
family matai. A proverb Samoa used constantly, “O le ala I le pule o le tautua” (to become a leader you must serve) refers to this notion. The ability to serve, to assist, support, and help the family physically, mentally, spiritually and financially are important factors to obtain leadership title in the aiga. The aiga is placed first; therefore, the matai becomes a crucial part of obedience for all members of the aiga. This Samoan legend of Pili helps explain the importance of service.

Pili lived in heaven with his sister Sina and father Tagaloalagi. Pili was banished from the heavens because of his mischievous behavior toward his sister. He landed in Manu’a (one of the islands in American Samoa) where he married Tui Manu’a’s (highest chief of the Manu’a islands) daughter. Pili’s outstanding commitment was to serve Tui Manu’a, he never complained or wanted any reward for working hard for Tui Manu’a. Pili’s deeds made such a lasting impression on Tui Manu’a he bestowed the title of ali’i (High chief) to Pili for his unselfish acts of service.

Pili took the title reluctantly because he thought no one could render the same service he had given to Tui Manu’a. Pili found this to be true so he left Manu’a. He went to Tutuila (American Samoa). There he lived in Leone (village on the west side of Tutuila) where he worked and served Tuitele (High Chief of Leone) and again he was rewarded with the title of ali’i or high chief Tuitele. Pili again grew dissatisfied and moved to a village in Upolu where this unrelenting perfection in serving and working for the high chief made him again the ali’i of that village. Pili was dedicated to those he served and was unquestionably the best, therefore, he was always handsomely rewarded by the family ali’i (Palelei, 1995).
The Samoan culture today, like the story of Pili of old, instills the responsibility to serve with perfection and this action leads to leadership. Pili's transition from worker to leader is installed in the youth of Samoa at an early age. For many Samoans this ability to become a respected leader of the family is an honor for the whole family. It is not unusual for a Samoan individual to receive a matai title at a young age.

The emphasis on service and obedience are traits many employers look for in their employees. The acquired skills, fluency, maintenance, and generalization in their job are skills that enable the person to move up to higher levels in their career. The movement toward a better position is similar to the Samoan matai system of obtaining the wisdom of experiencing the value of respect and the obedience for the elders (McDermott, Tseng, & Maretzki, 1980).

Cultural Negativity

In the traditional Samoan system the best of everything is always given to the ali'i or senior matai. In the family it is disrespectful to eat with the ali'i or matai. The persons of title eat first—receiving the best part of the fish, beef, pork or poultry. It is also disrespectful to eat any food that it designated for the matai. Some recognize this as service while others feel too much is given and equality becomes a larger issue.

During a fa'alavelave (type of family function, wedding, funerals, title presentation ceremonies, etc.) the rank a matai holds will designate who will be the leading matai conducting and leading the family discussion. The leading matai of the aiga makes the final decision on the appropriate amount of gifts and money the family contributes to the fa'alavelave. The family who has the fa'alavelave also goes through
the same ordeal. The leading matai decide the amount of contributed money to be collected from family members for this deeply rooted, traditional fa'alavelave.

After the fa'alavelave the leading matai receives gifts from the family in return for their contribution; gifts may range from money, fine mats, kegs, or cases of food. These gifts are then distributed among the family members who contribute to the fa'alavelave. Matai who abuse their power tend to keep most of the gifts, ask too much for a contribution, or give more than is expected for family fa'alavelave.

Other cultural groups, like the Japanese-Americans, also have similar patterns of gift exchange. When money or gifts (e.g. a toaster, rice cookers, etc.) is given at a wedding or function, the gift is appraised as to its monetary worth and recorded for future reference. The parents also determine whether the guest gifts were sufficient or equivalent to the gift they gave (Ogawa, 1973). The idea of losing face may happen in this situation, Japanese families don't want to be recognized as cheap or unable to give back to a family. The possibility of not fulfilling their obligation because their budget doesn't allow them to spend for this occasion can make them look uncaring or poor. The Japanese, similar to the Samoan people, are very proud people and are reluctant to have other people think they are unable to fulfill their obligation to others. Samoans will feel ashamed if they do not fulfill the will of their matai.

At a Samoan family fa'alavelave the matai attempt to exchange the same amount of gifts given to them during their respective fa'alavelave. And yet, a situation that sometimes occurs is when the matai attempts to out-do other matai and families by giving more than is expected. For example, a fa'alavelave that was supposed to be one hundred dollars and the matai instead wants his aiga to gives five hundred dollars. This
causes the aiga to donate more so the amount the matai wants can be given to this fa'alavelave. The higher donation causes the donator to postpone buying needed materials their children or family need. The money they have can only buy less nutritional food, like turkey tail and lamb flat rather then chicken and fish that week, because they spent too much for fa'alavelave. In return, the other family is obliged to also give more when it’s time for fa'alavelave. Thus, the inflating concept of giving for fa'alavelave becomes a burden to family members. The thought of giving was noble, but burdensome for every family whose budget wasn’t sufficient to pay for fa'alavelave.

Similarly, the Japanese way of senbetsu is a practice of placing money in an envelope and giving it to a friend who is going on a trip. To fulfill this obligation the person traveling must bring back gifts or reciprocates a senbetsu when the other person takes a trip. Complications occur when many friends and relatives are leaving for a trip, therefore the senbetsu obligation becomes burdensome because there are many more senbetsu to be obligated to. Sometimes returning with the gift is difficult because government laws and regulation can create difficulty. For example, buying certain gifts in a foreign land that cannot be transported back home or having too many gifts which are impossible to take back home.

Samoa has similar problems when there are so many fa'alavelave happening around the same time. It becomes difficult and expensive to give donations to all the different fa'alavelave. Many families get loans from a bank to meet the family fa'alavelave obligation. When the fa'alavelave is over, the burden of paying the loan cut into the family finances for better family care. The security of serving and not letting down the matai and family is a strong obligation that is essential in the Samoan culture.
but sometime the service can be become a powerful burden to family members. Yet this concept of service can be used as an effective tool to instill leadership, work ethics, and guidance to a good career if it is used and taught in a productive, culturally appropriate way.

**Samoan Negativity**

In Samoa, where bosses of companies, agencies and businesses may be Samoan, the issue of *matai* status can come into conflict. A high-ranking *matai*'s obedience to an employer of unequal status can be a difficult situation for this *matai*. Some high-ranking *matai* transfer their position of leadership in the village and *aiga* into their place of work. Matai who take orders from someone of lesser status or someone with no *matai* title can create an uncomfortable situation for employer and their employee. For example, a Director who is a high ranking *matai* is constantly absent from work, attending instead to family *fa'alavelave*, as sometimes *fa'alavelave* can happen two or three times a month, causing the *matai* to attend all of these *fa'alavelave*. This situation becomes troublesome because someone isn’t performing the job that should have been done by the ranking *matai*.

The Samoan employer, who understands this cultural obligation that the *matai* must attend, may feel uncomfortable with this issue but must confront it and find a solution. Most *matai* would rather quit but financial obligations stop them from doing so. And many employers are not capable of discussing solutions with high-ranking *matai*. So, this culturally sensitive situation is negatively tolerated by those in charge.

There are incidents which demonstrate American Samoan youth have similar attitudes. These youth only want government employment; jobs like gas attendants, cannery workers or factory workers are jobs for aliens. The American Samoan youth
feels it is beneath their aiga status to work in these types of jobs. They feel the aiga would appreciate them more unemployed because the family is not disgraced by their low-level job status. They will be better off supporting the aiga by helping out in the aiga plantation or around the home.

Transition to Work

In Hawai‘i the attitude many Samoan youth and employees have may be of resignation and stoicism because of the inability to change the situation they are in. The youth are unable to achieve the key elements for success pertaining to education, training and language. Most Samoan students are in the low academic track in many schools in Hawai‘i. A report of the University of Hawai‘i task force on Samoans and Pacific Islanders in higher education found in 1993-94 school year that there were 5,288 Samoan students in the Hawai‘i public schools. The Samoan students represented about three percent of the 177,109 students in the public school system in 1993 with as many as 1,000 were placed in Limited English Proficiency or other compensatory education programs at the elementary level. As much as five percent of Samoan high school students did not graduate and only nine percent graduated with a certificate of completion. Academically, Samoan students rated lowest among students of Hawaiian, Chinese, Filipinos, White and Japanese descent. This situation causes them to receive less information and support for post-secondary advancement. The students in the proficient level will receive post-secondary education information and necessary college requirements. The students in the lower track typically learn to accept the blue-collar positions, security guards, food service workers, construction workers, laborers and maintenance worker. The opportunity to advance in these positions is a long process, where students who receive
good guidance will get good jobs through their education and experience, while others only have limited experience and education. An important connection youth must see is their future adulthood and their potential possible role models as teachers, doctors, engineers and leaders of companies.

Closing Remarks

As a teacher and specialist in the Special Education Division in American Samoa for more then twenty years, I always find it interesting to adapt or re-structure policies and regulation made in the United States to island intellect and style. Because we have a different culture and unique socio-political system, the outcomes are interesting and can be useful to other Pacific contexts. The Samoan culture embraces deep-seeded values of obedience, self-esteem, and identity. These values can play a positive role in the implementation of transition for the individual and their experience of the boundaries of culture, work and education that produces stereotypes and discomfort. People must acquire skills and strategies from ideas and methods proven and tested to work comfortably and successfully with the specific environment they are in. The skills one acquires should transcend to other experiences. What is learned and lived in culture should transfer over to the work place, family, and community. For example, the matai system can be related to how a company is organized a director could be compared to an ali‘i, a maupu (noble man) to an assistant director, coordinators to a tulafale (high talking chief), so the chain of command is distinct and yet, culture-bound. The boundary of each world should be clearly marked so that the cultural status is used outside of the company world and company position is not delegated into village cultural affairs.
Education plays a major role in establishing the transfer of knowledge across situations and ideas so families, individuals and community members can communicate and understand each other. Teachers have the task of organizing the instructional methods that will benefit all persons in making the appropriate transition to a valued adult life. This task of preparing and providing appropriate strategies must be done collectively by all who are involved in creating a community that can progress within a culturally diverse setting and within a traditional cultural context. The importance of integrating cultural values into the different boundaries of Western, Pacific and Asian concepts is a must for Pacific teachers to teach smooth instructional transition skills for future generation of adults. Many of these strategies and methods can materialize by having an organized support team that provides the correct knowledge and skills needed to fulfill a person's dreams. I will attempt to make this more clearly visible in the next section on curriculum/education.
Chapter VI
Curriculum

The Education Division in America Samoa tends to follow curricular plans that are set firmly in place in the early childhood education, elementary, and high school division, established and overseen by the Department of Education’s Division of Curriculum and Instruction (DCI). The Mission Statement of the DCI in American Samoa states that it will develop, evaluate, and recommend instructional programs to raise the achievement of the diverse population of students attending the territory’s public schools. Like all schooling in the U.S., subject area departments attempt to maintain consistent programs of instruction, including standards, uniform curriculum guides, instructional materials, and curriculum assessment tools. Challenging standards for subject content and standard performance shall be established based upon both national standards and the unique needs of our local context. Curriculum guides, instructional materials, and assessment tools shall be aligned to the established standards.

The Department of Education (DOE) educates the students of American Samoa using the following textbooks and publishers in all of the core subjects: Hartcourt-Brace, Houghton, Mifflin, Holt, and Rinehart, Winston Merrill, and MacMillan / McGraw Hill. Samoan Studies uses New Zealand publishers Le Lamepa Press, Tala mai le Paasefika, tala Tusi I & II, and a curriculum based locally through products brought in from the United States. Many districts are using the standards format as a guide for local curriculum development, and so the traditional colonial pattern continues.
Traditional Western curriculum and Western-designed textbooks are what Samoan students in American Samoa obtain their information and learn from in the public school. The notion that teachers can develop performance standards that illustrate deep understanding from these textbooks assumes that they have conscientiously identified the kinds of deep understanding that the students’ performance should demonstrate. The secondary level instructional activities and assessment techniques usually focus on seeking and sharing facts on the topics to be covered, and it really doesn’t go outside of the traditional box. This skill of thinking beyond the facts has not been required in the traditional topic-based curriculum (Erickson, 1998), like that of Samoa’s DOE. Furthermore, the reality is that teachers receive little training on how to do quality assessment of students’ ability to evaluate or analyze.

In The State of Education in Public Schools Report (1998), the document mentions that currently the DOE has been involved in a project to develop local standards, benchmarks and support activities in all the major curriculum areas. This project attempts to address the needs of all students so they will be able to effectively learn each subject area by adapting national standards and localizing them to meet the needs of the Samoan students. And yet, upon closer inspection of this document in my research I failed to see much “localizing”. (see Appendix C)

The strategy was to bring together educators, various community leaders, and religious and political leaders to examine the educational program of American Samoa. At this meeting, “The Public School Report of 1998” report revealed that most of the American Samoan public school children score “below average” in all the core subjects, including Samoan study. One of the most critical concerns that might have been
overlooked was the lack of parental and student input on the appropriate curriculum that best fits or meets the needs of the American Samoa students'. The involvement of parents and students to set goals and objectives are just as important as having members of the community deciding the future education outcomes of Samoan students and teachers.

The system-wide profile of data about current and recent levels of student performance in the basic skills of reading, mathematics, and language provides standards or goals to attain. A system-wide review using the Stanford Achievement Test in spring 1998 indicated that grade equivalent scores for all third graders in the public schools were at the 2.2 grade level for reading, and 2.4 grade level for math. Eighth grade scores were at the 4.5 grade level for reading, and 6.6 for math. At the secondary level the tenth grade students' scores for reading were at grade level 5.4 and 7.6 for math. The high school seniors scored an average of 7.4 grade level in reading and 8.8 in math (The State of Education in American Samoa Public Schools Report, 1998).

The eligibility criteria for American Samoa students in high school for Special Education support services are reading at or below third grade level. In the United States eligibility criteria it is typical to have educational understanding at two deviations below grade level. The U.S. eligibility criteria would put 95% of American Samoa public high school students eligible for Special Education services, based on the Publics School Report. This would be somewhat of an ideal education situation for the DOE because it would be integrated into one department, causing the DOE to possibly create an Integrated Interdisciplinary System that could create thinking in a higher, conceptual level as one department could look critically for patterns and connections across
programs. The programs could have depth, rigor, and personal relevance, and the thinking process could motivate new ideas. But this idea of sharing is difficult to achieve when each department is historically protective and categorically possessive with personnel and financial distribution, unlike the consensus building nature of traditional Samoa.

Just in high school alone, the specific secondary division has little contact with other departments, yet they ultimately will have the same students in their classes. Typically there is little communication between regular education teachers and special education teachers concerning student progress and needs. The Individual Education Plan for the student requires teachers to share strategies and progress of their student but teachers seldom follow the mandated IEP regulation.

As one of the specialists in the Intensive Education Support Program (IESP) in the high school, I found these behaviors were increasingly visible by teachers—teachers creating boundaries and fences to protect information and retain possession. Some teachers hide their pedagogical techniques from other teachers. Others aren't confident with their teaching skills so they hide from their colleagues or make excuses. Many just don’t integrate because they don’t understand other departmental programs. Yet, knowing does not mean doing, no matter what department or subject the teachers teach. Knowledge is not power until it is applied and most teachers have no way of learning the extent of their knowledge because they receive so little feedback on their teaching during training or while on the job (Eisner, 1994). But it is the ability to think creatively in this realm of ideas that can create solutions, and provide ways of navigating through complicated situations.
This can be visualized and generalized as a process of using indigenous concepts of boundaries—where it was not imaginary lines in the ocean to follow and be contained within, but rather points of entry that are constantly negotiated and even contested. Historically the sea, our Polynesian Sea, was open to anyone who could navigate his way through (Hau'ofa, 1993). The concept of boundary by peoples of power was for them, the colonizers, to know their newfound possessions. In the historic Pacific context, Germany, America, France, Japan, and Spain were quite busy seizing and carving out their respective boundaries. The Polynesian concept of boundaries differs; it could be metaphorically summed up by how a *fale* (house) is designed. The *fale* is one big living room where everyone shares all the space. When someone wants to use an area for sleep, read or conversation they find a spot in the *fale* and use it. There is no separation of rooms for specific purpose. For many of our educators in Samoa today the Western idea of rigidly defined boundaries has become part of their style of teaching. It is not surprising that many of our teachers are influenced by other teaching curricula, when what is typically taught is strictly from American universities and colleges. But even between developed countries, irrelevant curricula are exported. Early on Europeans were adopting the American Business School at a time when it was going downhill in the United States itself. The following gives some flavor of the complexity of deciding on a favorable curriculum:

1) *Epistemological*. What should count as knowledge? As knowing? Should we take a behavioral position and one that divides knowledge and knowing into cognitive, affective, and psycho-motor areas, or do we need
a less reductive and more integrated picture of knowledge and the mind, one that stresses knowledge as process?

2) \textit{Political.} Who shall control the selection and distribution of knowledge? Through what institutions?

3) \textit{Economic.} How is the control of knowledge linked to the existing and unequal distribution of power, goods, and services in society?

4) \textit{Ideological.} What knowledge is of most worth? Whose knowledge is it?

5) \textit{Technical.} How shall curricular knowledge be made accessible to students?

6) \textit{Aesthetic.} How do we link the curriculum knowledge to the biography and personal meanings of the student? How do we act “artfully” as curriculum designers and teachers in doing this?

7) \textit{Ethical.} How shall we treat others responsibly and justly in education? What ideas of moral conduct and community serve as the underpinnings of the ways students and teacher are treated?

8) \textit{Historical.} What traditions in the field already exist to help us answer these questions? What other resources do we need to go further? (Beyer & Apple, 1998)

\textbf{Curriculum Development}

A particular curriculum that understands the need to use culturally relevant materials geared for the Samoan environment is the Head Start Early Childhood Education Division Curriculum Guide (1998), which mentions the back-to-basics approach to education and the use of appropriate instructional approaches to guide, facilitate and
meditate instructional discourse. An important concept this curriculum uses is the cultural appropriateness of its materials and objectives. This cultural appropriateness ideal is absent in most of the State-side curricula used in American Samoa. In many ways the stateside curricula does not deal with Pacific issues nor have Pacific ideas and discourse from indigenous writers and researchers of Pacific genres. These homogeneous curricula do not include cultural relevance, which:

1) Allow students to interact in class in a variety of ways and modes.
2) Uses students’ home cultures in interacting with them in class discourse (e.g., Matai system compared to democratic system).
3) Elicits and builds on students’ experiences within lesson contexts.
4) Elicits or refers to elements from diverse culture(s) in teaching new concepts.
5) Does not use materials which present content solely from Eurocentric perspective—have materials about diverse cultures (Tanielu, 2000, p. 51).

Many of us who have gone through the Samoan Education system are ignorant of what other island nations are involved in. The history of Hawai‘i and other island nations are not taught in American Samoan schools. It is interesting that many islanders are not familiar with their neighboring islands but readily know who was the first president of the United States and how many states there are in the union. A Maori writer, Patricia Grace (1985), mentioned that there are four things that make many curriculum packages dangerous to indigenous readers:

1) They do not reinforce our values, actions, customs, culture and identity;
2) When they tell us only about others they are saying that we do not exist;
3) They may be writing about us but are writing things which are untrue; and
4) They are writing about us but saying negative and insensitive things which
tell us that we are not good.

The missing links in many Western curriculum packages are Oceanic-issues and
indigenous concepts. Just as Smith's (1999) writing states, “So, reading and
interpretation present problems when we do not see ourselves in the text. There are
problems, too, when we do see ourselves but can barely recognize ourselves through the
representation” (p. 35). This sense of loss, the ‘missing links’, is apparent in interview
transcripts like these:

Q    In your syllabus do you go toward Western or Pacific concepts?
A    It is more toward the Western way because of the book we use.
Q    As instructors do you want to change that or keep it as it is?
A    I think its fine the way it is, but we also…it will always somehow it will be
        incorporated into whatever we teach, no matter what it is.
Q    Why is that?
A    Because that’s the way Samoans are, our culture is important to us as well as our
        language and we don’t want to see it deteriorate like the Hawaiian [culture].

Even as the interviewee talks of holding on to fa’a Samoa, the mention of the ‘Western
way’ in the syllabus somehow over-rides that indigenous notion.

Recognizing Pacific authors would enhance the Pacific student’s interest in the
content they are studying and learning. Using more localized examples that depict the
cultural lives of the respective indigenous community members can create changes and
new concepts in the indigenous genres and applicability in other cultural contexts. This
would enable the student to set up experimentation and problem solving throughout their schooling using indigenous concepts and then relating it back to western ideas. The goal is to extract generalizable principals and strategies of perceiving the world, of thinking systematically, clearly, and effectively, of learning, and of problem solving.

A new approach of generating curriculum written though the indigenous concepts and language can change the nature of education in American Samoa. For instance, a position an African writer believes in states that, "...when you write in the language of the colonizers was to pay homage to them while to write in the languages of Africa was to engage in an anti-imperialist struggle.” Ngugi wa Thionp’o argued that language carries culture and the language of the colonizer become the means by which they dominated the indigenous people. In my work on language my stance was to teach the indigenous language from early childhood education through high school. But it is equally important that the content and pedagogy of the language and culture is generated through the curriculum.

In a related way Edward Said (1978) asked the following questions: “Who writes? For whom is the writing being done and in what circumstances?” These are important questions whose answers provide us with the ingredients which are being asked in a variety of ways with our communities to find out about research, policy making and curriculum development. The real question could be, “Is the American Samoan student really being consciously considered when Harcourt, Brace or Holt, Rinehart and Winston write their curriculum?”
Professional Development

Teachers and Mentors

There were very few Samoan professionals in the 1970’s that had a formal teaching credential from an accredited institution. Freese (1986) summarizes as such:

Prior to the mid-1970’s, access to higher education opportunities beyond the A.A./A.S. Degree were limited for American Samoa educators. Including geographical isolation, restricted funds, dependency on contract teachers from the mainland United States and the lack of a four-year college or university. In-service training was conducted in American Samoa in the form of workshops, seminars or several week classes taught by teachers from the University from the University of Hawaii or other U.S. institutions. One problem with these training programs was that the offerings were fragmented and not well coordinated (p. 46).

The instructors that came into American Samoa might have had good intentions but seem to be blinded by their expertise and idealistic goals for the Samoan teachers. In a speech I made at the Pacific Rim Conference in 1994, I talked about the vital role of mentors in education. I also touched on recruiting local educators to teach the courses and creating qualified teachers. In this speech I noted, among other things that for a long time Samoan professionals who attended public institutions and in-service courses in American Samoa were struck with the palagi-from-abroad syndrome (PFAS). Most Samoans believed that it had to be a palagi (Caucasian) instructor from the U.S. or another country other than a Samoan instructor, for a class or workshop to be credible or worthwhile to attend. The popular trend then was the palagi teacher was the best
instructor, rather than a Samoan teacher, even though both teachers had the same experience and credential. Samoan teachers were viewed upon as having less credibility than a \textit{palagi} teacher.

There weren't a lot of Samoans with advanced degrees in the field of teaching in the 60s and 70s. The stigma became if a class wasn't taught by a \textit{palagi}, the material was less important. This attitude was widespread among student teachers in Samoa. This negative attitude made the Samoan DOE very dependent on outside experience. It also made it difficult for our own people to believe they could achieve higher career goals and aspirations. It created the myth that only the \textit{palagi} was capable enough to teach. It fueled the \textit{Palagi from Abroad Syndrome}—Samoan teachers being unqualified to teach.

In the past, the policy of the Department of Education was to exclusively hire \textit{palagi} teachers from the U.S. to teach elementary, high school and community college students. We saw this identical colonial attitude and policy with the ETV program discussed earlier in chapter III. The DOE became dependent on outside expertise and monetary obligation to keep the \textit{palagi} teachers. The DOE didn't realize the fatal mistake of dependency—it took decades of spending millions of dollars on contracts, airfare and housing for off-island \textit{palagi} teachers, before the administration realized the importance of educating our own indigenous teachers to take the place of \textit{palagi} instructors. The DOE now advocates and provides assistance to our local teachers to obtain teaching credentials in order to halt the stigmatization of Samoan instructors.

Please do not misunderstand; there are many \textit{palagi} from abroad that provide necessary information, knowledge and skills. There is a Samoan saying, "If you plan for a week buy rice; If you plan for ten years plant coconuts, but if you plan for a life time
invest in people”. There are many palagi who taught us how to inspire our young minds to blossom and explore their creativity within themselves. These palagi inspired the indigenous educators to change the people's attitude of palagi from abroad syndrome. Now it is rewarding to witness Samoan students and teachers getting energized by our indigenous instructors. It is an advantage for Samoan educators to be able to relate the differences of mainland and local strategies. The reward is when the Samoan teachers gain respect in the classroom from their indigenous people.

The determination of the SPED Specialists to say we were qualified to teach SPED courses for teachers needing credits for their degree program was the turning point. We negotiated with UAP to notify the University of Hawaii Special Education Department to start negotiations for local instructors. The benefit of on-island instructors made sense financially and professionally. The problem of waiting for the off-island instructor’s availability to teach SPED courses created and inconvenience for local teachers. As Specialists, we believed we had the credential and the experiences of the American Samoa education system; therefore, we were better qualified to teach courses on disabilities in Samoa. We understood the language, culture, and the sense of humor of the Samoan people, pedagogical assets that shouldn’t be overlooked in teaching.

During the four years since the mentorship program started, over one-hundred and fifty education personnel and parents have benefited from taking classes offered by American Samoa SPED Division, together with UAP and SPED Division UHM. Samoan and other ethnic groups like Filipinos, Palagis, and Tongans all had a chance to take these classes. Our mentorship coordinator can testify about the positive feedback from
students who are now teaching in continental U.S., praising the Samoan instructors who have prepared them for teaching special education.

We local instructors recommend implementing a mentoring program in rural and hard to reach places in the Pacific Rim. Start now and train a building team to become mentors in a mentorship program. A mentorship program will help build a better educational team of local instructors. The aim is to gain and establish qualified teacher and be less dependent on outside instructors. This will improve self-confidence in finding solutions for our own problems rather than allowing others to critically look into our situation, our existence. It is also important to not fall into the same trap of the Palagi syndrome of not only being the expert, but to be the instructor that guides the person to discovering the answers or we may be in trouble of becoming the Samoan from abroad syndrome (Tinitali, 1994).

Energy to start

Today there is a large increase of participants in UH undergraduate courses offered on-site through the Cohort Program. Within the Cohort Program there are SPED instructors from the mentorship program who are providing local instruction. These teachers, who struggle to prepare themselves for new reforms in education through the courses they partake, will experience changes in their profession lives.

The adult life progresses through many stages of trials and tribulation (Erikson, 1963) in sequential order. First, the young adult pursues intimacy, meaning involvement and commitments beyond oneself. They establish meaningful interpersonal relationships and choose a specific career. Second, are the core years as a quest for generativity. The goal at this stage is to produce or create things (children, building, theories, new scholars)
of enduring value. Third, the task of late adulthood is a drive for ego integrity. The individual at this stage seeks a feeling of fulfillment, of satisfaction with life. But adult and career development may not follow a sequential pattern. Other theories suggest that adult and career development is a contextual process that is significantly influenced by individual attributes and intervening circumstances (Hall, 1986).

The spectrum of Samoan teachers who were eager to gain teacher quality can be witnessed by the variety of adult stages that enter the course offered through the mentorship program. These teachers came from Early Childhood Education, Public Schools and Special Education. Individuals came from a variety of life commitments from, married with children, single parent, single, grandparent, any situation possible they entered for a chance to learn.

Many of these individuals came in with the vitality of positive qualities using the institution and programs to gain purposeful outcome in their future. Maher (1982) recognized this when he said, “The college or university was to create and sustain the organizational strategies that support the continued investment of energy by faculty and staff both in their own career and in the realization of institution’s mission” (p. 3). The courses that SPED offers to the undergraduate is comparable to what is offered at the University of Hawai‘i. The opportunity to study SPED courses from 400 to 600 level in the area of Technology, Early Intervention, Career Vocational and in the area of Educational Instruction and Curriculum provides a wide range of concepts to learn. These professionals have the vitality to move onward to an intellectual environment that supports the opportunity to engage in the battle of academia and career.
Professionalism

A profession is a body of practitioners who offer public service for the public good rather than working with products for their own profit. This suggests a strong moral dimension to professionalism. Part of the criteria of being a professional is to have the ability of theoretical knowledge at graduate or graduate-equivalent level. Becoming a member of a profession is achieved by being approved and accepted (given professional status) as a result of examination in both practical and theoretical dimensions of knowledge by those who are already members of the body. They demonstrate ability to exercise professional judgment as a result of education. They maintain personal standards of theoretical and practical knowledge, discipline and ethical behavior and a concept of service (Fish, 1988).

Those of us who were present at the origination of the mentorship program met this qualification of professionalism. The instructional experience generated interest to gain more knowledge by either entering a doctoral program or moving to other professional fields. For example, of two people are in their final stages of their doctoral program, one changed fields and assumes charge of another government agency, and the other retired and moved to the mainland and then started teaching again. The Teacher Corp Program was the first program that started sending teachers to get their degrees. All of those original participants have exceeded beyond their original position to become Program Directors, Deans, Principals and leaders in the community, church and other organizations.
The new generation of professionals will have similar opportunities to succeed in the mentorship program because they are receiving learning experiences in school sites, with a large program component taking place in individual teachers' classrooms. The teachers bring experiences from their classrooms to staff development activities by using videos, tapes recorders to structure discussion and practice response. They also engage in learning experiences away from natural setting to experience things in new ways; the combination of practicum and theory foster staff development.

Curricular leadership

The concept of a leading education professional formulates that someone is responsible for the teaching and learning that goes on in classroom. This person is recognized as the instructional leader who formulates these two points of view, the tasks to be achieved (or functional approach), and the means by which these tasks are achieved (or process approach). Functional approach uses include:

1) **Defining mission.** The needs to be communicated to staff and pupils; the ends of schooling and the means of educating.

2) **Managing curriculum and teaching.** Is the organization of curriculum and teaching that coordinates teacher implementation and school level decision. For example, pupil grouping and time allocations for each subject. Plus they need up-to-date knowledge of curriculum research and theoretical developments.

3) **Supervising teaching.** Evaluation that is formative to teaching development.
4) Monitoring student progress. The role of checking on progress by understanding student assessment in ways that help teachers and students improve and help parents understand where and why improvement is needed.

5) Promoting positive teaching climate. As a leader the objective is to motivate people by creating conditions under which people want to do what needs to be done and protecting them from external interference. (Krug, 1992)

These functional views of the components of curriculum leadership show the context that instructional leadership means to knowledge, implementation and accomplishment. To identify the means of linking these behaviors to real life, the political mechanisms for negotiation and bargaining among different power bases in a school must be established (Firestone & Wilson, 1982). Three aspects of the process approach are:

1) **Bureaucratic and structural linkages.** Deals with policies, rules and procedures, plans and schedules, vertical information system, supervision and evaluation. It should clarify in general terms what and how it is done using implement information systems to monitor and evaluate outcome and processes.

2) **Direct interpersonal linkages.** Working with and influencing individual teachers’ classroom practice on a one-to-one interaction.

3) **Cultural linkages.** This involves shared meanings and assumptions that can be identify by stories, icons and rituals. The negotiation between what are declared as priorities and what are seen to command time and
resources suggest that bureaucrat and cultural influences should reinforce each other. The importance of symbolic actions as a means of influencing the organizational culture should not be underestimated.

Samoa and its traditional culture are constantly present in everything from politics, education, economy and religion in Samoa. The respective professional communities must understand the integrated complexity and its multiple usages to promote progress educationally and professionally.

Closing Review

To understand many of the challenges a program may face there is an inherent need to develop community and individual awareness of issues surrounding the program curricula. This curriculum review illustrates the importance of understanding the pros and cons of using one’s native language and ways of knowing and understanding why English is the dominant language of the free world.

To understanding and develop a curriculum from language and culture the education system must make changes that would be based on the indigenous educational needs and current issues of today’s Samoa. Culture and language are important issues discussed earlier that are critical in formulating an appropriate indigenous curriculum which build on other curriculum frameworks and perspectives. To have qualified teachers who are able to provide the required instruction to our students is an important aspect discussed in this literature review. The mechanisms to achieve this quality instruction can come about by appropriate training and professional development that is given to educating the local instructors and students. The systematic training and upgrading of instructors’ confidence and leadership qualities through well-developed programs that are
geared for island instruction—using both Western and indigenous ideas, are important qualities for our educational advancement. I tried to reveal how having qualified leaders depends on having a sound education system that uses the appropriate curriculum, and incorporates the language and culture of those who will be in charge of working with the instructional leaders of tomorrow, those who will teach Samoa’s future generations for time to come.
CHAPTER VII

CONCLUSIONS

KIDNAPPED

I was six when Mama was careless she sent me to school alone five days a week

One day I was kidnapped by a band of Western philosophers armed with glossy-pictured textbooks and registered reputations ‘Holder of BA and MA degrees’

I was held in a classroom guarded by Churchill and Garibaldi pinned up on one wall and Hitler and Mao dictating from the other Guevara pointed a revolution at my brains from his ‘Guerilla Warfare’

Each three-month term they sent threats to my Mama and Papa

Mama and Papa loved their son and paid ransom fees each time
Each time
Mama and Papa grew
poorer and poorer
and my kidnappers grew
richer and richer
I grew whiter and whiter

On my release
fifteen years after
I was handed
(among loud applause
from fellow victims)
a piece of paper
to decorate my walls
certifying my release.

As an appropriate way to lead into this closing chapter in my research study, the poem above, by Ruperake Petaia (1992), provides a fitting ironic and culturally critical perspective of what this research was about and what Pacific educators must be critically aware of and attend to when educating our indigenous people.

Bronwyn Davies' (1994) work on discourse analysis is helpful here for revealing the power of discourse in shaping individual subjectivities. While learning the patterns of desire appropriate for them, Davies argues that individuals, “Discover what positions are available to members . . . and how to live the detail of those positioning as they come to understand and take up as their own particular patterns of desire relevant to them” (p. 145).

Davies' work assisted me in further understanding how my position as a Samoan teacher shifted over time and with experiences and further education. In Davies' terms, I "took up the subject positions made available" to me. These discourses instilled by
powerful others (non-indigenous instructors and Western curricula; various education and professional associations; popular educational textbooks) guaranteed that my "ways of knowing education" were defined and dictated by those others, who are actively involved in the continuing educational discourse centered around how teachers of children educate their students in a Western way(s). I witness similar "shifts" occurring now as I watch the current federal educational guidelines (i.e., George Bush’s outcomes-based “No Child Left Behind”) work to change teacher subjectivities in American Samoa today. These more recent accounts of education and schooling are informing teachers that they should both incorporate and follow written and unwritten particular educational guidelines during their daily educational experiences with each other (Johnson, 1997). This is readily evident in the many teacher interviews and stories included here.

As I read and reread the narrative accounts shared in this particular study, specific accounts gleaned from some thirty different interviews, I am overwhelmed by just how powerful the voices and the lived experiences of this group of Samoan educators were. And yet, I’m equally overwhelmed by how their particular voices have been “systematically edited out” (Casey, 1993, p. 4) of our collective histories over time. The findings in this research closely mirror Casey’s work (1993), which revealed how “teachers own understandings and interpretations of their experience have been, until recently, ‘not only unrecorded, but actually silenced in educational literature as well as larger public domain’” (p. 4).

Working with the System

Throughout this study, I wanted to better understand if the indigenous instructors were seen as competent instructors who are able to provide the quality learning and
experiences required for future educators of Samoa. I also wanted to better know and understand how the students felt about having indigenous and non-indigenous instructors as their instructors. These interviews generated certain discourses about indigenous and non-indigenous instructional roles with the Pacific people.

In today's world an important goal for indigenous people is to continue developing their customary knowledge and to create and recreate new cultural traditions (Smith, 1999). The various universities and instructors that impact the Pacific must recognize their role in providing curricula that provides for protection of and implementation of the Fa'a Samoa (the Samoan way). Right now that is not the case in the curriculum documents I analyzed. Rather, I discovered a wholesale adoption of a simplistic variation of a mostly continental U.S., Westernized curriculum that is used on Hawai‘i. This Western curriculum must be re-thought and re-taught by the local instructors and implemented into the education system so that the importance of their own native culture and language is not forgotten and does not become obsolete via the forces of colonialism (Ashcroft, Griffiths, & Tiffin, 1991). An important factor to remember is that money-driven programs must be used appropriately to enhance indigenous progress or these programs can overtake the Fa'a Samoa thereby becoming the “American Way.”

American Samoa is infected by U.S. driven programs like WIC, Old Age Program, AIDS, Human Services, Protective Advocacy and many, many others. The American Samoan government is funded by $130 million U. S. dollars each year. It is not surprising that American Samoans would be very loyal to American ideals in the appropriation of democratic ideals and constitutional rights. In the book Inside Out,
Epeli Hau'ofa makes the statement, “Much that passes at this level concerns aid, concessions, trade, investment, defense, and security, matters that have taken the Pacific further and further into dependency on powerful nations” (1999, p. 27). Samoa’s dependence on the West over time illustrates that we’ve learned to “navigate effectively these in-between spaces of colonial societies... in spite of Europeans’ civilizing mission” (Gouda & Clancy-Smith, 1998, p. 19).

It is not my intention to advocate that we outright bite the hand that feeds us, but instead to recognize that “culture and civilization are the torn halves of a society that never adds up” (Young, 1995, p. 54), and given this understanding, present warning signals of how we must be more astutely aware of who we are as a special people and our place in the Pacific and in the world. The first voluntary immigrants that came to the U.S. were from Ireland, Italy, Germany and other European countries. These people cut all ties to their homeland by making America their home country. The Samoans people have migrated in every state of the union and have served and fought for the U.S. in many of the major wars of the 20th and 21st century, thus making Samoans very patriotic to the U.S. But, Samoans who have migrated to America still retain their rights to family lands and titles back home, making their connection to Samoa an important part of their lives. Samoans will go back home for chiefly hierarchical titles or family celebrations that are bestowed to them or their immediate family members. American Samoans are deeply intertwined with American and Samoan values and the cultural accoutrements provided for them in both countries (Va’a, 1991).

As American Samoans, we should not be obliged to lose our identity, our language, or our indigenous future to the culture of the West. Yes, we have a lot of
patriotism for the U.S.A. but we also believe that we are not a colony of the U.S.A. The American Samoa Lieutenant Governor, Togiola Tulafono, recently reiterated to the United Nation's Decolonization Committee meeting in Nadi, Fiji, that American Samoa is a territory of the U.S., not a colony. Togiola informed the UN committee,

American Samoa continues to insist that it always was, and still is an 'integral part of the United States family of states and territories, enjoying individual rights and freedom under an evolutionary political process designed to address our unique social and economic development needs' (Samoa News, 2002).

As American Samoans we continue to enjoy a privileged position of self-governance within a tight give and take relationship with the United States. Self-governance gives us the ability to make mistakes and improvements so indigenous grass root solutions can be achieved by indigenous leaders. This situation helps not only ourselves but other Pacific nations that may have similar problems, but the leaders can be confident that indigenous solutions can be solved and incorporated by their own cultural dialogue and through self-determination. Countries like Guam, New Zealand and others have been colonized by powerful countries, and over time they have lost much of their culture, language and identity as indigenous people. But they are fighting back by re-educating themselves about their culture, language and identity. The indigenous leaders there have taken charge of indigenous ideas and solutions for the growth and prosperity of their indigenous future.

Taking a Critical Look at Where We Are Going

American Samoan today is gradually weakening its' strong homeland roots and cultural traditions because of Western progress. The youth and adults of Samoa today are being
educated mostly through Western curricula, from kindergarten through college. Our teachers are educated through Western institutions with Western ideals that translate to idealized American values and cultural production and reproduction. Just as Loomba (1998) revealed in her thorough critique of colonial discourse, “Knowledge is not innocent but connected with the operations of power...certain ways of seeing and thinking in turn contributed to the functioning of colonial power” (pp. 43-44). As well, the funding of educational programs follows Western agendas and standards that produce and reify Western (i.e., idealized American) outcomes. The technologies used are driven and translated in the vernacular of the West, to communicate is to speak in their language. The scholarships that western schools use for giving federal dollars for local American Samoans to go to U.S. colleges are based on Western educational criteria like the SAT, GRE and other standardized exams.

These factors drive the Samoan student to a-theoretically and a-historically further accept idealized Western ideas and cultural perspectives, and make Samoa look indigent and lack imaginative qualities necessary for self-support and ingenuity of the indigenous values and progress. This is something Diaz alluded to when he noted, “He walks the precipitous ledge of Past and Present, with the abyss of ‘Americanization’ waiting below to engulf him” (p. 41). The duty of every indigenous and non-indigenous educator must be to recognize and create a strong Pacific epistemology(s) that more effectively move us through from the stigma of colonization. Collectively we have to involve ourselves in the fundamental process of “breaking the vicious circle of dependence and subordination of Pacific peoples and their economies” (Thaman, 1993, p. 39). This involves change and a
welcoming of this active process. For just as the Hawaiian activist Frank Hewett illustrated,

Nothing remains the same. From one minute to the next, there is change. I have to move with the change. Same with culture. Some people want to go backward. The legacy my kupuna left me was to go forward. Every generation moves one step away from the last. Culture must create or it dies...Without the creative element, there’s just death (Sanburn, 2002, p. 6).

Educators that do not critically engage the population to understand and find local solutions to integrate and keep strong indigenous ideas, culture, and language alive, miss the opportunity(s) to enhance the awareness of their indigenous people, their indigenous future. It is crucial that the education of competent instructors include informing Pacific strategies for indigenous progress in the midst of Westernize curricula and ideologies, thereby providing constructive dignity for Pacific values and ideas.

Samoans must constantly understand their Pacific identity and their relationship to the Pacific or they will continue to be over-powered by Westernization and possibly forget to live and understand in a Pacific way. The traditional deep-seated Pacific ways of knowing are not being further developed to generate progressive indigenous culture and language in every educational genre possible. The enlightenment of sustaining Pacific empowerment is a route that is constantly overshadowed by Western dominance in the daily lives of the Pacific Islander. The slow deterioration may be unseen at this time but as generation after generation of Samoans continues the lack of didactic
interaction of indigenous cultural and vernacular language, the silence will be devastating.

In the American Samoa public school today the education of English is ten times greater than the formal instruction of Samoan language. Samoan Language Arts has as much attention as the teaching of the Spanish language that is in the high school curriculum. (see Appendix D) There is a critical need for the Samoan language to be included in the integration of courses in journalism, speech/drama, creative writing so the Samoan language can grow to the same extent as English is apparent in American Samoa. In social studies more time is spent in U.S. and World History than in Pacific and Samoan studies (Appendix D). Pacific studies are an elective course and as you can see in Appendix D not very many students are taking that course as an elective. It is also worth knowing that many of the instructors that teach Samoan and Pacific studies don’t have any scholarly degree in that specific discipline. The direction of educational dialogue that could enhance the progress of Samoan and Pacific by the indigenous youth of Samoa via their instructors would be less advantageous by not having qualified instructors in the area of Samoan and Pacific Studies. So even as Pacific Island Studies programs grow around the Pacific (e.g., University of Hawai‘i, University of Auckland, Victoria University), their presence is unknown in their own backyard.

The role of an instructor must include having the appropriate credential in the specific content area for appropriate instruction to take place. Too many times hired personnel are accepted to teach or work at high-level education positions by degree alone. The principle behind this practice is that a person with a degree can simply, by title, understand the theory, organizational techniques and methodologies of a host of
specialized disciplines. No one in their right mind would use a teacher with a BA or MA in Art to teach a graduate course in Bio-Chemistry, Criminal Justice or Special Education. But this practice is being incorporated by the indigenous departments using instructors of other content fields to teach specialized education content, here and elsewhere. The same disturbing reaction would occur when you have people of other disciplines supervising a specific educational department. One solution is to invest in training the indigenous people in the specific content area(s) of expertise so they can better educate future teachers in becoming knowledgeable instructors within their field of study.

**Outside Education System**

*The analyses of the collected interviews provided insights into the education that is being provided by the non-indigenous instructors.* The non-indigenous instructors have their Ph.D. in the required field of instruction, but to instruct the future teachers of Samoa they must not only have these credentials—they must also familiarize themselves to recognize teaching methodologies and curriculum of both the West and of Oceania, and creatively make these ideas techniques localized to Samoa. Too many times the instructors from the Western University come to Samoa, many with good intentions, but they lack the knowledge to make the curriculum they teach work in an indigenous island context. This is because they come with their curriculum but they fail to understand the indigenous people and the environment they are teaching toward.

The non-indigenous instructors that come to Samoa have little understanding of what the educational culture of the teachers, students, and parents is like, or of the challenging specific indigenous issues the local education system is undertaking,
historically or present day. The non-indigenous instructors may get their information from tourist web sights, pamphlets or casual chats with friends on what to expect from Samoa, and many simply just have the ultimate overarching colonial mission of the university to accomplish. The Education department at the University does not typically provide reliable local materials, statistics or individuals that understand the people and culture of where the university agenda will take the future of the indigenous people. It would be just as difficult for a Samoan instructor with a Ph.D. to go and teach a Pacific course in Nebraska when the Samoan instructor has no understanding of the people and the culture of that local community. Yet many of the non-indigenous instructors come unprepared for the type of cultural understanding of the appropriate pedagogies for the Pacific.

A disturbing situation within the university curriculum is not having a variety of Pacific courses that deal with Pacific diversity. The UH education curriculum for undergraduate teachers of indigenous Pacific backgrounds offers no study of their indigenous educational cultural and language. Albeit the indigenous teachers will go back to their homeland with university knowledge of the West, that has little to do with the Pacific situation. Hawai‘i is the so-called center of the Pacific, yet the University’s College of Education does not cater to the Pacific people. The UH undergraduate teacher education cohort program and graduate education do not incorporate other relevant disciplines like Feminist studies, Pacific Island Studies, Bilingual studies and other important disciplinary units that provide approaches to understanding diversity and cultural advancement for teachers to create challenging alternative education curriculum for Pacific progress. This is a problem in Hawai‘i and becomes further complicated
when they export this program to other Pacific countries. As an example, in the
“Introduction to Multicultural Education” course offered from the UH and taught this
summer in Samoa (2002), the text had no mention of Pacific Island peoples, let alone
Samoans, and the instructional content, the syllabus, nowhere mentioned or addressed
Samoa. (See Appendix E, TECS 360)

The University of Hawai‘i is a leading educational institution in the Pacific, a
place where many Polynesians come to get an advanced education degree. Many of the
teachers the university graduates will teach in the public school of Hawai‘i. But they find
themselves immersed in Western curriculum that doesn’t address indigenous problems.
The indigenous and non-indigenous teachers that have not taken any Hawaiian studies
coursework will know little about the history of the sovereignty movement or other
pertinent Pacific issues. The UH College of Education does not provide a curriculum of
Pacific educational courses for undergraduates who will be teaching in the local schools,
in Samoa, or in schools in other parts of the Pacific.

Visualization Through the Eyes of the Indigenous

The non-indigenous instructors placed with the burden of coming to Samoa are not
typically prepared to understand oceanic or indigenous Polynesian philosophies which
are atypical of the institutions they represent. The American Samoa DOE and non­
indigenous institutions may have some sort of close-knit relationship, but the non­
indigenous instructors usually have no connection with the local directors, principals or
counselors of the schools. The course content is prepared back home and implemented
without the appropriate knowledge of what indigenous Pacific educational and cultural
explorations to engage in and be attentive too. The agenda they come with is one of the
host university and their own perceptions of island intelligence they feel may be useful and enlightening for the indigenous peoples. For just as Docker (1995) notes, “the anglocentric assumption implies that ‘standards’ can only be formed by studying the great tradition of English literature” (p. 443).

The non-indigenous instructors are in Samoa for only a brief period without really understanding the didactic culture of Samoa. How can a non-indigenous instructor in a two-week instructional period give appropriate instructional context to complicated issues within a two-hour course each day? (See Appendix E) The assignments and projects that are given far exceed the ability to generate appropriate discussion to develop. The students robotically turn out projects that are not well thought out in a typical indigenous manner, but are turned in to meet quick deadline requirements—the western way indeed. The non-indigenous instructor has an obligation to meet university commitment to provide courses to crank out teachers with Bachelor’s degrees. This colonial routine provides teachers that achieve their degree by connecting the required dots, but loses the virtue of quality teachers that care for providing appropriate educational insights for the indigenous future.

The inner connection of where the future of his/her education will take the Pacific individual is from an outsider who can’t possibly comprehend indigenous analytical insights. As is historically planted in a colonial way, the university eyes use the indigenous people as laboratories for research and justification for spending grant money, so they recruit the non-indigenous instructors that may not understand the needs of the Pacific peoples. The mainland mentality to “fix” our standards is something that must be understood by both indigenous and non-indigenous instructors so critical
interaction can be in place. Nothing can be fixed infinitely without constant maintenance; someone must have that knowledge and skill(s) to provide continuous educational support. The indigenous instructors and the education system should have the appropriate understandings of Pacific issues so they can generate appropriate indigenous discourse with the instructors that constantly provide Western ideas only.

The ability to have many views on academic discourse is beneficial in any educational dialogue. The non-indigenous instructors in Samoa help provide more than one perspective of pedagogical interaction. To have many varieties of interactions of intellectual ideas provides a stimulating dialogue between instructors and students that are involved with the progress of indigenous culture and language. What is of concern is the inappropriate education of the non-indigenous instructors that travel to indigenous Pacific countries and generate mainland influences subliminally or unknowingly, influences that counter the unique characteristics of the indigenous peoples.

To have non-indigenous instructors provide insights to activities and curriculum that is positive or contradictory to the direction the indigenous people must be said outright. Having a variety of examples of the West and the Pacific broadens the educational perspectives of the indigenous toward understanding the current educational developments of their own system and those from abroad. The indigenous instructors that have the opportunity to learn this in an educational course can seek answers to developing the appropriate discourse to enhancing the development of the indigenous rather than just coping with the outdated Mainland curriculum.
On-Island Instructors

Just as the non-indigenous instructor can be handicapped by not being prepared adequately to teach the indigenous students and content, the indigenous instructors who are not knowledgeable in both indigenous and Western pedagogies decrease their ability to teach professionally to the Pacific students. The Samoa DOE is concentrating on getting more teachers a Bachelor’s in Education, which is rightly justified when you only have 15% of teachers with BEd degrees. But within those 15% of degree holders that continue on to graduate education, the DOE should make sure that they pursue their graduate degrees in the correct content area or field of instruction. The indigenous instructors should also know about their surrounding, neighboring Pacific islanders to understand appropriate discourse patterns flowing within the greater Oceania. It is good to know as much about the archipelago that surround us so we are well-versed to what is happening in our own vicinity. As Kasaipwalova notes,

You cannot be static because you are moving...And, at the same time, to move forward you have to come across and explore new ideas and destroy your own preconceived ideas in order to discover and create, otherwise there is no change. (1980, p. 642)

The department heads that finance their employee’s graduate studies or professional development program should pay strict attention to the courses and status of their employees. The department that simply let’s their employee take the fastest route to get a degree find themselves with personnel that provide less appropriate methodology and knowledge needed to train quality teachers for their program. The SPED employee that has an AA degree must be required to attend the college courses so they can receive
the necessary theory and understanding of why certain interventions must be done first, before moving on to a new task. When the novice teacher can organize and control their teaching skills they become confident to grow as a teacher. These are the teachers that can enter the cohort program with experience and commitment to become good instructors in the future.

Many overseas Samoans return to Samoa and discover they need to learn or re-learn traditional cultural skills in order to become part of the local community again, and therefore renew and re-attain their indigenous identity. Samoan educators who have been educated only in a Western context also need to understand the indigenous paradigms they may have not learned or attained in their university studies. The Samoan instructor that has a serious critical Pacific pedagogy can move to adapt Western educational curriculum to benefit the indigenous people. The local instructors that make the curriculum indigenous and alive by implementing new, creative educational discourse, generate culturally progressive and new educational discourses.

Samoa, with its limited resources and limited trained personnel must have qualified and resourceful instructors in the required disciplines. The indigenous instructors must have a critical understanding of the discourse pattern of the past, present and future of the Pacific courses they teach. The idea of recognizing and integrating the Western curriculum for Pacific prosperity through creating challenging levels of critical studies can benefit the indigenous instructors and the student they teach.

The indigenous neophyte instructors that are in the college instructor pool can be intimidated by the course requirements put forth by the Western university. So they end up following everything the system tells them to do, by the book, especially when they
are monitored and constantly evaluated by the system that hired them. There must be a time where the system allows the instructor some freedom from the top-down inspection so they can become creative and have students autonomously explore their own educational and cultural expectations. The mentorship program that allows the instructor to go beyond the required textbook assignments can formulate a variety of activities and research than what is in the university curriculum. When the local instructors know what is relevant and what is not in Oceania, then they can look well beyond the Western colonial curriculum and start to build their/our own indigenous curricula.

The American Samoa Department of Education (DOE) has a duty to keep on providing funding and opportunity for their educators to receive their undergraduate and graduate degrees. The DOE should not only look toward the U.S. for getting their teachers degrees, but also look toward the Pacific Rim in our islands in the sea, for educational insights into different disciplinary discourses, including education, ethnic studies, Pacific studies, history, government and environment, political science and environmental studies. The DOE pays their teachers very little compared to many other U.S. teachers so providing the appropriate programs to receive degrees for teachers is one way to achieve a balance toward giving their educators the knowledge needed to incorporate progressive indigenous standards of education.

The Language of Education

An important curricular area that must be improved and have qualified personnel in is the instruction of Samoan Language Arts, Pacific Studies, Pacific Literature and all content areas concerning the Pacific. The DOE lacks the qualified personal in the areas of our
own indigenous studies. The Samoan students are taught and understand more about the U.S. culture and history than the Polynesian archipelago that surrounds them.

In the area of Samoan language, much more is needed to put it at the same level as the English Language Arts. The lack of good local English teachers that understand and transfer Samoan discourse patterns and cultural motifs to and from English makes it hard for the students to transfer their Samoan vernacular in the proper context from English to Samoan, or vice versa. Many Samoan teachers speak the language but have little understanding of how to teach Samoa grammar so the student can successfully transfer their Samoan to English. The DCI department receives and seeks out most of their academic ideas from Western philosophical understandings and theories. The Curriculum and Instruction department does not give equal linguistic and Samoan material cultural development as they do with English. The instructors that have not studied under the required courses will not use the appropriate language and discourse to provide adequate course interaction.

High Chief Afoa L. Su'eSu'e Lutu said at a recent symposium on Asian Americans and Pacific Islanders, that the agreement that the Naval Government in Tutuila established in the early 1900's with the government, was the understanding of "Samoa for Samoans," which led to preservation of the vitality of Fa'a Samoa (the Samoan way) (Samoan News, 2002). This makes it imperative to understand the vernacular of the Samoan even for those who do not speak the language; they can understand the language concepts through their participation in Fa'a Samoa. The non-indigenous and indigenous instructors who participate with the Fa'a Samoa are challenged to incorporate
educational methodologies for the indigenous people(s) by finding out the true meaning of ‘Samoa for Samoans’, from experiencing the traditional culture and language.

In the classroom today there is very little integration of Samoan books, authors, movies, games and anything Polynesian. Many of the instructors have little knowledge of where they can find or get information on Polynesian artifacts and materials for learning. The faifeau method of teaching is not transferred into the new classroom methodology of teaching. Lonise Tanielu gave this account of being in Faifeau school—you had to sit still, keep quiet, listen carefully and speak only when asked too or you will be struck with a switch by the faifeau or his faletua (i.e., pastor’s wife). This is not transferred to the students’ vernacular where they can not understand the cultural changes they are going through as they transition to other educational environment so they can formulate appropriate responses to the instructors’ questions and interact comfortably.

The American Samoa education system does not use to the fullest extent their neighboring resources to train and educate teachers. There are many knowledgeable Polynesian individuals and programs at the University of the South Pacific, University of Samoa, and the University of Auckland and Victoria University in New Zealand, and all over the greater Pacific, that can be utilized to generate a different kind of Pacific educational discourse. But the American Samoa education system constantly looks toward the U.S. for training and education. The DOE tends not to request or write into their grants the expertise or support of their own Polynesian neighbors. Not using Polynesian scholars takes away the ‘sope’, the quality of flow arising from deep knowledge of the magical and spiritual significance of designs and an intuitive sense of
indigenous innovation. To use this Polynesian mana (power ‘supernatural’) from those who are knowledgeable and wise strengthens the growth of the indigenous culture and vernacular for future(s) to come. Just as Sharrad illustrates in his piece *Imagining the Pacific*, “We must revision the Pacific void from a Polynesian perspective, not just as a sterile absence and vacancy, but as a source of creative, living potential” (1990, p. 603).

The language of evaluation is to analyze documents that are processed by Western standards. Federal monitoring groups that come to American Samoa to evaluate federal programs use standard Westernized procedures of going through a list of regulations and requirements all contextualized in Washington, D.C. In Special Education they usually analyze the Individual Education Plan (IEP), a document that can be 10 to 20 pages long. The disturbing situation of this type of singular evaluation is the lack of knowledgeable Pacific evaluators to implement the Polynesian perspective of how, what, and why these regulations are in or out of compliance. When the evaluator has no understanding of the culture, language and environment of the local system the outcome can be inappropriate and unimaginative. For example, the disciplinary practices of the Samoan parent and village community can be too complicated to understand, or the religious integration of state and church must be looked at with cultural guidance by an indigenous eye. The formal protocol and etiquette of the indigenous people can be misread by those who have little knowledge of the culture and language. For the non-indigenous individual analyzing if the gifts and food at their party are cultural or have a hidden agenda, can be a hard element to know if they don’t understand the culture and language of those they teach.
What is seen on paper can be misleading when the evaluation discourse does not fully provide the richness of the deep cultural textual detail. Most Samoan teachers writing reports tend to use a Western format by just giving content. Those who evaluate and judge instructors are not able to visualize the many local and regional (oceanic) inspirational activities and assignments that are engaging and challenging for both student and instructor. The evaluator that assesses through the Western eye will get Western answers, whereas if it is looked at with a Pacific perspective the solution can be intrinsic and reliable for Pacific usage. Some things can only be seen through the senses of the indigenous and those who lived a lifetime with them. This is seen in the eyes of Haunani-Kay Trask when she shared:

And when they said that our chiefs were despotic, they were telling of their own society, where hierarchy always results in domination. Thus any authority or elder is automatically suspected of tyranny. And when they wrote that Hawaiians were lazy, they meant that work must be continuous and ever a burden. And when they wrote that we were promiscuous, they meant that love-making in the Christian West is a sin. And when they wrote that we were racist because we preferred our ways to theirs they meant that their culture needed to dominate other cultures (Trask, 1999, p. 173)

The truth must be spoken by both the indigenous and the non-indigenous, but it can be much more serious and constitutive when the content is expressed through the indigenous individual who understands the culture, language, and pedagogy of the Pacific. And this soul searching and rethinking must be both historical and forward thinking. This is keenly apparent in Winduo’s (2000) work as he reveals,
The different knowledge systems that make up the imagined oceanic cultures are acknowledged. But this imagined oceania must first be emptied of its content if it is to be filled with the cultural content that is of value to the Pacific people... The task of unwriting oceania is in the hands of the Pacific writer scholars (p. 607-608).

Closing

After immersing myself in this research and living the life of a Samoan educator, my goal upon my return to my homeland, my part of Oceania, my Samoa, is to have indigenous and non-indigenous instructors integrate the best of our individual and collective customs, traditions, and culture that help to preserve our Pacific pedagogical system and our special way of life as indigenous people, “Our Fa'a Samoa”. We enjoy a vibrant and living culture that transcends the influences of the 21st Century, which has caused many others island nations to reestablish their culture and vernacular in their homeland. The duty of our educational system is to be aware and to constantly establish knowledge of culture and language by providing adequate learning opportunities for local educators to strive to keep Samoa for Samoa.

We have to further recognize that both non-indigenous and indigenous educators are responsible for working collaboratively for the preservation and advancement of the culture and the language of the indigenous people they are permitted to teach. The education system must be aware of the importance of providing a challenging Pacific curriculum to the students and instructors of Samoa. The DOE must continually strive to provide the training the teachers need to better understand their culture, language, and Polynesian archipelago, the sea of islands, which surround them.
Most of all, the teachers that the Department of Education (DOE) provides educational assistance to, must become creative and dedicated career employees for the DOE system or other agencies and private businesses in American Samoa. The government benefits greatly from their investment by having individuals that have the necessary skills to provide the appropriate intervention or strategies needed to find solutions or create ideas that benefit the indigenous people. The DOE should also have open communication with the higher education institutions with the philosophy and mission statement of the education system of American Samoa. Non-indigenous instructors and the institutions or agency they represent must be knowledgeable and respectful of the Pacific and the direction and changes they provide to the indigenous people they intend to work with.

The local instructors reveal they are capable instructors for university courses taught in American Samoa. They are able to communicate the course concepts from the textbook curriculum and provide the activities and assignment pertaining to the course requirement. None of the non-indigenous and indigenous instructors believed the courses they gave were altered or watered down to benefit the student or the instructors of American Samoa. The local students in this study illustrated they are capable to learn and understand the course work requirements to obtaining course credit and advanced degrees. Many of the students have received their degrees and have risen to higher level positions and are contributing to the prosperity of indigenous pedagogy.

The instructors have the duty to integrate the multitude of Pacific values within the present curricula that are taught in the schools. More materials that are indigenous must be used and implemented for our Samoan children. The constant usage of the
indigenous culture and language throughout the education system will advance and enhance the progress of Samoa. The opposite will occur when non-indigenous curricula are used constantly and are implemented without critical foresight. It is not a selfish view to want Samoa for Samoa and still obtain the benefits from the West. The powerful nations have taken and colonized the countries they can use and benefit from, like Hawaii, New Zealand, Guam and even North and South America. Samoa has taken the stance of accepting Americanization, yet is also fighting hard to retain its culture and language. To keep Samoa mo Samoa, the education of it's indigenous people must be incorporated into the curriculum at all times by instructors that understand the importance of keeping our indigenous identity —without that we risk forgetting and being overcome by a colonial force(s) that is not our own.

It Takes Dreams

To make these goals a reality it will take a lot of teamwork that involves everyone who cares for the future of indigenous education in the Pacific. In Samoa, the need to reevaluate and take charge of changes requires many steps to consider. The table below illustrates what I would like to see changed and how it can/should be changed.
<p>| Samoan culture and language should be required for every grade in Elementary and Secondary as in English. Revise course requirements to reflect changes in culture and language requirement in every grade level. | Evaluate the idea of Additional school hours or a year round school year as a possibility for changes to make for providing equal time for culture and language subjects. Everyone in the community participate in planning and implementation these required standards. |
| Reorganize the Samoan and Pacific history course subject in the curriculum to have the same credit hours as U.S. history and English courses. | Revisit the mission statement on Curriculum &amp; Instruction to reflect equal credit hours for Samoan, Pacific Studies as the U.S History courses. |</p>
<table>
<thead>
<tr>
<th>Department of Education to establish a Learning Material Development Unit to write, adapt and translate materials in Samoan and for Samoan courses. Contract for Pacific Institution that understand Pacific curriculum.</th>
<th>Disregard the notion that anybody can teach Samoan culture and language as long as he/she is Samoan. Send people to get their advance degree in Samoan and Pacific studies. Samoan Studies department need to employ educators who posses not only the background but the degree in Samoan and Pacific studies as well.</th>
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<tr>
<td>Contract with the University of South Pacific, University of Hawaii and other related institutions with exemplary Samoan and Pacific studies to train cohort of educators to receive degrees in Samoan culture and language.</td>
<td>Incorporate a clause in all contracts and grants that indigenous values and progress be stipulated into the grants. Write into the grant the idea of using other Pacific venues other than just the U.S.A.</td>
</tr>
<tr>
<td>Department of Education Certification must include Samoan Culture and Language as requirements for teachers in Early Childhood, Special Education, Elementary and Secondary.</td>
<td>Revise the existing DOE certification to include Samoan culture and language certification.</td>
</tr>
<tr>
<td>Establish orientation program for consultants</td>
<td>Have in the contract of non-indigenous and</td>
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</table>
and or instructors from off-island to orient them with the Samoan culture before working with the department and or teachers.

indigenous instructors that teach in Samoa to have Pacific materials in addition to their standard curriculum.

Include Samoan studies in American Samoa Teacher Education Program (ASTEP) as a required core classes.

U.H. Cohort program integrates culture and language curriculum into their core program.

DOE and the ASCC establish an annual Samoan culture and language conference to continue discourse on culture and language subject are addressed continually.

Put into DOE policy and look for funding through legislation and grants. Federal grants incorporated cultural and language progress.

Teachers get their degree in the specific area of study they will be working and teaching.

DOE revisit and implement certification of teachers to teach in specific area of study. Administrators insist that teachers in the Cohort program or other educated funded program sign a contract to work in the education department for the length of time it took them to receive their degree on government funding.

**Reality**

To make this dream a reality everyone must fill the basket for the future by casting the net into the deep to catch and understand the many discourses for the Pacific, so quality decision can be made. Higher education institutions that have the educational welfare for the Pacific at stake must have the moral responsibility to keep the vernacular boundary of its students well informed of all the possibilities to progress within their cultural
experiences. The indigenous people have a responsibility to themselves to better understand their own indigenous ways of knowing through advocating the education system to put into place culturally relevant and appropriate standards that increase the progress of culture and language education of its people. Although we have a history of colonialism as part of our very existence (Ghandi, 1998; Pieterse & Parekh, 1995), the voices of the instructors in this study reveal a strong sense of hope, of cultural movement forward or progress. Like them I believe,

...we are carried by 'a deeper and stranger unity of sensibility through and beyond polarized structures. At this point the finite and closed consolation once associated with the presumed uniqueness of a community can withdraw into the dead husk of blind cultural conceits or else fruitfully fragment and remake itself under the weight of multiple inheritances (Chambers, 1994, p. 71).

Unfortunately, many of us have high expectations and give a loud voice to the importance of changes and revitalizing indigenous progress, and yet we let the normative colonization of our people continue. I think we can collectively and actively put it in perspective for all Pacific islanders to not take a passive role in our education or be but in the position of being unknowing and naïve in the further alienation of our children from our culture and our language, as we too remake ourselves 'under the weight of multiple inheritances.'
<table>
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<tr>
<th>Respondents</th>
<th>Occupation and degree</th>
<th>Families Educational background</th>
<th>Indigenous vs. non-indigenous instructors</th>
<th>Language &amp; culture</th>
<th>Curriculum</th>
<th>Staff development</th>
</tr>
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<tbody>
<tr>
<td>#27</td>
<td>Administrator M.Ed.</td>
<td>Father attended Theological school, 4/A, A</td>
<td>Local relate well to students &amp; family Off Island Have broader perspective/real professors</td>
<td>Use knowledge of culture &amp; experience to discuss &amp; compare what is happening abroad &amp; on island</td>
<td>Incorporate culture related work practices for better understanding of what is happening</td>
<td>Teachers to take courses to better themselves</td>
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<tr>
<td>Respondents</td>
<td>Occupation and degree</td>
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<tr>
<td>#23</td>
<td>Administrator M.Ed.</td>
<td>2 A.A. degree in family</td>
<td>Off-island: Mentor coordinator field is not in our area/local students gave party &amp; gifts to instr. Play tourist for the time they are here to teach the class.</td>
<td>Incorporate Samoan lifestyle &amp; experience to problem solve issues.</td>
<td>Samoans are capable of teaching at college level. *Follow textbook. *Syllabus format by UH.</td>
<td>Receive training in my previous job helped me with my new job. Academic freedom. Mentorship prog. Allow us to teach UH. courses. Show case the abilities of SPEd to teachers. Not everyone can be effective teachers. Develop the ones we have.</td>
</tr>
<tr>
<td>#24</td>
<td>Coordinator M.Ed.</td>
<td>Off-island: full fledged professor with P.Hd.</td>
<td>Cohort program incorporate coenomizing learning in groups move them from concrete to abstract.</td>
<td>Adhere to off-island institution. *can modify syllabus as long as it is align with institution curricula.</td>
<td>Teachers preparation program prepare them to meet challenge at UH. *Cohort provide resources to help improve teachers writing skills.</td>
<td></td>
</tr>
<tr>
<td>#25 College Instructor B.Ed.</td>
<td>Father M.A. 3/A.A 1/B.A</td>
<td>Off-island: real college professors Local: more demanding regarding assignments.</td>
<td>Emphasize the importance of local values.</td>
<td>Need to incorporate local work related practices to discuss concepts. * course textbook do not really address Pacific issues.</td>
<td>Teachers to continue to take courses to improve themselves.</td>
<td></td>
</tr>
<tr>
<td>#26 Specialist M.Ed.</td>
<td>Pacific high sch. Graduates. 3/A.A 3/B.A 2/M.A</td>
<td>Off-island/Tine constraints/more teaching credentials Live on Island know local custom well.</td>
<td>What is in the textbook could be different from how we live in Samoa. * It is important to know although textbook present cultural diversity but it doesn't speak to Samo the Pacific Islands.</td>
<td>*Textbook for cohort courses are pre-selected without local instructor's input. *Textbook do not reflect Pacific practices.</td>
<td>Need to have training &amp; experience to teach specific courses * Need to improve communication between cohort &amp; educational programs.</td>
<td></td>
</tr>
<tr>
<td>Respondents</td>
<td>Occupation and degree</td>
<td>Families: Educational background</td>
<td>Indigenous vs. non-indigenous instructors</td>
<td>Language &amp; culture</td>
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<tr>
<td>#17 Teacher B.Ed.</td>
<td>3 A.A in the family</td>
<td>Local: Understand local teachers/ live on island / courses are on island/ Off island = course intense due to time constraints</td>
<td>Compare federal reg. to how it is implemented locally. Don't have access to resources as in the states</td>
<td>Make use of the opportunity given by SPED to take courses. Taking courses help me understand my job. Off-island professors teach courses in less time than required</td>
<td></td>
<td></td>
</tr>
<tr>
<td>#18 Specialist M.Ed.</td>
<td>4 B.As in the family</td>
<td>Off-island: communicate course content better/creative in teaching/more activities to build critical thinking. Local: more lectures/less activities/ lives on island/ everybody can take courses from them</td>
<td>Content not strictly from books but help teachers think.</td>
<td>Do to continue pay for undergraduate &amp; not the graduate</td>
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<tr>
<td>#19 Specialist M.Ed.</td>
<td>1 P.Hd., 1 M.A &amp; 3 B. A in family</td>
<td>On-island: Same level as U.H. courses/ students can contact instructors/ live on island/ Off-island: time limitations/ fit sched. to time here/</td>
<td>Incorporate legends &amp; folklore of Samoa</td>
<td>Took courses because degree was different field/ DOE continue to pay for classes/ courses should be applicable to what people are doing at their work</td>
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<tr>
<td>#20 Educator M.Ed.</td>
<td>1 A.A. in the family</td>
<td>On-island: live here &amp; have time for students Off-island try to adapt to students &amp; situations locally</td>
<td>Instructors use *varieties of methods *small group *lecture</td>
<td>*Take courses for pay raise *courses taken sometime don't relate to job.</td>
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<tr>
<td>Respondents</td>
<td>Occupation and degree</td>
<td>Families Educational background</td>
<td>Indigenous Vs. non-indigenous instructors</td>
<td>Language &amp; culture</td>
<td>Curriculum</td>
<td>Staff development</td>
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<td>#13</td>
<td>Specialist M.Ed.</td>
<td></td>
<td>Same Quality</td>
<td>Teach from the book &amp; not relevant</td>
<td>Benefits to offer courses on island so teachers will not leave their family. Good for teachers to have opportunity to go for their degree.</td>
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<tr>
<td>#14</td>
<td>Specialist M.Ed.</td>
<td>2=B.Ed. &amp; 3=AA in the family</td>
<td>Same quality Off island= they know what the issue are because the textbooks are from off island</td>
<td>Learning connects to job, family etc.</td>
<td>SPEED courses help me with doing my job better. Continue to offer graduate courses &amp; paid by DOE. Lots of opportunity on island to pursue need.</td>
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<tr>
<td>#15</td>
<td>College Professor P.H.D.</td>
<td>4=B.As in the family</td>
<td>Off island=try to balance respect for culture &amp; do what need to be done. *shorten time of courses. *always inspired by commitment to week.</td>
<td>Treat people w/respect &amp; try to understand why they are. *have experience w/diverse ethnic groups so they to be sensitive. Student focus are sharper because they are comfortable of who they are.</td>
<td>How can I make sense from my perspective as a western because that is what I know. *Not much resources</td>
<td>Did not know much about Samoan. Good education is about good relationship. More knowledge, the more skills, the more support, they have the better teachers they become.</td>
</tr>
<tr>
<td>#16</td>
<td>Community college instructor B.Ed.</td>
<td>1 M.A. &amp; 3 A.A in the family</td>
<td>Off Island=professor is their full time career/ course intense due to time constraints. Local=understand local teachers / live on island/ understand content /</td>
<td>Need to elaborate course content more &amp; relate to local issues.</td>
<td>Train teachers on how to do their job better. Apply what is taught in the classroom to real life.</td>
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<tr>
<td>Respondents</td>
<td>Occupation and degree</td>
<td>Families Educational background</td>
<td>Indigenous vs. non-indigenous instructors</td>
<td>Language &amp; culture</td>
<td>Curriculum</td>
<td>Staff development</td>
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<td># 09</td>
<td>University Instructor P.H.d.</td>
<td>Off-isle - has training &amp; experience but deficient on cultural background *brings outside perspective *do not know the host agency/program</td>
<td>Do not change content. *Samoan students/teachers were excellent *instructors who are more experience w/culture have better awareness of culture</td>
<td>*Lots of group work *Lots of role play</td>
<td>*Not familiar with DOE or SPED *did not get orientation as an instructor *more advantage if instr. Teacher has experience &amp; training in area</td>
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<tr>
<td>#10</td>
<td>Administrator M.Ed.</td>
<td>4 college graduate in the family</td>
<td>Important to relate course to culture</td>
<td>Modify course for relevancy *variety of activities not just lecture *many courses were to meet requirement but not relevant</td>
<td>Feed back &amp; support to learn to do their work better</td>
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<tr>
<td>#11</td>
<td>University Instructor P.H.d.</td>
<td>Local - strict many activities understand culture/college instr. not their career/provide Samoan clarity to concepts Off-isle more lenient / works full time /do not understand culture</td>
<td>Respect &amp; relationship is important. *build relationship locally Off-isle will understand culture when continue to come back to Samoa.</td>
<td>Use what is culturally appropriate not a Palagi model *show tools &amp; have teachers decide how best to use them *Work in groups</td>
<td>Want to see international program where Samoan instructors are respected for their ability &amp; knowledge</td>
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<tr>
<td>#12</td>
<td>Teacher B.Ed.</td>
<td>Local *strict/they don't let you go to fa'aalavelave Off-isle. *adjust schedule *different perspective</td>
<td>Many fa'aalavelave make degree useful</td>
<td>*textbooks are different from what is happening in Samoa.</td>
<td>Useful to have a degree.</td>
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<tr>
<td>Respondent</td>
<td>Occupation and degree</td>
<td>Families Educational background</td>
<td>Indigenous Vs. non-indigenous instructors</td>
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<tr>
<td>#05 Teacher</td>
<td>B.Ed.</td>
<td>Wife B.Ed.</td>
<td>Almost the same Local / many assignments Off-isle / English is 1st language</td>
<td>Use what the children can relate to *many of the strategies from clrm management, etc. are taken fr. books</td>
<td>My writing skills have improved because of the program</td>
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<tr>
<td>#06 Administrator</td>
<td>M.Ed.</td>
<td>Father former teacher, Sister A.A Children in ASCC</td>
<td>Local / understand culture &amp; lang. *more familiar w/students needs</td>
<td>Samoan language *is very important to clarify concepts if needed. * use knowledge of culture issues 1)child rearing 2)chm. Management etc.</td>
<td>Instructors need to have background in specialized area in order to teach *Instructors need theory &amp; practice</td>
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<tr>
<td>#07 Specialist</td>
<td>M.Ed.</td>
<td>1 M.Ed. 1 B.Ed.</td>
<td>Local: little bit below level /Master degree holder/ assignment is same level as UH / Off isle: Professors with P.Hd.</td>
<td>*Easier for stu if use own language to explain concepts/ teachers need to understand culture to relate to stu &amp; parent./ taking courses in groups/ homesick away from home</td>
<td>Group work/ theory &amp; practice are interdependent</td>
<td></td>
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<tr>
<td>#08 Vice Principal</td>
<td>M.Ed.</td>
<td>2 college graduates</td>
<td>Local : students more relaxed w/inst. Off isle: time constraints</td>
<td>Miss family / more Samoan to be college instructor / lots of burden for family to complete degree off isle. Did not change content-Samoan students teachers were excellent</td>
<td>Offer more courses on island advantage for teachers to take college courses/ DOE to continue paying for courses but teacher sign contract</td>
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</tbody>
</table>
## Table of Themes that emerged from interviews and number of time participant mention these themes

<table>
<thead>
<tr>
<th>Respondent</th>
<th>Occupation/degree</th>
<th>Indigenous or non-indigenous?</th>
<th>Language &amp; culture</th>
<th>Curriculum</th>
<th>Staff development</th>
</tr>
</thead>
<tbody>
<tr>
<td>#01 Specialist M.Ed.</td>
<td>3 sisters M.Ed., 1 brother college stu.</td>
<td>Local, understand our system &amp; stu. Not full time coll. instr.</td>
<td>Incorporate cultural issues to help stu. relate to federal regulation</td>
<td>Modify syllabus to address needs of student locally</td>
<td>Teachers need to be trained have degree in content area</td>
</tr>
<tr>
<td>#02 Administrator B.Ed.</td>
<td>1 brother w/B.Ed., father former educator &amp; husband educator</td>
<td>Same quality</td>
<td>Use feedback from elders &amp; stu. to find remedies, Family obligation care for mother come first</td>
<td>Use what work for us.</td>
<td>Teachers need to take courses. If they feel good about themselves they will be effective in what they do &amp; staff need to understand their program</td>
</tr>
<tr>
<td>#03 Teacher B.Ed.</td>
<td>Father B.Ed., 2 brothers M.Ed.</td>
<td>Local task oriented &amp; more hands on activities. Off-isle=knowledgeable /more discussion &amp; stu. give gifts</td>
<td>Taking care of parents is first priority. We do things differently than westerners &amp; it works for us.</td>
<td>Impose the students to texts by outsiders &amp; Pacific as well</td>
<td>Educate new teachers with strategies to work with student to make them understand strategies to build teacher confidence</td>
</tr>
<tr>
<td>#04 Specialist M.Ed.</td>
<td>1 sister B.Ed., 1 sister M.Ed.</td>
<td>Local more lenient/quality of assignment is similar/save money/stu. more bonded Off-isle more background on content.</td>
<td>Off isle don't understand culture/ Stu understand English if they know their own language/discussion is easier if know culture of stu. don't loose culture &amp; language</td>
<td>From text book pinpoint concepts ideas relevant to what is happening locally/textbook is more western.</td>
<td>Local instructors need to be mentored first before teaching on their own.</td>
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Appendix B: Sample Interview Transcriptions

Respondent # 1—Master’s degree Educator —Instructor
(blank spaces denote information deleted for confidentiality)
Q = Question from interviewer
A = Answer from Respondent

Q How did you get involved with education?
A I was looking for a job and I just got back with my bachelor in Social Science and at that time the department at that time they referred me to DOE. So I was referred to DOE and that time and this was in January they told me that they had teaching positions. And they had three opening and each one was in Special Ed. So... at that time my priority was to get a job. So I took the job offer so that how I got started in education in Special Education.

Q Tell me about your educational background?
A Well the majority of my education was in . But I think I didn’t really thought of a path on education until I came to Samoa in 1975 and I was able to come to ASCC in 76 and I graduated here in 78 with a government scholarship to help get my bachelor. At that time I went to Hawaii start working on my bachelors. My intention was to go into Counseling but I ended up in . So I got my bachelor in Sociology and a minor in Psychology. Then I came back her to Samoa and I was lucky that one of the things about DOE is that they was really supportive of teacher education. So, um when I was working for DOE Special Ed they also had at that time a graduate program, UH a masters program. At that time DOE paid for that, UH masters program in education but we were lucky because we were able to also have an emphasis in special ed. I think at that time it was Curriculum and Instruction, Administration and then Special Ed. I was lucky that they was a group of us that was able to in to the graduate program that the emphasis was in Special Education. And that was in 80 geesh, it was in 84 I believe and DOE paid for everything which was good. So we work at Special Ed then afterward we would have professors from UH come down teach a courses and we would take the course for 4 to 6 week.

Q Where there any local instructors then?
A No! In fact all of those instructors were all non-Samoans. Um, we got to meet a lot of instructors from UH the majority have all ready taught at UH Special Ed program or they were with the College of Education. But I don’t remember any, no none of them were Samoan. Um, then we were given the opportunity during our last semester to go off and ah, to UH to specialize in courses in Special Ed. Um after graduation coming back and then they took us and put us into management which is specialist in Special Ed. Only because of the great to get Samoan with Masters degree. So our group you know was automatically special ed put us in that area you know that needed specialist. Our job was you know the program, the teachers, the training and we were fortunate enough too to also start teaching um, courses the University of Hawaii. Special Ed courses that was a first Mentoring Program in was in 1990 or 91. We were fortunate that UH was willing to
have us mentor with one of their instructors so that we could eventually teach the 300, 400 levels.

Q Why were they willing to let you guys teach those courses?
A Our goal at that time was part of local capacity building I think with our group those of us who got our masters in that time period there was a consensus there I think a feeling that if we were going to continue as indicators we could also teach the course the UH was teaching in the area of Special Education. So I think our goal at that time was also to be able to teach 300, 400 level courses. But in order to do that we needed to have the support of DOE the support of our director at that time. Plus we had our CSPD plan at that time. I think that was one of the goals was to eventually have a mentoring program. So I think I was fortunate to be a part of that because it open a lot of other things later. For instance being able to teach a University of Hawaii course and later on to give to the_____ because of my experience I had in Special Ed. Um, not only that but being a instructor in the area of disabilities open the doors to other opportunities. To continue my education um being able to get into the ____ Doctoral Program this is in Public Administration. Kind of a shy away from education but that also open the door for me to teach adjoin classes with ____ University only because I had experience teaching with UH. Um, it also help me be able to do community training ah, when a started at the college I had to do I lot of community training. Some of the community is in different kind of areas for service providers and um, because of my background in Special Ed. It really help expand a lot of my training and knowledge, there was a lot of innovative thing I learn through Special Ed that I didn't know about here at the _____ but was able to use you know. Curriculum development you know, just an example, with curriculum development, when I join the ____ the college a lot of the things they talk about you know, like writing objective that were really stupid. Ah, it wasn't new to me and it wasn't new because I had that training already. And not only that measuring, I mean how do you measure the outcome you know for a lot of people in other department there is a deviation but for myself because of my particular training it wasn't hard to you know it was easy to put together ____ proposal with the learning objective and how to measure the learning objective only because of my training. We were always so specific right if a child to read be able to understand you know passage from a reading book how where we going to measure it.

Q The training from the course you have taken and how you were using it in Special Ed?
A A lot of it was the courses I got in my masters program plus the inservice training that special ed would offer had for the instructors from the various technical assistance that would come here and do education part.

Q Could you give me your family background?
A With my parents sheesh, I guess the highest education that my father had was maybe equivalent to third or second grade like they didn't really go to elementary during that time that was in the 20s or 30s. My mother hardly ____ was like my grandmother as long as you read the bible and write your name was good enough. So as far as elementary goes I believe on my father had a 3rd grade equivalent a elementary Palagi
school. And then out of the ___ children I am the ___ and I am the only one with a college degree. My brother has a Associate Degree working on a bachelors but hasn't gotten there yet but as far as going on beyond a bachelors degree I am the only one. As far as my children, I have ___ children and my ___ has ___ Associate degree from this college and my other ____ started half way and than our oldest ___ has started ASCC and my youngest ___ is in high school. I would like all of them to go to college and finish I keep telling my ___.

Q You have mention the Mentorship Program which is the SEPPIE program now but what was the driving force that made you want to be a instructor in the Mentorship Program?

A I think the main motivator was that we could do it. And we meaning Samoan for a long time you know the instructors were non-Samoan there were a time in lot of our agencies were predominantly non-Samoans. When that opportunity came it was like a motivation to say that we Samoan that got to the masters level could also teach University courses you know, why not. This was suppose all part of local capacity building with eventually we would take over and they would fade away. Thinking at those line um, yea, you know, to show that Samoa can teach at that level.

Q Did you feel that DH had a positive outlook on that?

A I think the people we were dealing with directly you know like __, __, and ______ at that time I think they were very supportive in trying to get UH the institution to accept that. But personally speaking my experience with UH is that they are not as supportive as they seem or want to be or rate themselves as being toward Pacific islanders. You know I think the institution mainly had has a lot of question about that but because we had people who believed in us I think they the one that push the issue like what do we have to lose you know to let the Samoan over there try to teach these courses. So you know I really think it our support of the few people there to get the institution to go with this idea.

Q So it was more of the backing of UAP rather from the UH-SPED department. And you mention when you were taking classes the instructors were all Palagis?

A I don't recall any of them being Samoan, they were all UH faculties or Adjoin. I do wonder what the dialog was with DH when D AP was trying to sell them the idea of us teaching courses. But here we are over ten years later.

Q How did the Mentorship affect your career?

A It looked good on my resume (laughing) I guess the main thing I effect my career is um well it made it open to other opportunities. Another thing I don't mention and I should say is I like to teach I really like to teach it was very hard to take this position here as an administrator without kind of like asking me to have the opportunity to teach.

Q What was the system used in the Mentorship program?

A Well we were constantly monitored! (laughing)
Q: Was that good or bad?
A: You know after the first class you kind of it, it seem that we were constantly monitor every time we were teaching. But you know I was under the impression if you made it the first time around you didn’t have to be monitored again and again. But I don’t know why this was but yes maybe the only positive thing about the mentoring that was... from me was the interaction with students. But as far the system itself, were we were constantly monitored class after class I, I, really didn’t ... that was the negative point of mentoring. Ah, because you eventually stop mentoring right you don’t constantly mentor and mentor and I hoping in future mentoring program that once you are mentored once you don’t have to be mentored over and over again that was the negative part of the program.

Q: Any other disadvantage when you were in the Mentorship Program?
A: I think the mentoring was the only thing I can think of.

Q: How about the mentor was he or she helpful with the classes.
A: I always thought when you mentored you like work closely together with that instructor and close together meant that you would go over um, the session you just finish and maybe plan or you would talk about what you going to do for the next section. Um that was not necessary so with whoever was doing the mentoring. Is that they kind of like be an extra body in the classroom you know so I think in those days would have been helpful for us if our mentor had more, more responsibilities. Because that was another issue too that I know they paid for the class. They also paid to just sit there (laughing) so as far as needing feedback because they are the mentor you know ether they weren’t mentoring enough. And I don’t know maybe possible they weren’t mentoring enough because our mentor at that time was not well verse in all the special ed. area.

Q: So you felt that he/she didn’t understand actually the courses being taught?
A: Yea, a few time if I remember correctly you know he was limited in his area, but some of the courses we taught was like across... we had a lot of gamut to teach so it was kind of hard to have a mentor who didn’t have all of those experiences mentoring us. But maybe in some courses in his area he could mentor well but then a lot of area he kind of left it to our own.

Q: How about material wise?
A: I lot of that I think too UH wanted us to follow as close to their alignment of how they taught courses because I remember them giving examples of syllabus for us to take and follow. So their format of what is acceptable in the text book where the saw what UH is. So we didn’t have a lot of academic freedom so we could choose the textbook that we wanted or even writing the syllabus you know we had to pretty much take their format. Um aside to I think their teacher side come in you had to be real creative as far as materials and activities and whatever the courses you were teaching right. So we were pretty much on our own for that because I don’t remember Dr._____ giving much help in those area right. Yea, as far as syllabus and um, textbook you know pretty much we were in alignment with UH. Um, and then we had an evaluation system. That evaluation
system is the same one that they use in UH and then ____. The student evaluation of the instructors was the same evaluation they used at UH. So after they would fill out their evaluation form the few week later UH would send the news right and I might have a copy of that. The outcome for, you know, based on the student instructor evaluation. Um as far as evaluation with the mentor, sheesh, I don’t remember to much about that I don’t even remember if there were closer (laughing) I don’t think there was except for submitting of grades.

Q So you don’t remember any evaluation of mentors?
A No, no all I got from feedback is UH’s student, instructors that the only thing I got feedback on.

Q What were the advantages of the mentorship program?
A Well we had the advantage of teaching upper level you know 400 level I think at that time we were teaching 400 level not 300 levels and that kind of a cross between a bachelors and master program. So that was a big opportunity because it open the door you know to what we have today but um that was a big advantage.

Q Were there a lot of SPED teachers or regular teachers in your classroom?
A At that time there were more SPED teacher then regular ed. Of course the were regular ed. But more SPED. and I think another good thing that came out of that was that it gave us the opportunity to show case Special Ed. And their people because in those days there was a real negative connotation about Special Ed. We kind of put the effort with the student that we serve but when we did that I really felt a lot of people got to realize that yea they really got some sharp people over at Special Ed. You know they are not what we stereo typed of what they thought we were. So that was that was good too then the word started getting out you know oh yea, so, and so is teaching 404 you know take that class so it gave us the opportunity to show case our people.

Q Did the student have the same attitude toward the local instructor as the out side instructors?
A Well they didn’t give us any parties. (both, laughing) off island instructors of course they give them a party and give them gifts.

Q Why is that.
A We get no respect. (still laughing)

Q Is that cultural? (both, Laughing)
A They know we were not tourists!

Q How come they didn’t bribe us?
A Didn’t you think it was odd those when you start teaching a classes no more gifts no more. You know, No but really the different um, I think the real different was the awareness, the cultural awareness that we have over the off island instructors you know how they are only here for 4 to 6 week and their gone and maybe you never see them
again right. So they come here for the cultural experience so we live we are Samoan which is a way of life for us right. We bring that to the classroom and, and I could feel the relationship how we can relate to it based on that. Um, other than that you know, I don't know maybe Samoan instructors ... I think some students felt that some Samoan instructors are little bit harder then off island instructor that would be my perspective.

Q Why do you think that?
A You know from my perspective, then when I hear you know with what goes on with some of the ones that were here for only six week you know I don't know I think we might have been more harder then the off island because we demanded more.

Q Why did we demand more?
A I think --- I don't know, I like to think it comes with --- when you are at that level of an instructor you have a certain standard. You know I don't know might be part of our training you know development but I think we were harder on our own than they were. When I stop and think about of some of the course we when through you know. We might of thought they were hard but some of them were piece of cake too you know projects... and we were just a little bit more and I don't know maybe we were the first mentorship. Oh now I remember something this when we were working on our masters degree and I remember somebody saying that the instructors that came off island had to water the courses down because we didn't have the resources here. And I never forget that when I heard that I thought to myself what! How dare they say that we can't cut it, we can't cut it!

Dh

Q Did you feel that you had to water down your class content because the student might not have the comprehension skill to understand the course?
A No, never. No um, I guess I am a firm believer you can have standards you know and that as an instructors you have to layout what is the outline of the course and your job as an instructor is to instruct the context of that course is. What is the requirement that you demand of the student? But you are also there to support in the sense of help them get through that course. I believe everybody can get through my course you just have to do the work and I never water anything down it would be just to much work and I am just thing well you know you got to pay your dues I am not going to give an easy "A". And you know Peter the end result of that student will come back and say thank you so much at the beginning I was like going what am I doing in your class I going to drop but after competing the class I feel really good cause I know I earn the grade. I go I didn't earn it, you earn it you know.

Q How did you integrate Samoan or Pacific values in your class?
A You have to you have to incorporate the cultural norm here. And the way you do that is you know it is part of our life style Samoan have Samoan experiences. And then the other thing is the student sharing their Samoan experiences and then taking Western concepts okay how do we take... first of all is a good idea you know do we think the idea will work here how... what are the reason it will work here. Then what we would do is take it and adapt it so that we can problem solve what ever the situation is here.
Q Did you put that in your syllabus or did it just evolve in class?
A It is in my syllabus when I do education courses they are part of my competencies right. And than whatever courses I do across the board have to put that component in you know that it is cultural relevant you know we take a look at the cultural aspect verses the theory. I think when I mention the term tourist they are only here you know naturally they are tourist for 6 week.

Q What is your perspective of an instructor?
A As an instructor I think being an instructor is noble profession uh a lot of people call themselves instructor or teachers but their not. Right now we have people that maybe they shouldn’t be teaching maybe they should seek employment in another career area. Then we have some real you know people are basically teacher and those are the people we should develop because without teacher we wouldn’t have the people we have today who are out in the world doing different and great things. So from the education perspective I think since I been teaching from 84 that it been a positive progression in education um to the point where you know here in ASCC we have student that coming out of high school who are really looking at teaching as a profession. And that a real plus when you have kids coming in and go oh I want to be a teacher coming out of high school. I hope the college promote that from year one and I think a lot of our student are come out here with um lot better competency in the area of English and Math skills and I hope they are getting a lot of critical thinking skills too.

Q If you were not funded to go to get your Master’s degree, would you have gone on your own?
A Honestly speaking Peter probably not only because um, because of the other responsibilities. The majority of us are family oriented people and to give up especial with income reason with your family have to give that up for two years there that a real big burden you know so think maybe getting through the Bachelor’s I could do that because of financial support you could get from the federal government but maybe pursuing beyond that. I don’t think I would gone to where I am now without the support from DOE. I am really thankful to DOE for helping me to get to this point.

Respondent #2—Educator — Instructor/ME.d Student
(blank spaces denote information deleted for confidentiality)

Q = Tell me about your educational background?
A I graduated from _ high school and then I went to the University of ___ for a Bachelor’s in ________, and now I am working on a Master’s.

Q What elementary did you go too?
A I went to _____.

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Q Did any teachers influence you to teach?
A I didn’t get any influence from them my only motivation was for me to leave the island.

Q Why was that?
A Oh my own personal feelings I wanted to get out of the island go somewhere else um to find something better some where else then in the island so that why I left the island and went to school.

Q Have you been taking SPED courses?
A Um, yes, since I started working as a special ed teacher?

Q So what year did you start taking course?
A Well I remember I took a class but I am not quit sure and the other courses from ______.

Q Did you take any classes from off-island instructors?
A Ah, yes right now I am taking a course on research and I some classes on curriculum and a class from ____ and some class off island.

Q So when did you start taking master classes
A I started in 1999.

Q Why did you start?
A I want to move on and mostly I want a pay raise.

Q So were the classes available on island?
A Not at the UH my class weren’t available at the summer time. Um thats why the classes were brought down here so other colleagues and myself would be able to take that class for the Master’s program since it is not offered in the summer time.

Q If there weren’t any class here would you have gone off island and taken them on your own?
A Um, yes and no, yes its good but no because I have a lot of family obligation so I wouldn’t have gone.

Q So the funding would have been the problem?
A I think the funding is not a problem because I could of asked my boss and who ever is in control of the finance.

Q So if you were on your own you would not of gone?
A If I was on my own I could because I would find ways to finance the program.

Q So what is your family background?
A I was the only one that went to college and it was not someone telling me to go to college-not my mom, dad, or anybody it was my own gut filling that I won’t stop at high
school I will move on. Um my _____ only finish high school except my youngest ____
he completed a AA at the UH and now working on his BA. He was working at the UH
but then since he was in the service so he move to ____ and I hope his working their
to complete his BA. So he is getting financial help through the military.

Q How about your parents?
A My dad _____ um he went to the ____ school in Samoa where he receive his
degree and he was a minister and my mom I don’t know because she never told me how
far she went to school.

Q Did the instructor teaching SPED courses show understanding and class
knowledge of course content?
A Um, for the few courses I took here some specialist of special education um, yes
they did a very good job and I new I learn a lot from those courses. The other that a took
from Dr. _____ um I also like that course because it helped me know about _____
because I don’t know much about it.

Q Did the instructors use a lot of variety of instructional methods in the class
content?
A Yes I would say so I don’t have any problem with their content and I understand
what they are saying. The planning the organization of the information of the courses
was great.

Q How did they involve the class member in the class?
A Sometimes they did individual work other time they got together in small group,
do a project and work on a presentation as a group.

Q Did you feel these class were the same level as any classes you have taken off
island?
A Well at the University of ______ I know I struggle over there because I didn’t
really understand the language that much. I mean the lecture was just.... Lecture all the
time no getting into group and all that. But at the beginning I struggled and later on I
kind of understand what the lecture was all about. But over here since their small group
and um, I guess it work with small group instead a big hall with all of these students
trying to find out what the professor is talking about.

Q Any disadvantage of local instructors teaching courses?
A Ahhh, it all depends. If the local instructor is on the level no influence from
anybody or no hard feeling ---local instructor they know the students because they work
together with some of them with teachers that are taking the courses so that I see would
be a disadvantage there. They not influence on some other sources like favoritism.

Q So do you see a lot of favoritism with local instructors?
A Um not when I took my class from you or your colleague Niu but that how I feel.
Q: What is the advantage of a local instructor?
A: We could play around. (laughing)

Q: What do you mean by play around?
A: (still laughing) Local instructor has the same language with you um if don't understand the English you can ask in Samoan.

Q: So what is the advantage of having an outside instructor?
A: Complete the program (laughing) well I am about to complete the program um and their knowledge to us and we learn from they offer us.

Q: And disadvantage?
A: Um... not that I can think of except off set time for the class.

Q: How did the local instructor incorporate cultural issues in the courses?
A: I think they were in the professional level not mention the culture and all that.

Q: Did they use anything in the syllabus that deal with Samoan issue?
A: The local one can talk about the school system they try to stay on the course of what they suppose to teach from the content of they course and not the issue of American Samoa.

Q: How about the outside?
A: They kind of talked about the education issue compare with here in American Samoa but they don't really go into detail of our system compare to outside system.

Q: Was there a good transition from your course work and your job?
A: For me, there not that much I can apply because my students in non-academic so I can't really apply but I say the things that was taught in the course it can apply to other student that are more ... that they are able to do academic.

Q: So are you saying that there aren't many courses that provide for the severe and impaired individual?
A: No, no, the only things that we got are training some people that they arrive here on the island to do training for the ______.

Q: So where did you get your training.
A: I work on them from consultant from off island and I work at the training hospital up at ____ and that how I kind of know how to deal with these type of students.

Q: So you would recommend other students to take courses.
A: Yes I want them to further their education and to help Samoa so they can apply what they learn to their work.
Q: After you get your Master's would you consider becoming an instructor?
A: Ahhh, if there a possibility I might.

Q: Would you feel qualified?
A: If I work on it I would qualify. If the courses are not in ______, then I would say no I don't want to be and if it is part of severe I would like to learn first before I become an instructor.

Q: So you want to be mentored?
A: Yes.

Q: So what is the trade-off of getting an education from the government?
A: Well I am continuing working instead of moving to another department because they are the one's who are paid so I continue work till whenever.

Q: So the government should keep on supporting individuals to take courses?
A: Yes they should give everybody a chance to earn a degree and if the money is there. If the government can do it why not.

Respondent # 3—Master's degree Educator—Instructor
(blank spaces denote information deleted for confidentiality)

Q: Can you give me your educational background?
A: Well I have a Masters degree in ______ education in secondary education. I received my Bachelor's degree in ______ college in ____, in ____ I received my Bachelor's. Before my Bachelor's I attempted to take a career in ____ but did not make it into ____ because my interest changed but I went to _____ school for one year right after high school but graduated from _____ high school in 19___. In 19__, I was in ______ University that is a private ______ school. Before I moved off island to finish my high school I was educated in the elementary school of ______ and that's where I was doing my later years of elementary school in my own village and my dad was my first grade teacher. One of those falls you know with the rock pebbles and the sand.

Q: So you're a product of the real early schools?
A: Yes, I can say that I'm a third generation teacher. Because my grandfather was a teacher, my dad was a teacher.

Q: Give me a background of your family, and their educational background, even your family, your husband, he's educational background, can you give a background on that?
A: Well, lets start with my _____ on my fathers side. My _____ was a teacher back in the days, I think in the 1930's. Cause you know remember back in those days transportation was very difficult but he had his mind on teaching and ministry. So, he went as a teacher and he passed he's training as a teacher in those days in American
Samoa. He was assigned to teach in ____, one of the villages out there on the west-side. And that's where he met my grandmother and after meeting my grandmother he went to ______ school at Manoa and he's a faifeau. After being a faifeau he went back to being a teacher. I did very minor background on my grandfather's background and history. I found some newspaper from back in the days, the newspaper was called fa’atonu and I was looking for articles pertaining to teachers in those days, he's name was listed and the village he was teaching in. In the archives? Yeah, I got it from the archives. Some of he's students back then who remember them. I heard them talk to my dad when my dad was alive but then my own father was a teacher. He didn't go to any teacher training. He went to school at Leone High school, but that was not a school for teachers. He was very persistent in his interest of being a teacher. He did not graduate from any college, but later on when he became a teacher, he went on to receive his certificate in teaching.

Q: What about your brothers and sisters?
A: My sisters, my ____ sister is not working, she did not ___ high school. I'm the ____ child, my ______ is the third child, he graduated high school but he did not go pursue college. My __ sister who is the __ child got her ____ from college. She works right now in tax law profession, she lives now in ______ pursuing her tax law degree, she is working there as well.

Q: She got her Bachelor's or Associate of Art?
A: Associate of Art and a lot of experience from work. When she got out of high school she started working in the civil service for the government in the states in ______, that's how she build her career. She worked for the government here in the tax office she brought in a new system for filing for tax return but she was having trouble with the American Samoa government and her office leadership. So she decided to go to school to get her degree.,

Q: So that way she can move up to higher position to challenge her skills.
A: She realize getting that piece of paper will give her more-people will recognize her work and professionalism and the job- because right now, you now she - e tele lana experience ma lana malamalama but lemafai tagata maualuga ga talia ia ----

Q: having that degree help provide a little bit more authoritative?
A: um respect... Yes, it would give her some respect tulaga galuega - and then my other sisters were just working- they haven't gone to college e loo aoga ni kolisi.

Q: Le a lou aiga?
A: My husband he went to school after high school he to school to ____ school in ____. He spent three years there he got a certificate from there from the ___ school of agriculture which is equivalence to a Bachelor degree in the US system. My kids, my two ___ kid are in college now my ____ is a girl she is in her third year for a degree in accounting. My son has graduated last month from a two-year college and he's majoring in ______.
Q  A two year college here?
A  A two year college in ______ and before he graduated earlier on this year we sign
a contract; a agreement with the ______ University in California. They offer him a full
scholarship - they drafted him for their_____ for their_____ team and they're furnishing
the financial support as well as the academic because that is one of the reason why we
pick____ because of their academic program they provide tutoring mo tamaiti and that’s
our main concern, o le tele lana gagana you know, we understand there is that language
barrier I le aoga ma tama. We wanted to make sure e iai tagata e sosoani ia I a. So his
not only well equipped to play the game but is equipped as well in academic. So June 11
next Monday his going back to school we want him to go back an take some summer
session so he can have a lighter load and sept pea amata le aoga and now they are
trainning for ______.

Q  Why did you want to be an instructor in the mentor program?
A  Well, one I think a that time it signify um accept us at moving up that latter also
there was a good bonus to it. And plus I know that if I can be challenge to do that it will
help me alot at my work at that time.

Q  How did it help you as a career worker?
A  It boosted my skill in presenting in front of people and it made realize it - made
me think that I never experience before you know, the challenge of being in front of so
many people you know I think knew the same things.

Q  Did you feel qualified to teach this course?
A  I , well I felt I was qualified but I had the concern that I still needed somebody to
help me out.

Q  Why was that?
A  Le taimi muamua lea au ia, it was the first time for me. The second time I was
more confident to reteach the same subject um the same course but le taimi muamua
taimi ga e sao lea a te fiafia because I know I will be teaching to samoan teachers with
language there is no problem ‘The content with the course I can translate it and I’ve
worked in SPED for so many years I can identify myself with the content and context o
mea ia.

Q  Did you feel that you had to make the content easier for local students the
teachers that you were working with – did you feel you had to make the course easier?
A  I don't think so - e le'i fapea na sa’o lagona taimi ga sa’o faia le classroom
management course and evaluation course.
Q Did you feel the students were capable of taking a same level or same level of instruction that would be given in the state or mainland.
A Ioe I didn’t even have to make things easier for the students who attended my class.

Q Did you make it harder?
A I made sure ole level le ga ave e iai ole was at the university level a then at the same time I was concern and wanted them e e make sure e au e malamalama la tou at that level. If I have to like speak Samoan I gai isi mea na’o fai lea laia.

Q Did you write your own syllabus and in your syllabus did you incorporate culturally appropriate contents or content based on Pacific values or did you stick to western concept coming through the textbook.
A Well e manaia tele lou fesili lea laga le vasege lea classroom management. There are different ways as Samoans, you should understand this too – e discipline ai foi fanau Samoa and a lot of cultural issue came up like corporal punishment and the way the Samoan raise their kids. E eve le e ta le tua ole vale or aoai le tamaititi e tusa ma laga ala e matua e lei to tea ai. All of these came in and we ua fai a modification ia ia we discuss those concern. We were aware of the cultural impact of the content and concept. Did you use any pacific author or article based on the Pacific. E tele e ga alu matou ile technique ma le knowledge ole fiaaoga Samoa ia.

Q What was a disadvantage of being a local instruction?
A O le, well I felt that even though before we taught those courses we should been trained as instructors. E tau ga alu tatou pe o mea lai fai o, e avea ai tatou mo pofesa.

Q Did the mentor provide that instruction?
A E ese faiga tatou mentor lea na fai because we taught the classes he didn’t teach. E teach tatou pau lava le mea ia fai ole vaai.

Q Did you feel he knew the content?
A He was more as an administrator. He was not an expert in the courses we were teaching.

Q How do you feel with instructors teaching now who don’t have a background in SPED?
A They are doing themselves injustice.

Q Why do you say that when the have a text and a syllabus?
A Even if they have the text if they did not go through the specialized knowledge for to teach special need kids – let’s say someone went out and got a Master’s degree in criminal justice then come teach kids with special needs they are doing those kids a lot of injustice. Sau foi latou ia e le fiafia latou. Because they don’t get the internal reward.
Q Many of these teacher have taken course in SPED for their minor?
A But they still haven’t had the experience working with these kids. You know learning theory is not the same as practicum.

Q How do you feel about teachers who have degrees in other field teaching SPEd courses?
A E leai e SPED ia, e ese lava latou, ia – you need a SPED degree to really understand teaching teacher.

Q What makes a good instructor?
A That’s a tough one, se taito, well I think Pete we gave each other a lot of support. I think ole mea lea be committed to your career and taking form your experience as a teacher.

Q How did you prepare for the career you are now?
A Well it was hard in the beginning but I was use to training teachers. Putting up workshop making sure the IESP program was running the way it should and the kids are getting service they should get. So switching over here I was by my self it was to quite for me to concentrate. But the thing I really appreciate from working SPED was the opportunity to speak up in front of people, talk in public, and building relationship. Like building concepts we were trained in SPED and my own individual self commitment to whatever I do.

Q So what are your future plans?
A (Laughing) To go back and work for SPED.

Respondent # 4— Bachelor’s degree student —Instructor
(blank spaces denote information deleted for confidentiality)

Q How did you get involved with education?
A I always wanted to be a teacher. Because I think I was always but in a role in my classroom so kids--- to help the other kids when I finish my work early. I’ve always working with my kids and then in high school I knew I wanted to be a teacher.

Q What is your educational background?
A I went to elementary school in ______. I move there from Samoa when I was ___ started ___ and all my elementary years in ______. We then moved to ___ to high school then to college after high school at the University of ______ and I majored in Special Education. I graduated and spent a year working in a _____ in a treatment center in _____ and _____ for 6 month in both places. Then came to Samoa on a visit; home to my family and look in to the job opportunity here and, and got hired on the spot for the Department of Special Education because I had a degree in Special Education. Then I got my Master’s here on island through ___ and they asked if I wanted to take on the role as a _____ for the ____ division where I was a teacher before became a specialist.
Q Can you give a background history of your family?
A My parents are ___ and both ___. Both are ____ graduates. My __ went to ____ school all her life she from here, Samoan, she was always sent away to school New Zealand, Hawaii, and San Francisco. My father um, probably um, from a low income family and graduate high school and enter the ___. And he really stress that um, us children we go on my parents promise we will go to college. So it wasn’t a choice for us it was something probably a must.

Q And your brother and Sisters?
A I have ___ sisters and ___ brother there are ___ of us total and all ___ went to college all have degree, three have ___ AA degree and ___ bachelor degree and __ have ____ degrees.

Q Why did you want to be a instructor for the Mentorship Program?
A Um, actually I was an ____ before the Mentorship Program oh no that something different. The idea I want be a instructor, um I pick the courses I—if I want to try. The thing is like, I mean ah situation first, was ah ____ and then um, I was involved so I continue teaching.

Q How did this program affect your career?
A Um, this is my career. I like teaching the courses I don’t like being a administrator supervising teachers in the program. I like teaching because I choose to be there not um.

Q So the people you are working with don’t choose be a teacher?
A The majority no, it just a job, a pay check, so it nice to have people want to the classes who want to be better teachers that why they taken the classes.

Q How many teachers that you supervise have not taken these classes?
A Too many.

Q Do you feel they should take these classes?
A Who my teachers, I think—yea, I think all teachers who are hired should, have to take SPED courses.

Q How would it make you a better Specialist?
A Um, some of my teachers have now graduated, gotten there Bachelor’s degree in um, the dual program, I feel I have encourage them to stay with Special Education and become further special education teacher to bisecting these courses.

Q What is your responsibility as an instructor in the mentorship/ cohort program?
A My responsibility is to deliver the course which would be offer at the University of Hawaii, it the same expectation in different level professionalism that the content of course is covered as well here as if it would have been, be taught on campus, probably
work closely with the uH instructor at uH and follow the syllabus and the course out line
to the best of my ability.

Q Your responsibility as a cohort instructor?
A Cohort instructor is sometime it depend on the people—in the students the class---
if they are ---- especially now that they are --- dual certified teacher they going to add
courses with some emphasis in Special Education. So my role at the cohort is in
particular to those student who are going to um within Special Education degree,
bachelor degree.

Q So what your responsibility now?
A It still is to deliver the course work for Special Education course work but also to
um, monitor and through the field work we have a lot more closer um, separation of
SPED teachers in the cohort. Because we have fieldwork classes they take.

Q Are the course you teach here water down for the students or are you providing
the same level of instruction they would receive anywhere else?
A I think in particular there are courses after teaching it I felt I didn’t have the
qualification to teach the assessment course.

Q Why not?
A Um because we didn’t have the um, test instrument for the student to look at and I
didn’t feel like we could discuss um, the not test result. But um, the assessment course, I
didn’t feel it was covered well enough and I thought someone more qualified need to
cover it so um, we need school psychologist and um test.

Q You felt inadequate to do that?
A I did, I needed um ether someone with more expertise in the actual assessment.

Q Who could provide that?
A Well it because the courses came from special teachers who wanted to combine
assessment and method and materials. I felt adequate and confident teaching method
and material but when they added assessment also I didn’t feel--- personally could cover
in comparison to how I was taught in assessment course. I think it take I little more
expertise in um, field psychology and it is the word; it is okay and interpretation is the
sad result. I don’t think um I could explain it more I think it take someone who has better
knowledge of assessment.

Q How about the other classes?
A I enjoy very much teaching—um, the working with parent and professional and I
would like to have to teach other course which other people are teaching right now like
introduction classes, um individual development but I think first I would take the courses.
Q I hear they are doing that now?
A Yeah they are going up and audit courses the ones’ who are teaching that course. I would like to have that opportunity some day.

Q Do you feel there is a different attitude with local instructors and out side instructors?
A I think so. I think that, that always the case especially if you come with a doctoral degree. But there is no negative um, negative feedback on local instructor I just think with someone with a doctor degree which would be if he come down it would be someone with a little more clout.

Q What do you see as a disadvantage?
A I think it is mostly because student in class are full time teachers already. And it just that they teach all day long and then attend courses and we already expecting them---we have some expectation of teachers because they are teaching even though they might not have any teaching background.

Q Why do you say they don’t have teaching background?
A Because they hired straight out of community college with an AA degree um, and then worked on the job for their Bachelor’s degree where if you were teaching on campus you would be teaching undergraduate students who are not yet employed and they not consider teachers yet until they graduate. But here we hire teachers with AA degree.

Q What the advantage?
A The advantage of the Mentorship Program is that um, they have direct class experience because they are all in the classroom um already. Um, also that teachers that in the course are usually working toward their bachelor or have one already and want more knowledge.

Q What the advantage of having local instructors?
A The advantages you can um, do the course in it current time frame. Can be over a semester rather the um the crash—not crash but usually people who come from off island are here three week maybe the course is offered and then there is not a lot of opportunity to get to know the student very well. So here its’ because we offer work with the student in class we get see them over time and see progress over time. Um I think we are very a sociable seeing that we are local we know we work here. You get to know the school administrators also

Q What are the disadvantages?
A Um... that we live here (laughing) we see them all the time. The disadvantage is maybe we have rely on outside sources to let us know what text we use or how chose a text book to use because I know somebody just tell us what to use we don’t actually select our own. Um teachers good to---I would like to know how you go to the process of selecting which---how to use what textbook and other resources like video tape and other think that are not available here.
Q: Who is the person that does that in the Mentorship Program Bud use to do that?
A: Right now pretty much through word of mouth if someone knows I am teaching a course some visiting um, not only instructors, visiting consultants for University of Oregon or um, UAP when they are here--- like I am teaching a _____ course--- oh I have this video you want to show, I can send it down so I have a lot of people send thing down that they found useful.

Q: Do you use a lot of local stuff?
A: Um local stuff that are made here? Yea... Um there more and more being made.

Q: How do you incorporate Samoan concepts into your class?
A: I think I always refer to the culture and how, what said in textbook could be different then how we live it here in our own home.

Q: Do you think that is important to do?
A: Very much I think, because the um, we can’t particular for the text there are traditionally um American family people and view and I always question my classes how will that differ then how people think here or how will it affect us and our culture.

Q: Would an instructor from the outside be able to do that?
A: I think they could if they asked a lot of question. And not come in telling but also asking and that is an important thing I don’t want to come across that I am an expert. Because there always more to learn so I always let people know I am learning just like they are that there new and different thing happening everyday in Special Ed so it’s a good time and in order to come across as expert in anything.

Q: So you would incorporate both concepts?
A: I would like to try.

Q: Do you put that in your syllabus or does that come independently as course goes on?
A: I think it is incorporated but usually in most of the text that I use there is always a chapter um, designated to cultural diversity or um like English as a Second Language issue there usually some chapter in every text book in Special Ed. Um, addresses that. When talking about parent and family you have to talk about the Samoan family and compared to the family presented in the book which are cultural diverse but they still not Pacific islanders and then they are not Samoan. Because there are a lot of cultural thing why child with a disability is born to certain family and other situation like that.

Q: So you do have this in your syllabus?
A: Because the students in my class are not all Pacific islanders we do have some Mid-Western that they present their different up bringing and Samoan can ask them question.
Appendix C: American Samoa Department of Education (ASDOE)

English Requirements

GENERAL INFORMATION

The program of studies described in the following pages sets forth the courses that are available to new and returning students for the 2000-2001 school year. Because of the graduation requirements, fewer electives are available to freshmen and sophomores than there are for juniors and seniors. The program course offerings have been designed so that students can explore their own interests and needs, and with the assistance of parents, teachers, counselors and administrators, plan a careful course of action for themselves.

Whether students plan to further their education after high school or decide to enter the job market immediately upon graduation, the basic skills and habits of work developed while in high school should help them achieving their goals.

Please feel free to ask the teachers, counselors, and administrators at your school if explanations are needed regarding the courses or course requirements.

The minimum requirements for graduation are as follows:

GRADUATING CLASS OF 2000 - 2001

<table>
<thead>
<tr>
<th>Course</th>
<th>Credits</th>
</tr>
</thead>
<tbody>
<tr>
<td>English</td>
<td>4 credits</td>
</tr>
<tr>
<td>Social Studies</td>
<td>4 credits</td>
</tr>
<tr>
<td>Mathematics</td>
<td>3 credits</td>
</tr>
<tr>
<td>Science</td>
<td>3 credits</td>
</tr>
<tr>
<td>Physical Education &amp; Health</td>
<td>1 credit</td>
</tr>
<tr>
<td>Vocational Education</td>
<td>1 credit</td>
</tr>
<tr>
<td>Samoan Studies</td>
<td>1 credit</td>
</tr>
<tr>
<td>Guidance &amp; Counseling</td>
<td>1/2 credit</td>
</tr>
<tr>
<td><em>(required for 9th Graders)</em></td>
<td></td>
</tr>
</tbody>
</table>

Electives
Music
Art
JROTC
Guidance & Counseling
Standard 4: ENGLISH LANGUAGE DEVELOPMENT

Students continually increase English proficiency:
A) acquiring basic English communication skills
B) developing cognitive-academic English skills

By the end of Grade 4, the student will:
(Standard 4A: Basic Communication)

4.1A Demonstrate aural comprehension with non-verbal responses
4.2A Demonstrate aural comprehension with short verbal responses
4.3A Participate orally in contextualized social interactions
4.4A Participate orally in highly contextualized academic situations
4.5A Participate in interactive reading activities
4.6A Participate in interactive writing activities

By the end of Grade 8, the student will:
(Standard 4A: Basic Communication)

4.7A Demonstrate aural comprehension using non-verbal and short verbal responses
4.8A Participate orally in contextualized social interactions
4.9A Participate orally in highly contextualized academic situations
4.10A Participate in interactive reading situations
4.11A Participate in interactive writing situations
4.12A Begin to self-monitor conventions of oral & written English
ENGLISH COURSES

ENGLISH PROGRAM OVERVIEW
Students are placed in the English program according to their reading ability in English. Each core course provides literature-based, integrated language arts instruction. Remedial and mainstream courses provide additional English language development support for second language speakers.

MAINSTREAM: 114, 116, 118, 120
LENGTH: one year (each grade level)  CREDIT: 1 credit (each grade level)

COURSE DESCRIPTION:
Mainstream English courses provide literature-based, integrated language arts instruction in conjunction with language development for second language support.

PROFICIENT STREAM: 124, 126, 128, 130
LENGTH: one year (each grade level)  CREDIT: 1 credit (each grade level)

COURSE DESCRIPTION:
Literature-based, integrated English language arts instruction is provided in these courses which were designed for students reading at or near grade level.

READING 100 COURSES
LENGTH: one year (each grade level)  CREDIT: 1 credit (each grade level)

COURSE DESCRIPTION:
English language development is emphasized in these courses. Reading competence is developed through meaningful learning experiences and carefully sequenced skills instruction. These courses should be provide students with successful literacy experiences which will translate into positive attitudes toward reading.

ENGLISH ELECTIVES: 140, 141, 142, 143, 144, 145

English electives offer students the opportunity to explore particular areas of writing, reading, speaking, and performance in more depth that is possible in the core English courses.

COURSE TITLE: JOURNALISM (141)  10-12th Grades
LENGTH: one year  CREDIT: one credit

COURSE DESCRIPTION:
Students are introduced to the communication process, mass media, newspapers and careers in journalism. They will receive practice in reporting, writing and producing a school paper. [NOTE: Maximum class size is 25 students]

COURSE TITLE: SPEECH/DRAMA (142)  9-12th Grades
PREREQUISITE: Enroll in English 114, 116, 118, 120, 124, 126, 128 & 130.
LENGTH: one year  CREDIT: one credit

COURSE DESCRIPTION:
The first semester of this course will focus upon speech and the fundamentals of oral communication. Techniques of preparation and delivery will be taught through group and individual presentation.

Drama will be the focus of the second semester. Students will develop speaking voice, movement control, acting technique and style, and memorization of line through
ENGLISH LANGUAGE ARTS
CONTENT STANDARDS
and BENCHMARKS

Standard 1: READING

Students engage in the reading process, constructing literal and interpretive meaning from a variety of texts.

By the end of Grade 4, the student will:

1.1 Apply prior knowledge to enhance comprehension: the sharing of ideas on a topic; connecting personal knowledge and experience to a topic.

1.2 Make predictions to enhance comprehension: preview text and making predictions as well as to confirm and revise predictions.

1.3 Apply reading strategies to enhance comprehension: phonetic and structural analysis • contextual clues • monitor comprehension (knowing specific strategies) • visualization of concrete information • vocabulary development.

1.4 Read and respond to literary texts: understanding basic narrative structure • recognize major story elements (theme, character, setting) • identify similarities and differences in story elements between two literary works • make inferences about literary characters, their motives, and the consequences of their actions • make connections between characters or simple events in a literary work, and people or events in his or her own life • share responses to literature with peers • adapt a piece of literature in an original way • recognize the defining characteristics of a variety of literary forms and genres (fairy tales, fiction, nonfiction, poems, biographies, autobiographies).

1.5 Read and respond to informational texts: summarize and paraphrase information, ideas in texts • recognize main idea and supporting details • identify author's purpose • distinguish between fact and opinion • identify the author's viewpoint • recognize basic organizational pattern used by the author • identify and use various parts of a book to locate information (table of contents, glossary, index) • recognize the defining characteristics of a variety of informational texts (textbooks, letters, magazines, procedures, etc.) • relate textual information and ideas to previous knowledge or experience • apply textual information in an original way.
Standard 3: LISTENING AND SPEAKING

Students engage in listening and speaking processes, communicating for a variety of purposes and audiences.

By the end of Grade 4, the student will:

3.1 Listen actively: • listen and respond to oral directions • listen to and recite familiar rhymes, poems, refrains, etc. • listen and respond to a variety of media (oral reading, audiotapes, videos) • listen to and identify persuasive messages

3.2 Participate in conversations and discussions: • contribute to conversation/discussion • listen actively • speak in turn • stay on the subject • ask and respond to questions • respond to others with relevant and respectful feedback

3.3 Make an effort to have a clear main point when speaking

3.4 Ask questions to seek clarification, elaboration, opinions

3.5 Present prepared oral reports and speeches to the class: • organize ideas • include a beginning, middle, and ending • summarize main points • modulate voice • use appropriate body language and posture

3.6 Participate in creative, oral performances: role plays, drama, etc.

3.7 Recognize that language varies in different social situations: • recognize the differences between slang, informal, & formal language • use language appropriate to the situation

3.8 Speak with an ever-increasing command of standard English

By the end of Grade 8, the student will:

3.8 Listen actively: understand a speaker's topic, purpose, perspective • identify persuasive strategies used by speakers

3.9 Participate in conversations and discussions: contribute to the conversation/discussion • listen actively • speak in turn • stay on the subject • ask relevant questions • respond to others' questions and comments with relevant and respectful feedback
SAMOAN STUDIES
(REQUIRED)

IGGA O LE MATAUPU: GAGANA ma AGA a SAMOA (280)
9 - 12th Grades

PREREQUISITE: Non-Samoans and other Samoan students who cannot read or write intelligibly in Samoan.

LENGTH: one year

CREDIT: 1 credit

COURSE DESCRIPTION:
This course covers the mechanics of the written language which begins with a general review of the letters of the alphabet and their impact on the formation of words. A considerable amount of emphasis will be put on the formation of words of the language, e.g. syllables, morphemes etc., as well as those which are derived from AGAGA, MUAGAGANA, ALAGAUPU and NONO (borrowed words). The course transits on to sentence writings and finally to writing paragraphs (all types as emphasized in the English Curriculum), different types of letter writing and essays. Traditional Solo and Pese writing will be emphasized during essay writings. Major emphasis is placed on writing (pay great attention to the correct mechanics of writing) reading and speaking properly and fluently in the T language. The Samoan grammar should be taught only as the need arises.

A traditional study of the Samoan Literature, (Iloiloga o Tusitusiga Samoa), based on the novel called "O Ati ma Lona Faamanuiaga" is expected to be studied during the second semester together with what is left to be taught of Samoan 280 Textbook.

NOTE: Samoan 280 meets graduation requirement for Samoan Studies.
The student is enriched and engaged in understanding and using one's language.

1.1 The student demonstrates recognition skills appropriate to different situations.

1.2 The student develops proficiency in beginning reading skills and strategies.

1.3 The student experiences a wide range of learning materials one reads and understands including: solo, pese, tala, tupua, and others specifically for this level.

Samoan Language and Culture
PREREQUISITE: Students who can read, write and comprehend Samoan fluently are strongly recommended to enroll in Samoan 286.

LENGTH: one year

COURSE DESCRIPTION: Students who can read, write and comprehend Samoan fluently are strongly recommended to take Samoan 286. This course focuses on the Samoan Culture, Gagana, Tu ma Aganuu a Samoa. The students will be able to acquire skills to deal with and appreciate our culture and all activities associated with it. Because the course prescribes an in-depth knowledge of Samoan Culture, the students are expected to participate actively in the execution of all activities that are related to the Samoan culture, including speaking the chiefly language, writing reports and other. Samoan is the medium of instruction.

NOTE: Samoan 286 also satisfies graduation requirement for Samoan Studies.
The Social Studies program is designed to help students acquire the knowledge, skills and values necessary for effective participation for social, political and economic life. The program also helps students better understand their own and others' present and past ways of life. The curriculum draws its content, concepts and methodologies from the social sciences which includes history, geography, political science, economics, sociology, psychology and anthropology, and includes elements of science, the art and humanities. It also includes those topics that focus on social problems, issues and controversies.

SECONDARY SCHOOL SOCIAL STUDIES PROGRAM

The secondary school social studies programs is comprised of required and elective courses. Required courses are American Samoa History, World Geography (Grade 9), World History (Grade 10), US History (Grade 11) and US/American Samoa Government (Grade 12). Instructional materials are provided at different levels of difficulty for core courses.

Students interested in specialized study may choose from a variety of electives. Electives presently available include: Current Issues, Criminal Justice, The Pacific Region, Introduction to Sociology and Introduction to Economics.

Electives offered at any one school are dependent on students' need and interests and to some extent, to teacher availability.

COURSE TITLE: AM. SAMOA HISTORY (202A/202B) Required
LENGTH: 1 semester
COURSE DESCRIPTION:
From 1500 B.C. to the present is the time span covered in this colorful history of the Samoan people. The reign of Queen Salamasina, political turmoil over the "Tafa'ifa" succession, the advent of Christianity, rivalry between European powers over the control over Samoa, Mau movement, US Naval administration and the Department of the Interior control are some of the topics highlighted in this course.

COURSE TITLE: WORLD GEOGRAPHY (203A/203B) Required
LENGTH: 1 semester
COURSE DESCRIPTION:
An introductory course to the study of physical geography with an examination of land and water forms, climate, natural vegetation, the earth's resources and geographic regions. Students are also given work on the use of the map and globes as they related to the work of a geographer. The course also focuses on an in-depth study of selected world regions with an emphasis on the inter-relationships between the physical environment and man and his culture.
Appendix E: University of Hawai'i
Multicultural Education Syllabus

TECS 360 (3 cr.) INTRODUCTION TO MULTICULTURAL EDUCATION
American Samoa

Managed by:

Office Hours: By Arrangement.

Class Times:
Section 1 5/28/02 - 6/07/02 (MTWRF) 3:30 – 5:30 pm
6/10/02 - 6/21/02 (MTWRF) 8:00 – 10:00 am

Section 2 5/28/02 - 6/07/02 (MTWRF) 5:45 – 7:45 pm
6/10/02 - 6/21/02 (MTWRF) 10:15 – 12:15 pm


Class Location: American Samoa

Course Description: Concepts and methods to develop sensitivity and awareness of cultural influences on behavior as they relate to the schooling process.

General Information

College of Education Vision
The College of Education consists of a world-class team of educators who provide innovative and cutting-edge research, teaching, service, and leadership to the local community, the State of Hawaii, the nation, and the world beyond. The College prepares educators to contribute to the advancement of a diverse humanity in realizing a just, democratic society.

College of Education Mission
The College of Education promotes human development within the context of a multicultural society. The mission of the college is to (a) prepare and provide ongoing professional development of teachers, administrators, counselors, and related professionals at the undergraduate and graduate levels; (b) generate, synthesize, and apply knowledge in education and related fields through teaching, research, and other scholarly activities; and (c) provide service and support to the local, national, and global educational and related communities.

Course Goals
Develop attitudes skills and knowledge for expanding and enhancing our educational understandings and outcomes, preparing ourselves for helping ALL students, regardless of the ways in which they are different, maximize the outcomes of their school experiences.

Instructional Procedures
Conversations
Lecture & discussion
Small group discussion
Role-play
Individual presentations
Team presentations
Development of learning experiences

Course Requirements
In addition to the text, read a minimum of two pages per day on Multicultural-related topics/issues.

Writing will be a minimum of 1.5 pages per day, sometimes more.

All out-of-class assignments must be submitted word-processed.

Come to class prepared for the duration of two hours; breaks will not be normally given.

Attendance at all sessions is mandatory. At each session, there will be activities for which points can be earned. These points contribute to your grade. If you miss sessions, you have not completed the course. Missing more than 10% of the course is likely to result in a failing grade. Missing any session could adversely affect the grade you receive. I put time and energy into preparing for each class session, and am convinced that each session would be beneficial to you, so plan to be present for every class session.

Tardiness is disruptive and unprofessional. Be on time for every session. Disruptions are unacceptable.

Late assignments will not normally accepted, except in the rare case that there are extenuating circumstances.

Course Agenda

Listed here are the foundational topics for each day. There will be several related issues, topics and activities, which will be included as appropriate.

Day 1, May 28
Introductions
Orientation to the course
Organizational matters
Conversations

Day 2, May 29
Aren’t we all beautiful?
Don’t we all have something to contribute?
Lessons from nature
Day 3, May 30
Towards an understanding of culture

Day 4, May 31
My personal cultural experiences
How culture affects our lives

Day 5, June 3
Difference in the classroom: race, religion, gender, appearance, lifestyle and disability
Difference in the community

Day 6, June 4
Rights: Bill of, Human, Children's, My rights versus what's right

Day 7, June 5
Class in our society

Day 8 June 6
The dimensions of multicultural education

Day 9, June 7
A Philosophy of Education and teaching
Reflection on my personal practice

Day 10, June 10
How then shall we teach?

Day 11, June 11
Teaching which reaches the spectrum of students

Day 12, June 12
When culture conflicts with your educational philosophy and practice

Day 13, June 13
Resources in education (possible field trip)

Day 14, June 14
Multicultural lessons practicum

Day 15, June 17
Multicultural lessons practicum

Day 16, June 18
Multicultural education reform
<table>
<thead>
<tr>
<th>Year</th>
<th>Semester</th>
<th>Course Code</th>
<th>Course Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>YEAR I</td>
<td>Fall Semester</td>
<td>TECS 312C</td>
<td>Foundations in Curriculum and Instruction, Elementary</td>
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<td></td>
<td>TECS 380</td>
<td>Classroom Management</td>
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<td>TECS 317</td>
<td>Field Experience in Elementary Education</td>
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<td></td>
<td>Spring Semester</td>
<td>TECS 313</td>
<td>Literacy &amp; Literature I</td>
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<td></td>
<td>TECS 324</td>
<td>Mathematics, Elementary I</td>
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<td>TECS 317</td>
<td>Field Experience in Elementary Education</td>
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<td>Summer Session I</td>
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<td>TECS 325</td>
<td>Mathematics, Elementary II</td>
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<td>SP 200</td>
<td>Speech for Prospective Teachers</td>
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<td>Summer Session II</td>
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<td>ETEC 442</td>
<td>Computers in Education</td>
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<td>TECS 323</td>
<td>Science, Elementary</td>
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<td>YEAR II</td>
<td>Fall Semester</td>
<td>TECS 314</td>
<td>Literacy &amp; Literature II</td>
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<td></td>
<td>TECS 317</td>
<td>Field Experience in Elementary Education</td>
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<tr>
<td></td>
<td>Spring Semester</td>
<td>TECS 322</td>
<td>Social Studies, Elementary</td>
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<td>EDEF 311</td>
<td>Educational Psychology</td>
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<td>TECS 317</td>
<td>Field Experience in Elementary Education</td>
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<td></td>
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<td>Academic Emphasis</td>
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<tr>
<td>Summer Session I</td>
<td></td>
<td>EDEF 310</td>
<td>Foundations of American Education</td>
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<td>TECS 326</td>
<td>Creative Art, Elementary I</td>
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<td>Summer Session II</td>
<td></td>
<td></td>
<td>Academic Emphasis courses at UHM</td>
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<td>YEAR III</td>
<td>Fall Semester</td>
<td></td>
<td>Student teaching + Seminar</td>
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*Specific academic emphasis courses are also offered during the year.*
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<th>Term</th>
<th>Meaning</th>
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<tr>
<td>Aiga</td>
<td>Family, related, home</td>
</tr>
<tr>
<td>Ali'i</td>
<td>High chief, in Samoa</td>
</tr>
<tr>
<td>Ali'i nui</td>
<td>Chief in Hawaii</td>
</tr>
<tr>
<td>Ava</td>
<td>Kava</td>
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<tr>
<td>Fa'a Samoa</td>
<td>The Samoan way</td>
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<tr>
<td>Fa'alavelave</td>
<td>Contribution to important event, etc</td>
</tr>
<tr>
<td>Fa'ifsea</td>
<td>Pastor, minister</td>
</tr>
<tr>
<td>Fale</td>
<td>House</td>
</tr>
<tr>
<td>Fia palagi</td>
<td>'wanna be' Caucasian</td>
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<tr>
<td>Fono</td>
<td>Meet, meeting, council</td>
</tr>
<tr>
<td>Haole</td>
<td>Hawaiian for Caucasian</td>
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<tr>
<td>Iwi</td>
<td>Maori for people</td>
</tr>
<tr>
<td>Le toga</td>
<td>Fine mat</td>
</tr>
<tr>
<td>Maka'ainana</td>
<td>Families that work the land</td>
</tr>
<tr>
<td>Mana</td>
<td>Supernatural power</td>
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<tr>
<td>Matai</td>
<td>Titled family head</td>
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<tr>
<td>Mau</td>
<td>Opposition</td>
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<tr>
<td>Maupu</td>
<td>Noble man to high chief</td>
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<tr>
<td>Pakeha</td>
<td>Maori for Caucasian</td>
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<td>Palagi</td>
<td>Caucasian</td>
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<tr>
<td>Term</td>
<td>Description</td>
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<tr>
<td>Samoa mo Samoa</td>
<td>Samoa for Samoa</td>
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<tr>
<td>Saimin</td>
<td>Oriental noodle</td>
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<tr>
<td>Senbetsu</td>
<td>Monetary gift in an envelope</td>
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<td>Tautua</td>
<td>Service</td>
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<td>Tulafale</td>
<td>Talking chief for the high chief</td>
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<tr>
<td>Tutuila</td>
<td>Main island in American Samoa island group</td>
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<tr>
<td>Uku</td>
<td>Head lice</td>
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<tr>
<td>Upolu</td>
<td>Village in Independent Samoa</td>
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<tr>
<td>Wairua</td>
<td>Spirit of the person</td>
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</table>
References


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statement textbooks & publishers elementary levels high school levels DCI personnel
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